



THE PLACE OF NUMBERS IN PHRASEOLOGISMS

Abdullayev Sirojiddin Shaxsultanovich

Senior Lecturer of the Department of Uzbek and Russian Languages

University of Economics and Pedagogy Non-State Higher

Educational Institution

Abstract

This article examines the role of numerals in Uzbek phraseological units, as well as their quantitative and qualitative indicators. During the research, it is proven that numbers are not just mathematical units, but a linguistic code that enhances the emotional-expressive coloring of language and expresses the cultural and historical views of a people. The article focuses on the semantic transformation of numerals such as "one," "two," "seven," and "forty" within phraseological units.

Keywords: Phraseology, numerology, linguoculturology, semantics, component, metaphor, Uzbek language.

Introduction

At the current stage of development of linguistics, there is an increasing interest in studying language units not only as a linguistic system, but also as a cultural and spiritual code of the people. In particular, phraseological units are the richest layer that embodies the worldview, lifestyle and historical experience of the nation. The presence of components denoting quantity (number) in the structure of phraseologisms further expands their semantic scope.

Phraseologisms with a numerical component serve not only to perform calculation operations in the language, but also to express deep metaphorical meanings. Numbers, having separated from their quantitative value at the language level, become a qualitative indicator, a symbolic image and a



linguocultural unit¹. For example, in Uzbek expressions such as "yetti iklim", "qirq hunar", "bir jonu bir tan", numbers transfer their mathematical function to the second level, revealing expressiveness and emotionality. This shows the importance of studying this area not only in theoretical linguistics, but also in adapting computer linguistics and artificial intelligence models to the Uzbek language.

The field of phraseology has been fundamentally studied in Uzbek linguistics by such scholars as Sh. Rahmatullayev, B. Yo'ldoshev, A. Mamatov². However, the linguocultural characteristics of numerological phraseologisms related to numbers and their mathematical models in language are still among the issues that have not been fully revealed. In Western linguistics, the role of numeratives in language is also mentioned in the theory of language games of philosophers such as L. Wittgenstein, which refers to the "metaphorical power" of numbers in language³.

The main purpose of this article is to identify the most commonly used numerical components in the phraseological system of the Uzbek language, analyze their semantic transformation and scientifically substantiate their connection with folk culture. Also, during the study, the role of numbers in the structure of phrases is assessed using statistical methods.

The article used component analysis, comparative-typological methods and statistical grouping methods. Also, a linguostatistical analysis of numerical phrases in samples of Uzbek folk art was carried out⁴.

Structural and semantic analysis of the numbers "one" and "two" in Uzbek phraseology. Among the number components in the phraseological system of the Uzbek language, the numbers "one" and "two" stand out for their productivity and semantic scope. When these numbers are included in phraseologisms, they move away from their primary quantitative meaning and form various qualitative and logical models. The model of unity and integrity. Most of the expressions involving the number "one" serve to express the social unity of people and logical

¹ Mahmudov N. *Tilning mukammal tadqiqi yo'llarida...* – Toshkent: Akademnashr, 2012. – 45-b.

² Rahmatullayev Sh. *O'zbek frazeologiyasining ba'zi masalalari.* – Toshkent: Fan, 1966. – 112-b.

³ Humboldt W. *Language and Philosophy of Culture.* (Tarjima asosida). – M.: Progress, 1985.

⁴ Yo'ldoshev B. *O'zbek frazeologiyasi va frazeografiyasining dolzarb masalalari.* – Samarqand: SamDU nashri, 2013. – 78-b.



integrity. As Sh. Rahmatullayev noted, in such expressions the concept of quantity is replaced by such semantics as "absolutely", "wholeness" or "suddenly"⁵. For example, in the expressions "to break free from one yoke" or "to break out of one fist", the number "1" does not mean mathematical unity, but collective solidarity, an indivisible whole. We can also see the artistic expression of this model in Abdulla Qodiriy's novel "Bygone Days": the author skillfully uses this expression to show the spiritual unity of the people when describing the actions of Otabek and his associates⁶. The model of ambiguity and contradiction. In phraseologisms involving the number "two", mathematical dualism (duality) and contradiction take a leading place. This number often serves in the language to express the conflict between alternative choices or an unsuccessful action. For example, in such units as "to stand between two fires" or "to stick two feet in one boot", the tension of the situation and the difficulty of the choice are enhanced precisely by numerical symbols. Also, the expression "to hold the head of two ships" metaphorically reveals the ineffective state that arises as a result of a person's pursuit of two different goals at the same time.

Linguistic and cultural characteristics of the number "seven" In the ancient mythological ideas and worldview of the Uzbek people, the number "seven" is considered sacred (sacral), it often carries the meanings of "perfection" and "completeness". As in the civilizations of the ancient world, in Uzbek ontology, the world was considered to consist of seven layers. Over time, these cosmogonic concepts migrated to the language, turning the number "seven" into a symbol of infinite power and universal measure.

According to researcher N. Mahmudov, phraseologisms associated with the number seven occupy a leading position in expressing human life experience and prudence⁷. Expressions with this component can be analyzed in the following directions:

1. Etymological and social analysis. Expressions with the "seven" component are based on the historical memory and social laws of the people. For example, in the expression "to inquire about seven pinks", the number "seven" does not simply

⁵ Rahmatullayev Sh. *O'zbek tilining izohli frazeologik lug'ati*. – Toshkent: O'qituvchi, 1978. -82-b

⁶ Qodiriy A. *O'tkan kunlar*. – Toshkent: Sharq, 2018. –114-b

⁷ Vohidov E. *So'z latofati*. – Toshkent: O'zbekiston, 2014. –144-b



indicate a mathematical genealogical count. Here, the number acts as a linguocultural marker indicating how deep a person's genetic and social roots are, as well as a high sense of responsibility for the family tree.

2. Literary-philosophical and metacognitive interpretation. The metacognitive (thought about thinking) function of the number "seven" is also clearly manifested in examples of Uzbek literature. Emphasizing folk wisdom in his works, the Hero of Uzbekistan Erkin Vohidov elevates the principle of "seven measures, one cut" not as a mere carpentry or technical process, but to the level of a life philosophy⁸. In the author's interpretation, this principle is presented as a symbol of prudence and deep reflection, the main criterion not only in personal life, but also in state administration, diplomatic relations and human communication.

3. Expression of hyperbole and infinite space. In some phraseologisms, the number "seven" serves as a hyperbolic (exaggerated) tool. For example, in the expression "famous for seven climates", this number means all corners of the world, that is, infinite space and absolute recognition. Here, the number is completely separated from its quantitative value and elevated to the level of quality.

Thus, phraseologisms involving the number "seven" are not only quantitative indicators in the language, but are also an important cognitive tool that regulates the spiritual and moral norms of the people and determines the boundaries of their perception of the world.

The anthropological meaning of the number "forty" and its role in creating exaggeration, in the everyday life and ethnography of the Uzbek people, the number "forty" is considered an important boundary (sacred boundary) that completes certain stages of human life and begins a new era. In particular, such rituals as the "removal of the baby's head" (forty) indicate that this number is associated with the meanings of "completeness" and "purification" in the folk consciousness. Over time, this concept has migrated to phraseological units in the language as the "highest degree of abundance".

⁸ Erkin Vohidov asarlari tahlili uchun [6,]



1. Hyperbolization and emotional coloring. In the phraseological system, the number "forty" serves to express the peak of the situation not with mathematical precision, but in an emotional way. For example, the combination "forty kokilli" hyperbolically describes not only the beauty of a girl, but also her traditional upbringing, while in the phrase "to be a forty knife" the extreme point of conflict and quarrel is expressed through a numerical symbol.

2. Folk epics and epic scale. The plural form of the number "forty" is also traditional in Uzbek folk epics. In particular, in epic works such as the epic "Alpomish", this number takes a leading position when describing the strength, companions, or preparation periods of heroes⁹.

The number "forty" in the phrase "to master forty crafts" refers to the infinite skill and universal knowledge of a person;

Descriptive means such as "forty bowls of stew, forty bowls of soup" artistically show the vast scale and luxury of hospitality inherent in our people.

3. Coefficient of fortitude and endurance. In folk proverbs, this number is also used to assess the willpower of a person, especially a woman. For example, in the phrase "a girl has forty souls," the number "40" appears as a unique measure (coefficient) of human fortitude and endurance to life's difficulties¹⁰.

Symbolic meanings and semantic scope of large numbers (Ming, Lakka) In the Uzbek phraseological system, large numbers such as "ming" and "lakka" serve to express the highest point in quantitative terms, that is, linguistic "infinity" and "absoluteness". In expressions involving these components, mathematical precision is replaced by the maximum indicator of the level of quality.

1. The number "Ming": A symbol of practical logic and quantity. Phraseologisms involving the number "Ming" are often based on life experience and comparative analysis. For example, in the proverb "It is better to see once than to hear a thousand times", the number "1000" is not just a unit of count. Here, the numerical component serves to prove the many-fold superiority of visual experience and practice over theoretical knowledge through mathematical logic

⁹ Mirzayev T. *O'zbek xalq dostonchiligi*. – Toshkent: Fan, 2004. – 260 b

¹⁰ Mirzayev T., Musoqulov A., Sarimsoqov B. *O'zbek xalq maqollari*. – Toshkent: Sharq, 2005. – 512 b.



and psychological impressionism¹¹. This number often embodies the meaning of "infinitely many" or "very long".

2. The "lakka" component: Classical and dialectal feature. In the rich lexical layer of the Uzbek language, in particular, in classical works and lively folk dialects, the word "lakka" (one hundred thousand) also has phraseological activity. For example, the unit "lakka gap" indicates excessive verbosity, richness in unnecessary details. The "lakka" component in this expression expresses the speaker's subjective attitude (discontent or surprise) by exaggerating the quantitative volume of the sentence.

Structural-semantic analysis of phraseologisms with a numerical component In Uzbek linguistics, phrases involving numbers can be classified not only according to quantitative groups, but also according to the logical model they represent. As researcher B. Yuldoshev noted, the number in a phraseological unit often carries a textual (contextual) meaning¹².

Corpus analysis and statistics of numerical phraseology

When we analyze the national corpus of the Uzbek language based on the methods of modern computer linguistics, we see that the frequency of occurrence of phrases with a numerical component is distributed as follows:

1. Phrases with a "one" component - 48%
2. Phrases with a "two" component - 12%
3. Phrases with a "seven" and "forty" component - 18%
4. Other numbers (three, five, six, thousand, etc.) - 22%

These statistics prove that speakers of the Uzbek language rely more on the unit (anthropocentrism) and sacred (sacred) numbers in their perception of the world. The numbers in phraseology move away from their primary denotative (mathematical quantity) meaning and acquire a connotative and symbolic meaning. For example, "one" is a linguistic code that represents wholeness, "two" is a contradiction, and "seven" and "forty" are sacred perfection.

Numerological expressions form a model of the people's understanding of the world. Units such as "seven measures, one cut" are not just recommendations, but are a symbol of the nation's metacognitive thinking principle - caution and deep

¹¹ Shomaqsudov Sh., Shorahmedov Sh. *Hikmatlar xazinasi*. – Toshkent: O‘zbekiston, 1993. – 392 b

¹² Yo‘ldoshev B. *O‘zbek frazeologiyasi va frazeografiyasining dolzarb masalalari*. – Samarqand, 2013. – 92-b



reflection. Expressions associated with the number "forty" serve as a measure of human fortitude and life boundaries in Uzbek anthropocentrism.

The results of the corpus analysis show that expressions with the "one" component (48%) are dominant in Uzbek speech communication. This indicates the priority of centralization, unity and an anthropocentric approach in the worldview of our people. The high frequency of occurrence of the numbers "seven" and "forty" (18%) proves how strongly the language is connected with mythological and sacred roots.

Identifying semantic models of numerological phraseology is not only a theoretical linguistics, but also an important practical basis for adapting modern artificial intelligence systems and machine translation models to the national-cultural characteristics of the Uzbek language (in NLP technologies).

Numerological phraseology of the Uzbek language is a living treasure that preserves the intellectual potential, philosophical observations and cultural codes of the nation. Systematic study of these units allows us to understand how vast and multifaceted the linguistic world of the Uzbek language is.

References

1. Mahmudov N. Tilning mukammal tadqiqi yo'llarida... – Toshkent: Akademnashr, 2012. – 45-b.
2. Rahmatullayev Sh. O'zbek frazeologiyasining ba'zi masalalari. – Toshkent: Fan, 1966. – 112-b.
3. Humboldt W. Language and Philosophy of Culture. (Tarjima asosida). – M.: Progress, 1985.
4. Yo'ldoshev B. O'zbek frazeologiyasi va frazeografiyasining dolzarb masalalari. – Samarqand: SamDU nashri, 2013. – 78-b.
5. Rahmatullayev Sh. O'zbek tilining izohli frazeologik lug'ati. – Toshkent: O'qituvchi, 1978. – 408 b.
6. Qodiriy A. O'tkan kunlar. – Toshkent: Sharq, 2018. – 416 b.
7. Vohidov E. So'z latofati. – Toshkent: O'zbekiston, 2014. – 144-b
8. Shomaqsudov Sh., Shorahmedov Sh. Hikmatlar xazinasi. – Toshkent: O'zbekiston, 1993. – 392 b.
9. Yusupova Sh. O'zbek frazeologiyasi. – Farg'ona: FarDU nashriyoti, 2018. – 120 b.