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SYMBOLICS OF NUMBERS IN PAREMIOLOGY OF UZBEK AND ENGLISH

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Izzatbek Olimbayevich Rejapov

Researcher At The Uzbekistan State World Languages University Tashkent, Uzbekistan

ABSTRACT

The paper deals with the symbolic of numbers in paremiology of Uzbek and English that reflects national and cultural identity and the specificity of thinking of the Uzbek and English people. The topicality of the study is due to the fact that numerals from ancient times were endowed with sacred and symbolical meanings and were an important component of the language world picture of any ethnic group. The results of the study showed that the national-cultural specifics of these phraseological units and proverbs are formed under the influence of the following factors: 1) the symbolic meanings of numerals; 2) the influence of religious factors; 3) mythology and legends; 4) historical facts and events; 5) traditions and customs. The universal character of the numerals' symbolic meanings determines the existence of similar in semantics phraseological units and proverbs both in English and in Uzbek. Differences in religion, mythology, history, traditions and customs of the English and Uzbek linguocultures determine the existence of certain phraseological units and proverbs with a numeral component in one of the languages and their national-cultural specificity.

KEYWORDS

Numerals; paremiological units with numeral components; language world picture; national-cultural specifics; symbolic meaning.

INTRODUCTION

Language is a means of communication between people, the main tool of thinking and cognition, a reflection of the world picture. It can be emphasised that language is a treasure of national culture of the people speaking this language and it reflects all the life experience and all the achievements of culture.

Language is closely related to culture, develops with it and expresses that culture. Language and culture are inseparable concepts, and just as language reflects culture in all aspects, culture cannot be fully manifested without language. In the 90s of the twentieth century, linguoculturology emerged as a special branch of linguistics, based on theories of the relationship between language and culture. The development of this branch of linguistics was supported by W. von Humboldt, A.A. Potebnya, E. Sepir, B. Warf, V.A. Maslova, V.V. Vorobyev and V.N. Telia and they have made significant contributions to this field. V.A. Maslova divides the period of development of linguoculturology into two stages: the first period is the period of development of the works of W. Humboldt, A. Potebni, E. Sepir and other scholars, and the second period is the formation of linguoculturology as an independent branch of science [9; 28]. V.V. Vorobyev stated that linguoculturology "is a complex scientific direction studying the interrelations and interaction of culture and language"[16; 37].

Linguoculturology studies cultural information reflected in language, culture, its components, as well as language that is a carrier of preferences of people who create this culture through language [9; 35]. The purpose of this field of science is to investigate, describe and define the cultural field that has found its verbal expression in language [4; 13]. That is, linguoculturology defines language as the main component of culture, as a tool that transmits national culture, customs, history from generation to generation. In brief, language and culture are inextricably linked, and the relationship between them is very complex and multifaceted.

The linguistic interpretation of lifestyles of every nation is manifested in comparative studies of two or more languages. In this article the symbolic meanings of proverbs and phraseological phrases with numerical components in Uzbek and English languages will be analyzed. Numbers take an active part in the formation of paremiological units. Special attention will be paid to linguocultural and lexico-semantic aspects in analysing numerological aspects of paremiological units of Uzbek and English languages, as well as in studying their symbolic meaning and cultural identity.

MATERIALS AND METHODS

The symbolic meaning of numbers has a special place in the linguistic world picture. A symbol is something outside of us that symbolises something within us.

Symbolic language is the language which we express our inner state, such as emotional perception. A symbolic language is one in which the external world is a symbol of the internal world, a symbol of the soul and perception. Thus, following N.N. Rubtsov and taking into account the above-mentioned, we can conclude that "Symbol is a unique whole, which together represents a certain socio-cultural meaning. Symbol is, on the one hand, a figurative expression of an idea with an inner definite meaning, and on the other hand - a potential infinity of semantic perspectives, which is never exhausted by one or another strictly given interpretation" [13; 44].

Linguistic interest in symbols is related to the enigma of this concept in science and art. Despite the fact that many researchers refer to the symbol and emphasize the vitality of it, the concept of the symbol remains one of the most "abstract" and "mutually contradictory". However, no matter how mysterious and abstract the symbol may be, a linguistic study of its essence is necessary for understanding modern literary texts and meaningful interpretation of them.

Considering the millennial history and rich content of the concept of "symbol", it is necessary to find appropriate characteristics and definitions that are considered important for determining its linguistic status. Main scientific approaches of S. de Saussure, A. F. Losev, N. D. Arutyunova, Ch. S. Peirce, and A. F. Losev to the concept of symbol are considered as main

scientific approaches underlying the interpretation of the symbol as a linguistic concept.

Comparing the ideas created by these scientists, it is possible to determine the originality of their views on the concept of symbol and interpret it according to the belonging of this concept to the field of linguistics. F. de Saussure focused his attention on the notion of a characteristic feature of a language, connected with the creation of a model of a linguistic sign, and raised the necessity to define the essence of this sign.

A.F.Losev defined a symbol as "an ideal, metaphorical or ideological-metaphorical structure containing the attributes of certain objects different from itself". In ordinary language symbol, image and sign can be used for the same purpose. They are often interchangeable.

A symbol has the nature of a sign and has all the characteristics of it. The content of a symbol has a communicative character, like a language sign, it is built on previously collected/existing information. According to N.D. Arutyunova, the concept of a symbol it is related to pragmatic speech. A sign has a communicative purpose, when a symbol is controlling, it has illocutionary (imaginary) force [1; 19].

According to E. Sepir, a symbol always acts as an alternative that closely supports the expression of a sentence (thought), and on this basis we can say that any symbol always indicates the existence of a

meaning that cannot be understood through the situation and context.[3; 16]

Among the primary national-cultural units that make up the linguistic world picture, the units denoting numbers occupy a special place. "Numbers are universal symbols. Universal symbols are a type of symbol that the connection between the symbol and its symbolic meaning is not accidental, but specific to the symbol itself. Such a symbol can be called universal, because this connection is equally accepted by all people. Results of studying numbers and interpretation of their symbols show surprising similarity of numbers and their symbolism in different cultures, which can be explained by the fact that these symbols go back to the basic feelings and experiences that all people have. However, the meaning of some symbols may differ according to their meaning as truth in different cultures. The reason for the identification of numbers with ideas and symbols is due to primitive man's approach to exploring the world around him. In addition to ordinary numbers used in everyday speech, there are sacred numbers that have a special meaning in culture and have some "miraculous" basis, which will be discussed in this article. Even in antiquity, it was in the centre of attention that numbers themselves acquired some kind of symbolic meaning. Pythagoras, who held a special place in ancient Greek science, and his teachings show that numbers have a special symbolic meaning, and he emphasised that the

essence of everything and the universe is harmonious, and their relationship is reflected in the number system.

Numbers influence the linguistic thinking and understanding of the world of English and Uzbeks and are vividly reflected in proverbs with a numerical component. In a proverb, the numerical component can be used to express exact or approximate quantity.

RESULT AND DISCUSSION

The composition of English and Uzbek proverbs with numerical components is very different. Many numerological proverbs of the studied linguocultures exist in the language for tens and hundreds of years, are based on legends and evidences of the past history, therefore they are considered as special linguistic units which represents high informative value.

Numbers with their symbolic meanings can also influence the meaning of phraseological units and numerological proverbs, and we will look at this with the following examples: the number one, which starts the counting system, in different nations' cultures represents divinity, the beginning of everything, unity, means universality, unity. Its characteristic features are strength, power, will, activity, initiative, inclination to innovation, aspiration to leadership, aspiration to glory and power, individualism, egocentrism. It takes part as an important component in the formation of many phraseological expressions such as given below,

having a wide influence on the customs and culture of the English and Uzbeks:

be one flash(eng)- bir tan bir jon bo'lmoq (uz);

as one man (eng); one and all (eng) - birdamlik bilan, yakdil(uz);

bir yoqadan bosh chiqarmoq(uz) - be one flash(eng);

bir ovozdan(uz) -unanimously(eng);

To'rtovlon bitta bo'lsa to'lmaganni to'ldirar, oltovlon ola bo'lsa og'zidagin oldirar; If four people unite, they fill the gap, if six people don't unite, even they can not eat the food in their mouths.

Also, in contrast to the above meaning, the number can be used to denote the weakness of loneliness, solitude:

yolg'iz otning dong'i chiqmas;- Not a single horse neighs

one swallow does not make a summer (eng)-bir qaldirg'och bilan yoz kelmaydi;

From these examples it is clear that a lonely person without friends, family and loved ones cannot be a complete person without the support of them.

In both English and Uzbek, "one" can serve as a means of expressing uncertainty, and this meaning of the number "one" is often used in fairy tales:

once upon a time(eng) -bir bor ekanda, bir yo'q ekan(uz).

Symbolic meanings of the number two: pair, duality, opposition. The number two is also called the number of contradictions. It was believed that the whole world is divided into two opposite poles: light and darkness, heaven and earth, male and female. As an example of the use of number two in contrasting events, we can cite the story of two angels in Uzbek religious ideas about angels: when a person dies, angels named Munkar and Nakir come to him and questions him, and this image of "Angel" entered the culture and faith of Uzbeks together with the religion of Islam. According to Islamic beliefs, Munkar sits on a person's right shoulder and records his good deeds, Nakir sits on his left shoulder and records his sins. Depending on which cases are recorded more, Allah will send the person to Paradise or Hell.

The symbolic meanings of two that represent contradictions can be seen in the following examples:

two of a trade never (or seldom) agree (eng) – ikki qo'chqorning boshi bir qozonda qaynamas (uz);

when two Sundays come in one week(eng) – hech qachon, qizil qor yoqqanda;

if you run after two hares, you will catch neither(eng) – ikki kemani boshini ushlagan g'arq bo'ladi(uz);

two-faced (eng)-ikki yuzlamachi (uz)

In English and Uzbek, the number two is also used to denote a pair:

double harness (English) - marry, to get married-here "harness" is a saddle harness put on horses, and when two horses are tied to a cart, "double harness" is added, i.e. a pair of saddles is attached to the harness. It has become a phraseology which is used for marriage. There is an Uzbek equivalent of the phraseology: er xotin qo'sh ho'kiz (uz); bir boshini ikkita qilmoq. Number two and its synonyms are also used in the following examples expressing the meaning of this number as a pair.

play double (eng) , see double (eng) a double-edged (or two-edged) sword (eng) a twice-told tale (eng); it takes two to make a quarrel (eng) -qars ikki qo'ldan chiqadi(uz).

Two is also used to refer to the existence of two worlds, that is, the world and the afterlife: ikkala dunyoda ham-ikki dunyoda ham-in two world; ikki dunyo rohatini ko'r- to see the pleasures of both worlds; ikki dunyoda aziz bo'l-be precious in both worlds.

According to the beliefs of ancient Europeans, the number three has a sacred meaning and often this number takes an active part in defining the main ritual and important mythological symbols. It can be seen in several parts of the Bible; three angels came to Abraham with news of the imminent birth of a son. This

is called the "Old Testament Trinity" and in another example the Magi bring three gifts to the baby Jesus, etc.

It is also used to denote the completeness of a particular sequence with a beginning, a continuation and an end or completion as well as the end of a particular sub-period or process. In critical situations of human life, there are also examples of threefold repetition for successful completion of an action. For example, in Uzbeks, a girl getting married is asked three times for her consent, and in English, the names of the bride and groom are called three times when they are called to church. the meaning of completion of the number three can also be seen, in the Uzbek phrase "uchdan keyin puch"- after three nothing". Three Cheers (for) - is used when wishing health or happiness three times in someone's honor, and in this place it is pronounced three times, and is also used in English to express the meaning of completion, finality. The reason of sanctity of number three or representation of integrity goes back to its symbolic meaning, i.e. it is the solution of contradiction and conflict of binary meanings caused by number two. The meaning of completeness and sufficiency of the number three in the following examples can be seen:

when three know it, all know it (eng)-uch kishi bilgan narsa sir emas (uz); the best fish hid when they are three days old (eng)-mehmonning izzati uch kun(uz);

We can see the sacredness of the number three in Islam, as in Christianity, in the expressions used in Muslim funerals and memorial ceremonies. On the third day after a person's death, Uzbeks hold a memorial rite: uchini o'tkazish; uchni o'qitish; It indicates a sacred limit of time, defining the significance of the third day in reciting (reading the Koran), burial and commemoration.

In the following examples, we will examine the meaning and cultural significance of the number four in proverbs with numerical components.

The symbolic meaning of the number four is universal, as it is based on the symbolism of the square based image of the city and symbolizes strength, integrity and the four-pointed cross [12; 39]

In Uzbek language, the number four has a clear symbolic meaning like the numbers one, two, three, seven, nine, twelve, forty . This number represents spatial relations, "serves as a prototype of static integrity, strength, ideal stable structure". [12; 122]. In Uzbek and English languages there is a group of phraseological expressions and proverbs in which the number four participates in the creation of spatial semantics and in these proverbs it can be seen that the number four indicates the number of main directions:

"All four corners" (eng)

"Four corners make a sturdy house." (eng)

In Turkic languages, the number four traditionally means space: four sides, four corners. In the ancient Uzbek language, literally the whole world was called four corners. The number four represents simultaneously four elements and four parts of animals' body. In this regard, if we look at the Uzbek proverb "Ikki qo'l bilan berasan, to'rt oyoq bilan olasan"- "You give with two hands, and receive with four legs", this proverb is said when a person does not repay a debt for a long time. In Uzbek paremiology the number of limbs is specified: two hands and four legs. The point is that when lending money, a person has to go to the debtor and remind him about the payment.

In this Uzbek proverb, as well as in many other proverbs with two-part structure, very common in Turkic and Uzbek languages, two semantic types of relation of the proverb's content to reality are realized. The use of the numerical component "Two hands" in the first part of the proverb does not carry gnoseological information (everyone knows that every person has two hands), so the content of the first part refers to a person. The second part of the proverb, showing "four legs", semantically contradicts reality, and therefore belongs to the semantic type of situational (or "epistemological") paradoxes, impossible in the real world. In this regard, it is logical to assume that the use of the component involving the number four in the second part has a clear symbolic meaning. However, if we turn to the national-cultural

content of the proverb, we can see that the number four in the second part has a unique and significant meaning no less than the two in the first part. In our opinion, this proverb reflects national identity. The metaphor of "four-legged" probably refers to the horse, the faithful companion of Turkic peoples and Uzbeks. This proverb describes a situation when a creditor has to ride a horse and travel to another village to remind him of his debt. The four legs of the horse are also mentioned in other proverbs of the Uzbek people. The Uzbek proverb "To'rt oyoqli ot ham qoqiladi", and this proverb exists in English as well: "A horse may snapper on four feet". In both of the above proverbs, a horse stumbles even though it is four-legged and a person with two legs is no exception, which means that everyone can make mistakes and we can see that they are used in English and Uzbek cultures.

In many nations, the number seven means the end of counting, and therefore this number has a special symbolism and sacredness unique to almost all cultures. The number seven was also widely used in the history of the ancient world: City of Seven Hills; Seven Hills of Rome: Palatine, Capitol, Aventine, Calinus, Esquiline, Viminal and Collinus. In the Christian religion this number is given special attention: in the Bible there is such a phrase: Seven deadly sins: pride, anger, envy, lust, greed, lust for wealth and sloth.

The English phraseological unit "cousin seven times removed (eng)- (Eng) corresponds to the Uzbek ""yettinchi avlod-begona"", meaning a distant relative. In this phraseological unit, the meaning of the number seven as a completed period or completion. In English, the number seven is used in the following phraseological expressions: a fool can ask more questions in an hour than a wise man can answer in seven years; one lie needs seven lies to wait upon it;

As in other Turkic languages, the number seven in Uzbek has a sacred meaning and the possibility of frequent use in many spheres, the number seven has a special meaning. The number seven represents cosmological ideas about the spatial structure of the world. In addition, according to the religion of Islam, Paradise consists of seven floors, and the one who gets to the seventh floor reaches the highest happiness, and the heavenly mythological space where angels and higher powers dwell is represented by the Uzbek word combination "yettinchi osmon" -"seventh sky". The Uzbek expression: "yetti qat yer osti" – "seven layers under the earth" refers to the mythological place where evil forces and lower beings dwell on seven floors under the earth. Yetti dengiz oralig'ida- Between the seven seas; yetti tog' ortida-beyond the seven mountains;- indicates the boundaries where the alien world begins. Reaching this place in fairy tales is accompanied by various difficulties and trials. The symbolic meaning of the number seven can be

explained by the following tradition connected with the difference of lineage in the Uzbek worldview: Uzbeks adhere to the traditions of the system of seven generations. According to this system, relatives up to the seventh generation are close relatives; after the seventh generation, relatives are considered distant. These socio-cultural peculiarities of Uzbeks are reflected in the example of the following phraseological expressions: yetti ajdodni bilish - knowing of seven ancestors - traditionally, a self-respecting Uzbek should know his seven ancestors by the names of his ancestors.

Mythological world picture of numbers are part of a simple world picture, as Y.D. Apresyan says: "When the basic concepts of a language form a unified system of views, a unique collective philosophy, obligatory for all native speakers, they represent ways of perception and conceptualization of the world reflected in natural language".

Uzbek and English proverbs with numerical components combine elements of numerology, that is, belief in the mystical meaning of numbers, with traditional proverbs. These proverbs often associate certain numbers with specific meanings or symbols. Also in English and Uzbek proverbs syncretism of thinking, which defines the harmony of real relations with the world and mysterious relations brings them into full harmony with each other; inseparability in the ancient image of nature and man, thing and word,

subject and sign, subject and object; we can see the examples of imaginary and fantastic ideas about the world around us. Let us look at some examples of common mystical and religious features in Uzbek and English proverbs with numerical components:

"Seven years of bad luck follow a broken mirror."(eng)

"Find a four-leaf clover for good luck."(eng)-

"Nine lives like a cat."(eng)- This proverb is based on the myth that cats have nine lives, referring to their ability to survive in difficult situations.

"Beware of the number 13."(eng)- This proverb reflects the superstition of triskaidekaphobia, the fear of the number 13, which is often associated with bad luck.

"Seven is heaven, a blessed number."

In Uzbek proverbs such as "Bir kun janjal bo'lgan joydan, qirq kun baraka qochar (uz) -From the place of one day of strife, forty days of blessing will escape (english translation)"; "Bir marta tuz yegan joyingga, qirq kun salom ber -Make greetings to the place for forty days where you ate salt once (english translation), the number forty is the largest number.

The proverb "Ayolning qirqta joni bor""A woman has forty lives" (uzbek translation) suggests that women can withstand the various trials and difficulties of life and that they possess the secret of these abilities, that is, they have forty lives. In Turks, as well as in Uzbeks,

the main number after ten is the number "forty", this number is often found in ancient legends, and one of them is forty days and forty nights of rain during the Flood.

Therefore, in Uzbek phraseological units the number "forty" means a large sum or a violent action. Thus, numbers in the above proverbs have a symbolic meaning, in addition to the direct function of counting objects. It is connected with myths and rituals that contributed to the preservation of natural and social order in ancient society, explaining the structure of the world, society and man himself.

CONCLUSIONS

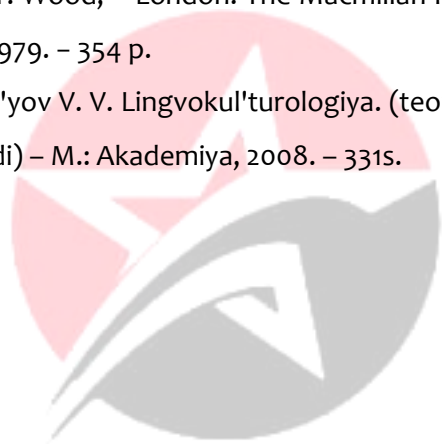
Overall, the symbolic significance of English and Uzbek numerical proverbs lies in their ability to integrate numbers, culture, language and metaphorical language to convey a meaningful understanding of life, relationships and human experience. These proverbs reflect cultural perspectives and convey practical wisdom through symbolic means.

It should be noted that proverbs with numerical components in English and Uzbek are often open to interpretation, and different people or cultures may have unique perspectives on their meanings. This article shows how numerical symbolism can be used to convey a broader message in a concise and memorable way.

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