



# Number Component Phraseological Units Used and Symbolized In English

**Beknazarova Iroda Yormamatovna,**

Teacher of Samarkand State Institute of Foreign Languages

**Samandarova Sarvinoz Ulugbekovna,**

Master student of Samarkand State Institute of Foreign Languages

**ABSTRACT**

This article is devoted to phraseology and the linguistic analysis of phraseological units, which is significant in linguistics and cultural studies. The major topic of the article, which is a linguistic and cultural analysis of the numerical components of phraseological units, greatly aids in recognizing the variations and similarities in phraseology between Uzbek and English.

**Keywords:**

phraseological unit, numerical element, symbolic meaning, quantity, object, formal relationship, communication, phraseological units, linguistic analysis, linguistic-cultural analysis, comparative analysis, historical analysis, phenomena, object, culture, concept, symbol.

The high degree of qualitative accuracy of objects and occurrences is what makes them stable, singular, and capable of illuminating the infinite variety of the universe. Everything has quantitative precision in addition to qualitative precision, which includes a specific quantity, number, size, process speed, and so on.

One method that the category of quantity is expressed in language is through the use of numbers, which are used to describe quantity by counting things like occurrences and objects[1,2]. A numerical category that expresses an object's or its pieces' exterior, formal relations as well as their attributes and connections (such as their size, number, etc.), appears to be expressed as a component of phraseological units in several languages . A communication tool that is crucial to society is the number as a unique word symbol.

Phraseological units (PhUs), which make up a language's vocabulary, are seen as the most representative elements of human civilization. The distinctive elements of various peoples' cultures can be revealed and studied

in detail by studying numbers as a component of phraseological units. The linguistic means analysis indicates that the number category experiences uncommon qualities and qualitative modifications as a result of phraseologisation.

In this case, it is used not only to determine the amount, but also begins to acquire a special symbolic meaning. Based on this, we can conditionally divide phraseological units with a number component into two groups: phraseological units with a number component that have preserved their lexical meaning and phraseological units based on the symbolic meaning of the number component.

The use of a certain number of components in PhUs can be justified logically or in terms of a specific situation. The study of the number component in the phraseological units with specific symbolic meaning that we have considered is very subjective, but we try to find a special symbolic meaning of a certain number using the dictionary resources that we have used.

In this article, only the symbolic meanings of some numbers from 323 phraseological units with a number component from the phraseological dictionary of A.V. Kunin are analyzed [2]. As an example, the zero number component includes concepts that are different from other numbers, that is, the initial idea, the starting point, the need to act: zero hour - the time of the start of the (military) attack; (portable) decisive clock.

Symbolism, as you know, can be based on religious, sometimes mystical, considerations or mythological meanings. This idea can be completely connected with the interpretation of the number "one".

According to Jack Tressider's Dictionary of Symbols, the number "one" represents the primordial wholeness, the divine essence (or Creator), the light or sun, the source of life. This type of Arabic numeral had an aggressive, active symbolism in the Western tradition. The number "one" has been used as a symbol of God in all major monotheistic religions, particularly Islam. According to Pythagoreans, the number "one" is the starting point of any calculation. According to Confucius' followers, it is the expression of the main essence, the indivisible thing, the mystical center from which all existence arose. In a nutshell, the number "one" represents the beginning, the human "inner self," and loneliness [4].

Only seven PhUs have a symbolic meaning among the 14 phraseological units in which the numerical component "one" is included in A.V. Kunin's phraseological dictionary:

- to be made one - get married;
- one in the eye for smb. - swiped, failure;
- one over the eight - sl.sloshed;
- one too many (ёки too much) for somebody – superiority or cunning
- with one accord (or consent) – unanimously or give in to;
- be at one – put our/your head together, as one man;
- all one to sb. - come to/be the same thing.

"As for the number two, one of the meanings of unity - "two minds, lack of unity" (for example, to be in two minds - faced with a

choice, like PhUs), two numbers are implicitly linked with the symbolic meaning of opposition [3, p. 213].

The number component "three" is a symbol of the connection of the three worlds; mental and spiritual order, harmony, heaven. In the eyes of the inhabitants of ancient Iran, the number "3" was considered a symbol of the moral trinity: good thoughts, good words, good actions [3, p. 373]. It is with this symbolic meaning that the numerical component "three" is used in the following phraseological units: give three cheers - "three cheers" and three cheers (for) - "long live!". The number component "three" is a symbol of harmony, order, perfection, as well as happiness and prosperity.

In terms of symbolic significance, the number component "four" is of particular interest. The number component "four" represents the mythological images of the "four winds," the four sides of the world, in various Indo-European languages, as observed in English PhUs. As an example:

- scatter to the four winds – wastefulness;
- to the four winds – completely, entirely (relative to what is lost, wasted). It could be argued that the numerator "four" represents the totality of everything that requires stability and integrity. As an example:
- the four corners of the world - the four corners of the globe;
- within these four walls – a secret that cannot be taken outside the walls of this room.

The "five" number component is a symbol of man, graphically represented by the figure of a man with the head, arms outstretched, and feet wide apart forming a five-pointed star, or simply a five-pointed star (pentagram). In addition to this association with the human microcosm (as well as with the hand), the number "five" is considered an important symbol of the universe in Chinese, Japanese, Celtic and other traditions (the four cardinal directions and the Center). The number five is also associated with love, health, emotional indulgence, meditation, analysis, criticism, strength, interconnectedness, organic growth, and the heart.

According to Pythagorean mysticism, the number five is as sacred as the number seven, combining three (the sign of heaven) and two (the sign of the earth), and was considered the number on which the laws of nature and art are based. In antiquity, the number five was also associated with Aphrodite, the goddess of love and the hunt (Venus in Roman mythology) [5].

In China, the number five was considered the symbol of the center of the world, its importance in the symbolic view of the world was very great: in addition to the five parts of the world and the five senses, there are five elements, five metals, five colors, five musical tones, and five basic tastes.

In Christian iconography, the number five represents Jesus Christ's wounds. The number five is a symbol of benefit and protection in Islamic tradition. Muslims believe that their religion is founded on five pillars: faith, prayer, pilgrimage, fasting, and mercy. The number five is a powerful symbol in Judaism.

Despite this, A.V.Kunin's dictionary does not contain a single phraseological unit with "five" numerical components. However, only one phrase is known with this number, namely a sign of approval in the form of a hand with five fingers raised open, which indicates its direct numerical value - high five.

Our research revealed that not all numbers are used in English phraseological units and have no symbolic meaning. The majority of digital components are used in their own right. For example, "five fingers, fist"; "know smb (smth) as well as one knows his ten fingers"; "know very well."

There was no symbolic use of peripheral digital components such as half, single, and pair. As a result, the numerical component in English phraseological units is not always associated with their direct lexical meaning. At the same time, almost all numbers have a symbolic meaning.

Language is a symbol of the nation's spiritual wealth, image, and unity. Each nation is distinguished from others by its national identity and culture. Without a doubt, his language appears in this as a manifestation of his culture. In fact, the value of language in the development of national culture, historical

traditions, values, and memory cannot be overstated. Language as an important part of culture reflects national culture in the process of communication. It is well known that language is a component of culture; it can be a tool for culture; language is an expression of culture's spirit and a distinct way of life. The study and interpretation of the relationship between nation, culture, and language is regarded as an interdisciplinary problem, and its resolution is addressed not only by linguistics, but also by philosophy, cultural studies, stylistics, linguistics, ethnolinguistics, and sociology [5, p. 64]. Phraseological units that can be explained symbolically through the use of a digital component constitute a smaller group when compared to the total number of relevant phraseological units. However, their study is very interesting and important for the field of linguistics and cultural studies because it allows us to learn more about the peculiarities of English-speaking peoples' culture and worldview.

## Literatures

1. Керлот Х.Э. Словарь символов / Х.Э. Керлот. - М.: Refl-book, 1994. - 602 с.
2. Beknazarova I.Yo. Ingliz va o'zbek tillarida so'z turkumlari tipologiyasi // ALMA MATER. Yosh o'qituvchi va magistrning ilmiy maqolalar to'plami - Samarqand: SamDChTI, (2020 yil, 83-86 betlar), SamDChTI nahsr-matbaa markazi, 4 bet
3. Кунин А.В. Англо-русский фразеологический словарь / А.В. Кунин. - М.: Сов. Энциклопедия, 1967, т. 1-2. - 1264 с.
4. Словарь символов Джек Тресиддер // Библиотека Гумер - культурология [Электрон ресурс]. [http://www.gumer.info/bibliotek\\_Buks/Culture/JekTresidder](http://www.gumer.info/bibliotek_Buks/Culture/JekTresidder)
5. Турдиева Н.Ё. Тил ва маданиятнинг ўзаро муносабати // Хорижий филология. Самарқанд: СамДЧТИ, 2022 № 2 (83). - Б. 64-69 ISSN: 2181-743X; Indeks 1266 [2-2022.pdf \(samxorfil.uz\)](https://samxorfil.uz)