



**PHRASEOLOGICAL ANALYSIS OF UNITS CONTAINING COUNT IN
ENGLISH AND UZBEKI**

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We understand that a specific national language serves as a mirror reflecting the worldview of its speakers, encapsulating their social and spiritual culture, domestic life, and the overall mindset of the nation. According to W.von Humboldt, "language is not a mechanical collection of words; the distinction between languages lies not in the divergence of sounds and signs, but rather in the divergence of worldviews. "In phraseology, specifically the exploration of quantitative units between two languages can be analyzed through studies of linguistic and cultural bonds. This analysis delves into the intricate interplay between language and cultural semantics" [1].

We briefly define the universal symbolic meanings of the existing numbers in the world culture in order to compare quantitative units in phraseology of the English and Uzbek languages considering their national-cultural specificities [2].

For instance, the number "one," which signifies not only "unity" but also serves as a symbol of "the first movement, the beginning." In the phraseology of both English and Uzbek languages, "one" conveys meanings such as "unity," "consensus," and "sameness, similarity." For instance, in English, the expression "(all) rolled into one" implies being gathered into one thing, while in Uzbek, "to make one" can mean both uniting and restoring friendship. Additionally, phrases like "to be one body, one soul" or "to put one's head on one pillow" denote getting married and living together for a lifetime as a couple [3, 4].

The symbolism of the number "two" extends to its representation of a changeable character and inner turmoil, embodying notions of conflict, opposition, and division. The binary opposition inherent in the number "two" creates a double



opposition. At times, both the numbers "one" and "two" carry connotative meanings related to the pronouns "I" and "you," with the number "two" also assuming connotative roles in phraseological units. For example, in English, "a two-edged sword" signifies two sides of the coin; "ride two horses (at the same time)" implies attempting to hang on to two boats; and "fall between two stools" denotes the difficulty of coming to a decision or choosing one of the two ways. In Uzbek, "to think twice" translates to hesitating or being unable to make a decision, while "two determinations" refer to two unknowns [4].

As for the number "three," it carries the meaning of abundance in idioms with counting content. In ancient cultures, "three" held a special significance, considered greater than "one" or "two," symbolizing multitude. This perception continues in modern English, as seen in expressions like "two's company, three's a crowd," suggesting that two is enough, more than three is too many. Positive connotations are also observed, such as in "third time lucky," indicating luck in the third attempt, or "three cheers for," expressing appreciation or congratulations. In Uzbek, there are only three countable phraseological units with the "three" component. One, with religious origins, is the phrase "triple talaq" in Islam, denoting the complete annulment of marriage for the separation of spouses. Another expression, "Even if you boil it three times, blood does not mix," implies that strangers cannot get along with each other. The third, "does not reach the end of four," signifies extreme poverty and destitution.

When looking at expressions with numbers in English and Uzbek languages, it is more noticeable that the numbers such as one, two and fractional numbers such as half and whole are used in the composition of expressions together with the verb to do.

It is known that numbers are words that mean quantity. However, not all expressions involving numbers have a "quantity" meaning. This theme is unique to



some of them. For example, we can cite expressions such as *to make one two, to make whole bread, to make half bread* .

To make two, the verb to make is used in the sense of combining with a quantitative units, multiplying, and increasing what you have. The themes "quantity", "movement", "performance", "multiplicity", "increase", "multiplication" are observed in it.

"To make whole bread" is used in the sense of providing things necessary for living. It shows such themes as "quantity", "movement", "performance", "fullness", "multiplicity". The phrase *"break the bread in half"* in the opposite sense of the phraseological unit with the same quantitative units is often found in our speech. This quantitative unit serves to express the reduction or lack of income due to a person's partnership. Among the themes of "quantity", "movement", "performance", the themes of "lack", "being" are emerging.

A metaphorical meaning arises based on the metaphorical transformation of a component of phraseological units with the content of quantitative units. It is used both in the form of free connection and with its phraseological meaning, in place of phraseological units such as *to cut a thousand and one, to put two feet in one boot, to put one's head on one pillow* . Even when a phraseological meaning is formed in such compounds, they retain their original form, a phraseological meaning that is not characteristic of free association occurs.

Phraseological units with quantitative units are formed with the help of pragmatic factors in order to figuratively express some concepts, and they are not used as free connections. Semantic transformation is a phenomenon characteristic of the internal system of phraseological units with quantitative units, this process is a form of transposition, in which the form of a universal phraseological unit does not change, but its meaning is figurative (figurative meaning). In the literary text, it



develops the meanings of phraseological units with forms a unique phraseological meaning.

Based on the semantic transformation of the phraseological unit "to put *one's head on a pillow* ", the meaning of " *to live a family life* " is formed in the text, and this combination is recognized as a phraseological combination. In this case, one meaning of a phraseological unit with countable content is not the basis for the second meaning. Semantic transformation takes place on the basis of simile. A phraseological unit with a quantitative unit having exactly the same structure expresses different meanings based on the same image. Phraseological units representing quantity are actualized on the basis of similes, phrases are semantically transformed, semantically reshaped, phraseological units, words , ascias occur.

It cannot be said that the purely nominative meaning is displaced by the connotative meaning in the quantitative phraseological unit "*one flower out of ten flowers has not opened*". The following example fully confirms this.

He was now twenty-three years old, and although one of his ten flowers had not yet opened, the worries that had befallen him early on had faded the smile from his pale face. (G'. Gulam. Mangulik).

In the phraseological units of the Uzbek language, some units of quantitative units are stylistically classified differently. For example, the phrase "*he has six legs and seven arms*" means "overjoyed, extremely happy". This quantitative phraseological unit is used again in the sense of "quick, who finishes everything quickly".

In Uzbek language, " *Put two feet in one boot* " - to be in a very difficult situation, " *Put two hands in one's mouth* " - to rush and strive to achieve more than necessary . the fact that the meaning of the phraseological units does not derive from the meaning of the words contained in, it reminds the complex



compounds that have undergone the phenomenon of lexicalization. It should not be forgotten that the reasoning that the resulting meaning does not come from the meaning of the words in the compounds is only related to their correct meaning.

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