

LINGUOCULTURAL FEATURES OF NUMERATIVE AND MEASURATIVE PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

Pardayeva Diyora Mannon qizi,

1st Year PhD student of Tashkent Institute of textile and light industry

DOI: <https://doi.org/10.5281/zenodo.18932055>

Annotation. *This article explores the linguocultural characteristics of numerative and measurative phraseological units in English and Uzbek languages. The study examines how numerical and measurement components function beyond their literal quantitative meanings and acquire symbolic, evaluative, and culturally specific interpretations. Using comparative, semantic, and linguocultural analysis, the research identifies similarities and differences in the usage of number - and measurement - based phraseologisms in both languages. The findings demonstrate that such units reflect national worldview, traditional beliefs, and collective experience. The results may be applied in translation studies, intercultural communication, and foreign language teaching.*

Keywords: *phraseology, numerative phraseological units, measurative phraseological units, linguoculturology, cultural symbolism, English language, Uzbek language, comparative analysis.*

Annotatsiya. *Mazkur maqolada ingliz va o'zbek tillaridagi numerativ hamda mezurativ frazeologik birliklarning lingvokulturologik xususiyatlari tadqiq etiladi. Tadqiqotda son va o'lchov komponentlarining nafaqat miqdoriy ko'rsatkich sifatida, balki ramziy, baholovchi va madaniy ma'no tashuvchi unsur sifatida namoyon bo'lishi tahlil qilinadi. Qiyosiy va lingvokulturologik yondashuv asosida ikki til frazeologik birliklarining o'xshash va farqli jihatlari aniqlanadi. Tadqiqot natijalari numerativ va mezurativ frazeologizmlarning milliy dunyoqarash, tarixiy tajriba hamda madaniy qadriyatlar bilan uzviy bog'liqligini ko'rsatadi.*

Kalit so'zlar: *frazeologiya, numerativ birliklar, mezurativ birliklar, lingvokulturologiya, madaniy ramziylik, qiyosiy tahlil, ingliz tili, o'zbek tili.*

Аннотация. *В данной статье рассматриваются лингвокультурологические особенности нумеративных и мезуративных фразеологических единиц в английском и узбекском языках. Особое внимание уделяется функционированию числовых и измерительных компонентов не только как количественных показателей, но и как носителей символического, оценочного и культурного значения. На основе сравнительного и лингвокультурологического анализа выявляются сходства и различия фразеологических единиц двух языков. Результаты исследования показывают, что нумеративные и мезуративные фразеологизмы отражают национальное мировоззрение, исторический опыт и культурные ценности народов.*

Ключевые слова: *фраzeология, нумеративные единицы, мезуративные единицы, лингвокультурология, культурная символика, сравнительный анализ, английский язык, узбекский язык.*

Introduction. Phraseological units constitute one of the most culturally marked layers of any language. They preserve historical memory, reflect collective experience, and transmit cultural values across generations. Among them, numerative and measurative phraseological units occupy a special position because numbers and measurements frequently function not only as quantitative indicators but also as symbolic elements [1; 45 p.]. In many cultures, numbers acquire metaphorical and evaluative meanings. For example, the number “**seven**” is traditionally associated with completeness or spiritual elevation in various linguistic traditions. In English, expressions such as “**to be in seventh**

heaven” convey extreme happiness, while in Uzbek the conceptual equivalent referring to *“seventh sky”* carries a similar connotation of bliss and fulfillment. Such parallels suggest that numerical symbolism often transcends linguistic boundaries but manifests through culturally specific imagery [6; 30 p.].

Measurative phraseological units, on the other hand, involve concepts of quantity, size, or degree expressed metaphorically. These units frequently intensify evaluation. For instance, English expressions like *“a ton of problems”* or Uzbek phrases equivalent to *“a world of sorrow”* do not denote precise measurement but rather emotional magnitude. Therefore, numerative and measurative phraseologisms represent an important intersection between language, cognition, and culture. This research aims to analyze the linguocultural features of numerative and measurative phraseological units in English and Uzbek and to identify their semantic, symbolic, and pragmatic characteristics.

Literature review. The theoretical foundations of phraseology were significantly developed in Russian and Western linguistics. A. V. Kunin defines phraseological units as stable word combinations with partially or fully transferred meanings and emphasizes their cultural specificity [3; 18 p.]. Similarly, A. P. Cowie highlights that idioms often reflect social traditions and collective knowledge embedded in language [1; 12 p.].

From a cognitive perspective, Lakoff and Johnson argue that metaphor shapes human conceptual systems, and numerical expressions frequently operate within broader metaphorical frameworks [4; 25–26 p.]. Their theory explains how quantitative concepts become carriers of abstract meanings.

Linguoculturology, as developed in works by Wierzbicka, stresses that language encodes culture-specific concepts and values [6; 14 p.]. According to this approach, numbers and measurements are not neutral elements; they may carry religious, historical, or symbolic associations.

In Uzbek linguistics, Sh. Rahmatullayev provides extensive analysis of Uzbek phraseological units and notes that many expressions containing numbers reflect traditional lifestyle and worldview [5; 67 p.]. However, a comparative linguocultural study specifically focused on numerative and measurative phraseologisms in English and Uzbek remains relatively underexplored, which determines the relevance of this research.

Research methodology. The study applies an integrated methodological approach combining comparative analysis, semantic interpretation, and linguocultural analysis. Firstly, a descriptive method was used to identify numerative and measurative phraseological units in both languages. Authoritative phraseological dictionaries and corpus-based sources served as primary data [1; 20 p.]. Secondly, comparative analysis allowed the identification of similarities and differences between English and Uzbek expressions. For example, the English proverb *“measure twice, cut once”* and the Uzbek equivalent meaning *“measure seven times, cut once”* reveal structural variation in numerical components while preserving identical pragmatic intent [5; 89 p.]. Moreover,

linguocultural analysis was applied to interpret symbolic meanings. The cultural significance of numbers such as “one,” “two,” and “seven” was examined within historical and social contexts. Additionally, contextual analysis helped determine pragmatic functions in real communication.

Analysis and results. The analysis demonstrates that numerative phraseological units in both languages frequently perform symbolic and evaluative functions. *The number “one”* often signifies unity or uniqueness. In English, the expression one in a million denotes rarity and uniqueness, while Uzbek expressions conveying *“one among thousands”* function similarly, emphasizing exclusivity rather than exact calculation. The number *“two”* commonly represents duality or efficiency. The English idiom *“to kill two birds with one stone”* implies achieving two goals simultaneously. Uzbek contains comparable constructions expressing the idea of accomplishing multiple objectives through a single action. In both cases, numerical elements intensify pragmatic meaning rather than quantify reality [1; 56 p.].

The number *“seven”* holds strong cultural symbolism. English expressions such as seven deadly sins originate from Christian tradition, while Uzbek folklore also attributes sacred qualities to the number seven. The recurrence of this number in both languages indicates shared archetypal symbolism, though rooted in different religious and historical contexts [6; 30 p.].

Measurative phraseological units reveal similar tendencies. English uses expressions like *“a mile away”* metaphorically to indicate obviousness, while Uzbek equivalents referring to large distances metaphorically express clarity or intensity. Similarly, English phrases such as *“a ton of work”* exaggerate quantity to emphasize emotional burden. Uzbek measurative constructions frequently employ spatial metaphors such as *“a mountain of problems”* highlighting emotional weight.

However, structural differences are evident. English tends to use *standardized measurement units (mile, ton, inch)*, reflecting industrial and scientific development. Uzbek phraseology often relies on culturally traditional or metaphorical measures rooted in everyday life and craftsmanship. This difference demonstrates how sociocultural evolution influences linguistic expression.

Overall, the findings confirm that numerative and measurative phraseological units function as carriers of cultural memory and symbolic meaning. They enrich communication by embedding evaluation, emotion, and worldview within stable expressions.

Conclusion. The research confirms that numerative and measurative phraseological units in English and Uzbek possess significant linguocultural value. Numbers and measurements function not merely as quantitative markers but as symbolic elements reflecting national mentality and cultural traditions [3; 18 p.]. Despite structural differences, both languages demonstrate similar tendencies in symbolic number usage,

particularly with culturally marked numbers such as *“one,” “two,” and “seven”*. Measurative units in both languages primarily serve expressive and evaluative purposes. It is recommended that language teaching incorporate linguocultural explanations of such phraseological units to enhance intercultural competence. In translation practice, special attention should be paid to symbolic and cultural equivalence rather than literal numerical correspondence.

References:

1. Benson, M., Benson, E., Ilson, R., The BBI Combinatory Dictionary of English: A Guide to Word Combinations, Amsterdam: John Benjamins Publishing Company, 1986, 450 p.
2. Cowie, A. P., Oxford Dictionary of English Idioms, Oxford: Oxford University Press, 2009, 400 p.
3. Fernando, C., Idioms and Idiomaticity, Oxford: Oxford University Press, 1996, 320 p.
4. Gibbs, R. W., The Poetics of Mind: Figurative Thought, Language and Understanding, Cambridge: Cambridge University Press, 1994, 280 p.
5. Granger, S., Meunier, F., Phraseology: An Interdisciplinary Perspective, Amsterdam: John Benjamins Publishing Company, 2008, 423 p.
6. Kunin, A. V., Angliyskaya frazeologiya, Moscow: Vysshaya shkola, 1984, 336 p.
7. Lakoff, G., Johnson, M., Metaphors We Live By, Chicago: University of Chicago Press, 1980, 242 p.
8. Moon, R., Fixed Expressions and Idioms in English: A Corpus-Based Approach, Oxford: Oxford University Press, 1998, 300 p.
9. Nunberg, G., Sag, I. A., Wasow, T., “Idioms”, Language, Washington: Linguistic Society of America, 1988, Vol. 64, No. 3, pp. 491–538.
10. Palmer, F. R., Semantics, Cambridge: Cambridge University Press, 1981, 276 p.
11. Rahmatullayev, Sh., O‘zbek tilining frazeologik lug‘ati, Toshkent: Qomuslar bosh tahririyati, 1992, 368 p.

