



COMPARATIVE STUDY OF THE AXIOLOGY OF NUMERALS IN ENGLISH AND UZBEK LINGUOCULTURE

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Abstract

This article discusses the comparative analysis and study of the axiology of numbers in English and Uzbek linguoculture. The article states numbers' quantitative semantics and their study in linguistics and the history of the computing system. The axiology of numbers in English and Uzbek linguoculture has not been studied by researchers in various aspects. Also, numbers as a linguistic view of the world have been proved.

Keywords: numerals, number, linguoculture, comparative analysis, comparative study, cultural aspect, linguistics,

I. INTRODUCTION

It is clear that, much in the world around us is perceived through numbers, calculation systems, and quantities. The ability to distinguish numbers is an essential part of a person's mental perception. The number is expressing the certainty of an object, volume, date, size, degree of property development, and more. Numbers play a central role in human lives and their culture. Numbers and number expressions arise early both in human history and in the individual development of humanity.

In everyday life people use numbers in a wide range of different contexts, we employ them not only for counting, but also for telling the time, on price tags, for football scores, to rank runners in a marathon, for bus lines, like telephone numbers, in lotteries, and etc. Thus, in one way or the other, numbers play a role in the spiritual contexts of most cultures. They are employed in fortune-telling, prediction and in many cultures, certain numbers, say 13, are associated with bad luck, or certain kinds of number assignments fall under taboo restrictions, for instance, it might be considered imprudent to count people or to count your own relatives.

It is obvious that where there are people there are always numbers and numerology and calculation systems. In turn, the figures are included in any field of science and serve it. So linguistics and linguoculture are not an exception.



Through the study of comparatively numerology systems, we define particular knowledge of numbers, concepts, and features of the symbols. Thus we can see the similarities and differences in the numerology world of two historically different countries.

II.LITERATURE REVIEW

A highly respected scholar of Islamic culture, Schimmel (1993), shows in his novel "The Mystery of Numbers" that numbers have been filled with mystery and meaning since the earliest times, and that the meanings change across all societies. Beginning with an informative and often surprising introduction to the origins of number systems, the author reveals how our fascination with numbers has led to a rich cross-fertilization of numerical and mathematical knowledge. The heart of the book is an engrossing guide to the symbolism of numbers, which has deep roots in Western culture. The writer analyses comparatively individual numbers ranging from one to ten thousand, not only discussing the meanings they had mainly for Judaic, Christian, and Islamic traditions, but also adding examples from Indian, Chinese, and Native American cultures as well. Ranging from the Bible to the Mayans to Shakespeare, the author shows how numbers have been considered feminine and masculine, holy and evil, lucky and unlucky.

According to Fontana "Numbers are seen as universal templates of creation, and therefore as symbols of perfection and of the gods". People beings have been fascinated with numerals, which are often used as symbols representing certain ideas, and they appear in the culture of every country. Numbers have been imbued with complex symbolism across different cultures since the earliest recorded events. The cultural acquisition of meaning like this provides the potential for considerable variation internationally in the symbolism of numbers. In 1990, anthropologist Thomas Crump emphasizes how and why numeric systems are integrated into the cultures in which they are embedded. Numbers play a part, often quite central, in almost all known cultures.

Merriam investigates in her research 'Words and Numbers' how numbers function rhetorically by impacting persuasive addresses, the construction of messages, and the benefit of language. The author argues that "three" is the dominant numerical motif of numerical rhetoric in the English language. The purpose of this research is to demonstrate the overlap between rhetoric and numbers by investigating the uses and significance of numerical phenomena in



human discourse. This manifestation in turn suggests that words and numbers serve complementary rather than competing ends.

III. ANALYSIS AND DISCUSSION

If numbers were exclusively a notion associated with quantity, amount there would be no distinction among the meanings of numbers; if they are connected to superstition, they represent a deeper level of meaning and significance. Historians offer that superstitious beliefs originated during the earliest days of humanity. If we consider the national cultural aspects of numbers in the Uzbek language, the following numbers are very popular. They are two, three, four, five, six, seven, eight, nine, forty, and sixty-three. Our people knew counting from ancient times; they gave mystery to these numbers in different periods. And in this way, natural phenomena, traditions made so much.

If we analyze numerals in English culture, finding a four-leaf clover means good luck.³ The number 13 is regarded as the number one taboo in English culture.

Symbolically, zero indicates absence and unimportance. Thus, it can also express the ideas of an infinite void and by extension anything. In several situations, both English and Uzbek phrases suggest a particular time is more important than other times. Number zero is used as an adjective in English, but not in an identical way in Uzbek.

One depicts a single, individual thing or person. It is also a sign of emanation and the human species. According to Genesis, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh" (Carroll & Prickett 1997, p.3). Similarly, the Uzbek proverb, signifies "Husband and wife are a body and a soul". (Er-xotin bir tan-u bir jon) Both the Uzbek and English uses have equivalent meanings.

In English culture number two indicates one's abilities are limited. It is always better to consult with others before reaching a main decision. Both the English and Uzbek phrases have a similar meaning. In the English phrase, the number two is exactly used as an adjective, but not in a similar way in Uzbek. For example, "Two heads are better than one" (Bir bosh- balo, Ikki bosh- mardona). In Uzbek culture in other situation two number indicates following meaning "double, pair". "Husband and wife are double ox" (Er-xotin qo'sh xo'kiz). And also there is an Uzbek saying: "good things come in pairs". It is common to repeat characters in product brand names, such as double happiness, which even has its own character, a combination of two.



In English culture three number expresses the following meaning:

When three know it, all know it. A secret between more than two is no secret.

Both the English and Uzbek phrases have the same meanings. The number three represents many or all instead of only three. In translation, the phrases are interchangeable. In Uzbek culture similarly, the Uzbek proverb signifies “Two is company, three is none”(Ikkovga birov botolmas,Otliqqa yayov yetolmas), or “When three know it, all know it”(Siringni birovga aytma, aytsang sir dema.)

Thus, the number four in English indicates the most distant parts of the world.

“The four corners of the world” The number four is related to the four cardinal directions: north, east, south, and west. Both languages phrases have similar meanings. In translation, they are equivalent phrases. However, the value and cognitive characteristic of the number “4” in the aspect of cultural, religious outlook is related to legends, customs, and traditions. According to ancient sources the appearance of the phrase “four seasons” came later. The inscriptions on bones made a square with four corners, but the seasons are not named.

The number five in English culture used for asking someone to hit their open hand against yours, usually as a way of celebrating. For instance: Give me five

In both English and Uzbek phrases, five represents the five fingers, and it symbolizes the hand. American people use this type of body language, and it has become part of American culture. The Uzbek have followed it.

The number six in English culture uses the two alternatives are equivalent, it matters not which one is chosen.The number six is used as an adjective in English, but not in a similar way in Uzbek.

In both cultures, the number seven is a lucky number, and phrases have a similar meaning too. In English culture states in which one is completely happy and bliss. In Uzbek culture, a naming ceremony is held for babies on their seventh day of life. Seven is the number of completeness and perfection,fortune. (both physical and spiritual). In Uzbek culture it is explained by the Uzbek saying. “Yetti muchasi sog’ omon bo’lsin.”

In English number eight describes an unfavorable or uncomfortable position. In certain games of pool or billiards, a player whose cue ball (the ball that strikes the other balls) is behind the 8 balls is unlikely to make any shot. Therefore, to be behind the eight balls is to be in a losing situation. The number eight is used as an adjective in English. However, it is rather difficult to analyze from English to Uzbek.



In English culture 9 number in the following proverb "A stitch in time saves nine." indicates this meaning: any damage or mistake should be corrected immediately in order to prevent it from becoming worse.

The number nine is used in English, but not in a similar way in Uzbek. The meaning of the number does not directly correspond to Uzbek expression. Instead, it is explained by the Uzbek saying "Har ishni o'z vaqtida qil, har daqiqani baxting kaliti bil."

The number 10, both the English and Uzbek phrases have similar meanings.

Overall, there are a few idioms and proverbs concerning the number zero and number five, two, seven, but numerous uses of numbers one and two can be seen. Similarly, there are many interesting Uzbek phrases with numbers, but it is rather difficult to find appropriate English phrases for them.

Such as, One eye-witness is of more weight than ten her says.(Eshitgandan ko'rgan yaxshi,o'zini ko'rib bilgan yaxshi.)

IV.CONCLUSION

In conclusion, I would like to make the following conclusion: The number is considered an interesting topic to help researchers to overcome their illiteracy in the early stages of learning culture of different countries. Both the Uzbek and English languages are rich in number phrases, expressions. A cross-cultural comparison of the symbolism of numbers could arouse researchers' interest, which, in turn, could arouse learners' imaginations. In this article, I considered the history and concept of sacred numbers which are used in the traditions and mode of life of Uzbek and English people. From them, I can get cognitive information about different historical periods and forming worldview, belief in omens and superstitions. They are still used in oral folklore and actual in modern language. Sacred numbers in English and Uzbek languages especially their function in people's life, meanings, concepts in world view, secrets were not explored with special research. So in this article, I tried to discover a new side of numbers in English and Uzbek languages. It was very interesting for me to discover new sides of sacred numbers. At the same time, this theme still needs to be explored.



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