



LINGUISTIC CHARACTERISTICS OF LINGUISTIC UNITS WITH NUMERICAL COMPONENT IN DIFFERENT SYSTEMIC LANGUAGES

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ABSTRACT

In the article, it is analyzed from the linguistic and cultural point of view that in different languages, numbers, in addition to expressing a specific quantity, represent a unique symbolic scheme and acquire a historical and national meaning. Also, language units with numerical components in sister languages are recognized as symbols of national identity and considered as a linguistic unit that celebrates national grammatical features in the section of sister languages, incorporating extralinguistic factors. Numerical units are subjected to linguistic-cultural analysis in the section of compared languages, and national-linguistic features of numbers are revealed.

KEYWORDS: Numerology, numerological system, sister languages, mythology, numbers and history, numbers and symbols, field terminology, numerical phraseological units.

INTRODUCTION

In recent years, several new fields have been formed as a result of the integration of linguistics and other disciplines. It is not wrong to say that the mutual integration of the sciences of linguistics and cultural studies became the basis for the development of linguistic and cultural studies. In linguistics and cultural studies, cultural codes are recognized as one of the important components of the linguistic landscape of the world. According to V. N. Telia, cultural codes are a system of secondary symbols consisting of various material and formal means used to encode specific cultural content. "Cultural codes can be in different material forms - in the form of living realities, representatives of flora and fauna, etc. In the human mind, they are generally reflected in the form of knowledge, imagination, associations".

Summary of cultural codes, figurative definition V.V. Belongs to Krasnykh. The scientist imagines cultural codes as a net thrown into existence. "This "net" inherent in our thinking divides, organizes, shapes and evaluates the world around us." O.A. Svirero understands the cultural code as a set of basic concepts, values and norms, instructions necessary for reading cultural texts . D. Khudoyberganova defines the code of culture as the concepts and their linguistic forms that correspond to the archetypal imaginations of mankind, that show the imaginations of the universe .

So, summarizing the above conclusions about the cultural code, it can be said that the cultural code is a symbolic and conditional reflection of national-cultural, educational, values and norms, customs and national-mental characteristics. is a system of material symbols that express in the form of expressions.

Somatic code, spatial code, temporal code, biomorphic code, spiritual code, anthropomorphic code, spatial code, war code, medical code, architectural code, sport code, geometric code, gastronomic code, clothing code, mythological code, theomorphic code, color code etc. are recorded.

One of the most common code types in linguistics is the somatic code. The somatic code is directly related to the parts of the human body, and includes the qualities, quantitative signs, physical signs, mental-emotional signs, gestures that are characteristic of the parts of the body in general, in which the human body members are used figuratively. For example: the word "hand", his hand is long, his hand is sweet, his hand is short; the word "head" means the head of the mountain, the head of the road, the head of the job, the head of the head, the head of the nut, the head of the head, the head of the head, when the head hits the pillow, when the head reaches the blue, the head is blue to reach, to turn one's head, to make one's head sour; the word "foot" means to trample, to trample, to trample, to ax one's foot, to hit one's head on one's foot, to put two feet in one boot; the word "face" could not stand, put a foot on the face, put on the face, turn away, face light, face turned to the ground, face became shuvut, to be invisible; the word "tongue" is used in various expressions such as "to mention", "tongue did not come to the word", "tongue does not go", "to enter the tongue", "to mention". If the common meaning for all of them is that each is a part of the human body, it can be used in a figurative sense and express different themes.

Numbers are a field of words that are often used in everyday life and are also used in the study of various subjects. Mathematics, philosophy, social studies, astronomy, linguistics, etc., have been dealing with numbers for years and conducting relevant research. Numbers are a phenomenon as old as the existence of humans, and numbers have proven their blind side by being the object of many fields. Accordingly, numbers are also an object of study of linguistics and cultural studies, which is a generalization of linguistics and cultural studies. Because in the Uzbek language, the numbers in phrases, proverbs, sayings, and wise words formed by numbers express the long-standing national-ethnic aspects of the people as linguistic and cultural codes.

As a result of our studies, it can be noted that digital codes can also be noted as a type of cultural codes listed above. In the Uzbek language, a number of expressions, stable combinations, proverbs, sayings and aphorisms formed with the participation of numbers, as well as examples of folk oral creativity, in fairy tales, numbers served as a cultural code to express various figurative meanings. In particular, Uzbek folk tales refer to various customs, traditions, lifestyle, and national-mental characteristics of our people through numbers. The representation of numbers in a figurative sense of various themes is realized in the form of a cultural code as an object of linguistic and cultural studies. Repeating the process "three" times during the fairy tale helps to expand its content and make it clearer to the reader. But with each iteration, certain changes are made to the plot. If we take as an example the fairy tale "Ur Tokmok", which has an example in several folk folklores, the old man goes to the stork three times because of his need, and each time he receives different gifts. The third gift, separate from the first and second, gives the old man peace of mind and an incentive to take back all his achievements and shows that the number three is important.

Uzbek and Turkish are sister languages. Linguistically, most of the traditions and customs have commonalities in addition to the fact that they go back to the same ancestral language. Cultural

codes represented by numbers in Uzbek folk tales are also present in Turkish folk tales. The cultural codes found in folktales of two brothers come to life through the everyday practices of people. Since the two nations have commonalities in terms of culture, customs, and traditions, the motifs and cultural codes found in examples of folk art are very close to each other. For example, numbers 3, 7, 9, 20, 40, 41, 99, which appear in different units in the Uzbek language, are recognized as magic numbers. The main reason for this is that these numbers express the national, religious and mythical views of the people. In the same way, Turkish people interpret these numbers as numbers with magical and mystical power: "Another important role of numbers in folk beliefs is their use in various forms. Numbers play a big role in magic. Ignoring a certain number of numbers in magical practice will result in failure. Almost each of the numbers with different values is specific to a different ritual and magical practice. For example, "getting up three times", "burying at the crossroads", "collecting dirt from seven houses", "washing for forty days" ("üç kere ükürmek", "dört yol ağzına gömmek", "yedi evden iplik toplamak", "kırk gün yıkamak")... In general, 3, 7, 9, 40, 41, 99 are believed to have magical and mystical powers .

In general, the fact that digital cultural codes are reflected not only in proverbs, but also in expressions used in people's daily life, as well as in examples of folk oral creativity, which are the product of the long-term life experience of our people, once again proves the need to study numbers separately as an object of linguistic culture. .

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