

SOME MAJOR MEANINGS OF THE NUMERAL «MING» (THOUSAND) IN THE PROVERBS OF ENGLISH AND UZBEK

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Abstract: People use winged expressions everywhere, without hesitation, where phraseology came from in their life. The main reason why people apply them is the strengthening or coloring of the information they want to convey. Thus, speech, decorated with phraseology, becomes more emotional, bright and memorable. Being a part of the linguistic world-image, phraseological units and numerals are of great interest for the researchers of different scientific fields.

Key words: linguistics, the Uzbek language, semantic group, proverbs, sayings, phraseological units, typology.

НЕКОТОРЫЕ ОСНОВНЫЕ ЗНАЧЕНИЯ ЧИСЛЕННОГО «МИНГ» (ТЫСЯЧА) В АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦАХ

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Аннотация: Люди употребляют крылатые выражения везде, не задумываясь, откуда фразеология пришла в их жизнь. Основная причина, по которой люди их применяют — это усиление или окрашивание информации, которую они хотят донести. Таким образом, речь, украшенная фразеологизмом, становится более эмоциональной, яркой и запоминающейся. Являясь частью языковой картины мира, фразеологизмы и числительные представляют большой интерес для исследователей разных научных направлений.

Ключевые слова: языкознание, узбекский язык, семантическая группа, пословицы, поговорки, фразеологизмы, типология.

INGLIZ VA O'ZBEK MAQOLLARIDAGI "MING" SONINING BA'ZI ASOSIY MA'NOLARI

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Annotatsiya: Frazеologiyalar qayerdan kelib chiqishlaridan qat'iy nazar, insonlar qanotli iboralarni har joyda, hech ikkilanmasdan ishlatadilar. Bu kabi iboralarni qo'llashining asosiy sababi, ular yetkazmoqchi bo'lgan ma'lumotni kuchaytiradi va yorqinlashtiradi. Shunday qilib, frazeologizmlar bilan bezatilgan nutq yanada hissiy, yorqin va esda qolarli bo'ladi. Lingvistik dunyo obrazining bir qismi bo'lgan frazeologik birliklar va sonlar turli fan sohalari tadqiqotchilarida katta qiziqish uyg'otadi.

Tayanch so'zlar: tilshunoslik, o'zbek tili, semantik guruh, maqollar, matallar, frazeologik birliklar, tipologiya.

Introduction. The studies in the field of phraseological units with numerals are most meaningful in terms of revealing of the cultural and typological features of the concept of number that is reflected in them. In this paper, we investigate the proverbs and sayings of the English and Uzbek languages with the numeral component «ming»

(thousand) and have composed the conventional semantic groups, based on the meaning of the numerals used in the studied phraseological units. In the course of the analysis, we singled out the semantic groups such as: “Verbosity”, “Excessiveness”, “Hardly ... when” and “Diversity”.

The analyzed numeral «ming» (тысяча)/(thousand) gives such meanings as: scope, comparison quantity, quantitative relation and also performs the function of emphasis of the delivered meaning in proverbs. Also, the functions and semantics of numerals such as «bir» (one), «o'n» (ten), «besh» (five), «o'n ming» (ten thousand) (obsolete numeral), and the words such as «turli xil, xar hil, xilma-hil» (different), «yaxshi, xush / (good, charity), «balo, ofat, kulfat, talofat (disaster), «g'azab, nadomat» and «azob» (torment, adversity), which are used in the given examples together with the numeral component «ming, bir ming» (тысяча) (one thousand). The results of this work can be used for further studying the semantics of numerals in proverbial sayings; formulating a classification of phraseological units with a numeral component; for comparative-contrastive analysis of the translations of set expressions from one language to another.

Many other languages of the world, including the Uzbek language, has a rich phraseological fund which is a complex, versatile and diverse system with national characteristics. The constituent parts of this fund have their own structural and semantic features, as well as the features inherent only in these elements. Language is the most essential factor of characterizing every nation's beliefs, culture and the attitude to the world. As beliefs, worldviews and cultures do not look like to each other, proverbs and sayings of different nations are not the same. One of the most outstanding linguists Nida said that it is important to study the language of the nation when we study its culture. According to his point of view language and culture is an interrelation system, which was developed together at the same time. He explains it as follows: ‘Cultural factors are deeply interwoven with the language, and thus are morphologically and structurally reflected in the forms of the language.’ [5, p. 55].

Phraseological units play an important role in enriching and improving language and, in the works of fiction, they help the author accurately convey his thoughts to the readers. B.S. Avezova writes that “... research demonstrates that there is no such language that would be without phraseological units with numerals” [3].

Materials and methods. We used a complex set of methods of analysis, including:

- 1) method of semantic analysis involves the analysis of cultural values of the numbers;
- 2) descriptive method comprises monitoring and classification of the material;
- 3) comparative analysis identifies the universal and distinctive features of numerals in unrelated languages;
- 4) method of sampling from different phraseological, defining, bilingual dictionaries by the criterion of existence of the numeral component in the linguistic unit.

Theoretical and methodological basis of the study consists of the works of local and foreign experts in the field of philology (Weisgerber, Apresyan, Akulenko); cultural linguistics (Stepanov, Wierzbicka); philosophy (Jespersen, Heidegger and others). The theoretical position of the relationship of language and culture, the principles of linguistic science in the study of culture as holistic phenomenon and as a value-semantic world of a human is defined in the mentioned works. [1] The method of continuous sampling of the above works was used to select phraseological units with a numeral component «ming» (thousand). When writing this article, a

comparative-contrastive analysis of the translations of the Uzbek proverbial sayings with their translations into the English language was also applied. We also used the methods of semantic and component analysis to reveal elementary senses in semantics of linguistic units and to compare the meanings of the lexical units of the source and the target. [1]

Results and discussion. This article deals with the numeral component «ming» (thousand) and the proverbs and sayings of the Uzbek language, based on the meanings of the numerals used in the given phraseological units and the conventional semantic groups will be compiled. The phraseological units where the numeral «ming» (thousand) conveys the meaning of “verbosity” constitute the first group of proverbs, so we called this group “Verbosity”. Let us investigate each example of this semantic group:

- 1) Bir so'zga ming so'z [2]
- 2) O'n so'zga ming so'z[2]

The first saying can be translated into the Russian language as «Bitta gapga mingta javob qaytarmoq»/ “You say a word, and a thousand (of words) you will be said back”. Proceeding from the given translation, we can say that the numerals «bir» (one) and «ming» (thousand) used in the phraseology show the quantitative relation, and consequently the numerals under study are used in their first meanings, that is, they show the quantity. The quantitative relation is expressed as the smaller (delivered by the numeral «bir» (one) to the larger (delivered by the numeral «ming» / (thousand). In this example, the meaning of “verbosity” is conveyed by the numeral «ming» / (thousand).

Numerals «o'n» (ten) and «ming» / (thousand) are also used in the first meanings and show the number and the quantitative correlation. Both the first and second proverbs have a negative connotative meaning. They are used when talking about people who are always arguing and answering back. It is interesting that this phraseological unit can have both positive and negative connotations. In the meaning of “wrangling, arguing” like the above-mentioned proverbs, this saying has a negative connotation, but in the meaning of “artist in words, loquacious”-positive. The latter proverbial saying in English can be translated as «Different or diverse (about the word spoken by the interlocutor) ». In the analyzed example, the semantics we are considering is also conveyed the numeral «ming» / (one thousand), and the word «turli, xar hil, turli xil» / (different).

The numeral component «ming» / (thousand) in this example, too, as in the above-mentioned proverbs, is used in the first meaning and shows a large quantity. This phraseology is used when it comes to people who do not have any result in work, but only stand up to. The following group is composed of the proverbs where the numerals we are considering have the meanings “too, too much, too much”, so we have combined the examples of this group in the semantic group “Excessiveness”.

- 1) Mingdan ortiq [2]
- 2) Ming qayg'u [7]
- 3) Ming ko'ngil [7]

The first proverb can be translated into English “Far better”, this phraseological unit is used when one wants to emphasize or note that one object is much better than the other among the two compared ones. Here, the numerals used also serve to exaggerate the meaning of the proverb, namely, to highlight and accentuate the interlocutor's attention to the fact that one of the compared objects or items is not only better, but “thousand times” better.

In the Uzbek language this saying is also found as: *Bir tavakkal buzadi, Ming qayg'uning qal'asin. Bir shirin so'z bitkazar, Ming ko'ngilning yarasin*, which is translated into English as the first example, that is, "A thousand times better". The numerals «ming» (thousand) and «bir» / (one) used in the saying demonstrate not just the quantity, but an excessive abundance of something. As we can see from the translation, the use of the numeral «bir» / (one) at the end of the proverb serves to exaggerate the meaning of excessiveness. The latter example can be translated into English "A thousand times better".

The numeral «ming» (thousand) is used to convey the meaning «better». If one looks at the words used in the proverbs and sayings and translates them into English, then we will get the double exaggeration of the meaning "better". The numerical «ming» (thousand) is used in its first meaning and shows quantity, a huge quantity in our example. And the word «xush, yaxshilik, foyda, naf» can be rendered into English by the words such as: 1) advantage; 2) alms, charity [2].

If we translate this saying word for word, we will get "Good (useful) a thousand times". The phraseological unit has a positive connotative meaning and is used when it is said that something is much better than the rest; considerably exceeds the others.

The next semantic group consists of the phraseological units, where the numeral component delivers the meaning "hardly; suffering; experiencing difficulties and deprivations". Therefore, we attributed this group of the proverbs to a semantic group, having called it as "Hardly when". Let's consider the examples in more details:

- 1) *Ming balo bilan* [7]
- 2) *Ming azob bilan* [2]
- 3) *Ming o'lib – ming tirildi* [7]

The first example in translation into English will be "Through a thousand troubles". The numerical «ming» (one thousand) is used to deliver and display the quantity, in our given example, to emphasize the "scale" of the trouble.

The given proverb is used when it is said about what increased efforts or tests it cost to fulfill a particular work, and also the use of this phraseology in oral and written language serves to underscore what "huge" misadventures had to be gone through in order to do something.

The second example in this semantic group can be translated as «*Katta qiyinchilik bilan*» / "With huge (big) difficulties". Also as in the first example above, the numeral «ming» / (thousand) is used to convey the meaning of "large number" of something. The latter example in this group is translated into English as "After having died thousand times, one has recovered a thousand times", this proverb is used when it comes to people who are suffering from doing some kind of work. In this phraseological unit, the numeral «ming» / (one thousand) indicates the frequency of the action that is taking place, it is used twice to exaggerate the conveyed meaning.

Next comes the semantic group, which we called "Diversity". The used numeral component «ming» / (thousand) in similar examples conveys the meaning of "variety". *Tayog'i yo'g'on birni urar, So'zi yo'g'on mingni urar*.

This example can be translated into Uzbek as «*turli, xar hil, turli xil*» / "Different or diverse", and the literal translation into Uzbek is «*turli, xar hil, turli xil*» / "A thousand of varieties". The number «ming» / (thousand) shows the quantity, that is, it is used in its first meaning. And the word «*turli, xar hil, turli xil*» 1) different, diverse; 2) every [6]) shows diversity and heterogeneity.

Based on the analysis and translation of the components of the proverb, one can say that this phraseological unit is used when it comes to abundance and diversity

(different kinds).

Conclusion. In conclusion, we can assert that certain numbers in worldview of many nations have sacred values. We analyzed the proverbial units and sayings of the Uzbek and English languages with the numeral component «ming» (thousand) and compiled the semantic classification of proverbs and, that was based on the meanings of the numerals used. In the course of the analysis, we singled out such semantic groups as: “Verbosity”, “Excessiveness”, “Hardly when” and “Diversity”.

The analyzed numeral «ming» / (thousand) delivered the following meanings such as: quantity, quantitative relation, scale and comparison, and also performed the function of exaggeration of the conveyed meaning in the proverbs.

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