



## THE USE OF NUMERATIVE UNITS IN ENGLISH AND KARAKALPAK LANGUAGES IN WORLD VIEW OF PAREMIOLOGICAL UNITS

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### ABSTRACT

*This article is intended to study the use of numerative units in all paremiological forms of English and Karakalpak languages. During the research, it was found that numerative units are used over and above the meaning of numbers in proverbs.*

Numbers or numeratives have their significance in our culture and life. From the earliest times, people believed in their magical power and created concepts related to them.

Numerals have a number of lexical and grammatical features that are unique compared to other word branches. These features indicate that it is a separate branch of speech.

Numbers in each national language have their own broad meaning in all their paremiological form. Proverbs, which are a form of folklore, briefly and clearly describe the conditions of life of the people, the rules of morality, the life and psychology of not only the individual, but also the social country, ethical norms and social imperatives.

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion more lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

The study of proverbs has application in a number of fields. Clearly, those who study folklore literature and are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

Before comparing proverbs in English and Karakalpak languages, we need to define the basic concept of the term proverb.

The field of paremiology In European linguistics, at the beginning of the 18th century, the German paremiographer W.Wander created a paremiological dictionary consisting of 5 books, which included more than 250,000 proverbs and sayings belonging to the peoples of Europe. And with this work he laid the foundation for the field of paremiography in European linguistics. After a while, R.C. Trench created a large-scale English paremiological dictionary



called "On the Lessons of Proverbs." These works serve as the main guide in the field of English and American paremiology, and they illuminate the meaning, origin, and emergence of proverbs and sayings [4;6]

K. Ayimbetov, in his book "Xaliq danalığı", describes proverbs as follows: "Proverbs are a type of artistic expression that is often used in the colloquial language of the people, expressing meaning and broad thought, created by the community, made by some artists. From father to son, from time to time, proverbs can also be called " atalar sózi "( ancestral words).

Proverbs are a sacred spiritual property that has been passed down from father to son for centuries. The sources of proverbs arose in close connection with the periods of formation, formation and development of our national consciousness. Because in their content units, along with concepts of a genetic nature, there are many generalized thoughts that have a typological character, and they are directly evaluated as the results of our life experiences. [7;4]

It is very important to study numerative units in English and Karakalpak languages from a cultural linguistic perspective based on a paremiological fund. The reason for studying paremiology in any language is that proverbs are one of the research subjects of cultural linguistics. In particular, most proverbs are stereotypes of the national consciousness of the people [8;27]

According to E. Sapir, in his book "Culture, language and Personality," "When we study culture, it is important to use language and look at its history. They say that a large part of culture is well described in language, and proverbs, legends, and poems call culture an instrument of preservation [3;18]

Having sufficiently analyzed proverbs and sayings in English and Karakalpak languages, we found that numerative units are the main figure in the culture of both languages. We have found that numerative units come in the form of proverbs and sayings and have a different meaning than their numerical meaning.

In the field of linguistics, numerous scientific studies have been conducted on the semantics and structure of numbers. In Uzbek folklore, M. Juraev, in his scientific work " Ózbek xalq ertaklarida "sehrli" raqamlar" demonstrated the magic of numbers using fairy tales and cited the numbers 3, 4, 9, 40 with examples. And S.Nizomiddinova dedicated her monograph " Hozirgi zamon óbek tilida son " to the branch of numerals in the Uzbek language.

A. Bekbergenov, in his scientific work "Qaraqalpaq tilinde sanlıqlar" in Karakalpak linguistics, specifically focused on number "one", showing the etymology and morphological features of numbers. This work is a scientific source on the topic of quantity in Karakalpak language learning and in many neighboring languages. [1;27-28]

Numbers in their native language, in cultural linguistics, come in a meaning that is different from their mathematical meaning, and they can represent the meaning of some event or phenomenon. For example, G. Kdirbaeva in her scientific work showed that numbers express mythological meaning in the composition of phraseological units, and emphasized the numbers 1,3,7,9,40 and mentioned their mythological features.[5;131]

In the expression of the linguistic and cultural meaning of numerative units, we cannot take all the numbers that exist as examples, because not every number represents a linguistic



and cultural meaning. For example, the number "bir" means "loneliness" in most nations and religions, while proverbs in the Karakalpak language express the meaning of "unity" and "friendship" in the following examples. Awıl basqa bolsada tilek bir, Barmaq basqa bolsada, bilek bir; Qazaq, qaraqalpaq túbi bir, Túb atası mayqı biy; Awılı birdiń awızı bir; Irgesi bir eldi jaw almas; Kóp awiz bir bolsa, Bir awiz joq bolar; The words "tilek bir", "bilek bir", "awizi bir" mean unity and friendship in Karakalpak language.

In the process of comparing two languages and studying other paremiological units, we realized that in both languages, the numbers in the composition of paremiological units represent the meaning of time. We studied the following English proverbs and sayings: Reckon right, and February has thirty-one days (Calculating that February has thirty-one days); He that lives not well one year, sorrows for it seven; Once in ten years one man has need of another; One hour's sleep before midnight is worth two hours after; One today is worth two tomorrows; A week of work, is not as bad as one day of worry; It takes sixteen years to make one day, on the planet Neptun; An hour in the morning is worth two in the evening;

We found that the proverb "April borrows three days of March, and they are ill" is similar in meaning to the phraseological unit "ayamawiz alti kún alti ay qistan qattı kún" in the Karakalpak language. In addition, we can say that this proverb is synonymous with the following proverb "March comes in like a lion and goes out like a lamb," because its meaning is similar in meaning to the paremiological unit "Aziz momo olti kun, Qahri kelsa-yetti kun" in the Uzbek language and is expressed numerically in three languages. There is a legend in the English language that describes the cold during the exchange of winter and spring. This process is given in all three languages with number, in English "three", in Karakalpak "six/alti", in uzbek "six and seven".

Numbers are widely used in proverbs in both languages. Several examples were mentioned in above. Numbers describe something or a person's character or being alone, not just in terms of quantity. An example of this is the following English proverbs. "One fool makes a hundred," "One flower makes no garland," "One story is good till another's told," "One man no man/One body is nobody".

Number "two" represents pairs and cooperation. For example, "Kill two birds with one stone," "Two wrongs don't make a right," "Two heads are better than one." A secret between more than two is no secret. "Two is company, three is none."

One of the most common number in Karakalpak folklore is "seven". For example, "Seven measures, one cut", "A fool may ask more questions in an hour, than a wise man can answer in seven years". It can be seen that numbers are essentially used in the sense of mathematical quantities. Also seven means perfection and it is used to show something perfect in fairy tales, proverbs and folk tales.

In conclusion, it is very important that numerative units in English and Karakalpak languages are represented in all their paremiological forms and can be a motivation for comparative study in two languages. The number is considered an interesting topic to help researchers to overcome their illiteracy in the early stages of learning culture of different countries. Numbers, like other genres of folklore, are actively involved in folk proverbs, and they are used in two ways: real quantity and symbolic meaning. Both the Karakalpak and



English languages are rich in number phrases, expressions. In Karakalpak proverbs, for example, the numbers three, seven, four, nine, one hundred, and thousand are used more symbolically, and the numbers one and two are used more realistically.

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