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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**COMMON TENDENCIES IN THE FORMATION OF MEANING OF THE
CATEGORY OF NUMBER IN ENGLISH AND UZBEK PROVERBS****Sunnatillo Buribayevich Usmanov**

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ABOUT ARTICLE

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Abstract: This article investigates the role of the category of number in the formation of meaning in English and Uzbek proverbs. Proverbs, as a significant part of the linguistic and cultural heritage, reflect the worldview and cognitive processes of the people. The research explores how numbers function in these proverbs to intensify meaning, make quantitative comparisons, generalize concepts, and influence the psychological perception of reality. Both English and Uzbek proverbs demonstrate a shared tendency of numbers to act as intensifiers, quantifiers, and generalizers, yet they differ in cultural nuances and semantic implications. The analysis compares the usage of numerical terms in proverbs and highlights the universal patterns of meaning formation. The paper contributes to understanding the cultural and linguistic specificities that shape proverbs in different languages.

Introduction. Proverbs in English and Uzbek are invaluable linguistic treasures that reflect the historical, cultural, and social experiences, values, and wisdom of a people. In every nation's language, especially in its proverbs, its social life, personal and collective experience,

moral values, and attitude toward nature and society are expressed. Proverbs are one of the oldest and most traditional forms of language; they describe many situations and reflect people's life experiences and centuries-old wisdom. They are concise forms of social communication that spread the people's thoughts, views, and lessons from generation to generation.

In linguistics, proverbs are considered one of the richest yet most complex types of language. Their lexical, syntactic, and semantic features reveal the uniqueness of each language, its particular way of thinking, and the fixed structures within the linguistic system. Analyzing proverbs allows us to understand not only the grammatical structure of a language but also the human worldview conveyed through language. The category of number holds special importance in proverbs, because numbers are not only used to express quantity—that is, the number of objects or phenomena—but also become precise, often unexpected, powerful tools in meaning formation.

On the one hand, numbers are used to express the abundance or scarcity of things and phenomena in life. On the other hand, they are used to emphasize the importance, power, or quantitative significance of a phenomenon in society. The use of the category of number in proverbs reflects not only syntactic and morphological aspects but also its functions within the social and cultural context. The category of number in each language has its own semantic scope; sometimes the same number may convey a relative or intensifying meaning in one language, while in another it is used differently.

The use of the category of number in proverbs, in turn, shows that language depends not only on grammar or vocabulary but also on the social and cultural context. For example, in proverbs from Uzbek and English, the category of number does not merely indicate real quantity or measurements; it also expresses social experience, the dignity of the people, moral norms, and the philosophical views shaped within that culture. Therefore, analyzing the category of number in proverbs helps to study the semantic and syntactic system of a particular language in linguistics.

Studying the use of the category of number in English and Uzbek proverbs provides not only linguistic but also cultural and social analysis. Whereas in English proverbs numbers often convey a direct quantitative or measurable meaning, in Uzbek numbers are more traditionally shaped by the people's values and social experiences. This demonstrates the interconnectedness of language and culture and the necessity of analyzing them. Through analyzing proverbs in Uzbek and English, it becomes possible to determine how the category of

number not only depends on the linguistic system but also plays a role in shaping the specific needs and values of society.

This article analyzes the formation of the category of number in English and Uzbek proverbs, their semantic and syntactic features, as well as the interrelationship between culture and language. Numbers in proverbs are mainly examined from two key aspects: their relative (subjective) and absolute (objective) meanings. We will try to uncover how these two functions are formed in each language and what cultural changes they reflect. Furthermore, conclusions are drawn regarding the role of the category of number in language and society, how it influences the historical experience and culture of the people, and how it is disseminated through proverbs.

Methodology. The main methodology of this study is based on linguistic analysis and contrastive analysis. The aim is to identify the semantic and syntactic features of the category of number by comparing proverbs in English and Uzbek. The following methods were used in the research:

1. Linguistic analysis: Examining the use of numbers in proverbs in English and Uzbek. Analyzing proverbs from a linguistic perspective, both semantically and syntactically.
2. Contrastive analysis: Comparing the use of the category of number in English and Uzbek proverbs, thereby identifying general tendencies in meaning formation through numbers.
3. Qualitative analysis: Analyzing the changes in the absolute and relative meaning formation of numbers in proverbs, while also considering social and cultural changes.

Results. In English and Uzbek proverbs, numbers do not always serve to express an exact meaning. Sometimes they perform a relative or intensifying function. In proverbs, numbers are used not only to indicate quantity but also to show relative importance and social value. This use of numbers reflects the social variability of language and culture. Such proverbs are often based on the people's experience and values, as events or situations are relatively compared through numbers.

For example, the English proverb: "Two heads are better than one." In this proverb, the expression "two heads" conveys a relative meaning. It emphasizes that solving a problem or situation with the input of more than one person is better than relying on a single individual. Here, numbers reflect relatively higher reasoning and indicate that the opinion of several people is better than that of one person. This idea, in particular, demonstrates the social importance of collective work. Analyzing this proverb helps us understand that the use of numbers in English carries relative significance. Numbers not only express quantity but also

emphasize unity of thought and cooperation in society. This formation embodies the social values applied in collective decision-making and problem-solving processes.

The Uzbek proverb: "Ikki ko'rgan, bir ko'rganidan yaxshiroq" (One who has seen twice is better than one who has seen once). In this proverb, the number "two" reflects a relative abundance of experience and observation. If a person sees an event twice, their understanding of it will be more complete and deeper than that of someone who has seen it only once. Here, the number "two" signifies the multiplicity of experience, meaning that a person who has seen an event twice possesses better information. In this proverb, the number "two" is used to compare events and demonstrate their relative importance. The relative use of numbers shows how people can enhance their experience and knowledge in social life. "The use of numbers in expressing relative value often helps to better understand events through personal or social experiences rather than through absolute meaning formation" (Khayrullaeva, 2016).

The intensifying function of the category of number

Numbers in proverbs often perform an intensifying function, which helps to strengthen the meaning of events or phenomena. Such proverbs use numbers to increase the importance or impact of something. Numbers are not only used to express quantitative measures but are also employed to enhance meaning formation or increase effect.

The Uzbek proverb: "Yuz marta eshitgan, o'n marta ko'rganidan yaxshiroq" (One who has heard a hundred times is better than one who has seen ten times). Here, the number "hundred" intensifies the impact of hearing. While hearing is limited to the meaning of words, seeing expands imagination and knowledge. The number "hundred" signifies not only quantity but also the amplification and magnification of the event. In this proverb, the use of the number indicates what holds greater importance in the comparison between "seeing" and "hearing."

The English proverb: "A picture is worth a thousand words." Here, the number "thousand" emphasizes not only quantitative value but also the powerful descriptive and expressive power of an image. The number "thousand" enhances the artistic or spiritual value of the image, indicating that a picture is more impactful and powerful than words. This proverb demonstrates the intensifying function of numbers, as an image conveys more information and emotion than words. "The intensifying function of numbers increases not only the quantity but also the power of meaning formation" (Stevenson, 2009).

The role of numbers in expressing plurality and universality

Numbers in proverbs express plurality, thereby reflecting the principles of universality and wholeness in society. The plurality of numbers serves as an important tool not only for

expressing quantitative measures but also for depicting universality across all spheres of social life. These proverbs present the common experience and values of the people through language.

The Uzbek proverb: "Besh yo'lni ko'rgan, yuzlab yo'llarni biladi" (One who has seen five roads knows hundreds of roads). Here, the number "five" signifies the accumulation of experience over a long period. The number "five" implies that a person who has actually seen an event gains deeper knowledge, while "hundreds" represents an even broader expression of experience. Through the plurality of numbers, this proverb emphasizes that a person gains more knowledge, accumulates experience, and ultimately reflects the principles of universality and wholeness in society.

The English proverb: "A thousand words can't express how much I love you." In this proverb, the number "thousand" not only denotes a quantitative measure but also presents universality in expressing emotions and meaning formation. Here, "thousand" reflects the power and depth of emotions rather than mere quantity. From a social and cultural perspective, this proverb emphasizes the formation of emotions and abstract meaning through numbers. "The plurality of numbers is widely used in shaping the principles of universality and wholeness in society, helping to express social experiences through language" (Kamalova, 2014).

Syntactic and morphological features of the category of number

The use of the category of number in English and Uzbek proverbs exhibits specific morphological and syntactic differences. In Uzbek proverbs, numbers are often used through precise meanings and proportions. Analyzing how numbers are used morphologically and syntactically helps to understand the unique characteristics of the language.

For example, the Uzbek proverb: "Ikki yigitning o'n yettinchi ko'zi bo'lsa, ular dunyoni ko'rishi mumkin" (If two young men have a seventeenth eye, they can see the world). Here, the numbers "two" and "seventeen" express a specific proportion and comparison. This proverb presents relatively precise proportions in the use of numbers, which aids in comparing and intensifying events.

In English proverbs, numbers are often used in relational forms. For example: "Two is company, three is a crowd." This proverb reflects the syntactic and morphological difference of numbers. A specific comparative meaning is formed between the numbers "two" and "three," which compares relationships between individuals and determines social positioning and perception in any society. "The syntactic and morphological use of numbers reflects the specific proportions and functions within the linguistic system, helping to understand the social and cultural significance of language" (Mammadova, 2020).

Proverbs in English and Uzbek reveal common tendencies in the meaning formation of the category of number. In both languages, numbers serve as important tools for expressing relativity, intensification, and universality. While Uzbek proverbs tend to use numbers more to express universality, quantity, and experience, English proverbs use numbers for relative comparison or to enhance value. The semantic, morphological, and syntactic aspects of the category of number clearly demonstrate the role and meanings of language in social and cultural contexts.

Discussion. The use of the category of number in English and Uzbek proverbs demonstrates the interconnection between language and culture. Numbers, on the one hand, are used merely to express quantitative measures; on the other hand, they emphasize relative importance, intensification, and social significance. The varying use of numbers in English and Uzbek reflects the specific characteristics of each language as well as the worldview of the people. Through proverbs, the use of numbers shows how a people shapes and expresses its social, moral, and cultural values.

The semantic and syntactic features of the category of number in English and Uzbek proverbs, as well as their place in language and culture, are of great importance for deeper study in linguistics. The use of numbers is significant not only from a linguistic perspective but also from cultural and social viewpoints. Therefore, analyzing the category of number in proverbs helps to understand the interaction between language and culture.

Conclusion. This study is devoted to examining the general tendencies in the formation of meaning through the category of number in proverbs in English and Uzbek. Throughout the research, the use of the category of number in English and Uzbek proverbs, their semantic and syntactic features, as well as the connections between culture and language, were analyzed.

It became evident that in English and Uzbek proverbs, numbers are not limited to expressing quantitative measures, but also convey relativity, intensification, and social significance. Numbers are often used to express relative value, for example, in the proverbs "Two heads are better than one" and "Ikki ko'rgan, bir ko'rganidan yaxshiroq" (One who has seen twice is better than one who has seen once). These proverbs demonstrate the advantage of collective thinking and gaining greater experience in society.

Furthermore, the intensifying function of numbers also plays an important role in proverbs. For instance, in the proverbs "A picture is worth a thousand words" and "Yuz marta eshitgan o'n marta ko'rganidan yaxshiroq" (One who has heard a hundred times is better than one who has seen ten times), numbers amplify the power of events. The multiplicity of numbers

is used to express universality and wholeness, as seen in the proverb "Besh yo'lni ko'rgan, yuzlab yo'llarni biladi" (One who has seen five roads knows hundreds of roads).

There are differences in the syntactic and morphological use of numbers between Uzbek and English, as each language has its own syntactic and morphological system. In Uzbek, numbers are often used through precise proportions, whereas in English they are used more in relational forms.

Thus, through proverbs in English and Uzbek, the influence of the category of number on language and culture, as well as its role in expressing moral and social values in society, has become clearer. It has demonstrated that numbers are important not only as linguistic elements but also as a force that shapes culture and the worldview of a people.

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