



Classification and Lexico-Semantic Feature of Cliched Units

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ABSTRACT

This study describes the symbolic meanings of numbers in phraseological units. The article presents the varieties of functions of number words at present. Relations between the terms number and word are studied.

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Introduction

Phraseological units are used to name physical, mental and social situations, as well as human states. Phraseologisms reflect the worldview and national culture of the people. Thanks to such characteristics of phraseological units as figurativeness and semantic unity, speech becomes brighter, more emotional and more expressive. Phraseologisms are interesting for linguistic curiosity because they are colourful and lively. At the same time, they are complex because they have unpredictable meanings and grammar, and often have special connotations.

The main part

Phraseological units that have equivalent or similar expressions and connotations can be perceived directly from the literal meaning. In English, some more numerical phraseological units have equivalent or close connotative meanings but differ in expressive means and expressive forms. Thus, we can find that the essential differences between English and Ukrainian numerical phraseological units are not in the content they express, but in expressive forms and expressive means.

The purpose of this article is to the lexico-semantic and translation features of phraseological units with a numerical component.

Phraseological units have been studied by many scientists. There are certain differences of opinion regarding the essential features of phraseological units that distinguish them from other phrases, and the nature of phrases that can be correctly called phraseological units. The usual terms, phrases, idioms, and equivalent words are sometimes interpreted by different linguists in different ways. Phraseologisms are stable groups of words with

a partially or fully transferable meaning. Thus, they are like habitually unmotivated groups of words that cannot be freely formed in speech but are reproduced in the form of ready-made units. "An idiom is several words that, when considered together, mean something completely different compared to the meanings of individual words that form a phraseological unit." N. N.

Thus, in our study, we understand a phraseological unit (or phraseological unit) as a group of words with a fixed lexical composition and grammatical structure; its meaning, familiar to native speakers of a given language, is, as a rule, figurative in nature and cannot be deduced from the meanings of the constituent parts of a phraseological unit. The meanings of phraseological units are the result of the historical development of a given language.

Despite a large number of studies of phraseological units, the problem of studying the semantic specificity of phraseological units with different components remains relevant. One of the components of phraseological units is the number. Numerals are abstract indicators expressed in numbers, the number of homogeneous objects. Each number has its own significant meaning, its symbolism. Number plays a big role in the practical activity of people, in which a specific cultural and historical experience of a person is fixed (Travis, 2008). Numerical words are traced in old language forms; at present, units perform nominative, cognitive and epigrammatic (word-forming) functions. English numerals and words of weight and measure are the subjects of this article.

Typical is the fact that civilizations and their writing were inevitably associated with a numerical phenomenon (Sumerian writing, etc.). "Any word that absorbs this or that meaning is an innumerable number of curly combinations. It arose also because some letters of the ancient alphabet were not only sounded but also the amount of something" [4, p. 31]. In contrast to mathematics, the concept of number is revealed and shown in culture through three interrelated forms: a) counting, i.e. some action; b) a word that verbalizes a number, i.e. the name of a number (usually a numeral); c) some symbol of a number, i.e. its sign. The allocation of numbers into an independent class and endowing them with features and functions are associated with the development of abstract human thinking: the concept of number, torn off by thought from the image of certain objects of the objective world, becomes an abstract conceptual entity. The number correlates with the word: on the one hand, it is associated with the desire to see the number behind the word, on the other hand, with the desire to semantic the number, i.e. return to him the role that it had in the mythopoetic era. (potential sacredness, canonization) [4].

Archaic ideas about numbers are reflected in phraseology; moreover, they transform, develop and serve as the basic material for the formation of new images. Numerical phraseological units, that is, idiomatic combinations with the lexical component "number", are characterized by a fairly high degree of representativeness in the English language picture of the world [2]. The most common numbers in phraseological units are in the range from 1 to 10, for example:

First-class: In the 1600s, first-class referred to the class of warships of the highest "rated" or value. By the early 1700s, the word "first-class" had moved across the sea to denote persons of high rank. Today, this phrase means "excellent; great," describing anything from first-class actors to first-class shoes.

Second nature: Many idioms with the word "second", such as "second fiddle", "second best", and "second thought", depend directly on the definition of second meaning "following first". However, the phrase "second nature" does not follow this strict sense. Aristotle expressed the concept that humans have a first nature of biological characteristics and a second nature of acquired behaviour; this was repeated hundreds of years later in the Latin proverb *consuetudo est Secunda natura*, meaning "habit is second nature." The phrase "second nature" has come to mean "an acquired habit in character that is so deeply rooted that it seems automatic."

Third degree. In medical terminology, "third-degree burns" are most intense on a spectrum of first, second, and third-degree burns. In criminal justice terminology, a crime of the third degree is the least serious type of offence, as is a "third-degree" felony. In addition, there is an idiomatic third-degree noun meaning "intense interrogation or rough treatment". This feeling arose in the late 1800s and may be related to a degree or position in a fraternal organization of Freemasonry called a Master Mason, which is the highest of the three ranks in the order. To obtain this title, one must pass a difficult interrogation test, which could affect the idiom.

Fourth Estate: This phrase originated in the early 1800s as an extension of the Three Estates. Depending on where you're located, the three estates can be slightly different groups, but they usually correspond to the

clergy (first estate), nobility (second estate), and commoners (third estate). The Fourth Estate once described the general idea of the crowd, but since the early 1800s, it has come to primarily refer to the press as an organized body outside of the other three estates. The meaning of estate as "a major political or social group" has been present in the English language since the 1400s [5,6].

Fifth Column: The Fifth Column is another way of saying "enemy within", and it has come to mean "a group of people who act treacherously and subversively out of secret sympathy for their country's enemy." First used in Spain by General Emilio Mola Vidal to describe Nationalist supporters in Madrid in 1936, a fifth column was added to his four supporter army columns outside the city.

Six feet underground: This idiom, which first appeared in the 1940s, means "dead and buried," referring to the depth at which coffins are buried in cemeteries. There are countless euphemisms for death in the English language, but "six feet underground" is a particularly specific description. The phrase became widespread when the television show of the same name premiered in 2001.

Seventh Heaven: The phrase "seventh heaven" has its origins in Jewish and Muslim theologies, which state that there are seven levels of heaven, with the seventh being the highest and most sublime. The extended meaning of "a state of intense happiness" originated in the late 1700s and appears occasionally in popular culture in films and music, such as the 1937 film *7th Heaven* and the popular 1990s television series.

The Eighth Wonder: The Seven Wonders of the Ancient World were catalogued over 2,000 years ago. However, there were only seven of them, which may leave you wondering: what is the eighth? The phrase "the eighth wonder of the world" is a hyperbolic extension referring to any incredibly impressive object.

To the smithereens: Beginning in the early 1700s, *nines* had a life of their own, meaning "to perfection," but today the idiom is most commonly used in the verb phrase "dressed to the nines." The origin of this particular phrase is unknown, but *nine* is used in many idioms for perfection, such as *nine clouds* and *nine whole yards* [7,8].

Most cultures consider certain numbers to be especially significant, even symbolic, which is reflected in their religions. For example, the number seven has a special meaning in Arabic traditions that originate in the Middle East. Some civilizations, such as the Sumerian and Babylonian, identified seven planets and defined seven days of the week around them. Seven was also known as the "perfect" number, a symbol of completeness and goodness. The number seven is mentioned about twenty-five times in the Koran, the sacred text of Muslims. These references usually refer to the seven heavens, the seven periods of creation, the seven groups of things, or the seven persons, such as the seven sleepers in Ephesus. Thus, the number seven is directly related to the power of the divine and has great symbolic significance as an expression of the Muslim faith and God's miracles.

Taking into account the above phraseological combinations with a numerical component, we can conclude that a phraseological unit is a phrase that means something different from the meanings of individual words that make up its composition. Usually, it is impossible to understand it when interpreting the words that make up the expression literally. Used together, words convey a meaning that is often associated with individual words in a phraseological unit. Some phraseological units are so worn out that they have become clichés, hackneyed or common expressions. In their semantics, phraseological units reflect a long process of cultural development of people, fixing and passing on cultural attitudes and stereotypes from generation to generation. The number has additional symbolic meanings in the cultural symbol system. Numerals in phraseological units can be used for direct and figurative meaning. The analysis shows that direct meaning is more common.

Conclusion

Phraseologisms with a numerical component presents a problem for translation. There are three main ways of translating a phraseological unit: translation by a selection of means; translation by selecting genuine idiomatic analogies; descriptive translation of idiomatic and set expressions. The purpose of the translation of phraseological expressions is the complete transfer of their lexical meaning in the target language and, if possible, the transfer of structural features, figurativeness, expressiveness and connotative meaning of phraseological units of the source language.

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