

The linguistic and cultural aspect of numerological phraseologies and phraseologies based on the organs of the human body

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ANNOTATION

This article offers a comparative analysis of the linguistic and cultural aspects of numerological phraseology and phraseological units formed from the names of human body parts in French and Uzbek. The study interprets these phraseological units as an important linguistic phenomenon, reflecting national thought, cultural values, historical memory, and the worldview of these peoples. The article reveals the semantic and symbolic properties of expressions involving numbers (one, two, three, seven, forty) and analyzes their place in French and Uzbek cultures. The expression of emotional, moral, and cognitive concepts in both languages is also illustrated by the example of phraseological units relating to body parts such as the heart (cœur / kö'ngil), the head (tête / baş), the eye (yeux / ko'z), and the hand (main / köl). The results of the comparative analysis show that in French, logic and rationality prevail, while in Uzbek, spirituality, symbolism, and moral evaluation are predominant. This study constitutes an important scientific resource for the study of phraseology from a linguocultural perspective, as well as for a better understanding of the national and cultural characteristics of the French and Uzbek languages.

Keywords: phraseology, linguoculturalism, numerological phraseology, expressions relating to body parts, comparative analysis, French, Uzbek, national thought, symbolic meaning, culture and language.

Phraseology, as an autonomous linguistic field, now occupies a privileged place in language and culture research. Indeed, phraseological units are not limited to simple fixed lexical combinations; they constitute living witnesses to a people's national consciousness, historical memory, and collective way of thinking. Through fixed expressions, proverbs, and idiomatic turns of phrase, each language reveals its value system, its worldview, and its psychological particularities. In this context, the comparison of French and Uzbek phraseology proves particularly relevant. These two languages, belonging to distinct language families and cultural traditions, offer contrasting perspectives on the linguistic representation of the world. French, a language of Western European culture, is characterized by rationality, clarity, and logical precision. Uzbek, a Turkic language shaped by Eastern and Islamic traditions, values the spiritual, emotional, and symbolic dimensions of language. The study of their phraseologies therefore allows us to better understand the diversity of linguistic mentalities and the cognitive mechanisms that underlie them.

Numbers in languages are never neutral. They reflect the **symbolic thought** of a people. Among the French, they often convey **order, measure, and logic**. Among the Uzbeks, they express **divine blessing, fate, and moral perfection**.

The number one represents unity and solidarity. In French: One for all, all for one ; To be alone in the world ; To be one with someone .

In Uzbek: Bir kishi hamma uchun, hamma bir kishi uchun; Bir yoqadan bosh chiqarmoq ; Bir tan-u bir jon ; Bir og'iz so'z bitmoq review .

In French, “un” often evokes **individuality** —the strength of a single person, voluntary cohesion. In Uzbek, “bir” translates **spiritual and communal unity** : “bir yurak” does not denote mere cooperation, but **moral union** . In this case, the French individual distinguishes themselves to act, while the Uzbek individual unites to exist.

The number two signifies duality and balance . In French: to have two faces (hypocrisy); two weights, two measures (injustice); to walk on two legs (balance). In Uzbek: * ikkiyuzlamachi *, * ikki og'iz so'z demoq *, *ikki tomonlama o'ylamoq *. In both cultures, the number “two” represents **ambivalence** : good and evil, truth and falsehood. But in Uzbek, duality has a **moral value** : to be “ikkiyuzlamachi” is not a social strategy, but an ethical failing. French analyzes duality, while Uzbek judges it.

The number three expresses perfection and harmony . In French: jamais deux sans trois (never two without three) , haut comme trois pommes (as short as three apples) , les trois mousquetaires (the three musketeers). In Uzbek: uch karra shod bo'lmoq , uchdan puch . In French, “trois” (three) symbolizes **logical stability** (beginning–middle–end). In Uzbek, it has a **blessed and proverbial value** . In Islamic tradition, the number three corresponds to **just and measured speech** .

The number seven signifies a mystical dimension . In French: to be in seventh heaven , the seven wonders of the world, the seventh art . In Uzbek: Yetti uxlab tushingga kirmagan , y ettinchi osmonda uchmoq , y etti marta o'lchab bir kesmoq . The number “seven” embodies **spiritual plenitude** in both cultures : heaven, paradise, creation. However, in French, it has lost its religious aura and retains an **aesthetic value** . In Uzbek, it retains a **divine dimension** (yettinchi osmon = paradise).

The number forty expresses trial and purification . In French: faire sa quarantaine (to undergo quarantine) , les quarante ans de la sagesse (forty years of wisdom). Uzbek : qirq kunlik to'y , q irq yosh — hayotning pishgan pallasi . In Uzbekistan, “qirq” is linked to **spiritual transition** : birth, death, maturity.

In French, the symbolism remains temporal or religious (the forty days of Christ). Numerological idioms reveal that French culture prioritizes **logical measurement** , while Uzbek culture expresses the **mystical and moral dimension** of life.

The human body is a mirror of culture. Each people attributes a symbolic function to its organs: the **head** for reason, the **heart/ko'ngil** for the soul, the **hands** for the value of work, the **eyes** for knowledge.

The heart and ko'ngil

French	Uzbek	Interpretation
To have Good heart	Ko'ngli ochiq bo'lmoq	Generosity moral .
To have THE heart fat	Ko'ngli siqilmoq	Sadness interior .
Break THE heart	Ko'nglini sindirmoq(cho'ktirmoq)	Disappointment .

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Having heart in your gut	Otning kallasidek yuragi bor bo'lmoq	Courage moral .
To wear one's heart on one's sleeve	Qo'li ochiq, saxiy bo'lmoq	Empathy .

In French, the heart expresses **human emotions** , whereas in Uzbek, “ko'ngil” is a **sacred spiritual space** , linked to faith and consciousness.

The head and reason

French	Uzbek	Analysis
Lose there head	Aqlini yo'qotmoq	Mess mental .
To have one's head on one's shoulders	O'ylab ish tutmoq, kallasi joyida bo'lmoq	Caution .
Se dig there head	Bosh qotirmoq	Reflection .
Keep there head cold	Hissiyotga berilmaslik	Mastery .
Having your head in the clouds	Ko'ngli osmonda yurmoq, oyni orzu qilmoq (orzular balance sheet yashamoq)	Daydreaming .

In French, the head represents **rational intelligence** , while in Uzbek, bosh represents **the center of moral responsibility** . In both cultures, the loss of the head represents the **loss of reason** —but Uzbek wisdom places greater value on the balance between **aql (reason)** and **ko'ngil (heart)** .

The eyes express vision, truth.

French	Uzbek	Sense
To turn a blind eye to something	Ko'z yummoq	Ignore voluntarily .
To bite off more than you can chew	Ko'zi och bo'lmoq	Greed .
Throw A cut eye	Ko ' z qirini tashlamoq	Observation fast .
To have of beautiful eyes	Ko'zi nurli bo'lmoq	Symbol of purity moral .
To have eyes full of tears	Ko'ziga yosh kelmoq	Sadness universal .

In Uzbek, the gaze is **moral and symbolic** (ko'z = ko'ngil oynasi), while in French it remains **sensory** .

The hands express action, destiny, blessing

French	Uzbek	Interpretation
To have THE hands own	Qo'li pok , halol bo'lmoq	Honesty .
Have a finger in the pie	Qo'lidan kelmoq , uddalamoq	Action .
To have THE hands linked	Qo'li bog'lique bo'lmoq	Impotence .

Tender there hand	Qo'llab-quvvatlamoq	Solidarity .
Help out	Yordam qo'lini cho'zmoq	Help .

In Uzbek, “qo'l” also expresses **baraka (blessing)** . “Qo'li yengil,” literally “light hand,” signifies that someone is successful because they are blessed by God. The Uzbek gesture has a spiritual meaning, the French gesture—a social one.

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