

PLACE OF QUANTITATIVE WORDS IN PROVERBS

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Resume: In this article, the usage of identity in our Uzbek national proverbs and their aims mentioned. In addition, the article gives us the information about the importance of words in a process of developing language structure and being model, brief and significant in terms of Uzbek proverbs.

Key words and expressions: proverb, number, opposition, emotionality, set, quantitative comparison.

The quantitative shell is distinguished by its richness in all developed languages. It concerns all the main levels of language structure: lexicon, word formation, morphology, phonetics, syntax. The opinions expressed by linguists regarding the category of quantification and their proposals for the classification of this category differs. Quantitative methods, especially statistics, have already taken their place in linguistics. Quantitative analysis provides an opportunity to accurately and comprehensively study language phenomena, at the same time; it helps to achieve the correct placement of language units. A better clarification of the content of the category of quantitative logic is achieved on the basis of the analysis of language facts in many disciplines. The study of the quantity category, which represents the essence of quantification, goes back to ancient philosophy. Hegel gave a perfect definition of the concepts of size, measure and intensity related to the category of quantity advanced in ancient philosophy. Later, the category of quantity began to be consistently studied not only in philosophy, but also in the fields of logic and linguistics.

Linguists have studied the means of creating the category of quantity, the problems related to the meaning of quantity. In this case, the following are distinguished as terminologically close concepts with "amount": amount, quantification and quantification. Quantity means the ability to be counted and measured, quantification is a feature based on the category of quantity, and quantification is a logical-semantic category that creates an idea of a complex of concepts that have quantitative content at different levels. Quantitative content includes quantity, number, plurality, brevity, as well as concepts related to order and measurement parameters.

Quantitativeness should be studied as a product of the linguo-creative activity of the mind, which is formed in the process of historical development, and it should also be analyzed as a means of expressing quantitative and non-quantitative concepts in the context. Language units are studied on two different bases: on the objectification plan (formation and semantics of content concepts) and on the representation plan (relationship of content concepts and semantics). The essence of logical-semantic categories becomes clear. Quantitativeness can be included among such categories.

As an example of logical thinking, the proverb is a vivid example of folk wisdom, which embodies the universally recognized important rules of manners and ethics, has the characteristics of quickly reaching the human mind and consciousness and being easily assimilated. Proverbs are not only a collection of advice, advice, and knowledge covering all aspects of life, but they are considered to be one of the means of condemning and ridiculing vices, warning of danger, and, in general, leading people to the right path. Each proverb was created on the basis of human life experience covering

thousands of years, judgments and conclusions about nature and society, about the events of existence [1,23].

Although the proverb is small in size, it has a deep meaning. Every word is used in its place, there is no need to remove or replace a word.

Proverbs have their own language features, construction patterns. In particular, when interpreting the lexical features of the words used in proverbs, it is often noted that antonyms are used, figurative words are used to provide imagery, and syntactically, the analysis of proverbs shows that shows that most proverbs are in the form of a compound sentence without a conjunction, as well as a simple sentence with a generalized person.

Means that mean quantity or refer to quantity also serve to form proverbs, to ensure that they are deep and rich in content while being clear and precise in form. If we study the quantitative elements used in proverbs as a field, the center of the field is lexemes related to the number word group. In most cases, things, events, symbols are compared by creating an opposition. Positive signs are placed on one side of the opposition, and negative signs on the other. Some numbers are used more often in proverbs than others. The numbers one, seven, ten, forty, hundred, thousand are among the active numbers involved in proverbs. The numbers used in the proverbs, of course, do not represent only a quantitative sign. Words belonging to the number lexical-grammatical group can give positive or negative shades, stylistic color, and serve to reflect the local color.

One number is used in many speech situations in Uzbek, mainly to denote action, state, volume, time and a small amount of other measures: be patient for a minute (be patient for a little); listen once (to listen this time); like gave a piece (to give less). But in some contexts it is observed that one word is also used for the concept of plural quantitatively: bir/biir let's talk (to talk loudly, earnestly, for a long time), bir bakirdi (shout loudly, loudly), bir played, bir played (to play for a long time or very nicely). If you cut one, plant ten; one whip for a good horse, a thousand lashes for a bad horse; if you plant a mulberry bush, you will reap pearls for a hundred years; enter into the speech of one elder, one younger; a chicken needs both grain and water; salute for a hundred days where you drank salt for one day; forty people share one raisin; one to a thousand, a thousand to a cloud; knock down one with a great wrist, a thousand with great knowledge; forty trades are not enough for a young man; measure seven, cut one; If you look at proverbs such as a coin for a business and a thousand coins for a language, it becomes clear that the numbers one-seven, one-ten, one-hundred, and one-thousand create an opposition.

This opposition serves to contradict more or less meanings. Numbers used in proverbs are often used with counting words. Among the quantitative words used in proverbs, the units meaning "half" and the number "two" have a special place. If the fifteenth day of the month is dark, then the fifteenth day is bright; in proverbs like "good faith" and "half state", the word "half" is used for comparison. Two rams' heads do not boil in one pot; two boats will be drowned; In the proverbs, the word "two" is used in its quantitative sense.

In proverbs, idioms are also used as a means of expressing quantitative meaning: Speak less, focus more on work; many rabbits cannot escape; with a few words - with a word. The words few and many participate as members of the quantitative opposition. These words represent an indefinite quantity.

Most of the morphologically singular nouns and nouns in proverbs represent the quantitative plural: A mountain is seen with a stone, a person is seen with a head; within the human sphere; the child is dear, his manners are dearer than him; the heart of the mother is in the child, the heart of the child is in the field; the lion does not turn back from his word, the young man; a man takes a man's hand; he will find the opportunity he is looking for; the mountain you are looking for; be willing to strive; What you have earned with hard work is sugar and honey; He speaks when he finds a letter, and when it's bad, he

hides it; the word of the good is cream, the word of bad is dough; good enough for good, bad remains for shame. The words "mountain", "person", "child", "mother", "young man", "searched for", "searched for", "aspired for", "found", "good" and "bad" used in the above proverbs mean generality and plurality.

So, in proverbs, which are considered a unique genre of folk art, there are many units expressing quantitative meaning. In terms of their lexical-grammatical structure, they are as follows: words related to the number group, words related to the lexical group, nouns, compound words. Some words meaning formal quantity are used in proverbs, they act as a methodological tool, and they can also serve emotional expressiveness [6, 89]. Some units that are not used to express quantity in their usual environment can express a quantitative sign in proverbs. Such use is observed not only in the Uzbek language, but also in other language systems. In particular, such a possibility is very wide in Russian.

The use of quantitative ranking and quantitative comparison in the structure of proverbs and phrases in many cases serves to clearly understand the purpose of the speaker, to express the idea briefly, and to make a figurative statement.

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