



## The Estimator's Function of The Quantity Field

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Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 25 Nov 2023	<p>This article is dedicated to the expression of words meaning quantity in different speech situations, as well as the relevance of quantification to all levels. The expressiveness of quantifiers is explained through examples. It is justified that quantitative units convey many additional meanings except their own meaning.</p> <p><b>Keywords:</b> Quantitative, quantifier, styles of speech, construction of quantifier, accuracy, provenance, expression.</p>
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### 1. Introduction

The number-quantity field, the numbers considered as its core, as well as the plural in nouns and other concepts belonging to this category are the object of research for many linguists. Quantitative is – a content field. Because the universal meaningful units consist of field, which expressed by means of those level units at different levels and exist at all levels. In arithmetic operations, the concept of quantity becomes abstract. In this case, the subject is not indicated: *two fifteen-one thirty*. It seems that numbers possess a clear concept of quantity only when they form a combination with words from another category. A quantitative sign is also observed in the groups of pronoun and adverb. But the quantity in them is different from the quantity represented by the number. The pronoun does not directly express the quantity, but refers to it. The specific meaning of the pronoun is known through the text. The personal pronouns *I, you, he* are singular, and *we, you, they* are plural. In the 1<sup>st</sup> and 2<sup>nd</sup> personnel singular and plural are expressed by means of separate words. In the third personnel, the plural meaning is formed by adding the plural suffix – S (“*lar*” in Uzbek) to the singular form. When the suffix – “*lar*” is added to the pronoun *you* (“*sen*” in Uzbek), the speaker's disrespect towards the listener is shown. Personal pronouns form a mutual opposition. One pole of this opposition is the singular number, and the other is the plural number: *I - we, you-you, he - they* (“*men-biz, sen-siz, u-ular*” in Uzbek). This opposition is further complicated by the addition of personnel-number suffixes to personal pronouns: *I am - we are, you are - you are, he is - they are* (“*menman - bizmiz, sensan - sizsiz, udir - ulardir*” in Uzbek). The life of all peoples and cultures is “encoded” in numbers. Demonstrative pronouns refer to the difference of quantity in terms of distance: it is a distance close to the speaker, and it is a distance further from the speaker. These two lexemes are distinguished from the semes such as “near” and “farther”. These semes show the quantitative-distance difference between two lexemes. Demonstrative pronouns can be conjugated and can take the plural suffix –s (“*lar*” in Uzbek) such as: *these, they, and those* (“*bular, ular, o’shalar, shular*” in Uzbek). Interrogative pronouns such as “which one”, “how much”, “how many” serve as a reference to the quantitative sign. Marking pronouns express quantitative totality or, on the contrary, the meaning of separation: all, altogether, total; everybody, each one, everyone, everything (“*hamma, bari, barcha, jami; har kim, har qaysi, har bir, har narsa*” in Uzbek). Degree-of-quantity adverbs show an uncertain amount. These idioms express quantitative majority and quantitative minority and they form an opposition: many, abundance, quite a few, few, a bit, a little... (“*ko’p, mo’l, ancha-oz, kam, picha, xiyol, qittak, sal*” in Uzbek).

Everyone knows their date of birth, number of years they have lived, number of family members, house number and etc. He also has information about many dates of the history of the country he lives in, the area of the territory, the number of inhabitants, and the annual budget. Even in everyday life, we are surrounded by numbers: monthly salary, taxes, prices, bills, number of participants, grades and etc.

Words can undergo various changes under the influence of linguistic and non-linguistic factors, and have symbolic and evaluative meanings. If a four-story house is considered low for the people living in

a big city, it is considered high for a villager. International ideograms-numbers have been developed in order to indicate the amount in writing, which are used in parallel with words.

In the next period, the interpretation of the language in integral connection with the human factor, the fact that the language directly reflects the national culture, lifestyle, desire, and way of seeing the world is recognized by linguists of all nations. Saying with the other words, anthropocentrism is leading in the study of language and speech.

The general principle for all modern scientific directions is anthropocentrism, that is, the "human" factor is central in the interpretation of linguistic signs. In this regard, it is important to study the language expression of relations (general philosophical concepts such as quantity, quality, and value) and their importance in the perception of the linguistic landscape of the world. The quantity is directly related to the human factor. Since the beginning of human society, it refers to the quantitative sign. At each stage of development, the quantitative sign is gaining equal power with the qualitative sign. The study of quantification at the level of organic discourse with the development of language and society, human thinking and emotions opens the way to a deeper understanding of the quantitative properties and diversity of existence, as well as the meaningful relations between the knowing subject and the subject of knowledge. The concept of quantity is one of the main factors of human development. The fact that the meaning of quantity as a concept has not been studied anthropocentrically determines the relevance of this research.

## 2. Materials And Methods

The study of quantity, number and grammatical plurality in Uzbek linguistics began in the last century. For example, units related to quantity in the dissertations and monographs of scientists such as A.Gulomov, Sh.Rakhmatullaev, A.Hojiev, Y.Tojiev, A.Nurmonov, H.Ne'matov, G.Zikrillae, Sh.Shahobiddinova, F.Safarov certain opinions were expressed about the issue.

At the same time, we believe that there are still many things that need to be done in this field and many issues that need to be clarified. In the course of today's globalization, there are many achievements in the practical stage of learning the Uzbek language. On the basis of them, striving to perceive the linguistic essence of speech phenomena given in daily life enriches linguistics with categories specific to cognitive science such as logic, psychology, theory of knowledge, perception, knowledge, development, and analysis. The "person and language" relationship, which is attracting the attention of linguists, requires to be studied in direct connection with cognitive linguistics.

## 3. Results and Discussion

Measurement, volume, price are important criteria for all processes. Through these criteria that a competitive environment is created and a step is put towards the development. The term "evaluation" is used in a broad sense. In particular, this term is referred to in places such as assessing the value of things, assessing the inner world or external appearance of a person, making the right decision about the situation, and correctly assessing the situation. The value in the imagination of people, the evaluation given to others is reflected through quantitative categories. The concepts of "good" and "bad" have been the criteria for defining relationships among people since the creation of man. Although a person is not born good or bad, he organizes his life on the basis of the two opposite criteria during his lifetime. Looking at our ancient written works, we can find ideas about white and black colors, summer and winter seasons, the concepts of good and evil, their mutual struggle, and the meaning of human life. The images of Cain and Abel in Nasiriddin Burhoniddin Rabguzi's "The Story of Rabguzi", the images of Farhad and Khisrav in Alisher Navoi's epic "Farhad and Shirin" also confirm that evaluation criteria are the main aspect in human life. Subjects, events, in general, all concepts occupy a place in our mind through the evaluation criteria. The term "assessment" is understood in the sense of evaluating the knowledge level of a student in the continuous education system. The meaning of the term's "respect", "reputation", "prudence", "value" that is unique to a person, all these meanings have internal meanings that form the opposite pole. These meanings are based on the relationship of people to each other, personal opinion and interactions. Certainly, it is an undeniable fact that universal human values and spirituality are of great importance in human life. In all times, all peoples confess this equally. The viability of values is that they ensure that we organize our daily life correctly. In this case, issues are solved on the basis of "good-bad" criteria. It is always recommended that a person strive for goodness and stay away from evil. The term "good" is defined in the ("O'zbek tilining izohli lug'ati") "Annotated dictionary of the Uzbek language" as follows: *Yaxshi 1. Ijoiy sifatga ega bo'lgan, biror talabga to'la javob beradigan, kishiga yoqadigan, ma'qul bo'ladigan. Yaxshi kishi. Yaxshi ot. Yaxshi baho. Yaxshi g'oya. (Good 1. Having a positive quality, fully meeting a requirement, pleasing to a person, acceptable. A good person. Good horse. Good evaluation. Good idea.)*

Yaxshi soʻz – jon ozigʻi...(Proverb). A good word – is a nourishment of soul... (meaning of the proverb).

*Yaxshi gapirib ham koʻrdi, foydasi boʻlmadi. (A.Qahhor “Qoʻshchinor chiroqlari”) [1,124]. He tried to speak well, but it didn't help. (A.Qahhor. “Qoʻshchinor chiroqlari”) (“The lights of Kushchinar”). [1,124].*

This lexeme is considered to be the most convenient lexeme for evaluation in various aspects. For example: a good book, a good name, a good song, a good apple, a good habit, a good mother, a good life, etc. Such an assessment is, in fact, a very general, abstract assessment (“*yaxshi kitob, yaxshi ism, yaxshi kuy, yaxshi olma, yaxshi odat, yaxshi ona, yaxshi hayot*” in Uzbek).

In view of the fact that a special sign of each thing and event can be graded: an interesting book, a meaningful name, a pleasant melody, a sweet apple (“*qiziqarli kitob, maʼnoli ism, yoqimli kuy, shirin olma*” in Uzbek). But there are the concepts that are usually evaluated with the term “good”. Everyone understands a different life when they say “good life”. Peace is good for some people, wealth is a good guarantee of life for someone, and children are a sign of happiness for someone. Summarizing different aspects, the word “good” is used to evaluate certain concepts, which it means a general idea. The pole of evaluation of good and bad occupies a great place in fiction and folklore. Folk proverbs encourage people to come closer to the positive pole by comparing two poles: If you walk with good man, you will be happy, if you walk with bad man, you will be ashamed; Approach the good people, avoid the bad ones”; A whip for a good horse, a thousand whips for a bad horse; Good words are like cream, bad words are like dough. (“*Yaxshi bilan yursang, yetarsan murodga, yomon bilan yursang, qolarsan uyatga; Yaxshiga yondash, yomondan qoch*”; *Yaxshi otga bir qamchi, yomon otga ming qamchi; Yaxshining soʻzi qaymoq, yomonning soʻzi toʻqmoq*” in Uzbek.)

Aristotle, a Greek philosopher who lived in the 4<sup>th</sup> century BC, believes that “Value” and “with no value” are the expression of a person’s attitude towards something, and at the same time, it is also a sign of a good or bad characteristic of this thing. That is, Aristotle considers the content of the concept of value to be the expression of the value given to things in relation to the phenomena of nature and society.

Human society differs from the animal world due to the existence of evaluation criteria. He lives not only with the interest of being full, but tries to progress, to occupy a certain position, to leave some trace of himself among his cognates. Due to the existence of these criteria, universal values have appeared. Certainly, the opinions of social strata may not be similar when delimiting the “good-bad” pole.

There is also a third intermediate value connecting the pair of antonyms in linguistics. In the interval between any antonymic pair, regardless of what meaning it reflects, it is permissible to recognize the presence of a word representing this third intermediate meaning. In particular, there is a “bridge” connecting them between concepts with opposite meanings, such as high-low, big-small, far-near, rich-poor, simple-complex (*baland-past, katta-kichik, uzoq-yaqin, boy-kambagʻal, sodda-murakkab* in Uzbek), and this “bridge” is a criterion that means “average”. In the evaluation of human values, the characteristic of mediocrity is evaluated separately, as well. The term “average” between “good” and “bad” in evaluating human characteristics means a partial concentration of positivity and negativity. V.P.Tugarinov emphasizes that it is necessary to distinguish the concepts of “value” from “evaluation”. A value is a real or imagined event (a thing or an ideal), and evaluation is an attitude toward that event. The role and importance of values in life is determined by evaluation.

However, when it is applied to the other dimensions, it means the standard condition of the sign being compared. For instance, the term “average” in the antonym pair far-near, which means distance, means neither far nor near, but an average distance.

Therefore, the concepts of good and bad, which are members of the binary opposition, are considered an important tool for subjective evaluation. Members of this opposition serve as benchmarks for various dimensions. In addition, these criteria are the core of determining human values and the place of people in society.

Quantity can be expressed in different ways in different languages. While these tools are similar to each other, they differ from each other according to the specific aspects of languages and the national-cultural aspect. The general cultural content of the concept "quantity, number" is fundamentally different from the scientific concept of number in mathematics, like all other concepts of culture.

Even it can be considered a mistake from a scientific point of view. A sign specific to a language occurs to linguistic and extra-linguistic influences, as well, and acquires additional meanings when it is used.

Therefore, in all languages, it acquires a common, real meaning, typical for the semantics of quantity. Such a meaning acquires qualitative and evaluative meanings related to culture in speech expression, as well. For instance, assessment “two” is considered “unsatisfactory” in Uzbekistan, and assessment “five” is considered “excellent”, but the opposite can be seen in German secondary schools. Russians like the number seven, Chinese people like the number eight, and Asians like the number four. Europeans do not like the number thirteen. Therefore, international ideograms-numbers are designated as written form of numbers. Numbers are used alongside words and are distinguished from words by their strict numerical meaning. Symbolic meanings associated with one or another number have been characteristic of different languages and cultures since ancient times. Lingviculturology as an actively developing anthropological direction of linguistics is considered to be a general field of scientific knowledge on the interaction of language and culture.

Quantitative relationship of subjects is studied within a number of disciplines: mathematics, astronomy, geography, philosophy, philology. Quantitative numbers and the external form of the numbers, differ in various ways according to the characteristics of their use among different peoples. For instance, numbers have complex symbolic meanings in many cultures and religions. In China, numbers and their usage have always been considered very important and considerable. Owing to the fact that the number is associated with the cosmological system and represents the stars (nine stars, which are considered to be the symbol of the essence of the universe), as well as the five elements (the five forces of the universe: metal, wood, water, fire, earth). All the things in the world are classified by these elements. The eight main aspects of the world are also marked with numbers. For centuries, the Chinese have believed that the numbers predict the future. The series of numbers start with 1 (one), for the reason that the Chinese considered zero means nothing and they had a negative attitude towards it.

1. oneness, the beginning of all things;
2. consisting of two units and a symbol of symmetry, growth, life; means south;
3. very important number: three points are needed to create a geometric shape; means the east;
4. related to useful shapes such as square and rectangle; death means the west;
5. balance. In China, this number is considered perfect because the hand has five fingers; the body has five vital organs, and so on. It also associates with the five elements;
6. success; means north. This is a good number;
7. truth; the cult of life after death; means south. Related to the days of the week; it comes into association with the posthumous rite, the seven-night festival;
8. signifies growth, development, luck;
9. means to live a lot;
10. means completion

In ancient Russian written monuments, numbers are represented by Cyrillic letters. Their order and meaning are taken from the Greek script. In this case, a special symbol – titlo and dots are placed on the letter or combination of letters.

A quantity considered an abstract concept act in the language, develops semantically due to linguistic and other influences and reaches the level of a concept.

#### **4. Conclusion**

All forms and manifestations of existence (universe) are described on the basis of quantitative accuracy. Quantitative accuracy of things is the characteristics that describe their external characteristics, that is, size, as well as the internal nature of things (weight, heat capacity). Quantitative functional-semantic field is a concept inextricably linked with the reflection of quantitative indicators of events, processes and things in the human mind. The quantitative semantic field is considered a complex system and has its own semantic core, boundary and structure. In this case, the relationship between the core and the periphery is clearly visible. The category of numerals (within the lexical-grammatical grouping) is in the center of the content area, and the number category of the noun word group is among the grammatical categories is [2,284].

It can be concluded that for a deeper study of the functional-semantic field of quantity, the study of its pragmatic aspect is very important. In the textual analysis of speech materials, the quantitative representation of the subject, object, and predicate appears more clearly. First of all, it is necessary to determine the empirical and theoretical conception of quantity based on the bipolar (two poles) nature



of cognition. Empirical knowledge about quantity emerges in the process of practical activity, that is, it is expressed in speech. Theoretical knowledge of quantity is based on definitions and descriptions developed with the help of such sciences as mathematics, philosophy, logic, and psychology [3,261].

In order to create a global linguistic field of quantity, it is relevant to research the semantic variants of quantity based on different knowledge. The essence of empirical knowledge about quantity is not covered in detail in the special literature. It should be noted that the verbalization of the quantity as an expression plan is expressed using various tools and methods. Various measurement systems related to direct quantities and various calculation systems related to discrete quantities have been developed by mankind.

The human factor, its perceptive and up perceptive features are important in the category of quantity. In the following expression, the meaning of quantity appears on the basis of the human factor: “*a person who wrote a long series of books which equal to the height of his body*” (“*bo’yi baravar kitob yozgan odam*” in Uzbek). It is appropriate to use the expressions, such as: “*he is overloaded with his work*” (“*ishi boshidan oshib yotibdi*” in Uzbek) to express the meaning of the plural, and “*less than can be counted with finger*” (“*barmoq bilan sanarli darajada*” in Uzbek) to express the scarcity. In the above cases, the quantitative units show that the language is consistent with the ideas about the “anthropocentric nature” [4, 43].

Internal conversion of lexemes is a phenomenon of internal hypostasis in illuminating the cognitive and pragmatic aspects of the concept of quantity. This means the occurrence of another sub-categorical symbol with its variant at the border of lexemes. This phenomenon can be evaluated as semantic variability, and also as the occurrence of variability within lexemes. As a result of internal hypostasis, a semantic-morphological variant appears at the lexeme border. This variant differs from the base lexeme semantically, morphologically and pragmatically. Internal hypostasis does not lead to the emergence of a new lexeme and does not create a fundamental change in its content. In the process of internal hypostasis, there is a redistribution of significant signs. A fixed sign underlying the signification, the feature considered a conceptual core, is semantically suspended. In this case, the fact that another sign becomes relevant for a specific context and corresponds to the author’s purpose causes the weakening of the main sign.

Changes along the development line of the quantity scheme perform a pragma stylistic task. In such situations, the semantic structure of the word is complicated due to the components that carry information about the emotional perception of an object or event, pragmatically oriented meaning. In this regard, A.D.Arutyunova writes: “The pragmatic meaning is more comprehensive than the discrete meaning and it is subject to the discretion of the speaker.”

As the core of the lexical-semantic field of quantity, numbers are a powerful influencing tool. The following example, repeated in fairy tales “*forty nights and forty days*” (“*qirq kechayu qirq kunduz*” in Uzbek) is the epic pattern.

Thence, the quantification is a linguistic category and it is integral to all levels.

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