



Number of Uzbek Folk Friends Methodical Application

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ABSTRACT

The methodological application of the number series of words in Uzbek folk epics and the comprehensive analysis of words related to the number series of words, their application in any sense, as well as the definition, analysis of the stylistic expression, as well as to determine the sides of the meaning of words related to the number series and to have excellent information about this.

Keywords:

Number, Count Number, Quantity Number, Number Of Units, Ordinal Number, Numerative, One.

In Uzbek linguistics, the phraseology has been studied extensively and effectively by many linguists. The point of today's article is that we will look at and classify the spiritual and methodological analysis of numbers in the language of our ancient epics. In this case, we widely use examples from our epics, such as "Alpomish", "Ravshan", "Kuntugmish", "Rustamkhan", "Oshiqnoma".

In Uzbek, although not at the level of nouns, verbs or adjectives, it is possible to talk about the stylistic possibilities of number units. Among the units within the number phrase, we consider the elements of emotional-expressive tones and semantic-stylistic and functional-stylistic meanings. First of all, one word catches our attention. In fact, it has a special place among numbers in terms of frequency of use and semantic-stylistic meanings of a word. These extra nuances, which are beyond the meaning of the number, are especially noticeable in the literary text¹.

To express the quantity of a subject in modern Uzbek more than twenty-three numbers are used. Nine of these are integers: one, two, three, four, five, six, seven, eight, nine; nine decimal numbers: ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety; five denote hundreds, thousands, and higher numbers: hundred, thousand, million, billion. All of these numbers contradict "zero" as a sign of quantity. Zero means no number. The remaining numbers are from the addition of the unit numbers to the decimal number (eleven, twenty-five, ninety-nine), as well as from the addition of the unit, decimal numbers (one hundred and fifty thousand) before the hundred and over, nine billion two hundred million, eleven thousand five hundred). Numbers are subdivided into countable words, ordinal numbers, summative numbers, unit numbers, even numbers, and even numbers. The types of meanings of numbers are as follows see the drawing².

¹ Низомиддинова С. Ҳозирги замон ўзбек тилида сон. – Тошкент: Фан, 1963, 43-бет.

² A.Nurmonov, A.Sobirov, N.Qosimova "Hozirgi o'zbek adabiy tili". Akademik litseylar va kasb-hunar kollejlarning 2-bosqich talabalari uchun darslik. Toshkent: "Ilm ziyo". 2010. 174-b

number base	is additional	an number type
	-inchi	order number
	-ov, ala	jamlovchi son
three	-ta	sum of ala
	-tacha	chama son
	-tadan	The number

The numbers in Uzbek folk epics have some peculiarities. The number is displayed in the following templates:

a. {[quantity name from one to five] + [less] + [quantity name from twenty to one hundred] = [count number]}.

If you don't go to these places again,
If you don't play and laugh for five days,
If you leave and don't come back,

I go to the rivers, to the mountains. ("Love")
There are some phonetic changes in the use of some numbers. Kayga
let Shohimardon be with you, and let the twelfth be with Chilton.

(Alpomish). There is no answer until Altai (Rustamkhan). Sixteen Boysun-Dobonbiy (Alpomish) appeared before the bell. In the examples, the declension, the declension, the declension of the syllables, the contractions of the tongue, the declension of the declension, the declension of the declension. They are pronounced in literary language as twelve imams, up to six months, sixteen clans.

Five thousand young men need Rustam quality,

When you enter the square, the tiger has a heart,

Five thousand armor, lion wish,
Zarnigor needs Rustam Zoli. ("Love")

The number one is replaced by the words odd (Alpomish, Ravshan), solitary (Alpomish, Ravshan), and lonely (Alpomish, Ravshan), meaning alone. You left me nowhere to go, I was left alone in a ditch, enajon (Alpomish), with a hair in the middle of his chin, which also grew into an inch, which alone collected precious stones for a beard (Ravshan), Akqiz was such a girl, her name is Zulhumor, she is a healthy girl, she is a healthy girl of medium height, she is a garden girl, she is not a sleeper, she is a healthy girl, her husband is 'q, single girl (Ravshan).

The number two is used as a synonym for the word double, depending on the context. May the one you love have a double cochlea. ("Love")

The two numbers are also used in abbreviated form. Make Khurshidoy's two young, call your father sick, have a good time. ("Love")

b) {(counting number) + (possessive suffix) = (counting number)}; {(counting number) + (agreement suffix) = (counting number)}. In addition to the meaning of the lexical quantity, the derivation of these patterns also expresses the meaning of the expression and function of the horse. The following words are not used: Let us pour out calamities on the head of the beast, "Come on, I'll give you ten, not one, from Aktash."

c) [number + [house; seed; tanga; year; oy; kun]. Compounds of this pattern are often used inseparably. They are considered a compound. For example: Advise, ten thousand relatives? (Alpomish) To whom should I give zakat if I am both rich and wealthy of the sixteen tribes of Kungrad (Alpomish)

Number of pieces. The template {[number] + [number] = [number]} can give an infinite number of numbers. Little did she know that the woman, who did not understand anything, was one hundred and fourteen. ("Love") My sea advice is this: You will add to me forty paris, forty mastons, forty cunning, which King Darius brought from the garden of Iram from the land of fairies. ("Love")

You may or may not want to add a number. With that, the orphan looked at Yod, and two horsemen came from Kupkari. (Alpomish) I had six sons. (Ravshan) Ten horsemen came to Iran. ("Love")

Also, even numbers used in pairs are of the four-five, ten-fifteen type, first a small number, then a large number. Sometimes the opposite is true of the speaker; Negative attitude, indifference is represented:

In the form of [number + number + (-): I'll go to three or four chapters, not one, I'll be a guest of the big one. (Alpomish)

[number + (- ta) + son + (- ta)]: Five or four high-ranking officials and scholars of the Karakhanid king must have visited his son. (Ravshan). He

passed five or ten horses. (Alpomish) Someone said, "Let's go to five or ten." (Alpomish)

Order number. The template [count] + [-inch] = [ordinal number] also produces an infinite number of ordinal numbers. At last the forty-first day reached Aktash. ("Ashiqnama") He married Khan Ahmad first, Khan Ahmad's half-brother, married Ernazar second, the couple who cursed Ahmadjan, married Alimuhammad, third, Ahmadjan's swallow liver, married forty young men fourth, Akbilak's concubines. ("Love")

The meaning of the first number is used synonymously with the words first, first and foremost, first. Don't be rude to us. We need to get Bova to join us and start eating first,"he said. ("Love")

Distribution is final. The product in the form [unit number] + [from] = [distribution number] represents the even distribution of objects. Nineteen different dishes are prepared, each on a gold plate. ("Love") He covered the four horses with a heavy blanket, fastened them to the morning wind, and rode them in pairs to the gate. (Rustamxon)

Cumulative number. This number is made in the following templates:

a) {[quantity number from two to five] + [-ov] = [sum number]}. The girls' stomachs are full,... the same cheerful little sleep girls, as friends: three-by-one, four-by-one, six-by-one, surrounded by flower beds in flower beds... (Ravshan) Larzon kaniz holding the hand of the two maids, the three of them went to the saddle to saddle the horse. ("Love")

b) {[quantity number from two to five] + [-ala] = [sum number]}. When Orzigul came in from outside, she saw that they were both old. ("Love")

c) {[summative number] + [possessive suffix]}. The product of the pattern represents the function performed by the horse. When Orzigul came in from outside, they both fell in love. ("Love") Mirgazab looks up and sees that they are both asleep. (Ravshan).

Guess-work number: Indicates an indefinite quantity of an object, an approximate calculation. In the following patterns, the chama number occurs.

{[number] + [-cha] = [number]}. Three hundred girls played behind them. (Clearly) I hear you stay ninety, get ready for service. ("Love") I went to see your daughter today, and there were fifteen redheads. ("Love") Kupkari is running, twelve thousand rich people. (Alpomish)

{[Count number] + [word] + [-cha] = [approximate number]} The approximate meaning of chama is formed. For example: It's been 30 days, and Gul is going to have a baby. (Alpomish) It's been a year. ("Love")

The number made by the composite method is paired. When they arrive in pairs, both components are used indefinitely: they go to the sieve, and five or six women sit and talk. (Alpomish) I quickly whip the horse a couple of times, and while the dragon is lying on the ground, I roar like the wind until I find out. (Rustamkhan) He crossed one or two hills and set off alone. (Ravshan)

The words chashan are also used with the help of words such as oshgan, yanashgan, aşyk, yaxin: Ravshankhan looks at a bowl: He deceived the whole nation. (Ravshan) He was over sixty, his teeth were down. ("Love") Chokari Ernazar was in his twenties and had grown like a tiger. ("Love")

In the language of epics, one word is used productively. A word has a very wide range of meanings, and its meanings and meanings are expressed in a connected context.

One word basically means: Meaning of "Counting Numbers": Barnogul hid from his maids and gave a bowl of gold and his daughter to his grandmother. An hour later, the maids drove a sheep and threw it in the dungeon. ("Love")

Meaning of "counting" and "sequence": The old woman recited a prayer, and her body stood like Rustam's mother, Khurayim. (Rustamxon)

Meaning "Reinforcement": Now, I have a son, and I've set him up. (Rustamkhan) A man in love cries blood hard, I saw a charming man in the garden. ("Love")

In conclusion, in the process of studying and analyzing the methodological features of the number phrase in the language of epics, we have witnessed the effectiveness of the number phrase in our epics.

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