

Representative Relation And Expression Of The Semantic Methodological Task In The Number Category

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Abstract. In the article, the ideas about the opposite meaning of the number category formed with the help of the -lar affix are analyzed through linguistic evidence.

Key words. Form builders, relation of opposition, numerator, semantic stylistic task.

Introduction

The mutual antonymic relationship is observed not only within the framework of word-forming, but also form-forming morphemes. Although form-forming affixes slightly change the meaning of the root (gives an additional meaning), they do not create a new word (kitob+lar, uy+cha), they do not fulfill the syntactic function of linking words together.

The term formative affix is also used in a broad sense. In this case, it includes word-changing affixes and is contrasted with word-forming affixes. In this case, the following classification arises:

1. word-forming affixes
2. formative affixes

a) non-syntactic form builders (form builders in the narrow sense: they partially change the lexical meaning, but do not perform the function of linking words);

b) syntactic form-builders (functions to connect words: word modifiers) [1, 379].

The number category in nouns can be included among the non-syntactic form-makers expressing the relationship of mutual opposition.

The singular and plural meanings of nouns in opposition and the system of forms representing these meanings constitute the grammatical category of number [2, 217].

The main part

In the Uzbek language, the number category is made up of opposite singular and plural forms. Singular nouns refer to one object of the same gender: stol, javon, bola. In the plural form, two or more, but non-specific quantities of objects of the same gender are expressed: stollar, javonlar, bolalar [3, 254].

A morpheme expressing a grammatical quantity is called a quantifier; such a system of morphemes is called a paradigm of number morphemes [4, 140].

The plural form is formed with the affix -lar. And the unit has no special grammatical indicator; singular is determined by the absence of the affix -lar.

We turn to examples:

*Kuzdan menga bir bog' qolar,
Yuragim-eng sariq barg!..
Kuz bog'lar boshiga ne ish solmadi,
Ana, daraxtlarning so'ngaklari -cho 'p...
Senga aytadigan so'zim qolmadi,
Senga aytadigan jimliklarim -ko 'p...*

(U. Azim)

The lexeme *bog'* in the first example represents a grammatical unit and serves to indicate concrete quantity, and the lexeme *bog'lar* in the second example represents a grammatical plurality and serves to indicate an abstract quantity (how many connections are not known).

In Turkic languages, the plural form is not expressed only by the affix –lar, but such singular and plural do not have a special grammatical form. For example, apples represent both singular and plural. This is determined by context. That's why some Turkologists treat this case as an indefinite number form [5, 66].
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Examples:

*Olma otdim otganga,
Diydasi tosh qotganga.
Dunyo bo'lsin ko'rong 'u ,
Sevgisini sotganga.
(From folklore)
Kuzning daydi quyoshi,
Devor oshib sanqiydi.
Kuzgi sokin bog'larda
Olma xidi anqiydi.*

(U. Azim)

It can be seen from the examples that the word *olma* has the meaning of grammatical singular and grammatical plural without any grammatical indicator. Quantitative contrast in the content was revealed through the situation and the text.

It is known that in the lexical layer of the Uzbek language, words borrowed from the Arabic and Persian-Tajik languages occupy a significant place. Such acquisitions mainly belong to the noun group, and a certain part of them has been acquired in the plural form. For example: *avlod* (uniform - walad), *a'zo* (uniform - uzv), *yoran* (uniform - yor), *ulamo* (uniform - olim).

In fact, such words in the plural form are read in the singular form in modern Uzbek, and their plural meaning is expressed by adding the suffix –lar [6, 8]. For example: *avlodlar, a'zolar, yoronlar, ulamolar*.

Pairs such as "qalam - qalamlar", "daftar - daftarlar", "talaba - talabalar" are pairs that express the singular and plural forms of nouns and their specific meanings (grammatical singular, grammatical plural), that is, paradigms.

Members of pairs such as *qalamlar, daftarlar and talabalar* represent grammatical pluralism, and this meaning is revealed through the suffix -lar in lexemes. Alternative members of these words, such as *qalam, daftar and talaba*, represent a grammatical unit without any form indicator. This means that the mean is zero. Therefore, the meaning of the grammatical unit of nouns is expressed by means of the zero affix morpheme.

A morpheme of the word structure with a phonetic form is called a morpheme with a marker, and a type without a phonetic form is called a morpheme without a marker. Elements that do not have a phonetic form are more likely to belong to affixes. They are called zero affix, i.e. zero affix morpheme [7, 13].

Some functions of the suffix -lar go beyond the scope of the number category. For example, cases where it is part of possessive and indicative affixes (*Oyimlar keldilar* (The mother came) are not explained within the category of number [8, 218].

Singular nouns are more expressive than plural nouns. Because almost all metaphorical nouns are singular. For example, *xo'roz, tulki, sher, tuya* express figurative meaning only in the singular form [9, 12].

The suffix -lar has a polysemantic character. This affix is added to various word groups and performs a variety of semantic and stylistic functions:

1. Nouns with a constant, unchanging quantitative sign, that is, names of single and double objects, are not used in the plural. -lar in such nouns serves to strengthen the meaning:

*Insonni tushunish kerak...
Sizni zor etib beparvo boquvchi,
Tushlaringizga
Kiradigan jodugar ko'zlar.
Balki mag'rurlikdan,
Balki hayodan,
Sizga yulduzlardan olisroq erur.*

(U. Azim)

Bolalarni qo'llari kerak,

*Daraxtlarga, yerga, maysaga.
Bolalarning tillari kerak,
Dunyodagi har bir narsaga.* (Sh.Rahmon)

2. When added to noun bases denoting kinship in the unit form, it means respect, commonality:

*Ko'zimni ochsam, tepamda onam, **xolamlar**, opam, akam turishibdi...*

*Bir mahal onam va **akamlar** to'ydan kelishdi. Men ogilga qaytib kirib, dorni echib olishga ulgurmadim.*

(I.Mirzo "Bonu")

In the text, the lexeme of **xolamlar** (aunts) means "respect", and the lexeme of **akamlar** (brothers) means "commonality".

3. When it is added to nouns, it expresses such meanings as totality, when it is added to abstract nouns, it expresses such meanings as strengthening and exaggeration:

*Bir qaragam har shevangda ming jilolar,
Har novdangda, har mevangda ming jilolar,
Qodiriylar, Cho'lponlaru Abdullolar,
Sening qaytgan kuning men tugilgan yilim,
Ona tilim, ey muqaddas Ona tilim.*

(M.Yusuf)

*Hali yo'l tosh emas,
Hali yo'l tuproq.
So'qmoq-tirik so'qmoq!
Yam-yashil o'tloq.
Orzular baxmaldir,
Yuraklar seldir.
Dunyo-xizmatkorim!
Buyuk ishq keltir!..*

(U. Azim)

In the first of these examples (Qadiriyy, Cholponaru Abdullahar) the collective meaning is expressed, while in the second example the word with the suffix -lar (orzular) is used to emphasize the meaning.

3. The affix -lar also strengthens the meaning when added to pronouns:

*O'tib ketarkansan sen buyuk ayol:
Sen **kimlar** uchundir bir pokiza tush,
Sen **kimlar** uchundir armoni xayol...
Men-chi? Seni o'ylab yashayman behush.*

(U. Azim)

*Dunyoning tubiga tashlaydi nigoh,
Tunlarga tikilib horigan ko'zim-
Qanchalar daxshatli esimdasan, o!
Qanchalar daxshatli unutmam o'zim...*

(U. Azim)

5. By adding the suffix -lar to the base of the verb, respect for the person performing the action is expressed: Ustoz **keldilar**.

If the plural and possessive indicators are interchanged in the words, the object of respect also changes [9, 13]. Let's compare: Bu kishi ustozimizning **qizlari**. (respect to the teacher). Bu kishi ustozimizning **qizilar**. (respect towards the teacher's daughter). When the meaning of strong respect for a person is expressed, the suffix -lar is added after the possessive affix on the noun base and on the verb base. For example: Onamlar **keldilar**.

Conclusion

So, as the representation of one thing and their indefinite plurality constitutes the content of the category of number, this category emerges through opposition in number.

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