

## ABOUT QUANTITY OF QUALITIES

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**ABSTRACT:** The article provides information about the linguistic units of taste and their methodological features.

**KEY WORDS:** formal linguistics, linguistic sign, analogy, literary norm, syntactic function, language and society.

### INTRODUCTION

Uzbek words that have a lexical meaning, answer a specific question and act as a part of speech are called independent words. A group of adjectives belonging to the group of independent words has a very large function and is divided into certain semantic groups: 1). feature attributes: *yaxshi, yomon, aqlli, sergak, so'zamol, sho'x, kamtar, quvnoq, g'amgin, xursand*; 2). color qualities: *oq, qora, sariq, kul rang*; 3). taste qualities: *shirin, achchiq, nordon, sho'r, achimsiq*; 4). dimensionality: *keng, tor, chuqur, katta, kichik, uzun, qisqa, baland, og'ir, yengil, zildek, vazmin, yapaloq, tekis, yassi, dumaloq*; 5). odor qualities: *xushbo'y, sassiq, badbo'y, muattar, qo'lansa*; 6). qualities of space-time: *uydagi, ko'chadagi, yozgi, qishki, avvalgi, dastlabki, bulturigi, kechki*.

### THE MAIN PART

Taste attributes include *shirin, achchiq, nordon, chuchuk, chuchmal, sho'r, taxir, kakra, laziz, xushta'm, talx, talxa* and so on.

Nouns such as *shakar, asal, novvot, namakob, zahar* are also used to describe taste. In addition to lexical features, taste attributes also have a place in our linguistics due to their morphological nature, syntactic functions, and conversion status. Taste attributes are structurally simple, dual, repetitive, and compound. Simple qualities are divided into primitive and artificial qualities. Artificial qualities can be *achimsiq, tuzsiz, mazali, bemaza, bamaza, xushxo'r, xushta'm*, etc.

Examples of sweet qualities are *shirin-shakar, zahar-zaqqum, achchiq-chuchuk*.

Repetitive qualities of sweetness include *shirin-shirin, achchiq-achchiq* and so on. Formed on the basis of taste qualities (quality + noun); conjunctions such as *sho'rpeshona, shirinsuxan, sho'rtumshuq* (adjectives), *sassiq o't* (noun), *sassiq popishak* (noun) make up a certain amount in our speech.

Syntactic function of taste qualities: is a determinant: *Shirin mevalarga o'rgangan og'izlariga bu yerning nordon mevalari yoqmadi. (Oybek)*

It comes as a predicate: *Siz pishirgan taom shu darajada shirin, lazzatli bo'ladi.*

In addition to their lexical meaning, these adjectives are also used figuratively: *Turli*

*yumushlar bilan chalg'imoqchi bo'ladi-yu, lekin dam shirin xotiralar bag'rida, dam totli hayollar dolg'asida suzib yurganini cho'chib hushiga kelgachgina bilib qoladi...* (U.Hamdani. Muvozanat, 167).

The phrase uses the adjectives *shirin* (sweet) and *totli* (savory), and these lexemes, combined with the lexemes of memory and imagination, mean "unforgettable, joyful," not meaning taste.

In the "Explanatory Dictionary of the Uzbek language" the word *bemaza* is explained as follows: *Og'izga xush yoqmaydigan, ta'mi yomon, ta'msiz, lazzatsiz. Bemaza ovqat. Bemaza tarvuz* [2.224]. In the following example, the lexeme *bemaza* does not enter into a syntagmatic relationship with the words denoting food, but is combined with the word question and has the meaning of "meaningless, levelless": *–Kechirasiz, tog'a, nechta qo'yni o'g'irlatdingiz? – Amir so'zini tugatmayoq bemaza savol berganini o'zi ham tushundi, lekin endi kech edi* (U.Hamdani. Muvozanat, 127).

The word "bemaza gap", which is widely used in human speech, has the following meaning: *–U sekin yurub xonadan chiqdi. Pakanaroq do'xtir o'tirib, daftariga nimalarnidir yoza boshladi. Uchinchisi esa Yusuf bu dunyoga kelib eshitgan eng bemaza gapni gapirdi* (U.Hamdani. Muvozanat, 150).

The word *bemaza*, as mentioned above, means "og'izga yoqmaydigan, lazzat bermaydigan, mazasi yo'q, ta'mi yomon (tasteless)." But in the phrase "bemaza doklad (nonsense report)" meant "weak in meaning, incapable of spiritual pleasure. *Dokladning bemazaligini, raisning kayfiyatini ko'rgan odamlar boshqa savol berishmadi* (U.Hamdani. Muvozanat, 75).

Sometimes the adjectives are used figuratively when they are used figuratively: *U achchiq gapirdi (From the newspaper)*. One of the most active expressions of taste is sweet and bitter. In addition to their meaning, these qualities are actively used in a figurative sense. For example: *shirin turmush, achchiq haqiqat, shirin bola, shirin so'z, shirin tabassum*. The breadth of meaning of the word *achchiq* (bitter) over the word *shirin* (sweet) is due to the fact that it is a Turkish (Uzbek) word. The word *achchiq* is derived from the ancient Turkic verb *achi*. *Achchiq* (bitter) is a diachronic word and synchronously a root word. The word *yoqimli* is actually a quality of the situation and is sometimes synonymous with *shirin, mazali* (sweet), delicious qualities in the context.

From the above, it can be seen that the adjectives of taste also have a wide range of connotative meanings, among which the words sweet and bitter are distinguished by the breadth of meaning. *Taxir, chuchuk, nordon* are lexemes between *shirin* (sweet) and *achchiq* (bitter) qualities. In the works, in the oral speech of our people, in proverbs and parables, we can find many transfers of meanings of adjectives: for example, when the word bitter is used in its context to mean "the taste makes the mouth sour." (*Farg'ona vodiysidan boshqa joylarda ekiladigan turp negadir achchiq ta'm, taxir mazaga ega bo'ladi* (K.Mahmudov, Qiziqarli pazandalik) in the figurative sense, it can also be used in the sense of bitter speech, bitter suffering, or jaundice: *Uning achchiq ko'z yoshlari har qanday odamga ta'sir qilmasdan qolmasdi* ("Yoshlik") and the word bitter has a figurative meaning. The following sentence also uses the bitter lexeme of the sign to express the meaning of "thief, sad, difficult": *Cheki ko'rinmas bu so'qmoq yo'lovchining madorini, nainki madorini, jonini oladigan qismatday achchiq* ("Saodat").

In the Uzbek language, the word bitter is combined with some words to become a phraseological unit and has a different meaning: *Ot jon achchig'ida old oyoqlarini devor baravar ko'tarib sapchidi* (S.Ahmad, Ufq).

It is also found in stable compounds, which, of course, is the result of our people's

worldview and many years of experience. The following can be seen in its proverbial composition: *Haq so 'z – achchiq so 'z (Maqol)*.

M. Mukarramov in his book "Imitation in the Uzbek language" thinks about similarities, such as *erkak sabziga o'xshagan, quvurdan suv o'tgandek, g'o'radan bahor hidi kelganday, bezgak dori yutganday, isitma tutganday* that we perceive and perceive them directly through our senses. In concrete analogies, things and events that are compared are more realistic and are often represented by similar elements, such as *-day // -dek*. This book also gives examples of analogies related to the senses: *Majlislarni-ku, bezgak dori yutganday, ko'zni chirt yumib o'tkazamiz, endi o'z ixtiyorimiz bilan ham boraylikmi?..* (A. Qahhor) [1,26].

## CONCLUSION

It is clear from the examples that in addition to the original lexical meaning, the words denoting the sign also perform a methodological, functional, expressive-emotional function, are used in a figurative sense, which demonstrates the richness and beauty of the language. brings vitality. The study of symbolic words shows how rich our language is in expressive speech, and that the internal possibilities of the Uzbek language are diverse.

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