



STUDIES OF QUANTITATIVENESS IN THE WORLD LANGUAGE

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ABSTRACT

This article discusses the study of written signs by ancient scholars in order to teach reading and writing, i.e. grammatical art, on the one hand, and the search for a connection between "name" and "thing", i.e. the issues of the origin of language, on the other hand, determine the formation and development of linguistics in the ancient world.

KEYWORDS

Categoryy, term, concept, anthropocentrism, quantity

Introduction

Pythagoras asserted that everything is born from number. Numbers are the beginning and element of all things, numbers are primary to all nature, the elements of numbers are the elements of all things, the whole universe is harmony and number. Quantity is one of the important philosophical categories formulated by Aristotle [1, p. 164]. Quantity has traditionally been the object of interdisciplinary research, as evidenced by the variety of terms denoting this category, for example, in philosophy and logic, quantity, in mathematics, magnitude and number, and in linguistics, quantitateness. Quantity as a conceptual category expressed by means of language is the subject of linguistics. J.A. Baudouin de Courtenay expressed the idea of the need to clarify the correlation between linguistic and mathematical quantities. L. Lévy-Bruhl in his work "Primitive Thinking" develops the idea that the formation of the category of quantity begins with the direct perception of the quantity of any concrete set (for example, a herd of horses or a pack of dogs) in such a way that the difference in the quantitative characteristics of any concrete sets is fixed in the sensuous, visual images of these very sets. Thus, the thinking of primitive people does not express in language numbers themselves, but numbers-multitudes (numbers-aggregates), from which thinking has not had time to single out concrete individual individual objects or beings, they are perceived as aggregates that are known to thought both in their nature and in their number, but are not perceived abstractly, but are only felt in the aggregate.

Indeed, the category of quantity is a category of abstract and generalized thinking, which means that the sensuous-visual way of displaying the quantitative characteristics of certain, concrete sets of living beings or objects can only be considered as a historical prerequisite for the formation of the category of quantity. Cognition can be directed to the quantitative definiteness of any objects only after they have been isolated from the surrounding reality as qualitatively determined.

In order to establish the quantitative definiteness of objects, thinking abstracts from their qualitative definiteness and considers them as qualitatively homogeneous objects. But the precondition for distinguishing them as objects to be quantitatively defined is to distinguish them as separate living

beings or objects with their own boundaries. However, this is possible only if their qualitative certainty is established. Let us note that the mental category of quantity, as well as the category of quality, is a reflection of one of the most general properties of being itself, which, along with qualitative definiteness, is its quantitative definiteness, i.e., the mental category of quantity is the result of the reflection of the quantitative definiteness of being. Consequently, the category of quantity is a universal category, i.e., a logical category, a necessary step in the cognition of reality. It should be noted that the relationship between the categories of quality and quantity is mutual and reciprocal. Centuries have passed since the first attempts by the Pythagoreans (sixth century B.C.) to define the philosophical category of quantity, during which it has received numerous and varied definitions in science that reflect its essence. It is important to note that for the linguistic study of this philosophical category of quantity, the teachings of Aristotle, who divided "quantity" into two independent types, discontinuous number and continuous magnitude [1, pp. 164-165], and the German philosopher G.W.F. Hegel, according to whose doctrine the main triad of being is "quantity" together with "quality" and "measure", are of fundamental importance. It should be noted that the quantitative certainty of objective reality is, on the one hand, a discrete (discontinuous) quantity, and on the other hand, a non-discrete (continuous) quantity. A discrete quantity is determined by an account, and a non-discrete quantity is determined by a measurement. According to what has been said above, the mental category of quantity is characterized by two main moments, number and magnitude, which means that the content of this category is the unity and interaction of these two moments. In the history of philosophy, this idea was developed by Aristotle, then by R. Descartes, and later by I. Kant and G. Hegel. Aristotle gives the following definition of the category of quantity: "Quantity is that which is divisible into its component parts, each of which, whether there be two or more, is by nature one thing and a definite something. Every quantity is a set if it is quantifiable, and a magnitude if it is measurable. A set is that which is possibly divisible into parts that are not continuous, and a magnitude into parts that are continuous. And of the magnitudes that are continuous in one direction is length, that which is continuous in two directions is breadth, and that which is continuous in three directions is depth. Of all these quantities, a bounded set is a number, a bounded length is a line, a bounded width is a plane, and a bounded depth is a body" [1, pp. 164-165]. In turn, R. Descartes presented quantity as the real spatial and temporal definiteness of bodies, expressed in terms of number, measure, and magnitude. According to the German philosopher Hegel, quantity and quality differ in that quality uniquely characterizes a thing, so that when the quality of a thing changes, it becomes different, while a quantitative change may not transform it into another thing for the time being. A number is the result of determining the power of a set as a discrete collection of objects of one kind or another. In contrast, a quantity is the result of measuring the intensity of a continuous quantity, such as some continuous attributes, and it can also be expressed in number along with other means. The definition of quantitative definiteness of existence itself is presented by V.I. Efimov: "Quantitative definiteness is the magnitude of the presence of something, which, as a result of comparison (including counting, measuring, calculating) can be expressed approximately or practically accurately (in numbers, equals)" [4, pp. 81-82].

In contrast to perfect numbers, superperfect and imperfect numbers are very common, they are randomly arranged. For the Pythagoreans, such numbers were a symbol of vices. The prototype of the odd number among the Pythagoreans was the "monad," something definite and masculine. However, the unit was viewed differently by them, which caused some controversy. The Pythagoreans

considered this number to be positive, since when one is added to an odd number, it becomes even. Therefore, one is considered as a number that combines both the masculine and the feminine, and therefore it is both even and odd. The appearance of numerals in the language, which are used in abstract counting, and the transition from various types of collective plurality to abstract distributive plurality within the grammatical category of number indicate the next stage in the development of the category of quantity. At this stage, the means of establishing "equal number" or "equal power" becomes number as such, and therefore the category of quantity is "freed" from the influence of the category of quality and receives a higher degree of abstraction. Also, the initial stage in the development of counting is the emergence of the concept of "one" and its opposite, "non-one" in the meaning of "many", as well as the emergence of the concept of "two". In some languages, such as Nivkh, this phenomenon is manifested in the fact that numerical designations greater than "two" are obtained by means of various combinations of numerical designations "one" and "two". In the Nivkh language $\mu\text{xoqp n'aqypk}$ - 'eleven' = 'ten one next', $\mu\text{xoqp } \mu\text{eqypk}$ - 'twelve' = 'ten two next', in Russian - eleven = 'one on ten', twelve = 'two on ten'. Simultaneously with the appearance of the numerical designation "two", the count itself appears. J.A. Baudouin de Courtenay in his work "Quantitativeness in Linguistic Thinking" stated: "As long as there was only representation 1, there could be no question of quantitative thinking. It was only the emergence of the concept of 2 that made possible the emergence of counting and arithmetic. In linguistic thinking, two is a number of high tension, supported by a constantly reminding duality, pairing, and oppositeness in the physical, social, and individual psychic worlds. This marked the beginning of the special number, as opposed to the singular and plural" [2, p. 315]. The functioning of the grammatical category of number, namely the plural (and in some languages the dual) number, acquires a peculiar character in the sphere of the use of real or material-collective nouns, such as oil, water, mud, flour, whitewash, and others. Thus, the logical category of quantity embraces the most general, basic concepts and essential definitions of the object of cognition.

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