



MESURATIVE TIME UNITS IN THE LANGUAGE PICTURE OF THE WORLD

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ANNOTATION

The article examines the mesurative units of time in French, Uzbek and Russian, their place in the linguistic picture of the world, as well as their use in proverbs, sayings and phraseological units. Various points of view of scientists-linguists are considered, in particular, that the category of time is a category of a wide heterogeonic plan and finds a peculiar reflection in the linguistic picture of the world. The questions of the use of the mesurative unit of time in lexical, phraseological units, as well as in proverbs and sayings in French, Uzbek and Russian are touched upon. The conclusions are supported by the factual linguistic material of the indicated languages.

KEY WORDS: *mesurative, linguistic picture of the world, time, time unit, lexical unit, phraseological unit.*

The objective measure of cognition and division of the world is similarity and difference within the framework of proportionality. Understanding systems of time and space is based on understanding their role in categorization and correlation of features, i.e. properties and actions in the process of combining verbalized objects. In the semantic structure of units of time and space, the feature of the species is manifested. According to the famous linguist S.A. Askoldov, “a concept is a mental formation that replaces us in the process of thought an indefinite set of objects of the same kind... It can be a substitute for some aspects of an object or real actions” [1, 269]. Units of time and space in the composition of stable expressions and proverbs reveal wide interpretive possibilities, reflecting the linguistic picture of the world of certain peoples.

Temporal segments, adopted by different peoples, express a certain length of time: *century, year, month, week, day, night, hour, minute, second, etc.*, unknown duration: *moment, moment, eternity, etc.*, are a mesurative measure of time ... Segments, parts of space, time or world phenomena are very diverse and can give information about different mesurative measures of space.

In modern linguo-cognitive studies, the problem of time perception is widely covered. As a rule, the concept of time is associated with the concepts of *movement, direction, change, sequence, duration, eternity, etc.* Here time is viewed through the categories of time itself. But the category of time is not a manifestation of infinity or a certain period, it is closely related to the categories of measure and

criterion, based on the separation of the particular from the general. The meaning of time, the complexity of defining its essence are associated with the original, basic concepts of space and time. On their basis, the comprehension of all other phenomena and areas of reality takes place. According to Yu.A.Mamonova, in American cognitive linguistics the concept of time is a simple concept formed by collision with other concepts [2, 9-10]. V.A.Maslova writes: modern opinions about time are complex and varied. But it must be recognized that time expresses action and change, sequence and duration. This corresponds to the understanding of time as an entity that forms and destroys everything in the world [3, 72].

Cyclic, existential, linear, eschatological models of time do not fundamentally differ from each other, their recoding is easy. Many proverbs and sayings testify to their interconnection, in them life, age of people are interconnected with days or seasons.

For example, in the Uzbek language there are many proverbs such as: “*Allohning kuni ko‘p, umr esa qisqa*” (Allah has many days, but life is short); “*O‘tgan kuningga shukur qil*” (Be happy with the past day); “*Jo‘jani kuzda sanaydilar*” (Chickens are counted in autumn); there are also many expressions and mesurative phraseological units associated with the word “day”: *kuni yorishmoq; kuni tugamoq (bitmoq); kun bermaslik; kun yo‘q; kun ko‘rmoq (kechirmoq, o‘tkazmoq); kun ko‘rsatmaslik; kun qaynab ketdi; kun botmoq; kun u yoqqa, pul bu*



yoqqa o'tsa bo'ldi; kun sanamoq; kunni o'ldirmoq; kunni tunga, tunni kunga ulamoq [4, 130-132].

The proverbs and phraseological units used in the French language largely correspond to the Russian ones, for example: *On s'instruit tous les jours* [5, 593] (prov.) - in Russian "Век живи, век учишь" - live and learn, *Chaque jour suffit à sa tâche* (prov.) - in Russian *новый день приносит новые заботы* - a new day brings new worries; *Nous mourons tous les jours* (prov.) - in Russian *с каждым днем мы ближе к смерти* - every day we are closer to death; *Longues paroles font les jours courts* (prov.) - in Russian *за разговором время идет быстро* - speaking time passes quickly; *Filer des jours de soie et d'or (filer les jours tissés d'or et de soie)* - in Russian *проводить золотые денечки, переживать счастливую пору, наслаждаться жизнью* - to spend golden days, experience a happy time, enjoy life; *Chercher la lune en plein jour* (literally: looking for the moon in broad daylight) - in Russian *зря стараться, напрасно трудиться* - trying in vain, working in vain. Some proverbs with the same meaning are used in the three analyzed languages, for example: *Tous les jours que Dieu fait* - *Hudoning bergan kuni* - *Каждый божий день* - every single day. N.: *Or, de cette mi-juin à la mi-juillet qui suivit, mes amis Farnèse et Alcalá se rencontrèrent fort exactement tous les jours que Dieu fit ...* (C. Farrère, *Quatorze histoires de soldats*.)

In French, the following phraseological units can be distinguished, associated with the life and age of a person: *l'âge (le siècle) d'or* - golden age, happy time; *d'âge en âge* - from generation to generation, from century to century; *à l'âge du biberon, en bas âge* - at an early age, in infancy; *anticiper sur son âge* - to be an adult, old beyond his years; *être en âge de connaissance, prendre de l'âge* - to be of a conscious age; *l'âge n'est que pour les chevaux* - horses are judged by age, not people; age is not asked; *on apprend en tout âge* - it's never too late to learn; *l'âge adulte* - mature age; *un homme d'un âge avancé* - an elderly person; *au déclin de son âge* - at the end of life, etc. In French, one of the expressions *âge canonique* is used in relation to women of forty. For example: *J'étais arrivé depuis une demi-heure, et je faisais ma cour à une ambassadrice d'âge canonique ...* (C. Farrère, *L'homme qui assassina*). *Bref, une femme, et charmante, quoique tirant vers l'âge canonique, le meilleur au fond pour l'amour, bref une veuve consolable s'intéresse à lui ...* (A. Arnoux, *Roi d'un jour*).

The same phraseological units can be found in the Uzbek language: *yoshi bir joyga borib qoldi; yoshini yashamoq; yoshi o'tdi; yoshi qaytib qoldi; aqlini tanigan yoshda*, etc. For example: *Yoshi bir joyga borib qolgan bulsa ham, yuragida o'ti bor*. A.Qahhor. *Yangi yer. Na soqolga qaraysiz, na kiyimboshga, uni qarang, soqolingizga oq tushmay shamolga silkinadigan bo'lib qolibdi.* - *Yoshimiz*

o'tdi. Bizni birov kuyov qilarmidi deisiz... S.Ahmad. Mastonbibi. Yoshi qaytib qolgan bulsa ham, harakatchan, ko'z qarashlaridan bir so'zini ikki qildirmaydigan, tadbirli ko'rinardi. A. Muxtor. *Tug'ilish.*

Among the proverbs and phraseological units of the Russian language, there are a number of those related to life, age of a person, time of day or seasons, such as: *день долог, а век (жизнь) короток; хвали жизнь при смерти, а день вечером; вечер покажет, каков был день*, etc.

It should be noted that the period of time *night* in the linguistic picture of the world of many peoples is associated with the end of life, and the *day* - with life, active human activity. *Morning* manifests itself as the measure of the *evening*. For example, to the French proverb: *la nuit porte conseil* (prov.) - in Russian there is a full equivalent of it: *утро вечера мудренее* - which means that a person thinks better in the morning than in the evening; *la nuit éternelle (la nuit du tombeau)* - eternal darkness, death; *ne pas passer la nuit* - do not live, do not last until morning; *plonger dans la nuit* - to disappear into the darkness, etc. One can also cite as an example the Russian phraseological unit of *вечера не дожидаться* (the evening not to wait) - to die [6, 88-89].

The category of time is a wide-ranging heterogeneous category in the language and is reflected in the linguistic picture of the world. For example, it denotes the following temporal concepts in the linguistic picture of the world: a) expresses the image of a flowing fluid: if the phrase *le temps passe, s'écoule* - *время течет* in French and Russian languages is used in the same way, then in the Uzbek language it is advisable to use the combination of time instead of time passes; sometimes denotes a thick liquid: *le temps s'étire* - *время тянется; s'étirer le temps* - *тянуть время: «Тёме решительно все равно было, как ни тянуть время, лишь бы не заниматься»* (Н.Г.Гарин-Михайловский. *Детство Тёмы*);

b) expresses the image of a living being: *le temps coure, file* - time is running; *le temps passe vite* - time flies; *le temps passe* - time passes; *le temps presse* - time rushes; *le temps approche* - time is approaching; *le temps s'en va* - time is running out. For example: *Je cours les bibliothèques, je passe mon temps assez doucement* (P. Mérimée, *Lettres à une inconnue*);

c) expresses the image of a person: *jeune temps* - adolescence, youth, youth; *le temps de la vie* - happy time, golden days: *"Il faisait le temps même de la vie, le temps qu'on imagine pour le paradis ...* (M. Prevost, *Monsieur et Madame Moloch*)";

le temps dépêche - *время торопит* (time is hurrying), *le temps est compté* - *время сочтено* (time is numbered); *le temps n'attend pas* - *время не ждет* (time is running out): *«Надо как можно скорее исправить повреждения, время не ждет, а главное надо разобрат, кто виноват»* (А.Н. Островский).



Невольницы);

d) expresses the image of money: *passer du temps* - *тратить время* (wasting time), or the well-known expression *время – деньги* (time is money).

According to V.A.Maslova, the category of time is closely related to the concepts of repetition, regularity, cyclicity [3, 75], since from the point of view of etymology, Russian *время* - time is associated with the words *вертеться, вертено* (twirl, spindle) [7, v. 1: 361]. In a single picture of the world, there are various models of time and space, and they have their own composition, their own characteristics and units of measurement. Because they "not only exist objectively, but are also subjectively experienced and realized by people, and in different civilizations and societies, at different stages of social development, in different layers of the same society, and even by individual individuals these categories are perceived and applied differently" [8, 44]. Thus, time is manifested and perceived not only as duration, a measure of the physical properties of the world, it manifests itself and is perceived as a symbol, a standard for expressing the concepts of an ideal life.

The French people have many proverbs about time, which coincide in semantic terms with Uzbek proverbs and have the same meanings, for example: "*Il viendra un temps où les chiens (les renards) auront besoin de leur queue*" - "*Bir kun tuz ichgan joyga qirq - kun salom*", "*Kiradigan eshigingni qattiq yorma*", "*Qaytib ochar qorqoqni qattiq yorma*"; "*Il y a un temps de parler et un temps de se taire*" - "*Har gapning o'z vaqti bor*"; "*Qui a temps a vie*" - "*Vaqting bor - baxting bor*".

There are also such proverbs that are used in all three languages as having the same meaning in form, meaning and content. For example: "*Le temps, c'est de l'argent*", in Uzbek "*Vaqt oltindan qimmat*", in Russian "*Время дороже золота*" - time is more precious than gold; "*Le temps est un grand maître*" - "*Vaqt - oliy hakam*"; "*Vaqt - eng yaxshi tabib*" - "*Опыт, время – великий учитель*" - experience, time is a great teacher; "*Tout vient à temps qui peut attendre*" - "*Sabr tagi sariq oltin*" - "*Терпение и труд все перетрут*" - patience and work will grind everything, "*Кто умеет ждать, тот своего дождется*" - he who knows how to wait will wait for his own; "*Le temps perdu ne se rattrape pas*" - "*O'tgan vaqt qaytmaydi*" - "*Упустишь время – не поймаешь*" - if you miss the time, you will not catch it; "*Tout s'oublie avec le temps*" - "*Hamma narsaning hokimi ham, hakami ham, hakimi ham vaqt*", "*Vaqt hamma narsani davolaydi*" - "*Время – великий целитель*" - time is a great healer, as well as phraseological units *le temps n'attend pas – vaqt kutib turmaydi – время не ждет* - time is running out [9, 82].

As you can see, they all have a similar meaning: time is more valuable than all things, more valuable, it does not wait, it cannot be returned.

Consequently, one of the basic rules associated with human behavior arises: it is not good to waste time [10, 351]. We must not forget that the norms of human behavior, reflected in the language, are an important fragment of the linguistic picture of the world. Based on the comparison of pairs of close words, denoting one - negative, and the other - neutral or positive, simple rules of behavior are formed: how to act, what can and cannot be done.

Time is the most precious thing in a person's life. With the help of proverbs and sayings, folk wisdom and the spiritual experience of a nation are transmitted from century to century. They call on to use every minute effectively, not to waste time in vain. Such performances as, for example, in French "*Le temps, c'est de l'argent*", in Uzbek "*Vaqting ketdi - naqting ketdi*", "*Vaqt-pul, shoshilish kerak*", in Russian "*Время – деньги*" (time is money) may appear then, when it comes to using time to do a certain job, since there are concepts of piecework and hourly wages.

In the linguistic consciousness of the people, *time* is associated with the concept "term; period of time", which does not obey the will of man and is determined by nature or the Almighty: in French "*Tout se fait avec le temps*", in Uzbek "*Hamma narsaning vaqti - soati bor*", in Russian "*Всему свое время*" (there is a time for everything) or "*Har ishning o'z vaqti bor*" - "*Всякому своему свое время*"; "*Всяко семя знает свое время*".

The category of time is reflected on a large scale and completely in the linguistic picture of the world through phraseological units, proverbs and sayings [11, 136], it is perceived in terms of the duration of any actions.

They say about short-term actions: in Uzbek *bir o'tirishda, bir zumda, tez*; in French *en une seule séance*; in Russian: *в один присест, в два счета*; on long-term action: in French *être long à*; in Uzbek *tarixi uzun*; in Russian *долгая песня, в час по чайной ложке*; upcoming events: in French *ne pas voir plus long que son nez*; in Uzbek *burning tagidagini ko'rmaslik; burun tagida*, i.e. very close; in Russian *на носу*; about unexpected events: in Uzbek *tomdan tarasha tushganday*, in French *tout à coup*; in Russian *словно снег на голову*. You can see that the attitude to the duration of events is expressed in a peculiar way, depending on the perception of time in the mentality of a particular people.

The name of the measure of objective activity is widely used in creating a picture of the world, since any fragment of it is the interaction of different concepts [12, 19], i.e. denotes a set of ordered concepts that make up the conceptual sphere of an ethnos.



Lexical units such as *epoch, period, century*, denoting a certain period of time, are used in the representation of the linguistic picture of the world, determined by significant events in time [13, 831].

In the French linguistic picture of the world, the century (*French-Siècle*) is associated with the sphere of expression of human activity. The lexeme *century* actualizes the idea of a century or an unknown period: *il y a une siècle, que ...; de son siècle*, as well as - about a certain period of time, a certain period, is a symbol of the duration of events, activities, human life. For example: *marcher avec le siècle* - keep pace with the century.

... pour *marcher avec le siècle, pour agir, pour jouer un rôle, il tenta d'entrer dans un monde quelconque à l'aide de sa fortune* (H. de Balzac, L'Envers de l'histoire contemporaine).

Life is a space where events and phenomena are stored, it can be lived in spite of hardships, but for this a person must be tenacious: (fr.) *avoir la vie dure*.

Human life is full of events, details and encounters. A person in this life should be ready for various difficulties, since this life will never be easy, and the French proverb *il faut faire vie qui dure* (prov.) – the field reminds of the complexity of life, the existence of difficult paths in her.

The lexeme *century* is found in phraseological units that have a contemptuous tinge: *être en arrière de son siècle* [5, p.67] - lagged behind the times, lagged behind the times.

One of the very common proverbs, which has an equivalent in all analyzed languages, reflects a very significant value in the linguistic picture of the world of many ethnic groups: “*Beshikdan qabrgacha ilm izla*”, “*On apprend en tout âge*” [5, p.60], “*Бек живи - век учишь*” - the value of knowledge, comprehension of life. The proverb “*Ce qu'on apprend au berceau dure jusqu'au tombeau*” or “*Ce qu'on apprend au berceau dure jusqu'au ver*” corresponds to the Uzbek proverb “*Bukrini go 'r to 'g 'rilyadi*”.

In the linguistic picture of the world, there are a number of phraseological units expressing different meanings of the concept of *time*:

a) action: *marcher avec le siècle, vivre selon le siècle* – *asr (zamon) bilan hamnafas bo 'lmoq (yashamoq)*- *идти в ногу с веком* (to keep pace with the century); *être de son siècle* – *o'z asrida yashamoq, zamondan orqada qolmaslik* - *не отставать от времени* (keep up with the times); *enfant du siècle* – *o'z asrining bolasi* - *дитя века, дитя своего времени* (child of the century, child of his time); *esprit du siècle (temps)* - *дух времени* (the spirit of the times);

b) eternity: *на века* - for centuries; *от века до века* (from century to century); *во веки веков* (forever and ever) - *навсегда, навечно* (forever, forever).

In conclusion, we can say that the category of time in all three languages is widely reflected in the

linguistic picture of the world through numerous phraseological units, proverbs and sayings. In terms of the length of time, it is perceived by virtue of the length of the relationship between different actions. Time segments can denote a certain length of time, mesuratic measures of time: *century, year, month, week, day, night, hour, minute, second and moment, moment, eternity*, which express a specific and non-specific duration, which is highlighted in the works of many linguists.

As can be seen from the examples considered, the lexical and phraseological mesuratic units used in the French, Uzbek and Russian languages are associated with the linguistic picture of the world of the corresponding ethnic groups. It is the use of such mesuratives, which have the same meaning in all three languages, that is demonstrated with the help of phraseological units, stable combinations and proverbs.

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