

Model of the Phraseosemantic Field of Temporality in Russian Phraseology

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ABSTRACT

On the material of Russian phraseology, the ideas about time fixed in the Russian language picture of the world are considered (about 500 stable turns of this subject are selected). Phraseologisms are analyzed with the construction of a semantic field: this approach allows you to highlight the features of understanding time by a particular ethnic group, helps to identify cultural and historical stereotypes based on the national mentality and religious ideas. The totality of phraseological phrases united by the common seme "time" is interpreted in the work as a phraseological-semantic field.

The study analyzes the degree of significance of the concept "Time" for the Russian language consciousness. This concept occupies an important place in the linguistic picture of the world, reflecting the ideas of Russian people about life, since the awareness of time plays a decisive role in the conceptualization of the world. Generalized ideas about the time of a particular people are reflected in phraseology: it did not begin with us, it will not end with us; life is short, every hour is precious; the hour is not even, we walk under God; fate is written in heaven; what is written in the generation, it will come true; God endured and commanded us; thoughts are behind the mountains, and death is behind; to live life is not a field to cross. On the path of life there will be troubles and sorrows, but the peasant is going to die, and God will not leave the pasha's land, there will be red days. VK Honig, who introduced the concept of "temporal cognitive map", defined it as a psychological structure in long-term memory, which is formed on the basis of the experience of repeating sequences of events. N. A. Potaenko believes that the totality of linguistic means of representing time forms a functional-semantic field. In a similar aspect, this problem is reflected in other works [1].

With the approval of the anthropocentric paradigm in linguistics, which is focused on the analysis of the linguistic picture of the world as a linguistic embodiment of the results of cognition of reality, the problems of the essence of the semantic field become actual. In our opinion, the field approach to the study of the phraseology of time makes it possible to establish the features of the perception of time by a particular ethnic group, helps to identify cultural and historical stereotypes associated with the assessment of time by the speaker, and allows us to

determine the principles of time perception, which are based on "folk philosophy" and religious ideas. In linguistic works, unified approaches to the study of the phraseosemantic field have not been formulated. The very concept of the semantic field, represented in terms of "conceptual field" and "verbal field", was proposed in the 30s. 20th century German linguist J. Trier. Later, the theory of J. Trier was finalized by the representative of modern neo-Humboldtianism L. Weisgerber. The views of J. Trier were criticized by linguists. As the main mistake of the scientist, they called the fact that in the analysis he proceeds not from linguistic units, but from concepts. Under the phraseological-semantic field, we mean a set of phraseological phrases united by a common seme, in our case, "time". The elements of the field are connected by different types of relations, which are determined by the denotative focus on a certain fragment of reality (the temporary existence of a person and the reality surrounding him), the conceptual compatibility of specific units, the situational juxtaposition of the called elements of reality, and associative links. In other words, the semantic field under study consists of a number of stable turns, in the meaning of which there is the seme "time" and which are actively used to designate time intervals, or the temporal aspect of phenomena and processes: Nowadays; from time immemorial (ages); in past; beautiful far away; at the dawn of life; from the school bench; to the cap analysis; dashing nineties; admiral hour; in the near future; new Russians; Time of Troubles; at the pace of the waltz; time does not wait. The integral seme "time" acts as a semantic bond of the field. This sign can be the main one in the meaning of a phraseological unit, as, for example, in turns of a honeymoon, at the end of life, in the prime of life, looking at night.

Temporality can be a characteristic of a phenomenon, process or sign: like baking pancakes (about creative activity), at the peak of fame, Julitta goes right off the bat, a period of stagnation. The elements of the phraseosemantic field are characterized by varying degrees of proximity, in connection with this, in the space of the field, sections can be distinguished - the so-called segments, which include elements that are close in meaning. The Dictionary-Thesaurus of Russian Idiomatics, prepared by A. N. Baranov, D. O. Dobrovolsky, Yu. N. Karaulov and other researchers, reflects the experience of differentiating the temporal semantic field of Russian phraseology. The division of the phraseological-semantic field is presented in the publication quite convincingly and reasonably. The groups of phraseological units identified on the basis of the denotative criterion are justified and conceptualized. The members of the phraseosemantic field are the result of the understanding by native speakers of the category of time as an important category of existence. The category of time reflects a person's perception of the essence of life as occurring within certain limits of existence in a changing natural, socio-cultural and historical context. In the present study, the associations of phraseological units are called segments, and specific rows within a segment are designated as microsegments. For example, stable turnovers with the value of a selected time interval form a segment, the units of which are characterized by a frame structure "from - to", "from - to" (from call to call, from dark to dark, from morning to night, from evening to dawn). In turn, this segment can be divided into microsegments, which will include phraseological units denoting various phases of the phenomenon:

- 1) the initial phase - the beginning of trouble, from the cradle, from the school bench;
- 2) the period of maximum manifestation of any qualities: at the time of maturity, in juice, at the peak;
- 3) the final stage of the phenomenon: come to naught, exhaust your strength, come to the finish line.

In the structure of the semantic field of temporal phraseological units of the Russian language, we have identified 13 segments: 1) stages of a person's life path; 2) moments of the daily cycle; 3) phraseology of the seasons; 4) assessment of the rate of phenomena; 5) compliance/inconsistency of the time of the indicated events; 6) the future is in the power of fate; 7) uncertainty / uncertainty about the time of future events; 8) earlier than expected - later than

expected; 9) selected points in time; 10) the continuance of changes in time of the world and man; 11) the time of approaching the departure of a person from life; 12) reasonable/unreasonable use of time; 13) the time of the distant past.

Let us represent the segments of the phraseosemantic field in the form of a model of a "petal" type ("chamomile"), with a core - the central part and sectors - "petals". in the time allotted by fate. An important side of the proverbial temporal picture in the Russian language is its "originality, fundamental strength, abundance and diversity in the explanation of thoughts and feelings, as living, vowel monuments of a native mind, free imagination and language" [3].

You can try to depict the model of the phraseosemantic field of temporality. Steady turnovers should be placed in the center, since they reflect the idea of time in a detached way, without concretizing life phenomena, "philosophically", as a kind of stream that includes everything on Earth, both material and spiritual in essence. In this case, the concept of "time" occupies a dominant position as the embodiment of the idea of change. The phraseological units of the center include a small number of turns: the current moment, time is running out, time does not wait, time has run out, years are flying, the past cannot be turned back, the current period, what does the coming day have in store for us? Human attention is focused on past events and expected phenomena. The present is not accentuated, which is why there are so few turns that fix the phenomena of this moment. Around the central idea of time there are groups of phraseological units, in the meaning of which, in addition to the seme of time, there are others that characterize a specific situation or object. They fasten the turns of different segments of the seme, which unite the units from the point of view of practical perception. So, the "beginning - end" segment consists of revolutions, where the time boundaries of the processes are updated: the first step (first The course of time: now, in the past, in the future, uncertainty, the uncertainty of doing something earlier than expected, later than expected quickly - slowly moments of the daily cycle, the time of the approaching departure of a person from life Time of the distant past Everything in the world is changing, being updated, you need to learn Brevity human life and the infinity of the world Stages of a person's life path It is unreasonable to grumble for a while The future is in the power of fate Always, sometimes, never Correspondence - inconsistency with the time of the indicated events, enter / enter the path, enter / enter into operation, from the basics, a test of the pen, first of all, lay / lay the foundation, the ice has broken, the first swallow, a little light, with the first breath, from the stove; it's in the bag, off the shoulders / off the hands, the song is sung, goes out / goes into circulation, put / put an end to the hat analysis, go / roll downhill, swan song, breathe on the last. As already noted, in the semantics of stable phrases there is an integral seme "the initial moment of the process", "the final moment of the process", but it is concretized at the expense of other semes that connect the phraseological unit with a specific reality. For example, turnover from the basics has the meaning "the beginning of knowledge of smth., the initial steps in mastering some smth. mastery, mastering the basics, the simplest rules of something. Phraseologism to lay / lay the foundation means "to create what is initial, initial, basic (for some branch of science, culture, education, etc.)" [4].

Comparing the turnovers for the hat analysis and the swan song / song, we come to the following: the first turnover means "to be late, to come when those present, having completed their work, are already leaving"; phraseological unit swan song / song has the meaning "the last, final work of someone; the last display of genius or talent of someone." [5].

These phrases describe various situations, in addition, they have differences in the sphere of use: for a cap analysis - a situation of being late, a style - colloquial, a swan song / song - an assessment situation, a book style. The differences between the turns of the same segment can be both denotative and expressive-stylistic. Let us turn to the combinations swan song/song and the song is sung. The first turnover is characteristic of a bookish, high style, and the second is of a reduced, colloquial character. Let's imagine the contexts of their use: "The Cherry Orchard is rightly considered Chekhov the playwright's 'swan song'. Innovative searches for early dramatic

experiences in the field of composition, structure, style merged here into a harmonious unity”; “I often think of you: how did you cross this terrible milestone, fifty-five? This is horror - retirement! - Not the pension itself, but the right to receive it. Your song is sung, it's time for a well-deserved rest ”(Grekova. Thresholds). The analysis of phraseological units of the Russian language from the phraseological-semantic field "Time" shows that the corpus of stable turns, in the meaning of which there is an indication of time, is representative in the Russian language and includes about 500 units. All of them form the phraseosemantic field of temporality due to the integral sign "time". However, the semantics of phraseological units is heterogeneous, since they characterize the subject and his actions in time from different angles. Some phrases characterize the stages of a person's life, others - periods distinguished in a day, others contain an understanding of the reasons for the positive or negative nature of a person's life, etc. In general, the picture of temporality in the Russian language is represented by various aspects of being (practical and spiritual). Differentiation of the phraseosemantic field is carried out based on the figurative meanings of stable turns. In addition, the nature of the semantics of phraseological units with the meaning of time is taken into account. Appeal to the semasiological side of the designations of time periods, the pace of events or phenomena, allows us to determine the national view of what is happening with a person and the world around him in time. In this case, we are talking about the ways of rethinking, idiomatization, which have been formed in the Russian language to verbalize judgments about the temporal aspect of phenomena. First, it is a metaphor. Metaphors were formed as a result of a person's observations of real processes or based on his thinking. Symbolism (soul, dream, honey, antediluvian, tender) also played a significant role in the formation of phraseological units. Comparisons, alogisms and other means are characterized by national identity. A system of linguistic means of a special kind, which evaluatively represent the course of being in the national picture of the world, appears as a result of communicative needs (to expressly present a picture of the world) and the need to comprehend the dynamics of life. Modern scientists (in particular, the Moscow Semantic School headed by V.N. Teliya) have determined that phraseology is a treasury of national culture, since stable phrases reflect cultural attitudes and national mentality, being passed down from generation to generation. The idea of time and the rational existence of a person in it is reflected in the cultural component of phraseological units that convey the temporal characteristics of life processes. This can be seen in the selection of images, in nationally colored similes, in the use of naive and mythological assessments (it is written in the family, God kissed, we will all be there, children's time, ahead of time, in an instant), in the symbolism of time periods, in cultural codes, in moral attitudes. The national flavor of Russian temporal phraseology is conveyed by phrases that reflect historical realities, for example: an uninvited guest is worse than a Tatar, the Time of Troubles, the dashing nineties, the cultural revolution, to cut a window to Europe, a holy war. The combinations that influenced the life of the people and became reproducible bear the imprint of past events and preserve the national flavor. From the point of view of cognitive linguistics, the set of stable turns that convey the meaning of time can be considered as a representation of the branched structure of the concept "Time", reflecting the time of eternity and the time of the individual. This concept in some manifestations is ethnically and culturally oriented. Its structure consists of the core, the nearest periphery and the far periphery. The power of time cannot be overcome, its unidirectional movement towards infinity becomes the mainspring of life. The Russian ethnic community is young compared to some, but it has formed an original cultural and mental world, which in verbal form presented the uniqueness and originality of the worldview and worldview in the aspect of time. The phraseological model of the concept "Time" is presented segmentally: in the center - the core, phraseological units, the images of which vividly characterize the essence of temporal dynamics: time goes / flies / rushes / pours; the segments include turns that actualize different aspects of the manifestation of time. Thus, the field approach to the study of phraseological units of the Russian language, united by the integral seme "time", allows us to determine various aspects of understanding the category of time and

describe its representation in Russian life, mentality and national culture, including religious. In our study, the phraseological-semantic field of time is visually represented in the form of a “petal” type model, i.e., a “chamomile” with a core - a central part surrounded by “petal” sectors.

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