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**SUBCOLLOQUIAL MESURATIVE PHRASEOLOGICAL UNITS
IN THE CULTURE OF THE PEOPLES OF THE WORLD****Otaqulov Nodirjon Bakhromalievich**teacher of department of French philology, NUUZ,
nodir.otakulov75@gmail.com**Abstract:**

Introduction. This article examines the use of subcolloquial mesurative phraseological units in the French, Uzbek and Russian languages from the point of view of reflecting in them the relationship between language and cultural semantics. Its purpose is to determine the similarities and differences between subcolloquial mesurative phraseological units, taking into account the main symbolic meanings of numbers in world culture. The article examines the subcolloquial mesurative units 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 subcolloquial 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.

Materials and methods. The study used the methods of component and stylistic analysis within the framework of the linguistic picture of the world based on the system-structural paradigms. It is noted that subcolloquial mesurative phraseological units differ from other linguistic units in that they provide imagery, expressiveness and emotionality to speech. The main attention is paid to the definition of national and cultural features of phraseological units with subcolloquial mesurative components of the French, Uzbek and Russian languages, expressing different socio-cultural cultures of the world.

Results and discussion. Scientific novelty lies in the study of determining the sources of phraseological units with subcolloquial mesurative components in the French, Uzbek and Russian languages on the basis of phraseological units. An analysis of the generality and specificity in the meanings of the subcolloquial mesurative phraseological units of the compared languages was carried out. This analysis involves the study of the semantics of subcolloquial mesurative phraseological units, the mechanisms of nomination and associative links existing in them, the consciousness and properties of the mentality of the three peoples. The considered subcolloquial mesurative phraseological units of the compared languages fully reflect the linguistic personality of the French, Uzbek and Russian cultures, reveal their value in the picture of the world and contribute to the definition of their commonality and specificity.

Conclusion. *As can be seen from the examples considered, the lexical and phraseological subcolloquial mesurative 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 subcolloquial mesuratives, which have the same meaning in all three languages, that is demonstrated with the help of phraseological units, stable combinations and proverbs.*

Key words and expressions: *mesurative, subcolloquial, phraseological unit, number, symbol, digit, language of symbols.*

Introduction. The language reflects the worldview, social and spiritual culture, life and mentality of the people speaking it. As W. von Humboldt writes, “language is not a mechanical generalization of words, the difference between languages is not in the difference between sound and signs, but in the difference in worldview” [5]. It is known that phraseology is a source of study of national culture, such as phraseological units are the result of the spiritual creativity of the people, their wealth, passing from generation to generation. The phraseological fund, covering the entire history of the people, reflects its philosophical thinking, worldview, everyday life and national culture [1]. According to G.A. Bajenov, “in modern studies, the problem of the cultural and national specificity of a phraseological unit is posed as a fixation of a universal or unique in terms of expression and in terms of the content of a phraseological unit and is solved in the form of commenting, as well as an attempt to model a phraseological unit, taking into account extralinguistic information as meaningful component of phraseological unit” [2]. In the national language, phraseological units are associated with the cultural traditions of the people, they appeared as a result of experience gained on the basis of historical, every day, practical phenomena and are a figurative reflection of aesthetic values.

A word-symbol is a semiotic formula for some mythological-poetic image. The peculiarity of the symbols is that their history dates back to ancient times, myths and customs. According to the hypothesis of the thinkers of the Enlightenment, humanity rushes up the ladder of spiritual development through myths, religion and philosophy. In the life of ancient people, in the history of human society in general, rituals, customs and traditions played an important role, because through them, the social foundations were preserved, the modeling of society was carried out, attempts were made to explain the world, society and ourselves. According to Fromm, “different people created different myths. Despite the difference between them, in all myths and dreams there is a certain commonality, a similarity: they are all “written” in one language - the language of symbols” [5].

It is known that the mythological consciousness manipulates the secondary sensory properties of objects that come closer to each other in the harmony of time and space. Objects, without losing their concreteness, can become signs of other objects and phenomena, i.e. can symbolically replace them. Instead of objective laws, images appear, the properties of a part can be equal in function to the whole [8]. Mythological concepts of time, space and numbers are closely related to this.

Proceeding from the fact that numerals, in addition to expressing specific numbers, also have symbolic meaning, in order to study the language of symbols and its nature in detail, we turned to the issues of cultural studies.

Materials and methods. About the language of symbols P.S. Gurevich writes in his research: “The language of symbols is such a language with the help of which inner experiences, feelings and thoughts are transformed into a concrete form of phenomena and events of the external world. This language is the language of logic, which differs from the logic of the laws by which we live on a daily basis. For this logic, not the category of time and space, but intensity and representations are the main, main category” [5].

According to Fromm, "the language of symbols is the only universal language throughout history, created by mankind." In the Aristotelian tradition, the concept of “symbol” (Greek *symbolon*) is interpreted as a sign, the meaning of which is some sign of another kind or another language [12]. Thus, the symbol in the traditional sense is understood as a full-fledged (adequate) and metaphorical means of translating expression into content. In this case, the meanings of the symbols are interpreted as accurately represented and immediately recognizable conventional signs. A symbol is that which is outside of us and that which expresses symbolically something within us. We use symbolic language to express our inner experiences. This is a language, when used, the symbols of the external and internal world are perceived sensually as symbols of the soul and mind at the same time.

Considering the above, we subscribe to the point of view of N. Rubtsov that “a symbol is a specific single-separate integrity, concentrating expressing a certain socio-cultural meaning. A symbol is a figurative representation of an idea, on the one hand, possessing internal certainty, and on the other, a potential infinity of semantic perspectives that are never exhausted by this or that fixed-given interpretation” [12].

Numbers are universal symbols, they have "the connection between the symbol and what it symbolizes, not accidental, but inherent in the symbol itself" [3]. Such a symbol can be called universal, since everyone accepts the same attitude. The results of the analysis of the numbers and the comments of the symbols showed excessive similarity across cultures [9]. And this is due to the fact that the symbols reach the main feelings of people. But the meanings and meanings of some symbols in different cultures may not coincide.

The reason for identifying numbers with symbolic ideas is explained by the approach of an ordinary person to the study of the world around him. “On the one hand, the space was assimilated and, consequently, set by the movements of a person and his economic activities. On the other hand, the space was assimilated and set by the sacred (animistic) human activity” [11]. As a means of protecting a person, a talisman, animal totems, tattoos or special clothing function. The definition of a quantitative characteristic has always been human. Astrology, numerology, traditional sacred sciences that study the proportionality of cosmic cycles, spells, witchcraft, witchcraft, magic, mystical teachings operating with prejudices related to numbers, and other esoteric sciences have existed for a long time in the culture of different peoples of the world.

The secrets of numbers are closely related to the secrets of time. The desire of people to learn the secrets of numbers that underlie the laws of life, to understand with their help the incomprehensible essence of their destiny, to imagine the future in advance, to realize the basic meaning of cosmic cycles - all this refers to mysterious signs and modern cultures.

Currently, the pursuit of understanding numerology and the true essence of numbers is the culmination of the ancient interest of mankind in it. People, striving to comprehend the meaning of all signs of numbers, associated them with different spheres of everyday life, with objects of the Universe, with planets. The number was not only a symbol of predictions (as an example, we can cite the "Book of Changes", the system of Runes, TAROT cards), but a symbol of metaphysical reality.

Ancient thinkers, occultists, esoteric philosophers attached great importance to the symbolism of number and the science of numbers, striving to learn more about the world. There are traditional, internal, sacred meanings of number that predetermine its significance for the culture of the people and are unknown to modern mathematics. Kh.E. Kerlot states: "Numbers in symbolism are not just an expression of quantity, but ideas - forces, each with its own special character" [6].

The research reflects a variety of interpretations associated with the symbolism of the numeral. In each of these interpretations, the numeral is given properties inherent in either the divine essence, or nature, or man. Belief in a particular number, characteristic of different cultures and religious traditions, was not only often mentioned in religious books, but also found its reflection in architectural monuments and works of art. People of different cultures and religions had not only similar, but also common views. In many ancient cosmological systems, the universe is based on one or more elements, one or more simple elements. There are serious similarities in the quantitative definitions of the elements. There are basically four of them: earth, water, air and fire.

In order to carefully consider the symbolic meanings of numerals in phraseological units in French, Russian and Uzbek languages, analyze the process of revising the semantics of numerals in the phraseologies of the studied languages and to determine the common and different features of the meanings of mesuratic phraseological units in the extralinguistic aspect, we will try to classify them into different groups.

Results and discussion. For the purpose of a comparative analysis of such rethought meanings of numerals as components of the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages and determining their national and cultural characteristics, we will briefly review the universal symbolic meanings of numerals in various cultures of the world.

The number "zero" (zero) denotes absence, death as a state, and in connection with its round shape, it is recognized as a symbol of eternity from the point of view of human existence [6]. In other words, from the point of view of metaphysics, zero is not a number and does not belong to the world of numerals, it is related to an inseparable measure and expresses space (emptiness). In the lines given in "The Secret Doctrine" it says: "Everything is the only number that derives from the Non-Numeral". The symbol of this "Non-Numeral" is ring, zero, circle; the rest of the

numbers came from him. The first number that appears after the circle is "one", which is the vertical diameter. This confirms once again that the origin of the world is based on number. "The universe is built on the principle of rigid harmony, subject to the laws of mathematics. Zero is the secret of secrets, a symbol of the invisible world, the source of all numbers, further types and forms, the only element representing Spirit and Matter in an undivided state. Zero is a synthesis of infinite space and eternal time, an invisible, hidden object" [7].

This symbolic meaning of the figure "zero", accepted in world culture as a symbol of "absolute indifference", "emptiness", is reflected in the French language as follows: (*c'est*) *un zéro en chiffre (un zéro à gauche)* - (this) round, absolute zero, sheer insignificance; *bourré à zéro* (argo) - splashed, dead drunk; *gelé à zéro* [4] - drunk as a lord. In Russian phraseology: *ноль без палочки* (zero without a stick), *ноль внимания* [14] (zero attention); *сводиться к нулю, начинать с нуля* (go to zero, start from scratch); in the Uzbek language, phraseological units containing this number were identified, such as *e'tibori nol* - without any attention, indifferent, *harakati nol* - inactive.

All numbers originated from a mystical, indefinite, non-magnitude "Shining Point" and "Highest Power" number corresponding to one. This number denotes spiritual unity, a common foundation for all beings. In the natural aspect (from the point of view of space), "one" is represented as a symbol of the unity and activity of nature. And finally, from the point of view of a person, "one" is the active spiritual will of a person, which indicates the correct position of the human body in a standing position.

From the above facts it is clear that the number "one" is not only a symbol of "unity", but also a symbol of "initial impetus, initial action, beginnings" [7]. In the phraseological systems of the French, Uzbek and Russian languages, the number "one" is associated with the meanings "unity, unanimity", "identity, similarity".

In French: *c'est tout un* - it's all the same, it's the same thing; *un à un* - one by one; *n'être (ne faire) qu'un* - merge into one, make up a single whole; *être l'un pour l'autre une compagnie* - accompany each other; in Uzbek: *bir qilmog* - 1) to unite; 2) restore friendship; *bir tan, bir jon bo'lmoq*; *bir yostiqa bosh qo'ymoq* - to marry, to live their whole life together (husband and wife); *bir yoqadan bosh chiqarmoq* [10] - to be one-hearted, to be all as one. In Russian: *один в один* - exactly the same (in size, quality, etc.), *в один голос* - 1) all together, at the same time (answer, ask, etc.); 2) approve unanimously, in chorus; *дышать одним воздухом* - 1) to live in unity, in common interests; 2) be in the same group with smb.

In addition to these meanings, the number "one" in the phraseological units of the Uzbek and Russian languages denotes the completion of an action, the end of life: in Uzbek: *bir holda yotmoq*; *bir holatda yotmoq* - to be in a serious condition; about a seriously ill person; *bir oyog'i yerda (to'rda), bir oyog'i go'rda bo'lmoq* - life is running out - with one foot in the coffin someone; *bir oyog'i go'rga*; *bir oyog'i bilan go'r ustida osilib turmoq* - to be on the edge of the grave. In Russian: *стоять одной ногой в могиле* - to live the last days of life, to be closer to death. Usually about a sick and old person: *одной ногой в гробу* - about the imminent death of a smb., to be with one foot in the grave.

In French, Uzbek and Russian, the number “one” can mean “initial, start of work”, “primacy”. In French: *au (de) premier coup* - the first time, right away; all at once, at once, in one fell swoop; *le premier mouvement* - start of work or action; (*dès*) *le premier pas* - is the first step. In Russian: *с первых шагов* - from the very beginning, right away; *номер один* - the main, the main, the very first; in Uzbek: *bir boshdan*; *bir boshidan* - to start over; *birinchi qadam* - to start, to take the first steps.

The number "two" has an opposition - double opposition. Sometimes the numbers “one” and “two” are interpreted as pronouns “I” and “you”, sometimes “two” means “woman”. The number "two" is a symbol of a changeable character and inner anxiety, expresses mutual conflict and opposition, and sometimes - inner peace, balance [6]. Confirmation of this opinion is reflected in the following examples: in French: *écouter de ses deux oreilles* - listen with intense attention, listen eagerly; listen very carefully; *aux deux bouts de la terre* – everywhere, everywhere; *joindre (nouer) les deux bouts* - to make ends meet; *boiter de deux côtés (pieds)* [4] - limp on both legs, fall apart, do not stick. In the Uzbek language: *ikki o'ylanib qolmoq*, *ikki hayolda bo'lmoq* - to hesitate, not be able to make decisions; *ikki dunyoda ham* - neither in this nor in the next world; never; *ikki dunyo bir qadam* - (literally, he has one step between the two worlds) he is here today, there tomorrow; *ikki jahon ovorasi bo'lmoq* - (literally a wanderer of two worlds) neither this nor that; neither fish nor fowl. In Russian: *на два фронта* - to simultaneously carry out activities in two directions, to act, *бабушка (еще) надвое сказала* - it remains to be seen whether it will succeed or not; whether it will, or not, it is unlikely to be.

The number "three" has a traditional sacred meaning, often it is the main number of ritual and mythological ritual units. In mythological representations of peoples speaking Indo-European languages, the number “three” denotes the whole world surrounding a person. This is the kingdom of the earth, the bowels and the sky. That is why the number “three” denotes three different phenomena that make up one whole, and is considered sacred.

The esoteric meaning of the number "three" is that it is the beginning of synthesis, unties and unites the knot between two contradictions, including, unites "one" and "two" into one whole. Therefore, it is considered the original odd perfect number. In a natural aspect, “three” denotes the symbol of the trinity - Heaven, Earth and Man. In the human aspect, "three" corresponds to the structure of *homo sapiens*. It is customary to divide his inner nature into spirit, life and body” [7]. In the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages with the participation of the number “three”, the meaning of “unification, fitting” was not revealed.

One of the meanings of the number "three" in subcolloquial mesurative phraseological units is the presence of something in large quantities. In the culture of the ancient world, people attached special importance to this number, i.e. they considered “three” to be greater than “one” and “two” and used this new number to mean “many”. This is reflected in the phraseological units of the French and Russian languages, for example, in French: *et de trois* - this is what was to be expected; two have already been, and here is the third; *boiteux de trois jambes* - 1) limping on both legs, 2) wrong, wrong; *règle de trois* [4] - argot. triangle (husband, wife and lover). In

Russian: *согнуться в три погибели* - to bend strongly; *в три этажа* - to swear with harsh words; *наговорить с три короба* - to talk a lot, tell a lie, lie without batting an eye. Expressions such as *тридевятое царство*, *тридесятое царство*, *за тридевять земель* (kingdom far away, kingdom thirtieth, distant lands) are used to express the concept of "very far". In the Uzbek language, subcolloquial mesurative phraseological units with the "three" component have also been identified. One of them is the expression *uch taloq*, which means for Muslims a divorce, a complete dissolution of marriage (rel. Threefold divorce (a special type of divorce, after which the marriage union can be restored only after the divorced wife marries, at least fictitiously, to another and the new husband will give her a divorce on his part.) The second phraseological unit is *uch pulga qimmat*, meaning an insignificant thing "worthless" and *uch (bir) pul bo'lmoq* means to feel a sense of shame, to be confused.

The role of the number "three" is very significant in different cultures. When it comes to the main parameters of the macrocosm (three parts of the Universe, the three highest values, the divine trinity, repetition three times), the question arises, how can one explain the conversion of many and varied texts to the number "three", in which this number is interpreted as perfection. This can be answered by interpreting the number "three" as a designation of the sacred structure: beginning - middle - end. This structure is recognized as ideal, it is able to describe any phenomenon, to be an exact model of an entity that distinguishes the three specified elements. The number "three" can serve as a model of the dynamic process of emergence, development and regression, or, in other words, theses, antitheses and synthesis. According to V.N. Toporov, "three" is a perfect number, since it "opens a series of numbers... is considered one of the originally arising numbers using a conscious procedure ($1 + 2 = 3$)" [13].

The number "four", in contrast to the dynamic integrity, expressed symbolically by the number "three", symbolizes a very strong structure, static integrity. This property implies the opinion about the use of the number "four" in the creation of the Universe: four sides of the world, four directions, four seasons, etc.). In cosmogonic myths, the model with four members in the horizontal (planar) model (realized in general form as north, east, south, west) acquires a specific feature, and the three-term model (heaven, earth, hell) is closely related to the vertical axis" [13].

In various archaic traditions, the opposition of the numbers "three" and "four", in addition to the idea of cosmological structures, also means an indication of the masculine and feminine principles. As a rule, when quantitative relationships are analyzed in terms of meanings, the semantisation of odd numbers is associated with masculine properties (energy, activity), and even numbers are associated with feminine properties (indecision, inertia). According to Pluto, the number "three" refers to ideas, and the number "four" refers to the reflection of that idea [6]. The number "four" is a solid structure, from the four sides of the world to the four walls of our home, attracting to itself all things that feel the need for constancy. In relation to nature, the number four expresses the number of spatial elements, which are the creative power of the Universe (earth, water, air and fire), animates the four seasons. And in relation to human nature, the number "four" denotes four qualities (physical,

ethereal, astral, mental), four types of temperament (choleric, melancholic, sanguine, phlegmatic), four stages of life (childhood, adolescence, maturity, old age) [7].

In the phraseology of the French, Uzbek and Russian languages, the “four” component expresses exaggeration, excess of parts of the human body, contributes to the strengthening of the conotation of the idiom. In French: *quatre coins du monde* (*les quatre horizons*) - four cardinal points, the whole world, the universe; *les quatre pieds en l'air* - upside down; *manquer des quatre pieds* - to fall like a knocked down; in Uzbek: *ko'zi to'rt bo'lib kutmoq* - to wait impatiently; *to'rt ko'z bilan* - with impatience; *to'rt og'iz* - a little; in Russian: *идти на все четыре стороны* - (colloquial express.) Fully dispose of yourself; being independent, free from any responsibilities, to do as you want.

The number “five” in numerology denotes health and love. It expresses four parts plus one: two legs, two arms + head, four fingers + thumb, four cardinal points + center. In French and Russian subcolloquial mesurative phraseological units, the number “five” expresses the concept of “unnecessary, unnecessary”: *un mouton à cinq pattes* - a curiosity; original personality; *chercher un mouton à cinq pattes* - lit. to look for a five-legged sheep; look for the impossible; *en cinq sec* - in no time, very quickly; in Russian: *нужен как собаке пятая нога* - nothing, absolutely, absolutely not needed; *пятое колесо в телеге (в колеснице, в возу)* - is an extra, unnecessary person.

Expression of the opposite, antonymic concept: in the Uzbek language there is “a small amount”: *bash qadam joy* - close, about a very close distance; *bash kunligi qoldi* - to live the last days of your life; *bash kunlik dunyo* - transitory life; transitory, perishable world; perishable, short-lived existence; *bash barmog'iday (qo'lday) bilmoq (tanimoq)* - in detail, in detail, thoroughly, down to the smallest details; in Russian “in large quantities”: *за пятерых* - very much. These and other phraseological units show the originality of this number in the phraseological systems of the compared languages.

One of the basic rules associated with human behavior arises: it is not good to waste time. 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.

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, 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.

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 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 i.e. denotes a set of ordered concepts that make up the conceptual sphere of an ethnos.

Conclusion. 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, subcolloquial mesurative measures of time, which express a specific and non-specific duration, which is highlighted in the works of many linguists. The given data on numerals reflect the basics of numerology - the ancient esoteric science of the magical properties of numbers. Data on the symbolic nature of each number were used in the analysis of the subcolloquial mesurative phraseological units of the French, Uzbek and Russian languages.

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