

SPECIFIC FEATURES OF LANGUAGE UNITS EXPRESSING TIME IN ENGLISH AND UZBEK LANGUAGES AND THEIR IMPLEMENTATION IN LITERARY TEXTS

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Abstract

The relevance of the chosen topic is determined by the fact that this research is in line with the most popular areas of linguistics and social and humanitarian knowledge. The focus of modern linguistics is on borderline topics related to concepts that have access to other sciences. Linguoculturology is one of the most actively developing branches of linguistics, which studies the connection between language and culture. Many theories and scientific schools recognize time as one of the basic cultural universals. The perception and reflection of time is carried out differently in different cultures and, accordingly, is reflected differently in the language system and in phraseology in particular. The aim of the article is to describe the features of expressing the concept “time” using the linguistic means of English and Uzbek.

Keywords: phraseological picture, phraseological unit, strict system, surrounding reality, lexeme, repetition, regularity, cyclicity.

In the modern existence of the concept of “time” there are significant differences from the medieval period. Let us consider them within the framework of a holistic linguistic-temporal picture of the world.

The linguistic-temporal picture of the world unites the conceptual and linguistic levels: linguistic temporal semantics is, on the one hand, the “shell” of the concept “time”, on the other, the content in relation to the verbal level [1]. The concept of “time” acts as a unit of the linguistic-temporal picture of the world. One of the ways to verbalize the concept of “time” is phraseological units with the meaning “time”. Temporary representations in the form of specific, vivid, sensory-tangible visual and auditory images are reflected in the internal form of phraseological units with temporary meaning. It is in phraseological units that make up the so-called phraseological picture of the world, artificially created by the people in the process of creativity, that cultural concepts are most clearly reflected. Phraseologisms, as bright, figurative-emotional, expressive means of language, contribute to the creation of an aesthetically significant, linguistic picture of the world. The concept of a phraseological picture of the world implies a part of the linguistic picture of the world, described by means of phraseology, in which each phraseological unit is an element of a strict system and performs certain functions in describing the realities of the surrounding reality. It follows from this that the phraseological picture of the world is one of the universal ways of classifying phraseological units, the basis of which is both their extralinguistic and linguistic features. The

lexeme “time” in Uzbek comes from “time”, which is related to the words “twirl”, “spindle”. In the Uzbek picture of the world, therefore, the idea of time is connected with the idea of repetition, regularity, and cyclicity [2].

Thus, the Uzbek language reflects time, which moves in a circle, cyclically. Cyclically - this is “for May”, “for October”, “for baptism”. According to the English approach, time is linear, one-dimensional, unidirectional and irreversible. Time moves, and its movement is continuous. Every moment is unique. Time cannot be stopped or turned back.

Punctuality is one of the concepts genetically associated with the English nation. Accuracy is an integral attribute of the British; they consider it a guarantee of reliability and perceive it as a way to counteract unpredictability. In turn, the hypersensitive attitude to time in English culture does not correspond to Uzbek ideas about its effective use: wait and see; not yet evening.

For most Uzbeks, unlike the British, time is not a rigid principle of their life. Therefore, the attitude towards it can often be called frivolous, which is reflected in all kinds of delays, postponements of events, non-compliance with bus and train schedules, etc.

Reflection of objects and phenomena of reality with the help of images presents us with the world as bright, colorful, sensually tangible, real or imaginary. The study of the representation of the concept “time” was carried out on the basis of the opposition “reality - unreality” [9]. Unreal time, reflected in the English and Uzbek languages, is, first of all, figurative time, directly related to various ideas caused by fantasy and the creative imagination of both peoples [3]. The study showed that phraseological units expressing the meaning of unreal time are the most figurative, expressive, emotional, since their imagery has a dual nature: on the one hand, they are associated with extralinguistic factors (the unreality of the situation, giving scope for unbridled imagination), on the other - linguistic, manifested in the use of alogisms to form a figurative structure, serving as the most striking means of enhancing imagery, expressiveness, expressiveness, and emotionality.

Irreal time is expressed by phraseological units: when the crayfish whistles on the mountain, after the rain on Thursday, after Friday on Thursday, God knows when, God knows when, on the carrot plot, to sit till the cock-crow, when Adam was a boy.

Many phraseological units with the meaning “time” have components of specific time periods “time”, “hour”, “century”, “day”, “minute”, but their content is not objective time, but their general temporal meaning - short-term segments and long-term segments (from minute to minute, in a jiffy, in a tick, (“this moment”)) [8].

Along with phraseological units with the meaning “surreal time”, the object of our research was phraseological units with the meaning “real time”, this is the present tense (at the moment, this moment, at this minute, in a trice), the future tense (on the nose, just around the corner, on the threshold, sooner or later, the sooner the better, time to come (“future tenses”)), past tense (in great-grandfathers, in old people, good old time), as well as time represented in

lexical oppositions, figuratively presented in the semantics of phraseological units associated with the parameters of time measurement - “fast - slow” (lightning fast, without having time to blink an eye, best part of an hour, flew like a bolt of lightning, on the spur of the moment, off the top of one's head), “early - late” (neither light nor dawn, until late at night, long before dawn; a day before the fair, at the peep of day, with the lark (with the sun), at the first hint of day) [7].

The abstract concept of “always”, reflected in phraseological units of the English and Uzbek languages, has a certain poetic sublimity and has a mainly positive connotation in both languages. Typically, such phraseological units relate to the theme of friendship, love, gratitude and hatred (until the end of time, forever and ever, till the cows come home, to the grave, to the tomb) [6]. Phraseologisms with the concept of “never”, both in Uzbek and in English, often have a negative connotation (he will not forget until new brooms, not for a moment, under any pretext, never for a moment, not for a minute, on no account, under the circumstances). Phraseologisms with the meaning “never” are more common in English and have more vivid imagery due to the fact that the British are more categorical and principled than the Uzbeks.

In both cultures there is an awareness that everything is fleeting and everything has its limit (how long before sin (trouble), nothing lasts forever under the moon, trouble is never far off, there is nothing permanent under the moon, the morning sun never lasts a day) [4].

Phraseologisms with the meaning “often - sometimes” in both Uzbek and English do not have a significant difference, they mostly have a negative evaluation, but also have a positive one (every single day, day after day, every time, every blessed day, day in and day out, time and again). It is difficult to conduct a comparative analysis on this topic, since it is universal in all languages.

Based on the data obtained during the study, we can conclude that the basis of the linguistic embodiment of the concept “time” in both English and Uzbek linguocultures, in addition to universal features, are also nationally specific features, which are determined by the difference between English and Uzbek social cultures, which reflect the peculiarities of mentality and value systems of the two national communities. As a rule, first of all, phraseological units, the internal form of which is built on alogism, have national specificity, reflecting the peculiarities of the perception of time by the Uzbek and English people [5].

The concept of “time”, being one of the key concepts, is an important part of the conceptual system, which is reflected differently in all languages, which allows us to talk about time perception, ethnic time mentality, time universals, and in general about the time picture of the world. One of the most striking results of the verbalization of the concept “time” is phraseological units with the meaning “time”. The concept of “time” is a multidimensional mental formation that encodes knowledge about traditions, customs, rituals, everyday culture,

everyday behavior, norms for using time, and has a multi-layered structure (etymological, universal, national layers) [6].

The universal basis of the semantics of phraseological units with the meaning “time” is represented by a phraseological image, the main function of which is to express a subjective, emotional-evaluative view of the world, to bring linguistic facts closer to us, to make them bright, visual, aesthetically significant, existing in real life. our imagination. The basis of a phraseological image can be national traditions and customs, historical facts, biblical, fairy-tale and mythological subjects.

Universal for both linguistic cultures is the structure of the concept “time”, namely its phraseological expression, which includes phraseological units with the meaning of real and unreal time, as well as phraseological units based on auditory and visual associations. The basis of English and Uzbek phraseological units with the components “time”, “hour”, “century”, “day”, “minute” is not specific time periods, but their general temporal meaning. The national-cultural specificity of the content of the concept “time” is manifested, firstly, in the associations underlying phraseological images, and secondly, in the specificity of evaluative perception, manifested in the different behavior of Uzbeks and Germans in terms of the temporal factor. Thirdly, the national-cultural layer of the concept “time” consists of knowledge oriented towards social, cultural and aesthetic values that are significant for each national-cultural community, reflected in phraseological units with the meaning “time”.

It should be noted that due to the progressive development of the economy and social relations, ideas about time are changing. And the interest in studying the time of different peoples does not disappear, since this subject is very relevant today.

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