

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

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Abstract

The concept of time embodies the reflection of the era and activity, the interpretation of the established culture, the rhythm of social time and the effectiveness of prognostic consciousness. All these moments define the historical “paradigm” of time. This article considers a comparative approach, in which the national-cultural specificity of one language is determined in relation to another language, and an introspective approach, in which the national specificity of a language is viewed through the eyes of its speakers.

Keywords. “beginning of time”, creation, Augustine, existence, movement, phraseological units, similarities, differences, identification, social consciousness.

Time and space are fundamental attributes of our existence; they are not subject to any objective external changes. But despite all the stability of the extralinguistic category of time, the lexical and stylistic means of expressing the concept of time undergo significant changes associated with a person’s subjective perception. The changes undergone by time models are all the more radical the more closely the concept of time is connected with a person’s life, his worldview and ongoing historical processes. Such reasons may be scientific progress and the corresponding expansion of knowledge about the world around us: man’s awareness of his power as equal to God and the adoption of an active life position, a general acceleration of the rhythm of life in connection with technical achievements [1].

The first discussions about time originated in the depths of ancient philosophy. Already ancient Greek thinkers asked questions about the causes of time, its properties, direction, beginning and end. Since that time, the philosophical interpretation of this category has undergone significant changes.

Due to its extreme abstractness, but also obvious obviousness for any native speaker, time does not want to fit into the usual scheme of interpretation of meanings, therefore, only metaphors can be used to describe the semantic structure of this concept. Metaphorical terms allow the researcher to get an idea of the image of time through the study of spheres of association and personification of this concept. In order to trace how the idea of what or what time was has changed in the linguistic picture of the world of medieval man (XIV-XV centuries) and modern man, consider the English lexeme “time” [2].

The semantics of most verbs presupposes some kind of emotional state of a person, his certain attitude towards the time when this or that event occurred. 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.

Time, being one of the main categories of human existence and a philosophical concept, is of great research interest in the field of philosophy, sociology, linguoculturology, intercultural communication, since it helps to reveal some of the features of a particular culture, which, in particular, will be undertaken in this work [4]. The objectivity of time contained in social actions is inseparable from its perception and conceptualization. Therefore, it can be argued that there are few other indicators of culture that would characterize its essence to the same extent as the understanding of time. The concept of time embodies the reflection of the era and activity, the interpretation of the established culture, the rhythm of social time and the effectiveness of prognostic consciousness. All these moments define the historical “paradigm” of time [3].

Time is one of the main forms of existence, and as a fundamental category of philosophy, it arouses the interest of various researchers in its study due to the fact that it is a form of existence of matter with the help of which a person comprehends the world.

At different times and to this day, there are different approaches to describing and understanding the category of time in philosophy, and therefore we will consider the dynamics of the views of foreign and domestic researchers.

The category of time as an object of scientific analysis is considered by various sciences: philosophy, linguistics, cultural studies.

In philosophy, time was considered by such scientists as Aristotle, Aurelius, Isaac Newton, Immanuel Kant, Edmund Husserl, etc [5]. Aristotle is traditionally considered the first philosopher to systematically develop the category of time; he is determined by the connections between the concept of time and the concepts of existence and movement. They define time as “the number of motion in relation to the previous and subsequent ones.” The question of the existence of time, according to Aristotle, is paradoxical, since the past no longer exists, the future has not yet arrived, and “now” is not part of time, but rather the boundary between the past and the future. Aristotle's concept is characterized as relational (time is given through a sequence of events, the connection between the previous and the subsequent) and dynamic (since past and future events do not exist, but continuous formation occurs [10]).

A significant contribution to this process of understanding the category of time in the context of classical ancient philosophy was made by one of the church fathers, Aurelius Augustine (354-430 AD). However, it is precisely when discussing time that Augustine relies heavily on the works of Aristotle. He accepts a static concept of time for the existence of God, and a

dynamic one for the existence of man. On the one hand, discussing the issue of the “beginning of time”, the creation of the world, Augustine asserts the existence of time in the world of things: time is a relation of order between things, expressed in their following each other through the present moment. Time is represented by a set of events, the first of which is the creation of the world, the last is the Last Judgment. Time is connected with movement, but does not coincide with it or with the thing moving [6]. On the other hand, Augustine comes to the conclusion that the past and the future still exist, but they exist only for the soul, in the consciousness of man, and writes that in the proper sense it would be necessary to talk about three times: the present of the past, the present of the present, future present.

Kant viewed time and space as a priori forms of sensory intuition, originally inherent in human perception. Space is the a priori form of external feeling, time is the a priori form of internal feeling. Time is the general condition of the possibility of all phenomena, a necessary representation underlying all contemplations. Since time is understood as a means of structuring cognition, it also acts as a means of describing consciousness.

So, based on the results of considering the development of the category of time in the history of philosophy, we come to the conclusion that most philosophers consider time as a subjective phenomenon and agree that the essence of time can only be revealed in relation to man and therefore time is a form of “intuition” corresponding to our inner feeling [7].

Fillipov in his book “Philosophy and Methodology of Science” argues that the philosophy and methodology of science in ideas about time began to proceed from the assumption that time is a certain function of changes occurring in physical objects.

Since the perception and construction of time is carried out differently in different cultures, in modern civilization cultures are divided into “Eastern” and “Western”, polychronic and monochronic, respectively. The two cultures have different attitudes towards time. Polychronic cultures are focused on communicating with people, making connections, and family, while monochronic cultures are focused on tasks, working with formal data, and personal achievements [9].

One of the main problems of European culture is the best use of time. Human activity is purposeful, that is, correlated with the future. Thus, the objectivity of time contained in social actions is inseparable from its perception and conceptualization. There are few other indicators that would characterize its essence as an understanding of time to the same extent [8].

“Time” in linguistics is a grammatical category, the meanings of which characterize the temporal relevance of the situation described by the sentence.

The category of time is initially formalized in a “naive” picture of the world, since there is no objective scientific theory about time. The “naive” idea of time is reflected in the phraseological fund of the language. According to Kunin, a phraseological unit is a stable

expression or combination of words that is introduced into speech in a ready-made form and cannot be used in an independent meaning. An important component of a phraseological unit is its internal form. According to Potebnya, the internal form is the closest etymological meaning or the speaker's conscious way of expressing the meaning in a word, which is represented differently in different languages. With the help of VF phraseological units, similarities and differences in the identification of time in English and Uzbek cultures are revealed.

Since a phraseological unit is associated with a stereotype (an image underlying individual and social consciousness), it is the phraseological unit that is a means of expressing this stereotype, which is associated with a certain idea or a certain image expressed in a given phraseological unit.

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