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METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE ETHNOLINGUISTIC CHARACTERISTICS OF ENGLISH IN
UZBEK LANGUAGES OF THE CONCEPT TIME***Sherzod Khalikulovich Djabbarov**Associate professor, (PhD)**Jizzakh State Pedagogical University**Jizzakh, Uzbekistan**E-mail: sjabbarov1980@gmail.com***ABOUT ARTICLE**

Key words: Time concept, ethno-linguistic, ethno-semantic, enantiosem, linguistic-cultural concepts, experimental method, jowza (April), javrab, asad (August), cognitive metaphor, referential situation, the semantics of time and aspect.

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Abstract: The face of a nation is shaped by the society that inhabits it, including its laws and regulations, national mentality, ethical and aesthetic requirements, customs, and other factors. Language serves as the primary means of understanding this complex unity and reflects the individual's way of life within the broader context of societal norms and values. This article examines the comparative analysis of various ethnic groups' cultural and linguistic characteristics, time-specific associations, and linguistic structures using phrases and metaphors. It also highlights how language reflects ethno semantic peculiarities that are conceptually based on metaphors to express specific cultural meanings.

INTRODUCTION

Research in applied linguistics and cognitive semantics is being carried out at various levels. These research directions are engaged in the study of language communication, as well as its practical application. The fact that Uzbek linguists are engaged in research on confirmed directions of language confirms the development of Uzbek linguistics in harmony with world linguistics.

The study of the practical use of language under different conditions is an important aspect of language research. This contributes to the development of the field of linguistics in our country.

Overall, research in applied linguistics and cognitive semantics is a valuable asset for the development of Uzbek language studies.

MATERIALS AND METHODS

The concept of time is important for every linguistic culture, as it is a channel of communication in our understanding and conversations about the existence of the world (Maslova, 2001:71). According to the "Philosophical Encyclopedic Dictionary" published in Russia, time is defined as an attribute of the continuity and periodicity of material systems and processes, which represents the general form of material existence and change in their properties. Time does not change on its own and does not affect material systems and processes that do not have duration or changes (FED, 1989:101). It is for these reasons that the concept of time is expressed in every language with its own metaphors. This reveals the intellectual richness of the concept of time. Although the concept of time is universal, it differs from other linguistic concepts by its expression in different linguistic cultures.

The concept of time has been studied experimentally in English culture. This process is related to the movement of objects in the world. In Uzbek linguistics, the conceptualization of time is influenced by natural phenomena and religious beliefs. This concept can be expressed through various cultural events such as: winter solstice, Ramadan, Eid al-Fitr, wheat harvest time, асад экиннингни ясат (second half of August), *жовзада жавраб ўлган ҳужкизим* (April, rain season) and *Азиз момо олти кун қаҳри келса етти кун* (end of February, beginning of March) (Uzbek proverb).

The linguistic differences in the perception of time between Western and Eastern cultures are due to research on natural phenomena. Furthermore, it is important to understand the ethnolinguistic characteristics of time perception and their expression through phraseology, ethnosemantics, cognitive metaphors in English and Uzbek languages that are not genetically related.

English and Uzbek are languages widely used in practice, and their ethnolinguistic characteristics play an important role in understanding them. English is one of the most widely spoken languages in the world, mainly used in the USA, UK, and UAE. It is widely used in technical, economic, and scientific fields.

Uzbek, on the other hand, is a language taught in various subjects in Uzbekistan and other countries. It is considered to be the main symbol of Uzbek culture and identity. Uzbek is written in the Arabic alphabet and has its unique characters. Its grammar is different from other languages, and its vocabulary includes terms from Uzbek culture as well as Arabic, Persian, and Russian languages.

In English culture, the concepts of "time" and "money" are often associated with each other, while in Uzbek culture, the concept of "opportunity" is more commonly used. This difference in cognitive mapping can lead to different metaphors being used in each language. For example, the Uzbek metaphor "*Вақтинг кетди, тахтинг кетти*" "time has passed, the throne has passed" refers to missed opportunities rather than economic loss. The formation of cognitive metaphors is closely related to the culture and way of thinking of each ethnic group.

In conclusion, understanding the meaning and characteristics of a language requires a comprehensive study of its ethnolinguistic, linguistic, cultural, and social aspects. The study of cognitive metaphors can provide insight into the cultural background and way of thinking of a particular ethnic group. Therefore, it is essential to consider the cultural and social characteristics of a language when studying its linguistic structure.

The use of language by people living in a certain region is closely related to their ethnolinguistic characteristics. This includes the ethical and aesthetic views, customs and traditions, and the overall worldview of the people, which are reflected in their language. Different from literary language, it includes phraseological units that express meanings that differ from the literal meaning of words and reflect the existence of paremiology. The Uzbek language mentioned above, such as the metaphor “*Вақтинг кетди, тахтинг кетди*” (time has passed, the throne has passed,) can be an accurate example of this.

RESULTS AND DISCUSSION

However, studies have shown that enantiosemy are present in many languages, including the current era of the Uzbek literary language. The existence of enantiosemic words in speech and expressions, as well as the semantic significance of the ancient vocabulary of this language, reflects the influence of its semantic structure. Some researchers criticize the significance of this phenomenon, claiming that it is unnecessary, harmful, and provides misleading information for language use.

The dynamic force of language development contributes to the improvement of human memory and facilitates cognitive activity. The development of language reflects new forms of expression.

In general, the significance of enantiosemy words in the lexicon is considered from two perspectives, namely their form and meaning correspondence, which is evaluated. However, enantiosemy is a complex phenomenon that is both beneficial and harmful to language use. Important theoretical issues in linguistics related to enantiosemy include the relationship between form and content, the opposition category as a single mechanism, and ways of expressing meaning.

The character of a society and its laws, national mentality, ethical and aesthetic requirements, values and other factors shape the way people live. Thus, language is an integral part of a person's identity and is not separate from their way of life and the social norms, laws, and cultural traditions of a particular community.

Enantiosemy, or the relationship between words with opposite meanings, plays a significant role in the Uzbek language. For example, the antonyms "күёш ботиши билан тун бошланиши ўртасидаги ғир-шира ёруғ пайт" (the dawn breaks as the sun rises, but at night darkness falls) and "кеч, кечкурун" (night, evening) demonstrate the complex nature of enantiosemy. Compre: *Күёш*

ботган, лекин кун ҳали ёруғ, ҳар ёққа оқшом суқунати чўзилган. Дарахтларнинг учлари аста қимирлайди (Oybek, "Kutlug Kon") (Y. Odilov, 60).

Analyzing a linguistic unit through cognitive approach can reveal its potential beyond its use in language and communication. This approach can also help understand the linguistic characteristics of a particular community and their cultural norms. Therefore, studying lexical units from a cognitive-linguistic perspective can be fruitful.

Furthermore, the intention of the speaker and the temporal aspect of the situation are closely related to the modal expressions used, which are influenced by the time frame. Differences in modal expressions can reflect differences in the attitudes and perspectives of the speaker towards the situation.

The concept of time and aspect semantics is complex and involves not only simple verbs and verb phrases but also complex ones such as ex-mayor, husband-to-be, etc., numerical and numerical phrases (former, future, most recent, etc.), and the most important temporal units. The concept of time provides an opportunity to identify temporal relationships associated with these concepts. Temporal relationships serve to indicate semantic characteristics through nominal units. Various language systems differ in their methods and forms of expressing these temporal relationships, as well as in their ethnopsychological characteristics when expressing time semantics.

1. The topic time (Klein 1994): refers to the function of indicating the time frame of a statement in order to confirm it.

2. The viewpoint time, according to Smith (1991), Klein (1994), and Gosselin (1996), serves to express functions that depend on the situation being described. Both linguistic units refer to the speaker and the situation being discussed. In terms of composition, the linguistic unit can be an independent indicator of time.

The concept of time refers to the simple identification of the time frame of a statement, which can be achieved through verbs and verb phrases, as well as complex constructions such as compound nouns (ex-mayor, husband-to-be, etc.), numerals and adjectives (former, future, most recent, etc.), and more complex temporal units. Time concepts allow for the identification of temporal relations associated with them. Temporal units serve to provide clarity to semantic characteristics through the use of linear units. Various language systems differ in their methods and forms of expressing these temporal relations, as well as in their ethnic-specific characteristics when it comes to expressing time semantics.

These temporal units provide clarity to the semantic characteristics of a statement by using linear units. Different languages have their own methods and forms of expressing temporal relations, as well as ethnic-specific characteristics when it comes to expressing time semantics. Complex temporal constructions are used to accurately convey the temporal information associated with an

event or situation. The structure of expressing time is formed by linguistic units that determine the time frame of a statement. In English, there are phrases such as "for good," "for once and for all," "from now on," "hour after hour," "now and forever," "right away," "right off," and "right off the bat" that provide temporal information. In addition, complex temporal constructions are used to accurately convey information about events or situations that are extensive or broad in scope. Examples of these constructions include phrases like "as often as you like but for no more than an hour," "evenings at eight," "every Monday morning at 11:00 a.m.," "for a few minutes before dinner this evening," "not more than three times per month in the winter and four times a month otherwise," and "sometimes when the wind comes from the north."

The occurrence that happens during a certain period of time can vary in different situations and the meaning of this phenomenon may change. The use of time-dependent variables and other temporal units differ depending on the context.

The conceptualization of time in each culture is influenced by the natural conditions, social structure, ethical values, and development of its civilization, as well as specific ethnic characteristics. In addition, the process of conceptualizing time is related to the history of cultural concepts. During this process, the concepts of time shape the life patterns and beliefs of individuals, contribute to learning and synthesizing natural phenomena, establish cultural attitudes towards nature and modify religious views related to nature. As a result, each nation or people's understanding of time has developed in various ways according to their cultural perspective and these concepts are reflected in their language as cultural expressions.

CONCLUSION

When analyzed, the concept of time is a universal metaphor. Generally, the conceptual metaphor of time comes from the linguistic expressions that reflect people's natural experiences. From a philosophical perspective, as well as from a linguistic and cognitive science perspective, it refers to the associated content of empirical experiences. Therefore, "time" as a subject of communication has both universal importance and relevance to specific cultural contexts. Taking these aspects into account, it becomes clear that time conceptual metaphors have both universal and national significance.

Linguistic metaphors are created in relation to various socio-economic conditions. The environment, society, culture, communicative situations or individual experience play an important role in shaping them. As time passes, the context and personal stories of individuals change, which leads to a transformation of metaphors throughout history. The various types of metaphors we analyze have different effects on our lives, causing both concerns and benefits.

A conversation that takes place over time can reveal the meaning of cultural experiences, personal experiences, and values passed down from generation to generation. These aspects can be

expressed through metaphors that are useful in understanding the concept of time. The conceptual metaphor of time operates in a cognitive system that reflects the integration of experiences of a particular culture and is related to empirical experiences. This includes framing, metonymy, and metaphorical expressions that help to identify and clarify concepts, as well as conventionalization and using personal characteristics within oneself.

The importance of different cognitive processes varies from individual to individual in terms of their universality. In different times, cultures and subcultures can benefit from them at varying degrees. This has led to the use of metaphors related to "time" by economic leaders. The universality and variability of the metaphor related to time in world languages and cultures, as well as the changing nature of individual languages and cultures, are reflected in their linguistic expressions.

In scientific theories that differentiate conceptual concepts, discussing metaphors is related to philosophical perspectives. This results in accepting and understanding the world from the point of view of individuals and has a relationship with the desire to communicate with reasoning ability. Understanding concepts in daily life works in a time-dependent order. This cognitive process gives the ability to limit the concept of "time" for conceptualization by event managers.

Time can be represented by various cultural models such as national traditions, religious customs, economic events, and natural phenomena that occur in a particular culture. In addition, time-related cultural models provide significant symbolic structures and important meanings. Likewise, cross-cultural models related to time ensure the establishment of intercultural connections and hold great importance.

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