



## **TIME AS A SOCIOLINGUISTIC CATEGORY EXPRESSION**

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<b>ABSTRACT</b>	<b>KEY WORDS</b>
This article shows the importance of the concept of time in sociolinguistics and the use of language opportunities, as well as how society members perceive this process with the help of examples. theoretical and practical illuminated. Also, a component analysis was conducted summarizing the opinions and considerations about the characteristics of time as a sociolinguistic category.	Concept of time, sociolinguistic category, constructive units of language, linguistic-cultural.

### **Introduction**

There are many (infinite) things, events, situations and even more elements of them in the world. The number of elements of the language (words, morphemes) and structural units of the language (phrases, sentences, texts) is clearly limited. The human brain and human language use specific ways of communicating information to describe an infinite number of concepts using limited means. A person enriches the linguistic devices he has learned throughout his life with his perception, as a result, the linguistic world of the community of language owners is enriched and polished. Accordingly, in the process of accepting and interpreting the universal concepts that exist in all societies, the social characteristics of that society are reflected. Such concepts are multi-layered concepts like time, happiness, luck, age. Among them, the analysis of time as a sociolinguistic category helps us to make objective conclusions about the past and present of the language community . Because it is time that unites many other concepts.

Taking into account the way in which we use the possibilities of language, time in sociolinguistics has a grammatical form, a lexical layer and a stylistic form, and at the same time it has a great social significance. That is, there is no one-way approach to the concept of time in only one field. Because of this, it is necessary to consider time as a concept and analyze its physical, spiritual, domestic, scientific and verbal elements separately. However, it is appropriate to consider time not as a sum and value of common ideas, but as a unit that synthesizes the material (external) and ideal (internal) experience of a person.

"Time" is a concept that cannot be defined simply as a measure of the duration of existence of objects. Time is the most important category, a social concept that is part of the linguistic and cultural knowledge of a certain ethnic group.

Among the concepts, time is formed on the basis of private, general, collective, national ideas. This concept has different verbal expressions in different languages of the world. But despite this, time has retained its universality and abstraction. The main reason for this can be explained by the fact that the concept of time has two sides. That is, time can be relative or abstract, linear or cyclical, objective or

subjective. From the pragmalinguistic point of view, it includes international, emotional, etc. features. One thing is clear: time is the most important component in the linguistic landscape of the world of any linguistic community.

In the minds of representatives of different ethnic groups, a different image of the category of time - national time models - has been formed. Each such model is characterized by certain characteristics, time measurement units, etc. However, we cannot talk about their absolute differentiation, because there are still some similarities: the same or similar structures, properties, similarities of compositions, general laws of operation, etc.

Such reasons can be scientific progress and the corresponding expansion of knowledge about the surrounding world: a person considers his power equal to God and takes an active life position, the general acceleration of the rhythm of life in connection with technical achievements.

We will consider the evolution of the idea of how time has changed in the linguistic landscape of the Middle Ages (XIV-XV centuries) and the present world using the example of the lexeme *time* in English.

Time cannot be felt as an abstract concept, but a person perceives time:

*to curse (corse, banne)*

*lothe (lothe)*

*to lose (leese)*

*spend (despende, passe)*

*prolonge*

*waite (awaite, abyde)*

*tarie*

*bless*

*suspect*

*to have*

*see his time*

*find (fou nd his time)*

*May regret (birewe, rewe).*

At the current stage, the meaning of the word "time" is defined as the duration of everything, measured in seconds, minutes, hours, days. Another meaning is period or time. The meaning of this concept consists of the following elements:

- 1) one of the forms of existence of matter;**
- 2) duration;**
- 3) range of activity;**
- 4) a certain moment when something happens;**
- 5) period;**
- 6) day, time of year;**
- 7) convenient time, convenient moment;**
- 8) a period or moment that is not busy with anything, free from anything;**
- 9) verb category.**

The studied material shows that not all of the above meanings are involved in the formation of phraseological units: only 2 - 7. The remaining meanings (1, 8 and 9) are apparently new formations and do not have an established, stable connotative component. Therefore, they are not considered part

of the true layer concept. But the intuition requires an eighth value - " *a period or moment when nothing is busy, free from everything* " is part of the real layer, because "Do you have time? », we definitely choose the eighth value. As for the values 1 and 9, we can say that they are not the subject of ordinary consciousness: the first is undoubtedly a part of physical speech, and the second is linguistic. For example,

Linguists talk about the existence of a number of other metaphors in English that express the thoughts of native English speakers about the features of time. So, for example, J. Lakoff and M. Turner describes such metaphors typical of English language structures as *time-thief/destruction/devourer/scythe* , something that changes the existing order of things and leads to a re-evaluation of values <sup>1</sup>. Many scholars have noted the frequency of the metaphorical transfer "Time is money" in English <sup>2</sup>. This is expressed, in particular, in Time is money and other proverbs. Examples of such metaphorical transfer are given by R. It can also be found in Bach's works: " *He spared no time that day for talking with other gulls, but flew on past sunset* " <sup>3</sup>. The fact that the author was very careful with time is evidenced by the fact that the main character does not want to waste time talking to other children. It should be noted that the verb spare is often combined with the lexical unit money. In the Uzbek language, the adjectives precious and more valuable than gold are used in relation to time, which is a sign that the Uzbek society understands the importance of the concept of time and at the same time the value of the minute. But "everything has its own time" is also characteristic of Uzbek speakers. For example, in Nazar Eshanqul's novel "Gorogli" " *On the day of the Leader's meeting , there was always a rush, he came to work on time, quickly completed the unfinished work and hurried to show it to the Leader, and the servants were running, on this day, they used every minute, every second .* " <sup>4</sup>In this sentence, the behavior of a team that has made a mistake in the distribution of time is described very masterfully. That is, for the Uzbek society, time is not money, but a blessing. Uzbeks have learned to work overtime and not be paid for it.

R. In Bach's "Bridge over Eternity" "Does she think I'm her personal property; does she decide who I spend my time with, and when?" <sup>5</sup>the hero expresses his displeasure at someone else's desire to manage his own time. This fact shows that time has a personal nature, is subjectively evaluated by each person and is perceived as an inviolable thing of high value for a person.

Time is considered the most important element in the conceptsphere regardless of where a person lives in the world. In the system of scientific theories in the process of understanding the world, time is the main important basis. The British treat time very meticulously and with high precision. The reason is that human biological existence is limited, the arrow of time moves only in one direction. It is impossible to stop or reverse it.

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<sup>1</sup> Lakoff G., Turner M. More Than Cool Reason: A Field Guide to Poetic Metaphor. – Chicago: University of Chicago Press, 1989. 230 p .

<sup>2</sup> Lakoff D., Johnson M. Metaphors by which we live // Theory of metaphor. M.: Progress , 1990. P. 3 91-392.

<sup>3</sup> Bach, R. Jonathan Livingston Seagull [Text] / R. Bach. - M. \_ : Iris - press , 2007 .

<sup>4</sup> Eshonkul N. Gugli. - T.:

<sup>5</sup>Bach R. Bridge Across Forever. K.: Sofia , 2004. P. 54.

## Summary:

Punctuality is one of the most important characteristics of English society. In the mind of an Englishman, time is easily associated with monetary units. After materialization, the attitude to time also adopts the concept of frugality and rational management. Uzbeks are also extremely careful about time. Although the value of time is not determined by a certain value, when we analyze time metaphors and linguistic decoding of social approaches, it is preferable to consider time as a sacred blessing, the grace of the creator. Moreover, man finds expression of his powerlessness in front of time, time is beyond man's control.

The general denotation of the concept of time in the mind is not abstractly transferred to the connotation. Because time is not as precise as space. Time is an ultra-abstract concept. In its content, there is no concrete fabric or visual object that matter can take as a prototype. A person can understand time in an intuitive process, not with the mind.

## References:

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