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CONCEPTUAL METAPHORS OF THE CONCEPT OF "TIME" IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This article highly discusses the metaphors and conceptual metaphors of the concept of "time" in English and Uzbek languages. Indeed, the concept of "time" has so far been studied by many scholars and different views have been suggested on the conceptual metaphors of "time". When it comes to Uzbek language this concept has been widely studied in terms of literature and philosophy, but it still lacks linguistic research. Therefore, this paper aims to study this concept from the perspective of linguistics comparing the metaphors of "time" in English and Uzbek. Prior to the comparison of the metaphors in two languages, the author initially provided the various definitions of the lexeme "metaphor" and "conceptual metaphor" as well as the examples. All in all, it stands out that both languages have their own peculiarities since they belong to different language families.

Key words: metaphor, concept, time, conceptual metaphors, language, communication, mental framework, approach, thought, action

Metaphor, as a cognitive phenomenon, can be found not only in language, but also in thought and action. Lakoff and Johnson (2004) stated that "Our daily mental structure, which governs how we think and behave, is fundamentally metaphorical and for most people, metaphor is a poetic and rhetorical form of speech that belongs more in the realm of imaginary languages than in daily communication. Furthermore, metaphor is often regarded as a result of natural language, i.e., something that belongs in the domain of words but not in the realms of thought or action. This is why most people believe they can get by without using metaphors. In contrast to popular belief, we contend that metaphor pervades our everyday lives and can be found not only in language but also in thought and action. In its core, our daily mental framework, through which we think and act, is metaphorical" (p.25).

This approach allowed the metaphor to be seen as a phenomenon of interaction between language, thought, and culture, rather than a product of the language system. J. Lakoff and M. Johnson (1990) classify conceptual metaphors into three categories based on the essence and method of conceptualizing objects and phenomena in empirical reality: systemic, ontological, and orientational (p.387):

1) Structural metaphors are representations of abstract entities based on well-known, concrete human experiences. A individual organizes and concretizes abstract areas of information based on organized and in connection with this transparent elements of experience. This type of metaphorization can be seen in grammatical categories, which

are the result of comprehension of abstract modification (i.e. grammatical) relations between language structural elements.

2) Orientation metaphors organize different conceptual areas based on a person's specific linear orientations in space, which are well-known and learned through motor experience. With oppositions of the forms "top - bottom," "inside- outside," "front side - back side," "deep - shallow," and "central - peripheral," these metaphors endow concepts of spatial orientation.

3) Ontological metaphors are focused on the projection of properties of real-world objects (fragility, hardness, etc.) onto abstract entities such as mind, feelings, morality, and so on. (Jane is extremely frail? - Jane is extremely vulnerable.) This illustration shows a metaphorical transition to the emotional qualities of properties found in easily broken objects.

The existence of ontological metaphors is usually overlooked by native speakers. This is due to the fact that such metaphors, including orientational metaphors, have a very limited scope of application: they are used to describe events, their quantitative features, and so on. There are various forms of ontological metaphors depending on the target.

Thus, the orientational, structural, and ontological forms of conceptual metaphor illustrate the methods of mental ordering of developed awareness and describe the mechanism of a person's perception of his own experience of communicating with the world.

Modern scientists are yet to reach a consensus about how to explain metaphor as a mental phenomenon. One of the most recent classifications of current metaphor definitions is of interest. According to Baranov (1992) the following classification was introduced to define this very term (p. 23-28):

figurative-emotive
interactionist
pragmatic
cognitive
semiotic.

However, since these definitions do not recognize the metaphor in conjunction with its communicative, cognitive, aesthetic, and other features, they do not fully clarify the specifics of metaphors and the criteria of metaphoricity, nor do they show the process of understanding metaphorical units. Metaphorization is now described as "the expansion of a word's semantic volume due to the appearance of figurative meanings in it and the enhancement of its expressive properties" (Nelyubin,2003, p.109). Linguists studying metaphors point out that looking for similar schemes in the dictionary meanings of two words isn't important. Rather, we're discussing broad associations that can be difficult to define (Gack, 1988, p.484).

According to similarity, analogy, the use of a word or expression in a figurative sense forms a metaphor. There are nominative - functional types of metaphor in the language. These types are manifested in such relationships as subject / non-objective, descriptive

/ evaluation, neutrality / expressiveness, imagery / non-imagery, etc., and according to their semantics, the boundaries of the types of metaphor are specified. These types are indicated below: identical metaphors, predicative metaphors, figurative aesthetic metaphors, evaluating aesthetic metaphors, emotive metaphors. Despite the fact that all these types are noted in the models "man - time", "plant - time", "living - time", etc., they may not be formed. Another quality of metaphors is that they are embedded in the context itself. When isolated from context, they lose their metaphor.

The concept of time is not homogeneous. It contains representations belonging to different worlds - physical, spiritual, every day, scientific, verbal. But this is not a set and not a sum of separate representations, but a unity that synthesizes material (external) and ideal (internal) human experience.

The concept of "time", being abstract in nature, is kaleidoscopic and multifaceted. This is confirmed by the presence of various interpretations of time, found in the statements of thinkers of different times and peoples:
- time is like a cook: every moment prepares its own destiny (other Indian aphorism);
- time is an excellent teacher, but, unfortunately, it kills its students (G. Berlioz);
- time is the greatest innovator (F. Bacon);
- time is a ship that never drops anchor (VB Shklovsky);
- time is the fabric that makes up life (B. Franklin).

In its most abstract form, the concept of time is seldom granted to ordinary consciousness. Unlike space, time is so abstract that there is no more specific and visual component in the volume of this definition on which consciousness might depend as a prototype - though a characteristic part of the entire volume of an assimilated concept, rather than an exhaustive part. Time is comprehended by a person rather intuitively than through reason. As usual, in situations of this kind, a person resorts to the help of metaphors to clarify a complex concept, intuition clearly outlines the boundaries and content of an abstract concept for him and provides a proper selection of analogous means of description. Ex: "you can't stop time; time goes by / the time goes by / passes by ".

The most frequent and most pictorial analogue of time, apparently, should be considered the metaphor of the flow, and the symbol of the irreversibility of time is the image of an arrow - a common metaphor for unidirectional vector processes: Time flies like an arrow.

As for the ambiguity of the word "time", the general idea of abstract time varies on a metonymic basis, so that "time" also denotes some of its part: "there is not enough time"; a certain moment on the time axis: "It's high time ... / The time has come etc."and a certain time duration together with its material and eventful content: "bad time "," to have good / bad time "," to have an easy time = to have an easy, comfortable life ".

Based on this, the expression "To take Time by the forelock" means "to seize one's opportunity, to act promptly". Other frequently used expressions that convey the personification of time are "Time will tell", "to keep up / move / march with the time", "to kill time" etc.

Time is money, time is a limited resource, time is a valuable thing - all of these concepts are metaphorical. We understand the definition of time through our daily experience of dealing with money, limited resources, and valuable items. This is by no means a universal way of experiencing time, but it is inextricably linked to our society. In certain cultures, time is divided into different categories. As money is included in the concept of limited resources in the society, and limited resources are included in the concept of valuable things, the metaphorical concepts "time is money, time is a limited resource, and time is a valuable thing" form a single structure based on categorical sorting of concepts. As empirical material shows, time for representatives of this culture is a basic value. The proverbs say about this, in particular: time and tide wait for no man; lost time is never found again; take time be forelock; there is no time like the present; never put off till tomorrow that you can do today; time flies; time is money; who gains time gains everything; time is the great healer; time cures all wounds; time heals all wounds; time tames the strongest grief; time works wonders; times change; times change and we change with them; other time, other manners; you can't turn back the clock; tomorrow never comes; punctuality is the best virtue and others.

In Uzbek language time is a period that is fixed or can be used for a purpose in a continuous and consistent exchange of hours, days, months, years, etc.: Vaqtni qo'ldan bermoq. Vaqtdan yutmoq. Vaqtdan to'g'ri foydalanmoq. Vaqting ketdi - baxting ketdi; Something, a part of time set aside for work; lifetime: Masalani to'g'ri yechdi-yu, oqqa ko'chirayotganida, vaqti tugab qoldi (O', Hoshimov); An objective time, a certain part of a person's life, a point, an interval: Vaqt kech bo'lib qoldi. Bolalik vaqti. Yoshlik vaqti; An event that occurs is the duration of things, measured in centuries, years, hours, minutes, and so on, an objective event that has such a measure: Vaqt g'oyat imillab o'tardi.

Numbers are used to express the accuracy of a time measurement. For example, when we say month, we mean "thirty days." If one or two is said, a definite period of time is understood. Any number can be used to express the accuracy of time. However, the function of fractional numbers in this case is limited. For example, let's take a half number, call it a century, a year, a month, can be applied to days, hours, or even minutes. Sometimes pronouns and adjectives can also be used to express the accuracy of time. For example, that year, last month, next year means a certain period of time. There are levels of time measurement. The greatest measure of time is the century. The lower level is "year". After that, "season", "month", "day" and so on.

In sum, the concept is a category of invisible thinking, and it provides a great opportunity for its interpretation. A concept is a set of ideas that are interconnected and have a whole set of rules. The concept is presented in the text as a whole and serves to reveal the content reflected in the text. As a result of the above analysis, the following can be concluded:

1. In linguistics, the study of the concept of "time" is very interesting to compare between two languages.

2.The concept is one of the most popular and most accurate terms in modern linguistics. In linguistics, it is a new study of the characteristics, laws, and methods of interaction between language, thought, and culture raised to new heights, revealed new aspects of linguistics, cognition, cognition, culturology, philosophy, psychology, interaction, expanded the scope of meaningful analysis of linguistic phenomena, and was effective for research in the field of semantics.

3.Metaphor is a word or expression used in a figurative sense, based on the comparison of an object or phenomenon with some other on the basis of their common feature.

4.The metaphor is understood as a way of thinking, understanding the world and creating a certain picture of the world based on the knowledge already available from both the speaker and the addressee.

5.Thus, metaphors reflect "the cognitive processes by which we deepen our understanding of the world and create new hypotheses. New metaphors are changing the everyday language we use, and at the same time changing the way we perceive and understand the world.

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