MASTER THESIS

Course code: BO 303 OP2   Candidate name: Viktoria Piksendeeva

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Title **The linguistic means of describing the phenomenon of the time concept**

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Introduction

Currently, the interest in the description of the various pictures of the world associated with the desire of modern scholars consider this phenomenon and category does not formally, but in relation with the process to how people see the world for thesaurus description. Increasingly, we are confronted with irrefutable evidence confirming that human consciousness reflects the world in the form of prints of experience, certain meanings, loaded concepts that are stored in the fund of ideas about reality. These bits of knowledge do not give a person more than as a postulate, but formed and develop during a person's life.

When the language is discussed as a very important form of existence for human knowledge, but as one way of expression or presentation of mental constructs, this operates the human consciousness. The important role played by the study of how people perceive and which underlined the validity of, any of the subjective and objective factors are of importance in shaping the world by a certain ethnic group.

Time and space surround us everywhere. The study of these concepts is defined by philosophers, physicists, mathematicians, logicians and astronomers as a problem. Comprehension of time and space is associated with the attempt to discover the essence of the world around us. In turn, the human desire to describe the structure of a world that does not have clear definitions, is abstract, and leads him to the study of the logic of movement. The more a person has knowledge of the movement's logic appears, the fuller and more accurate perceptions about the space-time continuum.

Time, occupies a central position in the system of dominant human values. The study of this phenomenon through his linguistic explications, in turn, opens new dimensions in the structure of the concept and its components.

1.0 CHAPTER 1. COGNITIVE ASPECTS OF THE PHENOMENON OF TIME IN THE DIFFERENT WORLD PICTURE

1.1 The respective ratio of language and thinking

For the modern science the claim that the language and thinking are closely interlinked, and their units regularly correlated, can be regarded as indisputable. But at the same time the question of how the mutual influence of parts of this complex (language-thinking-reality) did not find a definite answer. Without exhaustive background lighting tasks, it should be noted

that most scientists link language and thinking recognized the unconditional and causation, that does not exclude and diametrically opposed approaches.

Attempt to link the two static entities: language and thought of the image is discussed in the literature as the problem of linguistic relativity. One of the most accepted and most convenient points of reference is a "Time-linguistic relativity hypothesis", where E. Sapir belongs to the philosophical and cultural interpretation of the problem, which is characterized by large cautious approaches to linguistic relativity and B. Lee Whorf in the practical part, expressed the more radical views (Уорф, 1960).

The main provisions of the linguistic relativity hypothesis is that language determines thought and learning process as a whole and, through him, to the culture and social behavior of people, i.e. a holistic view of the world. B. Whorf acknowledges function ordering chaos phenomena of objective reality for language: any thought process is included in the language, but language sets for thinking a certain boundaries. In the world there is a set of disparate things which has no internal unity. And only thanks to dekchis identity it is possible to order language features and relative things. As a result, there is a shared world of this language. Consequently, the cognitive capabilities of humans are limited to properties of its languages (Уорф, 1960:230).

Analysis of the theoretical material on this subject showed that the hypothesis of linguistic relativity was illuminated and critically evaluated in a large number of research papers in different years. The concept of linguistic relativity has sparked stormy debate in science, theoretical debates about the extent and expense of any kind of cognitive mechanisms of language determines the perception of reality by the individual to which it is native. One of the arguments against provisions of something the author is that consciousness is richer than the sum of the values of the language units thanks to extra-linguistic knowledge obtained in the course of the overall human activities. So, the simplest kind of linguistic relativity, caused by the difference in experience relates to the influence of conditions of life, beliefs, traditions, and customs of national cultures.

Indeed, there are many languages of intra-and cross-language gaps. For example, in the Russian language there are no words for rest period at the end of the week, including Friday evening, Saturday and Sunday (week-end). However, this does not indicate that there is no consciousness in Russia culture corresponding concepts, this concept may be descriptive expressed in speech through syntagmatic configuration word marks. The absence of language units is not a lack of a concept, but the absence of communicative needs in its public

discussion. It may be concluded that cognitive processes in the relationship between language and cognitive activity of decisive intermediate variable is human cognitive activity.

Comparing the ways of perceiving sensory experience there are those or other ways of seeing, there are cases where someone who sees a sample as a rule, and applies it in such a way, and whoever sees it differently, and treats it differently.

The theory of linguistic relativity has not been accepted, not only during discussions about publications, amid the perception that language is the only means of communication, but still considered extreme. It essentially equates the linguistic picture of the world with its conceptual model, calling the language form, which specifies the particular vision of the world. Against direct projection of the language forms a picture of the world expressed serious doubts and offered obvious reasons (Nikitin 1999:78).

According to A. Wezhbicka, the disputes reflected or generate the language of thinking, based on a misunderstanding. The author confidently declares that there is both. By keeping it on cultural-specified words, it presents them as conceptual tools, reflecting past experience of action and reflection on different things in a certain way; and they perpetuate these methods. But never fully determine the worldview of society, because there are always alternative ways of expression (Wezhbicka 1999:269).

This same idea was of N. Arutyunova: "in the process of formation values validity" crushes "on the tongue, striving to embody in it their traits; in the course of the implementation language of the references looks for ways to reality, actualized in speech" (Arutyunova 1982:11). According to Ray Jackendoff, the validity of the "projected" in the semantics of natural language, forming language picture (projected world) (Jackendoff 1983:13). All published approaches emphasize the priority of actuality, defining role conceptual picture of the world.

In the present work it was adopted the view that the relationship between mental and linguistic structures implies the mutual influence of parties (and not merge: mental is not necessarily equal linguistic) against domination cognitive processes. Language does not copy reality, but only in a certain way it reflects the process of cognition of the person. In the normal course of business, with the accumulation of sensory experiences a person chooses and selects individual components. They accumulate in the language, but do not remain unchanged. Radical changes in the living conditions of the ethnic group, the scientific and technical progress speak further development of linguistic picture of the world.

It is important that the language picture of the world has the necessary resources to ensure the development of consciousness and thinking in helping implement the concepting

and categorization. On the one hand, the language of the rayon, thinking submissive was "inspirational". So, A. Luria wrote: "a huge win with developed language, is that the world is doubled! ... The man has a dual world in which peace is directly mapped objects and the world of images, objects, relationships and qualities that are indicated by the words ' (Luria 1979:37).

Summing up, it should be noted that every linguistic sign from a semiotic point of view can be seen as a means of generalized information storage and transmission. Processes of knowledge surrounding world dominate linguistic structures, but by establishing links between elements of language knowledge, man produces new meanings, concepts, frames.

1.2 The ratio of terms "concept", "notion", "meaning"

The introduction of the term "concept" was intended to eliminate the polysemy of the term "concept". Although there is a point of view of its distinctive character (Gosteva 2004:34) in modern science has not yet completely consolidated" (Gosteva 2004:34) and distinction can only be subjective, conventional, entered in the metalanguage facilities for scientific analysis, as did not have objective grounds.

The concept is a reflection of the most common form, the essential features of the subject as a distraction from the secondary, less significant, individual — is a scientific mechanism for describing one of the categories of human thinking. From a logical point of view forming concepts passes two main stages: the selection of important characteristics and establishing a logical connection between them.

Scientific concepts are expanding their content due to properties of objects and phenomena of open scientific knowledge that is the result of theoretical knowledge. Some authors distinguish naive concept, whose content is more constant than the scientific content and is defined as the sum of linguistically relevant signs capable of differentiate names and classes of phenomena behind the names.

In the real cognitive process people are more likely to operate not classical logical notions and "fuzzy" terms which characterized certain graduation. The term "fuzzy concept" or "fuzzy edges" implies that the term is not a construct with clearly limited in volume and content. Concept unlike concepts is based on one or more of any is not necessarily significant, signs of the subject. Its content includes content of naive notion, but is not limited to them.

E. Kubrjakova also notes that the concept and the concept is characterized by different aspects of the human mind and thinking. While the concept is one of the most important

varieties reflect objective reality in a specific logical form, concept is interpreted broadly. It includes different units and is bound to different linguistic expressions-names, descriptions, etc.

The term distinguishes it (a collection of things which are covered by the term) and content (the totality of it in General and essential attributes of one or more subjects), the concept assumes only the content of the concept, i.e. it is synonymous with the term meaning, whereas the value becomes synonymous with the term volume concepts. Unlike logic, understanding in cultural studies includes a compressed history of the concept as a dominant line in the structure. Thus, in this sense, concepts and notions of contrasts can be identified as the units of language and nonlinguistic consciousness (Boldyrev, 1999:41).

In some cases, the concept and the notion of divorce as terms of different Sciences; the second is used in logic and philosophy, whereas the concept — in one industry — in mathematical logic, as well as in the science of culture, cultural studies (Stepanov, 2001:123). Lately the concept intensely embedded in linguistic studies.

The most important difference is that concepts not only are intended, they are experience. The recognition of the concept plan content that can be explicated in the linguistic sign, suggests that it includes all the communicative-relevant information, all the pragmatic information sign associated with his expressive and illocutive functions.

Identification of ratio concepts of "concept" and "meaning" is also one of the most complex and discussion in modern Linguistics and has a significant history. The origins of the interpretation of the relationship between actual thinking and language are to be found in linguistic tradition dating back to F.de Saussure.

In the large encyclopedic dictionary "Linguistics" that does not contain a separate article dedicated to the concept we are talking about the relationship between concepts and values. "The concept (concept), a phenomenon of the same order as the meaning of the word, but in a slightly different system connections; value-the system language, the notion of logical system of relations and forms, as studied in Linguistics and in logic "(BES: 384).

O. Ahmanova also flatly asserts that "between words and concepts do not have one-to-one matching" (Ahmanova, 1957:31). Volumes of concepts and values of the words are not the same, because, in the interpretation of the notion of Ahmanova has trilateral conditionality: a) as product knowledge, it represents the total of the subject of cognition; b) as an ideal education notion does not exist outside of the word; the content of the concept) (reflection results) are modified and improved its relationships within the system of other

concepts. Since then, only one of the factors that define the essence of the concept, its meaning, is compared to the content of the concept is provided already.

It is also highlighted the concept does not equal to the meaning. The essence of the differences he describes as follows: "the difference between the concept and meaning of the word is that in the formation of the first participate. There are two forces: the subject and thinking, and in the formation of the second of three forces: the subject, thinking and language structure. The lexical meaning, according to his point of view, represents a "sphere, in which in the main processes of formation of concepts are held.

According to M. Nikitin, language values do not form a particular conceptual level of consciousness. "Language values do not represent something meaningful other than concepts. All their difference stems from relation to sign" (Nikitin, 1996:88). When people talk about concepts, the author believes, have in mind the ratio of mental units to reality and human activities (*that* represent units of consciousness). When it comes to the meaning, it is signed expression of cognitive units, the ratio of units by expressing their characters (*as* Express units of consciousness). Communicating with sign concepts (thought) become semantic units or parts of meanings (sema) (Nikitin, 1996:88-89). Moreover, in the works of M. Nikitin "concept" and "meaning" are used as synonyms, the author notes that between concepts-scientific notions and concepts-meaning do not have fundamental differences, the meaning of Word marks-the same concepts but familiar to every speaker (Nikitin, 1996:84.88).

In this study, we will examine the concepts as a large ideal unity, constituting a particular conceptual level of consciousness, as that part of the human mentality, which can be captured by the linguistic signs.

J. Miller and f. Johnson-Laird, whose works dealt with the issues of the meaning of the word, argue that the meaning of the word defines the range of objects or phenomena to which this word may be traced. It incorporates data on perception and characteristics of marked and its relations to other objects and phenomena in the world. It captures data about the functions and appointment that is designated by the word. It allows access to encyclopedic information in long-term memory (Miller, Johnson-Laird 1976). Thus, when analyzing the semantics of the language units should take into account and integrate the entire spectrum of knowledge about the realities of linguistic and non-linguistic knowledge.

The hallmark of the cognitive approach is that the concept in a certain respect, independent of language or the language is equal with concepts or conceptual structures. So, the approach to the structure of meaning named as conceptual semantics. In this view, the semantic structure of words is conceptual structure. There is a level of mental representation,

on which information transmitted using natural language tools, maps with information from different senses. This unique level of mental representation, in which language, sensory and motor information types are interacting and complementing each other.

Ultimately, lexical meaning is the unit of the conceptual framework, the result of "idealization", or conceptualizing a situation in which to represent the whole used only certain aspects of the scene, and abstraction, or ignoring other aspects. Interpretation of speech, that is, its meaning is in the mind, and the semantic essence of the language is those concepts which were verbalized. Everyone has the same ability to the formation of concepts, but the concepts generated by different people, to some extent, depend on their experience.

Close to this attitude and assumptions of the concept of cognitive grammar developed by Langacker. The author assumes that the language meaning is conceptualizing and semantic structure ("predication" by Langacker) is a conceptual structure, called in the minds of linguistic forms. Under the conceptualization refers to a wide range of entities: sensual, motor and emotional experience, new knowledge and established concepts (Langacker, 1987; 1991).

However, it should be noted that most domestic scholars took the view that such an interpretation of language meaning not quite legitimate. So, for example, N. Boldyrev argues that such identification in the meaning of each word could be allocated individual components, and it removes many acknowledged the distinction between concept and meaning (Boldyrev, 2000).

This approach is consistent with the idea of I. Sternin. The author believes that communication objectives can never be described as the whole global concept in General, but only the relevant attributes. When choosing linguistic units speaker tries to make their value as fully as possible consistent with its intent, i.e. contain a communicative-relevant set of semas. If this is not possible, the speaker uses the phrase, extended descriptions, metaphors, occasional words (Sternin 1999).

Linguistic description of the structure of concept-always only part of this concept, as no concept has been expressed in the speech in its entirety, on the other hand, no linguistic analysis cannot identify all the tools of language and verbal representations of the concept in the language- there's always something hidden in the human mind.

It should be noted that the ratio of the concept and meaning seen from a different angles — character differences determined by the type of nomination. The emergence of concepts is associated with the scientific knowledge of reality. The term "concept" includes two contents. In a broader sense, the concept is generalized abstract knowledge of reality; in the narrow sense it is only the sum of the essential features of scientific knowledge. The first

understanding of the notion of equal to the value of the word, the second is not. In signs the primary nomination, from the point of view of the researcher, the value tends to the notion as its limit.

Completing the analysis of the concept and meaning note once again that the concept and meaning equally constitute a reflection of objective and subjective reality. Both of these phenomena are cognitive in nature. However, the significance and concept represent products activities of different kinds of consciousness: concept is a product of semantic and language respectively.

1.3 *The time concept in the scientific world picture*

One possible way of updating phenomenon of "time" is presenting it as a concept. When the speaker is trying to confine the content of concepts, indicate essential features as a distraction from the secondary, intuitive approach narrows to the sound. For most concepts is acceptable scientific discourse type.

According to some researchers, the vocabulary of ordinary speech differs from the vocabulary of scientific texts. In this regard, there are two types of concepts are those that we use in everyday life and scientific concepts.

Scientific concepts are based on the essence of those or other phenomena, scientists learnt by years of studying these phenomena using scientific inheritance of earlier eras with the use of increasingly complex knowledge and scientific tools. Household concepts rely on practical human experience of many generations, derived from observations of these phenomena "naked eye".

At the level of everyday consciousness a person sees the world differently compared to how it can be seen by the science. Obviously, according to the scientist, that forms of development actually have roots and its reasons, which are strikingly different from the justification of scientific knowledge. In the structure of thinking of scientific knowledge is only the superstructure above the ordinary consciousness, which is as ancient as man himself.

The notion of time logically has been developed on the basis of a philosophical category that does not exist by itself, like an empty abstraction, outside of specifically scientific paradigm.

According to the definition, on the one hand, time is always inherent in a certain number of events; on the other hand, time is an essential characteristic of a specified number of events.

The notion of time fixes abstractly the unity of all its forms. Consequently, the attempt to interpret the temporal dimension of a certain class of processes can be reduced to what language representation of temporal continuum is identified with an abstract representation of the set of all conceptual temporal features (duration, consistency, and dimension).

Relying on philosophical definition of the language name, you can make a preliminary conclusion: the concept of time is in meaning relatively connected with the notion of change. This is a rational essence of time. Information storage units do not exist in isolation, they are interconnected fragments of a single complex, a complex and a multidimensional picture form configuration, which are only an outline, including associative-verbal network.

A. Wierzhbicka says that compatibility is motivated by meaningful, i.e. semantic means (Wierzbicka 1997:27). According to the scientist, compatibility and is subject to complex, understandable but computable rules and is a powerful linguistic tool for semantic description, various mental processes are carried out in parallel. The possibility of duplication in different ways when processing data determines, apparently, that the representation of the same information can be accessed in different ways

1.4 The time concept in the history of philosophy

As it is known, the numerous philosophical writings were devoted to the description of the time phenomenon. In addition, time, along with the space, is a fundamental attribute of human existence.

The first discourse on time arose already in the roots of ancient philosophy. Ancient Greek thinkers asked questions about the causes of time, its properties, destinations, beginning and end. Since then not only philosophical interpretations of time have changed, but the category and lexical and stylistic means of expression of the concept have undergone significant changes too. The closer the concept is associated with the life of the person, the more intense changes depending on the attitudes of historical processes.

Awareness of man its force as equal to God, the adoption of active life position, acceleration of technological progress contributed to the change of temporal representations of human beings. A priori, it could be argued that time is determined by originality world speaking subject, it develops in ontogenesis and may undergo certain modifications depending on the macro-and mikro -contextual parameters, both in its content and in terms of expression.

Analysis of the processes of cognition and reflection of reality in the form of knowledge about the time has always occupied a central place in epistemology, logic, psychology, philosophy. Time in the sense of the traditional definition of things, both in the traditional sense, and the metaphysical tradition, there is a fundamental category of being as presence. Thanks to this movement, the problem of time has become the issues of ontology.

Understanding time and its connection with consciousness was initiated back in ancient philosophers, such as Plato, Aristotle, and then the research was continued by Hegel and Kant, and others who currently studying perspective focus on time.

Because researchers cannot examine the whole phenomenon of time in its entirety, in this paper we consider only a few of its properties, in particular, time in the human mind.

Even in antiquity, Plato declared derived nature of time, arguing that it created by God to man as a sample of eternity (Plato 1971, 1999).

According to the views of Aristotle, time is defined as "the number of movement with respect to the previous and subsequent" (Aristotle 1981:197), where the term "number" and "movement" are interchangeable with "quantity" and "change". Before and after can be defined through the concepts of "lack" of "availability". The definition contains a logical circle: if (a) in the absence may exist in and to exist in the absence of a, and in relation to the previous event there is, accordingly, in relation to and acts as a subsequent event. Thus, in defining the idea reflected chronological events, which may be interval or point. Conceptual signs respectively are the duration and limitation.

Aristotle believed that comprehension of the essence time is needed to attract such abilities of our minds as a learning experience for this reflection, the reflection of the last memory and imagination to reflect future (Aristotle 1981:223).

Greek philosophers stated the following a priory form of sensitivity: space, time, reason and etc. Time as one of these forms cannot be deleted anyway or anyhow. Each of these forms of sensitivity has its own time, and it is not possible for them to be out of time, to exist out of time.

Medieval philosophers also believed that God created time, which it is out of time in eternity. Hegel identifies time category to the category of absolute spirit. Time is not an objective, despite its overall objective idealism, he said that time is "visible (seen) formation", that it is like a space there are the purest form of sensuality "(Hegel 1975:52).

According to Kant, who gives the following definition: "Time is not a discourse or general concept but the purest form of sensuous intuition" (Kant 1994:429). For a scientist time is a form of human contemplation. The universe created by God is infinite in time and

space. Of those statements shows that Kant puts the "subjective", actually the human time, duration of our internal States. Kant's idea is very important for the time though the a priory theory of modern epistemology. Time is seen here not as an objective entity, but as the temporariness of temporality, the consciousness. Moreover, Kant drew attention to the fact that time can be seen as a kind of structure of consciousness and explore the mechanisms of activity of perceiving consciousness. According to his works, consciousness knows the time, because it constructs the object as a phenomenon of the time in terms of Kant, is a form of sensuality: without subjective knowledge activities there is no time at all (Kant, 1964:138.149).

Today, it is clear that perceptions of time apriority rooted in a culture of the material and spiritual human activities. that each new generation finds perceptions of time not only posteriori as a consequence of its own activities and experiences, but also (a) priorias inheritance of finished forms and samples of existing views, including on time. Thus throughout the scientific view the time a priori is a fundamental property of the knowledge that must be identified and recorded in modern epistemology as a basic concept.

Later Fichte sees time not as a priori the ability of the human mind, and as a result of certain properties of human consciousness, that is, as the ability of imagination. Movement in space creates a time in the human mind. Without time there is no movement.

1.5 Modern approaches to the philosophical concepts of time

In contemporary philosophy there are a number of trends in the analysis time. So, V. Karnaukh, identifies three major trends. The tendency manifests itself in trying to time pluralization split time, submit it to as many actually incompatible heterogeneous concepts. Another trend in the understanding of time is linked to its unification. Representatives of this trend believe that their approach allows you to overcome the conflict between physical, biological and philosophical approaches to the time characteristic of the first half of the 20th century.

The third trend in contemporary philosophy of time is associated with the relative and historical time. Proponents of this view recognize the role played by the time in understanding the human identity, cultural peace and divergent individual cultures as the subject of the change in time.

According to the dynamic concept of time really there are only present events happening one after another: past does not exist at all, but the future has not yet arrived. In

the static theory the events of the past, present and future are real and exist simultaneously with one another, and their emergence or disappearance is considered as an illusion that occurs at the time of recognition or otherwise modifying. Substantial or absolute concept states that space and time exist outside matter and does not depend on any influences with her hand; i. e. the time here is understood as the primary, basic or other independent entity.

The consideration of temporary localization, developed within a psycholinguistic and cognitive science, allowed exploring the process of formation of this category in the consciousness of the individual and the specifics of its language implementation. According to this approach, the time is interpreted as a psychological phenomenon that exists in human perception.

From the perspective of phenomenological approach time seems only as existing in human consciousness, as it is difficult to organized nonlinear facts, with its ontological status is not taken into account. Time as a physical phenomenon is a continuous continuum. As soon as becoming the object of cognitive activities people subjected to verbalization, temporal stream lends itself to be detailed and chunked. This thought clearly in philosophical teaching of A. Bergson, through subjective time and its relation to the structure of consciousness, time is the only sign of space, persistently "haunting conceptual consciousness" (Bergson, 1992:93).

Selecting units of measure of time framework is cyclical repeating segments, related to natural phenomena, the sacralization of certain periods are the result of psycho-physiological processes. Three dimensions of linear time on modes of past, present and future proved possible through conscious human activity: "If the sense of time is based on the perception of natural cycles, the psychic structure tied itself with linear time, dismembered sports "presence" in the past, the future and connecting them into a single stream is present" (Arutyunova 1999:688).

The phenomenology distinguishes objective the lifetime of real objects and immanent time based on the consciousness, as anyone experiencing temporary relations has its time-presence (i.e. duration experienced by the content and sequence of the phase's flow of experiences). Analysis of this internal time and makes its own task of phenomenology, whereas objective time is not phenomenological data and is subject to "neutralize" the era through the phenomenological approach, shifting the research interest of objective time to inner consciousness-the time in which the temporary base and timeless objects, as well as the objective time.

Outstanding researcher phenomenological direction E. Husserl presumes that comprehension of the categories of time depends on the properties of our consciousness, in

other words, there is a direct relationship between time and comprehension of the human intellect level. In particular, the higher the intellect of the child, the easier it is to teach him here in time.

E. Husserl allocates a set of abilities of our consciousness to the characteristics of the process of cognition of individual time modes: feeling is present recollection reconstructs past imagination projects the identity in the future (Husserl, 1994:14).

It is also known, that the languages of the peoples of the world, at different levels of development, category time reflected differently. Exploring the use of reflexive monitoring awareness of time and, in particular, the perception of duration, Husserl uses the structure of "time retention and time pro-tention" in the description of the sequence and simultaneity awareness, and on the other hand, the description of the process of memory and fantasy, transcendental species, time of submission, i.e. "temporary moment". Time retention is the primary memory, where the time pro-tention performs the function of anticipation or primary expectations: "thanks to the retention the consciousness may be subject (Husserl, 1994:39, 65). Awareness of time, is equal to an internal time-identity of the subject.

Husserl highlights in his teachings the following abilities: to feel, to remember, to judge and to imagine. According to his theory the knowledge of the various time modes can to some extent be based on multiple abilities of our minds and not just one of them. He sees the source of ideas about time in the realm of fantasy.

Fantasy finds its productive character during the process of shaping perceptions of time. Here it creates the exact "time moment" – an exact moment in history, life or in other paradigm. (Husserl, 1994:14). Thus, phenomenology is based on absolute perception, and Husserl for the time construction model uses the way of thinking — acts of thought in terms of their orientation "there" and "back" (patronage and retention), as some movement or direction of thought. Phenomenological analysis did not affect the objective time, representatives of this trend are attempting to identify and investigate what is usually hidden, inherent structure and internal relationship of consciousness time. Thus, time, which "exists in human consciousness, is an immanent time of flow of consciousness" (Husserl, 1994:10)

Heidegger points out in this connection that in the formation of the usual concept of time seems itself remarkable hesitation whether to absorb the time of subjective or objective. Where his charge as things in them, it refers mainly to the soul. But where it has measured character, operates it objectively (Heidegger, 1997:405). Representative of this trend M.

Heidegger declares a time of existential, i.e. it is identified with the subject. "Structure" of external temporary event field depends on the ability to relate, to navigate in a temporary organization events, organize the presentation accordingly, make up the content of the inner world of the individual (Heidegger, 1997:427).

Based on the assumption about the relationship of consciousness and time, M. Bakhtin distinguished consciousness of time, which would be "obliged" to be objective and time consciousness, not bound to the outside world, continuing on the immanent. He allows the inversion of the past, future and present, allows the absence of time vector, its vertical direction instead of horizontal movement, simultaneity subsequent and anti-simultaneity. The main feature of the recognition of the temporality of consciousness along with the knowledge of the time is that consciousness is "inside" constitutes time synthesizing different time phases and "snatching" intervals from stuffing their content. It is these multiple subjective ability of consciousness constitutes "work" time needed to creativity and cognitive abilities.

In modern social philosophy there is "the great transformation": the transition from the problems of history and time to "on-time spacialisation", transforming the space into an existential and cultural dominant when space becomes a fundamental referent of social being people. In the opinion of T. H. Eriksen , any system produces its own temporality inherited by this own social system . Reduction of time is a necessary condition of technologisation of all sides of life. Hjuland Thomas Eriksen declares a new regime, which is associated with the development of communication and information technologies, using the formula "the tyranny of the moment" (Eriksen 2004:6).

Time of computers, the Internet and satellite television is a condition for the relocation of social action, removing them from a certain context and free movement. It is the existence of lacking temporary measurements. Time-saving technology release time, providing an opportunity to actively use it. But in fact the actual time is crushed into another smaller piece, so, in the result there is nothing to deal with.

However, we are not just witnessing relativization of time in accordance with the social contexts or return to the time reversibility, such as if reality could be put in cyclic myths. Transformation of time is more challenging. These mixing times create eternal universe, not cyclic but random: timeless time, uses technology to get rid of the given context and to select to any values that could offer a new context for the ever-present human existence.

In pre-information societies, any communication had the response structure (the feedback modes) because the signs were bound to specific legal referents. Elimination of time leads to the fact that the communication, at least in the traditional sense, has no sense at all. Communication has become instantaneous and has no particular localization in time-space context. Time is condensed, compressed, inhibited, blocked calls itself so that its circulation has no referent. There is a feeling of "broken time", coming from the sudden unexpected episode. This situation turns out to be threatening for the human ability to be from separate fragments of the holistic narration.

While time as a fundamental basis of existence relies, it expresses the order or coordinate system. In this order everything has its own place and time. There is a set of moving changes as "birth", "life" and "death". As soon as time becomes a matter of subjectivity time order can be ruined. Time becomes purely real, suspended, non-symmetrical distributing on what happened and what will happen with human beings.

Time is no longer perceived as a form. It happens by itself independently. Time is understood not only as absolute a prior knowledge, it is also understood as the subjectivity. The evidence for the existence of time is proved by the existence of the limited temporality.

1.6 Time in the history of linguistic theory

One of the important trends that define modern approach in studying cognitive structures is the transition to the linguistics of anthropological paradigm. In this context, it has become possible to treat time not only as physical phenomenon. The focus has shifted to the issue of individual study time, time life person, nation, ethnicity based on the language material, as anthropology studies the interaction of material and spiritual culture society, including language interaction with other components culture.

Linguists state that there was a change of basic science paradigm of "immanent" linguistics, aimed at studying the language system, to the anthropological, in which language is considered as a significant property in the context of universal and individual existence.

At the end of 80-ies of the last century, G. Karaulov wrote that "one cannot learn the language itself, without stepping out beyond the language, without appealing to his creator, speaker, user – to the person, to the specific linguistic identity". It also crucially to conduct an analysis of "quite a specific national language together with certain historical, ethno-, social-and psiho-linguistic features of its speakers. So, today it is the modern approach to the research of time problem in the Russian cognitive linguistics.

In the process of cognitive activity in the mind of the subject refraction occurs reinterpretation of the world with the help of reality: his vision, understanding and structuring, leading to the formation of mental constructs (concepts, perceptions, images, and models) that constitute the conceptual system.

A conceptual system is a continuum of a different kind, than the time as extra linguistic reality. V. Pishchalnikova explains the continuity of the conceptual framework as a consequence of its duration of its components-concepts or senses (Pishchalnikova 1999:67). She believes that continuity of conceptual design system of the main property, distinguishing it from the language system, because the input concept is interpreted all the concepts of the system, albeit with varying degrees of compatibility and provides continuous communication with all other concepts, another attribute of the conceptual system, ensuring its continuality» is a sequence introducing concepts — "existing concepts are the basis for the introduction of new" (Pishchalnikova 1999:67).

Despite the abundance of publications about ontological categories, while did not have a clear and coherent vision of time. Temporal relations regularly find themselves the focus of attention of linguists, while the object descriptions are becoming the most various manifestations considered various aspects of categories. The functioning and organization of this category are discussed in a variety of plans: a) lexical-semantic; b) functional-semantic; v) cognitive.

Linguistic analysis of the literature shows that the study of temporality category has grown significantly in recent times.
According to M. Rjabova "the general direction of linguistic research in recent decades has shifted with the spatial aspect of the world on the study of event-time characteristics and corresponding concepts" (Ryabova 1995:453). Temporality is regarded as a linguistic phenomenon. However, in some philosophical writings of this concept is used and is defined as "the inner consciousness of time and a specific form of human cognition.

In the theoretical linguistics it is acceptable to distinguish grammatical (morphological, syntactic) time and lexical time. In the modern context we commonly use the term "contextual time". Layered means of temporality tools besides are heterogeneous (Tarasova 1993:71). Heterogeneity is preserved and lexical-phraseological stratum. The morphological and syntactic means express the basic, most common temporal characteristics. To indicate more specific, often more unique temporary relations lexical and phraseological units can be differently used.

The definition of the language temporality can be found in the writings of several Russian linguists dealing with this issue (A. Bondarko, E. Tarasova, T. Desherieva). So, T. Desherieva writes: "under the linguistic aspect of language and time category time (that) we are aware of the whole range of modes of expression by means of language essence of physical and philosophical aspects of the category"(Desherieva 1979:11). A. Bondarko determines the appropriate concept as follows: "this is not just a semantic category, but also bilateral unity temporal semantics and system level means its expressions in this language, functional-semantic field" (Bondarko, 2001:66).

The definition proposed by E. Tarasova is " Temporality (language time)-this is a peculiar double-faces of objective-subjective category, which can be thought of as a particular form of knowledge of the world, combines the properties of real, perceptual and individual time (Tarasova, 1993:20) thus, the terms linguistic (language) time and temporality can be considered equivalent.

In XIX -first half XX cc. the category time in linguistics was studied in the framework of the system-structural paradigm, while focused on the morphological-syntactic tools. The Russian linguistics work of A. Shakhmatov, A. Peshkovskiy, V.Vinogradov, A. Smirnitsky, O. Ahmanova. And in the works of data scientists morfologizm was a dominant trend, and it was only announcement about syntactic time.

20 century Linguistics is focused on semantics. Time is also seen as a semantic category. The structural-semantic researches were carried out a lot (structural and semantic approach to the interpretation of temporal representations that characterizes the works of Y. Lotman scholarship). Researchers of time verbalization followed the postulate that you can create a language time model as a fragment of the linguistic picture of the world based on the language of the time.

The start of detailed functional-semantic processing time fields was initiated by a group of linguists led by St. Petersburg A. Bondarko working on a major project under the General the name "The theory of functional grammar (Bondarko, 1990, 1996, 2001). This concept has grown as an alternative and a supplement to the traditional tier language model, in which the value is usually analyzed within individual units, categories and classes.

In other words, according to functional-semantic approach, time is included in the content side of the language by attending all levels of linguistic space. For example, in the functional-semantic field temporality is not only grammatical forms of verbs, but temporary vocabulary.

According to V. Gak, time field is a two-level construct, comprising internal (nuclear) and external (peripheral) areas. The internal structure of the time field officers ' tokens corresponding to questions *When? how much? how fast?* Peripheral zone is determined by the connections concept time with other concepts and events. Polysemantic interpretation and structuring of time through the concepts of movement, employment, age, speed, etc. will inevitably effect and the vagueness of abstract categories (Gak, 1997:122-130)

Despite the abundance of publications dealing with words the temporal semantics of the lexical system as a site, not yet have a clear and common view of time is possible in the language. The question should be found on the edge of junction between different sciences, as an interdisciplinary study. You cannot but agree withe with N. Boldyrev, who believes that the semantic level research of the meaning of linguistic units limits the study of their structural characteristics, while cognitive level goes beyond the actual linguistic knowledge and linguistic analysis suggests meanings and conceptual content transmitted to individual word in the system of language and speech (Boldyrev, 2001:3).

The main task of the time researchers at the cognitive level is to identify ways to categorize temporary views, and reconstruction of this concept in the form of models with complex the organization. Today the conceptual aspect of consideration of the categories of time in Russian Linguistics is implemented primarily in the works of N. Arutjunova, T. Bulygina, V. Kolesov, J. Stepanov. Researchers analyze the time model, presented in different languages, cultures and forms of discourse, but focused on different ways of conceptualizing this category reflected in temporal semantics.

Metaphorical nomination of time concept and its constituents are considered as interpreting mechanism as one of leading means of objectification of basic cognitive models of the phenomenon. World known researchers of temporal metaphors secrete metaphorical model or blocks as the number of time conceptualizing results these models varies across the range of works on the subject.

It is considered that the conceptualization of time is based on spatial representations, so the most common metaphorical model is shaped representation of time as movement (Langacker 1987). In all linguistic metaphorical models time as key defines the notion of movement, through which, obviously, can only be examined in the language.

Conceptual researchers of time metaphors of time claim there are two basic temporal models-time moving about the person (Moving Time), and people moving about the time

(Moving Ego). N. Arutyunova describes two images of time in terms of models of the ways of man and time flow model (Arutyunova, 1999:689).

Despite the fact that the time concept is generic, specific philosophical systems leaves its mark on perception time, resulting in varying degrees of view this category in different cultures. For this reason, it is quite difficult to bypass the cultural aspect in building temporary models. This thesis may be supplemented by a judgment. According to M. Frumkina: "interpretation of semantic phenomena is directed not on abstract understood the meaning and the cultural phenomenon that exists in man and for man" (Frumkina, 1999:4).

In General, we can say that changes in the perception of cultural valuable argument in the modern science of language, above all in cognitive semantics, leads to therefore the specificity of the phenomenon of time in national world pictures (including mental pictures and linguistic pictures) and makes time the subject of a wide range of linguistic researches.

Category of time in diachronic approach underwent significant changes in accordance with changing people's world-views. Diachronic and historical research methods of verbalization time are maintained together with a study of the concept in modern picture the world. Reconstructing the ancient values, linguists not only evoke images of things and phenomena surrounding the human past, but provide an opportunity to highlight the dominant mentality of the ancient language of the community.

The actual linguistic problem in the field of research categories of thinking and worldview is how these categories and nomination description total semantic complex, embodied in the signs of the ancient language in General. Some works indicate that base the nomination of ancient ideas about lying beyond the vision and touch were signs of protozoa physical activities performed by man. As a result of insufficient nomination of separate categories of abstract thinking ideology, in particular — time was carried out in ancient languages mostly by the association with physical actions produced in space.

However, in view of facing scientists task descriptions the language of paintings in the world, study of temporality within the both linguistic and cultural approach seems the most appropriate and efficient process.

In other words, the phenomenon of time finds its objectivation in the language. As already mentioned, in the linguistic study the notion of time has a semimodal interpretation, creating a plethora of approaches. However, in line with contemporary trends in linguistics the different approaches of various forms of verbal time profile and transform time from a companion device to the world of physical circumstances into a valuable component of the picture of the world.

1.7 Representation the time concept as a cycling model.

Time, that exact time in which we live, seems a priori data beyond the wish of people who, obey him with the inevitable and limited idea, and got the name "death" among the Greeks-unlike the gods, enjoying eternal youth. But, of course, it is equally well known that idea and experience of time changed in the course of human history.

Defining for a multidimensional system of time are circular (mythological) and linear (Christian) models of the time. To determine the specifics of image data time seize the situation about the two models: perception time-cosmological (archaic) and historical. Historical consciousness is organizing an event of the past in the causal chain. Past events have consistently been brought as the result of different, relative to earlier events, thus, historical consciousness just glad implies reference to some previous-but not the original status, which, in its turn, relates the same (causal) relationship with the previous, more early condition. Cosmological consciousness, meanwhile, implies correlation with some initial, initial state, which never fades-in the sense that his emanation continues to be felt at all times.

A. Gurevich emphasized that "the combination of linear perception of time with Robin in different forms can be observed throughout history; the question is how correlated these two different forms of awareness of flowing time" (Gurevich 1984:29-30). Carrying out the same idea, E. Yakovleva calls the dominant perceptions of time "the ideological marker of era (Yakovleva 1994:99).

Perception of time greatly depends on the dominant coordinate system of each civilization which presents the national temporythm and mentality. According to archaic notions that prehistoric man lived only in the present, the past, it was not clear to him, the future is vague. It is human nature to impersonate or objectivize property in the world, its psyche processes and States. In mythological thinking time takes its embodiment in God Cronus, who captured and killed people. Time also resembled the River: sink into oblivion, and then go into oblivion. More often in everyday life time is compared with the water flowing between your fingers.

All researchers of the issue believe that the early stages of the development of human consciousness, the inherent perception of time as cyclical phenomenon.

Since ancient times in human consciousness coexist two views about time: time as rotating in a circle that goes back to the seasonal calendar cycles, and time as unidirectional forward movement, which is associated with the formation of the historical consciousness, necessary attributes which are ideas began and the end and means evolution, development.

Based on these submissions, isolated events are those that are not repeated and will not be returned.

Cyclical events represent time as a sequence of repeating similar events (living community). these multiple realized in nature and life events include names of parts of day, seasons, holidays, as well as nouns denoting meal (breakfast, lunch, dinner) or stages of the meal (tea, coffee).

Formation technology account allows you to record the length of time. Understanding the continuous duration of time and temporal discreteness of segments defines culture idea of a calendar as organizing principle of treatment over time. The appearance of the calendar serves as a beginning in a mythological consciousness about temporary early: Space formation coincides with "the beginning of time" in Homer.

Thus, for the archaic time model accurate localization of temporal events are not irrelevant model. This leads *to* the conclusion that the mythological time is outside the stream of time. Mythological time consists of a number of disparate components acquire real form. For example, morning, afternoon, evening, certain times of the year, etc., there is no indication of the duration of the event and its place in the chain of time. As a result, the dividing line between past, present and future.

For the mythological interpretation of time characteristic of semantic-axiological separation of sacred time and the empirical. Projection of events at the time the consideration attributable to the sacred world process as a coherent chain of successive cycles: emerging and forming space, passing circle, it turns out, in the face of global catastrophe.

The joint of new and old age is the tension and a sacral moment: meaningful exhaustion coincides with the temporary end of the world, the Cosmos turns into chaos. The emergence of the new world, the re-establishment of collapsed world order requires a magic ritual and human endeavor, such as magic ritual of the Holy tree (pole as a symbol of global vertical). Sacred dates of holidays calendar return the time vector from the past into the future to mythological consciousness, time beginning.

In that context, this temporary order was sacred for human beings and it was really important to maintain it during the whole life. The break of the integrity and the rhythm of the interim order was a remarkable sign of the end of life.

Another feature of archaic thinking is syncretic perception of time and space. Primitive consciousness gives a temporary category based on spatial representations. The dominance of spatial relations in human consciousness continued until 13th century.

Analysis of possible epic shows in the first temporal representations in Germanic languages proves the concept of time subject to linear. Thus, the structure of the world tree vertically represents three temporary formations: past, present and future. In the center of the world tree Yggdrasil in Norse mythology is Midgard, where people live; at the top is the realm of the gods of Asgard, and below is the realm of the dead-Hel. These three worlds have no boundaries, and can be navigated without walls from one to another.

A third and equally relevant dominant temporal perception in mythological world view is the personification and impersonation, introducing them, apparently, characteristics of naïve shaped divisions of reality. This opinion expresses V. Morkovkin: "We deal with the universal mechanism of primary (approximate) knowledge. It consists of "demystification" incomprehensible by giving the impression that the arcane intuitive (Morkovkin 1997: 125).

Apparently, figurative, naive idea of time is the most ancient, archaic as knowledge of the time at the scientific level, detecting its attributes required human and linguistic team a high degree of development of abstract thinking. Besides that animations and personification of time were the first step to the mythological illusion. Perhaps that is why temporal area of reflection is one of the most sanctified values of human consciousness, as evidenced by the numerous mythological systems of different peoples of antiquity. It was enough to recall the ancient Greek time describing the time as a God.

The reason for impersonation and the objectification of time, like any other relative concepts that represents a certain relevance for language staff, is, moreover, human desire in everyday situations to avoid abstractness and less concrete concepts provide more concrete through to understand mental constructs, and therefore more understandable to ordinary consciousness.

Time has always been a mystery to humans, so he wanted to know, including by means of comparing. Although it must be recognized that extremely abstract concept of time almost impossible to lean on the main principle of pattern perception and symbol-the similarity of objects and phenomena. Nevertheless, naïve thinking revealed, such its feature as implemented in metaphors of time-traveler, time-water.

According to the epic traditions traced the trend of correlation between space and time are related with the circle symbol value and completeness. We can consider the concept of "time" in Germanic mythology in reference with "indivisibility of time and space in the mythological world is manifested in their ability to translate into, cross Flown into each other" (Ryabova, 2002:83).

Human life can be differently represented in temporal terms that to a certain extent linked to different perceptions of time in a naive picture of the world. One possible way of thinking life was her view as a set of time periods, filled with events. In this approach, life seems stable, immobile, and the person goes through these periods as through some "boxes" or "containers" that are arranged in a row from the past to the future, and is involved in the events in each container are.

Cyclical understanding of time in the early stages of development human society contributed to the particularly vital activity society-the subordination of natural rhythms, with cyclical nature (the alternation of night and day, seasons, vegetative cycles), cyclical nature of many industrial processes (weaving, pottery production, etc,).

Monitoring recurring phenomena resulted in a single, random does not fall within the scope of the true value; reality took only regularly recurring and consecrated tradition acts that play in rituals, and exactly the kind of events constituted archaic cyclic time.

Circular and linear time systems differ in degree of abstractness: linear time is abstracted from the round-robin event same time understood as a heterogeneous entity, it is not separate from populate its events, this condition is the most cyclical time.

This fact testifies to the formation of a cyclic model of the perception of time at an early stage in the evolution of human consciousness when his abstract ability was at a lower level.

E. Meletinskiy explains this circumstance properties primitive thought-poor abstract concepts, the cumbersome nature of logical analysis, conducted with the help of specific substantive views that are able to acquire landmark, symbolic, without losing its specificity: "Direct material primitive logic becomes elementary-sensual perception, allowing through similarities and incompatibility of the voluptuous and properties implemented the process of synthesis of in-service concrete" (Meletinskiy 1976:165).

Understanding events as an integral condition time will result in the submission of its heterogeneity. Periods of time evaluated qualitatively ambiguous effect of connotative markings corresponding with their events.

In past/present dichotomy with ancient, cosmological, Understanding time unconditional value has a first member the opposition, as the archaic cycled time represent events regularly recurring and reproduce acts of appearance. With this approach, the present is conceived as an update and repeat forever lasting past events, which, as a consequence, the concept and more significantly.

1.8 The idea of time concept within the line model

With the beginning of a line understanding of time the interpretation of the opposition values past/present *has been changed: in* the course of history there has been an increase in the prestige of the novelty. But in general historical line time structurally was homogeneous, at the same time circular same time was seen conceivable as derived from filling the event, characterized by imbalance between axiological his plots.

Most scientists have linked the move to a line perception time with the influence of Christianity, which postulated the existence of the start and the end of history and the movement of time with this as a linear, unidirectional and irreversible process. Only in a linear model it was possible to set a juxtaposition of past, present and future.

Anticipating time as a cycle makes understanding all that is happening in the present as the repetition of acts, once sold during the beginning era, and this fact archaic consciousness removes opposition, past and present. Christianity with his dogma of the incarnation allows new take a look at memory and history.

The idea of a historical process flow in time originated in the period of early Christian philosophy from Augustine Aurelius (IV in p. e.). Augustine reveals the paradox of time: it consists of what is already gone (this past), by what will be (future), and what is happening now, but has no duration, these are the moments of present.

All three of the time modes are held only in our minds. "There are three-times - present from past, present form present and future from present. Some three-time exist in our soul, and nowhere elsewhere I don't see them: now the past is memory; Now this-the contemplation of it directly; present future-its waiting "(quoted in Gajdenko, 2001: 451-457). Augustine has memory turns into the main Treasury of thought. The soul is not possible to exist out of memory, so the center of gravity moves from space into history, and the time from the category of space becomes a historical category.

Thus, time is becoming more separated from the space elements and analyzed through the prism of life individual soul. The correlation between time and memory comes to the stage. Psychological and historical methods of time analysis time are included in the scope of Christian teachings about God and man.

In the world picture of the middle ages the following distinctive features of line time system can be revealed .

The first feature is associated with the perception of the relationship of eternity and time of the Earth's history. In materialistic philosophy eternity and time, which is interpreted as an infinite duration, are considered as synonyms. Christian world concept of time (tempus) was

separated from the notion of eternity. In a study on this dichotomy in the history of culture P. Gajdenko emphasizes the strict differentiation between categories of eternity and time in the medieval world: "the main thing that distinguishes from time to eternity is continuous for alteration, makes it as though a form of existence, in a special way stay volatile things created world, which also can be said that they exist only because they seek to disappear. Precisely because of this evanescent existence, this almost illusory time is incomparable with eternity" (Gajdenko, 2000:133).

For the Middle Ages perception of time was as a way of being creatures with eternity as an attribute of the divine being. Eternity isn't measured by temporary segments, it is an attribute of God. At the same time attribute of the Earth's history, it is the result of creation. Terrestrial time is created, has a beginning and an end, limiting the duration of human history.

In the field of computation of time for many centuries it was necessary to preserve the obedience to the order established by Mother Nature and God. But the establishment of a trading network, business interaction, long-distance travel fundamentally influenced the attitude towards time. In a detailed study of the problem of perceptions of time in the middle ages, J. Le Goff said: "scope of technology offers merchants new calculated time, i.e. line and predictable, as opposed to the natural time, forever returning and unpredictable" (Le Goff 2000:42).

A new approach to time resulted in a weakening of the authority of clerics in this sphere: "Lady of calendar and liturgical time, the Church was forced to come to terms with the advent of time unrelated to religious life, related to business activity difficult urban corporations of craftsmen, merchants and over time the tower clock. And when in 14 centuries. time, the dividend into equal parts and measured using tools-mechanical watches, the Church will no longer be able to control it" (Le Goff 2001:125).

M. Bakhtin wrote about counter position of official Church and folk Carnival cultures "double peace" medieval cultural awareness (Bakhtin 1990:156).

Proceeding from this, medieval scientists usually emphasize the total indifference of the ordinary people of that era to the flow of personal time that confirms the existence of two forms of ideology in medieval culture-the book and the ordinary. As well as writing, writes j. Le Goff, a measure of time remained for most of the Medieval heritage of powerful leaders. People's weight not owned its own time and was unable to even determine it. It was subordinated to the time which dictated the bells, pipes and jousting horn "(Le Goff, 1992:43).

The urban population was, of course, less indifferent to the flow of personal time than agriculture, "at the household level and for several centuries the exact account of personal time was not generally accepted. People of medieval culture were unpopular to the ideas of change and development. Stability, traditional, repetitiveness-in these categories move their consciousness, in the same evaluation as the actual historical development which they so long could not feel" (Le Goff, 1992:44). A massive picture of history, common even among the educated people, hardly differed from the past, for not being perceived as a quality value.

The third feature of Christian perception of time-the idea of linearity and irreversibility of the terrestrial (historical) time. "The Christian holiday orientation is different from both the ancient one orientation only past and messianic focus on the future, characteristic of the old testament concept of the Judeo- Christian understanding of time, time off and the past, since the New Testament tragedy already has arrived, and the future of bearing now. It is the presence of these reference points in time with extraordinary strength "straightens it" stretches "in line and at the same time creates a hard link of times, tells the history of svelte and the only possible (within this worldview) extrinsic plan its deployment" (Gurevich, 1984:39).

On the idea of cyclic time, we can say that the idea does not disappear after becoming the dominant idea of a vector time, but there is a different distribution of experiences at time book-level descriptions of time and scholastic philosophy Christian vision of history acted as the lead making itself. The idea of historical continuity and its transformation into a component mass consciousness have occurred over time. Being the fate of educated people, the idea of line time model, representing a chain of interrelated events, did not have even a purely pragmatic naive interpretation and did not play a leading role in the mindset of the common human being.

1.9 *Representation of time concept in a naive world picture*

A qualitative change in knowledge of the world has expanded, in turn, view on the nature and properties of the time.

Conceptual characteristics of the time in a naive picture of the world were dominated by three main functions of the psyche:

1. reflection (perception);

2. attitude (evaluation experience);

3. treatment (use).

Obviously, the experience of time is not a simple restatement of the duration of any temporary units or following planned but assessment of developments that populate these time intervals.

Intervals are intended by native speakers not as faceless, but as something identified through sematic means: the time is marked by events and the movement of time and there is a series of events.

Reflection of time depends on the outside world, its perception as well as the characteristics of the speaker's subjective state. It is human nature to reflect the present, play the past and anticipates the future at the same time, for example, being in the present.

Perception of time is primarily counting it using specific units of measurement, measured subjectively and objectively recorded. The basic time unit is taken from the physical and biological rhythms: day and night shifts, the change of seasons, from jet lag.

There are individual differences, which manifest themselves in the ability of the micro-and makro- interval perceptions of time. The accuracy, adequacy of reflection time comes from the degree of independence of its emotional perception; the dominating feature of the present, realism and practicality of thinking, culture of perception.

In our social environment there is a link between the experience of time and desire for success. Based on the list of the most frequency metaphors, it turned out that people with strongly expressed the need for the achievements of the time associated with these images: "fast", "accelerating train", "rapid falls", "hurricane ", "a thief". They are experiencing a time compressed, accelerated, and intense. And when the time is not too worried about the man, he sees it as "fixed", "staircase leading up", "the road over the hill".

Moreover, preference for one of the three types of time can be explained by the dominant part of a human being brain, the left or right hemisphere, the frontal cortex or hippocampus. The dominance of the frontal cortex is associated with external orientation of human activity and aspiration to the future, the hippocampus-with internal orientation and reference with the past, their balance is the optimal setting for the present

Unlikely time, compared to space, is not a property, has no its materialistic nature and is not available to any of the five senses. However, it is the basic language category. When we say we predicate (this is a tautology, because *praedi care* "proclaim"). Predicating is the same, we necessarily relate our sayings with a moment of speech, although sometimes this classification may not be expressed explicitly. Therefore, an expression of time the language is of particular relevance to linguistics.

It is expected that immediate time calculation and fixing the events in that time in which they happened belongs to right functions hemisphere: it is well oriented in real time. This hemisphere associates the event to a specific time by counting the time event occurred and stores the past in the form of many events. This time is a perceptive time, it is formed in the process of perception, and occurs in real time.

In the perception of the left hemisphere time is represented in an abstract form. In the precise circumstances of isolated of the left hemisphere the calendar remains as a conditional knowledge orientation scheme, unifying all times in one historical episode. In the framework of the concept of time the left hemisphere can be embodied in symbolic reference systems of the past, present and future and then combine them into a single time axis.

P.O. Jacobson provides interesting research results: "brain exhibits different temporary orientation: right is drawn in the past, left - to in the future". Abstract cognition, which meets the left hemisphere, corresponds to the left side and the future, and sensual- right party and past (Jacobson, 1985:280-281).

Moreover, abstract and logical thoughts, sayings and the process of conceptualization is connected with the left hemisphere. On the other hand, the quality of sayings refers to the functions of the right hemisphere. The right brain hemisphere oriented onto extra linguistic validity and a unique personal experience.

The speech functions of the right hemisphere have much in common with the underlying structures, with early stages of the formation of speech-motifs, with semantic structures, images. The left hemisphere has all the means for an explicit expression: it owns the phonological system, morphological old mechanisms of word formation, and manages all the ways syntactic structuring statements, with the associated layer of vocabulary needed to the formation of complex syntactic constructions.

From the perspective of semiotics the process of consciousness reality reflection is building the iconic fields of human activity. At the same time hemisphere operate different semiotic systems and build different semiotic models: left-symbolic and right-iconic.

As indicated above, the left hemisphere forms conceptual space and time, which is a symbolic model of physical space and time. But the right hemisphere creates the perceptual space and time, which is an iconic model of physical space and time.

A similar situation is observed in the speech. Phonological the system is served by the left hemisphere, and much less conventional in this sense «iconic» prosodic system- by the right hemisphere. The word for the left hemisphere is the conventional symbolic sign, while

the right hemisphere is stored archaic relic sense as an iconic symbol, which, as evidenced by has a place in the initial stages of speech development and mythological consciousness.

Thus, with different points of view semiotic strategies are defined by the different semiotic systems: symbolic systems are constructed as a sequence of discrete units, and iconic systems consist of multidimensional continuous units.

Perceptions of time are associated with contemplation of the three types of links: implemented, potential and actual. Implemented links are chronological events of the past, communication potential-future, and relevant historical events-connect the past with the future.

According to S. Rubinstein, depending on what is primarily an event, it can be related to one or another temporary layer (Rubinstein, 1973:237). This fact conditioned by and large individual differences in the ability to measure time. Time, rich in past experiences, activities, perceived as a longer and longer period of low interesting-filled events, recall quickly the past.

Time dimension is created by using the human ability to judge the temporary duration of the continuum. The moment (now) is a particular point on the time axis, for which there is and holiday perspective and experienced events.

1.10 Conclusion to Chapter 1.

The problem of processing by the human consciousness the huge flow of information from the surrounding world is one of the central in modern science. Natural language research has taken a special program for the analysis of processes of cognition. The opportunity of world reconstruction on the basis of linguistic factors is widely recognized in modern linguistics.

On an empirical basis a conceptual system is constructed, the picture of the world, taken from intersecting private models: religious, scientific, artistic, etc. can be described too. The foundation for its formation is the base attribute, as time concept, in the broadest sense: that is an essential condition for the existence of the media world and does not cause additional problems epistemological character.

The world picture in human consciousness is usually presented in the form of private models. That part of the world, which occurs initially in thought, in the spirit, and then partially is explicated by the semiotic means (including language), is the most stable. The

basic structure of knowledge, associated with human activities, is implemented by organizing their models, and thus the link between cognitive and linguistic structures of knowledge can be established.

The time-space relation is a central segment of the human concept sphere. As already noted, in the linguistic study of this category of time is characterized by poly-modal interpretation, creating fragmentation of approaches.

However, in keeping with contemporary trends in linguistics have in common the fact that the various approaches to the analysis of temporal representations of profiling multiple forms of verbal comprehension of time and transform it from a companion device to the world physical circumstances in evaluative component picture of the world.

Mental representation of time is not limited to one form, that is connected with features of the brain's information processing and communication needs. Therefore, in different situations, the time information can be in the form of concept, prototype or frame.

Fundamental change perception of time-the transition from archaic model of cyclic time to linear time — testifies to the important economic and social processes taking place in society at a certain stage of its development.

Time is perceived by man, is survived by his consciousness and is processed using the language is fixed in communicative activities (oral and written). In the course of time perception person use a chronological approach to place events in a space context. He tries to identify the time as soon as he starts his own changes in the world or even when his mental world picture is also changed.

Studying the problems of representing temporary relations in the language researchers, one way or another, face the problems of ratio of reflection time and its linguistic representation. Time- is the key to understanding the language.

Initially the subject of our research attracts an increasing attention of contemporary linguists. Therefore, analyzing the time, it is impossible not to talk about the national-marked model in which it operates.

2.0 Chapter 2. THE LINGUISTIC WAYS OF TIME CONCEPT EXPLICATION

2.1 The content and structure of the time concept in the language world picture

By its abstract nature it is possible to describe the concept of time through specific iconic objects, such as texts, sentences, phrases and single words.

The difference between the ways awareness of temporary continuum is the extent of the details and objectivity of the concept representation. All perceptions of time are recorded in the language system. Formation of time concept begins on a visual basis of spatial dynamics and changing things in space. The idea of time begins with the moving activity, and this concept is expanding broadens it extensional, including all and any changes as a distraction from their quality differences.

Human consciousness is such that it has the experience of time and does not have its view that it has to invent and that will be the process of spacealisation (Guillaume 1984; Lakoff, Johnson 1980; Arutyunova 1999; Kravchenko 1996; Yakovleva, 1994). If we take as a basis the postulate about the interaction of categories of time and space, the sensual perception of objective reality will involve the representation of these objects in a given space (Nielsen, 2007:14)

The complexity of the awareness of the ideas of time related to the absence in the amount of any specific and descriptive part to which consciousness could build a prototype (Nikitin 2003:12).

Taking into account the complexity of this mental structure which has its abstractive character, it can be possible to divide in the structure two conceptual spaces, which takes place on the basis of selection of the key terms "TIME" and "TENSE".

Time is experienced and really filled with events and identified by it being determined by qualitative-quantitative categories.

Time as a grammatical notion is a grammatical reflection of events or conditions in temporary localization.

So, when choosing a personal form of the verb, the speaker must describe its time, inclination, liens. The speaker is obliged to indicate the relevant grammatical categories, even if it is not included in its own communicative intent, for example, he could not have in mind specifically designate the duration. Of course, the speaker may yet avoid specifying the time- but then it will no longer use a verb, for example, the noun, which in English has no mandatory categories of time.

The pair "You have arrived ~ your arrival" where tense is expressed only in the first case; If you wish, you can do it and in the second case (your last /next arrival), but essentially, that if the speaker wants to evade the time expressions when the noun, it is free to do it

without breaking grammar language requirements, whereas in the case of the verb to make it impossible.

Grammatical categories of each language can be likened to a kind of application required to describe objects and situations in a given language: talking cannot successfully perform this description, not answering (like it or not) on issues such grammatical questionnaires. As R. Jacobson comments, "the main difference between the languages is not that may or may not be expressed, and that should or should not be reported speaking" (Jacobson 1967:45).

Hence the importance of the role played by the grammar in creating so-called "naive world picture", i.e. a way of reflection of reality, which is the specificity of each language (and culture behind it), because the system of grammatical categories primarily reflects the collective experience of speakers.

In different languages the number of grammatical categories varies. There are languages with very advanced grammatical form, in other languages, a set of grammatical categories is very limited (languages, completely devoid of grammatical values are still not certified, although their existence, generally speaking, does not contradict the linguistic theory).

Determining verbal time as a grammatical category, J. Maslov says that it reflects objective time and is used for localization of temporal events or conditions referred to in the proposal. "This localization is deictic unit, i.e. relationship, directly or indirectly, with a real or imaginary here and now" (Maslov, 1998:89). You can talk about deictic language categories of time altogether. Linguistic time is defined for each speaking by a simultaneous speech act.

Conceptual semantics field time "TENSE" is objective or correlation of physical time. For the human being is divided into already elapsed-elapsed, yet this is the future and point being that their shares are present. The starting point, "through" in the grammatical marking time is the time of the speech, i.e. some point objective time. This point is often defined as a moment of "this time", "now" and others he perceived and understood in terms of the situation of this speech.

Three phases in a lucid person being all things and are reflected in the grammatical category of time. Thus, the category of time largely has deep roots of psychological character that clearer just affects the interpretation of the present time. Because, despite the fact that it is considered to be the moment of speech-that is, some with no length value theory-the border

between the past and the reality of yet, psychologically it's not recognized as such, but as a certain phase, with a length of and exciting part of the regions and the past and future.

It seems to be an interesting description of perception time by linguistic relativity described in the article "Relevant norms of behaviour and thinking of language". In human consciousness, the author notes, there is a joined sensual and hand perception. People can call what he sees, hears, and observes at the moment- the present, the other side is a vast, imaginary memory area is the past, but the area of faith, intuition and uncertainty- the future.

In fact the "real time" is reflected in human consciousness as "getting later" as an irreversible process of change certain relationships. In this "latering" concluded the basic contradiction between the most recent moment in the spotlight, and the other, preceded by the. Many languages perfectly cost two temporary forms corresponding to this contradiction. The present system, the past and the future of most Indo-European languages-there is just a general trend towards objictifying the experience, common carrier of these languages. As a consequence of the desire for objictifying, B. Whorf explains and the appearance of the word "time". Without objectification, abstraction, the author submits that this view would be a subjective experience of real time, i.e. consciousness "becoming later and later" (Wharf, 1960:140).

The psycholinguistic feature of our perception of time makes the absence of a fundamental difference in the psychological interpretation of the present, past and future, which equally intuitively interpreted as certain stages in the General course of time, hence the absence of these differences in the language sphere.

In fact, despite the fact that physical time now represents only a moment, conventionally separates past and future, grammatical significance being very broad, since it forms transmit not only coincide with the speech, but also steps beyond this point, but related to the psychological sphere of our present, which physically includes both past and future, although submitted quite uncertain. Then there are tenses as well as psychological assumes a known length of three time steps: present, past and future.

But the question of the relation of psychological phases time with verbal grammar forms that make up the system times the Indo-European verb, is a highly controversial issue in modern linguistics. A range within which varies the number of grammatical evaluation values of differentiating different time values within this category, there are a number of time steps by tense-aspect forms of the verb is extensive. The diversity of views on the system of grammar tense of the English verb stems from denial or acceptance by various researchers,

the values of certain stages of time in some of the English verb forms, as well as the difference of views on the content of the category type of the English verb, including denial or their recognition of the existence of the category at all.

According to the concept of I. Ivanova, German tense system is based on Indo-European aspect system. An aspect is a more ancient than the category of time. Germanic tense forms were transformed in connection with the aspect forms (Ivanova, 1961:158). Aspect and tense time should be clearly distinguishable, because they describe the action from different from different angles. Categorical verbal time (tense) shows the time of the Act, while the categorical meaning of aspect is an indicator of certain duration of an action.

The term "aspect" to some extent characterizes the content of the categories of time: "action" is a measure of whether the action taken in its development, either without specifying the features: "was writing" represents the activity in its development, length, "wrote" on the one hand, may indicate the same long action, but without the grammatical indication of duration:

(1) I often wrote to him last year.

on the other hand, the action at its end:

(2) I wrote to him yesterday.

Time of event (tense) is significant in terms of the moment of the speech duration, completeness/incompleteness.

Conceptual system of tense is relatively stable, since it is oriented on the language paradigm and on the means of its explication.

2.2 Etymology of the time concept

It should be taken into account that each element of the world picture can be decoded differently depending not only on cultural experience, but also from the ability to quickly retrieve the Association out of stock of this experience, from momentary context.

The best way is to appeal to the origins of the concept formation. The starting point of the analysis in this case is the Old English word. Then, by comparing the ancient Germanic and Indo-European cognate forms restores the context in which it evolved as a term, often undergoing profound changes while doing so. Turn to the deepest layer structure of the concept of time in the form of a brief digression into the history of its formation on the basis of linguistic data.

Widespread research focused on creating models of ideological systems, on the basis of explicated significant meanings on information, presented in the etymological dictionaries. Scientists have noted a high degree of motivation of linguistic sign (word) in the mythic tradition, which presupposes a direct link with the language myth. The internal form of the word *time* is indicative of primary perception of time as a system of recurring events, hold of the idea of this cyclic phenomenon. Turn to etymology of the word *time* in the Russian language. "Time is derived from the framework vert -that and twirl (Skt. vartama -way, knees); the initial meaning is "something spinning or something returns to its previous position (Shan 1965:34). Thus, the *time* and the verb *twirl has the same roots.* As a result, there is an association with something eternal movement, iterative process.

Even more interesting information can be gleaned, tracing the etymology of the English word "time": "Time - season, period, duration of life, Swed. timme an hour. The Teut. type is * li-man, closely allied to * ti-di, tide, time, from which it only differs in the suffix "(Skeat 1978; 103).

M. Makovsky notes link words time with-(e). *ti -"stretch, extend" + extender-men-. Like Life and Death in ancient periods Time was seen as unleashing and tying divine nodes. Continuity of time correlates in antiquity with the continuity of the human race (Makovsky 1978:78).

It was thought that time "flows", as the divine seed, lighting life and at the same time destroying it. In this case, the basis for image time penetrates the image of fire: and.-e. *kel- "to burn", Skt. kala "time"; b.-e. *bher-"burn", etc.-Engl. byre "time". The ratio of natural manifestations with archaic temporary views illustrate the fact that Fire and Water in ancient times formed a single unity, unified by the meaning of weaving and, consequently, by the meaning of time. When the Fire symbolized life reeling nodes (morning), and Water symbolized rewinder (evening).

In ancient Time uniting heaven and Earth: the distinguished "top, divine" time (i.e.- temn "top") and "lower" time-time people. Relevant reflexes are reflected in value and.. *tem- "bend, bind.

Understanding of the world as deployed in space and devoid of speakers was peculiar to pagan culture. There was a certain vertical time space within which absolute (eternal) Time every time mortal gods people. In modern English is updated using the time dynamics of pretexts: the lesson is over; the time is up.

The word "time" is correlated with an earlier diachronic tide, which in turn is in addition to the basic values of the tide, and the value of the hour -hour: "Tide - season, time, hour; flux or reflux of the sea; the usual sense is "season" or hour; hence the time between the flux and reflux of the sea, and, finally, the flux and reflux itself Sax. tid$_t$ time, hour. All from Teut, type * ti-di, time division of time, portion of time.

Link with tide "(a) season of the year"comes from the old English tid -time point or period in time. The first mention of this word dates back to the year 725 in the poem "Beowulf".

According to a study of Ev. Nielsen, significant diachronic changes to the concept of time occur in the period of transformation of the old English language system to the Middle English period and are as follows:

For the ancient inhabitants of England tide not only served as a way of measuring time, but was it. This is not surprising, because the North Sea coast tides are considerable, and their frequency may not be noticed. From all this it can be concluded that a deep understanding of people's time has a cyclical nature.

According to etymological dictionary "The Barnhart Concise Dictionary of Etymology", the occurrence of the word "time" in the year 1154, comes from the old English"tima"and related to"tid", which reflected the initial submission on time as the hour: proper time, good time. Additional values, such as time-event and correct time existed before old English period (in this time we will succeed, before 899), (time to eat). In the future, in the Middle English period will receive one of the following values: development time - leisure (have time to read, 1220).

The emergence of the word "time" b. Whorf explains the desire media Indo-European languages to pick up an abstract term for common data model languages "formless substance + form" (like, for example, "a glass of water"). In both these kinds of words like substance, stuff can replace virtually any noun that conveys "the formless substance. But even they are not consolidated, so as not to can include nouns denoting length in time.

As any intangible thing, time is expressed with power material metaphors. Analysis of relevant vocabulary in the principal Indo-European languages identified three basic new ideas about time.

Time-space continuum is a complex system the legend, which includes several subsystems, such as measurement. An illustration of this situation are the German name of time: other-ISL. *t íð, t í mi* (dates, Swede, *tid),* etc.-Engl. *tid , t ī ma* (Eng, *time),*

All those lexemes lies PRA German * *ti -* (with determinative *-t,-t) < * dai -,* cf. Skt. *(d) á yate ,* Grech. δαίομαι ' sharing ' (the same root and Greek. δαίμων ' God, spirit-Protector ', etymologically — "the applicant").

Lat. *tem pus* K. Buck compared with LTL. *tempti* ' pull '. However, Benveniste, relying on semantics of derived verbs *(temperare* ' moderating ' limit), suggested that Lo would limit value for this name (originally Benveniste, 1984:448).

The key etymology of time concept in the Old English language attests to the archaic perception of time as a cyclic closed system. Indo-European and the early German forms contain linguistic reflexes, which in modern English determine the main features of time-dimension, length, wholeness, the members are obliged to the need, as well as feasibility within the movement and other activities, as well as on the concept of time correlation with the notion of space within a single human concept sphere. In the future, for old English period value is pushed to the periphery.

2.3 The language explicates of the time concept (based on the associative experiment)

Researching the issues of temporal ideas we face the problem of its representation in the language. Moreover, understanding time is a key to any language understanding.

In all languages the concept can be fixed in the word or in the combination of words. So, to understand the concept better we need to analyze linguistic traces in different languages. We also try to predict the cultural difference in time perception represented in two languages: Russian and English.

The method of investigating the problem is to look through the possible definitions of time. First of all, I can use the potential of cognitive linguistics which provides us with necessary tools - the "associational experiment". During the experiment carried out in 2014 among Russian students of specialized school in Murmansk, students of the faculty of Foreign languages of MSHU and Western businessmen living in Murmansk I could analyze the associations and reflections of the word "time/время". The associative experiment is considered to be the mainstream in the research of language cognitive structures. It helps to investigate the hidden network and structure of cultural values through primary mental associations and mental images. As a result, having all the psychological reactions, we are

able to evaluate the products of perception and cognitive activity. The first reaction of the representatives of both groups named the metaphor "time is money".

As the result of the research of the representatives of English speaking western business culture, the conceptual metaphor "time is money" plays a very important role in the outlook of both cultures. Precisely, I should mention that all of them called time -value as a most important feature of time. For the Russian correspondents the metaphor "time is money" was associated also with valuable resource. But most of the Russian respondents time is associated with river flowing very fast only in one direction inconvertible. They also pointed the speed of time. As an example I can show the sayings of all groups of respondents:

Time is money (11 people of 50 respondents),

Time is like money (4 people),

Time is golden (1 person);

Time is like a precious stone (2 people);

Time is something valuable (14 people of 50 respondents)

Many people claimed that time was more precious than money: *Time is more valuable than gold; How you spend your time is more important than how you spend your money; Money mistakes can be corrected, but time is gone forever.*

Besides the metaphor "time is money" there were other following metaphors:

Time is a wanderer: *Time flies* (25 respondents); *Time is fleeting* (4 respondents); *Time passes; Time is like an arrow in flight; Time is like a continuous motion; Time is movement through space* и другие.

Time is a road: *Time is like a road; The path might seem straight, but it has some wobbles and not perfectly straight; Time is directional* и т.п.

Time is a flow: *Time is like a river* (13 respondents).

Time is a chief: *Time waits for no man* (8 respondents); *Time heals all wounds* (8 респондентов); *Time is like the boss with more and more tasks for you to do. It is the wall that constantly pushes you forward. It is the motivator to accomplish quickly. It gives us the drive to be productive while we can; Time is like a taskmaster; Time is controlling, persistent, stressful; Time changes everything; Time is something that can control you; Time is an impatient teacher; time sweeps away everything in its path; Time ages all; Time is one of the only forces beyond human influence; Time will tell; Time makes you bolder.*

Time is a rival, depredator, thief, hurdle, something that ruins : *Time is death; Time is like a snake: it constrains and sometimes even suffocates you; Time is like any other human invention, it serves to limit us; Time is like a roadblock; Time is like stress, passing, deadlines; Time is like an obstacle; Time is controlling, persistent, stressful; Time is a burden, time causes stress and anxiety; Time sweeps away everything in its path; Time ages all; Time is merciless; Time is what makes people stressed out; Time makes you bolder.*

The most difficult question was both groups of the respondents: What can you compare time with? The answers were general like the following: *Time is like nothing else; Time is like everything* or humoristic *Time is like the pain and darkness of living with the same woman for 50 years*.

This plethora of answers and the attempt of finding in the system of human values the concrete image of time can be the result of a very complicated character of the time phenomenon. Time is included in the basic outlook human system in any culture.

Both Russian and Western respondents give the number of associations of time which can to be grouped in the following ways:

Time:

1.   the particular minute, hour, day when something happens or should happen (30%);

2.   a particular point in time shown on a clock in hours and minutes (27%);

3.   an occasion when something happens (15%);

4.   a period of time during which something happens (13%);

5.   an amount of time that is available for you to do something (6%);

6.   a period in history (5%);

7.   an experience (good/bad/hard time) (4%);

The results of the associative experiment led me to the next step of investigating time concept from linguistic angle – to look through dictionaries. Every concept is represented in the language and fixed by the language. So, it is really important to analyze the definitions of the word "time" and build up the cognitive basis via a wide network of different meanings.

In the result of analysis of contemporary dictionaries (The Oxford English Dictionary, The New Oxford English Dictionary, Oxford Advanced Learner's Dictionary of Current English, Webster's Third New International Dictionary of the English Language, The Longman Dictionary of Contemporary English) several meanings of key-term *"time" can be represented as follows*:

I. A measured portion of time

1. a continuous measurable quantity from the past, through the present and into the future;

2. a period during something (as an action, process or condition) exists or it;

3. an interval comprising a limited or continuous action, condition, state of being;

4. measured or measurable duration;

5. (a) the period set apart in some specified or implied way from others;

6. a period sufficiently long;

7. a number that represents the duration of a process or condition, or the interval elapsing between two events and that is in effect obtained by counting a series of arbitrarily chosen regularly recurrent events that take place during the interval to be measured.

II. A point of time

1. a point or period when something occurs: the moment of an event or process condition = occasion;

2. a definite moment, hour, day, or year as indicated, or fixed by a clock or calendar;

3. a precise instant or date;

4. an opportunity, suitable moment or period;

5. an appointed fixed or customary moment or hour for something to happen, begin or end ((a) the normal or expected moment or period of death; the scheduled moment of arrival an departure; the legally fixed closing hour of a public house);

6. a number (as a clock dial or calendar) that marks the occurrence of a specific event as to hour or date and that is obtained by counting from a fiducial epoch (as that of a meridian passage of the sun or the birth of Christ).

III. A period of time

1. a period associated with or characterized or dated by reference to a particular individual (historic period (age, era); conditions prevalent at present or in a specified period of the past);

2. a well-known, fixed, or anticipated period of existence or duration (lifetime, the term of military service, a prison sentence).

Allocated us a token value time can be combined based on their semantic proximity in 2 areas:

1. Time-a portion of time period, measured in minutes, hours, days, etc. Time - stretch, time interval, measured in ticks.

2. Time-a point of time. Time-definite time linear vector time.

The word "time" also has great productivity. It formed: time-ball, time-bomb, a time-card, time sheet, time-expired, time-exposure, time-honored, timekeeper, time-lag, time-fuse time-limit, timepiece, time-saving, time-server, time-serving, time-signal, time slip, time-switch, timetable, time wrap, time-work.

Analyze the value of nouns period interval, the term epoch moment, recorded in the dictionary, Longman Dictionary of Contemporary English,

Period-1) time which lasts from one full stop to another;

2) a portion of time; the interval of time;

3) a chronological division;

Interval-1) a space of time between events; The unit can also be called central for the group, as both her values are in the conceptual field of the time-period of time.

Term-1) a point in time assigned to something; 2) a fixed extent of time. For the term, it should be noted that both (1) and (2) associated with the group "time-specific moment."

Epoch has the following meanings: 1) an instant time selected as a point of reference in astronomy; 2) an event or time that begins a new period of development; 3) a memorable event or date; 4) an extended period of time characterized by a distinctive development or by a memorable series of events.

Value (1) could be attributed to the conceptual space "time-period, the era of values (2), (4) apparently are the same space and time-period), value (3) reflects the space time-specific moment."

Moment has the following meanings: 1) a minute portion or point of tome; 2) present time; 3) a time of importance or conspicuousness. The first and the last value may be correlated with the conceptual space "time-definite time" value (2) relates to conceptual space "time-period".

All of these meanings are defined through any of the meaning of the noun, so the time period was identified as a central element of the first lexical-semantic group "time is the

length of time interval in a consistent change of events, using the quantum measurement: minutes, hours, months, years", which consists of the following conception units:

Central: time period;

Medium: day, fortnight, month, hour, minute, second, week, and year;

Peripheral: age, century, epoch, era, interval, life term.

The elements of the second of lexico-semantic groups "Time-specific time reference point on linear temporal vectors" included the following units:

Central: time, moment, instant;

Medium: date, day, minute, second, hour;

Peripheral: afternoon, dawn, midnight, evening, morning.

In the meaning of the groups mentioned above reflects the total content of the analyzed phenomenon, therefore it was used as an incentive to conduct words associative experiment.

Lexical unit, selected as the Central with a dictionary definition, semantic composition and using quantitative criteria that best represents the signs, characteristic for each element of lexico-semantic groups.

It should be noted, firstly, that since all us lexical units are polisemantic words, many of them are in several groups of various his lexical-semantic versions. Secondly, the main conceptual nodes associated with the nomination have been developed in the language very thoroughly and widely represented by the groups of synonymous and antonymous, but the study of thematic vocabulary series are not discussed in this paper.

On the basis of the survey and the establishment of drinking the lexeme time, we identified the following values words that are used in art texts reflecting the different areas of life (most notably, the economy, politics, culture, etc.

The results of the associative experiment lead us to investigation of literary examples which can be found in the books of different genres.

Diversified meanings of time concept were confirmed in the following contexts:

1) Time as cut:

She suffered *several tense months of being* here in London (Maugham 1976:34).

It seems possible that Larry's story is lurid "mass-produced unconsciously to fill the hotels left by *the passage of time*" (Drake 1989:23).

I am writing this *in 1965*. And that was *in 1945*. *Twenty years*, but it doesn't seem like twenty years. The war years don't like real either. They were a *nightmare* in which reality stopped (Christie 1978:614).

In these examples, the time is not as abstract mental projection, but a certain part of a continuum, which temporarily is a denote situation.

2) Time as a point of reference:

Today, the government would finally lose the world, *after a war*, which had lasted *a decade* (Drake, 1989:56).

This example specifies the time war as the event environment, which the man faces. Using an excuse after a turnover order specified events. Therefore, the adverb *today* is conceived as a reference point in the coordinate system of the human being.

A day after she said that it was something strange in his behavior. (Barker 1999:104).

One point is associated with the author's perception of events, its redefinition occurred days ago events.

As a result of analyzing some examples form literary texts the following the distinctive features of time concept were set:

1. Time as active dynamic substance:

(a)) there is the possibility of force time to perform certain actions, for example, move:

If he woke at night he moaned and *made the time move* on by moaning, dropping a moan into a little cup or sack of time which was taken from him (Murdoch 1962:114).

(b)) time may drift with speed, not verifiable, so that person passes it gets rid of it:

A man who can withdraw in to himself on a long train journey has *escaped, time* and space, while who stares out of the window and yawns with boredom has to live through every minute and every mile (Wilson 1998:34).

A characteristic feature of this situation is:

(a) the use of verbs of motion) with respect to duration, beginning or end actions, intentions:

The 20th century came and went without it (Keillor, 1989:98).

2. Time as an observed image:

Time passed and Bruno watched it pass, his face contracted with a king of cunning. *Time* had never been *visible* to him before (Murdoch, 1962:114).

He wept and *looked at* the *slow movement of time* and the colored picture (Murdoch, 1962:79)

Time is not observed due to its non-materialistic nature, we can rely on the mental picture that appears in the mind of the speaker

3. Time as substantial category:

Out of his dreamless womb *time creeps* in the moment which is no beginning at the end which is no end. *Time* is *crack*. (Murdoch, 1962:56).

4. Time as qualitatively changing substance in the time-space continuum:

As he waited at home for Janie to come back he felt that the *quality of time had altered* perhaps forever. She didn't come until the late evening (Murdoch, 1962:4).

And the faces of passer-by glowed with an uncanny clarity, as if her specious *present* had been *lengthened* out to allow of contemplation within *the space of a second* (Murdoch, 1979:24).

Another event analysis can be based on a study of semantic volume verbal combinations of a temporal nature, which have been identified in the survey. The lexical meaning of the verb and verb combinations can express the following situation:

-time is perceived as an active politician;

For example, you can: *pass (pass), come (came), slow drag (creep), stay (be left), will (be over), get someone to do something (make somebody do something), change (change), show anything (show something) have compressed limit (be pressed).*

A large number of verbs contain an indication of the way over time: *give*, *leave*, *spend*, *waste*, *idle*, *fill*, *chose*, *confirm*, *take*, *buy*, *have*, *need*, *make time move*, *discover oneself in time, verify, etc.*

The speaker takes a proactive position in regard to time, it becomes able to influence in a particular way to it. Different word combinations with time will convey the importance of the manipulative human activity in objective reality: the acquisition, possession, transmission, detection, selection of time.

(a)) you *can give* time

We had hoped that this moon-threat would stop the war for a few days, and *give* the Security Council *time* to act (Wilson, 1967a: 56).

(b)) time you *can take* time

Nothing is indescribable in words if you *take the time* and the trouble (Wilson, 1967b: 109).

c) time you *can buy* time

They *bought* advertising *time* on television (Wilson, 1962:114).

(d)) time can be filled

Entirely Christian without other occupation, she *filled her time* with household tasks and enjoyments (Wilson, 1989).

(e) you can *select or choose* time:

Danby *had chosen* the *time* of six-thirty in the evening for their interview (Murdoch 1962:114).

Semantic analysis of English verbs which are associated with using of the lexeme "time" gives reason to distinguish the following conceptual rows:

1. *possession*: have, enjoy, share, cost.

2. *acquisition*: get, find, take, win, benefit.

3. *Saving* with different intentions for further use: control, keep (control); save, invest (not the waste it off).

2.4 The cultural identity of the time concept interpretation

The notion of a national picture of the world is linked with the notion of collective creativity. The Language picture of the world formed a distinct people from many individual pictures of the speakers. As a result, we are dealing with precedent-texts, discourses.

Cultural values are dictated not only logic but also history, culture-specific development conditions. Thanks to identity of each culture it is impossible to describe some concepts in the framework of direct bad-good comparison. We should not judge what we do not have in our own culture.

To avoid rough mistakes in evaluation, language and cultural analysis is more productive comparing each of the cultures with the scale of cultural universals. As such cultural offer attitude to nature (man controls nature vs. depends on it), time (time of course, irreversibly vs. infinite, inexhaustible), space (great personal space vs . small), activities (process vs. the result), the nature of the communication (the value is a message-low contextual culture vs. the value is expressed in the context of communication is highly contextual culture), the nature of the arguments during the talks (in sequence, based on facts, with responsibility for understanding the sender information vs . figuratively, metaphorically).

In Western culture it is considered that the time seems to be irreversible, very valuable, because time is equivalent to welfare, which can multiply the per unit of time, and hence, in the largely English-speaking community representatives focused on long-term developments, they are in favour of development of qualities that will be rewarded in the future such as perseverance and saving.

With respect to the time of discourse of contemporary English discovers the following nationally-specific characteristics:

-the dominance of personal responsibility in the case of treatment over time;

-multifunctionality of temporary continuum;

- the dominance time over space;

-functional management of time.

However, for the majority of the Russian-speakers time is eternal, inexhaustible, endless and it can be used quite generously and even wasteful.

Reflection of value systems and occurs at the level of individual speech acts, such as a complaint, request for favor, invitation lies, disapproval and apology. In different cultures, they are constructed differently in formal (stages and components of speech acts) and content (subjects and topics, favors requests, apologies etc.) aspects. For example, in the structure of the complaint written in modern English, includes this component as a proposal by the author of the complaint of constructive exit from this situation that is not peculiar to the representatives of other cultures.

In modern cultural paradigm the time dimension can be measured in the material valuable units. For example, conceptual metaphor *time is money* is the most contemporary social stereotype frequently based on the understanding of time as one of the kinds of material resources.

In the modern English language the expression *time is money* first appeared in the year 1572 by the author Wilson in his work "Discourse upon Usury" (Mieder 1992:599), and later gets wide distribution. In 19 century the word *time* started to be used to identify financial transactions: *time bill* (1831)-Bill containing the set for its payment date "; *time deposit* (1853)-"temporary contribution"; *time draft* (1863) "interim check".

During the same period, the expression *on time* acquires a new meaning-"loans" (Mathews 1951:1735).

Time-keeping passed into time-saving and time-accounting and time-ration-ing (Matthews 2000:59).

Signs time, those national specificity, are confirmed by the semantics of the value "time: a period considered with reference to its prevailing conditions; the general state of affairs at a particular period or a period considered with reference to one's personal experience" (ODE)

Time-value, time-limited resource that we use to achieve the goal, time is the essence that can be wasted or with the use of

Appropriate representation on the essence of time corresponds to the theory that defines cultural affiliation to one of three types of crops: monochrome, polichronic and reactive (Lewis, 2001:34).

In modern society human treatment with time is likened to a waste of money, investment:

"... time-budget studies were ... only studying how much time was allocated for the family, work, and leisure" (Adam, 1990:94).

That bothers less time than usual need to be understood as savings:

"... prosperity has intensified the problem of ' budgeting ' the day" (Cross, 1993:1).

The idea of saving and compressing time has been stamped into the psyche of Western civilization (Rifkin, 1989:4).

One of the most common classifications of crops offered R. Lewis in his book "The business culture in international business. He compiled and adapted the proposed criteria for the differences between cultures, made on the basis of the perception of time. It is important to clarify that R. Lewis himself to some extent already have synthesized criteria of cross-cultural differences. The concept of «*monochronic*» and «*polichronic"* introduced into the scientific lexicon E. Hall. There are two mutually exclusive types of time (Hall, 1998:129). In the *monochronic* system, an individual does something only one batch, following a linear way, so close to the inhabitants of the West.

In the *polichronic* system of the individual, on the contrary, does several things at once. The presence of time is likened to wealth, and lack of time - poverty:

"... different situations and time constrains would likely to impact on predominantly those who feel ′time rich′ or ′time poor ' so that they feel somewhat ' richer ' or ' poorer '" (Evans, 2003:350).

Assistance, which requires time, likened the loan:
"Women often joined forces and time favors exchanged. In order to en able neighbor...to undertake her shopping, one woman would take care of the children of two households. When she in turn needed to ' borrow ' time ... she would call in the ' time ' debt "(Turner, 2000:129).

Representatives of Western *culture monochronic-* considering time as a commodity (time is money, you can invest, spend, spend, lose, etc.).

As is well known, monochronic/polichronic culture distinguished by degree of fullness activities of some conventional unit-quantum of time, in other words, depending on whether one and the same period of time for one or more types of activities (activity).

Update of temporal semantics of the fields as "time is a moment" refers with cognitive metaphor of "time-limited resource": the loss of time or time period will not return ever that requires individuals' timely action.

Meanwhile, representatives of different cultural types manifested Misc treatment with time- *consistent* (the representatives of monohronic crops) or *synchronous* (representatives of polihronnic cultures).

For West business discourse characterized by strict adherence to schedule, punctual observance of the time allowed for the discussion of each agenda item, clarity and organization. The schedule Fails (for example, late onset) is perceived as a grave breach, since the time shifts the entire day's schedule.

For the Russian representatives of business agenda (agenda) is most likely represents a general outline, frame, the direction of the discussion, in which they, as they often think may join at any time. The discussion is characterized as sequential, linear, with the completion of intermediate phase.

More specific distinction is found in special structure situations representatives of Anglophone culture. Thus, in situation of waiting the arrival of a certain person, in English, will tell when: (I) have been waiting for you already 20 min. English speaking perceives when another person as the border between the past and the present (the wait is over, it is time for joint action), and the representative of another cultural paradigm and waiting time, and the time of arrival is thought of as continuous present (pure psychological characteristic of this time is equal to 0.001-3.0 sec.).

Communication language with the national culture, its identity can be traced not only on the basis of geographical names, historic motifs, details of everyday life and customs.

In the modern Western monochronic culture of the concept of "work" is usually associated with spent at her time and expressed quantitatively in hourly, weekly or monthly payment for work.

The expression "time is money", "time is a resource", "time is valuable commodity" are metaphors, those important to modern society as the value of the signs of the times, limited, limb. New breed society strongly oriented to multiply their earnings and, therefore, time is a scarce resource, your success depends. Limited resources lead them to special social status-so-called values. It is precisely the value of different culture form identity stereotypes.

J. Lakoff denies universality metaphors "time is money". Its origin may have been only as a consequence of the new addiction to account for social time as material society dominant modern formations and desirable obsession (Lakoff 1987:50).

The peculiarity of the treatment over time, both with a valuable resource expresses broad spectrum usage of the verbs meaning "to own, possess, acquire, retain, dispose".

How do you *spend* your time? I've *invested* a lot of time in her. (http://www.langues.ru/).

You are *wasting* my time! (http://www.langues.ru/).

That flat tire *cost* me an hour. (http://www. langues. ru/).

We use in the modern English verbs like *spend, invest, budget , cost , use , run out, save, lose.* This promotes linguistic reflection of attitudes about time as about money, resources and values. The time should be repaid, inaction is unacceptable.

You don't use your time profitably (http://www. textart. ru/).

How do you spend your time these days? (http://www.textart.ru/).

I've invested a lot of time in her. (http://www.textart.ru/).

That flat tire cost me an hour (http://aforizm.ssdn.ru/).

You need to budget your time (http://www.textart.ru/).

According to Lewis, the notion of time, measured in money is one side of the Medal, which may be supplemented by the idea *of lost* time (*time lost, time wasted).*

I am run out of time (http://www.textart.ru/).

He lost everything he had time (http://www.textart.ru/)!

In today's technocratic society where inaction is not considered as a meaningful goal, develops a whole leisure (*leisure time*). The resulting free time has become resource-it can be done (spend), spend usefully or wasted (waste) have in sufficient quantity (have enough) or have him lack (run out).

Perception of time within the framework of the linear model of modern society representatives associated with rapid movement forward, and as a result, recognition of the present and future of the continuum. In monoactive Western cultures time is regarded as the road on which we move forward. Life is a kind of journey. The past is linked to the part of the journey, the road behind us, and now it appears those unfulfilled plans and events that need to translate.

Observers of cyclic time are less presumptuous in their plans for the future. Circular time is perceived not as a straight road, but as a meandering trail that passes through each time something similar or took place.

One of the most common ways of conceptualizing the linear time is the adoption of h. Fillmore that future before us and the past is behind us:

"In the weeks ahead of us" – "in the coming future",

"in the following weeks"- "in subsequent weeks",

"all trouble behind us now"- "all trouble has been left behind".

Obvious is the fluctuation of boundaries between past, present and future, updated and in the expression "the following weeks"- "next week for a moment, which is gradually transformed into the past" (Johnson, Lakoff 1987:36).

Conceptual idea of the line time basis can also be illustrated by the following examples:

I want to go ahead of Father Time with a scythe of my own (http://www. aforizm.ssdn.ru/).

No hand can make the clock strike for me the hours that are passed (http://www.aforizm.ssdn.ru/).

It is difficult to live in the present, ridiculous to live in the future and impossible to live in the past. Nothing is as far away as one minute ago (http://www.aforizm.ssdn.ru/).

Time goes by so fast; people go in and out of your life. You must never miss the opportunity to tell these people how much they mean to you (http://www.aforizm.ssdn.ru/).

These examples underline the importance of every moment on the time axis, as representatives of the monochromic culture especially acute time constraints as a resource.

Belonging to a cultural style defines the relationship of individuals and to the past, present and future. Empirical evidence shows that semantically the future time can be expressed lexically, as in metaphor "time flies".

If the future is perceived in front of us, and as we look to the future, then get the opportunity to say "(I) look forward to a new weekend","coming up in the weeks ahead", and since the future turned to us-"face the future","meet the nearest future".

The semantics of the future involves the different destinations in relation to the person who is a primary operator of the temporary categories. In the first group there are expressions reflecting the orientation of human time: "ahead of us", "look forward to", "before us". The second group is represented by an expression denoting orientation some points in time relative to the other: "proceed", "follow". As a result, we use the syncretic "next week" and "the week following" rather than "the week following me".

The representatives of the monochronic culture focus their activities on plans and equal specific tasks. Life of individuals within a given culture focused on the present and the future. Westerner-"Monada", perpetual persecuted fatal "too late", rushing rapid orbit of its time with a stopwatch in hand (Schubart, 2001:56)".

Thus, cultural differentiation of time perception underlines the fact that the person is born with a sense of timing. This concept partially is partly determined by the culture to which it belongs.

On the one hand, time is a universal concept that represented in all languages. On the other hand, it is obvious that the temporal presentation are held hostage to certain cultural types.

2.5 The conclusions of the Chapter 2

In this chapter the analysis of linguistic expressions of the phenomenon of time reveals the complexity of his knowledge of man. This is due to the fact that time under any of the five senses, it doesn't leave in the minds of specific images that inevitably arise when initiating a Visual, taste, hearing, etc. In order to better grasp the essence of abstract construct "time", the man looking at him through the prism of "substantive" realities and actions. This process of reflection is implemented in c.

In the linguistic world picture there is a pure time and a time of event (Time and Tense). Both of these can be expressed in linguistic ways had washed through the perception and evaluation experience of temporality.

The experiment on selection of elements of the conceptual model, it turns out that the value of time of event is represented by two semantic fields:
1. Time as time interval in coherent change days, years, fixed with the help of quantum measurement: minutes, hours, months, years;

2. Time as some point on linear temporal vector.

Monitoring of the treatment over time in various cultural planes gives the grounds to speak about dominance of the value significance of temporal continuum, careful attitude to it by speaking as a limited resource, a source of welfare or means of achieving the objectives.

Conclusion

The individual view of abstract time most often is transmitted together with the submission of its event filling: time is indicated not as a faceless abstract continuum but the continuum where events and changes take place in. We could never measure absolute pure time, but always relate time with periodic or free movement in space, which focuses on the dynamic character of irreversible changes.

The human perception of time begins on a visual basis of spatial dynamics in correlation with changing things in space. The idea of time begins with the idea moving object, it can therefore be said that changes and movements constitute the central component of the nuclear part of the key-word of the time concept.

From a diachronic point of view in the structure of the concept it is possible to identify several "layers": the most remote, least up-to-date-etymological layer, or internal form. The etymology of key "time" in the Old English language attests to the archaic perception of time as a cyclic closed system. Understanding of the world as deployed in space and devoid of speakers was peculiar to pagan culture. As a result of insufficient nomination of separate

categories of abstract thinking ideology, in particular — time was carried out in ancient languages mostly by association with physical actions produced in space.

Then, when the dominance of the linear model of time on cyclical topical for the archaic period, the value of "tide", "over", "time of year" is pushed to the periphery. Indo-European and the early German forms contain linguistic reflexes, which in modern English determine the main features of time ¬dimension, length, integrity, coherence , as well as feasibility within the movement and other activities, and to relate the concept of time with the notion of space within a single human concept sphere.

For the second layer to "passive" grounds, which are already obsolete, "historical" are those which analyzed by historical epochs, and comprehension of the linear concept of time from the point of view of three temporary modes: past-present-future. Further interest in the time category has been driven by the pursuit of empirical cognition of reality and emphasized variability of being. Reflexes of such changes are reflected in the national world picture.

In synchronous aspect the time concept can be described by linguistic means, providing a different means of expression: the estimated time to experience space/time events, psychological effects of subjective perception, often identified with the characteristics of the ontological categories of time, giving her the ability to stretch and expand to decelerate and accelerate.

The evaluation of time phenomenon occurs when a person looks at it through the prism of "substantive" realities and actions. Language consciousness of the person who is looking for specific time representation begins with the first idea of time. This process of thinking finds expression in various verbal images; most frequent are metaphorical models of the time.

Despite the fact that time universally, specific philosophical systems leaves its mark on the perception of time, resulting in varying degrees of view this category in different cultures. Interpretation of its linguistic and cultural component confirms that under the influence of global economic processes that exist in this society, time becomes meaningful material attribute for people.

In modern cultural paradigm the time dimension in the material values and units is adopted. New type of society is strongly oriented to multiply its profits. In this matter, time is a valuable resource; it is one of the values which also can be dependable on the cultural identity of the speakers.

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