

AJMR

ISSN (Online) : 2278 - 4853

# Asian Journal of Multidimensional Research



*Published by :*  
**www.tarj.in**

Editor-in-Chief : Dr. Esha Jain

Impact Factor : SJIF 2021 = 7.699

Frequency : Monthly

Country : India

Language : English

Start Year : 2012

Published by : [www.tarj.in](http://www.tarj.in)

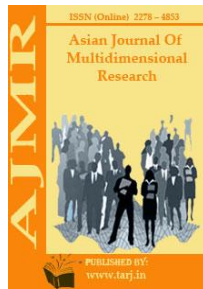
Indexed/ Listed at : Ulrich's Periodicals  
Directory, ProQuest, U.S.A.

E-mail id: [tarjjournals@gmail.com](mailto:tarjjournals@gmail.com)

## VISION

The vision of the journals is to provide an academic platform to scholars all over the world to publish their novel, original, empirical and high quality research work. It propose to encourage research relating to latest trends and practices in international business, finance, banking, service marketing, human resource management, corporate governance, social responsibility and emerging paradigms in allied areas of management. It intends to reach the researcher's with plethora of knowledge to generate a pool of research content and propose problem solving models to address the current and emerging issues at the national and international level. Further, it aims to share and disseminate the empirical research findings with academia, industry, policy makers, and consultants with an approach to incorporate the research recommendations for the benefit of one and all.

|      |                                                                                                                                                         |         |                                |
|------|---------------------------------------------------------------------------------------------------------------------------------------------------------|---------|--------------------------------|
| 125. | CONCEPTUALIZATION OF SEGMENT OF TIME IN UZBEK LANGUAGE<br>Sherzod Khalikulovich Djabbarov                                                               | 775-782 | 10.5958/2278-4853.2021.00318.9 |
| 126. | RESIDUAL FIBER STUDY IN FIBER-SEPARATED SEEDS<br>Sokhibjon Rejabboev, Rustam Muradov, Akramjon Sarimsakov                                               | 783-787 | 10.5958/2278-4853.2021.00317.7 |
| 127. | THE BALANCE OF LANGUAGE AND SPEECH IN THE UZBEK THEATER<br>Umidaxon Boltaboeva, Zoxidjon Abdunazarov, Shamsiddin Usmonov                                | 788-792 | 10.5958/2278-4853.2021.00316.5 |
| 128. | REPRESENTATION OF THE RELATIONSHIP BETWEEN MAN AND NATURE IN UZBEK LITERATURE<br>Tukhtaeva N.N                                                          | 793-798 | 10.5958/2278-4853.2021.00315.3 |
| 129. | THE FUNCTIONS OF THE DATIVE CASE IN THE USE OF GERMAN VERBS<br>Ural Akhmedovich Inomov                                                                  | 799-803 | 10.5958/2278-4853.2021.00314.1 |
| 130. | INJURIES AND PATHOLOGICAL CHANGES CAUSED BY PHYSICAL EXERTION<br>Yuldasheva K.A                                                                         | 804-807 | 10.5958/2278-4853.2021.00313.X |
| 131. | IMPACT OF MONEY SUPPLY ON EXCHANGE RATE IN NIGERIA:<br>(1980 – 2011)<br>Emeka J. Okereke, Ezeji .E Chigbu, Ofili, Obinna Augustine                      | 808-818 | 10.5958/2278-4853.2021.00351.7 |
| 132. | THEORETICAL FOUNDATIONS OF INTERACTIVE LEARNING IN MATHEMATICS LESSONS IN PRIMARY SCHOOL<br>Laziza Gaybullaevna Rasulova, Parvina Khuseynovna Radjabova | 819-823 | 10.5958/2278-4853.2021.00354.2 |
| 133. | SECOND LANGUAGE LEARNING: ISSUES AND IMPLICATIONS<br>Zafar Kholkhodjaevich Abdullaev                                                                    | 824-827 | 10.5958/2278-4853.2021.00312.8 |
| 134. | STYLISTICS AS A SCIENCE OF A LANGUAGE<br>Zebo Meliyevna Nizomova                                                                                        | 828-832 | 10.5958/2278-4853.2021.00311.6 |
| 135. | FEATURES OF THE PLURAL FORM OF IQAN DIALECT<br>Zokhira Riskulovna Khidralieva                                                                           | 833-836 | 10.5958/2278-4853.2021.00310.4 |



DOI: **10.5958/2278-4853.2021.00318.9**

## CONCEPTUALIZATION OF SEGMENT OF TIME IN UZBEK LANGUAGE

**Sherzod Khalikulovich Djabbarov\***

\*Senior Teacher,  
Faculty of foreign languages,  
Jizzakh State Pedagogical Institute  
UZBEKISTAN  
Email id: [sjabbarov@mail.ru](mailto:sjabbarov@mail.ru)

### ABSTRACT

*The article dedicated to the conceptualization of segment of time in Uzbek language. The classification of the categories of segment of time analyzed and compared in different languages as English and Uzbek. The linguists' and scientists' as Langacker, Talmy, Apresyan, Plungyan, Lakoff, Johnson, E.V. Paducheva, Turner, Alverson and others proposed number of formulas for the metaphorical conceptualization of time and ideas are investigated.*

**KEYWORDS:** *Segment Of Time, Cultural And Historical Division, Non-Fixed Duration, Cyclical Time, Natural Phenomena, Age Periods, Moment Of Speech, Prototypicity;*

### INTRODUCTION

Segment of time is hyponyms for the concept of time. Despite the lack of their generally accepted classification, this category includes:

- 1) Segment of time, which are the product of the cultural and historical division of time (сония, дақиқа, ҳафта, ой, ва ҳ.к.з.);
- 2) Segments of non-fixed duration (вақт, он, давр, ва ҳ.к.з.);
- 3) Segments of objectively specified cyclical time associated with natural phenomena (фасллар, куннинг қисмлари);
- 4) Quasi-proper names of days of the week and months (Sorensen 1958: 182);
- 5) Long time periods correlated with the moment of speech (кўҳна, қадимий, ҳозирги, ўтган, келгуси, бўлгуси);
- 6) Age periods of life (ёшлик, қарилик, ва ҳ.к.з.);



7) Periods of time associated with labor, academic, religious and other activities (иш кунлари, байрамлар, татиллар, Хайит байрами, мустақиллик куни, ва ҳ.к.з.).

The boundaries between these divisions are not always clear enough. So, some ST (йил, кун) belong to two categories, being both segments of "natural" time, and units of time; some units of time (кун, соат, дақиқа) may lose their quantitative certainty and be conceptualized as a period of time of unfixed duration, correlating with such segments of unfixed duration as вақт, он, etc. Сом: ёшлик пайтлари–ёшлик йиллари, қувончли дақиқалар–ноёб бахтли онлар.

For some ST (соат, эртадаб) time is the only hyperonym. For others, there are also intermediate hyperonyms (for example, Апрельга - ой; Сешанбага - кун). Differing in the degree of prototypicality, different STs are located at different distances from the "best" representatives of temporary words. It seems that such "best" representatives of this category are time units and segments of non-fixed duration. Firstly, they designate time as such, not complicated by associations with natural phenomena, age, etc. Secondly, they stand out with a higher frequency. Other STs, for example, meaning periods of life (қарилик, ёшлик) or 'event' words such as дарс, йиғилиш are further from prototypical temporary words. Further research will be limited to the words of the first three groups, i.e. units of time and segments of non-fixed duration, collectively referred to hereinafter as actual segment of time (AST) and "natural" segment of time (NST) - parts of the day and seasons.

It is generally accepted that the conceptualization of time occurs on the basis of spatial representations (Langacker 1987: 148; Talmy 2000: 168), and the understanding of time is possible only on the basis of metaphors (Apresyan 1995: 462; Plungyan 1997: 160). A number of formulas for the metaphorical conceptualization of time have been proposed for both English (Lakoff, Johnson 1988; Lakoff, Turner 1989; Alverson 1994) and other languages (Plungyan 1997).

Indeed, ST, like time itself, can be metaphorically conceptualized as "moving jects" (йиллар ўтмоқда, кеч тушди), as "conceptacle" (йил/кун/кечташвишлар билан тўлмоқ), as "property" (соат/хафта/ эрталабки вақтни йўқотмоқ ) etc.

However, ST is not always conceptualized as spatial metaphors. As Lakoff and Turner have shown, some concepts can be understood partly by metaphor, partly by themselves. These concepts include light (Ёруғлик), as well as areas-sources of many metaphors (оташ, уйқу, кун ва тун, etc. - Lakoff, Turner 1989: 58-59).

E.V. Paducheva, who proposed a unified cognitive model of time (1999, 2000), rightly believes that:

1) Space and time belong to different taxonomic categories and the spatial conceptualization of time is not all-encompassing. The word time denotes a metaphysical process that goes beyond the limits of three-dimensional space, moreover, the subject of this process is the world, with all STjects, states and events in it.

2) Not all uses of the word (вақт) time and its hyponyms are based on metaphor; ST can be thought of by themselves, as processes outside of any metaphors. This is how they are understood in combination with phase and existential verbs (Paducheva 1999: 768). When performing the adverbial function, ST can also be understood as processes, without resorting to metaphor, if we reduce the relation between the circumstance of tense and the verb to the relation of simultaneity (Paducheva 1996: 168).

Indeed, for combinations with phase verbs, the metaphors “time is a moving STject” (Lakoff, Johnson 1980: 42) or “time is a traveler: that which moves” (Plungyan 1997: 161) is not suitable. So, if a moving STject, like time, can go, run, rush, stretch, pass, approach, leave, etc. it cannot begin, end, or last. True, sections of motionless space can begin and end from the point of view of a moving subject: "Тайга тугаб, тундра бошланди." Gorbатов (quoted from CA 168). However, neither a moving STject nor space can neither come nor step (in the sense of beginning).

In the context of phase verbs, time and its segments can be understood as processes that have a more or less prolonged development in time (уруш, йиғилиш, лекция, ҳаёт, ҳаракат, ўқиш, суҳбат, татил - see Khalizeva 1976). Compare: йиғилиш бошланади / тугайди, саёҳат, уруш, as well as the вақт, йил, дақиқа, etc. However, compatibility with phase verbs brings time periods closer not only to processes, but also to states and phenomena of nature that can be combined with the corresponding phase verbs. So, the processes cannot come, all the more to instruct. Movement, war, meeting, trip can neither come nor come.

But some natural phenomena that occur at a certain time, usually gradually (аёз, совук, чик), can lead and come about. Compatibility with the verb come brings time periods closer to states (жим-житлик, сокинлик).

As you know, understanding of words depends on the context. The metaphorical representation is determined by the linguistic environment. So, with the verb to spend, time can be understood as money, with the verb to lose - as property. But only the day can get dark, and you can while away only time and its segments, therefore day and evening in the contexts "Кун қорайиб, кеч тушмоқда (The day is getting dark, the night is near)" (Туут. 233), "Кечани суҳбат билан торайтирмоқ" (MAS, 2: 106) are understood without metaphor like processes.

Conceptualization of different STs occurs on the basis of conceptualization of time as such. However, there are fundamental differences in the representation of AST, on the one hand, and NST, on the other. Units of time and segments of non-fixed duration, as already noted, express time, so to speak, in a "pure" form, not complicated by additional associations. They do not differ in any individual, qualitative characteristics, differing only in quantitative signs of length (compare segments of short duration: сония (second), дақиқа (minute), он (moment) and segments of long duration: йил (year), аср (century), давр (epoch) and the inclusion of some units of time in others (minute - part of an hour; second - part of a minute). However, each time of day and each season has its own individual characteristics.

The lack of qualitative certainty is recognized by some researchers as one of the properties of time. Thus, V. Klein considers the lack of quality to be one of the signs of the “Basic Time Concept”. The qualitative differences of some temporal words, for example, the seasons, are explained by Klein by the fact that they mean cyclical events, not ST, although they occur at certain intervals of time (Klein 1994: 62).

The understanding of time as a repository of events is widespread. (Yakovleva 1997: 267). In this regard, the following questions arise: 1) Are all STs without accompanying clarifications can equally localize events and be the subject of conversation? 2) Does and how does the nature of the event depend on the ST filled in by it? 3) To what extent do the words defining the names of time characterize themselves, and not something else that is happening at a given time? Let's consider these questions.

1) Segments of time as a subject of speech. There is an opinion that the words denoting OV, “can denote- in the order of transfer by adjacency - events occurring at a given time interval” (Paducheva 2000: 240). The words future are given as examples,

Sunday (let's talk about the future = 'about what will happen - in a certain place - in the future'; tell about Sunday = 'about what happened / will happen - in a certain place - on Sunday'). However, not all OFs can be used in this way, not all of them can be the subject of thought, conversation. So, phrases are hardly possible? Let's talk about an hour or? Tell about a minute, although scientific articles are written about an hour (for example, Yakovleva 1995), and songs are composed about a minute (for example, "Five Minutes"). The fact is that words like соат (hour), дақиқа (minute) and other AST mean pure duration, not directly related to any events. They are specialized in expressing the time limit (leave for an hour, go to minute), but without dependent words specifying them, they can localize an event in time only deictically, according to its "distance" from the starting point, for example, leave in an hour (after some moment).

However, they usually cannot localize events themselves, since, having only a sign of magnitude, duration; they are devoid of individual qualitative signs, sensory cognitive attributes. So, to the question "When?" you can answer “At the same hour” or “At free minute”, but not “\* per hour” or “\* Per minute”. Therefore, ASTs cannot in themselves be the subject of speech.

In contrast to them, NST, endowed with individual characteristics, can be the subject of a story even in their general, “non-localized” meaning:

*Неваралар қари бувисига:- Баҳор ҳақида гапуриб бер! дейишди.*

*Tell us about spring! - The grandchildren say to the old woman. Color. 124.*

2) Segments of time and events

The opinion was expressed that there is a dependence of the nature of the event on the period of time filled by it. Of course, there is a dependence associated with the commensurability of the event and the segment filled by it. So, a year can be dry, fruitful or hungry, although short AST(сония (second), дақиқа (minute), он (moment), etc.) cannot be such (cf. \* дақиқалик қурғоқчилик (minute of drought), \* аёзли сония (frosty second). However, is there a connection between the length of time and the quality of the event that fills it? According to E. S. Yakovleva, minute, second set “everyday”, “everyday” interpretation of events; moment, moment, describe the "everyday", "exclusive", moment - "rational", "analytical" (Yakovleva 1995: 57).

The hour informs about the fate of events, about the inner, spiritual world, and the day - about the outer, social, natural world, etc. (Yakovleva 1997: 278). It seems, however, that this dependence exists for the derived meanings of such words, but it does not exist in the basic meanings. So, it is difficult to see the “fatefulness” of the hour in the following sentence:

*Яна бир соат кутиш билан ўтди. Мен учун ушбу бир соат мажбурий бекорчиликдай бўлди.*

*Another hour of waiting passed. For me it was an hour of forced idleness.*

On the other hand, the prototypical minute can specify not the “everyday”, but the “fateful” interpretation of the event:

*Сўнги дақиқада Харбий Кенгаш урушининг туб бурулишига сабаб бўлган Сталинград жангини бошлашга қарор қилди.*

*At the last minute, the Military Council decided to start the Battle of Stalingrad, which changed the course of the world war.*

In other words, ASTs devoid of individuality, except for the size of the segment, are not marked by the quality of the events they describe; they can contain different events. So, a month can be hot or cold, a year - military or peaceful. In contrast, NSTs are endowed with individuality, are inextricably linked with natural phenomena and are inconceivable without their sensory attributes, some of which are stable for them, more or less constantly characterizing them. So, winter (for the northern hemisphere) can be more or less cold, but not hot, the day is typically filled with activity, and the night - sleep, rest.

### 3) Semantic attribution of ST features

In 1971, C. Fillmore introduced the semantic 'case' of Time. By listing the 'cases' in the subject function of the predicate be warm, Fillmore defines them as Experienced in Мен исидим (I am warm), as Tool in Бу пиджак илик (This jacket is warm), as Time Ёз иссиқ (Summer is warm) and as a Place in Хона иссиқ (The room is warm) (Fillmore 1971: 40). W. Cook interprets the 'case' Time in Fillmore's example as warmth when (Cook 1989: 44), i.e. Warm summers mean warm when it is summer (= warm summers). In other words, the predicate warmth is ascribed not to the summer itself, as, say, the brevity in Summer is short, but to another concept, the state of the environment, and summer, acting as a 'case' Time, means the time of the predicate realization (i.e., ёзда, ёз вақтида; in summer, in summer time). With this understanding of the semantics of the 'case' of Time, the interpretation of E. V. Paducheva of the phrase "the time was alarming = 'life at that time was alarming'" (Paducheva 2000: 239), that is, the predicate to be anxious is attributed to another word (life), and the subject tense actually means 'at this time'.

As you know, metonymic shifts can be occasional and stable. With an occasional metonymic shift, a violation of the usual combination of a word occurs, in which a new, unusual combination for a given word creates an image, activates a concept for which such compatibility is normal. Thus, the conceptualization of the container (glass) as its contents (wine) occurs due to the combination, which is unusual for a glass, but usual for wine, with the verbs to hiss and froth (Glasses froth and hissed incessantly - an example from Pushkin's "Shot" cited by Paducheva (2000: 241) However, without this 'anomalous' compatibility, the image disappears. Deprived of context, a glass cannot be understood as wine. A different matter is richly saturated with sensory representations of NST. So, the concepts of night, evening by themselves, without special support of the context, presuppose darkness, possibly of varying degrees of "condensation", and the concepts of day, morning - light. Summer is warm and winter is cold.

It seems that AST, on the one hand, and NST, on the other, differ in the nature of the denotation. Denotate AST - a period of time of a certain duration. NST denotate is a period of time accompanied by the state of the environment characteristic of a given time (state of nature, weather, position of heavenly bodies, etc.). It would be wrong to believe that the conceptualization of autumn in combinations of late autumn and rainy autumn or mornings in combinations of early morning and gloomy morning is different, since the definitions of late and early directly characterize autumn and morning, focusing on their initial or final period, while rainy and light does not characterize autumn or morning, but the state of the environment, and therefore, in the semantics of autumn and morning, a metonymic transfer of the time (вақт)



weather type occurs here. It seems that in both cases the conceptualization of these segments is the same, just in the denotation of autumn and morning, the concept of time is inextricably linked with the concept of the state of the environment. Мағзун тонг (Gloomy morning), Бу мағзун тонг (This is a gloomy morning), not gloomy weather in the morning (We'd arrived on a gloomy morning/ \* gloomy weather).

"Natural" segments differ from the actual temporal ones in their relatively stable features associated with the state of the environment (об-ҳаво (weather), ҳаво ҳарорати (air temperature), ўсимликлар рангбаранглиги (vegetation color), etc.). This resistance manifests itself in a number of inherent properties, some of which are described below.

#### Conceptualization in nominative sentences

The use of nominative sentences without dependent words indicates the semantic completeness of the word, its saturation with cognitive attributes (ёз-узун кун (summer is a long day), қисқа тун (a short night), илиқ ҳаво (warm weather), etc.; тонг куннинг бошланиши (morning is the beginning of the day), уйғониш вақти (time of awakening), etc.). In such sentences, the temporal of words performs a predicative function (Arutyunova 1976: 75).

*Қирқ иккинчи йил, ёз, Тошкент харбий горнизони.  
Summer, forty-second year, Military garrison in Tashkent  
Саҳар, рўзадорлар саҳарлик қилиб бўлишмаянди.  
Dawn, fasting people are finishing their breakfast.  
Шом- ухлаш учун ҳали жуда вақтли.  
Evening - it's too early to sleep. Tend. 218;  
Тун, кўча, ёритгич, дорихона ...  
Night, street, lamp, pharmacy ... Block 121*

Compare the impossibility of such use in AST: \* (Соат) Hour. \*(ой) Month. \*(он) Moment  
Use as a predicate for verbs of being

With the verbs of being, NST also act as predicates expressing states. Compare: *Тун эди-Қоронғу эди (It was night. - It was dark); Кеч тушади (There will be evening)–Кеч тушмаянди (Evening is coming).*

*Сувга бориб келгунимча кеч тушиб қолади. (While I go to get water, it will be night). Tend. 52 (= then it will be dark); Уйғонасан-тонг отади, балким қуёш ҳам чиқар. Wake up - it will be morning, maybe even the sun. Rasp. 116; Куз, Манжурияда энг яхши пайт. (It was autumn, the best time in Manchuria). I. D. 52; Баҳор, ҳудди қиш каби вақтли ва қаҳратон эди. (It was spring, early and harsh as winter). Green 10*

ASTs are not capable of such use. Compare: \* It was a year. \* It was week The meaning of being is also expressed by the verb to stand, in combination with which NST becomes metaphorical: ... it was summer. Rasp. 261; It was night.

Such an understanding of a period of time as a vertically located NST is not characteristic of either the word time or units of time without definitions: \* Time stood. \* It was a year. \* It took a week.

Use with a locative or temporal subject

According to a number of researchers, in sentences like *Кўча шилта, Хона совуқ (Slush in the street, Cold in the room)* "the subject is in the room and the predicate is cold" (Stepanov 1981:

175). In such sentences, the subject "is expressed not by a name in the nominative case, but by a group of adverbial character or an adverb, and takes the first place in a sentence with a neutral (non-emphatic) word order" (Stepanov 1981: 55). It seems that NSTs function in such sentences as feature words, predicates.

Ухла, ухла энди: тонг ёришяпди ахир. (Well, sleep, sleep: it's already morning). Pol. 242; uzb. Ҳозир шом тушган, Мен шағам ёқиб сенга мактуб ёзаяпман. (Eng. It's evening now, I lit a candle and I am writing to you now). Kaverin (quoted by NBAS, 2: 164); uzb. ... соатсахарги етти, лекин ташқари ҳали қоронғу. (Eng. ... it's seven in the morning, but it's night outside). I. D.140; uzb.Бу ерда баҳор, кунлар илиб қолди. Eng. It's spring here, it's getting warmer. Shook. 322;... ташқарида баҳор (... it's spring). Shook. 480; Деза ортида баҳор, деза ортида Москва.(Spring is outside the window, Moscow is outside the window). I. D. 161; Ҳозир баҳор. It is Spring now. I.D. 186.

## BIBLIOGRAPHY

1. Арутюнова 1976 –Арутюнова Н.Д.Предложение и его смысл.М., «Наука».
2. Апресян 1995 – Апресян Ю.Д.*Избранные труды, т. 2, Интегральное описание языка и системная лексикография.*М., «Языки русской культуры».
3. Всеволодова 1975 – Всеволодова М.В.*Способы выражения временных отношений в современном русском языке .*М., «Изд.-во МГУ».
4. Гак 1988 – Гак В.Г.Метафора: универсальное и специфическое. В кн.*Метафора в языке и тексте.*М., «Наука»: 11-26.
5. Морковкин 1977 – Морковкин В.В.*Опыт идеографического описания лексики.*М., «Изд.-во МГУ».
6. Падучева 1996 –Падучева Е.В.*Семантические исследования.*М. «Языки русской культуры»:761-776.
7. Падучева 1999 –Падучева Е.В.К семантике слова время: метафора, метонимия, метафизика. В кн. *Поэтика/История литературы/Лингвистика. Сб. К 75-летию Вяч. Вс. Иванова.* М., «ОГИ».
8. Падучева 2000 – Падучева Е. В. Пространство в облики времени и наоборот (к типологии
9. Метонимических переносов). В кн. *Логический анализ языка: Языки пространств.* М., «Языки русской культуры»: 239-254.
10. Плунгян 1997 –Плунгян В.А.Время и времена: к вопросу о категории числа. В кн.*Логический анализ языка: язык и время.*М., «Индрик»: 158-169.
11. Степанов 1981 – Степанов Ю.С.*Имена. Предикаты. Предложения.*М., «Наука».
12. Хализева 1976 – Хализева В.С.Сопоставительный семантический анализ глаголов начала.*Русский язык за рубежом*, 4:74-77.
13. Яковлева 1994 –Яковлева Е.С.*Фрагменты русской языковой картины мира (модели пространства времени и восприятия).* М. «Гнозис».

14. **Яковлева 1995** –Яковлева Е.С.Час в русской языковой картине времени.*Вопросы языкознания*, 6:54-76
15. **Яковлева 1997** –Яковлева Е.С.Час в системе русских названий времени.В кн.*Логический анализ языка: язык и время*.М. «Индрик»: 267-280.
16. **Alverson 1994** – Alverson, Hoyt.*Semantics and Experience: Universal Metaphors of Time in English, Mandarin, Hindi, and Sesotho*. Baltimore & London, the Johns Hopkins University Press.
17. **Cook 1989** – Cook, W. A.*Case Grammar Theory*. Washington, D.C.: Georgetown University Press. **Fillmore 1971** – Fillmore, Charles J.*Some PrSTlems for Case Grammar*.Report of the Twenty- SecondAnnual Round Table Meeting on Linguistics and Language Studies. Washington, D.C.: GeorgetoUniversity Press.
18. **Klein 1994** – Klein, Wolfgang.*Time in Language*. London and New York: Routledge.
19. **Lakoff, Johnson 1980** – Lakoff, G., and M. Johnson.*Metaphors We Live By*. Chicago: University ofChicago Press.
20. **Lakoff, Turner 1989** – Lakoff, G., and M. Turner.*More Than Cool Reason: A Field Guide to PoeticMetaphor*. Chicago: University of Chicago Press.
21. **Langacker 1987** – Langacker, R., *Foundations of Cognitive Grammar*. Vol. 1: Theoretical Prerequisites.Stanford: Stanford University Press.
22. **Sorensen 1958** – Sorensen, H. S.*Word-classes in modern English with special reference to proper nameswith an introductory theory of grammar, meaning and reference*. Copenhagen: G. E. C. Gad.
23. **Talmy 2000** – Talmy, L.*Toward a Cognitive Semantics*. Vol. 1: Concept Structuring Systems. Cambridge, Mass.: The MIT Press.
24. **Vendler 1967** – Vendler, Zeno.*Linguistics and Philosophy*. Ithaka, NY: Cornell University Press.
25. Djabbarov, S. (2020). Article R?ddles - As An Independent Genre Of A Small Genre: Sh.X.Djabbarov1, I.T.Rustamov2, O.B.Mallaeva3 1 Jizzakh State Pedagogical Institute, Interdisciplinary social sciences and humanities, Head of the Department of Foreign Languages 2Jizzakh State Pedagogical Institute, Phd. Associate Professor 3Jizzakh State Pedagogical Institute, Teacher.3. АрхивНаучныхПубликацийJSPI, 1(13), 1-5. извлеченоот[https://science.i-educu.uz/index.php/archive\\_jspi/article/view/3429](https://science.i-educu.uz/index.php/archive_jspi/article/view/3429)
26. Djabbarov, S. (2020). articleIngliztilidagifrazeologikbirliklarnio'zbektiligatarjimaqilishmuammolari: Ingliztilidagifrazeologikbirliklarnio'zbektiligatarjimaqilishmuammolari. Архив Научных Публикаций JSPI, 1(68). извлечено от [https://science.i-educu.uz/index.php/archive\\_jspi/article/view/3470](https://science.i-educu.uz/index.php/archive_jspi/article/view/3470)
27. Sherzod Khalikulovich Djabbarov\*; Kamila Malikovna Khasanova “The concept of "time" in English adages and aphorisms” *Academicia an international multidisciplinary research journal*. DOI: 10.5958/2249-7137.2021.00752.7