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THE EMBODIMENT OF THE CONCEPT OF «TIME» IN ENGLISH AND UZBEK LINGUOCULTUROLOGY

Shermatova Bahora Isokulova*

*Teacher,

Department of Translation Theory and Practice,
 SamSIFL, Samarkand, UZBEKISTAN

E-mail: bahorash93@gmail.com

ABSTRACT

The article discusses the figurative meanings of the concept "time" in English and Uzbek. It is revealed that the figurative meaning of the concept "time" in English correlates with the concepts: duration, past, time marks / points of reference, frequency, form of measurement, regularity, physical condition of a person. The fact was also determined that some English set expressions, along with the concept of time, convey socio-cultural information of native speakers of English and Uzbek.

KEYWORDS: *Concept, the concept of "time, Phraseological units, Interpretation.*

INTRODUCTION

The modern stage of the development of science is characterized by numerous attempts by scientists to rethink traditional concepts and phenomena. Language is no exception. This article is devoted to the study of one of the key cultural concepts - the concept of «time». The works of both foreign and domestic scientists are devoted to the problems of studying the nature of the concept: V. von Humboldt, E.Sepir, J.Lakoff, M.Minsky, A.A. Potebni, S.A. Askoldova, D.S. Likhachev, N.D. Arutyunova, Yu.S. Stepanov, E.S. Kubryakova, A.P. Grandma's, Z.D. Popova, I.A. Sternina, V.V. Kolesov, D.U.Ashurova, A.E.Mamatov, U.K.Yusupov, Sh.S.Safarov and many others etc. And yet the term concept, in view of its complexity and multifunctionality, still receives a very different interpretation in linguistics.

The relevance of the chosen topic is determined by the fact that this study is in line with the most popular areas of linguistics and socio-humanitarian knowledge. The focus of modern linguistics

is on border topics related to concepts that have access to other sciences. Linguoculturology is one of the most actively developing branches of linguistics, which studies the relationship between language and culture. Many theories and scientific schools recognize time as one of the basic cultural universals. The perception and reflection of time is carried out differently in different cultures and, accordingly, is displayed differently in the language system and in phraseology in particular.

The object of the study is the linguistic embodiment of the concept of “time” in English and Uzbek, and the subject of study is the identification of their national-cultural specifics in English and Uzbek linguistic cultures.

The goal is to describe the features of the expression of the concept of “time” by the linguistic means of English and Uzbek.

To achieve this goal in an article research, a number of tasks are solved:

To select and analyze phraseological units reflecting time in English and Uzbek;

To study the manifestation of universal and national features in the concept of “time” and its representations by phraseological means of English and Uzbek languages.

The concept of time is the key in our work, therefore, it is necessary first of all to identify the meaning of the term «concept» itself. There are several approaches to its definition. Y.S. Stepanov defines the concept of a concept as follows: “A concept is like a clot of culture in the human mind; that is, in the form of which culture enters the mental world of a person. And, on the other hand, a concept is that whereby a person is an ordinary, ordinary person, not a “creator of cultural values” - he himself enters into culture, and in some cases influences it.) [24,231].

Turning one of the first in world linguistics to the study of concepts S.A. Askoldov believed that the most essential function of concepts as cognitive means is the function of substitution. He considered the concept “a mental formation that replaces an indefinite number of objects of the same kind in the process of thought [10,267 – 279]. He further says that one should not think that a concept is always a substitute for real objects, it can be a substitute for various kinds: purely mental functions. D.S. Likhachev, continuing Askoldov’s reasoning, suggested that the concept be considered “an algebraic expression of meaning, because a person simply does not have time to capture the meaning in all its complexity, sometimes it cannot, and sometimes in its own way interprets it (depending on his education, personal experience, belonging to a certain environment, profession, etc.) [16,342].

G.G. Slyshkin and V.I. Karasik understand the concept as a "multidimensional mental unit with a dominant value element." [11, 75]. The concept is grouped around a certain "strong" (i.e. value-accentuated) point of consciousness, from which associative vectors diverge. The associations that are most relevant for native speakers comprise the core of the concept, while less significant associations are the periphery. In their opinion, the concept does not have clear boundaries; as they move away from the nucleus, a gradual attenuation of associations occurs. Karasik V.I. and Slyshkin G.G. consider the linguocultural concept a conditional mental unit aimed at a comprehensive study of language, consciousness and culture.

Z.D. Popova and I.A. Sternin defines a concept as a complex mental unit that turns in different directions in the process of mental activity, actualizing its different signs and layers in the process of mental activity, while the corresponding signs or layers of a concept may not have a language designation in a person's native language [19, 59]

The concept is represented in the language by ready-made lexemes and phrase combinations from the lexical and phraseological system of the language; free phrases; structural and positional diagrams of sentences bearing typical propositions (syntactic concepts); texts and sets of texts (if necessary, the explication or discussion of the content of complex, abstract or individual authors' concepts). Concepts can be stable - having the language means of verbalization assigned to them, and unstable - not having the means of verbalization assigned to them, unstable, still forming, deeply personal, rarely or practically not verbalized. The presence of a linguistic expression for a concept, its regular verbalization keep the concept in a stable, steady state, make it well known (since the meanings of the words with which it is transmitted are well known, they are interpreted by native speakers, reflected in dictionaries). The authors propose the following concept model: the core of the concept is a sensual basic image, acting as a coding image of a universal subject code. This image belongs to the existential layer of consciousness and, as some observations show, has an operational or objective character, based on the biodynamic and sensory tissue of consciousness. The basic image is surrounded by a cognitive layer that is specifically sensual in origin, reflecting the sensually perceived properties and attributes of the subject.

Time and space are fundamental attributes of our being, they are not subject to any objective external changes. But with all the stability of the extralinguistic category of time, the lexical and stylistic means of expressing the concept of time undergo significant changes associated with the subjective perception of man. The changes undergone by time models are all the more radical, the closer the concept of time is associated with a person's life, his worldview and the ongoing historical processes. Such reasons may be scientific progress and the corresponding expansion of knowledge about the world around us: a person's awareness of his strength as equal to God and the adoption of an active life position, the general acceleration of the rhythm of life in connection with technological achievements.

The first reasoning about time arose in the bowels of ancient philosophy. Already ancient Greek thinkers asked questions about the causes of time, its properties, direction, beginning and end. Since then, the philosophical interpretation of this category has undergone significant changes.

Due to its extreme abstractness, but also obvious evidence for any native speaker of time, time does not want to fit into the usual scheme of interpretation of meanings, therefore only metaphors can be used to describe the semantic structure of this concept. Metaphorical terms allow the researcher to comprehend the image of time through the study of the spheres of associations and personification of this concept.

In order to trace how the idea of how or what time was in the linguistic picture of the world of medieval man (XIV-XV centuries) and modern has changed, consider the English lexeme «time»

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

1) Mourn (wepe, weylle) –yig‘lashi

- 2) Curse (corse, banne) - koyishi
- 3) Hate (lothe) - yomonko‘rishi
- 4) lose (leese) - sarflashi
- 5) Spend (despende, passe) - o‘tkazishi
- 6) Extend (prolonge) – uzaytirishi,,to‘xtatibturishi
- 7) Wait (awaite, abyde) - kutishi
- 8) Pull, hold (tarie)
- 9) To glorify (blesse)
- 10) To suspect - taxminqilishi
- 11) Have - egabo‘lishi
- 12) See (see his time) - ko‘rishi
- 13) Find (fynde his time) - topishi
- 14) You can regret it (birewe, rewe) - u uchunachinishimumkin

The semantics of most verbs implies a person’s emotional state, his specific attitude to the time when an event occurred. Here is how it is embodied in the works of English poets:

Hir fader.

Cursede the day and tyme, that nature Schoop him to ben a lyves creature. (Chaucer)

Blessed be the tyme knyte that euer be borne (Mallory).

Wei can Senek and many philosopher Bywaylen time, more that gold in cofre (Chaucer).

A person can express his attitude to a certain period, pore, moment, flow of time, but cannot affect the course of time or its properties. The course and influence of time is not subject to man; the demiurge of time, which man cannot resist, is God. A medieval man patiently waits for his time, an auspicious occasion (I can do more whan I see my tyme (Mallory)), because, according to the dogmas of the church, each creature and everything under the sun has its own time.

The following verbs-actions of the time itself - in conjunction with the verbs-actions of a person over time, allow us to draw a conclusion about its properties. Time may:

- 1) Comekelishi (come)
- 2) Pass (passe / waste) - o‘tishi
- 3) Sneak (stele for us) - bildirmasdan o‘tib ketishi
- 4) Fly (flee) - uchishi
- 5) Sneak up (crepe in) - sezdirmaykelishi
- 6) Get closer (approche) - yaqinlashishi
- 7) Require - talabqilishi

8) Cannot wait (not a byde) - kutaolmaydi.

The compatibility data allows us to distinguish three conditional metaphorical blocks:

- 1) time-traveler: that which moves;
- 2) time-lord: that which demands, orders, does not wait;
- 3) time-property: what they possess.

The first metaphorical block indicates the most obvious fact - time lasts. G.P. Aksenov writes that "duration is such a clear and conspicuous property of time that it is most often identified with time. It is unconsciously implied that duration and time are one and the same, although time is a more multifaceted phenomenon than duration, and the latter is something structureless, unbroken, and spontaneous, with no beginning or end.

To describe the characteristics of duration, medieval writers resorted to metaphors for movement in space:

And soneaftirward he lay stoonstil

And deydewhantyme come (Chaucer).

Anchavaqto'tsa ham hamonyotardi

Vaqtsoatiyetgandavafotetadi.

It can go away slowly and imperceptibly:

Thetymepasseth night and day

And stelithfor us (Chaucer),

Vaqtunu-kun bizgasezdirmayo'tibketadi.

And can fly fast:

For though we slepe, or wake, or rome, or rude,

Ay fieth the tyme (Chaucer).

Biz uxlab, uyg'onib, uxlab, yoo'ynab, yojahllanguncha

Vaqtasayeldekuchishimumkin.

But it is certain that in the minds of medieval man this process is continuously and inexorably moving in one direction - from the present to the past.

Another property of time before which man is powerless is his irreversibility. The passage of time exists in only one direction and does not return from there. Irreversibility is the continuous formation of the present, its continuous renewal, inevitable renewal. Chaucer's time is compared to a stream that never returns:

The tymepasseth night and day.

As doth the streem, thot torneth never agayn. (Chaucer)

Kunu-tunvaqto'tar.

Qanchaqish-u bahorlaro'tsa ham ortgaqaytmaydi.

A study of the compatibility of time-subject and time-object in modern English has shown that time can:

- 1) Give – berish
- 2) Leave – tarketish
- 3) Spend - sarflash
- 4) Spend in vain (waste) - bekorgasarflash
- 5) Fill - to'ldirish
- 6) choose (chose) - tanlash
- 7) Take - tanlashshug'ullanish
- 8) buy (buy) - sotibolish
- 9) Have - egabo'lish
- 10) You need it (need) - ungamuhtojbo'lishingmumkin
- 11) Make move (make. Move) -harakatlanishgamajburlash
- 12) Take for granted (take for granted)
- 13) It is possible to navigate (discover oneself in time) – kimnidiro'zinivaqtidakashfetishi.

Time may:

- 1) Pass - otishi
- 2) Come - kelishi
- 3) Reach slowly (creep) -sekinharakatlanishi
- 4) Stay (be left) - qolibketishi
- 5) Be over - tugashi
- 6) Force someone to do something (make smb. Do) -kimnidirnimadirqilishgamajburlashi
- 7) Change your qualities (crumple) - o'zqiymatinio'zgartirishi
- 8) Show something (show) - nimanidirko'rsatishimumkin.

An analysis of the actions taken over time in modern English literature opens up a new person who takes an active position in relation to time, capable of influencing him in a certain way. A person, as well as circumstances, can give time, occupy, choose, fill, buy, leave, and even make him move, go.

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

- Biz ushbuoydagitahdidiurushnibirnechakungato'xtatib, Jahonxavfsizlikkengashigaharakatqilishuchunvaqtberishigaumidqilganedik

- Nothing is indescribable in words if you take the time and the trouble (Wilson).
- Agar vaqtvamuammogaduchkelsangiz, hechnarsagatilingizaylanmaydi.
- Entirely without other occupation, she filled her time with household tasks and enjoyments (Murdoch).
- Hechqandaykasbniegallamayturib, o'ziniuy-ro'zg'orishlarivamashg'ulotlaribilan bandetdi.

Time, objectively possessing constant properties, in the perception of modern man is able to change his qualities. For example, the hero of the novel A. Murdoch's «Dream of Bruno» Michael, under the influence of tranquilizers, sees how time and space cringe:

His wide-open eyes see nothing, he Nigel, the all-seer, the priest, the slave of the god. Time and space crumple slowly. (Murdoch)

Uningkattako'zlarichechnarsaniko'rmasdi, u Nigel, hammako'radigan, ruhoni, xudoningquli. Vaqtvamakonasta-sekincho'kadi.

The development of natural science concepts and technological achievements of man of the XX century contributed to an unprecedented expansion of knowledge about the history of the Earth. The globalization of knowledge and the intellectualization of man himself made it possible for the mind to embrace millions of years of time periods and move in this “temporary space”. This naturally expanded the understanding of the time frame, which was reflected in the existence of the concept of time in modern languages and in its direct verbalization in stable combinations, in particular in sayings and phraseological units, both English and Uzbek.

In the modern existence of the concept of «time» significant differences from the medieval period are noticeable. Consider them in the framework of a holistic linguistic-temporal picture of the world.

The linguistic-temporal picture of the world combines the conceptual and linguistic levels: linguistic temporal semantics represents, on the one hand, the “shell” of the concept of “time,” and, on the other, the content in relation to the verbal level. The concept of «time» appears as a unit of the linguistic-temporal picture of the world. One of the ways to verbalize the concept of “time” is with phraseological units with the meaning of “time”. Temporary representations in the form of concrete, vivid, sensually tangible visual and auditory images are reflected in the internal form of phraseological units with a temporary meaning. It is in the phraseological units that make up the so-called phraseological picture of the world, artificially created by the people in the process of creativity, that the cultural concepts are most clearly reflected. Phraseologisms, as bright, figuratively emotional, expressive means of language, contribute to the creation of an aesthetically significant, linguistic picture of the world. The concept of a phraseological picture of the world implies a part of the linguistic picture of the world described by means of phraseology, in which each phraseological unit is an element of a strict system and performs certain functions in the description of the realities of the surrounding reality. From this it follows that the phraseological picture of the world is one of the universal ways of classifying phraseological units, the basis of which are both extralinguistic and linguistic features.

The lexeme “time” in Uzbek comes from “time”, which is related to the words “twirl”, “spindle”. Thus, in the Uzbek picture of the world, the idea of time is associated with the idea of repeatability, regularity, and cyclicity.

Thus, the Uzbek language reflects the time that moves in a circle, cyclically. Cyclically - this is «for May, » «for October». According to the English approach, time is linear, one-dimensional, unidirectional and irreversible. Time moves, and its movement is continuous. Every moment of it is unique. Time cannot be stopped, turned back.

Punctuality is one of the concepts genetically related to the English nation. Accuracy is an integral attribute of the British, they see it as a guarantee of reliability, and is perceived as ways to counter unpredictability. In turn, the hypersensitive attitude to time in English culture does not correspond to Uzbek ideas about its effective use: wait and see; not yet evening.

For most Uzbeks, unlike the British, time is not a strict principle of their life. Therefore, the attitude towards him can often be called frivolous, which is reflected in all kinds of lateness, postponements of events, non-compliance with the schedules of buses, trains, etc.

The reflection of objects and phenomena of reality with the help of images presents us with a bright, colorful, sensually tangible, real or imagined world. The study of the representation of the concept of «time» was carried out on the basis of the opposition «reality - irreality». The surreal time, reflected in English and Uzbek, is, first of all, figurative time, directly related to various representations caused by fantasy, creative imagination of both peoples. The study showed that phraseological units expressing the meaning of surreal time are the most figurative, expressive, emotional, since their imagery has a dual nature: on the one hand, they are associated with extra-linguistic factors (the unreality of the situation, which gives room for unbridled imagination), and on the other, linguistic, manifested in the use for the formation of the figurative structure of alogisms, which serve as the most striking means of enhancing imagery, expressiveness, expressiveness, emotionality.

Phraseological expressions express the surreal time: when the cancer on the mountain whistles, after rain on Thursday, after Friday on Thursday, God knows when the hell knows when, at the carrot's conspiracy, to sit till the cock-crow.

Many phraseological units with the meaning of “time” have specific time periods “time”, “hour”, “century”, “day”, “minute” as components, however their content is not objective time, but their general temporal value - short-term and long-term segments (from minute to minute, in a jiffy, in a tick, («this moment»)).

Along with phraseologisms with the meaning of «surreal time», the object of our study was phraseologisms with the meaning of «real time», this is the present (at the moment, this moment, at this moment, in a trice), the future tense (on the nose, not far off, on the doorstep, sooner or later, the sooner the better, time to come («future times»)), past tense (in great-grandfathers, in old people, on a time, good old time), as well as the time presented in the lexical oppositions, figuratively represented in the semantics of phraseological units related to the parameters of time measurement - “fast - slow” (with lightning speed, I did not have time to blink, best part of an hour, flew like a bolt of lightning, on the spur of the moment, off the top of one's head), «early - late» (no light, no dawn, until late at night, long before dawn; a day before the fair, at the peep of day, with the lark (with the sun), at the first hint of day)

The abstract concept of «always», reflected in the phraseological units of the English and Uzbek languages, has a certain poetic elevation and has mainly a positive coloring in both languages. Typically, such phraseological units relate to the theme of friendship, love, gratitude and hatred (until the end of the century, forever and ever, forever, until the cows come home, to the grave, to the tomb). Phraseologisms with the concept of «never» in both Uzbek and English often have a negative connotation (until new brooms are forgotten, not for a moment, under any pretext, never for a moment, not for a minute, on no account, under the circumstances) Phraseologisms with the meaning of «never» are more often found in the English language and have a more vivid imagery due to the fact that the British are more categorical and principled than the Uzbeks.

In both cultures, there is a realization that everything is fleeting and everything has its own limit (how long is it before sin (trouble), nothing is forever under the moon, trouble is never far off, there is nothing permanent under the moon, the morning sun never lasts a day).

Phraseologisms with the meaning of “often - sometimes” in both Uzbek and English do not have significant differences, they generally have a negative rating, but also have a positive rating (every single day, every day, every blessed day, day in and day out, time and again). Relative to this topic, it is difficult to conduct a comparative analysis, since it is universal in all languages.

Based on the data obtained during the study, it can be concluded that in addition to universal features, the language embodiment of the “time” concept in both English and Uzbek linguocultures is based on national-specific features, which are caused by the difference in English and Uzbek social cultures that reflect the mentality and value systems of two national communities. As a rule, first of all, phraseological units, the internal form of which is built on alogism, have a national specificity, reflecting the peculiarities of time perception by the Uzbek and English peoples.

CONCLUSION

The concept of «time», being one of the key concepts, is an important part of the conceptual system, which is reflected differently in all languages, which allows us to talk about temporary perception, about ethnic temporal mentality, temporary universals, and in general about the temporary picture of the world. One of the most striking results of the verbalization of the concept of “time” are phraseological units with the meaning of “time”.

Our study was undertaken with the aim of a linguistic description of the features of the expression of time in phraseological units in Uzbek and English linguistic cultures. As a result of the study, the place of time in human life was identified and a comparative analysis of stable expressions reflecting time in Uzbek and English linguistic cultures was carried out in order to identify features, similar and distinctive features of the two nations studied.

The concept of time embodies the reflection of the era and activity, the interpretation of the existing culture, the rhythm of social time and the effectiveness of prognostic consciousness. All these points determine the historical «paradigm» of time.

In the course of a comparative analysis of phraseological units reflecting time in Uzbek and English, we found that the attitude towards time is heterogeneous and is more important in English culture, since English culture is monochronous (clear time planning), and Uzbek culture is polychronous (emphasized attention to communication with people, networking, family). In

both cultures there is a realization that everything is fleeting and there is a limit to everything. Intemperance, excessive emotionality and haste are present in both cultures, but are more pronounced in Uzbeks. However, sometimes speed is needed when every second is expensive. Speed in business or in a specific situation is important in both languages, but in English it is expressed more strongly. Like the concept of “fast”, the concept of “slow” is also considered in two ways in both languages. In both Uzbek and English, often “slowly” means properly, carefully, wisely. However, the Uzbeks have such a trait as to postpone something for later, to wait for something.

Universal for both linguistic cultures is the structure of the concept of «time», namely its phraseological expression, which includes phraseological units with the meaning of real and surreal time, as well as phraseological units based on auditory and visual associations. The basis of English and Uzbek phraseological units with the components «time», «hour», «century», «day», «minute» are not specific time periods, but their general time value. The national-cultural specificity of the content of the concept of “time” is manifested, firstly, in the associations that underlie phraseological images, and secondly, in the specifics of evaluative perception, manifested in the different behavior of Uzbeks and Germans in terms of temporal factor. Thirdly, the national-cultural layer of the concept of “time” is made up of knowledge oriented towards significant social, cultural and aesthetic values for each national-cultural community, which are reflected in phraseological units with the meaning of “time”.

To summarize the results of the study, it should be noted that due to the progressive development of the economy, social relations, ideas about time are changing. And interest in the study of the time of different peoples does not disappear, since this subject is very relevant today.

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