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The Role of Language Representation of the Time Model in the Process of Meaning Creation

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Abstract

The aim of the article is to demonstrate the language picture of the world, which owes its structural integrity to its relational framework. The archetype "time" is central to the Christian mythology, in fairy tales and other linguocultural artefacts. The thought-language essences representing the category TIME in the modern German language, connect different time modes (past, present, future), allowing to distinguish different worlds. The memory of the ways of the development of the human soul is concentrated in them. The analysis is carried out on the material of propositional structures of substantive derivatives, representing the category TIME in modern German. In particular, the article illustrates the process of modelling knowledge of the category TIME when coupled with the ability to establish relationships between an individual unit of measure as a part and its component as an integral (PART – WHOLE), and between integrity and individuality (INTEGRAL – PART). The nouns generated on the basis of the WHOLE – PART structure are profiled by the 'duration' attribute, correlated with a certain length of time. Cognitively selected in the structure of the PART – WHOLE is a certain period of time. The propositional structure TIME –SITUATION characterizes time as a duration limited by the framework of existence of a certain state. Moreover, time correlated with certain events can profile the sign of 'extensibility', objectified by terms of length. In the composition of the cognitive structure of the derived substance, a concept representing a TIME or a SITUATION and a concept modelling spatial relations can interact. The corresponding fragment / event on the linear time axis is cognitively highlighted in the conceptual structure of such a name. Thus, the use of the modelling technique creates a demonstrative basis for the fact that the language representation of the refraction of the world picture through the prism of the time model allows us to learn not only the processes of meaningfulness, but also to reveal the secret of the meaning of existence being unique to each person.

Keywords: Relational picture of the world model framing, Cyclic time model, Linear time model, Temporal nominators in the class of German nouns.

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1. Introduction

Comprehension of regularities and relations is the essence of the cognition process. The problem of representation of “picture of the world” which has an inner unity in a human consciousness and perceived as a single entity within a number of relationships, fixed by the language, is one of the most paramount tasks of cognitive linguistics.

The essential concept of “picture of the world” does not mean a picture depicting the world, but the world comprehended as a picture (Vorotnikov, 2006: 88-90). Following L. Wittgenstein, “the picture is a model of reality. The objects in the picture correspond to the elements of the picture. The objects in the picture are presented as the picture elements. The picture is taken as a whole due to its elements that relate to each other in a certain way ... A definite ratio of the elements in the picture gives us the idea that this is the way things are connected with each other. Let us call this link between the picture elements its structure, and the ability of such a structure – a form of the image, inherent in the picture given” (Wittgenstein, 1994: 8).

2. Literature Review and Research Methods

In any picture one can see not just separate objects and phenomena but what makes their authenticity, integrity, their real essence. The true things become true when they are determined by a man in all the links and relationships. “Where it comes to the picture of the world, there shall be made a fundamental decision on the existence in general. One seeks and finds the genesis of things in the representation of things” (Heidegger, 1986: 103). Under an entire picture of the world the ratio of the two dimensions is understood, i.e. conceptual image of the world and its language picture. To the question of how, in the course of behaviour, individuals build the image of the world – the world, in which they live and act, and which they themselves alter and partly create, A.N. Leontiev gives a capacious psychological explanation: “We are really building, though not a World, but an Image, vigorously ‘scooping it out’ ... from its objective reality. The process of perception is the process, the means of this ‘scooping out’, and the main thing is not how, with the help of what means the process works, but the key point is in the result of the process. I reply: the image of the objective world, objective reality. The image of a more or less adequacy, more entire or less entire ... sometimes even false ...” (Leontiev, 1983: 260). This implies that the picture of the world is a system of images, the hierarchical structure of cognitive constructs. “The idea of the world model, the description of the picture of the world, the world image representation is done with the help of fixed, preserved by specific individual or community knowledge, objectified in the language” (Alefrenko, 2010: 133). This view corresponds with the linguistic picture of the world (see G.A. Brutyan, A.A. Zalevskaya, V.I. Karasik, Yu. N. Karaulov, O.A. Kornilov, L.B. Nikitina et al.).

3. Results and Discussion

The conceptual system, according to E.S. Kubryakova (1996), is the mental level or mental (psychic) organisation which concentrates the collection of all the concepts, given to a human mind, their ordered union. The picture of the world must be seen as a global generalised integrity, a multicomponent structure perceived and evaluated by an individual’s consciousness that anchors cultural identity in the world viewing (outlook, rules of behaviour, lifestyle, transmitted to the subsequent generations). Its structural integrity, not only the picture of the world, but also the linguistic picture of the world as fundamental concepts that describe human existence, owe to their relational framing.

A kind of “transmission” centres with their “memory” are relational translators, essential “substance” of the picture of the world, notional symmetric structures of the reality that create the relational mechanism of data transmission that is the core of (a) outlook and (b) world view, ethnocultural images of the world, understood as the world perception, caused by certain conditions and

as a reflexive reality representation. At these two cognitive levels (outlook and world view), a person operates conceptual categories (the term belongs to O. Espersen). The conceptual categories, according to A.A. Khudyakov (1999), are relevant to the language mental categories, focused on the logical and psychological and semantic categories of the language, expressed in a language by various means.

Thus, under the relational translators we understand less linear ones, not going beyond simple time sequence relationship, than those forming a complex model that includes both visible and invisible things (ideas, something perfect). In "Critique of Aristotle's Platonism" A.F. Losev writes that the relationship should be understood, among other properties, both as a potency and energy (Losev, 1994: 597). In another work (Losev, 2000) the scientist explains that the potency and energy are at the heart of defining sense: energy is a meaning plus an expression plus a semantic formation, whereas potency – an expression minus a sense plus a semantic residue formation. Relational translators can be compared to an internal programme, which is an internal form of which N.F. Alefirenko says the following: "Rising to the surface of language consciousness, it becomes 'a linguocreative stimulus' of reviving a whole chain of meaningful connections, connotations and notions ..." (Alefirenko, 2010: 148). By way of an essential "substance" of the verbalized world model as a notional symmetric architectonics of reality one can point out time coordinates.

Time is an abstract phenomenon that has a complex conceptual structure. At its core, time is a man-made mental construct, alongside with other abstract categories such as structure, measure, etc. Temporal relations are also linked with axiological relations. Here is an example. The cognitive-linguistic notions depicting a human image such as *mortal, bipedal, mammal, creature, subject, etc.* – "the principle in which the World Reason reaches its self-consciousness and perfection" (G.W.F. Hegel), "Man is the most important object in the world" (I. Kant), "the subject playing the leading role in the world" (I.G. Fichte), "virtues, qualities, duties" (V. Wundt) connect different time modes (past, present, future) allowing you to select different worlds, i.e. the world of the fact that there is a world of debt, to structure the future, and namely: the world of possibilities that, in particular, is reflected in the context of religious nature: "He who has living religious beliefs, gains here the idea of a task defined by a divine call, and that confronts a man ... The highest thing, the goal of his is the divine order of the world ..., and the sense of duty is created for him in the last instance by the task set by God, in whom he believes" (Windelband, 1995: 249).

The ability to predict events in the future and understand the phenomena of the world, as well as people's behaviour gives the acquisition of knowledge. It is immanent for a human "potential and actual transcendence, comprehension beyond the limits, directly not given and sensually not perceived, associated primarily with the exchange of information with the environment, with the work of his soul, a spiritual quest, in the process of which the rejection of external in itself and of its rooted in everyday life environment and self-determination is available in relation to the sacred ideals of the culture, the creator and the creation of which he is, searching for the meaning of life" (Belyaev, 2011: 25).

According to modern scientific concepts, there are two main time models: the cyclic model and the linear time model. The idea of the cyclicity of time is associated with the mythological consciousness, in which the time process represents a series of recurring events in the life of a person. We will illustrate how this idea is reflected in the context of a fairy tale – a source of information about categorical concepts that are fundamental in the process of cognition of the world, including the concept of TIME (German ZEIT). In the fairy tale "A New Year's Eve Adventure" by E.T.A. Hoffmann (German "Die Abenteuer der Silbersternnacht"), the time aspect plays a very important role. This work reflects how it is typical for German culture, and, indeed, for many others, the New Year and Christmas night, which is cyclically and circularly associated with miraculous and simultaneously gloomy events, as at that time the dark forces gain power: "Then it seemed to me that from the remote background of the reflection there came floating a dark form, which as I focused my attention upon it, took on the features of a beautiful woman-Julia-shining with a magic radiance. I said

very softly, “Julia, Julia!” At this I heard a groaning and moaning which seemed to come from behind the drawn curtains of a canopy bed which stood in the farthest corner of the room” (Hoffmann). Indicative in this respect is the image of the mirror. Mirrors are attributed a lot of mystical properties: from the expansion of reality and time boundaries through imagination to the possibility of seeing the past and the future.

In accord with the second model, time as a motion and change notion is linear, unidirectional and irreversible. Every moment of time is unique and unrepeatable and leads to eternity. Let’s turn to another fairy tale E.T.A. Hoffmann “The Golden Pot” (German “Der goldene Topf”). Time in it is dual: the usual time and time of eternity, which are closely interrelated, one follows from the other. The sequence of events originates, as a rule, from the moment of penetration of eternity into ordinary history. In this tale, eternity is magic, time is the likeness of eternity in the empirical world of formation. Plato wrote that it is necessary to distinguish three things in the analysis of time: what is eternal, not born and not created; that which is not subject to death and that which is temporary. As time is one of the most important physical characteristics of the world and world order, the model of the world in the linguistic representation can’t but be refracted through the prism of *time model*. The human’s idea of a) TIME (German ZEIT) as a discrete category whose integrity is determined by its components, and of b) TIME (German ZEIT) as a measure of regular similar events, perceived as part of a cyclic or linear model, represent propositional structures rendered in German, for example, by composite and affixal models. Time modelling can be oriented both towards the time itself, and to the person.

Modelling knowledge of the discrete category TIME (German ZEIT) is connected with the ability to establish relationships between the individual measure units as a part and its components as a whole (PART – WHOLE), as well as between the integrity and separateness (WHOLE – PART). Names that are generated on the basis of this structure, profile the sign ‘duration’, correlating with a certain length of time: *die Sommerzeit – Zeit, in der es Sommer ist* (Duden, 1996), the example is translated into English as “*the summertime – time in which it is summer*”. Periods of occurrence of various events in German call the following names: *die Schlafenszeit – Zeit zum Schlafen am Abend, Nachtzeit* (Wahrig, 2001) / *bedtime – time to sleep in the evening, nighttime*; *die Schulzeit – Jahre, in denen die Schule besucht wird* (Duden, 1996) / *the school years – years in which the school is visited*.

In the names provided the cognitively distinguished notion is the argument of TIME, correlated with the main component of a compound word. The dependent component can be brought into correlation with a verbal name, in this case the reference situation predicate is inherited from the previous act of derivation. Cf.: *der Verfallstag – Tag, an dem etwas (Gutschein, Wechsel u. Ä.) verfällt* (Wahrig, 2001) / *the expiration day – day on which something expires (coupon, bill of exchange and the like)*. If the dependent component is correlated with a nominal basis, the implicit predicate provides semantic withdrawal procedure: *der Muttertag – Sonntag im Mai, an dem die Mütter geehrt werden* (Duden, 1996) / *Mother’s Day – Sunday in May, where the mothers are honoured*).

Time as a category can be described in terms of a container; it is able to contain not only time units but also events. Time is the receptacle, the coordinate system in which all the events taking place in the world and all its inhabitants are projected: *die Vorwelt – die erdgeschichtlich vergangene Zeit mit ihren Lebewesen* / *the pre-world – the earthly past time with their living beings*; *die Urwelt – Welt der Vorzeit* / *the primal world – world of the past*; *die Nachwelt – spätere Generationen, die spatter Lebenden* (Wahrig, 2001) / *posterity – later generations, the later living*. Shifting the focus of the cognition subject’s attention onto the situation can lead to profiling conceptual connection between the time and situation, correlated with its particular fragment. Thus, the derivatives *die Friedenszeit – Zeitdauer des Friedens* / *the peacetime – period of peace*; *die Ruhezeit – Zeit der Ruhe, des Ausruhens* (Wahrig, 2001) / *the rest – time of rest*, generated on the basis of the propositional structures TIME – SITUATION, characterize time as the duration,

limited scope of existence of a particular state. Time correlated with certain events, can profile the sign 'stretch', objectified by the terms of length: *die Kurzstunde – Schulstunde, die kürzer als eine normale Schulstunde ist* (Duden, 1996) / *the short-hour lesson, which is shorter than a normal school lesson; die Kurzwoche – Arbeitswoche von weniger als 6 Tagen* (Wahrig, 2001) / *short week - work week less than 6 days*).

Ability of the names objectifying time category makes possible to create different meanings, for example: *die Mittagszeit – Zeit gegen und nach 12 Uhr, b) Zeit der Mittagsruhe, 2. Mittagspause* (Duden, 1996) / *lunchtime – time at and after 12 o'clock, b) time for lunch, 2. lunch break* – may represent a certain period of time, and a time-receptacle of similar recurring events; *der Sommertag – Tag im Sommer, b) Tag mit sommerlichen Temperaturen* (Duden, 1996) / *the summer day – summer day, b) day with summer temperatures* – a certain unit time and an unspecified unit of time with a particular feature.

Linguistic representation of the fragment precedence, as well as events in the linear time cycle can be carried out due to the composite or affixal model. At the propositional level one can see the interaction of the subjective concept objectifying the category TIME or SITUATION, and the concept *vor-*, *ur-* or *prä-* that activates the idea of the temporary location of something. Sense configuration has a complex structure, since nominal/ verbal basis is both a reference point which conventionally divides the time line into its components, and the cognitive basis for the identification of the category formed. The concept *vor-*, *ur-* or *prä-* establishes a link within the correlation between the fragments and events. On the basis of this model, the following derivatives are generated: *der Vorwinter – Zeit mit winterlichem Wetter vor Beginn des Winters / the pre-winter time with winter weather before the beginning of winter; die Urzeit – älteste Zeit der Erdgeschichte, Vorzeit* (Wahrig, 2001) / *the primeval time – oldest time of the earth history, prehistoric times*. The point on the time axis, connecting the preceding and following in a single stream, is recorded on the basis of the concept interaction, modelling spatial relationships, *zwischen-*, and the concept of the subject scope, objectifying the category TIME–SITUATION: *die Zwischenmahlzeit – Mahlzeit zwischen den Hauptmahlzeiten / the snack – meal between the main meals; der Zwischenhandel – zwischen Erzeuger und Verkäufer vermittelnder Handel* (Wahrig, 2001) / *the intermediate trade – between producer and seller mediating trade*. In contrast to the knowledge structures, actualizing the preceding and following, the category formed is focused not on the time itself but on the time filled with the events that reflect the human presence. The objectification of the category SITUATION by the temporal nominators is caused by the functioning of the conceptual metonymy mechanism, determined by shifting the cognition subject's attention focus from the length of time onto the event / actions occurring at this point of time. Cognitively distinguished in the conceptual structure of the analysed derivatives is a time period or a situation which are a local orientation point of 'communication' of time fragments or events filling the time continuum (Voronina, 2013).

4. Conclusion

1. The picture (or model of the world) through the relational translators projects those relationships in which an individual perceives reality and thanks to which an image of the world is created. Universal relational translators are temporal relations. These basic parameters of perception of the world, the category of existence, reflected in the structure and semantics of the language, whereas the ethno-cultural specificity is manifested in what proportions the common and specific, time and space, spiritual and material in the language are.

2. The results of a person's comprehension of time are reflected in the linguistic time model. The existence of a significant number of temporal nominators in the class of nouns of the German language is

not connected with a considerable variety of word-formation models, objectifying the category TIME as a profiling argument, which is apparently due to the two main factors.

Firstly, time owing to its ontology features, in the name space is a relatively independent phenomenon. Understanding the temporal characteristics of the subject entities is determined by the dependence of their objective or functional features on the flow of time. However, time in an ordinary consciousness is not interpreted in relation to the world of objects or things. Therefore, the language constitutes G. Leibniz's theory about the reality of the time as an entity. Secondly, the fundamental temporal categories emerged at the dawn of mankind, and at the present stage they do not undergo significant changes.

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