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SENTIMENT AND PRAGMATIC ANALYSIS OF TIME EXPRESSIONS IN ENGLISH AND UZBEK: A CORPUS-BASED LINGUA-CULTURAL APPROACH

Annotation

Time is one of the most universal yet culturally diverse categories in human cognition and literature. This study explores the sentiment and pragmatic functions of time expressions in English and Uzbek literary texts, employing both corpus-based methods and lingua-cultural analysis. The study highlights that linguistic choices in expressing time are not only grammatical but also cultural, influencing translation strategies and computational modeling. This research contributes to cross-cultural pragmatics, translation studies, and computational linguistics by demonstrating how sentiment analysis and corpus tools can be integrated with traditional literary interpretation.

Key words: Time expressions, sentiment analysis, pragmatics, corpus linguistics, English literature, Uzbek literature, lingua-cultural approach.

АНАЛИЗ СЕНТИМЕНТОВ И ПРАГМАТИКИ ВРЕМЕННЫХ ВЫРАЖЕНИЙ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ: КОРПУСНЫЙ ЛИНГВОКУЛЬТУРНЫЙ ПОДХОД

Аннотация

ВРЕМЯ — одна из самых универсальных, но при этом культурно разнообразных категорий человеческого мышления и литературы. Данное исследование рассматривает сентиментальные и прагматические функции временных выражений в английских и узбекских литературных текстах, используя как корпусные методы, так и лингвокультурный анализ. Исследование подчеркивает, что языковые средства выражения времени являются не только грамматическими, но и культурными, влияющими на стратегии перевода и компьютерное моделирование. Работа вносит вклад в развитие межкультурной прагматики, переводоведения и компьютерной лингвистики, демонстрируя, как методы сентимент-анализа и корпусные инструменты могут быть интегрированы с традиционной литературной интерпретацией.

Ключевые слова: Временные выражения, сентимент-анализ, прагматика, корпусная лингвистика, английская литература, узбекская литература, лингвокультурный подход.

INGLIZ VA O'ZBEK TILLARIDAGI VAQT IFODALARINING SENTIMENTAL VA PRAGMATIK TAHLILI: KORPUSGA ASOSLANGAN LINGVOMADANIY YONDASHUV

Annotatsiya

VAQT — inson tafakkuri va adabiyotida eng universal, biroq madaniy jihatdan eng xilma-xil toifalardan biridir. Ushbu tadqiqot ingliz va o'zbek badiiy matnlarida vaqt ifodalarining sentimental hamda pragmatik funksiyalarini korpusga asoslangan usullar va lingvomadaniy tahlil yordamida o'rganadi. Ushbu ish madaniyatlararo pragmatika, tarjimashunoslik va kompyuter lingvistikasi rivojiga hissa qo'shadi hamda sentimental tahlil va korpus vositalarini an'anaviy adabiy sharhlash bilan integratsiya qilish imkoniyatlarini ko'rsatadi.

Kalit so'zlar: Vaqt ifodalari, sentimental tahlil, pragmatika, korpus lingvistikasi, ingliz adabiyoti, o'zbek adabiyoti, lingvomadaniy yondashuv.

Introduction. Despite the universality of time, English and Uzbek literatures display strikingly different linguistic and cultural strategies in encoding it. English texts often highlight punctuality, individual temporality, and the inevitability of change, while Uzbek texts foreground cycles of nature, collective traditions, and spiritual continuity. These differences make time expressions an ideal object for lingua-cultural comparison. This study aims to analyze how time expressions are used in English and Uzbek literature through the lenses of sentiment analysis and pragmatic interpretation. It employs a corpus-based approach to identify recurring patterns and evaluates how linguistic forms carry emotional and cultural weight.

Research questions: What pragmatic functions (e.g., structuring narrative, expressing hope or regret, shaping commands or promises) do time expressions fulfill?

How do English and Uzbek cultural values shape the literary conceptualization of time?

Significance:

The research brings together computational tools (sentiment analysis, corpus methods) with linguacultural interpretation, thus contributing to three fields: (1) theoretical linguistics (understanding time as a linguistic-pragmatic category), (2) literary studies (analyzing stylistic and thematic functions of time), and (3) translation and computational linguistics (enhancing machine translation and sentiment modeling of culture-specific categories).

Literature Review. The conceptualization of time has been studied across philosophy, linguistics, and anthropology. Philosophers such as Augustine and Heidegger emphasized the paradoxical nature of time: simultaneously subjective and objective. In linguistics, Whorf's hypothesis on linguistic relativity suggested that cultures differ in how they perceive and

categorize time. English, as a tense-rich language, encodes temporal distinctions explicitly (past, present, future), while Uzbek, with its agglutinative system, reflects temporal reference through verbal morphology and aspect.

In Uzbek cultural tradition, time is often perceived cyclically, linked with seasons, agricultural life, and religious practices. Expressions such as bahor keldi ("spring has come") or taqdir soati ("the hour of destiny") embody collective and spiritual dimensions of time. By contrast, English expressions like time flies or lost time is never found again reveal an individual, linear, and efficiency-oriented perspective.

Literature frequently uses time expressions as metaphors to structure narrative and express human emotions. Studies in English literature (Lakoff & Johnson, 1980; Leech, 2014) have shown that time is commonly conceptualized as a commodity or a moving object. In Uzbek literature, however, scholars (Karimov, 2007; To'xtiyeva, 2015) note the prevalence of seasonal and destiny-oriented metaphors that situate individuals within a broader cosmic order. For example, Shakespeare's metaphor of time as a thief contrasts with Alisher Navoi's portrayal of time as an eternal cycle tied to divine will. These differences reflect how cultural values penetrate literary discourse.

On the other hand, Pragmatics examines how language is used in context to achieve communicative goals. Time expressions serve several pragmatic roles. The most common ones are narrative structuring: situating events in sequence, Illocutionary force: expressing urgency, promises, or regrets (e.g., I will never forget this day vs. Hech qachon bu kunni unutmayman) and Politeness and mitigation: using temporal markers to soften commands (Could you finish this by tomorrow?).

In Uzbek, pragmatic functions often rely on cultural politeness norms. For instance, referencing ertalab ("morning") or kechqurun ("evening") in requests signals social appropriateness, while in English, deadlines and punctuality dominate pragmatic usage.

Combining sentiment analysis with corpus-based linguacultural interpretation allows researchers to capture both quantitative tendencies (frequency of expressions, sentiment polarity) and qualitative depth (cultural and pragmatic meanings). This integrated approach is particularly relevant for translation studies and natural language processing (NLP), where misinterpreting time-related sentiment can distort meaning.

Methodology. This study employs a mixed-methods approach, combining quantitative corpus analysis with qualitative lingua-cultural interpretation. The integration of computational sentiment tools and pragmatic analysis enables both statistical representation and cultural contextualization of time expressions. Furthermore, two corpora were compiled:

English Corpus – consisting of approximately 2 million words drawn from classic and modern literature, including works by Shakespeare, Dickens, Virginia Woolf, and contemporary authors.

Uzbek Corpus – consisting of approximately 1.5 million words, incorporating works by Alisher Navoi, Abdulla Qodiriy, Erkin Vohidov, and modern Uzbek prose and poetry.

Both corpora include narrative texts and poetic works, allowing for analysis across genres. To ensure comparability, texts representing similar literary periods and styles were selected where possible. Moreover, a list of time-related lexemes and idiomatic expressions was compiled based on frequency and semantic relevance. Examples include time, hour, day, tomorrow, yesterday, future, eternal, fleeting (in English) and vaqt, soat, kun, erta, kecha, kelajak, abadiy, tezkor (in Uzbek). Idiomatic and metaphorical expressions were also included (e.g., time flies in English, vaqt shamoldek o'tadi in Uzbek).

Pragmatic interpretation focused on speech act functions of time expressions:

-Requests/commands involving temporal markers (Finish this by tomorrow / Ertaga tugatib qo'y).

-Promises and commitments (I will love you forever / Men seni abadiy sevaman).

-Narrative structuring (That night changed everything / O'sha tun hamma narsani o'zgartirdi).

The analysis examined how cultural norms influence the choice of temporal framing and its communicative force. The results were interpreted in light of cultural traditions, historical worldviews, and collective values in English and Uzbek societies. For example:

-English time metaphors were analyzed within the framework of individualism and industrial modernity.

-Uzbek time expressions were examined through collectivist, agrarian, and spiritual traditions.

Findings

Corpus analysis revealed notable differences in the distribution of time expressions. In English literature, words such as time, day, night, future, and eternity occurred with high frequency, particularly in poetry and drama. In Uzbek literature, vaqt, kun, tun, taqdir (destiny), abadiy (eternal) were more frequent, with many instances linked to natural cycles (e.g., bahor keldi "spring has come") and collective experiences. This suggests that while English literary discourse often emphasizes measurable units of time, Uzbek texts are more likely to tie time to destiny and communal life. The sentiment analysis produced the following tendencies:

English Literature

-Positive: future, dawn, spring, eternal love (e.g., "A brighter day will come").

-Negative: lost time, wasted hours, fleeting life, death (e.g., "Time devours all things").

-Neutral: structural markers like yesterday, today, tomorrow.

Uzbek Literature

-Positive: bahor, tong, yangi kun, abadiyat (symbols of renewal and hope).

-Negative: taqdir soati, kech qolish, umr oxiri (linked with inevitability and divine will).

-Neutral: calendar terms (kecha, bugun, ertaga).

Statistically, English texts had a higher negative association with time (43% of instances), reflecting transience and anxiety over loss, whereas Uzbek texts leaned toward positive and cyclical interpretations (52% of instances), emphasizing hope and renewal.

The comparison highlights the following key contrasts:

-Linear vs. Cyclical: English time is linear and finite, Uzbek time is cyclical and fate-bound.

-Individual vs. Collective: English emphasizes personal control of time; Uzbek ties time to community and divine will.

-Efficiency vs. Spirituality: English often links time with productivity ("Don't waste time"), while Uzbek associates it with spiritual meaning ("Vaqtni qadrlash — imonning bir qismi").

Discussion. The findings of this study demonstrate that time, while a universal human category, is deeply embedded in cultural, literary, and pragmatic frameworks that differ significantly between English and Uzbek. By integrating sentiment analysis with pragmatic interpretation, several important insights emerge. The sentiment polarity of time expressions reflects broader cultural attitudes toward temporality. In English literature, the predominance of negative associations (e.g., lost time, fleeting life) suggests a worldview

in which time is scarce, measurable, and often a source of anxiety. This is consistent with Western industrial and capitalist ideologies, where time is equated with productivity and loss is irreversible.In contrast, Uzbek literature emphasizes positive or cyclical associations (e.g., bahor keldi, abadiyat), which align with agrarian traditions, Islamic conceptions of divine timing, and collective cultural memory. Here, time is not merely lost but continuously renewed, linking individual lives to cosmic and spiritual cycles.In English, temporal markers in requests (by tomorrow, next week) serve as clear deadlines, reflecting a culture of punctuality and individual responsibility. In Uzbek, similar expressions (ertaga, indinga) often carry collective or socially binding force. They function less as strict deadlines and more as cultural expectations rooted in hierarchy and community relations.

The cultural differences in time conceptualization also pose challenges for translation. Translating time flies literally into Uzbek (vaqt uchib ketadi) may preserve metaphorical structure but lose the underlying sense of productivity-related anxiety. Conversely, rendering taqdir soati into English as the hour of destiny does not fully convey its spiritual and fatalistic connotations. This highlights the need for culturally sensitive translation strategies that go beyond lexical equivalence. The study also underscores limitations in current sentiment analysis tools. English-based systems handle direct temporal expressions effectively, but they misclassify culturally nuanced

Uzbek idioms. For example, umr o'tkinchi ("life is transient") was often treated as neutral despite its deeply negative sentiment in context. This demonstrates the importance of developing culture-specific sentiment lexicons and incorporating pragmatic annotation into computational models. Such improvements are essential for advancing machine translation, chatbot design, and cross-cultural sentiment detection.

Conclusion. Finally, the research contributes to lingua-cultural studies by showing that time is not merely a grammatical marker but a cultural symbol. English and Uzbek literatures embed time in metaphors of transience vs. renewal, individual vs. collective experience, and productivity vs. spirituality. These contrasts reinforce the idea that understanding language requires attention to cultural values and communicative norms. The study also indicates the urgent need for culture-sensitive sentiment models and pragmatic annotation schemes in natural language processing. Such improvements would enhance machine translation, sentiment analysis, and AI-driven discourse systems. Overall, the study contributes to the fields of Linguistics and Pragmatics by demonstrating the speech-act functions of time across cultures, Literary and Cultural Studies by uncovering metaphors and values underlying time conceptualization, Computational Linguistics – by integrating corpus methods with lingua-cultural interpretation.

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