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CYCLIC TIME IN TERMS OF PHILOSOPHY OF LANGUAGE

Cyclic time in terms of philosophy of language. Cyclic model of time is considered under the context of philosophy of language. Illustrations are given on the material of Romanes, which belongs to Indo-Aryan group of Indo-European languages.

Keywords: *philosophy of time, cyclic time, linguistic time, Romanes.*

ЦИКЛІЧНИЙ ЧАС В АСПЕКТІ ФІЛОСОФІЇ МОВИ

Циклічна модель часу розглядається в контексті філософії мови. Ілюстрації представлені на матеріалі роману, який відноситься до індоарійської групи індоєвропейських мов.

Ключові слова: *філософія часу, циклічний час, лінгвістичний час, Романи.*

ЦИКЛИЧЕСКОЕ ВРЕМЯ В АСПЕКТЕ ФИЛОСОФИИ ЯЗЫКА

Циклическая модель времени рассматривается в контексте философии языка. Иллюстрации представлены на материале Романи, который относится к индоарийской группе индоевропейских языков.

Ключевые слова: *философия времени, циклическое время, лингвистическое время, Романи.*

The problem of time is the object of systematic study in philosophy and science. The works of I. F. Askin, M. D. Akhundov, A. Grunbaum, M. S. Kagan, V. P. Kazarian, B. M. Kedrov, N. A. Kozyrev, S. V. Lepilin and L. N. Lubinskaya, A. N. Loya, Yu. B. Molchanov, A. M. Mostepanenko, L. A. Mikeshina, N. Trubnikov, A. A. Friedman, V. N. Yarskaya, V. P. Yakovlev and many others that, are devoted to historical, ontological, gnosiological, diverse theoretical and scientific aspects of the problem of time.

The idea of time is reflected in linguistic studies. The methods of linguistic researches of time involve the studies of peculiarities of temporal localization of an event/status/fact/moment etc by language means. The linguistic research of the category of temporality, or space of time (V. G. Gak), can be both approached by grammar and vocabulary. Temporality is related to all levels of language system (A. V. Bondarko, V. V. Vinogradov, M. V. Vsevolodova, Yu. S. Maslov, N. S. Pospelov, E. V. Tarasova, etc.). Along with the grammatical categories of temporality

expression, there is an extensive lexico-semantic field of temporality, which is formed by temporal nouns, adjectives, adverbs, particles, and other units that are studied in various aspects.

The purpose of the publication is to identify the features of cyclic perception of time and its representation in the language (on the material of Romanes).

The concept of time in the science has a specific character, reflecting the temporal aspect of a certain class of phenomena. Scientific and philosophical interests are motivated in different ways. Philosophy seeks to the cognition of the essence of phenomena, leaving «out of brackets» knowledge which is urgent in certain scientific context, community or development stage, concerning the system of description, measurement, explanation of the object. So solving a philosophical problem is carried out within the historically variable and relative knowledge, the questions of problem understanding in its broader historical scale come to the forefront in unity with its modern scientific forms. Besides, the categories have a descriptive function and also become the subject of reflection in the philosophy.

Generating the views of time in everyday experiences is related to a sense of duration of existence of objects and the own existence, knowledge of regularity properties, frequency, periodicity, recurrence, precedence, following. In the daily practice, this idea became the basis for different ways of time measuring.

The most famous and recognized concepts of time are cyclic and linear ones. Cyclic time corresponds to cosmological consciousness (time is current via an exclusive circle, this is a periodic repetition of phases of outer loop which is repeatedly implemented in nature), and linear time corresponds to historic consciousness.

Cyclic time is connected with frequency, sequence of recurring events, linear time is connected with duration (V. I. Dal, S. I. Ozhegov)

Cyclicity is an archaic stage of reflection on time, as evidenced by the mythology of the peoples of the world. The original cyclic perception of time does not disappear, but it gradually becomes one of the points of the temporal linear context. Observation of natural rhythms creates a cyclical sense of time. It is not interpreted as an irreversible sequence, but as a perpetual sample of «original event» with cyclically repeatable results that are updated in rites and other texts of culture. In mythological consciousness, the sacred reality of «the original time» is projected to «today» and has a life-changing impact on everyday person's life.

Time is both an object of person's thinking and a person is able to measure it by means of appliances, to calculate. It is considerable for a person to reflect the results of perception, the implementation of language ability with the purpose of manufacture, extraction, manipulation, interpretation of meanings. Each language has its own boundaries permitted by grammar, the boundaries of interpretation of universal sense of time. The combinations of means to generate the sense are determined by external circumstances, dependent on semantic compatibility. But still, even the relative independence of language from the outside world opens up a rich spectrum of transfer of shades of meanings, options of what and how we can say about the reality.

Comprehension of time includes identifying the features of its cultural and linguistic interiorization. There are certain trends of greater or lesser relevance (sometimes lack) of certain categories of grammatical language system that are difficult to explain within linguistics. Time as a philosophical category is the most important anthropogenic form of person's cognition of the world, psycho- and socio-cultural constant, the way of categorizing experience.

Linguistic time as a sign form of temporal relations allows to capture and describe them aside from the specific subject entities. Any abstraction is based on a specific set of facts that constitute the empirical experience and form the basis of the knowledge.

The proposed time lines in the logic of time of Mack-Taggart are as follows:

(A-line) «the present, past, future», showing the changes, process, and

(B-line) «before-after» [2], which explicates the relations between events, is recorded in linguistic time of natural languages. Logico-semantic opposition «present» – «past» is marked morphologically in many languages, usually in the forms of the past tense (compare: the suffix -B in Ukrainian, -л in Russian, -te in German, -ed in English). It is not so simple for the future tense. It

often matches the modality and also the tense forms. In diachronic cut, the formation of tense systems in many languages is represented as, firstly, the formation of the primary opposition «past» – «present», where the action, which belongs to the plan of «present», is real, urgent, because of the perceptual peculiarities of a person. The experience of the former is beyond the direct perceptual contact with the world, that's why it is opposite to the present. Past events are subjectively less remote from the person than future events, because the past is known, and the future is hidden.

Accumulating the knowledge about the world, identifying the causal relationships at the second stage there was the subsequent partition of the existing experience into the spheres of the real and the predictable, i.e., categorization of reality. Pragmatic human activities led to the formation of special language forms of the future tense. Unreal status of the future, in comparison with the present and the past, embodied in language forms, is considered by linguists as two subsystems in the system of tenses: the present and the past (real and past real); the present and the past – the future (real and past real – hypothetical).

Asymmetry of the past and the future is given by different nature of judgements about past and future events, based on the reference and non-reference situations. Non-reference of a situation concerns the future, because a report about the future belongs to the assumptions, predictions, foresight, etc., is colored by modality. The message about the past is the information of recent events. Temporal relations reflect linear one-dimensional time axis with two-member asymmetric relation (the present and the past), three-member indirect relation (the past – the present – the future).

For a person, time irreversibility and linearity are filled with existential meaning, understanding their own finiteness and perishability of the world. «Humanized» time, its perception, awareness and experience is reflected in the images of time which «treats» and «kills».

Natural-philosophic antique ideas of linearity and infinity of time were interspersed with ancient mythological model (syncretic, cosmocentric, oscillating, cyclic, spiral). Christian eschatological thought developed the understanding of time as linear but finite one. Renaissance brought the relative and absolute into the idea of the linear and infinite time. Modern temporological researches apply for time characteristics the notions of attributivity, relativeness, substantivity, one-modus, homogeneity/heterogeneity, dynamic/static, discreteness/continualness, reversibility/irreversibility, objectivity/subjectivity, one-dimensionality /multidimensionality, universality/locality, evenness/unevenness, singularity/plurality, uniqueness/universality etc.

Universe beyond human outlook is potential and projective. Because of this projectivity of potencies of matter development beyond the human world, Universe is in observing predicates as if it is adapted to human beings. So, from the point of view of relativistic mechanics cosmological terms are possible when the cyclic time is carried out, i.e. the time which is not linear, but periodically closes (in topological sense).

However, the range of these temporary cycles is significantly more than the radius of Einstein's universe, that is, it exceeds not only the magnitude of the human history, but even the very existence of the observed world from the moment of its expansion. Due to this there is no causal paradox of impact of the future on the past, that is, within the human world the linear determination on «time arrow» is not violated. As a result, the nature seems to fall under the same topology of causal and temporal organization as the human history.

The image of cyclic time, for example, in the language of Romanes (the Gipsy language) is presented as follows:

1. At the grammatical level, namely the morphological level, it is formal non-dismemberment of the present and the future («privileged» position of the present time in accordance to the time «in general», the present is a phenomenon which ensures the presence of the world and the consciousness in the world). Roma feel the time as real «now», co-existence, therefore, there is no special form for dividing into «tomorrow» and «today». This form began to take shape only with the perception and adaptation to different traditions of comprehension of time. The new form is connected not so much with the time proper, but with modality, in this case with the desire to perform an actual action in future, in the indefinite future. For example, меджав – I go,

мекамджав – I will go, but the particle «кам» derives from the verb камам/камав – want, wish. In other words, the form камджав is regarded as the wish to yourself. As for the past, the modern Roma lost all Indo-European diversity of expression of perception shades of themselves out of real action or condition, leaving only two forms, and they distinguish not the time proper but the aspect of the former action – its completeness or incompleteness: кевас – I did (did not finish) – кердем I have done (finished). Thus, in the language morphology of the time we face actually the present-future, present-past, present-present (leading in this line). The image of this realization of temporal relations is the round clock dial which contains all moments of time in general, the circle as a symbol of eternal return.

At the syntactic level, the dominant of the present is much weaker, but still presented. For example, in spoken Romanes compound sentences are quite rare, there is no category of syntactic sequence of tenses. It should be noted that for the literary language Rom authors consciously pursue the policies of reindization, including the grammatical level, tending to revive and bring into active use the lost forms and structures, for example, аорист, плюсквамперфект etc.

2. Lexical and semantic field of «time» in Romanes is represented, like in other languages, by three lexical and semantic groups (LSG) of the past, present, future, and the typical feature of Romanes is the fact that only the LSG of the present has the ancestral Indian lexemes, preserved from the ancient times – адес (today), аберш (in this present year), акана (now). The concept of now is divided into акана and аканаш – right now, at the moment of speech/presence.

In the other two LSGs almost all vocabulary of foreign origin: шора (never from Hung.), ич (yesterday from Tatar). The word апати means two intervals depending on the moment of use: in the morning or afternoon, it means «yesterday», and in the evening it means «in the evening» of that very day. The word кал is very interesting, as in the ancient Indian language and many modern Indian ones refers to a generalized notion of «time itself», in Romanes this word was concretized to the maximum: it became only a preposition meaning «at...o'clock, at certain time», for example: кал штар means «at four o'clock».

It is characteristic that preserving the core of Indian vocabulary, Romanes didn't save the ancestral lexemes to denote small time intervals – minutes, hours, days: they are exclusively designated by borrowings, as well as the very notion of «time» – минута «minute», ора «hour», вряма, вахт, вахети «time».

Thus, we can conclude that in the language consciousness of the Rom ethnic group the first image of time was historically (and still remains) the cosmic cycle, which is realized in nature a lot of times and is metaphorically carried to human life. The nature of cyclic time with generalized event valence is often hidden and elusive, as elusive as «now».

Time is obvious for any native speaker. The means and methods of verbalization of abstract entity are related to the peculiarities of perception, language and conceptual pattern of the world, in their activities people «deal not with the world but with the representations of the world, with cognitive patterns and models. So, the world is presented through the prism of culture and language of the people who sees the world» [1, p. 33].

«This world» is perceived in certain historically volatile socio-cultural model of time, the variants of which the language keeps in deep levels of etymology due to its conservatism.

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