

Verbalization of The Concept “Time” In English And Karakalpak Through Proverbs and Sayings

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Abstract: This article aims to examine the lexical means of verbalizing the concept of “time” in English and Karakalpak through proverbs and sayings. It provides a brief overview of the essence of the phenomenon of time and considers the significance of the concept of “time” within the linguistic systems of both languages. The concept of time is universal and is reflected in the linguistic worldviews of all languages. At the same time, its verbal representation may vary depending on the cultural, historical, and linguistic characteristics of a particular speech community. The present study identifies and analyzes a number of similarities and differences in the ways the concept of “time” is represented through English and Karakalpak proverbs and sayings. Particular attention is given to semantically equivalent proverbial expressions in the two languages, as well as to culturally specific examples that demonstrate distinctive approaches to the conceptualization of time.

Keywords: Concept, proverbs, sayings, time, verbalization, paremiology, comparative analysis.

Introduction: A proverb is a concise and generally recognized traditional expression that conveys a particular truth, moral principle, or observation based on common sense and the practical experience of humanity. Proverbs are often metaphorical and represent an important component of folk wisdom. They are commonly studied within the framework of paremiology, whereas paremiography is concerned with the collection and documentation of proverbs and other proverbial expressions.

Every nation possesses its own repertoire of proverbs and sayings relating to various aspects of human life, including love, life, beliefs, health, work, time, and many other subjects. The present study focuses specifically on the concept of “time”, its significance, and its linguistic representation in English and Karakalpak.

Time is an abstract concept and a fundamental phenomenon that constitutes an essential part of both the linguistic and scientific pictures of the world. Various lexical units are used to verbalize this concept

and to denote particular measurements or periods of time, including minute, day, week, year, and era, as well as expressions such as tonight and moment. The names of months, such as January, February, and March, and the names of the days of the week, such as Monday, Tuesday, and Wednesday, also serve to identify specific temporal periods.

However, the concept of “time” extends beyond the simple designation of temporal units. Through proverbs and sayings, it acquires additional semantic and cultural meanings associated with the passage of time, its value, its influence on human life, and people’s attitudes toward it. Therefore, this study seeks to explore the deeper verbalization of the concept of “time” and to compare its representation in English and Karakalpak through proverbial expressions.

Concept Analysis

The analysis of the linguistic material demonstrates a close connection between the conceptualization of time and human observations of the ways in which time influences the surrounding world. In the process

of examining proverbs and sayings containing temporal lexical units, it becomes evident that paremias frequently represent the effects of time on individuals, their activities, and the world around them.

Furthermore, the analyzed proverbs and sayings provide a clear understanding of the importance and value attributed to time. They demonstrate that time is perceived not merely as a means of measuring duration, but also as a significant factor influencing human behavior, activities, and life experiences.

A considerable number of proverbs and sayings related to the concept of “time” can be found in both English and Karakalpak. Although these expressions may differ in their lexical composition, imagery, and structure, some English proverbs have corresponding or semantically equivalent expressions in Karakalpak.

Such similarities demonstrate that certain aspects of the conceptualization of time are universal and derive from common human experience, while the differences reflect the cultural and linguistic characteristics of each language.

Based on their semantic characteristics, the analyzed proverbial expressions can be divided into two principal groups: Groups A and B. Group A consists of general Karakalpak paremias related to the concept of time, together with a detailed explanation of their meanings and cultural significance. Group B includes semantically equivalent paremias concerning time in English and Karakalpak and provides a comparative explanation of their meanings in both languages.

Group A

1. “Jaz o’tedi, qis o’tedi. Asiqpasan’ ne pitedi?”

(Summer passes, winter passes. If you want to finish your work on time, you must be in a hurry)

This proverb conveys the idea that time passes very quickly and continuously. It emphasizes that a person should act promptly and make effective use of the time available to accomplish his or her tasks. If an individual does not act in a timely manner, planned activities may remain unfinished.

In this expression, the concept of time is represented through the names of seasons, such as summer and winter. The succession of seasons symbolizes the continuous movement and passing of time. Consequently, the proverb encourages people to

organize their activities properly and to avoid unnecessary delay. It reflects the traditional understanding of time as a constantly moving phenomenon that cannot be stopped or recovered once it has passed.

2. “Jildin’ kelisi Nawrizda belli.”

(The arrival of the new year becomes evident during Navruz.)

This saying conveys a culturally specific understanding of the concept of “time.” In spring, nature and the surrounding environment undergo significant changes: vegetation becomes green, the landscape becomes more beautiful, and nature appears renewed and lively. In traditional cultural perception, Navruz, which is celebrated on March 21, is associated with the arrival of spring and the beginning of a new temporal cycle.

The celebration is also connected with the occurrence of the spring equinox, when day and night are approximately equal in duration. Therefore, Navruz is perceived not only as a cultural celebration but also as an important temporal boundary symbolizing renewal and a new beginning. For this reason, the proverb possesses a culturally specific meaning and provides an important example of the relationship between the concept of “time” and the cultural worldview of the Karakalpak people.

3. “Ay’din’ onbesi jariq, onbesi qarang’i.”

(Fifteen days of the month are light, and the other fifteen are dark.)

This proverb conveys the idea that difficult and sorrowful periods are inevitably followed by happier and more joyful days. It reflects the cyclical nature of time and emphasizes that no difficult situation lasts forever. The saying is commonly used when people experience challenging circumstances, difficult periods, or emotional distress. In such situations, this paremia serves as a means of consolation and encouragement, reminding a person that painful and difficult times will eventually pass and be replaced by better days.

4. “Waqtin’ keldi — baxtin’ keldi.”

(Your time has come — your happiness has come.)

“Waqtin’ ketti — taxtin’ ketti.”

(Your time has gone — your throne has gone.)

These sayings convey a profound relationship between

time, happiness, and personal achievement. They suggest that when a person uses time properly and effectively, they are more likely to accomplish their goals on time and create a path toward success and happiness. Conversely, wasting precious time, which can never be recovered, may result in the loss of valuable opportunities and, consequently, happiness.

The expressions therefore emphasize that time is one of the most precious resources in human life. Once a particular moment has passed, it cannot be brought back, and the opportunities associated with that moment may also disappear. Thus, these paremias provide a profound interpretation of the importance and value of the concept of “time” and encourage people to use it wisely and purposefully.

5. “Waqit qa’dirine jetpegen, o’z qa’dirine de jetpeydi.”

(A person who does not appreciate the value of time does not appreciate their own value either.)

This saying emphasizes the priceless nature of time and the necessity of using it wisely and productively. Time has a unique characteristic: it moves continuously in one direction and cannot be accumulated, restored, or regained. Its value is particularly significant because, although it is possible to earn money by investing time and effort, it is impossible to regain lost time by spending money.

A person who fails to recognize this fundamental characteristic of time may also fail to recognize their own potential and value. Such a person may waste valuable time without fully understanding its significance. Therefore, this proverb highlights the importance and value of the concept of “time” and conveys the broader idea that appreciating time is an essential part of appreciating one’s own life and opportunities.

GROUP B

This group consists exclusively of equivalent or semantically corresponding proverbs in English and Karakalpak languages.

1. “Time and tide wait for no man.”

The proverb “Time and tide wait for no man” conveys several interconnected meanings. Firstly, time is presented as a natural and continuous process that occurs independently of human intervention.

Consequently, when an opportunity is missed, it may not return for a considerable period of time, or may disappear altogether. Secondly, the proverb emphasizes that human beings cannot influence or control the course of time, just as they cannot alter the natural movement of the tides.

In the Karakalpak language, the meaning of this proverb is expressed by the saying “Waqit kútip turmaydi” (Time does not wait; it always moves forward). Its meaning corresponds closely to the English paremia: no individual can influence the passage of time or make it stop and wait. Time is presented as an unstoppable process that continues regardless of human intentions, actions, or desires.

2. “Time is a great healer” / “Time heals all wounds.”

The expressions “Time is a great healer” and “Time heals all wounds” reflect the long-established idea that the passage of time can alleviate human suffering. In most cases, this concept refers to a person’s emotional and psychological state rather than to their physical condition.

People commonly observe that intense feelings and emotional pain gradually diminish over time, and this observation has become established in the form of the proverbial expression.

In Karakalpak, a semantically equivalent idea is expressed through “Waqit emshi” or “Waqit hámme zatqa dawa” (Time is a healer / Time heals everything). The meaning of this paremia is that when a person experiences a difficult or painful situation, their emotional suffering may gradually become less intense as time passes. Thus, the simple passage of time is perceived as a natural process through which sadness, emotional pain, and distress may gradually diminish.

3. “Other times, other manners.” / “Other times, other customs.” / “Other days, other ways.”

Paremias that are similar in both semantics and syntactic structure, such as “Other times, other manners,” “Other times, other customs,” and “Other days, other ways,” can be found in different languages. Consequently, the ideas expressed by these proverbs may be regarded as relatively universal, as they reflect experiences shared by people belonging to different cultures and linguistic communities.

These proverbs convey the idea that, with the passage

of time, customs, traditions, and social norms inevitably undergo changes, since the very way of life of a society is constantly developing. In the Karakalpak language, there is a proverb that is closely related to the meaning of these English sayings, although the lexical forms used are somewhat different. The proverb “Har zamang’a bir zaman” conveys the idea that every period, era, or epoch has its own traditions, customs, and rules of life. As time passes, everything undergoes change, including people, their ways of life, their ways of thinking, and the social norms governing their communities. Thus, both the English and Karakalpak expressions reflect the universal idea that social values and patterns of life are closely connected with historical and temporal change.

4. “Time will tell.”

Recognizing that time can influence both the surrounding world and human beings, people have reflected in the saying “Time will tell” the hope that the passage of time will eventually clarify circumstances and reveal whether a particular decision or course of action was correct. The movement of time is associated here with its capacity to bring about changes in reality and to reveal the consequences of events and decisions. Therefore, the central idea of this proverb is that, sooner or later, the truth or the outcome of a situation will become clear and circumstances may improve.

In the Karakalpak language, there is a similar expression that corresponds closely to the English meaning and is also nearly identical in structure: “Waqit kórsetedi”, meaning “Time will show.” This proverb is used in various situations when people are uncertain about something that may happen in the future. In such circumstances, they often say “Time will tell,” expressing the hope that the passage of time will eventually clarify the situation and that everything will turn out well in the near future.

5. “Time is money.” / “Procrastination is the thief of time.”

In British and American culture, punctuality is generally regarded as a sign of good manners and respect for other people. People tend to dislike having their time wasted or being forced to wait without a reasonable explanation. These cultural attitudes are reflected in proverbial expressions emphasizing the value of time.

In the Karakalpak language, the saying “Waqit bul pul” (Time is money) corresponds to the meaning expressed by the English proverb. As its meaning suggests, people recognize that time lost through carelessness or unnecessarily wasted by others could have been used productively and might have provided financial or other benefits. During the same period of time, a person could have created something new, completed useful work, or undertaken an activity that might have brought benefits in the future.

Another important meaning conveyed by this saying is that people do not want their time, even a single minute of it, to be wasted without purpose because they understand how valuable and precious time is. This proverb is frequently used in everyday communication and is more commonly encountered in spoken language than in written materials.

6. “Never put off till tomorrow what you can do today.”

This proverb conveys the idea that people should accomplish the tasks they are able to complete today rather than postponing them until tomorrow. It encourages individuals to take immediate action, complete unfinished work, and avoid unnecessary procrastination. The expression has a motivational function, as it encourages people to begin new tasks and complete those that have already been started. Since there will always be new responsibilities and tasks tomorrow, it is more reasonable to accomplish today’s work without unnecessary delay.

The Karakalpak language has a corresponding proverb: “Búgingi isti erteńge qaldırma” (Do not postpone until tomorrow the work that you can do today). The meaning of this paremia is almost identical to that of its English counterpart.

Both expressions emphasize the importance of timely action and effective use of time. This proverb is frequently used in everyday speech and is relatively difficult to encounter in written materials.

CONCLUSION

Based on the analysis presented above, it can be concluded that time is a complex and multifaceted phenomenon that has long been the subject of discussion and interpretation in both science and philosophy. The various and sometimes controversial understandings of time are also reflected in the

linguistic picture of the world, as demonstrated by the present study.

As a fundamental concept, “time” is widely and diversely represented in the proverbs and sayings of both English and Karakalpak. The paremiological systems of the two languages contain numerous expressions that reflect people’s perceptions of the passage, value, irreversibility, and influence of time. Despite differences in their lexical structures and cultural imagery, many English and Karakalpak proverbs convey similar ideas concerning the importance of using time wisely, the inevitability of temporal change, and the impossibility of recovering lost time.

Therefore, the comparative analysis of English and Karakalpak proverbs and sayings demonstrates that both languages possess rich linguistic resources for expressing the concept of “time.” Through concise and figurative expressions, these paremias convey profound meanings and provide insight into the ways in which people perceive, evaluate, and conceptualize time in their everyday lives and cultural experience.

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