

Classification Of The Units Of The Temporal Concept Of Time In English And Karakalpak Fairy Tales

Ajibekova G.J.

Karakalpak State University named after Berdakh, Uzbekistan

Received: 31 July 2025; **Accepted:** 27 August 2025; **Published:** 29 September 2025

Abstract: Time is an abstract concept. It does not depend on a person. Time is impossible to stop, reverse, and overtake. However, a human being divided it into segments, and made it subjective. For instance, one "objective" segment of time can be long or short, pleasant or hard. Subjective mark for time depends on a person's condition, his mood, the particular situation, a company and the attitudes towards time in a particular society. For example, time drags on, spend time well, hard times.

This article tries to classify the units of the temporal concept of time. It is necessary to mention that the table used in the article is based on Karakalpak Folklore Volumes 67-76 (Nukus Ilim-2014) and "English fairy tales" (ABC-CLIO, Inc., press, Santa Barbara, California-2002) which was collected by Joseph Jacobs in 1890 and it consists of 206 pages and 43 fairy tales.

Keywords: Concept, concept sphere, temporal concept of time, semantic structure, classification of temporal concept of time.

Introduction: The study of language concepts is one of the promising directions of linguistics and cognitive linguistics, which are macro aspects of the science of linguistics. Concepts are considered in cultural, linguistic, philosophical and other aspects, and their various interpretations, classifications and research methods are proposed. Along with the temporal concept "Time", the concept of space is recognized as one of the main concepts of any culture and language, because they are two forms of matter organization and an inexhaustible source from the point of view of linguistics, cultural studies, philosophy and other sciences. Researching the temporal concept of "time" from the linguistic and cultural point of view is characteristic of the science of linguistics, which actively studies the linguistic landscape of the world. It is really interesting to compare English and Karakalpak languages. In particular, English and Karakalpak languages belong to different cultural regions, English is recognized as European and Karakalpak is recognized as an Eastern culture.

We divided "English fairy tales" (ABC-CLIO, Inc., publisher, Santa Barbara, California-2002), which

consists of 206 pages and 43 fairy tales collected by Joseph Jacobs in 1890, and 560 pages into 10 genres based on their meaning. We studied volumes 67-76 of Karakalpak folklore, which includes 352 tales (Nukus "Ilim" 2014). In the context of a comparative study of the units of the temporal concept of time given in the fairy tales in these two languages, we classified them into several groups. In this process, the parts of the day that flew the most attracted our attention. The purpose of this article is to classify the units of the temporal concept of time used in the above-mentioned English and Karakalpak fairy tales, and to shed light on the study of the parts of the day that make up a large part of it. If the object of our article is the classification of units of the temporal concept of time in English and Karakalpak fairy tales, its subject is English and Karakalpak fairy tales.

LITERATURE REVIEW

The term concept was first used in 1928 by the Russian linguist Askoldov in his article. He defines the concept as "a unit that reflects the process of thinking about concepts of one kind or another." [1] Until the 80s of the last century, this term was used as a synonym for

the word concept in linguistics, but today it can be observed that its meaning has expanded considerably. The concept has a twofold nature. Because, on the one hand, culture enters the mental world of a person in the form of a concept, on the other hand, a person enters culture with the help of a concept and sometimes influences it. [2]

The concept was defined by the famous Russian linguist V.A. Maslova as follows: "it is a semantic structure in which the linguistic and cultural identity is recorded and describes the owners of a certain ethno-culture in one way or another.[3]The linguist scientist N. Mahmudov in his treatise "Research of the Language System" In his article entitled "Looking for ways to perfect the study of language..." he writes that "...the concept is a meaningful mental concept related to thinking, but it is quite controversial to consider it as a phenomenon completely free from the national and cultural element." [4] Author of works on pragmalinguistics and cognitive linguistics, linguist According to Sh. Safarov, "... a person learns language and the material world in the same way and in the same direction. At the same time, the perception of the material world requires the creation of concepts about the perceived objects-events, and later this concept is formed as a mental model-concept and receives a material name.[5]

In our opinion, the concept is a multidisciplinary and multidimensional concept expressed in the mind, spirit and language of each individual and people living in a certain society, reflecting the culture of this society and serving as a tool for learning and entering into this culture.

The temporal concept of time is one of the most important and at the same time the simplest concepts. The temporal concept of time is abstract and it is formed with the help of knowledge structures preserved in people's memory for a long period of time. The development of the temporal concept of time takes different forms in different languages.

Studying the linguistic landscape of the world allows us to determine some specific aspects of the linguistic verbalization of the temporal concept of time in the cultures of different nations.

Based on the data of the analyzed scientific sources, when describing the content of the temporal concept of time, we adopted the following rules as fundamental: 1) cultural knowledge in the national worldview system is passed from generation to generation with the help of the linguistic landscape of the world; 2) the fundamental basis of the linguistic landscape of the world is the concepts that are understood as a discrete meaningful unit of the mental lexicon, reflecting objects and events of the real or ideal world, and are stored in the national memory of native speakers in a verbally determined form. They serve to convey information about the surrounding world and determine the national identity of the linguistic landscape of the world; 3) language is recognized as the easiest way to form concepts and the most convenient tool for their analysis; 4) concept representatives in the language are multi-level linguistic tools (lexical, word-forming, stylistic, grammatical), therefore pragmatic, socio-cultural, psychological, etc.; 5) conceptual analysis - by studying the representatives of the studied concept, establishing the connection of the phenomenon behind it with the knowledge of the surrounding reality and determining the content of the concept as a unit of the mental lexicon.[6]

METHOD

The analysis of the temporal concept of time in English and Karakalpak fairy tales requires the classification of time units. We studied the above-mentioned fairy tales and from the results of the analysis we can say that the temporal concept of "time" is widely expressed in the Karakalpak language. The following table is a clear proof of this.

We can express the verbalization of parts of the day through many synonymous words. For example, in the Karakalpak language, such words as tu'nde, tu'n jarpl awg'anda, tu'n awg'anda, tan' atqansha, tu'n ortas bolg'anda, tu'ni menen, yarum tu'nde, tu'n boyı, ku'n batıp, umırt jabılg'anda, gewgim jabula, tu'nnin' bir mahalinde, yarum aqsham, el jatar ma'ha'l, jatarda, tu'n jarumunda, bir tu'nnin' ishinde, biymezgil waqt, biyma'ha'l, a'llema'ha'l are defined in English as at night, in the middle of the night, in the dead of the night, livelong night, a night's quarters etc.

No	Time expressions	The English language	The Karakalpak language
1.	Parts of the day	51	82
2.	Units of defining long time period	34	49

3.	Units of defining short time period	48	65
4.	Units defining past time period	14	21
5.	Periods of human's lifespan	14	50
6.	Units for defining repetition time of actions	36	58
7.	Units for defining time of actions	63	37

This is the aspect that attracts attention that in the Karakalpak language there are 19 words describing the night, but in the English language there are 5 words.

Another interesting aspect is that in Karakalpak folklore, *biymezgil waqt*, *biyma'ha'l*, *a'llema'ha'l*, *biyhal waqt* which means night, very late, and time units that come with the words *ma'ha'l* and time the equivalent in English have not been found.

"Ku'ni boyı jol ju'rip, biymezgil waqt bolıp ketti." [Folklore of Karakalpak, p. 9]; "Tu'n jarısı waqtında ornınan turadı, tashwishlikten arılayın ha'm biyhal waqt dostımdı snap qaytayın dep jol'ğa tu'sedi.", "Aytqan so'zi mınaw boldı: -Dostım, senin' biyma'ha'l kelgenin'nen u'sh narsenin' birewinen qalı bolmas dedim de, sonın' sharasın etip shıqtım." [Folklore of Karakalpak, Tale of Friendship, page 363]; "–Ho-o menin' kelip dem alıp otirganim a'llema'ha'l boldı, deydi taskene qa'terja'm tu'rde." [Folklore of Karakalpak, page 423]. In Karakalpak tales, time is not shown in hours. Instead of it, the parts of the day are used (*azanda*, *tan' atıwdan*, *jatarda*, *pesin waqıtta*, *erte menen*, *yarım tu'nde*, *qaran'g'ıda*, *sol mezgilde*, *gewgim jabula*, *ku'n batıp*, *umurt jabul'g'anda* etc.). In English fairy tales, we witnessed that time is often shown in clocks: "Very well", said the little pig, "I will be ready. What time do you mean to go? - "Oh, at six o'clock."; "Down at Merry-garden," replied the wolf, "and, if you will not deceive me I will come for you, at five o'clock tomorrow and get some apples."; "Well, the little pig bustled up the next morning at four o'clock, and went off for the apples, hoping to get back before the wolf came,..." [The story of the little three pigs. page 60.]; -"Well", says the gentleman to him, "if you can do anything, at eight o'clock in the morning I must have a great lake and some of the largest man-of-war vessels sailing before my mansion, and one of the largest vessels must fire a royal salute, and the last round must break the leg of the bed where my young daughter is sleeping..."; and others.

Summarizing the data of this work, the concept is considered to be the expression of knowledge and skills formed in the mind and psyche of a person and a certain society for a long time, and is closely related to the culture reflected in the language. The concept of time occupies an important place in the system of language and culture and allows to determine both universal and national characteristics of the studied languages. We can say that we have studied the world views of these peoples on time through the expression of the units of the temporal concept of time in the above-mentioned fairy tales. In other words, the time in English fairy tales is clear, that is, in hours, we did not use many synonymic words, most of the time units of the main day: morning, afternoon, evening were used. In Karakalpak fairy tales, on the contrary, we did not witness that the time was shown in hours. Instead, words that indicate a different time are used. It should also be mentioned that the parts of the day are given very widely in the fairy tales of Karakalpak, that is, they are expressed with many synonymic words.

REFERENCES

1. Askoldov S.A. Concept i slovo//Russkaya slovesnost. От теории словесности к структуре текста. Anthology.-M:Academia/ 1997.-C. 267-280
2. Pirnazarova is the daughter of Dilbarkhan Abdullajon. The concept in modern linguistics. Thought address. ISSN: 2180-2160. Pages 146-147.
3. Maslova V.A. Cognitive linguistics. Minsk: TetraSistems, 2008.-B-50
4. Mahmudov N. Study of linguistics. Tashkent. "MUMTOZ SOZ" 2017 p. 60
5. Safarov Sh. Cognitive linguistics. Jizzakh-2006. Page 25
6. Sultanova Lyudmila Yurevna. Abstract for the dissertation of Doctor of Philological Sciences. Makhachkala-2009.