The Degree Of Investigation Of The Concept "Time" In English And Karakalpak Languages

Ajibekova Gulsara Jengisbaevna

3rd year doctoral student of the specialization 10.00.06 of Karakalpak State University, Uzbekistan

Abstract: The concept of time occupies a central place in human cognition and linguistic representation, as it reflects not only chronological measurement but also cultural values, social organization, and collective experience. This article investigates the degree of scholarly exploration of the concept of time in English and Karakalpak linguistics from a linguocognitive and linguocultural perspective. Relying on conceptual metaphor theory, comparative analysis, and cognitive linguistic methodology, the study examines grammatical, lexical, metaphorical, and paremiological realizations of time in both languages. The findings reveal that English predominantly conceptualizes time as a linear, measurable, and economically valuable resource, whereas Karakalpak represents time as a cyclical, natural, and morally significant process. Thus, the research confirms that the concept of time functions as a key element of national linguistic worldview shaped by historical, cultural, and socio-economic factors.

Keywords: Concept of time, cognitive linguistics, conceptual metaphor, linguistic worldview, English language, Karakalpak language.

Introduction: Time is one of the most fundamental yet abstract categories of human cognition, as it structures individual experience, organizes social interaction, and shapes cultural perception. Although time exists as a physical and philosophical phenomenon, it acquires meaning primarily through language, which serves as the main medium for conceptualizing and verbalizing temporal experience. Consequently, the study of time in linguistics extends far beyond grammatical tense systems and enters the domain of cognition, culture, and worldview.

In modern linguistics, especially within the framework of cognitive linguistics, language is viewed as a reflection of mental processes and culturally shaped conceptual structures. From this perspective, time is understood as a concept, that is, a complex mental formation that integrates knowledge, imagery, emotional evaluation, and cultural values. As numerous scholars have emphasized, concepts such as time function as key elements of the linguistic worldview, revealing how speakers of different languages perceive reality and organize experience.

Over the past decades, the concept of time has been extensively investigated in various linguistic traditions. In English linguistics, researchers have focused on grammatical tense–aspect systems, temporal deixis, and metaphorical representations of time. In particular, conceptual metaphor theory has demonstrated that English speakers tend to understand time through domains such as motion, space, and economic value. As a result, expressions that conceptualize time as a resource or commodity have become central to English temporal discourse.

At the same time, studies in Turkic linguistics, including research on the Karakalpak language, have revealed a different mode of temporal conceptualization. In these languages, time is closely associated with natural cycles, seasonal change, and life experience. Accordingly, temporal meanings are often conveyed through lexical, metaphorical, and paremiological means rather than through complex grammatical distinctions. This contrast highlights the importance of a comparative approach to the study of time as a linguocultural phenomenon.

METHODOLOGY

The present study is grounded in an integrated methodological framework that combines cognitive linguistics, linguocultural analysis, and comparative linguistics. This choice is justified by the complex and abstract nature of the concept of time, which cannot be adequately explained through purely grammatical or structural approaches. Therefore, the methodology is informed by a critical review of key theoretical works that have shaped contemporary research on conceptual categories in language.

First and foremost, the theoretical foundation of the study is based on cognitive linguistics, which views language as a reflection of human conceptualization and experience. Within this paradigm, the concept of time is treated as a mental construct formed through processes of categorization and conceptualization. In this regard, the works of Lakoff and Johnson are particularly significant, as they introduced the theory of conceptual metaphor, according to which abstract notions such as time are understood through more concrete domains like motion, space, and material resources. Their well-known model Time is money has become central to the analysis of English temporal metaphors and serves as a key analytical tool in the present study [3].

Furthermore, the methodological approach is influenced by the ideas of Popova and Sternin, who propose a three-component structure of concepts, consisting of an image-based component, an informational component, and an evaluative component. This model is especially productive for comparative research, as it allows for a systematic examination of how different languages structure the same conceptual domain. Accordingly, this study adopts their framework to identify the cognitive layers of the concept of time in English and Karakalpak [5].

In addition, the study draws on linguocultural theory, which emphasizes the close relationship between language and culture. Scholars such as Karasik and Maslova argue that concepts function as cultural units that encode collective experience, values, and norms [1, 56-77]. From this perspective, time is not only a temporal category but also a cultural symbol reflecting social organization, moral priorities, and historical development. Consequently, this approach is particularly relevant for analyzing the Karakalpak language, where time is strongly associated with natural cycles, patience, and moral evaluation.

Moreover, comparative linguistic methodology plays a crucial role in the present research. Typological studies by Arakin demonstrate that differences in tense and aspect systems across languages influence how speakers conceptualize time. His observations regarding the absence of direct equivalents to certain English tense-aspect forms in Turkic languages provide an important methodological basis for interpreting conceptual differences rather than treating them as linguistic deficiencies. Therefore, the comparative analysis in this study focuses not only on formal grammatical distinctions but also on their cognitive and cultural implications [6].

In terms of empirical methods, the study employs descriptive and interpretative analysis of linguistic data, including lexical units, phraseological expressions, and proverbs. Paremiological material is analyzed following the approach suggested by Koblanova, who emphasizes the role of proverbs as carriers of collective wisdom and cultural values. This method enables the identification of evaluative and moral components of the concept of time, particularly in the Karakalpak linguistic worldview [2, 10-14].

Additionally, associative and lexicographic data are considered as supplementary sources. Associative experiments discussed in previous studies, especially those conducted in Karakalpak linguistics, provide insight into the psychological salience of temporal meanings. Lexicographic analysis, in turn, helps to establish the semantic scope and dominant meanings of the lexical units time and waqıt in the two languages.

Thus, by integrating insights from cognitive linguistics, linguocultural theory, and comparative analysis, the present methodology ensures a comprehensive and theoretically grounded investigation of the concept of time. This interdisciplinary approach allows the study to move beyond surface-level linguistic description and to reveal deeper conceptual and cultural mechanisms underlying temporal representation in English and Karakalpak languages.

RESULTS

The analysis of linguistic data demonstrates that the concept of time in English and Karakalpak is realized through different structural, semantic, and metaphorical patterns. These differences become particularly evident when grammatical forms, lexical units, phraseological expressions, and paremiological material are examined in a comparative perspective.

To begin with, the grammatical encoding of time in English is characterized by a highly developed tense–aspect system. English distinguishes not only between past, present, and future, but also between progressive, perfect, and perfect-progressive forms. As a result, speakers are able to represent time with a high degree of precision. For example:

She is working now (ongoing action),

She has worked here for five years (resultative and experiential meaning),

She will have finished the project by Friday (future completion).

These examples illustrate that English grammar encourages speakers to conceptualize time as segmented, measurable, and closely linked to planning and outcomes. Consequently, time is perceived as a controllable entity that can be managed and predicted.

In contrast, Karakalpak employs a more compact tense system, primarily distinguishing between past, present, and future. For instance:

Ol bardı ("He went"),

Ol baradı ("He goes / is going"),

Ol baradı / barajaq ("He will go / intends to go").

However, despite this grammatical simplicity, temporal meanings in Karakalpak are often enriched through contextual and lexical means. Thus, rather than grammatical complexity, semantic and pragmatic context plays a dominant role in time conceptualization.

Furthermore, lexical analysis reveals significant differences in metaphorical models of time. In English, time is frequently conceptualized through economic and resource-based metaphors, which reflect pragmatic and utilitarian values. Common examples include:

to save time,

to waste time,

to spend time wisely,

time is a valuable resource.

These expressions clearly indicate that time is treated as a limited commodity that can be invested or lost. As a result, efficiency and productivity become central evaluative criteria in English-speaking cultures.

By contrast, Karakalpak lexical data show a strong preference for nature-based and motion metaphors. Typical expressions include:

waqıt aǵadı ("time flows"),

waqıt ótedi ("time passes"),

waqıt samaldan tez ("time is faster than the wind").

These metaphors conceptualize time as a natural and unstoppable process rather than a controllable resource. Consequently, time is perceived as something to be experienced and respected rather than managed.

Moreover, phraseological units and proverbs provide valuable insight into the evaluative dimension of time. In English paremiology, time is closely associated with discipline, punctuality, and immediate action. For example:

"Time and tide wait for no man",

"Never put off till tomorrow what you can do today",

"The early bird catches the worm".

These proverbs emphasize urgency and proactive behavior, reinforcing the idea that success depends on effective time management.

In contrast, Karakalpak proverbs reflect patience, endurance, and moral evaluation. Consider the following examples:

"Sabır etken jamandin óter" ("He who is patient achieves his goal"),

"Waqıt ózi kórsetedi" ("Time will show"),

"Bir kúnniń ishinde bir kúndi pitir" ("The work of one day should be done in one day").

Here, time is portrayed as a judge and teacher that reveals truth and rewards perseverance. Thus, moral and ethical values dominate over efficiency.

In addition, associative data reported in previous studies further confirm the contrast between the two conceptual models. English speakers tend to associate time with notions such as deadline, schedule, busy, and plan, which once again highlights a goal-oriented worldview. Conversely, Karakalpak speakers frequently associate waqıt with ómir ("life"), sabır ("patience"), and aǵıs ("flow"), reinforcing the existential and experiential nature of time.

Taken together, these findings demonstrate that although both languages encode time as a universal category, they activate fundamentally different cognitive and cultural schemas. English promotes a linear, segmented, and economically evaluated model of time, whereas Karakalpak foregrounds a cyclical, natural, and morally charged understanding.

DISCUSSION

The findings of the present study confirm that the concept of time is not merely a grammatical or lexical category but a culturally embedded cognitive construct that reflects broader patterns of worldview and social organization. By integrating cognitive-linguistic theory with comparative and linguocultural analysis, this research demonstrates that English and Karakalpak encode temporal experience in fundamentally different ways.

First, the grammatical differences identified in the Results section support the claims of typological linguistics that language structure influences habitual patterns of thought. In line with Arakin's observations, the highly developed tense–aspect system of English

encourages speakers to perceive time as segmented, measurable, and closely tied to outcomes and deadlines. As a result, English temporal expressions frequently foreground completion, duration, and efficiency. In contrast, the relatively compact tense system of Karakalpak does not limit temporal expression but instead shifts the cognitive load to contextual and semantic interpretation. Thus, time is conceptualized less as a sequence of discrete units and more as a continuous experiential flow.

Moreover, the metaphorical patterns observed in both languages strongly corroborate the assumptions of conceptual metaphor theory. In English, the dominance of economic metaphors (time is money, save time, waste time) reflects a linear and utilitarian worldview shaped by industrialization and capitalist values. This finding aligns with Lakoff and Johnson's assertion that metaphor is not a stylistic device but a fundamental mechanism of thought. Consequently, time in English functions as a resource that must be managed, optimized, and controlled.

By contrast, Karakalpak metaphors conceptualize time through natural phenomena such as water, wind, and movement. These metaphors suggest a worldview in which humans are embedded in natural cycles rather than positioned as controllers of time. From a linguocultural perspective, this reflects the historical experience of the Karakalpak people, whose traditional lifestyle was closely connected to seasonal rhythms and environmental conditions. Therefore, time is perceived not as an object of management but as a force that shapes human life and moral development.

In addition, paremiological data provide particularly strong evidence of evaluative differences in time perception. English proverbs emphasize speed, punctuality, and immediate action, thereby reinforcing social norms of productivity and competition. In contrast, Karakalpak proverbs foreground patience, endurance, and moral judgment, presenting time as a test that reveals character and wisdom. This divergence supports Karasik's view that proverbs function as condensed representations of cultural values and collective experience.

Furthermore, associative data discussed in previous studies offer additional confirmation of these contrasting cognitive models. English associations with deadline and schedule reflect a future-oriented and goal-driven perception of time, whereas Karakalpak associations with life and flow highlight a holistic and existential understanding. Importantly, these associations are not accidental but emerge from repeated linguistic patterns that shape speakers' cognitive habits over time.

Taken together, these findings suggest that differences in time conceptualization are not superficial linguistic variations but deep-rooted manifestations of cultural mentality. While English promotes a linear, resource-based, and efficiency-driven model of time, Karakalpak sustains a cyclical, nature-oriented, and morally evaluative model. Nevertheless, it should be emphasized that neither model is inherently superior; rather, each reflects adaptive responses to specific historical, economic, and environmental conditions.

Finally, the discussion highlights the theoretical significance of combining cognitive and linguocultural approaches in comparative linguistics. By examining grammar, metaphor, and cultural texts together, the study provides a more holistic understanding of how abstract concepts such as time are constructed in language. Consequently, the present research contributes to the broader field of linguocognitive studies by demonstrating that conceptual analysis offers valuable insights into the relationship between language, thought, and culture.

CONCLUSION

In conclusion, the present study has demonstrated that the concept of time in English and Karakalpak languages represents a complex linguocognitive phenomenon shaped by grammatical structure, cultural experience, and collective worldview. By integrating cognitive linguistics, linguocultural analysis, and comparative methodology, the research has provided a systematic account of how time is conceptualized and verbalized in the two linguistic systems.

First and foremost, the findings confirm that English conceptualizes time predominantly as a linear, measurable, and economically valuable resource. This interpretation is strongly supported by the language's elaborate tense–aspect system, as well as by widespread economic metaphors and efficiency-oriented proverbs. Consequently, time in English is closely associated with planning, productivity, and individual responsibility, reflecting the pragmatic orientation of English-speaking cultures.

In contrast, the Karakalpak language presents time as a continuous, cyclical, and morally significant process. Despite having a relatively simple grammatical tense system, Karakalpak compensates through rich metaphorical and paremiological resources that link time to natural phenomena, life flow, patience, and ethical evaluation. As a result, time is not treated as an object of control but rather as a formative force that tests character and reveals truth.

Moreover, the comparative analysis has shown that grammatical complexity does not necessarily

determine conceptual depth. While English relies heavily on formal grammatical distinctions, Karakalpak encodes temporal meanings through semantic, contextual, and cultural mechanisms. Therefore, both languages demonstrate equally sophisticated yet culturally distinct models of time.

Importantly, this study confirms that the concept of time functions as a key element of national linguistic worldview. The observed differences are not random but arise from historically conditioned modes of life, economic organization, and interaction with the natural environment. Hence, time serves as a cognitive mirror reflecting broader cultural values and social norms.

Finally, the research contributes to the field of linguocognitive and linguocultural studies by emphasizing the importance of interdisciplinary approaches in conceptual analysis. Future research may extend this study by incorporating discourse-based data, experimental psycholinguistic methods, or corpus-driven analysis in order to further explore how temporal concepts evolve in contemporary communication. Overall, the findings reaffirm that the study of time remains a productive and theoretically significant domain for understanding the intricate relationship between language, thought, and culture.

REFERENCES

1. Karasik, V. I. (2016). Discourse manifestation of personality. Russian Journal of Linguistics, 20(4), 56-77.

2. Koblanova G.B. (2020). PROVERBS AND SAYINGS AS AN OBJECT OF PHRASEOLOGY. Вестник науки, 3 (7 (28)), 10-14.

3. Lakoff, G., & Johnson, M. (1980). Metaphors we live by. Chicago: Univ. Press, Chicago/IL.

4. Murodillayeva, Zarina Oybek Qizi (2025). SEMANTIC FEATURES OF "TIME" CATEGORY IN ENGLISH AND UZBEK LANGUAGES. Oriental renaissance: Innovative, educational, natural and social sciences, 5 (4), 442-453.

5. Popova, Z. D. & Sternin, I. A. (2007). Semantic and Cognitive Analysis of Language. Voronezh: Istoki Publishing House, 250 p.

6. Аракин, В. Д. Сопоставительная типология скандинавских языков / В. Д. Аракин. – М. : Высшая школа, 1984. – 135 с.

7. Маслова В.А. Лингвокультурология: учебное пособие для студентов высших учебных заведений. М.: Академия, 2001. 208 с.