



TIME CONCEPTION IN KARAKALPAK FOLK TEXTS: A LINGUOCULTURAL ANALYSIS

Toreniyazova Ziuarkhan Satniyazovna

Assistant teacher of Institute of agriculture and
agrotechnologies of Karakalpakstan

ziuarxan10081975@gmail.com

Annotation: *This article explores the concept of time in Karakalpak folk texts, including proverbs, fairy tales, and epic narratives. The study analyzes how time is represented linguistically and culturally, reflecting traditional worldviews. The research applies descriptive and interpretative methods to identify key temporal models such as cyclicity, continuity, and symbolic representation. The findings show that time in Karakalpak folklore is closely connected with nature, social life, and moral values.*

Keywords: *time conception, folklore, Karakalpak language, linguistics, culture, temporality*

Annotatsiya: *Mazkur maqolada qoraqalpoq xalq ogʻzaki ijodida vaqt konsepsiyasi tahlil qilinadi. Maqollar, ertaklar va dostonlar misolida vaqtning lingvistik va madaniy ifodasi oʻrganiladi. Tadqiqotda tavsifiy va interpretativ metodlardan foydalanilib, vaqtning siklikligi, uzluksizligi va ramziy ifodasi aniqlanadi. Natijalar qoraqalpoq folklorida vaqt tushunchasi tabiat, jamiyat va axloqiy qadriyatlar bilan chambarchas bogʻliqligini koʻrsatadi.*

Kalit sózlar : *vaqt konsepsiyasi, folklor, qoraqalpoq tili, lingvistika, madaniyat, zamon*

***Аннотация:** В статье рассматривается концепция времени в каракалпакских фольклорных текстах, включая пословицы, сказки и эпические произведения. Исследуются лингвистические и культурные особенности выражения времени. Применяются описательный и интерпретативный методы. Результаты показывают, что представления о времени тесно связаны с природой, социальной жизнью и моральными ценностями.*

***Ключевое слово:** концепция времени, фольклор, каракалпакский язык, лингвистика, культура, время*

INTRODUCTION

Time is one of the fundamental categories in human cognition and language. It reflects how people perceive reality, organize experiences, and interpret the world. In folklore, time is not only a grammatical or chronological category but also a cultural and symbolic phenomenon. Karakalpak folk texts, as part of a rich oral tradition, provide valuable material for studying the conceptualization of time. Proverbs, fairy tales, and epics preserve collective knowledge and reflect traditional views on life, nature, and human behavior. This article aims to analyze how time is conceptualized in Karakalpak folklore and what linguistic means are used to express it.

LITERATURE REVIEW

The concept of time has been widely studied in linguistics, especially within cognitive linguistics and cultural studies. Scholars have emphasized that time perception varies across cultures and is reflected in language structures and discourse. Folklore studies also highlight that traditional societies often perceive time cyclically rather than linearly. Seasonal changes, agricultural activities, and natural rhythms influence

temporal expressions. However, the specific features of time conceptualization in Karakalpak folklore remain insufficiently explored, which determines the relevance of this research.

Introduction

Time constitutes a fundamental category in human cognition and linguistic representation. Within Cognitive Linguistics, it is conceptualized not merely as a chronological parameter but as a culturally mediated construct shaped by human experience. As argued by George Lakoff and Mark Johnson, abstract notions such as time are structured through metaphorical models grounded in embodied cognition.

Karakalpak folklore provides a rich empirical domain for examining such conceptual structures, as it reflects traditional worldviews and collective cultural memory.

Analysis and Discussion

Cyclical Temporality and Natural Rhythms

One of the dominant models of temporal conceptualization in Karakalpak folklore is cyclical temporality, closely associated with natural processes.

For instance, the proverb:

“Qıſ ketse, jaz keler, qara túnde tań atar”

(If winter passes, summer comes; after a dark night, dawn breaks)

demonstrates a dual cyclical structure based on seasonal and daily changes. This reflects the conceptual metaphor of time as a recurring natural cycle.

Similarly, the expression: “Jıl jaman bolsa da, qaytıp keledi”

(Even a bad year returns again) emphasizes the inevitability and continuity of time, independent of human evaluation. Another example, “Kún batpay, tún bolmas” (Without sunset, there is no night), further illustrates the dependence of temporal understanding on natural phenomena.

Experiential and Anthropocentric Temporality

In addition to cyclical models, Karakalpak folklore reflects a deeply anthropocentric perception of time, structured around human experience.

The proverb:

“Jaslıq bir keldi — qaytıp kelmes”

(Youth comes once and never returns)

introduces a linear and irreversible dimension of temporality, contrasting with cyclical models.

Likewise, the expression:

“Bir kún — bir ómirge teń”

(One day can equal a lifetime) demonstrates the subjective expansion of time, highlighting its phenomenological nature. The metaphor “Jaslıq — jeldey, garrılıq — beldey ” further reinforces this

experiential asymmetry, contrasting the fleeting nature of youth with the perceived heaviness of old age.

Axiological Dimension of Time

A significant feature of temporal conceptualization in Karakalpak folklore is its value-based (axiological) dimension.

For example:

“Waqıt altınnan qımbat”

(Time is more precious than gold)

This expression clearly reflects the metaphorical model of time as a valuable resource, consistent with the theoretical framework proposed by George Lakoff.

Similarly: “Waqıtın bosqa ótkergen — ómirin zaya ketkezgen”

(One who wastes time wastes life) demonstrates the ethical dimension of temporality, where time is equated with life itself.

Mythopoetic Temporality in Narrative Texts

Karakalpak epic and narrative traditions exhibit features of mythopoetic temporality, characterized by symbolic and non-linear structures.

A typical narrative opening:

“Erte, erte, ertede, burınǵı ótken zamanda...”

(Once upon a time, in ancient times...) signals entry into a timeless, mythological dimension.

Furthermore, expressions such as: “Batır jeti jıl jıl júrip, bir kúnde jetti”

(The hero traveled for seven years but arrived in one day) illustrate temporal compression and expansion, where narrative significance overrides chronological accuracy

Integration of Natural and Social Time Temporal conceptualization also reflects the integration of natural and social dimensions. For instance: “Ay tolsa — el toyar” (When the moon is full, the people prosper) demonstrates the connection between lunar cycles and social well-being, highlighting the ecological embeddedness of temporal perception.

Conclusion

The analysis demonstrates that time conception in Karakalpak folk texts is inherently multidimensional, encompassing cyclical, linear, experiential, and mythopoetic elements. These models interact to form a complex temporal worldview deeply rooted in natural rhythms, human experience, and cultural values. Such findings confirm that temporality in folklore is not merely a linguistic category but a reflection of a broader cognitive and cultural system.

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