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**УБАКЫТ КОНЦЕПТИСИНИН ДҮЙНӨЛҮК АЛКАКТА АНГЛИС
ЖАНА КЫРГЫЗ ТИЛДЕРИНДЕ ЧАГЫЛДЫРЫЛУУСУ**
(макал-лакаптардын негизинде)

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**ВЕРБАЛИЗАЦИЯ КОНЦЕПТА ВРЕМЯ В АНГЛИЙСКОЙ И
КЫРГЫЗСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА**
(на основе пословиц и поговорок)

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**VERBALIZATION OF THE CONCEPT OF TIME IN ENGLISH
AND KYRGYZ VIEW OF THE WORLD**
(based on proverbs and sayings)

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Бул макалада англис жана кыргыз тилдериндеги убакыт концепти дүйнөлүк тилдердин алкагында каралган. Контрастты талдоо убакыттын мазмунун жакшы ачып берчү 24 англис жана 25 кыргыз макалдарынын негизинде жүргүзүлгөн. Макаладагы кеп убакыттын болмушу эки маданияттагы (англис жана кыргыз) окшоштукту жана ажырымды салыштырылат. Анализ алдыдагы жакшы күндөргө үмүттөнүү, ар бир нерсе өз убактысында болооруна ишенүү – бул убакыт концептин түшүнүүдөгү жалпы идея деген жыйынтыкка алып келди. Кыргыз эли убакыт түшүнүгүн ырыскынын белгиси катары кабыл алышат жана убакытты чагылдыруу үчүн жаратылыш жөнүндө көптөгөн сөздөрдү колдонушат, ошол эле учурда, англис тилиндеги макалдар убакытты акча табуу, бизнес жана пландаштыруу деп бейнелейт.

Негизги сөздөр: концепт, маданият, көз караш, макалдар, лакап сөздөр, убакыт.

В данной статье рассматривается концепт время в английской и кыргызской языковой картине мира. Контрастивный анализ проведен на основании 24 английских и 25 кыргызских пословиц, которые наилучшим образом выражают сущность времени. В статье также анализируются сходства и различия вербализации времени в двух культурах. Анализ позволил сделать вывод, что надежда на лучший день, вера в то, что у всего есть свое время и терпение - это общие идеи в понимании концепта время. Кыргызский народ воспринимает время как благополучие и использует много лексем о природе для вербализации времени, в то время как английские пословицы показывают, что время, понимается как деньги, бизнес и планирование.

Ключевые слова: концепт, культура, мировоззрение, пословицы, поговорки, время.

In this article we are going to consider the concept of time in English and Kyrgyz view of the world. The contrastive analysis was done based on 24 English and 25 Kyrgyz pro-

verbs which express the essence of time in the best way. Further, the article will focus on the similarities and distinction of the interpretation of time in two cultures. We found out that hope for a better day, belief that everything has its own time and patience are the common ideas. Kyrgyz people accept time as prosperity and use many nature words to verbalize time, while English proverbs show that time is admitted as money, business and planning, these are the differences.

Key words: concept, culture, view of the world, proverbs, sayings, time.

Cognitive linguistics is a promising field in the modern linguistics. Methods of cognitive linguistics can identify the system of representations, which show the linguistic picture of the world of any nation. It is especially important in modern conditions, in the process of globalization, when the world is becoming more and more universal, communication of representatives of the different cultures is carried out more and more widely therefore problems of understanding at intercultural communication become more and more actual. Nowadays cognitive linguistics focuses on the definite concepts of a nation and explore it from A to Z. In this article we are going to discuss one of the most important and universal concepts – time.

Time belongs to the main universal categories of culture. Time is felt subjectively, it differs from person to person to be exact: a baby is not born with “a sense of time”, that is why children frequently confuse notions “yesterday” and “tomorrow”, “before” and “after”.

The understanding of time is predetermined by the culture. For example, Kyrgyz people have the unique saying: “азыр”, actual meaning of which is “now” but it is not used for real “now”, if a Kyrgyz person is asked: “When will you come?” a person may answer “азыр”

and this can stand for 5 minutes, half an hour or any time. Another way a Kyrgyz person might answer as: “Күн батканда” (which has the meaning “when the sun sets down”). But if you ask Americans, they will obviously give precise time as: “By 7 I am there” or “I will come in 15 minutes”. This can be explained by the fact that Kyrgyz people had nomadic style of life which means that there was no technology to know the time and our ancestors knew time according to nature, consequently, they orientated looking at the sun, that is why Kyrgyz language has many time lexemes connected to nature. In Western cultures the perception of time is more precise due to the fact that they have started using time mechanisms earlier.

Time is an abstract concept and phenomenon underlying in linguistic picture of the world. Investigation of time was actual in ancient times and it is still topical. Looking back to history time was accepted by philosophers in two opposing views. The first idea was held by Plato, a philosopher of Ancient Greece who perceived time as an imagery of moving eternity, which exists independently on material processes of the nature while his student Aristotle believed that the existence of time is possible only through person’s consciousness. (http://www.chronos.msu.ru/old/biographies/lubinskaya_aristotel.html)

As Likhachev states, a concept is the result of collision of the denotational meaning of the word and national experience of the person. (Лихачев, 1999.) Due to the fact that the concept of time is one of the basic, universal concepts, therefore it is one of the most important components which build the conceptual picture of the world. It is significant that the phenomenon of time takes place in the consciousness and language of the people as a way of temporary orientation.

The range of lexemes that express temporality is wide. These are all lexical units associated with the time or a certain moment in time: *minute, second, week, now, two weeks later, yesterday* etc. Also, adverbs of time as *always, already, annually* and so on and adverbs of place with the meaning of temporality as *for a long time, far*. Additionally, time can be expressed with the help of lexical units semantically related to the space and vice versa: “Where is your house?” “Five minutes from the school.” Or “How long should we go?” “Couple of kilometers.” In addition to the cases given earlier, we have some occasions when temporality is verbalized through the words associated with certain historical epochs or evens e.g. *Shakespeare who lived during Elizabeth I reign*. Since the concept is a set of knowledge, experience and ideas, a person with the right information will

have the associations with the right period of history as Bronte family represents Victorian era.

In dealing with the concept research the consideration of proverbs takes a great place because the proverbs and sayings are the essence of human life of a nation. Proverbs keep a life wisdom through the centuries by passing from generation to generation. They give the understanding of a cultural notion in a couple of words. Due to the fact that the proverbs are not an opinion of a single individual, they describe the perception of the world of a whole nation.

In this article we will look at similarities and differences of time perception based on English and Kyrgyz proverbs. We took 24 English and 25 Kyrgyz proverbs to make a contrastive analysis on the concept of time.

In both languages time has a meaning of hope for a good change in life, this kind of hope is peculiar in all nations. As proverbs are historical sayings, in the ancient times our ancestors have difficult life and the hope for a better future was a part of their lives.

Tomorrow is another day.

Other days, other ways.

Time is the best adviser.

Time heals all wounds.

Кудайдын күнү келер, ырыскысын кошо берер. (The meaning of this proverb is as follows The day of God will come and will bring the prosperity)

Айдын он беши караңгы болсо, он беши жарык. (The meaning of this proverb is If half of the month is dark, the other half will be bright)

Убакыт/ заман өзгөрөт. (The proverb means: Time changes – a calque which came from Russian: Времена меняются)

Элүү жылда эл жаңы. (Translation: In fifty years there is a new nation, meaning in fifty years a nation should have become unrecognizable in positive meaning)

In both cultures it is believed that everything has its own time, time is not under person’s control. Everything will happen on that time when it should happen.

There is a time and place for everything.

Time will tell.

It takes time to build castles.

Do not confine your children to your own learning, for they were born in another time.

Заманын түлкү болсо, түлкү бол; бөрү болсо, бөрү бол. (Denotational meaning: if your generation are foxes, be a fox; if they are wolves, be a wolf; connotational meaning is to keep up to date)

Жазда малды айдап бак, кышта малды байлап бак. (Translation: when you pasture in summer, let ani-

mals move; when you pasture them in winter, keep them inactive, meaning is to have a method to succeed in something according to time when a situation takes a place)

Жаздын тонун кышта кийсе, тоңун калат азамат. (Translation: If a man wears spring jacket in winter, he will be cold, meaning that there are definite actions which should be done in a definite period of time)

Кезеги келсе – кетмен чап, орою келсе орок ор. (Translation: When it is time to dig, dig; when it is time to cut, cut. This proverb is about farming, i.e. it means we should follow the rules according to season of the year)

English and Kyrgyz cultures teach people to have a good attitude towards time but they differ in their ways of thinking. If Kyrgyz people percept the loss of time as a prosperity loss, Americans consider time as money and the loss of time is almost a crime for western culture.

Убакыттан уттурганың – ырыскындан кур калганың. (Translation: The loss of time brings to the loss of a prosperity it means that one should not waste one's time)

Убакыттын убалы болот. (Translation: Time has detriment, the word “ubal” has religious shade, it is used as pitiable. We can understand this proverb like life is given us as a gift and if we use it for nothing, then it is pitiful.)

In revealing perception of concept of “time” by western people, we should start with the term “time management”, logically it means to manage the time, but how can we manage it, if we cannot stop the time? Western people are rather concerned at time-management. The term “time-management” came into use after 1911 when an American engineer Frederick Winslow Taylor suggested his idea about individual efficiency. (<https://www.taylorintime.com/history-of-time-management/>) For Americans planning is very important, that is why they do a variety of the check-lists. Consequently, we can understand that western cultures accept time as a business and planning is very important. Let's take American proverbs as examples:

If you don't have a plan for yourself, you'll be part of someone else's.

The rich man plans for tomorrow, the poor man for today.

Prepare yourself for when the water comes up to your knees.

If you wish for peace be ready for war.

When one is prepared, difficulties do not come.

There is obviously seen the significance of planning, if a person does not have his/her own plan,

then he/she will be nothing. In the same vein, the punctuality has a great meaning for western cultures. If for Kyrgyz people it is OK to make a person wait, in American culture it is a very rude tone. To clarify it, let's consider some sayings:

“Being on time to appointments and meetings is a phase of self-discipline and an evidence of self-respect. Punctuality is a courteous compliment the intelligent person pays to his associates”. - Marvin J. Ashton (<https://www.churchofjesuschrist.org/study/general-conference/1976/10/proper-self-management?lang=eng>)

In American view of the world time is perceived as money as well.

Time is money.

Gain time, gain life. (Usually the word “gain” is used as earn, so this is another proof of the American perception of time as money.)

There are some English proverbs where the life realities are illustrated as:

The rich man has ice in the summer and the poor man gets in the winter.

The calm before the storm

The right time to dine is: for the rich man, when he is hungry; and for the poor, when he has something to eat.

The peculiarities of Kyrgyz perception of the concept of “time” is that in many proverbs where it is said that we should prepare something usually food beforehand. It can be explained by the historical facts of 1930th when there was starvation. Even before nomadic people are used to prepare their food beforehand. For instance,

Жазгы мээнет – күзгү ырыкат. (Meaning is if you work hard in the spring, you will have good fall)

Жазда жаныңды айдабай, кышта казаның кайнабайт. (It means that if you do not work in summer, you will not have food in winter)

Жазда магдырасаң, күздө жалдырайсың, кышта дабдырайсың. (Meaning: If you are sleepy in the summer, in the fall and winter you will panhandle)

Жаздын аракетин, күздүн берекетин. (Translation: The work of spring is the wellness of the fall)

Кышында арбаңды дайында, жайында чанаңды дайында. (Translation: Prepare your sledges in the summer, cart in the winter. In the English language we have its equivalent: The time to repair the roof is when the sun is shining.)

Эртең тамактана турган идишиңди бүгүн жуу. (Translation: Wash the dish which will be used tomorrow.)

Эртеңки күндүн камын бүгүн көр. (Translation:

Care about tomorrow today.)

All the proverbs above are explained by that Kyrgyz people do not have a philosophy of live “Here & Now”. Western people took this philosophy of “Here & now” from ancient Greek philosopher Epicurus and his philosophy of a moment: “Carpe diem”. (<https://www.merriam-webster.com/dictionary/carpe%20diem>)

Historically, Kyrgyz people had many times when it was difficult to survive as in Uprising in Semirechye 1916. Additionally, we – citizens of Post-Soviet Republics have a syndrome of a delayed life. (<https://experimental-psychic.ru/sindrom-otlozhennoj-zhizni/>).

Kyrgyz people have the best china for their guests, while they are using the old stuff for themselves, Kyrgyz people wear the old cloth at home, we never afford wearing our best clothes at home, this is genetically placed in our consciousness.

The second distinction worth mentioning here is the usage of the words connected to the nature, as we have mentioned in the very beginning, Kyrgyz people did not have mechanisms to measure the time, so ancient Kyrgyz people knew the coming of spring by green of meadows, the time of the day was known from the state of the sun etc. Kyrgyz people are very close to the nature and they feel time intuitively.

Furthermore, Kyrgyz people have paradoxical opinion about time, they say “Шашкан шайтандын иши” (Hurry is a business of devil) and “Өлүмдөн башкасы эрте болгону жакшы” (It is better if everything except death come earlier). The first proverb is commonly used about serious decisions, for example,

Шашкан – ашка бышкан. (Meaning: if you hurry, you can burn)

Шашканга шайтан шерик. (Hurry is accompanied by devil)

Шашылыш бүткөн иш – саз болбойт, чала бышкан аш – аш болбойт. (Translation: Business in hurry is not good, rare food is not good)

The second proverb and “Өлүмдөн башкасы эрте болгону жакшы” is more about our culture, as Kyrgyz people have family-aimed culture. It is good to marry early, it is good to have a child in young age, it is good to marry your child early and it continues in a never-ending circle.

In English view of the world, the proverbs teach not to hurry as well as in Kyrgyz:

Haste makes waste.

Hasty climbers have sudden falls.

In both cultures people are taught patient towards time.

Everything in time comes to him who knows how to wait.

Patience is a bitter plant, but it has sweet fruit.

Nature, time, and patience are three great physicians.

Patience is a virtue.

Сабырдын түбү сары алтын. (It means: The bottom of the patience is gold.)

Сабырдуулук акылмандын шериги. (Translation: Wisdom is accompanied by patience.)

Сабырдуулугуң – салтанатың. (Meaning: Your patience is your victory)

It means that both culture appreciate the patience. Patience is the awe, respect and honor to time. And being patient is a good quality in life, so both cultures teach us to patience and explain how it is important.

To conclude Americans care about time management, it is seen from the proverbs about planning and business, additionally they see time as money, they depict life realias in their proverbs and they have “Live now & here” philosophy. Kyrgyz people consider time as prosperity, words connected to nature process are frequently used, Kyrgyz people have a syndrome of delayed life which is a full opposite of “Live now & here” philosophy, furthermore Kyrgyz people have a paradoxical opinion about time, one proverbs suggest not to hurry, meanwhile the other says the earlier – the better. Finally, the similarities in interpretation of time in both cultures are that both English and Kyrgyz proverbs have hope for a better day, belief that everything has its time. Both teach not to hurry and to be patient.

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