



"TIME" AS A UNIVERSAL CONCEPT IN KARAKALPAK FOLKLORE

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<https://doi.org/10.5281/zenodo.7578729>

ARTICLE INFO

Received: 17th January 2023
Accepted: 26th January 2023
Online: 28th January 2023

KEY WORDS

Ethno-linguistic picture of the world, ethnic temporal mentality, temporal universals, temporal meaning of the measure of time, worldview.

ABSTRACT

The article analyzes the concept of "time" in the Karakalpak folklore picture of the world. Time, like space, are universal categories of being, with the help of which a person perceives the world around him and creates a system of knowledge about the world. As a result, it is easy to explain the undying interest in the representation of the concept of "time" in the folklore text.

Time in the linguistic picture of the world of any nation plays an important role. Concepts denoting time occupy an important place in the ethno-linguistic picture of the world. If the space is unchanged and "stands" in place, then time moves forward, it cannot be returned, as folk wisdom says: *Үақытты изге қайтарып болмайды* (lit. Time cannot be turned back). Time is infinite, and the ways of counting it exist only in the human mind. The conceptual field "үақыт" ("time") in Karakalpak folk art includes the concepts *таң ата, күн бата, сәскеде, таң алагеуғим болғанда, күн арқан бойы көтерилгенде, тал түс, түс аўа, шаңқай түс, песин аўғанда, кеш, көлеңке бойы, күн бата, намазлыгер-намазшам арасы, ақшам, биймезгил, қас қарайғанда, ай туўа, түн ортасы, жулдыз шыққанда; Бәхәрдиң бир күни жылды азық етеди* (lit. One day of spring feeds the year). As noted by the researchers, in the Karakalpak language, to denote the speed of the passage of time, turns are used that are genetically ascending to the description of phenomena and events, the duration of which is known from everyday experience (blink an eye, make a sound, ride a horse, you can turn back in a matter of minutes): *көзди ашып жумғанша* - lit. Before you blink your eyes; *ат пенен қуўып жете алмайсаң* - lit. It will not catch up on a horse; *кирпик қағаман дегенше* - lit. It will not have time to clap your eyelashes, "хә!" дегенше - lit. Before you have time to say "ha", *артыңа айланаман дегенше* - lit. "you won't have time to look back, you'll look back", *Ет писирим үақыт* - It's two, three hours of time, *Мал гүйис қайтарғанын қойған уақыт* - approximately 23-24 hours of night time, *Таң сәри*—dawn, *Күн қулан ийек болды* - when the sun rises from the horizon, *Күн арқан бойы көтерилди* is summer time around 7-8 a.m, and winter time is around 9-10 a.m, "саске" is 10-11 o'clock in the morning, "Тал түс", "шаңқай түс" is 13 o'clock lunchtime, "Ала геуғим" is when the sun sets on the horizon, "Күн уясына батты" is evening time.



The study of the conceptual meaning of time is one of the most popular areas of literary criticism. The perception and reflection of time in different cultures is carried out in different ways and, accordingly, is displayed differently in the language system, which allows us to talk about temporal perception, ethnic temporal mentality, temporal universals and, in general, about the temporal picture of the world. In Karakalpak folk art, the concept of "time" is a multidimensional mental formation that encodes knowledge about traditions, customs, rituals, everyday culture, everyday behavior, and norms for using time.

In most genres of folk art, understanding the concept "time" contradicts the modern picture of the world. According to the ancient views of many peoples, the history of the Universe and humankind unfolds not in the form of an endless sequence of events, but in a circle: after some time, everything that has already happened is repeated again, and in the same form. Lexical units with temporal the value of a measure of time such as *әсир* (century), *жыл* (year), *ай* (month), *күн* (day), *сағат* (hour), as well as stable turns, proverbs, phraseological units, riddles on the theme of time are genre varieties of folk art of the people and contain his moral and philosophical assessment of time. Life experience, everyday practice, observations of the surrounding reality over the course of centuries of history were reflected in the texts of small genres of Karakalpak folklore - in proverbs and sayings: *Ҳар бир иштиң ўақты, сәти бар* (lit. There is a time and a reason for any work); *айлар өтер, жыллар өтер, ай артынан күн өтер* (literally, a month passes, a year passes, days pass for months); *Досынан айырылған жети жыл жылар, елинен айырылған елли жыл жылар* (lit. Separated from a friend will cry for seven years, separated from the Motherland - fifty years). In Karakalpak folklore, the words "minute", "second" are not used, which can be explained by their later borrowing into the Karakalpak oral folk art, the words "minute", "second" are not used, which can be explained by their later borrowing into the Karakalpak language.

The ethno-linguistic picture of the world of the Karakalpak reflected the worldview of their ancient ancestors, who determined the time according to the lunar calendar and natural phenomena. Folklore texts confirm the ideas of our ancestors about the irreversibility of time and its cyclist. Time was taken for granted, requiring no explanation and no need to confirm its existence.

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