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Linguistic Metaphor of Time Concept in Kazakh Cognition

This article aims to study the concept of Time as a complex linguistic phenomenon; analyze the formation process of the theory of Conceptual metaphor; describe its features, functions, and components. The theoretical background is based on the conceptual metaphor in a discursive picture of the world that has the relationship between language and culture. It demonstrates the motives for the development of understanding which helps to activate the mental and cognitive activity of the worldview. The leading research methods for this problem are mixed methods (qualitative and quantitative). Based on the survey results, we conclude that we live in a scroll time. As understanding conceptual metaphor and its meaning in the Kazakh language is deeply rooted in our modern society, we can say it is being connected to the modern culture we belong to. The materials of the article are of the practical and theoretical value for cross-cultural linguistic studies, including an educational process.

Keywords: concept, Kazakh cognition, time and space, universal, conceptual metaphor, culture and language, comparative analysis, discursive analysis.

Introduction

Lakoff and Johnson (1980) refused to consider metaphor as a decorative device used in language. In “Metaphor We Live By” they gave evidence that conceptual metaphor refers to understand one idea in terms of another conceptual domain. Following this viewpoint, metaphor is considered a cognitive phenomenon so that it can be described using the Conceptual Metaphor Theory (CMT). A great amount of researches on CMT has been conducted in the theories of Gibbs [2], Kövecses [3], A. Deignan and L. Potter [4]. In CMT, most central metaphors are grounded in bodily experience and these metaphors may be shared by different languages (universality). Moreover, Kövecses stated that determining the universality of conceptual metaphors is not an easy task because there are over 4000 languages currently spoken around the world. He recommended for determining the universality of conceptual metaphors, one can look at some conceptual metaphors in one language and check if the same metaphors exist in typologically very different languages [3; 25].

In other words, CMT expected that metaphor is mainly a conceptual phenomenon and creation of linguistics. Based on the theory that linguistic expressions in part reflect cognitive processes and structure, CMT further suggests that linguistic metaphors, which are instantiations of conceptual metaphors, are a good evidence of what our conceptual system looks like. To identify conceptual cognition of TIME in Kazakh language, first, we decided to determine the types of classification; second, as Kazakh national value is “The way of Abay” we grouped concept of Time into several categories according to ancestors’ lifestyle; the last is the result of interview among different age of using (understanding) TIME in their cognition.

Theoretical background

Over the past three decades much of the work on Cognitive Linguistics has been focused on cognitive phenomena that directly bear upon linguistic structure and expression [5; 298]. Kövecses and Szabó point out that “in recent years, several linguists, philosophers, psychologists, psycholinguists, and anthropologists have begun to challenge many dogmas about some fundamentally important aspects of the study of language” [6; 326]. In parallel to these attempts, the standard views of the nature of meaning have been challenged by such figures as Lakoff, Langacker, and Johnson. According to Cameron and Deigman metaphoric language and metaphoric thought are closely connected to each other, and they affect each other in the dynamic speech-thought process [7; 682]. The theory of metaphor has gone through its development, starting with the work of Aristotle. In tracing the development from the traditional to a cognitive conception of metaphor, we have now arrived at a crucial point. Metaphors are not just a stylistically attractive way of expressing ideas by means of language, but a way of thinking about things. Further development of the theory of metaphor is observed in close connection with the development of cognitive linguistics. Zoltán Kövecses in

his Conceptual metaphor theory presents the systematic mapping between two conceptual domains. “Conceptual metaphor is a systematic set of correspondences between two domains of experience. This experience is understood a *mapping* metaphorical process. In other words, the target domain is understood in terms of the source domain. This is because certain elements and relations between them are said to be mapped” [8; 302]. “If we go beyond looking at metaphorically used linguistic expressions in different languages, and, instead of linguistic metaphors, we look at conceptual metaphors, we begin to notice that many conceptual metaphors appear in a wide range of languages” [9; 198].

The theoretical framework of the study is based on CMT. By examining the definition of ‘conceptual metaphor’ in general and conceptual metaphor *Time is money* in the works of Lakoff & Johnson [1], Kövecses [2], we consider whether it pervades Kazakh cognition. Kazakh language does not belong to western culture in which time really seems to be money. Is this true for our culture? In our previous research, we declared that *Life is a journey* is universal conceptual metaphors that exist in Kazakh cognition [10; 1356]. Metaphor is defined as a mapping of conceptual structure from a source to a target domain. The structure and logic of the target determine the nature of the source, which needs to have elements that correspond to the target in a significant way [5; 302]. Kövecses accepts that the images, feelings, values, thought patterns, etc. entrenched into our cultures [11; 75].

Time is money is one of the well-known conceptual metaphors in the Western world that is known not just by cognitivists as well-known as in everyday life. The simplest explanation of a conceptual metaphor is the following: Conceptual domain A is conceptual domain B, so that one domain is understood in terms of another. There are special terms for the two domains that form a conceptual metaphor. The conceptual domain which contains metaphorical expressions by means of which we understand another conceptual domain is called source domain, when the conceptual domain that is understood this way is target domain. For instance, love, life, time, etc. are target domains, while war, journey, money, etc. are source domains. We try to understand (accept) the target domain through the use of the source domain. When Western culture use the following English phrases they establish links between two concepts that do not seem to belong together by their nature [12; 209].

You are wasting my time.

Can you give me a few minutes?

How do you spend your time?

The source and target concepts are not convinced in isolation, but are felt to be embedded in ‘cognitive model’ and cultural model. Time is money conceptual metaphor is one of the constantly quoted examples [1]. Understanding time through money is a cognitive predisposition within western culture. Time is an abstract concept that is difficult to express directly. Westerners understand time in money terms. That means they concentrate on more concrete domain of knowledge ‘such as money’ and map it onto time (Table 1). Concepts can be integrated into one another. This process results in more complex conceptual structures. Conceptual integration has been the focus of attention of cognitive linguists adhering to blending theory, as set out in work by Fauconnier and Turner [13].

Understanding conceptual system is inevitably radical and controversial, as new knowledge will inevitably threaten old perspectives. However, in this culture, empiricism conceptually prevails and is given more research and authorship.

Table 1

Time is understood in terms of Money

Money	→	Time
Valuable commodity	→	Precious quantity
Spend to buy goods	→	Spend working
Can be invested to make a profit	→	Can be used in order to benefit person using it
Lost if not saved carefully	→	Wasted if not managed wisely
Can be borrowed	→	Can be extended

According to Lakoff and Johnson, sub-categorization relationships characterize entailment relationships between the metaphors: *Time is money*, *Time is limited resource*, and *Time is a valuable commodity* as they are the single system based on sub-categorization [1].

George Lakoff and other cognitive colleagues compiled a long list of common metaphors in English. We have made a few examples.

TIME IS LANDSCAPE WE MOVE THROUGH - *Thanksgiving is looming on the horizon.*

TIME IS MONEY - *She spends her time unwisely, You don't use your time profitably, You are wasting my time, This gadget will save time.*

TIME IS A CHANGER - *Time heals all wounds.*

Why do people speak about time in this way? The answer to this question lies in the fact that concept of time is an abstract and people try to explain it in more simple terms [12]. This explanation is provided by conceptual metaphor theory and corresponding mapping. E.g., people understand money as an abstract idea through its usage in English as something that can be wasted, spent, lost – the same can be time. In such case language influences the way people think and enables them to comprehend certain conceptualizations. That is a conceptual motivation for how English speakers understand time as money and it is the basis of western culture. In Kazakh culture, time is not used to see as money.

Methodology

There is a research on the works of famous writer Anatoliy Kim the concept of 'Time' as in signature of worldview. The investigation deals with the substantial components of the basic concept of "Time". The universal, national-cultural, and individual layers were identified. The researcher highlights language means that represent the concept of "Time": lexical units in the literal sense – words with temporal color, metaphorical designations, comparisons, epithets, and figurative means [14].

Linguistic analysis show that *Time is money* metaphor is not any particular word or expression. It is the ontological mapping across conceptual domains, from the source domain to the target domain. The metaphor is not just a matter of language, but of thought and reason. The language is secondary. Each metaphor, that is, each mapping, is a fixed pattern of conceptual correspondences across conceptual domains. As such, each mapping defines an open-ended class of potential correspondences across inference patterns. When it is activated, a mapping may apply to a source domain knowledge structure and characterize a corresponding target domain knowledge structure. Metaphorical mapping vary in universality; some seem to be universal, others are widespread, and some seem to be culture-specific. It is noted that time in English is conceptualized in terms of space. This metaphor came into English during the time of industrial revolution, when people started to be paid for work by the amount of time they worked. Thus, the factory led to the institutional pairing of periods of time with amounts of money, which formed the experimental basis of this metaphor. Since then, the metaphor has been realized in many other ways. The budgeting of time has spread throughout Western culture.

Is Time conceptualized in the same way or differently across different culture? It is difficult to provide a nontrivial and non-commonplace answer to the question, since counterparts of time in variety of cultures and languages are expected and likely to be both similar and different. In recent years, many studies have been conducted to investigate the concept roughly in languages belonging to different family groups. In this paper, we study the concept of time in Kazakh language.

Results and Discussion

Nomadic Kazakh people traditionally understood TIME and SPACE in unity not separating from each other. The united concept of time and space is broadly divided into two categories. The first one is mythical time and space, and the second is the real time and space. The mythical sense is usually associated with the cognition of the first creation of the world. In this case, it is often referred to as "forgotten old times", "early in the old", "long long ago", "in an ancient time". There is no interconnection (continuity) in the mythical dimension. It is only for certain period of time. The essence of mythical time is not depended on the fact of succession of concrete life, but on the beyond of real time dimension and responds to cognitive insights regarding the creation of life. Therefore, the actual story about the mythical epoch is marked by its subjective peculiarity. When it comes to the real time and space, all nomadic Kazakh people have a direct experience from life. In this context, traditional Kazakh cognition TIME can be divided into four different categories: ecological time, genetic time, situational moment of time and historical time. In ecological terms as spring, summer, autumn and winter have special meaning in the knowledge of folk as in the entire in world. Natural phenomena that occur within each season and the actions that are directly related to those natural phenomena are from time to time. At the same time, the phenomena of the environment, nature, celestial bodies and ac-

tions that arise with these phenomena will be the basis of time. There are examples of seasons' temptation as follows: көктем шыға – in the early spring, жаздың басында – at the beginning of summer, қыстың соңында – at the end of winter, құралайдың салқын кезінде – from the 20th of May for about 10 day there will be very cold, windy spring, this is beast time for the calve of saiga for walking, текенің бұрқылы басталса – it is the time when there is very cold December, saiga conceiving time and est.

Measures that are directly related to natural phenomena that time and space are taken as single in the way of moving animals from one place to another according to the season, when the village is moving to convenient place as follows: ел жайлауға көшкенде – it the season time when moving to summer pasture, малды көктеуге шығарғанда – it is the spring time to pasture animals to field and others.

Situational moment of time is related to the specific event or social way of life that is in the memory of the folk: ақтабан шұбырынды кезінде – when there was hunger in the country, ақ тышқан жылғы жұтта – when there was hunger in mouse year, Қадірбектің әйелі ұл тапқан кезде – when a wife of Kadirbek gave birth to a son, күзем жүнінің қырқымында – it is the time when cutting wool of sheep off, биенің бас сауымында – it is camel's first milking time, құс қайта – time when birds come back, қансонарға шығарда – the first snowing time and other situational time events are from the real life of people. There are situational time that indicate a certain period of moment: қас қағым сәт – very short period of time measuring with a second, сүт пісірім уақыт – time measuring with boiling milk, шай қайнатым – time measuring with boiling water, ет асым уақыт – it is measured with the time cooking national meal Beshbarmak for two hours, бие сауым уақыт – *time of milking camel* is measured a shot time – about an hour, it comes from the meaning that every milking time of camel is in an hour, көз шырымын алғанша – it is time with the period of having a snap, қой терісін сыпырғанша, оң қолын танығанша – till the period of time when a person becomes intelligent, азамат болғанша, ақ сақалды сары тісті болғанша – it is the period of time to be old and others.

Historical measures of time are calendar counting as day, night, week, month, season, year, and century. Nomad Kazakhs measuring time is in unity with space, for example, the meaning of the word “long” in Kazakh equally refers to time and space as “long road”, “to lengthen road” and “to lengthen time”. Nomads assumed that in greatest steppe based on dimension of time getting from one spatial time to another time approximated with certain procedures. In this regard, in folk cognition there were summarized such idioms as ‘a day distance’, ‘six months distance’, ‘a week distance’ est.

Genealogical time is the origin of family's descendants. The term genealogical is derived from the meaning that any origin of every family is from chronically seven descendants' worship as from ‘ancestor’ – ‘great-grandfather’ – ‘grandfather’ – ‘father’ – ‘son’ – ‘grandson’ – ‘great’ – ‘grandson’. This worship rule is male descendants.

Kazakh vocabulary is rich for phrases and idioms that their structure and meaning are different. To introduce Kazakh customs and traditions through Kazakh idioms there are a great deal of different researches. A lot of proves that in the meaning of phrases there are cultural traces we can see in the works of researchers.

In Kazakh linguistics the concept of time has become an object of research comparatively recently [15]. Phrases and idioms are spiritual work of the folk and result of the treasure of Kazakh language that can be transmitted from ancestors to generation. While translating Kazakh idioms we came across as there are the same phrases in Kazakh and English in meaning: time heals all wounds, time cures all things – уақыт емші, it is a question of time – уақыт еншісінде, only time will tell – уақыт көрсетеді, all in good time, there is a time for everything – әр нәрсе уақытымен қызықты, time works wonders – уақыт тас екеш тасты да тоздырады

Kazakh literature is famous with its national value to the world with the literature “**The way of Abai**” by M. Auezov [16]. We investigated utilizing the concept TIME in this book and grouped them into several and presented just several examples, how the folk use TIME in everyday life. So, everyone who reads this book can see Kazakh nationality, national cognition and a great number of information about our ancestors' lifestyle.

The meaning of TIME as *at the moment, during the time* – How he concealed from me *when* we were together on the way to the city! / Қала мен жолда талай күн бірге болған *уақытта*, бірде-бір сездірсеңші! / At this moment Zhirenshe was tying the leg of last horse. /Бұл уақытта Жиренше соңғы атқа шідер салып жатыр екен./ as in this *morning* there was hiss in his ears for several times / Қазіргідей *таңғы уақытта*, мұның құлағына бірнеше рет осы бір ызың естілді де тұрды./ osman does not cry from father's beaten, but cries when mother bearts Оспан әкесі ұрғанда жыламаса да, шешесі ұрған уақытта тіпті жылауық.

The meaning of TIME as *fate and life* – Two suffering people were going to the cemetery as *life and time* destroyed oldness, pain struck gentleness Сондықтан, өмір мен уақыт бүлдірген бір кәрі, дерт пен зар бүлдірген бір сорлы боп, екі шерлі баяу басып, бейіт басына қарай аяндады.

The meaning of TIME as *a period of time* – He stayed for a while Тағы да бірталай уақыт отырып қалып еді. Is it the results of experiencing a painful feeling and deep suffer over the last days? Соңғы уақыттар көңілінен кешкен ауыр сезім, терең азап салдары ма?

As we noticed from the above given examples that in the everyday life of Kazakh people the word TIME (уақыт) is often used to show the action was or was not at any period of time. At those time, Kazakh people did not know about clock or watch to show the concrete time, they used to describe time when the incident acted.

The proper method to identify national and cultural peculiarities of understanding the concept TIME while communicating is associative experiment, as associative experiment allows us to discover the traditional models of behavior that can affect the inclusion, therefore to relate the reference word to conceptualize with time in the characteristic of our society. To analyze the concept TIME in Kazakh we used free associative method. In our experimental interview 50 Kazakh language speaking people attended with secondary, professional secondary and high educated ones between 20-70 years old. Our interview consisted followings as:

- “What is your association when you hear the word *time*?”
- “Will you write the first words that occurred in your mind?”
- “Will you write the other words that come after thinking?”

Based on the answers to the associative questionnaire we can group the concept of time and repetition rate as following (Table 2):

Table 2

1. Time is a thing			
Thing	→	Time	It is a clock 7 occurrences (watch)

In Kazakh mind time is associated with the clock; it is the thing that shows the time. In the mind of many people there is not an abstract side of time, but rather a specific substance or means. The group of association that dominated time as clock concretely mentioned to the wall clock and hand watch (Table 3).

Table 3

2. Time is an action			
Action	→	Time	it is a life passing 8 occurrences in everyday go to work or 12 occurrences university

Comparing time with life: *it is a life passing in every day*. From this answer we can see that people tend to show their life is measured by time. From the example *survive the test of time* we can see that they work or endure with a very difficult life. In everyday life there are constant experiences as *go to work or university*, as while these people associating time such reflexive forms to their mind is conceived (Table 4).

Table 4

3. Time is movement			
Movement	→	Time	time is going 8 occurrences time passes 15 occurrences time changes 11 occurrences

Time is always moving, not standing in one place showing its speed: *time is going* quickly as rocket, time passes very quickly, time changes in an instant. From these examples, we can see that time is mostly used with the phrases as go quickly as rocket, pass very quickly and change in an instant (Table 5).

Table 5

4. Time is material value				
Money	→	Time	money	27 occurrences

To spend, to kill, to waste are associated with time. Most of respondents used these verbs in their examples. From equating time with money we can see that our national consciousness is changing in response to globalization policies. Our national mentality is also changing due to the influence of Western culture. In early proverbs and phrases there were no such combinations, that they are emerged in new era. This is evidenced by the fact that all respondents who responded do not reach the age of 23 (Table 6).

Table 6

5. Time is gold				
Gold	→	Time		25 occurrences

Time is understood as gold and value. As well as those respondents who gave that time is gold tend to show that their time is expensive, as there is no cost for time. This does not seem to be analogue to the material substance.

Table 7

6. Time is life				
Life	→	Time		12 occurrences

Time was associated with life as there was also association of time with death. From these examples we can see that everything in the world has dual sides as “Where is a life, there is a death” (Table 7).

Table 8

7. Time is measure				
Measure	→	Time		18 occurrences

We came to Time is a measure association from the answer as ‘I waste my seven year in prison’, ‘from sunrise till sunset I survive for living’ that every occasion in our life is measured with time (Table 8).

Table 9

8. Time is praying				
Praying	→	Time		31 occurrences

As most of Kazakh people keep Islamic religion there are examples associating with praying Namaz. To pray is an action to read Namaz at a certain time of the day (Table 9).

Conclusions

From these interviews, we came to the conclusion that answers to the question to write about time after thinking has a little difficulty among youth as they have not experience of spending time for valuable things. On the contrary, middle aged and old respondents’ responses seem meaningful. They are having a great experience from life can show the value of time, at the same time sharing their experience can advise how to waste time for worth things. Here are some examples: “Time is the most important thing in the life of the humanity, it is wealth. Every person has to waste his wealth for useful things. What a pity as most of us understand it very late. At this scroll time we have to appreciate our wealth – time”. “Time is the most limiting strength of everything that is alive on the earth. Time is the gift of the Great Creator (Allah) to test and improve humanity. Time is like a worth admiring bird in the garden that will disappear when you try to fold feather. When you try to catch it, you will be tired. As life is like running river, so time goes invisibly by, there we cannot stay, wait or go slowly, even cannot buy for any value”.

Summarizing their responses we grouped them as following:

- Time is not standing, its flying
- It is impossible to buy time, the power of humanity is insufficient for it

- To use and spare time effectively
- To evaluate time
- Time is limited
- Time is now, past and future.

Researching concept of TIME in Kazakh cultural cognition from ancestors' use till nowadays' generation and summarizing them associative concept TIME we concluded that Time in Kazakh ethnic culture is universal category. It has a meaning as concept and in other concepts it has own national peculiarities. It is noteworthy that in our analysis we identified and introduced next metaphors for time which recur throughout Kazakh applying. These metaphors are *Time is measure*, *Time is changer*, *Time is a material concept*, *Time is gold*, *Time is an adventure concept*.

In our modern culture, time is being seen as a valuable commodity and limited resource which is being used to achieve some goals in life, whereas in previous time that was not in this case. In the ancient time, our ancestors used to count everything with gold. Thus, in our cognition, time is conceptualized with gold as *Time is gold*, but it can be said that this practice is relative in our culture in the history of mankind, but *Time is money* concept arises in modern society and in social contexts and also is transformed into a daily activity of humanity. From these facts we can say that we live in a scroll time. On the other hand, understanding of conceptual metaphor and its meaning in Kazakh language is deeply rooting into our modern society. So it is being connected to the modern culture we belong to.

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Қазақ танымындағы уақыт концептісінің тілдік табиғаты мен танымдық қызметі

Мақалада қазақ болмыс бейнесіндегі уақыт концептісінің тілдік табиғаты мен танымдық қызметі қарастырылған. Концептуалды метафора теориясының негізінде мәдениет пен тіл егіз ұғым. Көшпелі қазақ өркениетіндегі ауыспалы құбылыстарға байланысты уақыттың метафоралық мағынада қалай

тұжырымдалатыны, қазақ дүниетанымындағы уақыт пен кеңістіктің арақатынасы, сондай-ақ, уақыт-акша концептуалды метафорасы қазақ тіліне қалай әсер ететіні туралы сұрақтарды ашуға әрекет жасалған. Автор мақалада уақыттың жіктелуін және олардың мысалдарын, сонымен қатар олардың әртүрлі тәсілдермен берілуін зерттеген, қазақ болысының ерекшеліктерін көрсететін романдағы уақыттың көрінісін талдаған. Әр түрлі жастағы ана тілінде сөйлейтіндер арасында сауалнама жүргізілген, нәтижесінде уақыт тұжырымдамасының танымдық көрінісі ұсынылған.

Кілт сөздер: концепт, қазақ танымы, уақыт пен кеңістік, әмбебап, концептуалды метафора, тіл мен мәдениет, салыстырмалы талдау, дискурсивті талдау

У. Бекназарова

Языковая природа и познавательная деятельность концепта времени в казахском познании

В статье рассмотрены языковая природа и понятийная составляющая концепта времени в казахской действительности. В основе теории концептуальной метафоры понятия культура и язык являются двойственными. Предпринята попытка раскрыть вопросы о том, как время концептуализируется в метафорическом смысле в связи с переменными явлениями в кочевой казахской цивилизации, как коррелируют время и пространство в казахском мировидении, а также влияет ли на казахский язык концептуальная метафора «время–деньги». Автором изучены классификации времени и их примеры, а также их различные способы выражения, проанализировано выражение времени в романе, отражающего особенности казахской волости. Проведен опрос среди носителей языка разных возрастов, в результате которого была представлена познавательная картина концепта времени.

Ключевые слова: концепт, казахское мировоззрение, время и пространство, концептуальная метафора, язык и культура, сравнительный анализ, дискурсивный анализ.

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