

TRANSLATING CONCEPTUAL METAPHORS OF TIME TO IN ENGLISH AND UZBEK USING THE SCHEMA ACTIVATION MODEL

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Abstract — Time-related conceptual metaphors are common in both Uzbek and English and are effective tools for expressing the semantic meaning. Certain variations in linguistic structures and cultural circumstances make translating metaphors between languages difficult. This article investigates the translation of English conceptual metaphors connected to time into Uzbek using the schema activation model. It demonstrates how this paradigm might be used in practice while pointing out the variations and difficulties that come with preserving the metaphor’s original significance and impact.

Keywords — conceptual metaphor, model, schema activation model, source domain, target domain.

1. INTRODUCTION

Conceptual metaphors allow us to understand abstract concepts, such as time, through more tangible, familiar experiences. As an example, the English metaphor “a heavy heart” describes a feeling of heaviness or melancholy using the concept of weight. It is crucial to take linguistic and cultural variances into account when translating these metaphors between languages since they may have an impact on how the metaphor is interpreted.

According to the schema activation paradigm, mental schemas related to the source and target domains must be activated in order to comprehend metaphors. We may examine how metaphors are understood and modified between languages by applying this model.

2. MAIN PART

The English metaphor “time is money” is commonly used to emphasize the value of time and the need to use it wisely. In this case study, we will attempt to translate metaphors between the English and the Uzbek language while maintaining its original meaning and impact.

In this metaphor, the source domain is money, and the target domain is time. The metaphor conveys that time, like money, is a valuable resource that should be used wisely.

In English-speaking cultures, time and money are often seen as closely related. Time management and financial management are both essential skills for success.

In Uzbek culture, time and money may not have the same direct relationship. Instead, time may be seen more as a blessing or a cycle, with cultural emphasis on patience and the natural flow of life.

The metaphor “time is money” suggests that time is a resource that should be allocated wisely, just like money. It emphasizes the practical value of time and the importance of making the most of it.

A literal translation of “Time is money” might not convey the same meaning or impact in Uzbek. An analogous metaphor, on the other hand, may be “Vaqt - bu oltin” (time is gold), which stresses the importance of time while utilizing a more culturally appropriate source domain (gold).

By using “vaqt- bu oltin” instead of a direct translation, we maintain the emphasis on the value of time while modifying the metaphor to fit the cultural context of the Uzbek language.

Testing the modified metaphor will help to make sure it has the same emotional impact and meaning as the original one. Getting feedback from native speakers can help refine the translation if necessary.

In the Uzbek language, conceptual metaphors defining the time can be observed in various linguistic expressions and idiomatic phrases. Like many languages, the Uzbek language has metaphorical language to conceptualize and discuss time. Here are some conceptual metaphors defining the “time”:

Time as space. In Uzbek, time is often conceptualized as a linear progression, similar to the movement through space. For example: Vaqt oldinga ketadi. (“Time moves forward”) suggests that time is like a journey or a path that progresses in a linear fashion.

Time is Money. Similar to many other languages, time can be seen as a resource that can be spent or saved:

Vaqtni behuda sarflash. (“To waste time in vain”) implies that time is a valuable resource that should not be squandered. Or: Vaqt aqchadur, g’ofil bo’lma, qochadur. (Time is money, don’t be neglectful, it will slip away). “Vaqtning bor — naqding bor” or “Vaqtning ketdi — naqding ketdi.” (if you have time, you will have cash) says time is valuable and having time can lead to

opportunities for earning money, bring about financial gain. While translating translator mind will full with variation load. This is what we call schema activation. Being able to select the most appropriate is a precious competency of the translator.

Time in hand, cash in reach,

Moments are precious, life will teach.

Time as a container. Time can be thought of as containing events or experiences: “O‘z vaqtida” (In time) or “o‘z zamonida (In the era) suggests that time is a space that is holding occurrences.

Time as a commodity implies that time is something that can be organized or directed: The concept of Time is a resource and this metaphor are nearly identical. The speakers are able to understand time as something that belongs to its possessor and may be used and manipulated as they like. The primary distinction between the two is that the Time is a valuable commodity metaphor places more focus on the resource’s monetary value. Uzbek language uses expressions in which time can be a tangible object that can be possessed or controlled:

Vaqt ustidan hukm o‘tkazmoq (To manage time) or “Vaqtini boy berma, qo‘ldan chiqarma.” In the example cited above, the owner frame is actualized along with that of management.

These elements were all involved in creating the "economic" conceptual metaphors. Time has evolved into a resource, a commodity, and a means of exchange, acquiring broad acceptance in the English-speaking world and securing its position within the extraordinarily complex network of temporal metaphors. Despite having their roots in both American and British mental worldviews, these conceptual metaphors were given unique linguistic forms in light of the cultural and social differences between the two nations. Examine the instance from "The Merry Wives of Windsor":

“There is money; spend it, spend it; spend more; spend all I have; only give me so much of your time in exchange of it as to lay an amiable siege to the honesty of this Ford's wife (“The merry wives of Windsor”, 1601; Act II, Sc. II).

Time as an opponent. Time can be personified as an adversary or something that one must confront:

Vaqt bilan kurashish (To combat with time) conveys the idea of time as an opponent that must be fought against.

Time as a healer or destroyer. Time can also be thought of as having the power to heal or destroy: Vaqt o‘zini ko‘rsatdi (Time showed itself literal translation) implies that time reveal truths or outcomes, which might be unpleasant or undesirable. It can be equivalent with “Time has rendered verdict”. “Vaqt qozi” or “Vaqt hakam (“Time is a judge“).

Vaqt yo‘qotadi, “vaqt davolaydi” (“Time erases”) suggests that time can erase memories or change situations. Vaqt – bu imkoniyatlar kalitidir. (Time is key).

Time as a person: “Vaqt o‘tyapti!” deymiz sal hazinlik bilan. Bu gapni inson o‘zini ovutish uchun o‘ylab topgan. Aslida biz o‘zimiz o‘tyapmiz.” (Asqad Muxtor) - (We say “Time is flying” with sorrow. This phrase has been coined by people to console themselves. In reality, we ourselves are passing away” or:

“Vaqt — ulug‘ murabbiy”- (time is a great teacher) suggests that time possesses qualities or functions similar to those of a teacher.

Teacher imparts knowledge, guidance, lessons students likewise time imparts wisdom experience and lesson to people. This metaphor implies, people learn and grow from the experiences, much like to students from teachers.

From a religious perspective, both language and the concept of "time" have conceptual analogies. It must be acknowledged that time has seen the birth of new conceptual metaphors related to time under the influence of Christianity, such as “Time is God’s creation” or “Time God’s gift”. These metaphors have different conceptual realms and come from a Christian perspective. Allow us to examine these two metaphorical mappings as well as a few typical linguistic manifestations in more detail. A conceptual mapping between domains occurs. As a result, the structure of the target domain, time, is projected onto the structure of the source domain, creation.

In communicative contexts, temporal lexemes (e.g., day, night, hour, year) function as objects within predicate groups whose main verbs are all synonyms of the word "to give" (e.g., to send, to grant, to give, to spare). Very often, as in the examples below, the speaker specifies the quality of time with such attributes as good or fair: (God send us a good day); (I pray God to give you a good night!).

From the GIFT source domain onto the TIME target domain the following frames are mapped: (1) the MANAGEMENT OF THE GIFT frame; (2) the teleological PURPOSE OF THE GIFT frame; (3) the axiological VALUE OF THE GIFT frame. In this article, we will, consider only the first of these entailments and its linguistic manifestations in Middle English.

When one examines Shakespearean temporal metaphors, one notices that time is often presented as something that is owned or possessed by a particular individual. Consider the following examples: 1.) Take thy fair hour, Laertes. Time be thine (time is yours) ("The tragedy of Hamlet, Prince of Denmark", 1604; Act I, Sc. II); Let every man be master of his time / Till seven at night ("The tragedy of Macbeth", 1606; Act III, Sc. I); the notion of possessing time is coupled with the idea of controlling it; this complex conceptual entity is expressed by the noun metaphor master of one's time.

In all of the examples cited above, the OWNER frame is actualized along with that of MANAGEMENT. The reason behind such co-occurrence is the associative link that exists between the concepts of POSSESSING and MANAGING in the source domain. Owners not only possess certain assets but also exploit them to the best advantage. In Shakespeare’s plays, we regularly come across references to time as something that is distributed by its owner. Time is metaphorically described as being spent, expended, consumed by the speaker (speakers) themselves as well as bestowed on or given (granted) to someone else.

In the Uzbek language, religion Islam has a major role. In Islam which is predominant religion time often seen as a blessing from Allah. It is narrated from Ibn Abbas (may Allah be pleased with him) that:

"The Messenger of Allah (peace be upon him) said: "There are two blessings that most people are unaware of. They are health and free time." (by Imam Termiziy).

"Vaqt ne'matdir."-(Time is a blessing). Very few people make good use of it. Moreover, there is a certain guidelines for prayer times and other religious observances throughout the day:

Abdullah ibn Abbas, in his interpretation, said: "Asr – is time."

Time is regarded as a finite resource, and the importance of using it wisely is mentioned in holy books and religious teachings.

Alisher Navoiy once said about Mulla Jomiy, may their souls rest in peace, "He was able to write a book in a single night. People would then read and marvel at those books spending months, years for them. It is believed that Allah bestowed upon Mulla Jomiy the ability to condense the single night equalizing the months, years of humans. (from "Vaqt Qadri")

These conceptual metaphors reflect how speakers of the English and Uzbek language perceive and discuss time. They provide a way for individuals to understand and communicate the complexities of time in relation to human experience.

3. CONCLUSION

When translating time-related conceptual metaphors between Uzbek and English, cultural and linguistic peculiarities must be carefully considered. A framework for comprehending the cross-linguistic mapping of source and target domains is offered by the schema activation model. Translators can adjust metaphors for various linguistic and cultural contexts while retaining the original meaning and impact by using the schema activation model. To translate other metaphors and language pairs successfully, this strategy might be expanded.

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