

## ARTICLE

# VERBALIZATION OF IDEAS OF TIME IN YU. BONDAREV'S LANGUAGE

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## ABSTRACT

The article is dedicated to the analysis of the contextual use of temporary lexemes in the language of lyrical and philosophical short stories by Yu. Bondarev. The topicality of the work is due to the fact that the study of the category of time represented in Yu. Bondarev's works creates a pronounced anthropocentric orientation of the work and makes it possible to determine the features of the author's individual worldview that influences the creation of literary reality. It determines the specificity of functioning and representation of temporal units in the writer's works with account of the originality of their semantic volume. It also identifies basic models of time perception embodied in the texts of Yu. Bondarev. Time, being one of the worldview, existential categories, represents the objective reality through the system of language means and reflects the author's perception of reality. The lexical designations of time used by Yu. Bondarev in literary texts, in addition to the main nominative meaning, also realize individualized meanings, defined by the specificity of the writer's world view ('something moving, likened to liquids or a mechanism linked in a mysterious way to human life', 'capable of perceiving a person's will', 'being a value that can be lost, destroyed, or exchanged for something valuable (love, youth, success)', 'likened to large space, which a person covers'). Preserving their objective basis, the temporal units in Yu. Bondarev's works reflect the features of time perception by individual human mind and identify qualitatively different types of the time "lived". Descriptive analysis, lexicographic, contextual analysis of literary text, literary interpretation were used.

## INTRODUCTION

The expression of temporal relations in the language is a fruitful topic and studied in considerable detail within the framework of linguistic semantics. However, while noting the great extent of previous development of temporal semantics expression issue, it must be recognized that there are still many "blank spaces" awaiting their researcher. Probably, this is due to the complexity of the phenomenon being studied.

Actualization of the problem of time in philological disciplines takes place against the background of change in the scientific paradigm characterized by anthropocentrism, which refers to the position of man as the center and the highest goal of the universe of "all events occurring in the world". Anthropocentrism of the modern linguistic paradigm suggests that researchers should "leave the systemic and deterministic world of the traditional representation of the language system <...> and enter the probabilistic world of linguistic identity" [1]. Accordingly, time is increasingly becoming the subject of linguists' analysis not as a grammatical category, but as the time of life of a person or a nation, which is reflected and expressed in language [2,3].

Within the scope of the modern anthropocentric paradigm, time is the subject of research on cognitive linguistics and is viewed as a universal category of human consciousness and culture.

Cognitive linguistics assumes that thinking is essentially non-verbal, the global unit of mental activity is the concept, which in the most general sense is understood as a discrete, semantically volumetric unit of thinking or memory that reflects the people's culture [4]. Language from the perspective of cognitivism is one of the ways to access human consciousness, using language code, one can most clearly explicate a significant part of the conceptual content of consciousness [5]. Thus, cognitive linguistics studies the semantics of units that verbalize in a language a particular concept.

The concept in this regard should be clearly distinguished as a general cognitive category and the meaning as a linguistic category which is an element of linguistic consciousness and one of the facets of the concept. However, it is the lexico-semantic analysis, being included as a base stage into the cognitive research procedure, allows revealing the specificity of the linguistic interpretation of the phenomenon being studied.

In other words, the easiest way to define how the idea of time is perceived and digested by human consciousness is to have such an access code as language [Cognitive... 1999]. Sternin suggest to distinguish between the lexicographic meaning given in explanatory dictionaries and the psycholinguistic meaning (psychologically actual, that is, in its entire volume of semantic features associated with the word in the minds of native speakers) [6]. It can be assumed that the fullest picture of linguistic explication of the idea of time can be obtained by taking into account both the lexicographical and the psycholinguistic "dimensions" of it. In this work, we will adhere to a similar approach in the study of the semantics of temporal units, examining in detail their individual author's interpretation in comparison with the traditional, general linguistic vision of time in Russian linguistic view of the world. It should be noted that in

### KEY WORDS

time, time models, linguistic picture of the world, verbalization, semantic analysis, literary text, Yu. Bondarev.

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this study we intentionally do not use the terms concept and concept sphere, since generalizations of a different order are needed to use the terminology apparatus of cognitive science.

## MATERIALS AND METHODS

The material of the study is Yu. Bondarev's lyrical and philosophical short stories from his book "The Moments". In the study, the following methods were used: descriptive analysis, lexicographic, contextual analysis, literary interpretation.

## RESULTS

The direct lexicographic meaning of the word time is "one of the forms (along with the space) of existence of an infinitely developing matter – a successive change of its phenomena and states." [7]. As in the case of other words that are of interest to us in this study (year, day, the past, etc.), the definition is concise and precise, but completely devoid of the emotional or figurative component. It does not give any idea of time as an idea perceived and interpreted by native speakers, that, undoubtedly, exists in human mind. Therefore, based on an analysis of the contextual use of such words, it is possible and necessary to describe their psycholinguistic meaning.

In Y. Bondarev's individual author's worldview, three models of time perception are presented, two of them assume time passage relative to the perceiver: 1) time is motionless, we pass through it; 2) time passes but we are motionless.

In the first model, time is likened to space and is conceived in space coordinates:

Каждодневная земная жизнь – замедленная, ненастоящая – имела только отдельные вехи радости, все же остальное представлялось несостоящими промежутками, бесполезными расстояниями, прогнами от станции к станции (Everyday earthly life –retarded, unreal - had only separate milestones of joy, yet the rest seemed to be spurious gaps, useless distances, runs from a station to a station) [8] (the time of life here is 'likened to the great space that we overcome, the motionless, assuming movement of the subject'). The explication of these semantic components is facilitated by the metaphorical use of such spatial lexemes as milestones, run, station, distance.

If space can be encompassed with one's eyes and feel its physical reality, the spatially simulated time can also be embraced by memory:

Он ... мог охватить памятью прожитые годы (He ... could embrace the life years with his memory) (like with eyes) [8].

Such a model of time movement allows creating an interesting vision of the past: it, due to analogy with space, can be a real physical place that cannot be accessed:

...Мне не хочется верить, что не будет уже того молодого весеннего дня..., что не встречу с Яном..., и, не веря, каждый раз с непонятной надеждой думаю: может быть, вот сейчас раздастся телефонный звонок и я услышу голос Яна из того далекого счастливого дня нашей молодости (... I do not want to believe that that young spring day will never come again... that I will not meet with Jan ... and, not believing, every time with an incomprehensible hope I think: maybe now the phone will ring and I will hear Jan's voice from that distant happy day of our youth) ("physical spatial reality of the past") [8]. Such interpretation is facilitated by a typically spatial prepositional-nominal structure "from + genitive".

In Y. Bondarev's literary texts, the past has a sign of stability and inviolability:

Прошлое видится большинству людей более прочным, чем настоящее, и, по всей вероятности, это защитная реакция перед грохочущим современным миром, в котором исчезает естественное (The past is seen by most people as more stable than the present, and, in all likelihood, it is a defensive reaction to the rumbling modern world, in which the natural disappears).

The second model of time perception presupposes the movement of the future towards a motionless subject and the movement of the past from the subject:

Как часто я ожидал тот или иной день... (How often did I expect this or that day...), as if we were expecting something approaching us (the seme "moving, approaching" is revealed); Разве когда-нибудь раньше я замечал молниеносную быстроту уходящего времени? (Have I ever noticed the lightning speed of the passing time?), ("moving, receding").

Time is endowed with characteristics of a living being that can be urged and speeded up (we emphasize: not accelerate, as if it were a mechanism):

Как часто я ожидал тот или иной день, как неблагоприятно отсчитывал время, подгоняя его, уничтожая его одержимым нетерпением! (How often did I expect this or that day, how unwisely counted time, urging it, destroying it with obsessive impatience!), ("animativeness, ability to perceive the will of man").

The moving time can also be likened to water course that flows, washing the shores of life and thereby changing them:

Почти никогда в прожитой молодости я не жалел, не осознавал утекающего срока! (Almost never in my young days that have passed did I regret, did I realize the time that flows away!) (“likening to liquid, to the ability to flow”); Теперь жизнь моя прожита..., а время омыло прошлое многими водами... (Now my life is spent ... and time has washed away the past with much waters...) [9].

## DISCUSSION

Therefore, studying the contextual use of temporal lexemes in Y. Bondarev's language allows us to speak about the coexistence of two spatially "determined" models of time, and, according to researchers, the latter of those mentioned precedes in ontogeny the former [10].

It should be noted that in many works on the etymology of temporal lexemes, the primacy of spatial relations is generally emphasized. Thus, according to Paul Regnaud, “words originally expressing spatial, thingish relations of the tangible world, at some stage of the glottogonic process were adapted to express temporal relations of the wonderful world that existed within human mind<...>” [cit. ex: 9].

However, in the archaic approach, it is the world that appears to be stable, motionless, and time is moving past it from the future to the past. Such a view is reflected in such expressions as time goes on, flows; the time has come; the day before; next Sunday.

In a more modern model of time perception, it is constant and motionless, and the world and man move through it from the past to the future. B. Uspensky thus reconciles this ambivalence of the moving and the motionless time: ‘...to say that we are going to the future is as much as to say that the future is coming to us: in both cases, in fact, it is about movement of time, which can be represented as movement of a person relative to time (such representation is natural if perception of space is transferred to perception time of time).’ [11].

However, in our opinion, it is possible to supplement the notion of moving time – it can correlate with movement of a mechanism, a wheel, to which the movement of human life is inexplicably linked: И вдруг странное ощущение остановленного колеса времени, ежедневно и еженощно крутящегося как бы вне сознания, выхватило его и понесло в скользкую бездну бесконечности, где не было ни дня, ни ночи, ни темноты, ни света, где не за что было зацепиться памятью, и он почувствовал себя бестелесной тенью..., без отсчета лет собственного бытия (And, all of a sudden, the strange sensation of a stopped time wheel, daily and nightly spinning as if outside consciousness, snatched him and carried into the slippery abyss of infinity, where there was neither day, nor night, nor darkness, nor light, where there was nothing to catch hold of with memory, and he felt as a disembodied shadow ... without counting the years of his own being); and stopping the movement is fraught with terrible consequences, although the movement itself implies the finiteness of life (“likening to a moving mechanism”, “the ambivalent character of movement – beneficiality and tragicity”). In this connection, it is interesting to note that when we say time has stopped, this can be associated with both a beneficial and negative event. However, this is always accompanied by an emotional shock.

The third model of time perception, which can be identified on the basis of the analysis of the language of Yu. Bondarev's short stories, involves the perception of time to a medium of exchange similar to money, given to a person in a limited supply at birth and paid for the very fact of life, which a person can spend at his or her own discretion:

...Если бы спросили тогда, согласен ли ... ради встреч с ней в том подъезде ...отдать несколько лет своей жизни, я ответил бы с восторгом: да, готов! (...If I was asked then, if agree ... for the sake of meeting her in that entrance hall... to give a few years of your life, I would respond with delight: yes, readily!) (“time is valuable, an object of exchange”).

Therefore, it is obvious that a person should cherish time and be afraid of losing it. However, we waste this precious thing and even destroy it:

Чаще всего мы не жалеем впустую потерянных часов, дней и лет, утратив оценку разумных мгновений нашей жизни, заменив золото глиной (Most often, we do not spare wasted hours, days and years, having lost the track of the sensible moments of our life, replacing gold with clay) (“the possibility to lose or destroy”); Как часто я ожидал тот или иной день, как неблагоприятно отсчитывал время, подгоняя его, уничтожая его одержимым нетерпением! (How often did I expect this or that day, how unwisely counted time, urging it, destroying it with obsessive impatience!).

## CONCLUSION

All told, based on the analysis of contextual use of lexemes that verbalize the idea of time in Yu. Bondarev's lyrical and philosophical short stories, we can conclude that the traditional lexicographic idea of time can be supplemented with such semantic components as ‘something moving, likened to liquids or a mechanism linked in a mysterious way to human life’, ‘capable of perceiving a person's will’, ‘being a value that can be lost, destroyed, or exchanged for something valuable (love, youth, success)’, ‘likened to large space, which a person covers’. Based on the linguistic material analysis, one can speak of the

coexistence in Bondarev's artistic worldview of an archaic and modern concepts of time passage and the person perceiving it.

#### CONFLICT OF INTEREST

None

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None

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