



CYCLICITY IN THE PERCEPTION OF TIME AND THE IMAGE OF TIME IN JAPANESE LINGUOCULTURE

Bakayeva Nilufar Abduloyevna

Samarkand State Institute of foreign languages

Teacher of department of languages of the Far East

Abstract

The aim of the article is determined by the very conceptual meaning of the concept of "time" in the general context of the world picture. The study involves the consideration of the Japanese tradition of time perception for many centuries and is naturally connected with religion, philosophy and economic way of life in Japan throughout the history of the country.

Key words: shintoism, animateness, descriptive names of months, cyclical model. In Japanese, the concept of "time" is written in Chinese characters of origin 時, 時間. 時, 時間. To find out the origin of the Japanese word toki "time", you should refer to the etymology of the word "time" in Chinese.

In Chinese, there are inclusions of oxymoron elements. In a simplified version of the Chinese language, the hieroglyph 时 - "time" can be interpreted as an ideogram-a combination of 日 - "sun" and 寸 - "tsunya" (tsunya is an ancient Chinese measure of length). The idea of a sundial, which could be used to determine the time by measuring the length of the shadow, may be related to the element 时 of the sun. The principle of the sundial is expressed in the Chinese word 光影 "light and shadow", since the division of time was made according to the ratio of light and shade [1, 33 p.] It also means 光影 "days", that is, "the change of light - shadow, day - night". In Japanese, the word 光陰 ko: in, literally means "light and shadow" (the characters 影 and 陰 are homonyms). In the dictionary, the meaning of the character 陰 is as follows: 1. "A place where no light penetrates". 2. "Movement of the Shadow" - 移りゆく日かげ utsuriyuku hikage. Thus, the Chinese and Japanese concept of "light and shadow", which means the change of day and night, as well as the counting of time by the ratio of light and shadow, contains the idea of time (dzikan)."

On the website of the Japanese etymological dictionary 語源由来辞典 gogen yurai dziten, the following interpretation of the concept 時 toki - "time" is presented: "the first element in the hieroglyph 時 - 日 "sun" means the movement of the sun



from dawn to sunset. The second part of the hieroglyph 時 - 寺 "temple" means "to do work, making the hands and feet move". Thus, the hieroglyph toki - "time" is incorporated from several parts, which together give the meaning "to work on the earth while the sun shines" or "to work from sunrise until the sun touches the earth" (until sunset) [2, 98 p]. This "folk" etymology once again confirms the reality of the reconstructed Japanese concepts of time as the "circular time of the farmer".

In Japan, in connection with the formation of the Shinto-Buddhist paradigm, a compromise syncretism of two time models was established: linear and cyclic. However, researchers come to the conclusion that in any culture there will always be a dominant of one or another idea of time. Such a dominant is a kind of "**worldview marker**" of a certain culture [3, 99 p.] To identify the dominant view of time among the Japanese, it should be noted that the picture of the world of the Japanese differs from the picture of the world of representatives of Western cultures, where the eschatological perception of the world dominates. Since it is the picture of the world that is the determining factor in the perception and interpretation of various phenomena and events by a person, it can be argued that the Japanese are characterized by an archaic picture of the world.

One of the main features of an archaic society is its own **ethnic beliefs and religions**. Shintoism, which is based on the animistic beliefs of the ancient Japanese, whose objects of worship are numerous deities and spirits, ancestors and the belief in the animateness of all nature, that is, images generated by consciousness, is part of reality. "Shinto is the practice of people who have the consciousness of infants" [4, 21 p.]. The features of the consciousness and worldview of an archaic person are considered to be integrity, syncretism – a person is thought of as a part of nature. Hence the isomorphism of man and the world around him, and animateness - all objects and phenomena of the surrounding world are endowed with a soul. Such a consciousness is called mythological and is a distinctive feature of archaic society, the worldview of the members of this society.

The Japanese feel time in their own way and give it their own special meaning. This feeling and attitude to time among the Japanese appeared in connection with the existence of an archaic picture of the world and mythological consciousness. The sense of mechanical and clock time, which can be described as the experience of moving in a straight line, is not typical of the Japanese worldview. The Japanese



are characterized by an undifferentiated mythological picture of nature, where there is no vector time, which is a unidirectional, evenly developing straight line that must start somewhere and end somewhere. In the archaic picture of the world, not change, but repetition is the main element that forms the consciousness and behavior of people. Thus, a single, final phenomenon, which had never occurred before, had no independent value for the representatives of archaic culture, in contrast to the regularly repeated phenomena sanctified by tradition. Such phenomena, perceived as a true reality, included the change of seasons.

The Japanese had a prevailing sense of time as a natural circular cycle or the circular time of the farmer: from spring to autumn, from sowing to harvest. The circular time of the farmers is an orderly alternation of the four seasons.

You can better understand the perception of time by analyzing Japanese phraseological units, which clearly reflect the features of the national Japanese character [5, 7 p]. Phraseological units associated with the concept of time not only reflect, but also often form certain behavioral patterns, as well as properties, shortcomings and virtues of a person that are valued or condemned in society.

In the phraseology 時間は季節の移り変わり *jikan wa kisetsu no utsurikawari* – "time is the change of the seasons of the year" refers to the transition from one season of the year to another and after some time-return to the starting point. A reflection of the cyclical nature of time can also be found in the phraseology 季節が一回りする *kisetsu ga hitomawari-suru* - "the seasons make a circle / go in a circle". Such an idea of repetition, cyclicity, indicates the relevance of the sign of cyclical time for native Japanese speakers [6, 66 p.] The specificity of the perception of time in Japanese culture is realized, first of all, not as an image of an abstract, objective, independent of man time, but as an image of time fused with the phenomena and events of human and natural life.

Japanese calendar rituals and customs are primarily units of time of the ancient agricultural calendar, including information about periodically changing natural phenomena and their impact on human life.

The figurative perception of time and its importance in Japanese life are clearly reflected in the metonymy and descriptive names of months and calendar holidays.

In modern Japanese, the months of the solar calendar are indicated by Chinese numerals with the counting suffix 月 *gatsu* "month":



一月 itigatsu - "first month, January", 二月 nigatsu - "second month, February", 三月 sangatsu - "third month, March", etc.

There are also descriptive names of months that record phenological observations, signs of the seasons, features of seasonal activities of the Japanese, the relationship between the natural and human worlds:

January (一月 itigatsu "first month") 睦月 mutsuki - "month of friendship". In January, people gather with the whole family, celebrate the New Year, meet and communicate with their relatives and friends, go to visit each other.

February (二月 nigatsu "second month") 如月 kisaragi - "month of changing clothes". It was in February, in connection with the approach of spring and changes in the weather, that the Japanese switched to "spring clothes". February was also called "the middle of spring" - 中春 tyu:syun.

March (三月 nigatsu "the third month") 弥生 yayoi - "the month of growth". In March, the planted plants give their first shoots.

April 卯udzuki (四月 sigatsu "fourth month") - "the month of the unohana or utsugi shrub". At this time of the year, the unohana plant blooms (卯の花が咲く季節 unohana ga saku kisetsu) [2, 43], after which the fourth month received its descriptive name.

May (五月 gogatsu "the fifth month") 皐月 satsuki - "the month of early sowing". Since the ancient Japanese perceived the sowing of seeds as an offering to the gods, one of the meanings of the hieroglyph 皐 is "rice presented to the gods" (神に捧げる稲 kami ni sasageruine). Later, the month was named "satsuki". The hieroglyph 皐 also means wild azalea, which also blooms at the end of the fourth and beginning of the fifth months. There is another word for the fifth month, sanaezuki, which literally means "month of early rice".

June (六月 rokugatsu "the sixth month") 水の月 minadzuki - "the month of water". Since mid-June, the rainy season begins in Japan [2, 11].

July (七月 sitigatsu "seventh month") - 文月 fumidzuki - "month of writing": the name of the month is associated with the ancient custom of composing poems on the 15th day of the moon. The seventh month is considered the time when the ears of rice increase and the harvest is approaching - 穂見月 khomidzuki (lit. "the month when the ears of rice are visible").

August (八月 hatigatsu - "the eighth month") 葉月 hazuki - "the month of leaves", 穂張り月 khokharidzuki; (張り月 harizuki) - "the month when the rice crop is



ready". September (九月 kugatsu - "the ninth month") 長月 nagazuki - "the long month": this is due to the lengthening of the night.

September has another name for the "month of mowing ripe rice" - shinakarizuki. Sometimes September is called the "month of chrysanthemums": the end of the annual cycle, the end of field activities, was associated with the chrysanthemum in folk and literary poetry.

October (十月 dzyu:gatsu - "the tenth month") 神の月 kaminadzuki - "the month of the gods". It is believed that it is in October that all the gods gather in one of the most important and oldest Shinto shrines of the 出雲大社 idzumotaysa - "The Temple in Izumo".

Another name for October of kaminetzuky (醸成月) is due to the fact that in this month of the new rice crop is made of strong drink: 新穀で酒を醸す sin koku de sake o kamosu.

November (十一月 dzyu:itigatsu - "the eleventh month") 霜月 simotsuki - "the month of frost".

December (十二月 dzyu: nigatsu - "the twelfth month") 師走 sivasu-the month of the end of all household work and preparation for the beginning of the new year. The signs and images of each season go back, of course, to the observations of ancient farmers. So, spring was associated, first of all, with a light haze of fog, plum flowers and the singing of a nightingale, summer - with the cuckoo and cicadas. The metaphor for autumn was the scarlet maple leaves and hagi flowers, the cries of geese, and for winter, snow and plum blossoms [7, 7 p.].

The perception of time by the ancient Japanese was inextricably linked to the cycle of agricultural work, which is mostly devoted to calendar holidays. The content of such holidays is vividly reflected in Japanese folk tales. For example, the fairy tale "Fire Tarot" tells that in the underworld, in the house of Fire Tarot, in twelve storerooms were locked "treasures" - the months of the year with traditional holidays, entertainment and games [8, 126 p.]. Traditional holidays were the main milestones in the annual natural cycles of the ancient Japanese. Calendar holidays were associated with deep experiences of a special quality of time and demonstrated an indissoluble connection between man and the natural world. The concept of 祭り matsuri "holiday" as a direct contrast to everyday life was a "sacred time" for the ancient Japanese. Albedil notes that "matsuri", noting the passage of ordinary time, focused on the presence of another time - beginningless and infinite [9, 206 p.]. Every traditional, religious holiday is a



reproduction in the present tense of a certain event that took place at the "beginning of time", in the mythical past. Participation in such festivals was seen by the ancient Japanese as a kind of "exit" from the ordinary time duration and a repetition of the sacred mythical time consecrated by the gods. Since many holidays were associated with the sacred history of the people, "matsuri" for the Japanese is the formation of a certain mystical environment, a time when there is an enrichment of sacred energy, which weakens in everyday life [10, 232 p.] The sacred time of "matsuri" is cyclical and can be repeated countless times. Therefore, the ancient Japanese, due to their religiosity, could live in two time planes at once: in ordinary time and in sacred time, which was circular, reversible and recoverable. Such a mythical time was "eternally present" and cyclically restored through rites.

The idea of the cyclical nature of time is reflected in the texts of Japanese mythology. In the Japanese creation myth, the creator god of the Japanese islands and life on them, Izanagi, on his return from the land of the dead, Yomi left his wife, the goddess Izanami, angering her. Izanami promised to strangle all the people they created in one day. Izanagi also gave his word to build one thousand five hundred houses a day for women in labor: "Because for a thousand people, who certainly die a day, one thousand five hundred people are born a day," comments Ono Yasumaro, the compiler of the Kojiki . Thus, interpreting the passage of time not as an irreversible chain of unique events, but as an ever-recurring scenario: in order to avoid the end, death will invariably be followed by a new life, so it must always continue.

The cyclical concept of the disappearance and re-emergence of humanity is inherent in many cultures. This example reveals a cyclical perception of the structure of time, which is revived with each new "birth".

The cyclical nature of time can also be seen in the motifs of the dying and rebirth of Japanese mythological heroes. The myth of the death of Izanami, the progenitor of the universe, tells of the death of the goddess in childbirth of the fire god Kagutsuchi. However, Izanami continued to exist "in the flesh" in the land of the dead Yomi. According to one of the main concepts of Shintoism, after death, life "in the flesh" continues. In Shintoism, there was a system of rituals aimed at the resurrection of the deceased. For a certain period after the death of a person, before his funeral, rituals (mogari) were held, the purpose of which was to return the deceased to life [11, 7 p.] This ambivalence of the perception of life and death, as well as the "inconclusiveness" of death, subsequently opened up the possibility



of adapting the Buddhist teaching about the karmic law of rebirth. Such rites were primarily performed in relation to the emperor and to some members of his family. With their help, the imperial soul (inherited from the divine ancestors) is possessed by the new emperor, who ascends to the throne. Such an "eternal return" confirmed the existence of the principle of cyclicity in the perception of not only time, but also the entire way of life.

The cosmological myth of the ancestral gods Izanagi and Izanami reproduces the ideas of the ancient Japanese about the afterlife, thought of as the "lower country". The perception of time as a cycle accompanies the idea of the way of life at different levels of the hierarchy:

- in the upper world of the gods – (Heaven, "The Plain of the High Sky"),
- in the middle world of the gods- (mountains, waters),
- in the middle world of the Japanese – ("The Reed Plain-the Middle Country"),
- in the lower world of the dead – (the country of E-mi, "The Country of yellow waters").

Time has its own characteristics not only in these mythological worlds, but also in other worlds of Japanese mythology ("Dragon Land"). Such a sign of time as heterogeneity is revealed in the Japanese concepts of these spatial components of the universe. Here, time at different levels of the world is not uniform. Heterogeneous time in the Japanese sense has a different dimension, that is, it can go faster or slower, depending on the level of the world at which this movement occurs. In Japanese mythology, a common story is about a person's journey to the world of the gods, in which he stays for a short time, but upon returning from which, he finds that at home in the land of people, all his relatives have long died. That is, one day in the "divine land" could equal a hundred years on earth ("Urashima Taro", "Urashima Taro and the Turtle", "In the Dragon's Palace", "Homecoming"). The heterogeneity of time is revealed in places like mountains. The mention of mountains in mythological stories and calendar songs had an important meaning, because it was in the mountains, as the Japanese believed, that agricultural deities lived, and the mountains themselves were endowed with a divine soul. According to the Japanese, time moves differently in different spatial coordinates: in the upper, middle and lower worlds, where the gods live, it flows much more slowly than in the world of people. This apperception of time can be explained by the fact that human consciousness records the inevitable and irreversible age-related changes and treats time as a powerful destructive force.



Giving time the ability to have all kinds of negative effects on a person, objects of the outside world, is reflected in the Japanese language picture of the world:

時間は流砂のごとく流れ続けている dzikan va ryu:sa no gotoku nagare tsuzukateiru – “Time flows like Quicksand”;

時はすべてのものを貪り食う toki wa subete no mono o musaborikuu – “Time devours everything”;

時は万事を暴露する toki wa bandzi o bakurosuru – “time exposes everything”.

The idea of another, more perfect world, in which time is not so fleeting, or, on the contrary, eternity dominates and there is no change, reflects the dream of a person about being free from the power of time. The emotional perception of time is also due to the different values of its periods for the Japanese, which can be expressed in various recommendations and prohibitions. For example, the time from sunrise to noon is considered the most favorable time for people to work.

Phraseological units associated with the concept of time not only reflect, but also from certain behavioral patterns, as well as properties, shortcomings and virtues of a person that are valued or condemned in society.

According to the idiom: 早起きは三文の徳 khayaoki va sammon no toku for the away team but the current – “get up early – it's like that three coins to get it”. Early ascent was considered a righteous act.

Medieval instructions from fathers to their sons about the importance and necessity of getting out of bed as early as possible are widespread. The rulers of Japan issued edicts according to which the people, regardless of class and origin, should not have shied away from early rises, since a late rise negatively affects the ability to work. The ability to save time has shaped the social values and traditions of Japan and has been passed down for generations.

The life cycle of a person – past, present, and future-is also evaluated. In traditional cultures, due to the repetitiveness of the basic elements of existence, the experience of the past is especially valuable. The extremely great importance of the past for the Japanese is evidenced by the high status of older people, the expression of special respect for parents, the deification of ancestors. The time lived by a person was estimated according to its duration, since it meant a great life experience. The cult of the ancestors, which played a huge role in the life of the Japanese, was associated with the attitude of the latter to the time. An ancestor, according to animistic beliefs, could be reborn in one of his descendants, so names were passed down within the gens. It was believed that along with this,



the abilities, skills, and best qualities of the character of the person who previously owned the name were transmitted. In the ancient Shinto rite, the central place was occupied by family altars in honor of the guardian gods of the family (氏神 udziami), who united the living with their ancestors, creating a single world in which the past, present and future closely coexisted. One of the main tasks of the family members was to take care of the existence of the family in time – that is, to ensure the continuity of generations, including concern for the preservation of the inviolability of the honor and dignity of the family.

Therefore, summing up the above, it can be argued that time in the Japanese worldview is a complex object and, according to the Shinto-Buddhist paradigm, is characterized by a compromise syncretism of two time models: linear and cyclic. Nevertheless, the prevailing dominant concept of time is the cyclical model of time, which becomes a worldview marker of Japanese culture. The cyclical time model of the Japanese can be called the "seasonal time model" – time moves in a circle, changing from one season to another. The "seasonal model of time" finds its expression in the metonymic names of time periods, in the seasonal vocabulary of the Japanese language (aisatsu, kigo, etc.)

REFERENCES

1. Tan Aoshuang. The Chinese picture of the world: Language, culture, mentality. - M.: Languages of Slavic Culture, 2004. – p. 33.
2. 語源由来辞典gogen yuray dziten // Etymological dictionary [Electronic resource]. - URL: <http://gogen-allguide.com/to/toki.html> (date of request: 27.10.2015).
3. Yakovleva E. S. Fragments of the Russian language picture of the world / E. S. Yakovleva. - M.: Gnosis, 1994. - p. 99.
4. Mazurik V. P. Religions of Japan [Electronic resource]. - URL: <http://www.youtube.com/watch?v=PX-CAjMLr28> (accessed: 03.08.2013).
5. Gurevich T. M. The Japanese language and the Japanese. - Moscow: MGIMO (U) MFA of Russia, 2003. - p. 7.
6. 日本語表現インフォnikhongokhyo:gen info // Website dedicated to stable expressions in the Japanese language [Electronic resource]. - URL: <http://hyogen.info/> (accessed 19.08.2015).
7. Садокова А. Р. Японская календарная поэзия. – М.: Наследие, 1993. – p. 7.



8. Джарылгасинова Р. Ш., Крюков М. В. Календарные обычаи и обряды народов Восточной Азии. Годовой цикл. – М.: Наука. Главная редакция восточной литературы, 1989. – р.126.
9. Альбедиль М. Ф. Буддизм: религия без бога. – СПб.: Вектор, 2013. – р. 206.
10. A thing in Japanese culture / Comp. N. G. Anarina, E. M. Diakonova. - М.: Eastern literature, 2003. – р. 232.
11. Бакшеев Е. С. Древнейшие истоки погребального обряда могари по археологическим данным периодов Дзёмон и Яёи / Под ред. В. М. Алпатова // История и культура Японии. – М.: ИВ РАН Крафт Н, 2002. – С. 7.