



DOI: 10.5281/zenodo.11325118

METAPHORS AND TENSE: A LINGUISTIC APPROACH

Muhsin Aygun^{1*}, Aigul Tolokovna Abdraeva²

¹ Kyrgyz State University named after I. Arabaev, Institute of World Languages and International Relations named after Sh. Kadyrova, Department of Philology 720026, Bishkek, st. I. Razzakov 49, Kyrgyzstan/Bishkek. muhsnaygn@gmail.com, <https://orcid.org/0009-0002-4451-0224>

² Professor Doctor/Rector of Kyrgyz State University named after I. Arabaev. Kyrgyzstan/Bishkek. aigul-tolokovna@mail.ru, <https://orcid.org/0009-0006-4575-6268>

Received: 15/10/2025
Accepted: 10/11/2025

Corresponding Author: Muhsin Aygun
(muhsnaygn@gmail.com)

ABSTRACT

This study primarily investigates the impact of term time on concretisation via various metaphors. Metaphors are essential for elucidating abstract notions through the interpretation of tangible ones and for crafting impactful linguistic situations. Metaphors are essential for explaining notions like time, which is inherently complex and largely dependent on metaphorical expression. The study investigates the perception and externalisation of time through conversation, employing diverse metaphors as foundational elements. Spatial metaphors characterise time by likening it to physical place, such as travel, whereas movement metaphors depict time as a fluid or an item in motion. Resource metaphors conceptualise time as a vital asset, while property metaphors situate time within the framework of possession, portraying it as an entity that can be controlled. Cyclical metaphors characterise time as a paradox or a continuously repeating loop. These analogies, by elucidating different facets of the concept of time, facilitate a clearer understanding of this abstract notion.

KEYWORDS: Time Metaphors, Conceptual Metaphor Theory (CMT), Spatial Metaphors, Movement Metaphors, Source Metaphors, Property Metaphors, Cyclic Metaphors, Temporal Cognition.

1. INTRODUCTION

The perception of time has evolved into one of the most intricate and esoteric concepts in the continuum of human comprehension. Individuals have employed diverse linguistic instruments to delineate and solidify the notion of time. Metaphor is evident in the most significant insights derived from these instruments. Metaphors facilitate the internalisation of notions, aiding individuals in the concretisation of abstract thought processes (Boroditsky, 2000, p. 2). Time metaphors have an aesthetic function in both quotidian dialogue and academic courses, as well as in literary compositions, by materialising time through linguistic creativity. Metaphors serve as tools for articulating our thoughts, perceptions, and our comprehension and construction of reality. The Conceptual Metaphor Theory (CMT) posited by Lakoff and Johnson (2015:2) elucidates the manner in which metaphors influence our cognitive frameworks. This theory posits that time metaphors facilitate the understanding and internalisation of the concept of time by rendering its abstract structure more concrete in the human mind. Time metaphors are a phenomenon frequently observed across diverse languages and civilisations. Time is typically perceived as linear in Western societies. Conversely, Eastern civilisations, particularly Asian cultures, perceive time as cyclical and introspective (Salih, 2022, p. 77). The time metaphors employed in English, Turkish, and Japanese illustrate the cultural and linguistic variations in perceptions of this notion. This study seeks to examine the definitions of time metaphors in many languages and their variations across cultural and linguistic boundaries. A comparative investigation of temporal metaphors across languages within a framework elucidates how these metaphors represent the concept of time and how individuals engage with their comprehension of it. This study will conduct a detailed analysis of the metaphors of space, movement, source, property, and cyclical nature, while addressing their cultural contextual attributions. Analyses of temporal metaphors in language seek not only to furnish a linguistic description but also to elucidate their reflection in our cognitive framework and the extent to which they disclose variations in cultural environment. This study represents a significant advance to the comprehension of temporal analysis in both verbal and artistic contexts. This study predicts that comprehending metaphors is crucial for elucidating their role in shaping our concept of meaning by concretising time and how the

interplay between language and culture influences this process. Various criteria were employed in the selection of metaphors to render the abstract concept of time tangible and to ensure its alignment with the syllabus's purpose. The metaphors were analysed via the lens of Conceptual Metaphor Theory (CMT), with attention given to the utilisation of diverse metaphorical kinds highlighting distinct temporal textures. These metaphors were discerned to illustrate how language and culture influence the comprehension of time and how individuals internalise their perceptions of it. Furthermore, scholarly research examining the linguistic and cultural dimensions of English, Turkish, and Japanese was scrutinised, and the temporal metaphors in these languages were juxtaposed. The investigations sought to comprehend the expression of time across diverse cultural and linguistic frameworks, along with the function of metaphors within these frameworks. Consequently, instead of a particular database, extant academic papers, books, and articles in the literature were utilised.

2. LITERATURE REVIEW

2.1. Metaphorical Comparison of Time in Different Language Structures

The notion of time occupies distinct roles and interpretations across many languages and cultures. The foundation of these discrepancies resides in the evolution of temporal comprehension within language and society. Time metaphors underscore the processes of concretisation inside the human psyche. This analysis offers a comparative study of temporal metaphors across multiple languages, including English, Turkish, and Japanese. The English language exhibits diverse metaphors and perspectives in its conceptualisation of time. These concepts are frequently highlighted within the framework of a temporal, kinetic, or itinerant economy. The preceding characteristics and instances of temporal metaphors in English are examined in detail below.

2.2. Definition of the Concepts of Metaphor and Time

Metaphor is a phrase utilised in narrative and pedagogy across multiple disciplines, including rhetoric, linguistics, philosophy, semiotics, psychology, and education, from the time of the ancient Greek philosopher Aristotle (Cienki, 1998, p. 5). While primarily recognised as a literary and narrative device today, metaphor also serves as a

fundamental narrative and instructional instrument in scientific disciplines such as psychology, sociology, and pedagogy. The term "metaphor" is referred to as "métaphore" in French and "metaphor" in English, originating from the Ancient Greek word "phérō," which signifies to convey a notion or phenomenon beyond its literal meaning. Scholars analysing the origin of "metaphor" assert that it derives from "meta," signifying "beyond," and "pherein," meaning "to carry" (Lakoff & Johnson, 2015, p. 8). This approach reveals that the term was formed by appending the prefix "meta" to "phérō" upon morphological analysis. A metaphor is a literary device employed in predictive analysis that links one idea, notion, or impression to another, frequently to express a more profound significance. Metaphor, as a creative linguistic strategy, is designed to render abstract or difficult concepts more tangible and accessible to comprehension (Gen, 2015). This essay analyses Boroditsky's (2000:1) notion of "Metaphoric Structuring: Understanding Time through Spatial Metaphors" to investigate how temporal concepts might be articulated and elucidated via spatial metaphors. Studies indicate that language and culture significantly influence our experience of time. This study underscores the influence of diverse spatial metaphors for time across languages and their impact on native speakers' perceptions, illustrating how distinct languages conceptualise time through metaphorical frameworks. The research indicates that metaphors are not solely linguistic but also interconnected with cognitive and cultural processes. The phenomenon of time pertains to the sequence and continuity of events and circumstances, examined from both physical and philosophical perspectives. Time is a fundamental dimension of human experience, categorised into three primary sections: past, present, and future (Özbey, 2018, p. 2461). Time is an essential element of the universe's operation, guaranteeing that events transpire in a particular sequence. Philosophically, time is regarded as a fundamental aspect of existence and awareness, typically viewed as a subjective experience perceived by people. Time can be defined as the process of executing a task, developing a behaviour, or establishing a formation. Fuat Bozkurt characterises time as an abstract interval constructed by our recollection, possessing an indeterminate commencement and conclusion. In language, time is the abstract notion of duration that signifies whether an action is currently occurring, has occurred, or will occur.

Grammatically, time represents the manner in which humans see and contemplate the progression of events (Öyken, Günay, 2023:179). Consequently, temporal expressions vary between languages. "The term was adopted into Turkish to denote 'the duration during which an action or event occurs, will occur, or is occurring, time.'" Furthermore, the term "time" is rendered from Arabic to Turkish as "century," "human lifespan," or "season." While Aristotle distinguishes the concepts of time, space, and movement, he does not regard them as entirely autonomous. The notions of "before" and "after" are grounded in Aristotle's interpretation of time (Aristotle, Augustine, and Heidegger, 2007:11). Time is comprehended by assessing movement in relation to prior and subsequent events. The perception of preceding and succeeding movements signifies the passage of time. In this context, Aristotle characterises time as "the enumeration of movements concerning before and after." Akarsu (1988:1) defines time as: "Becoming, passing, changing, and continuity; an uninterrupted progression that unfolds sequentially in an irreversible direction." Time can be conceptualised as a linear continuum that perpetuates in a consistent manner; it extends infinitely backward (the past) while simultaneously progressing forward (the future). In the definition formulated under Ivan Frolov's guidance in the Philosophical Dictionary, time is seen in conjunction with space: "Time and space are the fundamental forms of existence of matter" (Frolov, 1997, p. 8). Metaphors employed to articulate time enhance the understanding of its nature, progression, and importance in human existence. These analogies facilitate a deeper comprehension of the relativity of time, its perception, and its impact on individuals. Time is perceived as an ever-evolving and irreproducible phenomenon; as Heraclitus famously stated, 'You cannot tread into the same river twice.' The river's movement symbolises the relentless advancement of time, while the alteration of water signifies the uniqueness and irreversibility of each instant (Moore, 2006, p. 200). This metaphor underscores the perpetual and unavoidable essence of time's progression and transformation. Time can be experienced at varying velocities and intensities, much to the fluctuations of the wind; at times, it is regarded as sluggish and tranquil, while at other moments, it is sensed as rapid and intricate. This analogy elucidates the personal and contextual variations in the perception of time. Time is seen to accelerate during stressful instances and decelerate

during tranquil ones (Núñez, Sweetser, 2005:400). Furthermore, time may be conceptualised as a seasonal cycle; in this framework, each season represents distinct phases of human existence (youth, adulthood, maturity, and old age) and aids in comprehending the transformations induced by time.

3. THEORETICAL FRAMEWORK

3.1. *Metaphor Theories and Time Relationship*

Conceptual Metaphor Theory (CMT) is considered an essential instrument for comprehending the relationship between language and cognition. The thesis is fundamentally based on George Lakoff and Mark Johnson's 1980 publication, "Metaphors We Live By." CMT analyses the organisation of abstract concepts through concrete experiences and the application of metaphors in quotidian language (Lakoff & Johnson, 1980, p. 12). The movement metaphor of time, a fundamental aspect of Conceptual Metaphor Theory, allows the concept of time to be seen as a tangible movement or journey. This method is more tangible and comprehensible to individuals' cognitive capacities due to its simplification. The metaphor of time as mobility enables us to perceive time as a journey rather than merely a destination. Metaphors elucidate the concept of time, with the portrayal of time as movement being a prevalent metaphor in profound literary works. Characterising time as "movement" enhances our comprehension of it as fluid, dynamic, and functional. This metaphor illustrates time as the flow of a river or as a continuous journey. It possesses a beginning place, a designated route, and a scheduled arrival, rendering it equivalent to a fictitious guide. The phrase "We are moving towards the future" depicts time as a journey, embodying a continual sense of advancement for individuals engaged in that trip. Such statements underscore the linearity and constant progression of time, while also illuminating the individuals traversing it. Examining the past, present, and future sequentially confirms this paradigm. The trail signifies the past, with the present as the destination, and the future depicted as a horizon extending forward. Expressions such as "Leaving the past behind" or "Anticipating the future with optimism" delineate individuals' stances within this linear continuum. Lakoff and Johnson (1980:13) analyse how individuals articulate their relationship with time to elucidate the experience of time and illustrate how it influences metaphors in

cognition. The metaphor concerning the progression of time is said to offer insights on the sense of time's velocity. This perspective suggests that "Time flows like water" signifies the rapid and uncontrollable passage of time. Conversely, "Time has almost stopped" implies a deceleration of time, engendering a sense of stability within its continuum. Such metaphors elucidate individuals' subjective perceptions and experiences of time. Lakoff and Johnson (1980) illustrate the relationship between these metaphors and personal perceptions of time. The movement metaphor is frequently employed in ordinary language to denote ongoing motion. Expressions such as "Catch up with time" and "Race against time" underscore the notion that time is perpetually advancing, compelling individuals to strive to keep pace while pursuing their objectives. These analogies emphasise the significance of effectively controlling and utilising time, as it is a precious yet finite resource. The research investigates the correlation between individuals' mental representations and these expressions, with the varying perceptions of time among distinct social groupings, as articulated by Lakoff and Johnson (1980). The metaphor "TIME IS AN OBJECT" is prevalent in literature. From this perspective, time is perceived as a phenomena influenced by belonging, which may be expended, forfeited, and acquired. English phrases such as "spend time" and "save time" suggest that time is a precious commodity. This metaphor reinforces the characterisation of time as a finite construct or a utilitarian entity (Kövecses, 2002, p. 32). A prevalent metaphor illustrating the relationship between time and money as a shared commodity is the notion of time as a resource. This metaphor symbolises the economic value of time and suggests that it should be utilised judiciously. The phrase "Time is money" implies that time is a limited resource that, as to money, must be utilised judiciously and with commitment. Lakoff and Johnson (1980) underscore how this metaphor delineates and situates time within the sense of contemporary society. The notion of time as a monetary asset heightens the importance of time management throughout all social units, beginning with individuals. The resource metaphor of time is associated with the notion that time ought to be organised and administered. Expressions like "not wasting time" or "making good use of time" suggest meticulous preparation and efficient time management, and these metaphors facilitate the cultivation of relationships among individuals and societal entities. Lakoff and Johnson (1980)

highlighted the efficacy of this metaphor in enhancing time management and planning when regarded as a finite entity. When time is regarded as a resource, there is support for perceptions of time utilisation within the context of time conservation. Phrases like "making time" or "saving time" underscore the critical need of using time efficiently. Such analogies provide individuals and organisations with the notion that they can utilise their time more effectively under the guise of efficiency. Lakoff and Johnson (1980) have illustrated how this metaphor, perceiving time as a finite entity, affects savings and efficiency. It is metaphorically underscored that the concept of time differs between cultures. For instance, in Western languages, the concept of time is predominantly linear, progressing forward, whereas in many Asian languages, time is perceived as a vertical movement from top to bottom (Radden, 2003, p. 227). In Chinese culture, the future is represented as "below" and the past as "above," while Western cultures typically employ a linear metaphor of a "line" or "path" for the future. The psychological perception of time suggests that time is subjectively experienced within an individual's cognitive realm. Expressions like "Time flies" or "Time seems to have stopped" reflect individuals' perceptions of time's velocity; however, it is believed that this perception may fluctuate based on their emotional condition. Lakoff and Johnson (1980) elucidate how metaphors characterise the flow of time as a subjective experience and how humans articulate this experience linguistically. Multiple elements affect individuals' perception of time, such as emotional state, cognitive engagement, and concentration level. The psychological perception of time directly influences an individual's emotional condition. The phrase "Time flows like water" implies that time frequently appears to elapse rapidly during stressful intervals. Conversely, when a someone is distressed or grappling with patience, time may seem to decelerate, frequently articulated through expressions like "Time has ceased" or "Time stands still." Lakoff and Johnson (1980) assert that metaphors significantly influence individuals' emotions by affecting their perceptions of time and the manner in which language communicates these perceptions. Life events can profoundly influence an individual's view of time. Childhood memories are typically more vivid and enduring, whereas adult memories are frequently more ephemeral and emotional, complicating their retrieval. Metaphors

such as "Time never flew when I was a child" and "Time flies when you become an adult" articulate perspectives on time influenced by individual experiences. Lakoff and Johnson (1980) emphasise that these metaphors are subjective. Elements such as societal structure and conventions can also affect our impression of time. An analysis of working hours and vacation time can illuminate social life by revealing the allocation of time across various intervals. These metaphors elucidate how social organisations govern and shape our perception of time, consequently impacting our daily existence. Lakoff and Johnson (1980) assert that society collectively perceives and experiences these configurations in a specific manner. Furthermore, tying time to economic value alters the sense of time. Phrases such as "time is money" and "time investment" underscore the significance of time in socioeconomic circumstances. These metaphors illustrate the valuation of time as an economic resource and its management by social and institutional frameworks. Lakoff and Johnson (1980) emphasise the importance of time in economics, illustrating how metaphors and personal as well as organisational time management techniques influence our comprehension. Moreover, institutional organisations influence our perception of time. Terms such as "academic year" or "financial quarter" reflect the concept of time in the realms of education and business. Through the utilisation of such metaphors, institutions demonstrate their temporal organisation and impact on human lives. Lakoff and Johnson (1980) assert that these inferences indicate that perceptions of time may be regarded as social constructs. Furthermore, social functions exert an influence on time. Social structures are frequently characterised by phrases such as "gathering" and "engagement." These metaphors delineate social interactions and activities. Understanding time as a social construct arises from experiences, as posited by Lakoff and Johnson (1980). The metaphor theory serves as an effective instrument for comprehending the linguistic expression of time. Time metaphors demonstrate how various cultures embody the concept of time in their language, rendering the abstract notion more tangible. These theories illustrate the extent to which a complicated and abstract phenomenon such as time may be comprehended through language and cognition, offering critical insights into its practical and theoretical conceptualisation.

3.2. Literature Studies that Include Time

Metaphors.

Investigations into time metaphors illuminate the significant connection between language and cognition, examining the conversion of time from an abstract notion to a tangible entity. The primary objective of this research is to develop a framework for comprehending how individuals internalise the concept of time and articulate it through language. George Lakoff and Mark Johnson's (1980) *Metaphors We Live By* is the most significant work on temporal metaphors in the literature. This book examines how metaphors shape our cognitive and linguistic frameworks. Lakoff and Johnson predominantly characterise the notion of time through metaphors of "motion" or "travelling on a path." Expressions like "time flies" or "we are progressing towards the future" signify that time is perpetually in motion. (Lakoff & Johnson, 1980, p. 19).

Another work by Sobol-Kwapińska and Oles (2007) examines the metaphors employed to comprehend the phenomenon of time at the cognitive level of humans. The authors assert that many cultures utilise distinct metaphorical constructs to quantify and delineate time. They assert that time consistently occupies a position in an individual's cognition by referencing a tangible feature that can be measured or quantified. The study underscores that time is a benchmark, a resource, or a finite framework. It posits that its metaphorical meaning is pragmatic in our perceptual approach, shaped by elements such as cultural and environmental settings (Sobol-Kwapińska & Oles, 2007, p. 244).

Radden (2003) analyses the notion of "Space as Time" and the depiction of time across many languages. This essay examines how spatial metaphors articulate the temporal perspectives of other cultures, enhancing comprehension. For instance, by situating the future or the past as "in front of us" or "behind us," he examines the matter from the perspective of space and time. Radden asserts that the utilisation of time differs among various cultural and linguistic situations. The research examines the impact of linguistic structure on metaphorical representations of time (Radden, 2003, pp. 226-239). Moreover, numerous studies pertain to time and space. In these research, temporal concepts are frequently articulated through spatial terminology. Historically, scholars like Alan Cienki (1998:62) and Eve Sweetser (1990:90) have examined time through the lenses of direction and space. Their research indicates that time can be rendered tangible using spatial

metaphors, exemplified by the phrase "we still have a long way to go" (Cienki, 1998, p. 63; Sweetser, 1990, p. 90). Moreover, cross-cultural variations are seen in research concerning time metaphors. Michael Flaherty illustrates (1999:123) that individuals from other cultures may have distinct perceptions of time and variances in linguistic expressions. In Western cultures, time is generally perceived as linear and progressive, but in Eastern cultures, it is frequently conceptualised as cyclical. The variations in expression influence the metaphorical comprehension of time. Research on the psychological perception of time investigates how individuals perceive the flow of time and the impact of mental states on this perception. In Mihaly Csikszentmihalyi (1990:1), researchers examine the correlation between temporal perceptions in motion and individual experiences. Expressions like "time flows like water" or "time has stopped" illustrate individuals' sentiments regarding the passage of time and their emotional states. Eweida's study (2006) analysed time metaphors in Quranic Arabic and their English equivalents. The article explored the transmission of time metaphors and analysed three distinct English translations of the Quran to assess their cultural reflections. Eweida contends that real metaphors like "TIME IS A VESSEL" or "TIME IS A VALUABLE COMMODITY" are widely recognised globally. Nevertheless, these metaphors will evolve within the parameters of certain criteria, cultural values, and linguistic conventions. The study asserts that the translations by Yusuf Ali and Pickthall are more authentic and embellished with metaphors that closely resemble the original text. Conversely, Asad's translation exhibits greater depth in analysis and exegesis (Eweida, 2006, pp. 2-4). Research into the viewpoint of time as a social construct suggests that time is subject to management by societal norms and institutions. Researchers like Eviatar Zerubavel (1985:11) highlight the organisation of time via social decision-making and its effects on individuals' everyday experiences. Expressions like "working hours" and "holiday time" illustrate the influence of these arrangements on individuals' daily lives as social organisations structure time.

3.3. Time Metaphors in Language: Cultural and Linguistic Perspectives

In Western cultures, the notion of time is recognised as linear and progressing. This theory posits a continuous progression of time akin to a flowing river, with the past regarded as a singular

point in history. The dynamic progression of time manifested in the historical arena with the emergence of the Industrial Revolution.

The factory's communal production approach, along with the individual division of labour, underscores the significance of time management in a minute-oriented and structured fashion. The phrase 'time is money' underscores that time is a valuable and finite resource, hence advocating for its judicious expenditure (Lakoff & Johnson, 1980, p. 18). The distribution of time, informed by planning and administration, corresponds with the significance of the economy in Western societies. The organisation of everyday living, professional endeavours, and social engagements is consistently aligned with adherence to a meticulously structured schedule.

The perception of time is regulated through precise planning, to the minute, for appointments, meetings, and events, a cultural phenomenon prevalent in Western civilisations. This methodology has resulted in the concept of utilising time both efficiently and successfully, with an exertion that surpasses its worth.

Expressions like 'not wasting time' or 'making good use of time' emphasise the importance of being judicious in time management (Evans, 2013, p. 32). Conversely, in Eastern cultures, time is typically regarded as cyclical. This method necessitates that time aligns with the intrinsic motion of nature. In Chinese culture, time is perceived as being in synchrony with natural phenomena, including the changing seasons and lunar phases.

This circular conception of time suggests that the past, present, and future are interrelated and that existence is perpetually evolving (Sweetser, 1990, p. 93). Eastern cultures underscore the significance of the present moment. The Japanese notion of "ma" posits that time and space are experienced as an integrated entity, with moments being interrelated. This perspective asserts that each instant holds intrinsic value and that the past and future are encompassed within the present.

In this context, phrases like "living in the moment" urge individuals to be fully cognisant of the present and to optimise their experiences. In Eastern cultures, time is not delineated by rigid and precise boundaries as it is in the West. The perception of time is more adaptable and contingent upon environment. In India, "Indian Standard Time" humorously denotes the tendency of individuals to arrive late for meetings and activities (Flaherty, 1999, p. 124).

This indicates that time is experienced with greater flexibility in human interactions. The divergent conceptions of time in Western and Eastern cultures significantly influence societal and individual behaviours. In the West, meticulous and structured time management seeks to enhance efficiency in both professional and social spheres. Nonetheless, this method may elevate the tension and strain experienced by individuals. The cyclical and flexible perception of time common in Eastern cultures represents a more peaceful and present-focused lifestyle; nevertheless, this perspective can frequently lead to delays in tasks and work due to an emphasis on flexibility.

3.4. Time Metaphors in Language: Cultural and Linguistic Perspectives

Conceptual Metaphor Theory (CMT) offers a robust and practical theoretical framework for the analysis of time metaphors. Nonetheless, numerous experts have identified specific limitations in its capacity to elucidate every circumstance.

This critical perspective makes the theory's Universalist focus, embodiment-centered explanatory strategy, and propensity to neglect discursive context highly contentious. In this context, our study includes assessed and significant critiques of CMT using three techniques, which are detailed in our literature review and the wider academic discourse:

3.4.1. Zoltán Kövecses' Cultural Cognition Approach

This method intentionally circumvents the universal framework of CMT. Kövecses posits that metaphors are generated not solely from common experiences but also from culturally-specific cognitive frameworks. Consequently, metaphor analysis must consider the cultural environment.

3.4.2. Raymond Gibbs (1999)

CMT's embodiment-focused methodology elucidates the potency of metaphors. Gibbs contends that metaphors may also relate to intricate concepts, including ideologies, social conventions, and communicative objectives.

This perspective provides a valuable critique of the theory's limitations in significance. Nerlich and Clarke (2001) contend that metaphors are not solely cognitive reflections, but also constructs that are developed and altered through social discourse. Given this perspective, it might be contended that CMT's sporadic dependence on static patterns may inadequately represent the dynamic and interactive

essence of language.

The three critical perspectives presented above advocate for a more adaptable and nuanced appraisal of Conceptual Metaphor Theory, in contrast to its rejection. This technique allows for the analysis of metaphorical expressions of time from theoretical, social, cultural, and discursive viewpoints.

4. METHODOLOGY

4.1. Research Approach

This article employs qualitative research methodologies to structure the content. The objective is to analyse time metaphors employed in Turkish, English, and Japanese within their cultural and conceptual frameworks, utilising a theoretical foundation grounded in Lakoff and Johnson's Conceptual Metaphor Theory (CMT).

4.2. Data Collection and Sources

The literature review utilised internet databases, including Google Scholar, JSTOR, and Semantic Scholar, with keywords such as "Time," "time metaphor," "conceptual metaphor theory," and "temporal cognition."

The criteria for selecting terms in the digital databases included: a clear metaphor pertaining to time, appropriateness for cross-cultural comparison, and composition in English, Turkish, or Japanese. Statistical data were obtained from the TS Corpus for Turkish, COCA for English, and BCCWJ for Japanese.

4.3. Analytical Framework

The literature chosen based on these criteria was examined not only theoretically but also through a structured, multi-faceted analytical framework that took into account the cultural relevance of metaphors, contextual variability, and their application at the discourse level.

The selected studies analysed metaphor styles, context-dependent usages, cultural projections, and discursive functions via content analysis. These corpora facilitated the analysis of the prevalence, frequency, text kinds, and context-dependent applications of the metaphors. Each sort of metaphor was exemplified with authentic instances from literary and cultural sources in the corresponding languages: Turkish, English, and Japanese.

4.4. Validation Procedures

Alongside corpus data, contextual examples from literary texts corresponding to each metaphor type were employed for thorough validation, elucidating the discursive and cultural equivalents of the theoretical categories. The article's corpus analyses are substantiated by illustrative examples from literary texts, and an impartial comparison is conducted using sample sentences for each form of metaphor.

4.5. Methodological Considerations

This study, while rooted in Conceptual Metaphor Theory, employed discourse-based and data-driven analyses to mitigate the theory's shortcomings in elucidating cross-cultural disparities.

This methodology provides a stratified framework that integrates theoretical perspectives with practical implementations. The table below exemplifies the direct outcome of this detailed process. Each form of metaphor is articulated in three distinct languages, encompassing both systematic corpus data and literary examples that reflect cultural contexts.

This structure exemplifies one of the most innovative and robust elements of the article. Exhibiting the alignment of theoretical classification in both conceptual and linguistic-cultural contexts facilitates the concurrent assessment of the universal essence of the time concept and its culturally particular variations.

5. FINDINGS & DISCUSSION

5.1. Analysis of Time Metaphors in a Linguistic Context

Despite being an abstract concept, time is frequently concretised through metaphors to aid comprehension and facilitate understanding. We employ these metaphors to elucidate the experience and articulation of time using language instruments (Grady, 1997, p. 83).

The study's metaphors were examined according to 'Conceptual Metaphor Theory' (CMT). This theory, established by George Lakoff and Mark, elucidates the impact of metaphors on human cognition and their role in the concretisation of abstract concepts. Time metaphors provide a cognitive framework that renders the abstract concept of time more tangible. Descriptions of temporal metaphors can be succinctly stated as follows.

Table 1: General Characteristics of Time Metaphors.

Metaphor Type	Definition	Examples
Spatial Metaphors	It compares time to physical space or a journey.	"Step into the future," "Return to the past," "There is a long way to go."
Motion Metaphors	It expresses the flow and passage of time.	"Time flies," "Time flies", "Time has stopped"
Resource Metaphors	It describes time as a valuable resource.	"Time is money," "Wasting your time," "Saving time."
Property Metaphors	It shows time as an asset that can be owned.	"Managing your time," "Controlling your time," "My own time."
Circular Metaphors	It perceives time as a cyclical structure.	"A new beginning with spring," "The end of winter," "A new day with sunrise."

Spatial metaphors facilitate the analysis of the concept of time by describing physical space, distance, or a journey through it. These metaphors symbolize a dynamic motion that shifts from one point in time to another. Spatial metaphors offer an

embodied experience in the sense that time evolves into physical space, distance, or travel. Such metaphors serve to create a perception of time as an aid in traveling a distance from one point to another (Lakoff & Nunez, 2000, p. 77).

Table 2: Spatial Metaphors.

Metaphor Type	Sample Expressions	Explanations
Directional and Motion Metaphors	"Step into the future"	Time is conceived as a forward movement.
	"Return to the past"	Time is perceived as a movement that is perceived as backward.
	"Look forward."	It states that time offers a forward perspective.
Distance and Distance Metaphors	"A long time"	Time is seen as a measurable distance.
	"A brief moment"	Time is perceived as a short distance or duration.
	"As the years go by"	It states that time progresses over distances.
Journey and Route Metaphors	"Life journey"	Time is described as a journey.
	"Time tunnel journey"	Time is conceived as a journey through a tunnel.
	"Traveling on the path of time"	It states that time progresses on a specific route.

A prevalent metaphor for conceptualising time as a cohesive entity is that which relates to direction and movement. These metaphors suggest deductions indicating that we experience time as progressing in a particular direction. The phrase 'walking into the future' denotes a forward-looking perspective on time. The phrase 'returning to the past' elucidates a comparable scenario, signifying a retrospective interpretation of time (Miller, George, & Philip, 1976:33). These metaphors facilitate our understanding of a facet of time as a journey. Metaphors concerning distance and remoteness characterise time as a quantifiable phenomena related to distance and location. Such metaphors are regarded as conveying a sense of distance in relation to the duration and brevity of time. The phrase 'a long period' indicates that time is quantifiable and that its duration is contingent upon relative length (Moore, 2011, p. 759). The phrase 'a short moment' indicates that time is quantified and correlated to a brief duration. Through these metaphors, time occupies a position in the cognitive realm as a tangible unit of measurement. A common application of spatial metaphors is evident in the patterns of navigation and temporal movement. The phrase 'journey of life' highlights the correlation

between time and life as a path adorned with denim. Similarly, the phrase 'travelling in a time tunnel' evokes the concept of time's progression along a linear trajectory (Moore, 2006, p. 199). Such metaphors attribute conceptual information regarding the presence of starting and ending points to the representation of time as a journey, which is materialised through imagery on the route plane. The employment of time within spatial metaphors illustrates that it aids in comprehending time, an abstract notion in human cognition, by rendering it tangible. These metaphors are constructed by correlating time with tangible aspects of physical space, distance, and motion. The utilisation of spatial metaphors and concretisation in comprehending time, coupled with their language application, enhances individuals' meaning-making processes. The defining aspect of movement metaphors is the depiction of time, highlighting its fluid nature. The phrase 'time runs like water' signifies the continuous and inexorable character of time, as to a flowing river. In a comparable context, the phrase 'time flies' depicts the uncontrollable passage of time at an accelerated pace. Such metaphors frequently depict time as an inexorable and unceasing flow. Another essential aspect is the

allusion to time as associated with a pivotal movement. The phrase 'time has stopped' signifies that the progression of time has halted at a specific instant, and life has concluded. This metaphor conveys the notion that vitality may ultimately cease

at some juncture. Likewise, the phrase 'time is moving' denotes the dynamic nature of time. These metaphors illustrate the progression of time with a directional continuity

Table 3: Metaphors of Movement.

Metaphor Type	Sample Expressions	Explanations
Fluidity Metaphors	"Time flows like water."	It emphasizes that time is constantly and unceasingly moving.
	"Time flows like a river."	It allows time to be perceived as a rapidly flowing river.
	"Time blows like the wind."	It implies that time is moving rapidly and continuously.
Moving Object Metaphors	"Time flies."	It indicates that time passes very quickly and is uncontrollable.
	"Time has stopped."	It expresses a situation in which time is interrupted for a moment, or the movement stops.
Metaphors of Speed and Inevitability	"Time is moving."	It allows time to be imagined as an entity that is constantly moving in one direction.
	"Time is flying."	It suggests that time is passing rapidly and cannot be recovered.
	"Time is flying fast."	It emphasizes that time is rapidly and continuously moving.
	"Time has passed like the wind."	It indicates that time is passing rapidly and uncontrollably.

Metaphors of movement signify the uncontrollable and continuous nature of time, in addition to the significance attributed to its flow and passage. The phrases 'time flies' and 'time blows like the wind' are characterised as metaphors that convey the notion of time being diminished and not replenished. This metaphor underscores the value of time and alludes to its ephemeral nature. The association of time with metaphors of movement readily facilitates reflections in human cognition

towards concretisation. Consequently, movement metaphors seek to preserve the coherence of meaning via language in the comprehension of time (Ornstein, 1997, p. 22). A different metaphor for comprehending time is the resource metaphor. These analogies illustrate time as a precious foundation or a vital possession. They underscore the perception and language utilisation of time within the realms of commerce, belonging, and management.

Table 4: Source Metaphors.

Metaphor Type	Sample Expressions	Explanations
Economic Value Metaphors	"Time is money."	It states that time is a valuable and limited resource.
	"Wasting your time."	It states that time is used inefficiently or unnecessarily.
	"Saving your time"	It recommends that time be used carefully and efficiently.
Metaphors of Ownership and Control	"Managing your time."	It ensures that time is seen as an asset that the individual owns and can manage.
	"Controlling your time"	It expresses a sense of control and ownership over time.
	"My own time"	The perception of time as a personal property.
Metaphors of Savings and Investment	"Investing time"	Evaluating time as an investment tool for the future.
	"Using your time."	It emphasizes the importance of using time efficiently and effectively.
	"Timebank"	The view of time as a resource that can be saved and used in the future.

Metaphorically, time is a precious resource that must be managed wisely and efficiently. Its tangible nature and impact on human perception can be depicted through resource metaphors (Pöppel, 1994, p. 185). Metaphors related to property also

emphasize the importance of control and efficiency in time management. These metaphors suggest that perceptions of time can influence how a person is controlled.

Table 5: Property Metaphors.

Metaphor Type	Sample Expressions	Explanations
---------------	--------------------	--------------

Ownership and Control Metaphors	"Managing your time."	It ensures that time is seen as an asset that the individual owns and can manage.
	"Controlling your time"	It expresses a sense of control and ownership over time.
	"My own time"	The perception of time as a personal property.
Management and Planning Metaphors	"Planning your time."	It expresses that time should be planned carefully.
	"Time management"	It emphasizes the effective and efficient use of time.
Metaphors of Distribution and Use	"Organizing your time slots"	It emphasizes that time should be allocated to various areas.
	"Using your time wisely"	It states that individuals have control over how they use their time.
	"Time distribution"	It expresses that time should be allocated to various areas of personal and professional life.
	"Time-sharing"	It emphasizes that time should be divided into specific activities or tasks.

In property metaphors, we often encounter the perception that time is something that can be owned, managed, and controlled. Thus, time can become an image of spending offered to the individual's disposal. The fact that time can be spent with a sense of belonging makes control and planning effective. With property metaphors, we can concretize the abstractness of time, and we can reflect this in the

human thought system by comprehending it (Revonsuo, 2006, p. 13). On the other hand, the definition of time, characterized by a paradoxical cycle that constantly repeats in cyclical metaphors, is concretized through a step taken cyclically within a linear framework within the structural order of nature and the benefits of life.

Table 6: Cyclic Metaphors.

Metaphor Type	Sample Expressions	Explanations
Repetitive Loops Metaphors	"The wheel of time turns."	It enables the perception of time as a constantly repeating cycle.
	"The sun rises again every day."	It states that time is in a cycle that repeats every day.
	"Seasons follow each other."	It states that time repeats itself continuously about the seasons.
Metaphors of Nature's Cycles	"The cycle of nature"	It emphasizes that time is closely tied to the rhythms and cycles of nature.
	"The cycle of life"	It states that life is a process that repeats itself in certain stages.
	"The cycle of the day"	It states that time repeats itself continuously depending on the hours of the day.
Metaphors of Continuous Renewal	"Rebirth"	It states that time is a continuous process of renewal and repetition.
	"The cyclical structure of time"	It emphasizes that time is a continuous movement with no beginning or endpoints.
	"The circle of time"	It states that time repeats itself continuously in a circular manner.

In the depiction of cyclical metaphors inherent in time, we often encounter a constantly repeating pattern characterized by a circular structure and a recurring pattern. Time is a representation of a non-linear, cyclical entity that aligns with the harmony of

nature and is associated with the repetitive events of life.

Thus, concretization is completed to give meaning.

Table 7: Economic Value Metaphors in English.

Metaphor Type	Example Expressions	Explanations
Economic Value Metaphors	"Time is money."	It indicates that time is a valuable and limited resource.
	"Waste time"	It expresses that time is spent inefficiently or unnecessarily.
	"Save time"	It suggests that time should be used carefully and efficiently.
	"Invest time"	It implies that time should be used for future benefits.

Metaphors of motion refer to the phenomenon of time as something in motion or a fluid motion, so

there is a sense that time is rapidly passing, running out, or stopping.

Table 8: Movement Metaphors in English.

Metaphor Type	Sample Expressions	Explanations
Motion Metaphors	"Time flies."	It expresses that time is passing quickly.
	"Time stands still."	It indicates that time has stopped for a moment.
	"Time marches on."	It indicates that time is moving forward without stopping.
	"Running out of time"	It implies that time is running out quickly.

The perspective of spatial metaphors links time to a physical place while simultaneously indicating

being on the road. Time is a schedule in which we move forward and backward.

Table 9: Spatial Metaphors in English.

Metaphor Type	Sample Expressions	Explanations
Spatial Metaphors	"Looking forward to the future."	It allows time to be perceived as a forward movement.
	"Turning back time."	It implies that time can be relieved by moving backward.
	"At the crossroads of time"	It indicates that time is at a crossroads or a decision point.
	"On the path of time"	It expresses that time progresses along a path.

Time metaphors in English offer a more intrinsic perspective to concretize. Economic value metaphors are described with a series of beliefs that time is as valuable as money or even more valuable than money. In contrast, movement metaphors describe a structure of time that can flow and stop rapidly.

On the other hand, spatial metaphors define time as a journey, evoking the feeling of being on the road, thereby creating a sense of being in a physical

structure.

These metaphors help analyze the complexity of humans and time on the path of meaning. In Turkish, time is represented through various metaphors. These metaphors suggest that human perception of time is a fluid concept, a living entity with movement, or a cyclical imagination. The following provides general descriptions and examples of time metaphors in Turkish:

Table 10: Fluid Metaphors in Turkish.

Metaphor Type	Sample Expressions	Explanations
Fluid Metaphors	"Time flows like water."	It states that time passes rapidly and continuously.
	"Time flows like a river."	It states that time moves continuously like a fluid substance.
	"Time waves like the sea"	It implies that time moves in a fluctuating and changing manner.

Movement metaphors describe time as something subject to movement. In these metaphors, we

encounter expressions such as "time passing quickly" or "time stopping."

Table 11: Movement Metaphors in Turkish.

Metaphor Type	Example Expressions	Explanations
Motion Metaphors	"Time flies."	It expresses that time is passing quickly.
	"Time has stopped."	It indicates that time has stopped for a moment.
	"Time is running."	It implies that time is moving quickly and inevitably.

Cyclical metaphors describe time as a constant repetition of movement and paradox. In these

metaphors, the balance of time in nature is at the forefront.

Table 12: Cyclical Metaphors in Turkish.

Metaphor Type	Sample Expressions	Explanations
Circular Metaphors	"Seasons follow each other."	It states that time repeats itself continuously about the seasons.
	"The sun rises every day."	It emphasizes that time is in a cycle that repeats itself every day.

	"The cycle of life"	It states that life is a process that repeats itself in certain stages.
--	---------------------	---

Metaphors of belonging and ownership portray time as worthy of ownership, control, and planning. In these metaphors, time carries a sense of

ownership, something subject to control in the world of individuals.

Table 13: Metaphors of Ownership in Turkish.

Metaphor Type	Sample Expressions	Explanations
Property Metaphors	"Managing your time."	It allows time to be seen as an asset that the individual owns and can manage.
	"Controlling your time"	It expresses a sense of control and ownership over time.
	"My own time"	It allows time to be perceived as a personal property.

Time metaphors in Turkish are described in terms of a different way of handling and concretizing time. Fluid metaphors provide meaning by concretizing time through likening it to the state of being liquid and flowing, such as water and rivers. Cyclic metaphors associate time with the harmony of nature, while property metaphors describe it as acquiring property. What we often encounter in these metaphors is that people resort to concretizing to

perceive this complex phenomenon of time. In Japanese, we observe an attempt to concretize the concept of time in the human mind through various metaphors. With these metaphors, time is portrayed as something fluid, moving, and in harmony with nature. The general characteristics and examples of the view of time metaphors in Japanese are as follows:

Table 14: Metaphors of Cycles of Nature in Japanese.

Metaphor Type	Sample Expressions	Explanations
Metaphors of Nature's Cycles	"時は流れる (Toki wa nagareru)"	It expresses that time flows like water.
	"季節が巡る (Kisetsu ga meguru)"	It indicates that seasons repeat cyclically.
	"時間の輪 (Jikan no wa)"	It implies that time progresses cyclically like a circle.

The concrete definition of time is identified with a fluid substance in Japanese. With these metaphors,

time is characterized as a continuous and revolving flow.

Table 15: Fluid Metaphors in Japanese.

Metaphor Type	Sample Expressions	Explanations
Fluid Metaphors	"時が流れる (Toki ga nagareru)"	It expresses that time flows like water.
	"時が過ぎる (Toki ga sugiru)"	It expresses that time passes.
	"時間の流れ (Jikan no nagare)"	It expresses the flow of time.

Movement metaphors focus on time as something that needs movement. These metaphors describe

time as fast and nearly consumed.

Table 16: Movement Metaphors in Japanese.

Metaphor Type	Sample Expressions	Explanations
Motion Metaphors	"時間が飛ぶ (Jikan ga tobu)"	It indicates that time flies.

	"時間が止まる (Jikan ga tomaru)"	It suggests that time stands still for a moment.
	"時間が走る (Jikan ga hashiru)"	It implies that time passes quickly.

Time is associated with a journey and being on the road in Japanese. These metaphors indicate that time

is a progression along a path.

Table 17: Journey Metaphors in Japanese.

Metaphor Type	Sample Expressions	Explanations
Journey Metaphors	"時間の旅 (Jikan no tabi)"	It allows time to be perceived as a journey.
	"時間の道 (Jikan no michi)"	It expresses that time progresses along a path.
	"時間の交差点 (Jikan no kousaten)"	It indicates that time is at a crossroads or decision point.

Time metaphors in Japanese offer diverse views to conceptualise time. Metaphors depicting the harmony of nature suggest a contradictory perception of time as cyclical, but fluid metaphors illustrate time as a flowing entity, like to water, within the mental realm. Movement metaphors highlight the progression of time as a journey that unfolds and ultimately concludes. The phenomenon of time is conceptualised in the human mind through various metaphors. The concept of time as an economic resource is accentuated and esteemed in English, although similar analogies are infrequently found in Turkish and Japanese. The phrase "Time is money" in English suggests that time should be utilised judiciously, comparable to the expenditure of money. Conversely, Turkish and Japanese underscore that time is a flexible continuum. In both languages, time is articulated through comparisons to fluid entities such as water or rivers. In English, we frequently encounter terms that denote the passage, cessation, or conclusion of time. In Turkish and Japanese, there is a notable emphasis on the cyclical harmony of time, a concept rarely reflected in English metaphors. The Japanese phrase "季節が巡る (Kisetsu ga meguru)" denotes the cyclical recurrence of seasons. All three languages offer extensive guidance on time management and control. The phrases "To manage your time" in Turkish and "時間を管理する (Jikan o kanri suru)" in Japanese correspond to a conceptual term for the time that an individual possesses or controls.

6. CONCLUSION

This study analyses many sorts of metaphors about the sense of time. Spatial metaphors materialise time in a physical sequence via the notion of "being on the road," whereas motion

metaphors present time in a more fluid manner. Source metaphors highlight the economic dimension of time, assigning it value, whereas possession metaphors portray time as a phenomena that is held by an individual. A cyclical metaphor, conversely, characterises time as a contradictory, perpetually recurring dimension. The metaphors provide many viewpoints on the phenomenon of time, making the abstract idea more understandable overall. Cognitive Metaphor Theory (CMT) investigates the impact of metaphors on cognitive processing. This idea posits that humans remember the correlation between time and movement. In the sociocultural and linguistic assessment of temporal metaphors, several modes of expression are observed. In Western cultures, time is typically perceived as linear and forward-oriented, but Eastern cultures tend to view it as cyclical. Examining time metaphors in English, Turkish, and Japanese reveals specific distinctions, since the concept of time acquires significant concreteness through metaphors formed within unique cultural contexts. In English, the economic dimension of time is accentuated, but in Turkish, time is regarded as more fluid and paradoxical. In Japanese culture, time is conceptualised in accordance with nature. Consequently, metaphors must be employed to effectively solidify the concept of time within individuals' cognitive frameworks. This article provides both a theoretical analysis and illustrates the application of the theoretical framework through corpus-based studies and examples from literary works. The instances of metaphor types in Turkish, English, and Japanese are substantiated by data derived from corpus databases and actual literary works, so augmenting the study's coherence and precision. Moreover, critiques regarding the constraints of Conceptual Metaphor Theory in cultural, social,

and context-oriented analyses, as articulated by Kövecses, Gibbs, and Nerlich-Clarke, have facilitated a more flexible and multifaceted approach to the theory. Consequently, it has become evident that metaphors are not solely based on concepts but are also interconnected with discursive structures influenced by society values, cultural variety, and ideological frameworks. The application of these metaphors offers an essential framework for examining the relativity of time, its perception, and its effects on individuals. The research has meticulously analysed the conceptualisation of time within linguistic and cultural frameworks, employing metaphors to enhance understanding. The role of metaphors in concretising time is clearly substantial, acting as a fundamental element in the process of meaning creation. The article's findings indicate that debates regarding cultural perceptions of time (Turkish, English, and Japanese) can be explored more thoroughly and diversely through metaphors. This study analysed many forms of metaphors pertaining to time perception. It was established that spatial metaphors render time in a physical sequence, but the phrase 'being on the road' conceptualises time fluidly using movement metaphors. Resource metaphors highlighted the economy of time and ascribed value, whereas property metaphors conceptualised time as a thing that is possessed and held by individuals. Cyclical metaphors characterise time as a recurring cycle, a paradoxical dimension of existence. Although these metaphors present various viewpoints on the phenomenon of time, they serve to solidify it into

coherent entities, enhancing understanding. Conceptual Metaphor Theory (CMT) elucidates the influence of metaphors on an individual's cognitive framework. In this process, the individual recalls that time is linked to motion and journey. When sociocultural and linguistic assessments of temporal metaphors are examined, diverse expressions may be observed. In Western societies, the intrinsic essence of time typically fosters a linear perception, whereas in Eastern cultures, it tends to adopt a more circular perspective. Upon analysing time metaphors in English, Turkish, and Japanese, distinct discrepancies emerge. The notion of time offers significant specificity by culturally contextualising the metaphor. In English, the economy of time is accentuated, whereas in Turkish, time is flexible and contradictory. In Japanese, time is conceptualised in accordance with the natural world. Consequently, it is essential to harmonise the notion of time with significant manifestations in individuals' cognitive processes, employing metaphors for support. The employment of these metaphors elucidates a crucial aspect in our examination of the relativity of time, its perception, and its impact on individuals. The study meticulously examined the comprehension process of time, contextualising it linguistically and culturally while employing metaphors to facilitate understanding. The use of metaphors in concretising time is definitely substantial. This circumstance acts as a foundational element in the process of meaning construction.

Acknowledgments: "I would like to express my sincere gratitude to my PhD advisor, Prof. Dr. Aigul Tolokovna Abdraeva, for her invaluable guidance throughout this study and her significant contributions to the article."

REFERENCES

Abasiyanik, S. F. (2002). There is a Snake on Alemdağ (16th ed.). Yapı Kredi Publications.

Abasiyanik, S. F. (2010). The Samovar (30th ed.). Yapı Kredi Publications.

Akarsu, B. (1988). Dictionary of Philosophical Terms. İstanbul: İnkılap Bookstore.

Aktürk, E. (2024). *The Dede Korkut Example in the Context of Metaphor and Metonymy. Academic Analyses in the Field of Turkish Language*. YAZ Publications.

Aristotle, A., & Heidegger. (2007). The Concept of Time (Trans. S. Babür). Ankara: İmage Bookstore.

Boroditsky, L. (2000). Metaphoric Structuring: Understanding Time Through Spatial Metaphors. *Cognition*, 75, (pp. 1-28). 2

Boroditsky, L. (2000). *Metaphoric Structuring: Understanding Time Through Spatial Metaphors*. *Cognition*, 75, 1-28.

Cienki, A. (1998). Spatial Cognition and the Semantics of Prepositions in English, Polish, and Russian. Munich: Lincom Europa.

Csikszentmihalyi, M. (1990). Flow: The Psychology of Optimal Experience. Harper & Row.

Davies, M. (2008-). The Corpus of Contemporary American English (COCA) is a crucial research tool. <https://www.english-corpora.org/coca/>. Accessed June 2, 2025.

Eweida, S. (2006). The Realization of Time Metaphors and the Cultural Implications: An Analysis of the Quran

and English Quranic Translations. Stockholm University, Department of English, Special Project PK.

Evans, V. (2013). *Language and Time: A Cognitive Linguistic Approach*. Cambridge: Cambridge University Press.

4.

Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*. Palgrave Macmillan.

Fauconnier, G., & Turner, M. (2002). The way we think: Conceptual blending and the mind's hidden complexities – Basic Books.

Flaherty, M. G. (1999). *A Watched Pot: How We Experience Time*. New York University Press.

Frolov, I. (1997). Dictionary of Philosophy (Trans. A. Çalışlar). İstanbul: Cem Yayınevi.

Gen, S. (2015). Metaphors of the Passage of Time: Time in Terms of Space in the Stories of Shukur Xolmırzayev. *Journal of the Social Sciences Institute of Çukurova University*, 24(1), 145-160.

Golfram, A., Ghorbanpour, A., & Mahdipour, N. (2019). A comparative study of the conceptual metaphors of time in Persian and English. *Journal of Applied Studies in Language*, 3(1), 43-55. <https://doi.org/10.31940/jasl.v3i1.1342>.

Grady, J. (1997). Foundations of meaning: Primary metaphors and primary scenes (Doctoral thesis). FLY. Berkeley.

GüçlüTÜRK, Y. (2018). Time-Related Conceptual Metaphors in Turkish Sign Language. Ankara University.

Kövecses, Z. (2005). *Metaphor in culture: Universality and variation*. Cambridge University Press.

Kövecses, Z. (2002). *Metaphor: A Practical Introduction*. Oxford University Press.

Kumcu, A. (2021). Space-time mapping in Turkish: A corpus-based, crosslinguistic investigation. *Linguistics Journal*, 44.

Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By* – University of Chicago Press.

Lakoff, G., & Johnson, M. (1999). *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. New York: Basic Books.

Lakoff, G., & Johnson, M. (2005). Metaphors – life, meaning, and language (Trans. G. Y. Demir). İstanbul: Paradigm.

Lakoff, G., & Núñez, R. E. (2000). *Where Mathematics Comes From: How the Embodied Mind Brings Mathematics into Being*. New York: Basic Books.

Murakami, H. (2002). *Kafka on the Shore* (A. Can Yücel, Trans.). Doğan Publishing.

Murakami, H. (2016). *Dance Dance Dance* (A. Birnbaum, Trans.). Doğan Publishing.

Murakami, H. (2021). *South of the Border, West of the Sun* (P. Gabriel, Trans.). Doğan Publishing.

Miller, G. A., & Johnson-Laird, P. N. (1976). *Language and Perception*. Cambridge: The Belknap Press of Harvard University Press.

Moore, K. E. (2006). Space to time mappings and temporal concepts. *Cognitive Linguistics*, 17(2), 199-244.

Moore, K. E. (2011). *Ego-Perspective and Field-Based Frames of Reference: Temporal Meanings of FRONT in Japanese*. National Institute for Japanese Language and Linguistics. (2011). Balanced Corpus of Contemporary Written Japanese (BCCWJ). <https://clrd.ninjal.ac.jp/bccwj/en/>. Accessed April 15, 2025.

Núñez, R. E., & Sweetser, E. (2005). With the Future Behind Them: Convergent Evidence from Aymara Language and Gesture in the Crosslinguistic Comparison of Spatial Construals of Time. *Cognitive Science*, 30(3), 401-450.

Orwell, G. (2021). *1984* (C. Kaan, Trans.). Can Publishing. (Original work published 1949).

Ornstein, R. (1997). *On the Experience of Time*. Boulder, CO: Westview Press.

Öyken, E., & Günay, E. B. G. (2023). Counting Grains of Sand: A Conceptual Metaphoric Perspective on Subjective Time Perception in Latin Poetry. *Philosophy Archive*, (58), 179-252.

Öyken, E., & Günay, E. B. G. (2023). *Counting Grains of Sand: A Conceptual Metaphoric Perspective on Subjective Time Perception in Latin Poetry*. *Philosophy Archive*, (58), 179-252.

Özbey, A. Ü. (2018). Time as a Consumption Metaphor in the Consumer Society and Sociological Analysis of the Movie In Time. *OPUS International Journal of Society Researches*, 9(16), 2461-2479.

Pöppel, E. (1994). Temporal mechanisms in perception. *International Review of Neurobiology*, 37, 185-202.

Radden, G. (2003). The Metaphor "TIME AS SPACE" Across Languages. In N. Baumgarten, C. Böttger, M. Motz, & J. Probst (Eds.), *Oversight, Intercultural Communication, Intercultural Communication, and Intercultural Education - the Life of the Middle East* (pp. 226-239).

Radden, G. (2011). Spatial Time in the West and the East. In *Cognitive Linguistics*, 29.

Revonsuo, A. (2006). *Inner Presence: Consciousness as a Biological Phenomenon*. Massachusetts: The MIT Press.

Sali, M. K. (2022). *A study on the detection of conceptual metaphors in the course material used in teaching Turkish as a*

foreign language. *RumeliDE Journal of Language and Literature Studies*, (31), 77–93.

Salute, M. K. (2022). A study on the detection of conceptual metaphors in the course material used in teaching Turkish as a foreign language. *RumeliDE Journal of Language and Literature Studies*, (31), 77-93.

Sobol-Kwapińska, M., & Oles, P. K. (2007). On Measuring Time Metaphors. *Psychological Reports*, 100(1), 244–246.

Suzuki, K. (2015). Distributions of Temporal Metaphors in Japanese. *US-China Foreign Language*, 13(2), 101–108.
<https://doi.org/10.17265/1539-8080/2015.02.003>

Sweetser, E. (1990). *From Etymology to Pragmatics: Metaphorical and Cultural Aspects of Semantic Structure*. Cambridge University Press.

TS Corpus. (n.d.). Turkish Dictionary Corpus. <http://tscorpus.com/>. Accessed May 26, 2025.

Wolof, and Aymara. *Journal of Pragmatics*, 43, (pp. 759–776).

Zerubavel, E. (1985). *The Seven Day Circle: The History and Meaning of the Week*. University of Chicago Press.