

COMPARATIVE ANALYSIS OF REPRESENTATION TEMPORAL RELATIONS IN PROVERBS OF ENGLISH AND UZBEK LANGUAGES

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Abstract:

Proverbs are complex formations that have several different plans. On the one hand, proverbs are units of phraseology, stable, idiomatic combinations reproduced in appropriate communicative situations; on the other hand, they are short and figurative units of folklore, considered by researchers as the result of collective experience, a synthesis of collective thinking; on the third, they are specific ways of linguistic representation of comprehension. The purpose of the thesis is to determine the linguistic status of proverbs based on the materials of the English and Uzbek languages.

Key words: collections, appearance, thematic publications, similar units, mini-texts, linguistic positions, foreign language proverbs.

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The last decades of the 20th century were marked by an increasing interest of linguists in the functional side of language, which is associated with the active development of the theory of communication and pragmatics. The work examines proverbs of the English language in the light of a new linguistic paradigm - communicative linguistics with the widespread use of the results of related sciences and the study of the role of linguistic units in speech communication [1].

In the study of proverbs as part of folklore, the work of P.G. Bogatyreva and P.O. Yakobson "Folklore as a special form of creativity." In it, oral literature was separated from written literature and thereby taken beyond the framework of traditional literary criticism, and folkloristic research methods were brought closer to linguistic ones [2]. As part of the new folklore approach, the proverb began to be studied from the point of view of poetics and rhythm - as a small genre of folklore and a means of creating expressiveness. An invaluable contribution to the study of proverbs and sayings as a socio-cultural and speech phenomenon in the domestic scientific tradition was made by folklore collectors and philological researchers F.I. Buslaev, A.N. Veselovsky, V.I. Dahl, G.L. Permyakov, I.M. Snegirev, A.A. Potebnya and others [3].

At the end of the 19th - beginning of the 20th centuries, the first attempts were made to typologize proverbs, thematic publications appeared, the authors of which sought to distinguish proverbs from the circle of similar units (I.M. Snegirev, F.I. Buslaev) [4]. At the same time, isolated works appeared devoted to the analysis of the syntactic structure of proverbs, but the research was carried out in isolation, in isolation from the context, relying only on dictionaries (P. Glagolevsky, N. Bogoroditsky, A.M. Peshkovsky).

A growing interest in the proverb as a unit of language, and not just a folklore genre, began to appear in the early fifties of the 20th century [5]. As part of the discussion between

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supporters of a narrow, lexicological understanding of phraseology, within the framework of which phraseology is included in lexicology and a phraseological unit is interpreted as the equivalent of a word (Sh. Bally, A.I. Smirnitsky, M.M. Gukhman, I.S. Toroptsev, L.V. Shcherba, S.I. Ozhegov, A.I. Molotkov, etc.), and those who adhered to an expanded understanding of phraseology (V.V. Vinogradov, V.L. Arkhangelsky, A.V. Kunin, I.I. Chernysheva, I.M. Deeva, N.M. Shansky, F.A. Krasnov, A.D. Reichshtein, V.N. Telia, M.M. Kopylenko, A.N. Lise, etc.), defining it as an independent linguistic discipline that studies stable combinations in the form of any syntactic constructions, serious attention was paid to the issue of the relationship between proverbs and phraseological units [6].

Particular mention should be made of a series of studies in the field of paremiology, associated primarily with the name of G.L. Permyakova (1988). He proposed a completely new principle for systematizing "small folklore genres." G.L. Permyakov's system is based on the idea of comprehensive coverage of the paremiological fund and understanding the nature of proverbs as signs of situations, invariant with respect to specific proverbs and sayings. G.L. Permyakov deserves credit for creating the foundations of universal cognitive paremiology: the empirical material he collected includes about 50,000 sayings from more than 200 people [7].

Works of G.L. Permyakov became the basis for modern linguocultural research, combining folkloristic, literary and linguistic approaches. Within the framework of these studies, proverbs and sayings are considered from the point of view of their embodiment of folk psychology and philosophy, as a repository of information about folk life, a kind of mirror reflecting not only everyday life, but also the history, beliefs, customs, and rituals of the people. It seems that within the framework of the linguoculturological approach there has been a natural deepening of research interest in the phenomenon of proverbs and the analysis of its socio-psychological and cultural-philosophical facets [8]. The works of A.A. Potebni were especially fruitful in this sense. Potebni about the formation of the content of phraseological units, B.A. Larina - about the process of phraseologization.

The further development of the linguocultural approach to the study of the paremiological fund coincided with a period of rethinking of a number of concepts of Western scientists. There has been a steady interest in the views of such linguists as W. von Humboldt, L. Weisgerber, E. Sapir, B. Whorf, M. Cole, etc. The cognitive approach has proven to be very fruitful for the study of phraseology [9].

Thus, a review of the works of collectors of proverbs, as well as modern researchers of the paremiological fund, allows us to conditionally identify four stages in the study of proverbs and sayings in the domestic philological tradition.

1. Syncretic, covering the period up to the 17th century. During this period, the formation of paremia takes place as a special unit of language, a "folk axiom", in which the moral, social, organizational, religious and existential values of the people are accumulated in a laconic form.

2. Collective (XVII - early XIX century), during which handwritten collections are compiled and the publication of collections of proverbs and sayings begins.

3. Establishment (30s of the 19th century - mid-20th century), characterized by the first attempts to typologize proverbs and sayings in collections, the appearance of thematic publications, the desire to isolate proverbs from a circle of similar units (proverbs are considered as mini-texts, studied with folkloristic, ethnolinguistic and linguistic positions, etc.) [10].

4. Sociocultural (mid-20th century to the present day). Currently, there is an active publication of general and thematic collections, including both Uzbek and foreign language

proverbs; different approaches to their study are used; new ideas about the status of proverbs are being formed: they are considered not only as a special type of texts of the folklore genre, with their own poetics and rhythm, but also as units of language. At the same time, an active analysis of proverbs is being carried out in terms of their ethnocultural specificity, i.e. from the standpoint of reflecting the mentality of the people.

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