

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

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**Abstract**

Proverbs do not lose their relevance, despite the changes that have recently been made by technology and the transfer of communication to the digital space. Interest in proverbs appears in newspapers, public speaking, everyday communication, and in the scientific community. This article is devoted to the consideration of proverbs, their functions, role, and comparative analysis of representation temporal relations of English and Uzbek proverbs.

**Keywords:** brevity, didacticity, rhythm, completeness, thought, linguocultural value, knowledge, audience, influence, addressee.

First of all, we should start with the definition of proverbs, which are given in dictionary entries of authoritative publications. In the explanatory dictionary edited by N.D. Ushakov's proverb is defined as "a short, figurative, complete saying, usually rhythmic in form, with an edifying meaning" (N.D. Ushakov's explanatory dictionary 2009). In the dictionary edited by S.I. Uzbekov, a proverb is understood as "a short folk saying with edifying content, a folk aphorism" (explanatory dictionary of the Uzbek language by S.I. Uzbekov 2008). In the linguistic encyclopedic dictionary of V.N. Yartseva considers a proverb as "a short, stable in speech, usually rhythmically organized saying of an edifying nature, in which the centuries-old experience of the people is recorded; has the form of a complete sentence" [1]. Based on these definitions, we can identify the main features that are attributed to proverbs in the dictionary entries of Russian linguists, namely: brevity, edification, completeness, rhythm.

In linguistics, such characteristic features of proverbs as experience passed on from generation to generation, oral form, brevity and imagery are repeatedly emphasized. In his work "Russian proverbs and sayings" V.P. Anikin adds to the above characteristics of proverbs their "omniscience and omniscience," defining proverbs as "the generalized thought of the people" [1] and endowing proverbs with a certain moral force.

Generalization as a distinctive feature of proverbs implies total knowledge contained in paremiological units. A.A. Potebnya attributes a generalized character to proverbs, implying the existence of specific perceptions in the addressee, that is, the proverb becomes a kind of intermediary between everyday experience and its implementation in a specific person [2]. This perception of the situation is built thanks to the person's own experience.

Many linguists view proverbs as a reflection of the mentality of the people. In this regard, it is worth highlighting the work “Russian phraseology” by V.N. Telia, who studies phraseology in the linguocultural aspect. Based on the assumption that the phraseological fund of a language contributes to the definition of national identity, V.N. Telia understands by proverb “prescriptions-stereotypes of national self-awareness, giving quite a wide scope for choice for the purpose of self-identification - sometimes from directly opposite maxims” [3]. Being a “powerful source of interpretation”, as well as a way of understanding the world, proverbs make a significant contribution to identifying the culturally specific characteristics of different peoples. V.N.Telia uses the concepts of “standard” - realities with a certain dominant feature inherent in it, a property that is transferred to another object or subject. As a component of a proverb, the standard is intended to introduce and prescribe certain models of behavior or to emphasize the characteristics of existing ones. However, with the emphasized diversity of the paremiological fund, a single, correct model of behavior cannot exist, just as there cannot be a single behavior among members of society, which is emphasized in the definition of V.N. Telia. Such variability in proverbs is intended to demonstrate the complexity and inconsistency of human nature, sending researchers into the field of cognitive science.

From the perspective of cognitive science, proverbs serve:

- 1) a representative role, connecting in the addresser’s mind the described situation with situations similar in content;
- 2) an expressive role, which allows you to attract the attention of the addressee and draw a conclusion about the addresser’s intention [4].

According to A.A. Konstantinova, proverbs are able to most fully realize the potential inherent in them with the help of discourse. To confirm this, she suggests using a cognitive-discursive approach in the study of proverbs, which should take into account all the advantages and disadvantages of previous studies. Like many other linguists, A.A. Konstantinova aims to study the functioning of proverbs and sayings in texts, based on linguocognitive and linguopragmatic principles [6]. The “cognitiveness” of this approach lies in the fact that the consciousness of the addressees of the discourse in which proverbs are contained modifies the situation under the influence of certain parameters, which defines proverbs as a complex phenomenon that requires study and analysis [5].

In linguistic research, along with the concept of “proverb,” the concept of “proverb” is widely used. Initially, “proverbs” meant passages from the Holy Scriptures, and only later acquired the meaning of a “moral word” [7]. Most linguists understand proverbs as aphorisms of folk origin, which include proverbs and sayings. According to S.B. Savenkova, the distinctive features of proverbs can be called stability in language, reproducibility in speech, anonymity, and use for didactic purposes [6].

Reflecting on the properties of proverbs, N.N. Semenenko identifies two functions in them: cognitive and pragmatic, which consist in the perception of proverbs by the consciousness of the speaker and the achievement of a communicative effect with their help. N.N. Semenenko pays special attention to ethnolinguistic consciousness, the integrity of which is achieved through the use of the paremiological fund, and ethnocultural values - a necessary component of paremias, which creates a linguistic personality [8].

From the point of view of E.A. Yakovleva, proverbs can be considered as allusions to existing traditions and expressions in the language, which allows one to preserve and transmit from generation to generation the views and foundations that have developed in society [9].

In a number of works, Russian linguists do not separate proverbs and sayings, but consider them as a single linguistic phenomenon. Proverbs and sayings exist both in language and in speech, are expressed in a short form, come from folk art and demonstrate the cultural identity of peoples [12].

It is also preferable for English scientists to talk about proverbs in general. One of the most influential and cited works in the foreign scientific community devoted to the study of proverbs is the study of V. Meader. According to the scientist, proverbs represent experience and knowledge, worldly wisdom, which are contained in comments on what is happening in human relations. V. Meader calls them “the voice from the cultural past,” which, due to its historical connection and the experience of generations, has a strong influence on their perception by the people. The linguist emphasizes that proverbs do not belong to either logical or philosophical systems. And yet, they perform an important function in communication and serve as an effective rhetorical device, which is what modern journalists use. Proverbs owe their appearance to people and mostly express an immutable truth, which is accompanied by rhythm and alliteration. This formulation promotes better memorization and allows proverbs and sayings to be better assimilated and preserved during the transition from generation to generation. One of the main requirements for proverbs by V.J. Whiting calls “antiquity”, which must be confirmed by written sources and monuments [9]. Some proverbs contain both figurative and literal meanings, but in most cases only one predominates, says V.J. Viting [10]. One of the most prominent paremiologists, A. Taylor, calls proverbs “Wisdom of many and wit of one” [11]. This testifies to the uniqueness and originality of proverbs, their form as apt and witty remarks. A. Tylor is of the opinion that proverbs are a complex phenomenon that cannot be defined, however, he compares their structure with summative statements or general remarks.

Thus, as a result of analyzing the works of proverb researchers, it is possible to identify their following characteristics: brevity, didacticity, rhythm, completeness of thought. Proverbs contain the experience of peoples, which reflects their linguocultural value. Proverbs, as



carriers of certain knowledge, when used in texts aimed at a mass audience, acquire the functions of influence, as they contribute to a better understanding of the information by the addressee.

The use of proverbs in media discourse affects the form of the proverb, giving it a resemblance to sayings, since only a certain part of it remains from the full expression, which, nevertheless, serves as a reference to the original version of the proverb.

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