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SIMILARITIES AND DIFFERENCES OF TIME CONCEPTION IN ENGLISH, UZBEK AND RUSSIAN PROVERBS

Мақола инглиз, рус ва ўзбек тилларидаги мақолларда ифодаланган дунё манзараси ифадасидаги вақт концептини қиёслаб ўрганишга бағишланган; бир томондан – универсал (умуминсоний), иккинчи томондан – ўзига хос (миллий) хусусиятларига асосланиб, мақолнинг ўхшаш ва фарқли жиҳатлари аниқланган.

Статья посвящена сопоставительному исследованию концепта время в пословичной картине мира английского, русского и узбекского языков; выявляются сходства и различия, которые характеризуют, с одной стороны, универсальные (общечеловеческие) аспекты пословицы, а с другой – специфические (национальные).

The article is devoted to comparative scientific research of the national features of the concept time in English, Russian and Uzbek proverbs; it is designed to define their similarities and differences, from one side universal aspects of the proverbs are defined, from other – specific (national).

Калит сўзлар: мақол, инглиз тили, рус тили, ўзбек тили, миллийлик, ўхшаш ва фарқли жиҳатлар.

Ключевые слова: пословица, английский язык, узбекский язык, русский язык, национальный менталитет, сходства и различия.

Key words: proverbs, Uzbek, Russian, English, national peculiarities, similarities and differences.

Proverbs are centuries-old national wisdom that had been reflected in a capacious linguistic form of different generation's experience, moreover they represent national and universal picture of the world.

People often encounter proverbs in everyday life in oral communication and in diverse written works. These lexical units connect individuals with their ancestors

and transmit their values and knowledge. They contribute certain stability and a sense of identity as every individual is provided with something that they can hold on to or rely upon, but at the same time they retain unique character to a particular nation in regard to the whole world. Accordingly, proverbs as the items of folklore deserve a respectful study.

Proverbs considered as a rich source of information not only in linguistics but also in a system of other humanitarian sciences. Thus historian L.I. Pushkarev reconstructed the spiritual world of XVII–XVIII century's peasant life based on results of Russian proverbs analysis. Profantova (10, p. 307) observes that English proverbs have been extensively applied in the writing manner of authors of the 19th century European literature. Reference to Honeck (8, p. 27) reveals that these units of folk wisdom appear in fiction and nonfiction writings and poems as they contain emotive and esthetical potency and testify about the authors and their epochs.

English, Russian and Uzbek proverbs regarding to time expanse have some similarities and differences that are of big interest in linguistic researches.

It is presented a lot of similar features stipulated by European or even Indo-European origin of proverbs, life situations and etc. For example, the idea of time changeability: comp. **Eng.**: *After a storm comes a calm.* – *После шторма приходит затишье.* In **Uzb.**: *Ойнинг ўн беши қоронғи бўлса, ўн беши ёруғ.* or in **Eng.**: *The darkest hour is that before the dawn.* – *Самый темный час тот, что перед рассветом.* **Rus.**: *Всякое время переходчиво. Всему бывает перемена. Ныне полковник, завтра покойник.* In **Uzb.**: *Бир кун минг кун бўлмас.*

In English proverbs about time it is presented a subtext than necessary time can be slipped, for example, **Eng.**: *Proper time may pass.* **Rus.**: *Не дорог час временем, а дорог улучкой.* **Eng.**: *Use the opportunity. An occasion lost cannot be redeemed.* – *Потерянный случай нельзя вернуть. Opportunity seldom knocks twice.* – *Возможность редко стучится дважды.* In **Uzb.** language as an equivalent to mentioned proverbs can be the proverb – *Вақтинг кетди-нақдинг кетди.*

English proverbs evoke people to active actions much more overtly than proverbs of other analyzed languages as contain explicitly expressed knowledge about necessity of person's active treatment of time, because many proverbs include an imperative mood. For ex., **Eng.**: *Hoist your sail when the wind is fair.* – *Поднимай парус, когда ветер благоприятен.* *Put out your tubs when it is raining.* – *Подставляй тазы, когда идет дождь.* *Make hay while the sun shines.* – *Убирай сено, пока светит солнце* (last English proverb has an analogue in Russian): *Куй железо, пока горячо*). Russian language also consists of various number of proverbs about an existence of favorable time. For example: *Дорога ложка к обеду. Всякому овощу свое время. По дважды в год лета не бывает. Вовремя копейка дороже*

рубля. This idea has been expressed in Russian language in a form of allegorical metaphors much more implicitly than in English and Uzbek languages. In Russian language favorable moment for actions designated by the word “пора” which have been understood as a “term of time or convenient moment of time”: *Пора, что железо: куй, покале кипит! Не в пору все худо. Пора придет, и вода пойдет. После поры не точат топоры.* Differences in a current aspect of time perception hadn't been applied to a quantitative side of a problem, but to a qualitative side, which had been characterized by the frequently usage of metaphorical figurativeness and imagery in Russian proverbs. Uzbek proverbs also as Russian proverbs distinguishes with the usage of metaphors, however the difference is that instead of the word “пора” it is used ending “-ча,/-да”. Exam.: *Нон пишгунча кулча куюди. – Пока испечется большая лепешка, маленькая сторит. Ог Ишни иссиқлигида қил (Куй железо пока горячо)! Эсинг борида этагингни ён! – Закругляйся пока ты в трезвом уме.*

In English, Russian and Uzbek proverbs while transferring the sense of past, present and future it is observed some differences in perception of a time in an aspect of three national cultures. For example: In **Eng.** proverbs: *No time like the present.* – Нет времени подобного настоящему, *Now or never* – Сейчас или никогда (it is highlighted the special value of time). We can observe the contrary meaning of English proverbs: *The golden age was never the present day* – Золотой век никогда не был настоящим.

E.V. Ivanova states that proverbial time perception of Russian consciousness is divided into two – past and future. Present time, due to E.V. Ivanova hasn't its reflection in Russian paremiology. E.V. Ivanova as an illustration to her statement gives the following Russian proverb as an example: «Время за нами, время перед нами, при нас его нет», that opposes by the meaning of English proverb – *The time to come is no more our than the time past* (букв.: Время будущее принадлежит нам не более, чем время прошедшее) (4, p. 72). In our opinion, Russian proverbs include sense of present time and it definitely exists in their meaning. For example: *Одно нынче лучшее двух завтра; Чей день завтра, а наш ныне.* The same we can observe in Uzbek proverbs, i.e. they also as Russian and English proverbs include three forms of time (past, present, future). For example: «Дангасаликдан бугунги ишни кечиктирма эртага, чунки ожизларнинг куни эртадир!» (Не оставляй на завтра сегодняшние дела, предаваясь лени).

In English consciousness missing the time is equal to crime and delinquency. For example: *What greater crime than loose of time* (Есть ли более страшное преступление, чем потеря времени)? In English, Russian and Uzbek proverbs time and money values have been vividly compared. **Eng.:** *Time is money.* Время –

деньги. *An inch of gold will not buy an inch of time.* – Дюйм золота не купит дюйма времени. **Rus.:** *Время дороже золота. Время деньги дает, а на деньги времени не купишь.* **Uzb.:** *Вақт олтиндан қиммат.* – Время дороже золота. *Вақт оқар дарё.* – Время – текущая река. English proverbs emphasize essential importance of time that ties up with its great significance for social layers of bourgeoisie and trades people. **Eng.:** *Gain time, gain life.* – Приобрел время, приобрел жизнь. *He that has time-has life.* – Тот, кто имеет время, имеет жизнь. *Busiest men find the most time.* – Самые занятые люди находят больше всего времени. Uzbek proverbs stresses that one shouldn't lag behind the modernity, from present time contemporaneity: *Замон сенга боқмаса, сен замонга боқ* (literal translation: Если время не смотрит на тебя, ты следи за ним), i.e. the same meaning has been carried but in other verbal appearance.

In Russian and Uzbek proverbs in many cases it is given an advice not to hurry. *Тише едешь – дальше будешь. Поспешишь – людей насмешишь. Русский час долгод. Пора пройдет – другая придет. Спешить, не спеши, а поторапливайся. Сказано – сделано.* In **Uzb.:** *Шошганда “лаббай” топилмас* (букв. Когда торопишься, не можешь даже вспомнить ответного слова – “лаббай”). *Шошган қиз эрга ёлчимас* (У торопливой девицы не будет хорошего мужа; Воробей торопился, да невелик родился). *Шошмасанг, тез етасан, шошгандан ўзиб кетасан* (Не будешь торопиться – доберешься быстрее и торопливого обгонишь; соотв: Тише едешь – дальше будешь. *Шошма – шошар бўлса киши – эл олдида кулгидир* (над делами того, кто спешит, народ смеется, соотв: Поспешишь – людей насмешишь). *Шошқалоқлик аҳмоқлик* (Торопливость – неразумность).

In English proverbs within an invariant meaning “haste is bad” (спешить – плохо) it is highlighted the importance of active attitude of a person towards the time: *Take time by the forelock* (букв. Возьмем время за чуб). A. Vejbitskaya mentions about various forms of causative constructions in English language, that highlight the typical character trait of English mentality – “aspiration of a subject to enforce others to act or not to act upon his/her mind” i.e. disposition to operate manipulatively (1, p.107).

English proverbs enunciate people to construct and plan their life according their desires, to subordinate life circumstances upon one's own free will. *Every man is an architect of his own fortune.* – Каждый человек архитектор своей судьбы. *Where's the will there's a way.* – Где воля, там и путь. *Nothing is impossible to a willing heart.* – Нет невозможного для желающего сердца. *If at first you don't succeed, try, try, try again.* – Если сначала ты не успешен, пытайся, пробуй снова. *Nothing venture? Nothing have.* – Ничего не предпринял – ничего не

получил. Russian proverbs represent another point of view: *Не живи, как хочется, а живи, как можется. Плотью обуха не перешибешь*. There is another proverb: *Волк своего счастья кузнец*. In Russian paremiology there is no explicitly expressed cognitive notions as “a man is a master of his own destiny” or “one overcomes all unfavorable life circumstances and conditions”. E.V. Ivanova notices on contradicting side of Russian proverbs - from one side Russian proverbs dynamic by their inside form, more saturated with an actions than English and Uzbek proverbs, on the other hand Russian proverbs expresses submissiveness of a person to life circumstances, fatalism(4, p. 82). In Uzbek proverbs about time, opposed to Russian and English proverbs we could vividly observe strong submissiveness of a person to his/her life fate. In our comprehension it is associated with the religious views on life. *Пешонада ёзилгани бўлади! Тақдир экан... Тақдирингдан қутулмайсан! Тақдирнинг балоси кўп* (букв. Не уйдешь от судьбы). *Тақдир тақозоси билан* (Волею судеб). *Тақдирга тан бермоқ* (покоряться судьбе, смириться).

Generally, it is important to mention that proverbs are not only the part of language but also special language units that reflect centuries-old experience and mentality of people. Comparison of Russian, English and Uzbek proverbs within “time” concept gives us opportunity to make deep research of isomorphic and allomorphic characteristics, define and reveal national and ethnic flavor and specificity of life conditions and mentality of each nation.

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