

When we analyze the content of expressions, the usage of some words is different. The wide range of metonymy, metaphor and similar is the main tool of expressiveness in their content in Uzbek and English languages.

When determining the object of phraseology, there are different hypotheses. The object of phraseology is formed by fixed and stable compounds. The science of phraseology is a language that studies the lexical, contextual, structural features of phraseological units and investigates the properties arise in the system and use in context. Phraseology reveals the interaction of language and culture which is the highest peak of linguistic knowledge.

Although the recognition of phraseology as a separate science has increased through several stages, it has already formed as a separate branch of linguistics, which has its own internal structure, research questions. Although many problems in it are still waiting for its solution in modern linguistics, phraseological issues are being investigated step by step.

While conducting comparative analysis of idiomatic expressions from Uzbek language into English, there is such a huge difference between cultural identity and naming proper names in the content of the phraseological units. Nevertheless, there are similarities among them. Overall, the target of the research analysis is to compare and contrast the idiomatic expressions in the process of translation.

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THE CONCEPT “TIME” IN RUSSIAN AND ENGLISH PROVERBS AND SAYINGS

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Annotation: This article proposes and analyzes the concept of "time" on the basis of the proverbial fund of Russian and English languages. It was tried to establish the features of the development of Russian and English proverbs and sayings and to study world picture of the concept "time".

Key words: concept “time”, cognitive linguistics, proverbs, linguistic picture of the world at the moment, in light of globalization, the language is particularly interested in cross-cultural understanding. It is important to note that the concept is a significant topic in cognitive linguistics. Cognitive linguistics studies the

connections between mental models and language expressions corresponding to these models. Thus, it is trying to find its answer to the very ancient, but still open question "how the mind works" and describe how language reflects mental processes. It is important to note that the concept is a significant to picin cognitive linguistics.

A.Ya. Gurevich divides linguistic and cultural concepts into philosophical categories (time, space, cause, change, movement), and social, so-called cultural categories (freedom, law, justice, labor, wealth, property) [Гуревич, А. Я. 1984: 37]. The concept of "time" is extremely interesting and at the same time complex – we perceive everything in the world through its prism. Time is an extremely abstract phenomenon and access to the essence, perception of time is possible through language: ideas about time and its qualitative content, formed in consciousness as a result of natural temporal experience, are embodied in symbolic forms and become the property of language.

A proverb is a brief and clear expression of a long experience, the consequence of absorbing the past. Since ancient times, mankind has been accompanied by proverbs and sayings. A.N.Afanasiev wrote that "proverbs, by their very form, are not subject to distortion and therefore are a monument to long-established views. Proverbs are the main source of the wisdom of ancestors, keepers of memory and a tool for the transfer of human experience" [Афанасьев А.Н. 1996: 15].

The basic unit (element) of the proverbial picture of the world is a proverb. Her cognitive model, according to E.V.Ivanova, consists of two levels - meaning and internal form, forming a double frame. At the level of meaning, there is knowledge about the norms of morality accepted in society, patterns of behavior, and the accumulated experience of existing in the world. Thus, this knowledge is the property of the language community. It is fixed with the help of a linguistic sign. The inner form acts as a "picture" of everyday life. For example, *Москва не сразу строилась*, *Rome was not built in a day*. In both English and Russian, the proverb means the following: any big thing cannot be done in a short period of time, at once. As a picture of everyday life in Russian, the proverb refers to the construction of Moscow (XII century), and the English proverb refers to the construction of Rome [Иванова Е.В. 2003: 15].

The Russian word proverb corresponds to the English proverb, which literally means the following: a short, concise statement widely used and generally recognized; a short sentence, often metaphorical, expressing a life experience or observation and familiar to everyone. We also note that a significant part of English proverbs came from borrowed proverbs from other languages. Proverbs inherited by Western European languages from Latin and Greek are often similar to folk proverbs.

However, most Russian proverbs are of folk origin. Scientists and researchers attribute this fact to the fact that for quite a long time in Russia the peasantry prevailed, which, in the course of its labor and household activities, created proverbs that have survived to this day.

Thus, proverbs, regardless of the type and whether they are English or Russian, are the same in their life purpose: they are educational in nature, contribute to the development of human mental activity.

In addition, the proverb is both a frame and a script. As a frame, it generalizes experience and summarizes the past, and as a scenario, it performs a moral and didactic function, implicitly recommending how to act based on the situation-frame. For example, *Делу время — потехе час* [Иванова Е.В. 2003: 15].

The array of language units representing the concept of "time" allows us to establish the most important ways of conceptualizing and categorizing the knowledge included in it. These methods are associated with culture codes [Токарев Г.А. 2003: 21-23]. Anthropomorphism embodies, humanizes processes, results, a certain moment in time. Within the framework of this code, there is only one image - this is the image of a person: *Время не ждёт* (Time does not wait), *Время лучший лекарь* (Time is the best healer); *Время красит, безвременье старит* (Time paints, timelessness ages); *Временем гони, а временем и сам беги* (Drive with time, and run yourself with time); *Временем и дурак умно говорит* (At times even a fool speaks wisely); the same in English: Time and tide wait for no man, Time cures all things, Time works wonders, "Time enough" lost the ducks.

Less relevant in the processes of time conceptualization are biomorphic, fetish and animistic cultural codes. The biomorphic code produces images of animals, insects, and plants. The basic images of this code contribute to the understanding of time. For example: *Курышка позерныйи куклюет, да сыта бывает*. There are parallels in English: *Grain by grain, and the hen fills her bell*.

The animistic cultural code spiritualizes natural phenomena that act as stereotypes of the attributes of the concept "time": *Золотое время — молодые лета, Зима лето пугает, да всё равно тает, Октябрь на пегой лошади ездит, Яблочное семя знает своё время*.

Western European and in the Orthodox proverbial picture of the world there is an extensive corpus of proverbs that reflect the concept of "time". The cognitive comparative analysis of proverbs convinces us that in both models of proverbial pictures of the world, reflecting the concept of "time", as in the concept itself, universal (universal) and cultural-linguistic levels are distinguished. Comparison of these levels convinces us

that here, as a rule, different linguocultural communities have parallels and equivalents of proverbs: *Дорога ложка к обеду; compare. English. A stitch in time saves nine, Всякому овощу свое время/ Всему свое время/ Всему свой черед/ Всякое семя знает свое время — Everything is good in its season, Счастливые часов не наблюдают — Happiness takes no account of time, У завтра нет конца — Procrastination is the thief of time.*

Regardless of the proverbs and sayings of which people we are considering, it can be said with confidence that this genre of folklore is undoubtedly part of the world heritage. Proverbs and sayings determine the mentality and are passed down from generation to generation in oral and written form, developing along with the development of mankind.

Nevertheless, despite some similarities in the paremias of the studied languages (mutual calques, borrowings from classical languages, biblical texts), Russian and English proverbs developed under different historical circumstances, reflecting the socio-economic structure and development conditions, which are not identical in these cultures. The nature of the use of proverbs also differs, their prevalence in various strata of society, the prestige of experts on proverbs, etc.

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Annotation: The linguistic systems are involved in language contact situations, it is supposed to analyze of lexical, morphological and syntactic borrowings which are acceptance of linguistic elements from one language to another.

Key words: Lexical borrowing, Morphological borrowing, Syntactic borrowing, Calque words, language Contact, Loans

As languages exist, they always change and evolve to reflect people's changing lives and accommodate new ideas and technologies. These changes happen when languages in contact. While speakers of languages come into contact, they produce a variety of contact situations which can affect on the linguistic systems, linguistic outcome in contact and social intercourse of the speakers of the contact (Mihalicek &