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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2022 Issue: 05 Volume: 109

Published: 07.05.2022 <http://T-Science.org>

Issue

Article



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## CONCEPT TIME IN RUSSIAN AND UZBEK FOLKLORE

**Abstract:** The article is devoted to the study of the concept sphere "Time" in Russian and Uzbek folklore. The category of time, universal and comprehensive in nature, inseparable from objective reality, is an important element of the spatio-temporal structure of a folklore text. Acting as an object of artistic representation in any kind of verbal creativity, including poetic texts of folk songs, the category of time is reflected in linguistic units of different levels, the structure of which always contains elements of the image of the cognizing subject - the author of the work. All the more interesting and relevant is the study of this category on the material of folklore texts that do not have one specific author and represent a linguistic personality of a collective nature, which makes it possible to analyze the perception of time, ideas about it, characteristic of an entire ethnic group. The relevance of this study is connected with the ability of a folklore text to reflect the ideas of time that have developed in the people's minds over millennia and have not lost their significance in our time.

**Key words:** folklore, time, concept, ethnos, perception of time.

**Language:** English

**Citation:** Saparov, A. J. (2022). Concept time in Russian and Uzbek folklore. *ISJ Theoretical & Applied Science*, 05 (109), 143-145.

**Soi:** <http://s-o-i.org/1.1/TAS-05-109-8> **Doi:**  <https://dx.doi.org/10.15863/TAS.2022.05.109.8>

**Scopus ASCC:** 1200.

### Introduction

The category of time has been studied and continues to be studied from different points of view. The grammatical category of the verb tense has been studied most deeply in linguistics (K.S. Aksakov, A.A. Potebnya, V.V. Vinogradov). From the point of view of the field approach, the category of temporality was studied by A.V. Bondarko (functional-semantic field) and E.V. Gulyga, E.I. Shendels (lexico-grammatical field). Lexical means of expressing temporality were studied by A.I. Moiseev, I.V. Volyanskaya, M.V. Vsevolodova, V.V. Morkovkin, J.I.B. Garskoy, V.E. Glyzina, E.V. Terekhova.

The transition of linguistics to the anthropological paradigm determined the modern conceptual and cultural approaches to the study of time as a category of language and consciousness, language and culture. The linguoculturological approach to the study of time is presented in the works of E.S. Yakovleva, N.D. Arutyunova, V.A. Plungyan, Yu.S. Stepanova, L.N. Mikheeva.

This work, devoted to the study of the concept sphere "Time", is carried out in line with a new linguocultural discipline - cross-cultural linguo-folkloristics, which involves a comparison of folklore and linguistic phenomena belonging to the oral folk art of two or more ethnic groups [1. p 85].

The theoretical significance of this work is determined by the further development of the problems of cross-cultural linguo-folkloristics; a certain contribution to the scientific understanding of the problem of time and its reflection in the language; expansion of the linguistic terminological apparatus - the introduction of a new term to designate lexemes with temporal semantics; deepening knowledge about the national specifics of the Russian and Uzbek folklore and language picture of the world.

The modern development of philological science makes significant adjustments to the problems and methods of studying the language of folklore: the inefficiency of both a purely linguistic and a purely folklore approach to the facts of the language of folklore becomes obvious; in folklore, the ideas of a

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comprehensive study of works of folk art, the ideas of a structural approach to the artistic image and folklore work are fixed; in the field of view of linguistics, problems appear that are borderline with literary criticism, psychology, and ethnography [2. p 426]. All this led to the formation of a new section of literary criticism and linguistics - linguo-folkloristics. Combining the philological and cultural aspects of the study of folklore, linguo-folkloristics involves the search for a comprehensive, integrated approach to the study of oral-poetic speech, which makes it possible to determine the status of the language of folklore, to penetrate deeper into the nature of the folklore word, and also to identify and describe what is beyond the semantics of the folklore word - ethnic mentality, ethnocultural dominants. To solve these problems, special methods of linguoculturological and linguofolkloristic analysis that are successfully used today have been developed [3. p 228].

One of the most relevant and promising areas of linguo-folklore is cross-cultural linguo-folkloristics, which involves the comparison of folklore and linguistic phenomena belonging to the oral folk art of two or more ethnic groups [4. p 147]. The purpose of cross-cultural linguo-folkloristics is "to reveal the cultural meanings accumulated in individual lexemes, formulas, texts and in the corpus of texts as attributes of the folklore picture of the world and as manifestations of ethnic mentality; search for common and specific in the traditional culture of ethnic groups; in-depth study of the phenomenon of ethnic mentality; development of effective tools for identifying cultural meanings in language units" [5. p 52].

If in the Russian scientific tradition the study of folklore had a somewhat one-sided philological character, then the Central Asian ethnographic orientation of the science of folklore is characterized by another extreme - insufficient attention to the linguistic aspect of folklore.

Thus, such a new direction as linguo-folkloristics is a promising integrated approach to the study of folklore both in the Russian and Uzbek scientific traditions: in relation to Russian science, linguo-folkloristics is designed to expand the philological study of folklore due to the ethnographic component; in relation to Uzbek science - to promote the development of the philological study of folklore. The techniques developed by Russian linguo-folklorists, which are based on lexicographic and corpus approaches, can be successfully applied to the study of Uzbek folklore.

There are many approaches to the study of time and many definitions of time. As a category of being,

time has been a problem of philosophy since ancient times [6. p 165]. Attempts at philosophical understanding of time find expression in the construction of the oppositions 'Time - Eternity', 'relative time - absolute time', 'linear - cyclic', as well as in the emergence of the concepts of metaphysical, individual, everyday time. With the development of psychology, the concept of perceptual (psychological) time appears, which is understood as the perception of time by an individual. The interest of literary criticism in the problem of time leads to the emergence of the category of artistic time. In linguistics, time is interpreted as a model of temporality, which can be represented as a spiral projected onto the linguistic plane, covering all levels of the language: grammatical, lexical, lexico-grammatical, phraseological, syntactic [7. p 132].

Time is one of the most significant cultural categories. The attitude to time is one of the important features on the basis of which a comparison and characterization of different cultures is carried out. Thus, the well-known anthropologist E. Hall, according to the way of perception and organization of time, singles out monochronic (American and Western European) and polychronic (South Asian, South European and Latin American) cultures. If the Uzbek culture can be unequivocally classified as monochronic, then there are different opinions regarding the status of Russian culture: some researchers consider it polychronic, other researchers attribute an intermediate position to Russian culture and consider it predominantly monochronic, but with elements of polychronic behavior. On the whole, culturological studies convincingly testify to the differences in the perception of time by representatives of different ethnic groups.

An integrated approach to the problem of time as a category of being, a phenomenon of language and culture is offered by linguoculturology - the philosophy of language and culture. One of the main aspects on the basis of which the founders of the previous ethnolinguistics linguoculturology E. Sapir and B. Whorf formulate their principle of the linguistic conditionality of culture is the conceptualization of time, which in the language they study is fundamentally different from the understanding of time by Europeans. With the linguoculturological approach to the study of time, the data of cultural studies are actively used; for example, differences in the perception of time by representatives of different cultures, revealed using empirical methods. So, monochrony and polychrony are reflected at the language level: both lexical and phraseological.

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