

THE PHENOMENON OF AMBIVALENCE IN ENGLISH AND UZBEK FOLK PROVERBS

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ANNOTATION

Topicality of the research: It can be explained by the fact that, the phenomenon of ambivalence is studied comparatively for the first time in the phraseological and paremiological layer of English and Uzbek languages, which represent language tools. The study of such phenomena and their analysis is one of the most important issues for linguistics, because the comparative study of such phenomena in different languages is one of the most important tasks of modern linguistics today. Taking into account the fact that the comparative study of various phenomena in languages is closely related to the human being, issues directed to the study of the human mind, worldview, spiritual and practical activities can be reflected in proverbs and sayings.

The relevance of the topic is that, on the one hand, there is an increase in interest in foreign languages, and on the other hand, the pragmatic and cognitive features of the concept of ambivalence in the phraseological and paremiological system of the language (in proverbs and sayings) have not been sufficiently researched and generalized.

Aim and tasks of research: It is a comparative-typological cognitive and linguistic-cultural analysis of the phenomenon of ambivalence in proverbs and sayings in English and Uzbek languages, its **tasks** are to investigate the phenomenon of ambivalence in proverbs and sayings in linguistics in a comparative way and eliminate the problems that arise.

Subject of research is a comparative study of the phenomenon of ambivalence in proverbs and sayings in English and Uzbek, and its cognitive, linguistic, cultural and pragmatic features.

Object of research proverbs and sayings in English and Uzbek languages were obtained.

Methods of research: descriptive-analytical, comparative method, structural-semantic, selection from phraseological dictionaries, linguistic and cultural, comparative axiological elements.

The degree of novelty of the research: For the first time in the work, linguistic and semantic aspects of English and Uzbek proverbs were analyzed in depth, divided into thematic groups, the ambivalence of proverbs on religious topics in both languages was comparatively

analyzed, the phenomenon of ambivalence in proverbs involving the images of hard work, good and evil, and animal images in the compared languages were analyzed. The foundations of their formation were shown by determining the social-cultural, cognitive-psychological and physiological characteristics of proverbs and sayings in both languages.

Practical value and degree of embed: the material and results of the research can be used in the development of courses on comparative lexicology of the English and Uzbek languages, cultural linguistics, and a practical course in the English language.

The main results of the research: general linguistics, the interaction between language and society, language and thinking, and the role and importance of language in the process of cognitive cognition are of theoretical and practical importance of the work.

General summary and recommendations: Today, the study of the phraseological concept in English and Uzbek linguistic culture is one of the modern directions of linguistics. In this respect, the verbalization of this concept is considered one of the problems that should be studied in modern linguistics today.

It is known that as a result of Uzbekistan becoming an independent state, our homeland faced the world. Trade, economic, political and cultural relations with foreign countries were established. Diplomatic relations were also established. Uzbekistan was admitted to the UN membership. Our ancient values have been restored and are being restored, and we are actively participating in the processes of world integration. As a result, the interest and attention to foreign languages in our country has increased to an unprecedented level.

Decision No. 2909 of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev dated April 20, 2017 "On measures to further improve the higher education system of the Republic of Uzbekistan" and Order No. 233 of the Ministry of Special Education dated March 12, 2018 "On approval of the plan of scientific and scientific-technical conferences to be held in 2018 in higher education and scientific-research institutions of the Ministry" In order to ensure the implementation of the activities defined in the Samarkand State Institute of Foreign Languages, a republican scientific-practical conference was held on the topic "Psychological-pedagogical factors of learning foreign languages". In it, some difficulties encountered in learning foreign languages, ways to overcome them, as well as the role of psychological and pedagogical factors in language learning were thoroughly reviewed and discussed. Modern requirements of personnel training and state educational standards require a very high responsibility approach to the foreign language education system in new-type educational institutions and base institutions. After all, it became clear that without mastering at least two foreign languages, it is impossible to

become a necessary specialist for our independent country. In this sense, although the goals of learning and teaching a foreign (foreign) language for practical purposes are interpreted differently, among them is the preparation of future specialists for communication, that is, the goal of foreign language education and training it becomes clear that it is communicative in nature. The observed goals of foreign language and education have this characteristic, and in the first place, undoubtedly, it puts the practice of communicating in a foreign language, which is impossible without exercises in the practical use of the language. This practice is self-evidently a phenomenon in the direction of speech, that is, communication. Therefore, the organization of foreign language education and training, taking into account linguo-psychological and linguomethodical features, affects efficiency. Cross-linguistics is the linguo-didactic basis of foreign language teaching. For this reason, studying and analyzing foreign languages in our country in comparison with the mother tongue is one of the important issues for linguistics.

Based on the cognitive and linguistic-cultural analysis of ambivalence in English and Uzbek proverbs and proverbs, which is the goal of the research, it is as follows:

1. Identify theoretical issues, laws and principles of proverbs in English and Uzbek languages;
2. Determining the characteristics of the use of the terms "proverb" and "matal" in folklore and linguistics;
3. Bringing proverbs and matals different and similar aspects from other genres of folk art;
4. Commenting on the main trends in the study of the phenomenon of "ambivalence" in linguistics;
5. to determine the characteristics of the use of the term "ambivalence";
6. To determine to what extent the phenomenon of ambivalence in English and Uzbek proverbs has been studied in both languages;
7. To study the "generalized" nature of ambivalence in English and Uzbek languages, including paremiological units.

One of the factors that express the national values and the culture of the nation, which show the identity of the nation, is the oral creativity of the people. Proverbs and proverbs, which are one of the most important genres of folklore, are one of the most important topics studied in linguistics and folklore. The study and research of proverbs and matals, which are one of the most important genres of folklore, and folk art in general, is of great importance today.

Proverb is one of the genres of oral creativity with a concise and deep meaning, which was created on the basis of the experiences and observations of the people in the socio-economic,

political and cultural life for many centuries. The term "proverb" is derived from the Arabic word "qawlun" - "to speak, say" and is used for spoken expressions and phrases. Phrases and expressions that are said almost identically by everyone and are understood in the same way make up the genre of proverbs. So, folk proverbs consist of expressions and phrases that have a unique artistic form, perfectly embodying the conclusions, judgments and recommendations of the public about specific events and events.

Matal is a figurative expression that clearly and correctly defines a certain life event, a unit equivalent to a phrase. The articles use artistic tools such as simile, comparison, irony, pun. There should be closeness and logical connection between the original meaning of the figurative expression and the figurative meaning. Matals are composed of one or more sentences, between which rhyme is not always preserved. For example; "If there is no wind, the branch of the tree does not move", "My daughter, I will tell you, my daughter-in-law, you will listen" and others.

Uzbek folk proverbs are often proverbs, parables, proverbs, sayings, proverbs, sayings of wisdom, words of wisdom, reprimands, sayings of elders, sayings of sages or sages, sayings of poets and sayings of fathers. famous among the people with his terms. The term proverb is often used in scientific context. Proverbs and proverbs are an international genre by their nature. There is no nation in the world that does not have its own proverbs and sayings. Because every nation leaves its life experiences to generations in the form of proverbs. That is why there are many proverbs and proverbs that are close to each other in terms of content and form in the oral works of different peoples. Because there are many similarities and commonalities in the life and history of each nation.

In English, the term proverb is mainly expressed by the word "proverb", and matal is expressed by the word "sayings". Sometimes in many literatures, we can give the concepts of proverbs and proverbs through the words: adages, dictums, maxims, mottoes, precepts, saws, truisms. Like Uzbek folk proverbs and proverbs, English folk proverbs and proverbs are one of the most widespread genres of English folklore. It is often similar to Uzbek proverbs and matals in terms of its structure, study in folklore, and other aspects.

When referring to folk proverbs, it is necessary to take into account their historicity. Because most of the proverbs and sayings used in our speech today were created in the past, and the limitations and conflicts in the people's psychology and worldview are clearly expressed. Therefore, it is necessary to collect folk proverbs and sayings, to study their layers characteristic of different periods in nature from the point of view of consistent classism. For example, one of the Uzbek folk proverbs "The rich feed the rich, the water flows into the stream" is difficult to

understand at a glance, in which period of society and by which class of representatives.

If the proverb is used in the speech of the working people, it serves the interests of this class or vice versa. Or if we consider the English proverb "A fool's bolt is soon shot". The translation of the proverb is "a fool's bow shoots quickly". The Uzbek alternative version is "If you put a mind on a fool's head, he will remove it with his hand." Judging from the translation, we have no doubt that the proverb was created in the distant past. Because the "bolt" used in it, i.e. "bow arrow" is made in the past, during the war. So, the specific class function of proverbs is determined by their place of use in speech. But regardless of the period in which proverbs were created, they can be activated again in speech. With this opinion, we do not want to say that the proverbs "A rich man pours water into a rich man, water flows into a stream" or "A fool's bolt is soon shot" are not active in our speech today. In this case, we just want to say that the origin or creation of proverbs depends on a certain period and situation.

The famous Russian writer L.N. Tolstoy said, "In every proverb, I see the figure of the people who created this proverb," and this can confirm all the points we made above.

Another important aspect of proverbs and proverbs is their instructiveness. Proverbs and proverbs always convey an instructive thought. But just as not every proverb can become a proverb, there are several conditions for proverbs to become proverbs. They are as follows:

- An instructive idea that turns into a proverb is that it has been tested in the life experience of the people for many years. Any idea tested by life experience can convince a person;
- The exemplary thought expressed in the proverb is not limited to an individual, but acquires a universal character;
- It is necessary to have a concise, perfect artistic form of the tested universal idea. Due to these reasons, folk proverbs are very slow to be created and forgotten. These features are realized in connection with the economic, political and cultural structure of society, the degree of stability or instability of this structure.

The admonition character of proverbs and sayings makes them more vivid and powerful. For example: "A bad execute is better than none" from English is translated into Uzbek - to ask for forgiveness without wanting to, is better than not asking at all. As an alternative Uzbek version, we quote the proverb "Get out of the snake's den with a good word, get out of the Muslim religion with a bad word." As you can see, these proverbs give the meaning in the content of advice. That is, it means that a person should always be kind and kind.

The variants of proverbs and matalas in both languages give the same meaning. In the process of studying them, its structure, how it is formed through syntactic units, is an important

factor. According to the structure of proverbs and proverbs, they are formed on the basis of one or several syntactic units. Proverbs and proverbs consisting of one syntactic whole are usually counted as one-part proverbs and proverbs, and are often in the form of figurative sentences. Uzbek and English folk proverbs and proverbs are very similar in these aspects. Let's see this through:

1. The absent is always in the wrong. 2. There is no accounting for tastes - Everyone drinks what he likes. 3. Actions speak louder than words. 4. Advise none to marry or go to war - Everyone's intention is his own companion.

Most proverbs and proverbs consist of two parts, one part is illustrative, and the other part is a conclusion:

1. After dinner sit a while, After supper walk a mile.
2. Eat before you are hungry, wash your hands before you are full.
3. Art is long, life is short.
4. Without knowledge - one life, with knowledge - a thousand years.

In the Uzbek language, there are sometimes proverbs with 4 components. However, 4-component proverbs are rare among English proverbs. Time teaches you, scolds you with a stick. If you don't know your lesson, you'll end up in the store. Compared to one-part proverbs and sayings, multi-part ones tend to change relatively quickly. The reason is that in some cases, the speaker of the proverb does not fully understand the meaning expressed in it or cannot remember what he heard, adding additional words or comments on his own, causing serious damage to the content or structure of the proverb or story. In such a situation, one of the words that conveys the main idea in that proverb or saying may be omitted. Therefore, telling and listening to proverbs and proverbs requires special attention and responsibility. Otherwise, due to carelessness, the original meaning of a proverb or saying may be damaged, it may be passed on to future generations in a wrong interpretation, and it may be used in a way that is contrary to its original meaning.

According to the form of proverbs and proverbs, they have a prose and poetic structure. All asses wag their ears- A fool will teach wisdom. Proverbs such as barking dogs seldom bite - Barking dogs seldom bite are proverbs in prose structure. Among Uzbek folk proverbs, proverbs in poetic form are more common than English proverbs. Proverbs in poetic form have their own weight, rhyme and melody. If Oltovlon can take it, he will take it in his mouth. When Tortovlon is finished, it will be lowered from the top. In poetic proverbs and sayings, rhythmic-syntactic parallelisms, alliteration, rhyme, and many other poetic devices are used to decorate the main

idea with sonorous, melodious, dress, and in some cases repetitions of simple words or radifs also serve as rhymes. For example: I was bad, comrade, I didn't work, comrade. Good luck, my friend, good job. This phenomenon is typical for Uzbek proverbs and sayings. Basically, in most of the Uzbek proverbs, the participation of poetic devices such as alliteration and rhyme is often observed.

A.M. Gorky highly valued the role of folk proverbs and proverbs. "The greatest wisdom is the simplicity of the word," he wrote. They have thoughts and feelings equal to the contents of entire books. Here, the scientist assesses the form and content of proverbs and sayings and compares them.

Among the genres of folklore, there is a genre of matal that is very close to proverbs in terms of its size, external formal features, and the way it reflects reality. possible Today we can encounter these problems in the folklore of all nations. We face the same problem in English proverbs as in Uzbek. That is, in English, proverb "proverb" and proverb "saying" are close to each other vernacular genres. English folk proverbs, like Uzbek folk proverbs, differ sharply from matal. These are as follows:

1. In a proverb, the thought is expressed in the form of a clear, complete conclusion, and a concise judgment. Matal does not express a complete thought. At first glance, there is a clear difference between proverbs and other products of folk art. But it is a bit more difficult to immediately understand the difference between proverb and matal. Along with proverbs, matal are also used in folklore. It is important to know the difference between these two terms. Matal is different from proverbs. Matal is a type of folk figurative expression used in a figurative sense. Matal consists of word combinations that have transferred their meaning to another meaning. For example, if we analyze the proverb "Aql is blind, an eye is dumb", then a blind person will find his way if he is smart, that is, a wise person can always find his way. ruled. But there is no clear and complete judgment when it is said "press the iron". It is matal, and it comes in a figurative sense, that is, it is necessary to do the work on time. It has stuck as a mere figurative expression. The same situation can be observed in English folk proverbs. For example, in the proverb "There is no place like home" it is expressed that the house where one was born and grew up is better and more valuable than gold. The proverb has a complete sentence and a clear conclusion. If we analyze one of the English proverbs "Build one's house upon the sand", it means "to build a house on the sand". If we analyze it figuratively, it means "To fill someone's heart with empty nuts". As you can see, proverbs do not express complete judgment like proverbs.

2. In proverbs, expression of a certain judgment in logical consistency and sharp polarity is

leading. That is why the proverb evaluates reality either consistently positively or sharply negatively. Because the thought is expressed in sharp polarity, there are two logical centers in each proverb. These centers are either similar to each other, compared, or completely contradicted. For example, "Speak less but do more" in the English proverb "Speak less but do more" expresses good and bad qualities.

To conclude:

1. English and Uzbek folk proverbs and sayings are studied in the field of paremiology of folklore and differ from other genres of folk folklore with several specific features. That is, in them, the opinion is expressed in the form of a clear, complete conclusion, a concise judgment, the expression of a certain judgment in logical consistency, sharp polarity is leading and can be used in both literal and figurative meanings. In addition, proverbs and proverbs show their universal aspects through the predominance of aspects such as exemplification and advice.

2. Through a comparative study of the history of the study of Uzbek and English proverbs and sayings in folklore, we considered in which language the level of their research is perfect or shallow. Basically, proverbs and sayings came to the Uzbek and English languages from ancient times through collecting. In this regard, Mahmud Koshgari's collection activity in Uzbek language and his work "Devoni lug'otit turk" can be a vivid example of this. The "Bible" is a book of proverbs and proverbs in English, which includes English folk proverbs and proverbs, and it contains proverbs and proverbs spoken by ancestors in ancient times. In these two sources, proverbs and proverbs that existed in ancient times and have reached today have been collected.

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