

**THE PHENOMENON OF AMBIVALENCE IN ENGLISH AND UZBEK FOLK
PROVERBS**

Master's student: **Pardayeva D.I.**

Scientific supervisor: doctor of philological sciences, professor **Murodova N.K.**

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.

Today, Uzbekistan's education is flourishing. One of the most important features of approaching international standards is learning a foreign language. The attention to teaching a foreign language is increasing day by day. 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". Some difficulties encountered in learning foreign languages, ways to overcome them, as well as the role of psychological-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.

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. In other words, proverb "proverb" and proverb "saying" in English are close to each other folk oral 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 little more difficult to immediately understand the difference between proverb and matal. Along with proverbs, matals 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. Language consists of word combinations that have transferred their meaning to another meaning. For example, if we analyze the proverb "Aql- kòrga, kòr-soqovga ", 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 "Temirni qizig'ida bos". 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. A similar 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 "Qum ustiga uy qurmoq". 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. The content of these centers is either similar to each other, or compared, or completely contradicted. For example, "Ko'p gapirma, ko'p ishla" in the English proverb "Speak less but do more" expresses good and bad qualities by contrasting them.

3. If proverbs can be used in their own and figurative meanings, matals are used only figuratively. Based on the situation that arose as a result of the events that happened in the marriage, a person can quote a proverb in order to confirm his opinion. However, we will express whether this proverb is used in its original or figurative sense by bringing the current event clearly before our eyes. For example, let's consider the proverb If, for some reason, the farmer did not plow the land in the fall, but in the spring he repeatedly plowed the field "Yer haydasang, kuz hayda, kuz haydamasang, yuz hayda" and did not get a good harvest, then the above-mentioned proverb is used in its meaning. But if the implementation of any action by a person is delayed and further actions do not produce results, the proverb "Yer haydasang kuz hayda, kuz haydamasang yuz hayda" can be used as an example. In this case, it means portable. But often proverbs are used more figuratively than in their meaning. Wise sayings such as,

“Shamol bo‘lmasa, daraxtning uchi qimirlamas”, “Chumchuqdan qo‘rqan tariq ekmas”, “Burgaga achchiq qilib ko‘rpani kuydirma”, “Chumchuq so‘ysa ham, qassob so‘ysin” are often used. used figuratively. Studying proverbs in English shows that examples of this genre are almost identical in content to proverbs in Uzbek. However, it would not be correct to explain such a closeness by the fact that one nation adopted a proverb from another nation. In our opinion, it is better to explain such closeness by the similarity of simple way of life, closeness of relationships in people's life and, in general, the same situation in many situations of life. For example: “It hurar. karvon o‘tar”, English "The dogs bark, but caravan goes on" or “Mushuk yo‘q bo‘lsa, sichqon bayram qiladi” yoki boshqa ma‘nodoshi “Otning o‘limi – itning bayrami” can be cited as an example.

The history of studying Uzbek folk proverbs in Uzbek folklore is very long and interesting. At the moment when proverbs are being intensively researched, we cannot help but be interested in the history of their study. Making news about Uzbek proverbs, searching for their unexplored areas is one of the tasks facing Uzbek linguistics today. People have always expressed their conclusions from their life experience and philosophical opinions through proverbs and sayings. Uzbek proverbs and proverbs differ from other folk proverbs and proverbs by their variety of themes and colors. At the same time, they are a product of the creation of our ancestors who lived in very ancient times. Folk proverbs and proverbs have been studied many times by linguists, literary scholars, folklorists as examples of perfect artistic creativity.

In our history, we even come across cases where proverbs are treated from a special, so to speak, folkloristic point of view, albeit episodic in nature. The outstanding linguist, folklorist and ethnographer of the 11th century Mahmud Koshgari's collection activity and his work "Devoni lug'otit turk" can be a vivid example of this. In "Devon" there are about 400 proverbs and sayings that are common among Turkic peoples with different attitudes, most of them are successfully used in our language even today with some changes.

Almost a thousand years before today's day, Mahmud Koshgari gave examples of many proverbs in his work "Devoni lug'atit turk" and proved that the genre of proverbs has a long history in the creativity of our people.

Speaking about the history of the study of Uzbek proverbs, it is certainly permissible to give special recognition to the services of Mahmud Koshgari. Mahmud Koshgari says in his work "Devoni lug'otit turk" that the book is decorated with "wise words, sajj, proverbs, literary pieces called rajaz and nasr". Mahmud Kashgari mentioned the word "savlashmaq" in "Devoni lug'otit turk". It is said to mean "remembering the word of the fathers". So, it can be assumed that a thousand years ago, our ancestors called proverbs "sav". Later, in the works of Alisher Navoi,

the term proverb was given in the form of "parable". In one of his works, Navoi says, "My example is sleep is death." It is known that the term "parable" was used until the beginning of the 20th century. From the second quarter of the last century, the word proverb began to appear a lot. Later, from the middle of the 20th century, it was used only as a proverb or matal.

Interest in the proverb from a literary point of view, its use in order to increase the artistry of the work and ensure the fluency of the artistic language has always been in the attention of the word artists. Yusuf Khos Hajib, Ahmad Yassavi, Rabguzi, Lutfi, Alisher Navoi, Babur, Abulghozi Bahadirkhan, Munis, Ogahi, Nadira, Muqimi, Furqat, Avaz, Hamza, Sadridin Ainiy, Fitrat, Cholpan, Abdullah Qadiri, Aibek, Gafur Ghulam and dozens of other artists' works, we can see how many proverbs and sayings are used in their composition, sometimes exactly, sometimes with changes. The extensive use of proverbs and sayings in works of art has always helped to enrich the language of the work.

For centuries, folk proverbs and sayings have attracted the attention of great and well-known writers as examples of folk oral creativity, rare in terms of their form and content. From Yusuf Khos Hajib to Muqimi, from Alisher Navoi to Oibek, they effectively used folk proverbs and sayings. Including:

- In the lyrics of Alisher Navoi, "Chiqmag'on jong'a umid", "It ulub qoldi-yu, ko'chdi karvon", "Men firoqdin desam, ul der Iroqdin";
- In Babur's works: "Bo'lib turur ikki ko'zim yo'lida to'rt", "Men edim saningdek, sen bo'lg'oysen maningdek";
- In the works of Abdulla Qahhor: "Otning o'limi, itning bayrami", "Quruq qoshiq og'iz yirtar";
- In the epic "Alpomish" there are many proverbs and sayings such as " "Sulton suyagini xo'rlamas", "Elakka borgan xotinning ellik og'iz gapi bor".

In the science of folklore studies, the use of folk proverbs and sayings by poets and writers in the text of works is called folklorism. This situation shows that the artist's attitude towards folk art is positive. So, proverbs and sayings created by our people are deep in content and perfect in art.

Uzbek folk proverbs and sayings were given a certain order, included in collections and chrestomaties, and the work of creating special collections from them began in the second half of the 19th century. For example, Hungarian scientist H. Vambery's "Chig'atoy tili darsligi" published in Leipzig in 1867 contains 112 proverbs and sayings along with some examples of Uzbek folklore and literature, and their German translation is also given. . After that, N. Ostroumov (1895), B. Rahmonov (1924), Sh. Jorayev (1926), H. Zarifov (1939, 1947), B. Karimov (1939), Sh. Rizayev, O' .Azimov, O'.Kholmatov (1941), M. Afzalov, S. Ibrohimov, S.

Khudoyberganov (1958, 1960, 1965, 1978), R. Jumaniyozov (1964, 1967, 1970), E. Siddikov (1976, 1986), B. Sarimsakov, I. Hakkulov, A. Musoqulov, R. Zarifov (1978), B. Sarimsakov, A. Musoqulov, M. Madrahimova (1981, 1984), Sh. Shomaqsudov, Sh. Shorahmedov (1987, 1990, 2001), collections of proverbs and proverbs of different nature and size compiled by folklorists, science and culture workers such as T. Mirzayev, B. Sarimsakov, A. Musoqulov (1989) were published. As a result of this, it is safe to say that the collections that are used today as a basis for many scientific works were created.

Just as there are no authors of proverbs and sayings, it is not clear when and when they appeared. Archer Taylor in one of his works, i.e. in the chapter called "The Origins of the Proverb" gave such thoughts: "The acceptance or rejection by tradition which follows immediately upon the creation of the proverb is a factor in its making quite as important as the first act of invention". "The acceptance or rejection by the hearer", for it is with the individual hearer that "tradition" begins and - with each successive performance - will be either extended or cut short. By exploring in greater detail the mechanisms underlying the perception of proverbiality, we will be enlarging our understanding of an aspect of the proverb that is indeed "quite as important as the first act of invention". Various features of proverbs and sayings have been considered by English scholars and suggestions have been made. We can mention Norrick as one of the scientists who conducted a lot of research on proverbs and proverbs. One of the best things he did about proverbs and proverbs was that he collected the opinions of various scholars, compared them with each other, and came to more accurate conclusions. While he dwells on the specific features of proverbs and sayings, he says that it is necessary to come to a more precise understanding of them. These are as follows: "Proverbs are self-contained." Seiler emphasizes the independent and unique structure of proverbs. According to him, proverbs have a grammatically invariable structure, and words in proverbs cannot be interchanged. Norrick agrees with these thoughts and says: "Seiler introduces this definitional criterion solely to distinguish proverbs from proverbial phrases." Therefore, Norrick, approving Seiler's opinion, concludes that proverbs and proverbs have a strict grammatical structure, and the expressions used in them can be an example of this. Because the frequent use of phrases in proverbs and proverbs shows that a certain pattern has been formed in them, and also mentions the differences between the phrase and proverbs and proverbs.

Proverbs are (propositional) statement. Norrick says that proverbs are an informant of an existing event or event and give an opinion that one of the scholars has given. Abrahams is perhaps more precise in requiring the proverb to be a full statement".

- Proverbs are (grammatical) sentences. Proverbs are sentences with a grammatical structure, and the study of these features has not escaped the attention of English scholars. According to Taylor, proverbs should be complete just like sentences. In addition, Abrahams, Honek and Mayder supported these ideas. For example: if we analyze the proverb "Barking dogs never bite" grammatically, "Barking dogs" has a possessive function, "bite" has a participle function, and "never" is an adverb. It is expressed in the present simple tense, in the active participle. The possessive is represented by a plural noun and a gerund that acts as an adjective.

- Proverbs are tradition. Another characteristic of proverbs is their traditionality. Norrik comments on this as follows: "The traditional nature of proverbs correlates closely with their status as items of folkloric".

Trench is one of the scientists who conducted his research on the theory of proverbs and sayings, and he considers 3 things in proverbs and sayings, "shortness, sense, salt" to be very important. These are summarized below:

1. Shortness: Trench says that brevity is the most important factor in proverbs and sayings. He says that a good proverb or saying should always be short, spoken from the heart, and reach the heart. It can sometimes be expressed in 2, 3, or more words. Proverbs and sayings usually have a concise form, but they convey the idea that the world must have meaning.

2. Sense (Hissiyot): Trenchning ta'kidlashicha, maqol va matallarda hissiyot maqol va matallarning obrazliligini oshirib beradi.

3. Salt (Ta'm): "a proverb or a saying must have salt, that is, besides its good sense it must in its manner and outward form be pointed and pungent, having a sting in it, a barb which shall not suffer it to drop lightly from the memory".

- Practical: The many uses of the proverb in intelligence testing, psychotherapy and other areas are examined.

- Cultural: This is a scientific approach to the proverb that treats it as a multifunction from folk literature that arises from and is embedded in a sociocultural context.

- Cognitive: this is a scientific approach based on cognitive science that attempts to explain how individuals use and understand proverbs. We move the action as a file, adding to Trench and Norrik's material. In fact, in the process of working on proverbs, the complete implementation of a new internal structure can be an important foundation of our work. If we approach these theories in the process of semantic and linguocultural analysis of proverbs and sayings, our work can give its results.

As we can see, in the study of proverbs and sayings, each theory given for them has its own importance. Just like Uzbek proverbs and sayings, we can observe the active participation of

various artistic tools in English proverbs and sayings. Arora, one of the English scholars, mentions the participation of artistic tools in proverbs and sayings in a number of his articles. The presence of alliteration in proverbs and sayings: "No fool like an old fool." The presence of rhythm in proverbs and sayings: "A friend to everybody is a friend to nobody". Presence of inversion: "Better is a neighbor nearby than a brother far away". The use of the art of tazad: "Fools never know when they are well".

So, artistic tools help to make proverbs and sayings more impressive. Condenses them, takes the lead in expressing a clear judgment. As we analyze research on proverbs and sayings in English folklore, we make sure that every theory finds its proof in science. Famous professors such as Honek, Norrick, Maider, Taylor, Arora are the scientists who have conducted the most research on English proverbs and sayings. The works written by them can prove the true theories of proverbs and sayings through practice. Proverb and saying in English is one of the most complex and researched areas. In particular, we would not be mistaken if we say that many theoretical innovations of proverbs and sayings can be the main foundation for researchers working in this field.

When a certain era or historical stage is evaluated based on the approach of ambivalence, attention is paid to its uniqueness and distinction from other eras in terms of its social significance and value for mankind. It takes into account the achievements of the period, their contribution to the history of culture, the legacy they left behind, and how valuable they were for future generations. When evaluating with the help of this method, the priority is to look at the people of this or that era not as a representative of a class, stratum, class, nation or race, but as a representative of the human race, which is the highest miracle of life.

Today, it is not an exaggeration to say that the term ambivalence and the genre of contrast in modern literary studies are similar phenomena. In the paremiological layer of the language, contrast is an important unit that expresses emotion and determines sensitivity. Because a positive or negative evaluation is expressed by a lexical-semantic opposition in the context.

Analyzing the linguistic aspects of the evaluation mechanism, Arutyunov pointed out that the grammatical character of the sentence, adjective phrase, asymmetry, and other language units are replaced by the evaluation mechanism, and that evaluation acquires an anthropocentric character, that is, the nature of evaluation corresponds to human nature, in which emphasizes that human needs are valued.

In the Uzbek language, the active layer and the inactive layer of the paremiological lexicon can be distinguished separately on the basis of the following ambivalent units. For example, such

pairs as life - death, truth - lie, wealth - poverty, work - idleness, health - illness can be included in the active layer of the paremiological lexicon of the Uzbek language. We can recognize pairs that have become the smallest integral part of household life and are of some importance only in everyday life, and in many cases are not found in the languages of other nations, as units belonging to the inactive layer of the paremiological lexicon. Examples of such ambivalent units as bread - salt, charity - gratitude, prayer - cursing can be given, because prayer - cursing is not always a decisive part of human life. But this pair related to religion in a number of our proverbs and sayings can also be included in the active layer of the paremiological lexicon of the Uzbek language.

It should be mentioned that many proverbs in different languages have similarities both in form and meaning or in their general functions. Some Uzbek proverbs are functionally similar to English proverbs. For example, the alternative version of the proverb "First think, then speak" in Uzbek corresponds to the proverb "Avval o'yla - kevin soyl", because this proverb has exactly the same meaning in both languages and its the grammatical system is also quite close.

At the same time, it is difficult to find the exact equivalent of proverbs in translations from one language to another. Then reference is made to comments or a second adequate option. It is very difficult to find an alternative version of Uzbek proverbs in English or English proverbs in Uzbek, in this regard, commenting on proverbs when appropriate does not harm the translation, but rather complements and enriches it.

Since there is no exact copy of the proverb "If the speaker is ignorant, let the listener be wise", this proverb can be given with its closest equivalent. But if it is translated as "If speaker is fool, listener should be wise", its Uzbek color will be preserved and it will be understandable to everyone. The same words should be applied to the proverb "Get closer to good person, avoid the bad person"

We can observe many phenomena summarizing such semantic, syntactic, and grammatical aspects in proverbs from different related and unrelated languages. As we said above, phenomena that express generality are universal phenomena, and one of such universal phenomena is the phenomenon of ambivalence. In the previous chapter of this thesis, we talked about the phenomenon of ambivalence and commented on this term. In this chapter of the work, we will focus on the significance of the phenomenon of ambivalence observed in English and Uzbek proverbs in linguistics.

Using the phenomenon of ambivalence observed in English and Uzbek proverbs, we analyzed the semantics of English proverbs and their interpretations when translated into Uzbek, and analyzed the important stages of studying their similarities and differences. Therefore, based on

the theories of the scientists mentioned above, we will try to analyze several English proverbs in depth. We can find the phenomenon of ambivalence in the following proverbs in English. For example:

"Two blacks do not make a white", Uzbek translation - Two blacks do not make a white. As an Uzbek version: "The shame of a black dog touches a white dog" is used. In the English proverb "Two blacks do not make a white", the words "black" and "white" are mutually ambivalent words, and in this proverb, these words are used as adjectives to indicate the characteristics of a person. came

It should be mentioned that many proverbs in different languages have similarities both in form and meaning or in their general functions. Some Uzbek proverbs are functionally similar to English proverbs. For example, the alternative version of the proverb "First think, then speak" in Uzbek corresponds to the proverb "Avval oyly, kiye soyly", because this proverb has exactly the same meaning in both languages and its the grammatical system is also quite close.

At the same time, it is difficult to find the exact equivalent of proverbs in translations from one language to another. Then reference is made to comments or a second adequate option. It is very difficult to find an alternative version of Uzbek proverbs in English or English proverbs in Uzbek, in this regard, commenting on proverbs when appropriate does not harm the translation, but rather complements and enriches it.

Since there is no exact copy of the proverb "If the speaker is ignorant, the listener is wise", this proverb can be given with its closest equivalent. But if it is translated as "If speaker is fool, listener should be wise", its Uzbek color will be preserved and it will be understandable to everyone. It would be better to apply the same words to the proverb "Get closer to good person, avoid the bad person" and give it as "Get closer to good person, avoid the bad person".

We can observe many phenomena summarizing such semantic, syntactic, and grammatical aspects in proverbs from different related and unrelated languages. As we said above, phenomena that represent the generality are universal phenomena, and one of such universal phenomena is the phenomenon of ambivalence. In the previous chapter of this thesis, we talked about the phenomenon of ambivalence and commented on this term. In this chapter of the work, we will focus on the significance of the phenomenon of ambivalence observed in English and Uzbek proverbs in linguistics.

One of the main parts of this research is to examine the semantics of English proverbs and their interpretations when they are translated into Uzbek, using the phenomenon of ambivalence observed in English and Uzbek proverbs, and studying their similarities and differences is one of the important stages of the work. Therefore, based on the theories of the scientists mentioned

above, we will try to analyze several English proverbs in depth. We can find the phenomenon of ambivalence in the following proverbs in English. For example:

"Two blacks do not make a white", Uzbek translation - Two blacks do not make a white. As an Uzbek variant: "The shame of a black dog touches a white dog" is used. In the English proverb "Two blacks do not make a white", the words "black" and "white" are mutually ambivalent words, and in this proverb, these words are used as adjectives to indicate the characteristics of a person.

In general, the fact that these and similar issues of the paremiological lexicon of the Uzbek language have not been studied in our linguistics determines the relevance of the research.

Based on the results of the research, it is possible to draw the following conclusions:

1. Intense research on proverbs and sayings started mainly in the 19th century. Hodi Zarifov, Buyuk Karimov, Ghozi Olim Yunusov, Ghulam Zafari in Uzbek folklore studies; Later, scholars such as Mansur Afzalov, Okhunjon Sobirov, Zubayda Husainova, Gani Jahongirov, Rajab Jumaniyazov, Tora Mirzaev, Bahadir Sarimsakov, Malik Murodov, Ibrahim Hakkulov, Askar Musakulov, R. Zarifov mainly collected proverbs and compiled them into a collection. who contributed to the work of bringing. Later, the internal structural structure of proverbs and sayings and comparative study with other languages, i.e. translation studies on proverbs and sayings, began. M. Abdurahimov, Kh. Abdurahmanov, M. Sodikova, G. Salomov, H. Karomatov, K. Karomatova, H. Berdiyrov, R. Rasulov have an incomparable place in this place.

2. We can mention Honek, Norrick, Maider, Taylor, Arora as scholars who have conducted many researches on English proverbs and proverbs. They proved the most important aspects of proverbs and sayings in science, and mainly paid attention to issues such as their structural structure, the use of artistic tools, their role in social life, and presented them in their works.

3. If we compare the aspects of learning proverbs and sayings in both languages, the issues such as bringing proverbs and sayings into a collection, studying the place of use of certain tools in them, and showing their universal aspects are almost the same. However, the number of works devoted to the theories of proverbs and proverbs in English compared to the Uzbek language shows that the theoretical aspects of English proverbs and proverbs have been studied more than Uzbek proverbs and proverbs. In the Uzbek language, Uzbek scientists have attempted this task many times. Mainly, in order to compare Uzbek and English proverbs and sayings, work was done to give Uzbek translations, provide alternative versions and prove their semantic features.

LIST OF REFERENCES

Normative legal documents

1.The decision of the first President of the Republic of Uzbekistan I.A. Karimov of December 10, 2012 "On measures to further improve the system of learning foreign languages" PQ No. 1875.

2.PQ-2909 of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev 20.04.2017- On measures for further development of the higher education system.

3.Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan, 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 system" Order No. 233.

List of scientific works

4.Abdullayev Kh.D. The role of folk proverbs in the poetics of "Kutadgu bilig" and their artistic aesthetic functions: Philol. Candidate of Science...dis. Tashkent, 2002. - 152 p.

5.Almamatova Sh.T. Component analysis of Uzbek language phrases: Philol. science. candidate...dis. - Tashkent, 2008. - 117 p.

6.Amosova N.N. Basic English phraseology. - Leningrad: Leningrad University, 1961. - 207p.

7.Anikin V.P. Mudrost narodov // Poslovitsy i povokrki narodov vostoka. - M.: Nauka, 1961. - 76 p.

8.Arora, S. The Perception of Proverbiality. De Proverbio. 1984. – 244p.

9.Arutyunova N.D. Typical language meaning: Otsenka. Sobytie. Fact. M., "Nauka", 1988, 73 c.

10.Ashurova D.U. Communicative-cognitive theory of text // Linguistics. - Tashkent, 2010. - S. 17-24.