

The Role Of Paremiologies In The Formation Communication Habits

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Abstract: The article presents the relevant problems of paramiology in linguistics. The most prevailing definitions of paroemia are presented, the attempt of differentiation of «proverb» and «saying» is given, as well as the issue of including paroemia into phraseology is analyzed.

Key words: Paramiology, paroemia, proverb, saying, phraseology, folklore.

An integral part of any language is the proverbs passed down from generation to generation. The language is closely connected with the culture and mentality of the people, reflects its worldview, moral, domestic and religious principles, as well as traditions. They are especially clearly represented proverbs and sayings, which, undoubtedly a source of instructive information.

Paremiology is the field of philology that studies paremias and determines their classification. There is also a separate discipline, the purpose of which is the collection, processing of paremiological material - paremiography.

Despite the large number of studies in the field of paremiology, there is no consensus among scientists and researchers regarding the definition of the concept of “paremia”. Consider some of the definitions proposed by the researchers.

G. L. Permyakov defines paremias as follows: “Paremias are nothing but signs of certain situations or certain relations between things” [8, p. 26].

According to M. A. Cherkassky, paremia is “the smallest unit of the sublanguage semiotic level, possessing the features of cliché, aphorism and sentimentality” [6].

M. A. Kulkova, defines that paremias are “autonomous, stable statements of an indefinite reference type, which are the product of centuries-old folk reflection and aimed at demonstrating human behavior” [4].

Of great interest are scientific works devoted to the problem of definition of paremia, conducted in recent years. Claiming that the concepts of “paremia” and “proverb” are identical, based on one Latin “proverbium”, the author proposes to correct the definition of paremia in domestic dictionaries. LB Katsyuba offers the following definition of paremia: “1) a proverb; saying, saying, judgment, related to a proverb; 2) a short, figurative, stable statement (often used in a figurative meaning), syntactically framed as a simple or complex sentence (sometimes it can consist of several sentences), reflecting a generalized formally fixed situation, elevated to a formula that sets out important truth, instructions, rules and principles of behavior moral laws formulated on the basis of life experience ”[3].

G. G. Matveeva and M. A. Seregin in an article devoted to the study of the definition of the concept of “paremia” also offer their definition: “Paremias are one of the subsystems of the language of the syntactic level, presented in the form of a complete or unfinished sentence, having conciseness and rhythm.

They are characterized by stability in the language and reproducibility in speech, partial or complete rethinking, as well as semantic polysemy. They are well-known, widely used by the people, used for didactic purposes, are units of a conscious choice depending on the speech situation, which makes them pragmatically ambiguous. These include proverbs, sayings and proverbial-proverbial complexes”[6, p. 178].

The etymology of the concept of “paremia” also deserves special attention. So, the word "paremia" is derived from the Greek "paroemia" and is often translated as "proverb". In the dictionary of V. I. Dahl, paremia is defined as a “moralizing word,” that is, the instructive, didactic function of paremia is emphasized, as in the parable.

As can be seen from the above definitions of "paremia" proposed by researchers, the question of what is "paremia" is still open. No less interesting is the question of what exactly is included in the concept of "paremia". All paremiologists include proverbs and sayings in the concept of paremia. However, there are researchers who believe that aphorisms are also referred to as paremias. It is known that V. I. Dahl included in his collection not only proverbs and sayings, but also aphorisms. True, only if they became widely used in speech and transmitted from generation to generation. G. L. Permyakov included in the concept of "paremia" as proverbs, sayings and aphorisms, as well as anecdotes, fables and even fairy tales [6, p. 136].

Thus, proverbs and sayings are the two main types of paremia. I. M. Snegirev believes that the proverb is "the saying of people among the people of excellent intelligence and long-term experience" [4].

According to Jean Pinault, a proverb is a well-aimed saying that has, as a rule, a metaphorical character, and the proverb has a direct meaning and is not endowed with a figurative image of the proverb.

A. Martynova defines a proverb as a complete sentence, a complete judgment, and a proverb as an element of a judgment, often allegorical, figurative definition of something [1, p. 9].

According to F. Selivanov, the difference between proverbs and sayings is in their grammatical and logical form. Proverbs are constructed as complete sentences, complete judgments and are attached to the case in a "finished" form. Sayings do not have such completeness - they get it only in a specific conversation [2, p.5].

Z. Tarlanov gives the following characteristics of the proverb:

1) the proverb always takes the form of a sentence; there is no proverb outside the sentence;

2) a proverb always expresses a judgment or a series of judgments;

3) a proverb cannot be identified using synonyms;

4) a proverb summarizes life experience in the form of generally accepted rules [4, p. 35].

Thus, in the most general sense, it can be argued that a proverb is a popular saying expressing a complete thought and having a judgment with a conclusion [6, p. 39].

In linguistics there is no consensus on what area paremia belongs to. Undoubtedly, proverbs and sayings are part of folklore. It is no coincidence that the very name “proverb” indicates that it is transmitted orally. The value of paremias as a genre of folklore is that they are perceived as an undeniable saying containing edification, wisdom, confirmed by centuries of experience.

Currently, the prevailing opinion in domestic linguistics is that paremias are an integral part of phraseology. Nevertheless, it cannot be emphasized that this moment is controversial and ambiguous. So, in the opinion of A. V. Kunin, proverbs should be considered both as a genre of folklore and as a unit of phraseology [5, p. 8]. According to N. M. Shansky, proverbs and sayings are not phraseological units or phraseological combinations, but phraseological expressions [6, p. 44]. E.A. Ivanchikova believes that proverbs should be divided into two types. One of them, used as edification of life observations, is not part of the phraseology. Another one, including proverbs, “... that have lost touch with the situation that gave rise to them, is directly related to phraseological units” [2, p. 81].

Simultaneously with the solution of cognitive tasks and the development of creative ability, an educational process takes place: an appeal to the history of the proverb, to the presentation of the conditions of its existence, an explanation of the realities indicated by the token-components of the proverb, an explanation of the process of transformation of specific meanings into abstract ones, and the use of

illustrative material make it possible to familiarize younger students with historical events, personalities, traditions, heroes of the motherland.

Paremia can be used at various stages of training: when developing pronunciation skills, introducing a new phonetic phenomenon, when performing exercises to consolidate phonetic material and when repeating it, during phonetic exercises. When teaching students, the teacher can use proverbs to correct the pronunciation of individual sounds and improve pronunciation skills. You can choose proverbs that will help students adjust the pronunciation of individual vowels and consonants.

By the example of proverbs and sayings, one can not only improve pronunciation skills, but also form rhythmic-intonational skills, since proverbs and sayings are rhythmic and carry a certain rhyme. Pronouncing proverbs, students learn to divide the sentence into syntagmas, determine the logical stress, etc.

Also, paremia can be used in teaching grammar. The communicative technique involves teaching grammar on a functional and interactive basis. This means that grammatical phenomena are studied not as forms and structures, but as a means of expressing certain thoughts, relationships of communicative intentions. Proponents of direct methods hold the position of an implicit approach to teaching grammar, believing that repeated repetition of the same phrases in appropriate situations ultimately develops the ability to avoid grammatical errors in speech. One can argue with this, but, nevertheless, few will refute the assertion that proverbs and sayings contribute in the best way to the automation and activation of grammatical constructions in speech. Although, of course, it is hardly possible to build grammar training entirely on the material of proverbs and sayings.

The ultimate goal of training, according to the requirements of modern methods of teaching foreign languages, is the formation of communicative competence. It consists of different types of knowledge and skills: linguistic, which involves the understanding of phraseological units as a fact of language;

sociolinguistic, allowing you to choose the necessary linguistic form and method of expression depending on the conditions of the speech act; sociocultural, which implies that students know the national and cultural features of the social and speech behavior of native speakers: their customs, label formulas, speech behavior of the country's history and culture, as well as the use of this knowledge in the process of communication; social, manifested in the ability to assess the situation of communication and build your statement in accordance with communicative intentions. The latter clearly characterizes the culture of the communicant's speech.

Phraseologisms can play an important role in the formation of communicative competence (all its elements) because, on the one hand, in phraseology, the rich historical experience of the people, its material and spiritual culture, and on the other, phraseological unit have a higher expressiveness compared to the usual phrase and semantic significance, because it is a unit of a more complex level of generalization and has a brighter expressive coloring.

Studying phraseology develops students' ability to verbally realize communicative intentions that regulate the behavior of speakers, express their evaluative positions. Phraseologisms of different levels allow communicants to realize these intentions.

Authors of textbooks and teaching aids differently include phraseological units in their publications. In some of them, phraseological units are introduced into the educational texts, in others they are taken out of the text so that the students pay attention to them, and sometimes given outside the text, but are offered without linguistic and regional commentary and special exercises that allow the student to memorize phraseological units, and teach the teacher the proper use of phraseological units. But this is where the main difficulty lies in the development of phraseological units.

The formation of students' communicative competence begins with the introduction of units of English phraseology and the methodological organization

of this process into their vocabulary. It will be more successful if the teacher sets himself the phraseology training as one of the goals, determines the place of introduction of phraseological units and conducts the correct selection of material necessary and sufficient for this stage of training and the level of students' knowledge, while taking into account that the minimization of material is based on three criteria: thematic, frequency and comparative. For example, you can implement the thematic criterion by including in the list of active vocabulary that students should master when passing, for example, the topics "Education", phraseological units related to this topic, which will facilitate their memorization, and at the same time provide a sufficient number of exercises aimed at memorization and proper use of phraseological units.

The study of phraseological units will be more effective if we use a systematic approach: phraseological units should be considered as units of lexical-phraseological and morphological systems, since they, on the one hand, perform a nominative function, being units with complex semantics, and on the other hand, they can be correlated with parts of speech (nouns, verbs, adjectives), that is, used as different parts of speech, for example, "green with envy" - "green with envy."

The complex semantics of phraseology, its ability to figurative generalization allows us to talk about the semantic microsystem of phraseological units. The meaning of phraseological units includes denotative and connotative components that require special attention in interpretation. In some cases, with the semantization of phraseology, it is necessary to make an indication of the situation of its use.

Thus, our analysis of topical issues of paremiology allows us to draw a number of conclusions. Despite the large number of publications on paremiology, in the linguistics there is no consensus on the definition and classification of paremia. There is no one universally accepted definition of paremia. Most researchers attribute proverbs and sayings to paremias, but some paremiologists

also include aphorisms and even riddles and fables. The distinction between the concepts of “proverb” and “saying” is also ambiguous - the researchers proposed various versions and signs of these components of paremia. An analysis of the etymology of the word "paremia" shows that it is associated with a parable and has a common main function with it - didactic, or moralizing. The controversial issue is the inclusion of paremia in the phraseology. At present, in linguistics, the prevailing opinion is that paremias should be considered as units of phraseology. As well as, paremia is a multifunctional means of teaching English. Its lexical and grammatical content allows the teacher to use them not only in explaining and activating many grammatical phenomena and replenishing the vocabulary, but also for developing speech skills. Possession of well-known proverbs and sayings greatly facilitates the process of communication, helps to overcome the language barrier and reach a new level of intercultural communication by solving non-speech tasks in speech ways, that is, to form communicative competence.

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