Some Aspects Of Using Proverbs In Teaching Foreign Languages

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Abstract: The article draws attention to and discusses the problems of the use and interpretation of national proverbs in the teaching of foreign languages. The authors discuss the role of proverbs in human life and the ways in which they use the proverbs of each nation in foreign language lessons. The article also discusses the notion of a minimum of paremiology.

Index Terms: proverbs, paremiology, paremiologist, equivalent, folklore, folklore, national-cultural features, paremiological minimum.

1. INTRODUCTION
Proverbs are part of language and culture. Proverbs have always been used extensively in calling people for the good, the truth of life. They are also used in child-rearing, as the articles show how to maintain ethical standards and cultural traits. When we look at the reasons for our interest in proverbs, we come across different linguists’ opinions. In one of them, the proverbs are interpreted as a reflection of the culture of the nation [1], [47], while in others it is argued that the nation arose from their own life experiences. Well-known American paremiologist Wolfgang Meyer states that language has long been used in teaching languages, and this tradition should be continued, because proverbs are one of the main didactic means of teaching [2], [17]. According to the scholar, since proverbs are common to all people who speak the same language, they are an effective means of conveying common knowledge about human nature and the world in general [2], [20]. In teaching foreign languages, they have a particular cultural and methodological role. For example, proverbs in English teach students a great deal of effective speech. In order to find the equivalent of any article in any language, it is important to look at its origin. If we consider that the interest in articles has existed since the Sumerian writing or Aristotle’s philosophical works, we can see how important and historical this issue is.

2. METHODS
The proverb uses component, comparative-historical, and comparative-comparative methods. In the study of articles, we observe two aspects: the collection of proverbs (paremiography) and the study of proverbs (paremiology). Of course, these two aspects can be likened to both sides of the coin, so any research into articles is important in both aspects. If we agree that many paremiologists say that proverbs affect the teaching of the language and the culture of the speakers, then we should use them in our teaching. However, some paremiologists believe that proverbs do not play a role in language learning, because they can quickly become outdated and even get out of circulation. It is not always possible to find an alternative to the language in which the proverb is being translated. Professor G. Salomov comments: “There are phrases and proverbs that are not possible to translate into foreign languages” (Salomov G. Language and Translation. -T: Fan, 1966.- p.239). The article may not be the equivalent of other languages. But in this context, it does not mean avoiding proverbs without translation. Translation can be made based on the content of the text. The proverbs have lived for centuries as examples of the art of expressing the experience of a particular nation. Linguists give different definitions to his definition (Imamov K., Mirzaev T., Sarimsakov B., Safarov O. Uzbek folk poetic creativity - Т.: “Ukituvchi”, 1990. - pp. 91-99; Essays on Uzbek folklore, Volume 1 - Tashkent, 1988. - B. 95-98). French scholars also express their views on this issue. In particular, Andrei Wozniak gives the following definition: «La parémie est une forme (relativement) figée et attestée, connue sous une forme lexicalisée et à laquelle est attaché un sens. De fait, la conservation de la forme et des autres particularités proverbiales sont à prendre en compte» (André Wozniak. Peut-on traduire un proverbe ? // Ela. Etudes de linguistique appliquée 2010.N01.157.-P. 35-48). In other words, Wozniak describes the proverb as a lexical unit of content in an information-resistant compound, and emphasizes that it is important to keep in mind that the content and form are not lost. Jorj Milner his (Milner George Bertram. De l'armature des locutions proverbiales. Essai de taxonomie semantique. – In: L’Homme, 1969. Tome 9 n°3. – pp.49-70. ) proverb gives followings: «... le trait distinctif d’une locution proverbiale consiste en ce qu’elle possède une armature symetrique de fond et de forme. En corollaire, la valeur (et, par la, la faveur) d’une locution proverbiale est fonction directe de la mesure dans laquelle la symetrie de la forme reproduit la symetrie du fond» (Milner George Bertram. De l'armature des locutions proverbiales. Essai de taxonomie semantique. – In: L’Homme, 1969. Tome 9 n°3. – P.54 ). “... The peculiarity of the proverbial units is that they have a symmetric armature that links meaning and meaning. That is, the contents of the proverbial unit act as a dimension, and the symmetry of the form represents the symmetry of the content”. Remi Dor also describes the proverb, summarizes the views of scholars on the genre, and adds: “An article based on ancient logic, based on the wisdom of the nation, is understood by its listeners. This powerful structure will be the authority of the people and the people will be its author” ( Dor Rémy. Un seul corbeau ne fait pas l’hiver. – Paris: Editions L&M, 2010. – p.10). The proverbs express a strong judgment on life events. Remi Dore also observed in his research that this verdict was either positive or negative. Remi Dor J for analyzing article structure and its internal - abstract class. B. He selected the Milner-approved mathematical system (Milner George Bertram. De l'armature des locutions proverbiales. Essai de taxonomie semantique. – In: L’Homme, 1969. Tome 9 n°3. – pp. 49-70. ). His expressing: «... une locution proverbiale..."
se compose de quatre quadrants (ou segments secondaires) placés en relation d’équilibre structurel les uns avec les autres, autant dans la forme que dans le fond. C’est du caractère précis de la relation entre ces parties constituant que dépendent l’effet et la signification de la locution tout entière». "Proverbial units have a rectangular shape of four squares, balanced in both form and content. The essence of the proverb is that it is inadvertently attached to the specifics of those parts”.

3. RESULTS AND DISCUSSIONS

The proverb is a genre of folklore and has played a special role in the communication between these people. Articles are generally appreciated for their simplicity, fluidity, and ease of understanding. However, no specific definition was given to articles, covering all of their features. Many people think that the article can be summarized as follows: “Proverbs are short and easy to understand, and they call for wisdom, ethics, and other positive qualities that are inherited from one generation to the next”. This is a view given that some articles have very old foundations. The articles undergo certain changes as a result of the passage of time and changes in the culture of the nation. For example, the “Let the coffler stick to his last” proverb of the late eighteenth century is not used today because the profession of “coffler” is almost non-existent in English-speaking culture. The proverbs have their own unique form, so it’s easy to remember. We can also observe that they are used in both verbal and written speech. We use them to enrich speech, to articulate common sense, to influence other people, and to react to certain unhealthy situations in society. Contemporary paremiology contains the term “paremiological minimum”, which consists of the most commonly used and well-known proverbs in the language [2], [29]. Such lists can be listed in dictionaries or special books. However, it is not appropriate to clearly define the exact number of proverbs such lists, since proverbs in a particular language may change when they move from place to place. Wolfgang Meyer, in his research, cites the paremiological minimum of English and American culture proverbs and includes 75 proverbs. In his opinion, all proverbs in this list are nationwide and well-known. Before engaging the proverbs in the learning process, the teacher should be fully aware of all the information about them, including their origin, their native language equivalents. English-language proverbs provide an opportunity for beginners to learn English, and we can use them to improve their communication skills. For example, a teacher might write a “To bring coal to Newcastle” proverb on the blackboard and ask students to comment on the article. In the course of answering the question, the reader not only communicates, but also tells what they know about English history. One might ask, for example, why the city of Newcastle was given the ironic reaction to the coal supply. Students will also need to find the equivalent of this article in their native language. The following are the main objectives of using proverbs in language teaching: 1) Introduction; 2) grammatical features; 3) description; 4) to separate groups; 5) like a text discussion. In the introduction, the teacher introduces the students to relevant proverbs. Examples might include articles such as “All that glitters is not gold” and “Chrome never pays”. As for grammar, we need to focus on the grammatical nature of the proverbs and to provide the necessary grammar information. For example, to distinguish between “lay” and “lie”, the proverb “You shouldn’t kill the goose that lays / lies” the golden egg” will help students to choose the correct verb, explain it or why “we can ask for the use of the “clear” mark. In the description, the teacher comments on the proverbs and asks students to comment. Subsequently, you may ask students to group them by submitting specific proverbs. At the end of the process, a general discussion is recommended. Each nation leaves a huge amount of vital wealth for generations to come. Such priceless wealth is the result of hard work, great life experiences, and is enriched with proverbs, parables and phrases from generation to generation. The proverbs and sayings in the proverbs and sayings illustrate the problems of life, labor and hardship, sorrow, happiness, success and defeat, and rituals of the people. The language richness of the people is measured by the richness of its colorful, serjilo vocabulary and the phraseological layer. Thousands and tens of thousands of wonderful proverbs, sayings, and phrases that our people have created and continue to create for centuries are passed from mouth to mouth, from generation to generation, and some have not even been written down. They are richer and richer over time, deeper in meaning. The use of proverbs in class, especially in foreign language classes, increases the interest in language learning. Because the reader is interested in how the proverb used in his native language is used in another language, its functional and semantic aspects, and whether or not it is compatible with the language in which he is learning [3]. It is well known that each nation has its own beliefs, psychology and national characteristics. It has its own fantastic images, emblems that are the basis for various portable meaning combinations. The essence of the article is expressed in its form. When translated into another language, its content will be transmitted only to its content. The vocabulary of each language comes only with new words, terms and phrases from other languages. In this context, the meaning of words in the language plays a major role. The proverbs also have their own system of study, among other idiomatic and phraseological units. That is, when a comparative study of the articles reveals the functional, semantic and form-matching or incompatible phenomena based on their semantics. In different systems languages, one proverb can be used in the same function, meaning and form.

For example:

Hechdan ko’ra kech (Uzbek)
Luchshe pozdno chem nikogda (Russian)
Better late then never (English)
Besser spät als nie (Deutschland)

But this is not always the case. Although the proverb often has the same meaning, it can be functional or different. For example, the German word “Gesagt-getan” is translated into the Uzbek article “A shot with a word”. But while it is semantically appropriate here, it is a bit different in function and form. [4] It is important for students to realize that the wisdom embodied in many proverbs and idioms in other languages can be realized only by replacing them with their native language alternatives. It takes great skill and prudence to translate a proverb or proverb of another nation. Some teachers feel that the proverbs are less
effective in language teaching because they have old
to language norms. A good result can be achieved by using
the above-mentioned “paremiological minimum” proverbs.
The proverbs can also be used in translation classes as the
reader becomes more aware as they search their native
language equivalents. Considering the different stylistic
styles, phrases, word games in the bilingual articles, articles
can also be used in stylistic lessons. Proverbs are not only
language, but also part of culture. From ancient times,
proverbs have been used extensively in language
distribution, to give specific information about wisdom,
wisdom, prudence and other realities of life. The proverbs
are also used in the process of raising children, explaining
rules of conduct in the community, and so forth.
Sometimes, proverbs are often used to describe a particular
situation or situation, to make it more detailed and
understandable to the listener. For example, we can talk for
hours to convince people that it is better to consult with
others before making a decision, or simply to say, “One of
two heads is better”.

4. CONCLUSION
In summary:
1. The use of proverbs in the teaching of foreign
languages is not so low at present;
2. Proverbs are usually used to respond to a particular
situation or situation in the course of a lesson, but
not to a certain extent;
3. Although most foreign language teachers comment
on proverbs, they are not viewed as didactic
means of teaching foreign languages;
4. When using proverbs for teaching foreign
languages, it is advisable to use not only articles in
any book, but also to use newspapers, magazines,
TV and radio, as well as film and video materials;
5. When using proverbs in the learning process, it is
important that the emphasis is not on the origin,
content, or equivalents of articles, but rather on the
use of language skills and language skills.

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