

Studying the Universal, General, National and Specific Meanings of the Proverb

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Abstract: This article will provide an overview and structure of an English for Special Purposes course in ELT (Teaching English), the role of teacher and student in English for Special Purposes (ESP), and teacher-student challenges., environment and others in learning. In the field of English Language Teaching (ELT), English for Specific Purposes (ESP) addresses the specific English language needs of target learners and students. It refers to the teaching of a specific genre of English to students with specific goals that is oriented and focused on teaching and learning English. The following article deals mainly with the needs of financial English, i.e. work-related language, vocabulary and professional text analysis.

Keywords: ESP, financial English, teaching methods, language competencies, vocabulary analysis, role of teacher and student.

The semantics of the proverb and its structure. Proverbs features structural and semantic conditions with all of them must be studied The principle of comparability (comparability). “This principle, - writes M. Dzhusupov, Functioning in Live Speech. involves a comparison of linguistic phenomena deeply studied by each, equally compared language separately, as well as their definition.

“Uzbek and Kazakh languages of functional properties, the use of the same methods, a harmonious combination of different approaches in the process of comparison. If these conditions are not met, the degree of comparability of linguistic phenomena decreases, which negatively affects the objectivity of the results of a comparative study” [Dzhusupov, 1992. P.87]. For example, when comparing proverbs of languages with different structures, one should study their semantics, figurative and expressive possibilities, and perform their morphological and syntactic analysis.

When it comes to the history of the study of proverbs and the processes of their collection, we must also think about their classification. There are basically the following ways of classifying proverbs by Uzbek folklorists:

Alphabetical. In accordance with it, the available material is placed in the collection of proverbs in alphabetical order, its advantage is that the user can choose from the collection, you can quickly find the proverb. But the disadvantage is that proverbs more difficulty for the user due to the lack of the subject can give birth.

Okay topics. This type of classification differs from the previous one in its complexity and perfection. Because in this type the material is divided into certain thematic groups, and the material in each topic is given in alphabetical order. Collections of proverbs compiled according to this method acquire both practical and theoretical significance due to the simplicity of their use and, most importantly, the fact that they show the volume of the fund of certain folk proverbs.

Directly or figuratively. The semantic nature of proverbs changes over time: proverbs used in their original meaning can only acquire a figurative meaning in the future. Accordingly, there are 2 types of proverbs:

- a) used in the proper sense;
- b) is used in its own and figurative meaning;
- c) is used only in a figurative sense.

According to the social period in which it was created - according to its chronology. Proverbs are a very ancient and at the same time modern genre. Its antiquity is as long as the history of the people. Various socio-economic processes experienced by a certain people are reflected in folk proverbs. Accordingly, you can find out in what period the proverbs were created.

By structure. In such a classification, the content of proverbs is logical.

Structures are divided into several groups depending on the amount. That is:

1. 1 component
2. 2-component
3. Occurs in the case of 4 components or more.

Linguistics is unique to the national culture as a whole. The role of anthropocentric research in clarifying its aspects is incomparable, that is, through this research, the commonality of cultural-linguistic and linguistic-cultural relations is studied. Language takes part in two processes directly related to worldview. First of all, on its basis, a linguistic picture of the picture of the world is formed, which forms the deepest layers of the picture of the world in a person. Secondly, the language itself, with the help of a special vocabulary of a person, brings elements of a person and the culture to which he belongs to the language.

Если рассматривать смысловые и стилистические аспекты:

1. Noun+noun(N+N)
2. Infinitive+ Infinitive(V inf + V inf)
3. Noun + Infinitive (N+V)
4. Infinitive+ Noun (V +N)

From the point of view of the above semantic structure, we study the structure and content of English proverbs.

Everyone is his own doctor (Каждый сам себе врач).

The structure of this proverb is N + N. In terms of meaning, this means that each person must solve his own problem.

To know everything is to know nothing (Знать всё — значит знать ничего).

The structure of this proverb is as follows: V + inf + V inf. In this life it is impossible to know everything, the more we know, the more we understand what we have learned.

The business of life is to go forward (Дело жизни — идти вперед).

The structure of this proverb is: N+V inf, and the meaning is that you should never stop, if you encounter a problem in life, you should find a solution to the problem and keep moving forward.

Teach old dog new tricks (Научить старую собаку новым трюкам).

The structure of the proverb: V inf + N, And the point is that everything in life cannot be changed, especially old and made things that have become a habit.

The structure and meaning of Russian proverbs

Правды некуда девать.

Proverb structure: N+Vinf. Don't try to hide the truth, one day it will be known. The structure and meaning of the Uzbek proverb “Hide the disease, the disease will be revealed” are similar in structure and meaning.

Жениться — не чихнуть: можно наперед сказать.

Proverb structure: Vinf + Vinf. Meaning: Marriage seems easy to us, but behind it comes a great responsibility and obligation to take care of the family.

Where there is sorrow, there are tears.

Proverb structure: N + N. If a person is sad, sad or hurt, he will feel relieved if he cries.

Надеть (на кого-либо) золотые очки.

Proverb structure: V inf +N. Hoping to be someone's right hand, that is, a reliable person.

Structure and meaning of Kazakh proverbs:

Жолдасы көптің, олжасы көп (Удачлив тот, у кого много друзей).

The structure of the proverb: N + N content: if a person has many friends and brothers, then this is his happiness and luck.

Тентектің есі-дерті — бұзу, текенің есі-дерті — сүзү

(Козел ищет, кого бы боднуть, озорник — что бы опрокинуть).

Most proverbs in English form a Vinf+Vinf structure:

For example:

Easy come, easy go (Легко приходит, легко идти)

Eat to live, not live to eat (Есть, чтобы жить, а не жить, чтобы есть)

It is better to wear out than to rust out (Лучше износиться, чем заржаветь)

To know everything is to know nothing (Знать всё — значит знать ничего)

If is in Russian, then the N+N structure retains portability:

For example:

Богатство — грязь, ум — золото;

Азбука — наука, а ребятам — мука;

Безделье — мать пороков;

Быль — трава, небыль — вода;

Most proverbs in Kazakh and Uzbek also form an N+N structure. For example:

Білім — қуат (Знание — сила);

Жастық — әлсіздік емес (Молодость — не слабость);

Жақсы ат— жан серігі (Хороший конь—друг души);

Шешеннің тілі — шебердің бізі (Речь красноречивца, что шило мастера).

Жақсы сөз — жарым ырыс (Хорошие слова—это наполовину ритуал).

If we consider the semantic and stylistic aspects:

1. Noun + Noun (N+N)
2. Infinitive + Infinitive (V inf + V inf)
3. Noun + infinitive (N + V infinitive)
4. Infinitive + Noun (V infinitive + N)

From the point of view of the above semantic structure, we study the structure and content of English proverbs.

Everyone is his own doctor (Everyone is his own doctor).

The structure of this proverb is N + N. In terms of meaning, this means that each person must solve his own problem.

To know everything is to know nothing (To know everything means to know nothing).

The structure of this proverb is as follows: V + inf + V inf. In this life it is impossible to know everything, the more we know, the more we understand what we have learned.

The business of life is to go forward (The business of life is to go forward).

The structure of this proverb is: N+Vinf, and the meaning is that you should never stop, if you encounter a problem in life, you should find a solution to the problem and keep moving forward.

Teach old dog new tricks (Teach an old dog new tricks).

The structure of the proverb: V inf + N, And the point is that everything in life cannot be changed, especially old and made things that have become a habit.

The structure and meaning of Russian proverbs

The truth has nowhere to go.

Proverb structure: N+Vinf. Don't try to hide the truth, one day it will be known. The structure and meaning of the Uzbek proverb “Hide the disease, the disease will be revealed” are similar in structure and meaning.

To marry is not to sneeze: you can say in advance.

Proverb structure: Vinf + Vinf. Meaning: Marriage seems easy to us, but behind it comes a great responsibility and obligation to take care of the family.

Where there is grief, there are tears.

Proverb structure: N + N. If a person is sad, sad or hurt, he will feel relieved if he cries.

To put on (someone) gold glasses.

Proverb structure: V inf +N. Hoping to be someone's right hand, that is, a reliable person.

ISSN 2792-1883 (online), Published in Vol: 3 No: 6 for the month of Jun-2023

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Structure and meaning of Kazakh proverbs:

Zholdasy köptin, olzhasy köp (Lucky is the one who has many friends).

The structure of the proverb: N + N content: if a person has many friends and brothers, then this is his happiness and luck.

Tentektin esi-derti - buzu, tekenin esi-derti - suzu

(The goat is looking for someone to butt, the mischievous - to knock over).

Most proverbs in English form a V inf+V inf structure:

For example:

(Easy to come, easy to go)

Eat to live, not live to eat (Eat to live, not live, to eat)

It is better to wear out than to rust out than rust)

To know everything is to know nothing (Know everything - ,means to know nothing

➤ **If a is in Russian, then the N+N structure retains portability:**

For example:

Wealth is dirt, intelligence is gold;

The ABC is science, and the guys are flour;

Idleness is the mother of vices;

True story - grass, fiction - water;

Most proverbs in Kazakh and Uzbek also form an N+N structure. For example:

Bilim - kuat (Knowledge is power);

Zhastyk - alsizdik emes (Youth is not weakness);

Zhaksy at- zhan serigi (A good horse is a friend of the soul);

Sheshennin tili - sheberdin bizi (Speech of the eloquent, that awl the master).

Zhaksy soz - hot yrys (Good words are half ritual).

Conclusion. Today, with intensive research on proverbs, the study of all aspects of proverbs is one of the main tasks of the field of paremiology. Studying the comparative aspects of proverbs, we cannot but touch upon their linguocultural aspects. Through this, we will try to show the similarities and differences of proverbs in the languages we study, the culture and mentality of people who speak this language. Therefore, lexemes that exist in the life of the nation and are actively used in everyday life create their own image in the language and do not cease to participate in proverbs in displaying the national mentality of the people.

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