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# Comparative Study of Paremiological Units of the Korean and Uzbek Languages

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**Annotation:** *The article gives an idea of the concept of culture of interaction, self-retention and exchange of views in the process of Appeal. Such concepts as attitude, appeal, communication, discussion, discussion, reasoning are all about ornaments that are suitable for the adornment of a particular nation, that is, Uzbek and Korean, and have given many definitions to its implementation by ethical and aesthetic norms and rules. In the article, the ilinji was honored in Eastern literature for hunting the human heart, giving him kindness, expressing sincere wishes. The reason is that in the world there is one science, which has become the main subject of literature. This is humanism. And the beginning of this science is the search for a way into the human heart. Both the science and spiritual culture and art of Ilmu have been puzzled about this.*

**Keywords.** *Proverbs, paremiology, proverbs, phrases and parems, paremiology of the Korean and Uzbek languages, communication, culture of treatment, manners, decency, speech activity, path to the soul, mutual understanding, word vision, the basis of Education Proverbs, expressions, comparisons (antithesis), cognitive terms ... 한국어 속담, 관용적 표현, 중의적 표현, 직접적 표현, 동음어, 다의어, 단의어*

## I. INTRODUCTION

Proverbs based on the expression of anti-dependence and band-reminder constitute a large part of the paremiological units in the Korean and Uzbek languages. In comparative linguistics, it is worth noting that despite the large number of studies devoted to the study of the linguistic landscape of the universe through the paremiological units of the world languages, the study of lexical-semantic, structural peculiarities in this area is not widely and comprehensively studied by the example of Korean and Uzbek languages. This is due to the relevance of the topic, the need for a thorough and in-depth study of the structural structures, semantics and functions of the paremiological units in both languages.

From the same point of view, in this article, we aimed to study articles in Korean and Uzbek languages based on anti-dependence and band-reminder expression by analyzing them in lexical-semantic and pragmatic aspect, solving the following tasks in this process:

- A. To determine the essence of the concept of paremiological unity in linguistics;
- B. To identify the theoretical problems of the study of paremias as a separate class of linguistic units;
- C. To determine universality in articles based on anti-dependence and band-expression in Korean and Uzbek languages, differences in structural and semantic structures.

Usually when we talk about folklore, we know perfectly well that the thought expressed through it is in the universal character. Such a universality, a common expression characteristic of the world languages, is also characteristic of paremias. In linguistics, the Greek word "paroimia" is used in our language in the meaning of a proverb. A material. Paremiological units in any language reflect in their semantics the long-lasting cultural-historical development of a particular people. Through them, diverse cultural values, stereotypes strengthen the language and move from generation to generation. The system of images in the concepts firmly established in the language through the paremiological units forms the linguistic imagination of the universe of this people, because they arise as a result of the material, spiritual, cultural, national and social experience of this or that level of linguistic collie, in which exactly these cultural and national experiences and traditions are expressed.

Proverbs directly express the completed thought. By the structure of Proverbs are divided into simple and complex parems. Proverbs consist of at least two elements (a sentence piece) in terms of structure and express a completed thought.

The sentence pieces denoting this idea are usually head pieces, but head pieces: there may be two elements of the paremada (sentence pieces) that have or have a cross section, and they have two intonation centers. Regardless of whether there are head pieces or not, each division is mandatory. Proverbs form at least two logical centers. It is also possible that the words that make up this logical center will not even come up in the task of the head piece. Simple parems consist of two or more elements (sentence fragments). And complex parems are formed from two or more components (a term denoting relative simple sentences that are part of a compound sentence). Hence, Proverbs consist of fragments of sentences, representing a completed thought, and since proverbs are in the form of a completed sentence, they are interpreted only through extended sentences. (Explanatory Dictionary of linguistic terms. A.Khodiev. - T: 1985, 54-b.)

In modern linguistics there are the following theoretical cases, which determine the linguistic status of paremiological units, linguistic characteristic, recognized by all linguists:

- 1) Paremiological units are a separate view of constructs similar to a sentence (sentence), they have a modality, a category of personality, a syntactic expression of the time, a predicative category based on the denial of some kind of thought, confirming some kind of opinion and opposing it. Such characteristics of paremiological units are usually studied by looking at the nominative lexical-syntactic units in the language, as well as phraseological units of narrow meaning [Vinogradov 1977: 250].
- 2) Paremiological constructions are formed on the basis of a certain structural scheme of predicative units, such as sentences that express the usual complete idea. (Patebnya 1989: 155) In our article, we understand the term paremiological unit as cultural-household units, which are used in the process of speech in the meaning of the tape-instruction, structurally equivalent to the sentence, semantically, the cultural-household assessment of the way of life of the people. In order to determine the main types of paremiological units, it is necessary to first determine their distinctive linguistic signs. G.L. Permyakov proposes to study these signs as the following types: [Permyakov 1970: 15]
- 3) Unit expressionalaydigan stagnation of meaning and form: **불난 집에 부채질한다**-literal word: elpish a burning house. Although in the Uzbek equivalent of the proverb There is a semantic adekvatlik, we observe that the linguistic imagination of the universe is imagined through various objects in this place: sprinkling oil on fire or sprinkling salt on the wound;
- 4) Image courtesy : **호랑이도 제말하면 온다**.-Literal word: it comes at your time when the tiger is talking. Although the general meaning in this place is the same, we can see that the image is expressed in the name of different animals in both languages: if you speak the Wolf, the ear is visible.
- 5) Band-reminder (tutorial) applied in the sense of: **가는 말이 고와야 오는 말이 곱다**. -Colloquial word: if the spoken word is beautiful, then the answer word will also be beautiful. In this place, when the Uzbek equivalent of the proverb has a common meaning, the figurine is expressed in the question "hello": hello alik or hello first, badaz kalom.
- 6) Indirect expression of the expressed semantic meaning in the pragmatic character, that is, based on background knowledge. Such proverbs are very numerous in both languages and are characterized by the versatility of their equivalents in the Uzbek language:

**티끌모아 태산** - zarradek carved sand, a large mountainbill; Toma-Toma Lake receivables; unity of power; united Ozar, unites torzar.

**하늘의 별 따기**-picking stars from the sky .In the Uzbek language, the image is represented by another object: digging a well with a needle.

**세살 적 버릇 여든까지 간다**-three-year-old habit-goes to the age of eighty;corrects the grandmother; enters with blood-comes out with the soul.

- 7) Many Korean proverbs are characterized by extreme nationality. Since there are no equivalents of such articles in the Uzbek language, it is necessary to translate them in annotated translation:

**싼 게 비지떡**-the cheapest thing is pijitok. Pijitok is a pie made from the remains of baking called "Vine".

In the vast majority of studies, proverbs and matals are classified as phraseologisms. In our opinion, it is worthwhile to study them as separate units, which differ from phraseologisms in the degree of speech. The differences between them are manifested in the following signs:

- a) A Har phraseological unit it represents a single thought, regardless of how many components it consists of and how many words it is interpreted through, that is, it acts as a linguistic sign of some kind of concept.
- b) The equivalence of phraseologisms to the word (concept) confirms the absence in them of a logical context, at the same time in the proverbs there is always such a context.
- c) If the fact that phraseologisms can be equivalent to words means that it is impossible to transform them logically, then in Proverbs this situation is very easily done.

The comparative analysis of paramiological units in both languages led to the following conclusions:

- In the formation of paremiological units, which are based on the expression of dependent - oppositional and pand-exclamation, certain speech situations are involved in both languages, and the meaning in them can vary according to the situation of speech.
- The generalized meaning of such units is based on the expression of the idea in the tone of the band-reminder. The figurative nature of the generalized thought expressed determines the emotional expressiveness of speech.
- It is characterized by the general meaningfulness of such proverbs in both languages. But in this place there is a large number of equivalents in the articles of the Uzbek language, their representation through other lexical units.

As can be seen from the views and examples presented, the study of Proverbs not only in general aspects in Korean and Uzbek languages, but also in private and comparative terms is a function of linguistics.

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