

**O'ZBEK VA KOREYS TILLARINING PAREMIOLOGIK BIRLIKLARI***Sharipova Malohat Saidjanovna**O'zbekiston davlat jahon tillari universiteti o'qituvchisi*

*Annotatsiya: Maqolada maqollar tilning maxsus mazmunli birliklari sifatida tahlil qilinadi. Turli tizimli tillardagi maqollarning o'xshashligi va farqi qayd etilgan. Shuningdek, turli tizimli tillarning paremiologik tizimlarida xalqaro va milliy tillarning tahlili o'tkaziladi. So'z, frazeologik birlik va maqol o'rtasida taqqoslash amalga oshiriladi. Tilning har bir mazmunli birligiga xos xususiyat berilgan.*

*Kalit so'zlar: maqol va matallar, tilshunoslik, folklor, chet tili, madaniyat, paremiologik birliklar, o'zbek tili, koreys tili.*

**ПАРЕМИОЛОГИЧЕСКИЕ ЕДИНИЦЫ УЗБЕКСКОГО И КОРЕЙСКОГО ЯЗЫКОВ***Шарипова Малохат Саиджановна**Преподаватель Узбекского государственного университета мировых языков*

*Аннотация: В статье проводится анализ паремий как особых значащих единиц языка. Отмечается сходство и различие паремий в разносистемных языках. Также проводится анализ интернационального и национального в паремиологических системах разносистемных языков. Осуществляется сравнение между словом, фразеологической единицей и паремией. Дается характеристика каждой значащей единице языка.*

*Ключевые слова: пословицы и поговорки, лингвистика, фольклор, иностранный язык, культура, паремиологические единицы, узбекский язык, корейский язык.*

**PAREMIOLOGICAL UNITS OF UZBEK AND KOREAN LANGUAGES***Sharipova Malohat Saidjanovna**Teacher of Uzbekistan State World Language University*

*Abstract: The article analyzes paremiology as special meaningful units of the language. The similarities and differences of paremiology in different system languages are noted. Also, the analysis of international and national in the paremiological systems of heterogeneous languages is carried out. A comparison is made between a word, a phraseological unit and a paremia. A characteristic is given for each significant unit of the language.*

*Key words: proverbs and sayings, linguistics, folklore, foreign language, culture, paremiological units, Uzbek, Korean.*

Introduction. The proverb is an integral part of folklore; an element that preserves the wisdom and experience of past generations. Along with this, the proverb is also designated as a kind of separate unit in the language. V.L. Arkhangelsky believes that any proverb can be actively used in speech [1, p. 89]. This is largely due to the mass media that introduce it into everyday life.

Research in the field of linguistics, of course, has become a priority in recent times, because learning foreign languages has become a necessity nowadays. In particular, the close economic cooperation between Korea and Uzbekistan has become one of the important issues in the study of the Korean language in the scientific direction.

Literature review. The founder of the science of paremiology was the famous German linguist K.F. Vanger. According to him, the object of the science of paremiology is proverbs, that is, their study is the main goal of science, proverbs are studied in the

field of paremiology, and the paremiological unit is parema. Paremiology as a short, simple, logical and meaningful logical generalization that is verbally transmitted from generation to generation in a certain language, is a branch of science that studies fixed expressions, proverbs and parables.

Idioms. Idioms are also colloquial because they consist of several words that are usually used together, but the difference is that we cannot guess the meaning of the whole phrase from the meaning of its parts. This criterion is called the level of semantic isolation. It is used in different ways in different expressions.

“Korean is what we call a language of reference,” says John B. Whitman. “It has common features with all the neighboring languages of the region, as if it is a kind of intermediary between them. We cannot say what modern Korea is connected with in the sense that it came from one common ancestor. But we can show that it is unique in that it shares with all its neighbors the property that they do not share among themselves” [2].

Many aspects of the Korean language are related to other Northeast Asian languages. Whitman points to some of these details: vowel harmony, in which vowels that are next to each other in words must be pronounced in a form similar to each other, a feature of the Korean language that separates Mongolian and Tungus; pitch accent, a type of pitch accent in which pitch differences occur in some syllables of words that Korean shares with Japanese and Ainu; and an extremely large vocabulary borrowed from Chinese, resulting in some Chinese-influenced Korean grammatical patterns [3].

Whitman is principal investigator for a group of linguists from North America, Europe, Korea and Japan. Through their work, the researchers hope to eventually help educate the world about the role of Korean culture in general. “When people think of promoting culture, they usually think of literature, music, art and the like,” Whitman says. “The language seems neutral. It is difficult to think of a language as something that can perpetuate the history of a country and its culture. But Korea has been so heavily influenced throughout history, especially by China, that in many ways the most important legacy of Korean culture is its language and its unique writing system.

The unity of language and culture presupposes foreign language communication with native speakers not only as an exchange of information, but also as a dialogue of cultures. Largely due to this provision, the interest of scientists in the cumulative, cultural and informative function of paremias was determined, i.e. to the ability to accumulate and consolidate the experience of many generations in the semantic structure, the peculiarities of the national-cultural worldview and worldview. Folk sayings in a concise and capacious form reproduce the totality of opinions developed by the people, and make it possible to discover significant mental values that reflect the philosophy and psychology of the ethnos. With the depth and sharpness of thought, the paremias synthesize the age-old treasures of folk traditions. The linguistic, stylistic richness of proverbial sayings is based on a complex system of verbal and artistic culture of the national language. Paremia absorbed the expressive and pictorial means of lively colloquial speech, oral folk art and the common language. Proverbs and sayings of each nation are unique, distinctive, one and the same thought can have a “national” expression, therefore a linguocultural approach to paremias makes it possible to identify the features of the language system and norms of behavior in their relationship, which helps to make intercultural communication adequate. Along with this, proverbs and sayings have their own quality, their own specificity, and therefore they cannot be identified with phraseological units: phraseological units act as signs of things and phenomena, express concepts, therefore they are semantically equivalent to words; proverbs and sayings are signs of situations or certain relationships between things, and are semantically equivalent to sentences.

In linguistics, there is no generally accepted view of proverbs and sayings. It has

not yet been precisely established what should be attributed to these expressions, since proverbs and sayings are complex formations with several different plans. On the one hand, proverbs and sayings of the phenomenon of language, stable combinations are in many ways similar to phraseological phrases. On the other hand, these are speech units expressing judgment. On the third, these are artistic miniatures, in a vivid, chased form, generalizing the facts of reality itself. Due to the significant differences between words and phraseological phrases, on the one hand, and paremias, on the other, linguists failed to build a consistent system of phraseology, including proverbial sayings: "... not being the equivalent of a word, but being the equivalent of a whole story, a description of events, and being a complete phrase with a direct meaning, a proverb cannot be considered a phraseological unit in this narrow sense of the word" [4, p. 202].

Proverbs and sayings are more complicated than any phraseological phrases, so they should be distinguished into an independent class of linguistic units. G.L. Permyakov called this class the paremiological level of the language [3, p. 85].

Discussion. Proverbs, sayings and other sayings as special communicative units' express thoughts common to all mankind, for a particular religion, a particular nation, class, social or professional group, for a particular place. In other words, the communicative unit of the language is the result of collective creativity, expressing the thoughts and aspirations of the people and enshrined in the form of proverbs, sayings, commandments, well-known quotations, which, as a rule, have a predicative structure ... They occupy a peripheral position in the linguistic sign system. "Unlike linguistic nominative units, they are compared not with a word – an identifier or denotation, but with other thoughts and ideas. This is the main difference. This determines their status. Ideas expressed in proverbs, sayings, etc., can be considered normatively correct, identifying, because they have been tested by the practice of the people" [2, p. 136].

A characteristic feature that distinguishes proverbs and sayings from the winged word, phraseological unit is that, in them, there is a clear, definite, complete thought. This not only gives the proverbial sayings the integrity and rigor of the composition, but also makes them, first of all, significant in the ideological sense of the genre. That is why the paremias lack elements of description, which will complicate the disclosure of their ideological essence.

Paremias are characterized by an extraordinary brevity of expression of thought, these are maxims of expression. That is why they are a genre, the logical side of which is exposed. This highlights the moment of generalization in them, which is emphasized by their verbal form.

However, many paremias have a very specific character, and at first glance there is no generalization or distraction in them, they are associated with specific life situations, but they, as a rule, contain a metaphorical subtext that forms generalization and abstraction.

The paremiological fund of the language is a valuable linguistic heritage of the people, reflecting its customs, traditions and history, and other specific features of the people. In proverbs and sayings, as in any other genre of folklore, everything that lives and encounters this or that people over the centuries is reflected. Here is a complete set of ethnographic realities, ranging from tools and ending with outfits, and a comprehensive description of the geographical environment with its landscapes, climate, animals and flora; here are memories of bygone events and outstanding personalities, echoes of ancient religious views and a detailed picture of the modern organization of society.

There is no defined term *paremia* in Korean, and there is no clear distinction between different types of proverbs. For their designation, the terms «proverb», «maxim» and «parable» are used, which are used, in fact, as synonyms.

Korean paremiology has a long tradition. To designate the concepts of proverbs,

sayings, aphorisms and sayings, there was a complex terminology. More than ten terms corresponding to these concepts have been preserved. Such terms can be divided into two categories according to their origin:

- a) terms of Chinese origin;
- b) proper Korean names.

In modern Korean paremiology, three terms of Chinese origin are mainly used. Although these terms are often semantically confused, nevertheless, shades of their meanings can be distinguished.

The study of paroemias makes it possible to identify, firstly, the culturally determined component of linguistic meanings and, secondly, to consider the cognitive mechanisms of the formation of the most important cultural stereotypes. Functioning as a means of storing and transferring experience, being a kind of crystallization of the ethnic worldview, paremiological units find an organic connection with the language of the people and with concepts as culturally specific variants of concepts that constitute the cognitive basis of the national linguistic picture of the world.

The unity of thought and word is clearly manifested in proverbs and sayings. Their forms are both forms of judgment and inference. They are often distracting and generalizing; thesis and explanations, statements or denials, definitions, they indicate an action, its causes, effect and condition, contain comparisons and contrasts, have the form of advice, teaching, evaluation of action and conclusion.

Result. Proverbial sayings use figurative possibilities, more often metaphors. Paremias create an image that combines generalization and concreteness. Typical phenomena of folk life are brightly, expressively, with great artistic skill. The main sources of human life were the land and its cultivation. Therefore, it is no coincidence that such sayings as:

부지런한 이는 앓을 틈도 없다

Hardworking has no time to get sick [5, p. 101].

Many sayings reveal a stunning picture of human poverty:

집도 절도 없다

No home, no chopsticks [5, p. 186].

There are paremias indicating the ruling classes of previous eras:

양반은 물에 빠져도 개헤엄을 안 친다

Yangban will drown, but will not swim like a dog [5, p. 154].

Selfishness, individualism are reflected in Korean and Uzbek paremias:

제 배 부르니 남의 배도 부른가 한다

He himself is full, he thinks that others are full, that is. the well-fed does not understand the hungry [5, p. 213].

Proverbial sayings use allegorical images, “coming” often from fairy tales and beliefs. These are usually images of animals, natural phenomena, etc. They also have characteristic, stable features, their own specificity. This is, for example, a Korean proverb:

산소에 꽃이 폈다

Flowers bloomed on the grave of the ancestors (it is said about a man who made a brilliant career) [5, p. 251].

Folk wisdom, expressed in the proverbs and sayings of the Korean and Uzbek languages, undoubtedly arouses scientific research interest, Korean and Uzbek proverbial sayings are a source of the identity of national cultures, which has a versatile cognitive meaning, reflecting the peculiarities of the mentality, preserving life experience derived from direct observation. Korean and Uzbek proverbs and sayings are unique, original, like history, customs, and culture of peoples. They generalize, typify the phenomena of the life of their country, they have their own life material, their observations, but containing deep thoughts about life, they outgrow the national framework and acquire universal value.

A specific feature of the morphology of the Korean verb is the presence of special forms of the orientation category, which reflect the social relationships of the speakers. Of the many forms of this category in proverbs, only the form of the so-called neutral degree of politeness is used. Among the temporal forms of the predicative, the most common forms are the absolute present tense.

The features of the syntactic structure of proverbs are closely related to the style of their language. The style of proverbial sayings is affected, first of all, by the desire to teach, to teach a lesson in correct behavior. This task of proverbial sayings is mainly subordinated to their syntactic form.

In the proverbs of the Korean language, generalized-personal sentences are widely used, which aim to formulate instruction. In such sentences, the final predicate is usually expressed by imperative forms of the verb, which reflects the direction of the maxim contained in the proverb. Many proverbs are characterized by their construction in the form of a rhetorical question.

The fund of paremiological units of the language is of undoubted interest for linguoculturology, as it allows reconstructing the most important stereotypes of mass national consciousness. Paremiology reflects the peculiarities of relationships between people, the socio-historical context, the peculiarities of everyday life, customs and traditions.

The study of paremiology makes it possible to identify, firstly, the culturally determined component of linguistic meanings and, secondly, to consider the cognitive mechanisms of the formation of the most important cultural stereotypes. Functioning as a means of storing and transmitting the experience of the people, being a kind of crystallization of the ethnic worldview, paremiological units find an organic connection with concepts as culturally specific variants of concepts that constitute the cognitive basis of the national linguistic picture of the world.

Despite the fact that the majority of linguists dealing with the problems of paremiology, phraseology or folklore gave their own definition of a proverb, dry, scientific or poetic, nevertheless, it can be said that their universal, generally accepted definition has not yet been developed. The question of the inclusion or non-inclusion of proverbs in the phraseological system of the language also remains problematic. Nevertheless, all scientists admit that proverbs are an extremely valuable phenomenon for modern science and have great heuristic potential for cultural studies, ethnosemantics, and cognitive linguistics.

Imagery, emotionality, expressiveness, appraisal – the absolute expressive properties of phraseological units – underlie the functioning of phraseological units without changing semantics and structure. Phraseological units give an assessment through the image that served as the basis for creating a phraseological unit, which allows the author to express a certain attitude towards persons, facts and evoke response emotions in the reader. Therefore, phraseological units are one of the means of artistic expression.

Consequently, the main properties of a phraseological unit are its thematic inseparability (denotes a whole concept, can be replaced by one word), figurativeness and expressive-evaluative coloring (always expresses approval / disapproval).

Due to the fact that phraseological units are units with a complex structure, there are different approaches to their classification.

Conclusion. Proverbs are characterized by closedness, completeness and completeness of judgment. At the same time, the vast majority of them are generalized proposals. All proverbs are sayings with figurative motivation of general meaning.

The national coloring of the images in proverbial sayings is inspired by the fact that these images are taken from the environment: nature, life and customs of the Koreans. Household items, pets, animals, birds, plants – everything appears in proverbs and makes up the «Korean» gallery of images.

Among Korean folk sayings, there are many instructive ones that capture the ethical views of the people on family foundations, marriage, love, raising children, etc. They teach the younger generation to respect elders and parents, to love relatives and friends, to be true friends.

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