

## ANALYSIS OF SOMATIC EXPRESSIONS IN UZBEK AND KOREAN LANGUAGES

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ELSEVIER



**Akhmedov Uktamjon**  
Uzbekistan State World Languages University,  
Teacher of Korean language



**Abstract:** People's thinking and worldview differ depending on the culture of each country, and these different ideas and worldviews are expressed through language. Language and culture are closely related. Therefore, when learning a foreign language, it is necessary not only to learn grammar, but also to understand its culture. In this case, expressions are among the areas that need to be studied. By learning phrases, a person gets into the language and improves his skills.

Foreign students always have difficulty in understanding and using expressions in the process of learning Korean. It is known that expressions are inextricably linked with the spiritual culture, customs, profession, living conditions, aspirations, and attitude to reality of the people who own the language. Phrases are important tools that create imagery and expressiveness, and they serve to increase the expressive effectiveness of artistic, political and journalistic texts. Since Korean speakers use a lot of expressions in their daily lives, it is a bit difficult for foreigners to understand these expressions.

In this article, the features of Korean and Uzbek expressions are compared from a lexical-semantic point of view, and a convenient method for those who learn Korean expressions is described.

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Somatic expressions play an important role in every language. They belong to a broad group in each language. There are actually a lot of them. Somatism is highly effective in Uzbek languages. More than several thousand somatism have been collected from the phraseological dictionaries of each language, and a comprehensive cross-analysis of them is being conducted. Somatic phraseology is a symbol of human body parts and testifies to widespread traditions. There are somatic phraseologisms with a number of cultural peculiarities that do not have alternatives in the target language, which create multifaceted cultural differences in cross-linguistic comparisons. The Uzbek language has many phraseological units related to body parts, which express the customs and traditions of the people: give charity from your head and eyes, make two heads, if the head is safe, you will find a cap, and give a hand. The origins of somatic expressions in all languages go back to different areas of life. They are related to people's living conditions, traditions and ideas of the past centuries. Each nation derives its images and figurative expressions from familiar phenomena and spheres of life, including elements of nature, animal and plant life, ancient forms of economic life, agriculture, hunting,

fishing, shipbuilding, trade and exchange. and most importantly, it takes from people's daily life activities.

In our language, the corner of the eye with the component of the eye, the pupil of the eye, the pupil of the eye(i), the horse like medicine for the eye, and the eye is empty, the eye is not closed, the eye is wide-eyed, the eye is wide open, the pupil of the eye, the eye is wide, the eye is black, the corner of the eye, the eye on the right, like under the eyes, phraseologisms are formed.

Somatic phraseological units with an eye component show specific syntagmatic properties in the text. For example, most homonymous phraseological units have two meanings. In Sh.Rakhmatullayev's "Phraseological Dictionary of the Uzbek Language" the catchy phrase is interpreted as a homonymous phrase:

It's invisible

I. Unknown, small.

II. Endless, the bottom is not visible. A. Qahhor used the unknown meaning of the phrase in the novel "Mirage": colorful, large-sized land cards with a skirt that does not catch the eye; trees in gardens, orchards, avenues, streets, and roads that grow like sadaraikhan locks, branching like prayer roses, and growing tall like flowers. And H. Olimjon used the second meaning of this anointed phrase: I saw cowardly battles in your invisible fields.

Sh. Rakhmatullev's phraseological dictionary explains the meaning of about 70 expressions with a hand component. Some of them are related to the perception of a person and belong to the group of expressions expressing his spiritual world and feelings, while some of them go back to the norms of the national worldview. Hand somatism, as a base word forming such expressions, combines with lexemes and participates in the formation of phrases belonging to different lexical-grammatical groups. The paradigm of phrasal verbs with a somatic component consists in most cases of verb phrases with a two-component noun+verb structure: to give hands, to be caught, to be caught, to be caught, to touch the hand, to be caught, to give up, to get out of hand, to get out of hand, etc.

In the scientific study of somatic phraseology in the Korean language, somatic phraseology in the phraseological system of the Korean language occupies a special place, because they represent thinking figuratively and reflect different aspects of reality. Somatic phraseology in the Korean language in most cases not only defines a certain phenomenon, but also characterizes it and evaluates it. These phrases correspond to concepts that express the meanings of praising and elevating a person, supporting, thinking, reprimanding him. Phrases have been studied by Korean linguists since the 1950s, but their boundaries have not yet been determined. Korean language experts are more interested in expressions with the components "head, eye, hand". This aspect is, firstly, that they are more numerous

than other phraseology; secondly, it is actively used in the sentence; thirdly, expressions with "head, eye, hand" components are determined by the fact that they serve as an important tool in studying the lexicon, grammar and history of the current Korean language.

Among the phraseologisms in the Korean language, expressions with the component "head, eye, hand" make up a large part. Idioms formed in ancient times and living in harmony with the people came mainly from two sources: documents of ancient dynasties; folk art. Phraseologisms mentioned in documents of ancient dynasties are further divided into three directions: ancient proverbs, historical stories and ancient poems.

Certain stereotyped phraseological units in the Korean language are possessive, participle, determiner, complement, and case. As a result of structural analysis of somatic phraseologisms in Korean language, it was found that: phraseologisms with a single syntactic structure in the first and second parts of somatic phrases do not have the same internal structure; the relationship between the previous and next two parts is also different. In such phraseology, the first part is semantically opposed to the second. Synonymous somatic phraseology in Korean is represented by the names of various body parts. Phraseologisms with a close or identical meaning enter into a synonymous relationship. If some components are repeated, and phraseological units are based on different images, they can be called synonymous phraseology. Somatic phraseology, which has become synonymous in Korean, is used in a sentence, some in oral speech, and others in written text, increasing the impact of the sentence. Also, phraseological antonymy is one of the phenomena determined on the basis of the semantic relationship between language units. Antonymous somatic phraseologisms are lexically the same and have different components and help to understand the lexical meaning of words more deeply. Antonyms of somatic phraseology in Korean, unlike synonyms, have the opposite meaning. Although these somatic phraseology have fewer antonymic relations than synonymy, this phenomenon is more common in Buddhist somatic phrases. The abundance of synonymous and antonymic phrases further enriches the Korean language, smoothes the style of artistic works, and expands the linguostylistic and linguopoetic possibilities of somatic phraseology.

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