

Similarities and Different Aspects of Proverbs in Uzbek And Korean Languages on Ethics and Etiquette

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Abstract: Proverbs are not only the most significant, but also the most characteristic part of the folklore heritage of any people. Traits of folk history and character, work and life are imprinted or metaphorically encrypted in them with the same reliability, ancient life on a fossil with the difference that they remain alive for centuries, as long as the people who created them and their language, which made them part of itself, live.

"Proverbs, which are part of the paremiologically fund of a language, are a valuable linguistic heritage of the people, reflecting their customs, traditions, history, and other specific features of the people. Proverbs, like any other genre of folklore, reflect everything that a particular people live with and encounters over the centuries. Here is a full set of ethnographic realities, from tools to outfits, and a comprehensive description of the geographical environment with its landscapes, climate, animals and flora; here are memories of long-past events and outstanding personalities, echoes of ancient religious views and a detailed picture of the modern organization of society."

Keywords: Communication, culture of behavior, manners of behavior, speech activity, the way to the heart, mutual understanding, fear of words, the basis of education, 한국어 속담, 중의적 표현, 직접적 표현, 동음어, 다의어, 단의어. 의사 소통, 치료 문화, 매너, 품위, 연설 활동, 영혼의 길, 상호 이해, 단어 비전, 교육의 기초.

Introduction: In our daily life, we always know different things through two different, that is, opposite aspects. Among these, the most frequently occurring phenomena are the qualities of goodness and evil. Or in our language, we divide them into positively colored words and negatively colored words. It is natural that the lexemes of goodness and evil are widely found in proverbs. Because proverbs are phenomena that show the views and attitudes of the people towards the reality of life. In this regard, the proverbs on the topic of goodness and evil, which are found in Korean and Uzbek proverbs, clearly express the people's attitudes towards these concepts. In order to prove our points, below we will present semantic analyses of some Uzbek and Korean proverbs on the topic of goodness and evil.

Korean proverb:

나쁜 변명은 없는 것보다 낫다.

Uzbek version:

A good word drives a snake out of its den, a bad word drives a Muslim out of his religion.

If we translate the Korean version of the proverb into Uzbek, it translates as "It is better to apologize late than never." At first glance, the proverb may remind us of the Uzbek proverb "Better late than never." However, if we analyze the two versions of the proverb in depth, we will be convinced that "Better late than never" is not an alternative. Why? "나쁜 변명은 없는 것보다 낫다" The proverb teaches people to be forgiving and to be kind to others in all circumstances. It is said that a person can achieve many successes and lead a smooth life through kindness and gentleness. We see that the Uzbek version of the proverb expresses the thoughts we have brought even more effectively. Meaning: "A good word drives a snake out of its den, but a bad word drives a Muslim out of his religion."

Through this proverb, the Uzbek people teach people to always be kind. Everyone knows how dangerous the image of the "snake" used in the proverb is. In fact, this image includes people with negative traits. That is, the proverb reflects the fact that even bad, vile, and poisonous people can say good things, based on the experience of the people.

Therefore, the versions of the proverb we quoted in both languages have the same meaning and content. In this respect, it shows that one of the characteristics of the Uzbek and Korean people is that they need to be extremely kind in their communication with each other.

Among the proverbs that are included in Uzbek and English folk proverbs:

Korean version: 나쁜 시작은 나쁜 끝을 만든다

Uzbek version: When evil happens, ice falls on top of the snow.

Korean version: 좋은 시작은 좋은 끝을 만든다.

Uzbek version: A good year is known from its spring, a bad day from its dawn.

Proverbs like this are among the most popular proverbs. The fact that the outcome of a task depends on how it begins is also reflected in proverbs. Usually, the outcome of the task we begin depends on the spirit in which we begin it and the attitude of those around us towards it. That is why proverbs express the idea that if we start a task well, it will be good, but if we start it badly, it will end badly. In addition, we can also cite the following proverb:

Korean version: 모든 시작은 끝을 생각한다.

Uzbek version: If you lie on a good floor, you will have good dreams.

If you lie on a bad floor, you will have bad dreams.

So, the proverbs we cited above express the fact that the outcome of every undertaking we undertake depends on how we begin it. Based on the analysis of these proverbs, we can see that the variants in both languages convey the same meaning.

Another proverb that stands out among the proverbs in Uzbek and Korean languages for its extraordinary richness of meaning “모든 구름에는 은색 안감이 있다” and its Uzbek version:

"In every good thing there is a "but", In every bad thing there is a "why". Korean version “모든 구름에는 은색 안감이 있다” actually in Uzbek – "Every cloud has a silver lining", - is translated as. It is a bit difficult to immediately grasp the meaning of a proverb through the given translation; in the translation from Korean to

Uzbek, the proverb seems like a simple saying. If we analyze the given translation in terms of content, the fact that a cloud has a silver lining is judged by the fact that it is raining. At first glance, the words used in the proverb “구름” - “cloud” or “은” - “silver” do not have any negative meaning. However, if we proceed from the general meaning of the proverb, while cloudy weather represents a negative situation, a cloud that rains on the ground and brings prosperity to the people is considered a positive event. The silver lining of the cloud, expressed figuratively, is rain that brings prosperity to the people, purifies nature, and sometimes washes away the dust in people's hearts.

Now let's get acquainted with the Uzbek alternative version of the proverb.

The Uzbek version is "In every good thing there is a "but", In every bad thing there is a "why". The meaning of the proverb is that a person can never be completely bad or completely good. Every person or thing that is considered bad can also have its own good sides, and every good thing can have its own bad sides. This proverb, which is actively used by the people among Uzbek folk proverbs to this day, is used for Uzbeks in the situation we cited above. The Uzbek people have long paid special attention to the fact that no person or thing can be completely condemned and cannot be called completely good in this regard. The general meaning of the proverb is to achieve only good in everything. Not to completely exclude the bad as bad, or not to give the good away to arrogance as very good. When a person gives in to arrogance, he can become bad without knowing it. Therefore, we can consider the versions of the proverb we cited in both languages to have the same meaning and essence. In general, they have almost the same semantic meaning depending on the place of use.

At this point, although not expressed with the lexemes of good and evil, we can cite several more proverbs related to this topic in terms of content.

Korean: 비온뒤 햇살이 온다.

Uzbek translation: After the rain, the sun rises.

Uzbek equivalent: If the fifteenth day of the month is dark, the fifteenth day will be bright.

Korean: 종면이 내을 삼킨다.

Uzbek translation: Evening is the crown of the day.

Uzbek equivalent: Every night is a day; every day has a night.

Through these proverbs, the people, based on their own experience, express that evil and wickedness do not always exist, or that there is not always only good.

Through the proverbs “If the fifteenth day of the month is dark, the fifteenth day will be bright” and “Every night has a day, every day has a night,” the people describe that after every evil, good comes, or after every difficulty, prosperity comes.

As we have already noted, proverbs are a product of folk oral culture, a result of the people's assessment of their life experience and aspirations, and their attitude to life in general. To more clearly understand the assessments of good and evil of the Uzbek and Korean people through the proverbs we present below, we will also consider the following proverbs.

Korean version: 개에게 나쁜 이름을 붙이고 목매달아라.

Uzbek translation: Give a dog a bad name and hang it.

Uzbek equivalent: Live with a bad name but die with a good name.

Korean version: 개와 함께 누운 자는 벼룩과 함께 일어나다.

Uzbek translation: He who lies down with a dog gets fleas.

Uzbek equivalent: If you approach the good, you will achieve your goal, If you approach the bad, you will remain in shame.

Korean version: 좋은 개는 좋은 뼈를 가질 자격이 있다.

Uzbek translation: A good dog is a good bone.

Uzbek equivalent: Silk is attached to the good, thorns are attached to the bad.

As you can see, the English versions of all three of these proverbs about good and evil use the image of a “dog.” In fact, the image of a “dog” expresses a person and his or her unique qualities. Although the Uzbek versions of the English proverbs that use the image of a “dog” do not use the image of a “dog,” the meaning is the same. In both cases, the proverb is addressed not to an animal, but to a person. That is, while being a good person and doing good to the people and country is considered the highest virtue, it is considered better to die than to be a bad, despicable person and doing evil to the people.

According to the ancient advice of our ancestors, goodness always leads a person to goodness. Where there is goodness, there is peace, harmony, health, and a prosperous life. Doing good and striving for goodness have a special educational value in folk proverbs.

Korean: 반이 면을 보라.

Uzbek translation: Look at the bright side.

Uzbek equivalent: Good intentions are like a bright coin.

Korean:미덕은 나는 나지 안다.

Uzbek translation: Kindness never gets old.

Uzbek equivalent: Kindness is never too late.

Korean:넘어지이 안다 안다 다음.

Uzbek translation: A horse that never stumbles is good.

Uzbek translation: The best of a horse is known by its legs; The best of a man is known by his words.

But we cannot say that Uzbek and Korean proverbs only express the concepts of goodness and kindness. There are also proverbs about evil and the negative consequences of being a bad person. They are as follows:

Korean version: 두 세계의 최악을 만드십시오.

Uzbek translation: Do the worst of both worlds.

Uzbek equivalent: If you fight with the bad, you will lose your dignity.

Korean version: 최선을 희망하고 최악에 대비하라.

O'zbekcha tarjimasi: Yaxshilikka umid bog'la va yomonlikka tayyor bo'l.

O'zbekcha ekvivalenti: Yaxshilik — yog'och boshida, Yomonlik oyoq ostida.

Koreyscha: 한 바보가 많은 것을 만든다.

Uzbek translation: Hope for the best and prepare for the worst.

Uzbek equivalent: Good is at the head of the tree, Evil is underfoot.

Our wise people always consider forgiveness to be the best virtue. Proverbs express the fact that the greatest remedy for eliminating evil is goodness. The fact that evil can only be defeated by goodness is expressed in folk proverbs. We will give this example in English and Uzbek folk proverbs below.

Korean version: 잘못된 것은 결코 옳은 것이 아니다.

Uzbek translation: Evil never brings good.

Uzbek equivalent: Do good to the one who does evil.

Korean version: 선을 악에 맞서게 하라.

Uzbek translation: Do good to evil.

Uzbek equivalent: Good for evil is the work of every man,

Korean version: 한번의 좋은 결정은 다음번 결정도 좋게한다.

Uzbek translation: One good deed brings good to

another.

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Uzbek equivalent: If you do good, good will return, if you do evil — evil. We have tried to study the semantic analysis of several proverbs on the topics of good and evil in the Uzbek and Korean languages, and to study their similarities and differences in meaning.

CONCLUSION

In conclusion, it can be said that most proverbs on the topic of good and evil in the Uzbek and Korean languages have almost the same meaning and content. Only the words that correspond exactly to each other are not used in both languages. Usually, in the process of semantically analyzing proverbs with different meanings in translation, it is observed that they have the same meaning. In all Korean and Uzbek proverbs on the topic of good and evil, goodness is evaluated as the greatest noble deed, while evil is shown to be the most vile and disgusting side of humanity.

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