

Expression of Figurative Meanings in Korean Language

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Abstract: Polysemy is a phenomenon of language that needs to be studied both theoretically and practically. Its theoretical significance is reflected in the comparative study of the ways of semantic transfer in the work on the basis of bilingual materials. The practical aspect of the phenomenon of ambiguity can be seen in the structure of translation and explanatory dictionaries. Polysemy is examined in terms of the semantic structure of the word. The study of ambiguity in a particular language also focuses on the historical development, thinking, and cultural life of that people. The results can also be used effectively in the learning process.

Keywords: Word, meaning, metaphor, monosemantic, polysemantic, metonymy, metaphor, synecdoche.

Introduction: The study of language units as a system, the definition of the relationship of its internal parts is one of the most important tasks of modern theoretical and practical linguistics. The change of meaning, the enrichment of the word in terms of the amount of content is one of the factors that determine the level of development of the language, the process of development. Because this phenomenon first of all satisfies one of the most important requirements of the language - the requirement of conciseness. In the process of language development, just as there are certain causes and patterns of occurrence and development of an event in a particular field of language, so does the increase in the number of meanings in the semantic structure of a word. [1, 25]

METHOD

In Korean, the phenomenon of meaning transfer is called 다의어. 다의어 is a word used in several meanings. In Korean, 중심 의미 and 주변 의미 have their own meanings and metaphors. For example, the original meaning of the word 머리 is the part of the human body: 민주는 머리를 흔들었다 – Minju boshini qimirlatdi. (Minju shook his head). In a figurative meaning, 수미는 머리를 깎았다 (머리털), means related to abilities such as 윤지는 머리가 좋다 (지능) (Sumi cut her hair, Yunji is talented (her head works

well)) . In the first case, the word bosh (head) means the root, the lexical meaning, and in the second case, the word comes with the words: soch (hair), qobiliyat (ability) words, the meaning expands, becomes a different meaning, and so on. In Korean, polysemy differs from homonymy in many related aspects of such interrelated meanings. For example,

The word 배 (belly, vessel, fruit of a pear tree) has three meanings, but they are not related to each other and do not indicate a shift in meaning. They are only homonyms. In Korean literature, polysemy, like Uzbek, is not divided into metaphor, synecdoche, and metonymy. They described the phenomenon of transferring meaning through only a few examples. In short, they are given in general. We should not replace the phenomenon of semantic transferring in Korean with homonyms. If we look at the examples, we can see that the meanings of a word are related to several of each other, but two or more meanings of a word that do not look exactly like each other. Similarly, there is a polysemy associated with those meanings. [2, 30]

In Korean, words that belong to the same category of verbs are more common than other word groups, and many of them can be used as examples of metonymy. Let's see:

기르다-The translation is parvarishlamoq (to grow, to look after)

To take care of plants and animals.

E.g. 새를 기르다-. Qushni parvarishlamoq (to care a bird). 개를 기르다- it boqmoq. (to have a dog)

It can be seen from these examples that the main meaning of the word 기르다 comes from the meaning of caring for an animal or plant, while in the remaining examples express the lexical meaning of the word. As an example:

Bolani yaxshi tarbiyalamoq (to bring up a child).

Ex: 아이를 기르기 위해 그녀는 직장을 그만두어야 했다.- U ayol farzandini tarbiyalash uchun fermadagi ishini tashlashi kerak edi. (She had to quit her job on the farm to raise her child) [3, 40]

In our present example, the word is transferred to man, not animal or plant. We can learn from the following examples:

Odamlarga saboq bermoq (to teach people)

e.g 인재를 기르다- Vakil tayyorlamoq (Prepare a representative)

제자를 기르다. Shogird tarbiyalamoq (to bring up a student).

To strengthen the body or spirit further.

e.g 인내심을 기르다. Chidamlilikni oshirmoq (to increase endurance)

그는 체력을 기르기 위해 매일 운동을 한다- U jismoniy kuchini oshirish uchun har kuni sport bilan shug'ullanadi. (He plays sports every day to increase his physical strength)

Soch, soqol kabilarni qirqmasdan uzun qilib o'stirmoq. (To grow hair, beard, etc. long without cutting)

e.g. 수염을 기르다. Soqol-mo'ylovni o'stirmoq (Growing a beard.)

머리를 기르다 Soch o'stirmoq (to have long hair)

We have looked at several related meanings of the word 기르다 through examples such as growing hair.

The word 가리다, the first meaning is yashirmoq in Uzbek (to hide something), for example:

손으로 눈을 가리다- Qo'li bilan ko'zini berkitmoq (to close eyes with hand).

커튼으로 창문을 가리다. Parda bilan derazani yopmoq (to close the window with a curtain)

Now, we look through figurative meanings: choosing one of many things, for example: [4, 45]

우승 팀을 가리다- G'olib jamoani tanlamoq. (to choose the winning team)

Ko'ngilga yoqqanini tanlab, qolganini ajratmoq. (To choose the one you like and separate the rest.)

Ex: 음식을 가려 먹다- Ovqatni tanlab yemoq (to be very selective in eating)

일을 가리지 않고 하다.- Ishni ajratmasdan qilmoq (to do any kind of work)

Notanish odamni begona qilmoq (to alienate a stranger)

놓이다- this word derives from an irregular verb 놓다 – qo'ymoq (to put), we should translate it qo'yilmoq (to be put).

To illustrate,

Qo'yilgan bo'lmoq (to have been put) 연필이 책상 위에 놓여 있다. Qalam stol ustiga qo'yilgan. (The pencil has been put on the table).

Yengillik bo'lmoq. (to lose depression) E.g. 마음이 놓이다. Ko'nglim tinchlandi. (I am relieved)

Nimadir qurilmoq, qo'yilmoq (to be built) E.g. 다리가 새로 놓였다. Ko'priq yangidan qurildi. (The bridge has been rebuilt) [4, 65]

운명의 갈림길에 놓였다. Qismat ayriliqqa duchor qildi (The fate separated us).

어려운 상황에 놓였다. Qiyinchilikka duch kelmoq. (To have some problems)

담그다 – this word literally means suyuqlik ichiga solmoq, botirmoq, tiqmoq (to put

something in a liquid) in Uzbek illustrating 빨래를 담그다- Kirni suvga

botirmoq (put the dirty dress in water). 목욕탕에서 몸을 담그다- Vannada tanani

suvga botirmoq (to immerse the body in the bath). 발을 담그다- Oyog'ini suvga tiqmoq (put feet in the water). In other figurative meanings, it is translated like dimlamoq, yopmoq, tuzlamoq (to braise, to marinate); they are 김치, 젓갈, 술 등을

만들 때) 익거나 삭게 하려고 재료를 버무려 그릇에 담다- pishirish yoki chiritish uchun mahsulotlarni idishga solmoq (to put products in a bowl for cooking or roasting). E.g. 김치를 담그다. -Kimchini tuzlamoq (to

salt the kimchi). 된장을 담그다-Soya qaylasini dimlamoq (to steam soya). 젓갈을 담그다-Baliqni dimlamoq (to braise the fish). 포도주를 담그다-Vino tayyorlamoq (to prepare wine). We have pointed out those examples above.

들다-this word has a great deal of meanings. Therefore, we should divide it three large groups: one is lexical and the two ones are figurative. The lexical meaning is yaxshi kesmoq (to cut well). As an example, 칼이 아주 잘 듭니다- Pichoq juda yaxshi kesadi (the knife cuts very well). As figurative examples, the use of money, time, skills, equipment. 개인 사업에는 돈이 많이 든다 - Shaxsiy biznesga ko'p pul sarflanadi (Private business costs a lot of money). [4, 75]

요리하는 데 시간이 좀 든다. Ovqat qilishga ko'p vaqt ketadi (It takes more time to cook).

In the meaning of absorbing and being wet paint, dye, moisture and salt. For instance, 단풍이 들다

Barglar ranglarga burkandi (the leaves were covered in colors). 음식에 간이 제대로 들다- Ovqatga ziravorlar o'zgacha tam berdi (the spice gave the dish a special favor). 속옷에 파란 물이 들었다- Ichki kiyimim ko'k rangga bo'yaldi. (My underwear is blue).

RESULTS AND DISCUSSIONS

Moreover, writing the phrase after the words eyes, heart, mine we mean qandaydir narsa yoki kishini yaxshi tanlamoq (to choose something or someone well). E.g, 마음에 드는 여자- Ko'nglimga yoqadigan qiz (the girl I liked). 눈에 드는 사람이 없다- Ko'zga yaqin odamim yo'q. (I have no acquaintance).

About weather conditions. 남부 지방에 가뭄이 들다- Janubiy tumanlarda qurg'oqchilik boshlandi. Drought will begin in the southern regions). 풍년이 들다- Yig'im mavsumi boshlandi (the harvesting season has begun). [3, 50]

Meanwhile, there are other figurative meanings. E.g. 나는 기차에서 잠깐 잠이 들었다- Men poezdda biroz uxlab oldim (I slept on the train). 저도 이제 나이가 제법 들었습니다 - Men ham endi ulug' yoshdaman (I am an adult). 감기가 들다- Gripp yuqmoq(to have flu).

To be in a situation accidentally. 잠이 들다- Uyqu kelib qolmoq (to feel asleep). 철이 들다-Farosati oshmoq (to be intelligent) and 정이 들다-Aqli kirmoq (to be clever

more) [4, 65]

The examples we looked through mean that the phrases of spending money and time are related to each other. Likewise, being near eyes and heart is also connected.

CONCLUSION

In general, the transfer of meaning is a complex and multifaceted phenomenon. These types of meaning shifts play an important role in making our speech more expressive and engaging. In short, the Uzbek and Korean languages have a number of similarities and differences. For example, in Uzbek, these types of semantics as metaphor, metonymy, function and synecdoche are studied separately, while in Korean they examine under the name–polysemy.

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