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Expression of Negative Connotation in Stable Analogies Associated with Vegetables: On the Example of Uzbek and Korean Languages

Jo Min Young

Tashkent State University of Oriental Studies, Tashkent, Uzbekistan

Corresponding author email: lovelyjo0112hh@gmail.com

Abstract---This article discusses the stable analogies of vegetables in Uzbek and Korean. The common features and differences between Uzbek and Korean language cultures, such as pepper, potatoes and onions, are highlighted. However, the various associations associated with these analogy standards and the negative connotations they represent are analyzed.

Keywords---association, connotation, flora, national-cultural, stable analogies, standard.

Introduction

Analogies are the most active linguocultural code that clearly reflects a person's first way of thinking and imaginings. Analogies are the linguistic and cultural riches of each nation, they are the comparison of the national worldview, objects, events and movements in the world according to national perceptions (Usmanova, 2017). Analogies play a vital role in the process of perceiving the universe. According to A.A. Potebnya, "The process of perception itself is a process of comparison" (Potebnya, 1990). Comparison in cognitive movements is the most common relationship that can be identified by comparison: interdependence, similarity, and difference.

Professor N. Mahmudov divides analogies in the Uzbek language into four elements and calls them the subject of analogy, the standard of analogy, the basis of analogy and the formal indicator of analogy. "... analogies arise as a product of a peculiar figurative way of thinking. That is why they always have artistic and aesthetic value in speech, serve to ensure the emotional-expressiveness, expressiveness of speech. There are two types of analogies, namely: 1) individual-author analogies or free analogies, and 2) universal or fixed (permanent) analogies" (Mahmudov & Khudoyberganova, 2013).

Free analogies are the author's own original analogies, which define the writer's skill. N. Mahmudov explains the essence of stable analogies as follows: "...In them, the image expressed in the standard of analogy is stabilized, such analogies, although used by a particular person or creator, over time become part of the lexicon of the common language, becoming a tradition in the language community and stabilized as permanent expressions. Such analogies are introduced into speech as ready-made units in language (Mahmudov & Khudoyberganova, 2013; Sifianou, 1992). Also, "stable analogies are one of the ways to understand and evaluate the reality around us by accurately and figuratively describing one of them on the basis of comparing two objects or events" (Rusova, 2004; Caharel et al., 2007).

The Main Findings and Results

Most linguists who have studied linguistic analogies believe that fixed analogies are close to idioms or idiom status, that they have been fixed in the minds of speakers for centuries as a result of their use in human speech, that the analogy standard emphasizes that it will depend (Nekraova, 1979), (Lebedova, 2003). Consequently, as N.L. Shadrin rightly points out, "The phraseological structure of any developed language includes phrases based on a large number of simulation models. They differ from individual-author analogies in the stability of form and structure,

traditional meanings, familiarity with the main part of native speakers, repetition in the form of ready-made units in the language and widespread use in oral and written speech” (Lebedova, 2003; Allan, 2007; 2009).

Linguoculturology is interested in more stable analogies. Because, “stable analogies are one of the brightest figurative means of solving the puzzle of national consciousness”, “seeing the world in a unique national way is reflected in the semantics of analogy” (Maslova, 2001; Brownell et al., 1984). Linguists who have studied the analogies have classified them into “human”, “natural phenomena”, “flora”, “fauna”, “religious, mythological and folklore characters”, “realities of everyday life” and “other” (Boyko, 2009; Currie, 2016). This article examines the stable analogies of flora-related vegetables in Uzbek and Korean. In both linguocultures, the activity of standards such as *peppers*, *potatoes*, *onions* is observed in the formation of stable analogies associated with vegetables. **Pepper.** In Uzbek and Korean linguistic cultures, the bitterness inherent in pepper is likened to a “hurtful, harsh word” associated with this taste. Compare:

*Yesterday’s incident made Gulnara angry. She uttered her **pepper-like bitter** words (A.Kochimov. Reborn child).*

눈길 안가는 비쩍 말라 볼품없는 여자에 불과했지만 **청양 고추 마냥** 톡 쏘는 것도 매력이고 (한여름, 뽕튀기 총각과 떡볶이 처녀). Nungil anganin bijjok mala bolpumomnin yoja-e bulgwahejjiman chong-yang gochumanyang tok ssonin gotto meryogigo.

*Although this woman was ugly enough not to attract people’s attention, her speech was as sharp and charming as a **hot pepper**.*

In addition to the above, it can be observed that the pepper standard was also used to describe the redness of the face:

*Not because of his bitter words (my father was a man who had never hurt anyone in his life), but because his face turned **red like pepper** when he drank. He had earned this nickname (Kh. Davron. Childhood, Samarkand and other memories).*

In Korean culture, pepper is the symbol of the boy. When a son is born in the family, pepper, charcoal and pine leaves are hung on the door of the house. Pepper - a boy, charcoal - purity, and pine leaves - longevity. When Koreans give birth to a child, “달고 나왔나요? *dalgo nawannayo?* “Was he born with pepper?” they ask. Depending on the answer to the above question, it is determined whether the baby is a girl or a boy. This is called in the Uzbek tradition “Holvami, magmizi?” can be compared to the question.

Koreans pay special attention to the cultivation of pepper. Constant humidity in Korea requires eating spicy foods with peppers. This, in turn, has led to the emergence of various pepper-related associations in the imagination of the Korean linguistic community. To support our point, we give the following examples:

주먹같이 큰 코는 서리 맞은 **고추처럼 붉어 있었다** (조선사화 전설집). Jumogachi kin konin sorimajin gochuchorom bulgoissotta.

*His fist-sized nose was as red as a **pepper frozen in the cold**.*

안 그래도 새카만 그 아이 얼굴이 검붉은 **말린 고추** 같이 변했다 (한서은, 어느 봄날 그가 내게로 왔다). An giredo sekaman gi ai olguri gombulgin malin gochu gachi byonhetta.

*Anyway, that **brunette boy’s face** changed like a **dried red pepper**.*

Potatoes: In people’s relationships with members of society, especially when they start communicating, the first impression is formed on the basis of appearance. The formation of a national identity relationship on the basis of culturally stable norms is determined by the ratio of values and values reflected in the analogies that characterize the appearance of man (Usmanov, 2019). *The potato-like* analogy standard is mainly used to negatively assess a person’s appearance and semantically comes in the following meanings:

- Large. It is mainly used in the description of the big nose:

*I found my emotional fan in the yard. He was a bald man with a shaved head, a bald head, and a nose as **big as a potato** (Sh. Ortiqov. Fans of Mumu non the ground).*

*He got up, wiped his **fleshy nose** with a handkerchief, as **black as a potato left in the smoke**, and looked at Naimi (A.Mukhtor. Sisters).*

- clumsy:
– *No, I know, said Jorahon, and remembered: a donkey adorned with beads ... a fat man licking nisholda with his fingers as short as a potato...* (A.Mukhtor. Sisters).

- The bark has moved:
– *“How are you?” Said the younger one, wiping his nose, which was like a young potato bark moved* (A.Mukhtor. Sisters).

It is used in the same sense in Korean:

눈썹과 앞 머리칼이 타고 이마와 콧등이 삶은 감자처럼 껍질이 홀러덩 벗겨져 있었다 (현기영, 변방에 우짚는 새). Nunsopkkwa ap morikari tago imawa kotting-i salmin gamjachorom kkopjjiri hulodong botkkyojo issotta.

His eyebrows and front hair were burnt, and his forehead and nose were bark moved like boiled potatoes.

Onions. The standard of onion simulation in Uzbek language can be explained semantically and linguoculturologically as follows:

- *layer-by-layer*:
It was hard to recognize him now. City life sent him in a different direction. His face, which had darkened and thickened like a pottery while reaping in the fields, and his lips, like layer-by-layer onions, had returned to their original state. (S.Ahmad.The morning left on the eyelashes).

The meaning in Korean was close to that **끝이 없는 양파처럼** kkichi omnin yangpachorom – *an example is the comparative phraseology of layer-by-layer-endless onion.* Compare:

그녀는 까도 까도 **끝이 없는 양파처럼** 신비롭다 (고려대 한국어대사전). Ginyonin kkado kkado kkichi omnin yangpachorom sinbiroptta.

That girl is as mysterious as an onion whose skin, no matter how much its skin is peeled off, is layer-by-layer.

그에 대한 소문은 까도 까도 **끝이 없는 양파처럼** 계속 나온다 (고려대 한국어대사전). Gie dehan somunin kkado kkado kkichi omnin yangpachorom gesok naonda.

The rumors about him didn't seem to end like a layer-by-layer onion.

Also in Korean linguoculture **양파 같은 사람** yangpa gatsinsaram – The comparative phraseology of man like onion is very widely used. The phrase has both positive and negative connotations in the sense of “a person who regularly shows his new side” and “a person who does not show his true face”.

- Bitter:
Anzura is an onion, bitter as an onion, a bad girl. It is given such a name to protect it from eye contact (E.Begmatov. Commentary on Uzbek names).
- Pakana - short man:
Utkir Hoshimov created a vivid image in the novel “Between Two Doors” to show the height of Husan Doma: “It looks like a pile that encloses with a stumble”. This image immediately brings to mind the image of a man as small as an onion growing out of the ground (<https://uforum.uz/archive/index.php/t-6279.html>).
- Thin:
Halim Salimovich, dressed in a silky pajamas with a strange pattern on a blue Chinese carpeted sofa, is lying on his back looking at a book as he takes a pistachio from a plate as thin as an onion peel (O.Yoqubov. Swans, white birds).

In Korean linguistics, the meaning of “thin, weak” is **부추 같은 양반** buchuguatin yangban is understood as a *person like a green onion*.

“The attitudes of peoples to things, events, and characteristics in nature and society differ in a number of respects. In addition, the environment and conditions that surround them, the things they use, consume, and the animals they encounter in their areas also sometimes differ from one another: they are manifested in the eyes of different peoples as symbols of different concepts with their peculiarities, behavior and aspirations, colors, tastes, and behaviors, and as figurative bases of various comparative expressions. This, in turn, leads to differences in the figurative foundations of comparative phraseological units that are mutually compatible in terms of meaning and methodological task of different peoples. For example, it has become a verbal tradition to compare many white things figuratively to “snow” in Uzbek, as well as in Russian” (Musayev, 2005). In Uzbek linguistics, white hair is compared to snow or silver. Note the examples:

While the women were weeping, Bayna momo, whose hair was now as white as snow, almost turned into a ghost, and had faded from the memory of her fellow villagers, on the roof Rayim was shot a few minutes before she was shot like a dog as she was being led out to saddle his horse (N. Eshonqul. You can't catch the wind).

*Finally, an old doctor **with silvery white hair** introduced the young man to the Master. (Kh. Dostmuhammad. Kuza...).*

In Korean tradition, white hair belongs to the group of flora, 파뿌리 pappuri is similar to the root of the green onion, i.e. the head of the green onion. For example:

머리가 파뿌리처럼 흰 시어머니는 주름살 깊은 볼이 처지고 눈이 흐릿하다 (고려대 한국어대사전). Moriga pappurichorom hin siomoninin jurimsal gipin bori chojigo nuni hiritada.

My mother-in-law's head was as white as a green onion root, and there were deep wrinkles on her face, and her eyes were dim.

In fact, the Korean word for gray head means gray hair. It should be noted that in the old Uzbek language the phrase “gray head” is widely used instead of gray hair:

Chun boshing oqarmoq bo 'ldi hangoma sanga,

Oq xat bila o 'lmakdin erur noma sanga

The whiteness of your hair made you laugh,

Dying with a white letter was a letter to you

(A.Navoiy. Mahbubul-qulub).

Along with the above, according to Korean custom, at a wedding, the elders wish the bride and groom to “live together until your black hair is pappuli 파뿌리 pappuri (*green onion root*)”. In Uzbek culture, good intentions are expressed, such as “when a boy marries, when a girl marries, let the new family be blessed, let God bless the happiness of two young people, let them grow old together, let them be happy, let them be golden when they get land” (Sattorov, 2007).

Conclusion

In short, in Uzbek and Korean languages, the activity of standards such as peppers and onions are observed in the formation of stable analogies with vegetables belonging to the group of flora. The fruitful use of the same vegetable standards in both linguocultures are explained by the commonality of the daily life, customs and logical observation of the Uzbek and Korean peoples. Also, the fact that the Korean and Uzbek languages belong to the same family, the worldview, mentality, as well as the common living conditions of the speakers of this language led to the formation of universal stable analogies in this group. In Uzbek and Korean linguistic culture, more negative connotations are expressed through vegetable standards. When giving a negative assessment to someone or something, the taste, color, shape, etc. of the vegetables are taken into account. along with their properties, their growth, maturation and reproduction are also taken into account. There are also certain differences in the associations of the Uzbek and Korean peoples about things and events. This in turn leads to differences in the figurative bases of the analogies in the vegetable group. The manifestation of these differences is often related to the specific climate of the region in which each nation lives.

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