

## Linguopragmatic Characteristics of Proverbs in Uzbek, Korean and English Languages

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**ABSTRACT:** The article discusses the concept of interaction, behavior in the process of addressing and exchange of opinions, and the culture of communication. Concepts such as relationship, appeal, communication, debate, discussion, reflection are all about ornaments suitable for a particular nation, i.e. Uzbek and Korean, and many definitions have been given for its implementation with ethical and aesthetic norms and rules. In the article, the desire to hunt the human language, to show love to it, to express sincere wishes is covered in the literature of the East. The reason is that there is a science in the world that has been the main topic of literature. This is the humanities. The beginning of this science is to find a way to the human mind. Science, spiritual culture and art have been confused about this.

**KEYWORD:** linguo-pragmatics, proverb, paremiopragmatics, speech act, transaction, proposition, culture of behavior, behavior, manners, speech activity, way to the heart, mutual understanding, word of mouth, 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 world linguistics, the period of transition from the stage of studying language only as a theoretical concept to practical linguistics began in the second half of the 20th century. At this stage, the concept of language as a natural language was distinguished from an artificial language, and its specific features were analyzed in depth when used in a specific text context. We know that in the process of speaking, not only language units, that is, words, phrases, fixed phrases and other combinations, create active communication, but also extra-linguistic factors such as communication participants - personality factor, time and space factor, actions and facial expressions of the speaker. directly affects the speech process. Therefore, it was concluded that it is not enough to study only the semantic, stylistic and syntactic peculiarities of the language. As a result, the field of "pragmatics" found its place in linguistics, having its own goals and tasks. As defined by S. Levinson: "Pragmatics is a field that studies the grammaticalized interrelationships between language and context, which are visible in the linguistic structure, ... pragmatics is a direction that studies all aspects of the hidden meaning that the theory of semantics cannot cover, ... it is the way that language users use sentences and sentences to create a context analyzes the ability to choose according to what is suitable for doing" [8.9-24]. As can be seen from these definitions, pragmatics has a broad scope; this field includes the analysis of concepts such as deixis, communication explicature and implicature, proposition, intention, presupposition, inference, speech act, discourse [1.57]

**Relevance of the topic.** In the words of the late President, "Education of a highly educated, intellectually developed generation is the most important condition for the sustainable development and modernization of

the country", which means that the attitude towards science and the motherland in itself has an important and stable place in the upbringing of a spiritual and well-rounded person. is inevitable. Attitudes, of course, arise from the individual's culture of behavior. This is related to education and upbringing, spirituality and enlightenment, which is a sign of perfection. Only mentally, spiritually and physically healthy generation is the bright future of the country. Just as it is impossible to imagine the flight of a bird without two wings, it is difficult to understand and perceive the fate of a person and the country's perspective without education and spirituality. [2. 155-158]

Each nation leaves a great wealth of spiritual wealth to the next generation over the centuries. Such priceless wealth is considered the product of hard work and great life experiences, and is passed down from generation to generation through proverbs, sayings and various phraseology, and serves the aesthetic enrichment of the nation.

The richness of the language is measured by the richness of colorful lexicon and phraseology layer. Thousands of wonderful proverbs and sayings and phraseology created by peoples over the centuries are passed from mouth to mouth, from generation to generation, and their meaning becomes more and more refined over time.

**Experimental part of the article.** The use of proverbs in lessons, especially in practical foreign language lessons, imposes a number of difficulties on the students, and it is necessary to study how the proverb that sounds in their native language is used in the foreign language they are learning, and whether it fits in form. In the practical teaching of Korean and English languages to students, comparative teaching of proverbs in these languages with existing proverbs in Uzbek language, at the same time, researching their specific features is an urgent issue.

It is known that every nation has its own beliefs, mentality and unique national characteristics. It will have its own fantastic images, various figurative symbols. We will try to compare these aspects on the example of Korean, English and Uzbek languages. For example, in English: "After dinner mustard", the translation of this proverb is as follows: "Pepper after dinner." In Korean, it sounds like: 소 잃고 외양간 고친다.

In fact, the literal translation of this proverb into Uzbek corresponds to "When property is lost, they fix the hospital." Or it is appropriate to interpret it as follows: "After the wedding, the drum", "After the battle, the hero will multiply". [7.207].

The meaning of proverbs is equal to the meaning of trying to complete a task after a task that has passed, and it shows the national and cultural aspects of the people in the folklore.

In the Korean people, wealth is considered a symbol of abundance, and it is expressed that a person starts to repair a broken barn after losing wealth.

**Analysis of obtained feces.** Correct assessment of the situation, objective approach, objectivity, rational, fair attitude and sincere communication can be a component of the culture of dealing. Everything can be tolerated, but it is not without reason that it is emphasized that the intolerance of injustice is characteristic of the nature of our people. Judging someone else is actually judging yourself. An inappropriate reprimand, slander or scolding hurts a person's tongue and spoils his mood, affects his psyche. It's a difficult task, like a broken cup, if there is a crack in the sincere relationship. Only correct recognition and explanation of achievements and defects, negative and positive sides of each thing-event or person will eliminate disagreements and quarrels. This means that it is necessary to know the specific secrets of the culture of dealing. It is important how to look and react to whom and what.

The wedding, which is the main manifestation of the traditions of the Uzbek people, is of special importance. Because of this, the proverb "drum after the wedding" is unique to the Uzbek people, and it is impossible to translate the word "drum" literally into another language.

After all, the unique nationality of each people, the embodiment of their traditions is a bright confirmation of our proof. We will explain our opinion through a proverb. In English: "Speak of angels and they flop their wings." Translation: "If you talk about angels, they will spread wings." And in Korean: “호랑이도 제 말하면 온다” they say. It translates to: "If I call a tiger, a tiger will come." In the Uzbek language, it is like: "You can hide the wolf" or "If you hide the wolf, its ears will be visible".[3.512]

The meaning of proverbs means that when something is remembered or spoken about, at the same time what is said is manifested. For this reason, it cannot be denied that in English folk proverbs, there are many proverbs expressed through the words "angel" and "devil" in harmony with religious views. In the social life of the Korean people, the tiger has a worthy place among animals, and there are many proverbs that mean that if a tiger is spoken about, it will be seen among the people. In most cases, there are equivalents in the Uzbek language that correspond to the proverbs of the two languages.

On the contrary, if a person is afraid and afraid to see someone, then the instant appearance is described as a proverb that is widely used in everyday life. Although the semantic meaning of this proverb is the same, it is created based on the nationality, customs and traditions of each nation.

In English: "Beggards cannot be choosers" translates as "Beggards cannot be choosers" and in Korean: “배고픈 놈이 찬 밥 더운 밥 가리랴” translated as: "A hungry stomach does not choose hot and cold soup." In the Uzbek language, this corresponds to: "The poor man has enough, but he is half-rich."[2.108]

The meaning of these proverbs is that a poor person can only get enough food when he is hungry.

Korean people have been eating rice porridge for centuries. The fact that an hungry person eats this dish, which is embedded in the folk culture, despite the heat and cold, means that the poor person does not have the opportunity to choose.

In the Uzbek language, the proverb of a poor man gets rich before he is full, as in the above proverbs, it expresses a deep meaning, if a poor man wants to eat, he should not choose from among the dishes, but eat some kind of food to fill his stomach. So, it is clear that the expression style of these proverbs in all three language versions is related to the culture of that people, and the meaning is the same.

**Summary.** In general, the proverbs and proverbs listed among the examples of folk oral creativity serve the positive formation of a wide audience both morally and educationally-aesthetically. Any illness, disease in a person, in fact, begins with a depression and anxiety in his psyche. So, the disease moves from the mind to the body. We focus more on healing the body. That's why there is no place we haven't visited, no doctor we haven't met, no medicine we haven't taken, no doctor we haven't seen. We fill the body with various chemicals. It is true that we can recover for a certain period of time and prevent the disease. But if the mind is not healed, the body will not be fully healed. Human existence consists of unity of body, soul and spirit. If they are not healthy, there is no perfection. The sign of perfection relies on mental and physical strength.

To influence and heal the human psyche through words and speech is a sinashta case. It cannot be denied that the human body has forces that are prone to evil, and that there are also immunities and instincts against it. Words destroy, words create. Applause with words, cursing with words. With him is prosperity and evil, and prosperity and destruction. Words kill, words make laugh. Both creative ideas and destructive ideas are with him. These definitions of words are not given for nothing.

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