

INTERFERENCE OF PHRASEOLOGICAL UNITS IN KOREAN AND UZBEK LANGUAGES: A LINGUISTIC AND CULTURAL ANALYSIS

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Abstract

This article examines the issue of interference of phraseological units in Korean and Uzbek languages. Phraseological units are an integral part of language and culture, and their translation and mutual influence often give rise to numerous linguistic and cultural challenges. The study compares phraseologisms in both languages, analyzing their structure, meaning, and similarities and differences in cultural context. Furthermore, the article explores how interference manifests in language learning and translation. The findings highlight the importance of an intercultural approach in studying phraseological units.

Keywords: Phraseological units, Interference, Korean language, Uzbek language, Intercultural comparison, Linguistic interference, Translation challenges

Introduction

Phraseological units, or fixed expressions and idioms, are an essential component of any language. They encapsulate cultural values, social norms, and historical experiences of a linguistic community. Studying phraseological units offers a unique window into the worldview and identity of speakers, as these expressions often carry meanings that go beyond their literal interpretations.

In the context of language contact and bilingualism, interference between phraseological units becomes a significant phenomenon, especially when two languages with distinct linguistic and cultural backgrounds interact. Korean and Uzbek, as two languages belonging to different language families and cultures, provide a fascinating case for investigating such interference. Both languages have rich phraseological systems, deeply rooted in their respective cultures and histories. However, when learners or translators work across these languages, the differences in phraseology can lead to misunderstanding, mistranslation, or loss of meaning.

Interference in phraseological units occurs when the structure, meaning, or usage of an idiomatic expression in one language affects or influences the corresponding expression in another. This can result in direct borrowings, calques, or semantic shifts that may not always preserve the original cultural nuance. For instance, a Korean idiom might be translated literally into Uzbek, leading to confusion or a lack of equivalence in the target language.

This article aims to explore the linguistic and cultural dimensions of phraseological interference between Korean and Uzbek. It examines the structural characteristics, semantic features, and pragmatic functions of phraseological units in both languages, highlighting their similarities and differences. Moreover, it discusses the challenges posed by interference in

translation and language learning, offering insights into strategies that can minimize misunderstandings and enhance intercultural communication.

Understanding the nature of phraseological interference is crucial for educators, translators, and linguists working with Korean and Uzbek. It not only enriches theoretical knowledge but also contributes to practical solutions in language teaching and translation studies. By shedding light on the complexities of phraseological interaction, this study underscores the importance of cultural awareness and linguistic sensitivity in cross-linguistic communication.

Main Body

1. The nature of phraseological units in Korean and Uzbek languages

Phraseological units, including idioms, proverbs, and fixed expressions, serve as a mirror reflecting the cultural and linguistic identity of a community. Both Korean and Uzbek languages possess rich phraseological systems shaped by their unique histories and worldviews. For example, Korean idioms often derive from Confucian values, historical events, and traditional folklore, while Uzbek phraseological units frequently stem from Turkic heritage, Islamic culture, and Central Asian nomadic traditions.

Structurally, Korean phraseological units often consist of concise, metaphorical expressions such as “고생 끝에 낙이 온다” (literally, "After hardship comes happiness"), which conveys the idea that perseverance leads to success. Similarly, in Uzbek, a corresponding phrase might be “**Mehnatning mevasi shirin bo'ladi**” ("The fruit of labor is sweet"), reflecting the cultural emphasis on hard work and reward.

2. Types of interference in phraseological units

Interference between Korean and Uzbek phraseological units can be observed at several levels:

- **Semantic Interference:** This occurs when the meaning of an expression in one language influences its counterpart in the other. For instance, a Korean learner of Uzbek might interpret an Uzbek idiom literally without grasping its figurative sense, leading to misunderstandings.
- **Structural Interference:** Some phraseological units may be translated word-for-word, causing unnatural or awkward expressions in the target language. For example, translating the Korean phrase “손이 크다” (literally “hands are big,” meaning “generous”) directly into Uzbek as “**Qo'llari katta**” can confuse Uzbek speakers unfamiliar with the metaphor.
- **Pragmatic Interference:** The usage context or emotional tone of phraseological units may differ across cultures. A phrase considered humorous or lighthearted in Korean might be perceived as inappropriate or overly formal in Uzbek.

3. Examples of interference and their analysis

Example 1: Korean Idiom – “개구리 올챙이 적 생각 못한다”
(Literally: “A frog can't remember when it was a tadpole.” Meaning: Someone forgets their humble beginnings.)

- **Uzbek literal translation:** “*Qurbaqa avval loyqaga bo'lganini eslay olmayi.*”
- **Analysis:** While the literal translation is understandable, Uzbek culture may use a different proverb conveying a similar moral, such as “*Boy kishi hech qachon kambag'al kunini*

unutmaydi" ("A rich man never forgets his poor days"). Direct interference here may reduce the proverb's naturalness in Uzbek.

Example 2: Uzbek idiom – “Olti oylik chaqaloq”
(Literally: “Six-month-old baby,” used to describe someone very inexperienced.)

- **Korean Equivalent:** “초보자” (meaning “beginner”), but there is no exact idiomatic match involving babies. A literal translation might confuse Korean speakers.
- **Interference Effect:** Korean learners may incorrectly use the phrase in contexts where it does not fit culturally, showing pragmatic interference.

4. Challenges in translation and language learning

Translators and language learners face significant challenges due to these interferences. The main difficulties include:

- Preserving cultural nuances when phraseological units lack direct equivalents.
- Avoiding calques and literal translations that distort meaning.
- Understanding pragmatic functions to use idioms appropriately in context.

For example, translating Korean historical or Confucian-based idioms into Uzbek requires deep cultural knowledge to find meaningful equivalents rather than word-for-word translations. Conversely, Uzbek idioms reflecting Central Asian customs may need explanation or adaptation when introduced to Korean learners.

5. Strategies to address interference

To overcome these challenges, the following strategies are recommended:

- **Cultural Mediation:** Translators should be culturally competent and explain the background of idioms when equivalents do not exist.
- **Use of Functional Equivalents:** Instead of literal translation, find phraseological units in the target language that carry the same pragmatic and emotional meaning.
- **Incorporation in Language Teaching:** Language curricula should include comparative phraseology lessons that highlight potential interference and how to avoid it.
- **Contextual Learning:** Encouraging learners to study idioms within their cultural and situational contexts enhances understanding and reduces misuse.

6. Importance of intercultural awareness

Ultimately, awareness of cultural and linguistic differences is key to minimizing interference. Both Korean and Uzbek phraseological units serve as carriers of cultural identity, and their correct understanding promotes effective communication and mutual respect between speakers of the two languages. This intercultural sensitivity is particularly vital in translation, language education, and cross-cultural communication.

Conclusion

The interference of phraseological units between Korean and Uzbek languages is a complex and multifaceted phenomenon reflecting the interaction of language and culture. The study reveals that the structure, meaning, and cultural context of phraseological units differ significantly between the two languages, which poses challenges in translation and language learning.

Semantic, structural, and pragmatic types of interference create specific difficulties for learners and translators. For example, literal translations may result in expressions losing their original meaning or becoming culturally unintelligible. Therefore, finding functional equivalents and culturally adapting phraseological units during translation is crucial.

In language education, teaching phraseological units through intercultural comparison helps learners develop a deeper understanding of the language, pay attention to cultural differences, and reduce phraseological interference effectively.

Thus, studying the linguistic and cultural aspects of phraseological units and identifying their interference is an important task in linguistics, translation theory and practice, and it contributes to improving intercultural communication.

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