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# On The Question of Stable Expression Translation (In Korean Language)

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**Abstract:** The article reveals the concept of stable expressions in the Korean language. Definitions of phraseological units in the Korean language are given. It is concluded that the phraseological unit has its own specifics and requires special attention.

**Keywords:** Phraseologies, stable expressions, linguistic forms, translation, culture, examples.

**Introduction:** This article explores the issues of translating fixed expressions in the Korean language. The relevance of studying this topic lies in the fact that the translation of fixed expressions from Korean into Russian is represented by various versions. The ambiguity of translation often raises controversial issues in translation studies, especially regarding fixed units.

According to Pak Seong Gu's definition, the phraseological composition of a language is a unique phenomenon, and this uniqueness is due to the fact that phraseologisms are formed based on figurative representations of reality, which reflect primarily the everyday-empirical, historical, and spiritual experiences of a linguistic community, connected with its cultural traditions.

M.V. Mikhailova states that special interest in phraseology is due to three main reasons:

1. Phraseological units (PUs) are actively used by native speakers both in spoken and written speech, as evidenced by ancient monuments, modern literary works, and recordings of live conversational speech;
2. PUs uniquely reflect the categorization patterns of the speakers of a given language;
3. They are a powerful means of linguistic influence [1, p. 73].

According to Yu.P. Kogai, during communication, it is necessary not only to pronounce words correctly, insert

familiar words, and construct grammatically correct sentences, but also to convey emotional coloring and catch subtexts and nuances in speech [2, p. 85].

The topic under our study is controversial and includes several viewpoints. In particular, M.V. Mikhailova believes that language arose as a historical necessity and is meant to meet the needs of society. However, it should also be considered that language reflects the state of society and actively contributes to its progress. Knowledge of phraseologisms occupies a special place, as lacking such knowledge hinders full communication with native speakers. Phraseologisms carry ethno-cultural content and reflect national specificity and uniqueness.

As is known, phraseology captures the rich historical experience of a people, reflecting ideas associated with labor activity, daily life, culture, and the intellect of individuals. Studying phraseology is a necessary part of mastering a language and improving speech culture.

In other words, language is the most important means of forming and maintaining human knowledge about the world. The totality of this knowledge, recorded in linguistic forms, constitutes the general linguistic picture of the world.

As M.V. Mikhailova notes, this picture varies across nations. This allows us to speak of the national and cultural specifics of each individual language. By national and cultural specifics of a language, we understand “a set of distinctive features of one national language compared to others, determined by the unique national and cultural existence of a particular social group” [3, p. 73]. And indeed, what is language essentially? Of course, it is its vocabulary. It is the main repository of a nation’s linguistic heritage and the primary source for expressing its culture and self-awareness.

In the vast majority of phraseological units, ideas are expressed through imagery. Objects serve as symbols of certain things, phenomena, and their qualities. An example is the saying:

꽃이 고와야 나비 나라든다 When the flower is beautiful, the butterfly will come to it.

In this expression, commonly used images in medieval poetry are present: 꽃 (flower) symbolizes a girl, and 나비 (butterfly) symbolizes a young man. It should be noted that Korean phraseology contains many didactic expressions reflecting ethical views on family values, marriage, love, child-rearing, and so on. Such content helps to instill respect for elders and parents, love for family and close ones, loyalty to friends, and more in the younger generation.

According to Yu.P. Kogai [4, p. 85], in the Korean language, as in any other, it is impossible to communicate effectively without using stable word combinations, such as phraseologisms, idioms, proverbs, and sayings. He particularly emphasizes the importance of forming sentences correctly using unfamiliar words, conveying emotional coloring, and capturing subtext. Although a phraseologism is a short phrase, it is often close in meaning to a single word and gives speech expressiveness and vividness. Typically, a phraseologism conveys a meaning that cannot be derived from the meanings of its component words, which is why it is often difficult for people to understand the meaning of someone else’s speech.

For example, the uniqueness of zoomorphic metaphors and comparisons reflects a nation’s specific worldview, which is shaped by its distinctive culture, customs, religion, and other factors. Zoomorphisms help convey feelings and emotions that cannot be expressed using neutral language tools:

- 닭고집이야 – Oh, what a stubborn one! (Literally: as stubborn as a chicken)
- 아, 여우야 – Oh, what a fox!

In the above examples, the phraseologisms are linked to specific historical events, folk customs and traditions, and the daily life and worldview of the people. A culture and mentality different from that of the Russians gave rise to unusual idioms that future specialists must be familiar with.

The vivid examples provided by Yu.P. Kogai are closely related to Korean culture and everyday etiquette. Let us consider the word 인사.

Korean everyday expressions, called **사용어**, are not merely used daily but constitute a form of communication etiquette, though somewhat formal. It is recommended to follow this etiquette and understand the meaning of the words and expressions.

In Korean, the word 인사 is usually translated as “greeting” according to dictionaries.

인사하다 means to greet, to say hello, and 인사말 refers to words of greeting.

In Russian, words of greeting and parting are pronounced differently. For example, phrases like “до свидания” (goodbye) or “спокойной ночи” (good night) in Russian cannot be categorized as greetings. Therefore, the word 인사 can also be understood as “well-wishing.” For instance, the popular phrase 안녕히 주무세요 (good night) is a full-fledged 인사, just like the

widely used 안녕히 계십시오 (goodbye).

In fact, the expression 인사하다 should be understood as behavior in accordance with etiquette, politeness, and proper upbringing, while 인사성 means politeness or courtesy. Korean tradition requires showing respect not only through speech but also through behavior—especially when speaking with parents, grandparents, older siblings, high-ranking officials, guests, and so on.

Let's look at a specific example: when a son leaves the house, he must say to his mother:

- 엄마, 놀다가 오겠습니다 – Mom, I'll go out to play for a bit and come back.

And when he returns home, he should say:

- 다녀왔습니다 – I'm back.

These phrases also belong to 인사 because, by saying them, the son demonstrates his good manners and prevents his parents from worrying.

Read the three rules of behavior for children:

1. When you wake up in the morning, greet the elders with “안녕히 주무셨어요?” (Did you sleep well?).
2. Before going to bed, greet them with “안녕히 주무세요” (Sleep well).
3. When someone brings you something, be sure to say “감사합니다” (Thank you).

As you can see, the word 감사합니다 also belongs to 인사 (greeting/etiquette), as it expresses gratitude for a service.

Here are some Korean expressions with the word 인사:

- 인사를 차리다 – To observe proper etiquette.
- 인사를 나누다 – To exchange greetings.
- 인사를 시키다 – To introduce (someone to someone else).
- 인사를 전하다 – To send regards/greetings.
- 인사성이 밝다 – Someone who is polite and observes etiquette well.

The word 안녕 (peace, well-being) is often used in greetings and well-wishing. The adjective 안녕하다 means peaceful, safe, or healthy. The well-known greeting 안녕하십니까 (Hello) is more of a question than an exclamation, similar to “Are you well?” or “Is

everything okay?” in English. It's important to remember that 안녕하십니까 (or 안녕하세요) has some limitations in usage: it is not usually used when addressing children or service staff.

The exclamation 안녕! is used in two ways: when meeting someone, it means “Hi!”, and when parting, it means “Bye!”. However, this is more typical among young people.

The phrase 안녕히 가십시오 literally means “Go in peace.” If two people meet in a neutral place (like on the street), they both say this phrase when parting. In Russian, it would be similar to “Goodbye” or “Have a safe trip.” However, if person A visits person B (at home or in the office), then upon parting they say:

- A: 안녕히 계십시오 – Remain in peace (Stay well).
- B: 안녕히 가십시오 – Go in peace.

In casual speech (반말, “panmal”) among friends or peers, people use phrases like:

- 잘 가 – Take care / Have a safe trip
- 또 만나 – See you again
- 또 봐 – See you later

Thus, it should be noted that both perspectives are united by a unique phraseology that reflects a national worldview, shaped by the particularities of culture, customs, religion, and more.

As previously mentioned, the vocabulary of certain phraseologisms in both Russian and Korean contains indications of national uniqueness, which is associated with:

- The everyday empirical experience of the people: 죽도 밥이 아니다 – Literally “It's neither porridge nor rice gruel” (i.e., neither this nor that; not useful or effective).
- In the sphere of material culture: The expression 파김치가 되다 (literally, “to become green onion kimchi”) means to be extremely tired or exhausted [5, p. 33].

According to many scholars, understanding the meaning of phraseological units is, in some cases, directly connected to historical facts. However, there is also an opinion that “there are phraseologisms in the language (the overwhelming majority of them) whose expression does not reflect any national characteristics” [5, p. 33].

In this article, we follow the view of M.V. Mikhaylova and believe that the Korean language indeed contains

many didactic phraseological expressions that reflect the people's ethical views on family traditions, love, child-rearing, and so on. They teach the younger generation to respect elders and parents, to love their relatives and close ones, to be loyal friends and honest individuals.

Phraseologisms reveal the national specificity of the worldview, which is shaped by the unique culture, customs, and religion. Moreover, phraseological expressions can describe a person's appearance, intellectual abilities, actions, behavior, and character traits. Phraseologisms are an integral part of the Korean language and possess a high connotative potential. They help convey the speaker's feelings and emotions that cannot be expressed using neutral language means.

Thus, we come to the following conclusions: Firstly, a phraseologism is a stable combination of words characteristic of a particular language, the meaning of which is not determined by the individual meanings of its components. Secondly, phraseological units are actively used by native speakers both in spoken and written language, and serve as a powerful tool of linguistic influence. Thirdly, the origin of phraseological expressions is connected to specific historical events, customs, traditions, everyday life, and the people's way of living.

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