European Journal of Innovation in Nonformal Education (EJINE)
Volume 5 | Issue 10 | Oct - 2025 ISSN: 2795-8612

Analysis of Proverbs Related to the Head Lexeme in Uzbek and Korean Languages

Khojiyev Ravshanbek Rasuljon ugli
Kimyo International University in Tashkent, Namangan Branch Korean language teacher at the Department of Foreign Languages

A B S T R A C T
This article examines the similarities and differences between the head lexeme-related articles in Uzbek and Korean.

A R T I C L E I N F O
Article history:
Received 15 Aug 2025
Received in revised form
15 Sep 2025
Accepted 09 Oct 2025

Keywords: Uzbek language, Korean language, head lexeme, proverb, translation, comparative analysis, phraseological units, semantic parallelism.

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Introduction

Language plays an important role in human daily life. Because through it, a person expresses his opinion and reacts to the views of others. In order to convey thoughts or opinions, expressions that are richer in meaning and have a higher frequency of use than simple lexical units are used more often. Phraseological units, proverbs, taboos, admonitions and wise sayings are examples of this. Although such linguistic units can be found in the culture of almost all peoples, proverbs in particular are one of the most frequently used tools in the communication process. Proverbs, as a linguistic and cultural heritage characteristic of the peoples of the whole world, embody the behavior, moral standards, beliefs and ways of thinking, customs and historical and social conditions of the people. It has been observed that proverbs have been widely used by both peoples with long-standing written literary traditions and peoples with a developed oral creative heritage. This is explained by the fact that proverbs are not only deep in content and beautiful in style, but also have the ability to express strong meaning and are quickly and easily used in the communication process.

Because proverbs are widely used in everyday speech, even young children who speak the native language understand their meaning and purpose. For example, **“Work makes one hungry, but the lazy one avoids work” [일 할수록 잘 먹는다, 게으른 사람은 일만 피한다].** The meaning of a proverb such as " ... can be understood even by 5-8 year old children who speak Uzbek as their native language." Judging from the external form, such proverbs contain relatively many words, and due to their melodiousness, they approach poetic expression, and in this respect may seem complex. However, since they are language units that are frequently used in speech, their meaning is quickly understood.

Methodology

Proverbs are one of the important genres that embody the lifestyle, values, and worldview of a people. Therefore, their classification is directly related to the culture and social life of each people and manifests

itself in various forms. When we conduct a comparative analysis of proverbs in Korean and Uzbek, it becomes clear that there are significant differences in their classification along with commonalities.

Proverbs are mainly focused on topics that are often encountered in life, including **proverbs about food, proverbs about animals, proverbs about plants, proverbs about culture and traditions**. [1]This classification reflects the daily life of the Korean people, their close connection with nature, and social values. Uzbek proverbs, on the other hand, have a more moral and social orientation in content. Among them, types related to topics such as **patriotism, society and selfishness, hard work and laziness** occupy a special place. This shows that Uzbek folk proverbs mainly serve to promote socio-spiritual values. Thus, while Korean proverbs rely more on life and natural phenomena, Uzbek proverbs play an important role in determining moral and spiritual criteria. This situation is closely related to the historical development and socio-cultural conditions of both peoples. This article compares and analyzes proverbs related to body parts in Uzbek and Korean. Indeed, proverbs that involve the names of body parts such as **“head”, “eye”, “mouth”, “face”, “legs”, “hand”, “chest”, “heart”, “liver”** are distinguished by their large number. It is also observed that semantic and semantic-congruent relations are consistently formed in proverbs based on these units.

Discussion

Meaning and symbolic properties of the lexeme "head"

In human life, **the “head”** is one of the most important body parts. It houses the brain, which is considered the main source of human knowledge and thinking, the foundation of life. The brain serves as the control center for all activities; the cessation of its activity is equated with the end of human life. Therefore, the lexeme “head” is often It is also used in the meaning of "brain" through metonymy. Also, the lexicon related to "head" expresses the worldview, wisdom and philosophy of life of this people. Therefore, through proverbs involving "head", it is possible to analyze the knowledge related to the life experience and philosophy of the two peoples. Of course, the social, Although historical and linguistic circumstances vary, it is expected that many similar expressions will be found, formed based on a person's mental state and daily experience.

1. 머리 두를 데를 모른다.

He could not find a place to put it.

[머리 둘 곳을 못 찾는다.]

This proverb is used in both languages when you have too much work to do and don't know where to start. Here, the lexeme **"head" is used in the sense of "beginning"** as a result of semantic expansion. This **figuratively expresses the impossibility of starting a work thoroughly** and orderly due to its complexity.

This proverb expresses the same meaning in Korean and Uzbek— **“not knowing how to act.”** However, while the Uzbek proverb has some differences, it is considered **a similar proverb in terms of structure and meaning**.

2. 머리 간 데 끝 간 데 없다.

no head, no tail.

[머리도, 끝도 없다.]

'머리' / 'head' in this proverb has expanded to mean 'beginning'. It is usually used in cases where the scope of a work or process is large. This proverb has two meanings in the same way in Korean and Uzbek. The first meaning is **'there is no end, there is no end'**, and the second meaning is **'it is so confusing that it is difficult to find a way out of the matter '.** In Uzbek, the proverb **'there is no**

beginning or end' is also used in cases where the work is so complicated that it is difficult to find a way out of the matter.

3. 머리를 차게 하고 발을 덥게 한다.

the cold feet, from the hot head.

[추위가 발을 치고 더위가 머리를 친다.]

The proverbs of both peoples have long expressed views on health care. In particular, it is emphasized that in order to keep the head and feet healthy, it is necessary to be careful in accordance with weather conditions. This proverb puts forward the idea that it is useful to always keep the head cool, and the importance of keeping the feet warm. The same content is expressed in Uzbek proverbs, and the need to keep the feet warm in cold weather and protect the head in hot weather is noted in the form of folk wisdom. This shows the commonality of views on health care in the proverbs of the two peoples.

4. 숙인 머리를 베지 않는다.

A bowed head cannot be cut off by a sword.

[숙인 머리를 칼은 못 자른다.]

This proverb, "A bowed head cannot be cut by the sword," is a phraseological unit in Korean and Uzbek that expresses a person's humility, the process of admitting one's mistake, and asking for forgiveness. In its Korean version, this proverb semantically expresses the idea that if a person admits his big mistake and kneels, he can be forgiven, regardless of who he is. In Uzbek, this phraseological unit is also used in a symbolic sense, expressing the semantic content of a person who has fallen into the hands of the enemy and finds forgiveness as a result of bowing his head, or the forgiveness of a person who has sincerely repented of his guilt. The genesis of this proverb is associated with historical realities, and in ancient times there was a practice of punishing with a sword. The proverb, formed on the basis of this real reality, has undergone metaphorical and semantic changes and is used figuratively today. Thus, the proverb "A bowed head cannot be cut off by a sword" serves, from a linguocultural point of view, as an expression of universal values that reflect the spiritual values of the two peoples, in particular, humility, forgiveness, and social harmony.

5. 머리는 끝부터 가르고 말은 밑부터 한다.

Start by thinking about the beginning and the end of the story.

[일도, 말도 끝을 생각해서 시작해라.]

This proverb, which occurs in both languages, semantically expresses the idea of 'the need to think about the final outcome before starting any work or speech'. The semantic field of this proverb covers two areas of human activity - practical action and the speech process. In particular, the pragmatic function of imagining the final consequences of a task before starting it, and understanding the extent of the thought being expressed and carefully expressing it in the process of speaking is manifested. As a phraseological unit, this proverb reflects, from a linguocultural point of view, such socio-moral values of a person as conscious planning, responsibility and caution. It also reveals semantic parallelism in Korean and Uzbek proverbs, showing the commonality of the value of 'thinking about the end' in the thinking of the two peoples.

6. 머리도 없고 꼬리도 없다.

neither a beginning nor an end.

[머리가 있냐, 끝이 있냐.]

In the content of this proverb, there is a certain semantic difference between the two languages. In particular, the use of the word 'dum(꼬리)' as an additional body lexicon instead of the lexeme 'end' in

Korean proverbs related to body parts shows that the semantic expansion potential of this language is one level higher than that of Uzbek. Nevertheless, there is a common semantic parallelism in the proverbs of both languages, which are used to express a situation where there is 'no beginning, no end,' and the meaning cannot be clarified. Therefore, these phraseological units form a common semantic field expressing uncertainty, disorder, and the absence of a final boundary in the thinking of the two peoples.

Conclusion

The above analysis shows that in Korean and Uzbek proverbs, the lexeme “head” is widely used not only as an important part of the human body, but also in symbolic and figurative meanings. It often has semantic extensions such as “beginning”, “finding a way”, “center of intelligence”, and serves as a means of expressing socio-moral values in the people's thinking. The proverbs express values such as health care, humility, forgiveness, responsibility, and planning, which highlight the commonality and some specific features in the historical life and worldview of the two peoples. Also, phraseological units related to “head” embody the life experience and spiritual heritage of the two peoples in linguo-cultural terms, creating semantic parallelism. Therefore, the closeness of national thinking and the existence of mutual common values are clearly evident through Korean and Uzbek proverbs.

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