

National Specific of Idioms in Kazakh and Korean Languages

Akerke B. Abagan and Baiyan N. Jubatova

Abstract—It is well known that the phraseology of a language - the phenomenon of identity. This uniqueness is due to the fact that "there are idioms image-based views of reality that shows mainly of everyday empirical, historical and spiritual experience of a language community, associated with its cultural traditions. The article says that the phraseological units very clearly show the image of the people and give us a great view of the national identity. With the phraseology of the Kazakh and Korean language can understand the mentality of the nation, identity, perception of people. It is in the phraseological units can surprise the culture and customs of the people. Phraseological units store and transmit information about the level of material and spiritual culture of the people, his life, past and present, the development of society in general. And in Korean and Kazakh languages idioms occupy a particularly important role.

Keywords—Comparative method, idioms, lingvoculture, phraseology.

I. INTRODUCTION

It is well known that the phraseology of a language - the phenomenon of identity. This uniqueness is due to the fact that "there are idioms image-based view of reality that shows mainly of everyday empirical, historical and spiritual experience of a language community, associated with its cultural traditions. We learn culture, national features of other nationalities through language. Because their world view, ideology, peculiarity of intellection appear in their language. Nowadays study national features of phraseology do not lose its value. American scholar E.Sepir who had taken into consideration conception of V.Gumbold and developed it wrote: "Language is instrument of explanation of social truth. People are under influence of their native language. Language affects to behavior and character norms, it is impossible to get at culture of nation without researching its language. Language is main instrument of explanation of social truth. He proved the importance of feature that through language we can learn culture of nation [1]. Thereby usage of comparative method gives opportunity to make research in lingvocultural, phonetically, lexical, grammatical, particularly phraseological aspect of related and nonrelated languages and to define similarity and difference of two languages. Comparison is linguistic category and as the special kind of phraseological structure of language was studied by many scholars

A. B. Abagan is with the Department of Korean and Japanese Studies, Al-Farabi Kazakh National University as PhD student, 050012, Kazakhstan (Phone: +7 (701)-425-6076; e-mail: abagan_a@mail.ru).

B. N. Jubatova is with the, Al-Farabi Kazakh National University as Dean of the oriental faculty, 050012 (Phone: +7 (777)-396-5476; e-mail: bjubatova@mail.ru).

(I.I.Chernisheva, Z.A.Bojieva, N.C.Fedosieva, T.Konirov, C.K. Satenova, E.M.Samekbayeva, A.Kaidar) [2]. The purpose of this article to consider culture and language as the single category and according to national and cultural data to analyze phrase logical expressions in Korean and Kazakh languages, to find out similarities and differences in culture, ideology of two nations.

As ethno genesis of Kazakh and Korean nations is on the Altay locality according to some Korean scholars ancestry of Korean people were from Altay and Central Asia [3]. Some similarity in appearance of Korean and Kazakh people shows their relation to Altai family and there are resemblance in culture, custom and traditions as well. Nowadays Kazakhstan is home to more than 120 thousand nations and there are above 100 thousand of Korean Diasporas. It can not help thinking the main reason that this nation contacts so close with Kazakh people is in these similarities.

II. COMPARISON GREETING CUSTOM

I would like to start comparison from greeting custom of these two nations. When Korean and Kazakh people greets somebody we can observe connection with ancestries. Since olden times when Kazak people greet each other ask «Мал-жан аман ба?» [mal-jan aman ba?] *translation How is your livestock and your health?, meaning hello?*. There was a reason in custom asking about "livestock" first than "well-being". This sentence was appeared when the source of life was stock raising and it means that who has a lot of cattle he will live in prosperity. We can find names of animals in Kazakh phraseologies which connect with the source of life and habitation. For instance:

1. мал табу [mal tabu] , translation: to find stock; meaning: to work;
2. мал біту [mal bitu], translation: to increase the number of cattle; meaning. become rich [4].

The mode of life of nomads especially of Kazakh connects with livestock. The phraseologies which are used frequently in daily life relating with livestock. Kazakh people accepts world as organic whole and consider themselves as the one part of this world. So they did not separate the being of animals from nature. They were able to relate them with natural laws. For example, they related camel with welfare.

1. «ак түйенің қарны жарылу» [ak tyuenin karni jarilu] ; translation: tummy of camel was cut; meaning: welfare , and about sheep;
2. «қой егіз тапса, шөптің басы айыр шығады» ; translation: if sheep gives birth_twins so grass will grow quickly; meaning: everyone has blessing made such

predictions [7].

The horse was honored by Kazakh people. Therefore there is the saying like «жылқының сүті – бал, еті - шекер» [jilkinin suti – bal, eti - sheker] translation «milk of horse is like honey, meat of horse is like sugar».

Honor of Kazakhs to the horse was on the lips of people:

1. «ат құлағындай ойнау» [at kulaginda oinau], translation to play on horse, meaning riding on horse skillfully.
2. «ат сабылту» [at sabiltu] translation tired horse, meaning to travel long way;
3. ат басын тіреу, [at basin tireu] translation to stop horse, meaning. to stop and stay somewhere [6]

In the Kazakh language phraseological units with animals contact a subsistence. In phraseological units in Korean language such phraseological units prototypical situations. For example:

1. 군계일학 [kungeilhak] translation: a crane among hens, meaning: among simple people there are giving-out people

Here the stately bird as a crane is compared to house hens. The crane on the Chinese and Korean beliefs, is considered a sacred bird. In Taoist legends immortal heroes went astride this bird. For Koreans crane embodiment of nobility, stateliness, mind and beauty [8].

There are so many examples like these ones as well. These examples show us the reason that Kazakh people whose life and being was related with livestock greet each other by asking «How is your cattle and health?». The custom of greeting of Korean people is also connected with their life and being. As Korean people after saying «Hello» usually ask «Have you eaten?». From everlasting the sources of life of Korean people have been farming, they thought that human health depends on whether he has eaten or not. Therefore we can find a lot of Korean phraseological expressions which connected with meal. We know that the main meal of nations in Far East is rice. Stepping on the 20th century we also can see Korean Republic among the developing countries. Despite the economical and political growth Korean nation was able to save its cultural and material values. Rice has been the main meal in Korean families since olden times and rice is seen in the menu of each Korean family nowadays as well. As rice is the main meal of Korean people we can frequently see word 밥 [pap] in their phraseologies.

1. 밥을 먹다 [papl mokta], translation to eat rice;
2. ‘한술 밥에 배 부르랴 [[han sul pape pega purinia], translation Is one spoon of rice enough for you ? meaning to work hardly;
3. 밥을 축내다 [papl chukneda] , translation there was less rice, translation life has become difficult;
4. 밥줄이 끊어지다 [papjuri kinojida], translation there is no rice, meaning to lose job;
5. 밥줄에 붙어 있다 [pap jule pucho itta], translation to

keep rice, meaning to work up to the collar [5].

III. IDIOMS RELATED TO FOOD

So above mentioned phraseologies show features of life of two nations. In any country and in any period meal custom has been is one of the main element of material value. As Korean people were suffered from starvation many times they still respect any kind of food and pay particularly attention to culture of eating. If Kazakhs before eating say «Bon appétit», Korean people say «Eat a lot». Through phraseologies which relates with meal in vocabulary of Korean people we can see national features of their daily life. Beside the rice that they eat every day there is also frequently used the word 김치 [김치], (salad from cabbage) in their phraseologies.

For instance:

1. 김치국부터 마시다 [kimchikukbuto mashida], translation start to eat soup from kimchi, meaning to think that everything has been done;
2. 김치국 먹고 수염 쓴다 [kimchikukil mokko suemil sida], translation to eat soup kimchi and grow a beard, meaning to lie about something which was not fact [5].

And also among Korean meal you can find 떡 [tok], pie from rice which has easy way of cooking. Phraseologies which relates with this word usually mean easy matter or uselessness.

1. 누워서 떡 먹기 [nuoso tok mokki] translation to eat tok all the time, meaning easy;
2. 떡이 생기나, 밥이 생기나 [toki sengina, papi sengina], translation there is no matter whether tok or rice, meaning there is nouse of work that you have done [8].

Korean people have omen that if they give soup from 미역국 [miokkuk] algae to pregnant woman she can give birth easily and soup was also given to woman who has just given birth. Nowadays scholars found out that this kind of soup is nutritious and people gave algae thinking that the child will have the same long life as a length of algae. Among the customs of Korean people that have survived mothers should cook this soup and congratulate children on their birthday. Along with it there is also custom to give soup from algae in order to save from failure, falling down. For example:

1. 미역국을 끓여 주다 [miokkukil kiryo juda] translation to make mioko soup, meaning mother congratulates children on their birthday ,
2. 미역국을 먹다 [miokkukil mokta], translation to eat mioko soup, meaning to fail an exam [8].

Cooking of Miyoko soup and giving to woman who has just given birth is similar to Kazakh custom «kalzha zheu», translation «eating meat». «Kalzha zhegizu» is one of the holy customs of Kazakh nation. According to the tradition that was born long time ago Kazakhs saigner le mouton for woman who gave birth and make soup. This joyous occasion is

celebrated among the relatives and neighbors. Giving kalzha is the symbol of respect to woman who gave birth. In this connection there is an expression in Kazakh language:

1. «сен туғанда, шешең ұл таптым деп қалжа жеген шығар», [sen tuganda sheshe ul taptim dep kalja jegen shigar], translation «that day when you were born your mother ate kalzha», meaning if you are worthy son of your mother you should compete [11].

Only who knows secrets of cooking can cook delicious meal. So it is impossible to know taste of meal until it will be cooked. In much phraseology which contain name of meal we can find positive and negative results, conformity or difference meanings. We can see this kind of similarity of meanings in phraseologies of two nations. For example, in Korean language: 죽도 밥도 안 되다 [chukto papto an dyueda], translation «there is no rice and zhuk (Korean meal from rice) [10], meaning, there was no any result, and in Kazakh language : үш қайнаса сорпасы қосылмау [ush kainasa sorpasi kosilmau], translation no matter how long soup was cooked it was not tasty, meaning not suit each other[9].

IV. PHRASEOLOGIES WHICH RELATE TO THEIR LIFE AND HABITATION

The most part of Korean and Kazakh phraseology vocabulary consists of phraseologies which relate to their life and habitation. Any action of the central figure of human in life shows through language. This feature can be seen in phraseological vocabulary of both nations. Most phraseologies which connects with human life and habitation consist of names of clothes and meal. First I would like to tell about phraseologies which relate to culture of dressing of Kazakh people. Kazakh nation has a lot of national costumes and their types. Among these kind of phraseologies we can frequently see the word «шапан» [shapan], translation mantle. **Shapan** is the one of the main national costume of Kazakhs and it serves to define ancestry, social status, age, well-being, marital status and helps to determine its owner's significance in social environment. Although models of shapan were same according to its owner's social status and occupation size of sleeves, collar and hemline was changed. So we can find some phraseological expressions relating to word shapan.

1. «шапанымды шешіп алмас» [shapanimdi sheship almas], translation nobody can take off my shapan, meaning there is no reason to fear;
2. ат-шапан айыбын төледі [at-shapan aibin toledi], translation to pay fine by horse and shapan, meaning fine;
3. ат мінгізін, шапан жанты [at mingizip, shapan japti], translation to gift horse and shapan, meaning to respect, honor[11].

Kazakh people pay particularly attention to headwear and to respect them was the main rule. It was not allowed to throw down or to present somebody your own headwear and these believes and forbiddances have survived nowadays. There is a

custom to put malakhai on the ground when you ask forgiveness from someone. Here lies the origin of expression «Asking forgiveness by putting malakhai on the ground».

1. «Тақияда тамтығы қалмады» [takiada tamtigi kalmadi] translation headwear was torn, meaning to lose everything.
2. «таз тақиясыз жүрмес» [taz takiasiz jurmes], translation bald never takes off headwear, meaning he has nothing but has headwear [6].

These phraseological expressions shows that headwear was holy for kazakh people.

The word **삿갓** [satkat] in Korean, meaning headwear from cane means shame and dishonor. Because Korean has custom someone who committed crime or did something shameless in order not to be seen have been worn headwear from cane.

Thereby in Korean language you can find phraseology **삿갓을 씌우다** [satkatil syude], translation. Wear to someone cane headwear, meaning cause harm to someone. In Kazakh language «жаулық салу» [jaulik salu] translation wear shawl means «marriage», in present Korean just a word «**면사포**» means «bridal veil». But in the past this word was used in the meaning of red shawl which bride's parents wear to her before she goes to groom's house [10]. In this connection in Korean language has phraseology which is similar in meaning : **면사포를 쓰다** [myuensaporil sida], translation to use mensapho.,it means get married. In Kazakh language phraseologies relating to the word «hemline» show the lower status of wicked woman «етекті әйел» [etektı aiel], translation woman with hemline, «етек басты болды» [etek bastı boldı], translation be busy by household chores, and also in Korean language it does not mean hemline, **치마** [chima] it shows infamy of wicked woman.

1. **치마바람** [chima param], translation . wind skirt, meaning . frivolity;
2. **차마폭이 넓다** [chima poki nolpta], translation «hemline of skirt is wide», meaning stick one's nose into other people's affairs
3. **치마양반** [chima yuaiban] translation «expensive skirt», meaning to marry daughter to rich man[5].

And so Kazakh and Korean phraseologies which connect with the word hemline show good sides inherent to woman's character and behavior. At the present time the meaning of the word «pocket», the part of any dress is similar in both languages. Pocket is shown as the symbol of money. But in these latter days there are new phraseologies which connect with the word «pocket» in Kazakh language. In the past there is no significance of the pockets on national clothes of Kazakh. Nowadays Kazakh people started to wear clothes in European style therefore the importance of pockets has risen. As there was no pocket on Korean national costumes they used instead of pocket «돈 주머니» translation money sack. Therefore the word «pocket» became the symbol of money.

Thereby the word «pocket» is similar in Kazakh and Korean languages and there are similarities in expressions as well. In Kazakh language;

1. «қалтасы қалың» [kaltasi kalin], translation pocket is full;
2. «қалталы кісі» [kaltali kisi], translation rich man;
3. «қалтасы қағылу» [kaltasi kagilu], translation waste money;
4. «қалтасы жұқару» [kaltasi jukaru], translation become poor;
5. «қалтасының түбі саяз» [kaltasinin tubi saiaz], translation become poor, without money [12].

1. «두 주머니(를) 차다», [du jumoniga chada/chengida], translation pockets are full;
2. «주머니 사정이 좋아지다», [jumoni sajogi jotta], translation to have a lot of money;
3. «주머니 끈을 조르다», [jumoni kinil jorida], translation no money ;
4. «주머니(를) 털다», [jumoniril tolda], translation waste money [5].

V. CONCLUSION

Phraseological comparison appeared on a if national basis. It proves that national culture inseparable from language of this nation. The national feature of each language is shown in the meanings of their sayings. And also in phraseologies of every language we can see national features of their manner and style of life. Thereby the main goal of lingvoculture is to study the connection of language and culture. Among the applied and theoretical sciences linguistics which satisfies all modern requirements is able to perform tasks of on the basis of fact «human – language-civilization». Material value of any nation, style of living can be shown in their spiritual culture, namely through their traditions, customs we can learn their art, poems, proverbs, phraseologies. To prove this by making comparison analyzing in Kazakh and Korean phraseologies we found features and similarities in both languages. Since phraseologies which appeared relating to culture of dressing, culture of eating in connect with human daily life give us opportunity to study other nation's customs and it can be seen from above mentioned phraseologies. Idiom valuable is in the lives of the people, because they are used in all areas of human activity. Subsequently, this implies the need for studying phraseology, to translate them into other languages, and the definition of their cultural identity. The article says. Phraseological units store and transmit information about the level of material and spiritual culture of the people, his life, past and present, the development of society in general. And in Korean and Kazakh languages idioms occupy a particularly important role. The article says that the phraseological units very clearly show the image of the people and give us a great view of the national identity. With the phraseology of the Kazakh and Korean language can understand the mentality of

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Akerke B. Abagan was born on December, 1983. In 2005 received her Bachelor's degree with honors in Area study from the Faculty of Oriental Studies of Al-Farabi Kazakh National University. In 2011 received her Master's degree from the Faculty of Oriental Studies of Al-Farabi Kazakh National University. In 2002-2003, studied in Suwon, South Korea. Since 2011 she is a Ph.D student at Al-Farabi Kazakh National University, specialty is translation studies. The research interest includes cultural features in languages, translation problems in Korean and Kazakh languages. Currently, she is working on problems of national specific of Idioms in Korean and Kazakh languages.