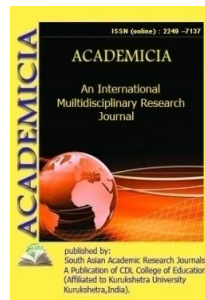


**ACADEMICIA**  
**An International  
 Multidisciplinary  
 Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2021.01675.X**

## THE PHENOMENON OF PERSONALIZATION IN KOREAN (ON THE EXAMPLE OF FAIRY TALES)

**Sharofat Eshimova Kenjaboevna\*; Khusniddin Melikulov Shavkat ugli\*\***

\*Senior Teacher of the Department "Languages of the Far East",  
 Samarkand State Institute of Foreign Languages,  
 UZBEKISTAN

Email id: sharofate1986@gmail.com,

\*\*Master's Degree Student,  
 Samarkand State Institute of Foreign Languages,  
 UZBEKISTAN

Email id: khusniddinmelikulov@gmail.com,

### ABSTRACT

*It is well known that so far the interpretation of derived phenomena has been studied within the framework of the internal capabilities of a particular language. At the same time, word formation is a priority in the traditional interpretation of derivations, therefore, the aspects of this phenomenon associated with lexical and syntactic derivations are not clearly defined. In addition, the research focuses on analog types of derivative phenomena that occur in the intrinsic capacity of a particular language. The article attempts to investigate toponymic origins, a type of metaphor by quoting excerpts from Korean fairy tales with a brief overview of the phenomenon of personification.*

**KEYWORDS:** *Personification, Metaphor, Impersonation, Mythology, Imitation, Concept, Folklore, Fairy Tale, Phenomenon, Object*

### INTRODUCTION

The discovery of linguistic units and their various aspects of meaning, which are considered a rich treasury of the language system, the observation of lexical and semantic changes, updates and derivational laws in them with the help of linguistic research leads to important scientific and theoretical conclusions. Such observations, carried out within the framework of a comparative description of languages, will also be of great importance for a deep mastery of their

specific laws. Such a research process is undoubtedly also connected with the scientific study of the phenomena of lexico-semantic derivation in English and Uzbek. Even now, it is these phenomena that allow us to come to certain conclusions about the influence of external factors on it, since they allow us to directly observe the laws of the internal development of each language.

In world linguistics, including in Uzbek linguistics, issues related to word formation and its various methods, the role of word formation in the language system and its evolutionary development have long been in the center of attention. In general linguistics in this regard, together with L. Bloomfield, I. V. Arnold, A. I. Smirnitsky, V. N. Komissarov, E. Kurilovich, V. B. Kasevich, N. A. Baskakov, E. S. Kubryakova, V. M. Nikitevich, Yu. Apresyan, R. A. Budagov, Uzbek linguists such as A. Gulomov, A. Hojiev, I. Kuchortoev, M. Mirtojiev, N. Turniyozov also published scientific research. The results achieved in the course of this research work allowed us to more deeply explore many problems related to word formation and its structural analysis, the semantic composition of word formation, and their component analysis today.

The peculiarity of human consciousness has always been that it tends to animate real objects and phenomena around it that interact with a person's life, with his emotions; elements of similarity could be based on appearance, speech-like sounds, movement, as a result of which nature, the universe as a whole, landscapes "had a real human image, not his feature".

Imitation is absorbed into mythology, religion, folklore as a direct expression of the worldview, in which imaginary and zoological characters, plants with human characteristics, spiritual forces of nature (sun, sky, wind, water, etc.), objects of everyday life have a constructive meaning.

Personification is one of the types of metaphors in which inanimate beings (objects or phenomena) occupy the characteristics and qualities of a person. In the literature, this concept is also called personification (imitation of a person) or spiritualization.

From Latin, this term means "person" (persona) and "execution" (fasere), which means that we endow phenomena and objects with characteristics inherent in a person.

Imitation of a person is characteristic of an artistic style; it is considered the most expressive feature of folklore. In folk tales, legends and stories, one can observe that people look at the world "alive", in which nature can speak, laugh or cry.

This method helps to express the image more accurately and clearly in the mind, as well as to perceive it at the level of vision and hearing.

In addition to mythology and religion, personification is common in sociology, philosophy, and psychology. As a rule, this manifests itself in a person's attempt to lay the blame on someone or something.

Imitation is the oldest artistic technique, but in the research literature the status of this trope is not defined in a certain way, the definition of this term is explained by different approaches. In the works of scientists, two points of view on the definition of the analyzed phenomenon are clearly traced: a narrow definition of a broad concept in which the signs and properties of living beings refer to inanimate objects; by this approach, personification is understood as the acquisition of human characteristics by objects, phenomena, living beings.

We understand personification as a "path", which consists in determining the attributes and properties of living beings to inanimate objects. "The personification of personality consists of the word "personalized consciousness" and a catalyst with which the act of similarity of personality is carried out."

In our work, the concept of personification is a cosmic image, the catalyst of which is verbs, at the same time, verb forms are the source of personification, as a result of which an inanimate being becomes the same as a living being – a person who has become the source of active action.

At the beginning of the 20<sup>th</sup> century, the sphere of cosmic animated names in poetry is wide, and it is not by chance that the most animated ones are the sun, moon, star, sky, as well as cloud, light, dawn. Everything that is connected with a person, what he considers a mythological personification, therefore, signs appear that personify the sun, moon, dawn, clouds, etc.

In A. B. Orlov's concept the person is understood as a system of motivational relations that has a subject [1].

We will provide some examples of personification from the artistic literature.

*나무가 말했어요. '나는 너에게 줄 거라고는 이제 아무것도 없어. 나는 밑동만 남았거든.'* –  
*The tree said: "I have nothing now to give to you. I only have my stump left."* [2]

In this example, the author used animation to convey all the regrets of the tree. Of course, this is not a tree-specific function and expression.

There is a reason for the fact that personification refers to the oldest metaphorical phenomena of language, it reflects the animistic views of people on nature, in which the souls of the whole world live: they talk, laugh, cry, envy. Therefore, personification is the most expressive feature of folklore, in particular fairy tales, legends, folk tales, riddles.

Personification is the appearance of a metaphor based on a comparison, an analogy between a living reference of a formative value and an inanimate reference of a derived value [3]. Even with this view of the metaphor, the lexical reference to the meaning of a word in accordance with the derived reference to the meaning will be similar within the framework of the function of a character property, action or circumstance, etc. But this similarity stems from the fact that the derivative gives a living state to the reference of the meaning. This property is the basis for personification.

In the texts of the beginning of the 20<sup>th</sup> century in artistic literature, the features of animation are carried out by verbs, as well as verb forms combined into five groups based on semantic features: (speech) verbal verbs, mental-state verbs, verbs of perception through sight, state verbs, action verbs.

팔랑팔랑 나비 한 마리가 씨앗 곁으로 날아왔어요.

‘넌 누구니?’

‘난 씨앗이야.’

‘씨앗?그건 처음 들어보는 이름인데?’

넌 참 까맣고 못 생겼구나.'

나비는 멀리 날아가 버렸어요.

‘난 왜 이렇게 못 생겼을까?’ [2]

A butterfly flew in, landed next to the seed and asked:

"Who are you?"

"I am the seed." - he replied that the seed lying on the ground.

"The seed? This is the first time I've heard such a name! It turned out that you are very black and ugly." - said the butterfly and flew far away.

"Why am I so ugly?" - the seed was sad at this saying of this butterfly.

In this example, the state of people is expressed live through the utterance of the seed. Here, the semantic property is transmitted through the verbs of the state.

The ancient Koreans were so fascinated by the simple everyday life created by Mother Nature that they considered that Mother Nature is a living being that always responds to grief and joy. Any phenomenon in nature has become more pleasant and convenient for a person only by approaching it with their own feelings and actions. Their ancestors deified the sky, because the sun's rays poured from the sky, the moon and stars shone there, it gives blessed rains, they considered. It presents them in a unique, inseparable image of artistic personifications originating from folk fantasy, which created various phenomena associated with the sky.

씨앗이 속상해하고 있을 때 하늘에서 해님이 말했어요.

‘씨앗아, 걱정하지마! 넌 꼭 예뻐질 수 있을 거야.’

‘고마워요, 해님!’

해님의 말에 씨앗은 조금 용기가 났어요. [2]

When the seed stood there feeling sad, the sun in the sky said:

"Seed, don't worry! You can be pretty."

"Thank you, dear sun!", the seed became a bit happy having heard the words of the sun, [2]

In fairy tales, myths and legends from time immemorial, a high degree of passion and trust in the sky, the sun, the wind and the clouds literally led to worship in them. From the simplicity of everyday life, natural phenomena for ordinary people gave an extraordinary amount of strength, inspiration and pleasure, and they described these situations in a fantastic way. As a result, in the stories and fairy tales that reach us by word of mouth, animation, as above, imitating a person, is currently being studied in linguistics as a branch of metaphor, which is considered a phenomenon of personification.

At the heart of the coming of the inanimate world into action, "resurrection", in fact, are such simple truths as people's inner experiences, what they feel. When imitating a person, feats are mainly used. This encourages the reader to discover the original meaning that appears in the work, bringing them into action in the texts using emotions.

참새한마리가포르르날아와강아지똥곁에앉아주둥이로꼭쪼아보더니똥똥침을뱉고는,  
'똥,똥,똥..... 에그,더러워!'

하고종알대다가멀리날아가버립니다.강아지똥은어리둥절했습니다.

'똥이라니?그리고더럽다니?'

무척속상합니다.참새가날아간쪽을보고눈을힘껏흘겨줍니다.밉고밉고또밉습니다.세상에  
나오자마자이런창피가어디있겠어요? [4]

A sparrow flew up, sat by the poop of the puppy, pecked it with his snout, and spat it out:

"That's the piece of poop.... How disgusting it is!" whispered the sparrow to himself and flew away. The poop of the puppy was in shock having heard the sparrow's words about him.

"Poop? Disgusting?", felt sad the poop of the puppy. He couldn't take his eyes off the sparrow and looked at the place that sparrow was flying to.

He hated it. It's too sad to feel ashamed as soon as you come out of the world. [4]

From the above excerpt from the fairy tale, we can know that some people are very discouraged by the idea of "I don't need anyone." Or it's one of the fairy tales written by the author in such a wonderful way of animation, in order to convey to the reader in such an unconventional way situations that often occur in life, such as not being in the center of one's attention, the thought - others may not like you. We understand that, unlike the Uzbek language, the character that people imitate is "poop". That is, if we take as an object something that is not observed in Uzbek literature, it shows, illuminates and reveals different aspects of personification in the Uzbek and Korean languages.

Animated space images and literature allow students to convey a specific imagination, comparing natural phenomena with human life.

Objectivity is the concept, perception in consciousness of something in existence or reality, character, action or situation. An expression in a word of the same concept is the meaning. But the meaning is not limited by this. In the literal sense, it is also observed that there is also an object relation of consciousness to this designation.

#### LIST OF USED LITERATURE:

1. Orlov, 1995a, 1995b, 2002
2. 한글학교 학생용, 동화로 배우는 한국어. 2006. pages No. 9, 48, 49

3. Akhmanova O.S. Dictionary of linguistic terms (Словарь лингвистических терминов), page No. 286
4. 권정생 '강아지 똥', 2005, page No. 42
5. Korean-Uzbek dictionary (Корейско-узбекский словарь)
6. <http://www.dissercat.com/>.