



Qo'qon DPI

ILMIY XABARLAR

ISSN: 3030-3958

№ 1/2025

Qo‘qon DPI. Ilmiy xabarlar



**Кокандский ГПИ.
Научный вестник**

№1/2025

<p>УЎК 5/9(08) КБК 72я5 Қ 99</p>	<p>Bosh muharrir: Qo'qon davlat pedagogika instituti rektori D.Sh.Xodjayeva Mas'ul muharrirlar: Ilmiy ishlar va innovatsiyalar bo'yicha prorektor N.S.Jurayev Xalqaro hamkorlik bo'yicha prorektor N.A.Kadirova Mas'ul muharrir yordamchisi: Ilmiy-tadqiqotlar, innovatsiyalar va ilmiy pedagogik kadrlar tayyorlash bo'limi boshlig'i D.O'rinboyev Nashr uchun mas'ul: M.Z.Muydinov</p>
<p>MUASSIS: Qo'qon davlat pedagogika instituti</p> <p>Qo'qon DPI. ILMIY XABARLAR- НАУЧНЫЙ ВЕСТНИК. Кокандский ГПИ. Jurnal bir yilda o'n ikki marta chop etiladi.</p> <p>O'zbekiston Respublikasi Prezidenti Administratsiyasi huzuridagi Axborot va ommaviy kommunikatsiya agentligida 2020-yil 9-iyulda 1085 raqam bilan ro'yxatga olingan.</p> <p>Jurnaldan maqola ko'chirib bosilganda, manba ko'rsatilishi shart.</p> <p>"Qo'qon DPI. Ilmiy xabarlar" ilmiy jurnali OAK Rayosatining 2021-yil 31- martdagi qarori bilan OAK ilmiy nashrlar ro'yxatiga kimyo, biologiya, filologiya, tarix, 2023-yil 5-maydagi №337/6 sonli Rayosat qarori bilan Pedagogika hamda 2024-yil 8-maydagi 5/7-sonli OAK tartib qoida komissiyasi qarori bilan Jismoniy madaniyat, psixologiya va san'atshunoslik fan tarmoqlari bo'yicha milliy nashrlar sifatida kiritilgan.</p> <p>Tahririyat manzili: 150700, Qo'qon shahar, Turon ko'chasi, 23-uy. Tel.: (0373) 542-38-38. Sayt: www.kspi.uz journal.kspi.uz ISBN: 978-9943-7182-7-2 "CLASSIC" nashriyoti 2025</p>	<p align="center">TABIIY FANLAR</p> <p>И.И.Гибадуллина, кандидат биологических наук, (РФ) Sh.S.Nomozov, texnika fanlari doktori, professor, akademik (O'ZB) V.U.Xo'jayev, kimyo fanlari doktori, professor (O'ZB) I.R.Asqarov, kimyo fanlari doktori, professor (O'ZB) A.A.Ibragimov, kimyo fanlari doktori, professor (O'ZB) S.F.Aripova, kimyo fanlari doktori, professor (O'ZB) Sh.V.Abdullayev, kimyo fanlari doktori, professor (O'ZB) B.Yo.Abduganiyev, kimyo fanlari doktori, professor (O'ZB) A.E.Kuchboyev, biologiya fanlari doktori, professor (O'ZB) M.T.Isog'aliyev, biologiya fanlari doktori, professor (O'ZB) V.Yu.Isaqov, biologiya fanlari doktori, professor (O'ZB) T.O.Turginov, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) A.M.Gapparov, kimyo fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) I.I.Oxunov, kimyo fanlari bo'yicha falsafa doktori (PhD) (O'ZB) A.Jh.Xusanov-fizika-matematika fanlari nomzodi, docent (O'ZB) O.A.Turdiyev, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) G'.M.Ochilov, kimyo fanlari nomzodi, professor (O'ZB) B.No'monov, texnika fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) M.Madumarov, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB)</p> <p align="center">FILOLOGIYA FANLAR</p> <p>Huseyin Baydemir filologiya fanlari doktori, professor, (TR) И.А.Киселёва, доктор филологических наук, профессор (РФ) В.В.Борисова, доктор филологических наук, профессор (РФ) К.А.Поташова, кандидат филологических наук, доцент (РФ) Э.Р.Ибрагимова, кандидат филологических наук, доцент (РФ) S.Muhamedova, filologiya fanlari doktori, professor (O'ZB) G.Israilov, filologiya fanlari nomzodi, dotsent (O'ZB)</p> <p align="center">IJTIMOIIY FANLAR</p> <p>Л.Г.Насырова, кандидат исторических наук, доцент (РФ) З.В.Галлямова, кандидат исторических наук, доцент (РФ) D.N.Abdullayev, tarix fanlari doktori (DSc), dotsent (O'ZB) M.Rahimov, tarix fanlari doktori (DSc), dotsent (O'ZB)</p> <p align="center">PEDAGOGIKA FANLAR</p> <p>Р.Ф.Ахтариева, кандидат педагогических наук, доцент (РФ) Н.Н.Масленникова, кандидат педагогических наук, доцент (РФ) Л.А.Максимова, кандидат педагогических наук, доцент (РФ) X.I.Ibragimov, pedagogika fanlari doktori, professor, akademik (O'ZB) B.X.Xodjayev, pedagogika fanlari doktori, professor (O'ZB) B.S.Abdullayeva, pedagogika fanlari doktori, professor (O'ZB) N.A.Muslimov, pedagogika fanlari doktori, professor (O'ZB) N.M.Egamberdiyeva, pedagogika fanlari doktori, professor (O'ZB)</p>



MUTUALLY SYNONYMOUS AUXILIARY VERBS AND THEIR EXPRESSION IN KOREAN

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Abstract: In this article, auxiliary verbs in the Uzbek language that perform similar functions are compared. Specifically, the unique characteristics of the auxiliary verbs “yurmoq” (to walk) and “o’tirmoq” (to sit), which serve auxiliary functions in Uzbek, are highlighted. Additionally, an analysis is conducted on how these auxiliary verbs are expressed in the Korean language.

Keywords: verb, auxiliary verb, modal meaning, similar meaning, continuity, repetition, speaker, imperative-optative mood.

O'ZARO SINONIM KO'MAKCHI FE'LLAR VA ULARNING KOREYS TILIDA IFODALANISHI

Annotatsiya: Mazkur maqolada o'zbek tilida o'zaro o'xshash vazifani bajaruvchi ko'makchi fe'llar qiyoslanadi. Xususan, o'zbek tilida ko'makchilik vazifasiga ega “yurmoq” va “o’tirmoq” ko'makchi fe'llarining o'ziga xos jihatlari yoritiladi. Shuningdek, mazkur ko'makchi fe'llar koreys tilida aynan qanday fe'llar orqali ifodalanishi ham tahlil qilinadi.

Kalit so'zlar: fe'l, ko'makchi fe'l, modal ma'no, yaqin ma'no, davomiylik, takroriylik, so'zlovchi, buyruq-istak mayli.

ВЗАИМОЗАМЕНЯЕМЫЕ ВСПОМОГАТЕЛЬНЫЕ ГЛАГОЛЫ И ИХ ВЫРАЖЕНИЕ В КОРЕЙСКОМ ЯЗЫКЕ

Аннотация: В данной статье проводится сравнительный анализ вспомогательных глаголов, выполняющих схожие функции в узбекском языке. В частности, рассматриваются специфические особенности вспомогательных глаголов с функцией

помощи, таких как «yurmoq» и «o‘tirmoq» в узбекском языке. Также исследуется, с помощью каких глаголов эти вспомогательные глаголы выражаются в корейском языке.

Ключевые слова: глагол, вспомогательный глагол, модальное значение, близкое значение, длительность, повторяемость, говорящий, повелительное-волевое наклонение.

Introduction

The concept of “auxiliary verb” in the Uzbek language, its essence, the characteristics of auxiliary verbs, the origins of the meanings they convey, and related issues have been thoroughly studied by academician A. Hojiyev, which is no secret. To this day, new research continues to be conducted, relying on A. Hojiyev’s studies. In his research, A. Hojiyev explained the essence of the term “auxiliary verb” and shed light on one of the challenges related to the ambiguity of linguistic terminology [1]. According to A. Hojiyev: “In the Uzbek language, there is no verb that has completely transformed into an auxiliary verb (i.e., used only as an auxiliary verb). Certain independent verbs are also used in the role of auxiliary verbs and serve to convey a variety of meanings. These include the following: *boshla* (start), *yot* (lie), *tur* (stand), *yur* (walk), *o‘tir* (sit), *bo‘l* (become), *bit* (finish), *ol* (take), *ber* (give), *qol* (stay), *qo‘y* (put), *chiq* (go out), *bor* (go), *kel* (come), *ket* (leave), *yubor* (send), *tashla* (throw), *sol* (put in), *tush* (descend), *o‘l* (die), *o‘t* (pass), *yet* (reach), *ko‘r* (see), *qara* (look), *boq* (gaze), *bil* (know), and *yoz* (write)” [2].

The scholar categorized auxiliary verbs in the Uzbek language into three main groups based on their general meanings and functions:

1. Auxiliary verbs that express the characteristics of the action process.
2. Auxiliary verbs that convey modal meanings.
3. Auxiliary verbs that express directional meanings.

In general, by the 21st century, despite numerous studies conducted on auxiliary verbs in Uzbek linguistics, most of these studies focused only on certain auxiliary verbs. This article aims not only to analyze the characteristics of auxiliary verbs in the Uzbek language but also to explore how they are expressed in the Korean language.

Main Section:

In Uzbek, the auxiliary verbs *yurmoq* (“to walk”) and *o‘tirmoq* (“to sit”) convey the meaning of the undesirability or disapproval of the action being performed. For example:

- ...*men uni izlab markazga borib yuribman* (I keep wandering to the center looking for him – Sh. G‘ulomov, *Bo‘z yer uyg‘ondi*).
- *Tirik odamni dabdurustdan «yo‘q qilindi» deb o‘tiribdi* (He’s casually saying a living person was “eliminated” – A. Muxtor, *Opa-s.*) [3].

The modal meanings of the auxiliary verbs *yurmoq* and *o‘tirmoq* in Korean can be expressed using the auxiliary verb *있다* (*itda*), as well as alternative forms such as *안다* (*andda*, “to sit”) and *자빠지다* (*jabbajida*, “to fall over”).

Additionally, the auxiliary verbs 데다 (*deda*), 터지다 (*tojida*), 빠지다 (*bbajida*), and 들다 (*dilda*) can also be used to convey a meaning similar to the speaker's disapproval or lack of support for the action described by the main verb.

The Uzbek verb *yurmoq* corresponds to the Korean verb 걷다 (*godda*, “to walk”). However, in Korean linguistics, 걷다 (*godda*) is not classified as an auxiliary verb. This verb is often used alongside 가다 (*gada*, “to go”), which conveys a meaning similar to *yurmoq* in Uzbek.

Additionally, in Korean linguistics, the auxiliary verb 가다 (*gada*, “to go”) is associated with meanings similar to the Uzbek auxiliary verbs *turmoq* (“to stand”) and *yozmoq* (“to write”). Meanwhile, *o‘tirmoq* (“to sit”), when used as both an independent and auxiliary verb, conveys the same meaning as the Korean verb 앉다 (*anda*, “to sit”).

Furthermore, the primary meanings of these auxiliary verbs contain an element of continuity or repetition. The Korean auxiliary verbs 터지다 (*tojida*), 빠지다 (*bbajida*), and 들다 (*dilda*) are equivalent in modal meaning to the Uzbek auxiliary verbs *yurmoq* and *o‘tirmoq*. This is because, in Uzbek, these verbs, when used to express modal meaning, do not indicate continuity. Similarly, in Korean, these auxiliary verbs are used only when evaluating the previous statement or the state expressed by the main verb, that is, when conveying the speaker’s opinion (often in the sense of disapproval, as with the Uzbek auxiliary verbs *yurmoq* and *o‘tirmoq*).

Moreover, these auxiliary verbs clearly express a modal meaning. However, when it comes to characterizing actions, the auxiliary verbs *yurmoq* and *o‘tirmoq* in Uzbek linguistics are rarely translated into Korean using the aforementioned auxiliary verbs (터지다, 빠지다, 들다). In fact, these Korean auxiliary verbs are almost never used in such translations, as their use is incompatible with the Uzbek modal meanings conveyed by *yurmoq* and *o‘tirmoq*.

That is, the speaker uses this case when he does not want to do something, because it is an action that is morally and contextually unacceptable and the action in the leading verb should not be performed.

The auxiliary verb *yurmoq*, when combined with the adverbial suffix *-(i)b* and conjugated with person-number markers, expresses that the action of the main verb pertains to the present tense (e.g., *ishlab yuribman* – “I am working”).

However, when used in the meaning mentioned above (to express undesirability or disapproval), this form never conveys a present tense meaning. Instead, it takes on a modal or evaluative nuance rather than directly indicating the time frame of the action.

The auxiliary verb *yurmoq* expressing this meaning is also used with the verb *o‘tirmoq*. In fact, the auxiliary verb *o‘tirmoq* is more frequently used in this context than *yurmoq*. Additionally, the origin of this meaning and the characteristics of their usage in both *yurmoq* and *o‘tirmoq* are nearly identical. Both auxiliary verbs convey a sense of disapproval or undesirability regarding the action, and their usage reflects similar patterns in meaning and context [3. 59].

The auxiliary verb *o‘tirmoq* conveys the meaning that the action expressed by the main verb is not appropriate or desirable, and that the subject or speaker does not support the completion of that action. For example:

“Agar ota-onangiz men bilan shu yerda umr qilishingizga rozi bo‘lishsa, o‘zingiz ham shuni xohlasangiz, shariat-tariqat deb o‘tirmaymiz”
(If your parents agree to live here with me, and you wish the same, we will not just sit idly by, following tradition – A. Qahhor, *Q. ch.*).

In this example, *o‘tirmaymiz* expresses that the action (sitting idly) is not acceptable or desired in the context, reflecting the speaker's disapproval.

When the auxiliary verb *o‘tirmoq* is used in this context, it typically does not convey a meaning of continuity. Therefore, when it is combined with the *-(i)b* suffix and conjugated with person-number markers, it primarily expresses the past tense (though it rarely expresses the present tense).

For example:

“Men sodda shuning gapiga ishonib o‘tiribman”
(I was simply sitting, believing in what he said – A. Qahhor, *Q. ch.*).

In this example, *o‘tiribman* (sitting) refers to an action that occurred in the past, not indicating any ongoing or continuous action [3. 61].

As previously mentioned, the auxiliary verbs *yurmoq* and *o‘tirmoq* convey similar meanings in Uzbek. In Korean, however, the auxiliary verbs 있다 (*itda*), 앉다 (*anda*, “to sit”), and 자빠지다 (*jabbajida*, “to fall over”) have nearly identical core meanings as well. In fact, they can often be used interchangeably in some contexts.

The difference lies in the intensity of the meaning: while 있다 (*itda*) conveys a basic sense of existence or location (e.g., “to be,” “to exist,” “to be located”), the verbs 앉다 (*anda*) and 자빠지다 (*jabbajida*) carry a stronger, more specific sense in certain contexts. All three auxiliary verbs express continuity. However, both continuity and modal meanings can be conveyed, particularly with 앉다 and 자빠지다, where the modal or evaluative nuance becomes more pronounced.

• **-고 있다 [go‘ itda]:** This form is created by combining the verb 있다 (*itda*, “to be,” “to exist,” “to be located,” etc.) with the -고 suffix. It expresses the continuity of the action or the ongoing state of the main verb. It conveys that the action is happening continuously or that a completed action is still in progress.

• **-고 앓다 [go‘ anda]:** This form combines -고 with 앓다 (*anda*, “to sit”). It is used to express the continuity of the action, similar to -고 앓다 but is employed when referring to a specific action, such as sitting.

• **-고 자빠지다 [go‘ jabbajida]:** This is a more colloquial or vulgar form of the -고 앓다 structure. It combines -고 with 자빠지다 (*jabbajida*, “to fall over”) and carries a more informal or blunt expression of continuity, often used in casual speech or to intensify the action.

The explanations provided above are based on the 표준대국어사전 (Pyo‘jungugodesajon), which is the standard Korean dictionary. In vulgar or colloquial expressions, there is little noticeable difference between the auxiliary verbs 앓다 (*anda*, “to sit”) and 자빠지다 (*jabbajida*, “to fall over”). Furthermore, when the auxiliary verb 있다 (*itda*, “to be,” “to exist”) is used instead of 앓다 or 자빠지다 in such constructions, the meaning remains essentially the same. In these cases, both forms communicate the idea of an ongoing action or state without significant change in meaning.

- 그가 내 친구라고? 친구 같은 소리 하고 있네.

[giga ne chingurago‘? Chingu gatin so‘ri hago‘ itne]

- 그가 내 친구라고? 친구 같은 소리 하고 앓았네.

[giga ne chingurago‘? Chingu gatin so‘ri hago‘ anjatne]

- 그가 내 친구라고? 친구 같은 소리 하고 자빠졌네.

[giga ne chingurago‘? Chingu gatin so‘ri hago‘ jabbajyotne]

(Are you saying he’s my comrade? He’s sitting there saying he’s my comrade.)

In the provided example, the auxiliary verbs 있다 (*itda*), 앓다 (*anda*), and 자빠지다 (*jabbajida*) combined with the -고 suffix convey the same meaning: opposition to the main action or the speaker’s disapproval of it. This indicates that the action being performed is undesirable or against the speaker’s preference.

Additionally, if these three auxiliary verbs are used interchangeably, their core meaning remains the same. The only difference is that 앓다 (*anda*) and 자빠지다 (*jabbajida*) have a

stronger connotation, intensifying the meaning compared to *o‘tda* (itda). In other words, these auxiliary verbs can be distinguished based on the intensity or strength of the meaning they convey, with *o‘tda* and *zabzida* carrying a more forceful implication.

The following auxiliary verbs do not correspond syntactically to the Uzbek auxiliary verbs *yurmoq* and *o‘tirmoq*. However, in terms of semantics, they convey the meaning that the action or state expressed by the main verb is disliked or considered undesirable by the subject or speaker.

- - *o‘deda* [o deda]. This form is used to express the meaning of repetition of the action in the main verb or the meaning of the level of performance of the action being deeper, harder, or stronger.

그는 쉬지 않고 계속 먹어 댄다.

He is eating non-stop without resting.

The auxiliary verb **대다** (*deda*, (*tegmoq*) can be divided into two meanings. The first refers to the action expressed by the main verb, such as the act of eating being repeated or continuously carried out. The second meaning indicates that the action is being performed more forcefully or intensely.

It should also be noted that in the second case, the speaker’s evaluation of the main action is involved. Therefore, when using **대다** (*deda*), it expresses that the speaker disapproves of the action, such as the act of eating being disliked. When expressed in this second meaning, the repetition of the action is not clearly perceived. Since the focus is on the speaker’s strong reaction to the action, the sense of repetition is not emphasized in this case.

The auxiliary verbs **-어 터지다** (*o tojida*) and **-어 빠지다** (*o bbajida*) combine with a verb or adjective with the affix **-어** (*o*) to express disapproval of the intensity or severity of the action or state indicated by the main verb. These auxiliary verbs convey the idea of the action or condition being excessively severe or difficult, showing the speaker’s dissatisfaction with it.

Both of these auxiliary verbs express the same meaning, and there are cases where they can be used interchangeably.

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- *착해 빠졌다*. [chaghe bbajyotda, tojyotda] (**He fell down in mercy. – literal translation*)

- *그 애는 유순해 터져서 (빠져서) 늘 당하고만 산다*. [gi ening yusunhe tojyoso(bbajyoso) nil danghago‘man sanda] [4] (**That child is always in conflict because he fell while being obedient*).

These two auxiliary verbs are mainly used after adjectives. They are not considered auxiliary verbs in Uzbek linguistics. However, in Korean, they are included in the auxiliary verb and have a modal meaning (평가 양태[pyongga yangte], evaluative modality).

- 들다 [go‘ dilda] It is an auxiliary verb that conveys a meaning similar to the verb “kirmoq”.

This auxiliary verb is used in various forms. These are -려(고) 들다 [ryo(go‘) dilda], -기로 들다 [giro‘ dilda], -자고 들다 [jago‘ dilda], -고 들다 [go‘ dilda]. Brought -려(고) 들다 [ryo(go‘) dilda], -기로 들다 [giro‘ dilda], -자고 들다 [jago‘ dilda] In the case of the verbs, there is no distinction at all when it comes to the moral aspect. They indicate an attempt to actively perform the action in the leading verb or the previous action. That is, they are used when trying to perform the action with enthusiasm, intensity, and activity. 들다 [dilda] a form of the auxiliary verb other than the above forms -고 들다 [go‘ dilda] When used in the form of “to” it means to carry out the action of the leading verb or a previous action in a harsh, hasty manner or as a punishment.

- 그는 얘기도 듣기 전에 신경질부터 내려고 든다. [ginin yegido‘ didgi jone shingyongjilbuto neryogo‘ dinda] [4] (**He is starting to get nervous before he hears the words. – literal translation*)

As can be seen from the provided example, the literal translation can also be expressed using the auxiliary verb *o‘tir* (to sit), which reflects the meaning that the action or activity in the main verb should not be performed or is unnecessary. This also indicates that the action in the main verb is something that the speaker disapproves of. The reason for this is that such a meaning is also present when using the form 고 들다 [go‘ dilda].

Despite the fact that the auxiliary verb 들다 (*dilda*) can express a meaning similar to that of qo‘ymoq (to allow), it has its own distinct character. The verb 들다 (*dilda*) originates from the meaning of entering or starting an action, as in the verb kirmoq (to enter). When the auxiliary verb 들다 (*dilda*) is used, it indicates that the speaker has entered into the action with their own thoughts and is providing an evaluation of it.

In most cases, this evaluation is negative (opposed to the action) since the action is not in line with the speaker's expectations or approval. This meaning is present regardless of the specific form in which 들다 (*dilda*) is used. However, this is not always the case, and such a situation can often be understood through the context.

Despite the fact that the auxiliary verb **들다** (*dilda*) can express a meaning similar to that of **qo‘ymoq** (to allow), it has its own distinct character. The verb **들다** (*dilda*) originates from the meaning of entering or starting an action, as in the verb **kirmoq** (to enter). When the auxiliary verb **들다** (*dilda*) is used, it indicates that the speaker has entered into the action with their own thoughts and is providing an evaluation of it.

In most cases, this evaluation is negative (opposed to the action) since the action is not in line with the speaker’s expectations or approval. This meaning is present regardless of the specific form in which **들다** (*dilda*) is used. However, this is not always the case, and such a situation can often be understood through the context.

When the auxiliary verb **o‘tir** (to sit) is used in the meaning of “the speaker’s disapproval of the action being performed,” its forms **o‘tiribman**, **o‘tiribsan**, and **o‘tiribdi** express the past tense.

The auxiliary verb **o‘tir** is also used in the imperative mood without the negative marker (**bo‘lishsiz** forma), as seen in phrases like: “**aytib o‘tirma**” (don’t say), “**so‘rab o‘tirma**” (don’t ask), “**xafa qilib o‘tirmasin**” (don’t let him/her sit while upset), and “**javob berolmay o‘tirma**” (don’t sit without answering).

In this situation, in Korean, the auxiliary verb **말다** (*malda*), in its form **-지 말다** (*-ji malda*), is used, but it cannot express the modal meaning in the same way. For example: **말하지 마** (*malhaji ma*) – “Don’t say.” **물어보지 마** (*muroboji ma*) – “Don’t ask.” **화내지 마** (*hoaneji ma*) – “Don’t make (someone) angry.”

Here, the Korean verb **말다** (*malda*) is used to indicate a prohibition or suggestion not to do something, but it does not convey the modal meaning of disapproval or the speaker’s stance on the action, which is typically expressed by **o‘tirma** in Uzbek.

In spoken language, the meaning is derived from the general context. The meaning of continuity often becomes apparent even outside of the immediate context. For example, in the phrase **yo‘zib o‘tiribdi** (writing), it is clear that the action (writing) is taking place at the moment of speech. The meaning of the speaker’s disapproval or lack of support for the action (writing) is not explicitly conveyed in this construction. However, when saying **Shuni ham yo‘zib o‘tiribdi-ya** (even writing this), the speaker’s disapproval of the action (writing) becomes clearly expressed. This meaning, therefore, materializes through specific words used in the sentence [5].

In this situation, using **있다** [*itda*] (to be) instead of **앉다** [*anda*] (to sit) and **자빠지다** [*jabba-jida*] (to fall) in Korean would not clearly convey the same meaning. For example, in the provided case, even without the word “ham” (also), if **앉다** [*anda*] or **자빠지다** [*jabba-jida*] is

used, disapproval of the action would still be clearly understood. In Korean, when the **-ya** suffix (likely in spoken language **-야** [ya]) is used with these auxiliary verbs, the speaker’s disapproval is clearly conveyed. Additionally, when using **있다** [itda], the meaning of disapproval is clearly expressed through the word “ham” (also).

In conclusion, it can be said that auxiliary verbs are a topical topic in both Uzbek and Korean linguistics. And new research is being conducted on these topics continuously. Since both languages are classified as agglutinative languages, there are similarities in the functions and meaning of auxiliary verbs in sentences.

It has been clarified that the modal meaning of the auxiliary verbs **yurmoq** (to walk) and **o‘tirmoq** (to sit) can be expressed in Korean through the auxiliary verbs **있다** [itda] (to be), **앉다** [anda] (to sit), and **자빠지다** [jabbajida] (to fall). Additionally, it was shown that the use of auxiliary verbs **대다** [deda] (to touch), **터지다** [tojida] (to burst), **빠지다** [bbajida] (to fall into), and **들다** [dilda] (to lift) can convey a meaning close to the speaker’s disapproval of the action in the main verb.

The auxiliary verb **o‘tirmoq** (to sit) expresses the meaning that the action in the main verb is not appropriate or suitable, and that the subject or speaker does not approve of its execution. In Korean, this meaning can be conveyed through verbs like **앉다** [anda] (to sit), **자빠지다** [jabbajida] (to fall), **대다** [deda] (to touch), **터지다** [tojida] (to burst), and **빠지다** [bbajida] (to fall into).

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