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**MODAL MEANINGS OF AUXILIARY VERBS “OL-TAKE”, “BIL-KNOW” AND “BO‘L-BE” AND THEIR EXPRESSION IN KOREAN**

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**ABSTRACT**

*Uzbek and Korean are considered close languages. According to the morphological typology, Uzbek and Korean are known to be agglutinative languages. Therefore, there are similarities between auxiliary verbs in the construction of speech in both languages. Auxiliary verbs in both languages also have their own peculiarities.*

*This article compares the modal meanings of olmoq/can – to take, bilmoq – to know and bo‘lmoq – to be auxiliary verbs in Uzbek and their expression in Korean.*

*In Uzbek, of olmoq/can – to take, bilmoq – to know auxiliary verbs mainly mean the modal meaning of ability, and bo‘lmoq – to be auxiliary verbs have a modal meaning close to these auxiliary verbs.*

**Keywords:** *auxiliary verb, prepositional verb, consonant, affix, meaning, Uzbek, Korean.*

**АННОТАЦИЯ**

*Узбекский и корейский языки считаются близкими языками. По морфологической типологии узбекский и корейский языки относятся к агглютинативным. Поэтому между вспомогательными глаголами в построении речи в обоих языках есть сходство. Вспомогательные глаголы в обоих языках также имеют свои особенности.*

*В данной статье сравниваются модальные значения olmoq/can – брать, bilmoq – знать и bo‘lmoq – вспомогательные глаголы в узбекском языке и их выражение в корейском языке.*

*В узбекском языке olmoq/can – брать, bilmoq – знать вспомогательные глаголы в основном означают модальное значение способности, а bo‘lmoq – быть вспомогательными глаголами имеют модальное значение, близкое к этим вспомогательным глаголам.*

**Ключевые слова:** *вспомогательный глагол, предложный глагол, согласный, аффикс, значение, узбекский, корейский.*

## **INTRODUCTION**

In the Uzbek language, the auxiliary verb *ol* is attached to the type of the affix formed by *-a*, *-y* affixes and expresses the meaning of power: as *qila oladi* - can do, *yoza oladi* - can write, *o'qiy oladi* - can read [1, p. 195].

When the auxiliary verb *ol* is combined with the type of the affix with *-a*, *-y* affixes, it has the following meanings.

1. The ability to perform an action (“*umet* – to be able, *umenie* - skill”) means: as *o'qiy olmoq* – can read, *yoza olmoq* – can write, *suza olmoq* – can swim, *o'ynay olmoq* – can play (in the form of not being able to perform an action): *Ruschada kitob mutolaa qila olmasa ham, lekin mukalima tiliga ancha-muncha epchil.* - Although he cannot read a book in Russian, he is quite fluent in the language of conversation (Oybek). *Udda qila olsangiz so'zga chiqing-da! – dedi oldingi burchakda o'tirgan kimdir.* - If you can do it, speak up! Said someone sitting in the front corner (A. Kahhor).

2. The ability to perform an action means ability (Russian “*moch* – to be able to”): *Buni ham men katta maqsadni ko'zlaganlari uchun shunday shahar qura olishgan, deb o'ylayman* - I think that they were able to build such a city because they had a great goal (R. Fayzi). *Oradan olti oylarcha vaqt o'tgandan keyingina u ish boshlay oldi* - It was not until six months later that he was able to start work (Said Ahmad) [2, p. 33].

The above points can be further clarified with regard to the auxiliary verb conjugation in verb form + *-a/-y olmoq* - can.

In our opinion, the addition of the following additions to this classification of A. Hodzhiyev, along with the deepening of semantic analysis, will be important for students of the Uzbek language, researchers conducting comparative research:

1. The meaning of having the ability to perform an action can be divided into 2 types:

1) ability to move, (innate) ability, ability to perform on one's own.

For example, like *kuylay olaman, seza olaman, qo'shiq ayta olaman* - I can sing, I can feel, I can sing a song.

That is, there is an “innate ability” to perform an action.

2) to perform the action to the best of one's ability on the basis of ability, knowledge and learning.

For example, *o'qiy olmoq* – I can read, *yoza olmoq* – I can write, *suza olmoq* – I can swim.

That is, ability is based on learning.

2. The ability to perform an action requires the performer to have an external ability along with his (internal) ability:

For example:

***Bu yerda yangi bino qura olaman*** - I can build a new building here. // In addition to once own capacity (knowledge, ability, desire) to build a building, he/she needs external opportunities (funds, space, permission ... etc.).

***Endi (uzoq vaqt kasallikdan so'ng) u ishni boshlay oladi*** - Now (after a long illness) he can start working. // In order to perform an action, he/she needs an external opportunity (money, permission, place of work ... etc.) in addition to your own ability (knowledge, ability, desire, health).

It is also related to the “conditional meaning”, that is, there must be conditions and opportunities to perform an action.

***Endi u ishlasa bo'ladi*** - Now he/she can work. // it must have internal and external capabilities to work.

***Bu yerda yangi bino qursa bo'ladi*** - A new building can be built here. // it must have internal and external capabilities to build.

-a, -y *olmoq* also be used in the negative form:

- *Anchagacha uxlay olmadim* - I couldn't sleep for long [3, p. 11]

- *Mashina eshigi ochilib, zabardast gavdali yigit tushib keldi. Taniy olmadi.* - The car door opened and a handsome young man came down. He could not recognize. [3, p. 29]

- *Onam beshigim ustida alla aytganini eslay olmayman.* - I can't remember my mother saying god on my cradle. [3, p. 173]

It is also common to write the prepositional and auxiliary verbs in the negative form:

- *Nima u ShZ? – dedim daf'atan tushunolmay.* - What is ShZ? I said suddenly, not understanding. [3, p. 47]

- *Shundan yaxshi xaridor topolmaysiz.* - You will not find a better buyer than this. [3, p. 98]

- *Erta-indin qo'chqordek o'g'il tug'ib beradigan xotiniga bitta ko'ylak oberolmiydigan er qanaqa o'zi! Belida belbog'i bormi?*- What a husband who can't afford a shirt for his wife, who will soon give birth to a ram-like son! Do you have a seat belt? [3, p. 170]

It is known that in Uzbek the leading verb can be used as an auxiliary verb combination of + -a, -y *bilmoq* forms.

## **THE MAIN FINDINGS AND RESULTS**

The auxiliary verb *bil* is connected with the *-a*, *-y* affixes of the pronoun, and the ability to perform an action in the prepositional verb means that the subject is able to do it (not being able to do it without being). Accordingly, it is synonymous with the auxiliary verb *ol*-take: *Qani iloji bo'lsa, bitta odam tutmasdan, butun ishni o'zing eplay bilsang...* - If possible, if you can do the whole thing yourself without catching one person ... (Oybek, Q. q.). *Cho'ponning ishi paxtakornikidan qolishmaydi. Faqat hamma gap ishni do'ndira bilishda* - The work of a shepherd is not inferior to that of a cotton grower. The only thing is to be able to freeze the work (S. Anorbaev, Blessings in Action) [4, p. 180].

Other Turkologists have also commented on the auxiliary verb *bilmoq* – to know. According to Professor N.A.Baskakov, the use of *bil* - know auxiliary verb in this sense is the norm for Turkic languages belonging to the Oghuz group. In other group languages, *ol* - take auxiliary verb is used in this sense [4, pp. 381-382]. Professor A.N. Kononov considers the use of *bil* - know auxiliary verbs in the Uzbek literary language in the sense of the ability to perform an action as “deviation from the norm” [5, p. 201]. Professor A.G. Gulyamov also points out that the use of *bil* - know auxiliary verb in the above sense is not characteristic of the Uzbek literary language, but is “sometimes encountered” [6, p. 79]. According to them, “deviation from the norm” is understood as a form of dialect.

Azim Hojiyev rightly pointed out that *bilmoq*- to know depends on the meaning of the independent verb when it is an auxiliary verb.

Auxiliary verbs *bo'lmoq* – to be have a close meaning with the modal meaning of auxiliary verbs *olmoq/can* – to take and *bilmoq* – to know. Azim Hojiyev explained the auxiliary verb to be as an auxiliary verb and the modal auxiliary verb as follows. *Bo'l* – be auxiliary verb. This auxiliary verb means that there is an objective possibility for the action to be performed: *o'qib bo'ladi (o'qish mumkin)* - readable, *o'tib bo'ladi (o'tish mumkin, o'tish imkoniyati bor)* - passable [1, p. 196]. It means that there is an opportunity for action: *Hamma ilmni faqat savod orqaligina o'rganib bo'ladi* - All science can be learned only through literacy (P. Tursun, Teacher). *Chanqovni tomchi bilan qondirib bo'lmaydi* - Thirst cannot be satisfied by a drop (Oybek, N.) [1, pp. 87, 28]. A.N.Kononov also said that *bo'l* – be auxiliary verb were applied to the objective possibility of performing the action [5, p. 201].

The *bo'l* – be auxiliary verb can also be used in the negative form, which means impossibility.

- *Jonivorlarga ozor berib bo‘lmaydi, bolam.* - Animals can't be harmed, my child. [3, p. 14]

- *Bu nonga tegib bo‘lmaydi, ko‘paygur, - dedi boshimni silab. Qorningni qorachig‘idan aylanay, tegib bo‘lmaydi.* - You can't touch this bread, 'he said, stroking my head. The abdomen cannot be touched by turning the pupil. [3, p. 52]

- *Molni arqoni bilan sotib bo‘lmaydi.* - Cows cannot be sold by rope. [3, p. 100]

The analysis revealed that *bo‘l* – be auxiliary verbs have the following characteristics when expressing modal meaning:

1) *Bo‘l* – be auxiliary verbs are connected to the leading verb only by the affix - (i) b. // *o‘tib bo‘ladi* - can be passed.

2) The auxiliary verb is only in the future tense. // *o‘tib bo‘ladi* - can be passed.

3) only the 3rd person is used in the singular, but does not mean the 3rd person. In general, it means possibility. *o‘tib bo‘ladi* - can pass // *o‘tish mumkin* - may pass.

4) The condition is close to the meaning expressed. // *o‘tsa bo‘ladi* - can be passed.

**Modal forms of auxiliary verbs *olmoq/can* - to take, *bilmoq* - to know, *bo‘lmoq*- to be**

	<i>Olmoq/can</i> - to take	<i>Bilmoq</i> - to know	<i>bo‘lmoq</i> - to be
<b>leading verb + -(i)b</b>	-	+	+
<b>leading verb + -a/y</b>	+	+	-
<b>1<sup>st</sup> person</b>	+	+	-
<b>2<sup>nd</sup> person</b>	+	+	-
<b>3<sup>rd</sup> person</b>	+	+	+

In Korean, there are no auxiliary verbs corresponding to *olmoq/can* – to take and *bilmoq* – to know auxiliary verbs in Uzbek. Therefore, the auxiliary verbs *olmoq/can* – to take and *bilmoq* – to know in Uzbek, combined with the affixes -a and -y, express the modal meaning of ability in a different way in Korean. There are differences in meaning depending on the situation and the form of affixes. Consequently, when the verb *알다* [alda] (*bilmoq* - to know) and the word *있다* [itda] are used as adjectives, ability can have a modal meaning. In the infinitive form, it can be used with *못하다* [qila olmaslik - mo‘thada] auxiliary verbs (unable to do)



and *모르다* [mo'rida] (antonym of the verb *bilmoq* - to know) and *없다* [obdda] (*있다* [itda] (antonym of the word).

The verb *알다* [*bilmoq* - alda] (to know) itself means to acquire information or knowledge about an object or situation through some education, experience, or thought. That is, it corresponds to the verb *bilmoq* - to know in Uzbek. However, in Korean, the verb *알다* [alda] (*bilmoq* - to know) is not an auxiliary verb. However, in Uzbek, knowing can mean something that is auxiliary. The verb *알다* [*bilmoq* - alda] (to know) is used in the form -*을 줄 알다* [il jul alda] to denote the ability to perform an action. Consider the following examples:

- 형은 기타를 칠 줄 안다. [hyongin gitaril chil jul anda] [7]

-*Akam gitarani chalishni biladi. (\*Akam gitara chala oladi.)* - My brother knows how to play the guitar. (\* My brother can play the guitar.)

The word *있다* [itda] is used through verbs and adjectives. It is possible to translate *있다* [itda] words into Uzbek by *bor* – to have, *mavjud* - existing, *bo'lmoq* - being, *joylashmoq* - being located etc. When the word *있다* [itda] is used as an auxiliary verb, it is used in the forms -*어 있다* [o itda] and -*고 있다* [go' itda] to indicate the duration of the action in the prepositional verb or the duration of the completed state. For example, *기다리고 있다* [gidarigo' itda] (*kutyapti* - waiting), *있다* [anja itda] (*o'tiribdi* - sitting).

The form -*을 수 있다* [il su itda] has a similar meaning in the Uzbek -*a, -y olmoq/can* form of the auxiliary verb *olmoq/can-* to take. But just like the *알다* [alda] (*bilmoq* - to know) verb in the -*을 줄 알다* [il jul alda] sense, the *있다* [itda] words in the -*을 수 있다* [il su itda] form are not considered auxiliary verbs. Even in this case, the *있다* [itda] words are adjectives. The word *있다* [itda], combined in the form -*을 수 있다* [il su itda], indicates that any action can or will not take place.

A. 나는 무엇이든지 잘할 수 있다. [nanin muoshidinji jalhal su itda] [8]

a. *Men nimani bo'lsa ham yaxshi qila olaman.* - I can do anything well.

B. *네게도 그런 일이 일어날 수 있으니 조심해라.* [negedo' giron iri ironal su itsini jo'shimhera] [7]

b. *Sen bilan ham shunday voqea sodir bo'lishi mumkin. Ehtiyot bo'l.* - It could happen to you too. Be careful.

The sentence A, given as an example above, refers to the ability to perform an action, that is, an action can take place. Statement B indicates that an event may occur.

Paul Portner's book, *Modality*, published at Oxford University, divides English auxiliary verbs into epistemic modality, priority modality, and dynamic modality [9, pp. 134-144]. Of these, *-을 수 있다* [il su itda] form can be analyzed in the categories of “epistemic modality” and “dynamic modality”.

A. Epistemic modality. 인식 양상 [inshig yangsang] (to know, to comprehend, to understand)

• *뉴욕에는 지금 비가 올 수 있다.* [biga o'lsu itda]

→ *yomg'ir yog'ishi mumkin.* - it may rain.

B. Dynamic modality. 동적 양상 [do'ngjog yangsang]

B-1 Volitional. 의지 양상 [viji yangsang]

1. Ability. 능력 양상 [ningryog yangsang] (qobiliyat – ability)

• *인호는 저 바위를 들 수 있다.* [dil su itda]

→ *ko'tara oladi. (ko'tarishi mumkin.)* – He/she can lift. (may lift.)

2. Opportunity. 기회 양상 [giho'e yangsang] (imkoniyat - opportunity)

• *이 위치에서 북한산을 볼 수 있다.* [bo'lsu itda]

→ *ko'ra oladi* – he/she can lift. (may lift.)

3. Dispositional. 성향 양상 [songhyang yangsang]

• *(너무 놀리면) 그 아이는 울 수 있다.* [ulsu itda]

→ *yig'lashi mumkin* – he/she may cry.

B-2 Quantificational. 양화적 양상 [yangho'ajog yangsang]

• *이곳에는 대나무가 자랄 수 있다.* [jaralsu itda]

→ *o'sishi mumkin. (o'sa oladi) – may grow. (can grow)*

• **개는 물 수 있다. [mulsu itda]**

→ *tishlashi mumkin. (tishlay oladi.) – may bite. (can bite)[10, pp. 123-124]*

In all the above examples, it can be seen that all of them are expressed in -을 수 있다 [il su itda] forms, regardless of the category, and in Uzbek, they should be expressed differently depending on the semantic aspect of the sentence.

The difference between the -을 줄 알다 [il jul alda] and -을 수 있다 [il su itda] forms in Korean is that the performer has the ability to perform the action, the performer's own (internal) ability or the external ability. The ability in the form -을 줄 알다 [il jul alda] is used on the basis of *o'rganish* - to learn, *bilish* – to know.

In contrast, the -을 수 있다 [il su itda] form can be expressed in terms of learning to be self-sufficient, as well as innate ability and the ability of the performer to have both external (internal) capabilities as well as external capabilities.

A. 나는 마음만 먹으면 언제라도 부자가 될 수 있다. [nanin maimman mogimyon onjerado' bujaga do'el su itda]

a. *Qaror qilsam, qachon bo'lsa ham, boy odam bo'la olaman.*- If I decide, I can always be rich.

B. 나는 마음만 먹으면 언제라도 부자가 될 줄 안다. [nanin maimman mogimyon onjerado' bujaga do'el jul anda] [12, p. 233]

b. *Qaror qilsam, qachon bo'lsa ham, boy odam bo'la bilaman.* - If I decide, I can always be a rich man. (B. literal translation of the sentence)

The example given is correct if A and B are preceded by “나는 마음만 먹으면 언제라도 [nanin maimman mogimyon onjerado'] (*Qaror qilsam, qachon bo'lsa ham* - if I decide, whenever)”. *부자가 될 수 있다* [bujaga do'el su itda] (*Boy odam bo'la olaman.* - I can be a rich man.) The sentence focuses on ability and opportunity, *부자가 될 줄 안다* [bujaga do'el jul anda] (*Boy odam bo'lishni bilaman* - I know how to be a rich man.) The sentence focuses on opportunity and method. Therefore, the expression in the form of -을 줄 알다 [il jul alda], that is, *알다*



[*bilmoq* - *alda*] (to know) verbs, in Uzbek means close to “*fe’l + ish + ni bilmoq// verb+action+to know*”.

- 저는 운전할 줄 알지만 한국 운전면허가 없어서 한국에서는 운전할 수 없어요. [jonin unjonhal jul aljiman hangug unjonmyonhoga obsoso hangugesonin unjonhal su obsoyo‘] (*Men mashina haydashni bilsam ham, Koreyadagi haydovchilik guvohnomam yo‘q bo‘lgani uchun Koreyada hayday olmayman.* - Although I know how to drive a car, I can't drive in Korea because I don't have a driver's license in Korea.) [11, p. 233]

In this example, the -을 줄 알다 [il jul alda] forms, or *bilmoq* - to know verb, indicate the ability to learn the act of “*haydash* - driving” In contrast, the antonym of the word *있다* [itda] is represented by the word *없다* [obdda], which means that there is no possibility of “*haydash* – driving”, that is, it is close to the expression when used in the negative form -a, -y *olmoq/can*. The above example illustrates the difference between *알다* [alda] and *있다* [itda]. The negative form is given below.

In addition, the -을 줄 알다 [il jul alda] and -을 수 있다 [il su itda] forms differ in the sense of possibility, not in the sense of ability. Form -을 수 있다 [il su itda] can also be used to denote possibility, which cannot be used in form -을 줄 알다 [il jul alda].

A. 오늘은 비가 올 수 있어요. [o‘nirin biga o‘l su itsoyo‘] (*Bugun yomg‘ir yog‘ishi mumkin.* - It may rain today)

B. 오늘은 비가 올 줄 알아요. [o‘nirin biga o‘l jul arayo‘] (*\*Bugun yomg‘ir yog‘ish biladi* - Today it will rain.) (word for word translation)

a. 서울이는 예쁠 수 있어요. [soyurinin yeppil su itsoyo‘] (*Soyul chiroyli bo‘lishi mumkin* - The soybean can be beautiful.)

b. 서울이는 예쁠 줄 알아요. [soyurinin yeppil jul arayo‘] (*\*Soyul chiroyli bo‘lish biladi.* - Soyul knows how to be beautiful) [11, p. 231] (word for word translation)

In the examples above, A and A represent the meaning of possibility. If sentences B and b use *알다* [alda] (*bilmoq* – to know) verbs instead of *있다* [itda], you can see that it is a wrong sentence.

In addition to the Korean verb *알다* [alda] (*bilmoq* - to know) and *있다* [itda] word, there are *못하다* [mo‘thada] word. However, the word *못하다* [mo‘thada], which can only be used in the Uzbek form *olmoq/can* – to take and *bilmoq*- to know to denote incompetence, can be used as an auxiliary verb to mean “*qila olmaslik* - unable to do”. The auxiliary verb *못하다* [mo‘thada] (*qila olmaslik* - inability to do) is used in the form -*지 못하다* [ji mo‘thada] and is expressed in the sense that the leading verb is incapable of action.

a. *배가 아파 밥을 먹지 못하다.* [7] [bega apa babil mogji mo‘thada]

b. *Qorin og‘rishi tufayli ovqatni yeya olmadi.* - He could not eat because of a stomach ache.

In the example given, *olmoq/can* – to take auxiliary verbs are used in the negative form and indicate that the action in the leading verb, i.e., the act of eating, cannot be done. In Korean, *못하다* [mo‘thada] auxiliary verbs are used in -*지 못하다* [ji mo‘thada] forms to indicate that the main verb cannot perform *먹다* [mogda] (*yemoq* – to eat) actions.

In Korean, there are no auxiliary verbs that mean -*a*, -*y olmoq/can* in the negative form, except for -*지 못하다* [ji mo‘thada] forms, and the -*a*, -*y olmoq/can* forms that represent the meaning of power can only be expressed by a verb or an adjective.

The verb *알다* [*bilmoq* - alda] (to know) is used in the -*을 줄 알다* [il jul alda] form, while the word *있다* [itda] (*bor* - to have, *bo‘lmoq* - to be, *joylashmoq* - to locate, *mavjud* - to exist, etc.) has a broader meaning in the -*을 수 있다* [il su itda] form. Therefore, in the Uzbek language, all the auxiliary verbs of the -*a*, -*y olmoq/can* form can be expressed in -*을 수 있다* [il su itda] form. But from a spiritual point of view, it is possible to encounter a situation in which the -*을 수 있다*

[il su itda] form are more natural than the -을 줄 *알다* [il jul alda] form. For example, it is more accurate to use the verb *알다* [alda] (*bilmoq* - to know) to perform an action on the basis of ability, knowledge, and learning. Of course, this situation can be expressed in *있다* [itda] word.

A. *O'qiy olaman* – I can read. ↔ *O'qiy olmayman* – I cannot read.

a. 나는 읽을 수 있다. [nanin ilgil su itda] ↔ 읽을 수 없다. [ilgil su obdda]

b. 나는 읽을 줄 안다. [nanin ilgil jul anda] ↔ 읽을 줄 모른다. [ilgil jul mo'rida]

B. *Yoza olaman* – I can write. ↔ *Yoza olmayman* – I cannot write.

a. 나는 쓸 수 있다. [nanin ssil su itda] ↔ 쓸 수 없다. [ssil su obdda]

b. 나는 쓸 줄 안다. [nanin ssil jul anda] ↔ 쓸 줄 모른다. [ssil jul mo'rida]

The example given is A., a in B. a. and b are all true. In other words, in Uzbek, -을 수 *있다* [il su itda] and -을 줄 *알다* [il jul alda] forms can be used when translating a sentence that expresses knowledge and ability into Korean. When used in the negative form, the antonyms of *있다* [itda] word can be expressed in the form of -을 수 *없다* [il su obdda] and -을 줄 *모른다* [il jul morida] using the antonyms of the verbs *없다* [obdda] and *알다* [alda] and the antonyms of *모른다* [mo'rida].

In addition, it is not difficult to express ability on the basis of innate ability with the verb *알다* [alda] (*bilmoq* - to know). In this case, there are no clear boundaries between Korean and Uzbek. For example, the above examples (*kuylay olaman*, *seza olaman*, *qo'shiq ayta olaman* - I can sing, I can feel, I can sing) can be used with the verb *알다* [alda] (*bilmoq* - to know). However, the difference between the -을 수 *있다* [il su itda] form is that the -을 줄 *알다* [il jul alda] form more clearly express the meaning of ability through experience, knowledge, and study.

In addition to the *있다* [itda] and *알다* [alda] verbs in Korean, there is another verb *내다* [neda] verb. We will try to shed light on their different aspects through our analysis below.

In Korean, the infinitive form of *나다* [nada] verb is used in the form of *내다* [neda] verb *여 내다* [o neda], which means that the action in the leading verb is performed by one's own power or ability. It is often used when it is a difficult process to perform an action in the prepositional verb.

- *적의 침공을 막아 내다*. [jogii chimgo'ngil maga neda] (*Dushmanning hujumini qaytara oldi* - He was able to repel the attack of the enemy)

- *끝까지 참아 내다*. [ggitggaji chama neda] (*Oxirigacha chiday oldi* - He endured to the end.) [7]

The example given shows that in this case, the emphasis is on the ability, the meaning of the ability, and the action of the leading verb. That is, the form *-을 줄* *알다* [il jul alda], *-을 수 있다* [itda] represents the success of the action when expressed in the form *-여 내다* [o neda].

In the Uzbek language, the auxiliary verbs *olmoq/can* – to take and *bilmoq* – to know have a modal meaning, while the *bo'lmoq* - to be auxiliary verb, which have a similar meaning, are represented in Korean by the form *-을 수 있다* [il su itda].

The *-을 수 있다* [il su itda] form in Korean, as mentioned above, are not used as auxiliary verbs and mainly mean *ability*. But in addition to the meaning of *ability*, in Korean linguistics, modal meaning also means the modal meaning of *허용* [hoyo'ng] of the *행동 지시* [hengdo'ng jishi] category of expression, that is, permission. There are *-을 수 있다* [il su itda] type of modal expression in Korean with the following 3 forms:

- 1) ability (qodirlik)
- 2) permission (ruxsat)
- 3) circumstantial (or neutral) possibility [12, pp. 4-14]

We have already mentioned the meaning of power. The form -을 수 있다 [il su itda] allows the modal meaning of permission to be seen in the following examples:

a. 여기에 앉을 수 있습니까? [yogie anjil su itsibnigga] (\**Shu joyga o'tira oladimi?* - Can he sit here?) (word for word translation)

b. 이곳은 만 20 세 이하는 출입할 수 없습니다. [igo'sin man ishibse ihanin churibhal su obsibnida] (*Bu joyga 20 yosh bo'lmaganlar kirib bo'lmadi.* - No one under the age of 20 could enter.) [12, p. 290] (word for word translation)

c. 여기서 담배를 피우실 수 없습니다. [yogiso damberil piushil su obsibnida] (*Shu joyda sigaret cheka olmaysiz.* - You can't smoke here)

From the example given, it can be seen that the translation of example a is a strange word in Uzbek. That is, if the -을 수 있다 [il su itda] form in Korean are used with the -a, -y *olmoq/can* form in Uzbek, the context requires clarity about the subject, that is, clarity as a 3rd person question. In this case, in the sense of permission to perform the action, “o'tirsa bo'ladimi - can I sit down?” or “o'tirish mumkinmi - May I sit down?” should be translated as.

In Example b, the Uzbek auxiliary verb *bo'l* - to be, represented by the indivisible form of -을 수 있다 [il su itda], is used only in the 3rd person singular form, meaning “general impossibility”. In other words, in Korean, it is used in -을 수 없다 [il su obda] form to mean that an action cannot be performed.

Example c shows that in Korean, the 2nd person can also be used in the singular in the sense of *prohibition*.

c-1 *Shu joyda sigaret chekmang.* - Do not smoke in this area.

c-2 *Shu joyda sigaret chekish mumkin emas.* - Smoking is not allowed here.

It seems that translating the sentence c into Uzbek in two different forms (with a verb in the imperative mood; with a verb in the noun and a modal word in the noun) is correct from the point of view of the point of view. When translated back into Korean, it can be expressed by auxiliary verbs -으면 안 되다 [imyon an do'eda]

and *말다* [malda] (*qilmaslik* - not doing) in addition to the *-을 수 없다* [il su obda] form.

- 여기서 담배를 피우시면 안 됩니다. [yogiso damberil piushimyon an do‘ebnida]

- 여기서 담배를 피우지 마시오. [yogiso damberil piuji mashio‘]

The use of the antonym form *안 되다* [an do‘eda] of the verb *되다* [do‘eda] (*bo‘lmoq* - to be) and the auxiliary verb *말다* [malda] (*qilmaslik* - not to do) is analyzed in relation to the negative meaning.

Circumstantial (or neutral) (possibility according to the situation)possibility is expressed in *-을 수 있다* [il su itda] form of modal meaning by the following examples:

- 원하시면 제가 알아볼 수 있습니다. [uonhashimyon jega arabo‘l su itsibnida] (*Xohlasangiz men surishtirib ko‘ra olaman.* - If you want, I can inquire)

- 일을 많이 하면 피곤할 수 있다. [iril manhi hamyon pigo‘nhal su itda] (*Ko‘p ishlasa charchash mumkin.* - You can get tired if you work hard)

- 너 학교에서 오다가 도서관에 들릴 수 있니? [no haggyo‘eso o‘daga do‘sogo‘ane dillil su itni] (*Maktabdan kelayotganingda kutubxonaga bora olasanmi?* - Can you go to the library when you come home from school?)

All of these examples indicate a possibility that is relevant to the situation. These are distinguished by the modal meanings of *ability* and *permission*. In other words, in Korean, the *-을 수 있다* [il su itda] form seem to be a mixture of three kinds of *spiritual abilities, permissions, and possibilities pertaining to the situation*, but they can be clearly distinguished when expressing the possibilities pertaining to one's own situation.

The auxiliary verb to be can be used to express the modal meaning of the verb *되다* [do‘eda] (*bo‘lmoq* - to be). In this case, by adding *-어도* [odo‘] to the verb *되다* [do‘eda] (*bo‘lmoq* - to be), the meaning is close to the conditional meaning in Uzbek: *지나가도 된다* [jinagado‘ do‘enda] (can be passable, may be passable).



The meaning of negation can be expressed by the antonym *안 되다* [an do‘eda] of the verb *되다* [do‘eda] (*bo‘lmoq* - to be) and the auxiliary verb *말다* [malda] (not doing).

- *지나가면 안 된다.* [jinagamyon an do‘enda]

- *지나가자 마시오.* [jinagaji mashio‘]

Expressing with the form *안 되다* [an do‘eda] and the auxiliary verb *말다* [malda] (not doing) is the same as the expression “*bo‘lmoq* - to be” with the auxiliary verb denoting impossibility. In other words, all the examples given are “*impossible to pass*”.

In the Uzbek language, the use of “*bo‘lmoq* - to be” auxiliary verbs in the modal sense only in the future tense and in the third person is mentioned above. In Korean, however, such a limit exists only in the *말다* [malda] (not doing) auxiliary verbs. In this case, the auxiliary verb *말다* [malda] (not doing) is used in the 2nd person and 3rd person singular forms, but is not limited in terms of tense forms.

## CONCLUSION

From the above analysis, the following conclusions can be drawn about the use of auxiliary verbs *olmoq/can* - to take, *bilmoq* - to know and *bo‘lmoq* - to be:

- A. Hojiyev has the ability to perform an action (“*umet* – to be able, *umenie* - skill”) by combining *olmoq/can* - to take auxiliary verb with the form of the affix -a, -y; determined that the ability to perform an action means ability (Russian “*moch*”);

- It is possible to deepen the semantic analysis by adding the following additions to this classification of A. Hodjiev, and this will be important for those who study the Uzbek language, for researchers conducting comparative research:

1. The meaning of having the ability to perform an action:

1) ability, (innate) ability, ability to perform the action;

2) to perform the action on the basis of ability, knowledge, learning to the best of one's ability;

2. The ability to perform an action requires the performer to have an external ability along with his (internal) ability:

1) you need an external opportunity in addition to your own. (Related to the meaning of the condition. Conditions, opportunities must be available to perform the action);

2) there must be internal and external opportunities to act;

- *-a, -y olmoq/can* is also used in the negative form, in which case the addition of the leading and auxiliary verbs is often observed;

- the auxiliary verb to know is attached to the form of the affix *-a, -y*, which means the ability to perform the action in the leading verb, the ability of the subject to be able to do it. is synonymous with line;

- In the Uzbek literary language, the use of the auxiliary verb to know in the sense of the ability to perform an action is considered “deviation from the norm” and is understood as a dialectal form;

- Azim Hojiyev rightly stated that when it comes to *bilmoq* - to know auxiliary verb, it depends on the meaning of the independent verb;

- *bo'lmoq* - to be auxiliary verbs have a close meaning with the modal meaning of the auxiliary verbs *olmoq/can* - to take and *bilmoq* - to know;

- *bo'lmoq* - to be auxiliary verbs mean the existence (possibility) of an objective possibility to perform an action;

- *bo'lmoq* - to be auxiliary verbs can also be used in the negative form. In this case, impossibility means impossibility;

- *bo'lmoq* - to be auxiliary verbs have the following characteristics when expressing modal meaning:

- 1) yetakchi fe'lga faqat *-(i)b* affiksi orqali birikadi;
- 2) ko'makchi fe'l faqat kelasi zamon shaklida bo'ladi;
- 3) faqat 3-shaxs birlik shaklida ishlatiladi, lekin 3-shaxs ma'nosini anglatmaydi. Umumiy, mumkinlik ma'nosini bildiradi;
- 4) shart mayli ifodalagan ma'noga yaqin bo'ladi;

1) connects to the leading verb only with the affix *-(i)b*;

2) the auxiliary verb is only in the future tense;

3) only the 3rd person is used in the singular, but does not mean the 3rd person.

In general, it means possibility;

4) the condition is close to the meaning expressed;

- In Korean, there are no auxiliary verbs corresponding to *olmoq/can* - to take and *bilmoq* - to know auxiliary verbs in Uzbek. Only *olmoq/can* - to take, *bilmoq* - to know and *bo'lmoq* - to be auxiliary verbs in the Uzbek language can be used in the negative form to express the meaning of “incapacity”, *못하다* [mo'thada], *지 못하다* [ji mo'thada] forms of “inability” and *말다* [malda] and *지 말다* [ji malda] forms of “failure” can be used, which are auxiliary verbs;

- *olmoq/can* - to take and *bilmoq* - to know auxiliary verbs in Uzbek are combined with the affixes *-a, -y*, and the modal meaning of ability is expressed in a different way in Korean;

- The modal meaning of *olmoq/can* - to take, *bilmoq* - to know and *bo'lmoq* – to be auxiliary verbs in Uzbek can be expressed in *-을 수 있다* forms in Korean;

- Modal expression of the form *-을 수 있다* [il su itda] can be divided into 3 types:

- 1) ability
- 2) permission
- 3) the possibility of the situation;

Expressing it in the form of *-을 줄 알다* [il jul alda] more precisely means to perform the action on the basis of *ability, knowledge, and capacity*. But this condition can certainly also be represented by the *-을 수 있다* [il su itda] form;

- On the basis of innate ability in the Uzbek language, the meaning of ability can be expressed in *-을 줄 알다* [il jul alda] form;

- Form *-을 줄 알다* [il jul alda] means close to “*fe'l + ish + ni bilmoq //verb + work + to know*” in Uzbek;

- Form *-을 수 있다* [il su itda] is also used to denote possibility, in which case it cannot be used in form *-을 줄 알다* [il jul alda];

- The meaning of expression using form *-을 수 있다* [itda] is broader than that expressed using form *-을 줄 알다* [il jul alda];

- The inverse of the forms *-을 수 있다* [il su itda] and *-을 줄 알다* [il jul alda] are the same as *-을 수 없다* [il su obda] and *-을 줄 모르다* [il jul mo'rida] when the Uzbek *-a, -y olmoq/can* and *bilmoq* are used in the negative form. However, in Uzbek the conjugation of the leading and auxiliary verbs in this case does not occur at all in Korean;

- In addition to *있다* [itda] and *알다* [alda] verbs, there is another verb - it is *내다* [neda] verb. Used in the form *-어 내다* [o neda], it means that the action in

the prepositional verb is performed by one's own power or ability. It is often used when it is a difficult process to perform an action in the prepositional verb;

- -을 줄 알다 [il jul alda], -을 수 있다 [itda] signifies the realization, success of the action, expressed in the form -어 내다 [o neda] in relation to the form. This is not the case in Uzbek;

- The following forms can be used to express the meaning of the negative (modal) form of *bo'lmog* - to be auxiliary verbs in Korean:

- 1) -을 수 없다 [il su obda];
- 2) 으면 안 되다 [imyon an do'eda];
- 3) -지 않다 [ji malda];

- Represented by the form -을 수 없다 [il su obda], the *bo'lmog* - to be auxiliary verbs in the Uzbek language are used only in the 3rd person singular form, which means "general impossibility". But this situation is not limited to the number of persons in the Korean language;

- In Uzbek, *bo'lmog* - to be auxiliary verb are used in the modal sense only in the future tense and in the 3rd person. In Korean, however, such a limit exists only in the *말다* [malda (not doing) auxiliary verbs. *말다* [malda] (not doing) is used in the auxiliary form -지 말다 [ji malda] and is used in the 2nd person and 3rd person singular forms, but is not limited in terms of tense forms.

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