

METHODS OF TRANSLATING SIMILE IN UZBEK-KOREAN
TRANSLATIONS

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Abstract

This paper describes how the methods of translating analogies in modern Uzbek are used in Korean. A comparative study of the original and translated texts provides an in-depth analysis of the methods of analogy and the translations of words created by these methods.

Keywords: analogy, full equivalent, alternative analogy, adequacy, pictorial method, kalka.

INTRODUCTION

As a result of a comparative study of the source and translated texts, it can be seen that comparisons are translated in the following ways:

1. Translation of comparisons in full equivalent
2. Translation of comparisons using alternative comparisons
3. Visually translate comparisons
4. Translation of comparisons by the method of tracing paper.

Translation of comparisons using full equivalents.

In most linguistic cultures, we can observe the comparison of stable comparisons in their image and content, as well as the similarity of the objects of comparison. The fact that people's views and attitudes towards many characteristics are in most cases similar to each other is the reason that similar norms in their languages acquire the same symbolic meaning. This situation is especially noticeable among the means of expression of the languages of genetically related peoples. This is determined by the historical conditions of these peoples and the general compatibility in the process of development.

In most cases, the similarity of standards for comparing different peoples with each other is explained by the commonality of living conditions, customs and logical observations of peoples. Therefore, due to the fact that the Korean and Uzbek languages belong to the same family, the worldview, mentality and living conditions of the speakers of these languages are common, many common analogies can be observed in their words.

For example, the Uzbek comparison "blush like a flower" is used to describe happiness and joy. For the same meaning and image in Korean, the exact equivalent is 꽃처럼 발갛게. Compare:

This story has spread throughout the city. The king and Karabothir, his sister and aunt Tahira met in the grave. They looked at Tahir's grave. Seeing that Zuhra's hair was stuck in the grave, they opened the grave. If you look at him, it seems that two lovers are lying next to each other, blushing like scarlet flowers, their eyebrows and eyes are floating. The one who sees them imagines that he is sleeping sweetly (Tahir and Zuhra 한국인을 위한 우즈베크 전래 동화 모음집 우즈베크 이야기 2014. -P.

283).

Translation:

이 일이 도시에 퍼졌다. 임금과 코라보트르, 그의 여동생과 토히르의 고모가 묘지에 왔다. 토히르의 무덤을 보니 주흐라의 머리카락 한 올이빠져 있는 걸 보고 무덤을 파보았다. 그들이 보니, 두 사람은 서로 껴안고 있었다. 둘은 붉은 꽃처럼 발갛게 눈썹과 눈이 감긴 채 같이 누워 있었다. 둘은 본 사람들로 하여금 그저 달콤한 잠에 빠져있는 거라는 생각이 들게 만드는 모습이었다 (한국인을 위한 우즈베크 전래 동화 모음집 우즈베크 이야기 2014. -P. 262).

The mutual compatibility of objects of analogy indicates the presence of a comparative commonality in languages. Therefore, when we look at the analogous norms of the Korean and Uzbek languages, formed on the basis of artistic comparison, we can state the compatibility of objects of comparison in most of them:

Interpreting Comparisons Using Alternative Comparisons

Adequacy is often achieved through the use of alternatives when no comparison is found in the target language that is equivalent to that used in the original. For example:

Mom sighed heavily. He began to cry. He put my aunt on the bed crying. My aunt coughed for a long time, as if she had a lump of phlegm in her throat. I woke up and my body turned into an ear. After all, I fell asleep (from Uzbek stories of the 20th century).

In order to exaggerate the state of continuous coughing, a similar construction is given here, as if there is a lump of phlegm in the throat. In its composition, the word "calculation" was used to exaggerate the comparison, and the definitional load "like" served to clarify the comparison and strengthen the meaning of the analogy.

This comparison is translated into Korean as *마치 목에 무엇인가 막혀버렸을 듯* - as if something is stuck in the throat. Compare:

어머니께서는 한숨을 하시고 갑자기 울기 시작하였다. 그리고 울상을 지으며 작은 어머니를 재우셨다. 작은 어머니는 *마치 목에 무엇인가 막혀버렸을 듯* 오랫동안 콜록콜록 기침을 해 댔다. 나도 이런 말을 들어서 밤늦게까지 자지 못 했다. 하지만 결국 잠이 들었다 (From Uzbek stories of the 20th century 세기 우즈베크스탄 소설 선집. T. -2014. P.181).

Comparisons are an important means of conveying the state of mind, dreams and thoughts of the depicted person. Consequently, G. Gulyam In the story "My thieves' son" describes the state of mind and thoughts of the "black grandmother", in particular, her anxiety for the future of the four orphans, her wanderings and sleep like a bird. means of comparison:

Figurative translation of comparisons

In the process of translation, when neither an equivalent nor an alternative variant of this or that comparison is found, the translator turns to the descriptive method. Using this method, the meaning of the comparison is direct, noun + adjective, adjective + noun, adverb + verb, etc. An attempt is made to explain using phrases. For example:

Something with a long head crawled out of the cave and began to approach them. The middle-aged man got off the platform and ran to the other side of the guard. The dragon, having learned about the man, ran towards the middle-aged hero. Batyr left, and the dragon struck the Sultan with a sword in the tail, wounding him. The dragon turned into a sultan. He got up again and skillfully plunged the sword

into his belt, the wound became severe and he suffocated, and at that moment he struck again and finished the job. He took a leather strap and tied it around his waist from the inside. As if not seeing anything, he went out onto the platform and sat down (Three brothers 한국인을 위한 우즈베크 전래 동화 모음집 우즈베크 이야기 2014. -P.191).

To further strengthen the image in the mentioned passage, two comparisons are given in a row: something with a good head and a short length. The big head comparison is mainly used to refer to the large head of humans and animals. The words khumbosh and khumkalla are also used in this sense. The word "long" means "very long". In the unique material culture of the Uzbek people, khum is liquid, grain, etc. a container used for storage, hari - serves as a long thick main beam, laid transversely under the beams of the building.

Поэтому сравнения со словами кхум и хари образно выражены в переводном тексте как **머리가 크고** — большая голова, **괴장히 긴 뭔가가** — что-то очень длинное:

동굴 안에서 **머리가 크고 괴장히 긴 뭔가가** 이쪽을 향해 기어왔다. 사람의 냄새를 맡고 나온 용은 들째를 보고 쫓아갔다. 들째가 피하면서 용왕의 꼬리를 검으로 찔렀다. 용왕의 허리를 찌르고 다시 때를 틈타 한 번 더 찔러 죽였다. 들째는 용의 가족으로 허리띠를 만들어서 허리에 차고, 아무 일도 없었던 것처럼 평상에 와서 앉았다. 세 번째로 막내가 보초 설 차례가 왔다. 혈들은 잠을 잤다. (한국인을 위한 우즈베크 전래 동화 모음집 우즈베크 이야기 2014. -P.171.)

Usually in the Uzbek language and culture, comparisons associated with the moon are used to describe beautiful, beautiful women, but sometimes a young man is also the subject of this comparison:

The mother caressed her aunt, stroked her head, and the aunt lay quietly, as if she were being caressed. After my little sister had fallen asleep in her crib, my mother gently took my aunt by the chin in the dim candlelight.

“My son-in-law Mikli is in love with you, he will be happy when he sees me,” he said.

My aunt was shocked.

“Don't talk,” he said.

- Why, boy, like the moon. He has a profession and a flower.

"I will die in seventy-one days," said the aunt firmly (from Uzbek stories of the 20th century).

The comparison with the moon-like youth in this passage serves to emphasize that Mikli is a handsome youth. Since using the comparison with the moon to refer to young people in Korean is not the norm, it is translated as the noun **멋진 놈**, that is, "handsome young man" in the form of adjective + noun:

어머님께서 작은 어머니를 응석하시고 있을지도 몰랐다. 어머님께서서는 정다운 마음씨로 작은 어머니의 턱을 어루만지면서 말씀하셨다,

“우리 남편의 남동생인 미힐리는 네 사랑에 빠져 있어요. 날 봤을 때면 언제나 어쩔 바 모르게 되어 버릴거야!”

“말하지 마세요, 언니!”

“왜요? **멋진 놈이지!** 심지어 직업도 있잖아.”

“언니, 난 칠십 일 후 죽을 겁니다!” (From Uzbek stories of the 20th century세기 우즈베키스탄 소설 선집. T., 2014. P.180).

The comparison “like the moon” is also found in Uzbek folk tales. After all, folk tales are a treasure, a source of comparisons. The appearance and appearance of the heroes of the tale, their various situations and actions are popularly reflected through comparisons.

Translation of comparisons using the calque method

Naturally, each linguistic and cultural community reflects the world in its own way. From this point of view, units of comparison and comparison in a particular language and culture may not fully cover all aspects of life, may not be specific to another culture, or may not have an equivalent or alternative option in another language. In this case, they often talk about *calque*, i.e. literal translation method.

Wife:

“If you cut out one of your eyes, I will give you a loaf of bread,” he said. The girl was surprised. He sits silently. Since the girl was very hungry, he became angry and asked for more bread, but the woman took her words back. He then gave the girl bread that looked like a peach and cut out her eyes. Then the girl again asked for bread (If she laughs - a flower, if she cries - pearls.

Translation:

여자는

“네 눈 한쪽을 주면 논 한 개를 주지.”라고 했다. 소녀는 깜짝 놀랐다. 그래서 아무 말 않고 앉아 있었다. 소녀는 몹시 배가 고팠다. 그래서 참을 수가 없어서 논을 달라고 란 번 더 말하자, 여자는 또 같은 말을 반복했다. 그다음에 소녀에게 **복숭아만 한 눈을** 주고 나서 소녀의 눈을 뽑아버렸다. 그리고 나서 소녀는 또 논을 달라고 했다 (한국인을 위한 우즈베크 전래 동화 모음집 우즈베크 이야기 2014. -P. 53).

The Uzbek comparison of bread with peach is literally translated into Korean: **복숭아만 한 눈**. In fact, bread is called **빵** in Korean. In the paragraph above, the word non is translated as **빵**, i.e. "bread", but in the translation of this context, **논** is given as "non", as in the Uzbek language.

If the comparison, transformed by the Kalk method, acquires a comparative content and form in the translated language and sounds natural, if the object of comparison and the subject of comparison are compatible, then not only adequacy, but also the language of translation is ensured. the content of the dictionary is enriched with a new comparison.

For example, it is considered natural to compare the state of being “shocked by something” to touching a hot iron. The literal translation of this comparison into Korean does not cause any contradictions in the understanding of the text. Because the described comparison is typical for Korean linguistic culture.

CONCLUSION

Comparisons are translated from one language to another using various methods, in particular full equivalents, alternative comparisons, figurative and figurative methods. The most common among these methods is the visual method. Because some comparisons also reflect national specific words, and they acquire a figurative meaning. It will not work to interpret them by transliteration, like other nationally

specific words. In such cases, the visualization method is also used. Sometimes comparisons are omitted in the translation. In a number of cases, stable or free combinations in the original are expressed in the target language with the help of comparisons.

In most cases, the similarity of standards for comparing different peoples is explained by the commonality of living conditions, traditions and logical observations of peoples. Therefore, due to the fact that the Korean and Uzbek languages belong to the same family, the worldview, mentality and living conditions of the speakers of these languages are common, many common analogies can be observed in their words. Such widespread, i.e. completely equivalent, comparisons in translation do not cause any problems.

Adequacy is often achieved through the use of alternatives when no comparison is found in the target language that is equivalent to that used in the original. In this case, the comparison object in the source language is replaced by an alternative comparison object in the target language.

In the process of translation, when neither an equivalent nor an alternative variant of this or that comparison is found, the translator turns to the descriptive method. In the descriptive method, the meaning of the comparison is direct, noun + adjective, adjective + noun, adjective + verb, etc. An attempt is made to explain using phrases.

Naturally, each linguistic and cultural community reflects the world in its own way. From this point of view, units of comparison and comparison in a particular language and culture may not fully cover all aspects of life, may not be specific to another culture, or may not have an equivalent or alternative option in another language. In this case, they often talk about Kalka, i.e. literal translation method.

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