



THE PROBLEMS AND THE WAYS OF TRANSLATING FLORA IN UZBEK LANGUAGE (AS THE EXAMPLE OF KOREAN FAIRY TALES)

Submission Date: April 10, 2022, **Accepted Date:** April 17, 2022,

Published Date: April 30, 2022

Crossref doi: <https://doi.org/10.37547/philological-crjps-03-04-06>

Journal Website:
<https://masterjournals.com/index.php/crjps>

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ABSTRACT

Koreans believe that plants are always allowed to be used from birth to death and used regularly in various ceremonies. In Korea, all ceremonies are not completed without willow branches. It brings luck to the family, as the branches of the peach trees are hanged as a symbol of health. The branches of the peach trees are even widely used to ward off evil spirits by whipping patients when they have a fever.

KEYWORDS

Plant, flower, translation, lexico-semantic transformation, generalization, symbol

INTRODUCTION

In Korea, there are different meanings of flowers and they are common in fairy tales¹:

One of the most popular plants in Korea is 무궁화- mugunghva that is, Sharon is a rose, dating back 5,000 years. Korean people think that this flower has a

¹ Е. Н. Филимонова Символика растений в переводных произведениях. 'Благородные' растения (на материале

переводов с корейского и китайского языков) - М.: МАКС Пресс, 2003.стр 1



national spirit and it represents the resilience of the people. The seeds have a flag. There is a picture. And in the national anthem it flourished forever. It sounds like a symbol of the hope of the homeland and is a “flower of infinity” that teaches us to accept any situation calmly and courageously.

It blooms from spring to autumn and opens new buds every day. He is a symbol of the resilience of the Korean people. Peaches, lilies, peonies, and willows are also widely used in literature to describe femininity and beauty.

Let's analyze one of the Korean fairy tale called as “꽃나라 임금님 (ko'nnara imgimnim) - The prince of flower country”:

1. “모란꽃과 신하들은 장미꽃과 할미꽃 중 어떤 꽃을 신하로 삼을지 회의를 하기 시작했습니다. 회의를 하던 중 모란꽃은 할미꽃과 장미꽃을 번갈아 보았습니다. 지혜로운 할미꽃과 아름다운 장미꽃은 저마다의 매력이 있었지요² (mo'rankotgva shinhadrin changmikotgva halmikot chung kochl shinharo samlchi hvierl hagi shijakhessimnida. Hvierl hadon chung mo'rankochn halmikotgva changmikochl ponkara poassmnida. Chiheroun halmikotgva amdaun changmikochn chomadae meryogi issotjiyo)”.

Translation into uzbek language:

“Shahzoda piongul va ularning xizmatkorlari atirgul va momoguldan qaysi birini xizmatchi qilib ishlatishni muhokama qilishni boshlabdi. Muhokama davomida pion guli momogul va atirgulga razm solibdi”³.

Here “모란꽃-morankot”- peony flower, “장미꽃-changmikot”-rose, “할미꽃-halmikot”- pasqueflower hisoblanadi. In Uzbek “pasqueflower” called as “momogul”. This flower is a symbol of old age as it grows downwards. But in Uzbek there is no alternative to this flower. That's why it is translated as “할미-halmi”- grandmother, “꽃-kot” -flower. In Latin it means “pulsatilla”, But it is clear to the reader that the name of the flower is given in Uzbek. According to the classification of lexico-semantic transformation in general inconsistency, there is a lexical inconsistency of lexical units in the translation of specific words. The same can be said for a species that does not have a lexical alternative.

The word also applies to the modulation method of lexical-semantic transformation. Because a word or phrase is replaced by a unit that has a logical equivalent in the translated text.

Moreover, “모란꽃-morankot ” - peony, “장미꽃-changmikot ” - rose, typical of the method of concretization of lexical-semantic transformation. Because concretization is actually the replacement of a word or phrase with a broad meaning in a translated text with a word or phrase with a more specific meaning

This method is suitable because it has an alternative version in Uzbek.

“모란꽃-morankot ” - peony has received the status of “king of flowers” in China and Korea. Even in Korean

²M.Taylanova. Gullar mamlakatining shahzodasi. Koreys xalq ertaklari. –Toshkent: “ Fan ziyosi”, 2022. –B 8.

³ This book. –P. 11.



fairy tales, this flower is a symbol of royalty. It also symbolizes light, love, luck, youth and happiness⁴. There is also an interesting aspect of the title of fairy-tale.

“꽃나라 임금님 (ko’nnara imgimnim) - Gullar mamalakatining shahzodasi” ertagida “임금님(imgimnim)” so’zi jins kategoriyasi jihatidan ham ayol ham erkak ma’nosini anglatib, ertakda pion guliga murojaat shoh, qirolicha, shahzoda kabi sifatlar bilan berilishi mumkin. Koreys tilida bu so’z umumiy ma’noda qo’llanilishini hisobga olib, tarjimada “shahzoda”, deb berilishi ma’qul deb topildi. Chunki o’zbek tilida shahzoda ayol yoki erkak vakilga ham ishlatilishi mumkin.

In the fairy tale “꽃나라 임금님 (ko’nnara imgimnim) - the prince of flowers country” the word “임금님 (imgimnim)” means both woman and man in terms of gender category, and in the fairy tale the peony flower is addressed with such qualities as king, queen, prince possible. Given that the word is used in a general sense in Korean, it was decided to use the word "prince" in translation. Because in Uzbek, a prince can be used as a female or a male representative.

Furthermore, **마마, 저는 장미꽃이라고 하옵니다.**

아름답기로는 저를 따라올 꽃이 없지요⁵(mama, chonin chamikochirago haomnida. Armdapgironin chorl ttaraol kochi opjiyo)

Translation into Uzbek language:

Shahzodam, meni atirgul deyishadi. Go’zallikda mendan ustun keladigan gul yo’q.⁶

Here, the appeal to the peony flower was given in the form of "prince". The word “마마-mama” does not distinguish gender. Therefore, at the beginning of the story, the word “임금님(imgimnim)” is pronounced as "prince", and in the address, “마마-mama” is given as a prince in the general sense.

“마마-媽媽(mama)” is a form of address to the great king, the address and the title of the late king, the first wife of the king and the crown prince.⁷

Indeed, the well-known translation scholar A.V. According to Fyodorov, “Translation should be re-created, taking into account the unique style of each writer, the possibilities and features of another language.”⁸

In the form of a reference to the flower, the above words “임금님 (imgimnim)” and “마마-mama” were translated using the modulation method of lexical-semantic transformation.

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⁴ Е. Н. Филимонова Символика растений в переводных произведениях. ‘Благородные’ растения (на материале переводов с корейского и китайского языков) - М.: МАКС Пресс, 2003.стр 47

⁵М.Taylanova. Gullar mamlakatining shahzodasi. Koreys xalq ertaklari. –Toshkent: “Fan ziyosi”, 2022. –B 8.

⁶ This book.–P. 10.

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https://wikipedia.net/ru/Styles_and_titles_in_the_Joseon_dynasty#cite_note-17

⁸ Elchibekov N. Tarjimada metaforaning ishlatilishi. – Toshkent: “O’qituvchi”, 2018. – B 7.



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