


LIMITATIONS IN TRANSLATING OF KOREAN WORDS '정[jeong]' and '한[han]' INTO UZBEK LANGUAGE

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Annotatsiya. *Tarjima muammolari o'zbek va koreys tillari o'rtasida ham ko'p paydo bo'ladi. Buning sababi shundaki, bu ikki mamlakatlarning rili va madaniyatida farqlar aniq mavjud. Shuning uchun ikki davlat tillarini tarjima qiluvchi tarjimonlar har bir tilga xos ijtimoiy-madaniy farqlarni hisobga olgan holda tarjima qilishlari kerak. Tarjimonning eng muhim vazifasi, o'zining ona tili va chet tili o'rtasidagi o'xshashlik va farqlarni chuqur o'rganishdir. Bu maqolada koreys tilidagi “정-Jeong” va “한-Xan” so'zlaridan tashkil topgan koreyscha o'ziga xos iboralarning ma'nosi va bu iboralar o'zbek tiliga tarjima qilinganda qanday cheklovlar borligi ko'rib chiqiladi.*

Kalit So'zlar: *tarjima, muammolar, chegaralanish, madaniyat, tarjimon, adabiy asarlar, ijtimoiy-madaniy farqlar.*

Аннотация: *Проблемы перевода часто могут возникать между двумя разными языковыми группами, узбекской и корейской. Это потому, что эти две группы имеют разные языки и культуры. В данной статье будет разъяснено значение корейских выражений, состоящих из слов «정[чжон]» и «한[хан]» и ограничения их перевода на узбекский язык.*

Ключевые слова: *перевод, проблемы, ограниченность, культура, переводчик, художественные произведения, социокультурные различия.*

Abstract: *Translation problems can often arise between two different language groups, Uzbek and Korean. This is because these two groups have different languages and cultures. Therefore, translators who translate the two languages must take into account the sociocultural differences inherent in each of these languages. In this paper, I would like to examine the meaning of Korean expressions made up of the words '정[jeong]' and '한[han]' and the limitations of translating them into Uzbek language.*

Key words: *translation, problems, limitation, culture, translator, literary works, sociocultural differences.*

1. 정이 들다[jeong-i dilda]

One of the longest-explained expressions for many foreigners learning Korean is the word ‘정[jeong]’. A letter consists of one syllable, but since this word is unique, long-term practice and continuous contact with Koreans are required for foreign learners learning the Korean language to accurately recognize and use the word ‘정[jeong]’ fluently. Koreans use the word ‘정[jeong]’ to express the formation of friendly and intimate relationships. Getting closer and closer in the word ‘정[jeong]’ comes as a result of being affectionate. In other words, the more affection accumulates, the closer we become, and the process of deepening the bond is expressed in the words ‘정이 쌓이다[jeong-i saida]’.

There is a Korean belief that ‘정[jeong]’ deepens and gets better in proportion to the continuation of a friendly relationship and frequent meeting and getting used to each other. At this time, the relationship between the two people is expressed as ‘정이 든 관계[jung-i din guange]’ and ‘a relationship with affection’. Here, the word ‘든다[dinda]’ means ‘정이 생겼다[jung-i sengyotta]’. And the people who have formed a relationship with that kind of ‘정[jung]’ are often called ‘친구[chingu]-do’st’, ‘연인[yonin]-juft’, and ‘부부[bubu]-er-hotin’ or broadly call it ‘우리[uri]-biz’.

Currently, ‘정[jeong]’ used in Korea is classified into two types.¹

¹ 최상진, 김기범. 문화 심리학. 지식 산업사. 2016. -116-130p.

The first is ‘관계로서의 정-relational affection’. This is a bond that arises ‘about someone’ or ‘about something’. The second is ‘정[jeong]’ as ‘character, personality’.

Some examples sentence of ‘정[jeong]’ used as the first meaning(relation affection) are as follows.

동생은 정든 친구들과 헤어지기가 싫은 지 전학 가기 싫다고 떼를 썼다. (고려대 한국어대사전).[donseng-in jeongdin chingudilgua heojigiga sirinji jonhak gagi siltago teril sotta].

Ukam aziz do‘stlari bilan xayrlashishni hoxlamagani uchun boshqa maktabga ko‘chish haqida shikoyat qildi.

In this example, ‘정든 친구[jeongdin chingu]-affectionate friend’ is simply translated as ‘aziz do‘stlar’, but the word ‘정[jeong]’ has a special meaning beyond ‘aziz’ to be simply expressed as ‘aziz do‘st’. In this sentence, to explain ‘정든 친구-affectionate friend/aziz do‘stlar’ in more detail, it indicates that they have been together for a ‘long time’, so they have adapted to each other and have ‘many memories’ in the time they spent together.

오래 정들어 살던 부부간의 이별이야 오죽하였으랴.(이문열, 황제를 위하여).

[ore jeongdiro saldon bubugane ibyoriya ojukayosirya].

Uzoq vaqt davomida bir-biriga yaqin bo‘lib yashagan er-xotinning ajralishi qanchalik achinarli edi?

In this example, ‘정들어 살던 부부-a couple who lived in love for a long time’ was translated as ‘Uzoq vaqt davomida bir-biriga yaqin bo‘lib yashagan er-xotin’.

Since ‘정[jeong]’ is a word that cannot be defined with just one word, a situation arises in which the length of the sentence itself is inevitably shortened when translated into Uzbek.

며칠 같이 지내는 동안 그 아이와 많이 정들었다.

[표준국어대사전].

[myochil gachi jinenin dong-an gi aiwa mani jeondirotta].

U bilan o'tkazgan bir necha kun davomida men unga qattiq bog'lanib qoldim.

In this example, the expression ‘정들다[jeongdilda]’ is translated as ‘qattiq bog'lanib qolmoq’. This also clearly proves that there is a limit to the word ‘정[jeong]’ being expressed in one word, so when translated into Uzbek, it can only be explained by unraveling.

As confirmed through the examples above, ‘정들다[jeongdilda]’ to be translated as ‘o'rganib qolgani uchun yaqin munosabatda bo'lmoq’ or ‘uzoq vaqt davomida birga yashagani uchun o'z o'zlariga mehrbon bo'lmoq’, ‘sevib qolmoq’ in Uzbek.

Through this, it can be seen that ‘정[jeong]’ is difficult to express in the form of a single word or short verb. In addition, it can be seen that in the Uzbek translation, different words are expressed according to the context of the conversation.

Examples of ‘정[jeong]’ used as the second meaning are as follows. Usually, when expressing ‘personality, character, and behavior’, it is expressed in the form of ‘(다)정스럽다[(da)jeongsiropta]’.

새엄마는 나를 친딸처럼 다정스럽게 대해 주셨다. [고려대 한국어대사전]

[seommanin naril chintalchorom dajeongsiropke dehe jusyotta].

O'gay onam menga haqiqiy qizdek mehrbon munosabatda bo'ldi.

In this example, the expression ‘다정스럽다[dajeonsiropta]’ is used to indicate that the stepmother treats her daughter, who is not her own, lovingly and warmly.

This expression has been translated into Uzbek as ‘mehrbon munosabatda bo'lmoq’.

다감하고 정이 많은 사람. [표준국어대사전].

[dagamhago jeong-i manin saram]

Nozik va ko 'p mehrga ega bo 'lgan odam.

In this example, ‘다정한 사람[dajeonghan saram]’ is translated as ‘nozik va mehr ko‘p’.

Through the above examples, it can be confirmed that the Korean adjective ‘정[jeong]’ is difficult to describe in a single word or short expression when translated into Uzbek. This is because the words ‘정[jeong]’, ‘정들다[jeongdilda]’ and ‘다정하다[dajeonghada]’ are expressions unique to the Korean language.

2. Korean national sentiment ‘한[han]’

In Korean, han (恨) is not a momentary emotion, but an old emotion such as anger, regret, pity, or all of them mixed together. Sadness after a breakup cannot be ‘한[han]’, but when you look back 20 years later, breaking up with the person of that fate can be ‘한[han]’.

It is also sometimes replaced by the expression ‘응어리[ing-ori]-core’.

Han is the most Korean emotion of sadness.²

Even in the West, the same concept as a basic characteristic of emotion cannot be seen. There are words such as ‘regret’, ‘resentment’, and ‘rancour’ in English that are close to ‘한[han]’, but they are far from ‘한[han]’ in terms of meaning. ‘resentment’ is rather closer to resentment than ‘한[han]’, and ‘resentful’ is also closer to resentment than ‘한[han]’.

But why do Koreans have so many ‘한[han]’? What is the cause of the Korean ‘한[han]’? First, it can be said that it is because of the history of anxiety and withdrawal. Korea’s history is made up of civil wars and

² 한국민족문화대백과사전-한(恨). 한국학 중앙 연구원. 2005.

foreign invasions.³ Such endless civil wars and foreign invasions made Korean people never have a day to feel comfortable, and gave birth to regressive psychological phenomena. As a result, Koreans became more depressed than people in any other country. Second, it can be attributed to the class consciousness created by Confucianism-centered ideology. Under the Confucian order, the lower class or slaves were not allowed any freedom as human beings. They have always kept a deep-rooted resentment and resentment.⁴ Third, it may be because of the tyranny of men against women that originated from the idea of ‘남존여비[namjonyobi]-male superiority over women’ and the female resentment that arises from being forced to respect the virtues of their race. Fourth, it can be said that it is because of the sadistic nobility of nobles and the resentment of the masochistic people. The gap between the rich and the poor deepened due to the exploitation of the people by the government officials and the gentry, and the poor naturally regarded the aristocrats as objects of resentment. In addition, when Taejo Wang Geon of Goryeo established a new dynasty, the people of Baekje, who were most resistant to him, were later discriminated against by the people of Goryeo. It was a big reason that why Koreans have ‘한[han]’. In addition, many resentments and limits between individuals arose from stepmothers and stepchildren, stepbrothers, and conflicts of interest with neighbors. The Korean people tried to solve this ‘한[han]’ through folk beliefs, through folk songs and pansori, through religion, and through volitional actions. The Korean people tried to solve this ‘한[han]’ through folk beliefs, through folk songs and pansori, through religion, and through volitional actions. In other words, Koreans have found a new way to prevent ‘한[han]’ from falling into the powerlessness that ends in resignation, from falling into the depression of anxiety caused by suppression, and also to prevent ‘한[han]’ from being expressed in violence.

³ 이지은. 남북한 역사 교과서 서술 비교 연구: 근대사 서술을 중심으로. 서강대학교. 2006. -43p.

⁴ 조법종. 한국고대노비의 발생 및 존재양태에 대한 고찰. 백제문화 학술지 22. 우석대학교. 1992. -36p.

Through the following examples, it can be more accurately understood how ‘한[han]’ is used in Korean culture.

아버지는 살림살이가 빈천하여 많이 배우지 못한 것이 한이다.
[고려대 한국어대사전]. [abojinin salimsriga binchonhayo mani beuji motan gosi hanida].

Otam turmush sharoiti yomon bo'lgani uchun ko'p narsani o'rganmaganidan afsuslanadi.

Kambag'al hayot tufayli ko'p narsani o'rgana olmagani otasining qalbida katta qayg'u bo'lib qoladi.

In order to more accurately express the word ‘한[han]’ in the Korean example above, it has been translated twice into Uzbek. This is because there is no Uzbek word that 100% fits the Korean word for ‘한[han]’. As you can see from the translation, ‘한[han]’ is expressed as ‘afsus’ or ‘qayg'u’ in Uzbek.

남편은 불구가 된 오른손 때문에 한이 맺혀 있었다. [윤흥길, 완장]
[nampyonin bulguga duen orinson temune hani metyo ittssotta].

O'zining o'ng qo'li cho'loq bo'lgani uchun er qayg'urdi.

O'ng qo'li cho'loq bo'lib qolganidan erning yuragi ezilib ketdi.

Even in this example, ‘한[han]’ could not be adequately explained in one word, so two translations were carried out. In this example, ‘한[han]’ is translated as ‘qayg'urmoq’ and ‘yurak ezilib ketmoq’ in Uzbek.

설움이 첩첩이 쌓여 가슴에 한이 되어 맺혔다. [고려대 한국어대사전].

[sorumi chopchobi sayo gasima hani doeo mechyotta].

Qayg'u qatlam-qatlam yig'ilib, yuragimda achchiq tuyg'u hosil qildi. G'am to'planib, qalbidan unutilmas g'am bo'lib qoldi.

In the above example, ‘한[han]’ was translated as ‘unutilmas g'am’ and ‘achchiq tuyg'u’. As can be seen through the translated Uzbek example sentence, Korean ‘한[han]’ is a sad and painful feeling that has

remained in the heart for a long time, and it can be confirmed that it cannot be simply expressed as ‘sad’ or ‘regret’.

3. Conclusion

Culture cannot develop without language, and there is no language in the world that does not reflect culture. In other words, culture and language are inextricably linked as two sides of a coin. Therefore, even if a language composed of letters is translated, if the culture and national consciousness system embedded in the language are translated only as a dictionary definition without being separately confirmed, the reader who reads the translated text will not be able to fully sympathize with the content. In this thesis, the meaning and usage of ‘정[jeong]’ and ‘한[han]’ which are unique words of the Korean people, and the limitations of expression when translated into Uzbek are described.

In Korea, ‘정[jeong]’ and ‘한[han]’ can be seen as unique words representing the national sentiment created based on the unique psychological system and history of Koreans. Therefore, it can be confirmed through this thesis that for Uzbeks who do not have the same culture and history as Korea, these words can only be translated at length with words such as ‘qattiq bog‘lanib qolish’, ‘uzoq vaqt davomida bir-biriga yaqin bo‘lib yashash’, ‘aziz’, ‘mehrbon munosabatda bo‘lish’, ‘qayg‘urish’ and ‘achchiq tuyg‘u’.

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