

**SYMBOLISM OF COLOR DESIGNATIONS IN UZBEK AND KOREAN EXPRESSIONS AND THEIR TRANSLATION**

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**ABSTRACT**

The color naming system plays an important role in intercultural communication, it is marked in all languages ethno-culturologically, in this regard, it often has a symbolic meaning, which causes significant difficulties in translation. When studying the expressions of the Russian and Korean languages, the comparative method is very productive. A comparative study of set phrases in Russian and Korean can be used to identify peculiar features of the language structure, methods of teaching languages, compiling dictionaries and grammars.

*Key words: color naming, symbolism, national culture, linguoculturology, translation.*

Since ancient times, people have known that color has the ability to influence the physiological functions and emotions of a person. Many nations of the world attached symbolic meanings to color and exchanged their ideas and feelings with their help. Over the years, thanks to the rich experience and creative activity of the broad masses of the people, expressions with the symbolic meaning of color have appeared in different languages. They reflect the national customs, way of life, ideas and hobbies of each people. Therefore, in different languages, expressions denoting the same color may have different symbolic meanings. If the speaker is not aware of this, then he may evoke in the listener a feeling that is alien to his intention. That is why we can say that expressions with symbolic color designation occupy an important place in the Korean and Uzbek languages. At present, when interest in studying the Korean language in the Republic of Uzbekistan and the Uzbek language in the Republic of Korea is growing, there are very few scientific works devoted to comparing these expressions in two languages. Their comparative analysis in linguoculturological terms is very useful. Linguoculturological comparison allows a deeper understanding of the common and different in the meaning of color terms, their semantic shades. A linguistic and cultural comparison of Korean and Uzbek expressions is carried out, which reflect ideas about color.

In the course of communication, people use not only sound speech, but also other means, one of which is color. For example, a blue sky, a green park and a golden field cause joy, while a gloomy night sky or black clouds cause anxiety.

Thus, since ancient times, each color affects people in different ways. However, color as one of the national forms of expression of culture is ambiguously perceived by many nations. For example, the Korean word 푸르다 can correspond to the Uzbek words «яшил —кук — осмонранг» distinguishable by color. This is explained by the fact that there are differences in color perception in Korean and Uzbek cultures. The same color can evoke a different feeling among representatives of different peoples and express symbolic meanings that differ in different languages.

The symbolic meaning of color is traditionally and historically explainable, it corresponds to the character and temperament of the people, as well as the surrounding nature. Therefore, knowledge about the representation of a particular nation in relation to color can help in teaching foreign languages and in the correct use of language expressions in practice.

The color naming system plays an important role in intercultural communication, it is marked ethnoculturally in all languages, and therefore often has a symbolic meaning, which causes significant difficulties in translation. Scientists, including Yu.A. Gvozdarev, L.V. Maslova, S.G. Ter-Minasova, V. Turner, L.V. Laenko, considered and noted Russian color terms in their works. Not only Korean linguists, but also Russian scientists

have repeatedly addressed the topic of Korean color designations, the symbolism of color in Korean culture. A. F. Trotsevich analyzed color symbolism, and M. I. Nikitina considered color symbolism in the context of referring to the mythological layer of Korean culture. Nevertheless, this topic was not fully covered both in Russian Korean studies and in Korean Russian studies. Currently, the need for such a study exists, as there is an increasing interest in the study of the Russian language in the Republic of Uzbekistan. When studying the expressions of the Russian and Korean languages, the comparative method is very productive. A comparative study of set phrases in Russian and Korean can be used to identify peculiar features of the language structure, methods of teaching languages, compiling dictionaries and grammars.

White symbolism. Many Uzbek and Korean phrases containing the word "white" have no symbolic meaning and simply denote the color white.

For example, Uzbek expressions: Korean expressions:

оқ гул 흰꽃

оқ ранг 흰색감

оқ кор 흰눈, 백설

оқ булутлар 흰구름

оқ варак 흰종이, 백지

оқ бўр 백묵

оқ кун 백주

In the above Uzbek and Korean expressions, the word "white" fully corresponds to its meaning and has no additional meanings. However, in the Uzbek and Korean languages there are such expressions in which the word "white" both denotes a color and carries a symbolic meaning. In the West, they believe that “white color means good, a source of strength and health, purity; security, absence of failures; conception and birth of a child; clarity; laugh; valor and generosity” [7, p. 82]. Koreans also considered white as a symbol of purity and honesty, they willingly wore a white dress, and hence they were called 백의민족 (“white-clothed nation”). In Korean, the word 흰, 희다 ("white") is written 白 (백) in Chinese characters. Similar expressions with the symbolic meaning of white are often found in two languages.

First of all, we can distinguish expressions with positive coloring. For example, Uzbek expressions:

Оқ еруглик (이승, 현세);

Оқ гушт (닭고기 또는 송아지고기);

Оқ кумир (수력);

Оқ олтин (목화);

Korean expressions:

백지화하다 («инкор тушунчаси даражасида отказиш»);

백옥같다 («оқимтир рангли кимматбахо тош»);

백민 («оддий халк»);

백방하다 («жиноят таркиби йуклиги учун озод қилиш »).

In contrast to the positive coloration, a negative one also stands out. the meaning of such expressions. For example, Uzbek expressions:

Оқ ип билан тикиклаган (이것은 속이 뻥히 들여다보인다);

Оқ рангли бука хакида хикоя (꼭같은 말을 끝없이 계속 반복하는것);

Korean expressions:

흰소리치다 («мақтанмоқ»);

백수건달 («бекорчи тиланчи»);

희핼다 («мағрур»).

This combination of positive and negative colors is explained by the fact that that in the Uzbek and Korean languages, the white color acquires different symbolic meanings, regardless of the color designation. In particular, the negative meanings of words and expressions with white semantics show that it has already begun to lose the traditional positive symbolism of “good”.

In the Uzbek language usage of expressions like this white means "pure". These expressions are associated not so much with moral as with physical purity.

For example,

Тоза (оқ) иш (깨끗한 로동);

Оқ кунгил (깨끗한마은).

There are also expressions with the word "white", not only having a direct meaning, but also denoting various historical or cultural realities of the people. For example, the Uzbek expression "ok suyak" means representatives of noble families. In the Uzbek language, «ок карга» means a person who is different from others and corresponds to the Korean expressions 남다른 사람 («махсус шахс»), 꿩무리에 학 («кирғовуллар орасида турна»):

The Uzbek expression «ок нукта» has a metaphorical connotation. Previously, cartographers marked unexplored areas on the map in white.

But over time, it gradually acquired a different meaning - «хали урганилмаган, белгилан» [6, p. 101]: “Maybe a biography with white spots» (아마 경력에 의문나는 점들이 있을거요). Later, this expression acquired another meaning - “an unexplored question that needs an answer, a resolution”:

— What is your solution for digging a trench in this area?

— There is no real solution. This is a white spot in the project 동무는 이 지역참호굴설에

— 이렇다할 결심이 (설계에서는 이것이 미해결문제입니다.)

White color, as you know, in Korean culture traditionally correlates with the western side of the world and old age [8, p. 198]. For example, 백호 (оқ йўлбарс шаклидаги рух, ғарбнинг кўриқчиси);

The above examples allow us to see that when translating from one language to another expressions that denote characteristic national and cultural features, color terms usually do not appear and the figurativeness of the original expression is weakened. However, some expressions are used with high expressiveness in a figurative sense, retaining their original color designation. Let us take as an example an expression that goes back to an ancient custom -

Оқни қора дейиш (흰것을 검다고 하다).

Оқни қора рангда кўриш (흰것을 검은것으로 잘못 리해하다).

Korean expressions:

한번 검으면 희기 어렵다 («қора бўлса , оқ бўлиш қийин»).

흑백을 가리다 («Оқ-қорани ажратиш»).

So, in some expressions, the adjective "black" simply means black. For example, Uzbek expressions:

Қора олтин (검은금 — 원유, 석유, 석탄);

Қора икра (철갑상어알);

Қора кофе (우유를 넣지 않은 진한 커피);

Қора метал (흑색금속);

Korean expressions:

검정치마 («Қора юбка»);

검정고무신 («Қора резина оёқ-кийим »);

검정고양이 («Қора мушук»);

Nevertheless, black in both languages corresponds to the meaning of "bad", which is reflected in the vast majority of Russian and Korean expressions. In Uzbek, expressions such as «кингир ишлар» (시꺼먼 일—너절한 일), «қора иш» (새까만 로동—막로동), «қора кун» (검은 날—가난한 때), «қора куз» (검 — 불길한 눈), «қора рўйхат» (검은 명부—요시찰인명부), «қора биржа» (검은 취인소—비합법적취인소) and others, confirm the negative symbolism of black [6, p. 103]. Expressions such as «қора томони» (부정적인 측면), «ёмон томонини кўриш» (모든것을 나쁘게 보다), «қора хат» (불길한 소식), «қора ҳаёт» (암담한 .활) also have negative symbolism. In Korean, black has a negative meaning in expressions such as 검은손 (“black hand”), 검은돈 (“black money”). And in the expressions 흑심 («кўнгли қора»), 흑막 («қора парда»), the word “black” takes on the meaning of “vileness”. There are other Korean expressions of this type. In Korean, the word 검은, 검다 ("black") is written in Chinese character as 黑 (흑).

For example: 침략의 검은 그림자 («баджахл »);

검은 배속을 채우다 («қора ишларини қилиш»);

민족수난의 검은 구름 («қора булутлар»);

흑백을 전도하다 («ёлғон ва туғрилиқни чалкаштирмоқ»).

There are expressions in which the symbolism of black is due to historical, cultural and traditional views. In Korean, gray means "old age, gloominess and a waxen face." Gray color is sometimes called ashy. Koreans believe that ashes are a symbol of death and tragedy. This is where the Korean expression 재빛 인생 ('tragic life') comes from. However, gray refers to both black and white, so when it's hard to define truth (true and false), Koreans usually use expressions that mean gray, such as 회색분자 ("foggy man"). Red symbolism. Usually, color words are formed to characterize objects that have the corresponding color. For example, in Russian, the words “pink” (장미색의), “purple” (자색의) are formed from the words “rose” (장미), “violet” (제비꽃). In Korean, red as the color of fire and blood makes a "hot" impression. The words 불기운 (lit. "heat from fire"), meaning "hot air emitted by fire", and 불길 (lit. "flame") - "a violently burning spark" - carry the color designation "red": red from "burning fire", so in this case the color designation "red" is associated with fire. The color designation "red" not only has a direct association with fire, but also correlates with blood, and not only in color. We note the special origin of the word "red" in the Uzbek language.

In the expression 새빨간 거짓말 («очик ёлғон»), the word 새빨간 («туқ қизил») is used with the meaning “absolutely groundless”, and in the expression 눈알이 시빨ջ다 («кўзи қон»), the word 시빨ջ다 («оч-қизил») has a negative connotation and is used in the meaning of “getting involved in searching and spying

on something”. Thus, we can say that the symbolism of red in both languages is diverse and the color designation "red" carries a different semantic load.

Also, red color can vary in degree of saturation. The shade of red that can be found most often in the expressions of two languages is pink. This color name comes from the name of the plant. The pink color is reminiscent of the dawn, which the ancient Slavs represented in the guise of a beautiful goddess. In Uzbek expressions, pink with the meaning “cheerful, not dull” has become a symbol denoting sentimental and good mood, the world around is more beautiful than in reality: befarqlik bilan karash The symbolism of pink began to be used in cultural works from the first half of the 19th century. Novelists still love these expressions today. Sometimes they are ironic:

ёркин орзулар (락천적공상).

But Koreans believe that pink is the color of a beautiful perspective, in the Korean language it symbolizes joy, hope, optimism, etc. Because the rose is beautiful and has a wonderful aroma:

장미빛인생 («яхши хаёт»);

장미빛청춘 («умидлар ёшликдагидек») и другие.

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