

Analysis of a Korean Household Fairy Tale

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ABSTRACT

The richest idea about life and aspirations, about the joys and sorrows of the Korean people, about their way of life and traditions are given by everyday tales. The literature of every nation is rooted in oral folk art and at all stages of its development, literature maintains a connection with folklore. Tales broadens the mind, awaken interest in the life and work of people.

KEYWORDS: *fairy tales, tales, fables, once upon a time, labor, yangban, chongmin, hero, slave, magic*

The heroes of everyday fairy tales are, as a rule, ordinary people. They achieve success not with the help of sages or heavenly fairies, but thanks to hard work, intelligence, ingenuity, dexterity. Most often these are peasants or farm laborers - mosymkun or commoners - chongmin. The tales of this cycle sparkle with humor, they ridicule such human vices as stupidity, greed and envy. The plot is usually built on a disagreement between the hero and his ill-wishers. A poor man who is downtrodden and oppressed in life is completely transformed in a fairy tale and emerges victorious in a kind of duel.

The hero of many everyday tales is the Yangban nobleman. But it is necessary to emphasize the originality of the Korean yangban. If in European fairy tales the "poorest" landowner had land, an estate, a servant, then the yangban in old Korea was often naked like a falcon. Many representatives of the Yanban estate vegetated in want and even beggarly. The Yangbans often fed off their wealthy relatives while living in their home. Chasing the yangban was not allowed by strict kinship laws. In Korea, such impoverished yangbans were called mungeks, or hangers-on. In a number of tales, the arrogance and arrogance of the Mungek-Yanban are caustically ridiculed.

In old Korea, scholarship inaccessible to the common people was highly revered. A person who learned a thousand or two hieroglyphs and read several Confucian books was considered an educated scientist. The Confucian scientist in Korean fairy tales is a peculiar figure. Confucian teaching, which came from China, was elevated in Korea to the rank of state ethical and religious norm. Knowledge of Confucian dogmas was necessary to pass exams and enter an official position. All the education of such "scientists" was reduced to the canonical books memorized by heart in the ancient Chinese language. Usually these "scientists" were poorly versed in the simplest life questions. It is not for nothing that the people said about them: "A Confucian scientist, but he cannot draw up a receipt for the payment of tax on a bull." The Koreans have put together many tales about such would-be scientists, where their ignorance and complete ignorance of real life is ridiculed ("Sly farm laborer Tolsve").

A curious feature of Korean groom tales is that the hero wants to marry not a young girl, but a young widow. Confucian morality preached the wife's reckless loyalty to the memory of her deceased husband. Even the bride was not supposed to marry another if the groom chosen by her parents died. And now the fairytale hero, contrary to Confucian prohibitions, takes care of the widow. This probably expressed a kind of protest against the disenfranchised position of women in old Korea.

Among Koreans, tales about the relationship between the poor and the rich, about cunning and dexterous people, about a smart guy, about fools, fools, about monks, about an unhappy lot, about happiness, and so on are widespread and love. Heroes of everyday fairy tales achieve victory with the help of dexterity, cunning and trickery. Opponents turn out to be slow-witted and narrow-minded and easily fall for their tricks.

Sometimes the heroes of fairy tales are dodgers, often thieves and robbers. Such was the hero of the fairy tale "The Sly Farm Laborer Tolsve". "The Sly Farmer Tolsve" is a Korean folk tale from the "Tales of the Nations of the World" series. A classic everyday fairy tale in which the hero acts in a familiar environment. The hero himself is from the lower classes. He has to rely on his quick wit, resourcefulness, and his assistants are not magic objects, but the stupidity and greed of the owner. The fairy tale mentions twice a meal, which has an important meaning in Korea (due to the peculiarities of traditions: when they meet, they often ask each other out of politeness "did you eat well"), which is why the key plot turns occur: during the first eating, when the rich man goes to take exams, he took the farm laborer Tolsrsi with him to serve him on the way, but because of the heat, the rich man ordered his farm laborer to go to the nearest tavern to buy kuksa (noodles in cold broth). In such heat, and Tolsva wanted to eat and cool down, and he decided to teach the rich man a lesson, put his finger in the bowl with the kuksu and told the enraged owner that the fly had fallen there, then the rich man himself went for the kuksu and ordered Tolsva to stay looking after the donkey and be on the alert, if robbers will come and stab him in the eyes. So here too, the cunning Tolsve taught the owner a lesson, gave the donkey to the peasants working in the field in the sun, and was left with stumps of cloth. When the rich man returned, he stood with his eyes closed and explained to the owner that he closed his eyes, fearing the robbers. Then the rich man got furious and wrote something on the back of Tolsva and ordered him to return to the village, but the smart farm laborer guessed that the rich man had something in mind and asked one person to read the hieroglyphs, and there it was written, to punish this farm laborer as soon as he returned. ... Tolsve asked this man to rewrite the letter, they wrote that upon his arrival they would marry him to the daughter of a rich man and give him land. The farm laborer returned to the village and

married the rich man's daughter. The rich man returned five months later and learned about Tolsva's deception and immediately ordered to throw him in a sack into the sea. When the servants carried him out to sea, they got hungry on the way and went into the tavern, leaving the sack under the tree. Tolsve got out of the bag with the help of those peasants whom he helped, and they stuffed a wild boar into the bag. The servants, without suspecting anything, threw a sack with a wild boar into the sea, and Tolsve returned back to the village two months later and deceived the rich man, that the sea inhabitants saved him at sea, that the sea king Dragon calls his master to his kingdom and prepared expensive gifts for him, and in return I asked only to take the millstone with me. So the rich man was deceived by a simple farm laborer Tolsve and was punished for his greed by jumping into the sea with heavy millstones, and Tolsve himself returned to the village and lived there happily with his wife.

Of course, the heroes of such tales are not the spokesmen for the popular ideals of a fighter against social injustice. But dodgers and thieves usually deceive only the rich, thereby, as it were, against the exploiters of the people. They are very brave, resourceful, do not reckon with the shy norms of the old way of life. With the courage and independence of their character and actions, they are liked by oppressed and downtrodden people. The plots of such tales are quite entertaining, full of adventure, which explains their popularity.

The composition and depiction of the heroes of fairy tales on social themes is based on contrast, the opposition of positive heroes to negative ones. Negative characters, patriarchal rich men, merchants, educated people are depicted in a satirical manner. They die because of their greed, stupidity and ignorance. Many everyday tales are of a pronounced satirical character, in which the people conquer their enemies with laughter and sarcasm. The Korean folk tale-parable "Poisonous persimmon" has a similar content.

"Once upon a time, there were two monks in the same monastery - an old and a young one. The old monk was very stingy and greedy: he hid dried persimmon in the closet and never gave it to the young man. He didn't even allow to try, but he ate and ate - always alone. And each time he would say: "Don't you ever try to eat what I have in my closet! You will die right away!" ... Once the nun, left alone, ate all the dried persimmon, smashed the old monk's favorite ink and went to bed. Returning the old monk asks: "What happened, why are you lying?" ... "The young monk answers in a barely audible voice: - Teacher! I have committed a mortal sin: I accidentally smashed your favorite ink painting. Let, I think, fate will punish me: so I ate everything that was in your closet ... Fierce anger twisted the face of the old miser, but what can you do?" [6, p.209]

Just as widespread are fairy tales, anecdotes, small comic stories about human shortcomings and vices: stupidity, avarice, cunning, etc. Making fun of stupidity, a fairy tale affirms the human mind, condemning avarice, encourages generosity and hospitality. For example, there are many fairy tales-anecdotes about fools, and an example for this is the Korean folk tale "About a fool":

"Once a man went to the market. He got hungry and bought a rice cake. But the poor fellow was so hungry that

one cake seemed to him not enough. What I ate, what I didn't eat - everything is one. ... Then he decided to buy some more boiled potatoes. But he was not satisfied with this either. And then with the rest of the money he bought es - a candy made from rice and sugar. He ate and suddenly felt that he was finally full. He hit himself on the forehead with annoyance and said: - What am I slow-witted! I ought to buy it right away, but I bought a cake or potatoes. This is how the fool warmed up, not realizing that he was full not because he ate, but because before that he had eaten both a cake and potatoes." [6, p.212]

This tale, most likely, looks like a fable, but there is still a sense of humor when the title of the tale is justified in the same fool. Most of the everyday jokes are small in size, without any detailed descriptions. They often contain dialogues. Anecdotes are distinguished by irony and humor.

Likewise, we cannot but single out an everyday fairy tale, which is purely instructive in nature and describes family relationships. This is the tale "Three Brothers". This tale is about greed, which gives rise to cruelty and about paying for one's deeds with "the same coin".

"There were three brothers in the world, and they wanted to dig up ginseng to become rich. Happiness smiled at them, and they dug a root at a cost of one hundred thousand cash. Then the two brothers said: "Let's kill our third brother and take his share. And so they did. And then each of them, who survived, began to think how he could kill his other brother. So they approached the village. - Go, - said one brother to the other, - buy some suli (vodka), and I will wait for you. When my brother went to the village, bought some suli and walked with her to the brother who was waiting for him, he said: "If I kill my brother now, all the promises and the whole root will remain for me. He did just that: he shot his brother, but drank the suli. But Promise was poisoned because the murdered man wanted to poison his brother with it. And all three of them died, and the expensive ginseng root rotted away. Since then, Koreans are not looking for any root or money, but are looking for more brothers." [6, p.217]

As you can see, in many everyday tales and anecdotes, a critical approach to reality is strongly developed - criticism of the conservative orders of patriarchal life. The images of the oppressors of the people are shown in satirical terms. The fairy tales express the moods and dreams of workers about a better life, about the establishment of justice on earth.

At the same time, the tales reveal the limitations of the peasant worldview, the dream of an intercessor for the poor and disadvantaged.

Conclusion

Fairy tale is one of the most interesting genres of Korean oral art. The struggle between good and evil, love for the native land, belief in the triumph of justice, a bright future - all this is reflected in Korean fairy tales.

Korean everyday tales are characterized by a detailed, realistic description of society, the clothes of the heroes, and the customs of the country. In fairy tales, the people exposed landlord parasites, vicious monks, stupid and predatory officials. People's ingenuity, observation and wit are expressed in numerous proverbs and sayings.

Household tales are short. There is usually one episode in the center of the plot, the action develops quickly, there are no repetitions of episodes, the events in them can be defined as ridiculous, funny and strange. Comic is widely developed in these tales, which is determined by their satirical, humorous, ironic character. Also, there are no horrors in them, they are funny, witty, everything is focused on the action and features of the narrative that reveal the images of the heroes.

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