



THE ORIGIN OF KOREAN PROVERBS AND THEIR SPIRITUAL ANALYSIS

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Article history:	Abstract:
Received: 6 th March 2022 Accepted: 8 th April 2022 Published: 28 th May 2022	The article discusses the role and importance of proverbs and sayings in the linguistic work of the Korean people, as well as the social and economic life of the Korean people, their way of life, as well as all important aspects of life. the connection with other examples of folklore and their analysis in terms of meaning and content.

Keywords: Proverbs, folklore, agriculture, ancestral worship, material culture, riddles, satirical expressions, Korean culture.

Korean proverbs emerged as a folklore genre long before Korean writing was created, and they were closely related to people's lives and lifestyles. The Koreans have consistently expressed their particular opinions based on daily observations, and the people's experience has gradually become the general conclusion of the whole community. For example: 짝이 기울면 오래 못 산다 in the appropriate number (If the pair is not equal, it will not live long. In Uzbek, this phrase corresponds to the article with the same equivalent of a quick bag). 땅이란 깊이 파야 수확을 본다 (Only by digging deep into the earth., will not be exaggerated). That is why today proverbs and sayings are the key to understanding the peculiarities of people's lifestyles, understanding the norms and worldviews of Koreans, and penetrating the depths of folk wisdom.

Proverbs, sayings, wise sayings, which are an integral part of the Korean people's culture, have always been sensitive to all events of reality, reflecting the life and worldview of Koreans in a variety of ways, and today they have given us the daily, social, philosophical, conveyed their religious, moral aesthetic views. Agriculture is one of the foundations of Korean proverbs and sayings. The Korean people have long been completely dependent on climatic conditions for their agricultural activities. Therefore, those who constantly observed nature, natural phenomena, and as a result, continuous observations formed the basis of Korean proverbs that define the life of the people. For example: 눈 많이 오는 해는 풍년이 된다 (A lot of snow falls in a year). 무지개가 동쪽에 뜨면 날씨가 좋고 서쪽에 뜨면 비가 온다 (If the rainbow comes from the east, the weather will be good, if it comes from the west, it will rain). 배꽃이 두 번 피면 풍년이 든다 (If a pear blooms twice, it will be a rich year).

The values and norms of ancestral worship, respect and esteem for the elderly, and other Confucian teachings are also reflected in the folklore of the Korean people. 아랫사람이 윗사람을 하늘처럼 여기지 않는다면 어지러워진다 (If young people do not bow to older people, chaos ensues) Proverbs and sayings about housing, clothing, and cuisine, which reflect the traditions of Korean material culture, were of particular interest. Homeland, for example, is an integral part of Korean life. They describe the 거지도 잘 집은 있다 (the beggar also has his own house). 살되 나라를 위해 살고 죽되 나라를 위해 죽으라 (If you live, live for the motherland, and if you die, die for the motherland). 헐어도 내 땅이라 (although my land is poor, it means paradise for me). Korean proverbs often reflect the seriousness of separation, the bitterness of missing and losing it. 나라 없는 사람은 집 없는 개만 못 하다 (A homeless man is worse than a homeless dog). 까마귀도 내 땅 까마귀라면 반갑다 (I am happy to be from my homeland, even if it is a crow). The deep patriotic feelings of the people are reflected in the words of wisdom on the protection of the homeland from enemies. 나라를 잃고 사는 것보다 구하다 죽는 것이 낫다 (It is better to die defending one's homeland than to live it). One can observe people's lifestyle and character in clothes. It should be noted that Koreans have always paid great attention to clothing and appearance. We can see this in this article: 옷 잘 입고 미운 사람 엿다 (A well-dressed person will not be ugly).

The most stable and conservative elements are reflected in the food traditions of the Korean people's material culture. And even today in Korean we can find many proverbs and sayings related to food products such as pap (rice), kuk (soup), ttok (rice flour bread),



kimchi, kuksu, tenjang (soy paste). For example: 된장 맛이 좋아야 집안이 잘 된다 (If Tenjan tastes good, everything will be fine at home). 김치국부터 마시지 말라 (Do not drink from kimchi soup. That is, everything has its time). 가는 뚝이 커야 오는 뚝이 크다 (The bigger the stream, the bigger the incoming stream) 금강산도식후경 (Even Kimgansan Mountain is watched after dinner). Korean proverbs the origin of it also related to other genres of folklore. These important sources include fairy tales, riddles, songs, and other genres. We can find many proverbs in the beginning and end of fairy tales, as well as in the course of events. Another important resource is the riddle. As the saying goes, riddles have a lot in common. For example, if we take the famous riddle? 두 형제 산마루를 두고 서로 보지 못하는게 무엇이나? (Two brothers live on opposite sides of the mountain, but they don't see each other, what is this?) (Eye) This riddle is also used as a proverb to describe close people who do not communicate with each other. Some Korean proverbs are based on popular belief. For example, 산소에 꽃이 폈다 (flowers in the tombs of ancestors). Ancestor worship has existed in Korea since ancient times. Ancestors believed that a successful choice of location for a grave would bring honor, wealth, and glory to generations. Therefore, the opening of flowers in the graves of ancestors promises the ascension and nobility of their descendants.

Turning our attention to another wise saying, 남의 친환에 단지 is the meaning of this wise saying: Someone else's parents will get sick, but he will cut his finger according to the old belief, because if a boy or girl cuts his finger and the patient drinks his blood to his father or mother, they will be healed. The term is applied to people who care too much about strangers or who interfere in the affairs of others. The basis of many proverbs can be traced back to the ancient traditions of the Korean people 굽은 나무 전산 지킨다 (A curved tree guards the tombs of ancestors). Meaning: The phrase is used when a son is not drafted into the army due to a physical disability, and he stays with his parents and takes care of them. Some of the aphorisms that have come from fiction have been criticized by members of the ruling class through sharp satirical expressions.

A number of proverbs and sayings are associated with characters in Korean medieval literature. An example of this is the proverb: 흥부 집 제비새끼만도 못하다 (Xingbu's house doesn't even have swallow babies). Such a proverb is used in

relation to ungrateful people. A medieval tale of two brothers, rich Nolbu and poor Xingbu, tells how Xingbu rescued a baby swallow and was rewarded with a magical pumpkin seed for it. 심사 놀부라 (very bad as Nolbu). Nolbu is portrayed as stingy and greedy. In conclusion, proverbs, wise sayings, and phrases make up a large volume of Korean folklore. A significant part of them is used regularly and are widely used in daily conversations, public speeches, in the press and in literature. They also provide a direct path to the great spiritual wealth of the Korean people and serve as an additional door to the world. nature and worldview are shown.

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