



Antithesis in the essay of the Korean writer Lee Kyu Bo "Insect and dog"

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ABSTRACT

This article is devoted to a linguistic analysis of the text of the essay of the modern Korean writer and Kyu MO, in order to determine the main features of the use of the artistic administration of the antithesis.

In Korean, in the meaning of the opposite or, as is often believed, in the conceptosphere "opposite", a significant influence of Confucianism on the worldview and mentality of the Koreans and its deep penetration into their consciousness and language is found.

Studies on the theory of logical and linguistic specificity of antonymy have an important value due to the possibility of establishing the most general properties of this linguistic universe. The study of its implementation in the Korean language allows us to identify special methods of expression of the opposite characteristic of the Korean mental picture of the world.

The antonymic meaning in the concept sphere "opposite" plays a large role in the transmission of certain meanings, it is in speech that the most diverse objects and concepts and the corresponding words can be opposed.

Keywords:

Antithesis, antonymy, opposite, mentality, picture of the world.

The subject of this article is a linguistic - stylistic analysis of the text of the essay of the Korean writer Lee Kyu Bo "Insect and dog", in order to determine the main features of the use of the stylistic administration of the antithesis, which, in our opinion, has not yet attracted sufficient attention of Korean studies researchers and therefore is one of the urgent problems stylistics of Korean speech.

Deeply analyzing the text as an object of philological interpretation, some linguists emphasize that interest in the text "can be considered a logical continuation of functionally and communicative-oriented learning of the language." (Chernyavskaya, 2009).

The study of the characteristics of the text is directly related to extra linguistic factors that determine the specifics of human thinking, which in turn is associated with certain

religious beliefs. In this regard, speaking of the most ancient religions of Korea, such as shamanism, Buddhism and Confucianism, all of them played an important role "at the early stage of the country's cultural development and had a huge impact on the formation of the thinking and models of Koreans behavior." Of all Korean religions, Buddhism has the largest number of adherents.

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As a result of research, Korean linguists have revealed that there is a special meaning of the space of human relations and words that carry antonymic meaning. Certain words are relative semantic oppositions in relation to each other, since they are perceived in different ways.

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The study of its implementation in the Korean language allows us to identify special methods of expression of the opposite characteristic of the Korean mental picture of the world. Confirmation of this research of Lee Sok Choo dedicated to the perception of semantic oppositions in the pragmatic aspect. (Lee Sok Choo 1975).

The Korean essay writers often turn to the theme of the harmony of nature and man, the harmony of the soul and body, the harmony of man with a person. The text of such essays can be defined as an edifying one.

One of these examples is contained in an essay called "Insect and dog":

어떤 손이 나에게 이런 말을 했다.

«어제 어떤 불량한 사람이 돌아다니는 개를 쳐서 죽이는데, 실로 마음이 아파서 건딜 수가 없었습니다. 그래서 이제부터는 맹세코 고기를 먹지 않기로 했습니다.»¹

이 말을 듣고, 나는 이렇게 대답했다.

«어떤 사람이 불이 이글이글하는 화로를 끼고 앉아서, 이를 잡아서 그 불속에 넣어 태워 죽이는 것을 보고, 나는 마음이 아파서 다시는 이를 잡지 않기로 맹세했습니다.»

One kid told me the following:

"Yesterday, one villain killed a wandering dog, from this it became unbearably painful in my soul. Therefore, I vowed no longer eat animal meat."

Hearing these words, I answered like this:

"A certain man was sitting next to a lit fire, caught an insect, threw it into the fire. I, seeing all this, decided from pain in my soul no longer to harm insects."

In the above passage, as in the name of the essay, two characters are contrasted a dog and an insect. Further, the author reveals the main idea of the narrative.

손이 실망하는 듯한 표정으로,

«...크고 육중한 짐승이 죽는 것을 보고 불쌍히 여겨서 한 말인데, 당신은 구태여 이를 예로 들어서 대꾸하니, 이는 필연코 나를 놀리는 것이 아닙니까?»

나는 좀더 구체적으로 설명할 필요를 느꼈다.

«어찌 큰 놈만 죽기를 싫어하고, 작은 놈만 죽기를 좋아하겠습니까? 그런즉, 개와 이의 죽음은 같은 것입니다. 그래서 예를 들어서 큰놈과 작은 놈을 적절히 대조한 것이지, 당신을 놀리기 위해서 한 말은 아닙니다.» (Lee Gyu Bo. 1999).

The kid with a disappointed face:

"I mean what I felt sorry when a large animal was killed, and you give me an example of some louse and thereby aren't you laughing at me?"

I felt that I needed to more specifically explain the essence of the matter:

"Why don't you like it when they kill someone large, and when someone is small, is it normal? This means that the death of a dog and insect is the same death. Therefore, I just brought a comparison of someone's size, and not for teasing you."

The antithesis as the theme of the article was not chosen by chance, since the Korean essays, thanks to this stylistic technique as a

¹ 법정 스님 법문집 2. 한사람은 모두를 모두는 한 사람을. - 서울: 문학의숲. 2010. 29 쪽

means of strengthening expressiveness, presents its main idea as clearly as possible. Sharply shading the contrasting features of the compared members, the antithesis precisely due to its sharpness is extremely persistent persuasive and brightness.

We analyze the semantics of the opposite of the text in accordance with the "development of a new direction in the study of the category of semantic opposite in the text, which consists in the need to explore it in real speech use in the next hierarchy: at the level of sentence - small (fundamental) antonymy, including lexical, phraseological, logical and other means of its expression at the level of a conceptually connected fragment of the text - rod (middle, central) antonymy at the level of a systemically organized, conceptually completed text in its full volume – a large (integral) antonymy. ". (Miller E.N. 1990).

According to E.A. Borovyh, antonymy is one of the most important linguistic universal of the lexical and semantic level of the language and is the main way to verbalize in the language of the opposite. Linguistic antonyms are recognized as words that are opposed to the most common and significant semantic feature for their values, and are located at the extreme points of the corresponding lexical and semantic paradigm. В рамках определенного контекста слова могут противопоставляться, не занимая крайних, полярных позиций в пределах одной семантической шкалы. Такая расширенная интерпретация позволяет исследовать разные аспекты антонимии, включая анализ не только языковых антонимов, но и контекстуальных противопоставлений. (Borovyh E.A. 2007).

Within the framework of a certain context, words can be opposed without occupying extreme, polar positions within the same semantic scale. Such an extended interpretation allows you to investigate different aspects of antonymy, including an analysis of not only language antonyms, but also contextual contrasts.

According to Y. Vezhbinsky, there is currently a certain displacement of emphasis in the study of antonymy-from the general-

language plan to the concrete-speech embodiment of antonymy. (Vezhbinsky Ya, 1989).

Returning to the issue of studying units of antonymic value, it should be noted that the analysis of these units is incomplete without taking into account the influence of Confucianism and Buddhism on the worldview and mentality of Koreans. This influence is noticeable and significant, it deeply penetrated the consciousness and language of the Koreans. (Yom Kwan Ho, 2006).

The originality and complexity of the modern life of the peoples of the East cannot be understood without studying their historical roots and national specifics, causing special interest to researchers. In this case, considering the system of worldview of Koreans, which has developed under the direct influence of the existing religious and philosophical systems of the East, scientists noted that in Korea of the Middle Ages and New Age Confucianism was a core ideological teaching that determined the main aspects of society. (Kurotchenko K. B., Leonov M.V., Shvecov Ju.I., 2005).

The description of Che Chun Sik (최준식) the structure of the Korean cognitive culture is as follows: "Our ancestors had Confucian teaching like a strict father who revered the rules, and Buddhism as a mother who will always accept you."

The world seemed to the ancient Korean philosophers as the interaction, thickening and dissipation of the two principles: male, positive, bright, active principle 양 陽 [yang] and female, negative, dark passive principle 음 陰 [ss]. According to a number of authors, according to this teaching, there is a certain universal intangible beginning of the universe, which controls the "great limit to two conditions – "movement and peace". As a result, light forces arise (Yan – odd – masculine principle) and darkness (yin – even – feminine) – two initial cosmic forces. (Kurotchenko K. B., Leonov M.V., Shvecov Ju.I., 2005).

The dialectical principles of constructing the Korean alphabet are the basis of scientific research related to the conceptsphere "opposite" in the Korean mental picture of the world. One of the Korean publications notes

that: "Korean language has become a decisive factor in the formation of strong national identity, and the Korean alphabet Hangyl is characterized by systematicity and strict ordering."

According to the foregoing, it follows that it is impossible to understand linguistic means with an antonymic meaning without understanding the structure of the Korean alphabet itself, without understanding the features of the "opposite" value in the national specifics of the Korean language, since the linguists are still actively proved from the linguistic means from culture and image of thinking.

In recent decades, according to Yun and Hym, the cultural perception of Koreans has become largely based on condescension. Koreans in ordinary life do not seek their identity through exceptional hierarchy, but make efforts to harmonize any opposing elements in society. (Jun I Hym, 2000).

Conclusion

When analyzing the statements based on the antithesis, it was found that the antithesis serves for: 1) the deployment of the text 2) the integrity of the text 3) the conclusion of the conclusion.

Analysis of lexical markers of antithesis showed that antonyms are used, both reflected in the antonyms dictionary and semantic oppositions used by the writer due to the author's originality – the individual language and mental picture of the world, which, however, is understandable to all native speakers of the Korean language by virtue of the ethnopsychological and the cultural unity of individuals of one nationality.

Since "... culture is a public property, translated from generation to generation, created, preserved and" transformed "by society ...". (Tarasov E.F. 1993).

The opposite is the semantic basis of antonymy and is realized in any language by evaluating the same subject, quality, phenomenon from polar positions; In addition, the dialectic of the opposite lies in the fact that two bases are assumed that not only exclude, but also determine each other.

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