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Xalqaro miqyosdagi ilmiy-amaliy konferensiya materiallarida horijda va mamlakatimizda chet tillarni oʻqitishni rivojlantirish, taʼlim sifatini oshirish, oʻquvchi yoshlarning chet tillarni oʻrganish boʻyicha koʻnikma va malakalarini oshirish, chet tillarni chuqur oʻrganish, oʻquvchi yoshlarning zamonaviy bilimga ega boʻlishi va professional koʻnikmalarni egallashlari, til oʻrgatishning eng samarali va intensive metodlarini ishlab chiqish va amaliyotga tatbiq etish, xalqaro aloqa vositasi sifatida chet tillarni oʻrgatishning eng zamonaviy metodlarini amaliyotga tatbiq etish, chet tillarni oʻrgatishda turlicha yondashuvlar, chet tilni oʻqitish va oʻrganishda muammolar va yechimlar, tilshunoslik, adabiyotshunoslik va tarjimashunoslikning dolzarb masalalari kabi turli masalalar chuqur tahlil qilingan.

Mazkur ilmiy-amaliy maʼruza tezislar toʻplamida xorijiy mamlakatlar hamda mamlakatimiz turli yoʻnalish va mutaxassislik olimlari, OTMning professor oʻqituvchilari, ilmiy tadqiqot institutlari va markazlarining ilmiy hodimlari, tadqiqotchilari, magistr va talabalarning ilmiy – tadqiqot ishlari natijalari mujassamlashgan.

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To'plamga kiritilgan ma'ruza tezislarning mazmuni, undagi ma'lumotlar va me'yoriy hujjatlarning to'g'riligi hamda fikr-mulohazalar, keltirilgan takliflarga mualliflarning o'zlari mas'uldirlar.

Summarizing the views on terminology, we can divide them into two approaches. This means that while one group of scholars views terminology as a set of terms in a specific field of knowledge, another group of scholars accept terminology as a set of terms in all areas of knowledge.

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The image of the Bear as a totem in Russian and Korean folk tales

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Annotation. This article is devoted to the disclosure of the image of animals, in particular the bear as a totem, in Russian and Korean fairy tales. The symbol of the bear is analyzed among the customs and rituals of the two peoples, displayed in the oral tradition.

Key words: totem, ancestor, myth, ancient beliefs, bear, family law, folk tales, cultural values.

It is known that the "totem" exists in folk tales, myths and folk tales (in particular, in children's tales). In addition, we know that each nation has its own cultural values, which include totems. Historically, "totem" is a belief in a symbol of something dear, revered, bowed down. In general, totems exist in all fairy tales of the peoples of the world (given that a fairy tale is a former myth) [1.p.18]. In view of the above, it should be noted that among the totems of children's fairy tales of Russian and Korean peoples there are more similarities than differences, therefore, all this is reflected in the genre classification.

Under the early tribal system, a kind of belief in family ties between a group of people (most often a clan) and some kind of animal was widespread almost everywhere. The animal was considered the ancestor - the totem. The totem could not be killed and eaten. Each member of the tribal team showed respect for his totem by refraining from harming him. It was believed that the totem patronizes the family. Belief in the totem led to the emergence of various kinds of magical rites, which among many peoples over time turned into a cult of the animal [2.p.20].

Traces of totemism have also been preserved in the superstitions of the Russian and Korean people. Here is what G. I. Kulikovskiy wrote about northern superstitions associated with the bear: "In the north of Russia, in the Olonets province, for example, they believe that the bear is a man turned into a bear by some kind of magic (stories about the Lip tree and damage at weddings), therefore, the peasants say, the bear itself never attacks a person; attacks only out of revenge for the displeasure

caused to him or in revenge for a committed sin, at the direction of God (even if he eats a cow, they believe that God allowed him) [2.p.21]. Therefore, they say, hunters have never yet killed a pregnant bear; she, like a pregnant village woman, is afraid that someone will not see her during the act of birth: therefore, as they say, the dog barks differently at the wolf, otherwise at the hazel grouse, otherwise at the squirrel and other creatures, at the person and she barks at the bear in exactly the same way: she seems to smell a human being in him, therefore, finally, the peasants do not eat his meat either. They believed that the bear cast out evil spirits. In other cases, the bear stepped over the patient or even stepped on him. As if the healing power of the beast was at work. This can be seen in N.A. Nekrasov in "Frost, Red Nose", where they offered:

“... And put under the bear,
So that he kneaded his bones ... ”,

to cure the sick Proclus. Traces of totemism are preserved in fairy tales, which, according to tradition, took some of its essential features from ancient fables. Such is the tale of the bear on the lime foot. This fairy tale is unknown in Western Europe. Its origin is purely East Slavic.

“The old man went for firewood; a bear came across him and said: "Old man, let's fight." In a fight, he chopped off his paw. He took it with him, gave it to the woman. The old woman tore off the skin from her paw and put it to boil in the oven, and she sat down to spin the bear's hair. Meanwhile, the bear broke the linden, made himself a wooden leg and went to the village. Goes and sings:Creak, leg!

Squeak, you bastard!

And the water sleeps

And the earth is sleeping

And they sleep in the villages

They sleep in the villages

One woman does not sleep

Sitting on my skin

Spinning my wool

Cooking my meat

Drying mu wool. [7]

Hearing the song, the peasant and the woman put out the torch and buried themselves in the beds. The bear broke into the hut and ate his offenders.

The tale resonates with untouched ancient beliefs. The bear did not leave a single insult unavenged. He takes revenge according to all the rules of the tribal law: an eye for an eye, a tooth for a tooth; They intend to eat his meat - and he eats living people, although it is known that bears themselves attack people on rare occasions. For a person, bears are dangerous only when he pursues them, injures them, frightens them, and generally disturbs them in any way. The bear in the fairy tale appears as a prophetic creature that knows everything. The proximity of the fabulous image of a bear to the ancient mythical representations is beyond doubt. The tale conveys the feelings that a person experiences during a quarrel with a mighty forest beast. This is one of the scary stories. The impression is especially enhanced by the description of the night village with sleeping earth and water. Everything is sleeping, everything is quiet, only the creak of a fake foot, on which the bear walks, is heard. The tale taught to respect the beast.

Also, one of the animals that was recognized as the ancestor of the genus was among the Koreans a bear. This can be seen from the myth of Tangun(단군), the founder of the state Ancient Joseon(고조선). According to the plot of the myth, it was the bear who was the ancestor of Tangun, from whom all Koreans are descended. [6.p.15]

A long time ago, Hwanung (환웅), the son of Hwanin (환인) - the heavenly God, had an interest and will in the world, desired and saved the world inhabited by

many people. When his father realized his son's will and sent him down to Taebeksan (삼위태백), believing it was worthy to benefit humanity. Therefore, Hwanung gave Hwanung three cheongbuins (천부인 - three treasures sent from heaven to Hwanung) to rule over the human world. Hwanung descended with a group of 3,000 people to Sindangsu at the foot of Taebeksan (Taebeksan is the current Myohyangsan). He came along with three assistant gods: punbaek (풍백) - the god of the wind, usa (우사) - the god of rain and unsa (운사) - the god of the cloud. They were responsible for grain, longevity, disease, punishment, good and evil, and more than 360 types of human affairs, and also ruled and edified the world.

During this time, a bear and a tiger lived in the same cave, and they always wanted to become human by praying to Hwanung. At this time, Hwanung gave a handful of divine wormwood and 20 cloves of garlic and said:

"If you eat this and don't see the sunlight for a hundred days, you will soon change and become human."

The bear and the tigers took it and ate it, but the bear kept a kind of fast during samjiril (삼칠일 - a kind of fast that was observed until 7 days passed 3 times, but a total of 21 days, the ancestors of the Koreans observed such a fast when dealing with a very important matter: the Korean word itself consists of 3 phrases - this is sam (삼), which translates as "three", chil (칠) - "seven" and il (일) - day; one; work - in this context as "day") (website), so it turned into a female body. But in some sources, there are also options where exactly 100 days are indicated: “웅녀는 원래 곰이었으나 100 일 동안 쭈과 마늘을 먹고 사람이 된 여인이지요 and garlic, and turned into a girl) (yoksa) However, since the tiger did not follow the taboo, he did not turn into a man.

Since Unnyo had no one to marry, she prayed every day for the birth of a child. Hwanung turned into a human and married her, she immediately became pregnant and gave birth to a son. The baby was named Tangun Wang (단군왕검 - he was

called that for a reason, the first syllable of his name "tan" comes from the name of the place Sindangsu, where Hwanung first descended to Earth, and the syllable "gun" from Chinese characters means "king", "ruler", and the last two syllables denote the founder of Gojoseon (Ancient Joseon)).

Tangun personified the union of Heaven and Earth. Since then there were tribes that revered the Heavenly King Khanynim, and those who believed in the cult of the Bear and the Tiger. And this marriage, hence its fruit, reflected the unity of all the tribes of the Korean lands. And so Tangun is considered the first king who united all the tribes, creating a single, centralized state called Ancient Joseon. This story passed from mouth to mouth and became a kind of children's fairy tale, which Koreans believe all compatriots should know from the early years of their lives.

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