



## SICHJO A GENRE THAT CALLS FROM LUXURY TO NATURE

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### ABSTRACT

This article deals with the genre of "Sichjo" that originated in Korea during the Joseon (Li) Literature period (1392-1910). This genre is considered a lyrical genre with a certain image of excitement and experience, which embodies the traditions of Korean folklore and the three religious-philosophical teachings of the peoples of the Far East (Confucianism, Buddhism and Taoism).

### KEY WORDS

Joseon, history of Korean literature, Korean literature, period, poetry, Sichjo genre, genre, prose.

### Introduction

In the current era of globalization, the demand for the study of foreign languages is growing day by day. In this regard, the number of learners of Korean language and literature, like other languages, is growing in our country. This is due to the establishment of cooperation between the Republic of Uzbekistan and the Republic of Korea in a number of areas.

In addition to cooperation in all areas, a number of cooperation programs in scientific areas have begun the process of work. As in the literature of the Uzbek people, Korean literature has a large number of works that reflect its literary style and national character. They have a number of genres, harmonized with the Chinese genre, such as the creation of an independent own genre, the reflection of religious views in the poetic genre, through the study of which, nowadays, certain concepts are formed in the nature of literary genres of those times. The study of the origin of these genres, the processes of their formation, the causes are counted from the necessary tasks.

The stages of development of the history of Korean literature span three periods, and the period of Joseon (Li) literature (1392-1910) is recognized as the third stage, which itself includes three periods. The first period is XV-XVI centuries, the second period is XVII-XVIII centuries, the third period is XIX century.

This period of Korean literature was not only researched in Korea itself, but European, Russian and Uzbek Orientalists have done a number of studies. Including L on Korean history and culture. A. Andropova<sup>1</sup>, who did research on Korean literature, M. I. Nikitina<sup>2</sup>, A. L. Javtis, P. A. Pak IR<sup>3</sup>,

<sup>1</sup> Andronova L.A. Culture of Korea. Part 1. Tomsk: Publishing House of Tomsk Polytechnic University. 2014

<sup>2</sup> Nikitina M. I. Ancient Korean poetry in connection with ritual and myth // Moscow: Nauka Publishing House – 1982. – 328c; Korean poetry of the XVI-XIX centuries in the genre of sijo: (Semantic structure of the genre. Image. Space. Time). – St. Petersburg: Center "Petersburg Oriental Studies", 1994. 312 p.

<sup>3</sup> Javtis A.L., Pak II P.A. Korean Six-verses (a collection of poems by Korean poets of the XIII-XIX centuries). – Alma-Ata, 1956. p. 148

M.V.Soldatova<sup>4</sup>, V.D.Barannikov<sup>5</sup>, in the literature of the Li (Joseon) period, I.V.Korneeva<sup>6</sup>, which covered the history of Korea from the early to the modern era. O.Kurbanov<sup>7</sup> and V.M.Tikhonov<sup>8</sup>, from Uzbek Orientalists V.N.Kim, He.T.Saidazimova, I.L.Paklarni row books[ V.N.Kim, He.T.Saidazimova, I.L.Pak. Literature of the country under study. - T.: Toshdshi publishing, 2010. – 192 B., Kim V.N., Pak I.L., Saidazimova U.T. Literatura strani izuchaemogo yazika (Korean): uchebnoe posobie. - Tashkent, 2009.] featured in. Also, poems written in the “hyanga” and “sichjo” genres of Korean literature can be found in a.Akhmatova, A.L.Javtis, L.N.Menshikov, N. Translated into Russian by Timofeeva. There are many books that are the product of research on this period of Korean literature, but there are still studies that need to be studied, and their study is currently considered relevant.

## Discussion

After a palace coup in the late 14th century, the Li dynasty (1392-1910) was established in the country. Li made the city of Seoul the capital, referring to his state as “Joseon” in memory of the ancient Joseon, the founder of The Song Dynasty. Measures were taken to rebuild the devastated areas of the region as well as to restore a centralized state in Korea by Lee and his successors.

The 15th century in the history of Korea is the period of the highest flowering of national culture. It can be said that this is the period when such Sciences as astronomy, geography and Natural Science developed the most. The early Joseon (XV-XVI centuries) was a time of great inventions and discoveries in various fields of knowledge. In 1403, the first type of dial metal in the world for printing was invented, while in 1443 the Korean National script was discovered. Of particular importance were the two discoveries made in the 15th century.

The newly created script was also used by representatives of the ruling class to translate into Korean in religious literature based on classical Confucianism as well as Buddhist teachings. However, it was not long before this alphabet was created, from which it was also used by those who opposed the existing system. Again, one of the achievements of this century is the ideology of non - Confucianism- the direction of “Zhushi” is widespread.

In the 15th-16th centuries, new genres of Korean – language poetry emerged- “sichjo”, “Kasa”, “Chan-sichjo”. Of course this was allowed by the formation of the Korean script[ V.N.Kim, He.T.Saidazimova, I.L.Pak<sup>9</sup>. Literature of the country under study. - T.: Toshdshi publishing, 2010. - B. 82].

The Sichjo consists of two hieroglyphs, the first one meaning "vaqt" - "time", the second "調 조" meaning place, i.e., three verses for place and time. In this regard, Uzbek Orientalists give the following definition of "Sichjo": "Sichjo is reminiscent of the ten – stanza "Juanga": reproducing its three-clause structure, paying special attention to the third-ending part, that is, the tone of the poem. The poem " Sichjo" was not read, but played in the accompaniment of an instrument ".

<sup>4</sup> Soldatova M.V. The formation of national poetry in Korea in the first quarter of the twentieth century. Vladivostok: DVSU, 2004.-188 p.

<sup>5</sup> Barannikov V.D. Textbook on literature. M. 1996, p.250

<sup>6</sup> Korneeva I. V. Ideas about education and scholarship in Korean literature of the Joseon period: 1392-1910. Autoref. dis. ...kan. phil. nauk. – M., 2009

<sup>7</sup> Kurbanov S.O. History of Korea from Antiquity to the beginning of the XXI century. [Electronic resource].

<sup>8</sup> Tikhonov V.M. History of Korea. Vol. 1. From ancient times to 1876. – M: Ant, 2003, p. 373.

<sup>9</sup> V.N.Kim, U.T.Saidazimova, I.L.Pak. Literature of the country under study. - T.: ToshDSHi publishing, 2010. – B. 82

In terms of origin, the early type "Sichjo" was called "short sichjo" or "classic sijo". Sichjo was usually arranged by type of melody. Because of this, "short sichjo" was even referred to as "tone sichjo" (пхяонсичжо-평시조). The poem in this genre consists of three verses, each divided into two and a half verses (which gives the basis of translating the poem into six verses), the half stanza consists of two columns. The column in sichjo is a semantic unit that varies within certain boundaries, containing a number of branches. As a model model of Sijo in Korean studies, the following accepted:

3	4	3	4
3	4	3	4
3	5	4	3

When the number of syllables in the columns changes from one to three (provided that the initial column of the third row remains three-syllable dimensionless) and, accordingly, in half-stanzas and stanzas, like the number of syllables in the poem, all approach 45[ Nikitina M. I. Koreyskaya poeziya XVI-XIX vv. janre sidjo v: (semanticheskaya Structura janra. Obraz. Prostranstvo. Vremya). - Spb.: Centr "Peterburgskoe Vostokovedenie", 1994. - S. 3-4.].

When analyzing the development of the Sichjo genre, one can see how sichjo's poetic theme has spread over the years.

Admittedly, the identity of the creator author in the genre of "Sichjo" has been attributed to what social standing he holds in society. If from the late 14th century to the beginning of the 16th century, officials and scientists, mainly belonging to the Confucian principle, created in this genre, representatives of other strata of Korean society can be seen in later periods.

L.A.Andronova believes that sichjo in native language poetry, as in Chinese language poetry, refers to the inner experiences of humanity. It was during the Joseon period in the 16th century that Korean literature also began to mention female poets such as Hwang chini, Lee Keran by name[ Andronova L.A. Kultura Karei. Ch.1. Tomsk: Izd-vo Tomskogo politehnicheskogo universiteta.2014. - S.126.].

The oppression of the homeland by the Mongol invaders and their struggle against Japanese pirates coincided with the period of stability of the Li dynasty to its position.

Therefore, the condemnation of the Old period, supporting the representatives of the new dynasty, the poems that encouraged peace in the defense of the motherland, became the main theme of the poetry of the XV-XVI centuries. Also, until the 19th century, this genre developed, in which the expansion of the northern borders of the country, the victories of the Korean army were praised. It was during this period that the major statesman and warlord kim Chon so(1390-1453), nam I(1441-1468). a number of sichjo genre poems about the victorious Imjin War(1592-1598) over the Japanese and the hero of the homeland in it, Li Sun Sin (1545-1598), were popular. Also, the likes of Li chi Wan, Pak Zheng Nyon, Chon Zhol have established themselves in poetry.

By this time, the themes of Korean-language poetry were characterized by hilma-hileness. The dramatic events taking place in the country belong to the Sichjo genre. The political events of that time, the exchange of dynasties, certainly led to the separation of the nobility into two groups. For those loyal to the last king of the dynasty in Koryo, cultural values served as a "spiritual refuge". These political processes were exaggerated in the works of the early sichjo.

Chon Chkhol (1537-1594), a noble poet of the 16th century, is known by the pseudonym "Songyan" (pine and river), of which eighty-two sichjos have come down to us. Sichjo of the Chon Chhol pen:

나무도 병이드니 정자라도 쉴이 없다

호화히 섰을때는 올이갈이 다쉬더니

앞지고 가지 꺾은후는 새도 아니 앓는다<sup>10</sup>

When the tree is sick,

No one is resting under him by the road,

And always under a healthy tree

The passenger is looking for shade and shelter.

But here it is without branches, without leaves, and now the bird does not sit on it.

In this sichjo, the tree is compared to human urine. Life: "the tree is the same body. Its bark is leathery, its branches are hair-like. It is fragrant with flowers and fruits and has the ability to hear, see, feel like a person. And the more we feel the cruel law of life ... Because nature is glorified in sichjo. If a person is healthy, his service for everyone is touching, if he is sick, then he does not benefit, he has brought him a definition of a person through the image of a tree, as no one needs him.

Apparently, Stylistics was not much used in the translation of the original text. It is not enough to assume that the ending is a "great ending". The origin of this poem also does not have a bright stylistic appearance. It should be taken into account that, since sichjo was performed in the company of musical instruments, he was able to give expression, charm to the work. In Sichjo Poetry, Man and Nature, Society and nature are two inseparable worlds.

"Sichjo" -considered a lyrical genre with a certain image of excitement and experience, it embodied the traditions of Korean folklore and the three religious-philosophical teachings of the peoples of the Far East (Confucianism, Buddhism and Taoism), the spiritual response in poetry of the manifestations of the Confucian doctrine, forced to face the unrest that fell on the Feelings are manifested in the poem as a product of creativity, because a person can no longer remain silent. They had to know the form of expression. And of course, this feeling is reflected in the best way in sichjo:

이 몸이 죽어죽어 일백 번 고쳐 죽어

백골이 진토되여 넋시라도 잇고 없고

님 향한 일편단심이야 가실 줄이 이시랴<sup>11</sup>

Death was written on this body by heaven. May die, die there's a face,

Let the bones turn into dust, the dead soul leaves the body.

But, the heart dedicated to the ruler, will remain forever!

<sup>10</sup>

<http://www.sjhik.com/technote/board.php?board=S02&page=9&sort=hit&command=body&no=168&PHPSESSID=4cae87e8e7784c17c7a9ce17c56d62f>

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<http://www.sjhik.com/technote/board.php?board=S02&page=9&sort=hit&command=body&no=168&PHPSESSID=4cae87e8e7784c17c7a9ce17c56d62f>

The theme of loyalty to the King reveals dramatic pages in Korean history: the transformation of royal dynasties in the late 13th-14th centuries, the persecution of prominent representatives of the era, the struggle for power became the main theme of these sichjos. In the above sichjo, this theme is sung, that is, to bow to the king, to do his command without words, to the theme of loyalty.

In the cultures of the peoples of the East, there is no state of natural and supernatural division of the world into the world of nature and society. Therefore, it is not customary to divide the world into "one and the other" or "everything" for the perception of the Eastern world – this is the main worldview aspect of the culture of the countries of the Far East. Man is part of nature, man is part of society. Such is the role of the lyrical hero in relation to the surrounding world. The embodiment of this ideological aspect in Sijo is evident. Such an approach to nature was inherent only in the philosophers of Russian Cosmism and Russian "space poets".

The poets of the "Lake School" reject power, wealth and status, call for striving for simplicity, description of nature, the life of a person estranged from world worries is their favorite subject, while the chagalay in the river, the moon in the sky, the Pine on the mountain, their hobby – fishing or processing a piece of land near a hut – have become their friends. It would seem that the poets preferred to be in the ordinary nature of the Palace, rather than the royal life, and promoted everyone to this ordinary life. While the genre of "Sichjo" began to appear in the 15th century, it developed and prospered greatly in the 16th and 18th centuries.

## Conclusions

It is advisable to note the following in the manner of conclusion to the issue:

Looking at the history of Korea, the national culture of the 15th century was considered the highest flowering period, during which the sciences of astronomy, geography and natural science were very developed from the Exact Sciences.

Sichjo consists of two hieroglyphs, the first "時 人" - meaning "time", the second "調 조" – meaning place, and is a genre of monand poetry to a song consisting of three verses for place and time.

Because Sichjo was played in the company of musical instruments, he was able to give expression, charm to the work. In Sichjo's Poetry, Man and Nature, Society and nature have become two inseparable worlds.

In this period, along with ordinary Poets, a major statesman of origin, the warlords also created in the genre of "Sichjo". They include kim Chon so, nam I, Li Sun sin.

The genre "Sichjo" is considered a lyrical genre with an image of experience, it embodies the traditions of Korean folklore as well as the three religious-philosophical teachings of the peoples of the Far East (Confucianism, Buddhism and Taoism).

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11. <https://www.joongang.co.kr/amparticle/20016273>