

PHILOLOGICAL SCIENCES

SEMANTIC OPPOSITION “DAY GUEST / NIGHT GUEST” IN THE KOREAN LANGUAGE

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Abstract

The study of semantic oppositions is extremely effective in determining language changes under the influence of interlinguistic and extralinguistic factors. The study of the semantic opposition «*day guest / night guest*» on the material of Korean paremias recreating human actions, attitudes, motives, habits, behavioral styles and interests revealed a number of features of the mutual influence of language and culture, and the interpersonal perception of people within one nation forms certain norms of morality, ethics, culture of communication, creating a socio-cultural background of their nation. The article attempts to determine the causes of particular cases of semantic oppositions, and the study of the interaction of semantic and word-formation processes retains a certain interest.

Keywords: semantic opposition, linguocultural processes, word formation processes, etymology, paremia, constant “guest”, national and cultural specifics.

Introduction. The analysis of the meaning of words is an area where etymological research is particularly often drawn to realities, extra-linguistic arguments, using data from a wide variety of fields of knowledge. The whole life of words in a language – their formation on the basis of pre-existing words or borrowing from another language, their further use, change in meaning and sound, prolonged existence or disappearance – is connected with the nature, features and history of those objects, phenomena, concepts that these words denote. The etymologist must imagine the world of realities behind the words. This is the reason for the constant contact of etymology with other sciences – history, economics, history of culture, history of technology, natural sciences – in their very different combinations. ... Thus, etymology owes much to the data of other fields of knowledge. However, this connection is reversible: etymological studies of words leading their history from ancient times make it possible to restore many aspects of life, culture, economy of ancient peoples, enriching history, ethnography and other sciences [Varbot J.J., 2001].

Studying linguistic units, a linguist acquires the opportunity through language to «penetrate into the sphere of mentality hidden from us, because it deter-

mines the way the world is divided in a particular culture. He tells us things about a person that the person himself does not even guess» [Maslova V.A., 2001].

The purpose of the study is to identify linguistic and cultural processes caused by the peculiarities of the Korean mentality. Research objectives: to determine the etymology of the lexemes «*day guest / night guest*», to analyze the extralinguistic processes that influenced their transformation, change in meaning, structure and sound composition. The research material was cultural research collected in the Encyclopedia of Korean National Culture and paremiological units from the NAVER 국어사전 dictionary. The study is of a complex nature, which led to the use of semantic analysis, comparative method, as well as the traditional descriptive method consisting in the selection, characterization and classification of factual material. The paper gives an etymological description of the lexemes «*day guest / night guest*», as well as an analysis of extra-linguistic arguments that influenced their formation on the basis of pre-existing words, their further use, and the change in meaning in the Korean language.

The main part. In different cultures there is a common, created in each historical epoch by human society in science and art, social life and mores, customs and traditions, but there is also a specific, peculiar. In

the semantics of each natural language, in its system organization and speech implementations, the spiritual riches of the world are embodied, and the language of the people reflects the world through the prism of human actions, relationships, motives and interests [Ter-Minasova S.G., 2000].

Language is an instrument of culture: it shapes a person, determines his behavior, lifestyle, worldview, mentality, national character. Through language, a person gets an idea of the world and the society of which he has become a member, about its culture, about the system of values, morality, behavior, etc. According to V. Humboldt, language stands between man and the world: «This is the world lying between the world of external phenomena and the inner world of man» [Humboldt B., 2000].

An important place in the formation of identity is occupied by cultural values, which are fundamental in the self-determination of both the state and the individual. Identity from such a position can be defined as self-portrait, self-awareness or self-characterization [Jeffrey T., Checkel P., 2009].

The study of the semantic opposition «*day guest* / *night guest*» on the material of Korean proverbs and sayings recreating human actions, attitudes, motives, habits, behavioral styles and interests revealed a number of features of the mutual influence of language and culture on the socio-cultural background. After all, it is the interpersonal perception of people that forms certain norms of morality, ethics, and communication culture, creating the socio-cultural background of the nation.

Semantics of the lexemes «*낮 손님* / *밤손님*» [nat sonnim/bamsonnim] *day guest* / *night guest* in Korean have the following dictionary entries:

1) «*낮 손님*» [nat sonnim] – a guest who came during the day; in the figurative meaning «*day thief*» (낮도둑 [natdoduk]), for example: a) 해물촌은 낮 손님과 저녁 손님의 취향이 구별된다 [Haemulchoneun nat sonnimgwa jeonyeok sonnimui chwihiyangi gubyeoldoenda]. *Seafood Village offers different tastes for day and evening guests (customers).*; b) 지난해 1~5월의 OO 지역 아파트 침입 절도 사건 743건을 분석한 결과 63%가 낮 손님이었던 것으로 나타났다 [Jinanhae 1~5wolui OO jiyeok apateu chimip jeoldo sageon 743geoneul bunseokhan gyeolgwa 63%ga nat sonnimieotdeon geoteuro natanatda]. *As a result of the analysis of 743 cases of burglaries with penetration into apartments in the period from January to May of last year in the area of the NGO, it was found that 63% are daytime guests (hiefs).*

2) a guest who came in the evening / at night; figuratively, «*night thief*» («*밤도둑*» [bamdoduk]), for example: a) 낮 손님 못지않게 밤손님도 많은 숙박업인 만큼 투숙객을 세는 일은 오후 2시에 시작해 다음 날 새벽 2낮 손님3시에나 끝난다 [Nat sonnim motjiange bamsonnimdo maneun sukbakeopin mankeum tusukgaekeul seneun ileun ohu 2sie sijakhae daeum nal saebyeok 2nat sonnim3siena kkeutnandada]. *Since this is a hotel business with the same number of both night and day guests, the counting of guests starts at 14:00 and ends at 2:00 and 3:00 the next morning.*; b) 어젯밤에 밤손님이 들어 패물을 몽땅 가져가 버렸다 [Eojetbame bamsonnimi deuleo paemuleul mongttang gajyeoga beoryeotda]. *Last night a night guest(hief) snuck in and took all the jewelry.*

Let's consider dictionary entries reflecting the semantics of the words «*낮도둑* / *밤도둑*» [natdoduk / bamdoduk] *day thief* / *night thief*:

1) «*낮도둑*» [natdoduk] – a person stealing in broad daylight; metaphorically about a greedy and unscrupulous person, for example: a) 휴가철은 낮도둑도 많은 철이 [[Hyugacheoleun natdodukdo maneun cheolida]. *The holiday season is also the season when there are a lot of daytime thieves.*;

2) «*밤도둑*» [bamdoduk] – stealing other people's things at night or the one who steals the night, for example: 밤도둑이야 흔히 있는 일으로되 찻집산중도 아니고 이목이 뚜렷한 백주에 날강도를 만났구나 싶더니....«*박경리, 토지*» [Bamdodukiya heunhi it-neun ilirodoe cheopcheopsanjungdo anigo imoki tturyeothan baekjue nalgangdoreul mannatguna sipdeoni....«*Bak Gyeongri, Toji*»]. *Night thieves are a common occurrence, but I could not even think that I would meet a thief not in the remote mountains, but in broad daylight ... (Pak Kenri, «Earth»).*

In the modern «Criminal Code» of the Republic of Korea, in «Article 329 Theft of property», it is stated that «A person who steals property belonging to another person is subject to punishment in the form of forced labor for a period of no more than six years or a fine of no more than ten million won.». And in «Article 330 Complex the case of theft of property» indicates that «A person who steals property belonging to another person by illegally entering a dwelling, a protected building, a structure, a ship or an occupied room at night, subject to punishment in the form of forced labor for up to ten years.». As we can see, the law provides for a more serious punishment for theft at night.

Let us turn to the analysis of paremiological units with the lexeme «*thief*» (도둑 [doduk]) in Korean and their equivalents in Russian [Table 1]:

Table 1.

<i>Paremiological units with the lexeme «thief» in Korean and their equivalents in Russian</i>			
	Proverbs in Korean	Semantics	Equivalents in Russian
1. 1	도둑고양이가 살찌라 [Dodukgoyangiga saljjirya]. <i>Will the cat-thief survive?</i>	That someone who is always hungry for someone else's cannot accumulate wealth.	No matter how much a thief steals, he will always be provoked. / You can't make money by stealing stone chambers. Thieves' acquisition will not work for the future. A thief's penny is of no use.
2. 2	도둑고양이가 제사상에 오른 꼴 [Dodukgoyangiga jesasange oreun kkol]. <i>Like a cat thief who jumped on the memorial table.</i>	Bad people do ruthless things.	The cat also climbs into the window. A cruel person cruelly punishes.
3. 3	도둑고양이더러 제물 지켜 달라 한다 [Dodukgoyangideoreo jemul jikyeo dalra handa]. <i>Ask the cat thief to guard the memorial table.</i>	If you entrust the fish to a cat, then it is obvious that the cat will eat the fish.	They let the goat into the garden. / Entrusted to the wolf to graze sheep. A man is no stranger to stealing. There is no constipation against a thief.
4. 4	딸은 예쁜 도둑 [Ttaleun yeppeun doduk]. <i>The daughter is a beautiful thief.</i> 딸은 산적 도둑이라 하네 [Ttaleun sanjeok dodukira hane]. <i>They say that my daughter is a bandit and a thief.</i>	Parents, raising a daughter, spend more than on a son. The daughter spends her parents' money even after she gets married, but the parents are so attached to their daughter that in their eyes she is even nicer.	A daughter in a cradle, and a dowry in a box. A daughter is someone else's treasure.
5. 5	딸 삼 형제 시집보내면 고무 도둑도 안 든다 [Ttal sam hyeongje sijipbonaemyeon gomu dodukdo an deunda]. <i>If you marry off three daughters, the thief will have nothing to steal.</i>	1. That raising a daughter and her marriage cost a lot of money, so life in the family is very difficult. 2. That married daughters will take everything from home, and will not even leave their livelihood.	To marry off a daughter is not to bake a pie. His child and humpback, yes cute. Father's blessing is not good for a bad child For a mother, a child up to a hundred years old is a cub. Maternal affection knows no end.
6. 6	바늘 도둑이 소도둑 된다 [Baneul doduki sododuk doenda]. <i>Thief of bags [boxes] for needles.</i> 바늘 찌미에서 도둑이 난다 [Baneul ssamjieseo doduki nanda]. <i>A needle thief becomes a cow thief.</i>	That a person who steals needles will eventually steal a cow. Committing minor offenses will lead to a big crime.	Whoever steals the egg will steal the chicken.
7	낮에 난 도깨비(도둑) [Nate nan dokkaebi(doduk)]. <i>Day goblin [thief].</i>	About a strange person, or pejoratively about an insignificant person.	Day ring, night well done. He won't say, he won't dance. No bitches, no hook, no doodle.
7. 8	서투른 도둑이 첫날밤에 들킨다 [Seotureun doduki cheotnalbame deulkinda]. <i>A clumsy thief is caught on the first night.</i>	About a person who, after committing a misdemeanor, is accidentally caught.	Although stealing wisely, but there will be troubles. A thief steals not for profit, but for death.
8. 9	도둑의 두목도 도둑이요 그 줄개도 또한 도둑이라 [Dodukui dumokdo dodukiyo geu jolgaedo]	About a superior person and his subordinate, who only observes his misdeeds (crimes), which is equally	Not only the thief who steals, but also the one who indulges thieves. / The thief on the thief, the thief drives.

		ttohan dodukira]. <i>The leader of the thieves is also a thief, and his henchman is also a thief.</i>	bad.	
9.	10	도둑(의) 집 개는 짖지 않는다 [Doduk(ui) jip gaeneun jitji anneunda]. A domestic dog does not give a thief.	That if the boss does a bad job, the subordinate also forgets his duties and becomes careless.	Don't be afraid of a rattling dog, but be afraid of a silent one. Not the dog that bites that barks, but the one that is silent and wagging its tail.
10.	11	도둑이 도둑이야 한다 [Doduki dodukiya handa]. <i>The thief shouts: «Thief!»</i> 도둑이 매를 든다 [Doduki mae-reul deunda]. <i>The thief raises the stick</i>	About a man who tried to hide his sins, but instead revealed them. About a person who has done something wrong, but at the same time scolds another.	He runs ahead of himself, but shouts: «Stop the thief!». A wedge is knocked out by a wedge, a thief is ruined by a thief.
11.	12	도둑놈이 제 발자국에 놀란다 [Doduknomi je baljaguke nolranda]. <i>The thief is afraid of his own steps.</i>	About a person who has done something wrong, and in order to hide the offense, criticizes others, thereby revealing himself.	A thief is like a hare – and he is afraid of his shadow.
12.	13	도둑놈이 제 말에 잡힌다 [Doduknomi je male japhinda]. <i>Thief caught in his own words.</i> 도둑이 제 발 저리다 [doduki je bal jeorida]. <i>The thief's feet itch.</i>	About a person who has done something wrong, but exposes himself in his own words, without even suspecting it.	The thief's hat is on fire.
13.	14	나무 도둑과 숟가락 도둑은 간 곳마다 있다 [Namu dodukgwa sut-garak dodukeun gan gotmada itda]. <i>Thieves of firewood and thieves of spoons are everywhere.</i>	That there are always and everywhere petty thieves.	The thief and pestilence will not be transferred to the century. / On the forest and the priest is a thief (i.e. everyone steals firewood).
14.	15	열 사람이 지켜도 한 도둑놈을 못 막는다 [Yeol sarami jikyeodo han doduknomeul mot makneunda]. <i>And ten people won't be able to stop the thief.</i> 지키는 사람 열이 도둑 하나를 못 당한다 [Jikineun saram yeoli doduk hanareul mot danghanda]. <i>And ten guards won't be able to catch the thief.</i>	That the bad behavior of one person cannot be prevented even by a large number of people.	You can't see a thief. / There is no constipation against a thief.
15.	16	피 다 잡은 논 없고 도둑 다 잡은 나라 없다 [Pi da japeun non eopgo doduk da japeun nara eopda]. <i>There is not a single rice field that is not stained with blood, and there is no country that has caught all the thieves.</i>	About the difficulty of preventing unforeseen disasters, no matter how carefully you control them or try to prevent them.	The land will not be empty as a thief, even if he is hanged.
16.	17	산속에 있는 열 놈의 도둑은 잡아도 제 맘 속에 있는 한 놈의 도둑은 못 잡는다 [Sansoke itneun yeol nomui dodukeun japado je mam soke itneun han nomui dodukeun mot japneunda]. <i>Even if you catch 10 thieves hiding in the mountains, you can't catch a thief in yourself.</i>	About a man who finds it very difficult to correct the bad in himself.	No locks will save you from your thief. You can't protect yourself from a home thief.
17.	18	의사와 변호사는 나라에서 내놓은 도둑놈이라 [Uisawa byeonhosaneun naraeseo naenoteun	Sarcastic remark that doctors and lawyers practice with the permission of the	The Altyn thief is hanged, the fifty is honored. Not only the thief who

		doduknomira]. <i>Doctors and lawyers are thieves bred by the state.</i>	state, but there are those among them who demand exorbitant remuneration.	steals, but also the one who indulges thieves.
18.	19	아는 도둑놈 묶듯 [Aneun doduknom mukdeut]. <i>It's like he's tying up a thief he knows.</i>	About a man who weakly and weakly ties a rope (= «It's like tying someone you know.»).	To indulge a thief is like stealing yourself.
19.	20	도둑놈이 췌나락을 헤아리라 [Doduknomi ssitnarakeul hearirya]. <i>Will the thief count the drawings?</i>	Sarcastically about a person who acts only taking into account immediate interests, and not the future good.	To the thief, stolen goods seem to be a penny, to the owner – a ruble.

Since ancient times, theft has been regarded as a serious social crime. Judging by the section «8 Laws» in Ancient Choson, which prohibited murder, theft and adultery, «a thief caught stealing someone else's property became a slave.» Ancient Joseon is the first ancient state on the Korean peninsula, which, as indicated in the source Samguk Yusa (삼국유사 / 三 三), was founded by Dangun Wanggom. The Korean historical community as a whole recognizes that Ancient Joseon was a state located on the territory of the modern Chinese province of Liaoning and North Korean Hwanghodo, Pyeongdo, Hamgyongdo and Gangwon and dating back to the Bronze Age civilization, but numerous disputes are caused by the age, territory, history and culture of Ancient Choson, as the information contained in historical monuments are few and abstract.

«8 of the law» (8조법금 / 八條法禁 / Paljobeopgeum) the Ancient Choson sent in «Hanseo» (한서 / 漢書 /) – in the records about the history of the Han dynasty, written, Ban Go (반고 / 班固) during the dynasty of Later Han), have the right features, like the early Roman, used in all stages of social development. The «8 Laws», although they have some differences, are in general almost similar to the laws of Puyo, Goguryeo, Baekje and Silla.

In the era of the Three States (삼국 시대 / 三國時代 / [Samguk sidae]), if the thief could not refund the payment (in 10-fold in Buyeo (부여 / 夫餘/扶餘 / [Buyeo]), a 12-fold in Goguryeo (고구려 / 高句麗), together with him became slaves to his wife and children.

Many ancient civilizations in world history also had laws to punish thieves. In ancient China, punishments were fixed in dynastic codes. The purpose of the punishment was to intimidate the criminal and cause him physical suffering by self-mutilation. The system of punishments that developed during the reign of the Qin Dynasty (III century BC) was characterized by extreme cruelty.

According to the «Code of Hammurabi»: «If a thief steals at least one farm animal: a cow, bull, sheep, donkey, pig or goat, he must pay compensation tenfold. If the thief has no money to compensate, he will be executed. For stealing seeds... – cutting off hands. If the theft occurred in a certain area and the thief is not caught, the village must pay compensation.» The Code of Hammurabi is an ancient Babylonian code of laws promulgated by King Hammurabi, who ruled Babylon

from 1792 to 1750 BC. It was known as the oldest written law in the world before the discovery of the Sumerian codes of laws – the Ur-Nammu Code, which existed more than a hundred years earlier.

From the code of laws «12 tables of the Roman Empire» (Lat. Leges duodecim tabularum): «Arsonists, thieves and those who invade foreign lands without permission are punishable by death.» Anyone could kill a night thief captured with weapons in his hands. The day thief was subject to physical punishment, and then given to the victim (i.e., turned into slavery). The «12 tables of the Roman Empire» – a set of laws in Ancient Rome 451 – 450 BC, regulating almost all branches, represent the first written source of the law of Ancient Rome, remaining the basis of Roman public law until the II century AD. [Pokrovskiy I.A., 1999].

The punishment for theft is also mentioned in the Bible. A thief caught in the act at night was allowed to be killed with impunity. «If a thief was caught trying to dismantle the wall of a house and killed, then the murderer is innocent. But if it happened after sunrise, then the murderer is guilty.» (Exodus 22:2-3). Friendship with thieves is strictly condemned in the Bible. «You see a thief and you are friends with him, you are an accomplice to adulterers...» (Psalms 49:18) «Whoever is a thief's friend is his own enemy: he hears how the thief is cursed, but keeps quiet.» (Proverbs 29:24) «Your nobles are apostates, they make friends with thieves.» (Exodus 1:23).

Conclusion. The spiritual riches of the world are embodied in the semantics of each natural language, in its system organization and speech implementation, and the language of the people reflects the world through the prism of human actions, relationships, motives and interests [Daukshite Jovita, 2013].

The study of the complex image of the lexeme «guest» in the Korean language is impossible without knowledge of the culture, literature and history of the Korean people. This knowledge forms the psychological basis of the collective consciousness of the people, generalized by a visual representation of the surrounding world and reflected in the linguistic consciousness and in the linguistic picture of the world. An inexhaustible source of studying the perception of the «guest» at the level of the Korean mentality are proverbs and sayings that have preserved wisdom, understanding of the world and attitude to it.

The linguistic ontology of the constant «guest» in the Korean language is represented by a set of linguistic means potentially adapted to the expression of national and cultural specifics. The analysis of the semantic opposition «**낮 손님** [nat sonnim] *day guest* / **밤손님** [bamsonnim] *night guest*», manifested through the figurative meaning «**낮도둑** [natdoduk] *day thief* / **밤도둑** [bamdoduk] *night thief*» on the example of Korean proverbs and sayings, revealed a number of features of the mutual influence of language and culture on the socio-cultural background. Since ancient times, theft has been considered an unforgivable crime in Korean society (도둑이 없으면 법도 쓸데없다 [Doduki eopeumyeon beopdo sseuldeeopda]. *If there is no theft, there is no need for laws* (metaphorically that theft is the worst). Koreans' perception of theft has formed certain norms of morality, ethics, culture of communication, creating a socio-cultural and legal background of the nation, which is reflected in their proverbs and sayings.

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