



**Comparative Analysis  
Of Russian, English,  
Korean Fairy And  
Animalistic Tales**

## COMPARATIVE ANALYSIS OF RUSSIAN, ENGLISH, KOREAN FAIRY AND ANIMALISTIC TALES

### ANÁLISIS COMPARATIVO DE LOS CUENTOS DE HADAS, RUSOS, INGLESES Y COREANOS

#### ABSTRACT

The problem of this topic is reflected in the need for understanding and awareness of other cultures. The barrier of cultures becomes obvious only when the native culture collides (or compares) with others different from it. That is why we considered it necessary to research and compare different types of cultures, namely, their representatives are tales, since they are familiar to us from childhood and which reflect the soul of the people. In our research, we decided to consider folklore texts A.N. Afanas'eva [2014], N.E. Onchukova [2017] and other authors. Methodological and theoretic base of research compose fundamental studies for theory of text and folklore (A.N. Veselovsky [1939], V.I. Gusev [1995], I.I. Kravcov [1977], E.V. Pomeranceva [1975] etc). Main method is comparative analysis folkloristic texts. As a result of our research, we came to the conclusion that the religious, cultural and other preconceptions of nations are not a barrier for appreciation of the different cultures. Russian, English, Korean cultural mentality are different, but have common features. All tales connect advocacy of positive humanity, exposure of the evil, acculturate. We consider general national aspect in every tale, in particular educe national specific of folklore, and conclude that it has similar didactic tasks and there is cultural historical value for every nations, because this form of folklore factor influenced the cultural and social progress. This conclusion is based on comparative analysis and historical fact correlation.

KEYWORDS: folklore, culture, Korean tales, Russian tales, English tales, nation, traditional culture.

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#### RESUMEN

El problema de este tema se refleja en la necesidad de comprender y conocer otras culturas. La barrera de las culturas se vuelve obvia solo cuando la cultura nativa colisiona (o se compara) con otras diferentes de ella. Es por eso que consideramos que es necesario investigar y comparar diferentes tipos de culturas, a saber, sus representantes son historias, ya que nos son familiares desde la infancia y que reflejan el alma de las personas. En nuestra investigación, decidimos considerar textos folclóricos A.N. Afanas'eva [2014], N.E. Onchukova [2017] y otros autores. La base metodológica y teórica de la investigación compone los estudios fundamentales para la teoría del texto y el folclore (A.N. Veselovsky [1939], V. I. Gusev [1995], I.I. Kravcov [1977], E. V. Pomeranceva [1975] etc.). El método principal es el análisis comparativo de textos folclóricos. Como resultado de nuestra investigación, llegamos a la conclusión de que las ideas preconcebidas religiosas, culturales y otras de las naciones no son una barrera para la apreciación de las diferentes culturas. La mentalidad cultural rusa, inglesa y coreana es diferente, pero tiene características en común. Todos los cuentos conectan la defensa de la humanidad positiva, la exposición del mal, la aculturación. Consideramos el aspecto nacional general en cada cuento, en particular el específico nacional del folclore y concluimos que tiene tareas didácticas similares y que hay un valor cultural histórico para cada nación, porque esta forma de factor folklórico influyó en el progreso cultural y social. Esta conclusión se basa en el análisis comparativo y la correlación de hechos históricos.

PALABRAS CLAVE: folklore, cultura, cuentos coreanos, cuentos rusos, cuentos ingleses, nación, cultura tradicional.

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## 1. INTRODUCTION

The barrier of cultures becomes obvious only when the native culture collides (or compares) with others different from it. That is why we considered it necessary to research and compare different types of cultures, namely, their representatives are tales, since they are familiar to us from childhood and which reflect the soul of the people. Their author is people, and so they are devoid of subjectivity, that makes them the most reliable source, the repository of information about the people character, customs, traditions.

The target of research is national features of tales of English, Russian and Korean people through cultural analysis and studying different folklore works.

In our research, we decided to consider folklore texts that reveal the mentality and national features that form the scale of value orientations of a cultural society.

## 2. METHODS

Folklore has been studied by philologists, linguists, culture experts. But in this research we make accent on the culture specific analyzing tales and comparing at once three types of national cultures (The Russian, The Korean, The English). The methodological basis of tales research is to analyze the national-cultural world building and the people's mentality through the folklore, also identify specific characteristics of personages. Firstly, we make literary texts selection, analysis and comparison of works. We use structural analysis studying the structure features of the tales, linguistic, cultural and lexical-semantic, comparative analysis.

## 3. RESULTS

As a result of our research of national Korean tales, we came to conclusion that the Korean people formed a spiritual culture from tales. This type of tales is characterized by an unusual beginning, because of which the exact periodization of tales is unknown. The Korean people call the tale "enmal" or "enni-yagi" [1904].

In Korean fairy tales the main is the image of a Wise wizard, henin, for sure, this image is caused by patriarchal-Confucian veneration of old age. Also a story about brothers. Most often the elders deprived the younger, but with his perseverance, kindness and diligence, he sought rewards.

In addition, in Korean fairy tales, the theme of a poor woodcutter and the theme of a simple young man without a specific name.

The action in these tales takes place in the province, the county of Korea, the place of action is described with exactly to give the fairy tale reliability.

1. After analyzing Russian fairy tales, we revealed a certain plot scheme: the beginning, sometimes the saying. Then follow the main events and the ending [Propp P.Y., Morfologiya 2002].

Favorite heroes of Russian fairy tales are images that show strength, good and youth; Female images represent diligence, purity and beauty; and the side of dark forces.

Also characteristic is the use of epithets, short adjectives and diminutive affectionate suffixes to make folk folklore works fluent and emotional. In the Russian fairy-tale, good triumphs evil, and therefore it was encouraging and making it incessant to believe in a miracle.

After examining English fairy tales, we determined some features. The first collection of English folk tales was made by the president of the English folklore club Joseph Jacobs. He retained the true content of the texts [Anikst A.A., 1956 and Yessebayeva, 2018]. Heroes of fairy tales can be fictional characters possessing evil spirit. Also a popular central character in English fairy tales is the usual peasant son - Jack, who fights against devilry. The main motive of the English fairy

tale is to avoid failure. The central characters of English fairy tales are not always brave and noble, they can deceive, although they have enterprise and energy. We think the tale characters have been changing all the time because people, country, culture, mentality also had been changing, developing. The basis of English fairy tales is concretized and contains some facts, which makes English tales the sad stories. In English folk works is not the traditional structure [Dundes A., 1956]. We compare the Russian fairy tale "Ivan Tsarevich and the Gray Wolf", the English "Bluebeard" and the Korean "Three Brothers". (Ling et al., 2016)

In the writings there are the same introduction and central personages. But a certain difference is represented by expositions in which the specificity of each of the peoples is most clearly reflected, also build-up: If a firebird appears in a Russian fairy tale, Bluebeard appears in the English tale, then in Korean heroes find the root of ginseng. The culmination differs significantly. But it ends the same way: the older brothers decide to kill the younger one.

In the Russian fairytale the Gray Wolf is the central helper, in the English fairy tale - a magic ring, in the Korean - the characters act without any help from the outside.

#### **DECISION EVERYWHERE IS THE SAME - MURDER.**

The ending especially reflects the semantic concept of the work. Russian folk tale does not change the principle of "Good triumphs over evil" and naturally ends well. The English folk tale is specific to the use of the ending "and when I saw them for the last time, they were very pleased", which gives a special realism to the fairy tale. In the Korean fairy tale in the end there is a moral, which is almost in every fairy tale, a moral about the unity of the nation, and also an unexpectedly tragic end.

In this research we managed to trace the features of functioning animalistic images in Russian, English, Korean tales. Meaning and functions have the differences. It's interesting, that tiger and dragon are symbols of power in Korea, but in Russia and England it is bear. If wolf is fool in Russia, wolf is strong and evil in England, and bear and donkey are fools. Cat is helper in Russian and English

tales, but dog, pheasant, frog are helpers in Korean tales. The purpose of tales about animals is a reflection of the characters-animals personifying people with different personalities. But we can see essential similarity in function, that means some unity [Hodza N., 1965].

### **3. DISCUSSION**

We would like to emphasize that we live in multicultural country and all people have unique mentality. How do found understanding between different cultures? The folklore is anonymous work, and so this text shows scale of values. The tale includes historic cultural information about nationalities. What is specific in this folkloristic texts? The tale comprises expressive means, natural, social and economic variety of ethnographic and linguistic factor. National specific of tales is behavior of characters, their speech, in detail of private life and all that.

Fairy tales is one of the main types of the orature. Fairy tales differ on their national characteristics, but at the same time they have an international origin. The same fairy stories spring up in the folklore of different countries, which in part bring them closer, but they are different, because they reflect the particular national features.

### **4. SUMMARY**

Every tales of nations are similar in subjects, classifications and some representations about heroes. It teaches goodness and diligence, simplicity and wisdom. The general is the propaganda of positive human qualities, the exposure and destruction of evil and dark forces, an increase in the moral level.

### **6. CONCLUSIONS**

Discourse analysis shows that the specificity of English culture is realism, concreteness, rational character. In the tales of animals the motives of deception also prevail, thanks to the animal hero that achieves happiness.

In the Russian tales the concepts of the soul, beauty, grief, pity, daring, and generosity interact with such features of the Russian character and mentality as openness, kindness and contradiction. Animalistic tales reflect manners of behavior, speech.

Fairy tales of Korea are related to legends, patriarchal-Confucian veneration of old age. Animalistic Korean tales tell about the main hero-animal (most often a tiger) and this is extolled before the deity to whom they worship.

In this way, we learned Russian, English and Korean animalistic tales, and considered different values for animalistic images. Besides animals that are characteristic for one culture are not acceptable for another. Moreover the majority of animalistic images have ambivalent nature. Zoonyms mean different human qualities, this tells about individual conceptual thinking of the people.

In conclusions, it is worth pointing out that everyone have to remember, that tolerance is respect and acceptance of variety our world. Capability of culture to assume achievements other cultures is an indicator of its vitality.

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## ANNEXES

| COMPARATIVE ANALYSIS OF RUSSIAN, ENGLISH, KOREAN TALES  |  |   |
|---|--|---|
| Russian folk tale<br>«Ivan Tsarevich and The gray wolf»   | English folk tale<br>«Bluebeard»   | Korean folk tale<br>«Three brothers»  |
| Central characters: three brothers<br>Beginning: «Once upon a time there was Tsar Berendey, he had three sons, the younger was called Ivan».                        | Central characters: three brothers<br>Beginning: «Once upon a time three brothers Jack, Tom and Bill...».  | Central characters: three brothers<br>Beginning: «There lived three brothers in the world...»   |
| Build-up: «And the king had a wonderful garden; grew up in that apple tree with golden apples».   | Build-up: «They worked in the field far from home, and each in turn remained to cook lunch for all».   | Build-up: «... and they wanted to dig ginseng to become rich».  |
| Set-up: the appearance of the firebird.   | Set-up: the appearance of the Blue Beard.  | Set-up: the main characters managed to dig the ginseng  |
| Main actions: three preliminary tests.  | Main actions: long prerequisites for the catastasis.   | Main actions: a quick transition from the main action to the catastasis.  |
| Catastasis: performing preliminary tests, after each character is rewarded. The decision of the older brothers to kill the younger. The main helper is a gray wolf. | Catastasis: performing preliminary tests by the central characters. The decision of the older brothers to kill the younger. The main helper is the magic forces of the ring. | Catastasis: performing preliminary tests by each of the central characters individually. The decision of the older brothers to kill the younger. Lack of the assistance from outside. |
| Resolution: the commission of murder. Salvation of Ivan Tsarevich by his indispensable companion, a gray wolf.  | Resolution: the commission of murder. Jack is rescued by a magic ring.   | Resolution: the commission of murder. All the three brothers died, trying to kill each other.   |
| Tailpiece: «Good triumphs over evil».   | Tailpiece: «And when I saw them for the last time, they were very happy».  | Tailpiece: «And all three of them died, and the expensive ginseng root rotted»<br>«Since then, Koreans are not looking for more roots or money, but are looking for more brothers».   |

| THE FUNCTIONING OF ANIMALS IN A RUSSIAN, KOREAN AND ENGLISH FAIRY TALE |   |   |   |
|--|---|---|---|
| Importance of the animal image   | Animal from a Russian tale  | Animal from a Korean tale   | Animal from an English tale                                 |
| Power and strength   | Bear («Masha and bear»)   | Tiger («The Tale of a Tiger and a Dwarf Hunter»), dragon («Evil Witch and the Dragon King»)   | Bear («Three Bears»), wolf («Wolf and three cats»)          |
| Cunning  | Fox («Wolf and fox», «Fox and rabbit», «Cat, rooster and fox» etc.)                               | Fox ("Cunning fox"), hare (rabbit) ("Hare and tortoise")  | Piggy («Three piggies»), fox («How the wolf lost his tail») |
| Stupidity  | Wolf ("The Wolf and the Fox", "The Wolf and the Seven Goats")                                     | Bear ("Cunning fox", "Tale of a stupid bear"), a donkey ("Stupid donkey")   | Wolf ("Three Little Pigs")                                  |
| Help   | Cat ("Cat, Rooster and Fox"), horse ("The Magic Horse", "Sivka Burka")                            | Pheasant ("Grateful pheasant"), a dog ("As a puppy saved the owner"), a deer ("Deer and a snake"), a toad ("As a toad snatched the snake"). | Cat ("The Old Woman and Piglet"), chicken (cock)            |
| Weakness, cowardice  | Hare ("Fox and Hare"), frog ("Hares and Frogs"), mouse (Teremok), kids (Wolf and the Seven Goats) | Dove ("The Ant and the Dove"), goby ("The Tale of a Goby"), carp ("The Woodcutter and his Son")   | Kittens ("The Wolf and the Three Kittens")                  |