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## SIMILARITIES BETWEEN THE MYTHS AND LEGENDS OF KOREA AND THE TURKS

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**Relevance of the topic.** Korean and Turkic mythology are very absorbing. They also include mythical creatures and the possible origin of the people: the batyrs and the king(vans). Turkic and Korean mythical creatures are very similar because many of their personalities are feminine. When in Indo-European countries, many characters are men. That is, they have an unusual power and have some kind of power over others. When in Korean and Kazakh mythologies it is women who have special power and know how to take revenge.

Even primitive people tried to explain natural phenomena incomprehensible to them, invented various myths about the gods of the sun, thunderstorms, rain, etc. Thus, myths appeared. Legends, in turn, often contain certain historical data that have been passed down from generation to generation, becoming overgrown with more and more exaggerations.

The object of this study is the theory of the similarity of myths between Koreans and Turks.

The subject of this study is the analysis and study of the similarities between these countries, which are located on different continents but have similarities between not only myths and also in cultures.

The purpose of this work is to prove the similarities, as well as to discuss and analyze the myths between these cultures.

To achieve this goal, it is necessary to solve the following tasks:

- Comprehensively consider the historical and cultural background of myths.
- Analyze myths and all previous researches.
- Study and analyze available interviews and articles;

Identify clear examples of what similar myths there are.

- Analyze the real similarities between myths and legends.
- Analyze the available articles and sources of Korean and Turkic sources

**Discussion:** Korean and Turkic mythology is very diverse. In Korean and Turkic mythology, there are not only fictional mythical creatures, but also myths associated with gods, soldiers, military, rulers. And most of the characters are women. This is because for Turks and Koreans, women are special and those who can have special powers, negative female characters often like to take revenge and have power over someone. I connected this with the patriarchal society of that time, when they did not allow women to control the government.

*Albasty- Quisin(muiquisin)*

There is a very interesting character in the mythology of the Altai peoples — albasty. This name refers to a tall naked and white-skinned maiden with loose hair. In practice, Albasts are considered almost the fiend of hell among the West Siberian Tatars, Altaians, Kazakhs and Uzbeks. They are believed to always appear suddenly and bring misfortune. This evil spirit did not allow more than one generation of Turkic peoples to sleep peacefully.

Albasty is a fairy of azazil due to the mystery of water. Albastu inhabits the vicinity of rivers and lakes and appears in the form of an ugly woman with lush white hair and drooping nipples over her back. As a rule, she calmly sits on the shore, combing her hair. There are beliefs that Albasty take the form of inanimate objects and animals. The most insidious pest Albasty will be black, the rest will be yellow. They always have a magic book, a comb, and a silver coin in their hands.

Quisin, which means "ghost" or "spirit", represents the invisible world of the dead in an unnatural way. Each of these ghosts has difficulties keeping them in reality, whether it's vindictive urges or unfulfilled desires.

In the amazing Korean "Mul kwisin" — a ghostly spirit who climbed into the depths of the water after dying alone – a drowned man. This water spirit does not know that it is dead, so it peacefully swims up to living people resting by the river in search of attention. However, his soul is so deeply offended by worldly circumstances that the darkening desire to drown those who are still alive does not leave him.

Pyryk is a sacred winged horse. Pyrak - the word "Burak" comes from the Arabic word-lightning, twinkling, zulu meaning. Hence the meaning of the name "Burak": it simply means the concept of fast, fast enough to get from here and there in an instant.

Chollima is a mythical winged Korean horse, "capable of crossing a thousand li per day." According to legend, there was no man on Earth who could tame him, so Chollima flew into the sky.

Bichura is a mythical creature of Tatar fairy tales and myths, a goblin. They were often represented in the image of little men in a red shirt. It was believed that they could settle in houses under the floor or in baths. Bichura does not cause any significant harm to a person, but strongly and in different ways disturbs him at night: he screams, plays, laughs, jokes, drags the sleeper from place to place; things put in one place, hides in another.

In Korean mythology, the main household spirit, the goblin, the patron spirit of the land under the house, the spirit of the tenth month of the lunar calendar, the shamanic spirit. Seongju's likes is a clay pot of barley or rice set in a corner of the main room with a wooden floor. Household spirits included a brownie (seongju - "master of the household fortress"), the patron of the land plot at the apartment building (thoju), crops and clothes (sejong), guards of the kitchen and food (chovan), gates (munsin), household goods and storerooms (obvi), stables and livestock (mabusin), and others.

Diyu – (giant)-the hero of a fantasy fairy tale. Diyu is sometimes called DAU in Kazakh fairy tales. In Kazakh, a giant is found in a fairy tale, in the form of a monster with a giant body, one-eyed, sometimes two-headed, hairy top, which means that there is a remnant of chaos in it. He steals women in a fairy tale, takes possession of it violently, lives in a mountain cave, eats human, is the owner of power, a naive, but also a cruel character who commits a bad act.

Korean spirits or demons always live in close proximity to humans. Tokkabi are generally similar to humans in many ways, but they usually do not differ in beauty: huge (up to nine feet tall), fanged, covered from head to toe with coarse red hair, with huge bulging eyes and even with one horn in their forehead. The appearance of the dokkaebi is presented in different ways and has changed over time, but they have always been portrayed as intimidating.

Tokkabi love to eat and drink delicious food, as well as they are greedy for beautiful girls. However, they are somewhat naive and stupid, so smart and cunning people can deceive him.

Results: Korean and Turkic myths are often similar, despite the fact that these countries are far away and have different cultures. They have similar mythical creatures, have myths about the origin of mankind and strong people (soldiers, khaans), myths related to crops, women, etc. There are also written myths in the Turkic and Korean mythologies, as well as oral myths and beliefs that our ancestors told us.

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## **«СТРАТЕГИЧЕСКОЕ ПАРТНЕРСТВО КИТАЯ И АСЕАН: ЭКОНОМИЧЕСКОЕ ВЗАИМОДЕЙСТВИЕ»**

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На данном этапе развития Китай для АСЕАН представляет как стратегически важного партнера, так и экономически выгодного союзника. Динамичное развитие отношений активизировалась между региональной группой и КНР с 1991 г., после которого статус Китая менялся на протяжении всего сотрудничества, с консультативного партнера на диалогового. При этом не следует забывать, что отношения Китая с ЮВА формировались еще при династиях Хань и Тан, когда китайские купцы отправлялись в разные регионы мира для осуществления торговли с иностранными государствами. Большое количество китайских жителей с древних времен эмигрировало в страны ЮВА, в результате чего уже в XIX в. на территориях вышеназванного региона проживало 2 млн представителей китайской диаспоры. На сегодняшний день, согласно разным источникам, количество китайского населения охватывает от 20 млн до 30 млн человек [1, с.150].

В период Холодной войны создание АСЕАН было обусловлено растущим страхом перед распространением коммунизма в регионе, что привело к необходимости укрепления безопасности и сотрудничества в Юго-Восточной Азии. В это время Китай, представляя себя как коммунистическое государство, поддерживал ограниченные и неофициальные отношения со странами региона. Единственным исключением было сотрудничество с Вьетнамом. Однако эти отношения оборвались, когда вьетнамское правительство в 1978 г. вступило на сторону Советского Союза. Данное событие послужило причиной вмешательства Вьетнама в Камбоджу, что вызвало обеспокоенность со стороны Китая, столкнувшегося с резким изменением политического курса в регионе. КНР, опасаясь за своего союзника, проводила политику сдерживания вьетнамской армии и заявила о территориальных претензиях на севере Вьетнама. Этот военный конфликт продолжался 30 дней и завершился вничью. В ходе него Вьетнам также выселил более 280 тысяч китайских граждан из своих приграничных районов. Данная ситуация создала напряженность в отношениях Китая с другими странами региона [2, с.63].

Дипломатические отношения Китая с другими государствами также были подвержены некоторым сложностям. Несмотря на установление дипломатических связей с Индонезией в 1950 г., возникший в 1966 г. конфликт в Индонезии, приведший к трагическому геноциду китайского населения, создал серьезные препятствия для позитивного сотрудничества, которые продолжались до конца 1980-х гг. Вмешательство во внутренние конфликты, в частности, сильно повлияло на долгосрочное развитие китайско-индонезийских отношений, ставших объектом