

LINGUOCULTURAL ASPECTS OF ENGLISH AND UZBEK FAIRTALES

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Annotatsiya: Ushbu maqolada ingliz va o'zbek xalq og'zaki ijodiga mansub ertak janriga xos bo'lgan lingvokulturologik, qiyosiy, kognitiv, shuningdek, amaliy lingvokulturologiya masalalariga izoh beriladi. Bundan tashqari, mazkur maqolada lingvokultural yondashuvning ahamiyati alohida ta'kidlanadi. Til va ma'daniyatning o'zaro bog'liqligi hamda o'zaro ta'siri muammolari ma'daniy hodisa hisoblanadi va u tilshunoslikda o'ziga xos ilmiy ahamiyatga egadir. Shu sababli, lingvoma'daniy tahlil fanlar doirasida zamonaviy tadqiqotlarda muhim o'rin egallaydi. Shuni ta'kidlash kerakki, til nafaqat aloqa vositasi, balki millatning ham ma'daniy hayotida eng muhim omil hisoblanadi.

Kalit so'zlar: lingvokulturologik, amaliy lingvokulturologiya, lingvokultural yondashuv, folklor, adabiy vositalar, jonlantirish, ma'daniy hayot.

Аннотация: В данной статье рассматриваются лингвокультурные, сравнительные, когнитивные и прикладные лингвокультурные вопросы, присущие жанру сказки в английской и узбекской народной устной литературе. Кроме того, в статье подчеркивается важность лингвокультурного подхода. Проблемы взаимосвязи и взаимодействия языка и культуры рассматриваются как культурный феномен и имеют особое научное значение в лингвистике. Поэтому лингвокультурный анализ занимает важное место в современных научных исследованиях. Следует отметить, что язык является не только средством коммуникации, но и важнейшим фактором культурной жизни нации.

Ключевые слова: лингвокультурный, прикладной лингвокультурный, лингвистический подход, фольклор, литературные средства, возрождение, культурная жизнь.

Annotation: This article discusses the linguocultural, comparative, cognitive, and practical linguocultural issues inherent in the fairy tale genre of English and Uzbek folk oral literature. In addition, this article emphasizes the importance of the linguocultural approach. The problems of the interrelation and interaction of language and culture are considered a cultural phenomenon and are of particular scientific importance in linguistics. Therefore, linguocultural

analysis occupies an important place in modern research within the sciences. It should be noted that language is not only a means of communication, but also the most important factor in the cultural life of the nation.

Keywords: linguocultural, applied linguocultural, linguistic approach, folklore, literary means, revitalization, cultural life

A fairy tale is an ancient genre of oral folk art that contains tales of wonder, magic, heroism, and moral admonitions; they are told from generation to generation and are considered a spiritual source that encourages humanity to be good and virtuous. Fairy tales reflect the history, customs, and worldview of the people, and are usually depicted through animals, legendary heroes, and magical events.

A fairy tale is a short story that includes folklore features such as fairies, goblins, princes, and princesses. Fairy tales are also a subclass of folk art. The oldest tales and stories were told orally, passed down from generation to generation, before they were written down. When these tales were studied in detail, it became clear that there were several, even more than a dozen, versions of the same tale. Each tale has its own unique storytelling style and cultural elements. These factors often depend on the place and time in which the story was told.

Today, various authors continue to invent and write new types of fairy tales. Fairy tales differ from other genres of folklore in that they depict the reality of life on the basis of fantastic and realistic fiction, are based on spells and magic, take place in fantastic situations, and feature the supernatural courage of the characters.

In fairy tales, fiction is an important criterion, forming the basis of plot events, providing a conflict resolution of dynamic action in the plot. Various examples of fiction perform an educational aesthetic function, serve as a genre component as a unique means of artistic depiction. Fiction depicts events and phenomena in the form of events that cannot or do not exist in life.

According to the participation of fictional and real-life elements, their role and function in the plot, fairy tales can be divided into two groups: fairy tales based on fictional elements and fairy tales based on real-life elements. The plot of fairy tales based on fictional elements is miraculous and magical; the plot of fairy tales based on real-life elements is realistic and describes real events.

The desire to understand the linguocultural content and phenomenon of language and culture as one of the forms of existence of the surrounding linguistic factor is the main reason for the formation and development of the linguocultural

direction. Its linguocultural space is manifested in a unique interpretation and is considered a network of not only national, but also world culture. It is worth noting that the main subject of cultural linguistics, in turn, can include several areas:

1. Cognitive-semiological cultural linguistics, which aims to study the properties of language units from the perspective of determining emotional outcomes.

2. Historical and typological cultural linguistics, which studies the stages of development of linguocultures.

3. Cognitive cultural linguistics, which analyzes cultural and linguistic cultural units included in the basic cognitive base.

4. Cultural linguistics of a particular social group, aimed at understanding a specific linguocultural situation or a specific cultural period.

Fairy tales usually tell three stories: the hero's courage, his resistance to evil forces, and his defense of the people's interests; the main character's falling in love with and marrying foreign princesses or princes; finding a cure for the sick; and freeing people kidnapped by dragons and giants; and the third, his resistance to injustice and oppression.

The first goal is achieved through the active actions and supernatural power of the hero, the second goal is achieved through the use of magical tools that help the passive hero, and the third goal is achieved through the intelligence and entrepreneurship of the protagonist.

The educational role of fairy tales is incomparable. Because they create an opportunity for children to grow up in a healthy environment, and set them on the right path. At this point, it is important to recall the thoughts expressed by the Russian scientist G. Gusev about fairy tales. In his opinion, "When the vices of society and human nature in general are not reflected in real life, they find their solution in fairy tales in a fantastic way".

One type of fairy tales about animals is figurative tales. The plot of figurative tales is based on figurative meaning, allegorical images. For example, cunning and bloodthirsty are expressed through a wolf, and cunning and flattery through a fox. In magical tales, events are built on the basis of magic, fantastic fiction. They glorify heroism and heroism. For example, in the fairy tale "Three Lies and Forty Lies", the main character is a bald man who has gained fame among the people, and through the "weaving of lies" of this comic hero, the vices inherent in the existing system, such as oppression, ignorance, and injustice, are condemned, and virtues such as wisdom and entrepreneurship in people are glorified.

Scientists express their different views on issues of linguoculturology. For example, the Russian linguist Fedosov believes that “Linguistics expresses cultural concepts. Thus, cultural studies precede linguistics”. If you give priority to linguistics, then you need to start not with the whole language, but with that part of it that is directly adapted to name and express certain concepts.

In folk tales, oppression and injustice are more often condemned. For example, the tale “Three Brothers and Batirs” usually begins with the advice of a father. In this case, the father is a poor but experienced person, while in other versions, he is a king and his sons are princes. While the image of the Batirs represents a high example of morality and decency, qualities such as humanity, wisdom, and courage, the image of the princes embodies the image of deceitful, ignorant people who do not turn away from any evil intentions in order to accumulate wealth.

In science, research begins precisely with the components of national and cultural vocabulary. Analysis of examples from the English language shows that the differences in modern speech are characterized by the similarity of the English and Russian cultures, as well as the conceptualization strategy in this area. Linguocultural codes, according to Maslova, “shape being and occupy a central place in the national cultural space. At the same time, they are a means of systematizing cultural knowledge”.

The word folklore is borrowed from the English language and is a term that refers to folk art. It is a cultural complex common to a certain group of peoples, culture, or subculture. It includes oral traditions of folk art, such as tales, myths, legends, proverbs, poems, anecdotes, and others.

The term was introduced into science in 1846 by the English archaeologist William Thoms. In the 1880s-1990s, the term “folklore” began to be used in many countries, especially in Russia. The academic study of folklore is called folklorism and can be studied at the bachelor’s, master’s, and doctoral levels.

The connection with folklore is especially important when it comes to a literary tale genetically derived from a folk tale. Folklore is an oral folk art that reflects the artistic collective creative activity of the people, embodies folk ideas about life, as well as views and ideals; created by the people and exists in various genres. It is the linguoculturological approach that allows us to interpret the text as a cultural and linguistic phenomenon, in which the specific features of the national culture of the people who created it are most clearly revealed.

Literary devices are specific language techniques that writers use to create text that is usually clear, interesting, and memorable. Certain parts of words can

be clustered or placed side by side to achieve specific types of effects when we hear them.

Ancient philosophers such as Aristotle were among the first to discuss the use and function of figurative language, as well as theories related to this field. Aristotle argued that figurative language is not merely decorative, but that it vividly reflects the true state of people by comparing them to things we are already familiar with.

In Uzbekistan, the terms “oral literature” and “oral literature” were initially used. The term “folklore” began to be used in the mid-1930s. After the publication of Hodi Zarif’s “Uzbek folklore” textbook in 1939, this term took a firm place in Uzbek folklore studies.

Stylistic resources are not the same in all layers of the Uzbek language. Regardless of whether they are more or less figurative, they serve an important function, namely, to make speech correct, clear, logically effective and complete. In this way, each functionally different style of speech is created by means that are implemented in the form of separate acts of speech in all aspects of the language, which are constantly in contact with specific expression in their interrelation.

In English literature, there is also an artistic device of modality, and the kinesthetic figurative modality is determined by reflecting how to perform an action, expressed through aspects such as force and movement. Animation appears in two forms in the history of Uzbek literature. The first is tashis - giving personal qualities to inanimate objects and phenomena, and the second is intoq - presenting objects and phenomena as the speaker. Animation is widely used in fairy tales and parables, as well as in discussions. For example:

- My wicked mother slew me,
- My dear father ate me,
- My little brother whom I love
- Sits below, and I sing above
- Stick, stock, stone dead.

Or:

“The jeweller gave the watch and chain. The bird took it in one foot, the shoes in the other, and, after having repeated the song, flew away to where three millers were picking a millstone. The bird perched on a tree and sang”.

Thus, fairy tales can reflect their own cultural and stylistic characteristics. We can see this in the example of Uzbek and English fairy tales.

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