

LINGUISTIC AND CULTURAL BASIS OF STUDYING THE FAIRY TALE GENRE IN THE ORAL CREATION OF THE PEOPLE TODAY

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ABSTRACT

This article covers the linguistic and cultural foundations of the study of the fairy tale genre in folklore today, as well as the translation models found in translation research, i.e., comparative, process and variable models. Also, four standard hypotheses in world translation studies are described and described based on the phenomenon of retranslation.

Keywords: *Oral art, folk oral poetry, free translation, literal translation, technical terms, translation problems, Folklore, literature, difficulty, field, study, phrase, foreign language, vocabulary, knowledge.*

АННОТАЦИЯ

В данной статье рассматриваются лингвокультурологические основы изучения сказочного жанра в современном фольклоре, а также модели перевода, встречающиеся в переводческих исследованиях: сравнительная, процессуальная и вариативная модели. Также описаны четыре стандартные гипотезы в мировых переводоведениях, основанные на явлении реперевода.

Ключевые слова: *Устное искусство, народная устная поэзия, свободный перевод, дословный перевод, технические термины, проблемы перевода, фольклор, литература, трудность, область, изучение, фраза, иностранный язык, словарный запас, знания.*

INTRODUCTION

Oral art is represented by the terms "folklore" or "folk oral poetic creation". The term folklore was first used by the XIX century researcher W. Thomas in 1846: "folk" - people, "lore" - knowledge, wisdom, that is, it means "folk wisdom"¹. The term folklore is used in different ways in different countries. For example, in England and the USA, all types of folk artistic activity are called "poetic creativity", that is, music, dance, theater, visual and applied arts, as well as rituals, beliefs and traditions. Folklore is mainly understood as folk art. In folklore, the unity of words, melody and performance is always preserved. For a long time, folk art has been a companion of

¹<http://www.skase./Volumes/JTL01/val.pdf>.

history, its real echo, it is evaluated in artistic forms based on the understanding of the public of historical events. The science that studies folklore is called "folklore". In addition, several disciplines deal with folklore works². Historians study how historical events are reflected in folklore. Ethnographers are interested in the customs of the people, while art historians study folklore music, dance, games, etc. Linguists investigate the relationship of folkloric works with dialects and dialects of the language, and literary critics investigate the relationship of folklore works with written literature. Folklore works reflect people's life, embody people's understanding of the world, their taste, pleasure, social, historical, political, philosophical and artistic aesthetic views.³

Folklore has always been considered a source of creativity. After all, since the time of the first primitive collective system, humanity has expressed its high hopes, joys, and struggles in songs, legends, tales, and epics. Folk art is also famous for its thematic variety, highly optimistic ideas, people's life, effort, and work, which is a home to high ideals, in short, it is inextricably linked with all aspects of people's life. is noteworthy in the verse⁴.

People are the creators of fairy tales, choosing moments from real life for plots and transforming them into their imaginary world. Not all elements of people's everyday life are necessary to develop a fairy tale plot. For example, a family in which a stepmother oppresses her stepdaughter can be considered acceptable for the plot of a fairy tale. . In the fairy tale, everyday ethnographic elements serve as "building materials" to create a mythical ethnographic entity: an old man and an old woman, a house in the forest, an open table, a mermaid's scarf, a flying carpet, a hardworking girl, a little hero, etc.

In English, the word "tale" is used to express a fairy tale, which means "a story, any event in general", which is derived from the Old English word "talu", - series, calculation, as well as - gives the meaning of story, tale, statement, deposition, narrative, fable, accusation, action of telling. The Longman dictionary defines the word tale as "a story about exciting imaginary events... that happened to someone...". "Fairy-tale - tale about fairies (fairy small imaginary being with supernatural powers, able to help or harm human beings)⁵".

Also, the words story and legend are often used to express fairy-tale works. According to the definition given by TAITK (Corpus of Historical American English), the word combinations are very variable, and its popularity has steadily

²Safarov O. Folklore is a priceless treasure. Don't be elected. - Tashkent: "Editor". 2010. – B. 360

³Azadovsky M.K. Statistics on literature and folklore. - Moscow: Goslitizdat, 1960. - C. 547.

⁴Zhirmunsky V.M., Zarifov H.T. Uzbek national heroic epic. - Moscow, 1947. - S. 518.

⁵<https://www.ldoceonline.com/dictionary/tale>

increased. All adjectives used in conjunction with the word legend are first charming, entertaining, and romantic, and then evoke the scene of something recorded, historical, or ancient: Sonnets, stanzas of Tennysonian sweetness, tales imbued with German mysticism, versions from Jean Paul, criticisms of the old English poets, and essays smacking of Dualistic philosophy, were among his diverse productions.

DISCUSSION AND RESULTS

The term fairy tale is used in the "yetuk" style in M.Koshghari's "Devoni lughatit turk"⁶. Among our people, words such as chopchak, utuk, matal, and varsaka mean fairy tales. In the explanatory dictionary of the Uzbek language, the word fairy tale is defined as follows:

1. One of the main genres of folk poetry; an epic work of magic-adventure and domestic content based on texture and fiction; brush To tell a story. Milk in one ditch, juice in the other- it happens in fairy tales! S. Anorboev, Aksoy. Literary fairy tales are closely related to science fiction. "Science and life".

2. A story, story, event. The whole story- he heard the love story of his brother and Gulnor from the old woman. Oybek, TTT. Not only in the village of Tiktepa, but also in all the villages, the story of Mullah Obid and his success in farming spread from mouth to mouth. A. Qadiri, Obid hoe⁷.

Philosopher other words, "fairy tale—it is the first philosophy of people, which existed before the appearance of religion, their philosophy of life expressed through free mythical images and in artistic form"⁸. In it, the most archaic images of the world scene are reflected, the complications of mythology, which are closely related to mythology and heroic epic, are presented in the composition of the fairy tale. As a result, fairy tales, even with subsequent changes, are the source of archaic ideas about time and space, the hero and the environment that surrounds him. They serve as material for studying the conceptual system of the person who organizes the artistic space according to the criterion of importance.

Fairy tales, leaving their original regions of origin - the magical lands of ancient India and the East - conquered wide areas, valiantly tried to take possession of the human mind, so to speak, walked the path of victory, and naturally, during this victory, he introduced new trends into the consciousness of humanity, destroyed the ancient superstitions and started a new life. Fairy tales brought a new flow full of freshness and charm to the ordinary life of people, gave a lot of positive impetus to develop the greatest gift of God - mind and imagination. The fairy tale brought

⁶Kashgari Mahmoud. Devonu dictionary Turkish, first volume. - Tashkent: UzFA publishing house, 1960. - C. 98.

⁷COME ON. 5 Vol. - Tashkent: National Encyclopedia of Uzbekistan DIN, 2006. - B. 51

⁸Ilin I.A. Odinokiy Khudozhnik / Sost. predisl. i primech. V.I. Belov. - Moscow: Iskustvo, 1993. - C. 240.

together different peoples with its wanderings, brought to the representatives of one people news about the other, even if in vague, imaginary images, and thus aroused a great interest in acquiring knowledge about life in other countries. A fairy tale is a monument that lives forever and is eternally young, to which modern culture should pay full respect and gratitude, because at the base of any culture lies the basic human understanding of the nature of good and evil, which is laid by a fairy tale.⁹. A fairy tale is a living, immortal history of reality in the most general sense for us, but on the other hand, they describe the characteristics of each nation, its life, history and views on natural phenomena. Is it possible to imagine a nation without its own fairy tales? Love from childhood—As a result, if there were no fairy tales that teach kindness and mutual love, children would grow up to be people with a narrow range of thinking, who do not understand each other, and whose scope of activity is extremely limited, and who only think about themselves.¹⁰.

Fairy tale- is the oldest genre of oral folk art, a classic example of folklore, and it was never created specifically for children. Folktales originate from the totemic myths of primitive societies (primitive peoples of North Asia, America, Africa, Australia, and Oceania are examples of this). For example, similar plots of the popular English folktale "Jack and the Beanstalk" are found in many Indo-European languages, including languages that date back at least 5,000 years (to steal treasure from a giant "a group of fairy tales with a similar plot) can be found. The fairy tale "Sahibjamol and Makhluq" appeared almost 4000 years ago. The folk tale "The Blacksmith and the Devil" about a hero gaining immense power by making a pact with evil spirits dates back at least 6,000 years.

It can be seen from this that Uzbek folk tales also go back to the ancient past. The fairy tale "Zumrad va Qimmat" can be cited as an example of the oldest Uzbek folk tale. Thus, these wonderful plots appeared long before the first written sources known to us and even before the appearance of modern European languages, moreover, among many peoples of the world, traditional preserved in oral form to this day¹¹.

Uzbek folk tales have been studied by scholars such as B. Karimov, F. Abdullaev, M. Afzalov, K. Imamov, H. Egamov, they are Hamrabibi Umarali's daughter, Hasan Khudoyberdi's son, Husanboy Rasul's son They recorded and analyzed dozens of fairy tales, like the son of Nurali Nurmat. The most common

⁹Nikiforov A.I. Motif, function, style and classic reflex and story //Sb. statey k sorokaletiyu uchenoy deyatel'nosti akad. AC Orlova. - Leningrad: Izd-vo AN SSSR, 1934. - C. 290.

¹⁰Zaitsev A.I. K voprosu o isikhoydenii volshebnoy skazki//Folklore and ethnography. - Leningrad, 1977. - S. 69-77.

¹¹Propp W. Yes. Folklore. Literature. History. Sbornik Trudov. - Moscow, 2002. - C. 464.

classification of folk tales is as follows: 1) Tales about animals; 2) Magical tales; 3) Life-household tales.

In fact, magic and wonder are the defining factor of the fairy tale genre as a whole. In the beginning of the fairy tale, which consists of the words "One is there, one is not", it means that it is up to the listener to believe or not to believe the story. But the further narration of the tale is carried out so harmoniously with the human psyche that the listener expresses his attitude with absolute faith to the cities under the earth, to the diamonds scattered from the deer's hooves. Therefore, magic and imaginary observation take a leading place in the creation of the fairy tale genre in general. When classifying fairy tales, their content is the main criterion. The function of intergenerational communication is that fairy tales give the young generation the moral experience of the elderly, develop language and memory, adapt to certain values, and show the right choice. For example, the American psychologist Eric Burn notes that the management model based on a fairy tale is very effective, because in a fairy tale there are the easiest ways to translate the language of adults into the language of children¹².

Fairytales plots reflect a traditional archaic worldview. People's ideas about good and bad, kindness and evil are presented in a unique way. Fairy tales explain the superiority of good over evil, the relevance of the "good" path. One of the main functions of a fairy tale is its social and educational function. Here, it is worth mentioning the aspect that significantly distinguishes the fairy tale from other types of folklore, that is, the existence of a prohibition function in fairy tales. The plots of many fairy tales are based on prohibitions (not leaving the house, being locked up), which are broken in the process of the fairy tale itself. In fairy tales, the breaking of the taboo is full of conflict, through storytelling parents use to educate their children, this happens especially when the hero is disobedient.

The tasks of fairy tales are inextricably linked with the mythological basis of fairy tales. Fairy tales reflect the collective interests of people, but they also represent the individual character of the hero, the relativity of time, and the relative reliability of the narrative. Special attention should be paid to the plot of fairy tales - each nation has its own plot. They have the unique characteristics of the nation - they reflect the special unity of man and nature, the surrounding world. Fairytales of the distant past left many wonderful stories, in their stories heroes are rewarded for their courage and kindness, and the villain is punished for his revenge and greed, black intentions. In fairy tales, the hero always resists evil, even if the dark forces are superior to him in numbers and strength.

¹² <http://nota.triwe.net/>English Fairy tales. Introduction.

As a result of our research, we found that the most stable place in the linguistic consciousness is occupied by fairy tales that people remember from their childhood - first of all, fairy tales about magic and animals, and those that reflect everyday life are almost rare. This shows that in the linguistic consciousness of modern native speakers, a fairy tale is defined primarily as a work intended for children and which performs the function of knowledge and development, as well as serves to master moral and educational-social norms. The names of fairy-tale characters are also significant in a sense, that is, the names of positive characters are repeated in real life, while the names of negative characters are often laughed at. Also, the concepts of "mother" and "stepmother" are used in the sense of evaluation, such as "good" and "evil", in contrast to the corresponding general cultural concepts. At the same time, the external unattractiveness of the stepmother is reflected on a figurative level.

Literary studies do not analyze how a fairy tale is reflected in the mental-linguistic consciousness of peoples who speak different languages. This approach requires the study of images, attributes and other specific tools in the fairy tale not only from the point of view of their participation in the text, but also from the point of view of perception; and the study of perception is entrusted to the psycholinguistic experiment or observation method. In literary studies, as a rule, the plots of fairy tales and their variants (stray plots) are studied, the connection between fairy tales and legends is considered; fairy tale characters are interesting from the point of view of the task they perform in the narrative of the fairy tale. In linguistic studies, the main focus is on fairy tale language, its lexicon and lexical units in various aspects - linguistic-cultural, intercultural, axiological; in addition, it focuses on studying the structure of some concepts. Most of the analyzed works devoted to the study of the fairy tale as a linguistic phenomenon do not involve experimental research. The fairy tales "Zumrad va Qimmat" and "Cinderella" can be cited as examples of the works in which the plot and images of the fairy tale are analyzed from an anthropocentric position in the process of psycholinguistic experimentation.

The characters of fairy tales usually symbolize some ideas about good and evil, high morality, true beauty, justice or dark forces that are hostile to people, which have traditionally developed in a certain community, so we call them we consider concepts that make up a simple picture of the world. Each language, in addition to common features, has a number of specific features that allow speakers of this language to name and define objects and phenomena of reality according to ethnic ideas. Folklore, a collective and anonymous phenomenon, provides important evidence about a person and a nation.

At the current stage of development of science, the fairy tale is becoming more and more the object of linguistic research, the linguistic and cultural features of folk tales are being studied in depth, including the study of English folk tales through the attributes of characters.; studies the structure of space and time concepts in Uzbek folk tales through the system of verbal description tools; fairy tale language is studied linguistically and culturally based on the materials of English and Uzbek languages; the systematic organization and activity of lexical units in English daily tales are studied from cognitive-discursive positions; studies the lexicon of English folk tales as a means of demonstrating the specific features of the material and spiritual culture of the English people, their pre-existing ideas about the surrounding reality; and finally, the perception of the fairy tale in the aspect of intercultural communication was considered.

Such interest in the fairy tale, in our opinion, is due to the fact that it fully reflects the archaic folk worldview, traditional ideas about the surrounding reality, the value orientations of one or another ethnic group. Therefore, the study of folk tales is to some extent the study of culture. In addition, the relevance of the research is related to the change of the scientific paradigm, within which the study of the human factor in language is of the highest priority.

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