

COMPARATIVE ANALYSIS OF MAGICAL JEWELLERY AND ORNAMENTS IN ENGLISH AND UZBEK FAIRY TALES

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ABSTRACT:

The existence of magical objects in fairy tales makes them more impressive. There are different types of magical items in both English and Uzbek fairy tales. The article discusses the similarities and divergencies concerning magical objects in the English and Uzbek fairy tales, existence of magical jewellery and ornaments and their functions in the fairy tales of two different nations. The author also mentions about the genesis of magical items and their connection with the culture, traditions and religious beliefs of the nations.

Keywords: Folklore, genre, fairy tales, folk tales, English fairy tales, Uzbek fairy tales, magical items, nation, culture, tradition.

INTRODUCTION:

Fairy tales are one of the most studied and widely studied genres of folklore. In English and Uzbek folk tales, similar topics are studied as a separate section. Similarities in ethnicity are found even in countries with distant territories, and in the folklore of two nations with radically different cultures. [1;134] Fairy tales are also one of the most important genres of folklore that express mythological imagination, religious beliefs, life style and spirituality of a nation. Studying them helps to understand the culture and traditions of the nation better. Magical items used in fairy tales make them more impressive and expressive. The use of magical items in different functions and shapes shows the

peculiarities of a certain nation including their ancient traditions and beliefs. Today there is much more information to learn, and exploring aspects of culture has always been essential. Magical items in fairy tales were researched by Propp V.Y. and classified into different types. Uzbek folklorist Rasulova Z. made a research on magical items in Uzbek fairy tales and divided them into several types. English folklorist Joseph Jacobs studied and investigated English folklore, especially English fairy tales. He collected English fairy tales and his contribution to the development of English folklore is enormous. Although different researchers investigated fairy tales in both English and Uzbek folklore, no comparative study of magical objects in English and Uzbek fairy tales was found. To address the validity of these concerns we carried out a research by comparing and analyzing magical jewellery and ornaments in English and Uzbek fairy tales which showed some similarities and divergencies in magical objects used in the fairy tales of two different nations. Differences are mostly due to the culture, national characteristics, traditions and beliefs of each nation. [6;215]

METHOD AND MATERIALS

The current study examined similarities and divergencies between magical jewellery and ornaments in English and Uzbek fairy tales. "English fairy tales and more English fairy tales" collected by Joseph Jacobs, "English fairy tales" collected by Anne Flora Steel and 3 volumes of "Uzbek folktales" were the main

materials in the process of conducting research. Historical-comparative method was used in the research process. More than 100 English and Uzbek fairy tales were analyzed. And we found out that fairy tales of both nations include magical jewellery and ornaments in them.

ANALYSIS:

English fairy tales “Nix Nought Nothing”, “Master and his pupil”, “Molly Whoopy”, “Magic Ring”, Uzbek fairy tales “Sultonxon”, “Kenja Qiz”, “Gullar Siri”, “Ikki Oy Ikki Yulduz”, “Malikai Gulizor”, “Kuno`g`il va Oypari” we analyzed different types of magical jewellery and ornaments.

In the fairy tale “Nix Nought Nothing” two magical ornaments: Hair dagger and comb are used. Nix Nought Nothing is the main hero of the fairy tale who was born when his father, the King was away and not knowing his name his father promises a giant to give Nix Nought Nothing to him for his help. After coming back, the King finds out that his son`s name is Nix Nought Nothing and tries to save his son`s life by sending other boys to the giant instead of his son. But the giant finds it out and is very angry, so the King has to give his son to the giant. The giant brings him up until he is a man. Nix Nought Nothing and giant`s daughter fall in love with each other. When he is grown up the giant gives him very difficult tasks to do and says that if he cannot do them, he will have him for supper. Giant`s daughter helps the lad to fulfill the given tasks.

When the hero runs away from the giant with his sweetheart, magic comb and hair dagger help them.

“And they hadn’t got but three fields away when they looked back and saw the giant walking along at top speed after them. “Quick, quick,” called out the giant’s daughter, “take my comb from my hair and throw it down.” Nix Nought Nothing took her comb from her hair

and threw it down, and out of every one of its prongs there sprung up a fine thick briar in the way of the giant.”[2; 38]

And it took the giant a long time to pass the briar bush.

The next magic ornament was his sweetheart’s hair dagger which also helped them.

“But he soon came along after them and was just like to catch ’em up when the giant’s daughter called out to Nix Nought Nothing, “Take my hair dagger and throw it down, quick, quick.” So Nix Nought Nothing threw down the hair dagger and out of it grew as quick as lightning a thick hedge of sharp razors placed criss cross. The giant had to tread very cautiously to get through all this and meanwhile the young lovers ran on, and on, and on, till they were nearly out of sight.”[2; 39]

Thus these two magical ornaments helped the heroes to run away from the giant.

We can observe magic comb in Uzbek fairy tales as well. Magic comb is one of the items with magical power and different magical functions used in Uzbek folklore. There is a motif of turning a girl into comb in the fairy tale “Two moons, two stars” (Ikki oy, ikki yulduz). According to the plot of this fairy tale the witch turns the girl into a comb and uses it as an ornament. In Uzbek fairy tales usually magical comb belongs to witches and old women. For example, in the fairy tale “Snake King” the magic comb belongs to the witch and serves for combing her hair. The witch asks the main hero to comb her hair, but when the hero combs her hair, she sucks her blood. After this she decides to run away and while running away she throws the comb to the way of the witch who was chasing her. After throwing the comb there appears a thick grove. Here we can see the similarity in the function of magic comb in English and Uzbek fairy tales.

Another magical ornament used in fairy tales is magic mirror. In the English fairy tale "**Master and his pupil**" there is a magic mirror in which one could see all that was passing in the world. It belongs to the master and only the master can use it. The pupil tries to use it, but cannot use it without his master's consent.

Magic mirror is one of the magical items often used in Uzbek fairy tales and legends. The notion of mirror is connected with the ancient beliefs and traditions of Asian people. The mirror is also connected with wedding ceremonies. In Uzbek fairy tales magical mirror has the following functions:

- 1. Giving information.** a) giving information about the hero and his state. This function refers back to the ancient beliefs of people about mirror spirits. In the Uzbek fairy tale named "Gullar siri" (Secret of flowers) this function can be seen when the hero finds out about the state of his close ones with the help of the mirror and set off to help them. b) giving information about the hero's sweetheart far away. This motif is observed in Uzbek fairy tale "Malikai Gulizor" (Princess Gulizor). c) giving information about world events. Mirror with this function is mostly called "Oynai jahon" (World mirror).
- 2. Providing truth, important events connected with the life of the hero.** This motif is seen in the fairy tale "Kenja qiz" (The Youngest daughter).
- 3. Moving the thing far away close.** In "Sultonxon" the main hero transfers his fortress to another place.
- 4. Revealing the secret of the liar.** In "Kuno'g'il and Oypari" the magical mirror shows the right person and doesn't show the liar thus revealing the truth. [9;15]

As seen above the image of magic mirror is used more in Uzbek fairy tales and has more functions.

The image of the "Magic ring" is also found in the fairy tales of many nations. For example, this image can be found in the folklore of the English and Uzbek peoples, which are far from each other. Especially in folk tales, the "magic ring" is described as a small object with magical properties, designed to be worn. It is found not only in magical tales, but also in the plot of legends and epics.

The image of the magic ring can also be seen in the plot of English and Uzbek fairy tales. Uzbek folklorist Z. Rasulova groups the artistic functions of the magic ring as follows: 1) a means of giving happiness to the epic hero; 2) a means of transforming a fairy-tale protagonist from one form to another; 3) a means of transport from one place to another, that is, a long-distance approach; 4) a magical object that informs, warns or has the ability to reflect reality from distant realities; 5) a generous supplier; 6) a companion and miraculous helper to those who set out on a journey in search of happiness; 7) builder and creator; 8) means of enchanting or destroying enchanting; 9) weapon of deadly magic. [9;10]

It is known that many peoples of the world use the ring at a wedding as a symbol of the connection of the destiny, life, heart, dreams and aspirations of two people. The girl and the boy wear a ring as a symbol of mutual marriage. This habit of domestic life is artistically interpreted in fairy tales as the motive of "connection with the mysterious world through the ring." In folk art, a person who wears a magic ring has the ability to be invisible or never give up in front of an enemy. The magic ring makes a person's desired dream come true without any difficulty. It can even give a chance of survival. At the same time, of course, it turns out that he has a positive role to play. However, in some fairy tales, it is interpreted not as a "helper" to the hero of the fairy tale as a result of being bewitched by an evil sorcerer, but as a negative role that "brings

evil" and "leads to death". Such a cursed ring image is also found in Uzbek folklore. In Scandinavian mythology, Sigurd takes the image of the cursed magic ring from the evil dragon. A similar ring symbol is found in Greek mythology, European mythology, and Jewish folklore.

The magic ring mainly serves for good. Whether it is good or bad will depend on who owns it. In many cases, the magic ring is enchanted with a precious stone that acts as an "eye". This vividly reflects the animistic notions of ancient people about stone.

In general, it is observed that the image of the magic ring is interpreted differently in the folklore of English and English-speaking peoples. For example, in the English folk tale "Molly Whoopy" the "magic ring" belongs to the giant. It is described as the source of the whole power of the giant. If the giant seems to lose this ring, it will also lose its power. Knowing this, the heroine of the fairy tale, a girl named Molly Whoopy, manages to snatch this magic ring from the giant, thus depriving the giant of his power and destroying him.

There are two English folk tales called "Magic ring", which depict the image of a magic ring. A good deed done by a hero will be the reason for having a magic ring as a reward. More precisely, in one fairy tale the protagonist receives a magic ring as a gift for rescuing a snake, and in another for rescuing the king's daughter. Then, with the help of this magic ring, the hero reaches a luxurious palace, full of life. [4;1595]

In "Jack and his golden snuff box" the image of magical snuff box is used and it is given to the main hero by his father. The father gives it to his son when the son is going to seek his fortune and warns him to use it only when he is near to death. When the hero uses it, it opens and three little men appear and they fulfill the wishes. The main hero of the fairy tale uses it when he is in trouble and the magical

object helps him to overcome difficulties and achieve his goals. Whenever Jack is in trouble, he opens the box and three little men appear and help him.

DISCUSSION:

The study investigated magical jewellery and ornaments in English and Uzbek fairy tales by comparing and contrasting them. Magic comb, hair dagger, mirror, snuff box, ring were found and observed. In the fairy tales of both nations magic comb, magic mirror and magic ring exist and have special functions. Their functions are closely connected with the mentality, culture, traditions and beliefs of the nations. For example, only one example of magic mirror was found in analyzing more than 100 English fairy tales and it has the feature of showing what is going in the world to its owner. This function also exists in Uzbek examples. The snuff box was only observed in English fairy tales, because the use of snuff box was not common for Uzbek people until recent years and this object was introduced to the East from the West. The ring and its usage is also noticeable among two nations and both English and Uzbek fairy tales have magical rings in their plot and again with more examples and functions in Uzbek ones.

CONCLUSION:

The principal aim of this study was to investigate English and Uzbek fairy tales, to compare them and to find similarities and differences. In the process of research more than 100 fairy tales of two nations were analysed and compared. The results show that both nations have magical items in their folklore with different shapes and functions. Magical jewellery and ornaments exist in both Uzbek and English fairy tales and they have some similarities and differences. The first noticeable thing we found out is that Uzbek fairy tales have more magical items than

English ones. Examples show that magic items in Uzbek Fairy tales have more functions, because they prevail in quantity the English ones. The mirror and the ring are obvious examples for this. Only one function of the mirror is observed in English fairy tales, while in Uzbek they are four. And this function also exists in Uzbek fairy tales. The jewellery and ornaments with magical power are nearly the same in English and Uzbek fairy tales, but the items in Uzbek fairy tales have more functions and The mirror and the ring are obvious examples for this.

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