



ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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ON THE HISTORY OF GERMAN AND UZBEK FOLK FAIRY TALES

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Annotatsiya. Ushbu maqola nemis va o'zbek olimining xalq ertaklarining adabiyot janri sifatidagi ilmiy izlanishlari haqida.

Kalit so'zlar: xarakter, folklor, folklorshunos, milliy qadriyatlar, sehri ertaklar, strukturaviy tahlil, tasniflovchi, afsona.

Аннотация. В этой статье говорится о научных исследованиях немецких и узбекских учёных народных сказок, как о литературном жанре.

Ключевые слова: персонаж, фольклор, фольклорист, национальные ценности, волшебные сказки, структурный анализ, классификатор, миф.

Abstract. This article is about German and Uzbek scientist's scientific researches on folktales as a literature genre.

Key words: character, folklore, folklorist, national values, magic tales, structural analysis, classifier, myth.

Introduction. It is known that from the time of man's creation, the world around him has expressed its attitude to the events taking place in nature. This attitude was previously expressed through various imitations and sounds, actions, but over time they were replaced by words, songs and dances. People created legends about the emergence of the world, the whims of nature in the form of storms and floods, animals and plants, the emergence of mountains, praised the alpine heroes from the people, young men and women sang their love, wise and brave prince, beautiful and the wise princess, weaving fairy tales in the dream of a righteous king, embodying her past and life experiences in proverbs and teachings.

Literature review. Before the advent of writing, these units of speech were passed down orally from generation to generation among the people, called folklore, and it undoubtedly served as the foundation of the literature of all the peoples of the world. These units are also called national values because they reflect the views, attitudes and customs of each nation. In scientific terminology, folk oral art is called folklore, and it was first proposed in 1846 by the English scholar William Thomas, which means folk - folk and lore - customs, i.e. folk knowledge, folk wisdom [1]. In the broadest sense, the term refers to all examples of folk art, such as architecture, painting, pottery, national instruments, national costumes, music, dance, and oral literature.

Analysis and Results. One of the most deeply studied genres of folklore is fairy tale, which is the oldest and most widespread in the oral creation of all peoples. For example, let's take a look at the history of the creation of the fairy tale "Red Riding Hood", which is at the top of the list of fairy tales "repertoire" of grandmothers and parents around the world [2]. The first tales about the familiar red-cap girl were told



by French peasants in the fourteenth century. The plot of the fairy tale of this period is a bit "bloody", in which the wolf, which "cleansed" the grandmother, "leaves" the granddaughter, leaving the flesh and blood of the old woman [3].

Another fact that confirms the antiquity of the famous fairy tale is the image of a girl in a hat holding a basket, which is reflected in the exterior decoration of the palace of Jacques Kerr, which dates back to the XIV century in the French city of Burj. The earliest written source for this tale is the story "De puella a lupellis" by Fecunda ratis (full ship), a collection of religious and moral poems, proverbs and parables by Egbert de Liege, a tenth-century Liege religious school teacher.

Over the centuries, more than a hundred variations of this tale have emerged, the most important of which are those of Charles Perrault and the Grimm brothers. It was the Brothers Grimm's interpretation that included the character of the woodcutter who killed the evil wolf and rescued Red Riding Hood and her grandmother [4]. The 156 German folk tales were first published by the Brothers Grimm in 1812 in their original form and in 1814 in a reworked form for children under the title *Kinder und Hausmärchen*, later renamed the Brothers Grimm's Tales which is famous for. Indeed, inspired by the works of the above-mentioned writers and novelists, writers all over the world began to collect and publish fairy tales created in the countries where they were born and raised. Among these writers are Gerard de Nerval of Valu, Andrew Lang of Scotland, and Hans Christian Andersen of Denmark, who have done much effective research in this area [5].

Although the Grimm brothers have already proved clear similarities in the plot of European folk tales, throughout the nineteenth century folklorists devoted their research on the origin of fairy tales to shed light on commonalities in the oral creations of different peoples. The debate between supporters of the two views in this area is intensifying [6]. These were supporters of the School of Comparative Mythology, led by the German philologist Max Müller (1823-1900), and the latter by representatives of the School of Anthropology led by English ethnologist and culturologist, one of the founders of ethnology and anthropology, Edward Burnett Taylor (1832-1917). While philologists have sought to trace the origins of fairy tales through written sources to the culture of Indo-European peoples, particularly Sanskrit, anthropologists, by contrast, have adopted a program of research to study the general origins of human societies. Two different views on the same issue escalated the struggle between the parties. While representatives of the school of comparative mythology argued that fairy tales originated from myths, proponents of the second theory argued that they were created before myths and that they were remnants of a primitive structure in the form of a "wild state" [7].

Discussion. Along with the study of fairy tales, dozens of samples were proposed by scholars of the time to classify them, in which the fairy tales were classified mainly by plot. Most notable are the three-volume *Anmerkungen zu den Kinder - und Hausmärchen der Brüder Grimm*, a three-volume work by German scholars Johannes Bolte and Georg Polivka, published in 1913, 1915 and 1918. Under each fairy tale included in the Grimm collection in this book, its variants available all over the world were listed.



At the end of the last volume was a list of more than 1,200 books, including small collections of fairy tales, 1,001 nights, and large collections of 400 fairy tale texts by the Russian scholar Afanasyev [8]. If we talk about Uzbek folk tales, the fact that this genre has existed in our country since ancient times is proved by the use of the term "fairy tale" in the form of "mature" in the work of Mahmud Kashgari "Devonu lug'otit-turk", created in the XI century [9].

Although the term "fairy tale" is very familiar to the population of all regions of Uzbekistan, representatives of different regions have given different names to the genre of works specific to this genre. For example, in the districts and villages around Bukhara, as well as in other places where bilinguals (Uzbek and Tajik) are spoken, it is called "ushuk", the people of Tashkent say "chopchak", the people of Fergana say "matal", the people of Khorezm say "varsaqi", and in some areas there are such terms as "o'tirik", "tutal". Mansur Afzalov spoke about the process of studying this genre in our country [11].

Scientific attention to Uzbek fairy tales began in the second half of the XIX century and was studied by such scholars as Miyon Buzruk Salihov, Hodi Zarifov, Khodi Rasul, Buyuk Karimov. Later such scientists as K.Imamov, G.Jalolov, H.Razzakov, J.Yusupov continued this activity. Uzbek folk tales Imamov and M. Afzalov were of three types: animal tales, fairy tales and household tales. But as in the Aarne catalog, different opinions have been expressed on the issue of adding animal tales to the list of magical tales [12]. M.Afzalov says that fairy tales about animals have different works.

Conclusion. In folk tales we can meet all the issues of social, economic and everyday life of mankind, and in most cases it is not difficult to find fairy tales of the same content in the works of different peoples. Based on this, of course, the analysis of the research of folklorists, linguists, ethnographers and psychologists shows that the general way of life of people living in all regions of the world is close, human qualities such as kindness, courage, honesty are glorified in every nation and bad habits are condemned. However, despite the general similarities, even though these fairy tales show different elements of the culture of each nation, they are a value that is part of the spiritual heritage of that nation.

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