PRAGMALINGUISTICS, FUNCTIONAL TRANSLATION STUDIES AND INTEGRATION OF LANGUAGE TEACHING PROCESSES

May 22, 2024

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TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
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Ingliz tilshunosligi kafedrasi

**PRAGMALINGVISTIKA, FUNKSIONAL TARJIMASHUNOSLIK VA TIL
O'RGATISH JARAYONLARI INTEGRATSIYASI**

**mavzusidagi xalqaro miqyosidagi ilmiy-nazariy anjuman materiallari
TO'PLAMI**

2024 yil, 22-may

Buxoro 2024

Pragmalingvistika, funksional tarjimashunoslik va til o'rgatish jarayonlari integratsiyasi mavzusidagi xalqaro miqyosidagi ilmiy-nazariy anjuman materiallari: to'plovchi va nashrga tayyorlovchi: M.U.Saidova, M.A.Shukurova, N.J.Bobojonova, X.X.Qodirova; Buxoro; 2024 yil, 487 bet.

Xalqaro miqyosidagi ilmiy-nazariy anjuman O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirining 2024-yil 20-martdagi 76-sonli "2024-yilda qo'shimcha o'tkaziladigan xalqaro va Respublika miqyosidagi ilmiy va ilmiy-texnik tadbirlar to'g'risida"gi buyrug'iga asosan o'tkazilmoqda. To'plamda respublikamiz olimlari, katta ilmiy xodim-izlanuvchilari va mustaqil izlanuvchilarining xorijiy tillarda o'quv va badiiy adabiyotlar, elektron darsliklar, ixtisoslashtirilgan rasmlar bilan bezatilgan gazetalar va jurnallarni yaratish hamda chop etish samaradorligini oshirish, yoshlarda chet tilni egallash darajalarining Yevropa tizimi (CEFR)ni o'rganishning o'rni, yoshlarga chet tilni o'rgatishning psixologik aspektlari, chet tilni o'rganishda til xususiyatlarining ahamiyati va muammolari, til va madaniyatlararo kommunikatsiya metodlari, tilshunoslik va adabiyotshunoslik masalalari, uslubshunos olimlarning ilg'or tajribalarining roli kabi masalalar talqiniga bag'ishlangan maqolalari o'z ifodasini topgan. To'plamda til muammolari bilan qiziquvchi ilmiy xodimlar, katta ilmiy-xodim izlanuvchilar, mustaqil tadqiqotchi-izlanuvchilar, magistrantlar va o'quvchilar foydalanishlari mumkin.

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UNVEILING THE MYSTICAL LANGUAGE OF FAIRY TALES

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Annatation. The thesis reveals that the system of fairy tale characters is extensive, but not infinite. In fairy tales in contemporary literature, multiple fairy tale characters exist simultaneously as the protagonist moves from fairy tale space to space. There are differences in the representation of the unrealistic fairy tale world.

Keywords: folklore, archetype, myths, domain, ethnographic

Аннотация. В тезисе показано, что система мифологических рассказов весьма обширна, но не бесконечна. В сказках современной литературы одновременно живут многие персонажи, при этом главный герой перемещается из сказки в сказочную обстановку. Есть разница в изображении мира невозможного мифа.

Ключевые слова: миф, архетип, легенда, сфера деятельности, этнографический

The question of the relationship between language and culture, and between language and folklore, is now relevant and in many ways a priority. The reason for this lies in the fact that the oldest ideas about the world are recorded in folklore and mythology and influence the formation and reflection of spirituality.

The concept of archetype meant the primary scheme of images reproduced unconsciously, orally forming the activity of the imagination. As a result, archetypes became evident in myths and beliefs, in literary and artistic works; according to K.P. Estes, "The language of fairy tales and poetry is the mighty brother of the language of dreams"[1]. "The place where dreams, fairy tales, poetry, and art merge is the mysterious abode of an instinctive and wild nature. In modern dreams and poetic works, as well as in old folk tales and the writings of mystics, this entire center is seen as an entity with a life of its own".

The study of national archetypes and stereotypes is promising and relevant in the process of analyzing the fairy tales of different peoples. Archetypal images and motifs are found in the realm of mythology and art, which are essentially the same, but which have no contact with each other. The transformation from myth to fairy tale is facilitated by de-ritualization, demythologization, demythologization of heroes, and separation of traditional fairy tale fiction from current beliefs.

There are similarities and differences between different cultures that can be traced in all areas of human life. Semantic domains susceptible to universalization and more characteristic semantic domains are identified. Fairy tales as one of the ways of human interaction. Semantic domains susceptible to universalization and more characteristic semantic domains are identified.

Fairy tales as a way of documenting the development of the world and human experience is the site of the implementation of several cultural concepts, the dominant concept being "magic." The cultural studies aspect of this study confirms the ethnographic specificity of the language of fairy tales, which consists in the linguistic specificity of the concept of "magic" and is formed by three lexical and thematic groups and a fairy tale writing system specific to English. The analysis of the language of fairy tales reveals that the concept of "magic" is of universal nature in the English cultures.

In the course of the analysis, lexical and thematic groups were identified that form the concept of "magic": "actions and processes," "magical objects," and "wizards".

For example, in fairy tales, actions and processes are important: magic book, magic wand, invisible hat, disappearing cream, broom, magic powder, medicine, magic lamp, etc. Vocabulary words that form the subject group "Objects of Magic" are often used for magic in fairy tales (without these objects the transformation would not occur). For example:

"The best books on magic are the ones that have rules for magic. You have to learn those rules. Once you learn the rules, you can use magic for yourself. But sometimes I forget those rules."[2]

Magic items: magic rings, magic carpets, magic swords, magic apples, magic water, earth, bones, milk, etc. For example, the word "wizard" includes the least common names: magician, enchanter, wizard, sorcerer, etc.

Interestingly, in English fairy tales, the bearers and creators of magic appear infrequently, and magic is used only in exceptional cases. Most commonly, magical fairy tale images include: witches, sorcerers, wise men, wizards, fairies, unicorns, dragons, giants, goblins, etc.

Thus, we can conclude that the figurative and expressive means of actualizing the concept of "magic" do not coincide in English fairy tales. This is because, while they are passed down from mouth to mouth, refined over time, and acquire a stable universality, they are also the product of a national worldview and a reflection of a national world image.

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SPECIFIC FEATURES OF MYTHOLOGICAL ONOMASTICS IN THE ENGLISH FOLK TALE

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Abstract: *This article examines the structural features of the proper names of characters belonging to the oldest system of folk ideas about the universe.*

Keywords: *onomastic space, proper name, mythonym, morphological structure of the word, mythological views.*

Annotatsiya: *Ushbu maqolada koinot haqidagi xalq g'oyalarining eng qadimgi tizimiga tegishli bo'lgan belgilar nomlarining tarkibiy xususiyatlari ko'rib chiqiladi.*

Kalit so'zlar: *onomastik makon, mifonim, so'zning morfologik tuzilishi, mifologik qarashlar.*

Аннотация: *В данной статье рассматриваются структурные особенности имен собственных персонажей, принадлежащих к древнейшей системе народных представлений о мироздании.*

Ключевые слова: *ономастическое пространство, имя собственное, мифоним, морфологическая структура слова, мифологические воззрения.*

Mythological onomastics as a set of proper names of supernatural beings is a significant constituent of the onomastic space. Being a heterogeneous formation, it traditionally splits into the areas of theonymy and demononymy in accordance with the sign of belonging of the bearer of the name to one of the hierarchical levels (higher or lower) of the mythological system (the systemic status of heroes and, accordingly, the totality of linguistic means of their individualization has not received an unambiguous interpretation. The names selected from four collections of English folk tales are classified according to the characteristics of the appearance, habitat, habits and activities of mythological characters. Individual proper names, according to researchers of English folklore (K. Briggs, E. Gillian, J. Simpson, S. Road), occupy an intermediate position between different groups of mythonyms (the Cauld Lad of Hilton) or may belong to more than one group of mythonyms (Puck). Thus, the onomasticon of the English The folk tale contains the following groups of mythonyms denoting:

– Brownies and goblins (Hedley Kow, Kao, the Bogey-Beast, God, Hobyah, Boggart, Brownie, the Cauld Lad of Hilton);

– elves and Pixies (Scantlie Mab, Habetrot, Elfin, Robin);

– Giants (Blunderbore, Thunderdell, Galligantua, Cormoran, Giant Skillywidden, Gumbo);

-Dragons (Knucker, Laidly Worm, Dragon, the Lambton Worm);

2 - SHO'BA: ADABIYOTSHUNOSLIK VA JAMIYAT

3 - SHO'BA: GLOBALLASHUV DAVRIDA QIYOSIY TILSHUNOSLIK VA TARJIMA MUAMMOLARI