



АКТУАЛЬНЫЕ ВЫЗОВЫ СОВРЕМЕННОЙ НАУКИ

СБОРНИК НАУЧНЫХ ТРУДОВ

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СЕКЦИЯ: ФИЛОЛОГИЧЕСКИЕ НАУКИ

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THE NOTION OF MAGICAL RING IN ENGLISH AND UZBEK FAIRY TALES

Abstract. *The article deals with some specific features of the image of magical ring in the English and Uzbek fairy tales*

Key words: *English folklore, fairy tales, folk tales, legends, ballads, magical objects, magic ring.*

Аннотация. *В статье рассматриваются особенности изображения волшебного кольца в английских и узбекских сказках.*

Ключевые слова: *Английский фольклор, волшебные сказки, народные сказки, легенды, баллады, магические предметы, волшебное кольцо.*

The British traditions and customs that have developed in England over the centuries are noteworthy in that they have found their artistic expression in the oral works of this people. In particular, the unique examples of English folklore, such as "Robin Hood ballads", "Legends of King Arthur" ("Arthurian legends"), as well as the plot of some fairy tales can clearly prove our point in this regard.

English folklorist Joseph Jacobs has collected more than 140 English folk tales. Most of these tales are magical-fantastic tales, in which the objects used in the ceremonies of the folk are depicted as "magical objects." These include magical objects such as magic rings, magic knives (or swords), magic mirrors, magic wands, through which the national features, thoughts, aspirations, religious views of the people related to everyday life are expressed.

Most importantly, the image of such magical objects is found in the folklore of most peoples of the world and reflects the magical-mythological, fetishistic views of ancient people. They are distinguished by their artistic and aesthetic function in the work of folklore and are distinguished by their distinctive features. In this regard, it is necessary to compare the general and specific features of the artistic and aesthetic function of "magical objects" in the folklore of the peoples of the world.

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.

on a journey in search of happiness; 7) builder and creator; 8) means of enchanting or destroying enchanting; 9) weapon of deadly magic.²⁷

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.

Scottish ballads such as "The Hind Horn" and "Boney Bee Horn" also feature a magical ring. In this case, when the owner of the magic ring dies, it changes its original colour and turns white.

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 Whuppy" 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 Whuppy, 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" ("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.

In the legends of King Arthur ("Arthurian legends"), Merlin becomes the victim of a magic ring. This ring is given to him by a young witch named Nimua. With the magic of the ring, Merlin falls in love with Nimua and becomes her captive. In the twelfth-century Arthur romances (The Knight of the Lion), a magic ring is given to Sir Ivan by a girl. If the stone in this magic ring looks at the palm, it makes its owner invisible. In Sir Perceval of Galles, one of Arthur's romances of the 14th century, a hero named Perceval takes a magic ring from a sleeping girl and replaces it with his own. He then goes on various adventures, easily defeating Saracen's army in battle.

²⁷ Расулова З. Ўзбек халқ сеҳрли этакларида "ғаройиб буюмлар" (спецификаси, генезиси ва бадиияти): Филол. фанлари номзоди дисс. автореф. – Т., 2012. – 10 б.

He later realized that the ring was magical and that anyone who wore it could not be killed. In Thomas Melori's *Death of Arthur*, a girl from Avalon gives Sir Gareth a magic ring. With the magic of this ring, he will not be harmed in any battle.

So, the image of a *magic ring* is found in folk art, the plot of which is full of fantastic events. Like other images of magical objects, it serves to develop the events in the plot of the work, to connect the ideas being expressed. It also helps to increase the artistic impact of the work.

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COMPARATIVE ANALYSIS OF SPECIFIC, LINGUISTIC AND ENCYCLOPEDIA Dictionaries

Abstract. *This article presents the role of specific dictionaries in the modern lexicography, their special peculiarities, their similarities and differences between linguistic and encyclopaedic dictionaries.*

Keywords: *terminology, lexicography, encyclopaedia, linguistic dictionary, lexeme;*

With the development of science and modern technologies, the scope of new terms and lexemes has expanded in various fields. As a result, the need for efficiency in the creation of sectoral dictionaries in modern lexicography has appeared, and the demand for research in this area in modern linguistics has increased significantly.

Many linguists of our country have done a lot of work to create sectoral dictionaries, which are used in several areas. For example, there are the "Explanatory dictionary of pedagogy" by J. Hasanboev, H. Turakulov, M. Haydarov and O. Hasanboeva and "Dictionary of semiconductor physics" by E. Nazirov and D. Nazirov.

At this point, we will focus on the concept of sectoral dictionaries and analyze its similarities and differences with linguistic and encyclopedic dictionaries. Field dictionaries are also used under names such as 'special dictionaries' and 'dictionary of terms'. In particular, M. Iriskulov in his book "Introduction to linguistics" calls them "special dictionaries" and describes them as follows: "These dictionaries are a special branch of science and technology. It can be both annotated and translated

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