



Food magic in english and uzbek fairy tales

N. Djumaeva

BSU, Senior teacher of English linguistics department

Ancient people believed in the magic of food because of the special taboos associated with food, food scraps, eating habits. Because of such views the image of magical food, snacks and drinks has emerged in fairy tales. Peoples` aspirations and dreams to achieve a happy and prosperous life, a healthy lifestyle, to get rid of any pain, to recover, to escape death or to be resurrected are expressed through them.

It is noteworthy that the taboos on food, leftovers, eating habits are common among all peoples, including the English and Uzbek peoples, most of which are notable for their similarity and closeness. Therefore, the mutual similarity of both the epic motifs and images formed in relation to them is noteworthy.

Z. Rasulova investigated genesis, functions and specific features of magical food in Uzbek fairy tales in her research work and mentioned about religious beliefs, traditions, superstitions, taboos which influenced the appearance of image of magical food in fairy tales.¹D. Fang conducted a research on magical objects in Victorian literature in his dissertation comparing magical objects in the literary works created in Victorian literature with the modern ones.²But the researches have been done show the need for more investigation. The issue has not been studied in comparative aspect and we suppose, that comparative analysis of magical food in English and Uzbek fairy tales is very essential and actual. Magical food in the most popular genre of folklore of two nations living in different parts of the world, their similarities and divergencies, genesis and functions are the main objectives of the research. In the process of investigating the genesis of the magical objects we revealed, that most of them refer to ancient religious beliefs, such as totemism, animism, fetishism and shamanism. More than 400 fairy tales from both nations were used during the research. The main materials were English fairy tales collected by Joseph Jacobs, Edwin Sydney Hartland, Rosalind Kerven, Anne Flora Steel and Uzbek fairy tales collected by M.Afzalov, Kh. Rasulov. Comparative-typological and comparative-historical methods were used in conducting the research.

Bread, along with water, is essential for human survival. That is why man has always paid great attention to its preservation. In both English and Uzbek fairy tales magical bread and water are observed. In such English fairy tales as “Johnny cake”, “Wee Bannock”, “Old Witch” the image of magic bread is used. The plots of fairy tales “Johnny cake” and “Wee Bannock” are similar to the plot of Russian fairy tale “Kolobok” where the bun is personified and runs away from old man and woman, meets different animals on the way and eaten by the fox. The same motif can be seen in Uzbek fairy tale “Ochbo`ri” (Hungry wolf), but in this fairy tale Uzbek national bread “kulcha” is personified.³

In the fairy tale “Old Witch” magical bread which has been in the oven for seven years helps the main hero to escape from the witch.⁴

¹Расулова З. Ўзбек халқ сеҳрли эртақларида “ғаройиб буюмлар” (спецификаси, генезиси ва бадиияти): Филол. фанлари номзоди дисс. автореф. – Т., 2012. – 26 б.

²Fang D. *Magical Objects in Victorian Literature: Enchantment, Narrative Imagination, and the Power of Things*, Nashville, Tennessee, 2015. p.25.

³Ўзбек халқ эртақлари. I-III том. – Тошкент: Шарқ, 2007. 129-б.

⁴ Jacobs J. *English fairy tales and more English fairy tales.* – London, 2002.p.132.



Magical water which cures deceases and makes people young and strong is used in the fairy tale “The Well of St. Ludgwan”. In Uzbek fairy tale “Opa-uka” (Siblings) magical water transferring the child into the deer is observed.⁵

In the fairy tales of both nations magical golden egg functions as a source of wealth. In Uzbek fairy tale “Rustamzod and Sherzod” and in English fairy tale “Jack and the beanstalk” magical egg is used.

The magic apple is one of the most commonly used magical fruits in English and Uzbek fairy tales. In “The King of England and his three Sons”, the golden apple is a means of healing the sick. The same fairy tale contains magic plum and magic pear which function as a source of wealth and these magical fruits do not exist in Uzbek fairy tales. Moreover, there are some magical food such as watermelon, pepper and sour milk that are not observed in English fairy tales.

For example, in Uzbek folk tales such as “Zarkokilliyigit”, “KhurshidbilanLaylo”, the heroes of fairy tales have children by eating strange apples given by a magician. In the fairy tale “Shunkar” three children are born with three apples in red, yellow and white. In the Uzbek folk tale “Guliqahqah” the pair is transformed into an apple, and in the “Golden Apple” the golden apple symbolizes a child. In the fairy tale “Magic Apple”, the apple is interpreted as prolonging, reviving and killing a person, and in “Niyazboy and Ayozyboy” rejuvenates the old man.

Though English and Uzbek people live in different parts of the world, there are some similar magical food with similar genesis and functions in their fairy tales, some magical objects are similar, but have different functions. Some types of food differ because of the national features of each nation.

References

1. Fang D. *Magical Objects in Victorian Literature: Enchantment, Narrative Imagination, and the Power of Things*, Nashville, Tennessee, 2015.
2. *The Greenwood Encyclopedia of Folktales and Fairy Tales, Volumes 1–3 Edited by Donald Haase* Greenwood Press
3. Jacobs J. *English Fairy Tales*. – London, 2002.
4. Jacobs J. *English fairy tales and more English fairy tales*. – London, 2002.
5. Расулова З. Ўзбек халқ сеҳрли эртақларида “ғаройиб буюмлар” (спецификаси, генезиси ва бадиияти): Филол. фанлари номзоди дисс. автореф. – Т., 2012.
6. Ўзбек халқ эртақлари. I–III том. – Тошкент: Шарқ, 2007. – 383 б.
7. Saidova, Mukhayyo Umedilloevna (2020) "LEXICOGRAPHIC AND ETHYMOLOGICAL ANALYSIS OF THE CONCISE OXFORD DICTIONARY OF LITERARY TERMS BY Ch. BALDICK," *Scientific Bulletin of Namangan State University: Vol. 2 :Iss. 9* , Article 45. Available at: <https://uzjournals.edu.uz/namdu/vol2/iss9/45>
8. Umedilloevna, S. M. (2020). The problem of classification of literary terms in “the concise oxford dictionary of literary terms” by chris baldick. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(6), 527-531. <https://www.indianjournals.com/ijor.aspx?target=ijor:aca&volume=10&issue=6&article=07>
9. Расулов, З. И. (2011). Синтаксический эллипсис как проявление экономии языка): автореферат дисс.. кандидата филологических наук/Расулов Зубайдулло Исомович.- Самарканд, 2011.-27 с.

⁵ Jacobs J. *English fairy tales and more English fairy tales*. – London, 2002. p.1135.



https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=BMFYyzIAAAAJ&citation_for_view=BMFYyzIAAAAJ:UeHWp8X0CEIC

10. Расулов, З. И. (2017). Особенности моделирования эллиптических предложений в связи с позиционными звеньями. Тилбирликлариникиёсий-типологиквалингвوماданиятшуносликйўналишларидатадқиқивауларнингтиларниўки тишдагиўрни. Илмиймақолалартўплами. К, 2, 54-56.
https://scholar.google.com/citations?view_op=view_citation&hl=ru&user=BMFYyzIAAAAJ&citation_for_view=BMFYyzIAAAAJ:YsMSGlbcyi4C