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COMPARISON OF MAIN CHARACTERS IN UZBEK AND ENGLISH FOLKLORE ARTICLE

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Abstract: Uzbek and English people live in several regions, be that as it may the similarity in subjects, classification and representation of heroes can be watched in their fables. Fairy tales, stories, myths, legends, reflect the way of life, culture, convictions and worldview of each country. They summarize national viewpoints for beyond any doubt. National identities are reflected in pictures of heroes and partners in any sort of legends.

Key words: pixie, folklorist, folk tales, ideological level, history, culture, comparative-typological, historical comparative, protagonist, national aspect, English fairy tale, Uzbek fairy tale.

Mindfulness of other societies requests examinations in many spheres, counting writing and fables. Comparative-typological and historical comparative examination of the picture of epic aide are the most strategies utilized in our research.

The picture of the supporter holy person heroes is established in pre-Islamic. They are based on old animistic, totemic, and shamanistic religiousmythological concepts. Hence, the names “epic helper” and “epic sponsor” are utilized for them. In English old stories pixie adoptive parents, talking creatures such as horse, fox or bird serve as aides. In Uzbek society stories and sagas, creatures such as steeds, wolves, lions, monkeys, tigers, snakes, foxes and rams are regularly translated as groups and helpers as having entranced properties. Since the people of old envisioned streams and seas, mountains, deserts and timberlands as places where spirits might discover a put, the epic helper too abruptly experiences the hero straightforwardly in such places.

Conclusion: Partners can be recognized in nearly all fairytales all through the world. They may have diverse characteristics, particular highlights as they have a place to different countries. In any case, the theme is comparable —to donate bolster, counsel or a hand to people in require. Aides in English and Uzbek old stories can be separated into similar types. Heroes, as well as aides in people stories encapsulate national perspectives and national identities of culture they have a place to.

Folklore is the mirror of the nation. It reflects customs, beliefs, lifestyle, culture and worldview of people. The number of pixie stories (of Britain, America, Australia and other Englishspeaking nations) interpreted into Uzbek by the people groups is developing each year. Tales such as "Snowwhite and the Seven Midgets", "How Jack went to look for his fortune", "Beauty and the Monster" are among them. It is known that in pixie stories, the protagonist favors humankind to his possess interface, endeavors to do great to everyone (whether human, creature or animal), overcomes fiendish and spares the casualty, and when the time comes, such bolster is raised to a tall ideological level.

Russian scholar, folklorist Vladimir Yakovlevich Propp analyzed Russian folk tales discovered a donor character in them, which helps or gives advice to the protagonist only after setting tasks, making a query. A prominent English folklorist Katharine Briggs investigated the images of fairies, hobgoblins, brownies and other supernatural creatures and researched the types and motifs of fairy tales. She considered

fairies and brownies to be helpers to the main hero. Russian scholars A.N. Svetkova, Y.M. Meletenskiy, F.G. Fatkullina carried out their researches on the images of mythological, cultural and supernatural characters and related them to the history and culture. Concurring to Carol K. Mack demons are one of old spirits and they are frequently depicted as unpredictable, magical and riveting [4].

Hizr is a common helper in Uzbek folklore. He is depicted as a patron, guide and a facilitator. It is worth noting that in the folklore of Turks, including the Uzbek people, Hizr usually appeared to people as an old man with a white beard, dressed in white, and supported him. Several scholars investigated this character. [1] G. Akramov also admits that the image of Hizr was formed under the influence of ancestral beliefs and shamanism, and this image served as a basis for mythological elements for the whole —Goroglyseries of epics. [3] G.Jalolov's supposition that —in pixie stories, Hizr is seen as a supporter of the hero, reason of giving children to the childless, and in common a solver of the people's problems permit us to shed more light on the nature of this character. Often, the picture of an advisor summarized within the frame of an ancient and enlightened ancient lady or an ancient man is really based on the truth that individuals see at the soul of their sacred predecessors at the level of benefactor religion.

It is well-known that the realities that make up the plot of fairy tales and epics of all peoples of the world end in good, mainly in the form of a victor over good, a triumph over evil. In this case the motif of the epic hero's sudden, unseen or pre-existing help to a creature or a person, to save him from something, to receive divine, supernatural help in return for this noble deed, is especially noteworthy.

Folklore heroes differ in terms of their place in the reality of the work, their role in the development of the plot, the importance of the narrator in the expression of the artistic concept. In this respect, folklore heroes are usually divided into primary and secondary ones.

Kingdom of the Dead, occupied by the spirits of the precursors, isolated the world of the Living from each other. There was an idea that water was the way that connected that world with this world, the boundary that isolated them from each other. Typically, in epic works, the interaction of extraordinary partners, living creatures, and magical objects is additionally watched. In specific, in the event that the enchantment horse takes the protagonist to another epic space, the —flying carpet performs the same work. An epic horse, a near partner of the hero, makes a difference its proprietor by gnawing and kicking opponents amid a fight, whereas the Hit hammer! '(—Ur Tuqmoq!) also hits the enemy and indeed captures it.

The helpers in epics are of two types: *a*) active helpers; *b*) inactive helpers. Active helpers are very active in the plot of the work. Their activity plays an important role in the development of the events. Tasks and performance results are clearly visible.

In some epics, the hero denies to get the assistance of the partner. For instance, within the Uzbek society epic —Alpomish, when the most legend Hakimbek (Alpomish) is in jail, he denies the assistance of Korajon, who came to protect him. There are numerous sorts of assistants (fairies, conjurers, winged serpents, creatures, birds, people, etc.) who help the hero in all pixie stories of the world. Both in English and Uzbek fairytales the saint regularly comes over the imperative aide all of a sudden in the woods.

Within the classical pixie tale, the animal aide may be a key picture to the survival of the protagonist. Creatures help through the travel and direct the most character towards self-realization. Both wild and household creatures like pig, horse, bull, wolf, rabbit, dog, swan, feathered creatures are aides in English and Uzbek folklore. Cats perform the role of a supporter in most English society stories. They never act as a negative image. Within the English tall tale —How Jack went to look for his fortune Jack comes over a cat, a canine, a goat, a bull, a chicken turn by turn and concurs to connect him in the look of fortune. Advance he gets offer assistance from each of them whereas picking up the treasure.

Within the society stories of the world, a vagrant young lady is mortified by her stepmother, forced to take off her domestic, and at long last meets a mysterious ancient lady, it turns out that the customs of serving spirits have a particular effect. The legend may too meet up with a few exceptional men who will offer assistance him as in require. Each one has a capacity, such as seeing things miles off, hearing things miles off, an exceptional shot, capacity to drink a stream that permits them to fulfill the hero's tasks. There are follows of totemic sees within the Uzbek people's pixie story "The Lame Wolf". The support of the wolf to man is interpreted artistically in it. Within the fairy tale, a weak wolf came as the youthful man, who had set out on a long and arduous journey, went to the water's edge and ate a daydream of bread by touching the water. Fearing for his life, he gave half of the bread to the wolf. Thankful for this, the wolf accompanied the youthful man on his travel and attempted to ease his challenges. The wolf mounted the youthful man and took him six steps to — "Borsa Khatar" which was on a six-month travel. The youthful man enters the puzzling space specifically with the help of the wolf and captures the strange things. Bliss and luckiness are accomplished with the counsel of the wolf.

The fairy story too delineates the wolf's capacity to advance into the appearance of a blue dove. Since the people of yore caught on that when an individual pass on, his soul turns into a wolf or a fowl. At this

point, it is caught on that the wolf patronized man as a totem precursor. Conviction within the totem creature as a defender is showed in pixie stories in giving goats, bulls and chickens the qualities of an astute and venturesome creature, while the hurt creatures are depicted as defeatists. So, in this kind of pixie stories, this or that totem creature is the most character, he always does great, makes a difference and plays a decisive part within the course of occasions.

In general, in the fairy tales of the peoples of the world there are a number of strange creatures such as horses, rams, deer, deer, wolves, fish, camels, dogs, snakes, lions, which are interpreted as zoomorphic helpers who help the protagonist when needed. Until then, the protagonist is motivated to save their lives. In response to this human help, they also support the protagonist when necessary. The protagonist often uses magic to either rescue a loved one from magic, or capture some magical object, and so on. To sum up, fairy tales often include magic, talking animals, or a touch of philosophy. Fairy tales don't always contain a moral, they can be pure entertainment, but often teach about consequences and values like kindness and patience.

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LEXICO-SEMANTIC CHARACTERISTICS OF DESCRIPTIVE ADJECTIVES

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To be an effective writer or speaker, you need to build sentences that will grab the person's attention, no matter how boring the topic may seem. One way to increase the appeal of a topic is to include various adjectives. Adjectives are words that modify nouns and pronouns by describing specific qualities about them. A noun is a person, place, or thing such as "Yang", "airport", or "toy". A pronoun is a word that takes the place of a noun, such as "she", "this" or "that". Surrounding nouns and pronouns with adjectives can completely transform a sentence. For example, instead of saying: "I went to the park and ate lunch with Yana", one could say: "Yesterday I went to a beautiful park and ate an amazing picnic lunch with Yana" [2; 10]. The adjectives added more appeal to what was otherwise a very basic restyling of something that happened on a person's day.

The adjective is one of the most important parts of speech, which is widely used in speech and in writing. There are several types of adjectives, each with a specific function [1; 50]. To observe take a closer look at them, as well as some examples. First, a descriptive adjective describes the qualities of a noun or pronoun, such as smell, taste, texture, appearance, and shape. There are many kinds of adjectives, but this