

NATIONAL CHARACTER OF NATIONAL SYMBOLS IN FAIRY TALES**Nusratova Aziza Chuliboyevna****Teacher of English Literature department Bukhara State University., Uzbekistan**

Abstract – *The article provides general information about national symbolism in fairy tales, and opinions about their national characteristics. At the same time, their role in ancient and modern culture was also discussed.*

Key words: *national symbolism, fairy tales, national characteristics, modern culture, morals, customs, spiritual life.*

I. Introduction

Human language is the repository of both ancient and modern culture and history of people. Language reflects all the peculiarities and fluctuations of morals, customs, and ways of human thinking. It directly reflects various models of the picture of the world, which represents the system of values and spiritual life of a particular people, its moral foundations, the specifics of understanding the phenomena of reality, as well as the features of psychology. Each person lives in an objectively given world, but each person's idea of the world is subjective. At the same time, the world is subjectively reflected not only in the perception of an individual, but also in different cultures. Naturally, the picture of the world changes over time among different ethnic groups, races and classes.

For an individual nation, the picture of the world is objectively expressed in language. Culture, civilization, power, social movements, i.e. social consciousness influences language, but the question arises as to how language influences the thinking of an individual or social consciousness. In this regard, one of the main tasks of modern linguistic semantics has become the study of the conceptualization of the world by language (or the study of the linguistic picture of the world), i.e. the study of how language articulates the world and how it represents it.

II. Main part

Along with the description of the linguistic picture of the world of a particular ethnic group or nation, the task of comparing the pictures of the world behind different natural languages is considered fundamentally important. Different languages conceptualize the world differently. Therefore, in any language there are words that are generally difficult to translate into other languages in one word. Language is not only a means of understanding each other, but also understanding the world and assimilating culture.

The concept of a linguistic symbol is closely related to the concept of a linguistic picture of the world. Following E.V. Shelestyuk understands a linguistic symbol as “a multi-sense conventional motivated sign that represents, in addition to its own denotation, also associated with the denotation, but a qualitatively different, mostly abstract or abstract referent so that the primary and secondary meaning are united under a common signifier”. At the same time, the linguistic picture of the world of a particular people includes both universal and nationally specific symbols.



In fairy tales of different peoples, we often see similar ideas, themes, plots and images. However, the fairy tales of each nation also have a pronounced national specificity. It is in the fairy tale that the process of the birth of a symbol is well expressed.

In recent years, the attention of linguists and cultural scientists has increasingly been attracted to the problems of the relationship between language and culture, the connection of language with the social, spiritual and cultural context of time, as well as the relationship between man and culture in modern society.

W. von Humboldt, the author of the linguistic concept of the relationship and interaction of language and culture, established the following provisions that are valuable and productive for linguistic and cultural studies: language is the “spirit of the people”; its function is to record, preserve and reflect the accumulated knowledge of civilization. One of the central concepts that clearly reflects the specifics of a person’s relationship with the outside world is the concept of “picture of the world.” However, one should distinguish between the concept of “picture of the world” or “national picture of the world”, on the one hand, and the concept of “linguistic picture of the world”, on the other hand.

The relationship between language and culture is the object of study not only in linguoculturology, but also in such scientific disciplines as ethnolinguistics and regional linguistics. Fundamental to these disciplines is the position of the theory of linguistic relativity by E. Sapir and B. Whorf that the structure of a language and the systemic semantics of its units correlate with the structure of national thinking and ways of knowing the outside world among a particular people. Sapir writes that “culture can be defined as what a given society does and thinks. Language is how one thinks. It goes without saying that the content of language is inextricably linked with culture”.

Whorf believes that similar physical phenomena make it possible to create a similar picture of the universe only if linguistic systems are similar or, at least, correlative. It is no coincidence that the hypothesis of linguistic relativity is called one of the most effective hypotheses in linguistics. The assumption that a person’s thinking and behavior are determined by his language gives linguistics a very special status among all other humanities. The main theses of the theory of linguistic relativity are as follows:

- 1) groups of people speaking different languages perceive the world differently;
- 2) there is a one-way causal relationship between language and cognitive processes.

However, if the unity of the system of thinking among all people really takes place, then language cannot in any way be recognized as a means of its implementation. After all, every language is a socio-historical phenomenon, and therefore has a national character. Accordingly, the concepts of “linguistic picture of the world” and “national picture of the world” are distinguished.

III. Conclusion

The linguistic picture of the world includes “the internal form of the word, sentences and judgments, changes in the semantic side of the word, its figurative uses, the emotional load of the word, the nuances of its individual use”. Consequently, the linguistic picture of the world has a national character.

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The national picture of the world means something completely different - the system of values and spiritual life of a particular people, its moral foundations, the specifics of understanding the phenomena of reality, the surrounding nature, and the peculiarities of psychology.

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