

Nazarova Nurjahon Bakhodirovna

PhD Student of Samarkand State Institute of Foreign Languages

Email: nurjahonn@gmail.ru

Annotation: This article provides information about the role of toponyms in the text of the fairy tales. Most of the onomastic units mentioned in fairy tales are made up of toponyms, and they reflect the geographical and religious-mystical imagination, living conditions, and social life of the representatives of the English and Uzbek linguistic cultures. In this article main features of toponyms in fairy tales are discussed.

Key words: Fairy tale, lingo-culture, toponym, language, onomastic field, geographical area, myth, heros.

The names of natural and geographical objects, that is, toponyms, occupy a special place in the onomastic field of fairy tales. V.A. According to В.А. Никонов, toponyms reflect information about the material and social culture of a certain people. After all, "the toponym has a distinguishing feature: by means of it, together with the inclusion of an object in a certain line, this object is separated and distinguished from others" (Никонов 1965:38). The ability of toponyms to "store a large amount of cultural information" has also been recognized by others.

Importantly, toponyms arise because of a need in life. The Uzbek linguist calls them "linguographic alphabet of the region" (Ernazarov 2008). Toponyms differ from other lexical units in certain aspects:

1. In them, the lexical meaning has become archaic and a new toponymic meaning has appeared;
2. Means a special name of a geographical object;
3. Their formation has a unique onomasiological basis.

The toponymic area of fairy tales has its own structure and organizational features. In a fairy tale, the world in which the characters live is equated to a whole universe or contrasted with the world of reality. Because the world depicted in the fairy tale is characterized by uncertainty and danger. That is why the environment, the things and events in it, the happenings are outside the human world. Two worlds are usually described in fairy tales, and ancient beliefs and religious outlook are directly reflected in them. According to this, it is observed that the vision of the world is not only human, but also beyond it. For example, the real world is contrasted with the world of mysterious beings through toponyms such as The land of fairy, Elfland, the Pagan world in Childe Rowland's fairy tale. It is known that the concepts of mythological (mythical) consciousness or mythological worldview are interpreted differently in different disciplines. According to some scholars, mythic consciousness is a reshaping of ancient ideas about earlier gods under the influence of religion (Найдыш 1994). If we follow Н.Б. Мечковская and describe the concept of myth as "a certain generally accepted idea, a stereotype of the current consciousness, which people believe in unconditionally" (Н.Б. Мечковская 1998:48), then we have to recognize the mythological consciousness as a symbolic vision of the world with a divine component. Indeed, a myth (legend) is "a depiction of unusual characters and plots" (Луценко 1999:130). It is true that many of the thought processes characteristic of the mythological mind have been transferred to the text of fairy tales. This can be observed, including, in the composition of the onomastic field of fairy tales. For example, it is felt that the main goal in the formation of toponyms was the location of the storyteller. In the definition of geographical space, it is contrasted with inhabited area, steppe or developed area. An example of this is the English toponym Middle Earth.

In addition, since time immemorial, man has considered the space in which he is located as the center of the universe (Маковский 2000:221). As a result of such an interpretation, the center-border opposition characteristic of the mythological consciousness was reflected in the text. This is especially evident in the activation of name indicators (indicators) such as high (*Yuqori Nayman, Quyi Tuvadon*), low (*Pastki Do'rman, Pasdarg'om*), middle (*O'rta Tumor*), side (*Yondosh Do'rman*) in the formation of Uzbek toponyms.

The distant region, which is formed in the center-territory opposition, is related to the perception of an unfamiliar object in the ancient mythological consciousness. For example, *the toponym Land of Nod, used in the tale The Rose Tree, is based on an ancient mythological idea that the soul leaves the body (that is, familiar territory) of a sleeping person and moves to an unfamiliar world.*

A space of mythological and religious imagination. It is known that the mythological and religious imagination does not remain without influence on the activity of defining and naming the territories. As a result, the contrast between own and foreign has expanded to the meaning of Christianity and representatives of other religions for the British nation, while in Uzbek culture, Islam is compared to other religions. Such spiritual expansion eventually led to religious criteria leading the formation of place names. Proof of this can be found, for example, in English Stupid's Cries and St. We see it in the use of toponyms such as George of Merrie England and place names such as the Arab country in Uzbek fairy tales. The influence of religious imagination and worldview can also be felt in the description of space by means of high-low indicators. For example, as told in the tale of Tamlane, *The Elves pay their tithe to the nether world* (Jacobs 1894). Here the toponym the Nether World means more "devil" than "Underworld".

In Uzbek fairy tales, toponyms formed by the means of "high", "low", "middle" elements are very active: For example:

When there is, when there is not, when he is hungry, when he is full, the crow crows, the sparrow crows. In ancient times, in one of the countries of the East, a very handsome, fifteen-year-old girl named Karomatkhan lived with her sisters in the Upper Kalla market neighborhood (Besh qiz).

We witness the use of toponyms with different appearance and meaning in the text of English and Uzbek fairy tales. The toponymic field activated in fairy tales shows the uniqueness and diversity of linguistic cultures and the approach of this field to the real existence of the nation. The names of countries are found in fairy tales. For example: *toponyms such as America, Spain, the Land of Egypt, Percia are used in English fairy tales, while in Uzbek fairy tales there are names such as the country of Sham, the country of Rome, the country of Tukman, and the country of Ilonshah.*

Interestingly, such toponyms sometimes do not mean the names of real countries, but have the characteristic of a tissue unit and represent a certain type of connotative and stylistic content. For example, Barbary, found in the tale The Cat and The Mouse, was formed in connection with the word barbarism, rather than naming any country on the African continent. It is known that this word refers to the wildness, the distance from development. Therefore, Barbary is a toponym of the fabric, which means that the people living in the named area are behind the development.

It seems that the names of geographical objects in fairy tales are an integral part of the ethnic layer of the linguistic landscape of the world. The ethnic landscape of the world is created through the human vision of the world. This perception, in turn, is consciously formed based on certain cultural values.

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