

**ON VERBS EXPRESSING EVIL ACTION IN ENGLISH AND UZBEK HOUSEHOLD
TALES**

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Abstract: This scientific article is devoted to the study of action verbs representing the evil in English and Uzbek household tales, as well as, their importance in understanding various nations' folklore and culture. The research considers the field of folklore as the main subject of its study. The aim of this research work is to analyze the semantic features of verbs expressing evil through illustrative examples in two different cultures' household tales.

Key words: household tales, folklore, action verbs, evil, lexemes, linguistic analysis, semantics.

Introduction

The research on tales has a long tradition and in the past several decades, studying folk tales has been playing an important role in linguistics, especially in folklore and literary studies. It is clear that fairy tales are one of the oldest and most widespread genres. Especially, household tales represent culture and daily life of nations. The lexemes and some verbs in household tales express the evil.

It should be noted that in English and Uzbek household tales, lexemes representing "evil" are expressed through many verbs, in addition to character names. Such verbs mean that evil is made through action. For example, in Uzbek fairy tales, the verb "tepkilamoq" means "to strike with one's foot, to repeatedly kick, to crush and destroy".

"Ammo xuddi shu gullar kampirning arzandasini sevmas, uni erkalamas ekanlar, chunki bu qiz ularni yulib tashlar, xushbo'y gullarni hidsiz deb tepkilar ekan." (But these same flowers do not love the beloved of the old woman, they do not caress her, because she plucks them, and they dismiss the fragrant flowers as odorless.) ("Zumrad and Qimmat")

The verb "destroy", which is used in English household tales, means to break in English, and is one of the lexemes with a negative evaluation and is defined as follows:

1) to damage something so severely that it no longer exists or can never return to its normal state; (2) to officially kill an animal because it is dangerous or very ill=put down; 3) to cause such severe problems for someone that their life is completely spoilt; (4) to defeat an enemy or opponent completely.

"Assault" is also the verb of evil action. It means that "a physical attack on someone, or the crime of physically attacking someone; an attack by the armed force; to attack someone violently."

In the fairy tale "Whittington and his cat" the lexeme destroy is used in the sense of causing great damage and destruction. Assault also means a physical attack on someone.

"He told his majesty; "It is not very convenient to part with her, as, when she is gone, the rats and mice may destroy the goods in the ship — but to oblige your majesty, I will fetch her."

"...but they assault him in his chamber, and even in bed, and so that he is obliged to be watched while he is sleeping, for fear of them" ("Whittington and his cat")

The verb "to hit" in household tales expresses many meanings, such as hitting with a hand or a tool, and can be synonymous with the lexemes of knocking and beating. The verb "to curse" expresses the meaning of wishing someone evil, unhappiness or death and saying curse words.

"U hadeb qizni urib, qarg'ab ertadan kechgacha ishlatarkan, bechoraga birpas ham tinchlik bermas ekan." ("She beat the girl and cursed her from morning till night, but she didn't give the poor girl a single peace.") ("Zumrad and Qimmat")

The verb “kill” in English household tales is considered a component of evil, and this verb is given detailed explanations in the dictionaries of the English language. This verb is used a lot in English tales and means “to cause someone or something to die”, “to deprive of life: cause the death of” and others.

The verb “slay” also means to kill, to slaughter, and to do evil. It is also expressed in Uzbek fairy tales by several sentences, such as to separate the head from the body, to cut off the head, to put a sword on the head, to put the sword through.

“That they should take these children young, And slay them in a wood.”

The fellow that did take in hand, These children for to kill, (“The Children in the Wood”)

“Murder” means to commit murder, to kill, to execute, and to do evil. This verb is often used in English folk tales in the sense of committing murder or killing, and in Uzbek fairy tales the lexeme of “qatl etmaq” is used more. The lexeme “murder” is realized in the fairy tale in the image of a murderer.

“So that the pretty speech they had,

Made Murder’s heart relent” (“The Children in the Wood”)

In Uzbek household tales, there are a lot of situations such as killing the guilty, killing innocent people, or execution, putting them to the sword, and hanging them to death.

“Jallodlar uyma-uy yurib, qayerda oltmish yoshdan oshgan odam bo’lsa, tutib o’ldiraveribdilar. Oltmishdan oshganlardan ba’zilari turli yo’llar bilan o’limdan qochib qutulibdilar.” (“The executioners went from house to house, catching and killing people over sixty years old. Some of those over sixty have escaped death in various ways.”) (“The Cruel King”)

The verb “steal” in English and Uzbek household tales means to do evil, to take away someone’s property. It is synonymous with lexemes such as rob, mug, burgle, shoplift, break into, nick or pinch, which represent various forms of theft.

“Will any of you,” says Jack, “undertake to steal that goat from the owner before he gets out of the wood, and that without the smallest violence?” (“Jack the Cunning Thief”)

“Folchi xotini bilan eshik oldiga boribdi. Haligi o’g’ri: — E, folbin buva, bizlar kechagi podshoning xazinasini o’g’irlagan o’g’rilar bo’lamiz.” (“The fortune teller went to the door with his wife. The thief: “Oh, fortuneteller, we are the thieves who stole the treasure of the king yesterday.”) (“Avom folchi”/ “Fortuneteller”)

Conclusion

In conclusion, verbs expressing evil actions mostly appear in household tales of both nations and serve as an important factor in showing how rich the language of fairy tales is. It is necessary to note that the article provides a nuanced exploration of the semantic analysis of verbs expressing evil action in English and Uzbek tales. Our scientific research is important within the framework of comparative literary studies.

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**INTERNATIONAL MULTIDISCIPLINARY JOURNAL FOR
RESEARCH & DEVELOPMENT**

SJIF 2019: 5.222 2020: 5.552 2021: 5.637 2022:5.479 2023:6.563 2024: 7,805
eISSN :2394-6334 <https://www.ijmrd.in/index.php/imjrd> Volume 11, issue 11 (2024)

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