

ISOMORPHIC AND ALLOMORPHIC CHARACTERISTICS OF MYTHONYM, SPELLONYM AND THEONYM IN UZBEKI AND ENGLISH FAIRY TALES

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Abstract:

This article presents a comparative linguistic and onomastic analysis of mythonyms, spellonyms, and theonyms as they appear in Uzbek and English fairy tales. Special attention is paid to the isomorphic (structurally similar) and allomorphic (structurally divergent) characteristics of these names within mythological and folkloric contexts. By examining the semantic, structural, and cultural aspects of these name types, the study reveals how different linguistic and cultural systems reflect mythological figures and magical entities through naming practices. The analysis highlights the shared archetypal functions of myth-based names across the two languages, while also identifying culturally specific adaptations and symbolic nuances. Furthermore, the paper explores the role of demononyms, mythoanthroponyms, mythoponyms, mythozoonyms, and mythophytos in the formation of national mythological narratives. This study contributes to a broader understanding of mythopoetic worldview and its manifestation in the lexical-semantic field of fairy-tale discourse.

Keywords: onomastics, mythonym, spellonym, theonym, demononym, mythoanthroponym, mythoponym, mythozoonym, mythophyton.

Introduction

Mythonyms are defined in N. Podolskya's "Dictionary of Onomastic Terms" as "Mythonyms are famous nouns belonging to any type of onomastics in legends, epics, fairy tales and epics."

According to the definition of V. Oshepkova and N. Solovyeva, "Mythonyms are mythological names, usually theonyms - names of gods in fairy tales;

demononyms - names of mythological demonic characters; mythoanthronyms - names of characters found in legends and fairy tales; mythonyms - names of mythological space zones; mythozoonims - names of mythological animals, mythophytonims - names of mythological plants will be allocated" [1].

Mythonyms are defined by D.Orayeva and G.Nazarova as follows: "Mythonyms belong to the group of proper nouns, they are the names of unreal, i.e., fictional images. In a broad sense, mythonyms are the fictional names of images or places used in myths, legends, and fairy tales. The word "mythonym" comes from the Greek language, mythos - myth, fairy tale; onyma - name, name. "It represents the meanings, that is, it is understood as the name of any type of textual images. Including noble or demonic characters, natural phenomena, abstract concepts, place names are also included. [2]"

So, mythonyms are a group of nouns in a broad sense meaning any noun with a noun, and in a narrow sense meaning a noun.

In fairy tales, we can see the wide use of various mythological, i.e. textile images. In O. Plakhova's article "Mythological Onomastics and English Folklore", analyzed the mythonyms found in English fairy tales and classified them into several groups:

- 1) hobbits and goblins: Hedley Kow, Koo, the Bogey-Beast, Bogie, Hobyah, Boggart, Brownie, the Cauld Lad of Hilton;
- 2) elves and pixies: Scantlie Mab, Habe-trot, Elfin, Robin;
- 3) giantlar: Blunderbore, Thunderdell, Galligantua, Cormoran, Giant Skillywidden, Grumbo;
- 4) dragons: Knucker, Laidly Worm, Dragon, Lambton Worm;
- 5) wanderers: Jacky-my-Lantern, Will-o'-tha-Wyke;
- 6) mermaids: Madgy Figgy;
- 7) other supernatural creatures: Banister Dolls, the Dead Hands, Crawling Horror, the Quick, Gabriel Ratchets [3].

One of the most common mythological characters in English fairy tales is the image of giants. According to the results of O. Plakhova's research, the concept of giants occupies one of the main places in the English national conceptual sphere. A total of 18 main English mythological concepts make up 12.1% [4].

Giants are giants - giants - one of the most common mythological characters in British folklore. Such people have become famous as mythological figures in the

oral works of the world, but the most famous giants are the giants in British folklore [5].

The fairy tale "Jack the Giant Killer" in English is dedicated to giant characters. In this tale, Jack is a brave young man who lived in the time of King Arthur. He kills several giants. Jack kills the first giant on a Cornish mountain, and when he returns to his village, the elders present him with a sword and a belt. And to the belt with golden water was written.

"Here's the right valiant Cornish man who slew the giant Cormelian"

It is from here that the name of the first giant that Jack kills is Cormelian. Until now, it was called "giant". This giant is one of the famous giants, also called Cormoran, Cormilan, Gormillan, Gourmaillon. In some sources, Cormelian is also mentioned as a female giant, Cormoran's spouse [6].

The name of the next giant is Blunderbore. It is also called Blunderboar, Thunderbore, Blunderbus, Blunderbuss [7]. A giant named Blunderbore also appears in the fairy tale Jack and the Beanstalk.

Thunderdell is a two-headed giant. Also found in the forms Thunderdel, Thunderel, Thundrel, Thunderdale, Thunderbore. This giant also appears in the fairy tale "Jack and the Beanstalk".

The image of giants is also very popular in Uzbek fairy tales. In some fairy tales, we find that giant creatures are called by the giant myth:

I am the daughter of an earthly king. I was kidnapped by giants while hiking in the mountains and brought here. This head Serka is the servant of the hero, the owner of underground wealth. Serka Botirr wanted to take me as his wife ("Kenja Botir").

In many cases, we see that even giants have a name. In the fairy tale "Qiron Aka", giants such as Qiron, and in the fairy tale "Qahramon" are named giants such as Sangi, Sakvon, Akvon:

Who arrested you? - asked the Hero. Among the giants, there was a giant called Sangi, who was the best of all the giants. Sanggi Dev:

"Your grandfather, Sakvan, captured us and surrendered," he answered.

- This giant's name is Akvon. He is a very powerful, cunning and cruel giant. One day he sent me a suitor and said: "Give me my daughter, Princess Zubaydah Zulfiqora, if she does, I will kill her people, destroy her city, kill herself, and take her daughter captive."

We can also see the nickname given to the giant in the fairy tale "Quyosh yerning pahlavoni":

Tonguli:

- He who saved you from the disaster, he also saved me from the darkness. Rustam the woodcutter is the wrestler of the land of the sun, who killed the Bukri giant, the man-eating dragon, who saved you from disaster and opened the door to a happy life, where you weave epics, said ("Quyosh yerning pahlavoni ").

Spellonyms - the names of magicians and creatures with magical powers are also counted among the onomastic units characteristic of fairy tales. Because fairy tales cannot be imagined without magic, magical powers, miracles, and fantastic elements.

V. Oshepkova and N. Solovyova defined spellonyms as follows: "Spellonyms are the names of heroes who directly participate in the plot of a fairy tale, create a text "drawing", move and change in the world of a fairy tale [8].

Spellonyms are divided into simple and compound spellonyms. Common names include canonical and non-canonical names, fictitious names, common nouns, and nicknames. Compound spellonyms are phrases that contain a noun and an epithet - a feature that usually expresses an emotional and aesthetic evaluation [9].

One of the most common spelling names is witch.

Witch - the name witch ("woman witch") had two forms in Old English: the feminine form wicce and the masculine form wicca. According to the etymological dictionary edited by R.C.Barnhart, both forms derive from the root of the verb wiccian ("to perform magical rites"), combining with Old English wîgle ("prophecy"), wîglian ("prediction"). Words with similar meanings are found in several Germanic languages: Old Frisian wigila ("witchcraft"), Middle Low and Middle High German wicken/wikken ("divination; enchantment"), Old High German wîh/wîhi ("holy"), Gothic weihs ("holy") [10]. So, the spellonym "witch" etymologically means "prediction", "enchantment", "witchcraft".

V. Oshepkova and N. Solovyova analyzed spellonyms found in English and Russian fairy tales in the article "Динамика развития ономастического пространства британской и русской волшебной сказки ". The authors represent male magicians in English: charmer, conjurer (conjurer), enchanter, exorciser, exorcist, fortune-teller, genie, mage, magician, magus, master, medicine person (medicine man), miracle worker, necromancer, occultist,

prophet, prophet, shaman, shamanist, soothsayer, sorcerer, spellbinder, thaumaturge, thaumaturgist, theurgist, warlock, wizard, wonder-worker [Ibidem]; crone, enchantress, gammer, hag, siren, sorceress, witch (wiccan) representing female magicians; vedun, volkhv, volshebnik, vorozhey, koldun, kudesnik, mag, okudnik, proritsatel, charovatel, charovnik, charodey, chernoknijnik, chudesnik, chudodey, chudotvorets); analyzed the spellonyms vedma, volshebnya, kirka, koldunitsa, koldunya, kudesnitsa, okudnitsa, sirena, feya, tsertseya, charodeyka, chudesnitsa, chudodeyka, chudotvornitsa, of the Jensky family, highlighted their etymological and semantic features, and came to the conclusion that the spellonyms in both languages reflect the meanings of wisdom and knowledge [11].

The image of a witch is also found in Uzbek fairy tales. In some fairy tales, the word witch appears as a spellonym, and in some, witches are given names:

The witch came out and said:

- Thank you! If I go out and repel this enemy, will you give your daughter to my son Arshinboy? ("Kambarjon with Orzijon")

There is a witch named Arzaqi. It is said that he has a horse named "Korakaldirgoch". (Bulbuligoyo)

The image of fairies is one of the common images in fairy tales. Regarding the etymology of the word and image of "fairy", E. Jumanov expressed the following views: "pairika" in "Avesta" is the name of a mythological character, genetically it is one of the archaic forms of the image of a fairy. used in the sense of sohira, i.e. fairy.

According to G. Günter, a well-known British scholar who studied the religious views and mythology of ancient Iranians, "pairika" as the goddess of fertility is primarily related to the idea of the incarnation of feelings, i.e., the idea of resurrection. Therefore, all the beauty and charm of the female body are embodied in their image.

According to A. Y. Bertels, the root of the word "fairy" is the lexeme "pery" from the Indo-European language, and this word was considered the famous horse of the goddess of beauty and love in pre-Zoroastrian mythology.

According to the Uzbek scientist A. Mominova, in ancient mythology, fairies are depicted as legendary saviors who save people from evil forces. Over time, the image of a fairy began to gain vitality; they have become a symbol of beauty embodying the signs and characteristics of ordinary people [12].

In Uzbek folk tales, the image of fairies is often found, and almost all fairies have their own names. These include Akbilak fairy ("Poor girl"), Badia fairy ("Mohistara"), Guliqahqah fairy, Yunus fairy ("Mislabu"), the leader of the fairies, Sanobar fairy ("Mohistara"), Snake fairy, Beaver fairy ("Bakhtli bald").

In the fairy tales, fairies are described as unsurpassed in beauty and intelligence, and in order to reach them, the hero has to overcome various difficulties.

- In six months. There is a country called Eram, whose king is Adamzod, his wife is a fairy, and there is one girl from that country, whose horse is called Akbilak Fairy. She is fifteen years old, she has seventy layers of curtains on her face, and if she opens one layer, she works thirty-two times without turning on the lights ("Poor Girl").

In conclusion, the image of giants is one of the most common mythological units in the tales of the English and Uzbek peoples. Giant characters such as Cormelian, Blunderbore, Thunderdell are common in English fairy tales. In Uzbek fairy tales, we can find giants in their nameless form, as well as fairy tales with their names. In English and Uzbek fairy tales, the characters of witches and fairies from spellonyms are common, and the fairies are given with their names.

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