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в изданиях НИЦ "Социосфера"



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- *Публикуются статьи по социально-гуманитарным, техническим и естественно-научным дисциплинам*

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REPETITION METHOD IN ENGLISH FAIRY TALES

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Summary. The article discusses the method of repetition in English fairy tales. The role of this method in depicting fairytale events is revealed. An attempt is made to compare the repetition method with the alternatives in Uzbek fairy tales. Their common and distinctive features are highlighted.

Keywords: fairy tale; English; Uzbek; way of repetition; community; individuality.

Fairy tales are the most popular genre and are loved by all peoples in the world. One of the main tasks of fairy tales is to cheer up the audience, to give them joy and happiness [1, p. 29].

For this reason, any storyteller tries to tell the story in a high-spirited, interesting, and funny way that attracts the attention of the audience. As a result, she or he tries to use different methods of storytelling and description. The fact that the tales of the peoples of the world are similar in plot and typological features has attracted the attention of many researchers.

At the same time, the tales of the world people have some similarities not only in terms of plot, but also in terms of methods of its implementation. Because fairy tales are performed orally, listeners take the narrator's speech and actions very seriously. There are many different ways of telling a story, one of which is to repeat the events over and over again. These repetitions begin at the beginning of the tale with a sentence after the introduction, increase by adding different episodes to it, and at the end of the tale they become larger.

Repetition by adding an episode to an episode and attracting the attention of the audience, give the audience a high level of joy. This style is evident in the English fairy tale *Munahar and Manahar* [2, pp. 158–161].

As described in the tale, *Munahar and Manahar* are two companions, and *Manahar* always eats the raspberries that *Munahar* picks until the end. Enraged, *Munahar* tries to cut a stick to punish him. The first episode of the repetition method, which we are going to analyze, begins with this stick. The stick does not obey him and says, "Bring me a knife to cut me." When he went to the knife, he demanded to bring a razor.

In the fairy tale, after the squirrel, water, then deer, then dog, fat, cat, milk and other objects, as well as episodes related to animals are attached.

As each episode is added, the size of the repetitive passage increases, and as the story unfolds, in addition to distracting the listener, the emotion increases. For example, "I go in search of a cow, she gives me milk, I give milk to a cat, a cat rubs it on bread, I give the bread to a dog, a dog hunts deer, a deer swims in

water, water softens sand, I sharpen a stick with a razor blade, I will beat Manahar, who ate my raspberries with this stick.'

In a fairy tale, an episode is given one after the other, and after each episode, the same episode is repeated.

This method of repetition is used in different ways in the tales of other peoples, including Uzbek tales.

An example of this is a poetic tale spread in Khorezm:

I handsprang and found a wool,
I found a comb inside,
I gave the comb to my grandmother,
My grandmother gave me a cup.

I gave the bread to the herdsman,
Herdsman handed over his stick.
I threw the stick into the river,
The river gave foam.

I rubbed the foam on my mulberry,
My mulberry gave me a leaf,
I gave the leaf to my cow,
The cow gave me milk [3, p. 21].

Connecting and repeating events like a chain of events creates an opportunity to keep the audience of fairy tales connected with the development of events.

From the comparison of the tales of the peoples of the world, it is clear that not only the similarities in the plots of fairy tales, but also in the process of describing and narrating events in fairy tales, typological situations are observed. This phenomenon is associated with the art of storytelling, and each folk tale is used in connection with the environment, while adapting it to itself.

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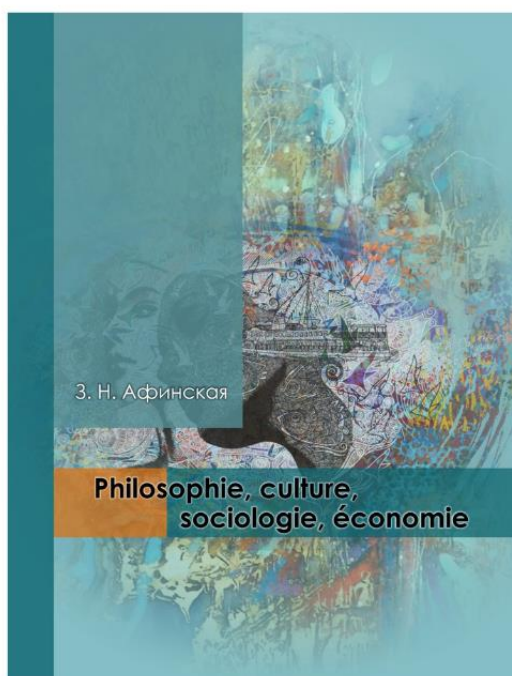
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