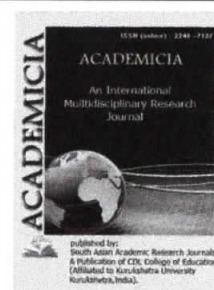




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FEATURES OF LITERARY INTERPRETATION OF THE IMAGE OF PARROT IN GERMAN AND UZBEK FAIRY TALES

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ABSTRACT

The fairy tale genre, is one of the main sections of folk oral creativity, has a long history as a vivid example of the hopes and beliefs of people who wanted to live a dreamy and happy life. It should be noted that in fairy tales, a person also expresses the product of his imagination and fantasies through animals and birds, plants and trees. The article provides a comparative analysis of German and Uzbek fairy tales where parrots are artistically interpreted, which differ from other birds in their brilliance in the world.

KEYWORDS: Fairy Tale, Parrot, Image, Colour, Eloquent, Security Guard, German, Uzbek, Translation, Translator.

INTRODUCTION

The image of the parrot is one of the traditional images in world folklore, literature and fine arts, which is poetically interpreted through symbolic concepts formed on the basis of ancient mythological views related to the cult of birds.

Due to the belief in the cult of the bird, in ancient times, this or that bird was used in the organization of some religious-magical ceremonies. Birds are thought to be a mediator for communication with the sky. The ability of these winged creatures to fly in the sky, amazed man, and caused him to feel in his heart sometimes pleasure, sometimes weakness and fear. Therefore, some people loved birds, considered them their friends, and some avoided them out of fear. But often the attitude to birds was positive. This is also understood from the fact that in folklore works they are often embodied in the form of positive images.

In the myths and legends about the creation of the world, special attention is paid to the cult of birds. One such bird is the parrot, which is distinguished from other birds by its ability to speak, albeit to a lesser extent, and by the fact that its feathers are of much brighter colours.

Due to their place in nature, character, appearance, and lifestyle, parrots are embodied in various images in folk tales, just as most birds are portrayed in various images in fairy tales and legends.

Olga Mikhailovna Ivanova-Kazas, a professor at St. Petersburg State University and author of several fundamental monographs and popular science books, says the parrot is a symbol of Kama, the god of love for Indians. In Chinese folk tales, who are different in the world for their religious views and culture, the parrot is interpreted as the image of a bird that signals wives about the betrayal of their husbands. [9, 33]

The parrot's beak, its ability to speak, the color of its feathers, and various other features are reflected in the tales of many peoples living in different parts of the world in similar and partially different contexts. For example, in the fairy tale "Der Papagei" ("The parrot") by Oscar Dehnhardt's in the book «Naturgeschichtliche Märchen» ("Natural History Tales") (1925), describes the parrot's feathers as different from other birds' beaks, as well as some of the parrot's character traits: "Als der liebe Gott den Vögeln Farbe gab und ihnen Namen verlieh, kam er ihnen nach und nach alle herbei. Der Papagei aber saß auf einem Baume und sah zu. Da bemerkte er, dass der Herr viel dunkle Farben austeilte und nur manchmal mit dem Pinsel in die bunten und glänzenden fuhr, um dem einen Vogel ein Häubchen, dem anderen ein Hemdchen, dem dritten ein Halstüchlein zu geben. Da sagte sich der Vogel: "Ich bleibe hier, bis die gemeinen Farben verausgabt sind, so dass mein Gefieder nur eine der schönsten Farben erhält!" Und so tater". [11, 71]

(Meaning: When the Merciful God gave the birds a colour (colourful dresses) and a name, all the birds began to come one after the other. Parrot noticed that god was giving dark and deep colours and stayed on the tree. And when he began sharing bright and eye-catching colours, giving the necklace, dress, or tie to some birds, he came closer. Then the parrot said to himself, "I will stay here until the end of the common colours so that my feathers will be dyed with one of the most beautiful colours," and it was so.)

Regarding the outcome of the incident, it is said: "Nachdem alle Vögel gefärbt waren, flog er hin zum Schöpfer und bat um Farbe. Aber da gab es nur noch einige Schälchen mit Resten, die übrigen waren leer. Da wurde der stolze Vogel betrübt; der liebe Gott aber sprach: "Nimm es dir nicht zu Herzen, ich schenke dir ein besonders schönes Federkleid!" Also strich er ihm von jedem der Schälchen, in welchen bunte Farbe gewesen war, den Rest auf die Federn; von roter und grüner Farbe konnte er noch am meisten bekommen". [11, 71]

(Meaning: When all the birds' feathers were painted in different colors, the parrot came to the god and asked them to be painted. But only a few colors left and color pots were almost empty. When God saw that the proud parrot was upset, he said to him, "Don't worry, I will give you feathers of a different color." After that, he presented the parrot with a brightly colored dress from the little ones that were left with little paint. Thus the parrot was distinguished from other birds by its abundance of red and green feathers.)

Fairy tale quotes why parrot feathers are in bright colors At the same time, it is epic how the parrot came to the attention of God with his intelligence, patience, and was duly rewarded.

In folk tales, the parrot is often depicted as the guardian of the house, the protector of the honor, dignity of his master and mistress. Accordingly, when a landlord goes on a long trip or business, he trusts the parrot to guard the house and keep an eye on his wife.

Ziyovuddin Nakhshabi's "Tutinoma" (The Parrots Tale), is a literal work, the main idea of which is aimed at glorifying qualities such as ethical standards, loyalty, and nobleness. Although the style of the work is similar to the "Thousands of nights", the work is different from the development of events, with the content and purpose. We know that "Thousand nights" tales are narrated from human language. The stories of the "Tutinoma" are retold by the parrot, which protected the honor and lives of one prestigious and rich house. The parrot was estimated at the market as "A clack of feather, worth of eating by a cat." But in order not to lose its value in the front of people it begins to praise itself in human language. While retelling the stories, these definitions were approved. The definition was as follows:

“– Ey aslzoda yigit! Sizning tabarruk nazaringizda arimas bir qushdek ko‘rinsam-da, aqlu zakovat bobida parvozim shu darajada balandki, shu choqqacha menga o‘xshash birorta sohibqanot tuxumdan chiqmagan. Zukkolik va so‘zga chechanlikda dong‘i ketgan notiqlar ham meni ko‘rsa, o‘zini chetga oladi. Hali meni aytdi dersiz, sotib olsangiz, aslo afsus qilmaysiz. O‘ta inja va zarif qush bo‘lishim bilan birga, yana boshqa qator qobiliyatu xislatlarim ham bor. Masalan, men hozirda va kelajakda bo‘ladigan hodisayu voqealarni avvaldan ko‘ra olish iqtidoriga egaman, ya‘ni bugun va ertaga bo‘ladigan sinoatlarni oldindan bashorat qilaman. [7, 15] (In English:– O beautiful man! Although in your holy sight, I may look as a poor bird, but in the sphere of intelligence my flight is so high, that there is no other bird such as me. The smartest and most talkative orators also hide away when see me. You won't regret, if you buy me. Besides being so unique and rare bird, I also have a number of other talents and qualities. For example, I have the ability to forecast present and future events.

Believing in his forecasts the parrot guards the honor and pride of the wife of his master who left his house. It retells the stories all night long and in this way keeps the wife inside.

In the Uzbek fairy tales, the parrot is a prophecy, a wise bird that can imitate a person's speech. It is reflected in a friendly, auxiliary figure loyal to the epic hero. In particular, in the tale of "Yaxshivoyva Yomonvoy", ("The Good man and the Bad man") the parrot will cause a good and happy life to virtuous Yaxshivoy, and the bad-tempered Yomonvoy was punished according to his deeds. In a fairy-tale, both images understand the parrot's speech. And the main idea is to show that parrots can speak, they know about nature much more than people.

We can see similarities in the tales about the parrots on top of Poplar and brothers Grimms' tale "Der treue Johannes" (in translation by Xurram Rahimov "Sadoqatli Yohannes". "[1, 9-20]). If we compare the motives of both fairy-tales, from the bird conversion we will know the mysterious secret associated with the fate of the main characters. In this case, the motive of the parrot and crow's predictions of the events that may occur in the presence, in fact, it emphasises that all the birds have given the ability of vigilance and sensitivity.

In the Uzbek folk tale "Mislabu" the parrot is pointed out as one of the most valuable birds kept in the palace. In the fairy tale, an old man working in the garden of a tyrant king in Balkh one day was collecting firewood from the mountain for his livelihood. He found a little parrot cub and took it to his home, took care and taught it to speak. Years later, when the old man, with his

back bent, his hair white, his teeth falling out, and his strength weakened, brought the parrot, which he had taught him to speak, to the king's palace in the hope of giving him something for his livelihood, the king sent him away.

In this tale, the parrot is referred to as a prophetic bird again. But the parrot always tells the truth, and as much as he knows. According to the tale, one day the king went hunting with his officials. But he forgot the parrot. After the king left, his fourth wife, well dressed, sat on the throne and asked the parrot:

– To‘tiqushjon, to‘tiqushjon, qani menga aytibber-chi, dunyoda men chiroylimi yoki mendan ham chiroyli, mendan ham suluv, mendan ham ozoda odam bormi? – debdi. To‘tiqush biroz o‘ylab turib:

– Bibishim, ko‘nglingizga qarab aytaymi, ko‘rganimni aytaymi? – debdi. Malika qah-qahlab kulib:

– Ey, to‘tiqush, ko‘p ajab ekansan. Ko‘nglimga qarab nima qilasan, ko‘rganingni ayt, – debdi. To‘tiqush:

– Bibishim, men sizning ko‘nglingizdagini bildim. Juda uzoqda, Nil daryosi bo‘yida, tillaqo‘rg‘onda: o‘zi hur, tishlari dur, xushmuomala, sochi sumbul bir Mislabu degan qiz bor. Siz uning kavushining tagiga ham o‘xshamaysiz, – debdi. [3, 200]

(In English: Parrot, parrot, tell me, am I the most beautiful in the world, or is there someone more beautiful, charming and accurate than me?)

She said. The parrot thought for a moment and answered:

"My mistress, should I speak according to your heart or can I tell you what I've seen?" he said. The princess laughed and said:

"O parrot, you are very strange." Tell me what you see, what you do to my heart. Parrot:

"My mistress, I know what's on your mind. Not far away, on the banks of the Nile, in a gold mine: there is a girl named Mislabu, as an angel, her teeth are straight, she is polite. You don't even look like the soles of her shoes.")

In many fairy tales, there is a motive of poetic conversation with birds. In this regard, the three parrots' conversation in the fairy tale "SohibjonbilanAhmadjon" (In English: Sohibjon and Ahmadjon) is also noteworthy. It depicts parrots predicting the life of a fairy-tale hero and expressing their thoughts in the form of a song. [3, 191-192]

In fairy tales, the conversation of birds or their words in the form of poems is observed not only in Uzbek folk tales but also in other folk tales.

In ZiyovuddinNakhshabi's "Tutinoma"(The Parrots Tale), the words of the parrot are sometimes expressed in verses, which means that not only in Uzbek or German fairy tales but also in the tales of other peoples of the world, the words, conversations or dialogues of birds are narrated both in verses and prose.

The Uzbek folk tale "Uch og‘a-ini botirlar" (In English: Three Brave Brothers) has an educational value, as it can serve to form positive qualities such as honesty, integrity, diligence, courage, bravery, loyalty. The truthfulness, courage, loyalty, and unjust imprisonment of the epic

protagonist of the tale are narrated through the story of the parrot in the tale. The story goes that the palace bird parrot, which was in the king's attention and gaze, was unjustly killed because of the envious minister's mischief and lies, and the king, who became aware of the minister's deeds years later, deeply regretted it.

The story shows that the homeland of the parrot is India. In fact, there are many species of parrots that live in countries with tropical and subtropical climates. It was brought to the European country from other countries.

– Menga bir yo'l ko'rsating, men ham erkinlikka chiqay, ham va'da yolg'on bo'lmasin.

Ona to'ti aytibdi:

– Shunday bo'lsa men ham bir maslahat beraman. Bizning joyda bir daraxtning mevasi bor, har kim bir donasini yesa, qari chol bo'lsa yigitlik holiga qaytur. Kampir yesa qiz kabi yoshlik holiga kelur. Podshohga shundan uch donasini olib borgin, bu bebaho mevani berib, o'zingning butunlay ozod etilishingni so'ra, shoyad insofga kelib, butunlay ozod etsa, – debdi.

(In English: Show me a way, that I may be set free, and that the promise may not be false.)

The mother parrot said:

"Then I'll give you a piece of advice." There is the fruit of a tree in our place, and everyone returns one of them to his youth when he is old. The old woman, on the other hand, becomes as young as a girl. Take three of them to the king, give him this precious fruit, and ask for your complete release, so that he may come to his senses and you will be completely released.)

The fact that the parrot, described in this passage as a palace bird, a bird in the king's attention and sight, a faithful bird with the ability to speak, is aware of the fruit of the tree of life, which is a mystery to mankind, is based on the mythological interpretation of the parrot as a mediator between humanity and the other world.

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