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Akmal Akhmatovich Jumayev

lecturer of the department of German and French languages, BSU, a.a.jumaev@buxdu.uz

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THE IMAGE OF THE CROW IN THE GERMAN AND UZBEK PEOPLES

Jumayev Akmal Akhmatovich

lecturer of the department of German and French languages, BSU

a.a.jumaev@buxdu.uz

Abstract:

Background. *The article focuses on specific similarities of the peoples of the world in their views on the crow. Also in myths, in German and Uzbek fairy tales, the portrayal of the crow in positive and negative images was analysed comparatively. All folk tales lead to good. The same lesson is also reflected in the article on the educational significance of the two folk tales.*

Methods. *Particular attention is paid to the fact that the peoples of the world have certain similarities in their views on the crow. The image of the Crow also moved to fairy tales based on Legends.*

Results. *In the fairy tale, it is not explained why the hero became a crow.*

It is known that in fairy tales the evolution of children to different birds (often owl or crow) is described either because of some side work of their father, or because of his own senselessness.

Discussions. *In German fairy tales Interesting is that in "Die sieben Raben" "The seven ravens", "Die Rabe" "The raven" fairy tales, a crow is not just an ordinary bird, but a symbol of children. In Uzbek fairy tales, the image of birds is focused on fostering such positive personal qualities as industriousness, honesty and friendliness.*

Conclusion. *The crow is one of the active images of folk tales. Through it, the views of the people associated with the world of birds are reflected. In Uzbek folk tales, the crow is sometimes portrayed as a bad-tempered bird, while in others it is portrayed as a calm, rather wise, old wise bird. Since the bird that runs for lust in the tales of "Crow with a sesame seeds" and "The Lamb with a Crow" is depicted in the tales of "Crow, Deer, Wolf", "Hunter, Kukcha and Dono" as a friend, an old wise bird, it can be concluded that no bird or animal is reflected only in a negative or only positive image.*

Keywords: *fairy tale, myth, bird, crow, hunter, wise, cook, guard, trusty, lamb, sesame, image, German, Uzbek, translation, translator.*

Introduction. *The crow is usually regarded as a combative bird, which transmits bad news, consisting of death, war, natural disasters and various disasters. It*

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is said that he lives in places where more treasures are stored and has a long life, wisdom. But since the crow is a bird of black color, it is often interpreted that it is tied to death, evil.

In the etymological legends about the crow, it is often mentioned the reason its dark color. Especially in Myths and Legends, created in the culture of antiquity, it is said that the Black Crow is a consequence of the punishment given to him.

The story of one of the Greek myths tells that Apollo is told by a crow that his beloved Coronida betrayed. As a result, Apollo kills the Coronida, at his funeral, handing over his child from the Coronida to the upbringing of the Centaur Heron. And after that, the crow, which informed himself about the alley of his beloved, is more forbidden to live among white birds, and the color of the crow from white to black. It is noted that the same-the same Crows are bred in a tin-black hue.

In the "Bible" it is said that Noah was expelled from the ark to find out whether the flood (flood) of the crow had ended or not. And the crow does not return to the ship and does not fulfill the order of the Prophet. That is the reason he is subject to Prophet's curse and punishment. As a result, a crow, once Snow-White, unappealing in a piglet, becomes a hummingbird and a hummingbird of a dark color, doomed to life-long feeding with both Oaks and Oaks.

A similar interpretation of the crow is also found in the "Revenge of Noah Nabiy Alaihissalom" in the Book of Nasiruddin Rabguzi's "Revenge Of The Lord". The story is told in it that Noah prophet said:

“Ким бориб хабар келтурса сув ер юзинда на миқдор қолмиш, ер очилмушму?!” Қора қарға айди: “Мен борайин”. Нух айди: “Ким эрсани кафил бергил”. Эркак товук кафил бўлди. Қарға борди, ўлуклар телिम бўлди. Ани егуга бўлуб кеч қолди. Эркак товук ўғга кирмиш учун кемига кириб, кеми томинга ошиб қанит тўкиб чорлаю бошлади. Қарға андин ёнмади. Нух алайҳис-салом товукни олиб қолди. Ул сабабдин товук учмас бўлуб одамийлар бирла қолди, темишлар. Нух алайҳис-салом қарғани дуо қилди. Мавло азза ва жалласинда қатиғлиқ эмгақда, кўрқинчда умри охир бўлди.[4, 44-45] (Meaning) How much water is left on earth, how much is the earth opened? Who brings me the news of this? - said Noah, peace be upon him. "Let me go," said the Black Crow. - Who guarantees him? - said Noah. Male chicken became a guarantor. The Crow fell on the road. It seems that since there are a lot of dead in the bet of the Earth, it was late to suck it up and It began to eat. The cock climbed to the roof of the ship to tell the crow that it was time, and the wing began to sniff. And the crow did not come. Noah alaihissalom grabbed the cock. Therefore, the chickens did not fly away, they stayed with the people. They say that the head of the guarantee is blame, the middle is a pity, the end is a heel. Whoever does not believe let him try. Noah blessed the crow of alaihissalam, and Allah answered him. The crow's life would have been an

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end in hard work, anxious, because he had returned from the road to the right macro in the past.

The crow although the crow is a bird that has become a curse, a curse, a wise and a fortune-teller, as a chthonic creature has treasures and riches, there is an opportunity to search for them, capture them, it is also interpreted as a guardian of underground riches. In the crow's Nest is expressed confidence that invisible riches are hidden.

Methods. In a few more places in the work "Qasasi Rabguzi", belonging to the pen of Nasiruddin Rabguzi, there is a mention of a crow. In particular, While the Blue Crow in "the Revenge of Adam "was interpreted as a bird that led the way to Mecca, it is stated in the work "The Revenge of Cain and Abel" that Adam learned to bury the dead body of man looking at the crow. “Қобил Ҳобилни ўлтурмишда йигирма яшар эрди, қуш қуртлар Ҳобилни ўғради. Қобил Ҳобилни бир қопға суқуб орқасинга кўтуруб юрур эрдилар. Анчада тенгри фармони бирла икки қарға келди, бир-бири бирлаурушдилар, бир-бирини ўлтурди. Тирик қолған қарға тумшуқи бирла ерни қазди, ул ўлук қарғани кўмди. Қобил ани кўрди, айтур: Манинг қарға чоқлиғ ақлим йўқ эрмиш”, теб ўқунди.[4, 30] (Meaning) “Cain was twenty years old when he killed Abel, and the worms wrap Abel. Cain was carrying Abel on a sack and carrying him on his back. At the command of the gods, two crows came together, fought with each other, and one killed another. The surviving crow dug the ground with its beak, and it buried the dead crow. Cain saw it and said, "have I no mind like a raven."

The image of the Crow also moved to fairy tales based on Legends. The image of the crow in the fairy tales of the peoples of the whole world is met. In particular, among the Uzbek folk tales there is even a interpretation of the crow as one of the main characters. An example of this can be seen directly in the fairy tale "lamb with a crow". “Кўмирчи ака, кўмирчи ака, беринг кўмир, қилсин ўроқ, ўрай қуроқ, есин сигир, берсин сут, ичсин този, қувсин кийик, ташласин шох, қазий тупроқ, қилсин кўза, олай сув, чайқай тумшуқ, семиз, аъло, ейман кўзи”, – дейди.[1, 31] (Meaning) The Crow will want to eat the lamb. The lamb advises the crow to eat his beak honestly. The Crow will listen to the lamb and come to the river to halve the tumult. The river sends it to the Potter, saying that you need a pitcher to get water. The Potter orders to bring the earth to make a pitcher. During the fairy tale, for various reasons, The Crow is sent to the deer, the owner of the dog to the Steppe brother, to cow, Tashvoy brother, grass, master, coals. The Crow who went to the coals said:" the coals brother, the coals brother, give coals, the sickle, the sickle, the sickle, the soft cow, the Bering milk, the drinking dust, the cow's Deer, The Scarecrow, the digging soil, the pitcher, the water, the Scarecrow, the fat, the excellent, the eating lamb."

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In the end, when the crow brings the ready-made sickle on its wing, the sickle goes to cut off its wings. Then the crow will hang around the neck a sickle made of diamonds, like the wings of a fly. But the sickle also cuts off the neck of the Crow and destroys it. In this way, the crow dies in the desert, not reaching its goal. But the words pronounced by the crow at the end of the fairy tale mean that in this life everything depends on each other. Crow's mono-logical speech about this served to enrich the contents of the fairy tale.

The tale “The raven and the sesame” is similar to “The raven and the lamb”. In it, a hungry crow works hard to eat sesame seeds. First, on the advice of sesame, he comes to the river in order to clear his beak. The river orders him to bring a pot from the potter and to take water from the pot and shake his beak. When the crow asks for the pot from the Potter, The Potter sends him to the soil, the earth to bring the deer horn to dig it, and the deer to bring milk to feed the children. The hungry Crow goes to the cow for milk, and the cow says that he will give milk only if he brings grass. The crow goes to the grass, wishing Salvation. When the grass advises to bring a sickle and reap, the crow will go and ask the blacksmith to give one sickle. The blacksmith gives a sickle to the crow. The crow takes the sickle, mows the grass and gives a sigirga. In this regard, the crow's request for milk from the cow was expressed specifically on the basis of inversion: "Cow, Cow, Berg milk, go deer, give you milk, take a horn, go to potter, give soil, take a pit, go to river, take water, chayayay tumshuk, eyay sesame". In response to the appeal of the Crow, the cow ate and gave milk. The Crow took from the cow's milk to the deer, took the deer's horn and delivered it to the Potter. The Potter dug up the Earth, took out the soil, made a pitcher, and The Crow took out the pitcher from it, poured water from the river, rinsed the tumulus, ate sesame, fed the winter, and reached the goal.

In both fairy tales, the appeal of the crow to the coals, sigirga is very similar to the style of expression. In both cases, the sentences are inversion, that is, they are structured according to the changed order of the sentence fragments.

In the fairy tale, the idea that it is necessary to work even for one sesame, to obtain sustenance with honest labor was put forward.

In the fairy tale "Crow, bug, Wolf" the crow contradicts the image of a bloodthirsty Wolf. In a fairy tale, a wolf means a proposal to be friends with a bug. But the fact that nojins can not be friends is a sensational fact. The Wolf also actually had the goal of making a bug when he was hungry. Warn the steam by sensing this shum and evil intention of him, but the Steam does not enter the advice of the crow. Deceived by the cunning of the Wolf, the Steam falls into the trap, which is laid in the thick, grass-overgrown land of the forest. In the trap the wolf in the soul crunch does not really help, standing in the pan and wait for the hunters to come. Then the soul of the Steam is crowned. And the Wolf, touching the Hunter's chest with a

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dagger thrown into the Steam, dies without pulling the tongue. With the Crow, the bug lives as a friend, reaching compromising goals.

Apparently, in this fairy tale, steam and Crow are ravaged in the image of goodness, honesty.

Results. The fact is that in fairy tales even birds, and even an eagle, are often interpreted in a positive sense. The reason for the longevity of the crow is that it is described as a wise bird, a prophetic bird. In a fairy tale, The Wolf betrays friendship and gives a soul from a hunter's Dagger also has an educational essence. After all, in our people the proverb "do not dig for someone, you will fall for yourself" is not accidental.

Some birds and animals are also named in the fairy tale "Hunter, Kokcha and Wise". For example, an old pigeon is called Kokcha, a mouse is Wise. The naming animals and birds serves to enrich the artistic level of the fairy tale. By nature, one type of bird does not coexist with another. The educational value of fairy tales is that they teach people of different nationalities and races to live in harmony and friendship with each other regardless of their beliefs. It is also intended to cultivate human characters, such as love of nature and its preservation, using the cult of animals and birds without resorting to the individual. The crow, which observes the friendship of the mouse and the dove, also wanted to be friends with someone, and at the end he befriended with the turtle and the deer.

Fairy tales serve to grasp the essence of some folk proverbs, to understand the essence of their content. Бир замонда бир овчи бор экан. Бир куни у далага чиқибди, ерга тузоқ қўйиб, ўзи бир пана жойда пусиб ўтирибди. Бир гала каптар учиб келиб, чинорга қўнибди, ерга тушиб донламоқчи бўлибди. Каптарлар орасида Кўкча деган кекса бир каптар бор экан. У каптарларга қараб “Пастга тушманлар тузоқ бор, илиниб қоласизлар”, дебди.[1, 12] (Meaning) Once upon a time there was a hunter. One day he went out into the field, set a trap on the ground, and sat alone in a shelter. A flock of pigeons flew in and landed on the plane tree, trying to land to the ground. There was an old pigeon named Kokcha among the pigeons. He said the pigeons, "Do not go down. There is a trap, you will be caught." In this part of the story, as in other fairy tales, we see how true the folk wisdom that "the angel does not know what the old man knows" is true.

We can see that fairy tales are written in the vernacular, in many of them the beginning and the development of events are accompanied by folk songs, and we see here that the image of animals and birds is used in comparison to human nature. The beginning of fairy tales in this way is often observed in children's fairy tales.

*Бор экану йўқ экан,
Оч экану тўқ экан.
Бўри баковул экан,*

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*Тулки ясовул экан,
Қарға қақимчи экан,
Чумчуқ чақимчи экан.*

Es war einmal und es war keinmal, der Wolf war der Koch, der Fuchs war der Wächter, der Rabe war ein Kesselmacher, der Sperling ein Spitzel, der Fasan war der rot, sein Schwanz war lang

*Once upon a time,
once there being hungry,
once their being fed up,
a wolf lived like king
and a fox being his guard
the crow was squirrel,
and the sparrow was corrupt*

If we pay attention to the analogies. In the words of the "bakovul", "An official who supervises the preparation of food for the king, khan, and armies, who tastes it first before serving it to the ruler; The word "yasovul" compared to a fox is interpreted as "during the Central Asian khanate: an armed guard serving high-ranking officials." The reason why the crow is called a squirrel and the sparrow is called a corrupt is not because of the nature of the birds, but because they use words that correspond to the sounds of "qah" and "chi".

The Germanist translator Khurram Rakhimov also translated Uzbek folk tales as "Der kahle Kahramon" [2, 6] and "der Kahle" which translates wolf as cook, fox guard, crow and his Zauberpferd "[2, 107] in his tales., Es war einmal und es war keinmal, der Wolf war der Koch, der Fuchs war der Wächter, der Rabe war ein Kesselmacher, der Sperling ein Spitzel, der Fasan war der rot, sein Schwanz war lang. Although German fairy tales begin with the phrase "once upon a time" in the beginning, the use of images of animals and birds such as wolves, foxes, crows, and sparrows is not observed.

In German fairy tales, it is also observed that the image of a crow is quoted in negative, goh in positive meanings. In the German folk tales of the year 1991, published in the publishing house "Chulpon" in the series "World folk tales", "Seven whites" (German folk tales), the book "The village of crow" [5, 78-84] says that if the King's daughters, who were ill, were given food from the meat of the old woman ilvas, who appeared before the palace gate, after none of the

Although the palace hunters, who went on the hunt for ilvas, could not throw anything until the sunset, convey the invitation of the crow on the giant tree to the king, and the crow begins to speak on paper, is an example of the fact that the fairy tale is from a magical fairy-tale series, The Crow is presented in a From the proposal that the crow sent to the king, we can understand that he is an enchanted bird. "Do

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not shoot me, my meat is useless for sick princesses. At best, if the king gives one of his daughters to me as a wife, I will find the meat he is looking for. Having him, the Three Queen will suddenly be healed." The persuasion of the king crow's proposal without thinking about the consequences will eventually lead the youngest daughter to agree that the crow will be enslaved. In this fairy tale, as many have encountered in fairy tales, there is also a poetic expression of the speech of birds. Royal girls who have the meat of Ilvasin recover. In honor of the healing of their daughter, the King arranged a grand feast. At the same time, when the feast was heated, a crow in a tin-black dress flew and said that the paper:

*Қуруқ ваъдангни нетаман, What will I do only promise,
Қизингни олиб кетаман.[5, 79] I will get your daughter.*

We can see from the fact that the crow is a bird in the image of an enchanted man, and he is well-behaved and brought up, that he lives not on a Tree Hill in the forest, but in an enchanted palace. The fact that all the servants in the Palace are also in the image of a bird is a hint that the palace is also bewitched. Magic fairy tales are also interesting and unusual content with such illustrations.

At first, the young daughter of the king, who was depressed by the fact that he married a crow, gave him the opportunity to show affection, with the help of a magic mirror, to see his father and sisters from afar, at the same time, knowing that during the events of the fairy tale The Crow was actually a prince, helped him no matter

So what is the cost of getting rid of the crow's spell? Queen is a seven-year-old maid, and as soon as she does the work of her seven-year-old maid, The Crow and her palace will get rid of magic. For the same seven years he also helps the crow fortress in difficult situations. When the crow gives the queen a pat, and when she is tormented, she takes the pat and says, "let these things be done by the crow's command," she says that if she does not get help, if she does not get things, if she does the same magic words, she will also be able to do her unfinished work. Queen performs the work of seven herdsmen in the House of one mint, and every time she comes out of a difficult situation with the help of the same pat.

In the course of the fairy tale, queen encounters various problematic situations with a cart driver, a mole, a gardener and finds a solution to all through the magic words "Let this work be done by The Crow's command." After the appointed term, the crow again becomes a mistress, and for many years they live happily with the queen.

In the fairy tale, the crow is also given the definition of "black chopon". By giving such an adjective, a feeling of hatred towards the crow is expressed.

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In the fairy tale, it is not explained why the prince became a crow. It is known that in fairy tales and fairy tales, as a rule, the evolution of children to different birds (often owl or crow) is described either because of some side work of their father, or because of his own senselessness. After fulfilling the heavy conditions of children who evolved from human appearance to bird appearance caused by cynicism, the return of the original again tripled in various folk tales and legends.

Discussions. It is completely different for the brothers Grimm to be given the image of "crow" in fairy tales written from the folk language. In their fairy tales, the crow is brought either as a protagonist, or as an auxiliary embodiment, as in the fairy tales of other peoples. Including, "Der treue Johannes" "Trusty John", "Die sieben Raben" "The seven ravens", "Die Rabe" "The raven" in fairy tales, The Brothers Grimm had a positive interpretation of the crow. These fairy tales also belong to the category of magical fairy tales.

Interesting is that in "Die sieben Raben" "The seven ravens", "Die Rabe" "The raven" fairy tales, a crow is not just an ordinary bird, but a symbol of children who are bred into a crow because of a crow. In these fairy tales, children who are bred with crows become crows as a result of the Curse of their parents, and not from the magic of a witch old woman or an evil sorcerer. For example, "Die sieben Raben" "The seven ravens" the father, who gave birth to his long-awaited daughter after seven sons in the fairy tale, sends his sons to bring water from the well for the ceremony of bathing the baby. But the father, offended by the fact that his sons did not come to speed, curses and curses them. "Gewiß haben sie's wieder über ein Spiel vergessen, die gottlosen Jungen." Es ward ihm angst, das Mädchen müsste ungetauft verscheiden, und im Ärger rief er: "Ich wollte, dass die Jungen alle zu Raben würden." [7, 213] Яна ўйин билан бўлиб, ҳамма гапни унутишди шекилли, ялқов ўйинқароқлар! Шу қилганларингга ҳамманг қарға бўлиб қолгин! – деб юборибди.[6, 4] (meaning) "They have certainly forgotten it for some game, the wicked boys!" He became afraid that the girl would have to die without being baptized, and in his anger cried, "I wish the boys were all turned into ravens."

When the girl grows up and finds out why her brothers have become crows, she makes a covenant to free them from crows and at the end of the fairy tale she achieves her cherished goal.

In the fairy tale "Die Rabe" "The raven" a queen can not overexert her own daughter, opening the window of patience irresistible: "Ich wollte, du wärst eine Rabe und flögst fort, so hätt ich Ruhe". [8, 108] (meaning) "I wish you were a raven and would fly away, and then I should have some rest." as a result of the saying, it is described that his daughter turns into a crow and flies out of the window.

The Queen's Crow-bred daughter flies into the forest. A long time later, when a person passes through the forest, he hears the screams of crows. A crow goes closer

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to him: "Ich bin eine Königstochter von Geburt und bin verwünscht worden, du aber kannst mich erlösen". [8, 108] (Meaning) "I am a king's daughter by birth, and am bewitched, but you can set me free." – says. In this way, The Adventures of this white man begin in order to free the King's Crow's daughter from the mother Crow. He gets rid of the plot of the yalmagiz old woman and with the help of giant brothers reaches the Golden Castle on the Crystal Mountain, where Queen lives. During the events of the fairy tale, Queen is freed from witchcraft and achieves her own hero-compromise goal.

Although in "Der treue Johannes" "Trusty John" the crow in the fairy tale is not the protagonist of the fairy tale, his prophecy plays a poetic role in the fact that it gives an impetus to the development of fairy-tale plot events, predicting possible events.

In this magical fairy tale, watered with the ideas of loyalty, devotion, trust, affection, the epic hero Johannes does not spare the opportunity to have to fulfill the last wish of the king lying on the verge of death.

Faithful Johannes promises to the king who is leaving life, and having come out on his word, he also faithfully serves the young king.

In a fairy tale, The Crow reports the death of a young king and the conditions for his survival. Understanding this crow's tongue, Johnes hears from three crows flying in the sky as he sings a melody on the ship.

"Der eine rief: "Ei, da führt er die Königstochter vom goldenen Dache heim". – "Ja", antwortete der zweite, "er hat sie noch nicht". Sprach der dritte: "Er hat sie doch, sie sitzt bei ihm im Schiffe". Da fing der erste wieder an und rief: "Was hilft ihm das! Wenn sie ans Land kommen, wird ihm ein fuchsrotes Pferd entgegenspringen, da wird er sich aufschwingen wollen, und tut er das, so sprengt es mit ihm fort und in die Luft hinein, dass er nimmer mehr seine Jungfrau wiedersieht". Sprach der zweite: "Ist gar keine Rettung?" – "O ja, wenn ein anderer schnell aufsitzt, das Feuergewehr, das in den Halftern stecken muss, herausnimmt und das Pferd damit totschießt, so ist der junge König gerettet. Aber wer weiß das! Und wer's weiß und sagt's ihm, der wird zu Stein von den Fußzehen bis zum Knie". (Meaning) This passage describes the consequences of the incident which came up from the conversation of the crows landing on the sail of the ship, Johannes tells the young king that he is aware of an unfortunate incident that may have taken place on horseback on the shore, as well as the possibility of getting out of the situation

Da sprach der zweite: "Ich weiß noch mehr, wenn das Pferd auch getötet wird, so behält der junge König doch nicht seine Braut. Wenn sie zusammen ins Schloss kommen, so liegt dort ein gemachtes Brauthemd in einer Schüssel und sieht aus, als wär's von Gold und Silber gewebt, ist aber nichts als Schwefel und Pech. Wenn er's antut, verbrennt es ihn bis auf Mark und Knochen". Sprach der dritte: "Ist da gar

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keine Rettung?“ – “0 ja” antwortete der zweite, “wenn einer mit Handschuhen das Hemd packt und wirft es ins Feuer, dass es verbrennt, so ist der junge König gerettet. Aber was hilft's! Wer's weiß und es ihm sagt, der wird halben Leibes Stein vom Knie bis zum Herzen”. (Meaning) In his story, the second crow tells the story about poisoned garment with sulfur and resin, its consequences, and the possibility of prevention. The first crow said not to warn the king to ride a horse when he finds out about the incident, and the second crow warns him that if he tells the king about the incident, he will turn to stone.

Da sprach der dritte: “Ich weiß noch mehr, wird das Brauthemd auch verbrannt, so hat der junge König seine Braut doch noch nicht. Wenn nach der Hochzeit der Tanz anhebt und die junge Königin tanzt, wird sie plötzlich erbleichen und wie tot hinfallen, und hebt sie nicht einer auf und zieht aus ihrer rechten Brust drei Tropfen Blut und speit sie wieder aus, so stirbt sie. Aber verrät das einer, der es weiß, so wird er ganzen Leibes zu Stein vom Wirbel bis zur Fußzehe”. [9, 167] (Meaning) The third crow tells the story of three drops of blood, how a young king who has passed all the tests can be separated from his queen at his wedding and the possibility of the queen surviving

The faithful Johnes becomes a stone by telling the King the cause of the events after he is condemned to death, eliminating all the events that may have caused the death of the king and his castle in the crow conversation.

At the end of the fairy tale, The King and the concubine reach all the compromises by turning into a more human image of the faithful Johnes, who has become a stone through the events of his sons.

Conclusions. In our opinion, the crow is one of the active images of folk tales. Through it, the views of the people associated with the world of birds are reflected. In folk fairy tales, Crow is often observed to be brought on the image of erudition.

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