# National and International Fairytale Catalogs: "The search for the Miracle Herb"

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**Abstract**

This article talks about the international indicators of fairy tale plot types and motifs, as well as "Typological catalog of Uzbek folk magic fairy tales". The plot of "Looking for the miraculous herb" is found in all catalogs and explained using examples of Uzbek folk tales.

**Keywords:** *motif, plot, fairy tale indicators, typological similarity, variant and version.*

## 1. INTRODUCTION

Historical and comparative study of the fairy tale at the international level is necessary to determine its essence, the laws of its formation, the spread of individual subjects, the existence of many variants and versions of the fairy tale. Therefore, in the second half of the 19th century and the beginning of the 20th century, the development of rules for the international systematization of fairy tales became one of the main tasks of world folklore studies. During this period, all the activities of folklore scholars were focused on creating the principles of cataloging examples of fairy tales (uniting plots into groups, classifying fairy tales by heroes, themes). This, in turn, helped to develop the specific tools needed to create a classification catalog and was a preparatory step in the creation of perfect indexes [1].

## 2. RESEARCH METHODS

In world folklore, the study of fairy tales based on the system of plot types and motives began with the works of Antti Aaerne, a representative of the "Finnish school", "Indicators of Fairy Tale Types" (1910), "Basics of Comparative Fairy Tale Studies" (1913). Over the course of more than a century, based on Aaarne's scientific-theoretical views, the indicators of fairy tales of many peoples of the world have been created. Steve Thompson, who translated Aarne's index into English and published it (1928), later revised fairy tales based on a different approach to the problem, that is, on the basis of motifs, not plots, and in 1936, "Index of Fairy Motifs" 6 published a catalog consisting of vol. This catalog, called the Aarne-Thompson index -AT - was the prelude to systematic work in this regard at the world level.

## 3. RESULTS AND DISCUSSIONS

1929 Aaarne "index" Russian scientist V.N. Andreyev's translation into Russian, enriched with the analysis of Russian fairy tales, and published under the name "Index of Fairy Tale Plots according to the Aaarne-Andreyev System" (AA) was a major step for theoretical proof and scientific classification of works in

this regard, in 1979 L.G. The creation of the "Comparative Index of Plots" (SUS) on the basis of East Slavic fairy tales co-authored by Barag et al. was an important fact in the comparative research of fairy tales of several peoples according to the system of plots and motives. In 2004, Hans Jorg Uther Aarne-Thompson enriched the index with new details, combined similar fairy tale variants, rewrote the summaries and added more than 250 new types and subtypes. This directory is now known worldwide with the ATU index.

The results of continuous research in the field of folklore studies and new researches have shown that none of the collections created so far are perfect and that it is necessary to constantly supplement and update them. The creation and continuous updating of the electronic catalog of fairy tale plot indicators by Beryozkin and Duvakin became an important factor for the development of work in this field [2]. In addition, based on A. Aarne's system, Spanish (J.E. Keller, 1949), Serbian (P. Nedo, 1956), Cuban, Dominican Republic and North America (T.L. Hansen, 1957), Hungarian (K. Kovach, 1958), Croatian (M. Boshkovich-Stulli, 1959), Indian (S. Thompson, B. Roberts, 1960), Polish (Yu. Kshijanovsky, 1962-63), English (E. B. Boungman, 1966), Central Africa (B. A. Lambrecht, 1967), Japanese (H. Ikeda, 1971), Ossetian ( A. Kh. Biyazarov, 1972), Slovak (B. Gashparikova, 1974), Georgian (T. O. Kurdovanidze, 1977), Latvian (K. Arais, A. Medne. 1977; Arais-Medne "catalogue"), the plot of Abkhaz, Avar (I. Levin, U. Mazing, 1965-1975), Belarusian (L.c. Barag), Chechen-Ingush (b.C. Sagdullaev, 1980), Adyg (A.I. Alieva, 1986) and other folk tales indicators and motive-index indicators were compiled [3]. Also, the indicators of Turkish, Turkmen, Bashkir, and Tajik folk tales were compared and systematized with international indicators based on certain types of fairy tales.

In this period, when the Internet factor is leading, the creation of an electronic catalog for the convenience of users and the creation of a suitable list of national and regional fairy tale subjects in the ATU catalog is becoming an active process by world scientists. Bank of Dutch Folktales by the Meertens Institute [4] ATU classification of folktales by the University of Missouri [5]. A catalog of examples of Spanish folklore, particularly fairy tales, based on the ATU by Jane University [6], created by several dedicated scholars The Multilingual Folktale Database (MFTD) is proof of our point [7].

In Uzbek folklore, some comments in the book "Poetics of Uzbek Folk Tales" by G. Jalolov, "Thematic Series of Innocent Victims" by T. Rahmonov, "Tale Plots of the Stepdaughter Type" by M. Sodikova, "Tale with a Test Motif" by Sh. Nazarova indicators are preliminary studies in this regard. In particular, the creation of "Typological Catalog of Uzbek Magical Fairy Tales" by M. Joraev and Kh. Rahimov together with foreign scientist J. Keller and published in German in 2 volumes [8] is a serious achievement of our folklore studies, in particular, our fairy tale studies.

"The International Catalog of Fairy Tale" Themes serves as the main tool and guide for creating national and regional catalogs. National and regional fairy tale indicators, in turn, help to improve the international index of fairy tale themes. Such interaction, mutual enrichment of international and regional, national fairy tale catalogs is especially evident when comparing the description of the same plot. The description of each plot in any index of fairy tales is very abstract, because the authors of the catalog create a certain scheme of the plot with a set of ready-made motifs, images, etc. [2, p.3]. The beginning of the description of the plot with the analysis of motives has been proven in all research works on the topic. In this respect, the role of the

journey, which is one of the most active motifs of the epic text, in the creation of various combinations and variants of the fairy tale in the plot of the fairy tale, is one of the problems waiting to be solved. The introduction of the travel motif in world fairy tales, the comparison of similar and different aspects of variants and versions, as well as the determination of fairy tale types based on this motif, determine the direction of research. During the study and comparison of international catalogs such as ATU, SUS, Beryozkin-Duvakin (electron), we witnessed that the issue of our attention has an important place in each of them. In addition, in the book "Archetypes and motives" by the folklorist of the Arab peoples, Hasan al-Shami, two groups of motives related to travel are given. The first one is called "Journey to Other Worlds" and is marked with numbers F0-f199. The second group of motives is located under the name "Choosing the path" under the numbers N100 - N299.

Due to common typological plots, there is no doubt that variants and versions of the same plot in different countries and continents have similarities. It is impossible to cover all the indicators of fairy tales that exist today within the framework of one study. Relying on the opinion of V. Y. Propp, Putilov believes that it is methodologically correct to study a part of folklore material in order to obtain typical conclusions [9]. Based on this, in this study, Aarne-Thompson-Uther [10], L.G. The aim was to identify and compare the types of fairy tale plots that have the travel motif in the international scientific catalogs created by scientists such as Barag [11], Beryozkin and "Typological catalog of magical folk tales of the Uzbek people" co-authored by M. Zoraev. After all, "determining the area of distribution of plots and motifs characteristic of epic genres of folklore, determining the primary epic core - archetypes during the comparative analysis of variants of this or that plot, making it possible to make scientific observations

about the process of the emergence of plots and the extent of their spread" creation of studies is one of the urgent issues of Uzbek folklore studies.

It is worth noting that "Typological catalog of Uzbek folk magic tales" (hereafter, based on the abbreviation adopted by the authors themselves, this catalog will be referred to as KRJ - G.M) systematically organizes Uzbek folk tales based on motifs and plot types was an important step to learn. In the introduction of the book, the authors have relied on the experiences of international plot indicators such as ATU(Aarne-Thompson-Uther), KHM (Register of Grimm's Fairy Tales 1957), Th.Mot(Steve Thompson), but based more on national and genetic connection. "Types of Turkish Folktales" (EB) compiled by Wolfram Eberhard and Petev Nail Boratov in 1953 and translated into German and "Types of Mongolian Folktales" created by Laszlo Lorincz and translated into German by Walter Heissig in 1979 (L) emphasize that they focus on typological indicators. Because in both indicators the authors agreed to create an independent system according to their own criteria without strictly following the classification proposed by Aaarne-Thompson, taking into account the national specificity. In the ATU index, magical tales begin with the number 300, and in the "Catalog of Uzbek magical tales" only one type - magical tales is covered, and the subject types marked as KRJ based on the numbers from 1 to 102 and the initials of the authors are as follows divided into:

A. Magic rivals KRJ 1 – KRJ 23

B. Enchanted Companions KRJ 24 – KRJ51

C. Magic task KRJ 52 – KRJ 57

D. Magical assistants KRJ 58 – KRJ 80

E. Magic things KRJ 81 – KRJ 90

F. Supernatural Knowledge KRJ 91 - KRJ 102

Fairy tales belonging to each section are combined based on a certain motif, and based on variability, which plot type corresponds to the international fairy tale indicators is indicated by numbers. Although each section contains plot types related to the theme of our attention - the journey motif, the plot of serial number M: KRJ 75, which does not mention this motif in the title, is called "The Search for the Miraculous Herb". This is one of the goals of the trip. The presence of this motif in all international catalogs, as well as among Uzbek folk tales, allows us to study it comparatively.

Searching for a miraculous herb - KRJ 75, "A girl searches for a miraculous herb for her father" - KRJ 75A, ATU 550,551- Water of life; 610 – Healing fruit, SUS 551- Rejuvenating apple; Beryozkin K83: Sick father. In the catalog of Uzbek magical tales, 3 different plots are given as examples under this motif, the first one is the excrement of Naqshi Jahangir's horse, the second one is the claimant fairy, and the third one is the plot consisting of the conditions for bringing the leaf of the tree of life. In the Aarne-Andreyev catalog, the motif of Medicine for the King (305) taken from a sample of Russian folk tales is given, and it is said that the heart and blood of a dragon (snake) was brought as a claim for the sick king. In general, bringing "medicine for the sick" is considered the main theme of the motif, and the girl's or boy's bringing the miraculous herb is one of the variants of this motif. This plot includes the following events. It is necessary to bring medicine (bring a doctor) from a far country to cure, rejuvenate or save a father or another family member. The medicine is brought, the patient is cured. The fairy tale "Smart Girl" is based on the same plot, where a blind father's daughter goes on a trip to the country of Rum in search of medicinal cannabis to open her eyes. In the fairy tale "Play, my little one, play", the youngest of the three girls goes to a foreign land in search of the king of Olumrut for her father. This girl in the clothes of a boy is put through many trials, but she manages to keep her secret and with the help of her dog, she achieves her goal and brings the king of medicinal plants to her father.

## 4. CONCLUSION

The use of medicinal herbs as a remedy against diseases is characteristic of the peoples of the whole world and is considered one of the most important tools for the pharmaceutical industry not only in the past, but also today. Accordingly, it can be said that the use of a miraculous herb as a reason for the hero's supernatural adventures in the fairy tale is genetically related to the reality of life and is based on the artistic synthesis of real reality. An object with unusual properties is not always found everywhere. It is brought by the chosen hero on a long journey, overcoming arduous tasks. This type of search trip has more educational value compared to the rest, because searching for a claim for a sick father or relatives ideologically serves to express and instill feelings of filial duty and affection.

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