
Analysis of Mythological Views and Images

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Abstract: This article describes myth and myth, the origin of the word myth, the relationship of myths to written literature, and the artistic form of the myth-myth genre, and summarizes the perceptions of our ancestors about the universe. At the same time, the mythological views on the images found in folk epics, such as “Ajdarho”, “Yaproq dev”, “Qo‘ng‘ir dev”, “Sariq dev”, “Oq dev” are analyzed.

Keywords: Images, Mythological, literature.

The word myth means "mythos" in Greek, "myth, legend." Myth is not the same as myth. Myth is the first artistic form of artistic thought that does not have the smallest, simplest epic plot. Myth is the first stage of the literary process. Myth is a set of primitive ideas about the existence of ancient man, the creation of the universe, the creation of man, plants and animals, the emergence of celestial bodies, the causes and essence of natural phenomena, the mythical heroes, gods and gods. including religious beliefs. Ancient man's understanding of nature and perception of reality is a very complex phenomenon of thinking. Our ancestors accepted the whole being as they tried to understand the mysteries of the material world around them, to understand the essence of natural phenomena.

Explaining the nature of myth, MI Steblen-Kamensky said: "Myth is a reality, and no matter how much it contradicts the truth, it is accepted as the truth where it was created and lived"¹. Indeed, primitive man accepted the reality of the myth as an undeniable fact.

The attitude of myths to written literature, in particular the mastery of the artist in the use of mythical plots and images, has been studied to some extent by Uzbek scholars. The researches of such scientists as N.Mallayev, M.Saidov, G.Akramov, M.Jorayev, T.Khojayev can be mentioned here².

Myths, a series of ancient imaginations and a form of thinking in their time, are an expression of people's unconscious emotional response to reality, a means of explaining the essence of the various aspects of nature and society. It is also based on the artistic form of the myth-legend genre and contains the ideas of our ancestors about the world. Folklore plays an important role in the spread of myths and their transmission from generation to generation, and they are mainly narrated through words, and as a result have survived to the present day.

Myths that reflect the ancient fantasy of the universe, natural phenomena, and social life are divided into the following types: 1) myths about the beginning (myths about the creation of the universe and the origin of life on earth); 2) celestial myths (myths about the origin of celestial bodies and natural phenomena); 3) anthropogenic myths (myths about mythical characters of extraordinary nature); 4) totemistic myths (based on ancient notions of totem ancestors); 5) animistic myths (myths that embody ancient notions of the soul)³.

¹Jo‘rayev M, O‘rayeva D. O‘zbekmifologiyasi. Toshkent. 2020, 12-bet

²Saidov M. Turkiyxalqlarmifologiyasiningyozmaadabiyotgata’sirimasalasisigadoir//Adabiyotko‘zgusi. Toshkent. 1996, 141-145- betlar

³Safarov, A. O‘zbekxalqog‘zakijjodiyoti. Toshkent. 2010.

Myth is the earliest example of the art of speech in the early stages of human spiritual development. Although mythological imagery interprets the essence of a particular reality through imaginary fiction, where myth was created and popularized, it was accepted by its creators and performers as a description of events that actually took place.

Mythological images are the product of primitive artistic fabric and fantasy, and have served to explain the supernatural phenomena in the universe, nature, and society, as well as the causes of the supernatural forces that existed in the ancient human imaginary world. As artistic thought developed, such images gradually entered the world of literature and art. The emergence of mythological images in Uzbek folk legends and fairy tales, epics belonging to the series "Alpomish", "Kuntugmish", "Rustamkhan", "Gorogly" is a clear example of this. Although mythological imagery tells fictional stories, myths are described as events that take place by their performers. Mythological imagery, in turn, influences people's worldviews.

Man was helpless in the face of nature, but such ideas about beings, bodies, the universe, and plants were expressed in full symbolic language. When our ancestors gave a name to everything, it was a symbol of their imagination and understanding. The image of the "Dragon" in folk epics, in the eyes of our ancestors, symbolizes a creature resembling a giant flying snake, which sprays fire. It is the oldest concept, symbolizing everything from dinosaurs to giant birds and the behavior of evil people, and the dragon speaks, flies, and engulfs an entire village with its grandeur. The giant was as diverse as the many characters found in folk tales and fairy tales. When we encounter color-related giants in the epics, such as the Leaf Giant, the Brown Giant, the Yellow Giant, and the White Giant, we pay little attention to the colors that are engraved on them, even though the Leaf Giant is a plant. as a symbol of the cult, the Yellow Giant - the cult of fire, the White Giant - the cult of the sky and the rain. In addition, the giants carry a variety of other symbols, and the interpretation of these symbols tells us that the poetic observation of our ancestors was very wide and deep. There is an episode in Rustamkhan's epic that goes almost unnoticed, like all fairy tales: Rustamkhan, who is looking for his mother, kills a dragon who is coming to eat the princess, and shortly after that, in the same epic, Rustamkhan releases the giant from prison. encounters: giant maston released from prison to kill old woman Rustamkhan, but instead of killing giant Rustam, maston kills old woman himself⁴. This episode occurs in almost all fairy tales or epics.

The dream motif is also important in our epics and fairy tales. From the first days of primitive culture, mankind has dreamed of all the processes of social development. Dreams and their interpretation have played an important role in the oral and written literature of the people's history, worldview, everyday life, national psyche. In Uzbek epics, the dream motif is closely connected with the motives of testing, marriage, travel, return. The subsequent fate of the plot of the epic is directly related to this dream motif. In epics such as "Kuntugmish", "Rustamkhan", "Alpomish", "Death of Gorogly" the dream is a stable motive. , Is related to the motive of death in "The Death of Gorogly". In "Twilight" the protagonist sees a wound in a dream. The story goes, "One day Holbeka was asleep, she had a dream: The Chiltons and the brave disappeared were talking in the morning, a chilton came and took Holbeka's soul, one came and took the spirit of Kuntugmish . The Chiltons got married and handed Holbek over. The two of them were lying on the same bed, talking to each other, and Holbeka asked, "Who are you? Where are you? Who is your horse?" Tora said, "My father is Kuntugmish, my father's name is Saint Karakhan, my father is the king of Nogai, I will be the prince of Nogai. Who are you, who is your horse, where is your country? "Kholbeka said: My father is

⁴Rustamxon. DostonaytuvchiFozilYo‘ldosho‘g‘li .Yozi boluvchivanashrgatayyorlovchiHodiZarifov. - Toshkent: Cho‘lpon, 2007, 62-78-106-betlar

Kholbeka, my father's name is ShoirVazir, my hometown is Zangar⁵. Kuntugmish had the same dream last night. Kuntugumish's love affair begins this afternoon. In the epic Rustamkhan, a mother sees her daughter in a dream: Oftoboy's mother got up and went to the capital. Khisrav reached the eyebrows of the pasha. His wife looked at the king and said, "I was asleep. I had a dream in the morning.

Bultushimdabirajoyibishko‘rdim,
G‘aribbo‘lganko‘nnglimnixushko‘rdim,
Bultushimdaulajdaharo‘lganday.
MeningOftobqizimtirikqolganday,
O‘shayurtdanbirqarchig‘aykelganday,
Qarchig‘ayajdargachangalsolganday,
Qarchig‘aychangidaajdarol‘ganday,
Bu tushimdashundaybo‘libbilindi
Mamlakatlarbehudchilikbo‘lganday
Hammao‘zishidatinchibqolganday.

There are many such examples in folklore.

In short, the myths were created mainly for the humanity of that time. Mythology, which has gained important practical significance as the first stage of human spiritual development, is the basis of primitive culture, the main means of understanding the world, the beginning of artistic thinking. Mythology is a syncretic phenomenon that combines the scientific, religious, philosophical, and artistic views of primitive man. Thus, mythology was the first ground for the formation of folklore, written literature, art and spiritual values.

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⁵Kuntug‘mish.DostonaytuvchiErgashJumanbulbulo‘g‘li. YoziboluvchiMuhammadisaErnazarog‘li. Nashrgatayyorlovchi Hodi Zarif .- Toshkent : “Sharq”. 2011.-6-7 betlar