



THE USE OF MYTHOLOGICAL IMAGES IN KARAKALPAK HEROIC EPICS

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Annotation: This article provides information about Mythological characters in Karakalpak epics. They are ostentatious characters who have a mythological background in folk, oral artistic creativity, written literature and works of art. Mythological images describe particular event with animated symbolic expression, transferring the essence of reality to itself in a metaphorical and symbolical state.

Keywords: Myth , epic, legend , God (pir), Khizr, Giant, Satan, Islam, Koran

In ancient times, the emergence of myths that built the groundwork of people's concepts about the outside world, their role in the worldview was studied in the science of mythology. Ancient stories about the emergence of the world, humanity and human being are called "myth" in science. Myth (Greek mythos - word, legend, narration) dictionary states that "They are ancient people's views about the world, the origin of the world of the sky, the animal world of human plants, the causes of the natural phenomena of mythic (mythical) heroes, cover ancient people's point views about the Gods" [1:11]. Myth is one of the complex and most ancient concepts that have attracted many scientists in World Science. Many scientists led their theorizing views. For example, we can emphasize labors from Russian literary critics and folklore scientists E. M. Meletinsky, M. I. Steblin-Kamensky, A. F. Losev, O. M. Freudenberg, I. M. Dyakonov, from Uzbek literary critics T. Haydarav, B. Sarumsaqov, M. Jóraev, Sh. Shamusarov, A. Sheikha, O. Jumanazarov, Turkmen literary critics A. Beymuratov, J. Durdiev, Kazakh literary critic S. Kashkabasov, from Karakalpak literary critics N. Dawgaraev, G. Matlabov, S. Bahadurava, Q. Finalbetav, J. Khoshniyazov, K. Allahmbergenov.

"It is possible to think about myths, taking into account the general peculiarities of the public structure, the stages of development of the human mind and the process of coming to perfection of living life," as established in the works of mythological scientists [2:8]- quoted Karakalpak scientist T. Kerwenav. Myth is the collection of the concepts of Creation, which arose at the stages of development of the consciousness of man.

T. Hoydarov who conducted research on "Gorugli and the syncretism of mythology". The need to understand the simple circumstances of human behavior social relations, to know the causes of these phenomena taking place in nature, to be aware of the world and its springs, creates a preliminary understanding point

view. The creation of Man and the world in the right point view appeared in the early stages of the development of human society"[3:23]—defining this mind expresses the concepts with the religious beliefs of all peoples, and summarizes it with the term of myth . Here are such point views , the trusts of the Karakalpak people in oral affairs, so in epics as well. The reason is that myth is the earliest phenomenon that underlies folklore genres. However, in Karakalpak folklore, no special work was developed to study the place of creativity of such characters in the plot of the epic genre. Only some of them has been found in some parts of scientific works.

The myth became fundamental not only in the formation of epic plots and programmatic motives, but also in the formation of many ostentatious images in folklore works of art. It is for this reason that the Karakalpak folk tales and epics are pure mythological that we often meet images like (giant, Dragon, fairy, witch, Khizr , gods, prophets, Devils, etc.). t. b) and the ones that have mythological nature (wolf, snake, horse, bird e.t.c). The plot basis of the Karakalpak folk epics is full of mythical events, mythical images, amazing examples of mythical poetics. In almost all of his heroic epics, “Qızır İlyas”, “Ġayıp Eren”, “Qırırq shilten” and other gods take part as a character.

“God (Pir)” in Persian means as the elderly, the high founder of science of old Sufi programs, the owner of religion. The notion of “ pir ” among the people cemetery, is known to be used in the founder’s Manos of one craft [4] in the branch of “Bázirgen” of the epic “Ġoruġlı” Muhammed, the name of the Supreme pirs is said to be the story of their worship. In the plot of a further epic, the plot of the cult of pirs will meet when his majesty Ali Shaxmardan appears and gives two dates, and prays who he did not find a way

"Khizr" - Qizir, Hazirati Khizr -a person in Islamic narratives, a pious person. Khizr is not mentioned in Koran, but the people who are described in Koran under the name of “Servant of Allah” called as Khizr. The belief in Allah in the people of Khizr to support Jesus, Elijah, Idiris as eternal life was given. He had a long life drinking water “zám-zám”. According to legends, Khizr lived on the islands, flies in the sky, wanders around the world. On Fridays, suddenly appeared and unintentionally disappeared which signs Khizr [4].

In the version of Bozuglan's epic, we see that the plot of the epic includes images of fairy tales, mythologies, religious concepts at a marked level. Gayip Erens who have divine power by nature are in the moans of prays. In this epic, it is also interesting to describe praying to Allah and wishing God a child and remembering him and spending a few days in known cemeteries. For example, “here he spent

seven days in private, and the child's stain was one, and his groans reached Allah. His praying was accepted," gods " heard him. On the morning of eighth day, a wonderful grandfather with a white beard, yellow teeth, appeared and said " why didn't you stay, you put my head in trouble." Then threw a chain poker with sturdy handle. The grandfather disappeared from his eyes after praying. "White spear" means - a boy, " poker" – means a girl " [5]. In the variant of the Qayıpnazar jirov's epic, one boy and a girl were dreamt. In a further epic " " when Bozúġlan walks in the morning, he sees an old man who had white hair , red eyes. He was stumbling on a stone as climbing a mountain . The boy, who had not seen his motherland for seven years, ran on a horse and came to the grandfather and asked where he was going to. Then the grandfather asked him to raise a black stone. He gives weapons to the boy. Grandfather said at that time :

- My son, I am not dead, I am alive, I am Khizr God, I am ready on the hard ground – and he disappeared from the eyes" [5] says.

We can see the image of Khizr, which we mentioned above, as a mythical character who appeared in front of heroes and helped them. Seeing and speaking with the boy means that here is a mythological plot.

"Dev (Giant)" -1) The main symbol of evil in Zoroastrianism. In "Avesto" it is given as "dayva". 2) the symbol of evil in Turkic and Persian-Tajik mythology. Giant is considered as a great creature, submissive to the scarecrow, tyranny and violence, evil and evil forces. The Giants lived in the underground kingdoms, in the mountains, in the deserted wastelands. They fight alone or in a gang contrary to the heroes of the epic, but they are powerless in front of human ability, intelligence and power, as a result of which the Giants are imposed on a person and place orders in his footsteps [7]. Almost all heroic epics have the image of "dev (giant)", which belongs to the type of characters involved in creating a conflict of negative quality in epics. In Karakalpak epics, the giants are mythological images, subordinate to the order of the king, quickly deceived, negative, combining war actions. They fall into a contradictory struggle on the way to the achievement of the main character's own goal. In the epic of "Qoblan", Aqshaxan paints against the Giants, in order to kill him due to the fear of Qoblan. In this epic, Bóke dev, Alip dev, Ko'bik dev, , Dáwkempir, Qizpalwans fight with Qoblan Batir. Epics also give the image of Satan other than the image of the Giants. "Satan" -(Arabic) -according to the teachings of Islam, Christian and other religions, the head of the evil or evil ghost, the culprit of evil in the world, the power that leads people to sin. The Koran states that the devil was created by Allah and then cursed him with a stone storm because he did not comply with his

commandment. But Allah gave Satan a respite to try his servants to deceive them or not . Therefore, he tries to seduce a person.[4] In the epic of “Bozúglan” Bozúglan considers Sheikh-Wáliy as a god and leaves his sixteen-year-old sister to him. At that time, the Seven Devils advise and try to seduce him, having entered the seven different faces and tell the Sheikh that Bozúglon died, and ask take the girl himself or give it to them. The Sheikh, with anger, chases them away.

The second time the Satans advice once more. Sheikh had a god called Qaraman. Getting into the guise of that man, Satan has a conversation with Sheikh and wants to marry a girl. He agrees. The third time Satan appeared as a girl and gave her permission to representatives. So, we can see that religious and mythological beliefs take place in the epic. The Qansuliw becomes gemstone. Mythic plots, such as the God's rabble turning a person into a stone or the Satans entering the image of a person and giving a view, are included in the influence of the Islamic religion. This mythological representation comes from totemistic views, and from ancient periods it is accepted that the concepts of the transformation of a person into an animal or the creation of an animal are a plot in the world mythology.

In conclusion, the mythological plot and characters found in heroic epics in Karakalpak folklore, have a great influence on the enrichment of the overall plot of the epic. Such mythic characters and images are applied in a wide range of ways to enhance the content of ideologies, fulfilling the poetic function of epics.

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