

Metaphorization of Mythological Images in Modern Uzbek Poetry

Nurullaeva Sarvinoz Majidovna

Abstract: *The interpretation of mythological images on figurative sense in Uzbek modern poetry was analyzed in this article. Mythological images consist of mythonyms, their metaphorization – representing figurative sense based on comparison in modern poetry was shown through the examples given from modern Uzbek poetry. The devil is a mythological image made of fire and smoke, which can take on many forms. It is often portrayed as a goat. According to Islamic beliefs, the devils try to mislead people of faith and conscience. One of the most complex and universal zoomorphic images found in modern Uzbek poetry is the dragon. Dragon is a mythical creature with two or more heads with wings, sparkling, swallowing, and mouthful in various peoples' oral form. He is an embodiment of evil. Contemporary Uzbek poetry, in the literal sense, combines the negative connotations of war, certain regimes, technique (cannon, ball), lust and ambition, as well as the positive meanings of the mistress of hair.*

Keywords : *metaphorization, assimilation, metaphor, "shorten comparison", mythonyms, devil, satan, dragon, witch.*

I. INTRODUCTION

The mother of knowledge is the study of all things by comparison. If we visualize objects, their features, and the level values of the same signs, their image will be more vivid and vivid in our minds. The word is expressive and emotional with the migration of meaning. For example, it is known that the cursed angel, through the word "devil," is an image of a cunning, cunning man through a combination of Satan.

It is well known that speech expressions are produced by different means of language. One such method is the method of metaphorization. "Metaphor" is a language phenomenon that shows the development of lexical meaning and is based on the migrated meaning of words.

At the heart of the metaphorical phenomenon lies the idea of simulation (acquired) that is obtained by comparison.

AA Potebnya at the time called the metaphor a "shortened metaphor". Indeed, such a naming is consistent with the nature of the metaphorical phenomenon and, at the same time, in the Uzbek language [1,23]. For example, the devil is a compound, firstly, an abbreviated expression of a devil-like construct of Satan; and secondly, the result of comparison of the human mind.

Mythological images emerged as cognitive and conceptual generalizations of unknown events (for example, illness) as a result of one's interest and need for knowledge in the process of cognitive activity. Myths (for example, mint, dragon, devil, etc.) form the word concept - image paradigm. Through mythos, there is often a secret expression of hatred of a person. The devils, dragons, and mosses that we want to analyze are in common with the fact that they represent the semen of evil.

II. MATERIALS AND METHODS

Russian scientist A.A. in his collection of Symbols and Myths and Narodnoy Cultures, Potebnya provides scientific information on mythological images and images (including Baba Yaga) of Slavic peoples [18]. In the monograph "Poetics of Myth" by E. Meletinsky, mythology, myths and their types, the theory of new myths were analyzed in the 20th century literature, and mythology was analyzed in French literature [15].

In Uzbek folklore, Professor D. Uraeva has studied the peculiarities of the interpretation of the "devil" in Eastern and Western literature [24], and the phenomenon of metaphorization as a means of speech expression by A. Abdullaev in Uzbek linguistics [1]. Doctor of philological sciences D.Kh. Kuvvatova analyzed the symbolic interpretation of the seasons in Uzbek modern poetry [13], PhD Rajabova's literary interpretation of mythological images such as dev, pari, and dragon in Uzbek classical literature, and L. Sharipova's poetic function in modern poetry [21].

In this article, the metaphorization of mythological images in modern Uzbek poetry is illustrated by examples from the works of modern poetry. The article was written by Dr. Uraeva, PhD in Philology, "Revival of Artistic Movements in Contemporary Poetry" and Sh. Akhmedova's "Description of Female Character in Uzbek Literature" [3], "Shakespearean Canon in Uzbek Literature" [4], Associate Professor Sh. Davronova's Mythology in Intellectual Novels [5], creative writing methods were used in articles by mainstream doctoral candidates N. Kadirova's Style and Skill: Critic's Artistic Ability [12] and Z. Sohibova's Cholpon Poetry [13].

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III. ANALYSIS

In modern Uzbek poetry the metaphorical phenomenon, created by the devil's myth, is remarkable. In particular, the following lines appear in the work of the poet Normurod Narzullaev: You have slandered a good friend, You became a pure heart. Do not tear off your mask, You made yourself a devil! [17,14]

The devil is a mythological image made of fire and smoke, which can take on many forms. It is often portrayed as a goat. According to Islamic beliefs, the devils try to mislead people of faith and conscience [14,87]. Satan, under the guise of innocence and gentleness, urges people to commit sins and blasphemies through lust, anger, anger, and envy. In the poetic passage above, the person who wears a mask of friendship and who is a good-hearted, pure volunteer, is likened to Satan. In the Interpretation Dictionary of the Uzbek language, "devil" is an Arabic word that denotes the devil or the head of the evil spirits, who mislead people and lead them to sin, crime, and enmity.

It is used in a literal sense as a cunning, cunning, deceptive person [23,534].

The following poetic excerpts point to Satan's misleading way of man:

Blind and blind,
Without being misled by Satan
Without turning away from the Father
Give the child a book.

Or more:
Be human, believe in yourself,
If You Believe, Live!
Even Satan, out of your way,
Live with hope, soul, burning! [17,34]

Muslims remember Allah to protect them from being deceived by Satan, and they read verses from the Holy Qur'an. The above passages also say that in order to prevent a wrong course from becoming a believer, it is necessary to rely on the Bible.

Эй ганийларимиз, эй факирларимиз,
Амр этубдурми бизга Куръон тўй.
Мундайн ишлар шаръимизда йўқ,
Кори мажъус, кори шайтон тўй.

In these poems by Abdullah Kadiri, some weddings are often used to describe the "satanic act" as a result of drunkenness, loss of consciousness, disgusting, negative, undesirable behavior, even serious crimes. The excerpt from Abdullah Kadiri's poem "Wedding", which has not lost its ideological significance even today, refers to such wastefulness, greed, greed, arrogance, disregard, and drunkenness. On this basis, it is stated that the practices revealed in the Qur'an contradict each other.

A person lives with hope and desire and follows various paths to achieve it. Someone achieves the goal with good deeds, someone with greedy and ugly deeds. There is a belief that the devil starts to follow the crooked ways. In addition, despair is the second name of Satan. From this, the despairing of the people is directly attributed to the devil.

The poem states that man does not follow Satan's

instructions, and that puppets and puppets are gaining fame on the stage.

The poem's poem "Football" also shows a striking poetic expression. It compares the world to a football field, a life football game, and the rivals of Man and Satan:

Майдондир шу ўзи Куррайи Жаҳон,
Қалтис бир "ўйин"га майдондир мутлак.
Тўхтамай тўп тепар Иблис ва Инсон,
Тўхтамай тўп тепар Ҳақсизлик ва Ҳақ [11,63].

In this poem, the Devil, in turn, represents injustice. For those who follow Satan's footsteps, the Devil is referring to those who follow Adam, who are on the side of the Truth. The story of Rabghuzi tells us that Satan has the power to irrigate Noah three times in exchange for stealing and finding the maledictive grape seed. Water is given to the seed by the blood of foxes, then by the lion's blood, and then with the blood of pigs. "Everyone who drinks is called a fox, the first of whom is a fox, and the one who does not see is a friend. Andin is like a tiger in a drunken state, his charisma is very good, and he gives something to everyone.

If the drunken one is drunk, he is like a pig, and he is not afraid of anything, every bad thing is done, and the water given by the devil is the action. Based on these views and expressions, and not deviating from such religious and mythological foundations, Jamal Kamal likens wine to Satan in the poem "Superstition":

Well, it's hard to take my words,
Well, mock and laugh, but:
If you look for the unaware - look in the mirror.
If you want the devil - look at your cup! [11,120]

The following lines of poet Sirojiddin Sayyid are also associated with the image of Satan and wine (May):

I gave up poetry fame,
Why is this bayt ghaz to me now?
And I drank of the devil's hand;
Honey I swallowed honey [20, 114].

Discussion. One of the most complex and universal zoomorphic images found in modern Uzbek poetry is the dragon. Dragon (dragon, dragon) is a mythical creature with two or more heads with wings, sparkling, swallowing, and mouthful in various peoples' oral form. He is an embodiment of evil. Contemporary Uzbek poetry, in the literal sense, combines the negative connotations of war, certain regimes, technique (cannon, ball), lust and ambition, as well as the positive meanings of the mistress of hair.

Oydin Hodzhieva, a representative of modern Uzbek poetry, used the dragon image to show that war is devastating, destructive, killing people everywhere:

How many boys are there?
The dragon that won the war.
The flower girls' dream
He would love more than love [6, 274].

Poet Jamol Sirojiddin in his poem "History Pages - The Fall of the Fall" uses the dragon to rescue, burn, and spray the venomous killer through the sky: Our breath has dried up the seas and lakes, The horned dragon, Bones adorn our ways

Poisoning on the goddess of Sepda [22, 56]. Indeed, history shows that the human race has caused enormous damage to nature and society. The biggest wars have also begun because of the desire for wealth and fame.

Due to the cruel treatment and wars of the sea, the seas retreated, the deserts expanded, people and animals died, the climate changed, water and air contaminated, and the dunes replaced. From this point of view, the poet compares his lust to a dragon and we see his righteousness. In this poem, Sirojiddin expresses the panic that the dark days of the past were manifested as devils, demons, or dragons.

This poetic passage uses haunting, dragon and mockery to describe invaders who have invaded our homeland in the past. The destruction of the occupation by bloodshed, destruction, burning, ashes, and destruction is equated to the harm inflicted by the dragon and moss.

The image of the palm is found in folklore of almost all the worlds, and in many peoples fairy tales and poems reflect its two aspects: the support and patronage of the epic hero and its opposing and destructive character [7]. According to Kyrgyz mythology, the demonomorphic creature is a mere seven-headed demon.

Ancient Turks have been compared to dragons by their appearance, which are considered to be active characters in the oral traditions of ancient Turks. The origin of this image goes back to the patriarchal cult. Scientists claim that this is because of the features such as the wizard, the mistress of the house, and the keeper of the "country of death."

The Uzbek people is a mythical creature, a witch who is described as a lonely old woman in her poetic poetry, devouring everything she encounters.

In modern poetry, it is used mainly to represent evil and greed in the negative sense. However, in some poems, we see that his poem is created using his positive semester. Nosirjon Juraev used the word "Zarra" in a positive way. The power of knowledge is likened to the magic power of moss:

Ялмоғиз сеҳрига ўхшайди илм –
“Суф” деса одаммиз, “куф” деса робот.
Бизни шу жодулар этгандир таслим,
Хоҳласа ҳаётмиз, хоҳласа нобуд [10, 59].

Indeed, science is making such advances today, through which we see the miracle that man works. It is no secret that the phenomena imagined by myths in ancient times are becoming reality today thanks to the advancement of science.

One of our beloved poets, Halima Akhmedova's poem "There is no other world ...", uses the mint image to express how powerful love is, which is more than magic:

Умрим коинотнинг умридан узун,
Ўлим, кўрқокдирсан, сен-да бир ожиз.
Даҳшат ўрмонлари ичра ногаҳон
Парига айланди қадим ялмоғиз:
Мен сени нақадар севаман [2, 100].

It is because of his love that he imagines life and life as immortal and sees only vivid colors: he is not afraid of death, he is stronger than himself, everything looks just fine and good, even the lush (old and ugly) lizards. The hostess looks like a feather (young and beautiful).

The dragon is interpreted as a giant creature sparkling

from its mouth. This is why Jamal Kamal's poem "Tashtugyon" is like a dragon combo, which has an infinite field of fire balls fired from cannons in battle:

Ғазнавийлар босқини!.. ўт ичра шаҳар,
Биров шу аросатда кечиб жонидан,
Чўғланган сандикларни қутқармоқ бўлар
Ёнғиннинг аждаҳодек олов комидан... [11, 272]

The poem by the poet Muhammad Yusuf used the dragon metaphor for the pond. The death of a human being in the water is similar to that of a dragon.

Дарё кўйган эдим болам исмини,
У дарёга чўкиб кетди бир куни...
Аждар бўлиб сувлар ютди жисмини,
Энди менга ўғил бўлинг, балиқлар [16, 175].

The image of the dragon is portrayed as moving, swallowing, burning, burning with pain, severe pain, trial, intense sorrow, and sadness. Poet Halima Akhmedova uses the image of a dragon in her poem "Thousands in distress ..."

Онаси ўлганда йиғламас эркак,
Рухини қаро ер ютаркан гўё.
Эриган болалик кўзидан сизиб
Улкан аждаҳога айланар дунё [2, 58].

When a person is in great pain, the world becomes narrow, as if the world were swallowing it; separation, loss, burns, burns his body. Because these feelings are felt through the heart, these movements are understood by the heart. It is semantically based on the fact that the world is compared to a dragon, first, it seems to swallow a person in grief, and secondly, to express great pain, and, thirdly, to grieve with grief.

The image of the dragon is not only a form of evil, but sometimes it is seen that the mistress of the light-hearted "dying" eyes, poetic in the beauty of dragon-plaited hair, is in the "positive" semen. The following are examples of M. Waqif: Visoling is like pure snow, Your eyes, your cock like a dragon. It is noteworthy that the poet did not depart from the mythological notions of the people about the dragon in this metaphorical process. The flame of the torch burns the heart of the lover. And the hair of the pechu, as it is guarding the treasure trove of the dragon, grabs its crunch. In the following poem by the poet Sirojiddin Sayyid, the image of a dragon is presented in parallel with the image of a snake. It is no coincidence that the poem combines the snake image with the dragon image. According to popular belief, the snake is known as the "snake" under the age of nine, the "snake" from the age of nine to ninety, the dragon from ninety to nine hundred, and the "nine" to nine thousand. Evidently, the poet used metaphorization to keep away from the dragon's imagination:

Бир гул кўрдим нақши нигор шаклинда,
Камзуллари боғу баҳор шаклинда,
Қаро кўзи лайлу наҳор шаклинда,
Икки зулфи мор, аждаҳо шаклинда,
Бул иккиси тун-қун бедор шаклинда [20, 114].

Thus, in these verses, the two wavy hair protects her precious face night and day. Poet Nosirjon Juraev used the dragon image in his poem "Gulhan" to draw a picture of nature. The poet compared the yellow of the trees to the fall of a dragon that sparkled fire.

IV. CONCLUSION

In fact, some of the negative, malicious programs on the Internet can swallow a child's mental and mental world and destroy his innocent world. In this regard, the Internet is likened to a dragon that harms human minds. Results and conclusions. Generally speaking, artistic speech, which is characterized by such categories as image and imagery, reflects the aesthetic function of the language. The metaphor is mainly used as an illustrative tool to influence the reader with a particular force and image. Metaphorization is usually formed on the basis of the names of the objects that are distinguished by their character. Words expressing mythical-religious concepts are considered to be fundamental in the formation of metaphors.

In short, the myths are a whole and separate relationship. At the same time, the integrity of the fragments forms a "net of myths." Each mython has its place in this "net" and is perceived differently. The myths of the linguistic, logical, perceptual (cognitive) structure are further subdivided into different semantic types depending on the meaning they represent. But these types of ideas are united by a single idea. Therefore they express the different emotions of a person expressly.

The mythological images of dragon and mint have a special place in the creation of various poetic and symbolic expressions in contemporary Uzbek poetry.

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