



## MYTHOLOGICAL MYTHS AND THEIR INTERNAL TYPES ACCORDING TO THEIR SCOPE

Rizoeva Mehriniso Abduazizovna,  
Doctor of Philosophy in Philological Sciences (PhD),  
Teacher of Uzbek Language and Literature Department,  
Navoi State Pedagogical Institute

### Abstract

The article examines the problems of mythological myths and their internal types according to the scope of the topic, comments on the essence of interpretations on this issue.

**Keywords:** mythological legends, myth, cosmogonic legends, anthropogenic legends, ethnogenic legends, folk calendar related legends.

### Introduction

Mythological legends are classified as a separate subtype of Uzbek folk legends with a unique series of images, plot system and way of expressing reality. Because “mythological legends are syncretic in structure and carry the characteristics of the myth and fairy tale genre. Mythical events are interpreted in the crust of the religion of fire and Islam. The protagonist reflects the characteristics of the mythological subject. This feature is even more evident in image interpretation, movement, and relationships. The plot is based on a fantastic fiction and plays a decisive role in resolving the fantastic conflict.”

### Literature Review

The syncretism inherent in mythological myths is determined by the fact that in these kinds of prose works the most ancient mythological beliefs, different religious views and folk beliefs are conveyed through the interpretation of various motives and images of a fantastic nature. The specific nature of mythological legends in Uzbek folklore is determined by their direct connection with the ancient system of myths and beliefs. Because "one-story fantasy stories of cosmogonic, etiological, anthropomorphic nature, which provide information about the origin of the material world, explain the emergence of things related to nature and social life, are called mythological legends."

There is a lot of scientific and creative experience in the study of mythological legends in world folklore, especially M.R. Khalidova, V.F. Davidyuk, I. Khalipaeva, L.A. Kariyeva, Y.M. Murtuzaliev, N.M. Qurbonxonova in the works of scientists, serious





scientific views on the peculiarities of mythological legends have been put forward.

## Analysis

Mythological legends differ from toponymic legends, which explain the reasons for the origin of a particular place name, as well as historical legends, which tell real-life events and great people who played an important role in the past of our people. These different characters are as follows.

**1. The historical and genetic basis of mythological myths is directly related to myth.** The main feature of Uzbek mythological legends is that they are based on myth. In such legends, heroes such as Odami Od, Hubbi, Olangasar, Khojimadoliq, Avj ibn Unuq, Hoji Mulk, totem animals such as wolves, deer, patrons such as Hizr, Goyib ota, mythological images such as anqa, Semurg, murg qori, humo characterized by the acquisition of essence. In mythological legends, which arose as a result of the historical development of myths as a result of the diffusion of oral prose genres into the plot system, such animistic imagery became an epic element that serves to explain the reasons for the transformation of man into an animal through moral and ethical views. It is known that among our people there is a tradition of scorn, as in the case of the owl.

The squeaking of Olashakshak landing on the trees, the unpleasantness of his voice, and the fact that he could not find a permanent place somewhere, gave rise to the epic interpretation associated with the comparison of his symbolic image to that of a squirrel. The essence of the mythological myth is that one of the features that contradict the normative moral views in society is the condemnation of slander and the negative attitude towards those who have acquired this bad habit. These socio-ethical views are expressed through an epic plot based on the motif of evolution, which is based on an animated myth.

**2. Mythological legends have a plot system that incorporates ancient imaginations and religious beliefs.** Mythological legends retain the remnants of the beliefs and religious ideas of the ancients, such archaic beliefs were subordinated to the ideas of Islam and interpreted as a means of expressing the moral and ethical criteria of society. In the Avesto, the symbolism of drought, and in the mythology of the ancient ancestors of the Turkic peoples, the mythical description of the tortoise as a "celestial being floating in the ocean of the universe," has become a mythological myth and has survived for centuries.





**3. The plot of mythological legends is characterized by the expression of the etiological content, which serves to explain the process of creation of certain things and events.** Since the ancient myths arose as a result of our ancestors' desire to understand the cause of certain natural phenomena, things in existence, the etiological content is preserved in the mythological myths that emerged as a result of the epic diffusion of this mythological arsenal. As K. Imamov rightly points out, "the motives that make up these kinds of stories are distinguished by the nature of the creation of divine phenomena. This feature is the special qualities, the defining properties of the studied legends." For example, the legend of the "Oy dog'i (Spot of the Moon)" explains the reasons for the peculiar appearance of the night light by means of imaginary fiction. By analogy, the ancients created a mythological myth by comparing the shadowy surfaces of the moon's surface, which appear to be spotty when observed from the earth, to resemble certain things that exist on earth. A unique plot is created based on a fantastic interpretation of a seemingly celestial phenomenon through simple details.

**4. The active participation of the traditional evolutionary motive in the plot construction of mythological legends.** It is known that most of the Uzbek folk mythological legends have a short plot structure, often based on one or more motifs, describing the creation, emergence, emergence of certain natural phenomena, celestial bodies, fauna and flora, man, earth, universe and other things, popularized as built epic works. Therefore, in this type of myth, the transition of characters from one state to another, that is, the motive of evolution is very common. Evolution is the core motive of the plot of the mythological legend. For example, one of the stars that rises in the west before sunset and soon sets is Umrizoya, and there is a legend among the people about this star: "In ancient times, a girl fell in love with a poor guy. The guy also loves the girl. One day they were about to get married when the young man said, "Marry me this girl!" he said to the judge. When the judge saw the beauty of the girl who came to teach marriage, he fell in love and wanted to marry her himself. Then the virgin prayed to God. His supplication reached God, became a star, and flew into the sky. That is why this star is called Umrizoya. The motive of the girl becoming a star is associated with mythical-animistic views about the connection of the human soul to the star, and the evolutionary motif shown in the legend as the cause of the celestial body serves to condemn evil and glorify virginity, honesty, purity, loyalty.

The historical foundations of the evolutionary motif in mythological myths are based on animistic notions that the soul can manifest itself in the form of various phenomena and in various forms. According to the folklorist G.Akramov, the





phenomenon of "rotation" based on the system of animatism is very common in the mythology of nature. "Aqlli qiz (The Smart Girl)" (the king takes the form of a blue reed), "Kimyogar boyning o'g'li (The son of a rich chemist)" (eating an apple, turning into a pig), "Ilon og'a (The Snake Brother)" (falling into a rock crack, coming back out), "Oltin beshik (Golden cradle)" (falling into a rock, turning back), "Magic apple" (apple that blooms at night and ripens during the day) have elements of advanced, higher stage of nature mythology. They have an animated image and interpretation. These elements are at the level of the remnants of some animated imagery and may not have taken the form of a plot or a motif."

**5) The syncretic nature of mythological myths.** Well-known folklorist K. Imamov said that "legends narrated on the basis of myths are distinguished by their syncretic character. Myths created by our ancestors, who unconsciously reacted to reality, are primitive about primitive rituals, beliefs, religious beliefs, and existence. It meant that knowledge was reflected in itself as a whole. We see that the inherent syncretic nature of the myth is also reflected in the myths formed on the basis of myths.

The main function of the myths was to strengthen the belief in a particular religious belief. Although the main function of these types of myths is to convey information to the listener about the current state of being by stating certain information of a cosmogonic, etiological, or eschatological nature, it also serves to form a belief in one or another event. For example, the myth of the Milky Way, the cult of twins (brothers Angur and Tangur), the dualistic myth of the struggle between the forces of good and evil (Angur and Tangur's prey fight), the cosmogonic myth of the construction of celestial bodies by the creator-hero (The emergence of the Milky Way) and the separation of the heavens and the earth in the primary cosmos by the demiurge (the sticks of the Angur and Tangur touching the sky) are syncretic in nature.

**6) Conciseness of the plot of mythological legends and uncomplicated composition of motifs.** Because the process of creating mythological myths is relatively old compared to other types of myths, in the early stages of epic thinking the tradition of concise narration of reality, mainly conveying certain information through a one- or two-episode plot, prevailed. During the development of epic thinking, as the principle of large-scale artistic representation of reality became stronger, the plot structure of the legend genre became more complex, as can be seen in the examples of historical legends created in relatively recent times.





## Discussion

Mythological legends are characterized by the fact that the dimensions of time and space are not historically and ethnographically specific, the time coverage of reality is retrospective, that is, the description of events imagined in the past, as well as the mythological nature of the main character system.

Summarizing the ideas expressed in the first chapter of this dissertation, devoted to the study of the peculiarities of mythological legends, the genesis of the plot system and the specifics of this type of oral prose stories, the following general conclusions were drawn:

1. Uzbek folk prose consists of various genres, and in its epic system works of the genre of myth play a significant role. According to the scientific classification recognized in world folklore, legends are divided into such types as historical, toponymic and mythological. Legends of each type are characterized by epic features, plot construction and the uniqueness of the composition of the images. In particular, mythological legends are distinguished by the fact that they reflect ancient ideas and beliefs.
2. The process of formation of mythological legends is directly related to the epic diffusion of ancient myths and the reinterpretation of mythology as an archaic form of perception of reality as a result of the emergence of epic thinking. The place of myths in the genesis of the mythical genre is also determined by its functional nature as the core of epic motifs. The plot series of Uzbek folk mythological legends emerged as one of the important links in the context of epic plots in the folklore of the peoples of Central Asia.
3. The plot of mythological legends is compact in form, the composition of motifs does not have a complex structure, embodies ancient ideas, beliefs, serves to strengthen the belief in cults, gods, gods, patrons, acquires a syncretic nature in the way of reflecting reality and the historical-hereditary continuation of myths, differs from other types of legends in that it is formed as.
4. Mythological myths are older than other types of myths at the time of creation, and emerged as an expression of the beliefs of the primitive and tribal stages of human history. It is also a mythological myth because it contains archaic religious views - totemism, animism, shamanism, fetishism, magic, ancestral cults, belief in cults of nature, and generalizations of the universe, man, gods, gods, heroes, titans, demiurges, patron saints. -reflecting the beliefs of the tribal period.





## Conclusion

Mythological legends are associated with the creation of the universe and man, the lights of the sky, natural phenomena, the appearance of plants and animals, imaginary characters with supernatural features - divinities, goddesses, creative heroes (demiurges), saints, gods, forces of good and evil, events are also short-story oral prose stories that express ideas about the beginning and end of the universe in the form of religious beliefs. This type of myth is characterized by the fact that the listener performs an informative function, forming a belief, strengthening certain perceptions, conveying certain information about the origin of material existence in the universe.

## References

1. Imomov K. Myth // Essays on Uzbek folklore. Volume 2 - Tashkent: Fan, 1989. - p.6.
2. Jo'raev M. Historical bases of Uzbek celestial legends: Philol. Ph.D. diss. - Tashkent, 1996. - P.47.
3. Khalidova M.R. Reflection of mythological views in the legends and traditions of the peoples of Dagestan // Genres of folklore of the peoples of Dagestan. - Makhachkala, 1979. -- pp. 180-207.
4. Davidyuk V.F. Ukrainian mythological legend and its evolution: Author's abstract. diss. Cand. philol. sciences. - Minsk, 1986.
5. Khalipaeva I.A. Mythological prose of the Kumyks: Research and text. - Makhachkala, 1994.
6. Karieva L.A. Tatar mythology (In the historical, comparative and typological aspect): Author's abstract. dis .. cand. philol. sciences. - Kazan, 1999.
7. Murtuzaliev Yu.M. Mythological prose of Tabasarans: plots and images Author's abstract. diss. Cand. philol. sciences. - Makhachkala, 2008.
8. Kurbonkhonova N.M. Myths about animals and birds in the folklore of the population of Gorno-Badakhshan: Author's abstract. diss. Cand. philol. sciences. - Dushanbe, 2006.
9. Imomov K. Poetics of Uzbek folk prose. - Tashkent: Fan, 2008. - P.26.
10. Folklore archive of the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan. Inv.N<sup>o</sup>1829,17p.
11. Akramov G. Animatic mythology // Uzbek language and literature. - Tashkent, 1977. - Issue 3. - pp.52-53.

