

## MYTHOLOGICAL METAPHORS AS THE EXPRESSION OF INSULT IN THE UZBEK LANGUAGE

Z. M. Tukhtasinova  
KokandSPI, Senior Teacher  
zilola.t@gmail.com

### ANNOTATION

This article is devoted to the study of mythological metaphors used to insult people. The dictionary meaning of the words are supported with examples taken from the famous Uzbek novels.

**Keywords:** folklore, mythology, metaphor, insult, creatures, mythometaphors.

### INTRODUCTION

Folklore is considered as a heritage that conveys people's lifestyle and dreams to future generations. This heritage lives on in the language in the form of fairy tales and mythological images created by the people. Mythology is a part of the linguistic landscape of the universe as an image in the human mind. It reflects people's views and ways of understanding the world in its own way. Legends form the basis of a nation's culture. Mythonyms are lexical units that name various mythological characters. J. N. Maslova calls the structure of mythological images *gestalts*, which are characterized by integrity and indivisibility from the point of view of cognitive linguistics.<sup>1</sup> Mythometaphors are the transfer of the properties of mythological images perceived and reflected in the human mind to other objects. Some mythometaphors, created on the basis of the ugly appearance of mythological characters, their negative aspects described, serve as material for insults. One of such negative images is the image of *yalmog'iz* (witch). Witch is often used together with the word combination *old woman*, so it is understood that this image belongs to the female gender.

— Uylansang bilasan, — dedi Jamshid donishmandona oxangda. — Uyda «opke», «top», «ber» deb egovlab turadigan yalmog'izing yo'q-da, tiling bir qarich!<sup>2</sup>

It is clear from Jamshid's words that witch is his wife who always talks about the small things of the household.

Another demonological image, *jodugar* (witch), is also used when talking about or referring to women. The word witch also has the meaning of "bewitcher" and refers to the appearance of women and the extremely charming eyes. But, on the other hand, it is an image with qualities such as "practicing magic, driving people crazy". We can see this through the following example.

[Kelinchak] Ko'ngliga yaqin kelinchaklarga bu ayolni yalmog'izday dog'uli, jodugar, erimni makr — hiylalar bilan domiga ilintirgan deb qargar, ogziga kelgan so'zlar bilan haqorat qilar,

<sup>1</sup> Маслова Ж. Н. Мифологическая метафора в аспекте исследования генезиса метафоры // Изв. Саратов. ун-та Нов. сер. Сер. Филология. Журналистика. 2015. №1. URL: <https://cyberleninka.ru/article/n/mifologicheskaya-metafora-v-aspekte-issledovaniya-genezisa-metafory> (дата обращения: 01.04.2023).

<sup>2</sup> Sharof Boshbekov. Falakning gardishi (kinoqissa). <https://ziyouz.uz/uzbek-nasri/sharof-boshbekov/sharof-boshbekov-falakning-gardishi-kinoqissa/>

o'limini yaratgandan ham, yaratmagandan ham tun bo'yi tilab chiqardi.<sup>3</sup> (Nazar Eshonqul, Ochilmagan eshik. SHamolni tutib bo'lmaydi, 40-bet)

From ancient times, people conceptualized reality through mythological images and understood the world through them. Negative mythological images evoke feelings of disgust, fear, and hatred in people. For this reason, they widely used such images to express insults. Another image is "Alvasti". This word is defined in the dictionary as:

ALVASTI A mythical creature that appears in various guises in Eastern mythology and superstitious imagination. attributing to this creature the person named by it (mainly in relation to women)<sup>4</sup>

When expressing an aggressive speech, the use of images from the mythological imagination, rather than the names of real persons or creatures in existence, increases the impact of the speech several times.

Nusratilla qoqina-qoqina yurar va o'zicha gapirar edi: «Meni qaytib keladi deb qoldi u qora alvasti. SHoshma, qaytib boraman! Sen bilan tishlashaman hali!». <sup>5</sup>

Nusratilla, who lost in the gambling game, said insult to the trickster Qulmatqara who defeated him.

The word *Och arvokh* (ghost) is one of the most feared creatures in religious imagination. The dictionary defines it as:

OCH ARVOKH 1. According to the beliefs of some peoples, a ghost that comes out of the grave and sucks people's blood.<sup>6</sup>

This word refers to a person's body structure and appearance, and is applied to extremely ugly people. This is A. We can see it in the example of A. Kadiri's work "Bygone Days".

Xotin Kumushka qarab kelar edi. Ul yerdan bichib olg'andek pak-pakana, burni yuzi bilan barobar deyarlik tep-tekis, ko'zi qoqqan qoziq o'rnidek chup-chuqur, og'zi qulog'i bilan qoshiq solishar darajada juda katta, yuzi qirq yillik og'riqlarnikidek sap-sariq, qirq besh yoshlar chamasida bir xotin edi. Kumushbibi o'ziga tomon kelguchi bu dahshatlik xotinni umrida birinchi martaba ko'rar edi. «Nima qilib yuribti bu och arvoh!» deb o'yladi.<sup>7</sup>

This word conjures up the image of a gaunt, sunken-eyed ghost in people's minds. As the inner world of a person is reflected in his external appearance, people with negative qualities are assumed to be ugly. For this reason, in many cases, a person is judged based on his appearance. In fact, even if a person is ugly in appearance and thin, if he has a number of good qualities in the eyes of the speaker, the word *och arvokh* is not used in the description of him.

The image of *ajdarkho* (dragon) is embodied as a hero of the legends of different peoples. In China, this image represents goodness. "Dragon is an anthropomorphic representation of evil forces in Central Asian mythology, whose activities are aimed at destroying, corrupting and

<sup>3</sup> Nazar Eshonqul. Shamolni tutib bo'lmaydi (qissa va hikoyalar). Alisher Navoiy nomidagi O'zbekiston Milliy kutubxonasi nashriyoti— 2005, 40-bet.

<sup>4</sup> O'zbek tilining izohli lug'ati: 80000 ga yaqin so'z va so'z birikmasi. (2020) **J. I. A-D/** Mas'ul muxarrir A.Madvaliev. - Toshkent: «O'zbekiston milliy ensiklopediyasi» Davlat ilmiy nashriyoti, 68- bet.

<sup>5</sup> Asqad Muxtor. Opa-singillar. [https://library.samdu.uz/files/939594e66f536555d6a9fed60279cf48\\_Opa-singillar.pdf](https://library.samdu.uz/files/939594e66f536555d6a9fed60279cf48_Opa-singillar.pdf)

<sup>6</sup> O'zbek tilining izohli lug'ati: 80000 ga yaqin so'z va so'z birikmasi. (2020) J. III. N - Tartibli / Mas'ul muxarrir A.Madvaliev. - Toshkent: «O'zbekiston milliy ensiklopediyasi» Davlat ilmiy nashriyoti. – 162- bet.

<sup>7</sup> Abdulla Qodiriy. O'tkan kunlar. <https://ziyouz.uz/ozbek-nasri/abdulla-qodiriy/abdulla-qodiriy-otkan-kunlar-roman/>

destroying the cosmic existence that serves good.”<sup>8</sup>. In the Uzbek linguistic mind, the dragon is a powerful, but evil, oppressive, evil person.

AJDA(R)KHO 1 dragon 1 A legendary large snake. 2 portable hate. About a bloodthirsty, evil person.<sup>9</sup>

Ularining kimligini bilasanmi? Ular odam ham, dev ham emas. Ular ajdarho. YUz boshli ajdarho. Ammo tanasi, qorni bitta. Ular quvvatni qaerdan oladi, bilasanmi? – Hamdam ko‘rsatkich barmog‘ini yuqoriga niqtadi. – Ajdarhoning joni saqlanadigan quticha o‘sha erda. To‘dalarga faqat o‘shalar bas kela oladi. Sen ajdarhoning boshlarini nima bilan uzmoqchisan, quruq gap bilanmi? Yo “bu dunyoda adolat degan gaplar ham bo‘or”, deb ajdarhoni qulog‘iga azon aytasanmi?<sup>10</sup>

In this example, the speaker is referring to gang members in the form of dragons. Darkness and darkness embody evil in the minds of men. In fairy tales, the dragon lives in a dark cave, underground or behind mountains. According to mythological images, a dragon is a huge, evil creature with one body and several heads, which spits fire from its mouth. The body of the dragon indicates that the goal and language of the criminal group are the same, and its hundreds of heads indicate the large number of members of the group.

The name of the mythological heroes used in the speech indicates the strength of imagery in the mind of a person. Person expresses his opinion about a person or an event through these images.

## REFERENCES

1. Abdulla Qodiriy. O‘tkan kunlar. <https://ziyouz.uz/ozbek-nasri/abdulla-qodiriy/abdulla-qodiriy-otkan-kunlar-roman/>
2. Asqad Muxtor. Opa-singillar. [https://library.samdu.uz/files/939594e66f536555d6a9fed60279cf48\\_Opa-singillar.pdf](https://library.samdu.uz/files/939594e66f536555d6a9fed60279cf48_Opa-singillar.pdf)
3. Маслова Ж. Н. Мифологическая метафора в аспекте исследования генезиса метафоры // Изв. Саратов. ун-та Нов. сер. Сер. Филология. Журналистика. 2015. №1. URL: <https://cyberleninka.ru/article/n/mifologicheskaya-metafora-v-aspekte-issledovaniya-genezisa-metafory> (дата обращения: 01.04.2023).
4. Nazar Eshonqul. Shamolni tutib bo‘lmaydi (qissa va hikoyalar). Alisher Navoiy nomidagi O‘zbekiston Milliy kutubxonasi nashriyoti— 2005, 40-bet. 204 bet
5. Toxir Malik. Shaytanat. [https://n.ziyouz.com/books/uzbek\\_nasri/Tohir%20Malik.%20Shaytanat%20\(birinchi%20kitob\).pdf](https://n.ziyouz.com/books/uzbek_nasri/Tohir%20Malik.%20Shaytanat%20(birinchi%20kitob).pdf)
6. Elbek Jumanov. Ertaklardagi dev, pari, ilon, yalmog‘iz obrazlarining mifologik asosi – tadqiqot. //”Jahon adabiyoti” jurnali, 2022-yil, 1-son. <https://oyina.uz/uz/article/731>

<sup>8</sup> Elbek Jumanov. Ertaklardagi dev, pari, ilon, yalmog‘iz obrazlarining mifologik asosi – tadqiqot. //”Jahon adabiyoti” jurnali, 2022-yil, 1-son. <https://oyina.uz/uz/article/731>

<sup>9</sup> O‘zbek tilining izohli lug‘ati: 80000 ga yaqin so‘z va so‘z birikmasi. (2020) *J. I. A-D/ Mas‘ul muxarrir A.Madvaliev*. - Toshkent: «O‘zbekiston milliy ensiklopediyasi» Davlat ilmiy nashriyoti, 44- bet.

<sup>10</sup> Toxir Malik. Shaytanat. [https://n.ziyouz.com/books/uzbek\\_nasri/Tohir%20Malik.%20Shaytanat%20\(birinchi%20kitob\).pdf](https://n.ziyouz.com/books/uzbek_nasri/Tohir%20Malik.%20Shaytanat%20(birinchi%20kitob).pdf)



7. Sharof Boshbekov. Falakning gardishi (kinoqissa). <https://ziyouz.uz/ozbek-nasri/sharof-boshbekov/sharof-boshbekov-falakning-gardishi-kinoqissa/>
8. O'zbek tilining izohli lug'ati: 80000 ga yaqin so'z va so'z birikmasi. (2020) *J. I. A-D* Mas'ul muxarrir A.Madvaliev. - Toshkent: « O'zbekiston milliy ensiklopediyasi» Davlat ilmiy nashriyoti. - 680 bet.
9. O'zbek tilining izohli lug'ati: 80000 ga yaqin so'z va so'z birikmasi. (2020) J. III. N - Tartibli / Mas'ul muxarrir A.Madvaliev. - Toshkent: « O'zbekiston milliy ensiklopediyasi» Davlat ilmiy nashriyoti. – 688 bet.
10. Тухтасинова, Т. (2022). А ЎЗБЕК ЛИНГВОМАДАНИЯТИДА ЛИСОНИЙ ШАХСНИ САЛБИЙ БАҲОЛАШ МОДЕЛИНИНГ ШАҚЛЛАРИ: ЎЗБЕК ЛИНГВОМАДАНИЯТИДА ЛИСОНИЙ ШАХСНИ САЛБИЙ БАҲОЛАШ МОДЕЛИНИНГ ШАҚЛЛАРИ. Журнал иностранных языков и лингвистики, 4(4). извлечено от <https://fll.jdpu.uz/index.php/fll/article/view/7131>
11. Tukhtasinova, Z. (2022). Kognitiv tilshunoslik va lingvokontseptologiyada kontsept tushunchasining talqini. Qo'qon Davlat Pedagogika Instituti, O'zbekiston.
12. Alisherovna, K. D. (2022). Paremiological units of praise expression in English culture. INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 11(10), 198-202.
13. Zokirovna, I. Z. (2022). In English and Uzbek Languages the Importance of Suprasegmental Units in Expressing Value in Speech. Central Asian Journal of Literature, Philosophy and Culture, 3(5), 1-5.