



GIANT IMAGES IN THE FOLKLORE OF UZBEK AND WESTERN PEOPLES

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Abstract: This study aims to explore the heroes of giant as reflected in English and Uzbek folklore. **Giant**, in folklore, huge mythical being, usually humanlike in form. By comparing and analyzing English and Uzbek folklore related to giant heroes, this research seeks to identify common themes, differences, and nuances in how each culture expresses and values giant heroes in literature. The study will delve into the historical, social, and political contexts that influence the giant heroes in literature, shedding light on the similarities and contrasts between English and Uzbek folklore on this important concept. Through this comparative analysis, the research hopes to deepen our understanding of how these heroes is embedded in the literature.

Keywords: Uzbek, English folklore, concept, literature

1 INTRODUCTION

The role of mythological archetypes in the study of world folklore is one of the most important issues in the world. It is not a matter of determining the state as an individual phenomenon in the period of mythical consciousness, but about its influence on the development of artistic-aesthetic consciousness at different stages of the development of human society or its interrelationship with other artistic phenomena. It is closely related to the presentation of one's situation in a new form, and defines the rules and methods of development within the same phenomenon. Folk epics with such a colorful poetic structure which created by our people serve as research and reveal the uniqueness of the national artistic thinking of the people.

In this article, we will explore the role of giant heroes in the folklore of English and Western peoples. In Uzbek folklore, we can see that there are special scientific studies on supernatural artistic ideas dedicated to legends. Our research focuses on the mythological motifs of legends, fairy tales and epics, including artistic manifestations in epics, from the earliest times to the present day, in the development of genetic images, mythological motifs. It is important to determine the evolutionary path of the past.

Through a comparative analysis of English and Uzbek folklore related to giant heroes, we hope to uncover similarities and differences in the ways in which these two cultures articulate their feelings of national pride and allegiance. By delving into the rich tapestry of literature that exists in both languages, we seek to illuminate the universal themes of giant images that resonate across borders and languages, highlighting

the enduring power of these age-old expressions in shaping our collective understanding.

2 RESEARCH METHODOLOGY

In Western folklore, giant images are often portrayed as a virtue that entails loyalty, sacrifice, and pride in their country. There are many similarities in the plot of folk epics, including heroic epics. This is probably due to the fact that the themes, goals and ideas of the epics are the same, and their various mythical motifs are very close to each other.

In Western folklore, giant heroes connect various phenomena of nature or society, the worldview of people in the past with the names of various heroes. According to many folklorists, one of the most active images in the folklore of the peoples of the world is the mythical image of people of ancient times, which appeared in the beliefs of people of all ages.

The image of a giant occupies a special place in folklore. There are many giants in our fairy tales and epics who perform various functions, be it as a character who behaves in episodes. Folklorist K. Imomov, talking about the historical legends of legends, wrote that giants were originally depicted as animals and powerful beings. V. Ya. Propp says that not only images, but also the appearance of "gods" and animals began to gradually return to human form. J. Eshankulov "Giants were the most savage in appearance, then as humanity became more civilized, the appearance of giants began to become civilized."

3 ANALYSIS OF LITERATURE ON THE SUBJECT

A number of scientific works on this issue have been published in the literature of Russian, Uzbek, Kazakh and related Turkic peoples. A number of good works

were written in the folklore on the semantic and functional features of mythological parables and epics. In particular, in Russian folklore, V. Ya. Proppov, N.A. Day, D.D. Fraser, E.M. Meletinsky, E. Taylor, M.I. F. Muller and in Uzbek folklore Zhirmunsky, H.T. Zaripov, N. K. Imomov, B. Sarimsakov, T. Mirzaev, O. Saparov, M. Jo`raev, B. Jumaniyazov, T. Rakhmanov, J. Eshonkulov, G`. Akramov, M. Narzikulov, Kazakh folklorists Ch. Ch. Valikhonov, S. Kaskabasev, E. Koniratbayev, K. Seytjanov, R. Berdibayev, M. Baydildiyev and others. A number of scientists works and their views on the origin of legendary images, the characteristics of images, the reflection of supernatural art, and the transformation of legendary images into symbolic images are worthy of note.

In folk tales, the image of a giant is not such a beast, but rather civilized. Even in some epics, the giant took the form of a boy. For example: "Koblan", Alangasar Alip in the epic, Karatayn Alip in the epic "Edige" and others. They are depicted as a human Professor I.T. Sagitov says: "Alangasar Alip giant, Boke giant and other giants do not differ from the appearance of real people, if the name "giant" is not term.

The epic "Alpomish" is very common among our people and has been sung by Bakhshis for centuries. The greatness of Alpomish is described in the following: At the age of seven, the fourteen batmen left by his grandfather Alpon carried a bronze place, and the place's arrow broke like lightning. Epics in the folklore of the Turkic peoples, which are large in terms of volume and have a unique charm in terms of artistry, have a great position in the folklore of the peoples of the world. There are several versions of the epics of the "Gorogli" series in Ottoman Turks, Azerbaijani, Turkmen and Uzbeks. The same can be said about epics such as "Alpomish", "Manas", "Dada Korqut". Heroic epics such as "Ashiq Gharib", "Koblandi botir", "Kirqqiz", "Shahriyor" have earned a worthy place among the immortal monuments of world literature.

4 ANALYSIS AND RESULTS

Overall, oral and written folklore of Uzbek peoples is as rich and ancient as their history. Turkic-speaking peoples have contributed to the development of this rich ancient literature. Along with the common aspects of their oral artistic creativity, there are also genres that have their own characteristics in the folklore of these peoples. For example, anecdotes, various ritual and work songs, proverbs and tales are also widespread in Turkish, Azerbaijani, Turkmen, and Uzbek folklore.

The history of Uzbek folklore is rich that are passed down from generation to generation not only orally but also in writing. Oral traditions, epos, including songs, fairy tales, i.e., all things created directly by the people,

are included. In some legends, stories about the lives of some completely imaginary people have been preserved, but in fact, in most cases, these heroes lived in Turkic lands and people held such great respect for them

5 CONCLUSION AND SUGGESTIONS

In conclusion, the giant images reflected in Western and Uzbek folklore and it offers a fascinating lens through which to explore the cultural and semantic dimensions of national identity.

A lot of research has been done on mythological images, their historical foundations and poetics in the folklore of the peoples of the world. In particular, Uzbek folklorists extensively investigated the historical foundations and artistic features of the images of the giant, fairy, yalmogiz, and dragon. However, the issues of historical foundations and artistry of giant images have not been specifically investigated. After all, the tradition of portraying heroes in gigantic form appeared as a product of the first mythological ideas of our ancient ancestors about gods.

Through an analysis the giant characters in the epics of the Uzbek -speaking peoples originally performed the artistic tasks of the defender of the Motherland, the protector of the tribe and the clan, the brave lover of the beloved lover, the resolute, noble, fearless and irrevocable, one-word evaluation in the epic.

In the epos of the Western peoples, giant images are also important as a poetic element that carries artistic-aesthetic, moral and philosophical ideas.

Further research that delves into the specific nuances of giant heroes in Western and Uzbek folklore reflect cultural attitudes towards nationhood and belonging. The scientific study and research of giant images in Uzbek and Western folk epics reveals the spiritual and cultural world of our ancestors, as well as many lifestyles, experiences, living conditions, lifestyles, customs and traditions in captivity.

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