

## Peculiarities of the Mythological Images of the British Folklore

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### Abstract

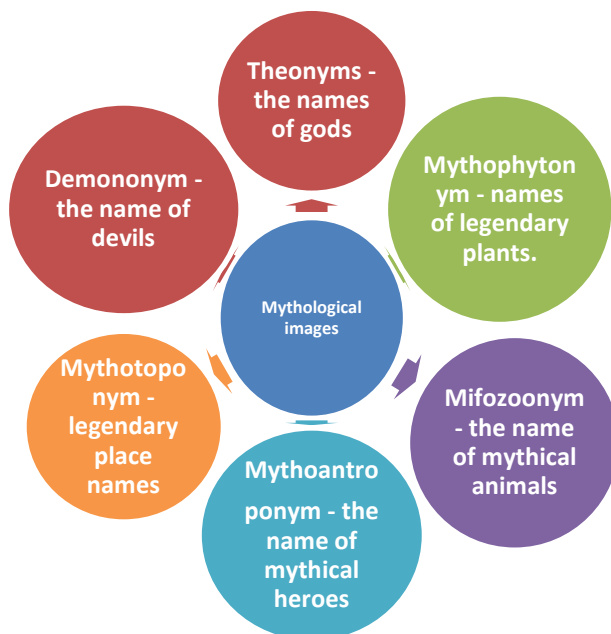
It is known that mythological images exist in the literature of all nations throughout the world. They serve as the main characters of myths and legends and have been passed down from generations to generations both orally and written forms. Though different nations have various types of mythological images, there can be found some similar images as well. British folklore is also rich in mythological images which have survived through centuries. Most of these images have positive characteristics but there are some with negative characteristic traits as well. Fairies, elves, goblins, dragons, trolls and other mythological images are very popular in British folklore and some of above mentioned images such as fairies and dragons can be found in Uzbek folklore too.

**Keywords:** mythological characters, ork, elf, gnome, fairy, hobbit, green man, brownies, goblin, giants, bunschi, archetype

### I. INTRODUCTION

It is well-known that folklore samples from around the world are rich in mythological images. The word "mythology" comes from the Latin word "mythologia", which means the interpretation of myths. The word "mythos" means the Greek mythos, myth, fairy tale, "onyma" - "name". In literary studies, the term is understood as legendary names. In a broader sense, myths include legends, fairy tales, and well-known horses named for mythical images.

The mythological images are classified as follows:



Various mythological images are also found in British folklore. They serve as the main characters of myths and legends. The mythological images are the main characters of British folklore, and they have been passed down from generation to generation through various sources. It is noteworthy that even some mythological images are still preserved. The most common mythological images in British folklore are the fairies, elves, giants, trolls, goblins, dragons, and they are also found in the folklore of other nations. Even some of them, for example, fairies and dragons can be found in Uzbek folklore.

## II. MATERIALS AND METHODS

The study of mythological images requires research on the definition and classification of mythological images. As it is mentioned above, mythological names have different classifications. In English literature, the image of fairies is deeply studied by British folklore writer Catherine Mary Briggs. She cited interesting facts about fairies in her “Explanatory Dictionary of British Mythology”. The Greenwood Encyclopedia of Fairy Tales also provides valuable comments on the image of fairy. In Uzbek folklore, the image of fairies was studied specifically in the dissertation “The image of fairies (genesis and poetics) in Uzbek folklore” for the degree of candidate of philological sciences by the Uzbek scientists O. Kayumov. Russian scientists such as O.A.Cherepanova, N.I.Zubova, L.A.Voynova carried out researches on the study of Russian mythological images. Another Russian folklorist F.G. Fatkullina studied mythological images of Russian literature of the 18<sup>th</sup> century. She made up a new thematic classification of mythological names, that is, lexico-semantic classification of mythological names.

Uzbek folklorists M.Jurayev and J.Eshonkulov researched on Uzbek mythological characters of the famous Uzbek epos “Alpomish”. They studied and classified mythological characters of “Alpomish” describing their appearance and character. They also gave description of Uzbek traditions and rituals.

Russian philologist and literary critic Y.M.Meletenskiy studied the origin and history of mythological images. According to him, myth is a means of conceptualizing the world which is around man and in himself. To a certain extent, myth is a product of primitive thinking. He also classifies mythological names into cosmological myths, calendar myths, and eschatological myths.

## III. DISCUSSION

In English mythology there are characters called orks, which are mostly mythological characters with a negative character and are seen in English legends as a very stupid, evil, bloody executioner. The orks live underground, in caves, because they do not like the light, and travel only on the surface at night. Although orks are made of elves, they are distinguished by their bad features. In English myths, orks are portrayed as warriors and always a victorious group attacking and defeating the enemy. The orks are described as very ugly creature, they have large teeth and bright brown skin, and their skin is dark brown. Elves have been described in British folklore as a mixed character, sometimes sympathetic, sometimes evil mythological character because of their unusual behavior. In terms of appearance and height, elves in British mythology differ from the elves in Scandinavian oral literature. For example, in British mythology, elves are brought up as small, evil, and evil creatures of the British Grapevine, and are called "pixels." English myths point out that the most common negative feature of the elves is that they are highly susceptible to theft. Yet, the difference between the elves and the common thieves is that they are basically mythological images that kidnap newborns and leave their elves in their place, screaming at villagers with their ugly, unpleasant cries.

There are several types of elves in British legends. Trolls are also a type of elves that are as bad as orks. They live mainly in caves and abandoned huts. But trolls are often portrayed as mythological characters who wait for old bridges to hurt passengers. When the passers-by refused to pay, the trolls ate them. As a rule, trolls are unusual in appearance. It differs from the plain and the mountain trolls. If conventional trolls are one-headed, mountain trolls are huge, two or sometimes three-headed. In the

British folklore trolls are depicted to be stupid. The trolls try to avoid sun as when they get exposed to sunlight, they might turn into rock.

Bunschi (Bunschi) is one of the worst mythological images portrayed as female image in English folklore. The word "bunshi" comes from the Irish word "bean si", which means the woman of Shi village. These mythological images are characterized by a frightening appearance and an unpleasant voice. They stand at the door of the houses and ask for the death of their members. The behavior of the banners indicates that there is genuine pure Celtic blood in their veins.

Another type of mythological character commonly used in British folklore is the Giants. They have been known throughout the world as a mythological figure in the oral tradition, but the most famous giants are the giants of Brigadier folklore. They have two different forms, one of which according to legends is a giant, and the other is a tiny creature. For example, in the British myth there is a seventy meter giant known as the Wilmington of Sussex, and the Cern of Dorset who is fifty

meters smaller than him. According to many historians and researchers, one of the giants' megalithic structures is the British-based Stonehenge, which is believed under which to have been buried the giants' corpse.

One of the most popular and common mythological images in English mythology is the goblins, which, although seem to resemble human beings, are mythological creatures that are very ugly and full of rage. The goblins' dwellings are mostly underground tunnels, caves, as well as cellars or tree trunks beneath people's homes. The goblins are always portrayed as a ready-to-use image, so their favorite weapon, always lying on their hands, is ready for battle. This kind of mythological images, similar trolls, is afraid of sunlight and therefore always go out from underground at night. There are two assumptions that the goblins appear in myths in British mythology. According to the first assumption, the word "goblin" comes from the German word "kobold", which means "underground spirit." The second version is derived from the Greek word *goplit*. In Ancient Greece the name of the infantry, armed infantry, who defeated the enemy with their strength and determination. From this the mythological characters with supernatural powers in the Greeks were known as the *Goplites*.

Another famous mythological character of the British legends is the hobbit. Many think that the image of the hobbits was created by John Tolkin, an English writer. But the hobbies were originally known as mythological images centuries ago, and they are the most loving angelic image in English literature. Hobbits are portrayed as very humble in ancient myths as well as in modern fairy tales. They enjoyed a peaceful life, and their main residence was a quiet, flourishing village house. Hobbits generally prefer to dress in light-colored clothes and that are even lower than those of gnomes, with sharp eyes and ears. They tend to be more green and yellow. While it may not look appealing, are full of kindness. They also show that their smiling lips are sincere. The distribution of gifts during holidays, and the fact that these gifts are received by people, and especially children, shows one of the hobbits' positive characteristic traits.

One of the mythological images that transformed from animal to human, or vice versa, is the ware wolf, which is common not only in English but also in the folklore of other nations. In classical myths, they are represented in the form of shrubbery. The most important feature of ware wolves is that they never grow old and never become ill due to the regeneration of tissues in the body. Only when their heart or brain is hit hard they die.

In English folklore, the Green Man (Jack-in-the-Green) is a symbol of nature. It is thought that this mythological image first appeared in Celtic folklore only in the form of a male. Its appearance is made of leaves, and it is called a green man because of its green color. This image is most common in medieval architecture and painting as well as in English art. In one of the most famous poems in English literature, "Sir Gawain and the Green Knight," the green man is described as the main hero.

The most common mythological female images in British folklore is the Fairy or Fairies. They are usually described in butterfly shapes that fly in English legends and are ready to perform miracles with their magic stick in their hands. Usually, fairies are of a positive nature and are only considered to bring goodness. However, in some fairy tales they are sometimes portrayed as cunning and insidious, sometimes cruel and sometimes kind. Wizards tend to be very emotional and sympathetic, and they usually like to have fun and sing. At the same time, they are very loyal and wise.

Brownie is distinguished in British myths by his harmless character, and by the fact that he is a homemaker of brown color. Their names come from their color. Like all mythological images, Brownies are afraid of the light of day. Their habitats are tree trunks or nests in woods close to residential areas. If they were not hurt, the Brownies never harmed anyone, but did their best to help. The peculiarity of this image is that their every help is friendly and sincere, and it upsets them to offer a reward for their help.

Gnomes are another popular image in British mythology. They are the main enemy of dragons, and in their confrontation with dragons, they are often the winners. The main reason for this victory is that the gnomes live in the underground and have the ability to hide underground, carrying the dragon-guarded treasures. The gnomes are the spirits of the earth and the mountains, suggesting that they have supernatural power. Also, gnomes lived far longer than humans, they are of a more aggressive nature. Gnomes are portrayed in English myths as delicate and sympathetic image. In the

underground houses, gnomes are busy guarding various precious metals and stones. In England, gnomes were viewed as a kind of funny character. In the mythological writings of John Tolkien and Claude Louis, portrays gnomes as one of a series of images of the magical world, unlike the superhuman characters and magical powers depicted in German legends. The gnomes described by Tolkien are not only rich and mysterious, but they are also embellished in the form of warriors carrying weapons, or axes. Unlike the small gnomes in the fairy tales of the German Grimm Brothers, Tolkien's gnomes were taller than 1 meter to 1.5 meters. Tolkien gave a unique image of not only the appearance but even the characteristic features of the gnomes. In his story "Prisoners and Dragons", he took a completely different approach to the ghost archetype. From the second half of the twentieth century to the present, the image of gnomes has been shown in literature, in films, as a different form of the archetypes of Falstaff and Portos, with a bearded, warlike spirit and a somewhat rude image.

One of the legendary myths is The Alp-luachra, which is portrayed in the Irish fairy tale as a small unpleasant creature. In Celtic folklore it is often referred to as "cooked meat." But he is described as a strange creature, not a meat-eating creature of his own name, but who bites people's throat and eats food, which has not been digested. The Irish legend says that the Alps used a very disgusting way to achieve their goal. That is to say, any creature sleeping, might get attacked by Alps.

In addition, the myth of Vampires is one of the most well-known myths in Irish folklore. Although the image of vampires has lost its popularity in the 21st century, it is still preserved in the literature of several nations. The Irish mythology contains a myth and legend about Vampires, one of which is Dearg-Dew. Legends say Dearg-Dew was once a beautiful and charming woman, and she fell in love with a peasant. But she committed suicide because of a forced marriage. After the funeral, Dearg-Dew went out of the grave and killed his entire family one by one, resulting in a desperate state of retribution.

Jack O'Kent is also one example of mythoanthroponyms in British folklore. The legends say that even though Jack's mind is equal to the devil, sometimes he can even defeat the devil in a half way. One day Jack said he would help the devil build a bridge, but it was agreed that the first person to cross the bridge would be Satan. However, after the bridge was built, Jack slid the bone across the bridge and a dog ran across the bridge to retrieve the bone. The fact that the first human being promised the Devil in the form of a dog was a testament to Jack's ingenuity.

Britain is known for its magnificent ancient castles and magnificent castles. Different mythotoponyms were created about them. One such mythotoponym is the castle of Glamis, which states that its owner was a noble man. In 1820 this nobleman had a son, but for some reason he was rejected by family members. Visitors to the Glamis castle tried to reveal this mystery of the duke, but never succeeded. It is supposed that this duke's child was born in a very ugly and disgusting manner. One visitor to the castle described it as a human being. This is why the duke's son was kept in a secret room in the Glamis Castle and his fate is still unknown.

One of the worst creatures of the Scottish legend is Nukelavi, a Scottish view of the centaur. Nukelavi's sole purpose was to harm the inhabitants of the Orkney Islands. He was half human, and the other half was like a horse. The appearance of the creature was caused by floods, accidents, and even worse.

#### IV. CONCLUSION

In summary, it should be noted that mythological images of British folklore have a special place in literature, although they differ in appearance and character. They play an important role in British folklore and literature. The mythological images classified above have been living in English myths, legends and fairy tales for centuries. These images are remarkable for their versatility and extraordinary abilities. Their paintings have their own artistic sensitivity.

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