

**FUNCTIONAL TRANSFORMATION OF THE ONE-EYED MONSTER IMAGE:
TEPAKUZ AND THE CYCLOPS****Xujamuratova Asila Dilmurodovna**

Karshi State University

Student of the 2nd year of the Translation Theory and Practice program

Scientific Supervisor: **Yo'ldoshev Dilmurod****Annotation:**

In world folklore and mythology, the image of the one-eyed monster is considered one of the most ancient and universal archetypal symbols. In the oral traditions of different peoples, this image is interpreted in various ways; however, its main archetypal feature remains the same — the possession of a single eye and extraordinary strength. The figure of "Tepakuz" in the Turkic epic tradition and the "Cyclops" in Greek mythology represent two significant examples of this archetype. This article analyzes the structural and functional characteristics of these two images and examines their transformation.

Functional transformation refers to the process in which a literary image changes its semantic meaning and aesthetic function in a new historical, cultural, or social context.

There are many literary sources about creatures with an eye located on their forehead. The heroic image of "Tepakuz" was created among the ancient Oghuz tribes. The eighth story of "The Book of Dede Korkut" is called "How Basat Killed Tepakuz"

During a fierce battle with enemies, Aruz leaves his homeland together with all his relatives. In the chaos of the migration, he loses his son. Aruz's shepherds later find a strange child among the sheep. The child looks human but has only one eye. Aruz takes the one-eyed boy home and raises him.

Tepakuz grows up eating the same food as human children. However, as he grows older, he begins to disturb the peace of the people. Eventually, Aruz drives him out of the house. After leaving the Oghuz community, Tepegöz settles in a mountain and becomes a robber, blocking the roads and attacking travelers. He demands that the Oghuz people send him "sixty people every day" to eat.

Dede Korkut negotiates with him and reminds him that he was raised among humans. Finally, they agree that two people and five sheep will be brought to him instead. Many heroes who try to fight Tepakuz become his victims. At that time, "Basat" returns from a long journey. During the battle, realizing that he will be defeated, Tepakuz begs Basat for mercy. Nevertheless, Basat kills him and frees the Oghuz people from the cruel oppression of Tepakuz.

Cyclopes (from the Ancient Greek "kyklos"— "circle" and "opsis"— "eye") are figures in ancient Greek mythology. In different versions, they are either divine beings — the children of "Gaia and Uranus"— or a separate race of creatures. In one version described by "Homer" in



"The Odyssey", the Cyclopes form an entire people.

The most famous among them is "Polyphemus" the cruel son of Poseidon, who is blinded by "Odysseus".

There are also legends about one-eyed creatures among other ancient peoples. For example, the ****Arimaspian**** of the Scythian tradition were believed to be one-eyed. A one-eyed demon figure is also known in Semitic mythology.

In Turkic mythologies — including Kazakh, Turkish, and Azerbaijani traditions — one-eyed creatures also appear frequently. In the epic tradition of the Oghuz, the monster "Tepakuz" is described as a terrifying being. Similar creatures are also mentioned in Yakut mythology, where the evil spirits known as "Abasy" inhabit different worlds and live in their own clans and families.

According to Turkic legends, "Tepegöz" (Azerbaijani: Tapagöz; Turkish: Tepegöz) is a one-eyed giant monster. In the story, he traps people in his cave in order to eat them. However, a hero blinds him by piercing his only eye and later escapes by covering himself with a sheep's skin.

The word "tepa" in Turkic languages means "top" or "forehead," while "ko'z" means "eye."

The legend of Tepegöz contains many elements similar to the myth of ****Odysseus and Polyphemus****. The German orientalist ****Heinrich Friedrich von Diez**** suggested that Homer might have heard a story about Tepegöz from Oghuz Turkic tribes and used it while creating the myth of Polyphemus.

Both images have a similar structural pattern. In both stories, a one-eyed monster appears as a dangerous being threatening society. In Homer's **Odyssey**, the main hero ****Odysseus**** falls into the hands of the Cyclops Polyphemus but manages to defeat him through intelligence and cunning.

In **The Book of Dede Korkut**, the hero ****Basat**** performs a similar heroic act. He succeeds in defeating Tepegöz, the creature who has been tormenting the entire Oghuz people and killing many individuals. These similarities indicate that the two characters share a common archetypal origin.

However, their meanings differ in cultural interpretation.

The Cyclops in Greek mythology symbolizes ****primitive strength and savagery****.

Tepegöz, on the other hand, carries a ****deeper social and philosophical meaning****.

The Cyclops represents the uncontrolled and wild forces of nature.

Tepegöz represents a being that has become alienated from society and refuses to follow social norms.



In the image of Tepegöz, elements of humanization are more noticeable. He is not simply a monster but can also be interpreted as a tragic character formed by certain social conditions. This shows that the function of the character has expanded.

The Cyclops is defeated by Odysseus through intelligence and trickery. Tepegöz is killed by Basat. In both cases, **intelligence triumphs over brute force**. This reflects an important mythological motif — the victory of wisdom over savagery.

Conclusion

In conclusion, these two works contain very similar systems of characters. Although the images of **Tepegöz** and the **Cyclops** are formed on the basis of a common archetype, their functions undergo transformation in different cultural environments.

In Greek mythology, the Cyclops symbolizes primitive and uncontrolled power, whereas in the Turkic epic tradition Tepegöz acquires a deeper social and philosophical meaning. Thus, while the one-eyed monster motif has a similar structure across cultures, its functional significance changes depending on the cultural context.

References

1. B. Ögel. **Türk Mitolojisi**, Vol. II, 1995, pp. 65–66.
2. <https://inacademy.uz/index.php/yoitj/article/download/69649/43942/79289>
3. <https://uz.wikipedia.org/wiki/Sikloplar>
4. Homer. **The Odyssey**.
5. **The Book of Dede Korkut**.

