

INFLUENCE OF MYTHONYMS ON THE FORMATION OF UZBEK FOLK PROVERBS

Safarova Zamira Rustamovna

Teacher of Bukhara engineering-technological institute

Abstract: It is known from the past that from the very beginning, humanity has formed non-existent images in its thinking because of its belief in unusual forces unknown to it, its fear of natural disasters. By the way, such images express negative and positive qualities, the term mythonyms arose in the oral speech of peoples. Mythonyms directly influence the formation of proverbs and are one of the factors denoting the worldview and way of life of the people through mythological images. This article talks about the influence of myths on the formation of Uzbek folk proverbs.

Key words: proverb, mythonym, Ayamajuz, Yuho, Arsh, Kokhi Kaf, Semurg, Azrael, Khizr, Suleiman.

It is known that in every language there are short, edifying proverbs that are formed based on people's life experience and embody the wisdom of the people in their expression. Proverbs always have a figurative meaning in their semantics and differ from other linguistic units in their symbolic coloring. In particular, the participation in proverbs of mythonyms, based on the religious thinking and worldview of the people, is associated with the ancient customs and life experience of people who speak this language. Proverbs, as a product of oral creativity of the Uzbek people, are currently in the focus of attention of scientists and researchers, and the study of mythonyms in them is a process at the intersection of philology and folklore. Uzbek folk proverbs were studied in detail by such scientists as Kh. Berdiyev, R. Rasulov, Sh. Shomaksudov, Sh. Shorakhmedov, and in modern studies, proverbs are studied in a comparative aspect within two or more languages. Of course, the study of proverbs in the language fund, the definition of the formation of mythonyms in them requires hard work from the researcher. Although there are no separate studies devoted to Uzbek proverbs with a mythological component, some articles include the study of mythonyms following proverbs and proverbs. In other studies, idioms were studied on the material of English and Uzbek and they include the place of mythonyms in literature and folklore, classification and comparative analysis [19; 3-21]. No matter how the languages of the world differ from each other, the myths that are formed in connection with the worldview and religious ideas of the peoples differ from each other, but their similarities can also be observed. In Uzbek literature and folklore, myths constitute a separate system. Below we consider the factors that led to some of the myths in our analysis. For example: The myth about Ayamadzhu in the proverb Ayamadzhu-alti is a day, kahr ailasa ailasa hard day" comes from the Arabic word "adjuz" - "ayyomi old women" The Central Asian peoples considered winter 90 days and called it "ninety". Now ninety corresponds to the period from December 13 to March 13. The last six of those ninety days are very cold, and (according to long-term observations) the ground tends to freeze (not even cold in some years). These 6 days are called "Shasha" and "Ayamajuz". Abu Rayhan Beruni writes about the month of Shubat (February) in his work "Memories of Ancient Peoples": "There are "Women's days" in this month, the beginning of which is the twenty-sixth Shubat. It will be seven days in a row. If the year is a leap year, then four days will be from Shubat and three days from the month of Azor; if (the year) is not a leap year, then three days will be from Shubat and four days from Azor. According to the story of the ancients, the reason why these days are called "the days of the old women" is that God described them in his book as "seven nights and eight days" (Holy Quran, sura Al-Haku, verse 7). The people of Oda died from the cold winds, whirlpools and horrors

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of these days. Among them, one old woman survived and mourned the dead. That is why these days are called "days of the old women." The stories about those (nights and days) are known. Some people think that the reason why these days are called "Indian days" is that the old woman, seeing the heat (bad weather), took off her cotton clothes and died in the cold of those days. Some Arabs think that the reason why "old women" are so called is that these days are the "old woman" of winter, that is, the end" [18; 21-22]. Variants: "Ayamajuz six days, six months of hard days from winter"; "Six hard days, a hard day in anger"; "Do not be afraid, even if the ice of Amon is like the devil, be afraid, even if the autumn ice is like a mirror"; "Ajum momo - six days, sakanggasa - eight days, tokanglasa - nine days." So, the image of "Ayamajuz" was formed on the basis of the ancient narrative and religious thinking of peoples of the East and was one of the main factors in the formation of proverbs associated with this image in Uzbek folklore. As can be seen from the analysis of the above examples, the process of the emergence of mythonyms in the formation of Uzbek proverbs is associated with the religious worldview of the people, oral art, traditions and ideas about the environment, and they are of great importance in the Uzbek language folklore.

In conclusion, it should be noted that mythonyms are one of the topics widely studied not only in folklore, but also in the fields of theology, philosophy, linguistics, and are linguistic cultures that embody a way of life, religious and artistic culture concepts of peoples in the field of mythology and onomastics.

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