

**LINGUOPOETIC STUDY OF PAREMIAS AND PHRASEOLOGICAL UNITS WITH MYTHONYM COMPONENTS IN KHOREZM FOLKLORE****Sharipova Sadoqat**

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**Abstract**

This article investigates the linguopoetic and semantic characteristics of paremiological units containing mythonyms within the system of Khorezmian and general Uzbek folklore. It analyzes the role of mythological figures such as Shayton (Satan), Farishta (Angel), Khizir, and Jin (Genie) in shaping the people's worldview and ethno-aesthetic values. The study identifies the metaphorical nature and emotional-expressive nuances of these units, leading to several scientific conclusions.

**Keywords**

mythonym, folklore, linguopoetics, proverb, paremia, phraseology, Khorezm dialect, mythological image, semantics, concept.

**INTRODUCTION**

Folklore is a treasure trove that preserves the spiritual and cultural gene pool of every nation. Khorezmian folklore, in particular, stands out due to its antiquity and its unique mythological world, which emerged from the synthesis of Zoroastrian and Islamic concepts. In linguistics, paremias containing mythonyms (names of mythological figures) are considered primary tools that manifest a nation's model of perceiving the world.

Proverbs with mythonym components are not merely linguistic ornaments; they are linguo-cultural codes that regulate socio-ethical norms and define the boundaries between good and evil. As researcher J. Eshonqulov noted, mythological figures constitute the semantic core of folklore texts, carrying the most ancient beliefs of the people into the present day.

In the mythological imagination of the Uzbek people, Shayton (Satan) is the archenemy of man, a force that leads one astray. However, in folklore texts—specifically in Khorezmian epics and sayings—the functional-semantic range of this image is quite broad and contradictory.

**LINGUOPOETIC AND SEMANTIC ANALYSIS**

In the idiom “Shayton yo‘ldan urdi” (Satan led [him] off the path), the metaphor of “striking off the path” dynamically portrays the weakening of human will and susceptibility to external negative influences. Here, Satan acts as the subject and source of the action. From a linguopoetic perspective, this unit serves to express not only religious but also psychological states.

A surprising linguopoetic shift is observed in phrases like “Shaytonga dars beradigan” (One who could teach Satan) and “Ilonning yog‘ini yalagan” (One who has licked the fat of a snake). In these instances, the mythonym recedes from its traditional negative meaning and emerges as a symbol of intellectual superiority, extreme cunning, and alertness. By elevating the image of Satan to the level of a “teacher”, the people ironically emphasize human resourcefulness. This demonstrates the folk’s aesthetic drive to neutralize an enemy's image through humor and irony.

## ETHICAL-PHILOSOPHICAL CONTEXT

Islamic ethics are promoted through proverbs such as "Shoshgan ishi shayton" (Haste is the work of Satan) or "Sabr rahmondan, kufr shaytondan" (Patience is from the Merciful [God], unbelief is from Satan). The linguopoetic foundation of these proverbs is built on the method of antithesis (opposition). By contrasting concepts like Rahmon (The Merciful) and Shayton, or Patience and Haste, the ideal and flawed aspects of human character are highlighted. In Khorezmian dialects, especially in epic language, the phrase "Shayton majbur qildi" (Satan forced [it]) is often used as a means to shift responsibility onto supernatural forces and justify human weakness.

While Farishta (Angel) and Khizir occupy the positive pole of Uzbek folklore, the artistic nature of folklore often brings even these sacred figures into the context of real-life situations, particularly material temptation.

### Metaphorical Transformation and Irony

Folk wisdom uses unexpected figurative comparisons to show the power of material trials. The proverbs "Oltinni ko'rsa, farishta ham yo'ldan toyadi" (Even an angel slips if they see gold) and "Qizilni ko'rsa Xizir yo'ldan chiqadi" (In the Khorezmian variant: "Qizil Xizirni aynatur"—Red/Gold corrupts Khizir) are vivid examples.

In these paremias, the symbols of "gold" or "red" (money/wealth) are such powerful metaphors that they can force even representatives of the metaphysical world to act against their nature. Here, the verbs "slipping" (yo'ldan toyish) or "corrupting" (aynatur) serve as sharp satirical tools exposing social injustice and the boundlessness of human greed.

In the proverb "Sabr – farishta" (Patience is an angel), the mythonym is directly identified with a positive virtue. This concisely structured paremia calls for spiritual fortitude in the face of hardship. As shown in the research of B. Rozimov, the image of the angel in Khorezmian folklore often acquires aesthetic appeal through rhyming words (sarishtha-farishta): "Oltin yig'ar sarishtha, yo'ldan ozar farishta" (The orderly person gathers gold, the angel loses their way). Here again, the vulnerability of a positive image in the face of materialism is artistically expressed.

## EPIC TRADITIONS AND FRAZEOLOGISMS

In the Khorezmian school of epic storytelling, particularly in the "Gorogly" cycle, idioms related to jins, devs (demons), and paris (fairies) are actively used. For example, a passage from an epic states: "He thought to himself, 'Have I lost my way?', a satanic thought crossed his mind, and he wanted to turn back...". Here, the phrase "satanic thought" (shayton xayol) serves to figuratively express internal doubt and suspicion.

Similarly, the idiom "Jin chaldi" (Struck by a jinni) metaphorically describes someone losing their mind or becoming hysterical, reflecting remnants of ancient animistic beliefs. The phrase "Yettinchi osmonga ko'tarilish" (Rising to the seventh heaven) expresses supreme happiness and spiritual elevation, reflecting the harmony between the cosmos and the divine world in the popular consciousness.

### Classification of Phraseology

Phraseological units containing mythonyms can be divided into groups based on their semantic scope:

Moral Decay: e.g., “Jonini shaytonga sotish” (Selling one's soul to Satan) expresses the ultimate sacrifice of conscience for material gain.

Divine Favor: e.g., “Xizir nazari tushgan” (Blessed by the gaze of Khizir) refers to unexpected luck and divine grace.

Social Relations: Phrases like “Shaytonning advokati bo‘lish” (Being the Devil's advocate) or "Oltin kalit farishtaning og‘zini ochar" (A golden key opens even an angel's mouth) reflect ironic folk attitudes toward corruption and social injustice.

## CONCLUSION

Proverbs and idioms containing mythonyms in Khorezmian folklore are linguopoetically rich and diverse. Analysis shows that mythonyms in the phraseological system are not mere names but live as deep philosophical concepts (Good, Evil, Patience, Greed). These units perform a regulatory function in shaping the ethno-aesthetic views of the people. Linguistic elements unique to the Khorezm dialect enhance the impact of these paremias. In conclusion, the paremiological fund containing mythonyms is a vital linguo-cultural tool that preserves national identity and transmits the experience of the past to future generations.

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