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## THE PRINCIPLES OF STUDYING MYTHS AND LEGENDS IN ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

*It is well known that the method of comparative research is now widely popularized in linguistics. One of the features of this research method is that linguistic differences and similarities are identified by comparing two languages of different origins. In this article, we discuss in detail the principles of the study of myths and legends in the two languages, English and Uzbek, which reflect the culture, history, ancient way of life of the two peoples, specific to the English and Uzbek languages.*

**KEYWORDS:** *Myths, Legends, Culture, Hero, Mythology.*

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### 1. INTRODUCTION

A number of linguistic studies have been conducted on English, which is interpreted as one of the world's languages, including myths and legends. English mythology is a collection of myths that have emerged throughout British history. Myths are mainly based on Anglo-Saxon, Christian and Celtic mythologies and legends of the English tradition.

The main mythological elements of the English people are:

- "King Arthur"
- Robin Hood
- Kelpi (Kelpies)
- The Green Man
- Mrs. Godiva (Lady Godiva)
- Selkies
- Lady of the Lake
- Beowulf "

The mythological elements cited are myths familiar to all of the English people. Below we will briefly dwell on the most famous of the mythological heroes, especially Robin Hood and King Arthur. King Arthur — some of his features are embodied in the image of the beast. The King's inner experiences reflect his love for the Motherland. Arthur's first complete translation was written in 1138 by Jeffrey of Monmouth, but by that time the elements of the story were already widespread in Europe.

In the writings of Robin Hood-XIII century, a symbolic image called Robin Hood was formed, and the people around him had enough information about this hero. In particular, M.Müller is one of the founders of the English school of mythology. It should be noted that the emergence of the

mythological school testifies to the role of mythology in the English people and its extensive study. (Muller, 2001;13) [1] Below we focus on the research conducted by scientists on mythological lexemes. British research scientist E.Tylor introduced the concept of “primitive animism” into ethnography.(Tylor,1985;45) [2] Animism (derived from the Latin word "anima" - spirit or, "Animus" - spirit) is interpreted. Its true meaning is to believe in souls and spirits. According to the researcher, “everyone thinks about events such as dreams or death, and everyone has a certain substance, the soul, that temporarily or permanently leaves the shell of the human body. After these spirits leave the human body, ideas are formed about individual spirits that have become the symbol of the plants and animals that surround the universe.” He also cited many other religious concepts. (Tylor,1985;32) [2] For example: Fetishism (believing that inanimate objects have an extraordinary nature) as well as “Totemism” (taking different types of plants or animals very close to oneself, considering oneself to be one of their descendants).

Although the mythological school was widely formed in England, the mythological units in English linguistics were little studied. In addition to the fact that the research is specific to the English language, mythology has been studied not only as a linguistic phenomenon but also as a unit specific to folklore and literature. In order to find similarities and differences between English mythological lexemes and Uzbek, we will focus on the research conducted in Uzbek below. [3]

It is known that the Uzbek people have a rich history, as well as their own myths and legends. Research conducted within this language is explained by the fact that it finds answers to certain problems in the field. It should be noted that the units of myth and myth are the object of study not only of Uzbek linguistics, but also of other existing disciplines. [4]

In Uzbek folklore, the following are interpreted as the main mythological images:

- “Kayumars”, “Anahita”, “Ahriman”, giant, fairy, dragon related to the myths of the Avesto;
- Water-related Hubby, “SustXotin”, “Suvxotin”, “Chalaxotin”;
- Myths related nature “Haydar”, “Yallimomo”, “Yalang’ochota”, ‘Choymomo”, imagined as the "piri" of the wind;
- “Ayamajuz”, “Ahmad Dahman” related to the national calendar;
- Thunder and lightning “owner” “Guldormomo”;
- “Adam Ad”, “Olansag’ar”, “Dorokoz” described as legendary heroes;
- The monster, the lion, etc., who expresses his views on evil forces.

In addition to the mythological characters and conjunctions cited, there are a number of other mythological lexemes. It should be noted that mythology is one of the richest ancient sources of the Uzbek people. Myths and legends are an issue that is in the focus of many scholars because they are interrelated with a number of sciences and are a known cultural unit of the nation. [5]

According to M.Juraev, "myth is a myth that originated in the earliest times of folklore and embodies the ideas of mankind about the world at that time, but also embodies the beliefs, textures, including the creation of the universe, the emergence of celestial bodies, plants. and the origin of the animal kingdom, the causes and essence of natural phenomena, includes the beliefs about mythical heroes, gods, and deities." (Juraev, 2017;15) The art of folklore plays an important role in the spread of myths, in their transmission from generation to generation, and they are mainly narrated through words, and as a result have survived to the present day. [6]

As we have seen, myths are a set of text-based characters, and as N. Babadjanova noted, myths are also important in folklore, because myths are a shining example of folklore. (Babadjanova,2009;17) Mythology is the study of myths and the basis of primitive culture - the

ancient means of understanding the world and the beginning of artistic thinking. Mythology is important as the first stage in the development of human mental activity. It is based on myths that embody the mythological imaginations of ancient man. Mythology is, on the one hand, a set of myths and legends about gods, heroes, spirits, artistic textures, reflecting people's fantastic ideas about world nature and man, on the other hand, the origin, content, distribution of legends from generation to generation, their other genres of folk art is a science that studies the relationship between religious beliefs and rituals, the fine arts of history, myths, and aspects related to the essence of the content of textures.

The influence of myth and mythological views on the human mind is so powerful that it fascinates him and provides spiritual nourishment while ensuring that he travels to a fantastic world. At the same time, if it causes a person's childhood dreams and imaginary visit to the magical world, it will directly help and motivate someone to heroically pursue new dreams. [7]

It should be noted that there is no clear criterion for the definition of myths and their related units, i.e., each researcher makes judgments based on his or her own scope of knowledge. We have witnessed that in Uzbek linguistics, mythological units are considered more in terms of folklore, literature and history than in linguistics. However, all mythological elements are expressed through language, so it is important to linguistically analyze myths and legends. In addition to definitions, there are many scientific studies in Uzbek literature on the essence, genetic roots and epic interpretation of mythological images. [8]

## **2. CONCLUSION:**

In conclusion from all the above statements, we can say that myth is one of the areas of special importance in linguistics and needs to be studied more. The reason is that mythology is not only a field of language, but also a field that reflects the unique culture, history, ancient views of all peoples. In addition, it can be said that although mythology and units in this field have been studied by linguists of all nations, they have not been analyzed as extensively as Russian linguists. Besides this as a conclusion to the study of the lexeme of myths and legends in the languages being compared, we present the following:

- Linguistic description and formation of terms related to mythological elements;
- Formation of a monolingual study of mythology;
- The study of units representing mythological elements through comparative research methods is one of the most important tasks facing linguistics.

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