

## MYTHOLOGICAL CHARACTERS

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**Annotation:** This article explores the role and function of mythological characters in Uzbek folk epics. These epics, deeply rooted in the oral tradition, reflect the ancient worldview and spiritual imagination of the Uzbek people. The study analyzes the mythological beings such as dragons (ajdars), demons (devs, jinns), legendary birds (Simurgh, Humo), and divine figures (Khizr, Jamshid) that populate these narratives. Special attention is given to the linguistic and cultural encoding of these figures through mythonyms, the symbolic meanings they carry, and their influence on national identity and collective memory. The article also highlights the connections between mythological motifs in Uzbek epics and similar elements in neighboring and world mythologies.

**Keywords:** mythological character, Uzbek folk epics, mythonym, dragon, demon, divine hero, Simurgh, Khizr, folklore, cultural identity, oral tradition.

**Introduction**

Looking at the archaic layer of Mythology, The Sun, the moon and Shamsi qamari myths about the stars, about the emergence of the universe heavenly myths, anthropogenic myths about the creation of mankind, ancient from totemistic, animistic and cult myths that expressed ecclesiastical views in themselves we can witness the founding. Farming in some areas symbolic metaphorical of natural-climatic changes due to the formation of their culture about calendar myths based on interpretations and cults of life and nature it was he who caused the widespread use of myths.

As a result, Osiris (Ancient Egypt); Mythology about Adoris (Phoenicia); Dionis (Greece); Syovush (Central Asia plots have occurred. [4] such plots are the formation of artistic thinking and not only is it of great importance in the development of folk oral art the creation of mythological characters in written literature and works of art evidence of existence. Mythological images primitive artistic texture and fantasy the product of supernatural phenomena in the universe, nature and society, ancient man the emergence of extraordinary forces that exist in the world of imagination was tasked with explaining the reasons. As artistic thinking progresses, such images began to slowly move into the world of literature and art. Uzbek people in Legends and fairy tales, "Alpomish", "Kuntugmish", "Rustamkhan" and The appearance of mythological images in epics belonging to the "horoscope" series a clear example of this.

Also, mythical images in folklore and written literature manifestation of artistic interpretation and a high degree of reflection of poetic thought serves to ensure that it is continued. Mythical plots featuring asori atiqas, works of folk crafts and applied art based on ancient imagery created, which gave rise to mythological visions. Mythological imagery as ritual games in primitive udum and rituals

manifested. If mythological visions come to describe fantastic fictions both, the myth is adjudged to be the events that took place by its performers. M.I. Steblin Kamensky notes that " a myth is a statement of a certain reality, in which no matter how fictional the story is told, be created and live at the place of his arrival, he was always perceived as an expression of reality, real reality. The researcher who studies does not believe in the domestication in it. Hence the myth today it is not perceived as an expression of real life reality. Thus the researcher's own vision of the myth is that of " myth is fiction occurs. The myth of the place created and popularized is actually an expression of real reality understood " [8].

Mythological images in turn also influence the worldviews of humans makes. The essence of the worldview is that it is inherent only in a person and is vital it is formed on the basis of experience and empirical knowledge. Worldview is associated with life reflects mythological, religious, artistic, political, scientific views. Myth and religion philosophy and science are the first forms of the worldview, it is the development of mankind is interrelated with. The mythological worldview is a holistic understanding of the world, in which there is no place for doubt. For example, in the mythology of Zoroastrianism, the world is the God of good Develops in achuramaz and in the constant conflict of the God Of Evil Ahriman, Maya in tribal myths, the god Quetzalcoatl was considered the creator of the universe.

Creation of the universe of different peoples, natural phenomena, fantastic creatures, his visions of Gods and heroes and the phenomena associated with them the form that is expressed and put into a certain system is referred to as a mythological worldview. Important forms of this system are epos, fairy tales, legends, narratives, myths are expressed primarily through them. In this way concentrated knowledge and experience it also ensures the transition from generation to generation. Nature in a mythological worldview things and phenomena live according to the same law as a person, one with a person will have different sensations and hoax. It also contains in the framework of a huge universe the endless variety of the world arises, and each world has its own space and we can witness that he has time. Of the mythological worldview its peculiarity is that it is not a simple narrative, but an oral one events in the archaic consciousness of the sacred text-to events, to man and in which he lives it is the saturation that arises as a certain being that influences the world. According to the mythological worldview, this universe is surrounded by other worlds, their all are connected to humanity to a certain extent, and of that being the relationship of power and connection to the world in which people live, and to the human has an active effect on oneself.

## Conclusion

In the mythological worldview, all objects are animate, thus even careful handling of stones is required, otherwise their may suffer anger. For example, to cross the River, First from it ask for permission, to agree with the Stone first so that the stone fired by the Hunter hits the target and it is necessary to subjugate it to itself, otherwise the stone will not touch the target again. River, Stone, Mountain, cloud – all this to influence a person and his mind feature. What is afraid to influence a person, what is good or he needs to know that he hates, prostrates, only then does he have something to do with him can offer or intimidate, as well as influence. Each of the same actions and in what world is the life of the living creatures. A look at Cult myths we can meet the above phenomena.

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