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PRAGMATIC FUNCTIONS OF MYTH-BASED PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK DISCOURSES

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Abstract

The article explores the pragmatic functions of myth-based phraseologisms in English and Uzbek discourses from a comparative perspective. The exploration aims to identify and analyze the expressive, evaluative, sensitive, and persuasive functions performed by phraseological units involving mythological elements in actual discourse. The research employs comparative, semantic-pragmatic, and contextual analysis approaches. The results reveal that mythological units in both languages play significant role in developing expressiveness and transferring cultural meanings in communication. While some pragmatic functions illustrate general characteristics, others are deeply rooted in national and cultural specificity. English myth-based phraseologisms are mainly affected by Greco-Roman mythology, whereas Uzbek unit express folklore traditions and Eastern contribute to the field of comparative linguistics, phraseology, and linguistic pragmatics by maintaining both shared and language-specific pragmatic traits of mythological phraseological units.

Keywords

mythologism, phraseological unit, pragmatics, discourse, evaluation, expressiveness, comparative linguistics, English, Uzbek.

Аннотация

В статье рассматриваются прагматические функции мифологических фразеологизмов в английском и узбекском языках с сравнительной точки зрения. Цель исследования — выявить и проанализировать экспрессивные, оценочные, сенсорные и убедительные функции, выполняемые фразеологическими единицами, включающими мифологические элементы, в реальном дискурсе. В исследовании используются сравнительный, семантико-прагматический и контекстуальный подходы. Результаты показывают, что мифологические единицы в обоих языках играют значительную роль в развитии выразительности и передаче культурных значений в коммуникации. Некоторые прагматические функции демонстрируют общие характеристики, другие же глубоко укоренены в национальной и культурной специфике. Английские мифологические фразеологизмы в основном находятся под влиянием греко-римской мифологии, тогда как узбекские единицы выражают фольклорные традиции и вносят вклад в область сравнительной лингвистики, фразеологии и лингвистической прагматики, сохраняя как общие, так и специфические для языка прагматические черты мифологических фразеологических единиц.

ANNOTATSIYA

Ushbu maqolada ingliz va o‘zbek tillaridagi mifologik frazeologik birliklarning pragmatik funktsiyalari qiyosiy nuqtai nazardan o‘rganiladi. Tadqiqotning maqsadi real

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hayotdagi munozarada mifologik elementlarni o‘z ichiga olgan frazeologik birliklar tomonidan bajariladigan ekspressiv, baholovchi, hissiy va ishontirish funktsiyalarini aniqlash va tahlil qilishdir. Tadqiqotda qiyosiy, semantik-pragmatik va kontekstual yondashuvlar qo‘llaniladi. Natijalar shuni ko‘rsatadiki, ikkala tildagi mifologik birliklar ham ekspressivlikni rivojlantirishda va muloqotda madaniy ma’nolarni uzatishda muhim rol o‘ynaydi. Ba’zi pragmatik funksiyalar umumiy xususiyatlarni namoyon etadi, boshqalari esa milliy va madaniy xususiyatlarga chuqur ildiz otgan. Ingliz mifologik frazeologik birliklari asosan yunon-rim mifologiyasi ta’sirida shakllangan, o‘zbek birliklari esa folklor an’analarini ifodalaydi va qiyosiy tilshunoslik, frazeologiya va lingvistik pragmatika sohasiga hissa qo‘shadi, mifologik frazeologik birliklarning ham umumiy, ham tilga xos pragmatik xususiyatlarini saqlab qoladi.

INTODUCTION

In modern linguistics, the exploration of phraseological units from a pragmatic perspective has gained increasing attention. Phraseological units are not only carriers of semantic meaning but also function as powerful pragmatic tools in discourse. Myth-based phraseological units occupy a special place, as they express ancient memory, cultural heritage, and collective worldview. Such units are widely used to transfer evaluation, emotional attitude, and persuasive intentions in communication. A comparative analysis of English and Uzbek myth-based phraseologisms suggests for identifying both general pragmatic functions and culturally specific traits created by different mythological traditions.

LITERATURE REVIEW

Theoretical foundations of phraseology have been evolved in the works of Vinogradov (1977), Kunin (1996), and other scholars, who emphasized the expressive and evaluative nature of phraseological units. Lakoff and Johnson (1980) maintain that figurative language, involving metaphorical and myth-based phraseologisms, structures human conceptual systems and influences discourse interpretation. Studies in linguistic pragmatics maintain the role of fixed expressions in achieving communicative goals. Myth-based phraseologisms have been analyzed within linguacultural studies as reflections of national mentality and cultural symbolism. However, comparative pragmatic analysis of myth-based phraseological units in English and Uzbek remains insufficiently explored.

RESEARCH METHODS

The research applies comparative-contrastive, semantic-pragmatic, contextual analysis methods. The corpus of examples was drawn from literary texts, media discourse, and folklore sources in both English and Uzbek languages. Each myth-based phraseological unit was explored in terms of its pragmatic function within discourse. The comparative-contrastive method was used to identify similarities and differences in the pragmatic functions of myth-based phraseological units across the two languages. The semantic-pragmatic method was applied to determine the communicative functions of each phraseological unit in context. The analysis mainly focused on evaluative, expressive, emotive, and persuasive functions realized in discourse. Contextual discourse analysis approach was applied to explore how mythological phraseologisms perform in authentic communication. Additionally, components of linguacultural analysis were associated to interpret mythological imagery as a reflection of national worldview and cultural symbolism.

RESULTS

The study shows that English mythological phraseologisms like *Pandora’s box, Archilles’ heel, and the sword of Damocles* primarily express warning, evaluative, and

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persuasive functions. These units are often used to maintain vulnerability, danger, or inevitable consequences. In Uzbek discourse, myth-based phraseologisms such as *devday kuch, ajdarday yovuz*, and *pari misol go'zal* predominantly represent expressiveness and emotion, intensifying evaluation and imagery.

In English discourse, myth-based phraseological units are often utilized in political, journalistic, and academic contexts to strengthen argumentation and rhetorical impact. Units such as *Pandora's box* and *Trojan horse* perform persuasive and warning functions, expressing potential danger or hidden consequences. Expressions like Herculean task and Midas touch intensify evaluation and maintain extraordinary effort or success. Myth-based units in English demonstrate a higher tendency toward argumentative and rhetorical usage, especially in formal discourse.

In Uzbek discourse, myth-based phraseological units are mainly applied in literary and conversational contexts to highlight imagery and emotional intensity. Expressions such as *devday kuch* and *afsonaviy qahramon* function expressive functions by amplifying descriptive power. Units like *pari misol go'zal* transfer admiration and positive emotional evaluation, while *iblis vasvasasi* conveys moral and persuasive implications.

Compared to English, Uzbek myth-based phraseological units show stronger emotive and imagery-based functions emerged in folklore and epic traditions.

DISCUSSION

The findings demonstrate that although the pragmatic functions of myth- based phraseologisms in Uzbek and English show similarities, their cultural foundations differ significantly. English units are largely based on classical mythological units, while Uzbek units emerged from folklore and traditional mythological beliefs. These cultural differences impact on the pragmatic interpretation of mythological units in discourse. Nevertheless, both languages utilize myth-based phraseologisms to achieve the same communicative goals like persuasion, evaluation, and emotional expression. The effectiveness of myth-based phraseological units depends on the interlocutors' familiarity with the underlying mythological source. Without such cultural competence, the pragmatic force of the expression may be weakened or misinterpreted. Mythologisms function as markers of cultural identity and collective conceptualization. The analysis shows that despite cultural differences, both languages use myth-based phraseological units to gain similar communicative goals: evaluation, persuasion, emotional intensification, and imagery development. This suggests that mythological thinking remains cognitively productive across linguistic communities.

CONCLUSION

In conclusion, mythological phraseologisms in English and Uzbek discourse perform significant pragmatic functions, which contribute to expressiveness. The analysis reveals that evaluative, expressive, emotive, and persuasive (warning) functions constitute the main pragmatic roles of myth-based phraseological units in both languages. While evaluative usage appears to be dominant across the analyzed corpus, the comparative results demonstrate notable cross-cultural differences. English discourse tends to apply myth-based phraseological units in argumentative and rhetorical contexts, predominantly in political and journalistic communication, where they perform as persuasive strategies and warning devices. In contrast, Uzbek discourse demonstrates a stronger tendency toward emotive intensification and imagery-based expressiveness emerged in folklore and epic traditions.

From a theoretical perspective, the research contributes to comparative phraseology and linguistic pragmatics by clarifying the interaction between mythological imagery and discourse functions. From a practical standpoint, the findings may be valuable for translation studies,

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intercultural communication, and foreign language teaching, where comprehending culturally marked phraseological units is important. The exploration reveals both general and cultural-specific pragmatic features, expression the significance of mythological imagery in phraseology. The results maintain valuable insights for further research in comparative phraseology, linguistic pragmatics, and intercultural communication.

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