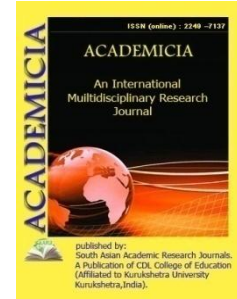




ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.02252.7

SOME COMMENTS ON THE HISTORICAL BASIS OF MYTHOLOGICAL LEGENDS

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ABSTRACT

This article clarifies the role and importance of myths in the genesis of the mythological genre, as well as the impact of folk art on the history and stages of development. The method of storytelling within the art forms through words was the most convenient and common method for the popularization and transmission of certain information that reflected the mythological imagination from generation to generation. An important factor in the emergence of the genre of myth was the "desacralization" of myths, that is, the loss of their importance as a sacred text expressing a particular religious view, and increasingly gaining artistic and aesthetic significance.

KEYWORDS: *Imagination, Primitive, Belief, Myth, Syncretic, Ritual, Tradition, Archaic, Folklore, Evolution, Anthropomorph, Epic, Fairy Tale, Zoomorph, Myth, Dimiurg.*

INTRODUCTION

It is known that the ancient foundations of the art of speech go back to mythological notions and primitive beliefs. archaic folklore is also the primary source from which the first buds were formed. It is recognized by many folklorists that the most ancient layer of folklore of the peoples of the world is built on the basis of mythology, which in a sense has a syncretic nature. Commenting on the historical development and fate of Altai myths, folklorist SS Katash writes: Later myths were divided into anthropomorphic and zoomorphic myths during their evolutionary development. The move away from animism eventually led to the end of the myth-making tradition".¹ Doctors of Philology, Professors M. Juraev and Sh. Shomusarov write that "myth is one of the verbal manifestations of the beliefs, religious views and early creative researches of the ancient man. The myth was created by the need of the primitive man to express certain needs of the spiritual world, that is, his own worldview. The system of mythological

notions formed in ancient times as the beginning of the tradition of artistic perception of reality was the basis for the formation of the plot series and the composition of images of epic genres in folklore. epic heroes in folk epics played an important role in the formation of the image of heroes. In the mythical creativity and performance traditions of the last periods of the primitive community system, there was a certain basis for the origin of the mythical genre. This is especially true of a situation associated with the execution of a myth or the popularization of mythological imagery. It is known that information of an ancient mythological nature was conveyed to people by narrators, priests, tribal elders who knew the myth well, through dances performed by shamans in ceremonies and rituals, and in symbolic games and handicrafts. The main means of determining the mode of execution of the myth - the sign of popularity through the word - remains the main semantic feature that determines the way of life of the mythical genre. The method of storytelling within the art forms through words was the most convenient and common method for the popularization and transmission of certain information that reflected the mythological imagination from generation to generation. That is why the form of oral performance served as the main means of ensuring the popularization of myths. This ensured that at certain stages in the history of human thought, myth was absorbed into folk oral art, and that mythology was relatively more preserved in folklore than in other forms of art. As the ancient human worldview improved and a tradition of artistic perception was formed through certain images instead of interpreting the world through mythological beliefs, mythology was "denied" by members of society as a specific form of understanding of being. Because at this time in the history of human thought, which was characterized by these complex processes, the performance and creativity of myth could not meet the artistic needs of human thinking. As a result, the main part of the ancient myths was absorbed into the first manifestations of folk art thinking, which initially appeared in a mixed form, consisting of a unit of melody, word and action. The fact that many mythological images and ancient imaginations have survived to the present day in the composition of epics, fairy tales, legends, songs and other folklore genres also shows that mythology has served as a source for artistic thinking. At the same time, the features of the myth as an "archaic genre" have not completely disappeared. According to Professor M. Juraev, "when a myth is rejected as an expression of a simple understanding of the world, its content undergoes certain changes and moves to the genre of myth. These changes are the attitude to reality² (the transition from mythological to artistic perception of the world), the expansion of the function of myth (the reflection of moral and aesthetic views in stories created and narrated to explain reality), the renewal of myth, the transformation of mythological characters into artistic images it was based on the severing of its connection with rituals and the symbolic interpretation of the image of reality." There is another reason why the genetic basis of the myth genre is directly related to myth: ancient myths were close to the myth genre in terms of their popularity, i.e., mainly performed in a narrative way. Therefore, at the time of the collapse of the primitive social order, when mythology was unable to meet the emerging epic thinking and artistic and aesthetic needs of people, a new form of oral prose - the genre of myth - emerged, embracing the main plots and essence of ancient myths. In other words, the mythical genre is formed by denying the traditions of myth creation and performance, which at the same time embodied the plot structure, method of performance and vital functions of the myths, which were already known among the people and formed as a complete structure in the tradition of live performance. "The legend genre is not a direct repetition or copy of an old myth, but a product of a new epic creation. A new way of interpreting, explaining, and interpreting reality has emerged

in a sense as a denial of the mythological worldview. Thus, the mythological plots did not become a direct myth, that is, the myth absorbed its elements while completely rejecting the method of mythological imagination". Professor B. Sarimsakov said that one of the most important features of medieval myths is "always living and spreading in the form of a myth, that is, through an aesthetic code.»³ During the development of the historical-folklore process, mythology proved its features as one of the forms of social consciousness through the epic form of the genre of myth. Folklorist M. Juraev The sources that gave rise to folk legends and the stages of their evolution show that they are in the form of "living reality -> myth -> myth".⁴

The genre of myth also derives its function as an example of the epic genre from the myth, that is, the genre is directly related to the myth. This functional feature also led to the decline of mythic creativity, which was replaced by the tradition of artistic and epic thinking, and the entire genre of myth. Legends are meant to convey information about a fact or information to the listener, as the narration of an event in life by both the narrator and the listener is accepted as true. Mythological legends about the creation of the universe, the struggle between chaos and space, the emergence of flora and fauna, the lights of the sky, the beginning of natural phenomena are examples of myths once created by primitive people preserved in folk art through the aesthetic code. Although there are many similarities and commonalities between myth and mythological myth, it would not be correct to identify these two phenomena. In our view, myth and mythological myths have much in common in terms of the following characteristics:

- 1) In myths and mythological myths, the goal is to clarify the essence of certain concepts, objects and phenomena related to the being, universe, nature, celestial bodies and human life that surround man;
- 2) Etiology predominates in the functional direction of ancient myths and mythological myths. For in both of them the aim is to explain the essence of certain things-phenomena in the universe and in nature;

Both in the myths of primitive man about the universe, and in the mythological legends of our people to explain the causes of certain phenomena in nature, reality is expressed through concrete objects. Therefore, O.M. had entered.⁵ For example, myths and mythological legends about the moon, sun, and stars speak of a specific celestial body;

Myth is represented in ancient ceremonies through various symbolic game actions and dances, as well as narrated through words like mythological legends. Ancient notions expressed in the form of myths are conveyed to the listener in a mostly fabulative form;

Just as mythology, which served as the leading ideology of primitive society, embodied religious beliefs associated with ancient forms of religion such as animism, totemism, fetishism, and magic, so in mythological myths there are motifs, plots, and images that carry animative, totemistic, fetishistic ideas.

Another aspect that shows the commonality of myth and mythological myth is that they both have a motive of 'evolution'. In both myths and mythological myths, the emergence of a certain part of being through the transformation of a person into a certain thing is described as a motive for "evolution."

5) The genre of legend is the closest to the myth among the works of folk epic art in terms of the history of its creation, the scope of the subject, the way of expressing reality and the system of images. At the same time, mythological legends are not an exact repetition of ancient myths, but there are a number of differences between these two phenomena, which are characteristic of different stages of the history of human worldview and thought, and these distinctive features are:

- 1) The reality depicted in myths and legends also differs depending on when it occurred, that is, according to the chronological character of the epic text. In ancient myths, "the creation of the universe is explained as the beginning of time and space
2. The time described in mythological legends is characterized by the fact that the narrator and the listener are focused on the past, ie "retrospective" in its direction, without a clear expression of the time in which they live.
3. The reality narrated in myth and legend is perceived as the expression of the event by the narrator and the listener, i.e. as the truth.

An important factor in the emergence of the genre of myth was the "desacralization" of myths, that is, the loss of their importance as a sacred text expressing a particular religious view, and increasingly gaining artistic and aesthetic significance. It is therefore incorrect to regard myths and legends as one thing, they are examples of folklore that require one another and are the product of historically different periods in terms of their creation and popularity.

The expression of mythological ideas in the genre of myth took place in the form of a diffusion process consisting of "restoration of the socio-aesthetic code instead of the mythological code, acceptance of the mythological taboo as a social taboo, transformation of the mythological symbol into a poetic movement."The structural changes that took place in the method and forms of expression of the myth paved the way for the origin of the myth genre.

According to folklorist M. Juraev, "structural-semantic alternatives of ancient myth in Uzbek folklore are mythological legends.»⁶ In our opinion, the projects based on the mythological ideas of the ancients, that is, the re-perception of the original plots during the development of artistic thinking, reflect cosmogonic, totemistic, animistic, manistic views, that is, through the artistic perception of the tradition of mythological interpretation of the world. Oral prose works formed as a direct continuation of the performance and creativity of the myth, the successor of the myth, the popular manifestations of ancient myths in the epic form, are "mythological legends".

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