

STUDY OF MYTH IN FOLKLORE

Gulnora Kayumova

University of Tashkent for Applied Sciences, Gavhar Str. 1, Tashkent 100149, Uzbekistan
<https://doi.org/10.5281/zenodo.13291842>

Annotation: This article discusses the study of myths in world folklore studies. The relation to the scientific research works on the inclusion of the myth in the artistic thinking of humanity, its expression in rituals and everyday life, and its inclusion in written literature is reported. Conclusions have been made regarding the principles of studying myths in Uzbek folklore studies. It has been analyzed that in the last century in Uzbek folklore, there were some controversial opinions about the connection of myths to folklore, and the opinions raised were mainly aimed at debating how the myth appears in the literary text. Also, in the article, the diffusion of myth in the genres of fairy tales and legends, the study of mythological images, the relationship between myth and written literature, myth and ritual folklore, and the theoretical conclusions obtained in the researches are studied in the article. In the article, the author pays serious attention to the monographic research of myths in Uzbek folklore by the scientific community. Acknowledging the services of Russian scientists in the study of myths, it focuses on the analysis of studies devoted to the study of myths in the development of the science of world folklore. In the article, the oral prose sample of myths in Uzbek folklore studies is based on the fact that it is a separate independent genre of folklore, and it is necessary to study it on a systematic monographic basis.

Key words: myth, mythology, folklore, ritual, oral, prose, genre, image.

1 INTRODUCTION

In world folklore studies, special attention is paid to determining the role of mythology in the history of artistic thinking, the genesis of mythical images and the functional-semantic interpretations of mythological archetypes in the poetic context of folk epics and written literature. In particular, the conclusions drawn by the representatives of the ritual-mythological school in folklore studies on the influence of myth on the system of folk prose genres, mythical images and plots in artistic texts, the basis of the theory of neo-mythologism, the national identity of mythological views and the study of myth poetics. The theoretical generalizations obtained as a result of the study of the myth and the process of its diffusion into the folk oral creativity became important in the study of the genesis of mythological legends and the system of images in Uzbek folklore. However, in Uzbek folklore studies, there is still no consensus on clarifying the nature of the myth as an independent genre of folklore, on the peculiarities of the myth.

2 Methods

Cosmogonic, anthropogonic, etiological and eschatological myths were studied in a comparative way in research aimed at elucidating the history of the formation of the plot system and the genetic basis of mythological legends in modern world folklore. As a result, the theoretical views on the mutual historical-successive relationship of myth and legend genre were enriched with new evidence, and the classification of mythological legends was improved. Therefore, in the course of applying such new theoretical views in mythology to Turkish, including Uzbek folklore, to reveal the artistic nature of myth as an independent genre, which serves as the source of oral prose genres, to develop its classification and classification criteria, to research the art of myth made it possible to carry out large-scale research.

Today, thanks to the revival of national values, the principle of in-depth study of traditional archaic images,

which have preserved the influence of magical views such as mythological, animistic, totemistic, fetishistic, and shamanism, belonging to the first layers of the development of poetic thinking and the household concepts of the lifestyle of our ancient ancestors, was formed. This is of great practical importance in educating the young generation in the spirit of the spiritual values of our great ancestors, widely promoting the noble ideas expressed in the art of the Uzbek people, based on the examination of artistic expressions. After all, on the scale of our country, "restoration of the ancient history and rich culture of our people, in-depth study and promotion of the scientific, religious and spiritual heritage of our great scholars, saints, beautification of the holy places, the young generation to be their noble ancestors" Great work was done to educate them in the spirit of their mothers" [28]. In these days, when it is possible to comprehensively, objectively and widely research the national values created by our people and preserved as the apple of an eye for centuries, the system of factual materials that have not been analyzed by folklorists until now - the issues of specification, classification and poetics of myths. study also serves to illuminate the history and development stages of the artistic thinking of our people.

3 RESULTS AND DISCUSSION

It is known that in the XXI century world folkloristics, the unique features of the myth genre, increased interest in studying the issues of its place and social essence [25,26,31,36,6,38,21,27,20,35,7] in the development of artistic thinking. Certain scientific views collected on the study of myths and mythological legends were summarized [36,6,38,21,27,20,35,7], the introduction of new factual materials into the scope of research improved the theoretical concepts of mythology and its diffusion. Especially in the works of scientists such as Yu. M. Murtuzaliyev, N. M. Kurbankhanova, A. Tayshanoglu, Sh. Ibrayev [27,20,35,7], serious scientific

views about the specific characteristics of myths and mythological legends were put forward.

The collection entitled "Fables and Tales" prepared by M.Murodov in cooperation with M.Shaykhova has an important significance in the recording, publication and scientific study of Uzbek folk myths. This collection includes several examples of myths about animals, plants, celestial bodies, and natural phenomena [2].

Mythological legends in Uzbek folklore were scientifically described for the first time by professor K.Imomov [8] and serious scientific views on elucidating the specific features of this type of legends [9] were put forward. Folklorist M. Jorayev, who was the first to classify mythological legends in Uzbek folklore studies, expressed his views on the interpretation of mythological legends related to "Avesta" mythology, ancient Turkic mythology, celestial (cosmogonic) mythology, folk calendar [11,12, 13,14,15,16,17,18].

Also, the comparative analysis of Arab-Uzbek mythology and the monographic research on studying the influence of "Avesta" on Uzbek folklore also analyzed mythological legends [17,18]. Folklorist U. Jumanazarov also studied examples of mythological prose in his monograph on ancient cults and their interpretation in texts of the genre of legends [19]. In the following years, M. Rakhmonova's research on the poetics of Uzbek folk legends [32,33,34] and scientific works on the study of Karakalpak legends [29] were created.

The above brief analysis shows that the first samples of Uzbek folk prose are interpreted by mixing the so-called myths with mythological legends. Oral prose stories - myths, aimed at explaining the origin of natural events, have not yet been published in full and researched as an integrated artistic system. This requires the identification of specific features that allow to clarify the specific characteristics of myths, to reveal the historical basis of this type of oral stories, to create their perfect classification, to study the structure of the plot, motifs and images in a monographic way.

Although there have been many studies on the myth and its reflection in artistic thinking, they have not been focused on elucidating the significance of the myth as a folklore genre with a separate plot structure. In 2004, V.V. Mindibekova created a study on the genre nature of Khakas myths [28].

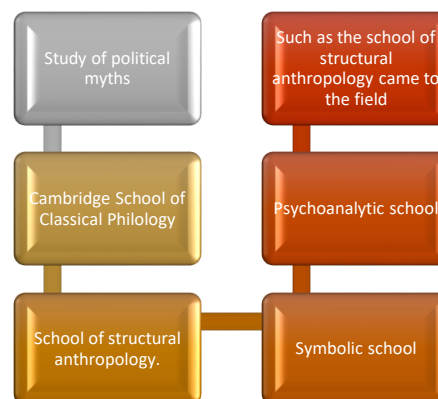
The methodology of studying mythology was developed at the beginning of the XX century:



In both approaches, it is envisaged that the researcher will analyze the expression of myths in the human mind in the later periods of human history. Most scholars have not paid attention to the fact that a myth is an oral prose

story formed on the basis of a primitive imagination. They conducted a lot of research on the impact of myth on consciousness, philosophy, and literature. However, what is the essence of the myth itself? The answer to the question remained open.

The following scientific theories led the study of mythology in the twentieth century:



A "mythological school" was formed in the territory of the former union, more precisely in Russia, the foundation of which goes back to the 20th century. Until the XX century, mythology developed in the formation and development of the philosophical school in Russia. At the beginning of the last century, a number of Russian scientists studied myths as an object of research in their fundamental research. According to the requirements of the ruling ideology, myths could not be studied by representatives of any nationality other than Russians, as an antiquity. Therefore, only scientists from the capital of a huge country dared to conduct research in this regard. In this way, the theory of myth appeared in Soviet science. This theoretical principle is based on the fact that myth is the beginning of artistic imagination. Ethnographic direction of myth research was formed in XX century science. In this regard, well-known philologists organized ethnographic expeditions in various regions of the Soviet country and began to clarify the everyday life, rituals, magical imaginations and mythological views of the peoples. By the middle of the century, the philological direction of the study of myths came to the fore in this regard, as we mentioned above, the researches of V. Ya. Propp are noteworthy.

4 Conclusions

Thus, the myth is a product of the conscious thinking of the first periods of human life, and it prepared the ground for the emergence of the artistic thinking of humanity. The study of myths in world science began in the XIX century. In this regard, the scientific research of European and Western scientists became the basis for further research.

From the beginning of the XX century, interest in the study of myths became noticeable in Russian folklore studies. In Uzbek folklore studies, theoretical debates about myths came to the fore in the last decades of the XX century. Myths were classified for the first time by folklorist M. Zorayev. Also, under the scientific guidance



of the scientist, the genesis and poetic features of several mythological images were studied in a monographic aspect. Despite this, the research of myths as an independent folklore genre has not yet been carried out.

REFERENCES:

- 1) Alieva E.M. Etnonatsional'nye osobennosti darginskikh predaniy i legend: Avtoref. diss. kand. filol. nauk. – Mahachkala, 2010. – 24 P.
- 2) Asotirlar va rivoyatlar. Tÿplab, nashrga tajyorlovchilar: M. Murodov, M. SHajhova. 1-kitob. – Toshkent: Yosh gvardiya, 1990.
- 3) Basaev D.E. Kalmyckie narodnye legendy i predaniya: Avtoref. diss. kand. filol. nauk. – Elista, 2009. – 24 P.
- 4) Bekimbetov A. Karakalpak fol'klorynda mif zhanry // O'zR IA KB Habarshysy. – Nökis, 2014. – №4. – P. 70-71.
- 5) Davidyuk V.F. Ukrainskaya mifologicheskaya legenda i ee evolyuciya: Avtoref. diss. kand. filol. nauk. – Minsk, 1986.
- 6) Ibraev SH. Kazaktish mifleri ve mifik ashizdari // kazaktish mifik angimeleri. – Almata: Fylym, 2001. – P.3-11
- 7) Imomov K. Afsona // O'zbek fol'klori ocherklari. 2-tom. – Toshkent: Fan, 1989. – P.6-10.
- 8) Imomov K. Etiologik afsonalar // O'zbek tili va adabiyoti. – 2003. – 6-son. – B.42-44;
- 9) Imomov K. Mifologik afsonalar // Imomov K. O'zbek halk nasri poetikasi. – Toshkent: Fan, 2008. – P.24-45.
- 10) Juraev M. O'zbek halk samovij afsonalari. – Toshkent, Fan, 1995;
- 11) Juraev M. O'zbek halk takvimi va mifologik afsonalar. – Toshkent, 1994; Juraev M. Mif // O'zbekiston millijy ekciklopediyasi. 6-tom. – Toshkent, 2003. – P.29-30;
- 12) Juraev M. Mifologik obrazlar // O'zbekiston millijy ekciklopediyasi. 6-tom. – Toshkent, 2003. – P.30;
- 13) Juraev M. Mifologiya // O'zbekiston millijy ekciklopediyasi. 6-tom. – Toshkent, 2003. – P.30-31;
- 14) Juraev M. Paleosoiyo mifologik syuzhetlari va ularning arheofol'kloristik talkini // O'zbek tili va adabiyoti. – Toshkent, 2006. – 5-son. – P.15-21;
- 15) Juraev M. Fol'klorshunoslik asoslari. – Toshkent: Fan, 2009. – P.75-96;
- 16) Juraev M., Shomusarov Sh. O'zbek mifologiyasi va arab fol'klori. – Toshkent: Fan, 2001;
- 17) Juraev M., Narzikulova M. Mif, fol'klor va adabiyot. – Toshkent: O'zbekiston Milliy kutubhonasi nashriyoti, 2006.
- 18) Jumanazarov U. Tarih, afsona va din. – Toshkent.: «O'zbekiston», 1990.
- 19) Kurbonkhonova N.M. Mify o jivotnyh i pticah v fol'klоре naseleniya Gornogo Badahshana: Avtoref. diss. kand. filol. nauk. – Dushanbe, 2006;
- 20) Karieva L.A. Tatarskaya mifologiya (V istoriko-sravnitel'nom i tipologicheskom aspekte): Avtoref. dis. . kand. filol. nauk. – Kazan', 1999.
- 21) Sadiriddinovich K. O. Surpa renovation" as a shamanic ritual // Voprosy nauki i obrazovaniya. – 2019. – №. 7 (53). – S. 59-64.
- 22) Sadiridinovich K. O. Uzbek mythology and shamanism. – 2023.
- 23) Lanskaya Y.S. Amerikanskaya gorodskaya legenda v kontekste postfol'klornoj: Avtoref. diss. kand. filol. nauk. – Nizhnij Novgorod, 2006. – 24 P.
- 24) Maleeva M.A. Mif kak sociokul'turnyj fenomen: Avtoref. diss. kand. filos. nauk. – Cherkessk, 2005. – 24 P.
- 25) Makarova A.K. Mifologiya kak sposob bytiya sovremennogo obshchestva: ontologicheskie aspekty: Avtoref. diss. kand. filos. nauk. – Magnitogorsk, 2007. – 24 P.
- 26) Murtuzaliev Y.M. Mifologicheskaya proza tabasarancev: syuzhety i obrazy: Avtoref. diss. kand. filol. nauk. – Mahachkala, 2008.
- 27) Mindibekova V.V. Zhanrovaya specifika hakasskih mifov. Avtoref. Diss.kand.filol.nauk. – Ulan-Ude, 2004.
- 28) Kalbaeva G. Korakalpok halk afsonalari (genezisi, zhanrij hususiyatlari, tasnifi): filol fanlari bo'yicha. falsafa d-ri (PhD) diss. avtoref. – Toshkent. 2019.
- 29) The decision of the President of the Republic of Uzbekistan Shavkat Mirziyoev dated May 24, 2017 PD 2995 "On measures to further improve the system of preservation, research and promotion of ancient written sources" // "People's Word". - Tashkent, May 25, 2017.
- 30) Razd'yakonova E.V. Mif kak real'nost' i real'nost' kak mif: mifologicheskie osnovaniya sovremennoj kul'tury: Avtoref. diss. kand. filol. nauk. – Tomsk, 2009. – 24 P.
- 31) Rakhmonova M. O'zbek halk afsonalarining badiiyati. – Toshkent: Fan, 2009. – 132 p.
- 32) Rakhmonova M. Mif, afsona va talkin. – Navoiy, 2015. – 102 p.
- 33) Rakhmonova M. O'zbek halk afsonalarining badiiyati: Filol. fanlari dokt. diss. avtoref. – Toshkent, 2018. – P. 90
- 34) Tajshanuli A. Tipologiya kazahskih i mongol'skih mifov (na primere etiologicheskikh, kosmogonicheskikh mifov): Avtoref. kand. filol. nauk. – Almata, 2008. – P.8-11.
- 35) Khalidova M.R. Otrazhenie mifologicheskikh vozzrenij v legendah i predaniyah narodov Dagestana // Zhanry fol'klora narodov Dagestana. – Mahachkala, 1979. – P.180-207.
- 36) Khalidova M.R. Mifologicheskij i istoricheskij epos narodov Dagestana Mahachkala, 1992.-274 p.
- 37) Khalipaeva I.A. Mifologicheskaya proza kumykov: Issledovanie i teksty. – Mahachkala, 1994.
- 38) Shevarenkova, Y.M. Russkaya narodnaya legenda v ee zhanrovyyh raznovidnostyah: Avtoref. dis. kand. filol. nauk. – Izhevsk, 2002. – 24 p.