

Shirinova Fotima

2nd course master`s degree student

Navoi state pedagogical institute

Abstract: This article highlights general information about the myth genre, the etymology of this term and the history of it. Furthermore, this article is devoted to the typological study of myth and mythological images. The study illustrates comparative analysis of Uzbek and English myth and mythological images.

Key words: myth, genre, mythological images, aetiological myth, historical myth, psychological myth.

Mythology is primarily an artistic reflection of the thinking of primitive society. The earliest mythology served as the main source for the emergence, formation and development of artistic creation, especially folklore. Analyzes show that mythology has traversed a long historical period as the basis of primitive culture, the dominant idea of the ideology of the tribal period. It is the product of primitive thinking, which is the unconscious artistic thinking based on the tribal ideas of primitive people about the universe. Mythology is the same truth for the creator of myths.

Of course, not all imagination is knowledge. Even the most ancient myths and legends contain knowledge, or rather, bud of knowledge. Because any myth is not only a product of human imagination, but it is connected with the existence, the secrets of the whole universe.

There are three main types of myth and mythological legends. They are the following:

1. Aetiological (sometimes spelled etiological) myths

The word aetiological is from the Greek word aetion (αἴτιον), meaning “reason” or “explanation”. Please note that the reasons given in an aetiological myth are NOT the real (or scientific) reasons. They are explanations that have meaning for us as human beings. There are three subtypes of aetiological myths: natural, etymological, and religious. A *natural aetiological myth* explains an aspect of nature.¹ For example, you could explain lightning and thunder by saying that **Zeus** is angry. An *etymological aetiological myth* explains the origin of a word. (Etymology is the study of word origins.) For example, you could explain the name of the goddess **Aphrodite** by saying that she was born in sea foam, since aphros is the Greek word for sea foam. A *religious aetiological myth* explains the origin of a religious ritual. For example, you could explain the Greek religious ritual of the Eleusinian Mysteries by saying that they originated when the Greek goddess **Demeter** came down to the city of Eleusis and taught the people how to worship her.

2. Historical myths are told about a historical event, and they help keep the memory of that event alive. Ironically, in historical myths, the accuracy is lost but meaning is gained. The myths about the Trojan War, including the *Iliad* and the *Odyssey*, could be classified as historical myths. The Trojan War did occur, but the famous characters that we know from the *Iliad* and the *Odyssey* (Agamemnon, Achilles, Hector, etc.) probably did not exist.²

3. Psychological myths try to explain why we feel and act the way we do. A psychological myth is different from an aetiological myth because a psychological myth does not try to explain one thing by way of something else (like explaining lightning and thunder with Zeus’s anger does). In a psychological myth, the emotion itself is seen as a divine force, coming from the outside, that can

¹ William W. Kibler and Carleton W. Carroll *Arthurian Romances* eds. & trans. London: Penguin Books, 2004.

² Stoker, Bram. *Dracula*, rev. ed., intr. and notes Maurice Hindle, pref. Christopher Frayling. London: Penguin Books, 2003.

directly influence a person's emotions. For example, the goddess Aphrodite is sometimes seen as the power of erotic love. When someone said or did something that they did not want to do, the ancient Greeks might have said that Aphrodite "made them" do it.

We can see the above mentioned features in Uzbek, as well. For example, the legends of the people in the world, especially the ancient Turks, state that "there are great and useful forces in nature - the land where the sun and water are eternal, and the destructive forces - the land where darkness and calamity reign forever. According to the Avesto, there are two worlds, good and evil. So, according to mythological notions, man was born to fight evil. He must not be defeated by evil, but defeated by it."³

In Uzbek mythological legends, the connection of events with great water, fire, flood, supernatural power, giant figure, god, miracle of the Gods (*Pirs in Uzbek*) increased the power of influence, gaining faith, and belief in the 12 gods, served as an incentive.⁴ In short, these myths describe the family, the tribe, the beliefs, and the characteristics of this type of myth. Titan heroes emerged as the creators of goodness, the symbol of fire, the element of water, the gods of fertility, and the worship of supernatural beings in their time, encouraging them to consider it sacred, strengthened faith, and finally the epic tradition of each allowed to form as. The origin of this type of myth was based on the influence of dualism, the constant conflict between the gods of good and evil. This is described in mythological legends as the intertwining of the two gods. Qayumars, the god of goodness, at the same time, acts as a creator, Ahraman, the god of evil, the destroyer. In battle, Qayumars is defeated and given peace, tranquility, and abundance.⁵ Legends call for the belief in the god of goodness and the worship of his blessings. The great ideas are conveyed on the scale of fighting against tyranny.

Mythological images are mythological characters that have a mythological basis in folklore, oral art, written literature, and works of art. Mythological images are an animated symbolic representation of a particular event, which conveys the essence of reality in a metaphorical, symbolic and allegorical state, and is its formal embodiment. Mythological images are the product of primitive artistic fiction, various phenomena in the universe, nature and society, had served to explain the causes of the supernatural forces that exist in the human imagination. After the formation of artistic thinking, mythological images, which are an integral part of mythology, have moved into literature and art.

To conclude, every myth is made up of a limited series of constitutive elements, also known as invariants or mythemes. These elements do not necessarily coincide with the plotline of the original myth, but rather give shape to its mythic essence. These unvarying elements have a mythic core and they follow the logic of myth. Mythic core especially, describes the national value, dreams and hope of people. Furthermore, they play a main role in spiritual development of a person.

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³ Imamov K. Essays on Uzbek folklore. Three volumes. Volume 2 T. Fan. 1989.320-p.

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⁵ Eshankulov J. Dev's artistic image. Uzbek language and literature. 1997. №3.20-23-p.