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The role and importance of mythology

The article is devoted to the problem of understanding the mythological worldview, its essence, role, and significance in the world culture of mankind. The purpose of the article is to conduct a general scientific review of the ancient human history, to provide an analysis of the storylines of the myth-making of various nations. At the same time, the article presents analytical material regarding the classification of myths, familiarization with European mythological schools, which interpret the essence and features of the mythological worldview in different ways. The main objective of the study is to let the reader to fully appreciate and understand mythology, and possibly even arouse a keen interest in mythology, encourage studying myth since the very beginning. Sculptors, philosophers, and artists, as well as many other figures, drew inspiration from myths. On the other hand, nowadays people tend to underestimate mythology, mistakenly equating it with children's fairy tales. However, in reality, it is overflowing with wisdom accumulated over the centuries, and like no other genre of literature is able to enrich the human soul with its rich symbolic images. The scientific novelty of the study is connected with the understanding of the existence of mythology as a fact developed and described by researchers.

Keywords: mythology, greeks, religion, belief, phenomena, society, general theory of myth, cultural universal, myth-making, humanity.

Introduction

Until the 19th century, Europeans only knew the stories of ancient myths—the Greeks and Romans about Gods and the creators. The word “Myth” when translated from Greek means “word”. During the Renaissance, interest in antiquity increased in European countries. The names of the ancient Gods and the stories about them became widely known. In addition, Greek myths were mixed with Roman myths, and Greek gods were called by Latin names, since Latin was known and more predominant than Greek.

Among the nobles, it became a tradition to use the algorithmic meaning. For example, Mars-warrior, “Venus” — mahab, Minerva-wisdom, “Dialia” — subject, “Muzayip” — various arts and sciences that have been preserved in the poetic language to this day.

Experimental

During the study general scientific and private scientific (formal, concrete-historical, comparative-philosophical, logical, sociological and statistical methods) methods were used. General scientific methodology characterizes the approach to the relationship of the state, society, and individuals. The research is based on a comparative analysis of scientific views, national and international documents, as well as materials of statistics, reviews, and data from our own research on the problems of mythology.

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Results and Discussion

In the half of the XIX century, science began to be compared with other inditropical, ancient Indians, myths of Iran and the Germans. Based on this comparative study, a “mythological school” (Grimm, Kuhn, Schwartz, Max Mueller, etc.) and concepts about the origin and development of mythology and religion were formed. In 1860–1870, the field of mythology research was expanded.

Four different directions were formed in Western Mythological Literature:

1. Natural (natural-mythological, astral-mythological). In myths, there was a predominant understanding of theories related to natural phenomena, especially the celestial forces. The basic principles of this theory were developed by the proponents of the “mythological” school.

2. “Euhemeristic” theory. According to this theory, mythological characters are real people and ancestors. Myths are fantastic stories that exaggerate their exploits. This theory was supported by the representatives of the city of Spencer and the evolutionary school.

3. Biological, sex-biological, psycho-analytical approach. Mythology is considered as a fantastic effect that leads to the suppression of sexual effects of people (Z. Freud and his school)

4. Social theory is a worldview that considers mythology as a direct connection of the first community structure with the environment (L. Bruhl, Malinovsky). All these views are one-sided. They deny each other, not recognizing each other.

Nevertheless, the famous religious scholar S.A. Tokarev tries to prove that there is reality in some theories: “to understand the contradictions of supporters of different trends in the interpretation of mythology, it is necessary first of all to explain the relationship of mythology to close, mixed, similar phenomena, legends, fairy tales, and various religious beliefs” [1; 21].

How did representatives of different direction consider this question?

Myth and legend. Limiting them is easy. Legends were accepted to be called works (legends) of folk art based on legends about the appearance of such cities as Thebes, Rome, Kiev and outstanding historical figures. They refer to myths, stories about natural phenomena that are not related to a historical event.

This difference is conditional. For example, the ancient Greek “mythology” may lead to the formation of cities that contain (poetically, dramatically) Trojan or other wars, campaigns of the Argonauts, etc. Most of these stories are based on specific historical facts and confirmed by archaeological excavations (e.g., the ancient Trojan excavations). However, the story (historical legends) between myths is difficult to limit. Since the historical account of the Trojan war, there have been many mythological images (images) in the gods and rear forces.

In literature, the concepts of myth and legend (apsana) are mixed. The first two views treat myth and legend as one. In particular, the concept of naturis relates the entire legend to a myth. In the absence of written evidence about the historical figures, mythology considers characters-the Sun God, etc. [2].

The second point of view relates all myths to legends. Proponents of this trend were looking for a historical root from pure natural myths and perceived any mythological character as a historical person. Many thinkers have taken this view. For instance, Leo Frobenius says “never generates the myth of the historical events” is not historical myths. He believes that the separation of myths and legends shows that the historical facts are outlined in the smallness of knowledge and awakenings. For example, we cannot answer the question of what kind of people Hercules, GESA, Achilles, Oedipus, Odysseus, Lycurgus etc. were. But this complexity is not fundamental, and the archaeological excavations found by written data indicate that such people were in history. Then there would be a difference between legends and myths.

However, there is a category of myths that do not relate to historical events. Such myths include legends and fairy tales. Their main theme is the emergence of cultural virtues and social institutions. All fairy tales arise from ancient myths, so some ethnographers could not distinguish between two concepts. For instance, Soviet scientists did not mix the myth with the fairy tale, but they did not separate it. Moreover, in the XII century, Torcky reflected on these two concepts. According to M. Torcky, the problem of distinguishing between these two concepts lies in the fact that both a fairy tale and a myth reflect the material and spiritual culture of the people. Therefore, we can find some common things like animal taming, finding medicinal herbs, making tools; there is also a common theme with the desire to fly into the sky, where the image of Phaeton, Daedalus, carpet planes was formed.

Yu.P. Frantsev explains the relationship between myth and fairy tale. From his perspective, the difference of fairy tale from myth is that a listener does not believe in its truth and peculiarity. It does not bind

forces outside of the mystery, leads to a possible dream. As for myth, he notes that myth is where a person shows creative activity.

Before noting the limits between mythology and fairy tales, we should focus on the relationship between mythology and religion [3; 57].

There are also different views on this issue. The mythological school regards mythology as an ancient form of religion. Many researchers, especially evolutionists, believed that the myth has a common origin where religion originates from. M. Azilkhanov stated that “there are practically no such forums in the world”.

The mythology of Nicholas Haruzim is considered the main source of interpretation of the religious beliefs of the population. It can also become a material for a cult. “Cult in close contact with myth, Mythology-if there are eyes on the birth of primitive people, then without it does not understand religion: the understanding of myth is the understanding of the religion of peoples”.

American ethnographer Daniel Brinton noted the close connection between mythology and religion. Mythology itself is a religion, but he understood it differently. Mythology does not come from religion, religion does not come from mythology, but on the contrary, according to Brinton, true myths are the result of understanding the divine, which is the foundation of religion. K. T. Preye considers “myth as a necessary component of a cult”. Such sources are found in the literature. “The religious concept-the mythological element of religion-is the etiological meaning of a myth. A myth is a sign that indicates the perception of a person’s consciousness in relation to causality between phenomena. Paul Lafargue did not see the difference between “myth” and “religion”, while Ranovich believed “Mythology is always one of the elements of religion” [4].

By the end of the XIX century, at first, steps were taken to carefully and then resolutely cross mythology and religion. According to Frank Jevons, myth is not the source of religion, but the philosophy of primitive construction, which considers Enlim, Salomon Reinac myth separately from religion, myth is a set of stories of all, and it has emotions, moods.

Representatives of the “urmonotheism” Andrew Lang, Wilhelm Schmidt, and his followers sought to distinguish between religion and mythology. They saw religion as a relation to the pure moral world, especially openly supported this trend with the founder of promotes A. Lang. He wrote: “There are two currents. They are religious and mythological. The first tributary is religious, they are found in the wildest people. Believes in information without leaving the magic trips. The second tributary is mythological, which has magic, utrik, and legend”. The second prominent representative of this trend, W. Schmidt (Catholic, Pater), the head of the “Vienna school”, proved that the “mythological” elements that are present throughout life are only the first shadowy, dirty image of the heavenly God. In his opinion, the Supreme explains that he is pure from God-fearing and morally pure mythological attributes. At the same time, according to representatives of this theory, religion is pure, and mythology is bad, and a mixture of the two pollutes religion. This idea is purely apologetic and the Marxists most likely stood on this point. The Hungarian Marxist Imre Trench-Waldapfel reflected on extensive material and facts about the relationship between mythology and religion. In his opinion, “religion subordinates a person to the rear efforts, and mythology turns into the consciousness of a person, creates a wonderful image of the gods, able to invent pleasant characters in the bomb and improve people. Therefore, a mythology that denies is considered a progressive force that leads forward” [5; 30, 31].

To solve the question of what is a myth, how it happens, and what applies to fairy tales, historical legends, religious concepts, first of all, we should consider the simplest type of myths, giving examples. First of all, consider myths that have nothing to do with religion.

Voltaire Roth wrote a number of short-lived myth stories about local residents of Queensland (Australia) and mostly about animals. These myths were light and closely related to the ordinary life and simplicity of the Austrians. For instance, two wings drawn in charcoal on snow. The reason for it is to frighten two children who were fighting among themselves.

There are such stories about why the bear does not have a tail. When a bear drinks water, a kangaroo comes to cut out its tail. Then there is a story how an Iguana learned to dig up the earth because a friend tries to kill an iguana in the water to suffocate, so he buries the earth and gets rid of death.

At the same time these myths do not need any concepts, nor are they connected with any religious concepts. We will focus on the more complex myths written by Parkinson in Northern Melanesia. The inhabitants of Ulawun were small. They once capture the mythical sea monster Velgi and cook meat. One woman at the first tattooed on the meat, the lips are bent, and the mouth remains open. The nose enlarges and

spreads. All children born to these women are left without parents. All the women ate the Velga meat, and all their descendants did not go ashore because they lived rootless and shy [6; 21, 22].

These myths and the essence of its structure consist in the fact that the population of Nakanai refers to impartial people. Their science does not like anthropological features. On the other hand, the inhabitants of the Aral Sea region avoid coming to the shore. This creates hatred on both sides for each other. The myth takes a step towards interpreting these two facts and provides the simplest explanation. When a person eats something tasteless, he is forced to borscht his face, that is, because “tasteless” people Ulawun eat something with a bad taste.

However, there are no bad plants or animals in the places where the locals live. Thus, this is the meat of one fantastic animal that has resulted in harmlessness. The 2nd fact is that they are shy because of their little things. Thus, the structure and elements of this myth are obvious. One thing is obvious from these elements of the moon, this is the mythical animal Wing. Its appearance is clear and natural. There are many examples of such myths.

According to these examples, we can see that elements of myth are present in folk songs. These myths explain human lives and natural phenomena. As Jevons writes, by the origin of all myths, the ethnological truths of the Levi-Brull and Malinovsky myths deny ethnological roots, revelations.

There are no myths that religion is harmful. There are only fantastic motives and creatures. These myths are not considered sacred, hidden. These myths can be told to children and women. In this respect, a content of simple myth is close to a fairy tale. In the myth, the fairy tale is characterized by the General, which is typical for evaluating the properties and phenomena of nature.

In both fairy tale and myth, the phenomena of nature, the soul and animals, objects are perceived as a person. However, unlike the fairy tale of any myth, this is an ethnological function of the myth. The fairy tale exists only to distract people, for mental propaganda; it does not explain anything. The myth explains that people face the reality of the people around them [7; 4–9].

In contrast to the most complex classical mythology of the Greeks, simple mythological motifs differ from the simple myths of lagging peoples, and one can see a trace of small simple myths in them. For instance, let us look at the “Arachne” myth. There is a woman named “Arachne”, who was famous for her excellent weaving skills. She was convinced of her skills, so she challenged Athena to competition. Very annoyed, Athena comes in the form of an old woman to win her over and tells her: “You are You're no better at sewing fabrics than I am. Try to surpass only mortals with your art”. Arachne did not listen to the Goddess and did not want to give up. Enraged, Athena turns her enemy into a spider. The example in this myth does not need such justification, its logical structure is unconditionally clear. Most importantly, the myth explains why the spider is called a skilled weaver. The spider itself gives an image of a woman in Greek. Textile art in the Greeks was formed because of the mythological image of the Spider woman. In mythological terms, the transformation of weaving into an insect is explained as a punishment for boldness and selfishness. Another example is the myth of Narcissus; the myth of the narcissist that tells what narcissism brings. Using the example of these myths, we can see that myths perform an astrological function. The myth explains any fact with an inflated estimate.

Anthropomorphization is the reflection of nature in human form a characteristic feature of mythology. This is a characteristic and fabulous character. However, mythological (religious mythological) exaggeration is determined by an unusual feature of a fairy tale. Firstly, a person believes in myths and considers a fairy tale as fictional. Secondly, the mythological exaggeration perceives the phenomena happening around as real, and in the fairy tale this is not the case.

Another thing that shows that a myth is different from a fairy tale is “mythological time”.

In any myth, it shows that the period (time) of the event of a mythological event passes a large interval. Mythological stories belong to the ancient period.

Austerity does not ask the question about how many years ago there was a mythical period. However, there is an understanding of the difference between the past and the current period. In their understanding, there are both people and animals of this period, and they appear from the earth, and again they will not get to the Earth, they can rise to the sky, live in the moon and a sunny place, there were various events that did not occur today. At the time Malinowski wrote that these notions of myths exist among the inhabitants of the Trojan Islands.

Overall, we talked about the simple myths, which played an important role in Ethnology. These myths have nothing to do with religion. In some myths, the manifestation of gods cannot be the reason that myths

are related to religion. For example, the religious moral motive in the Arachne myth does not play a major role in the myth.

However, such myths are found only in the first stages of normal “inadequate” development. Religious myths directly related to religion are found in the myths of peoples all over the world.

Here are specific examples to explain this problem. One of them is the myths of the Australians, called “totem” [8; 87].

One lizard-man lived in the far North, the so-called Coloratum. He can make a long stick for himself. He is attacked by dwights from the East. He quickly takes the stick and puts the dogs down. But the dogs don't stop attacking. So he runs away to a mountain called Lakenham, and to protect himself against the dogs, he goes out on top. In this mountain, he came to a cave and hid in Turing (churing), and the two dogs that followed him turn into two rocks.

Such simple stories were written by the missionary Karl Strelow. He wrote about the tribes on the Central island of Australia. It was like a myth, differing only in content and conversation. The meaning of a special approval is expressed in myths, where a person is in the search for food or hunting; in religious dances, campaigns, and it turns into a stone at the end of a noble conversation.

Because most of these stories are related to myths, they are closely related to famous localities and their characters with rocks, caves, reservoirs, trees. This is primarily due to the fact that at the end of the conversation, everything that is being discussed turns into stone, rock, leaving a trace on the ground.

Therefore, these myths reflect the peculiarities of the origin of these places, rather than in absentia. For Australians, these settlements are not just rocks, reservoirs, for them, these settlements are Holy totem environments. Hidden religious rites are held in these places. It is kept secret from all of the countries in which the sacred totemic emblems are kept confidential. However, these centers and rituals and related myths are connected to each other not only in space, but also in content.

Thus, at first glance, the myths look like an ordinary story that describes the occurring events. However, the myth acquires a religious character not by its content, but with religious campaigns and manifestations.

From the totem myths of the Australians, we see the beginning of cult myths. A cult myth is a narrative of religious rites that tells a mythological story. In religious myths, the events differ in the interpretation [9; 2, 3].

Religious rites and myths are closely related to each other. This connection has long been recognized in the world. However, it is controversial. What comes first: myth or religion? Were assumptions made based on a myth, or did they arise based on a myth? The investigative reason may concern both, but one must be the reason.

Mythical researchers, evolutionists etc. not only asked the question, but also treated the belief of any assumptions, that is, assumptions arise from a myth. The validity of this view was first questioned by Robertson Smith. He noted that the myth comes from any ritual.

R. Smith's views were supported by many Western scientists. One of them is R. Marett. He stated that the re-playing of R. Smith is caused by a “myth ritual” [10; 2–8].

Thus, if the content of myths is not religious, but comes from any ritual, then the myth itself becomes religious. The reason for his religiosity always has a deep crowd of cult myth. Cult myths contain the “esoteric” (inner) side of religious mythology. There is also a type of myth that includes an “exoteric” (external) side.

There are types of myths that are divided according to existing stories.

1. Myths about animals. They belong to ancient and simple myths. These myths are often found among the Austrians.

2. Myths about the celestial phenomenon. They were ancient and not religious. There are a lot of myths about the day and the moon among Australians.

3. Cosmogonic myths include myths about secularism.

4. Myths about death.

5. Myths about the great stream. In these myths, it is told that the world was flooded, and humanity suffered from the survivors.

Conclusions

In conclusion, this study provided the definition and role of myths, as well as how they appeared. To solve the question of what applies to fairy tales, historical legends, religious concepts, we considered the simplest type of myths, giving examples. First of all, we examined myths that have nothing to do with

religion. Secondly, there some myths that initially, may seem like an ordinary story that describes the occurring events. However, such myths acquire a religious character by their content, including religious campaigns and manifestations. Religious rites and myths are closely related to each other. This connection has long been recognized in the world. However, there is a controversial issue about it. What comes first: myth or religion? Were assumptions made based on a myth, or did they arise based on a myth? The investigative reason may concern both, but one must be the reason.

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Мифологияның рөлі мен маңызы

Мақала мифологиялық дүниетаным мен оның мәнін адамзаттың әлемдік мәдениетіндегі рөлі мен маңызын түсіну мәселесіне арналған. Мақаланың мақсаты — адамзаттың ежелгі тарихына ғылыми экскурс жасау, әртүрлі халықтардың мифтерді жасауының сюжеттік желісін талдау. Бұл ретте мифтердің жіктелуіне, мифологиялық дүниетанымның мәні мен ерекшеліктерін әр түрлі етіп түсіндіретін әйгілі еуропалық мифологиялық мектептермен танысуға қатысты сараптамалық материал ұсынылған. Зерттеудің негізгі міндеті — оқырманға мифологияны толық түсінуге және бағалауға мүмкіндік беру, оқырманның мифологияға деген қызығушылығын ояту, мүмкін болса да, мифтерді шығу тегінен бастап зерттеуге ынталандыру. Өз заманында мүсіншілер, философтар мен суретшілер, сондай-ақ көптеген басқа қайраткерлер мифтерден шабыт ала білді. Бүгінгі таңда заманауи адам мифологияны дұрыс бағаламауға бейім, оны балаларға арналған ертегілермен теңестіруі де орын алған. Дегенмен де, рухани мәдениеттің көне формалары дәл мифология тәрізді ғасырлар бойы жинақталған даналыққа толы, әдебиеттің бай символикалық бейнелерімен адам жанын байыта алмайды.

Кілт сөздер: мифология, гректер, дін, сенім, құбылыс, қоғам, мифтің жалпы теориясы, мәдени әмбебаптар, миф шығармашылығы, адамзат.

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Роль и значение мифологии

Статья посвящена проблеме осмысления мифологического мировоззрения, его сущности, роли и значения в мировой культуре человечества. Цель статьи состоит в том, чтобы провести научный экскурс в древнюю историю человечества, представить анализ сюжетных линий мифотворчества различных народов. В то же время излагается аналитический материал, касающийся классификации мифов, знакомства со знаменитыми европейскими мифологическими школами, по-разному трактующих сущность и особенности мифологического мировоззрения. Главная задача исследования — позволить читателю в полной мере оценить и понять мифологию, заинтересовать, а возможно, и вызвать у читателя живой интерес к мифологии и побудить к изучению мифов, начиная с истоков. В мифах черпали вдохновение скульпторы, философы и художники, а также многие другие деятели. Но при этом современный человек склонен недооценивать мифологию, ошибочно приравнивая её к детским сказкам. А ведь она переполнена мудростью, накопленной веками, и, как не один другой жанр литературы, способна обогащать человеческую душу своими богатыми символическими образами. Научная но-

визна работы связана с обоснованием существования мифологии как разработанной и описанной исследователями данности.

Ключевые слова: мифология, греки, религия, вера, явление, общество, общая теория мифа, культурная универсалия, мифотворчество, человечество.

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