

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 04 Volume: 96

Published: 20.04.2021 <http://T-Science.org>

QR – Issue



QR – Article



Feruza Odiljon qizi Hafizova

Termez State University

Master's degree

+998 93 7953632

## INTERRELATION OF THE CONCEPTS OF MYTH, MYTHOLOGY, MYTHOLOGISM, MYTHOPOETICS

**Abstract:** The article defines the concepts of myth, mythologism, mythology, mythopoetics on the basis of theoretical sources, their types are studied in detail, the development of the field of mythopoetics is based on the occurrence of myth, mythology, mythology as an image in the literature.

**Key words:** myth, mythologism, mythology, mythopoetics, archetype, symbol, allegory, mythological school, poetics, metaphor.

**Language:** English

**Citation:** Hafizova, F. O. (2021). Interrelation of the concepts of myth, mythology, mythologism, mythopoetics. *ISJ Theoretical & Applied Science*, 04 (96), 255-257.

**Soi:** <http://s-o-i.org/1.1/TAS-04-96-52> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.04.96.52>

**Scopus ASCC:** 1203.

### Introduction

The main quality of literature is reflected in its creative research. The works created as a result of the combination of realistic and modern methods of depiction in today's national prose are a vivid proof of this. Of course, the study of these works, the analysis of the ideological and aesthetic point of view of the author allows us to draw conclusions about the new principles and innovations of the literature of the independence period. The modern reader is interested in the stylistic and compositional events, the traditional plot structure and consistent analysis, the works that are emotionally perceived through the prism of the creative heart, the breadth of time and space in the image of thoughts, the hormones of problems. We would also like to note that the influence of Western and world literature on the artistic taste of the Uzbek reader also plays a role. In their novels, most writers make good use of the traditions of oral literature, such as myths, legends, fairy tales, and conditional methods and tools. An important methodological feature is the transfer of the writer's intention to the work of art using the means of conditional imagery, metaphors and symbols in the system of artistic representation. It plays a huge role in the discovery of the deep layers of the human spiritual world, in expressing the essence of life's

problems. As a result of the transfer of mythological images to novels, elements of mythopoetics began to emerge as a branch of poetics. However, in order to analyze the mythopoetic elements in the novels, we need to be able to scientifically substantiate the concepts of myth, mythology, mythologism, and mythopoetics, and to synthesize their interrelationships and differences.

Myth - (Greek *mithos* - myth, legend, myth) is a set of primitive ideas of ancient man about the universe, the creation of the universe, the creation of man, plants and animals, the formation of celestial bodies, the causes and essence of natural phenomena, mythical heroes, gods and religious beliefs about gods. Myth is an expression of the ancient man's unconscious emotional attitude to reality, and is the oldest series of ideas that explain the nature of various aspects of nature and society. The genetic roots of many epic plots and traditional motifs in Uzbek folklore go directly back to the mythical imagery. There is no natural or supernatural, objective or subjective boundary for myth; cause and effect relationships are replaced by similarities and strange combinations. The world of myths is harmonious, strictly regulated, and not subject to the logic of practical experience. Historically, myth has emerged as an attempt to form a holistic picture of the universe

## Impact Factor:

**ISRA (India) = 6.317**  
**ISI (Dubai, UAE) = 1.582**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**PIIHQ (Russia) = 0.126**  
**ESJI (KZ) = 9.035**  
**SJIF (Morocco) = 7.184**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

at the level of intuitive perception, which can generalize the empirical experience and fill its limitations. By reworking myths into works of art, it has become a tradition to bring them in as a new image, with the author approaching the mythological hero or event in a unique way and assigning a unique symbolism. However, we should not forget the following points made by A. Losev: "Every myth is a symbol, but we must make it clear to ourselves that not every symbol is a myth." That is, in fiction, symbols are unique, not all of them are based on myth. Despite the different interpretations of myths, all researchers have the same opinion: the metaphorical and symbolic meaning of mythological logic is expressed in ideological contradictions.

The term mythology in literature means a system of myths, a set of myths, a system of mythological ideas created by a particular people. Mythology, which played an important practical role as the first stage of human spiritual development, was the basis of primitive culture, the main means of understanding the world, the beginning of artistic thinking. For example, Osiris appeared in ancient Egyptian mythology, Adonis in Phoenician mythology, Dionysus in Greek mythology, and Siyavush in Central Asian mythology. Mythology, which at first consisted only of the simplest primitive beliefs, later became a perfect system. This is due to the fact that during the evolution of human thought, mythology included a series of mythical plots, mythical images and imaginations about the universe, society and nature. Mythology, formed as a system of primitive worldviews, is the first bud of ancient religious beliefs, the philosophical, moral and social views of our ancestors, the simplest scientific interpretations of the universe and human life, symbolic-metaphorical images based on unconscious emotional perception of reality, and the word system. embraced various forms of mythological thought. . Mythology is a syncretic phenomenon that combines the scientific, religious, philosophical, and artistic views of primitive man. Therefore, it was the first ground for the formation of folklore, written literature, art and spiritual values. At the same time, mythology is a branch of science that studies myths. The first attempts to understand the nature of mythological concepts and to interpret them scientifically were made by ancient scholars. In particular, while Plato interpreted myths from a philosophical-symbolic point of view, the Greek philosopher Eugèmer (3rd century BC) saw mythical images as symbolic representations of real historical figures who lived in the past. In the first half of the 19th century, a "mythological school" emerged in Germany. The reason is that the German philologists brothers Ya. In his analysis of folk tales, Grimm and W. Grimm, in their analysis of folk tales, identified remnants of ancient mythological imagery in epic plots and came to the important scientific conclusion that the mythology of Indo-European peoples was

based on a single foundation. These were the early theoretical foundations of the mythological school. They made a comparative study of myths. Later, many new scientific directions emerged in world mythology. Examples are "anthropological school", "ritual school", "social school", "symbolic school", "structural school". Along with world mythology, Uzbek mythology also includes G. Akramov, B. Sarimsakov, T. Haydarov, Thanks to the efforts of T. Rakhmonov, M. Jo`rayev, Sh. Turdimov, Sh. Shomusarov, in particular, in this area to date, "Myth and Epic", "Image series and genetic basis of Uzbek mythology", "Uzbek and a comparative analysis of Arabic mythology.

J. Fraser was one of the first to put the concept of mythology into scientific use. We consider mythology as an independent unit of mythological thinking. It is an image with integrity that contains a stable set of specific features. The concept of "mythology" means "narration". A comparative study of the myths of different peoples shows that there are similar myths between different peoples in different corners of the world, and the themes, plots depicted in the myths (world, man, cultural objects and social structure, origin, birth and mysteries of death, etc.) affect various fundamental problems of the world. This indicates that there are unconditional ideas in the legends of different peoples that are filled with historical and cultural details, but they are examples of a constant mythology. They are the product of creative imagination, each ending with endless life situations that are repeated over the generations. Together with global perfection and purposefulness of life, they have looked equally timeless, stunning and perfect. There is also a view in mythology that mythology is the first "perceived" form of an archetype. Mythologisms in the system of mythopoetics serve as characters that replace a whole situation and plots, they are closely related to each other and reinforce each other.

Mythopoetics is the study of mythological structures and images in the works of individual creation the field of poetics he studies. This leads to the view that mythopoetics is part of poetics. It is well known that poetics (Greek poietike techne - poetic art) is the study of the most ancient rules of literature, the language of works of art and the system of expression. Poetics is the study of literary work, which has been understood in the sense of literary theory since ancient times, as an integral part of literary theory since the first quarter of the twentieth century. It has been argued that, according to theories of word art theory, poetics deals with a wide range of issues related to the construction methods of a literary work. Analyzes and studies the construction of literary works and the system of means of expression used in them. The concept of poetics has been used in different senses at different times in connection with changes in the scope of science and the methodological principles of

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

its study. Many conceptual approaches to the interpretation of poetics have also emerged.

In particular, "sociolinguistic poetics" (A.D. Schweitzer), "poetics of creative interpretation" (A.Zis), "semantic poetics" (M.Polyakov), "synchronous poetics" (MMBakhtin), "formal poetics" (R Jacobson), "Aesthetic Poetics" (A.A. Potebnya), "Methodology Poetics" (MBKhrapchenko), "Generative Poetics" (T. Van-Dyke), "Theory of Poetic Speech" (Vinogradov). It is in these areas that mythopoetics began to emerge as a separate field in literature. "Mythopoetics" is very common in the scientific literature and has its own approach to literature. It can be said that in mythopoetics, the breath of myth is conveyed through various closed instructions, which are expressed in symbolic images, detailed metaphors, vague epithets, stylistic and rhythmic-musical solutions. For mythopoetics, in addition to myths, allusions and similarities are also symbolic. They refer to symbols that are important natural and cultural, such as:

famous places, times, legends, heroes, and common concepts that everyone knows. However, it should be noted that the concepts of mythopoetics and mythology are relatively little studied in Uzbek literature. The definition of mythopoetics is difficult to find in dictionaries and encyclopedias. We believe that this is due to the fact that mythopoetics is a new trend. Unlike the concepts of archetype and mythology, understanding it still requires extensive work. Mythopoetics studies not only the individual mythologies studied by the writer, but also the essence of the symbolic images created by the writer using mythologies. Mythopoetics refers not only to the whole set of concepts ("mythology", "archetype", "mythical image") or system of myths, but also to a particular type of thinking (myth-thinking).

In general, the concepts of myth, mythology, and mythology are mutually compatible, and their emergence as an image in the literature laid the groundwork for the development of mythopoetics, a new field of poetics.

## References:

1. Losev A. (1927). *Filosofija imeni*. (p.174). Moscow.
2. Jo'rayev, M., & Shomusarov, Sh. (2001). *O'zbek mifologiyasi va arab folklori*. Tashkent.
3. (2000). *O'zME. Birinchi jild*. Tashkent.
4. Jyng, K. (2000). *Arhetip i simvol. Hrestomatija po psihologii*. (pp.124-167). Moscow.
5. (1987). *Literaturnyj jenciklopedicheskij slovar`*. (p.295). Moscow: Sovetskaja jenciklopedija.
6. Averincev, S. (1981). *Drevnegrecheskaja pojetika i mirovaja literatura. Pojetika drevnegrecheskoj literatury*. Moscow.
7. Borev, Jy. (2003). *Jestetika. Teorija literatury. Jenciklopedicheskij slovar`*. (pp.32-35). Moscow: Arsel'-Ast.
8. Boltaboev, X. (2015). *Adabijot jenciklopedijasi*. (p.444). Tashkent: Mumtoz so'z.
9. Safarov, O. (2010). *Ŷzbek halk o'zaki izhodi*. Tashkent: "Musika".
10. Sarimsokov, B. (1986). *Ŷzbek marosim fol'klori*. Tashkent: "Fan".
11. (n.d.). *ŶzME*. Tashkent: "Ŷzbekiston Millij jenciklopedijasi Davlat ilmiy nashrijoti", 2000-2005.
12. (2006). *Shoda-shoda marvarid. O'zbek xalq qo'shiqlari*. (Nashr Chigatay.:E.Ochilov). Tashkent: Sharq.