Myth and mystery

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ABSTRACT
This paper makes analyses of the myth and magic world of the creative heroes, sculptors, and heroic titans, has probably played an important role in the formation of epic heroes, folk heroes, and even the primary function during the development of artistic thought.

KEYWORDS
Myth, magic, magic world, heroes, sculptors, titans

INTRODUCTION
The system of images in the Uzbek mythology, in particular, about the creative heroes, sculptors, and heroic titans, has probably played an important role in the formation of epic heroes, folk heroes, and even the primary function during the development of artistic thought. The Folklor scienist S.S Katash commented on the historical development and fate of the mythical myths, as he wrote: "The evolution of postwar myth is as follows: from myth to legend, and then to the epic of fairy tale and heroism. So, imagine all myths and phenomena, that is, to the age of asymmetry. Later, myths were divided into anthropomorphic and zoomorphic imagery during their evolutionary development. Removing our sense of humor eventually resulted in the loss of mythical tradition. However, myths created at the earliest stages of human society have been described as artistic monuments of our ancestors' - continues to live aesthetic pleasure "

Acknowledging that myths were the basis of the first semantic basis in the formation and development of the legendary genre, the scientist M. Jurayev also pointed to the sources of the Uzbek folk legends and the evolutionary stages of evolution. myth> legend " style

The genetic basis of the genre of the legend is directly related to the myth. During mythological collapse, the mythology has become a new form of oral prose - myths, when the scientists are now able to satisfy the growing epic mentality and artistic aesthetic needs. This genre and the concept of a lifetime of the mythical genre, which combines the way of life and work of the mythical genre, as
well as the traditions of mythic creativity and performance, "The legendary genre is not a direct repetition or copy of an old myth, but a new epic creature. A new way of interpretation, interpretation, and interpretation is a form of denial of mythology. as long as the mythological poetry is not a direct legend, the myth of the legendary mythological imagery completely rejects its elements,"

**MAIN PART**

The myth of the mythology must have existed as an archaic genre or, at least, as a genuine genre, since the myth of the mythical genealogy should continue to exist as a "residual genre." Because of the mythological arsenal, the epic reflective layers of the mythological imagery, migration and sinking. At this stage, "the emergence of life on the earth, the three parts of the universe, the archaic myths about unusual creatures and gods have preserved their genre specificity. Only mythical subjects that can meet the social realities that have been replaced by the socialist system and which have enriched the minds of our ancient ancestors, have only risen to a new stage in evolutionary progress.

In the tradition of mythical creativity and execution of the final epoch of the primitive social system, there existed a certain background for the legendary origin of the myth. It primarily relates to the context of myths or the mythological imagination. It is well known that the ancient mythological character this is an indication of the popularity of the myths by the narrators, the priests, the elders of the tribes, the dance and symbols performed by the sailors in ceremonies and rituals, and the popularization of artistic crafts by means of word-for-word it remained an important semantic feature.

The mythical genre is a direct example of epic genre, a genre that is directly related to the myth. Since the ancient man is a collection of primitive imperfections of the world, his main function is to convey certain information to people, to explain the cause of this phenomenon, to explain it. This functional mythical creativity has fallen into decay and replaced by the tradition of artistic and epic thinking, to the whole genre of legends. The fact that the story of a person who has been deceased by the hearer is considered to be the truth, so he or she has the objective of bringing information about a particular fact to the listener.

The myths and legends are different from those of modern epic text, depending on the time when the reality is depicted. The objective is to determine the peculiarities of the genre of folk prose, and to present epic characters of the folk prose, "In my opinion,” the myth of the universe is the beginning of the creation of the universe, the reality described in the narrations differs from the
historical (definitely quasi-characteristic) character, and in oral stories, information about the events that took place"

According to the world folklore, many peoples of the world, especially at the time of the research, have the distinctive style of life in the lower stage of development, V.G Bogoraz, who studies folklore in the Far East, has found that although there are no specific terms in the caste for the specific genres of folk prose, they are used to describe the narratives of modern narratives. According to this, the genre of folk prose, other than fairy tales, is the story of 'myths', 'messages of nuptial era' (Riva), 'true news' (Oral poetry) ling

In the Evenk language, "Nimnakan" means "when the Earth begins to emerge", it means "Bulameket", which means "the spread of the buffalo and the period of the fighters". Posted in. The word "ulgur" is used to describe "stories of memorable stories of people who are now alive." Analyzing these facts with the folklore terminology, ESNovik even claimed that in the oral folk art there were "Nimnakan", "Bulekit" - the phonon and the narration, "Ugur" - the terms used in the oral narrative identified.

Myths and myths are differentiated according to the composition of characters. The characters from the mythological conceptions of the characters leave the impression that the system of personalities can have a certain identity. However, the characters involved in both these forms of expression are different from the genre specificity. Enovik writes that the genre of the folk genre is based on the time series of different personality patterns as well as the basis of a particular modern-chronological structure: "Folklore performers have the time to define the modern coverage the title of the main character - the main character in the center of the story. For example: a cultural hero, a tribal chief, an ancestor, neighbor (verbal story). "

The myths and myths are differentiated by the topographical coverage of the moving space. According to Novik, "When compared to the hero’s relative position, the following is true: space (myth), a region of particular fertility, a specific space (bilibychka) ".

Myths and myths differ in their relation to ancient rituals. The myth, the myths, was of particular importance to the ritual significance of the period of creation and the initial function. Because the myths and the performers reach the listener, sponsors, extraordinary heroes, spirits, In the other words, the myth is a system of information transmitted through certain symbolic symbols of the ancient man and ascetic codes. That is why myths are often presented and presented in the form of dance or play by symbolic action, during the primitive rituals. In the past, all myths are not widely available. For example, the "secret societies", the priesthood, who have moved from one youth to
another, have a number of specific mythological views of the Shamans, which are often kept secret for many. As a result of certain physical, spiritual, and spiritual tests, The story of a teenage girl who wants to join the ranks of young men has been described in the process of painting. A person who passes through these myths is convinced that he can achieve the symbolic support of the spirit of ancestors and have certain magic power. It is possible to guess that the myth was predominantly popular as a sacral text. The audiences of those myths and listeners are limited too. " ar: A few texts or certain parts of it could not be heard by strangers."

In the process of evolution of the mythologies, such "narrow circle" mythical plots and motifs have moved to the epic system of thinking, that is, by the artistic perception of the mythical sacrality. "In other words, the stage of the legendary genre myths 'desecratulations'.

Myths and myths are different from the source and reality interpretation that is based on the construction of the plot. Mythology, which has been shaped as a system of systems and systems of ancestors, combines the primitive beliefs of anthropomorphism and totemism. The myth of the myth reflects the essence of ancient concepts and the anarchic religions. The subject of the story is, in many cases, created on the basis of a fantastic imagination of real life or reality.