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**SECTION 29. Literature. Folklore. Translation  
Studies.**

## THE SAME SUBJECTS OF MYTHS OF THE PEOPLE OF THE WORLD AS THE RESULT OF UNIVERSAL BEGINNING OF THE SURROUNDUNG REALITIES

**Abstract:** During the whole history of the existence of mankind different peoples at different times created myths, legends, tales and epic works. The main peculiarity of this process was the fact that, in spite of belonging to different cultures and epoches, differences in the plots, subject-matters of the works were the same, universal. Creation of the world, fought between good and evil, relationship between man and woman principles - are the problems, exciting the mankind of the past, present and perhaps they will be actual problems in future. Certainly, it does not mean that in the ancient times all the peoples of the world thought just in the same way, and that they had possibilities to share their opinions, but it shows that the same principles exist in the world-principles of commonness, influencing on the mind of the mankind in the same way as to the time and space. Despite the common features and the same subject-matter, culture of each people is original, unrepeated, because the surrounding realities creating culturological ground is original as well: nature, landscape, animal world which establish national being, national kitchen and traditions. In the article universal concepts called "structure forming forces" composing the skeleton of myths of many peoples of the world by Edvin K.Krapp were considered.

**Key words:** myths semantic commonness, cognitive feature, culture, language map of the world.

**Language:** English

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**1. Introduction.** XXI century is characterized as the century of globalization, implimentation of high technologies and approach of different cultures to one another. In the process of intercultural impacts a person must understand the representative of another culture together with his/her actions, stereotypes of conducts, formulated in the frame of special national taboo, because any other culture possesses traditions and tradition as a scale of values, formulated in the process of ethic, religious differences, i.e. cognitive features. That's why attempts to formulate imagination about the other peoples without gaining well enough culturological knowledge can end in adding to them non-existing motives of behaviour and strong stereotypes. And this in its turn can create certain problems in determining the international contacts. The language map of the world, is the reflection of world directly from the angle of understandibg the peoples of the wotld, appearing in speech behaviour. But speech behaviour is not only a speech act, but is also a system of non-verbal actions

including mymics, gestures, pause, which accompany human speech.

Cognitive linguistics is a direction in the linguistics, creating possibilities to disclose cognitive elements in the language culturospecific understanding and their wordly formulation, by the way differentiations of common concepts of human language.

**2. Structure Forming Power.** The first "structure forming power" (6, p.47) charming the people are the power of gravitation, thanks to which the notions of "up" and "down" appeared. "Down" is always associayed with the notion of landing, limitation, but "up" is associated with freedom, with inhabitance above all. In all times principles apealed to powers of heavenly sanctuaries, and all in their lexics possess the words as "the sun", "the moon", "the stars" and all have the notion of good and evil, day and night i.e. there is an object which is universal, that is heaven. All the peoples, in all the times accepted the idea of God, "just the main", God



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as a positive supply of power, the process of separation from the Earth and approach the sky was considered as the glorification. Without going into details of differences in the mythologies the peoples on the alternation of day and night, differing from one another by thousands of small differences, it is necessary to admit, that just the heaven “dictated” and dictates the mankind human sleep and fitness. In conformity with the map, information, the surrounding us environment as to time is classified and determined; all the peoples of the world possess the tokens and they differ from one another very little if they are situated in the close to one-another geographical width, for e.g. the Sun is high in the horizon - it is mid afternoon in the south; -red horizon - sunset; clouds move close to the earth - coolness is expected; stars are covered with clouds - it brings rain, change of colour in the sky - it brings rain and storm; such a classification of token was prepared by the mankind of the ancient times to trial and to natural cataclisms to aid them to survive. But the classification of this type helps the people to live, at least for today - that is, in all the countries of the world all the information on weather forecast is given and in all the countries it is considered a duty to supply the people with weather forecast for each day and the day after as a minimum task to do. Classification of information and keeping them in tokens, a person to obtain possibility to free his/her brain from a certain care, roughly speaking, is not to discover America every day but to go further, relying on the experience of the past.

“Natural tendency to analogues exists in the people to make parallels between the behaviours of the sky objects and the establishment of human life. That’s why histories on the movements of the objects in the sky, which may seem to us as myths, in reality makes influence on the psychology and on the aims of mankind. Heavens is something unreached by the mankind and that is just the same unreached and endless is the Creator, and making parallels between the heavens and the Creator is quite natural. Mankind cannot invade the whole of the heavens, cannot characterize it till the end, neither he/she can learn the essence of the Creator. Mythological imaginations on the heavens in many countries of the Earth are the same in many parameters, among the peoples who are not culturally interrelated” (6, p.11). “In modern times all the attempts to win over dualism of ideal and material have matured and makes it possible for us to make archetypical approach to the characters in the way” which the investigators of astromythologies Semir and V.Vetash consider (1, p.19). So in the human conscious appeared association of the Creator - Heavens, character of God, ideal and greatness can be only there, high and far from the reach and ordinarily near to the Earth. Thus sounds in the suret 50 of Kaf in the saint Koran (5).

**3. Myths in the saint books.** “We have created the human being and know that we whisper into his soul; and we are nearer to the person than the throat artery” (5). Yes, the Creator is always and everywhere, but all the moslims while prahing in bidding namaz, raise their hands upward and pray but they do not pronounce aloud what they pray. In the Azerbaijani language it sounds like this “*dualar oxunur*”, though in prayings prayers are not obligatorily read + pronounced, prayer can be prayed in the memory “*Kitab oxumaq*”, “*mahni oxumaq*” - to read a book, to sing a song. But prayer is directed to God almighty, it cannot be ordinary as “*söylmək, demək, səsləndirmək*”, its production demands attempts.

And Jesus varnishing into Heavens as to christianism: ...*He was arisen before their eyes into the Heavens and was hidden by the clouds. He was hidden from their glances* (9).

But before that he presented the mankind with a prayer, composing the essence of christianism.

In the free interpretation this prayer sounds like this:

*Our Heavenly Father, may your name glorify!*

*May your kingdom reign, may our will come true both in the sky and on the Earth.*

*Give us bread to eat // Forgive us our debts, so we forgive the debts of our debtors // Keep us from temptation and free us from committing evil.// Reigning belongs to you, your power and glory is forever. Amin* (10).

Thus, universalism in thinking is affirmed by myths and religions, so we approach the concept of archetype, forming the personality and society and which can be considered as “the alphabet of the human thoughts” (A.Vejbitskaya, 1993). Plenty of metaphors, proverbs and sayings affirm the special role of the sky in the cultures of peoples. In the Azerbaijan language, reflecting the Turkic cult of the sky is a special tendency. The expression *göydən düşmək* - is used about the person who is much respected or privileged. By the word *göy* - blue colour is expressed and all the green plants and growing plants are called *göyərtili* - the things which grow – *göyərtili* (*göyə yönəlmək* - grow up to the sky): green meadow – *göy çəmən*, *göynən getmək* - to ride a high horse, to be in the best opinion of oneself). Myths in the origin of the Turks contains in the indication to “the heaven origin” (4).

I variant - ...*Qədim Hunların soyundan gələn Göytürklər Aşına adlı bir ailədən törəmiş...* (Deriving from the origin of ancient Huns have been breded from the family called “Ashina”).

II variant - ...*Göytürklər Hun ölkəsinin Şimalındakı Sou diyarından çıxmışlar* (have emerged from the province of Sou in the North of the country of the Huns).

In the myth of “Oguz Kaghan Saga” also it is spoken on the Heavenly origin of the Turks. In short

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contents of the saga it is said: *from the sky in answer to the prayer of oghuz falls light, in the middle of which there was a beautiful girl, to whom, the fallen in love with, Oghuz is married...* “*Günlər, gecələr keçdikdən sonra qızın Oğuzdan üç oğlu oldu: birinə Gün, ikincisinə Ay, üçüncüsünə Ulduz adı qoydular. Yenə günlərin birində Oğuz ova qetdi. Göl ortasında bir ağac gördü. Ağacın koğuşunda gözəl bir gız oturmuşdu. Oğuz onu görəndə ağı başından getdi. Qızı aldı. Günlər, gecələr keçəndən sonra o da üç oğlan doğdu: birinin adı Göy, ikincisinin Dağ, üçüncüsünün Dəniz qoydular*”. After the alternation of such a wonder, Oghuz understands that he is destined to be a kaghan on the both - right and the left sides. When being placed in the left side the ruler does not accept the conditions of Oghuz. Oghuz decides to act against the enemy and in the witness of the truthfulness of this decision he receives one more emergency of heavenly good will:

“*Səhər açılarda Oğuz kağanın çadırına bir işıq düşdü. İçindən böyük bir erkək Göy Qurd çıxıb “Ey Oğuz, mənim arxamça gəl” – dedi*”. It is symbolic that the great, great parent of the Turks, which is the grey woulf (bozqurd), is a sky-sent being and leads his descendants to victory. Under his wardship many countries are occupied, and which are given to Oghuz’s sons for governing. The saga ends as it had to end, with favourable events - with a feast to the whole world and with thankfulness to God Almighty: *...Dostlarımin mən kültürdüm, // Kök tenqriqə mən ötədim...*

“Literary creation - this is a means of cognition and understanding the reality of the human being” the author of the book “Interpretation of the text” written by Kukhareno V.A. with which we should agree (7).

Just in a small saga, the main elements of culture and traditions of the turks, their understanding the reality, the role of world outlook on them are given: the first, this is of heavenly origin; the second blessings in all the beginnings is necessary for the favourable end of the intended work, in the given context this is the blessing of the Heavens; thirdly, this is the indication of the generation of the ancestors to the necessary moral and physical inheritance, obligation of indications coming from the relations - from the great-great parent Boz Qurd of Xaqan Oğuz (7) to his sons having received the reign duties from their fathers.

So, disclosure of the subject-matter “process of the choice of the object of cognition by the writer, does not bear a chaotic character, but in a certain degree is subordinated by some directing powers. These powers are the main conflicts of the social, ideological, political, economical psychological, emotional and so on powers (7).

The second “structure forming power” is the circle of light and darkness, supposed to be a definite model of behaviour, which is symbolic for all the

contradictions. The scientists, who consider that the heavens formulate the humane routine are right. While a child having no understanding for a period of time is born, the society, mother of the baby formulate him/her and teach him/her humane stereotypes: at night it is necessary to sleep, in the morning it is necessary to get up. In all times and in all epochs night means secrets, darkness, end of day; morning means the start of something new, awakening from sleep.

*Утро вечера мудреннее - Morning is wiser than evening - axşamın xeyrindən səhərin xəri yaxşıdır*

The sun symbolizes light, it manifests a new life which is existing in all the legends and myths without any exception. Movement of the sun, its direction of movement composes a plot, but as always, it is a different “means” of movement.

**4. Myths of the people of the world.** As Edwin K. Krapp notes “each people noted this or that way of movement (6) which is the cognitive feature of understanding. Indoeuropeans, as to the opinion of the author, used carts and wheel-wrights and that’s why this method was reasonable for the Sun. In Egypt, the writer noted, along the Nile everything was transported in a boat and accordingly the Sun possessed its boat. Assyrians and Persians considered that the Sun possessed wings and tail feathering. Indians from South Kalifornia thought that the sun walks on feet. Such is the parallel and comparison made by ancient Turks in the poem “İlahi” (The Creator).

*Mənim, Gün Tanrımın işığı kimi, köküslüm, müdirikim, // Mənim, Gün Tanrı işığı kimi, köküslüm, müdirikim* (4)

Among the turks it acquired the meaning of epithet of witness.

The Sun for us to day is a heavenly body, which is moving around the planet on which we live. It is a symbol of life, but it was just the same for our ancestors. The difference as always lies in the fancy on the movement - the Earth is moving around the sun but not the sun moves around the Earth, such the people thought in ancient times. All their and our activities linked with land is preparation for winter and possibly it is being carried out in summer. The Sun is unseparable part of our life, we think like this since our childhood, so do the children: round, kind, smiling. Even in winter people prefer seeing the Sun:

“Frost and the Sun means a wonderful day” said A.S. Pushkin. And really, there is nothing better than the warmth of the Sun beams in winter. But only a few people can imagine snow in summer and this is called a kind of climate phenomenon: people call such kinds of natural occurrences as anomaly.

In this way, the Sun compelled the people to admit it as archtype – to be the centre of the universal and realization of immortality, symbol of circle of eternity and unchangeability. The Sun “wants” to give its warmth to the people and even in

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the foggy weather emerges piercing the clouds. Its beams are called tender, in the imagination of people it is golden and sometimes tired and exhausted.

**5. Myths linked with the Moon and Sun.** The third “structure forming power” influencing on the life of the people is the Moon. As all the contrasts the Moon and the Sun, mutually complete each-other. But the Moon in the human life plays greater role than the Sun. The Sun is stable – on its circling movement, the Sun determines the countries of light, it is impossible to gaze at it, it shines warms etc. Moon eclipse, half moon, young month and damaged Moon - all this symbolizes circling renewal, changeability, all this is contradicting which is characteristic to the human society. There are a number of tokens, popular beliefs linked with the cycle of the Moon; the Moon Calendar has been assigned for all days. For e.g. such an opinion has been scattered among the people that the work, aimed at the profit of the population, should be started at the new moon, illnesses should be better treated during the setting moon, at this time diseases “disappear” parallelly with the disappearance of the moon (3). In the popular belief associated with complete Moon and its circulation is a special subject-matter of legends of literary works. The moon presents the names of diseases such as *лунатик - sleep - walker*, the name of the mineral as “*лунный камень*” (moon stone); increase and lessening of water on the water pools are associated with the moon attraction. Expressions in the Russian language *с луны свалился* gives the meaning of not to know about the things which is known to all; *никто не вечно под луной* means to instability and not ever lasting (8, p.334).

It shines but not warms (светит, но не греет) is noted in the proverb in which implicitly underlines the difference between the Moon and the Sun. Just the same is observed in the poem “Зимнее утро” (winter morning) written by A.S.Pushkin. About the Sun and frost he speaks with wonder, but about the Moon the poet does not possess the best position:

*Вечер, ты помнишь, вьюга злилась. || На мутном небе мгла носилась || Луна, как бледное пятно, || Сквозь тучи мрачные желтела.*

In the Moslim and oriental context the Moon plays an especial role. The beginning of fasting and the holiday Ramathan are determined by the appearance of the Moon. During the whole month of Ramathan religious moslms hold night mode of life, receive “moon energy”. The spot on the Moon turned to a metaphor in the Azerbaijani language “*ay aydır, onun da üzündə ləkə var*” (though the moon is shining brightly there is still a spot on its face) but in the Russian language they say, *как и на солнце есть пятка* (on the sun too there is a spot).

**6. Men and woman beginning.** The fourth power composes of man-woman beginning, completing each-other. In the mythological impressions of many peoples, woman beginning mainly personified the Earth, but the man beginning

personified the Sky. Vilhelm Fon Humboldt considers, “the more nearer is the phenomenon to the purely physical nature of human being, the harder is to explain it from the view of morals” (12). The scientist notes that it is necessary to address to nature which can help the human beings to understand themselves. The nature having end, possesses powers to create endlessness – a dying person leaves after his/her death a heritage, which as a whole creates an unseparable cycle in the space. “The birth of organic creature demands double attention, one is related to action, while the other is related to a reply action, the realization of which is impossible in the frame of one of the same power and simultaneously in one and the same time. And here begins the difference between the genders. The defeating power is more adapted for influence, but the apprehending power is more adapted for the action in reply. So the one which is revived the first, we call it male, but the one which is revived the second we call it female” (12).

This opinion of the notable scientist, philosopher, and the founder of many beginnings in linguistics is also stated by the myths, created many centuries ago.

**7. Human revival and life.** And the fifth-last power of the cycle of human life is birth, growing up, becoming old and death. This cycle as we think is more “capacious”, because this process includes many other cycles which seem to be none the worse for the human society. Speaking about Gulgamesh, tales told by Dede Gorgud and other mythological stories as to the gradation of S.G.Khuk, myths touch upon this law by eternal turnover in nature. V.fon Humboldt notes this exactly and without any exaggeration: “Humane birth on the Earth appears just the same as the birth of animals and is scattering in the same way: people unite in the society fall into the divisions under the term of “peoples” differing only in great necessity for intercourse, settle down or roam from place to place depending on the necessity or on the play of fancy, as a result of the combination of these necessities with passion, undergo revolutions, wars and so on. In all this, it is necessary to look not for the final intentions but for the results, and they very often bear physical or animal character... And suddenly noblest product of spirit is perished by the natural calamity or by barbaric actions... But in all the destructions there is consolation, in any loss there is compensation (12). In conformity with the laws of nature, being in circulation from centuries up to the centuries, on the fragments of the old, must appear a wonderful Phoenix, avoiding the mistakes of predecessors, because their experiences are used. Such is the logic of the myths; such is the law of the universe.

Commonness startles with it all the peoples of the world during the period of the whole development of society; and each people in the way of development explain this fact in the way, characteristic to the very

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people. Nationality Ashanti in the Western Africa describes and explains the commonness of the history of the subject-matter with self-belonging explanation. *All began like thenis. The whole history was placed in the trunk Nyama – the governer of the sky “Pauk knew about this trunk and wanted to get it. Nyama suggested to buy it, and when Pauk at last managed paying him the demanded payment, the governer of the sky threw it into the Earth. All ran forwart to see what there was in the trunk, but when Pauk opened the trunk, history emancipated and ran in freedom in all directions. Pauk and his wife managed to catch some of them, and the people from the village Ashanti also fished some other pairs but the rest of them ran to all directions of the Earth (6).*

“Investigations of myths are also alike in one concept: preliminary elements of life as fire, air, land and water, in this or that form participate in all the cultural traditions and in the fancy of the world people because as the first element of creation of the world, in a certain stage of development of different peoples, these indicated elements were the objects of generations. Cultural heritage of the East is often considered from the ancient Egipt and India: *“Pa gives you light; its beams fill up your eyes with light. Shu gives you air, giving life to your nose, Geb gives you all kinds of fruits with which you live, Osiris gives you Nile for you to live”* sounds the writings in the ancient Egeptian sarcophagus. “Pa, Shu, Geb and Osiris are the names of Gods, each of them here personifies accordingly, light, air, land and water” (2).

As to the ancient Chinese thinkers, the material bases of the world are five elements: water, fire wood, metal and land. Still in the early ancient combination of the words “Shan shu” composed at the beginning of the first century before our era said

“The first beginning is water, the second is fire, the third is wood, the fourth is metal and the fifth is land” (2). Having a few differences in the details imaginations of Greece and Indians on the first bases of living were just the same. The differences were dictated by the social-psychological conditions. French scientist E.Shvann, pointed to the four elements which were known to everybody and to some of the nationalities from Turkic origin as for e.g. Uygurs. German investigator A.Forke expressed his thoughts on the “concepts of four or five elements which are the “products of human nature, and which are more or less similar everywhere” (10, p.16).

The position of well-known antropologist Klod Levi-Stross attracts our attention. He considers myth as the variety of logics. In accordance with this theory, myth possesses unchangable structure, only the details change. It is assumed that thinking process of people function in the same way at similar situations. We can agree with this concept, because for the human being it is characteristic to structure all in the surrounding environment: to find common and distinctions.

**8. Conclusion.** So, as we see, the system of influence of the outer world to the human beings and reactions of the ancient human to these elements were the same. Mythological thinking of the ancient people suggested observations, generalizations, classifications and analyses of pieces of information, basing on the senses of apprehension and on the metaphorical formulation. That’s why the initial myths are considered as the same structure of interpretation of facts of surrounding relatives through trope. But for the different peoples, the facts of surrounding realilies are the variants of the word, showing themselves differntly, deserts, forests, rivers. This world is not the same world for the farmers, nomads, hunters and for fishermen.

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