

FROM MYTHOLOGY TO FAIRY TALE

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Abstract: This article provides information about the fairy tale genre and its evolution. The early roots of the fairy tale genre and its aspects related to mythology are analyzed. The genre nature of the fairy tale genre is theoretically substantiated.

Keywords: fairy tale, genre, folklore, myth, mythology, artistic creation, creativity, primitive society, fiction.

One of the genres associated with the early stages of human thought is the fairy tale. In literary criticism, the fairy tale is recognized as the most ancient layer of folk oral creativity, a genre related to human life. M. Kashgari was one of the first to dwell on the fairy tale in his work "Devonu lug'atit turk". In the work of the writer, this term is expressed in the form of "өтүк" - story, tale; this word is also used to convey a purpose to the king, to tell a story. It is originally derived from the word "telling something". This term is actively used among Turkic peoples in the form of "ertak", "ertaki", "irtaki". In particular, this term, widespread in all regions inhabited by Uzbeks, is used in the sense of a work of folk oral art, based on a fabric and imaginary fiction, a magical adventure, a fantastic interpretation and an epic type of everyday content¹. In fact, fairy tales arose in the period of primitive society in the history of mankind, when people tried to understand the world around them. Their initial forms were closely related to myths, legends and legends. Researcher V.B. Mandzhiyeva pays attention to cosmogonic mythology in her study "Cosmogonic myth and its components in the individual mythology of V.V. Nabokov". She emphasizes: "The cosmogonic myth actualizes one component at its center, that is, a single universal initial principle associated with the chaotic state before the creation of the universe. However, in this chaotic state itself, there is an opposite to it - a certain being or force. For example, the geniuses (great beings) - as the source of the creation of the universe in ancient Scandinavian, Chinese and Indian mythologies; or the demiurge gods - in ancient Egyptian and Sumerian mythologies (Atum, Khepra, Nammu), as well as the one God in the Bible. Sometimes this opposing force manifests itself in the form of energy (in the Bible - the energy of the "Word", in Indian mythology - the energy of "Desire"). It transforms this primordial Chaos, separating from it ordered and separated beings. Thus, the archaic myth embodies two main components, and the equivalent of chaos is understood as water, darkness or the abyss. The order-giving opposite to it primordial force - a primordial being or source of transforming energy. In most Indo-European archaic cosmogonies, primordial Chaos (void, darkness, infinite darkness) is presented as the main material for creation. In some cosmogonies, this Chaos is depicted as a watery abyss (for example, in the "Enuma Elish", "Rigveda" and the Bible)"². If we connect the theoretical views in this study with the fairy tale genre, it becomes clear that there are cosmogonic concepts in it. In fairy tales, such basic substances as darkness, water, and abyss also take their place, and in one, water is expressed as giving life or giving

¹ Vozorov H. Ertak janri va undagi til imkoniyatlari. // "Экономика и социум" №5(120)-1 2024 www.iupr.ru, - B. 167.

² Манджиева Б.В. Космогонический миф и его компоненты в индивидуальной мифологии В.В.Набокова. Автореф.дисс.кан.фил.наук. - Ставрополь-2009, -С. 9.

death, while in another, the development of reality is given through the concept of darkness. Or the power of darkness is recognized as a negative force and a fight is waged against it.

In ancient mythology, a certain object later moves into folk oral literature, giving it a new charm, and views on this object also begin to change. One of such objects is "Pandora's Box"³. This object is mentioned in one of the Greek myths "Pandora's Box" and "Children of Paradise". The myth tells of the opening of the box by children named Epimetheus and Pandora, and as a result: "evil passions, many kinds of sorrows, more than a hundred and fifty sorrows, innumerable miserable and painful diseases, various kinds of pleasures, in short, everything that has ever since afflicted the soul and body of mankind." If Pandora had not opened the mysterious box, there would have been no worries on earth,"⁴ one can come across information that all evil had descended upon the earth. The main reason why the box detail is called Pandora's box is because a girl named Pandora opened the box. However, in this mythological legend, not only all evil comes out of the box, but also hope is hidden in it, and Pandora causes it to come out of the box. As a result, the arrival of good after all evil is certainly associated with hope. The main detail in this legend later passed into a number of fairy tales, giving it a mysterious and legendary appearance. An example of our idea is the white and red chests in the fairy tale "Zumrad va Qimmat" found in the oral work of the Uzbek people. One contains a dragon that represents evil, while the other contains wealth that leads to happiness. One in the fairy tale One brought joy, while the other brought horror and evil. This detail later migrated to epics such as "Tohir and Zuhra" (Tahir being thrown into a chest), where it is associated with the concept of separation. So, objects with a certain characteristic found in mythology slightly changed in appearance, it also occupies a place in folk folklore. Although it has changed in appearance, its main function is preserved.

Another object from ancient mythology is the golden apple. Mythology provides information about why golden apples were grown, where they were stored, but we do not encounter information about the properties of these apples. According to the legends, the twelfth feat of Hercules is associated with the apples of the Hesperides. Before talking about this feat of Hercules, it is said that the apples were grown from the apple of the Earth goddess Gaia, which she gave to Zeus and Hera as a gift on the wedding day, and that Hera gave this gift to the Hesperides, the daughters of Atlas, to keep. We witness the fact that Heracles's feat was accompanied by the most difficult trials, that he finally reached Atlas, tricked him into getting the apples, and later presented these apples to Eurystheus for his own freedom. Thanks to the golden apples, Heracles achieved his freedom. True, in the myth, Eurystheus returned the apples to Heracles. Heracles, in turn, presented them to his patroness, Athena - Pallas. Athena wanted these apples to remain in the gardens forever and returned them to the Hesperides. Thus, the apples regained their place⁵. Of course, over time, this subject also took its place in folk tales. However, its function became clear in the tales. If we look at the tale of "Golden Apple", one of the Uzbek folk tales, in this tale a child is recognized as a golden apple. Two neighbors: one poor, one rich. The poor man has many children, but the rich man has none. The rich man, unable to bear the laughter and noise coming from the poor man's house, speaks harshly to him. Then the poor man said: "— Hey, neighbor, we have golden apples. We roll them and play with them. That is why our house is always full of laughter," he said.

Hearing this, the rich neighbor silently went into his house and said to his wife:

³ Кун Н.А. Қадимги юнон афсона ва ривоятлари. – Самарқанд: Зарафшон, 2005. – Б. 40. (- 250 б.)

⁴ Uchta oltin olma. – Toshkent: Sarmoya books, 2025-yil. – В. 70. (- 110 б.)

⁵ Кун Н.А. Қадимги юнон афсона ва ривоятлари. – Самарқанд: Зарафшон, 2005. – Б. 78.

— Wife, open the chest and take the gold. I will take them to the jeweler and make two golden apples, and then we will live happily.

The wife took the gold from the chest and gave it to her husband. The rich man took them to the jeweler and made two apples. After bringing the apples, the couple rolled them neatly at home. However, neither of them laughed. They got tired of rolling the golden apples and thought, "Now we will laugh and be happy." Finally, the rich man went to his neighbor's house and asked:

— Neighbor, we "We have been rolling the golden apple around for so long, but we have not been able to find any happiness. What is the secret of this, please tell me?" said the neighbor. "Oh, rich grandfather, these children are our golden apples, our laughter, our happiness. We rejoice, laugh, and spread joy with them every day. As a result, our difficulties and debts are forgotten." These are our market, he said⁶. In this fairy tale, attention is paid to children, who are considered the main blessing of life. They are recognized as golden apples. So, golden apples that have migrated from mythology are equated with the concept of children in folk folklore. In Russian folk tales, golden apples become "Magic Apples"⁷. Their function changes. According to the tale, a gardener has a large garden, a beloved wife and three sons. The gardener lovingly takes care of the apple tree in his garden and teaches his children to take care of it with love. Only his little daughter begins to diligently carry out her father's instructions. As a result, the fruits of the trees he takes care of grow red and very sweet. The daughter of the king of this country suffers from an incomprehensible illness. The king begins to call doctors from other countries. Then an old woman comes to the king and says: He says the words: "There is a cure for this serious illness! It is neither a medicine nor a salve - it is a sweet, fully ripe apple, grown by loving hands. If there is such a person in our kingdom - who will protect the princess, wish her happiness, and forget about himself - he will take care of this apple and grow it, and the apple will be filled with healing juice. As soon as the princess eats that miraculous apple, her strength will return. She will completely forget about her serious illness... But if there is no such person in the whole kingdom - prepare a grave for your dear child!"⁸. In the fairy tale, the king promises to give his daughter to the person who grows such an apple. Only the apple grown by the gardener's youngest son will restore the queen's health. So, the magic apples in the fairy tale are presented as a means of strengthening and are associated with health. True, we observe such a plot line in the Uzbek folk tale "Pomegranate". In this fairy tale, the gardener's son does not grow a pomegranate, but, as a result of a number of difficulties and trials, he obtains it and restores the health of the king's daughter. The main thing is that in both fairy tales it is recognized as a plant that restores health and gives strength. So, myths and legends in mythology are the main substance that served to create a fairy tale. Not only the heroic concepts that take place in mythology, but also certain details pass into the essence of the fairy tale, giving it a mysterious and magical served to describe in appearance.

⁶ <https://n.ziyouz.com/portal-haqida/xarita/uzbek-xalq-ogzaki-ijodi/uzbek-xalq-ertaklari/oltin-olma>

⁷ <https://deti-online.com/skazki/russkie-narodnye-skazki/volshebnoe-jablochko/>

⁸ <https://deti-online.com/skazki/russkie-narodnye-skazki/volshebnoe-jablochko/>

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