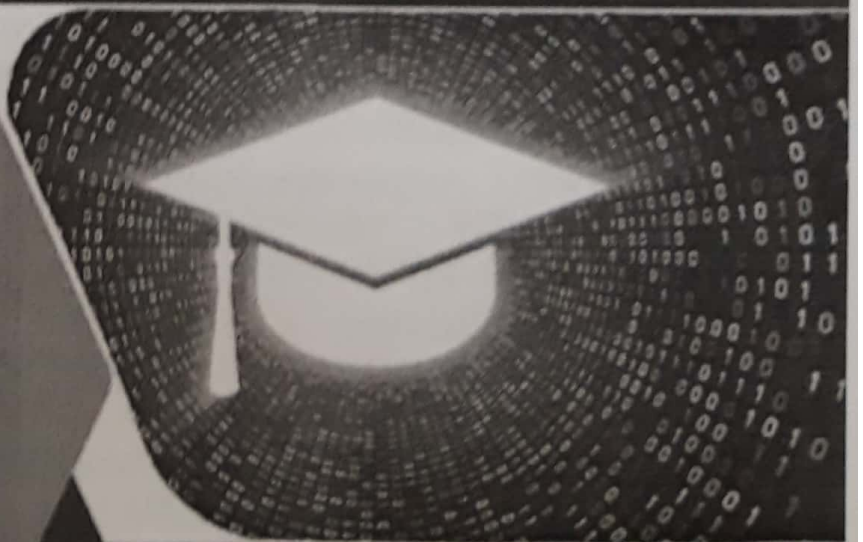
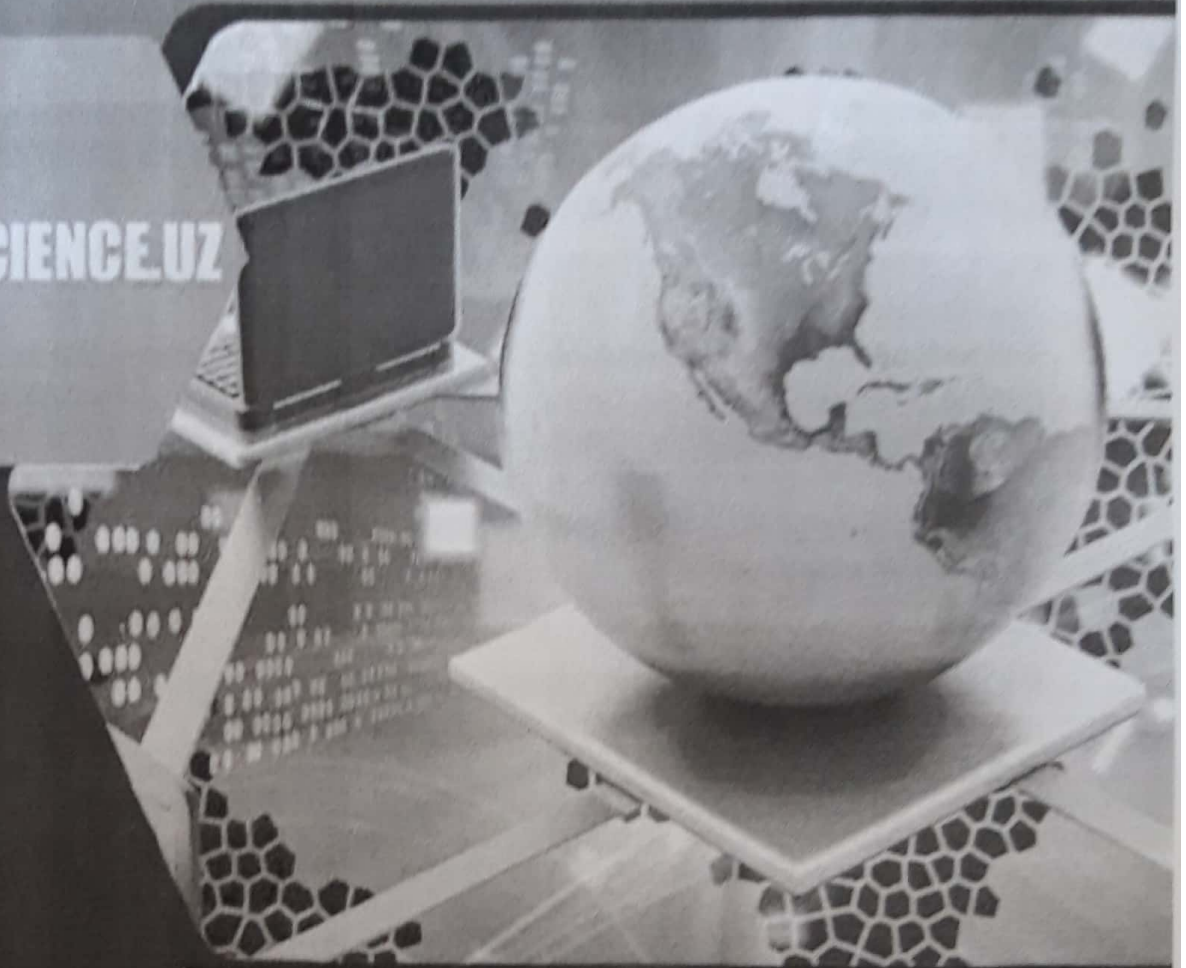




ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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HISTORY OF MYTHS IN ENGLISH LITERATURE AND THE OLDEST MYTHS

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Annotatsiya - Maqolada ingliz adabiyotida afsonalarning yaratilish tarixi, ularning turlari va kelib chiqishi haqida ma'lumotlar berilgan. Shu bilan birga, qadimgi afsonalar ko'rib chiqiladi; ulardan parchalar keltirilgan va chuqur tahlil qilingan. Izlanishlarimiz natijasida biz ingliz adabiyoti tarixida yaratilgan afsonalarning ahamiyatini to'liq angladik.

Kalit so'zlar: afsonalar tarixi, qadimiy afsonalar, rivoyatlar, qadimiy epik qo'shiqlar, mifologik maktab, xalq ertaklari.

Аннотация: В статье представлена информация об истории создания мифов в английской литературе, их типах и происхождении. При этом учитываются древние мифы; выдержки из них цитируются и глубоко



анализируются. В результате нашего исследования мы получили полное представление о важности мифов, созданных в истории английской литературы.

Ключевые слова: история мифов, древние мифы, легенды, старинные эпические песни, мифологическая школа, народные сказки.

Abstract – The article provides information about the history of the creation of myths in English literature, their types and origins. At the same time, ancient myths are considered; excerpts from them are quoted and deeply analyzed. As a result of our research, we have gained a full understanding of the importance of the myths created in the history of English literature.

Keywords: the history of myths, ancient myths, legends, ancient epic songs, mythological school, folk tales.

Introduction. Ballads played an important role in the development of children's literature and the development of English literature. The origins of the ballads are varied. These include Christian legends, ancient epic songs, Ristar novels, and even ancient plots. In the description of all the ballads, the plates play a key role. The largest group is the historical ballads, which tell about real historical figures that exist in the conditions of real events. The protagonists of the ballad are diverse, the most famous of which is about the ruthless bandit Robin Hood. Ballads about Robin Hood were copied during the XV-XVI centuries and collected in a single collection, sticks. John Mary's Latin History of Great Britain, published in 1521, tells the story of Robin Hood and his wonderful assistant, John Sheryurak, during the reign of Richard.

Literature review. The first attempts to understand the essence of mythological concepts and their scientific interpretation were made by ancient scholars. In particular, while Plato interpreted myths from a philosophical point of view, the Greek philosopher Eugèmer (3rd century BC) saw mythical images as symbolic representations of real historical figures that lived in the past. In the first half of the 19th century, a "mythological school" emerged in Germany. The theoretical foundations of the mythological school German philologists' brothers Y. and V. Grimm in his book German Mythology. They are in the process of analyzing folk tales identified the remnants of mythological imagery in the epic plots and came to the important scientific conclusion that the mythology of the Indo-European peoples was based on a single foundation.

Scientists such as A. Kun, V. Schwartz, V. Mannhardt (Germany), mythology Breal (France), mythology Müller (England), F.I. Buslayev, A.N. Afanasyev, O.F. Müller, A.A. Potebnya (Russia), who developed this theory, made a comparative study of myths grown up later, many new scientific directions emerged in world mythology.

Analysis and Results. According to the historian, Robin Hood led a group of hundreds of volunteer snipers, and the state army could not match them. The robbers only robbed the rich, protected the poor, and did no harm to women. The only surviving example of an Anglo-Saxon heroic epic among Germanic tribes who immigrated to Britain is The Song of Beowulf. The work was created during the VIII-IX centuries and was written in the early X century. The epic reflects the ancient Germanic myths of the pagan period, but in later times it also included Christian religious views. The epic has more than three thousand lines and consists of two parts. In the epic, the image of Beowulf is portrayed as a brave, noble national hero who does not hesitate to



sacrifice his life to help people. The epic was created during the collapse of the tribal system and contains several rituals. These include the relationship between the king and the warriors, the cremation and the burial of the dead.

In the artistic thinking of the people, the reality is reflected in fiction in the harmony of imagination. For example, when we look at the images of beautiful women in folk tales and epics, we see that the people live not only in their aesthetic ideals but also in real life. It also generalizes and reflects the best qualities of a woman. From this the conclusion to be drawn is that the world is an abstract - idealistic and realistic imagination another feature of folklore is the combination of doing indicates. In many genres of folklore, including folk tales, historical and lyrical songs both reality and the protagonist are realistically expressed. In many works of folklore genres, the principles of artistic depiction of the protagonist are common. The people recognize only a hero who has ideal qualities and can follow the masses. Therefore, the heroes of folklore are uniquely idealized. From the earliest times of history, man has not only fought for his survival but also the longevity of his tribe. Consequently, the content of all, rubbish, fairy tales and riddles primarily aimed at shaping a conscious, strong and agile human upbringing. People's perception of the world around them and about it accumulated knowledge, wise wisdom and conclusions based on life experience in the form of a kind of advice to children, conveyed to them in a way that is understandable to them. That is why different peoples, even from each other, there are also many in the folklore of distant lands there is a commonality.

In the most ancient literary monuments of many peoples, such as myths and legends, fairy tales - similarities are obvious: this aspect is more about the man and his great, honorable mission on Earth heroism, intellect, nobility, goodness, beauty is reflected in the hymns. Scientists rightly believe that in the development of scientific ideas, philosophy, literature, fine arts, sculpture, architecture, music, Myths serve as a unique source in the emergence of theatrical art. They claim that the oldest fairy tales describe various folk customs, traditions, and tribal customs. Or the plot of their primitive myths (reality). Over time, with the development of human society, fairy tales and legends children have "mastered" (or most of what adults have ever created for themselves as they presented the best things to the little ones), and then the world Along with the brightest examples of his literature, he "mastered" such works as "Robinson Crusoe", "Gulliver", "Gargantua".

Folklore studies the genres of folklore in three literary rounds. The concept of the tour has a wide meaning. It covers a variety of genres. Species differ like their depiction of reality. Epic reality objectively reflects in the form of a plot story, lyric subjectively describes a person's impressions of reality, his inner experiences; drama while the characters reflect the scenes of life through speech and movement. According to Professor B. Sarimsakov, three types of literature can be applied to folklore, but these three literary types do not fit, only folk proverbs, riddles, various sayings, applause and curses should be studied separately. It is necessary [1].

In this regard, the scientist divides the genres of Uzbek folklore into the following types:

1. Epic: legend, narration, legend, fairy tale, epic, folk, historical song, anecdote;
2. Lyrics: love songs, ceremonial songs, labor, songs, and papers;



3. Drama: oral drama, comedy, puppetry, asking;

4. Special type: simple sitting applause, cursing, adages, proverb, riddles and other phrases.

Tradition is a product of folk art. It is based on its socio-historical sources. It is known that the first examples of folklore were created in primitive society, they have relatively established traditions and peculiarities of the people of that time reflected their worldviews. This is the case with the form, plot, images and works of folklore provided certain stability of motives. The artistic taste of the people formed over the centuries - has an aesthetic taste, folklore always lives by these international aesthetic principles. These people are verbal is an objective law for creation [2].

Discussion. The oral tradition of the English people developed at the expense of the literature of the tribes subjugated to the nation. That is why in the examples of oral art of the English nation there are many similarities with the examples of the folklore of different peoples of the world. Enriched by the cultural heritage of Hindus and nomadic tribes, this literature is still rich in romance, realistic plot, simple and intelligible construction, simple language that attracts the attention of the peoples of the world pulling. Oral creation and oral performance of folklore works have given rise to their unchanging stable forms - traditions. For example, although there is a certain difference in genre between heroic tales and epics, the artistic style has a traditional form. Thus, the folklore differs from the written literature by some features analyzed above. However, it has much in common with written literature in terms of its immense spiritual and educational value in human education.

Mythology reflects the aspirations of our ancient ancestors to understand the universe and its place in the universe. After all, mythology consists of man's ideas about nature and the universe. Accordingly, mythology is an integral part of the spiritual history of mankind. The primitive form of thought first appeared syncretically. A set of syncretic ideas is a phenomenon that arose within the general requirements of the primitive way of life and worldview. Consequently, the primitive man, who cannot think analytically and abstractly, does not separate himself from nature and considers himself to be one with the forces and phenomena of nature, that is why man observes a series of phenomena tries to draw them to him and thinks that he is capable of creating them, and on the other hand, the forces of nature and things, that is, what we call inanimate, are unique to man. He considers talent to be inherent in the life in which he lives. It was natural for primitive man to think and draw conclusions in this way because, to understand the existing historical conditions and the nature of various phenomena in nature, he had to have at least a certain level of imagination and worldview about natural phenomena. As a result, our ancient ancestors imagined the phenomena of nature and society in a mixture, that is, in a generalized, imaginary way, which led to the origin and spread of many mythological views and then to the creation of fairy tales [3].

The legends narrated based on myth are distinguished by their syncretic character. Their ancient specimens, which appear in the form of narratives about supernatural phenomena, tell the story of customs, rituals, religious elements, gods, and ext. From its earliest form, religion embodied two characteristics, movement based on self-confidence. Both of its features have evolved into belief, and the more complex



forms that result from religious action have become worship. First of all, the seed, the tribal form of religion emerged, embracing the concepts of totemism, animism, fetishism, and shamanism [4]. Later, the world-famous religions of Islam, Buddhism, and pure Christianity emerged. The tribal faith belonged mainly to the primitive community, a classless society, and the relatively later Islamic feudal system. Mythological myths belong to the seed, the tribal form of religion, which first appeared. They formed a separate group and played a significant role in determining the origin, development and evolution of Islam [5]. These legends, which form a separate category, have a unique system of images. It consists of gods, patron cults, titans, heroes, myths, spirits, and holy forces. Each of them has a symbolic meaning and has become a supporter of the tribe, people, tribe, faith. Examples of legends have come down to us from historical sources, chronicles, the composition of the Avesta, Islamic suras created among the ancient Turkic peoples. 10 Positive examples of this type of image promote such leading ideas as peace, tranquillity, glorification of goodness, and condemnation of evil. Negative copies act as a symbol of face, calamity, and disaster. The plot is compact, based on one or two episodes, and the complex events are unusual. The episodes play a decisive role in the miracles of the supernatural powers of the gods, and goddesses who act on the motives. Mythological myths are distinguished by their enlightenment and information function. According to primitive concepts, each of these mythological images, formed based on myths, customs, ancient worldviews, imaginations, formed based on belief in gods, deities, reality, which affect supernatural phenomena acts as a manager of one of the various fields belonging to the social hay [6]. They are divided into two types according to their content and function. The first group is the gods. These are Humo - god of happiness, state god, Anaxita - goddess of water, Hubbi - god of water, Mirrix - god of war, victory, Mitra - god of sun, light, Kayumars, god of goodness Yima, Nahit - prosperity, goddess of prosperity. Every divine power is sanctified, distinguished by the function of creation [7]. The second consists of pir saints. Khubbi is the Amu Darya Piri, Choponota is the Piri of cowherds, Kambar is the Piri of horsemen, Farhod is the Piri of builders, and Hizr is the piri of greenery, fertility and desert. These different images are distinguished by their sponsorship function. It is these gods, the pir, that define the nature of this type of myth [8]. The system of motives, consisting of imaginary events and happenings associated with the divine subjects, created a unique plot of details belonging to this type of myth, in particular, mysterious events, supernatural phenomena. These plots are distinguished by the fact that they tell stories about gods, goddesses, pir and deities. They describe the beliefs of primitive concepts, such as the cults of water and fire, in particular, the activities of such myths as "Anaxita", "Qayumars", "Odami Od", "Er Xubbi", "Anbar ona" [9]. The attitude of these myths to reality is based on the fact that the events of the story are true, and the criteria for its reflection are based on exaggeration, fiction. The primitive listener was convinced that his events were true. Real events in the fictional system, such as earthquakes and floods, do not hinder the story, but help and build trust. The style of interpretation is based on fiction and performs the function of a message. The interpretation of natural phenomena brought the imaginary events closer to the world and attracted the listener's attention as a reliable source. One of the most important features of this type of myth is that it is



based on a miracle. Formed on the basis of mythological images with a domestic meaning, these legends mainly told stories related to such concepts as taboo, magic, dualism, shamanism, contributed to the emergence and development of the religion of fire, and, most importantly, the taboo of sacred things led to the emergence of a ban on mysterious means [10]. It is based on primitive society, tribe, tribal customs, early worldviews, and religious attitudes. These legends originated and became a tradition in the early days of the feudal-patriarchal system, after the collapse of the primitive life order.

Conclusion. Mythological images are directly related to the religious worldviews of our ancestors, and such worldviews, that is, animistic and totemistic ideas in Central Asia, in general, in the Turkic peoples from ancient times to the present day through folk writings, epics, fairy tales and traditions living; Natural phenomena - light, darkness, storm, cold, heat, earthquakes, fires, floods, volcanic eruptions, etc. The imagination of our ancestors are associated with the movement of divine forces in the form of zoomorphic (animal form), anthropomorphic (human form) considered.

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