



OLD VIEWS OF FAMILY AND SOCIAL RELATIONS

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Article history:	Abstract:
Received: 13 th January 2022 Accepted: 13 th February 2022 Published: 30 th March 2022	The article analyzes the ancient myths, legends and written monuments that reflect not only the natural phenomena of the gods, the divine forces, but also the relationship of family life.
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The roots of the formation of family and social relations go back to the beginning of human history. Because ancient people understood real life, the world, the environment through comparisons. The first stage of understanding the world is the mythological worldview.

It is a fact that domestic life and social life are closely intertwined. Myths are not works of art, but the first, primitive form of thinking of the ancient ancestors. Ancient people interpreted and described the realities of life, domestic life, society, and natural phenomena as they understood them.

Myth is a set of primitive ideas of ancient man about the universe, including the creation of the universe, the creation of man, plants and animals, the emergence of celestial bodies, the causes and essence of natural phenomena, mythical heroes, gods and deities. Myth is an expression of the ancient man's unconscious emotional attitude to reality, and is the most ancient series of imaginations that explain the essence of different aspects of nature and social life. Although mythological imagery interprets the essence of a particular reality through imaginary fiction, where myth was created and popularized, it was accepted by its creators and performers as a description of events that actually took place.

The methods of popularization of myths, which embodied the ancient man's ideas about the world and were intended to be passed down from generation to generation, also varied, mainly through live oral performance, that is, through storytelling.

In the book "Legends and myths of Ancient Greece" by N.A. Kun, a well-known researcher of myths, we come across the following passage on the subject: "In the beginning there was only eternal, limitless, dark Chaos. It was the source of life in the world. Everything arose from boundless Chaos – the whole world and the immortal gods. From the Chaos came the goddess Earth – Gaia. It spread wide, powerful, giving life to everything that lives and grows on it. Far below the Earth, so far as far away from us is the vast, bright sky, in immeasurable depths the gloomy Tartarus was born – a terrible abyss, full of eternal darkness. From Chaos, the source of life, a mighty force was born, all revitalizing Love – Eros. The world began to be created. Infinite Chaos gave rise to the Eternal Darkness – Erebus and the dark Night – Nyktu. And from the Night and the Gloom came the eternal Light – Ether and joyful bright Day – Hemera. The light spread throughout the world, and began to replace each other night and day." [1.5]

Myths are not only a form of primitive thinking, but over time they become an artistic document, an artistic proof. The mythological-narrative prose work is a kind of generalization, a summary of the real truth. In such a work, it is especially important to understand the artist's mind, to comprehend the essence of existence.

Myths reflect the ideas, beliefs and thoughts of the ancient ancestors about the family and society. If we pay attention to the essence of the old and primitive plots, the issue raised in it is seen in some respects of social significance.

Since myths are the first product of primitive thinking, they depict supernatural forces, gods, deities. As thinking developed, one began to re-understand the world and to draw conclusions by observing events. As a result of labor activity, the artistic thinking of man, who was able to gradually change nature and the world, also developed.

At the heart of myths, legends, fairy tales, short stories and epics are the different views, beliefs, fantasies of ancient people. Their goal was to pass on their experience and skills, exemplary conclusions from life to the next generation as an example. The role of myths is, of course, unique in our observation of the formation of the concept of the family in the time of the primitive community system. Myths are the first, primitive form of thinking, on the basis of which we certainly see the reflection of everyday life and social problems.

It is known that ancient people understood the world through images and analogies. So, the myths reflect the first primitive ideas, views, feelings of our ancient ancestors. Early myths reflected views on the appearance of the sky, the universe, man, nature, and various bodies. In ancient mythological sources, inanimate objects are revived, and things and events are symbolized. The same feature is also seen in the perceptions of the family and the social system.

The myths of the peoples of the world about the creation of the universe and man are common in content. "Uranus - Heaven - reigned in the world. He married the blessed Earth. Uranus and Gaia had six sons and six daughters - powerful, formidable titans. Their son, the titan Ocean, flowing around the earth like a vast river, and the goddess Thetis gave birth to all the rivers that roll their waves to the sea, and the sea goddesses - the oceans. Titan, however, Gipperion and Teiah gave the world children: the Sun - Helios, the Moon - Selena and the rosy Dawn - pink-fingered Eos (Aurora). From Astrea and Eos came all the stars that burn in the dark night sky, and all the winds: the stormy north wind of Boreas, east Evreux, the humid south Note and the west gentle wind Zephyr, carrying clouds heavy with rain." [1.5]

In ancient written and oral sources of different peoples, the family has long been compared to nature: the moon to the mother, the sun to the father, the stars to the children, the river to the mother, the streams to the children, the root to the father, the branches to the children, the leaves to the grandchildren, commonly called a family tree. Shajara is an Arabic word meaning tree.

The image of supernatural forces in myths, the symbols of evil and goodness, became more and more formed, and the expression of reality itself became more polished. After this stage of perfection, mythical imaginations were absorbed into the epic. The common feature of the expression of domestic life and social life shows that the ancient existence of this subject is closely connected with myths. Thus, the function of family life, example of social life, advice, instruction, education has long been performed by mythical plots.

In myths, the forces and phenomena of nature were imagined by the people of ancient times to be alive. The transfer of human behavior to inanimate objects is also a feature of family-domestic plots. In particular, the stories of the bride or groom turning into a stone, some other inanimate object, returning to their original state after getting rid of certain spells are still found in the written and oral sources of various peoples. This is animism, which means that inanimate objects are alive. The ancients believed in the existence of souls and spirits and believed that they lived in animate and inanimate nature.

In modern science, the phenomenon known as "taboo" is also common in domestic life and family life. The fact that a couple calls or refers to each other by the name of their first child is also directly related to mythological concepts in ancient times.

In the "Literary encyclopedic dictionary" the myth is defined as follows: "Myths (Greek mythos - storytelling, parable, story) are the product of a collective imagination of the people, which reflects the general truth through personalized things, which is considered to be the whole reality at the level of primitive thinking." [1.255] Myth is a product of the imagination of the masses, reflecting the fact that the possessors of primitive concepts personalized inanimate objects and that they understood the existence in myths to be true. So, myths are a product of a mythological worldview. The mythological worldview exists not only in myths in the form of narratives, but also in other forms of behavior, rituals, customs, songs, dances, and so on. Myths were also the main source of knowledge for ancient people, a means of satisfying a spiritual need. As artistic and scientific thinking developed, different areas emerged from myths.

The participation of mythological images in ancient plots, the expression of the mythological worldview is clearly visible. Because the constant connection of literature and myths is in the form of direct absorption of myths into literature, indirectly through fine arts, ceremonies, folk festivals, religious beliefs, and in later centuries through the scientific concept of mythology, aesthetics, philosophy and folklore. So, in terms of creation, myths first appeared, but as thinking and speech developed, so did the genres of folklore. Traditions of folklore have had a direct and indirect influence on written literature.

Even in the works of ancient poets, mythical plots, mythological images are so absorbed that it can be said that these works have ensured the viability of myths. Mythological plots developed first in the form of ceremonies, on the basis of traditions, and then moved on to written literature.

The myths of the Greek people are deeply rooted in the imagination and way of thinking of modern man, forming the basis of universal culture. In fiction, a strong man is likened to Hercules (Heracle in Greek), and a brave and stable woman to the Amazon. The birth of Hercules, the events that took place around him are also described in the family background, surrounded by social and psychological contradictions.[1.20]

One of the myths about Zeus is given in the parable of Aesop: Zeus creates a man and a woman and calls Hermes to his presence and tells them to plant crops and take them to the land where wheat is grown. Hermes executes the command. The Land resists at first, but after Hermes says that Zeus gave the order, he says: "Okay. Let them plow as much land as they need, but they will return what they have received with tears and groans." [3. 188].

In myths, the description of an event is important. Mythological plots are given as an example to real-life people.

The motive of the husband and wife in the Aesop parable for cultivating wheat is also found in Eastern religious traditions. In particular, in Nasiruddin Rabguzi's "Qisasi Rabguzi", it is narrated that Adam planted wheat and Eve planted barley and ate it. [4.27]

According to ancient mythological notions about the origin of the universe and human, the earth was perceived as the mother, the sky as the father. Even in the primitive imagination of many peoples, the sun was male and the moon was female.

In short, a person's lifestyle based on social relations has long encouraged reflection on domestic issues and events in society. As a result, along with figurative notions about the creation of the universe, natural phenomena, domestic observations, social relations have long been observed, and these observations have found artistic and aesthetic expression in oral or written form.

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