

ЛІТЕРАТУРА ЗАРУБІЖНИХ КРАЇН

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MYTHOLOGY OF THE PEOPLES OF THE WORLD IN THE WORKS OF CHINGIZ AITMATOV

Chingiz Aytmatov – the Kyrgyz writer who enriched the world literature with his works on universal themes, often referred to myths and legends, stories that happened in the past in his works. Additionally the myths of the Turkish peoples, the writer also benefited from the mythologies of other peoples. Chingiz Aitmatov's innovation in the use of mythology should be evaluated from two points of view: on the one hand, the writer prefers to raise the use of mythological motives from the scale of the fate of one episode, one character to the scale of the whole work, but on the other hand, he also refers to the mythology of other peoples, in addition to the ethnos he belongs to. Mythology, legends, fairy tales are events experienced by ancient people. They are rich resources left to us from ancient times. The writer, who needs to make a connection between these and today's technology, rightly thinks that folklore is the people's living memory, life experience, philosophy and history.

The legend of Rahimali Agha, the legend of the Donenbay bird, the legend of Genghis Khan's white cloud, and the legend of Ana-Beyit are the legends written in the novel "The Day lasts more than a hundred years", without which it is impossible to imagine the novel. Mangurt legend stands out among these legends. The legend of Mangurt is the first thing that comes to mind when the name of the novel "The Day lasts more than a hundred years", is mentioned. It is a terrible event for a person to become a mangurt and lose his memory. What we call the highest being in the world and who differs from other creatures with his own consciousness and intellect is the "man" who does this.

Chingiz Aytmatov describes the eternal and eternal problems of man in his novel "Doomsday" in the thoughts of Avdi, who was expelled from the spiritual seminary, and in the life stories of Anasha fugitives, Kyrgyz shepherds and wolves. In this work, he uses historical and legendary events to more clearly explain his attitude towards the current regime and the situation of people who are alienated from national and moral values. Constantly emphasizing the presence of divine power, he sees the cause of existing problems in man and his behavior. The ancient places described in most of his novels and short stories are usually the places where the writer was born and grew up. But in the author's novel "Doomsday", Eastern and Western mythological thinking, religious beliefs, and everyday life are described and contrasted. In the work, he tried to explain today's events with legends, narratives, and beliefs, and created a connection between the past and his time, as well as the future. Folk and myth motives used by him are given in parallel with the events of modern times. This does not remove the author from being a realist. Rather, the approach acts as a bridge between times.

Key words: Chingiz Aitmatov, "The Day lasts more than a hundred years", "Doomsday", "Stigmatul Cassandra", myth thought.

Formulation of the problem. Mythology, legends, fairy tales are events experienced by ancient people. They are rich resources left to us from ancient times. Chingiz Aitmatov, who needed to establish a connection between these and today's technology, rightly thought that folklore is the living memory, life experience, philosophy and history of the people. Every nation should not forget its past in order to understand its past and national identity it should

draw conclusions from what happened and look optimistically at the future without repeating those mistakes.

Presenting main material. Chingiz Aytmatov describes the eternal and eternal problems of man in his novel "Doomsday" in the thoughts of Avdi, who was expelled from the spiritual seminary, and in the life stories of Anasha fugitives, Kyrgyz shepherds and wolves. In this work, he uses historical and legendary

events to more clearly explain his attitude towards the current regime and the situation of people who are alienated from national and moral values. Constantly emphasizing the presence of divine power, he sees the cause of existing problems in man and his behavior.

If Chingiz Aytmatov in his previous works “White ship”, “Piebald dog running along the shore” analyzed the lives of people from ancient history and analyzed them from the philosophical aspect according to epics, legends and myths, in “Stigmatul Cassandra” the question of how a person was created is one of the great possibilities of today’s scientific and technological revolution. tries to find an answer using What dangers await the society when the eternal laws of nature, the way of life are being violated, and artificialities are increasing. In the novel, the author, who approaches the problems of genetic science from a philosophical, psychological and ethical point of view, proves that this problem belongs to all humanity. The writer brought a new meaning to the myth of Cassandra in a myth sense and wrote it in a modern form. The mythic meaning gives way to more meanings in the substratum of the content. Metaphorically, although Cassandra foretells the future, she is cursed and condemned to darkness, and no one believes her. People don’t believe what the Space Priest Philofey says and curse him. Although Robert Bork’s scientific research and philosophical arguments coincide with Philofey’s ideas, they cannot be believed. Apollo’s counterpart in the novel, Oliver Ordok, confused the crowd so much that everyone considered Robert Bork a devil and ordered his death. A modern scientist shares a common fate with a mythical figure that has seen the future but does not believe in it. Just as Cassandra was condemned to darkness, Philofeus, who was not understood by humans, threw himself into the darkness of space. This means that he is condemned to darkness.

Along with the beneficiary, the mythology also created a number of images belonging to Christian religion: Avdi, Philofey. These are images from Turkish-Muslim Yedigey, Tanabay, Abutalib, Arsenic. There is no difference in religion to convey the idea for the author. Prophet the “Doomsday” novel. While Jesus and Ponti described the story about Pilate, some critics have commented on him. However, the author said in interviews that my opinion was to describe the person who managed to sacrifice for his ideas about Christian religion. In the novel “Cassandra mark”, Philofey sent a letter from space to the Pope. The philofey was provaslaw. The Pope of the Rome is the religious leader of the Catholics. The author also noticed the religion and beliefs to convey its views

here. Religion is not created to perforate people, not to separate them from each other. They say that all people are the children of Adam and Eve. So they are all relatives from the same root. Chingiz Aytatov proved it in his works.

Chingiz Aitmatov, who looks optimistically at life and tries to save humanity from tragedies, as Boranli Yedigey, Gazangap (“The Day lasts more than a hundred years”) Avdi (“Doomsday”), Arsen (“The Eternal Bride”), Robert Bork and Antony Yunger (“Stigmatul Cassandra”) with images, he calls his readers to follow these images by describing that humanity is not completely destroyed yet, and hope for goodness is not lost.

The Kyrgyz writer Chingiz Aytmatov, who enriched the world literature with his works on universal topics, often referred to myths and legends, stories that happened in the past in his works. In addition to the myths of the Turkish peoples, the writer also benefited from the mythologies of other peoples. Academician A. Akmataliyev, a friend of Chingiz Aytmatov and the first reader of a number of his works, writes about this: “*He studied the folk of both Kyrgyz and other Turkish peoples – Uzbeks, Kazakhs, Turkmens, Karakalpaks, and generally used them in his works.*” [1, 49].

The participation of the mythological motive in fiction is usually of a double nature: firstly, the mythological motif acts in a protective function by supporting the beginnings, and secondly, it acts in the function of neutralizing the destructive, disruptive beginnings.

Chingiz Aitmatov’s innovation in the use of mythology should be evaluated from two points of view: on the one hand, the writer prefers to raise the use of mythological motives from the scale of the fate of one episode, one character to the scale of the whole work, but on the other hand, he also refers to the mythology of other peoples, in addition to the ethnos he belongs to.

In the works written by the author in the early periods of his creativity (“Face to face”, “The first teacher”, “Jamila”, “Farewell, Gulsari”, “Kosek eye”, “Mother’s field”, “Early flying cranes”), although the mythological motive is given closely in his creations after the 60s of the 20th century in the works of (“The Day lasts more than a hundred years”, “Doomsday”, “Stigmatul Cassandra”, “The White Ship”, “Piebald dog running along the shore”, “Eternal Bride”,) mythological and folklore motifs are vividly appears in the image and serves to determine the main part of the work [2, 114].

Mythology, legends, fairy tales are events which lived by ancient people. They are rich resources

that remained us from ancient period. The writer, who needs to make a connection between these and today's technology, rightly thinks that folklore is the people's living memory, life experience, philosophy and history.

The famous critic G.Lomidze says about the description of national values in Chingiz Aitmatov's works: *"Chingiz Aitmatov is a wonderful artist of words. Without the experience of his predecessors, national values, achievements of other literatures, he would not have risen like this. What distinguishes Chingiz Aitmatov's work is that the national spirit and national colors enrich his native literature even more"* [3, 6].

The legend of Rahimali Agha, the legend of the Donenbay bird, the legend of Chenghis Khan's white cloud, and the legend of Mother-Beyit are the legends written in the novel "The Day lasts more than a hundred years" which it is impossible to imagine the novel.

Mangurt legend stands out among these legends. The legend of Mangurt is the first thing that comes to mind when the name of the novel "The Day lasts more than a hundred years" is mentioned. It is a terrible event for a person to become a mangurt and lose his memory. What we call the highest being in the world and who differs from other creatures with his own consciousness and intellect is the "man" who does this. Are there few methods of oppression and punishment in the world that take away a person's memory in order to destroy them? Seeing this injustice, Nayman-Ana turns to the great god: *"Land can be bought, property can be bought, but who can encroach on a person's memory, who thought of this?"* God, if you exist, how did you get it into people's minds? Is there less cruelty in the world?" [4, 128].

It is as a result of arrogance that the son becomes the murderer of the mother. The highest being for every person in life is God in heaven and parents on earth. And when he does not turn into a mangurt, God nor his parents can help him.

For the first time, we come across the issue of turning a person into a mangurt in a sentence in the epic "Manas". The Kalmyks, who were afraid of Manas' mischief and power, wanted to kill him:

Balayı tutub alalım – Let's take the honeymoon

Başına şire takalım. – Let's put juice on his head.

Eve götürüp azap verelim – Let's take it home and punish it

Altı boy Kalmak'ın – Kalmak's six boys

Ayak Başını yığalım. [5, 284]. – Let's gather the Foot and the Head.

Chingiz Aitmatov first learned this myth from the famous narrator Sayakbay Karalayev (1894–1971).

The writer says that he did a lot of studies on the myth of mangurt while writing the novel "The Day lasts more than a hundred years". Chingiz Aitmatov notes that since his childhood he used to say to those who did not know the way around, "Hey, are you a mangurt?" I've heard it said a lot. Although I did not fully understand the meaning of the word, I knew that it was a heavy expression.

In the 60s, I asked the famous storyteller Sayakbay Karalayev about the meaning of the word "mangurt". After thinking for a while, the old storyteller answered that in the past there were frequent conflicts between the Kalmyks and the Kyrgyz tribes. Along with the property and booty, the attacking side also took captives from each other to enslave. The most basic way to make a captive your own was to turn him into a mangurt. They would shave the young captive's head and put the skin under the throat of a freshly slaughtered camel on his head. They would throw the captive into the desert – under the sun. The wet skin would dry up and squeeze the head, and the hairs that started to come out from the shaved head would sink back into the scalp like needles because they could not break through the skin. As a result, all the nerves would die and the prisoner would lose his memory. A captive who lost his memory would forget everything: his past, his ancestry, his identity, and would only follow what his owner said.

Humanity has never seen such terrible torture and suffering. It is both physical and spiritual suffering.

In the novel, Chingiz Aitmatov writes about how juan-juans turn people into mangurts, but he mostly talks about today's mangurts.

The writer Anar writes about the legend of Mangurt written in his novel "The Day lasts more than a hundred years", 20th century writer Chingiz Aitmatov warns by writing the legend of Mangurt who raised his hand to his mother who lost his memory and could not even recognize him; it is a tragedy that people's historical memory is corrupted, individuals and nations lose their logic. The great humanist writer wrote this at a time when the premise of "a new unified human community – the Soviet nation" was the ruling ideology, and Chingiz Aitmatov was challenging this ideology" [6, 140].

In ancient times, the juan-juans turned people into mangurts and separated them from their roots by means of severe punishment, but in the Soviet era, this work was performed by the propaganda machine. It was as a result of this that Sabitcan and Chalagangoz Tansikbayov also became mangurts.

Sabitcan is a well-informed official who studied at higher courses, filled his brain with modern

information and knows about everything. But he is an impersonal bureaucrat who has lost his identity under the burden of information, has become a slave to template ideas, and although he knows everything, he is not aware of himself. He is an ordinary “office mouse” who tries to pretend to be extraordinary, an “important person”.

He sees the burial of his father Gazangap in the Mother-beyit cemetery, which keeps alive the history of the nation, as an empty and meaningless task. What does it matter to him where to bury the deceased? Cover with soil. Is there no other place in Sarı-Ozek than Ana-Beyit? Is it not possible to dig a grave right next to the railway? The old railway worker hears the movement and noise of the trains. It was this thought that the destruction of national spirituality does not cause any moral upheaval in him, and he welcomes it with indifference and coolness.

In his preface to the book, Chingiz Aytmatov himself says about those who forget their past and live with the present: “Disbelief, doubt, and the attitude of taking a contrary position are one of the most dangerous threats to the peaceful and happy life of mankind. People can get along with each other, but if they want to keep their humanity, their dignity, they can never think alike. From time immemorial until today, it has been the goal of those who claim empire, imperialists and hegemony to deprive people of individual qualities” [4, 16].

Chingiz Aytmatov describes the eternal problems of man in his novel “Doomsday” in the thoughts of Avdi, who was expelled from the spiritual seminary, and in the life stories of drug (anasha) fugitives, Kyrgyz shepherds and wolves. In this work, he uses historical and legendary events to more clearly explain his attitude towards the current regime and the situation of people who are alienated from national and moral values. Constantly emphasizing the presence of divine power, he sees the cause of existing problems in man and his behavior.

The ancient places described in most of his novels and short stories are usually the places where the writer was born and grew up. But in the author’s novel “Doomsday”, Eastern and Western mythological thinking, religious beliefs, and everyday life are described and contrasted. In the work, he tried to explain today’s events with legends, narratives, and beliefs, and created a connection between the past and his time, as well as the future. Folk and myth motives used by him are given in parallel with the events of modern times. It does not remove the author from being a realist. Rather, the approach acts as a bridge between times.

Resurrection manifests itself from both a mythological and a religious point of view. In general, the chaos-cosmos conflict is important in relation to creation. In the works of Chingiz Aitmatov, the motif of death and resurrection, deception of death (“Piebald dog running along the shore”) is related to the conflict between chaos and space in mythology and fiction. In the novel “Doomsday”, chaos manifests itself in the events that happen to wolves and the destruction of their cubs by humans. Cosmos aims to continue and protect life by giving worms the opportunity to reproduce three times. When we say chaos-cosmos conflict, it is not at all on the scale of the universe, but on the scale of time and space of the events depicted in the artistic work [2, 140].

From a religious point of view, Doomsday means that people will turn away from their religion and beliefs. Avdi Kallistratov, who was expelled from the seminary, is the bearer of Western-Christian mythical thought in the work “Doomsday”. He is the son of deacon Innokendi Kallistratov. The son of a man who devoted his life to religion shows a tendency to seek God, despite studying in the church. He does not accept the God that the church accepts and does not allow anyone to question, but tries to search for a new understanding of God. According to Awdi, if thought is a path that begins with cognition, then God must also have the characteristic of development. But Awdi is not a blind, naive critic of God. The priest’s son’s logic becomes tougher when necessary, his position is more complete, and his speech is sharper.

Avdi’s thought about modern God cause panic in the seminary. Even the representative of the Moscow Patriarchate, Father Sahman (Priest. Dmitri), comes to the seminary regarding this issue. According to Awdi, if thought develops from consciousness to understanding, then God himself has the property of development. Allah does not exist apart from our consciousness. Avdi’s proposal is this: “*It is necessary to destroy the inertia that has arisen since centuries, to get rid of dogmatism, and to give freedom to the human spirit in understanding God as the supreme criterion of its existence*” [7, 68].

The author justifies the hero in search. No matter how big the world is, no matter how much what you see and know fills your head and opens your heart, if there is a painful point in your mind and heart, nothing will help you. It is not good for your heart or your mind. That pain affects a person’s condition, mood, and relationship with the environment.

In his conversation with father Avdi, Sahman told him that time will guide you, because there is no other way. You have to earn a piece of bread. This

need has driven millions of people like you so far. “Immediately, the words came to Avdi Kallistratov’s mind not once, but several times later, he took his place, but every grace became so clear to him that some ordinary goal of his destiny was still ahead of him like a visible horizon line, all the ups and downs of life, the ups and downs of livelihood. At the same time, it was temporary in its purpose, and a day would come when the people would learn from it...” [7, 70].

There is no such teaching in the world that will understand the truth once and for all. If so, that teaching is dead and unnecessary. It was very difficult to explain and instill this idea to others. Avdi understood the difficulty of this path and did not hesitate to share his ideas. He thinks and worries about the issues that concern everyone, but which many do not think about. “Why is the world built in such a way that people face each other, blood is shed, tears are shed. Everyone considers themselves right and the other wrong. Who will discern the truth? Where is the prophet who says who is right and who is wrong, who brings out justice?”

The injustice surrounding the planet worries Avdi every moment, and sometimes it seems to him that fear, dread, and hatred have shrunk the planet to the size of a stadium. All the spectators are hostages, and both teams have brought nuclear bombs with them. And the fans ignored nothing and indifferently chanted “goal, goal, goal!” – they shout.

In all these upheavals, a person faces the difficult task of being a person today, tomorrow, and always. But why are they looking for the dead, what makes them do it, what did they find in the terrible test circle?

Avdi, who was expelled from the seminary due to his convictions and new search for God, works as a journalist in a newspaper. The reason for drug (Anasha) to join the traffickers is the material she will write in the newspaper. Avdi, who went on a trip as a journalist, tried to bring these people to the path of truth. Let them turn back at least halfway down this road that leads to destruction. Children who “smell milk from their mouths” cannot be indifferent to the fact that the path they follow due to materialism leads them to the end and to misery.

Prominent critic G. Gachev compares the image of Avdi with a number of images and shows that he is dressed in modern clothes, but inside he is Don Quixote, Alyosha Karamazov, even the prophet Jesus. Does it become Don Quixote, Demon, Faust? These are all images. It cannot be said definitively that Don Quixote is the absolute image of the Spanish nobleman at the beginning of the 18th century. Fiction does not only describe reality. The critic also considers Avdi’s

character to be a follower of Dostoevsky’s Alyosha Karamazov. Dostoevsky’s hero lives with “great sins”. He first has to leave his inner, psychodramatic world to enter the wider world. Avdi is Alyosha, who has already entered the wide world.

If Chingiz Aytmatov in his previous works (“The White Ship”, “Piebald dog running along the shore”) analyzed the lives of people from ancient history and analyzed them from the philosophical aspect according to epics, legends and myths, in “Stigmatul Cassandra”, the question of how a person was created is one of the great possibilities of today’s scientific and technological revolution. tries to find an answer using What dangers await the society when the eternal laws of nature, the way of life are being violated, and artificialities are increasing. In the novel, the author, who approaches the problems of genetic science from a philosophical, psychological and ethical point of view, proves that this problem belongs to all humanity. “He is almost the first writer in fiction who brought biosphere problems, space problems, and the problem of artificial human creation into literature” [8, 215].

Philopheus’ Cassandra’s embryo theory is a tragedy for all mankind. Philofey is not satisfied with explaining his scientific theory, but at the same time he shows it as a fact in practice. Man should always remain a supreme being, regardless of the system he lives in. The belief that man is a supreme being is one of the main tasks of our day. Are all bipeds human? Will all the children born into the world be human? The publication of Philofey’s letter in the American “Tribune” newspaper shocked everyone. Why should a mother and father give up their unborn child? What would happen to humanity if Cassandra’s embryos spread around the world? What happens if nuclear weapons fall into the hands of a dictator who is ready to destroy the earth?

In addition to benefiting from mythology, the writer also created a number of characters belonging to the Christian religion: Avdi, Philofeus. These are images that cannot be distinguished from Turkish-Muslim Yedigey, Tanabay, Abutalib, and Arsen.

According to the author, religion makes no difference in getting the point across. In the novel “Doomsday” Some critics pointed this out to him when he described the story of Jesus and Pontius Pilate. However, the author has repeatedly stated in interviews that my idea is not to say anything about the Christian religion, but to describe a person who is able to make sacrifices for his ideas. In the novel “Stigmatul Cassandra”, Philofey addressed the letter he wrote from space to the Pope of Rome. Philofeus was a proto-Slav. The Pope is the religious leader of

Catholics. Here too, the author does not distinguish between religions and beliefs to convey his ideas. Religion was created to perfect people, not to divide them. They say that all people are the children of Adam and Eve. Therefore, they are all related by the same root. Chingiz Aytmatov proved this in his works.

Since the Pope is one of the world's most famous figures, it is no coincidence that the appeal is addressed to him. Philofey emphasizes this several times in his address. "... Holy Pope, you have united in your person the moral beliefs and spiritual values of many people living in the world. Therefore, in your person, I appeal to all my contemporaries, and maybe, who knows, future generations" [9, 30].

The number of Cassandra embryos in the world is constantly increasing. The end of this does not look good at all, but in all religions it is a sin to kill a person, to free a fetus of several weeks from the mother's womb. The protest of fetuses who refuse to come to the world should not be taken as advocating abortion. This protest should wake up the society and direct it to do practical work to eliminate the shortcomings. Abortion is not a solution to problems. It is necessary to solve the root problems, to clean the society from defects. Unfortunately, society does not understand this correctly. Philofey regrets what happened and admits that this statement is perhaps too early. But it was impossible to wait. People are already on the edge of the abyss, doomsday is near. What to do? Philofey himself gives the answer to this. One must be cleansed of ego, give up vices, and protect human feelings in order to protect the future of mankind. What has changed in society from "Doomsday" to "Stigmatul Cassandra"? Nothing... On the contrary, the number of atrocities and disasters increased. This is unfortunate.

It is not the right of Philofey, nor of any other person, to oppose the increase of the number of people. In the same way, creating a human being should not be due to the will of Philofey and his scientific research. We are faced with a strange contrast. In time, Philofey, who created ex-breeds for scientific research and to spread ideology, does not think about the future of society as a result, while in space Cassandra discovers embryo signals and sends statements about the disasters that await society. Philofey himself is surprised by this. He admits that during my life on Earth, I could never have imagined that I would come up with such ideas. So, for this, it is necessary to get away from this "dirty society"? Runa also played a big role in his coming to this idea. Who knows, if Philofey had not gone to space, but

stayed on Earth and continued his scientific research, he could have made these statements? Maybe not!

Philofey is faced with such a question: "What should we do?" We can't find our happiness on earth, isn't it necessary to keep reproduction? Or should we consider moving to other planets if we get permission? The situation is so desperate..." [9, 32].

No need to change the planet. Everyone should work for the salvation of humanity and fulfill their duties with dignity. As Philofey said, this is the embryo's call to us, perhaps a new test sent by God. What awaits us ahead? "There is a bottomless chasm about which we have no knowledge. The end of the world has come..." [9, 33].

The main problems of society and individual are described in the novel. An individual is a member of society. The problem of the individual must be solved within the problem of society. Personal interests and desires should be solved within common problems and thinking about the future of the society. But some people think about their personal interests and desires more than the future destiny of mankind. This drags the society into a vortex of disasters and brings the doomsday closer.

In his appeal to the Pope, Philofey says that he thought a lot about whether to tell people about Cassandra's embryo or not. I knew that these statements would not be received unequivocally by people.

He even compares himself to Faust. But it was his moral duty to make this statement and he did it.

"Stigmatul Cassandra" is a warning sent by God to reevaluate the truth, to analyze what we have done before. Everyone should draw certain conclusions according to their own thinking and spirituality. God stops us at the edge of the precipice, signaling us with the stigmatul of Cassandra. Philofey just wants to help people along the way.

Philofey sees the beginning of problems in the fact that people do not follow the laws and principles of God and nature. Man who violates God's rules interferes with God's work and turns the orderly cosmos into chaos.

"Only by eradicating calamities and sins in every human being – starting with ourselves and all of us together, the entire human race – can the future perspective of life be renewed. Still a utopia? No, this is not a new utopia. This is the way of life of the living soul, there is no other way! I believe that there will be brave people who will not back down and try to get rid of Cassandra's embryo. Alarm signals will tell these people a lot: everything will say: everyone is responsible for the comfort of future generations.

People will start an unprecedented struggle with themselves for a better life. I believe it" [9, 48].

Reports against Philofey's theory are prepared and rallies are held. Americans called him a Russian agent, the Chinese called him an enemy of socialism, and other people called him a space devil. Only the clairvoyant Robert Bork could see the truth in Philofey's theory. He realizes that there is a hidden connection between whales living free in the ocean and scientific research in space. Why did whales commit suicide in a herd at night? Not only whales, but also the owl, which lived for many years in the walls of the Kremlin, felt that there would be a disaster in this world.

Philofeus and Robert Bork, the heroes of the novel, experience the same fate as Cassandra in Greek mythology. Cassandra in Greek mythology was a character who foretells the future. Cassandra was the daughter of Priam and Hecube. God Apollo is smitten with the girl and proposes to her. Cassandra wanted to be alone for the rest of her life. If she married Apollo, God would give her the ability to see the future. Cassandra receives this ability from Apollo, but refuses to marry. Angered by this, God spits in the girl's mouth, and thus the gift he gave becomes ineffective. Since that day, nobody believes Cassandra, who saw the future and said everything. Cassandra foresaw and foretold the disasters that awaited the city of Troy. But no one believed him.

Cassandra is taken as a slave by Agamemnon, but falls in love with her and marries her. Cassandra knew that Agamemnon's jealous wife would kill them. Indeed, it happened. This bitter fate of Cassandra has become the main theme of a number of works of art from antiquity to the present day. We see the character of Cassandra in Euripides' "Trojan Women", "Alexandra" by Leukopere, and "Odyssey" by Homer. But Chingiz Aytmatov approached this legend from another aspect. A. Pirverdioglu, who translated the work into Turkish, writes: "H. Eilenberg, P. Ernest, F. Schiller and others revived the character of Cassandra in their works. Aitmatov approached the character of Cassandra known in world literature in a unique way, without touching the mythological meaning, he brought out a modern priest-scientist whose fate and events are similar to Cassandra's" [10, 8].

The writer brought a new meaning to the myth of Cassandra in a mythopoetic sense and wrote it in a modern form. The mythic meaning gives way to more meanings in the substratum of the content. Met-

aphorically, although Cassandra foretells the future, she is cursed and condemned to darkness, and no one believes her. People don't believe what the Space Priest Philofey says and curse him. Although Robert Bork's scientific research and philosophical arguments coincide with Philofey's ideas, they cannot be believed. Apollo's counterpart in the novel, Oliver Ordok, confused the crowd so much that everyone considered Robert Bork a devil and ordered his death. A modern scientist shares a common fate with a mythical figure who has seen the future but does not believe in it. Just as Cassandra was condemned to darkness, Philofeus, who was not understood by humans, threw himself into the darkness of space. This means that he is condemned to darkness. ("Stigmatul Cassandra").

Chingiz Aitmatov, who looks optimistically at life and tries to save humanity from tragedies, as Boranli Yedigey, Gazangap ("The Day lasts more than a hundred years"), Avdi ("Doomsday"), Arsen ("The Eternal Bride"), Robert Bork and Antony Yunger with images, he calls his readers to follow these images by describing that humanity is not completely destroyed yet, and hope for goodness is not lost.

Conclusion. Chingiz Aytmatov was the writer who left in history as one of the genius of the earth, not only Kyrgyz and the Turkic world. During his 60-year-old creativity, in the writings of each new work, the oppression in writing in the work of writing in front of the eyes, the oppression of the oppression and people living in the bondage did not lose their meaning, identity and soy. The main topic of the writer's works is human and society, human and time, the fate of all living things living on earth. Chingiz Aytatov was a writer who was very connected with his saying – the root and spiritual values. Although he is known as Kyrgyz writer, he spoke about the life of Kyrgyz and his household, but the subjects he wrote. The author of the future of mankind was very worried. In the future, the writer, who previously saw the disasters in the future, recommends that to prevent these fans towards people. Unfortunately, most people do not understand this. What is good in society, Boran Yedigey, Boiler ("Day has a day"), Hazi ("Doomsday"), Arsenic ("Eternal Bride"), there are still people like Robert Bork and Antoni Yunger ("Stigmatul Cassandra"). We will also save mankind if we choose the right path in life as these images.

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Алієва А. МІФОЛОГІЯ НАРОДІВ СВІТУ У ТВОРЧОСТІ ЧИНГІЗА АЙТМАТОВА

Чингіз Айтматов – киргизький письменник, який збагатив світову літературу своїми творами на загальнолюдські теми, у своїх творах часто посилався на міфи та легенди, історії, що були в минулому. Крім міфів тюркських народів, письменник також отримав користь з міфологій інших народів. Новаторство Чингіза Айтматова у використанні міфології слід оцінювати з двох точок зору: з одного боку, письменник вважає за краще підняти використання міфологічних мотивів із масштабу долі одного епізоду, одного персонажа в масштаб цілого. твори, але з іншого боку, він звертається і до міфології інших народів, крім того етносу, якого він належить. Міфологія, легенди, казки – це події, пережиті давніми людьми. Це багаті ресурси, що залишилися нам із давніх часів. Письменник, якому необхідно провести зв'язок між цими і сьогодишніми технологіями, справедливо вважає, що фольклор – це жива пам'ять народу, життєвий досвід, філософія та історія. Легенда про Рагімаліагу, легенда про птаха Доненбай, легенда про білу хмару Чингісхана, легенда про Ана-Бейіт – це легенди, написані в романі «День триває понад сто років», без яких він не обходиться. неможливо уявити роман. Серед цих легенд виділяється легенда про мангурт. Легенда про Мангурта – перше, що спадає на думку при згадці назви роману «День триває понад сто років». Для людини стати мангуртом та втратити пам'ять – жахлива подія. Те, що ми називаємо найвищою істотою у світі і яка відрізняється від інших істот своєю власною свідомістю та інтелектом, є «людина», яка це робить. Чингіз Айтматов описує вічні та вічні проблеми людини у своєму романі «Судний день» у думках Авді, вигнаного з духовної семінарії, та в історіях життя втікачів Анаші, киргизьких пастухів та вовків. У цьому творі він використовує історичні та легендарні події, щоб наочніше пояснити своє ставлення до чинного режиму і становища людей, відчужених від національних і моральних цінностей. Постійно наголошуючи на наявності божественної сили, він бачить причину існуючих проблем у людині та її поведінці. Стародавні місця, описані у більшості його романів та оповідань, – це, як правило, місця, де народився і виріс письменник. Але в романі автора «Судний день» описується та протиставляється східне та західне міфологічне мислення, релігійні вірування, повсякденне життя. У творі він спробував пояснити сьогодишні події легендами, оповіданнями та повір'ями, а також створив зв'язок між минулим та своїм часом, а також майбутнім. Використані ним фольклорно-міфологічні мотиви дано паралельно до подій сучасності. Це не скасовує того, що автор був реалістом. Скоріше підхід діє як міст між часом.

Ключові слова: Чингіз Айтматов, «День триває понад сто років», «Судний день», «Стигматул Кассандра», міфодумка.