SYNCRETISM OF PUBLIC MYTHOLOGICAL CONSCIOUSNESS OF ANCIENT PORES

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Abstract- This article examines the syncretism of the public mythological consciousness of the ancient era. The main properties of this phenomenon are analyzed: syncretism, syncreta, essential anthropomorphism. Examples from the texts of the Old Testament, syncretes of the Ancient Turkic, Middle Greek and Old Russian languages are attracted. It turns out that the Old Testament syncretes are a creative borrowing from the Sumerian language: this is evidenced by examples from the Sumerian written culture. It is determined that during the transition from the appropriating type of economy to the producing type, a process of reflection and criticality arise, which leads to the annihilation of mythological consciousness, the result of which is the emergence of the initial forms of science. The works of outstanding scientists concerning the problems of mythological consciousness, both of the West and the East, were analyzed with the aim of determining the goals and objectives of the study we undertook. In the study of empirical material, we used the methods and techniques of diachronic linguistics, and the methods of cognitive description of ancient and medieval texts to determine the semantics of linguistic units (syncretes that turned into "frozen metaphors"). In addition, syncretes, excerpted from ancient and medieval texts, demonstrate that they were a consequence of syncretism and anthropomorphism phenomenon of the mythological consciousness of ancient times. These syncretes became part of the modern languages' vocabulary and are preserved in functioning languages after the annihilation of public mythological consciousness.

Keywords: anthropomorphism, syncretism, syncreta, reflection, criticality.

I   INTRODUCTION

This article examines medieval texts, which primarily reflect the rudiments of the public mythological consciousness of the ancient era. The relevance of the study is determined by the fact that mythology is a syncretic form of social consciousness, formed in the prehistory of mankind: in the primitive communal era. Therefore, we cannot take as a basis for the periodization of the historical development of society, the proposed classification ("socio-economic formation") by the founders of Marxism. The periodization of society, associated, for example, with the passionary theory of L.N. Gumilyov is also impossible to apply for our study for one simple reason: it is

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difficult to determine clear boundaries between different periods of the human history of society, relying on only one theory of "passionate thrusts" [9]. This theory is applicable to explain some particular problems concerning the consequences and consequences of the appropriating or producing type of economy. These boundaries between them are so unsteady and ephemeral that many elements of the ideas of previous eras can pass and be present in a new, emerging era. Often, these transitions are explained by subjective market considerations, when some elements of ideas (for example, ideas of leaderism, or uncritical perception of some sacred views) of early eras are included, for example, in a new industrial era. This form of public mythological consciousness appeared and became a characteristic feature only for the stage of the appropriating type of economy in the history of mankind. So, human history can be divided into two major evolutionary epochs: the appropriating type (post-session - possession domus) of the economy (gathering, hunting, fishing predominates here) and the producing type (productive - production domus) of the economy, which, in turn, is divided into three stages: agriculture and cattle breeding; industrial and post-industrial society [44].

The aim of our study is to study syncretes ("frozen metaphors"), formed in the process of syncretism and anthropomorphism of mythological consciousness, preserved in ancient and medieval texts. We have excised these syncretes from texts of ancient and medieval languages that have been preserved and exist in the functioning languages of our time. In addition, we describe the phenomena of reflection and criticality, which destroyed the basic properties of the mythological consciousness of the ancient era during the transition from the appropriating type of farming to the producing type.

The scientific novelty of the article is determined by the following points: firstly, we attempt to describe syncretes in a comparative aspect with medieval languages for the first time, defining not only their semantics, but also trying to define the concepts ("pre-conceptual meanings") of these "frozen metaphors". Secondly, we explicate that syncretism and anthropomorphism of public mythological consciousness underwent annihilation due to the reflection and criticality that arose during the changing types of economy, when an ancient person had free time. Thirdly, we determine that many syncretes were creative borrowings in the Akkadian language from the archaic Sumerian language.

For our study, we use the methodology of diachronic linguistics and the techniques of semantic and cognitive description of empirical material, excerpted from medieval texts.

Now we proceed to the substantiation of the problem of mythological consciousness and consider the basic properties of public mythological consciousness in the diachronic aspect.

II Syncretes of mythological consciousness

The problem of developing mythological consciousness began in the first half of the 20th century. This is, first of all, the work of Ernst Cassirer "Philosophy of symbolic forms" (1925) and the work of A.F. Loseva "The Dialectic of Myth" (1930). These works have not lost their relevance for our time [20, 25]. So, E. Cassirer considered myth as a necessary phase in the history of human thinking, which will be overcome with the development of world science. Thanks to the scientific progress of modern consciousness, humanity will overcome the myth and free itself from it [20, p.16]. A.F. Losev argued that the consciousness of modern and new times could not overcome the myth. In addition, the consciousness of the modern world is thoroughly penetrated by

mythological consciousness, since the modern consciousness of mankind has developed its own mythology [25]. J. Fraser in the "Golden Branch" strictly distinguishes himself (modern man) from mythological consciousness, puts forward the following thesis for this - the consciousness of modern man is free from myths [41]. T. Adorno believes that it is necessary to condemn myth as a form of social consciousness, that such consciousness suppresses individual reflection and criticality of a person. He is an ardent supporter and successor of the ideas of the Enlightenment [1]. R. Barth considers this problem from the perspective of semiotics, and L. Altüsser and T. Adorno from a Marxist point of view. These authors are representatives of the so-called "critical" consciousness and study myth and mythological consciousness as a false phenomenon leading to the enslavement of human consciousness in rigid ideological schemes imposed on society by the ruling circles of official culture [5; 2; 1]. In the middle of the 20th century, Mircea Eliade began to develop this problem, who claimed that the antagonism between mythical consciousness and modern culture comes from the desacralization of human thinking and activity under the influence of progress, which devastates human experience, and even life [45, 46]. The teaching of M. Eliade is a reaction to an enlightened criticism of mythological consciousness. Joseph Campbell, developing the ideas of Carl Jung, believes that in the modern world there is a myth in all cultures, without exception, and developed the so-called universalist doctrine of myth [23]. In his opinion, the inner world of man remains unchanged, that is, modern culture includes mythological consciousness.

So, we tried to outline briefly the views of the most famous scientists, which dealt with the problem of the relationship between mythological and modern consciousness. Now we begin to study the basic properties of mythological consciousness.

The main property of public mythological consciousness is syncretism. In addition, there is no reflection in the full sense of the word, although the beginnings of this process were already there, when, for example, erectus was replaced by, for example, Neanderthals, both of them were already rational people and could have reflective consciousness and thinking. As V.A. points out Ranov: "It remains to assume that during the period of slow, with thousands of years of stoppages of primitive man's movement on the Middle East bridge about 1.5 - 1 million years ago, there was a separation of movement directions and one group went to the Caucasus, the other moved to Eastern Europe through the Balkans, the third moved east "[31, p.108-109; 3, p. 35; 21, p. 65-66.]. It was at this time that life stabilized, associated with the stability of ritual collectives and with the development of consciousness, and the latter must be associated with the appearance of free time in the late Ashel times. What archaeological finds indicate: a more detailed surface treatment of the tool [31, p.119]. However, the high priest-leader tried to veto criticism, but the essential anthropomorphism was not subject to the leader or the priest.

Let's reveal the definition of the term "syncretism". This is a certain whole and indivisible into component parts phenomenon, in which structurally independent, differentiated parts do not stand out. Syncretism is a process, and the resulting syncreta, as a phenomenon appeared primarily in human language, is a stable form that we sometimes don't realize, but use in speech, as stable expressive means in an unchanging frozen form in a speech act.

For example, the Turkic syncreta qut-bereke is predicated by a symbolic appeal to a person with a wish for happiness, wealth, prosperity and a happy share. In the ancient era, the word qut had several levels of semantics - ' soul; vitality, spirit; happiness, blessing, grace, prosperity; luck, success; dignity, greatness'; rel. "State of true being, bliss"; "Prosperity"; "The Divine Charm" [10, p. 471-472]. Or compare, for example, the forgotten syncret of the ancient Turkic language, büzdan sw tamar (lit. "water drips from ice" (Mahmoud Kashgari)), there was a

semantic shift: the son is similar in character to his father as two drops of water) [28]. Compare one more syncreta from the epic "Goats-Korpesh and Bayan-sulu" (time of creation of the epic: more than 2500 years): qara torgaj (lark), which brings misfortune if this bird sits on a person [18, p.131-138] . So, the ancestors did not know the concepts of "universe", "cosmos" and believed that before the creation of the world there were Tengri (Teŋri) and Umai ("Heaven and Earth") [14]. We find the same idea in the texts of Sumer - to indicate the integrity of the world they used a compound word AN-KI [𒀭 + 𒆠] («Heaven and Earth») [32]. According to the idea of the Sumerians, before the appearance of the world, Heaven and Earth were a single body, from which the surrounding world then appeared [13, p. 38]. This understanding reflects the reflex of the past state when the dominant meanings of social mythological consciousness were transferred from the appropriating type of economy to the producing one, which is reflected in the Sumerian texts of the archaic era, or we observe similar phenomena in the runic texts of Orkhon [14]. In addition, the Sumerian magic of the tree can be compared with shamanism: in Praturk mythology, the universe is divided into three vertical spheres ("tikelej"): the upper world (Kök Ulgen) - the middle world (Kök Umai) - the underworld (Irlik-chan). As in Sumerian mythology (sky - the middle world - the underworld), and in Praturk, disorder in any of these areas could lead to a breakdown in the collective structure of life [13, p. 48; 3, p. 48-55]. In addition, both Sumerian and Praturk mythology distinguish guardian spirits, hostile spirits and spirits of their ancestors, who were offered sacrifices to propitiate them, which allowed the people to safely dwell in a nursing and enclosing landscape. These ideas are indisputable attributes of the public mythological consciousness of the most ancient times.

Consider the biblical syncretic symbols from the Old Testament, some of them were borrowed from the language of Utnapishti (archaic Sumerian period) [32, 40]. This is, first of all, the story of Eden, the Fall, the Flood, or, for example, the story of a baby in a basket that threw a priestess into the waters of the Euphrates. So did some priestesses who gave birth to a child outside the temple from a mere mortal. Only one who was conceived only in the temple from Ensi was considered legal [𒑐 ENSI], and such a priestess became an entum, that is, a "priestess of a sacred marriage." Subsequently, biblical syncretes became popular in the chronographs of Byzantium, Syria, in the territory of Western and Eastern Turkestan, in chronicles, apocrypha of Kievan Rus and the Moscow kingdom. It should be noted that some biblical syncretes (mythologemes) were only considered in the semantic aspect in the writings of famous scientists [38; 22].
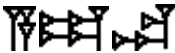
Sun (ήλιοσ), light (φωσ), heat (θερμότησ), spring (έαρ), water source (πηγή ύδωροσ) - 'Christianity, book teaching'. Compare, as Cyril of Turov uses this sacred symbol in his "Word in the New Week": "look up to us from the tomb, the righteous sun X, and the whole believer will sing" [43, p.143]. Compare, for example, in the Sumerian language this word has a multi-valued meaning: [UTU (UD), DINGIR] 'sun; shine; day; time; weather; storm, storm (demon), the sun as a deity' [32; 8].

Darkness (μυρίων), cold (δρόσον), winter (χειμών) - 'heresy, deviation from the Orthodox faith'. Compare the example extracted from the dictionary of I.I. Sreznevsky: "Rejoicing, warrior X, like those fighting the darkness win" [Srezn, 3, p. 1082]. Let us cite another sentence from the "Word" of Cyril of Turov: "This winter, the sinful repentance of the end is present, and the ice of unbelief will be melted with reason" [43, p.143]. To denote darkness;

ada' in the Sumerian language a word is used with the agglutinative affix of negation –sis: ansis [AN] ʿsky, heaven; god AN'.

Storm (ζάλη), waves (κυμα) - 'disaster'. Compare this symbol in the "May Day Service Minea" of the XI century and in the "Izbornik 1076": "The storm is sinful" [Min, XI century, 64]; "In the life waves, in the sea storm the catastrophe is acceptable" [I 1076, p. 177; 35, p. 14.2-4]. Compare, [UD] ʿstorm (demon) ' [8, p.212].

Sea (θάλασσα) - 'life'. Compare, for example, with the paremia of the Attic dialect θαλαττω κοπέω, which literally means: "beat the sea", that is, 'idle, waste life'. Compare, an equipolent Russian dictum: to crush water in a mortar, which has undergone a semantic shift and today has a slightly different meaning.

We observe semantic tracing in the Bible from the Sumerian language: [A.AB.BA] 'the sea; a life. The thinking of the Sumerian priest is connected with the desire to free oneself from the power of the outside world of the community, and his way of thinking is the sea, the abyss of water, taking away the traces of the old life and giving rise to a new life [13, p.19].

Sprouted Seed (σπέρμα) - 'Good Thoughts'. Compare, in the Sumerian language: [NUMUN] 'seed; to do a good deed during the sacrifice' [8, p.138]. Compare, translation from the Pandect of Antioch of the 11th century: "Glows with the light of the seed of our reverend Sava" [l.5]. Thorns, chaff (άκανθαι, ζιζάνια) - 'evil thoughts'. Compare, as in the Gospel of Luke [VIII, 7], this sacred Byzantine symbol is used: "Grow friction and suppress it". And in the Gospel of Matthew, the token chaff is used as a symbol. Compare: "Is it not good that you sow the seed in your village, if you want to have tares" [XIII, 27], that is, the reader feels a questioning intonation: sow good thoughts, where do evil thoughts come from?

Sower (σπείρων), shepherd (ποιμήν) - 'Christian teacher, mentor'; herd (ποιμνιον) - 'believers'. Compare, in the Gospel of Matthew [XIII, 19]: dislike comes and enriches the hay in its midst (το εσπαρμένον) [Srezn, 3, p.907]. Now, compare how the gospel symbol is played out by the shepherd in the Pandect of Antioch (XI c.): There must be a shepherd with all his mind and the eye of being [l. 245]. In the Gospel of John [X, 16] these symbols have sacred meanings: "and there will be one flock and one shepherd (μία ποίμνη και εισ ποιμήν)" [Srezn, 3, p. 490]. Pay attention to the semantic tracing of this syncreta from the social life of the Sumer: [SIPA] ʿshepherd'; the watchman. The word SIPA ("sheep shepherd") has become the epithet of a ruler. So they began to call all the kings of Sumer and the gods. In addition, a constant epithet of the king SIPA-ZID [ZI (D)] "a righteous, true sheep shepherd" appears in Sumerian texts [13, p.12; 26]. Compare, for example, the passage on the clay inscription "Cylinder A" during the reign of Gudea from Lagash (end of the XXII century BC): "His mother Nanshe replies to the ruler: "My shepherd! I'll explain the dream to you!" (translation by V.V. Emelyanov)

Wolf (λύκοσ) - 'a false teacher'. Compare how Cyril of Turov exposes the false doctrine of Fyodor, appointed by the Rostov bishop, Prince Andrei Bogolyubsky, without the sanction of the Kiev Metropolitan. He relied on Byzantine patristic patterns. So, when exposing the heretics, he used the story of the struggle against Arianism: Arias pop better (...) completely covered with sheep's skin [30]. Dissipative phenomena in a language are primarily associated with extralinguistic processes. Concerning Arianism, we will give a brief reference. In fact, this struggle was peculiar in Byzantium and proceeded with varying success against opponents of Arianism

and its supporters. At the beginning of the 4th century, the priest Arius, well-known among the parishioners, put forward the doctrine that in the trinity only God the Father has an eternal status. He created God the Son (Logos), and the Holy Spirit became the creation of the Logos. Arius believed that Jesus was only the likeness of God the Father. In other words, Arianism was an attempt at a discursive interpretation of the basic Christian dogma, which was condemned by the Alexandrian bishop, but then by the local council. Arius delivered sermons to the people. Everywhere - in markets and squares - there were fierce disputes, accompanied by open clashes. In 325 in Nicaea at the Ecumenical Council, an account of the basic tenets of Christianity was adopted - the Nicene Creed (attributes of God the Father and God the Son, the immaculate conception of Jesus Christ from the Holy Spirit, Jesus' death on the cross, resurrection, ascension and faith in the second coming). Arianism was condemned, but disputes continued until 381, when Arianism was repeatedly condemned and persecution against false teachers of Aria began [29, p. 603-604]. So, the analyzed symbol became popular in the work of the theologians of Kievan Rus in the fight against heretical treachery, shaking the creed, adopted in 381 by the second Ecumenical Council in Constantinople. Although Arianism had already infiltrated continental Europe, for example, their ideas were accepted by the Visigoths.

Leo (λεο) - 'a brave, strong man'. In ancient Rus, this symbol was very popular. Compare, as it is used in The Tale of Bygone Years according to the Ipatiev list: (Roman), he was already sharpened at the trash, like a lion, half the children are terrified of him. In the Sumerian language, the word lion is used as a diaphora ('strong man') in a poetic context: [PIRIG] [5].

Bowl (ποτήριον) - 'fate, lot'. Cf., in the Gospel of Luke [XXII, 42]: "Och, even as a wolf, take this cup from me by the side" [Srezn, 3, p. 1484]. The Sumerians sought to maximally correspond to their essence (ME-TE-NA) "close to their essence", and only then can he get a favorable fate (NAM-DU) [13]. Compare, [NAM + DU] 'fate, fate, rock, lot, sign, sign (to be completed, completed)' [8, c.27,133].

Now we can begin to define the concept of the analyzed biblical syncretes.

The concept of the "sun", apparently, its primary meaning was as follows - итъ elephant, elephant, body with huge size and gravity' [Dahl 4, p.265]. The pre-conceptual meaning of "light" is defined as the ability to see or a state opposed to darkness [Dahl, 4, p.156]. "Grain primary meaning" of a lexeme can be defined as heat as a state of a natural phenomenon, or of a certain body, giving off heat, and accessible to the feeling of a living being [Dahl, 4, p. 399]. The concept of "spring" is represented by the word whole, which reflects the following preconceptual meaning - 'completely without a trace to increase, to grow' [Dahl, 1, p. 187]. Now, with regard to the primary meaning of the concept of source (water). This concept reflects the following meaning - 'stock' [Dahl, 4, p. 422]. So, concept can only be found at the deepest level of word semantics. As for the concrete and iconic images, they are on the surface of semantics. The only source for defining concept is V.I.'s one-of-a-kind cognitive dictionary Dahl [12]. So, the concept in the analyzed symbols shows that the Byzantine authors, apparently, were aware of their global and dominant importance in the promotion of sacred ideas beyond the borders of the Roman Empire. For analysis, we attracted, along with other translated works, some texts from the Ostromir Gospel published by A.Kh. Vostokov [7]. In addition, they were forced to comment on a number of extralinguistic factors explicating one or another sense of the concept.

The following cognitive semes make up the conceptual meaning of the concept of "darkness": 'abyss' [Dahl, 4, p.397]. And the concepts of "cold" and "winter" have a common seme 'cold'. And this seme reflexes the physiological state of a person [Dahl, 4, p.558]. The deep implicit meanings of these symbols served to indicate specific phenomena in the system of Christian dogma.

The concepts of "storm" and "wave" combine common cognitive meanings - 'flinching, floundering; boiling, bubbling'. These meanings allow us to express a specific meaning in a sacred context [Dahl, 1, p.233-234].

Sea 'abyss, immensity' [Dahl, 2, p. 346]. The ship 'box' [Dahl, 2, p.160]. Seed (sprouted) - 'germ, root, beginning, foundation' [Dahl, 4, p.378].

The sower from the seed, denoting a physical action. The word shepherd is formed as follows: flocks <herd - 'guard' [Dahl, 3, p.23].

Wolf - 'cunning, dodgy, deceptive' [Dahl, 1, p.674].

In the catholic church, which developed under the strong rule of Vasileus, the first person of the trinity - God the Father was perceived with the emperor and endowed with certain distinctive properties and was placed at the head of the trinity. The third hypostasis - the Holy Spirit - began to associate with God the Father, that is, the holy spirit in Orthodoxy, unlike Catholicism (in 589, the Toledo Cathedral added an element designated by the Latin compound word "filiqué", that is, "and from the son") forever comes only from God the Father. From Jesus he can come temporarily.

Leo - 'Felis leo' [Dahl, 2, p.242].

Bowl - 'part, fate' [Dahl, 4, p.356]. Compare how this sacred symbol is used in the Sinai Psalter (a verbal monument of the 11th century): "I will take the cup of salvation for me" (33, p. 115.3-4, p. 151) - διά πᾶσ᾽ο ὦν ἀνταπέδωκὲ μι ποτήριον σωτηρίου λήψομαι [33, p.162].

Such syncretes are sometimes referred to in some studies as mythologemes that reflect the oldest representations of man, which are essentially pantheistic representations and beliefs of ancient people. Thus, the vestiges of pantheism can also be found in the ancient Turkic texts of the VIII century, for example, in the "Monument in honor of Kul-tegin": When the blue Tengri vault appeared above, / and the brown womb Umai was created below, / between them the human race was generated and lived [19, p.196].

We cannot agree, for example, with F. Hommel and others like him that Tengrism, which originated in 5-1 thousand BC, is some kind of early monotheistic view of the ancient nomads [42]. Compare, for example, Tengri-Umai-Yer-Sub is at least not a single and at the same time triune deity, where Tengri is not a personified heavenly deity of male origin, Umai is the goddess of fertility, the patroness of the hearth, the protector of children, protecting, for example, qut of a child ("reason, will, fate, luck, happiness and health"), therefore qut is a syncreta, usually this word is used in a stable combination of qutty bolsyn. Yer-Sub is the deity of earth and water. In addition, there is the god of the other world Erklig and Aruahs - the spirits of the dead, who are also the patrons of the clan. So, Tengrism is a kind of Turkic pantheism in the broad sense of the word, deifying and humanizing the human world.

We believe that Praturk pantheism is to some extent equipollent to the stoicism of late Hellenism, although it has its own significant differences. As you know, the founder of Stoicism was Zeno from Crete (332-262 BC). For explication, we present an ontological scheme of Stoicism, representing, to a certain extent, proximity to the ancient Turkic pantheistic representation and understanding. The world is a set of natural processes tightly controlled by

the Logos. Logos - rationality, logic, divine thinking, that is, pantheism (universal - pan + god - teo + belief system (One). The Divine Logos pervades the entire universe. To optimize, for example, your pleasure, you must not deviate from rock. Zeno's favorite expression: Submissive people are led by fate, and rebellious ones are dragged. Stoic is a person who stoically, courageously overcomes the challenges of fate. In a person, Stoics distinguish two principles: 1) the bodily, which experiences all the challenges of fate stoically. 2) Spiritual is when a person should strive to be in a state of apathy. So, the Stoic soul is free from passions and feelings. A person must achieve this state, and only then can he build a moral lifestyle in this mortal world [15].

The syncretism of mythological consciousness is manifested in two aspects, firstly, we observe the indivisibility of the spheres: objective and subjective (for example, the interpretation of prophetic dreams); natural and supernatural (for example, an explanation of the appearance of "manna from heaven"); real and artificial (the appearance in the language of various paraphrases, the so-called euphemisms, for example, the forest owner is a bear). Secondly, the lack of differential forms of social consciousness (philosophy, religion, art, law, morality, and some others). If we observe some rudiments of such forms of social consciousness, then they appear only in the embryonic state.

Lack of reflection. Reflection is understood as the reversal of thought on the subject of thinking and on the actual process of thinking. There are two types of thinking: 1) practical thinking, when a certain object of attention is caused by an external situation; 2) reflection, when the subject of attention includes the process of thinking. Here are some simple everyday illustrations from our lives: a road sign, signs on buildings, etc. The absence of reflection is inherent in mythological thinking, and this is a consequence of the absence of criticality.

Now, as for anthropomorphism. Anthropomorphism is a belief system according to which nature is endowed with human properties, is likened to a person, its regularities are understood in the form of human behavior. Let us ask a rhetorical question: what determines the presence of anthropomorphism in the framework of mythological consciousness? One does not know the laws of nature, since such a state of thinking is possible only in the appropriating type of economy, when a person seeks to explain the world with the help of what simply transfers human properties to the world around him. The main element of mythological consciousness is myth. A myth is a subjective entity that has the status of objective reality for a person (a bearer of a myth). It can be compared with a dream and its interpretation in the dream books of ancient written monuments. Carl G. Jung wrote that dream and myth are a fact of subjective education [39]. An example is the ancient Turkic writing monument of the 10th century, discovered in Dunhuang in the citadel of Miran A. Stein, "Ïrq bitig", which contains 65 parables, which are a fortune-telling book [18, p.152-169]. As soon as a person begins to subject myth to reflection and criticism, he loses his reality. The intention of the ancient myth can be summed up in the following logical pattern: CHAOS > order. If this transition is performed at the cosmic level, we will receive cosmogonic myths, if at the ritual level, calendar-ritual myths, etc. The main character-hero of any myth undergoes mythologization, but reflection reveals the main reason for some events of this or that myth. Compare, for example, the myth of Prometheus. Zeus chained him to a rock not because he gave people fire, but because he knew the secret of Zeus's death

Now, what does time represent for the mythological consciousness of an ancient time. Time is a state of mythological consciousness, but it presents as a sacred, special, sacred time-state, when gods and cultural heroes function. It is they who create archetypes of everything on earth, translating the community of people from CHAOS into order. As for the term, it consists of two parts arche- (primary, superiority and exemplary) and type (< gr.

Typos imprint, form, pattern). Compare, for example, the emergence of leaderism as an archetype, representing itself as a prototype, acting as a model, a standard for all subsequent actions of the same type and indisputable imitation. At this time, the mimesis intensifies when the majority of the stable tribal collective begin to voluntarily imitate the actions of one or another leader, who appears as some kind of unquestioned authority [17]. However, such a time is also characteristic of mythological consciousness, designated as profane (< lat. Profanes uninitiated; unenlightened, darkened), that is, the ordinary time-state in which ordinary people live and act in the structure of the ritual collective.

Thus, as a result of a study and a critical review of sources on our topic, we determined the main properties of mythological consciousness: syncretism and anthropomorphism, due to which myths arose. Mythological consciousness arose in the structure of the economy appropriating type. However, when the situation arose of the transition from this type of economy to the producing type, a person had free time for reflection and criticality to the reality surrounding him, which allowed humanity to overcome mythological consciousness in the future, and this, in turn, led to the destruction of myth.

We have analyzed syncretes, excerpted from the ancient and medieval texts of the ancient Turkic, Middle Greek, Old Russian and Sumerian languages, which were the consequence and consequence of the syncretism and anthropomorphism of the mythological consciousness of ancient times. These syncretes became an integral part of the lexical composition of medieval and modern languages. They are preserved today in functioning languages. In addition, overcoming mythological consciousness has allowed humanity to lay the foundation for the formation of the initial principles of the natural and human sciences.

III Conclusions

Thus, we came to the following conclusion: a person in the collective began to focus on archetypes, he had to adore them, and read, without subjecting any criticism, to live in an ordered ritual world. And in this society, people were freed from CHAOS, since the person is in an orderly outside society and strictly follows the ritual, and thereby assimilates archetypes through rituals. We determined the functional role of myths. Myths began to define a unified system of values, a unified system of worldview coordinates without critical perception, which ensures the unity and solidarity of people around the leader, the hero in a mythological society. As soon as there is a need to rethink myths with the help of reflection, the sacredness of the leader annihilates. Such cohesion and solidarity are characteristic of the appropriating type of economy. However, one can transfer this sacredness in a metaphysical way to the producing type of economy, but such a transfer will be ephemeral, it will collapse and disappear in the near future. The main thing is that the crisis of mythological consciousness arises during the transition from the appropriating to the producing type of housekeeping, as this requires an objective reflection of reality, and this is possible if a person has free time for reflection. The crisis may last temporarily for a long time. For example, the myth of the fall of Adam and Eve. As soon as reflection and criticality arise, the process of destroying the syncretism of mythological consciousness begins. It was at this time that the beginnings of genuine science were formed, when a critical opposition of the natural to the supernatural phenomenon took place, only the initial form of philosophy was laid, the opposition to the real artificial, the first signs of fine art appeared. A person begins to

perceive, for example, petroglyphs or an ornament as a property of art, and not as an encrypted magical meaning in them. However, such forms can serve the pragmatic goals of ritual society for a long time.

We found that during the transition from the appropriating to the producing type of economy, the dominant meanings of mythological consciousness for a long time served the pragmatic goals of Sumerian society. The temples continued to compile lists of tales of Sumerian heroes, created sacred hymns and new spells to the gods. So, a developed Sumerian civilization appeared and formed, surrounded by hostile nomadic tribes. This continued until the Akkadians, having conquered the southern borders of Mesopotamia, began to study the culture and language of the Sumerians. In the schools of tablets, Sumerian teachers created bilingual dictionaries and teaching aids, prepared scribes and translators from Sumerian to Akkadian. They well mastered the Sumerian agglutinative language and adapted the Sumerian letter - cuneiform writing for their household needs. In addition, they began to study Sumerian mythology. However, they acted with Sumerians in the same way as later in the ancient era the Romans with the Hellenes, adopting their culture, gave, for example, Sumerian deities and mythical heroes their Semitic names. So, Sumerian mythology with its syncretes, was borrowed by the Semitic peoples and penetrated the Old Testament of the Bible.

And finally, we put forward a scientific assumption: if the Ural-Altai language family is studied, which is agglutinative in nature, then its Sumerian language of the archaic era can be its branched source. This is evidenced by studies in the field of equipollent comparisons of lexical correspondences between the Turkic and Sumerian languages [18].

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