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The role of the mythological component in the formation of proto-Ukrainian spirituality

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The formation of the proto-Ukrainians identity is usually associated with paganism (from classical Latin *pāgānus* "rural", "rustic", later "civilian"). Today, there is a tendency to replace this concept with the term "ethnic religion". The spiritual and religious worldview (through the prism of pagan beliefs) structured the image of the world, formed the relationship of a person with supernatural forces and the environment. The established worldview was reflected in the regulation of the main stages of human life, rituals, the presence of a pantheon of gods, the sacralization of individual parts and manifestations of the surrounding world.

The scientific objectivity of today implies an understanding of certain realities of each stage of civilizational time: first, the specifics of the territory of residence; secondly: focusing on the diversity of the cultural and religious variety of people who were on the territory of Ukraine. Our ancestors, occupying the space in which the paths of various ethnic formations intersected, in their religious ideas recreated the cultures of the Trypillians, Cimmerians, Scythians, Sarmatians, Greeks, etc. During the period of domination of the territorial community, the process of assimilation of other ethnic groups by the Slavs only deepened. Culturally, this had certain consequences: their ethnic religion was characterized by both features common to all ancient religions and unique features.

In this aspect, the "myth" and "mythology", which constituted a set of legends about gods and spirits, played a significant role. Modern scientists note that the germ elements of religion, science, philosophy, and art were maturing in myth. At certain stages of history, myth became the foundation of understanding the world, formed a person's worldview and was perceived as a universal language for describing the world. It is with the domination of the mythological worldview that the pre-Christian period of Ukraine history is associated. We note that religious scholars, ethnographers, anthropologists state that religion is formed gradually. As a result of the natural development of the human worldview, religion seems to "grow" out of mythology. It allows us to reveal the form of social consciousness, a way of understanding historical and cultural reality [1; 2; 3; 4; 5].

The mythological consciousness of any people reproduces ethnic characteristics – social structure, customs, language, economic affairs. The paganism of the proto-Ukrainians reproduced the mythological ideas of agricultural tribes living in communities (neighborhoods). In the proto-Ukrainian paganism (in a mythologized form) the general life cycle of a peasant-community was reflected: agricultural work, life, wedding, burial, etc. One of the main meanings of paganism was the search for a harmonious existence in nature and with nature [5; 6]. "The original beliefs were most closely connected with life," I. Ohienko noted, "with the nature of their environment, because it was required by their household life, – these were naturalistic beliefs, built on nature. A person wanted to be on the best relationship with his nature, because he clearly saw that everything depended on him, and therefore the original religion was based on the struggle with his environment, for his existence, on a certain attitude to this environment – to the sun, water, earth, trees, etc., and especially to the animals. The primitive faith was a practical faith, home, economic one, necessary for a person at every step, because it was firmly connected with labour. It was the religion of real life, later agricultural, as a part of person's life, when his faith and life were inseparably linked by hundreds of threads"[4].

A person of the "ancient world" would not be able to understand that a myth can be fiction. In his worldview, the myth is a true reality and a genuine existence. The whole life of the family and the existence of the whole "every day" world is only a reflection of the mythical reality [5; 8]. The myth for the archaic person appeared as a universal model of activity, a model for any action. The person not only mystified the surrounding nature, but also gave this mystified nature a higher sacred status. Thus, the world was perceived by a primitive person not breathless, but filled with life. This spiritual life was manifested in everything – in person, animal, plant, in every phenomenon that a person encountered – in a lightning strike, in an unfamiliar forest glade, in an incomprehensible roar during a hunt. Thus, traditional mythological thinking formed and sanctified the norms of behavior, life goals, household [9, pp. 51-64].

The systematization of the subject of myths allowed scientists to distinguish the following groups: the first, cosmogonic – about the origin of life (the creation of the world); the second, anthropological – about the creation of a human being; the third, totemic – about the totemic ancestors of individual tribes, which are based on fantastic ideas about the origin of the tribe from certain animals; the fourth, theological – about the origin of the gods; fifth, calendar – about the cycles of nature and rituals associated with the change of the season and economic activity; sixth, eschatological – about the other world and predictions of the future; the seventh, historical, or cult-biographical – about the life trials and deeds of individual heroes (that is, transitional from the description of mythical deities to the exploits of human heroes). It must be noted that the named topic is constantly intertwined. The stories about the creation of the world are necessarily associated with certain acts of deities. And both gods and people act as the characters in the myths about the primitive fire [2, pp. 5-12].

The objective dependence of the life of our ancestors on the natural environment was reflected in the desire to "appease" certain forces. The proto-Ukrainians singled out and revered the ground, water, sky, sun and natural phenomena of wind, rain, frost,

and fire in the world around them. These elements were addressed with magical formulas that were full of ancient spells and orders [4; 8]. Our ancestors believed that with the help of actions and words it was possible to cause rain or wind, to ensure success in hunting or harvesting, to help or damage a person.

In the proto-Ukrainian worldview, there was a definition of the components of space - "top, center, bottom" as well as "north, south, west, east" which seemed unequal. The embodiment of the "mastered" space was the direction "east - south - top". The opposite line "west - north - bottom" was associated with the threat of danger and death. The center was perceived quite generally – people, almost of all ancient religions and cultures, considered their existence (location) precisely as being in the center [8].

At the beginning of the twentieth century, a prominent Ukrainian ethnographer, folklorist, literary critic, linguist V. Hnatiuk emphasized: "Our ancient forefathers were, in view of the faith, pantheists. They believed that the whole world, the sky, the air, and the whole earth were filled with gods and that all nature was alive, full of every miracle, and everything thinks and speaks on a par with men and gods in it. At the head of the world were the gods who ruled everything; behind them stretched a number of inferior deities and demons, who stood to the elder gods for a favour; at the end stood the persons endowed with supernatural power, who could not only compete with demons and argue with them, but even force them to fulfill their will when circumstances demanded it" [2, C. 7; 3, C. 3-37].

A significant place in an ancient society was occupied by family relations, which gradually evolved from a polygamous to a monogamous family. Each person, from birth, depending on age and gender, took his place. The young man, having reached a certain age, underwent an initiation rite, which involved the withstand of pain, humiliation, name change and demonstration of new skills and abilities, namely a warrior, a hunter, etc. Gradually, the cult of ancestors, the cult of fertility and veneration of "Family" and woman in childbirth were formed. In honor of the "Family", bread, cheese and honey were donated at meals, which had the semantics of life and fertility [10].

In the scientific realities of today, the researchers emphasize that mythology is transforming and, accordingly, each epoch gives rise to its own myths. In today's technological society, myths and types of stories close to them function. "The only difference is that in modern fairy tales, a lonely traveler is threatened not by a werewolf, but by a stray ghost who expects his victim not in a remote forest, but on a highway. Computer games, which are developed on the basis of the most complex technologies, put us in front of the task of killing a dragon and saving the unfortunate princess" [8, p. 15]. Even a superficial observation of the modern cultural and spiritual foundation reveals many myths that surround us in life and fill the subconsciousness. The researcher of mythological sources of the Ukrainian ethnocultural model V. Kuievda states: "The content of myths, not only in primitive consciousness, but often in our time, is imagined as real, and even to the highest extent real, embodying the "reliable" experience of understanding reality by many generations and serving them as the subject of faith, not criticism" [11, p. 14].

The awareness of these realities allows us to understand the deep meaning of all mythology – it was designed to harmonize not only the relations of people with nature, but also relations between different ethnic communities. Proto-Ukrainian mythology reflected the deep spiritual, moral and social characteristics of the communities themselves and ensured the peaceful coexistence of different ethnic groups within a single society, a single social organization. Thus, the "mythological component", as a kind of basis for the socialization of feelings and mental capabilities of a person, played a significant role in the process of forming proto-Ukrainian spirituality.

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