

MYTH AS A FORM OF PRIMITIVE HUMANITY THOUGHT

Hajar BABAZADEH¹

Dr. Öğretim Üyesi, Bolu Abant İzzet Baysal University, Faculty of Fine Arts. hajarbabazadeh@ibu.edu.tr ORCID: 0000-0001-6270-1919

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Abstract

Myth as a form of primitive humanity thought has been existed during the prehistoric period that He made the world understandable through it. Before the emergence of the world of philosophy, the world was in the realm of mythical thought that gave the objects form, color and special features. The world was identified by mythical forces instead of its real objective features. Sensitive awareness, belonged to a kind of cognition world, is made of separated realms of intuitive perception of color and sound that are the result of presented issue. Self – awareness before reaching to reclusiveness remains in the world of mysterious and mythical powers, that is, in the world of demons and gods, not in the world of objects. The richness of Greek myth provided a chance for philosophy originated from there. So it can be said that philosophical thought is resulted by mythical thought. Human mind starts from making conception (the initial philosophical activity) and enters into the process of symbolic articulation such as imaginative understanding ART. Human thought is the process of moving from childhood toward puberty and evolution. Initial stages of human thought mainly include irrational and emotional forms which are similar to mythical thought. We must have observations on art related to the practical living; the origin of art regardless of its beautiful aspects is from primitive practical life and finally is knowing about the world. This creation of art is the result of fight with reality and like tool making and weapon making, food catering and other productive activities, is a means to overcome the reality and is vital. In the life of primitive human, art creation like witchcraft, wasn't an entertainment or useless job. Man never created art just because of sympathizing or self-deceiving or entertainment. Primitive art is considered as a tool for solving the real problems of life, at the same time it's a means for stating dreams and fulfilling them. In his thought, imaging and reality are heterogeneous. The picture of an object entity is the same as world the object or claiming a word results in the achievement of it. Art changes the thinking and desires of primitive human and is effective in his deeds and helps the change of the reality.

Key words: mythical thought, cognition, symbolic forms, primitive humanity

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Introduction

Mythical thought is a stage before the scientific- philosophical thought. It seems that theoretical and scientific thought and science are the continuation of the mythical thought since the scientific thought as well as mythical thought that the aim of both is to recognize the environment. Mythical thought refers to a period in which man knows and touches the world based on his primitive knowledge, beginning a way towards cognition of the world. The man shows the courage to cultivate his cognition of reality of the world more and more. This leaves a situation called a "limbo", between being and becoming, that is the entity wants to be known. Therefore, the world and nature during following periods, appears different because of human experience. For example Hegel believes in universal spirit and considers it as thought, culture and the life of human. This spirit evolves during the history and by former thoughts and a process called "dialectic" reaches more self- awareness, like a river that becomes bigger and bigger so far it approaches the sea. So in every period of history, human could know his environment according to his thought and awareness.

Consequently, recognition of man in each period is the combination of mental and non-mental forms and the result, as Hegel said, will be more logical than before as the time passes. According to Kant, human wisdom and knowledge is related to logical categories not visual facts. Man can't reach the intuitive and also the knowing of the world as it is without the mediation of visual facts. Cassirer like Kant believes that human recognition is possible only by knowing of forms of the mental conceptions that in fact are his knowing tools. But Cassirer's way becomes different from Kant's when he finds that these forms are not exclusive to logical forms, also non-logical patterns are effective, since man never thinks logically and his emotions are involved in his recognition as well. Cassirer says man didn't start recognizing the world of logic abruptly and before that he lived in a state of superstition and other irrational forms. (Cassirer, 1376:2, 3)

So the base of primitive human thought, according to his evolution was more emotional, mystical and irrational. Now, what are the characteristics of the facts and results obtained from this recognition, like the art and myth world? The result of this knowing is a compound entity and spirit that can never be analyzed to its own components. Cassirer calls this new fact, "form", the fact that has a spiritual- mundane combination. Form is man's creation that reflects its creator's features. Man sees and builds the world through the fact of his existence. Therefore, every kind of symbolic forms of art, myth world, is as Goethe² says the discovery from inner side to out or combination of world and spirit. (Cassirer, 1923-1929:57)

Therefore, with these descriptions things that human deal with are not absolute, but are the result of human mediation. The fact is dynamic like a man and is generated by him, these forms are neither absolutely logical nor completely emotional, but are compound and have a process of evolution from childhood to maturity. The art world has such a story and as a creature of human that reflects his constructive thoughts as well.

This story also begins in man's life from years ago. Evidences from Paleolithic men have come from the development of symbols and rites that are 2-million-year old. These people were hunters that most of their tools were made of polished stones. In this period mythical thinking were created and art came into existence. Death, interaction with environment, Seasons, Climate, Hunting animals, caused the man to think about the origin of events in his life. The Sun that emitted warmth and light when disappeared, another thing like moon appeared instead that had a little light. Winter and falling of darkness or events like eclipse may have frightened the primitive man. It seems logical that primitive human tried to ensure the green plants and sun and moon. Movement of the sun and moon may be the indicator of their awareness. So, for convincing them, they did some things like dance ceremonies. Paintings and statues of women in that time, "Paleolithic ages", showed the power of women in the rites of that time. The importance of woman at old "Mythology" was because of her ability to give birth in developing generation (Leeming, 1977: 7, 8).

These issues were very important for primitive man. Man with the help of myth, form and language could make them known to himself and this was his precious achievement. At first, he was strange to them, but with the creation of art and language combined them with himself. Form and sun both at the same state appeared in his eyes and became Saint for him. Human mind starts with making conception and this leads to symbolism. In fact a meaning is established only when it is represented as a symbol. With inspecting the symbolical forms, key of conceptualizing of man was created. Developing of symbolic-religious, science, art and language, myth from

² (1832- 1749)

statement, is an amazing work of mind.

Art, like language, myth, religion and science is in the realm of spirit. As Cassirer says artist deals with ideal forms. Although artistic form is related to aesthetics, it is related to cognition well. Since art is a symbolic form it is the result of encountering with the world and conceptualizing by the mind. Cassirer believes art is necessary for achieving the world and is a means to understand the reality. (Cassirer, 1944: 154- 156)

Art can be even more real than a scientific account. Art is a world of images that provides us with a landscape of the world in which we live and also reflects the emotions and our thought.

With respect to what was said in this article, we will look at the mythical thought of human and its traits then we will consider the reasons for creation of old works. If we don't know this thought, the reasons of the creation of symbolic forms will be intangible for us. Here is an example:

Prehistoric human tried making the spirit of stone recognizable according to his own feeling. In most of the cases, these stones were similar to human body like: Menhirs³ and Hermaes⁴.

'For the Taíno⁵ of Hispaniola, Puerto Rico and Jamaica, spirit Power resided in Zemi images. Of the many kinds made, small but elaborately carved stones known as 'three pointers' are the most enigmatic. Uniquely Caribbean, they were made from white marble, grey stone or andesite and carry the faces of different Taino spirits. Each stone possessed its own symbolism- a cosmic power embodied by its distinctive shape and concentrated by its godly design. Zemi stones guarded the soul when buried with the dead and promoted fertility when placed in agricultural fields.' (Auerbach, 2002: 262) - Figure 1. Examples of these cases are a lot in ancient times that we will face others in the following of this article along with the reason of their creation based on the study of human mind and we will try to make the reason of creation of these works understandable for the modern human.

How symbolic forms of art were created?

'One of the basic intuitions of critical philosophy is that things in the complete form and refined form are not introduced to awareness, but the relation between mental images of entity and entity itself necessitates this assumption for creating this image, awareness spontaneously comes to work.'(cassirer, 1378: 79)

Things that are created in our mind are the result of action forming awareness. Perhaps these may not exist in the outer world. According to the development of human thought, the faculty presents more realistic reflections. Different feelings in different ways create various modules. In the process of identification in mythical thought, reached reflections from an environment are different from the identification process of empirical- scientific thought. What we call world of feeling perception has not been entered into our mind from beginning. And has not been obviously clear from the start. It somewhat has been created through basic processes. Relation of thing with each other, like togetherness or separateness is not exist in our simple, intuitive sensations and in the outer world and is not presented to mind with the feelings, but the creation of ties between tangible things in space is done by the mediation of empirical thought. When we relate, size, and distance situation to other things in fact, we are doing so by judgmental faculty.

³. A menhir (from Brittonic languages: *maen* or *men*, "stone" and *hir* or *hîr*, "long"), standing stone, orthostat, or lith is a large man-made upright stone, typically dating from the European middle Bronze Age. They can be found solely as monoliths, or as part of a group of similar stones. Menhirs' size can vary considerably, but they are generally uneven and squared, often tapering towards the top. Where menhirs appear in groups, often in a circular, oval, henge or horseshoe formation, they are sometimes called megalithic monuments. These are sites of ancient religious ceremonies, sometimes containing burial chambers. The exact function of menhirs has provoked more debate than practically any other issue in European prehistory. Over the centuries, they have variously been thought to have been used by Druids for human sacrifice, used as territorial markers, or elements of a complex ideological system, or functioned as early calendars. Until the nineteenth century, antiquarians did not have substantial knowledge of prehistory, and their only reference points were provided by classical literature. The developments of radiocarbon dating and dendrochronology have significantly advanced scientific knowledge in this area. (<https://en.wikipedia.org/wiki/Menhir>)

⁴. A **herma** (Ancient Greek: ἑρμῆς, pl. ἑρμαῖ *hermai*), commonly **herm** in English, is a sculpture with a head and perhaps a torso above a plain, usually squared lower section, on which male genitals may also be carved at the appropriate height. Hermae were so called either because the head of Hermes was most common or from their etymological connection with the Greek word ἑρματα (blocks of stone), which originally had no reference to Hermes at all. The form originated in ancient Greece, and was adopted by the Romans, and revived at the Renaissance in the form of term figures and atlantes. (<https://en.wikipedia.org/wiki/Herma>)

⁵. Taino religion was based on ancestor worship, with their shamans contacting the spirits.



Figure 1: A zemis stone with its three cardinal points to the sky, the dead, and the land of the living. (Auerbach, 2002:262)

We put our filling data in frames that are created by judgmental faculty. Judgmental faculty has recognized different feeling effects and different meanings for them. In fact, giving order to the world of understanding is done by application of identifying and defining, comparison, and coordination.

Defining things in space as thought intuitive is done when feeling effects are formed by these rules and frames. Now let's see how these mental forms and criteria are created.

• Cognition of environment by mythical thought

In transition from the world of mystical thought in which we face frequently with emotional effects that are without mediation, to witnessed world with mediation, needs the understanding of stable proportions that exist in feeling effects. Having these relations and proportions defined, mind can compare, judge, then create order among feeling effects without mediation and reach a better recognition. These stable cases differentiate the mental imaginations from empirical facts. The existence of these stable cases needs time. Of course, these stable cases differ during our evolution periods. Relativity of these stable cases has been proved several times that they themselves need to be analyzed to more stable cases. So, from the very early, border between objective case and subjective case is not clear. This border is defined just in frequent changes of experience. 'This logical action has originally critical feature. The former objective cases become cancelled, as they weren't according to empirical tests and we understand that their effects were relative not absolute.' (Cassirer, 1378: 82)

• The characters of mythical thought

So, for mythical thought there is no border between objective and subjective cases or "imagination" and "fact". Therefore, experiences in dreams and fact are not very different. What mythical thought conceives in dream, because of not existing clear features in mind for comparison and understanding of its nature, is considered as fact. At present some primitive tribes are living that all of their lives and activities lie under their dreams. So, for mythical thought, there's no difference between being asleep and awake, likewise between death and life. For example;

'Like other traditional societies, native American cultures find it difficult to the border between the waking and the dreaming state, and the ability to dream is highly valued. Each of great tribes has its own understanding of dreams and a complex dream culture exists.

And also 'The Pagiboti people of Zaire consider that dreams are sent from their ancestors and believe that the spirits of the past have access to wisdom that can help with daily life. For instance, hunting is important to the survival of the Pagiboti and they believe their dreams can give them important information that can help them be successful.' (O Connell, 2007: 239)

For the Hopi a dream is viewed as a message from spirit guides who can appear in the form of an animal or other guises. They used a tool called dream prompter for remembering their dreams that had value in the study of beauty- figure 2.

Also between the nations of Australia this belief exists that the world has been created in a dream time. They have not seen the scene in the reality; but as it was in their dreams and also because Shaman has experienced that so they believe in that- Figure 3 ve 4.

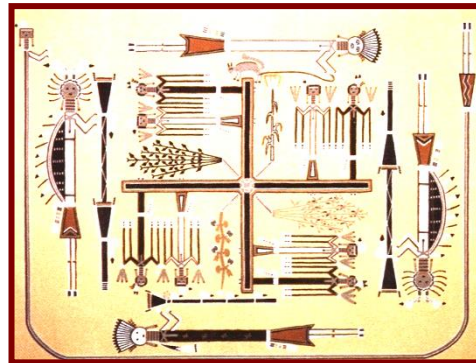


Figure 2: Dream prompter, pictured with sand from Navajo tribes. 'It is believed that positioning the bed in particular direction allows the dreamer to 'work' with the qualities of its associated elements.' (O Connell, 2007:241)



Figure3: saint art of Aborigines of Australia; show the creation of the world. (<http://images.google.com/images?q=aboriginal+art&hl>)

Other examples of this kind are the decorated shields of some people in large flats of America, which were both "artistic work" and "power parody". 'Paintings on shields are often the result of religious dreaming. Symbolic patterns of these paintings and other added things to them protected their owners with a super-natural power.' (gardner, 1381: 764)- Figure4.

Mythical thought considers all the feeling effects of no mediation as factual. In his opinion "being effective" means "existing". So, according to mythical thought a dead person still is alive, because his name and memory is remained as part of effects of feeling. In myth physical existence doesn't break suddenly at the death but only changes its face. 'This is the reason why ancient Egyptians made statue of dead people and kept them in a burial place as a guarantee for the soul (ka) eternity.' (gardner, 1381: 764)- Figure 5.



Figure 4: shields of "Arapaho". Cow skin, deer, black and green color, feather and ring. (Gardner, 1381: 765)

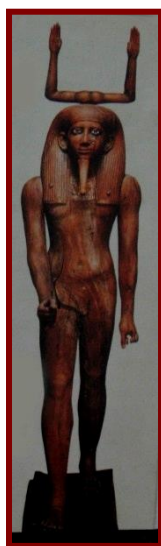


Figure 5: Tomb statue like that of king Auihre hor enabled the ka to assume a physical form. (Denise, 1999: 176)

All ceremonies of dead people are based on the belief that dead person exists and is between people. So they should prepare the living conditions for them. 'Therefore they prepared foods, clothes and other needed things for them. So these things like, clothes, foods and drinks should be ready near the body because he may need them.' (Gardner, 1381: 74)

As symbol important buried works, we can name those found in "Sialk" civilization in Iran - Figure 6.

Also other results of this thought adores the ancestors. 'Veneration of ancestors is widespread phenomenon and ancestors also played a major role in head-hunting communities. The earliest ancestor is important in strengthening group identity. Every community can relate the story about their first ancestor, who may have been semi-divine, human or animal, and ancestors are often deified. Stories relate the founding of ethnic groups by such mythical figures... they are thought to watch over their progeny, guiding and empowering them, especially in battle. Among New Guinea and in many of the islands, warriors traditionally craved their own weapons which they decorated with the images of their dead parents or grandparents.' (Auerbach, 2002: 209).

In these societies ancestors were worshipped like an idol -Figure 7,8.

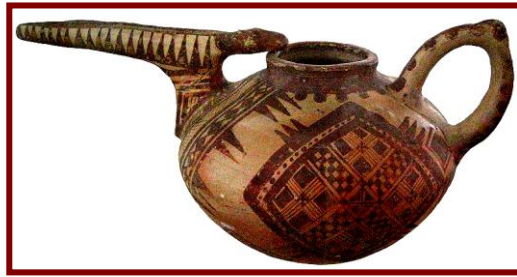


Figure 6: a clay dish related to “*Sialk*”, 2800, 2900- cemetery.
(Brochure of cultural and touristy base of ancient Sialk area, 2009)



Figure 7 ▼: Carving of a staff god or ancestral figure, possibly Tangaroa. (Auerbach, 2002: 243)



Figure 8: Carved aboriginal ancestor boards. (Auerbach, 2002:220) ►

Also native Melanesians, due to effect of soul on living people, value their ancestors and this makes the symbolic arts purposeful. ‘The wearing of masks is one important way of honoring and depicting the ancestors. The masks of north central New Guinea depict supernatural spirits and ancestors.’(O Connell, 2007: 30) – Figure

9.

With these descriptions the image that was the product of mythical thought, may be an image for us but, for mythical thought is a fact. A 'picture doesn't show the entity but is an entity itself, and has its activity. Therefore mythical thought lacks the ideal factor and to get it, it must convert that to the mundane essence'. (Cassirer, 1378: 91) Due to this 'all the wall pictures of Egyptian graves are shown with details like changing of seasons and human activities'. (Gardner, 1381: 74)- Figure 10, 11.



Figure 9: A wooden initiation mask from the Ivory Coast. (Auerbach, 2002: 257)

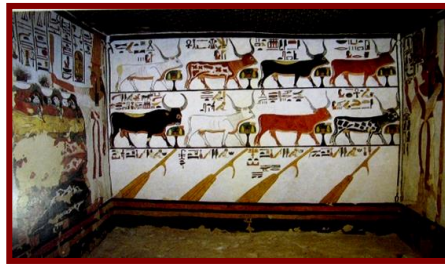


Figure 10: grave room of Tari, needs for soul in underworld. (Siliotti, 1996: 218)



Figure 11: Sakara: men in presenting gifts. (Barocas, 1972: 45)

So reflection of Gods in the form of picture or body originates from this thought. It means all power of Gods exist in their photos so they are worshipable. Some worship houses in old world show this fact- Figure 12.

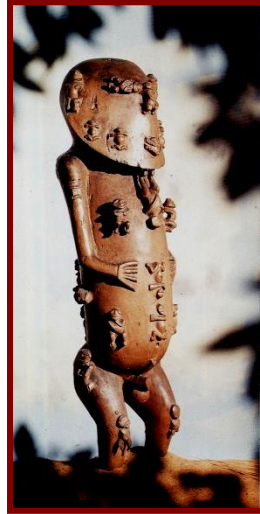


Figure 12: A statue of the Avatea of Ruruto, the original creator god of eastern Polynesia. (Auerbach, 2002: 225)



Figure 13: Lascaux cave. (<https://tr.pinterest.com/pin/362399101236260457/>)

Shadow was a part of actual part of person so it was vulnerable. Any damage to shadow or photo influenced person or entity. In the period of 'Renne', art was interwoven with witchcraft. Drawing an animal was like the creating that, so art was a means of reproduction. So in cave artist's opinion, hunted cow with him wasn't different with that pictured on the wall. (Bastide, 1374:91) - Figure 13.

Of other praises about mythical thought we can refer to the first words in the human language that were equivalent with factual events and had a higher status than men. As "Cassirer" said, first words of human were considered as the same with the names of Gods.(Cassirer, 1376: 13) For example 'Herodot' says 'loyalty of people to their gods was clear when they didn't call them by names otherwise they were considered as pagan.'(Hegel ,1770-1831:283) – Figure 14.

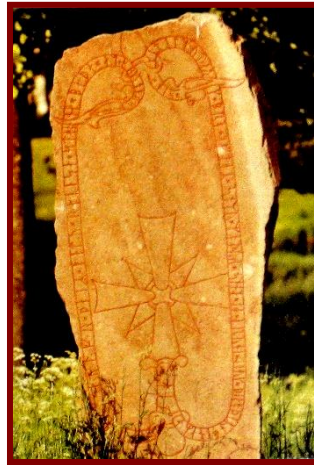


Figure 14: A rune stone in mystical thought the name like its form has all its power too. Name and character are the same. (Auerbach, 2002: 130)

‘Mythical thought doesn’t lack the cause and effect. In fact cause is one of its factors. This issue is clear with some mythical fictions that try to answer the questions of the origin of the world. These mythical fictions that are descriptive in essence, want to define the origin of some mundane things like sun, moon, human and some other creatures. But mythical causative distinguishes from scientific principle’. Cassirer, 1376: 99)

“Taylor” says the dream of primitive man was not uncontrollable but was a logical conclusion from originating effects from causes. Based on this conclusion they thought their houses and whole the world is filled with souls. They thought souls were identified causes. (Moagen,1378: 316)

A symbol of beautiful artistic works, which refers to the creation of the world, is a sun stone calendar of “the Aztec “. -Figure 15.



Figure 15: The calendar stone. (Auerbach,2002: 287)

Scientific thought discusses the causative conception and inductive and deductive categories under the law of analysis and shows that the whole consists of its parts. Scientific principles say that whole means participation of parts in doing something, while in mythical thought there is no difference between the whole and part. The non-mediation part is wholeness itself. As myth lacks causative analysis so it can’t differentiate whole and parts, so they become same. The base of “sympathetic charm” is similar to things that are made up of a united material that exists a holistic relation between them. In “sympathetic charm”, divisions of body parts are not accorded their duties. Each part of the body, say, nail or hair is at the same level with other parts and whole too. ‘Without doubt, this feature was a problem for primitive man, because each enemy that is familiar with charming can cause his

death or illness at every time with a tinge of something that belonged to him'. (eliade, 1384: 244) – Figure 16

'We know, to, that the Celts were head-hunters; they kept them as trophies or sacrificial offerings, believing them to contain the essence of the person to whom they belonged and to be a source of wisdom.'(Auerbach,2002: 101)

All features in mythical thought gain mundane nature and issue of origins are solved with primitive mundane essences. For example, if a woman is sterile may have the body of sterility "tano" within. All of these show the internal tension of mythical thought. As a mythical thought tries to make the world spiritual in one way and relates everything to their mundane cause in another way. Even if in scientific thought a feature becomes temporary in mythical thought is taking a mundane feature, and becomes transferable. For example, in the Egypt, God characters were among kings transmitted by special ceremonies like coronation ceremonies, through the king's crown and sword - Figure17.

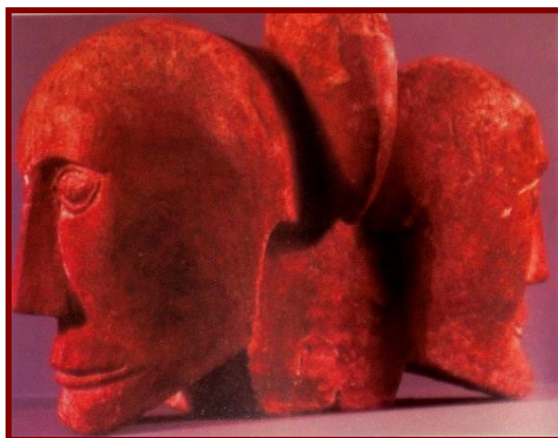


Figure 16: This double head is believed to be a symbol of defeated enemies (Auerbach,2002: 101)

With these examples we understood that conception of myth from force is different from its scientific conception. Mythical thought considers that the force as a mundane essence has spread throughout world but has concentrated in special people. This essence is called "MANA" and witch and warier have it, so good and evil forces that have surrounded the old people, are originated by "MANA". With above mentioned explanation, we can conclude that some people are the code of this so-called favorable or unfavorable "MANA" and in an old mind code with entity unite and a visible creature that gives mundane feature to the unseen power becomes the indicator of that power. So one entity or body or any other things can become an idol, or become the container of super-natural force that has not been refined correctly. (Moaggen, 1378:222, 224)- Figure 18. It can also be combined with divine essence that shows the super-natural world. (Cazeneuve, 1386: 179) So the existence of good forces in useful factors in agriculture was a saint for old man and was worshipped by him as a God or Goddess. Fertilization tradition in Aurignacien and Paleolithic eras and the existence of "ANAHITA" goddess in Iran are related to this - Figure19, 20.



Figure 17: Pharaoh coffin with his king crane. (Siliotti, 1996:116)

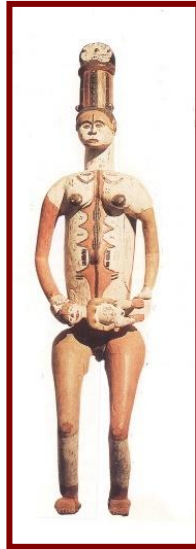


Figure 18: Statue of an African goddess made of wood and pigment color and metal. (Auerbach, 2002:254)



Figure 19: exaggeration in displaying body shows that this small body was used as fertilization idols.
(<http://www.images.google.com/images?q=venus+willendorf&hl>)



Figure 20: Anahita was the goddess of rain and mad the rivers flow and caused the growth of plants and reproduction of animals.⁶
(<https://en.wikipedia.org/wiki/Anahita>)

⁶ . Taq-e Bostan high-relief of the investiture of Khosrow II (r. 590 to 628). The king (center) receives the ring of kingship from Mithra (right). On the left, apparently sanctifying the investiture, stands a female figure generally assumed to be Anahita. (<https://en.wikipedia.org/wiki/Anahita>)

Conclusion

Myth can be defined as a set or string of myths such as a large collection of Roman and Greek stories (contained in classical mythology).

In addition to the general and basic meaning of the myth, which was mentioned above, it can be presented and expressed through the methodological analysis of the myth. Especially in terms of their forms, goals and tasks. The discussion of myth in this research is based on a recent view. The most important issue in this study is epistemology and the recognition of the constituent elements of cognition and the development of reason and its limits of ability and efficiency in the case of mythical thought.

Based on evidence from the development of symbols and rituals, which are mostly from Paleolithic people dating back about two million years, it can be concluded that the story of mythology dates back to prehistoric times. Historically, there has been no great culture and civilization that has not been dominated by myths and mythological elements. Because there is no age or civilization in which no attempt has been made to discover the mysteries of this strange world using myth, religion and philosophy. The most basic questions in this regard remain unanswered: How did the universe come into being? What forces govern human life? And how should we adapt to these forces and make them agree with us? The answers to these questions are as large as the number of communities that have asked them.

Natural phenomena such as births, deaths, climate change, sunrise and sunset and the moon, etc. have been very strange and unknown to humans. Human being by the help of myths, images and language had owned these beings to some extent. At first, these phenomena were alien to him until man became acquainted with these beings. The name of the sun and the sun itself were called in his mind, and therefore both were considered dear and sacred in his eyes. The purpose of man in relation to myth is to describe and recognize the environment and thus to surround it. Since myth is a method of thinking and cognition for primitive man, it can be mentioned as a form of fundamental thought, i.e. mythical thought.

In justifying the myth as a special form of thought and its adaptation to the concepts that are full of illusions and fantasies for today's man, we spoke in detail in this article and examined it as the issue of mythical cognition. Before consciousness itself reaches abstraction in the mythical world; there is a world of mysterious forces and mythical powers, that is, in the world of demons and gods, not in the world of their objects and properties. Before the philosophy, the world was in the realm of mythical thought and imagination, which gave objects special shape, color, and properties. A world that, instead of being identified by the experimental properties of objects, was identified by mythical powers and even magical effects. This stage is the beginning of the soul journey. At this stage, the rank of the soul has no precedence over the rank of nature. The life of the soul at this stage is still the same as the life of nature and is entirely determined by its environment. He is still unaware of the objective things around him. To gain this knowledge, he has to go a long way so that he can separate himself from foreign nobles and enter the stage of consciousness. As long as the world of objects is not separate from man and is not considered as external works, man will not seek to know them. And since the whole life of the soul is one with the life of nature and is a part of it, as a result, it accepts all the qualities of the world of nature and does not consider itself separate from it. It now seems that science and scientific thought and theory are the continuation of mythical thought, and they are of the same kind. Because the goal of both is to describe and understand the environment. That is why, despite the richness of the Greek land of mythological ideas, philosophy was born from Greece. This shows that intellectual and philosophical thought is provided by mythical thinking. The human intellect starts its work with conceptualization (the first mental activity), which eventually leads to symbolic expression. In fact, a concept is established only when it is embodied in a symbol. By examining symbolic forms, the key to human conceptualization forms will be obtained. The formation of symbolic forms - religious, scientific, artistic, language, myth, etc. - from expression is the great and wonderful story of the mind. Art such as language, myth, religion and science are in the realm of the soul. According to Cassirer, the artist offers ideal forms. Art form, although purely aesthetic, is nevertheless a matter of cognition. Because art is a symbolic form, and as mentioned before, symbolic forms are created in the face of the world and through conceptualization by the mind. Cassirer believes that art is essential to the world and then a way to understand reality. World art is images that offer us a

view of the world in which we live as well as a view of the thoughts and emotions we have. With a full explanation of this topic, research and examples of ancient art symbols can give some insights into the motivation and purpose of creating works of art.

Finally, by proving the correspondence of the characteristics of this idea with the symbolic forms of ancient art, we came to the conclusion that the creator of ancient works of art was a mythical idea, that is, a very historical idea of the human race. Like any other work that is the source of thought, the last result is that by studying the characteristics of human thought at every stage of human social evolution, one can interpret and explain its achievements. In this way, in particular, one can understand to some extent the reasons for the creation of artistic forms that are always in an aura of ambiguity.

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İLKEİ İNSANIN DÜŞÜNCE BİÇİMİ OLARAK MİT

Hajar BABAZADEH

ÖZ

Tüm eski dinlerde yadsınamaz olan mitlerin varlığının, insanların eğlence için yarattığı kurgudan daha ötede kabul görülmeleri gerekmektedir. Efsaneler, onları insan düşüncesi ve bilincinin bir parçası olarak gördüğümüzde esas olarak önem kazanmaya başlayacaktır. Hegel'in akıl felsefesine ve Cassirer'in felsefesine göre, zihnin evriminin belirli bir döneminde, insan kaçınılmaz olarak mitolojik düşünceden başka bir düşünceye sahip olamaz. Bu incelemede mitolojik düşünce, zihnin evrimi yönünde ele alınır. Ayrıca birçok sanat eleştirmenine göre, sanatın diğer yönü gerçeği açığa çıkarmak ve ardından yaratıcısının düşünce ve inancını da ortaya çıkarmaktır. Bundan dolayı, bu imgelerin yaratıcılarının temeline ve düşüncesine varmak (mitolojik düşünce) kadim zamanlardan kalan sembolik sanatsal formlar ile mümkün olmaktadır. Böylelikle, incelemede tarih öncesi sanatsal sembolik biçimler ile mitolojik düşünce karşılaştırılarak benzerlikleri ortaya koyulacaktır. Sonuç olarak, antik görsellerin ve mitlerin kökleri mitolojik bir düşünce üzerine kurulduğu söylenebilmektedir. Son olarak, bu incelemede tarih öncesi sanatsal formların yaratıcılarının zihin özellikleri ele alınıp ardından eserlerin ortaya çıkış gereksinimleri açıklanacaktır.

Anahtar Kelimeler: mitolojik düşünce, idrak, sembolik formlar, ilkel insan