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THE THEORETICAL

-TYPOLOGICAL ASPECTS OF THE PROBLEM "FOLKLORE AND MAGIC"

LOS ASPECTOS TEÓRICO-TIPOLOGICOS DEL PROBLEMA "FOLCLORE Y MAGIA"

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ABSTRACT

Although it has been written much about the folklore and magic relations the typology of these relationships always requires a new look. In the modern period the integration of the sciences, the transition of the globalization to a qualitatively new stage, the beginning of "talking in a single language" also give an opportunity to look at the typology of folklore and magic relations. One of the most important aspects of this view is the inclusion of the "new" materials into the scientific thought cycle. Here our aim of writing the word "new" in inverted commas, is to emphasize the rich oral culture, including the magic culture of Azerbaijan folklore, which is out of the world anthropological research. The Western scientific-theoretical idea has created the theoretical-typological experience of folklore-magic relations on the basis of the ethnological experience of the left-wing peoples in terms of the socio-economic form. Apparently, it is "high time" for the process of incorporating the "rich" cultural bill into the scientific thought circle. Thus, in the article the theoretical-typological aspects of the problem of "folklore and magic" are looked through and the theoretical experiences in this area are summarized.

Keywords: Folklore, magic, religion, ritual, ceremony, epos, Azerbaijan folklore.

RESUMEN

Aunque se ha escrito mucho sobre el folklore y las relaciones mágicas, la tipología de estas relaciones siempre requiere una nueva mirada. En el período moderno, la integración de las ciencias, la transición de la globalización a una etapa cualitativamente nueva, el comienzo de "hablar en un solo idioma" también brindan la oportunidad de observar la tipología del folclore y las relaciones mágicas. Uno de los aspectos más importantes de esta visión es la inclusión de los "nuevos" materiales en el ciclo del pensamiento científico. Aquí, nuestro objetivo de escribir la palabra "nuevo" entre comillas es enfatizar la rica cultura oral, incluida la cultura mágica del folclore de Azerbaiyán, que está fuera del alcance de las investigaciones antropológicas. La idea científico-teórica occidental ha creado la experiencia teórico-tipológica de las relaciones folclore-magia sobre la base de la experiencia etnológica de los pueblos de izquierda en términos de la forma socioeconómica. Aparentemente, es "el momento oportuno" para el proceso de incorporación de la "rica" factura cultural al círculo del pensamiento científico. Así, en el artículo se recorren los aspectos teórico-tipológicos del problema del "folklore y la magia" y se resumen las experiencias teóricas en este ámbito.

Palabras clave: Folclore, magia, religión, ritual, ceremonia, epopeya, folclore de Azerbaiyán.

INTRODUCTION

Folklore, in modern usage, is understood as an academic discipline the subject matter of which (also called folklore) comprises the sum total of traditionally derived and orally or imitatively transmitted literature, material culture, and custom of subcultures within predominantly literate and technologically advanced societies (notice that comparable study among wholly or mainly nonliterate societies belongs to the disciplines of ethnology and anthropology). Thus, as pointed out by Abbasova (2020), citing Honko (2013), folklore as an expression of traditional knowledge is primary evidence used by an analyst to produce findings and generalizations about tradition as process.

On the other hand, magic is a concept used to describe a mode of rationality or way of thinking that looks to invisible forces to influence events, effect change in material conditions, or present the illusion of change. Within the Western tradition, this way of thinking is distinct from religious or scientific modes; however, such distinctions and even the definition of magic are subject to wide debate. Practices classified as magic include divination, astrology, incantations, alchemy, sorcery, spirit mediation, and necromancy. The purpose of magic is to acquire knowledge, power, love, or wealth; to heal or ward off illness or danger; to guarantee productivity or success in an endeavor; to cause harm to an enemy; to reveal information; to induce spiritual transformation; to trick; or to entertain (Jolly, et al., 2016).

Then, since at the beginning of human civilization there was no adequate understanding of the forces that govern natural events, naturally people thought that these had a magical nature, which little by little were perpetuated in the folklore of different peoples.

In this sense the study of magic offers a wide range of possibilities to cultural historians, and especially to those interested in cultural exchange, because everything in the domain of Western magic speaks of it: geography, language, religious issues, and politics together forged a world of knowledge that was constantly changing and adapting (Montesano, 2021).

Taking the above into account the aim of the article is to look through the theoretical-typological aspects of the problem "folklore and magic" and to generalize the theoretical practice in this branch. The theoretical importance of the article is determined by the use of this resource in the investigation of the magic problem, and its practical significance is to use this theme as a practical tool in the process of folklore in higher education institutions.

DEVELOPMENT

Before approaching the problem on the base of the new materials it is necessary to look through its existing statement history in the science. Let's have a look at the famous ethnologies' opinions such as James George Frazer and Edward Burnett Taylor which in fact, are considered the patriarchs of the western anthropology thought. Speaking about the principles of the magic Frazer (1983), wrote: *"The magic thought is based on two principles. In one of them it is said: the similarity creates the similarity, or the result resembles its cause. According to the second principle, the things touching once to each other continue the mutual influence from far away after the straight intercourse. The first principle can be called "to resemble," but the second can be called "contact" or "the law of contagion. According to the first principle, it means due to the similarity law Mag considers that imitating a thing one can realize any motion, but according to the second principle he concludes that the movements he did with the things had touched those things and they influence to those people contacted with their bodies. These magician methods based on the imitating law can be called "homeopathic" or the imitating magic. Touch or the magician methods based on the contagion law can be called as "contagious magic"*

These two principles in magic are universal. For example, in Azerbaijan the fortune-teller being the typological equivalents of the magicians also ask a photo or a thing belonging to the object from the client who wants to know anything about the object. In order to realize the magic ritual, the magicians again ask any thing belonging to the object.

Taylor (1989) writes: *"If we mention in short, the place of the magic in the history is known: according to its main principle it belongs the lowest stage of the definite civilization. Now magic is still protected full of strength in the primitive societies, played very little role in the mental development of the world. Beginning from this level it is possible to observe it in the highest levels: it means, majority of the methods and habits of the barbarians continue to protect their places without any changes. From time to time the new methods have appeared and the mix of the old and new has been protected in the newest cultural nations. But during those centuries the progressive societies basing on the more practical controls this magic activity fell to the simple cultural remnant levels and in modern period we discover it mainly in this form".* (p. 92)

Evidently, as the ancient type and form of the culture the magic belongs to the lowest level of the development history of the humanity society. As the society began to develop the role of the magic became diminished. Its

cause was knowledge about the environment, the scientific knowledge in human society. With the increasing of the knowledge the mystery veil spread on the nature and society begun to be taken, the humanity begun to think the environment more deeply. And of course, in its turn it has been observed the narrowing of the place and role of the magic. The people before needing magicians' help in anything later began to solve their problems with un-magic, real practical ways. That is why the magic and science are in contradiction.

Thus, the development of the scientific knowledge reduces the actuality of the magic knowledge in the life of the society. But as it is seen from Taylor's (1989), writings, the science has not gained decisive and resolute victory on the magic, and generally has not razed it from peoples' life. Magic has always protected itself with its power of functional structure in renewing society, has tried to keep and to strengthen its place and has achieved it in a definite level. That is why we can be a witness of magic's actuality in a modern period.

Nowadays the magic is not considered as the elementary knowledge and only "the cultural remnant" of the practice. However, sometimes magic can become very actual in the most modern societies. For example, during the 90s of the last century in post USSR regions, the reviving of the phenomena such as magic, mythology, fortune-telling were observed especially with new names (science of extrasensory, parapsychology, etc.). The disintegration of the USSR, revolutions, the economical catastrophes, the spiritual constraints, and anxieties was the reasons of the mass psychosis in the society. Almost in all people the usual lifestyle which they had got into habit during many years was disordered. Many of the people gave themselves up to despair. During that period the magic began to revive. The people losing their hopes from the real life began to address to the fortune-tellers, palmists, and augurs. That is why in post USSR, including in Azerbaijan where the civil, educated people live inclining of people to the magic forces us to look at the phenomena called "social consciousness" with a new opinion.

As it is seen from the opinion mentioned above Taylor (1989), considers the magic as the cultural remnant of the primitive thinking in the modern societies. But during the 90s of the last century the reviving of the magic, the magic thinking shows that the magic is not any "cultural remnant": as if it is the "sleeping", "calm" reserve - potential of the human consciousness.

Rzasoy (2013), writes that in modern period the investigation of mythology encountered the investigators with some difficult problems-questions. For example, must the

mythic consciousness be searched in the historical consciousness as in the diachronic archetype form which has completed, or including the diachronic archetype in the living national thinking – in modern historical consciousness continuing its existence in the autonym synchronic system form? In other words, has the mythology being the initial level of the humanity consciousness been transformed into the social forms of the historical consciousness completely with the end of the epoch of the mythological consciousness or being transformed continued to remain as "myth" (mythology)? It means, has mythology being transformed into the historical consciousness died or now it continues to exist?

In the modern period it is doubtful that the concept of mythological phenomena is "the cultural remnant" belonging to the idea of the primitive societies. Neklyudov (2000), writes about the place of the mythology in the modern consciousness so: *"It is not right to consider that the mass consciousness (it must be called as "the mass subconscious") becomes mythological in the most modern period. According to its nature it is generally mythological. We are witness of the formation of the ancient myths coming from the intensities of the centuries on the base of the archaic models in the new social and national volumes in the politics and ideology... Here one can meet ... either the spontaneous mythology coming from the bottom or different intellectual or "artificial" mythology made with ideological and political purposes in the authority groups"*.

Apparently, the author doesn't agree with the subsequent mythology of the modern consciousness. According to Neklyudov's (2000), opinion, from the beginning the modern consciousness is generally mythological due to its "nature". In other words, though the myth is the initial level of the humanity consciousness, with the end of its epoch it hasn't left the social consciousness, but it has lived in the passive form, "in the background" and continued its existence as the reserve fund.

Tokarev & Melitinskiy (1980), also affirm that in the mass consciousness some peculiarities of the mythological thinking can be protected together with the original philosophical and scientific knowledge, including the usage of the serious scientific logic. Nowadays the religious myths of Christianity, Judaism, Islam and other religions can be used by the churches, the different social and political forces in order to pursue and keep the religious consciousness.

Or according to the other thought, if the myth is looked through as the product of the past epoch, then it is difficult to definite the real finish time. So, it is impossible to determine when the definite mythic subject practically

becomes the literary subject or when the formation of myths stops. Time by time to acknowledge undergoing to the changes of symbols, myths and rituals is a more effective way. Secularization is not a firm process either. On the contrary, it is a process repeated from time to time. In modern society such secularization fitting the secularization processes in previous periods is accompanied by the processes creating the new myths (Tokarev & Melitinskiy, 2004).

Though thousands of years passed over, the mythology being the consciousness form of the most initial period today mentioning the "alive" living fact in definite levels of our consciousness Shakir Albaliyev (2008), affirms that one of the main causes of scraping the mythological characters into the consciousnesses is a friendship of the humanity with the natural world from the periods of having the relations.

All of them give us a chance to characterize the magic as the initial consciousness phenomena today not as "the cultural remnant" living in the modern consciousness, but as the passive reserve fund of the modern consciousness. In some cases, actuality of the mythology, magic in the modern consciousness assumes to tell it. It means as if "resting", "laying in ambush" the magic waits for its time. When the time is up it appears as the active force.

The opinions about the magic of the 19th century classical anthropology (James George Frazer, E. B. Taylor) being developed in the 20th century began to be studied in the content part of the great trainings. That is why the founder of the analytic psychology Karl Gustav Yung's thoughts attract the attention. According to Yung's opinion magic is an importunity to use, to take compassion or to destroy, to prevent the un-subconscious forces or to help them. By these ways their pernicious forces either are stopped or are achieved to join them. Yung declares that the more the person's consciousness branch is limited the more the psychological content shows itself in quasi-external embodiment qualities, in other words, in the form of spirits projected to the alive people, animals or the lifeless things or the magical forces. Yung determined such projection as the autonomous or semi-autonomous complex that has not become an integral part of integration. Therefore, the belief to magic is taken as the beginning of the un-subconscious and magic rituals give people more safety feelings in this case. The purpose of these rituals is to provide the mental balance. It is believed that those who have the ability to perform the magical procedures (such as a magic man, a shaman, a physician, a sacred man or a doctor) have a certain extraordinary power, and they are luminal and archetypal figures (Semyuelz & Shorter, 1994).

As it is seen, K.G. Yung explaining the magic from the analytical-psychological aspect has associated it with a non-conspicuous, or else, in other words, a mysterious connection, and he has revealed that the magic is a psychic mechanism. Yung considers that the magic serves to the establishment of an ancient man's life, to be truer, the formation. He names the magic-shaped images as the un-subconscious powers that it corresponds its analytical-psychological teaching. It means, for Yung all these mythic-magic characters relate to the unconscious part of the psychology, in other words, it is connected with the subconscious.

In fact, Yung is right in his opinion. Because all mythical images are metaphysical and, in this sense, it relates to human's subconscious more than his consciousness. It means, all mythical images in our mind come from the subconscious according to its psychological basics. For example, we don't really believe that the demonic-animistic images are physical souls, and they have spirit, blood, body, etc. However, when somebody passes the cemetery at night or is alone in a dark, in a frightening place, the person can feel panic and afraid that at any moment there will be a terrible, horrible, dreadful thing. At that moment all the demonic forces come to the mind of man, as if all these forces will attack him at this moment. So, fear, horror, excitement activate the non-conscious mind of the human. In this sense, Yung's naming the magic-mythical images as non-conscious forces is completely right, due to his analytical-psychological training.

According to Yung's opinion magic is a providing mechanism of the mental balance of human. It means, with the help of magic the human stands in front of nature elements. Unlike the contemporary man who studies the language of nature through his own scientific knowledge and regarded his elementary energy the ancient man didn't understand the nature as a physical element and considered it as a living creature with the extraordinary power. From this point of view the magic was a means, a mechanism of the dialogue and communication of the ancient man with the nature. With the help of the magic the human communicated with the nature forces and for the sake of his purposes he could use it. Otherwise, the ancient man couldn't stand in front of the destructive power of the nature. That is why Yung's consideration about the magical mystery which protects the human's mental balance is the proper method of approaching. The primitive man provided his psychological comfort by removing the psychological disturbances, stresses and melancholy with the help of magic.

In the above, we saw that Yung talked about the magicians which were considered the liminal figures having the

extraordinary powers in the society. Here the word “liminal” attracts the attention. This word was used as a term for the first time by Arnold van Gennep. He showed that the transition ritual is a process containing three phases:

1. Separation: This first phase means the separation of a person or a whole group from the place and the definite cultural circumstances taking part in the social structure.
2. Limit (margo/limen): Being the second phase the period “liminal” is the distance level. In this level the subject “having a transition” gets a dual line.
3. Restoration (reaggregation): The restoration completes the third phase period. “Transition” again gets a constant position in this level and by means of it gets the rights and duties of “structure” (Beylis, 1983).

Rzasoy (2015), explains these three levels shown by Gennep very simply and distinctly:

- Individual (person) parts, from the previous position (status) in the first level of the transition ritual.
- Individual gets to the middle position in the second level: he becomes in double status. Here he passes from the previous status into the new position. But this level is a middle (transition) level: it is either a new or an old situation, making it combine, is the double case. That is why, the individual has not parted from the old status absolutely and has not joined its new status completely. It is the double status case connecting the properties of both (old and new) statuses in dynamic mutual influence. This case (the middle position) continues till the end of the second phase.
- In the third phase the individual is restored from the ritual case into the ordinary life case. But gaining all social-cultural, political-ideological rights and duties he returns with a new status to his previous life. His new status is identified with a new name.

As we know, the transition rituals are the marriageability ceremonies intending passage of the person from a social phase, an age group, into the other ones. For example: wedding, mourning, naming part, getting out of the distress, to circumcise the boys, etc. are transition rituals. According to Bronner (2016), the wedding, for example, is the most elaborate ritual in many individualistic societies because it involves the anxiety, and joy, of moving from the status of an individual to becoming part of a union. However, they have many numbers and varieties. With the help of some rituals the individual passes different levels such as by means of the wedding ceremony he passes from the singleness into the state of being married, with the ceremony of mourning he passes the living world into

the dead, with the ritual circumcision he passes from the childhood into the manhood period. It means the transition from a level into another one happens with the help of rituals and according A.V. Gennep's thought this process consists of three levels. The second level from those levels is the level of liminal.

Explaining the term “liminal” which was used by Gennep, Victor Turner writes that the word “limen” is “threshold” in Latin. The liminal creatures are neither here nor there, they are in the interval of the middle of the situations written and determined by the laws, traditions, positions and ceremonies. That is why their ambiguous and indefinite peculiarities are expressed with the great colorfulness of the symbols in many societies ritualizing the social and cultural transitions. So “liminality” is often imitated to the death, the inner life, invisibility, darkness, bisexuality, emptiness, solar or lunar eclipse (Turner, 1983).

As it is seen, K.G. Yung also considers the magicians (augurs, wizards, fortune-tellers, etc.) as the liminal creatures. In order to explain simply, the liminal creatures are the creatures existing and moving between the two worlds – this world and the other world. They are also called “mediators”. The word “mediator” is a noun created from the word “mediation”. To mediate means to move among the different worlds, to create a relation among them. One of the liminal-mediator characters is the character Dede Gorgud in the epos “The Book of Dede Gorgud”. He is the real mediator, liminal creature and connoisseur of Oghuz region. Here “being aware” (“to know fortune”) is to know not ordinary, practical knowledge, but the secret sciences, the disappearance world. Allah inspired Dede Gorgud's heart and he delivered the different information from the disappearance world to the people. That is why Dede Gorgud is situated between two worlds: (1) the world of humans and (2) the world of disappearance. And as being situated between two worlds he is a dual creature or according to K.G. Yung's opinion he is just a liminal figure. That is being in his world he can visit other worlds, or he can connect with different worlds.

The famous Russian-Soviet ethnographer S.A. Tokarev in his article about the origin and essence of the magic has characterized the magic or sorcery as the different mythical activity seeking of humanity to influence with the supernatural method to this and other material thing or events. Considering the magic as the initial forms of the religion the author writes that the magical ceremonies and thoughts have taken very important place in the history of religion, and it has also been taking. From the initial religion forms till the final levels magic is one of the most important and organic contents of any religion (Tokarev, 1990).

Let's note that, in Tokarev's explanation to bring the magic to the religion context is not accidental. Magic was more interesting for ethnographers and folklorists; one of the typical problems they investigated was the magic-religion relations. It is not accidental that in post-soviet area the problem of magic was investigated by the ethnographers. According to its specification the magic had remained beyond the investigation sphere of folklore-study, only the genres about the magic were investigated. For example, the name of magic was mentioned in 1983 in the part "Sorceries" of the textbook "Russian folklore" by Kravtsov & Lazutin (1983). The authors wrote: *"One of the special genres of the ceremony folklore is sorcery. Sorcery is a short oral-poetical genre expressed by the prose. According to the tellers' and performers' opinions the sorcery has a magic influence power. It is known that the art had a more useful-practical role than being aesthetic in the initial stages of its development. The sorceries also belong to such art kinds. Though the sorceries were the art works, the performers who acted them didn't seek the aesthetical purpose. They had just the practical function: to get the wish (the best product, health, love, etc.) with the help of the magic power of the word"*. (Kravtsov & Lazutin, 1983, p. 61)

Apparently, in this book which is the characteristic for the soviet folklore-study school, the magic is not presented as the folklore "genre". Its name is mentioned only with the genres about the magic. It was not accidental either, because according to its main tendency the Soviet folklore-study was related to "oral literature". It was sourced from that the magic was considered as a primitive form of the religion in Soviet humanitarian thought, and the Soviet ideology didn't accept the religion and its appearance forms.

Firstly, from the point of view of magic-religion relations the famous Western scientist Eliade's (2021), thoughts attract the attention. He writes that the belief and ceremonies take us to the magical thinking area. But accepting the dependence of folk practice from the magic are we right to look through the common symbolism of making knot (to read a bad prayer to somebody's fate) as the exceptional activity of the magic mentality? We don't think that it has been so. Even in Indo-Europeans the ceremony and symbols of making knot have the chthonic-moon elements, though being kneaded with the magical influences it is necessary to give not only the real religious practice, but also the explanation of the documents reflecting the general thoughts about the humanity and the world.

Let's note that Eliade (2021), has told this thought about the magic of making knot. It means the making knot, in other words to read a bad prayer to somebody's fate, is

a wide-spread magic practice in the belief system of the world nations. In Azerbaijan the fortune-tellers, the palmists, the augurs and the soothsayers also make knot, for example, in order to open or to close somebody's fate. But, as it is seen, Eliade (2021), doesn't accept the whole dependence of the folk practice from the magic. He shows that the role of the religious imaginations is active, and, in any case, it makes us meet the problem of magic and religion face to face.

Also, the problem of magic and religion was investigated in James George Frazer's activity separately. He writes that in some magical rituals the interference of the spirits is intended to get their benevolence are strived by means of prayers and sacrifices. In these cases, the magic acts to join the religion. Thus, in a clear form the natural event comes in the invariable form as a necessity without the help of any soul or assistant (Frazer, 1983).

Evidently, here Frazer looks through the presence of the acts such as spirits, prayers, and sacrifices in the action of the magic act as the religious contents. According to the author's thought the clear magic happens without the participation of such religious contents. That is why Frazer compares the magic even with the science.

James George Frazer writes that the fateful defect of the magic is not completely based on the sequence of events, but it is entirely in the misconceptions about the specific laws governing this sequence. If we analyze some sympathetic magic examples, it is obvious that one of the two main laws of thought (associations of ideas and spatial and time associations) is incorrect. The false associations of similar ideas can lead to the homeopathic or imitative, the inaccurate associations of the associating ideas realize the contagious magic. These association principles are faultless in themselves, and it is absolutely necessary for the functioning of the human intellect. The science is created of their proper application: but magic is born from their wrong application. That is why to confirm that all magic is false and useless is a banal idea, even it is almost twaddle, if it was true and effective, then it would be a science, not a magic. From the very earliest history of the mankind the human has been drawn into the investigation of the general principles of nature. He has created the great resources of such principles in the centuries-old research process: some of them are useful, and some are useless. The true principles are in the content of the applied sciences and we call them "art": but the magic is made up of the false principles (Frazer, 1983).

So, magic and science work with the same principles: both of them use the law of similarity and contact. However, the main point that distinguishes them is how to comment on

the results got with those principles. The science explains them with the scientific logic, but the magic does it with the magic logic. Accordingly, the results are also different.

It turns out that talking about the relations of the magic and the religion Frazer looks for the fundamental differences between them. He sees one of these differences in working on the base of the same principles of the magic and science. He writes that magic, as it is seen, is a close relative of science. In this case, it is necessary to investigate the attitude of the magic to the religion. Undoubtedly, the answer to this question will reflect our view to the nature of our religion (Frazer, 1983).

Here the essence of the matter is that generally it is impossible to explain the magic separately from the religion. In general, the magic is considered the primary form of the religion. But it is not a religion at all. Despite of all the similarities and common roots there are fundamental features that differ the religion from the magic. But it is extremely difficult to distinguish these aspects. Mentioning the semantically area which is between the magic and religion concepts the investigators have told many different opinions and it is difficult to find the general, common features among them. That's why James George Frazer protects the matter very attentively and tries to get the right logical results.

The author writes: "There is no such thing as the nature of religion that its opinions differ so strongly from one another. It is impossible to give a definition to the religion that will provide all. The author can do only two things:

- First, he can express what he understands under the name of the religion.
- Second, he can use this term systematically in the shown meaning.

In this sense the religion is based on the theoretical and practical elements, in short, the belief in the existence of supreme forces, the need to be merciful and to work for their usage. In the first place, of course, comes the belief: because to serve God, firstly we must believe in His existence. But if a religion does not force to live the religious lifestyle, it is not a religion, it is simply theology. As the Saint Yakov says, "*the inexperienced belief is something dead*". *In other words, if a person is not based on God to fear or to love in his own manners, he is not religious. On the other hand, non-religious behavior cannot be regarded as religious*". (Frazer, 1983, pp. 54–55)

Here one can understand James George Frazer's thoughts about the religion. According to the author's opinion the religion is the faith to the divine and the lifestyle living on the

base of this belief. If that style isn't based on the religious belief, then there is no religion. That is Frazer understands the religion not only as the belief, but also as the system of ideas and the lifestyle living on its base.

Directing the attention to the main differences Frazer writes that according to the religion the world is ruled by the conscious forces and one can prevent them by persuasion. Just this point is fundamentally against to magic and science. For the magic and the science, it is clear that the nature processes are determined not by the wishes or the personal miracles of the extraordinary creatures, but by the indefinable movements of mechanical laws. The magic often works with spirits, and it is related with the religion. But the magic treats them with the same lifeless powers, that is, they do not treat them as they do in religion, but rather force them to do so (Frazer, 1983).

In this point James George Frazer's main feature of opinion of magic and religion relations appears. It becomes clear that both the magic and the religion accept the extraordinary one. However, the human's behavior with the magic and religion is different. The human judges through the magic powers: he makes them obey to his purpose and will with the magical methods. In this case, the "opinion" of the extraordinary forces does not play a major role. He is not afraid of those forces; he takes care of them, and he makes the same forces obey to him with the magical methods. The magic approaches to the science in a problem. The human also tries to judge with his scientific knowledge about the nature and to make the nature obey his will. But in the religion the situation is different. God is absolute Judge. The human is completely under His command. If the human seeks to subjugate the forces of nature that he has perceived in the form of mythological-metaphorical images, tries to be served to his interests, then in the religion the attitude to the divine-extraordinary powers is expressed in full compliance with them. The human accepts the whole universe as the divine will and imagine himself within this will. Therefore, his attitude to the divine is based on the supplications, submissiveness, faithfulness, loyalty and sincerity.

CONCLUSIONS

The analyzed problem is important for the theoretical-ty-pological aspects of the magic-folklore relations. Folklore as an oral creative event reflects both the magic and the religious imaginations.

The objective understanding of folklore as a meditation system requires the distinguishing of the magic and religious imaginations from each other. From this point of view, the magic reflects the dominance of the human over

the nature, but the religion reflecting its subjugation is a decisive point in studying the folklore-magic problem.

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