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**RESEARCH ARTICLE**

## The World Literature of the Myth of the Cow in the Mythologies of Different Nations: A Comparative Study

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**ABSTRACT**

The religion and mythology of any nation cannot be understood apart from its historical context, and mythology represents the cultural background, beliefs, and thoughts of different nations. The relationship between humans and animals, as well as humans and gods, has been of great importance in various myths and legends. Many nations have great value and religious sanctity. The people of India and Egypt worship Gaura as God, and still, the cow is a valuable creature; eating its meat is forbidden and cursing this animal is a crime. This article is devoted to investigating the position and place of the cow in mythology and the reasons for its importance in the folklore of Khorasan and some other nations, including Egypt, China, Greece, India, etc., because whenever one literary work is compared with another, and one of them is evaluated in comparison with the other, they show a deeper a meaningful.

**KEYWORDS**

Myth, cow, religion, mythology, folklore of Khorasan, Egypt, China, India, and Greece nation

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**1. Introduction**

Since the beginning of creation, man has been continuously trying to improve the quality of his life, and in this way, he has to overcome enemies and obstacles, whether human or physical or natural obstacles, to reduce the problems and hardships of life and achieve prosperity and comfort. Since he had achieved his dreams, he told the story of his victories and successes and passed them on to the next generations.

It was like this that over the centuries, the materials of the epic were gradually formed, but when a person achieves the goals of his dreams and successes. When he failed, he depicted his hopes and dreams in the form of legends and narratives and resorted to fantasy. In the world of imagination, he mixed up facts and illusions and made his dreams come true, and it was in this way that after many years, a myth was gradually formed and came into being...Undoubtedly, every myth is a world of mysteries; in other words, myths are windows to the past world.

The interpretation of the Dari poem:

You, audience, do not take this as a lie and take the right path, the path that was mixed with reason; that path is simple and easy, and soon a person will reach home and destination (Afifi, 1995, p: 18).

Mythology is an Arabic word that found its way into the Persian language, the singular plural of which is a myth. Myths are not only the expression of human thoughts about the basic concept of life, but they are principles that humans live according to.

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Myths can be a logical justification. To be for the functions of society and to explain and codify the opinions. In order to know the origin and basis of the myth, the language of the people should be examined because most of the myths originated from the poetic description of the magnificent natural scenery and were influenced by the culture since human geography also affects the culture and the fact that most of the people in ancient times, cattle were farmers and cattle were a part of their lives, and they valued cattle as a hardworking animal.

## **2. Literature Review**

### **2.1 Cow In Avesta Mythology**

The name of Yasht-e-Nahm is Darva Gosh, which is called "Gaavsh" in Arabic and "Gosh" in Persian. "Gosh" in Drausta is "Gaosh" or "Geo", which means cow, from which the guardian angel of cattle is derived. The word "cow" in Drausta has a wide range of meanings, which is common in Persian today and is applied to all useful cattle. And it has been the prefix of the names of some animals, such as: buffalo, oxen, bull, and fish.

The 21-paragraph Darondeedad of Farfard says: "Greetings to you, O holy cow, "Geospent" means the same cow, not a sheep. Later, small four-legged animals were chosen from Geo spent.

Since the name of Fereydon's ancestors is mixed with the name of the cow, some researchers consider the cow to be the totem of Fereydon's lineage.

It is as if "cow" is connected with this cow in ancient Avesta legends and popular beliefs; in this belief, the earth is located on the cow's horn, and the cow stands on the back of a big fish, and whenever the cow gets tired, it throws the earth from one horn to another and the earth shakes.

About the winged cow, we can see it only in the carvings of Persepolis and other carvings. Perhaps these carvings are influenced by the mythology of Rhodan, Ashura, and San, where it was said that in these carvings, the cow is the symbol of the moon and the earth, and the lion is the symbol of the sun.

In mythology, the cow is more sacred and a valuable and respectable creature and all the Zoroastrians saw the cow as a strong and strong-willed animal, and in this sense, they valued the cow in Zoroastrian mythology.

### **2.2 The names of the sacred cows and their stories are in Avesta**

"Gauserciuk or Iodat is a cow that, according to mythology, was created by Ahura Mazda in the fifth stage of creation. It is said that the first creation of Ahura Mazda was Varzav (Govner), and in mythology, it was believed that the cow named (Ogdat) was the egg of all four-legged animals, and even some it has useful plants with it.

When Varzav dies due to the evil of the demon, its soul (Goshuron) leaves its body and is known as one of the mythological cows. Aryans believed that the round moon was drawn by a light cow with golden horns and silver feet. Will be this round will appear for one hour on the night of the 16th of January. Whoever sees it will get whatever he wants.

Tishtarba is mentioned as the wise man in his band, and one of his forms was a governor named Varzav, who rained heavy rain for ten days and nights.

Gaushreshuk is a symbol of water, rain, and storm; In an Avesta spiritual hymn, it is mentioned as the source of abundance and the cause of all good things. It was a cow with which Hushang went from place to place, and when it rained heavily, people rode behind it. They were going from one ten to another. And Gupta Shah, who was half human and half cow, carefully watched over Shreshuk. Zoroastrians considered cow sacrifice as the cause of human immortality. He has sent a curse and promised paradise to those who take care of cows. (Afifi, 1995, p: 11-12)

It is according to Zadsparn; Ahura Mazda created a big cow from the legendary cows of the war for the end of the cow slaughter. The border of Iran and Turan was based on it. During the war, the borders were known by the cows.

According to the selections of Zadsparn, the "Hodayosh" cow is a cow that is killed at the end of time in the ceremonies of Susyans and its victims, and they prepare immortal food from it and give it to people to find immortal life.

### **2.3 Cow in Shahnameh**

The cow is used with colorful and different descriptions in the Shahnameh. Ferdowsi has used descriptions such as "colorful peacock, male peacock, khorram bahar, pirayeh piraye" to describe the fertile cow of Daye Fereydoun.

Other descriptions used by Ferdowsi to describe the cow in the Shahnameh are: tongue-less charpai, cowdush, a cow with horn arrow, neck-necked cow, and neck-necked cow.

The interpretation of Dari the poem:

There are thousands of brave people in this world, but there are few experienced workers. We go out of the city, and we select two arrows that it has turned into saliva because of the fear of blood in their being (Afifi, 1995, p: 12).

One of the evil deeds of Zahhak is killing a cow. The cow is the Lord of Faridun, and this king grew up with it. Killing this cow is a bad and unpleasant thing in the Shahnameh:

The interpretation of the Dari poem:

As a result of being away from the peacock-like cow, we become impetuous like a whale (Afifi, 1995, p: 13)

## **2.4 Cow in Egyptian mythology**

The attractive appearance of Egypt is connected with the temples, pyramids, and cultural and ancient tombs of this land. In Egypt, animals were the incarnation of the spirit of some gods. Therefore, these sacred animals had a special place. Among the Egyptian gods, the names of several sacred cows can be seen, which are:

In Egypt, Death was considered the consort of Amun, the god of the sun.

Gao Bukhis Varzai Holy Bukhis Varzai was a cow of colors, and its color changed every hour.

Hathorwaizis are cows that are full of ornaments and beauty, and girls or queens used to go to this cow and ask for beauty and beauty, although the girls did not have suitors. And this cow was one of Pharaoh's guards. (Moein, 1971, p: 31)

Manifes was a cow that was revered as the sun god among the ancient Egyptians, and there is still a statue of this cow in Egypt. Cows are a symbol of fertility in Egypt. This cow was near Akhenaten, the god of ancient Egypt.

Abyss was one of the gods of the Nile and a god of fertility. They consulted with him about drought and fertility, and this cow had the power of prophecy and told people that this year there would be a drought and this year there would be plenty.

Bukhisi was the setting and sunrise of the sun near the ancient Egyptians. He wore a black nargao and a crown of the sun. He was a famous god of the Egyptians. This god was located in Hermomentes. This cow god

Canopy is one of the nargaves that, according to the ancient Egyptians, had the task of controlling the sky.

Hathoraz God, the ladies of the sky, was prayed to in the image of a cow, and they considered this cow to be the creator of the world.

Note the goddess of the sky, in Egyptian mythology, is depicted as a female cow. As other gods support this god, and the stars are under her belly.

## **2.5 Cow in Chinese mythology**

In the legends and legends of the people, such cows that people looked at as valuable are:

The God of the Star and the God of Heaven sent Varzav to help the people to help them during farming. Before that, Varzav plowed in the sky and brought God's bread, and as soon as he came to the ground, he started farming.

### **2.5.1- Shen-Nong**

The cow was the second patron saint of the Chinese people; they taught the people the techniques of agriculture and plants. According to the legend of the Chinese people, this cow is the god of clearing weeds from agricultural lands. And the Chinese people claim that they learned plowing from this god. In summary, there are many legends about cows in China. (Christy, 1995, p: 32)

## **2.6 Cow in Sumerian mythology**

In Sumerbaskan mythology, the god Verzav is called Elil, the god of wind and storm. He is the supreme god of fertility, and it was through this god that agriculture was created in Sumerba. And it was at Ashtar's request that Elil sent a heavenly cow to fight with Gilgamesh, but the cow was killed by Enkidu. (Christy, 1995, p: 21)

## **2.7 The cow in the mythologies of Vrum**

### **2.7.1 God Asterion**

This god of the dead is seen next to the Aegean woman. And this god has a human face and protects people from pests.

Ancient bulls were also a symbol of power and God of peace and goodness among people.

### **2.8 Cows are in mythology**

One of the animals that are religiously important to Hindus is the cow. In ancient times, the cow was known to God, and in fact, eating cow meat was a crime, and the nurses of female cows were considered by God to be a blessing to the people, and people looked at them with good eyes.

Yam is the cow of death. In India, according to Indians, whoever dies is said to be possessed by God Yam.

Eating beef is a crime in India, and anyone who kills and sells beef is considered a criminal in the eyes of Hindus; therefore, no one has the right to kill a cow and is considered a criminal. (Yahaghi, 2007, p: 34).

### **3. Methodology**

The research method in this research is the library, and the author has studied and reviewed several books and articles related to the topic and has written this article in a way that has been searched and escaped.

#### **3.1 Research purposes**

1. Acquaintance with the myth of the cow in the mythologies of different nations
2. Examining the myth of the cow in the mythology of the nations
3. Comparative study of the myth of the cow
4. The sacred and religious aspect of finding a cow
5. The myth of the cow in the mythology of India, Egypt, China, and Greece
6. Mythological beliefs about cows in the mythologies of different nations
7. Introduction of different types of cowries

### **4. Results**

What is a myth? What is the role of myth in different religions, especially Islam? Are today's people, both religious and non-religious, creators of myths?

Looking at the myth has experienced two completely different approaches. One was until the 19th century, and the other approach started in the 19th century and flourished in the 20th century. The approach that existed before the 19th century was, according to the literal meaning, an artificial imagination and thought that had no external reality and value and was only referred to as normal imagination. This view existed even at the time of the rise of Islam; In order to express their opposition to this divine book, the opponents of the Qur'an called it a myth, and the Qur'an quotes their speech in several verses and strongly condemns it. However, from the 19th century onwards, a revolution in the approach to myths arose among scientists. They understood the myth as a real story, very valuable and precious, exemplary and full of meaning. Of course, this does not mean that all myths are true and have the truth, but what is meant is that myths also originate from reality, and some of them have a real source that has been expressed by different people and minds with great capabilities. Myths among Divine religious followers are also very common. Perhaps the main reason is the desire to magnify and sanctify religious people and beliefs, especially since there are different generations in religions, and apart from the first generation, they have felt the presence of the Prophet and religious elders less and have only heard speeches. This distance from the origin of religions has caused the creation of myth in them, which sometimes originates and is expressed from a real event, and sometimes it is a pure lie. Of course, in most cases, these myths have been accepted.

### **5. Discussion**

The new approach of scientists toward the meaning of myth creates many problems. The first of them was the definition of myth based on a new approach. There are many different definitions among scientists, each of which is based on a special approach to myth. But many of them have admitted that a definition that can include all the myths with the breadth they have and prevent others cannot be expressed; at the same time, it is possible to have a statement about a myth that will help in understanding its meaning today: "Myth is a narrative or a symbolic expression about gods, angels, supernatural beings, and generally the worldview that a nation uses to interpret itself. It uses existence. A myth is a true and sacred story that took place in an ancient time and tells in a symbolic, imaginative, and eerie way how something came into being, has existed, or will disappear, and finally, myth is an allegorical way of exploring existence. It's necessary; What scientists say about myths cannot be completely acceptable to the followers of divine religions and us; Because many of these myths that existed among primitive and non-divine religions and are about gods, the creation of the world, and humans, contradict the beliefs of Muslims; Therefore, we do not accept the words of

the elders of this field regarding examples of myths, although this speech can be examined conceptually and can be applied to many myths - both in divine and non-divine religions.

## **6. Conclusion**

The cow is considered a symbol of life and fertility, and for the people who tried to feed, fertility, and prosperity, the cow supported and helped them. Undoubtedly, the cow is the most useful among all animals. Every benefit we have from cows today, and they have had in the past, include milk, oil, cheese, yogurt, Buttermilk... which was the basis of nutrition. And even leather and other clothes were made from it. Gloria and Varzav, which means a cow to plant and cultivate. For the people of Egypt, China, and India, the ancient Viwanan was a cow that was cultivated and cultivated since its ancient days and hard work. It was taken, and the land was green.

Dragging the wheel on the ground and plowing are also related to this cow. We have seen that female cows were respected by different nations, so to get a true and comprehensive understanding of human beings, we have to understand the ambitious dreams of humans, which are the manifestation of the ambitious spirit. And over time, let's evaluate and examine the highest and past ages so that the desires and beliefs of people are identified.

The main question as to why the cow has been respected by most nations is because the cow has been a sacred and hard-working creature, and people used it in agriculture and fed themselves with its milk, cheese, and other products, and made clothes, handkerchiefs, and hats from its wool, and this is how the cow looks in people's myths. India, China, Egypt, the ancient Zoroastrians, and Aryans have been respected.

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