

INTERPRETATION OF PATRON CHARACTERS IN FOLK EPICS

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ANNOTATION

The article deals with the motive of children in the epic "Tahir and Zuhra" and folk tales, as well as patron heroes in the variants and versions of these works in different languages.

Keywords: epic, fairy tale, motif, patronage, apple, dervish, book epic.

It is known that the epic "Tahir and Zuhra" refers to the romantic-adventure type of the book epic of the Turkic peoples and has taken a strong place in the repertoire of short stories among our people due to the live performance of bakhshi, both in the form of manuscripts and later, after the publication of books by lithography, in the form of printed copies. This shows how revered our people are folklore works that tell about the true love of Tahir and Zuhra.

Complete versions of the epic "Tahir and Zuhra", recorded by Uzbek folklorists from the 30s of the last century to the present, from the Islamic poet Nazar oglu, the Zakhir poet Kochkor oglu, Rahmatulla Yusuf oglu, Karabakhshi Umirov, as well as many incomplete and fragmentary examples, and this is more than 40 fairy tales according to the plot.

According to the lithographic edition of the epic "Tahir and Zuhra", published in 1911, in ancient times there was a great king and his minister. They were childless. The king and minister go to a dervish who lives in the same garden. Dervish gives them his pen and tells them to think what they want. The dervish takes the pen and finds that they are childless: "The king will see a girl, the minister will see a boy, name them Tahir and Zuhra, when they reach puberty, do not separate them from each other!" He gives them one apple. The king promises: "If I see a girl, I will give her to the minister's son." The king and the minister ate the apple given by the dervish. Then their wives became pregnant, and the king gave birth to a daughter, and the minister a son. Their horses are Tahir and Zuhra.

According to the epic tradition, it was enough to eat an apple in two, presented by a legendary patron in the form of a gray-bearded old man or Khizr, so that a child was born in the family of a childless king and his minister. In the epic "Alpomysh" by Bori Bakhshi Akhmedov, a qalandar puts an apple in Boybori's hand, and after eating this fruit, his wife becomes pregnant. In the epic "Shirin bilan shakar" recorded by Kurbanboy Zhirov Tozhiboev, the wives of King Valikhan and his minister Karamon give birth to children by eating a pomegranate presented by a strange old man named Aiyar, the grandfather of the Levant. The interpretation of the birth of a hero, associated with the "apple" detail, is also common in Uzbek folk tales: in the fairy tale "Diamond Batyr", a son is born to an old man and an old woman after bringing apples from a mullah. In the fairy tale "The Black Horse", a peasant takes an apple out of a basket. The king takes the apple, eats half himself, and gives half to his wife. His wife will soon become pregnant.

Such an interpretation of the birth of an epic hero in a childless family, in connection with the cult of ancestors and the totem of plants, is sufficient for an epic interpretation of the motif of a supernatural birth.

After eating half of the apple, the king and minister, pleased that their wives are pregnant, go hunting. Then a deer appeared in front of the minister. "If I shoot a deer, my son will not hit my pregnant wife," the minister does not shoot.

When a childless king and his minister go hunting, the motif of the appearance of a pregnant deer (hare) in front of them is one of the traditional plot elements of the folk epic.

The "bifurcation" of the totemic interpretation of the ordinary birth motif in connection with the symbol of the "apple" (plant) and "deer" (animal) served to increase the attractiveness and impact of the epic narrative.

It is known that pregnancy through eating a certain thing is one of the important elements of fairy tales. Unique national interpretations of this plot element, characteristic of the artistic structure of a fairy tale, are motivated in Uzbek folklore in the form of fruit formation as a result of eating barley, corn stalks, apples, skull chips and other things. . In particular, the motif of the appearance of a fruit because of a strange apple, presented in a dream or on the right by a strange elder (darvish, kalandar, white-bearded enlightened elder, Khizr, etc.), is one of the ancient and widespread elements of the epic of the Turkic peoples.

An interpretation of this kind of artistic e In one example of an Uzbek folk tale based on this epic story, recorded from the village of Bugirdak, Khatyrchi district, Samarkand region, the elimination of childlessness is explained by the detail of an apple given by a strange old man. The king and the minister decided to leave, sighing about their childlessness, and reached the garden. They see an old man sitting on the edge of the garden and go towards him. When the old man found out about their childlessness, he gave each of them an apple:

- Share this apple with your wife, God will give one of you a daughter, and the other a son, call them Tahir and Zuhra. When they grow up, be a god in law," he says. After that, a child was born from these apples to the king and minister.

According to the fairy tale "Zuhra-Tahir", recorded from Khorezm, the king and the minister go hunting. They make a long journey, come to the field and stop here to spend the night. In the evening they lie down and sleep. The red apple appears in the king's dream. The minister also dreamed of an apple. The next day, they wake up with a call to prayer, tell each other about their dreams, and intend to have children.

Interpretations associated with the "apple" detail of this motif, which arose as a result of the combination of animistic views based on belief in the cult of ancestors with the help of the spirits of ancestors and the formation of the fetus with the support of patrons, with totemic beliefs, are also present in other Turkic versions of the epic "Tahir and Zuhra ". In particular, according to the Azerbaijani version of the Tahir and Zuhra epic, King Hotam and Vizier Akhmat are childless, and one day a dervish gives them an apple. After that, the wife of King Hotam gave birth to a girl, and the wife of the vizier Akhmat gave birth to a son.

In the Crimean Tatar folk epic "Tairnen Zor" the birth of epic heroes is interpreted through the "apple" detail. The epic describes that the king had no children. One day, a "countryman", that is, a beggar, came to the door of this king. The king gave him a lot of money and said "Oh".

When the beggar saw the king sigh and asked why, the king said he was childless. Then a beggar:

- In that case, I will give you an apple, cut one in half, eat half yourself, and let your wife eat the other half. Give this apple to your minister and let him eat half of the apple himself and give the other half to his wife. "You will definitely have a baby," he said. So the king and the wives of the minister had a hard time.

According to another version of the epic, recorded in the Crimean Tatar folklore, the childless tsar and his minister go hunting. As they pitched their tent at the foot of the mountain, an old man with a white beard came. When he learned that the king and the minister were childless, he took out two red apples from his bosom, gave one to the king and the other to the minister, and told them to eat it with their wives. He says that if they do, they will have children.

In the Turkish version of the epic, an old man (dervish) gives one apple to the wives of the king and minister and says that they will both have a daughter, and the other a son. Returning to the palace, the wives eat the apple in half, and give the peel to the maid. Nine months, nine days and nine minutes later, the king's wife gave birth to a daughter, and the minister's wife gave birth to a son. And the maid who ate the pod of someone else's apple will see her son. Unlike other Turkish versions, in the Turkish epic we see that the unusual birth of Tahir, Zuhra and the hero acting as their rival is motivated by the detail of the magic apple.

In some epics related to this version, there is also the motif of an old man (kalandar, dervish) giving an apple to a childless king and minister. Usually this strange old man suddenly disappears after giving the apple to the king and the minister. The Turkish Cypriot version of the epic describes how the king and the minister's wives took the apple from the dervish's hand. In the lithographic versions of the work in Turkish, the tsar and the minister meet the dervish and take the strange apple from him. The same interpretation of the motif of the meeting of the tsar and the minister with a strange old man is found in the Tobolsk, Taranchin and some Crimean Tatar versions of the epic. Expressiveness of the creation of an unnatural fruit in connection with the "apple" detail can also be found in the fairy tale version of the plot "Tahir and Zuhra". According to the interpretation of the plot, analyzed by the famous scientists V. M. Zhirmunsky and Kh. Zarifov (recorded by the folklorist B. Karimov from Zebobibi Sarimsokova from Kokand), the childless king and minister, who went on a pilgrimage, meet an old man in a strange garden and express their grief. Then this old man gives them a magic apple, and after eating this apple, their wives

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The motif of the strange formation of the fruit through the "apple" is a typological phenomenon for the folklore of the peoples of the world.

In the epos "Tahir and Zuhra" the unusual birth of heroes is explained through the detail "apple", and, firstly, it embodies the tradition of interpreting "apple" in connection with the

concepts of family, love, children, fertility, blessing in popular opinion. Secondly, the motif of the birth of a child as a result of a pregnancy caused by an "apple" is also associated with myths associated with the cult of twins. Birth through an "apple" Thirdly, the motif is associated with the cult of twins in the saga "Tahir and Zuhra", where the heroes of the epic were born as a result of an embryo caused by the eating of an apple by the king and minister (or their wives). an apple given by a dervish; This can also be explained by the fact that the "apple owner" (i.e. dervish, qalandar, enlightened elder, etc.) makes an emphasis not to separate the children being born from each other, and Tahir and Zuhra are always connected by family ties, depicted as one body, one body. Accordingly, the genetic roots of this motif are historically associated with the cult of twins, and in the course of the development of the epic plot, a tradition arose to interpret Tahir and Zuhra as lovers.

The historical and genetic basis of the motive of pregnancy associated with apples in epic works also reflected totemistic views. Because the ancient people, who did not know about the natural physiological causes of pregnancy, explained the growth of a woman by getting into her body animal meat or plant parts (fruit, leaf, grain, etc.), which were represented by a totem. Thus, a woman who ate an apple or an ear of corn, a princess who mixed river foam with water, or a girl who swallowed a pea, were unusually motivated to become pregnant.

It can be concluded that the historical basis of the motif of the birth of epic heroes thanks to the apple presented to the king and minister by the dervish in the epic "Tahir and Zuhra" is the result of the development of epic thinking, the cult of twins and totemic beliefs.

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