

The Belief in the Ancestral Cult of Childless Heroes in Fairy Tales

Mamatkulova Feruza Tohirovna,

Doctor of Philosophy (Phd) of Kokand State Pedagogical Institute

ABSTRACT

The article notes that the motive of infertility is one of the elements of the epic plot, in which specific interpretations of this element are motivated in Uzbek folklore as the formation of a fetus as a result of eating barley, corn stalks, apples, skull powder and other things, especially the strange old man (dervish, kalandar, the motive for the appearance of a fetus due to a strange apple given by a bearded enlightened old man, Hizr, etc.) at noon or on the right is thought to be one of the ancient and common elements of the magical tales of the Turkic peoples.

Keywords: Turkic peoples, magic fairy tale, childless motif, apple detail, ancestral cult, white-bearded old man, pregnancy, Tahir and Zuhra.

Introduction

Arguing that the motive of infertility in fairy tales is one of the leading elements of the epic plot structure, V.Ya.Prop notes that the occurrence of pregnancy by eating a certain thing is one of the important elements of the fairy tale morphology. The peculiar national interpretations of this plot element, which is characteristic of the artistic structure of the magical fairy tale, are motivated in Uzbek folklore as the formation of a fetus as a result of eating barley, corn husks, apples, skull powder and other things. In particular, the motive for the appearance of a fetus due to a strange apple given by a strange old man

(dervish, kalandar, white-bearded luminous old man, Hizr, etc.) at noon or on the right is one of the ancient and common elements of the Turkic folk epic. Therefore, I. Gafferli, who studied the relationship between epic and myth, classifying such types of motives, in the Romanesque epic emphasized the interpretation of the formation of an abnormal fetus in connection with the "apple given by the dervish": a) as a result of good deeds or applause; b) due to eating an apple given by a dervish; c) other miraculous circumstances.

In a sample of the Uzbek folk tale "Tahir and Zuhra" based on this epic, recorded in the village of Bugirdok, Khatirchi district, Samarkand region, the elimination of infertility is explained by the detail of an apple given by a strange old man. The king and the minister, sighing at their infertility, decide to head out and walk to a garden. They see an old man sitting on the edge of the garden and go to him. When the old man found out about their infertility, he gave each of them an apple:

"Both of you share this apple with your wife. God will give you a girl and a boy, and name them Tahir and Zuhra." Get married when they grow up. After that, those apples cause the king and the minister to have a child.

Main part

According to the Khorezm tale Zuhra-Tahir, the king and the minister went hunting. They walk a long way out into a field and stop to sleep here at night. Late in the afternoon, they lie

down and sleep. In the king's dream, a red apple appears. The minister also has an apple in his dream. The next day they wake up with the adhan, tell each other their dreams and intend to have children.

It is known that the motive for the formation of a fetus by eating an apple given by a strange old man (dervish, kalandar, Hizr, etc.) is not only the plot element of the epic "Tahir and Zuhra" and fairy tales based on this theme, but also in other fairy tales, such as "Dice kokilli yigit".

Azerbaijani folk tales such as "Pari", "Ahmet and Sanam" also show that women who ate an apple split in two by a dervish had children.

The motif of the strange formation of the fetus through the "apple" is a typological phenomenon for the folklore of the peoples of the world. Well-known scientist H.G. Koroglu writes that "the unusual birth of a hero, his birth with the help of magical or miraculous forces is a typological motive and is one of the common elements of the folklore of the peoples of the world." In particular, "strange pregnancy" is one of the main motives of Slavic folklore. While a Russian folk epic describes the birth of a hero from a woman's relationship with a particular mythological character (e.g., Krlevich Marco is the son of a snake), a Bulgarian epic describes the hero's mother becoming pregnant by the breath of an angel. In fairy tales, however, there is a motive for pregnancy to occur as a result of eating certain fruits, often apples, peas, and so on.

Conclusion

In the epic "Tahir and Zuhra" the motif of the unusual birth of the heroes is described in detail in the "apple", firstly, in the popular opinion, the tradition of interpreting the "apple" in

connection with the concepts of family, love, children, fertility, blessings. "The historical roots of the symbolic image of the apple in the fairy tale go back to ancient fertility cults."

Second, the motive for having a child as a result of an "apple" pregnancy is also associated with myths associated with the cult of twins.

The connection of the motive of birth through the "apple" to the cult of twins is due to the fact that in the fairy tale "Tahir and Zuhra" the epic heroes were born as a result of a fetus born as a minister (or their wives) eating an apple gifted by the dervish; This can be explained by the fact that the "owner of the apple" (i.e., the dervish, the potter, the enlightened old man, etc.) emphasizes the inseparability of the children born, and that Tahir and Zuhra are always interconnected, described as one body, one body. Accordingly, the genetic roots of this motif have historically been linked to the cult of twins, with the tradition of interpreting Tahir and Zuhra as lovers during the development of the epic plot.

Third, the historical-genetic basis of the apple-related pregnancy motif in epic works is totemistic also reflected This is because the ancients, unaware of the natural physiological causes of pregnancy, explained that a woman's pregnancy was associated with the entry of an animal's flesh or plant part (fruit, leaf, grain, etc.) into her body, which was conceived as a totem. Thus arose the motive of a woman who ate an apple or a corn-stump, a princess who drank the foam flowing in the river, or a girl who swallowed a pea, to become unusually pregnant. In the tale of Tahir and Zuhra, the historical basis of the motive for the birth of epic heroes due to the apple given to the king and the minister by the dervish also stems from the idea of fertility, the cult of twins

and the poetic interpretation of totemistic beliefs as a whole.

References:

1. Propp V.Ya. Morphology skazki. - M.: Nauka, 1969. - S.107.
2. Gafarli M. Dastan and myth. - Baku: Elm, 2001. - P.27.
3. Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan Folklore archives. Inv.№8893. - B.11-12.
4. Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan Manuscript Fund. Inv.630.
5. Bulbuligo'yo. Uzbek folk tales. - Tashkent, 1986. - B.351 Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan Folklore archives. Inv.№1427. - B.1. Azerbaijani nails. - Baky, 1964. - S.121.
6. Korogly X. Turkmen literature. - M., 1972. - S.69-71.
7. Kabakova G.I., Tolstaya S.M. Chudesnoe (neporochnoe) zachatie // Slavyanskie drevnosti. Ethnolinguistic dictionary. Pod red. N.I.Tolstogo. T.2. -M., 1999. - S.282-284.
8. Yusupov J. Poetics of Khorezmian fairy tales. - Urgench, 2005. - P.82.
9. Kazymogly M. Myth about bliznetsax and the problem of twins in folklore // Bulletin of the Turkic world. - Maxachkala, 2009. - №1. - S.35.
10. Kazymogly M. Myth about bliznetsax and the problem of twins in folklore // Bulletin of the Turkic world. - Maxachkala, 2009. - №1. - S.35.