



THE MOTIF OF THE HERO'S MIRACULOUS BIRTH IN EPICS

Nazarova Nurjahon Bahodirovna

*SamDCHTI "Innovatsion ta'lim texnologiyalari
va metodika" kafedrasi dotsenti, PhD*

Mx Intakhab A Khan

King Abdulaziz University

Abstract: This topic analyzes the motif of the miraculous birth of heroes in epic literature, its mythological origins, and its role in epic narrative structure. The miraculous birth highlights the hero's distinction from ordinary people and emphasizes their divine or semi-divine origin. This motif is closely connected to ancient religious and myth-ritual beliefs and appears in similar forms across the epics of various cultures. It also serves as an initial narrative element that foreshadows the hero's future deeds and destiny.

Keywords: miraculous birth, epic, myth, hero, divine origin, parthenogenesis.

The element of the hero being born in a way unlike ever is a common theme in many epics worldwide. However, since this motif is linked to the earliest religious and myth-ritual beliefs of a people, it therefore needs analysis not only in epic monuments, but also in fairy tales. Fairy tales and epics differ considerably in genre, but their connections to myth are evident. The miraculous birth of a hero, in reality, is an element found in magical fairy tales and epics and in its pure form, as a remnant of myth, that appears as a magical fairy tale, as a mythical element. Hero birth in fairy tales and mythological demigods can be connected to the mythological demigods and their births in fairy tales as well as the mythological demigods.

It follows therefore that some forms of fairy tales at the beginning are compositionally identical (on one hand) to myth and in later epic. No further exploration of myth, epic, and fairy tales leads us to concentrate on the "parallel development" of epic and fairy-tale plots by using the same type of structure. And this would enable us to identify typological resemblance of other motifs with myth and the discrepancies in how they are interpreted in myth, epic and fairy tales. Thus, the magical birth of the hero serves as the first situation of the epic plot. It falls into the first half of the narrative and occurs alongside other themes with its other stories, like the first feat, "mischievous," magical invulnerability, and bonds of brotherhood. The miraculous birth of a hero is a widely spread fantasy story in magical fairy tales and the earliest versions of epic.



This is usually paired with a woman drinking a magical drink or eating some miraculous food (ex: a bowl of honey in “Jelkildek,” or apples in Arabic, Persian, and Turkic tales). At times the hero is born from the aroma of a flower, sunlight, water, rain, or wind. In several occasions, such birth is linked to a perfect conception or completely incomprehensible. For instance, in the Karelian-Finnish epic *Kalevala*, the daughter of the air drops into the sea, soaked by wind and water and becomes mother to the waters. In another episode a girl named Mar’yatta gives birth to a son from a lingonberry. Armenian epic heroes Bagdasar and Sanasar, as well as Celtic heroes Conchobar and Cú Chulainn, were born after their mothers drank from a magical source of water. Volkh Vseslavyevich in Russian bylina and heroes of the Serbian epic are said to descend from serpents, which is connected with ancient ideas about chthonic beings.

The Serbian epic hero Miloš Obilić is said to have been born “under a mare” or “from under a mare,” while the Ossetian epic hero Batraz was born from the back of his father. The motif of birth from the father’s body is echoed elsewhere in mythologies (like the birth of Athena and Dionysus from Zeus).

Particular emphasis should be put on the miraculous birth of female epic heroes. Although women play an important role in any epics (as mothers, wives, sisters or advisors), their miraculous birth is rarely depicted. Such a motif is virtually undeveloped in Western epics. Nevertheless, in Turkic epics, the origins of female heroes appearing miraculous are hinted at. Take Aychurek from the Kyrgyz epic Manas, for example – not merely the daughter of an Afghan khan – but also has a fairy-tale origin: she is a swan princess – with the power to change into a swan whenever she wants. That image has roots in ancient totemistic beliefs. Even her name suggests – that she was “as beautiful as the moon,” – but that also means “female duck.”

The myth of the divine nature of the hero is a much more widely used motif, prevalent in many epic heroes, and almost always begins with the childlessness of the hero’s parents. Many Central Asian epic and fairy tales feature elderly parents praying to God, or God’s higher power, to give birth to a child. They sacrifice, pray and in the end they get a child. In a few epics, these high powers exist all over: Buril-burkhan in the legendary Khan Mergen, the consoling spirits in Ak-Kan, three burkhans in Ak-Bi, the god El in the Ugaritic epic or God Himself in the Bible. In other instances, a prophecy comes to the parents through vision or dream before the hero's birth happens. For example, Gabriel the archangel announces Jesus' birth in the Bible.

Conspiratory revelations concerning the coming of Mary, dreams concerning the founding of the Prophet Muhammad and dreams concerning the birthing of Manas, Genghis Khan and the greats have been shared. In these



dreams, any future hero will manifest as an animal or a natural phenomenon that determines their fate. In numerous Central Asian fairy-tales and mythic epics, there exists the theme of childlessness, where the mothers and fathers are scorned or teased. Their anguish is most commonly felt in lament or song, something that suggests the ancient origins of this motif's inception. When a hero is born of prayer, pilgrimage, or sacrifice, he/she is, in turn, born of both. Both are at once the offspring of a higher power, a specific deity, or a specific patron, but both are born to mortal parents. A dual-lineage scenario may be the birth of Odysseus: however, despite his claim to be the son of Laertes and Anticlea, he is repeatedly referred to repeatedly as the "son of Zeus," "Laertes' son born of Zeus." Also, Hector, called son of Priam and Hecuba, proclaims himself as "son of mighty Zeus" in some records. Divine birth is related to virgin conception (parthenogenesis), which is a common symbolism. In the same vein, this concept is also connected to regained purity (i.e., the regaining of purity) and separation from marriage. For example, mythology claims that Hera regained her virginity by bathing in the river Canathus near Argos, and that Aphrodite did exactly the same in Paphos. Artemis is considered a goddess and had asked her father Zeus to give her eternal virginity.

THE LIST OF USED LITERATURE

1. Dasgupta M. Usable women. The tales of Amba and MadhavT // Faces of the feminine in ancient, medieval and modern India / Ed. by Mandakranta Bose. - N. Y: Oxford University Press, 2000. - Pp. 48-56.
2. Dumezil G Mythe et epee. L'ideologie des trois fonctions dans les epees des peuples indo-europeens. -P: Gallimard, 1968. (7eme ed. 1993)
3. Falk H. Bruderschaft und Würfelspiel: Untersuchungen zur Entwicklungsgeschichte des Vedischen Opfers. - Freiburg, 1986.
4. Frazer J.G Frazer J. G. The Golden Bough: A Study in Magic and Religion. A New Abridgement from the Second and Third Editions. - N. Y.: Macmillan, 1922. - 756 p. [Reprint, Oxford University Press, L., 1994].
5. Frings T, Braun C. Brautwerbung. - Epz.: S. Hirzel, 1947.- 148 S.-Tl.1.
6. Shahobiddinova Z. A., Bahodirova N. N. Applying Advanced Experiences in English Learning to the Learning Process //International Journal of Innovations in Engineering Research and Technology. – 2020. – C. 1-4.
7. Bakhodirova N. N. THE ROLE OF TOPONYMS IN THE ONOMASTIC FIELD OF THE FAIRY TALE //INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 8.036. – 2023. – T. 12. – №. 06. – C. 81-83.
8. Назарова Н. Б. Халқ оғзаки ижодида эпитетлар //Science and Education. – 2023. – T. 4. – №. 7. – C. 503-507.



9. Шомуродова Ш. Ж., Назарова Н. Б., Акрамова К. Barriers of teaching foreign languages in junior classes //Евразийский научный журнал. – 2020. – №. 6. – С. 63-65.