



THE MOTIF OF CHILDLESSNESS IN NATIONAL FOLKLORE

Isakov R.U.

Nukus, Uzbekistan

Karakalpak Department of the Academy of Sciences of Uzbekistan

PhD Student, Karakalpak Institute of Humanities and Research

Annotation: *This article discusses the issues of childlessness of fathers in the traditional life of the Karakalpaks from an early period, which are reflected in folk epics. The epic direction and various motivations are revealed.*

Key words: *Myth, genetics, typology, transformation, totemism, anemism, magicism.*

Аннотация: *В данной статье рассматриваются вопросы бездетности отцов в традиционном быту у каракалпаков с раннего периода, которые отражены в народных эпосах. Выявлены эпические направление и разнообразные мотивации.*

Ключевые слова: *Миф, генетика, типология, трансформация, тотемизм, анемизм, магизм.*

The folk epics of Karakalpak are extremely complex and large-scale from the compositional level, and in their content, they preserve the traces of several period coverings. We can mainly divide them into groups such as introductory plots, formative plots, developing plots and concluding plots. Among them, the opening plots (exposition) are of different importance. The reason is that these plots stand at the edge of the events that will happen in the epic and pave the way for their further development. Directions and solutions of events are directly related to them.

One of the most important of such motivational data is the program of childless fathers wishing for a child from higher powers, enriched with mythological and mystical elements, and is considered an epic factor determining the fate of childless fathers. At the beginning of the poems, fathers without children are mentioned. In this direction, we will try to study the epic information about how childless fathers got children, which are often found in the poems of Karakalpak people. These are thematically different, and the typological features of our ancestors' beliefs and worldviews, which have taken place from the life and traditions of our ancestors, are isolated. That said, this topic is directly dependent on the beliefs of mythology, totemism, magic and others from the genetic point of view. For example, in the above-mentioned fairy tale «The Prince Worthy of Harassment» («Obrechenniy tsarevich», XIII century BC), «He asked the gods of his land, because he was childless, for a child... spent one night with his wife. The woman became pregnant. when the time came, she gave birth to a son» [1, p. 63].



Usually, childless fathers thanking God and asking for their ticket, the program of asking for a child takes a large place in epic essays. However, as early as the 13th century BC, simple forms of asking for children from higher powers were used. F. Urmancheni, a well-known folklorist, explains that just such a simple and «light» program of wishing a child from God belongs to much earlier times» [2, p. 119]. Epics, fairy-tale plots or episodes that represent the latest category of this motif have managed to preserve the necessary attributes of their source.

Elderly people think of having only one child, they sit in pain with each other and intend them to get married. His stable formula in epics tends to be in this direction. «...From a deceiver, we became childless and passers-by. If you have a son, if I have a daughter, we would both be godparents» [3, p. 5]. In the epics of the Karakalpak people, the program of betrothed to their unborn children by agreement must be related to the belief in the power of the word in ancient times, the concepts expressing the magical character of the word. The reason for this is that «the wish was accepted in the form of prayer» [4, p. 212]. The program of begging for children from the higher forces is also embodied in the epics «Mahabharata» and «Ramayana», which are ancient Indian epics. In the opening (expository) sections of the epics, the stories are almost entirely devoted to the theme of childlessness, and the kings ask God to give them children when they get older. In the epic «Ramayana» King Dashartka becomes childless. He «begged God to give me a child.» The Gods blessed King Dashartka with the overthrow of the kingdom of Rauanan, the king of Lanka, the leader of the group of giants, and gave him a child [5, p. 14]. It is important to emphasize here that the gods took purposeful actions in accepting Dasharatkan's wishes, thinking of putting their earthly concerns in order. The reason for this is that in our epics, the intentions of the gods who give children to the childless or some miraculous forces to implement measures for their own purposes are almost never realized.

It is necessary to understand the circumstances that led to the birth of the child and the stages of understanding should include many time alliances. The reason is that before the «ability» of the gods to give birth to a human child appeared, the role of men in the conception of women was not sufficiently broad. According to the observation of ancient people or their own thinking, there were reports of women who became pregnant after drinking the water. The reason is that water cannot be ignored. Water energizes a person, makes flowers bloom, gives life to herbs, and more. Raindrops are also understood to have their own characteristics. For example, the god of the Rota tribe living in North America raised a womb from a drop of warm rain and gave birth to the first man. In Greek myths, Zeus turns into a drop of golden rain into the underground palace where Nafarya lies, causing Perseid to come to the world [7, p. 3].

It is a national achievement of certain eras that the stories of the Karakalpak population contain information about mothers, who are burdened with the help of



the impressions of people close to them, even if only a few of them paves the way for our recognition as ours. In the epics, «when he was dying, when his beard was white, when he was blind, he drove horses to the cemetery, drove sheep to Khorasan, spent the night without leaving the cemetery, and walked like a bush, giving birth to one son and one daughter. A verbal formula like «ldi» is stable. These are in the version of Zardaeniyaz Jirov Iyimbetov (volume 15) of the epic «Er Sho'ra», Tasadduqbai Tájibaevtiń in the epic «Bo'zaman» (volume 40, p. 355) of the same title «Jahansha» (volume 43, p. 9), Aytbay Cho'kichbay's son's «Gul Khiromiwar» epics read three of them. Here we can see that the motives of childlessness have taken a new shape under the influence of Islam. Beyond these plots, the archaic examples of the worship of supernatural forces, which do not exist in the country of the bride, have been preserved. For example, the program of children's prayers in cemeteries shows signs of the worship of the spirits of ancestors (animism), since childhood children's prayers have a general content and resemble the transformed forms of cosmogonic beliefs that come from early times. Beliefs synthesized in the environment of Navki peoples living in Central Asia and people of Karakalpak can be found in folk epics.