

THE MAGIC MOTIFS IN THE UZBEK LEGEND “NINE-HEADED DRAGON”

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Abstract: This article deals with the researches based on the study of the magic motifs that are implemented in the Uzbek legend “Nine-headed dragon”. Through a systematic classification and comparative analysis, the study highlights how these cultural symbols encapsulate and convey the values, historical experiences, and societal norms of their respective cultures. It explores the representation of universal themes such as heroism, morality, and community through culturally specific lenses, revealing both unique perspectives and shared human concerns across cultural boundaries. The article underscores the importance of mythological studies in understanding cultural identities and fostering intercultural appreciation and dialogue.

Keywords: mythology, cultural studies, comparative analysis, uzbek mythology, English mythology, mythological motifs, cultural identity, intercultural understanding.

Introduction

Mythological stories are important in studying cultures because they give us a peek into what people in a society believe and value. These stories, which include heroes, gods, and creatures, are not just for fun - they also teach us important lessons and show us what people in a society think is right or wrong. In Uzbek mythology, which includes lots of stories passed down through generations, there are some similarities with other Turkic myths. These stories show us what people in Uzbek culture thought was important, both when they were nomadic and later when they settled down. On the other hand, English mythology mixes Celtic, Anglo-Saxon, and Norman influences to create a wide range of myths that have had a big impact on Western literature and culture.

Main part

One of the most famous mythical creatures is the dragon - a huge reptile endowed with intelligence. Probably, in the folklore of every nation there is an image of it. However, for each nation this image has its own distinctive features. A Japanese person, hearing the word "dragon", will imagine something very



different from, for example, the association with this word in an Englishman. Each nation has its own image of a dragon. The Snake and the Dragon are characters that often merge with each other, sometimes forming an identity. That is why when speaking about this image we mention both the snake (serpent) and the Dragon.

As a rule, the Dragon combines elements of various animals - with the head and body of a snake, lizard, crocodile, and with the wings of a bird or like a bat. Also, the appearance of the Dragon can include elements of a lion, panther, wolf, dog, fish, goat, etc. In the fairy tales of many peoples of the world, for whom the image of the Dragon is one of, so to speak, popular images, the abduction of a girl by this character is a fairly common motif. Researchers have come to the conclusion that it is directly related to the ritual in which girls were sacrificed to the water element.

Often in epic works, man gets into conflict with a mythologic character by fighting and evoking war. In this case, man uses his intellect and physicality, uses his strength and defeats the evil in the mythological force. In fact, such myths are part of human nature so as struggling with the forces of enemy and victory over them artistically interpreted in magical legends. Legends often describe an epic hero who fight against a giant and terrible mythological creature - a dragon with three, seven or nine heads. For example, according to one legend, there was located an ancient country Uzgan. It was very flourishing and developing country. But once there was happened an incident, trade was stopped, and even people couldn't go out there. The reason was the appearance of a nine-headed dragon. And regardless whether people were old or young, women or men, it started to kill and eat them. Uzgan people did not know what to do. A group of people decided to meet a dragon face to face and ask about his intention and aim. The dragon was brought to trial, but asked impossible thing. People should have to bring thirty boys and thirty girls as sacrifice. Confused and not knowing what to do, the Uzgans agreed to this conditions, and these Uzgans sacrificed their little children to the nine-headed dragon for a long time. Every day, every hour people prayed to God by asking "Save Uzgan from this great disaster. He continued to defeat thirty young men and women. Things seem to be going badly. "If the boy has gone, there would be no hero, if the girl leaves, there would be no future mothers, if they both leave, the nation would be lost. Finally there was not left any boy or girl to sacrifice. At last the tears of people reached the God, there was returned a young man from his journey. He was named Qilichbek - a strong and handsome young man. The savior went straight to the dragon and didn't even say





hello to him and started fighting with the dragon. It lasted seven days and nights. If he cut off one of the dragon's heads it rose again, if he cut the second, the other released from that head. Qilichbek did not know what to do. Suddenly the perfect idea evoked in his mind: "If I don't cut off nine heads of this dragon at once it does not die. If I cut one, another appears, if I cut nine of them, perhaps he will die" he thought. So, he focused only on his enemy and said: " Oh my God help me, my ancestors Bahauddin and Ali support me". He turned to the dragon, met the dragon face to face, screamed and rushed to the dragon. Then the giant was killed from the first strike. Dragon said: " You are a great hero" and fell down. Blood of the dragon flowed like a river. Qilichbek was standing tired and looked at the bloody sword, then on that bloody surroundings he also fell down and died. People were extremely grateful to the savior and buried his body in that saint place. The spirit of the Qilichbek was the supporter in every deed of the Uzgan people.

The Qilichbek is the suitable name for a such heroic folk tale. In Uzbek legends this is a common name which means "Swordsman". Qilichbek was an ordinary man, however, his sword was magic and huge. With the help of the sword he put all his strength into his wrist and his intellect and wins with human fortitude. There is a lot of fairy tale traditionalism in this myth. The motifs of magic are used variously. For example, the danger of many-headed dragon to the country; disturbing the peace of the population, eating young boys and girls every day, hero who started fighting without greeting with the dragon, the war which lasted seven days and night, killing the dragon in one attack- all this a magical motif of the legend.

Conclusion

In the legend, the image of the dragon and its danger mean the same with the image of the conquering rulers of the feudal era. An invading ruler described in the role of the dragon, eating people means a conqueror who takes a lot of booty from the conquered cities and takes girls and boys into slavery. Accordingly, the great social pain of the nation manifests in artistic form in the legends

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