



TANQIDIY NAZAR, TAHLILIIY TAFAKKUR VA INNOVATSION G'UYALAR



ANCIENT LITERATURE AND THE GENESIS OF METAMORPHOSES

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Annotation: *The article focuses on the artistic characteristics and essence of metamorphoses formed from the mythology of ancient literary sources, in particular, Homer's epic "The Odyssey", and discusses the thematic division of metamorphoses, which played a major role in Hesiod's "Works and Days" and "Theogeny", as well as the artistic and social essence of mythological metamorphoses in Aeschylus' tragedy "Prometheus Bound".*

Keywords: *Myth, mythology, metamorphosis, evolution motif, mythological thinking, primitive thinking, ancient literature, etc.*

ДРЕВНЯЯ ЛИТЕРАТУРА И ГЕНЕЗИС МЕТАМОРФОЗ

Аннотация: *В статье рассматриваются художественные особенности и сущность метаморфоз, созданных на основе мифологии античных литературных источников, в частности, гомеровского эпоса «Одиссея», а также тематическое деление метаморфоз, игравшее важную роль в «Трудах и днях» и «Теогении» Гесиода, а также художественная и социальная сущность мифологических метаморфоз в трагедии Эсхила «Прометей прикованный».*

Ключевые слова: *Миф, мифология, метаморфоза, мотив эволюции, мифологическое мышление, первобытное мышление, античная литература и др.*

ANTIK DAVR ADABIYOTI VA METAMORFOZALAR GENEZISI

Annotatsiya: *Maqolada antik davr adabiyoti manbalari, xususan, Gomerning "Odissey" eposidan o'rin olgan mifologiya qobig'idan shakllangan metamorfozalarni badiiy xususiyatlari va mohiyatiga e'tibor qaratiladi hamda Gesiodning "Mehnat va kunlar" va "Teogeniya" asarlarida asosiy o'rin tutgan metamorfozalarning mavzivi bo'lignishi, shuningdek, Esxilning "Zanjirband Prometey" tragediyasi tarkibidagi mifologik metamorfozalarning badiiy-ijtimoiy mohiyati haqida so'z yuritiladi.*

Kalit so'zlar. *Mif, mifologiya, metamorfoza, evrilish motivi, mifologik tafakkur, ibtidoiy tafakkur, antik adabiyot va b.*



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In fiction, metamorphosis is an artistic technique that expresses a sharp and noticeable change in images, events, or characters. The Latin word “metamorphosis” means “change”, “change of appearance”. This phenomenon is often expressed through radical changes in the external or internal state of human images, unnatural changes in form, or spiritual and metaphysical transformations. Ancient people noticed divine power in changes, evolutions, and conflicts in existence. Accordingly, they invented gods and goddesses for themselves and began to worship them. They realized that there were divine mysteries in the creation of the world and noticed that the owner of infinite power was controlling this world. On this basis, they imagined that the existences and variations in existence appeared on the basis of metamorphosis due to the desire, command, or curse of gods, gods and goddesses. As a result, myths based on metamorphosis began to appear.

Several metamorphoses can also be seen in Homer’s “Odyssey”. Thus, during his ten-year adventures, Odysseus accidentally lands on the island of the sorceress Circe, who treats them to wine, and his companions, having drunk wine, one by one turn into pigs, but do not lose their minds. Odysseus soon demands that the sorceress restore them to their former forms, and when he throws himself at Circe with his sword drawn, she apologizes and returns the travelers to their original forms.¹ In this episode, the metamorphosis is not done by humans or by chance, but by the trick of the sorceress Parizoda.

Also, during the work, the goddess Athena advises the hero Odysseus when he is helpless, and with good intentions, disguises him as a beggar and helps him enter her palace. After that, Odysseus introduces himself to his son, takes revenge on his enemies one by one, kills them, and achieves his goal. During the events of the work, even the gods intervene in real life and do not spare their beloved heroes. This reflects the mythological thinking of the Greek people that gods and goddesses help their slaves in any helpless or difficult situations, and when angry, they take revenge in various ways. It is clear from this that in ancient Greek culture and literature, gods and goddesses, goddesses and goddesses were the main characters of myths and legends, and they fully believed that the fate of humanity was entirely at their mercy.

Metamorphoses occupy a central place in the works of Hesiod, who lived and worked at the same time as Herodotus, in his “Works and Days” and “Theogony”. The commonality inherent in his mythological metamorphoses is manifested in the alternation of forms and images, which, while being absolutely different from each other, do not repeat each other, and follow each other in succession. “...in it we see the main genealogical series, that is, the change of ages and generations (myths about the five centuries called the Golden, Silver, Copper, Trojan and Iron Ages), a unique theogony characteristic of the metamorphosis of nature, metamorphoses of grain series, metamorphoses of grape branches. At the same time,

¹ Алимұхаммедов А. Антик адабиёт тарихи (Дарслик). Иккинчи нашр. – Тошкент: “Ўқитувчи” нашриёти, 1975. 29-бет.





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in Hesiod, the series about the process of farming is also expressed in the form of the “Peasant Metamorphoses”², writes M. Bakhtin.

The tragedy “Prometheus Bound” by Aeschylus, who lived in 525-456 BC and is considered the “father of tragedy”, is also based on the mythology of Prometheus. During the tragedy, Prometheus tells the story of Io, a young cow who runs around with blood all over her body and foaming at the mouth. Io is the daughter of the river god Inax, the beloved of Zeus, and Zeus’s wife, the cruel Hera, who learned of their love affair, says that in revenge she turned her into a cow.³

Through this mythological metamorphosis episode, the author reveals the baseness, adultery and shameful appearance of Zeus in contrast to the brave and courageous Prometheus. All three heroes of the episode, built on the basis of the existing metamorphosis, are gods and goddesses. The motif of evolution in the mythological plots of Greek folklore - any changes occur according to the wishes of the gods and goddesses of the outside world. This phenomenon is sometimes carried out by divine powers to take revenge on people or to carry out some cunning plan or to help their beloved heroes, while in the example of the above episode we see metamorphoses as a motive used as revenge or punishment between gods and goddesses. However, in none of the mythology of this period are metamorphoses carried out by humanity.

Greek mythology, which survives in ancient Greece, contains a wide range of myths in which subjects are physically transformed, usually through divine intervention or through magic and spells. Similar themes of metamorphosis are found in all forms of mythologies, folklore, and visual art throughout the world, including Mesopotamian, Roman, medieval (Western Christian), and ancient Chinese.⁴ In the Greek context of the transformation of Phaethon's sisters into poplars by Santi di Tito, metamorphoses are ancient, and they were part of the mythological corpus as early as Homer's Iliad.

Metamorphoses, which were formed on the basis of the mythology of the oral works of the peoples of the world, later changed and developed, taking on a social character. For example, the innovative ideas of Democritus, who lived in 460-370 BC, who created the doctrine of materialistic philosophy, “atoms and their movement are eternal; nothing comes into being from nothing and nothing disappears without a name; changes in nature are the result of the transition of atoms from one state to another” may have been partly motivated by this.

Metamorphosis developed very rapidly in antiquity and was formed as a literary phenomenon in that period. It is also worth noting that it played an important role in the creation of comedic, dramatic, and tragic works in literature, as well as in the formation of idealistic and materialistic views in philosophy.

² Бахтин М. Романда замон ва хронотоп шакллари. – Тошкент: “Академнашр” 2015. 79-бет

³ Алимұхаммедов А. Антик адабиёт тарихи (Дарслик). Иккинчи нашр. – Тошкент: “Ўқитувчи” нашриёти, 1975. 29-бет. 30-бет.

⁴ https://en.m.wikipedia.org/w/index.php?title=Metamorphoses_in_Greek_mythology&wprov=rarw1#cite





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