

Linguistic Analysis Of Identical Motives In European And Central Asian Epics

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Abstract – This article depicts the identical motives in European and Central Asian epics, which were investigated comparatively. The motif of the presence of creatures, the presence of true friends to epic heroes and the motive of realizing the main essence of life, when their journey is over is considered as common motives in epics. In this article, one can observe several identical motives, that are comparatively studied.

Keywords – Motive, epic hero, the Song of Roland, extraordinary birth, ethno-genetic forms.

As we have known, that the matters such as an extraordinary birth of an epic hero, his companion, or his own fighting armament can be realized in an identical way in both European and Central Asian epics. X.G.Ko`ro`gli points out that these identical motives will appear in the consequence of various literary-cultural relations and their influence.

They can come out in ethno-genetic, socio-political, ideological and historical forms. If we analyze some European and Central Asian epics such as “Beowulf” of the ancient Anglo-Saxons’ epic, “Odyssey” by Homer, “Shokhnoma” by Firdavsi, “Gilgamesh” of an ancient Akkadians, the French epic “The Song of Roland” and Uzbek epic “Alpomish” from the linguistic point of view, we will be able to see the following identical motives:

1. The main characters such as Beowulf in the epic “Beowulf”, Rustam in the epic “Shohnoma” (story about kings), Alpamish in Uzbek epic “Alpamish”, Odyssey in the epic “Odyssey” and Roland is a single child of their parents. All of these heroes began to be renowned as a gallant and bold fellow from their early age.
2. The motif of the presence of creatures as a companion to the epic hero during their journey. For example, Alpamish had a horse, called Baychibar; Raxsh is Rustam’s favourite horse; as well as, Velyantif was highly appreciated by Roland.
3. Alpomish, Odyssey and Rustamkhon are married to clever, loyal and devoted women. Barchin, Penelopa and Takhmina are the images, who are embodied as patient, faithful and dedicated. Barchin, Penelope and Taxmina have come to represent marital fidelity.
4. Then the next motive is the presence of true friends to epic heroes. For example,
Oliver is the devoted friend of Roland.
Qorajon is a true friend of Alpomish;

Enkidu is a faithful companion to Gilgamesh;

Viglaf is a loyal companion of Beowulf.

5. The motif of epic hero's armament. The motive of acquiring a certain magic armament can be noticed in the existence of legendary swords, archer and clums of these heroes. For instance, Beowulf had a magic sword, called Hrunting; very large array of Alpomish; Odyssey was very skillful at archery; Roland's legendary sword, called Durandal and a large clum of Rustam.
6. The motif related to make trick by pretending not to be recognized in order to save his life or his companions. Particularly, Odyssey and Rustam's craft, cunning can be crucial example to this type of motive. We can come across the following similar situation in "Shohnoma", when Sukhrab was about to fight with with Rustam, this young brave and clever warrior asked him whether he is Rustami Dastan and his descendants. Because Sukhrab was Rustam's son. Unfortunately, being unaware of that young warrior is his son, Rustam didn't tell the truth about himself and didn't let him know about his background. We can the following extract, which was appealed by Sukhrab toward his father:

Why do you keep secret your name?

'Caus today you are in fight with me.

Aren't you grandson of glorious Som?

Aren't you that gallant Rustam?

Please tell me the name of your descendants,

Whether they are well-known heroes.

Rustam said: O, fellow, chased glory

Don't tell me this flimsy story.

At the same time, Odyssey replied to Poliphem, who is one-eyed monster in a similar way:

Cyclops, you asked me about my famous name,

I will tell you. Then you offer me a gift,

As your guest. My name is nobody.

My father and mother, all my friends —

They call me Nobody.

7. The motive that the hero goes to an Underworld that ordinary humans are barred. In the epic "Odyssey", the superhuman Odyssey visits to Teresa, who lives in Underworld in order to know the way to returning his home after twenty years. This similar motive about the journey to Underworld can be observed in the ancient Akkadian epic "The Epic of Gilgamesh", in which Gilgamesh meets with Uthnapishtim, who lives in supernatural world and at the same time, being considered the only human being, who survived after Noux storm, and as a result, Gilgamesh obtained magic and everlasting life flower from Uthnapishtim.
8. The motif of fighting with ogre, beast or monsters en route their journey by epic heroes. This type of motif is very peculiar to both European and Central Asian motives. For example, Alpomish kills White ogre, Beowulf fought and killed the monster, which is called Grendel. In the Akkadian epic, Gilgamesh defeated heavenly bull, called Humbaba.
9. In turn, the motif of betraying to his own tribe and his companions plays an important role in linguistic analysis of the epics. The betrayal of Antinoy and Evrimax to Odyssey by intending to obtain his estate, while Odyssey is far away from

his hometown Ithaca; the traitor Ultantaz, who gained possessions, belonged to Alpomish, and Roland's stepfather Ganelon betrayed to his king and companions by taking revenge from his stepson Roland.

10. The motif of inheriting something valuable and precious to his future-born child by these quester-fathers. For example, Odyssey handed his dagger to his new-born son Telemach, before he was setting out to Trojan War. At the same time, the epic hero Rustam also left a dagger to his son Suhrab before he was setting out a journey to Mozandaron. In turn, Alpomish had appointed to give the name Yodgor to his expecting child.
11. The ancient Akkadian epic "The Epic of Gilgamesh" and Anglo-Saxons' epic "Beowulf" can be a vivid example to the similar motive of realizing the main essence of life, when their journey is over. In turn, this similarity can convey the meaning that no person on the Earth is able to leave eternally and they can face to different assays because of fate. We can give the following example from the epic "Beowulf".

For this gold, these jewels, I thank.

Our father in Heaven, Ruler of the Earth-

For all of this, that His grace has given me,

Still came to my lips, I sold my life

For this treasure, and I sold it well

As well as, in the epic of "Gilgamesh" it is stated that the great ruler Gilgamesh confessed that any person even will not be able to move any stone unless the God wants. For example, this poem is devoted to Gilgamesh.

The king has laid himself down and will not rise again,

The Lord of Kullab will not rise again.

He overcame evil, he will not come again,

Though he was strong of arm, he will not rise again.

He had wisdom and a comely face, he will not come again,

He is gone into the mountain, he will not come again.

On the bed of fate he lies, he will not rise again

From the couch of many colors, he will not come again.

12. The motif of crying, mourning by remembering their dead friends. According to P.A.Grinser, the theme of mourning is characteristic feature of epics. For example, Gilgamesh mourns for the death of his friend Enkidu, similarly, Axiel cries out for Petrokl; Priam for Hector; Odyssey for his companions and Oliver for his true friend Roland.

In conclusion, we can state that linguistic analysis of similar motives in European and Central Asian epics play an immense role on investigating them in order to define the peculiar characters and similar subject matters as a triggering factor, existed in these epics. We hope that the above-mentioned motives will keep their importance by reflecting ethno-genetic, socio-political, ideological and historical forms of world nations.

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