

TRANSFORMATION MOTIVES IN ANCIENT LITERATURE

Kadirova N.A. (Republic of Uzbekistan) Email: Kadirova563@scientifictext.ru

*Kadirova Nargiza Arifovna – Teacher,
DEPARTMENT OF FOREIGN LANGUAGES IN HUMANITIES,
BUKHARA STATE UNIVERSITY, BUKHARA, REPUBLIC OF UZBEKISTAN*

Abstract: *there are many different approaches to convey to the reader the essence of a story. The more interesting and innovative is the method, the more fans will the work have. One of the most ancient approaches in addressing complex issues of real life in literature is through allegories including various forms of metamorphoses. From this point of view Roman literature is possibly the most well scrutinized among all ancient types of writings. And the great role in this was played by Apuleius and Ovid, who created works containing significant amount of data on transformation motives. Analysis of these motives provides a clue to understanding the core moral of the works, and that is what the current article is devoted to.*

Keywords: *Apuleius, Ovid, metamorphoses, transformation, legends, fate.*

МОТИВЫ ТРАНСФОРМАЦИИ В АНТИЧНОЙ ЛИТЕРАТУРЕ

Кадирова Н.А. (Республика Узбекистан)

*Кадирова Наргиза Арифовна – преподаватель,
кафедра иностранных языков для гуманитарных направлений,
Бухарский государственный университет, г. Бухара, Республика Узбекистан*

Аннотация: *существует много различных подходов для донесения до читателя сути произведения. Чем интереснее и оригинальнее метод, тем больше у труда будет поклонников. Одним из наиболее старых подходов к описанию жизненных реалий в литературе считается использование аллегорий, включающих различные формы преобразований главных героев. С этой точки зрения литература древнего Рима является, вероятно, наиболее подробно изученной. И огромную роль в этом сыграли Апулей и Овидий, в трудах которых имеется множество элементов, описывающих мотивы метаморфоз. Анализ указанных мотивов позволяет познать мораль рассказа, чему и посвящена данная статья.*

Ключевые слова: *Апулей, Овидий, метаморфозы, превращения, легенды, судьба.*

The motive of metamorphosis is distinguished by its uniqueness in the work of one of the representatives of Roman literature of antiquity Apuleius - "The Golden Ass". It is noteworthy as one of the ancient examples of using the metamorphosis (transformation) motive.

The work of Apuleius "The Golden Ass" has reached us in full, in the form it was written initially. Relying on the motives of transformation it describes the life of Lucius, a protagonist surrounded by metamorphoses magic. The events are described through the eyes of a donkey, into which Lucius had evolved.

The main feature of motive in the work is magic; here belief in magic was exaggerated and has shaped a poetic form of perception of a single human's destiny. The transformation of Lucius from human into ass is the motive of shape shifting in this story. He travelled around the world in this appearance. Of course, this sudden change brought to different changes in his fate [4].

In this story the leading task of the transformation motive is not to determine the genesis of transformation of a person (for example, into an animal or a tree, a plant species, a wind or rain, a stone, etc.), but rather to give impetus to the understanding that in a person's life different situations, crises and difficulties, rising and falling might occur. Under the influence of these factors human inner world changes. If joy brings energy, grief stimulates aging, and excitement inflames the person. The core idea is that all the difficulties are transient, just as the life itself as well. It depicts the necessity of strong-willingness and tolerance for overcoming life crises and forwarding it into the right direction. "The Golden Ass" artistically describes three states and appearance of the main hero: 1. The state and appearance of Lucius before he becomes a donkey. 2. Lucius is a donkey. 3. Mysterious purified state and appearance of Lucius after back to human shape. This can be called "evolutionary transformation".

Here three images of a single person – Lucius, are reflected, and they differ from each other in terms of mental state and physical appearance.

The events described in the "The Golden Ass" are not a new topic in the history of ancient literature. People of ancient times believed in the phenomena of transformation into various creatures, rain or winds enabled by the power of man's magic; some works had also been written on this topic before Apuleius. The writer told in the appendix part that he choose this legendary subject with the aim of making the reader laugh, to cheer him up. But in fact under the guise of such fun and joviality, he pursued the goals of teaching morality to his contemporaries, to admonish, which becomes evident in the final part of the novel.

According to Apuleius's deep conviction, each person in his own life, in all his actions, in his behavior should be fair, honest, immaculate and should follow the trace of the goddesses, otherwise he will suffer the wrath of Fate, he will not escape from trouble. Young Lucius spent his life in vain, while being a man, he devoted himself to lust as a donkey and spontaneously entered the world of miraculous secrets. For his deeds he faced with the anger of Fate, but even after becoming a real donkey he still continued to behave bad. Finally, after exorbitant suffering, he repented and, with the support of the Goddess Izida, got rid of his "donkeyness" and returned into a true human being; began to live a peaceful life with the blessing of fate. Well, the interpretation of the happiness of a person depending only on religious beliefs and the power of magic-indicates that the author is a pious person [4].

Strange legends, fairy tales, terrible crimes and murders done by robbers, the indecent adultery, the events of catching lovers, the tribulations and struggles of some heroic women, as well as generally interesting life events and funny stories can't leave the reader indifferent.

Apuleius was a person with strong moral principles; teaching manners to people of his time was his main task and goal. However, he was far from depicting the real life as it was.

Metamorphoses, described in ancient sources, particularly in the "The Golden Ass" by Apuleius, have a magic roots. Because in them, transformation is done by the power of magic. Contrary to the existing tradition, it depicts the pitiful fate of a single person which transformed into an animal and was separated from the surrounding people, the human environment, and the usual conditions. Here metamorphosis serves as an artistic form of promoting the perception of a person's difference from an animal; the genesis of transformation into donkey is much less important here, than the task fulfilled by the storyline in general.

In written literature, the first examples of the transformation motive can be found in the great work of Ovid - "The Metamorphoses". The epic is made up of legends about the legendary creatures – Fairies, Goddesses, people turning into animals, plants, rocks and mountains, trees. The theme of love is a priority in the work, and injustices, afflictions, even tragedies experienced by a person suffering in love are described in interconnection with metamorphosis here [5].

Some parts of "The Metamorphoses" are about the legendary past of Rome, in which after a number of shapeshiftings associated with The Adventures of Eney, the greatness of Rome as a state is described, and high role of August and Julius Caesar is mentioned. It is supposed that the main purpose of the poet in creating this masterpiece was to reflect Roman life in a wide sense, from the position of metamorphoses. Each legend in the work has its own role transformation motive. For example, in The Legend of Io, a priestess of Hera who was loved by Zeus. Trying to protect her from the jealousy of Hera, Zeus turned Io into a heifer. Hera sent a gadfly to torture the heifer, which then fled across the world and finally reached Egypt, where Zeus turned her back into human form. The legend depicts this event. Here transformation is used to hide, to save Io and to show the power of love. There will be sharp outbreak after the transformation of Io finally ending up with a recovery [5].

In conclusion, it must be noticed that the "Golden Ass" ("The Metamorphoses") of Apuleius holds a special place among the writers works because of being based in transformation motive. This work has brought a great fame to the writer and is considered to be the highest peak of his creativity, and definitely the role of legends with the transformation motives contained in the novel cannot be overemphasized.

References / Список литературы

1. *Vogler C.* The Writer's Journey: Mythic Structure for Writers // Michael Wiese Productions, California, The USA, 2007.
2. *Bakhtin M.* Voprosi literaturi i estetiki [Questions of literature and aesthetics] // Khudozhestvennaya Literatura [Fiction]. Moscow, 1975.
3. *Veslovsky A.N.* Istoricheskaya poetika [Historical poetics] // Khudozhestvennaya Literatura [Fiction]. Moscow, 1940.
4. *Apuleius.* The Golden Ass // Indiana University Press. Indiana. The USA, 1962.
5. *Ovid.* Metamorphoses // W.W. Norton & Company. New York. The USA, 2005.