

СЕКЦІЯ 5. Філологія крізь призму діалогу культур

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ABOUT SOME COMMON MOMENTS IN THE CULTURAL HERITAGE OF TWO EUROPEAN PEOPLES (THE THEME OF THE HERO'S DISTINCTIVENESS IN ANCIENT GREEK AND ANCIENT GERMANIC HEROIC EPICS)

Both Greek and German mythology have their roots in ancient Indo-European culture. This is probably the reason for some common representations in the mythology of these two peoples. Heroic epic is a specific genre of folk creativity. The creation of its classic, in completed form usually coincides with the process of the emergence of statehood in this or that society.

This stage of development is also called "the period of military democracy. Fantasy stories with gods and chthonic creature's characteristic of the primordial era are constantly moving to the background. Although he is genetically related to the demigod heroes of previous eras, he represents their new generation. His appearance is becoming more and more "human". Many epic heroes of this period seem to have had real-life prototypes, and their adventures often reflect real historical events. In Europe, the heroic epic is mostly represented in Greek and Scandinavian literary traditions.

In the history of Greece "military democracy" era completes BC. In the VIII-VII centuries, and in Scandinavia - A.H. year In the 11-th century, with the end of the "Viking Age. Scandinavian heroic poetry at that time was represented by two genres – skaldic poetry was a kind of "poetic chronicles", a description of events personally seen by the singer, while "Edric" poetry combined works of an epic, mostly fantastic nature. Characteristic stories of all stages of the heroic

genre were preserved. In addition, there were also prose stories – sagas, where the life of people of the last stage of the "era of military democracy" (10th-11th centuries) was described quite realistically. Literary material depicting both the Greek and Scandinavian "heroic eras" has been preserved in the works of the authors of subsequent eras (respectively, antiquity and the advanced Middle Ages). In the given article, we will only touch on some common aspects of these two cultures. We are interested in the last stage of the heroic epic when the hero comes to the fore, who, despite his, in many cases, demigod origin, is actually a common man with all the characteristic strengths and weaknesses. However, this person is idealized and glorified, sometimes endowed with certain supernatural abilities. During this period, the heroic epic gradually lost folk roots. Its executors are increasingly attached to the chieftains and their circle of military elite, whose orders they perform. From the point of view of the chieftains, one of the main virtues of a warrior should be obedience, although a professional warrior is usually careful about his dignity even in relation to a chieftain. That is why he promises loyalty, self-sacrifice and support to the leader, but on the condition of preserving his dignity and public status. This circumstance often appeared conflict situations. However, in the society in which these stories were created, the ideal of clan-tribal "harmony" was still alive, and such conflicts were usually resolved without blood. Even Achilles, extremely angry with his suzerain Agamemnon, does not dare to take up arms against him and only temporarily withdraws from the Trojan War. In some epic stories, the hero's loyalty to his master is emphasized.

The advantage of the leader is the sacred nature of his power, which implies a certain connection with the heavenly forces, however, this is no less characteristic of an ideal hero, and this is what determines his "heroism". The hero was "chosen", and this circumstance equates him to a certain extent with the leader, and his loyalty is somewhat voluntary. Clarifying the nature of this "selectivity" is the main topic of this paper. Leaders and representatives of famous dynasties were attributed special favors of heavenly powers, direct

contact with them. According to the ideas of that time, the mentioned grace and the mercy of the gods were inherited in the families of the chiefs. Even the representative of the best dynasty, if he was not found worthy, was in danger of losing it. And on the contrary, if the hero showed the necessary qualities, he had no less chance of receiving God's mercy than the king. However, here we are talking about a much deeper and mysterious event than, for example, the mercy and protection of some pagan deity towards a specific person. The ancient Indo-Europeans believed that somewhere there is a power higher than the anthropomorphic gods known to them – "fate", which gives and takes away luck to both people and even the gods themselves! The grace given by him (conditionally called "luck") is unevenly distributed among a part of humanity and even among the gods. There are different levels of it: in the case of more or less intense, hostile or friendly, or kinship contacts between two individuals endowed with this luck, the stronger luck can absorb or overshadow the relatively weaker one. On the contrary, people who are next to a person endowed with this grace also lucky, and being next to an unlucky person, on the contrary, become dangerous. The greatest share of this heavenly grace falls to the gods, though they are sometimes betrayed by fate. In the other hand king-leaders and heroes whose dynasties were related to the gods in the distant past. But in addition to this, there are also charismatic heroes who achieve brilliant results in their activities (first of all – in the Wars and battles), which, according to the ideas of the time, is impossible even for the owner of any strength and intelligence without heavenly mercy. The ancient Greeks considered such distinguished individuals to be the illegitimate children of the gods, and in the "barbarian" world of Western Europe, it was believed that personal qualities could equate a distinguished hero with a king under the patronage of a god. According to the legends, the founders of the ruling dynasties were also such heroes. But the hero must prove himself worthy of grace throughout his life. Even a quiet death is not worthy of a hero, he must die heroically. Only in this way will the soul of the Greek hero get to "Elysium", and the soul of the

Scandinavian – to "Valhalla".

Therefore, the ancient Greek and ancient Germanic epics are full of a similar spirit. Any Homeric character would easily have earned a place of honor in the circle of Scandinavian heroes, and vice versa. There are two reasons: the common (Indo-European) origin of both these nations, and the identical level of development in which the Greeks of the "Homeric Age" and the Scandinavians of the "Viking Age" existed.