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SYMBOLS OF MYTHS AND BELIEFS IN HABITS OF ETHICS-MORAL AND LAW COMMUNICATION IN THE EPICS OF HEROES

In the Epic of Heroes, as the earliest of some phenomena of habits, myths and beliefs of the Illyrian-Arbëror origin and of the legendary Albanian poetry in general, we notice aphorisms of law, truth, kindness and worship divinization, as expression of loving approach to people in meetings, in hate attitudes towards the evil and controversies, in different social attitudes, the bonhomie to severe unfortunate things that happen in the lives of people. These aphoristic expressions, are ethical-moral, but also habitual-legal in their nature. In themselves they are exciting and express certain psychological attitudes rooted in traditions where songs are born and sung by folk troubadours. These modes of expression provide dynamism, brilliance to the verses. They lock within a figuration full of symbols of all kinds with exploding rationality. They are more exciting and attractive for listeners of these legendary songs.

In the Epic of Heroes and among ballads we notice figures of cliché syntagms, such as trust, protection, oath, faith given to another person, swearing. We have in verse: greetings, congratulations, thanks, condolences, curses, where these as aphorisms are shown with a special figurative speech and bear within elements of a certain myth or belief. Also, these are related to mythical figures, such as Fairy, Nymph, Dragon, and so on, with the deification of the Moon, the Sun, the sky, the stars.

Halil travels through pastures, towards the Krajlë: << *So how was it than that the young man responded: // It's good that I've come to the house of zanas, // For confidence do I have in your assertion, // as to my two eyes, the Sun will protect them, // as to my two legs, the Moon*

will protect them, // and my weapons honor belongs to the zanas, // and when I diem will the oras be with me." So Halili is under protection (trusted to) of divine forces.

In the pastures, 7 Halili brothers and 7 Ymer boys are killed by the Slavs and he curses them: : << *May you pastures, pastures, never be called as such! // May any bell never ring in the midst of you! // Herdsmen may never go to the pastures! // _ _ _ // neither the mountains' birds may ever fly over! // Yes, may you be called the Dry Pastures! >>.*

So according to the folk traditions , it is mentioned also in the Epic of Heroes,: these pastures are cursed by Muji (hero of the pastures) and therefore they have become **dry, desolate, cursed**. Muji's curse has fallen upon them and they turned devastated.

Ajkuna (Muji's wife) runs away weeping towards the Yellow Valleys, where the Slavs killed her son and Muji buried him: << *And then the mother has cursed the Moon: // may your light fade way, oh Moon! // for not sending me a single word that night, // so I would quickly go to the Yellow Valleys , // Along with my son to enter the grave! // _ _ _ // Cursed be you, oh Moon, // How it could be to leave the mother without her son! >>.*

These are expressions of the divine symbolism deriving from Arbërs of the Middle Ages, as an expression of a Arbëror-Albanian ethnic identity within the contents of the Epics.