

THE SCIENTIFIC VIEWS OF S.BAKHADIROVA ON THE STUDY OF THE OGIZ ZHYRAU VERSION OF THE "ALPAMYS" EPIC.

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Abstract: *The article describes the scientific view of the works by S.Bahadirova in the study of the epic "Alpamys" version of Ogiz Zhyrau.*

Keywords: *repertoire, plot, content, zhyrau(jiraw), epic, image, hero, genre, research, motif, essay.*

Аннотация: *В статье описываются научный взгляды С.Бахадировой в изучении эпоса «Алпамыс» в варианте Огиз Жырау.*

Ключевые слова: *репертуар, сюжет, содержание, жырау, эпос, образ, герой, жанр, изучение, мотив, очерк.*

One of the scholars who gave an objective opinion about the variant of the heroic epic of Karakalpak, "Alpamys" is Doctor of Linguistics, professor S. Bahadirova. In the article "Ogiz Zhyrau"¹ presented by the scientist in the "Amiwdarya" magazine, she talks about the life and creativity of Ogiz Zhyrau (Khojambergen Niyaz Uli), that is, the artistic works that were in the repertoire of Ogiz Zhyrau, but which have not reached us. Including, in this article of the scientist, the students of Ogiz Zhyrau, who had about thirty kobiz (karakalpak national musical instrument) songs in his repertoire, and the terms he recorded in the article were given. Including, in his own work, the scientist carefully comments on the sly lines of the executioners of the "Alpamys" epic². In the article "About the epic "Alpamys" by Ogiz Zhyrau", the scientist briefly dwells on the history of recording and publication

¹Bahadirova S. Ogiz Jiraw. «Amiwdarya» newspaper. 1992-year. №10.81-83 page.

²Qaraqalpaq qanday xaliq. Tashkent. Navruz.2017-year.111-126 page.

of the epic by Ogiz Zhyrau, and evaluates it as a contribution to the folklore of the peoples of the world. It supports the opinions of N. Dawqaraev, I. Sagitov, Q. Maqsetov about the epic that "the version of Ogiz Zhyrau is of the highest level in terms of ideality-artistic quality." In her opinion, ""Alpamys" sung by Ogiz Zhyrau is the main difference, its compact size, depth of content, few additional plots, originality of Zhyrau, beauty of language, abundance of religious words, names of the Prophet"³ she points out and pays attention to the issues related to the unseen forces of the epic. The motive of childlessness of the fathers at the beginning of the story is often found in the epic notebooks of the peoples of the world, and its traces in the fairy tale "Kitabi dedem Korqut" took place in the fates of Baibura and Baybijan bek, and she pointed out the originality of the version of Ogiz Zhyrau and the similarities in content.

The article expresses the opinion that the rational breeding program has been created in accordance with the vital requirements for the life of livestock.

The motifs of the hero's choice of a worthy horse after reaching adulthood are compared to "Bamsi Beyrek" in the book "Kitabi dedem Korqut" through analogical plots, which is one of the traditional motifs in heroic epics with similarities between them and proves it with relevant examples.

Plot events, episodic details in the article are studied by comparing the Uzbek version of the epic with the version of the son of Fazil Yuldash Uli and the Kazakh versions. For example, in the version of the son of Fazil Yuldash Uli, from the 14th chapter belonging to Alpamys, it is found that the yellow house was inherited from his father, which is not found in any other version, and in the Kazakh versions, more attention is paid to the name than to the weapon. However, I believe that the motive for choosing Baishubar is not so prominent in the Uzbek version. In the version of Ogiz Zhyrau, the words "Bayshubardin suw tulpardan bolgandi, jel biyeden turgandi" are compared with the name of Bamsi-Beyrek in the book "Korqut ata" and the name

³ Baxadirova S. Ogiz Jiraw. «Amiwdaryya» newspaper. 1992-year. №10.81-83 page.

of the sea - jel biye, suw-tulpar is important to remember that it is called by the terms of ancient Greek myths.

One more feature of the Ogiz Zhyrau version in the epic is that three types of competition are not used in the conditions of the competition as in other epics. Only the type of sending a horse to the flag has been preserved. It comes to the conclusion that all versions of the epic have the idea of the girl risking herself to the winner of the competition. In the version of the Uzbek folk heroic epic "Alpamys" by Fazil Yuldash Uli, the girl puts her own head on the flag under four conditions (horse racing, minting, wrestling, bending a bow), in the book "Korqut ata", Banu-Chechek says that she will marry the man who wins in three rounds of competition. By quoting the epic facts of "the one whose name is in front of him, the one whose shot is far away from the target, the one who has won the fight", this program concludes that it is one of the traditions left from the folklore of the Turkic peoples before the Muslim religion. In our opinion, the unique plots among the national versions of the "Alpamys" epic, no matter how much they have been transformed, are valuable in that they retain the main motivational direction with the periodical and public impressions mentioned by the scientist to a certain extent.

Regarding the study of the plots mentioned in the second visit of "Alpamys" to the land of rest, the scientist defines them as "the main plot line common to all versions".

One of the outstanding features of Ogiz Zhyrau's novel is that the epic is characterized by a sharpening of religious influence. For example, the reason why Alpamys went to prison, the episodes warning that he was punished for worshiping God before travel. The names of prophets such as Kawis-Qiyas, Jilqishi ata Khazreti Aliy, Dawit, etc. It is decided that it is necessary to carry out a large search before them.

The scientist proves that the Ogiz Zhyrau version of the epic is distinguished by its high artistic quality, compactness, content, the abundance of traditional motifs characteristic of heroic epics, and the richness of mythological images.⁴

In conclusion, the scientist's scientific and serious thoughts are especially important for young scientists in solving a number of necessary problems regarding the version of the "Alpamys" epic.

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⁴ Baxadirova S. Ogiz jirawdin "Alpamis" dastani haqqinda. OZRIAQB Xabarshisi, 1990-year. №3.105-107 page.