

APPLICATION OF TRAVEL MOTIVE IN EPICS

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ABSTRACT: This article tells that travel is a personal motive of movement, an important motivational moment, the story is the main character who has special qualities, as well as maturity, masculine and fruitful personality.

KEYWORDS: History, "Alpomish" history, "clear" history, travel, purpose of travel, Travel charlatan, Gomi strongs, rival or assistant strongs, military motive, image and persanag, travel result.

INTRODUCTION

Epics are among the largest epic genres in folk oral creativity, about which the "dictionary of Literary Studies" is told as follows: Epic – 1) epic genre in the oral creativity of Turkic peoples. In folk oral creativity, the event bands are large-volume works built on the plot, which are composed by Bakhshi (okhin, zhirov, manaschi) with Music (Drum, korbiz and others). He was performed in his voice, and passed from mouth to mouth, reaching us. In the process, each performer added something from himself, dropped something, and thus they were polished. People do the textual construction of fit for execution – prose and poetic passages alternate in it: while the narration is carried out mainly in prose, the most important dialogues between the characters, their mental states, descriptions, the attitude of the performer, etc. are given in a more poetic way.¹

THE MAIN OF RESULTS

Epics are divided into heroic, romantic and historical types. They are based on more realistic events than fairy tales. Folklorist scientist in this regard H. Jalalov in his article "Alpomish and folk tales" reacts as follows: in the image of events in the epic "Alpomish" we clearly see a state of fairy-tale fiction, not fiction, but a desire for relative reality, exaggerated interpretation of life events.² Indeed, in the epic we see not fiction, but the power of exaggeration. Even in the image of Alpomish, we see such supernatural properties as strength inherent in mythological Titans, not burning in grass, not crossing swords. Even in epics, the motive of the trip is considered one of

¹ Kuronov D., Mamadzhonov Z. Sheralieva M. Literary Studies dictionary. T.: Akademnashr. 2010 yil, 94-rate

² Jalalov G'. "Alpomish" and folk tales. // "Alpomish" - Uzbek folk heroic epic. - Tashkent: science, 1999, pp. 140-144

the important motives that move the plot, just like in fairy tales. In particular, in the epic "Alpomish" there will be a trip three times. The first time Alpomish comes a letter from Barchinoy, who moved to Kalmyk Eli when he was fourteen years old. He calls the letter to the rich who has not sent his son to a distant land. Having found him, Alpomysh's sister, The Swallow bear, invites his brother on a trip – to come to the rescue of Barchinoy. On this journey, as in folk tales, the difficulty inherent in the whole journey, the sponsoring forces that help it, opponents or evil forces, additional motifs, characters and characters, such as the purpose and result of the journey, also acquired much more reality. In particular, the hardship of the journey (the wing of the bird flies, the desert where the foot burns when a person walks, the thick and panicky forest or thicket, the high mountains where the peak is not visible, the three roads, the mountain of the Ram, the mountain of the Ram, the land of the Giants or the fairies, the exact location – (Kalmyk eli, Kashal desert, Mirror Lake), encounter patron forces (fairies, devs, mint old woman or fairy momo, luminous old man or Khizr, magical or Flying Horse, wolf or bird, not even a monkey, which is also known (Shahmardon pir, chiltans, Karajon Alpine), encounter opponents or evil forces (King's evil-intent minister, Old Lady of mint, younger son's brothers, etc.) not k, Ninety Alps of Kalmyk Eli), items that help with the journey (magic inga, comb, mirror, horse's path, bird's fairy, not Wolf's wool, Alpomish is a chipping horse that is not caught in the eye – Such a direction is also quite realistic as the purpose of the trip (the search for Happiness, The Magic Bird, The Flying Horse, not finding the beautiful fairy, but bringing with him the daughter of his uncle Barchinoy, who grew up with him). But the fact that the direction was real remained the same with the motive. That is, in the epic, just like in folk tales, motives, images and characters associated with the journey are fixed in their place. There are also dream + trip + Test motives. Only in this place does the motive for the trip serve as a letter. Namely: letter + trip + dream + Test. The dream motives seen during the trip in the epic served as an important and interesting detail in leading the development of events to culmination, from it to a solution: Alpomish, who spent the night in the shepherd's army, has such a dream:

Hakimbek entered the age of fourteen,

The guest was to the shepherd's Army.

It night when early morning

The Messenger saw God in a dream...

"Do not grieve, my people," said the Prophet.

Under dulduli, at the waist Zulfikor.

In the reins of Baba Qambar,

Skipped in the care of Shahmardon pirs.³

Through this dream, the message of the spiritual support of the patron powers – Shahmardon Piers, who patronized from birth, gave a name after birth and set a mark on his shoulder, is given. Even more interesting is the dream seen by Barchinoy, who was sleeping in the fire at the same time:

When the flowers fade in the garden,

³ Alpomish. Uzbek folk heroic epic. Tashkent: East, 1998, page 99

When the soul is an unstable from the body,
When the loss lies and thanks overflow,
Thanks when the river is overflowing
I have a dream when early morning,
Qibla gives birth to bet a month,
Around of the month gets four stars,
What will be the taboo of my dream?

Suqsur interprets saying that the concubine is a shared dream:

When they give birth to a month from Macce,
And not the moon, nor the Messenger, nor the messenger.
There are four light stars in the moon vortex,
Not a star, four Choriyors are inevitable .

Barchinoy realizes that the light will come because of his devotion to the engaged boyfriend. The third dream belongs to Kalmyk Alpi Karajon, who in a dream acts as a friend to Alpomish by the command of God. Reaching Kalmyk Eli, the Qashal desert, Alpomish had to fulfill the four conditions that Barchinoy set. This was the next, that is, the application of the test motive in the epic. The conditions were four. Two of the terms, that is, pulling an arc and hitting a coin from a thousand steps, were originally a condition and concentrated on three conditions, as in fairy tales. Fulfilling the conditions of the Alpomish Yori, he takes Barchinoy to his land. Together with him comes the ten thousand-House Boysun-Kunning eli. However, his father does not want to return to the Land of Boysari. The second time in the Epic will be to return the humiliated Boysari to his land in the hands of the Kalmyks. On this journey, Alpomish and his forty companions, who flew to the trick of an old woman, Surhail, who lost nine Alpine sons, are captured. They kill their companions. And Alpomish, who did not pass a bullet through his body and did not run a sword, will be forced to dig a dungeon near Murodtepa and make a bandi at that time. On the second trip, Alpomish is not assisted by the sponsoring forces. Why? There is no answer to this question in the epic. Perhaps because he entered the word of Surhail Maston and was a guest in his castle, and drank "vodka and wine" with the girls. That is why he turned away from him the "Kings of the Kingdom" and the "forty chiltans". However, seven years of captivity in the Kalmyk dungeon will spiritually mature Alpomish. When the rich man's path grows forty gases and reaches the bottom of the dungeon, he is tied around his waist by the God Alpomish, who makes such a tavallo to both Saints and anbias:

Sadagang belayin Rasul Mukhammad,
Forgive your death, power over faith.

The chief state you gave earlier is the state of recognition...

The main test on this trip was to defeat the Kalmyks. So the dream motive was not applied on this trip. Returning to the Land of Alpomish, freed from captivity, he had to restore his family, in which Eli had a choir and a dice. The trip made in the same intention is the third trip in the epic. Returning to his homeland, Alpomish takes the form of a Qultoy and tests his compatriots. From what he has done, from the bold words he has spoken, his compatriots gradually realize who he is. Having arrived at the wedding of boyfriend Barchinoy, Alpomish spreads and blows the summit of Askar

mountain. It is then that they know who he is and that the ghanies are ashamed of what they have done. On this journey, the Vulture in the place of the patron forces performs this task. It must be said that in the work there are three nodes, three culminations and three solutions. All three nodes start with a trip, and the solution ends with a trip. In the saga, the journey has artistic tasks such as:

1. On the first trip, the teenager Hakimbek involuntarily sets off and turns into a brave Bahadur Alpomish on the way. Not only will he find boyfriend, but he will bring Barchinoy to his land, showing valiant courage, fulfilling the three conditions set by him. Along the way, he will be helped by the patron powers such as Shahimardon pir, the chiltans, the Vulture rich and the Alpine Black people who have made friends with the unseen.
2. On the second journey, Alpomish, overconfident in his power, is captured with a trick and kept in a dungeon for seven years. These seven years cause Alpomish to mature not only physically, but mentally. Now it is not Alpomish, who believed in the former Simple, empty, only wrist strength. He distinguishes between a friend and an enemy, even using a trick, the daughter of the Kalmyk King Tovka takes advantage of the bear and comes out of the dungeon.
3. On the third journey, not only strong, but also intelligent and careful, Alpomish returns to his land and restores his family. Who is a friend, who is an enemy, and who punishes enemies and rewards friends.

The epic "Alpomish" tells about the fact that Hakimbek went on a trip twice. Observing the reins of events and the rhythm of events, we also see virtue, an example in the return of the main hero of the epic from the trip and comment on this trip as a "third trip". As we observe the details of the third trip in the analysis, head to adventure, challenge and trials full gives the impression that at the end of the journey, as if the general conclusion of the entire epic was manifested in incarnation. Therefore, the role of the same trips in both the mental and physical recovery of Alpomish was immeasurable. Therefore, we tried to prove our view of the fact that the concept of a trip made twice, the same as always, was made three times, based on our thoughts above.

The epic "Ravshan" is devoted to the events of the series of hordes Güroğlu, in which he fell in love with The Princess Zulkhumur, the Shirvan land of Ravshan, the son of Hasan mard, who brought and made a son from Vayan. The motive that drives the journey in the epic-situational this time is considered a very original – ring. Seeing the image of Zulkhumur, the daughter of Shirvanshah in the magical ring of Jonah angel, Ravshan falls in love with him, leaving for the Land of Shirvan and the adventures he saw there form the basis of the epic events. The motive of this time travel is quite Real. In place of the sponsoring forces, a Shirvan mother and four bald brothers take part. However, the trip in this place is also significant in that it refreshes the hero. Ravshan was a fourteen-year-old teenager who "has not yet gone out into the field." Through the trip, he learned to hide his identity and use tricks, to tell him worth seeing boyfriend, and, importantly, the characteristics of bravery were formed. We do it:

Miss Father, Chambile homeland.
I cried "vo father" in a narrow dungeon,

Have you Seen My Father, -⁴
the young man who cried said: "go to our religion and stay in our land" by the Chiefs of Shirvan
king at the bottom of the wall.:
The person you say, tyrant, is not me,
A few do not realize their condition.
I will not forgive my own glue even if I die,
dear head is not equal to my leg,
we will see in the answer that he gave.

CONCLUSION

In the folk epic, the motive for the trip is important. The journey in epics and the directions associated with it will be much more realistic. In epics, the journey is considered one of the important motives of not only the plot, but also one of the important features that determine the evolution of the hero's psyche.

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