

ARTISTIC INTERPRETATION OF EPIC AND RITUAL RELATIONS

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Abstract. *This research paper presents a comparative analysis of rituals and traditions in different versions of the “Alpomish” epic. The article examines rituals such as courtship, marriage ceremony and various national folk games depicted in it, hospitality and hospitality, road and travel customs.*

Keywords: “Alpomish”, epic, bakhshi, marriage ceremony, folk games, wrestling, child, hospitality, tradition, song, kopchari.

ХУДОЖЕСТВЕННАЯ ИНТЕРПРЕТАЦИЯ ЭПИЧЕСКИХ И РИТУАЛЬНЫХ ОТНОШЕНИЙ

Аннотация. В данной исследовательской работе представлен сравнительный анализ обрядов и традиций в разных вариантах эпоса «Алпомиш». В статье рассматриваются такие обряды, как ухаживание, брачный обряд и различные национальные народные игры, изображенные в нем, гостеприимство и гостеприимство, дорожные и путевые обычаи.

Ключевые слова: «Алпомиш», эпос, бахши, брачный обряд, народные игры, борьба, ребенок, гостеприимство, традиция, песня, копчари.

Taking into account that the epic “Alpomish” was written down in different variants and versions from several bakhshis, when they are compared with each other, the similarities and differences become more obvious in the example of the rituals and customs described in them. It becomes clear that this is related to the time and place of the epic, and the poetic skills of the poet [1].

In the version of the son of Polkan poet and Ergash Jumanbul, it is understood that Boybori and Boisari worship saints and prophets, wishing for a child, and the religious motifs have been greatly expanded in accordance with the worldview of the people of the time when the epic was created [2]. For example, on the occasion of the birth of Baibori children, Baba Qambar built mosques and madrassas in his people.

In the variants of Muhammad Jonmurad Polkan, Ergash Jumanbulbul, Berdiyar Pirimkul, and Saidmurad Panah, two stages of the hero's friendship with wrestlers from other countries - a test of strength in one-on-one wrestling are presented [3].

In the version of Berdy's bakhshi, the condition of engagement between the Alpine girl and the suitors is stipulated. In Polkan's version, this condition is described in the form of telling a riddle [4].

The versions sung by the poet Polkan and Ergash Jumanbul ugli also describe the celebration of Boybori's reign. A crowd gathers to congratulate the king. He gives tea to everyone in the morning and cooks pilaf in the evening. In front of each of them, he puts layers of sarpo and durumsari bald [5].

In another version, Toychikhan himself wants to take Barchin and sends his wrestlers to

Boysar as suitors. It was also said that Toychikhan will be a buyer for Barchin in the version of Berdi Bakhshi [6].

The name of the “Three-day bridegroom show” ceremony is mentioned in the version of “Alpomish” by the poet Polkan and Ergash Jumanbul ugli. In this version, it is said that Boysari was killed by the Kalmyks, and when his daughter Barchin found out about it, she fed her father, read the Qur'an to the mullah, and received blessings from the people [7].

The fact that women go to a wedding without a table is regarded as a shame, as in the version of the son of Saidmurad Panoh, as well as the son of Fazil Yoldosh.

In the Egamberdi Bakhsh version, Boybori and Boisari, who are returning from the hunt, get caught up in a big wedding. After that, they enter the wedding. But even though both of them are good people, no one in the wedding hall gets up and grabs their horse. Then they find the wedding ceremony and say “May the wedding be blessed”. And they will receive the answer “Yes to the owner” is described in this version.

As in the version of “Alpomish” sung by Fazil Yoldosh son, Khoshbak Bakhshi Mardonakul son's copy of the epic also contains the motif of a dream about having a child and the motif of brothers organizing a festive party based on this. Boybori told the interpretation of his dream and gave a feast for six months. “He gives six months of marriage to his evangelist, and another six months when his children are born. All the orphans will be fed. They all went out to the steppe, saying “God, grant me good”. A cauldron has been put on, a sheep has been slaughtered, people are coming in droves, and plates are being poured from place to place. That's when Boybori and Boysari, one of them allows to start the wrestling ceremony, the other one allows to start more”.

In the “Alpomish” epic, special attention is also paid to courtship matters. Those who came asking for a girl were asked for a certain time. During this time, permission was sought from the girl's mother and other relatives. In the epic, this period is specified as one month [8].

In the version of “Alpomish” recorded by Okhunjon Sobirov and Kasimkhan Muhammedov, written by Umir Bakhshi Safarov and Mardonakul Avliyoqul ugli, there is a motive that Ultontoz has two old women of the kaivan and sends these two old women of the kaivan to Aybarchin as suitors for him. These two suitors will be sisters. One of them is called Angara and the other is Sevara. Even though they are such masters of words, Oybarchin sends them back with a curse.

It is known that these suitors come to Barchin with a second marriage proposal. Among the people, the term “captive wife” is used for women in this condition.

In the version of Khoshbak Mardonakul ugli of the epic, when Hakimbek went on a journey in search of Barchin, his father Boybori said to him: “If you are going to leave, my child, now I will pray for you”, he says, citing the names of sixty companions, and prays for God's help for his only child.

In the version of “Alpomish” performed by Umir Bakshi Safarov, the main character says that the following words are very attentive: “We Uzbeks have a custom of seeing each other before wrestling” [9].

Also, in this version, there is a reference to the habit of receiving a reward when a long-awaited person arrives: “Everyone knew about Alpomish's arrival, Barchin took a waterman from

Boisari”. The motif of “getting a reward” is mentioned in several places in the epic. For example, Barchin, who met Alpomish after a seven-year separation, goes to get reward from Kaldirgoch. After seeing Alpomish's gold ring, Kaldirgoch believes Barchin's words. And Kaldirgoch receives a reward from his mother.

In this version of the epic, it is emphasized that each wedding lasted several days. For example, when a Boybori woman gives birth to a son, she happily informs all her people about it, carves a hearth, slaughters a sheep, puts a cauldron, and holds a wedding. “Everyone come”, he called, and celebrated for a week. Three months later, Boisari's wife gave birth to a daughter. Even if the daughter is a girl, she sees it as a boy and celebrates it for eight days. At this wedding, they announce their intention to marry the people around them. Ya’ni When Aibarchin comes into the world, it is considered to be blessed and married among the people.

When Alpomish grows up, he marries Barchin with all her formalities. Their father Boybori, who welcomed them, will hold a wedding for twenty days. After seven years of separation, Alpomish reunites with Barchin. Kungirat sent a message to the countries and all the lands, slaughtered fat sheep, gathered all the people, big and small, pitched tents, watered tambik, fetched, raced and made the people happy for forty days [10].

So, if the versions of the epic “Alpomish” are compared, it becomes clear that there are some similarities and differences in the interpretation of the traditions described in them. It turns out that there is more influence of the traditions of the region where the variant is spoken.

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