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## The Creation of the Original Text of the Epic "Alpomish"

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**Abstract:** In the article, there are many original and translated sources that have come down to us, but the content of which has not been sufficiently studied. The epics of the "Alpomish" series, which are widespread among the Turkic peoples, have attracted the attention of a large number of folklorists, linguists, literary scholars, philosophers, historians, and ethnographers due to their historical significance and artistic value.

**Keywords:** Alpomish epic, different possibilities of language, national identity, rare works, centuries-old traditions and rituals, foreign ideas.

### Introduction

Linguistics (linguoculturalism) is a scientific discipline that is a separate branch of linguistics, and its purpose is to study the history of changes that have occurred since the time of creation of any studied text based on the historically changing language norm. Linguistics serves as a basis for the study of the history and culture of interlinguistic communication due to the presence of writing in the language standard in the study of texts, which allows to describe it in its historically specific forms.

The most important source for studying the history of all languages, including the Uzbek language, is written monuments, most of which are presented in the form of manuscripts on parchment or paper. In addition, in this place, the samples of folk art also serve to study the cultural level of the language. The texts stored in these sources met the various needs and requirements of the social life of their time. They were not intended for the purposes used in today's linguistics.

This situation presents the researcher with a number of complex problems and tasks regarding the correct interpretation of linguistic data from written sources. These linguistic data can be adequately interpreted chronologically and locally only from the point of view of textual studies. The results of linguistic and cultural research are not only the determination of the history of monuments and works, cultural relations, the identification and publication of all lists, not only the description of the content and linguistic differences of the lists, but also a radical re-evaluation of many prevailing views about a certain monument or work. The development of society has always contributed to the communication of languages in oral and written form. Many original and translated sources that have come down to us confirm this, but the content has not been sufficiently studied. They do not allow to recreate the real picture of relations between the peoples of the world and their languages. Sometimes this leads to a misunderstanding and insufficient appreciation of the historical formation and development of languages.

Agreeing with the opinion of the scientist, it can be noted that this gap can be filled by bringing into scientific circulation artistic works of Central Asia, especially Uzbekistan and European countries, which have been handed down by word of mouth since ancient times, and their translations.

## Material and methods

The most obvious way to present the results of linguistic source-based textology is its scientific publication, without which the study of the text cannot be considered complete and finished. Linguistic research of manuscripts and printed texts is important, first of all, for a complete understanding of the ways of formation and history of the Uzbek language. In this case, reflecting the examples of folk oral creativity in writing will seal the spirit of those times forever.

In order to determine the antiquity of a work of folklore or words in the vocabulary, it is good to study whether it exists in the works of neighboring nations or in the language of that nation. In this regard, the fact that the main events related to the content of the "Alpomish" epic exist in Altai, Tatar, Bashkir, Kazakh, Karakalpak and other Turkic peoples in the form of fairy tales, narratives, epics indicates that the work was created in very ancient times. Today, it is not a secret not only to people of language and literature, but also to representatives of all other fields that the work embodies the ancient way of life of the Uzbek people and is considered the most beautiful work that has been sung by epic artists for centuries

There are more than forty Uzbek variants and different versions of this masterpiece, and each variant and version requires a lot of research. This epic has its important status not only in Uzbek linguistics, but also in world epics. Speaking about the issue of its study, it can be seen that it is the basis for the creation of many researches, articles and theses. However, the place of "Alpomish" epic in the world folklore studies, its mythological foundations, artistic and lexical layers, the characteristics of the epic related to the history, customs and traditions of our people lead the researchers to think that it can lead to the birth of many more studies. The "Alpomish" epic is considered an incomparable masterpiece of the Uzbek folk heroic epic, and is among the great epic works that played an important role in the spiritual and cultural development of many peoples living in the territory of Central Asia.

Looking at the history of recording, publication and study of this epic, the researches of the folklorist and ethnographer A.A. Divaev, who recorded this example for the first time, should be specially recognized. This scientist, who made a great contribution to the study of folklore and ethnography of the peoples of Central Asia, was presented with the manuscript of the epic "Alpomish" written by Jiemurot Bekmuhammedov, the Karakalpak jiro, in 1896 by the head of the Amudarya department of the Syrdarya region, Major General K.I.Rizganov. The specimen published by A.A. Divaev twice in 1901 and 1922 under the name "Alpamys botir" is of great scientific importance in the study of the epic. He first popularized this work in Russian.

G. O. Yunusov was the first Uzbek folklorist to record the epic from the Bakhsh performance. In 1922, when he was on a folklore expedition to Jizzakh and Syrdarya regions, he managed to record some parts of the epic "Alpomish" performed by Fazil Yoldosh oglu and Hamrokul Bakhshi from Bulung'ur district. It is recognized that this epic is one of the classic examples of the world, in particular, such great literary works as "Odessia", "Iliad".

Professor Tora Mirzaev, in his research on the variants of the epic, notes that it is called by such names as "Alpomish", "Alpamys", "Alpamis botir", "Alyp - manash", "Alpamsha", "Alpamisha and Barsin khiluv". Even the third volume (epic) of "Dada Korqut book" "Bamsi Bairak" emphasizes that it is close to "Alpomish" in terms of plot events. According to scientists, at the end of the 19th century, Ya.F.Kal, a Bakhshi belonging to the Uzbek-Kungirat clan, listened to a poem accompanied by a dutor from Amonnazar, and there is also information that this poem should be the poem "Alpomish". Based on this, we are sure that the epic "Alpomish" is the oldest and perfect example of the Uzbek heroic epic. In Uzbek folklore, dozens of its variants have been recorded in full and in fragments. Jasok Bakhshi, Yoldosh Bakhshi, Jumanbulbul, and Ernazar Bakhshi, who sang epics based on ancient traditions, left their experience to the son of Ergash Jumanbulbul, the son of Fazil Yoldosh, the poet Islam, the poet Polkan, the poet Abdullah, the son of Nurman Abduvoy. The epic "Alpomish" is known as a unique and brilliant miracle of priceless heritage. In 1928, Mahmud Zarifov recorded the complete text of "Alpomish" from his son Fazil Yoldosh under the guidance of teacher Hadi Zarif.

## Result and discussion

Currently, versions of the epic written by Bekmurod Joraboy son, Khushbak Mardonakul son, Berdiyoy Pirimkul son, Saidmurad Panoh son, Polkan and Ergash Jumanbulbul son have been published. The saga told by the son of Fazil Yoldosh was published several times in the form prepared for publication by teachers H. Zarifov and T. Mirzaev. By studying folklore, representatives of the modern generation will get information about the lifestyle, customs, traditions, past, present and future, outlook and mentality of a certain nation, which have been created and refined over the years.

Through this, the characteristics of understanding, analysis, reflection of the identity of a certain nation, its efforts, the many thousand-year lifestyle and values of the nation are reflected. The process of renewal in our spirituality today is undoubtedly determined by the degree to which we assimilate our literary heritage, including folklore, its artistic and mythological layers. For this, we need to study, analyze and research the ancient mythological imaginations of our people, which are the foundation of art and literature, and the art of giving. After all, epic work is the artistic history of every nation. For example, if one observes the extent to which Bakhshi adheres to the epic tradition in describing rituals related to our ancient and still existing national traditions in the epic, one can witness that the directly ritual-related aspects of the epic, especially heroic epics, have not yet been sufficiently studied.

According to the leading folklorist scientist Jabbor Eshonkulov, in the archaic epic, including the "Alpomish" epic, rituals take an important place and discover a priority law. However, to conclude that the heroic epic originates or is born from rituals alone would be an oversimplification of the matter. The ritual unfolds through the transformation of epic forms. The study of aspects of this archaic epic form directly related to ritual is very important in elucidating the fundamental foundations of the epic. At this point, it is necessary to focus on two aspects: First, the role and function of epos in rituals. An ancient tradition that continues today in the southern regions of Uzbekistan is the holding of weddings and other ceremonies with the participation of bakhshis. Secondly, the reflection of rituals in the epic, that is, the role of rituals in the plot of the epic.

## Conclusion

In today's advanced age, special attention is paid to the issues of researching linguistic elements in works translated from one language into another. Since the end of the 20th century, it is important for every nation trying to preserve its national identity to translate rare works related to that language into the language of developed countries, including English, and to analyze the translated works.

Especially in Western countries, the growing popularity of the view that "return to identity is the guarantee of future development" cannot be ignored by anyone with common sense. At the moment, in all countries of the world, it can be seen that the introduction of foreign ideas that threaten human life has a negative effect on the realization of national identity and the preservation of national traditions.

The epic "Alpomish", a rare work that informs the young generation about the age-old customs and rituals of the Uzbek people, is spiritual food that has a positive effect on the thinking and linguistic culture of today's generation. The translation of this work into English was carried out by a scientist, famous translator, candidate of philological sciences, Professor Kasimboy Mamurov, and in this research, the epic "Alpomish" and its English translation "Alpomish" serve as a linguistic source. After all, the purpose of linguistics is to study not only works in that language, but also their translations into other languages.

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