



THE PLACE OF LETTERS IN THE COMPOSITION OF FOLK EPICS

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Abstract: *Messages have existed in folklore in various forms and manifestations both before and after the emergence of writing. In particular, letters hold a special place in the structure of Uzbek folk dastans. In this regard, the article analyzes the letters in the epics "Alpomish" and "Ravshan" and identifies their artistic functions.*

Keywords: *folk epic, letter, composition, romantic content, social content.*

The appearance of the letter appeared in the history of Central Asia long before the advent of writing, various signs, objects carrying symbolic meaning were produced. As an example, it is enough to recall the unique "letter" of the Scythian king Alexander to the Iranian king Darius - a bow and arrow, a frog, a mouse and a bird.

The roots of the lyrical letter go back to folk epics and classical literature. There are such letters in the structure of "Alpomish", "Ravshan". Since the epic was a folk tale, it is possible to consider the letters sampled in it as the genesis of high-quality works by creators. In the Fazil Yuldash Bakhshi version of the epic "Alpomish", the term "arza" is used instead of the term letter" [2, 66]. described: "...Barchin chose ten young men from the young men of ten thousand houses of the Kung'irat. He selected ten horses from his father's ninety tokay horses. He saddled the horses and prepared them. Now Barchin wrote a letter: "I have come to Altai, I have come to the Kalmyk land. I am in the hands of a great enemy. I have been given a six-month respite, if he has hope in me, let Alpomish come, if not, let him give me my answer" [2, 68]. It is known that the Kalmyk wrestlers set a condition for Aybarchin: "either you touch one of us, or all of us." Aybarchin asked them for a six-month respite to think about it. Because it would take 3 months to get to the Kun'gorat land and 3 months to get there. For this, he believed in Alpomish's arrival and his trust in the Kalmyk wrestlers. This was the reason for sending the letter:

Qalmoqlar yig'latdi menday sanamdi,
Yuraginga to'lgan dog'-u alamdi.
Albatta, so'ranglar maktab jo'ramdi.
Mung'oyib so'z aytar menday mushtipar,
Kecha-kun shabgir torting, xizmatkor,
Jilovdoring bo'lsin imom, chiltanlar.
...So'z aytar sizlarga mendayin sanam,
Qalmoqda qolmasin guldayin tanam,
Qalmoqning zulmidan yig'ladi enam.
Sen borib ko'rarsan Qo'ng'iro't elimdi,



Boshimdan ko'tarsin qayg'u zulmdi... [2, 69].

If you pay attention, the letter is written in a poetic style. It reflects the suffering of Oybarchin because of the Kalmyk wrestlers. At the end of the letter, he asks Alpomysh to come and save him from the hands of the Kalmyk wrestlers. The letter falls into the hands of Boybori, who, deeply offended by his brother Baysar, throws it under the letter box. One day, Kaldyrgochoyim finds the letter under the box and delivers it to Alpomysh. Alpomysh reads the letter and says: "If the Altai is a road, if it is in the hands of the Kalmyk, if it is in the hands of a strong enemy, then we will die thinking that we will take a wife" [2, 74], - and while he is sitting, Kaldyrgochoyim tells his brother that he must go to the Kalmyk land, prove his alpinism and save Oybarchin.

Or in the epic poem "Ravshan", the letter also has a specific artistic function. When Zulhumor Ravshan is captured, he writes a letter to his homeland to save her. The content of the letter is as follows: "Hasan Mard's son, the soul of Khan Dalli, his horse Bek Ravshan, came to the country of Shirvan, to the Karakhan region, and was imprisoned. He was given a forty-day respite and imprisoned. Nineteen of these forty days passed, and this letter was written during the evening prayer. Before dawn, it reached Chambilbel, the land of Toram. If this news reached the morning prayer, if Ravshan's mentors were there, they would come and take them away, and on the twentieth day after this letter reached the market of the city of Shirvan, in the middle of the market, there was a place where Ravshanbek was hanged. If Ravshanbek had any relatives, friends, or enemies, they should come and take away Ravshanbek's body and bones." [3, 288]. It is believed that the letter was written in the style of saj. That is, it was said that Ravshan was a slave to Tsar Karakhan, that he was given a forty-day respite, that the journey would take 20 days to go and 20 days to return, and that after this period he would be hanged in the middle of the Shirvan market. That is, through internally harmonious words such as "o'g'li", "joni-dili"; "soldi", "bo'ldi", "bitildi"; "bozori", "dori", "yeri", Zulhumor conveys the message to Hasankhan and Khan Dalli. It is known from the plot of the epic that Ravshan survives thanks to the letter. The same motif is also present in "Bygone Days". That is, Otabek and Mirzakarim are not hanged because of the letter brought by Kutidor Kumush. So, Zulhumor ties the letter, makes it heat-resistant and cold-resistant, and sends it to the addressee by a sparrow. Through the letter, we also learn that Ravshan believes in Islam. As evidence, Zulhumor includes the phrase "morning prayer" in the letter. This also determines the chronotope of the letter. The sequence of events in the epic was ensured precisely on the basis of this letter. The reason is that the land of Shirvan is far from Ravshanbek's land, which can be reached in about a month. But Ravshan was only twenty days away from hanging. Therefore, Zulhumor's letter was included in the epic taking into account the distance. The letter is written in a very simple and fluent language. The sequence of messages does not allow one to encounter any problems when reading it. The author of the letter also mentions the names of his father and grandfather to ensure its authenticity and to indicate that it is about

Ravshan. In the epic, the responsibility of delivering the letter to the addressee was assigned to the dove. Usually, the task of carrying letters and letters was performed by a pigeon. Due to the great distances in the epic and the short time left, the dove was assigned this task due to the greatness of the distances and the lack of time. The pheasant is extremely resistant to heat and cold and flies much faster than other birds. This is the reason why this bird is chosen as a letter carrier in the epic. The epic contains both written and oral letters. After Zulhumor tied the letter to the pheasant, she addressed it verbally and told it a message: "Zulxumor beka mayna qushini osmonga uchirib: "Jonivor! To'ramning xon Dalli enasiga ikki pari enasiga salom degin ("Zulhumor Beka sent the pheasant into the sky and said: "Animal! Say hello to Khan Dalli the mother of my husband and the two fairy mothers,") [3, 289] – and she cried bitterly and said to the pheasant:

Oqar ko'zdan qonli yoshim
 Cho'q savdoga qolgan boshim
 Arzim eshit, mayna qushim
 Bor, Chambilning xoni kelsin,
 Yovmutning beklari kelsin
 Xasim bo'lib tengi to'shim
 So'zim eshit, mayna qushim
 Bor, Chambilning xoni kelsin
 Yovmitning erlari kelsin" [3, 289].

Zulhumor's verbal complaints to Mayna bird make up fourteen paragraphs in the epic. Through this oral letter, one can learn how much Zulhumor loves Ravshan, and how much his beloved's imprisonment has affected him. Zulhumor writes these letters with courage, even though she is the daughter of the king. If you pay attention, the letter is written to Ravshan's parents. This indicates that a person is the first to seek help from his parents in any situation. This letter is a clear example of the fact that a person's closest friend is his parents.

While one letter raises Barchin to his beloved, another letter decides the fate of a person and saves him from death in the epic "Ravshan", which reflects the poetic genius and creative potential of the Turkic peoples.

It seems that the letters included in the structure of folk epics have acquired a romantic and social content. They were tasked with making the heroes of the work fall in love, saving them from difficult situations, and protecting them..

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