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THE STUDY OF FOLK EPIC TEXTS IN UZBEK LINGUISTICS

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Abstract

Folk epics represent a unique spiritual heritage of any nation, serving as rich expressions of language and culture that have preserved the people's way of thinking for centuries. This article examines the linguistic study of Uzbek folk epics ("Alpomish", "Go'ro'g'li", "Kuntug'mish", etc.) from various perspectives, with special emphasis on the development of linguocultural analysis. It reviews key research conducted in Uzbek linguistics on the lexical, grammatical, stylistic, poetic, statistical, and linguocultural features of epic texts. The study demonstrates that linguocultural analysis plays a crucial role in revealing national mentality, values, and worldview embedded in epic texts, contributing significantly to the preservation and transmission of cultural memory in the era of globalization.

Keywords: folk epics, Uzbek linguistics, linguoculturology, lexical analysis, grammatical features, linguopoetics, onomastics, national mentality, cultural values, Alpomish.

Introduction. Folk epics are invaluable monuments that embody the spiritual heritage of any nation, preserving its unique worldview, mentality, and cultural values across centuries. Linguocultural analysis of epic texts enables researchers to uncover national mentality, ethical norms, and conceptual systems through linguistic units, thereby demonstrating the organic unity of language and culture. In Uzbek epics such as *Alpomish*, *Go'ro'g'li*, and *Kuntug'mish*, themes of heroism, patriotism, family values, and moral principles are vividly expressed. Such studies are essential not only for academic purposes but also for strengthening national identity and educating the younger generation in the context of globalization.

Although not all earlier studies were conducted strictly within the linguocultural framework (due to the relatively recent development of this field), any serious investigation of epics inevitably touches upon the interconnection between language and culture. This section provides a systematic review of the main achievements in the linguistic study of Uzbek folk epics.

Methods. The study is based on a comprehensive literature review and theoretical-descriptive analysis of scholarly works published in Uzbek linguistics. Primary sources include candidate and doctoral dissertations, monographs, and articles dedicated to the language of Uzbek folk epics. The methodological approach integrates lexical-semantic, grammatical, stylistic, linguopoetic, linguostatistic, onomastic, and linguocultural methods. Comparative-historical and corpus-based analyses were also considered. The research synthesizes findings from prominent Uzbek scholars to identify key trends and gaps in the existing literature.

Results. The linguistic study of Uzbek folk epics has developed across multiple directions:

A.Ishayev was among the first to investigate the vocabulary of folk epics. In his articles, he analyzed the semantic scope, structure, and specific features of lexical units, including ethnographisms and dialectisms, across several epic texts. His work laid the foundation for later research by highlighting the role of lexical units in forming epic style and reflecting historical-cultural experience.

S.Tursunov conducted a detailed study of the lexical features of *Alpomish*, examining archaic, dialectal, and ethnographical units, phraseological expressions, and their rhythmic and

intonational potential. Z. Kholmanova analyzed the vocabulary of *Shayboniykhon* (based on Polkan shoir's version), while A. Rahimov performed a comparative-historical analysis of epic vocabulary using the works of the famous bakhshi Ergash Jumanbulbul o'g'li. A.T. Abdiyev studied the lexical-semantic and stylistic features of *Alpomish* in the Karakalpak context.

X.Abdurakhmonov made a significant contribution by examining the syntactic peculiarities of oral folk art, particularly in epic texts. He analyzed sentence length, inversion, simple and compound sentences, and differences between poetic and prose parts, revealing how these features serve the rhythmic and emotional demands of oral performance.

G.Jumanazarova carried out a profound linguopoetic analysis of epics performed by Fozil Yo'ldosh o'g'li. Her research included the creation of frequency, alphabetical, and reverse dictionaries based on a digital corpus, along with detailed examination of metaphors, similes, repetitions, saj' (rhymed prose), and other poetic devices.

D.O'rinbayeva's doctoral dissertation introduced advanced linguostatistic methods, producing specialized dictionaries for epics such as *Alpomish*, *Rustamkhon*, and *Ravshan*, alongside other folk genres. Q. Olloyorov investigated the onomastics of Khorezm epics (*Go'ro'g'li* and *Oshiqnoma*), focusing on phonetic, grammatical, and cultural characteristics of proper names and their historical connections with neighboring Turkic languages.

In recent years, linguocultural analysis has gained prominence. D. Fayzullayeva's research examined similes, phraseological and paremiological units in epic texts from a linguocultural perspective, revealing their role in expressing national mentality and cultural identity.

Discussion. The linguistic investigation of Uzbek folk epics has evolved from primarily lexical and grammatical descriptions in the mid-20th century to comprehensive multidisciplinary approaches that integrate linguoculturology, corpus linguistics, and digital methods. Early works laid the groundwork by documenting lexical richness, syntactic structures, and stylistic devices, while contemporary studies emphasize the deep interconnection between language and national culture.

These studies collectively demonstrate that epic texts serve not only as artistic creations but as valuable sources for reconstructing historical stages of language development, preserving cultural memory, and understanding national worldview. In the era of globalization, linguocultural analysis of epics acquires special significance for safeguarding national values and enhancing mother-tongue education.

Future research could benefit from broader cross-Turkic comparative studies, deeper cognitive analysis of key concepts, and wider application of modern digital humanities tools. Overall, the linguistic study of folk epics enriches Uzbek linguistics and contributes substantially to the preservation and promotion of national cultural heritage.

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