



HISTORICAL VIEWS AND DEVELOPMENT OF UZBEK NATIONAL GAMES

Botir Normuratov

Denau Institute of Entrepreneurship and Pedagogy

Independent Researcher

Annotation

The article discusses the origin of Uzbek games of folk and their historical forms, as well as how they are expressed in folklore and classical literature. Information was provided on the types of games, seasonal games and groups of children's games. The lexical meaning of the word game was analyzed using a glossary and other dictionaries. Information was provided on the role of folk games in the life and culture of the nation.

Keywords: game, folklore, children's game, debate, mo'ngiz-mo'ngiz.

Introduction

With the development of science and technology, the national games were forgotten and today's young people began to forget not only the game itself, but also its name. In the 80s and 90s of the twentieth century and the beginning of the XXI century, good work began to be done to restore and introduce the forgotten games. In such a situation, it is natural that the collection of the names of the game and various events related to it is of great practical importance. This article is one such case.

E.V. Sevortyan, who studied the etymology of the word "game", notes that the lexeme has different meanings in historical sources. The meanings of a lexeme are interrelated and reflect its ambiguous nature. The following semantics of the word can be distinguished: fun, playfulness, amusement, merriment, humor, curiosity, cheerful mood, dinner, sitting, a musical instrument (in Karaim), a gambling game, a game party, a party and so on. These semantics are directly related to the lexicon of folk games taken as the object of research.

The word "game" in Turkish means dance, play, theater. Also known as deception, fraud, blindfolding and deception.

The Explanatory Dictionary of the Uzbek Language explains 7 different lexical meanings of the game lexeme:

"A game is: 1) a free movement or exercise for entertainment, recreation; 2) training to compete with others according to certain rules; 3) gambling, in which money or things are sewn in the middle; 4) art, dance, consisting of a combination of rhythmic movements and facial expressions; 5) performance, concert, circus performance; 6) mobile chaotic, but attractive behavior (about animals and things); 7) portable humor, strange behavior, whimsy "[1].

In Ogahi's work, too, we encounter the image of the game. In the poet's "Toynoma" the art of darboz is described as follows:

Kelmishlar edi bir ikki mohir,

Dor uzra "o'yun" qilurg'a zohir [2].



The creators of the games are the people. That's why it's called folk games. Players are called "players". However, this is a general term. Depending on the form, content and type of the game, there are a number of terms, such as rider, sniper, wrestler, morbid, juggler, puppet, dorboz, filbon.

From time immemorial, primitive people have invented a variety of games that mimic the state and behavior of various animals. Hunting games that took place during this period were usually associated with totemistic and animistic views. Originally part of primitive ceremonies, totemistic dance and play movements later became works of folk dance and spectacle. Therefore, the study of Uzbek folk dances opens up a wide range of opportunities to study the worldview of our ancestors who lived in ancient times.

The scientific study of folk dances covers a number of serious and complex issues related to our national games. It is known that there are different, even contradictory, theoretical views on the social nature of the game, its origin, stages of formation, its role in the spiritual and cultural system and its methodological means.

U.Karabaev [3], F.Kurbanova [4], H.Gafurov [5], F.Jahongirov [6], O.Safarov [7], B.Sarimsakov [8], A.Musokulov [9] in his scientific works on the peculiarities of folk games, the question of the social significance of which has been discussed.

From the earliest times of human history, games have played an important role in life.

Through games, humanity has grown, matured, become physically strong, developed mentally and spiritually and reached spiritual maturity. The game has played an important role in human development. The reasons for this are:

First of all, man has a natural need for play, which fills the void in life, helps to expend the excess energy in the human body, to accumulate the lack of energy.

Secondly, the games are a reflection of the history of the people. Games reflect a person's life, work, experience, worries, struggles and achievements. Through games, we can learn about human history, dreams, problems and intentions.

Third, play is the oldest form of human culture and has served as a source for many spiritual realms (such as dance, theater, music, sports, ceremonies).

Fourth, games are a healing tool for our ancestors. Our ancestors, with the help of folk games and competitions, became mentally fit, mentally active and physically strong. Games have become a key factor in building a healthy generation.

Fifth, games are the most effective educational tool. Through games, children prepare for life, practice overcoming difficulties in life and learn to win at work and in wrestling.

Sixth, the games are an invaluable source of cultural heritage that combines the experience of our ancestors and the mental, spiritual and physical development of our contemporaries, especially the younger generation.

So games are shaped by the natural and historical needs of the people; reflecting the life, work, experience, struggle, achievements of ancestors, the most ancient forms of human culture, the source of many spiritual spheres, an educational tool for forming a healthy generation and an important factor in the physical, mental and intellectual development of our contemporaries.



It is no secret that the game has played an important role in the formation and development of mankind since ancient times. At a time when primitive people were busy collecting food, there was a need for games and competitions, as well as work experience in this field:

First of all, the one who gathers a lot of fruit quickly and quickly during the harvest is full. This created a unique competition.

Second, as skilled pickers grew older, it was difficult for them to climb trees, stand on dangerous branches and pick fruit. And for some as a baby gets older, he or she will outgrow this. The elders used it to teach children to pick fruit not as a job, but as a game.

Third, in primitive times there were wars between tribes for fertile lands, which resulted in many casualties. Increasingly, cultural solutions are being sought. As a result, it was not the two tribes that fought each other, but their leaders one by one. In time, instead of deadly battles, civilized leaders fought. These battles will be the beginning of the current national struggle.

Fourth, the tribes invited representatives of neighboring tribes to visit them in order to resolve their problems peacefully, not by quarreling. In this age of underdevelopment, guests and hosts began to express their ideas through pantomime and dance.

"Hunting games" played an important role in the lives of primitive people, both before and after the hunt. Pre-hunting games are organized in the form of a small, serious event, which serves as a pre-hunting exercise (checking the readiness for the hunt, mental and physical preparation for the hunt).

In pre-hunting exercises, people learned to catch prey, to approach it, to wear a mask, to pretend to be an animal, to practice its behavior and sound. Young people were also taught to hunt in these games.

The game was not only a training ground for agility and courage, but also a school for educating modern people.

Livestock was formed on the basis of hunting. Important labor processes related to animal husbandry, such as making "gelagay oshi" when a cow gives birth, milking a cow ("ho`sh-ho`sh") and preparing meat products for the winter by slaughtering the animal, reflect these processes appeared. More precisely, when adults were working, children were repeating their work in the form of games.

In the process of using the labor of certain animals: horses, oxen, donkeys, camels, deer, there are games that mimic the movements of these animals. For example, feeding a bull to plow in the spring - "Hosh-hosh", lubricating the branches, painting - "Shohmoy" (Shohmoylar), double plowing ceremonies ("Kosh hayda"), the first Games such as "Caesar's Horse" appeared during the possession of the horse. There was also a seasonal ritual of shearing sheep's wool, sniffing and sewing cowhide skins, spinning wool and knitting and various songs and dances.

So, each branch of animal husbandry, for example, has its own customs associated with cattle breeding, sheep breeding, horse breeding, poultry farming, fishing, beekeeping.

As a result of the emergence and development of agriculture, there are two traditions:

1. Introduction to the labor season in the spring,
2. In the fall, there are ceremonies dedicated to the harvest season.

Farmers, who have been working hard all summer to produce a bountiful harvest, were overjoyed to have their own harvest festival, in which the labor process was reflected in games. These "labor games"



were held in a good mood, in a festive mood.

Thus, from the earliest times, games and dances began to take shape in human life, along with the experiences of harvesting, hunting, animal husbandry and farming. Different games have emerged based on conscious work and experience. In turn, these games play an important role in the development of labor and the development of human consciousness. Because the games provide an opportunity to effectively use the experience of others, the achievements of the advanced, the example of the elderly, the heritage of generations.

It should be noted that games have played an important role in the emergence and development of such cultural forms as ceremonies, art, creativity. Figuratively speaking, the game is the "mother" of many ancient cultural forms, including dance, theater and sports. Originally, the game was necessary for human development, but later man developed the game.

Each historical period creates its own games and these games play an important role in educating the people of their time. Games not only formed the most important qualities for human life, but also played an important role in their development - spiritual, mental and physical.

But the focus is on qualities that were very important at the time, such as obedience, command and fighting.

The form and content of games depend primarily on natural conditions, labor activity, interpersonal relationships, social morality and the political situation. The "conflict" in the games is a reflection of the contradictions in social life.

The importance of games in the life of the people can be seen in the works of Eastern scholars - Firdavsi, Beruni, Ibn Sino, Mahmud Kashgari, Kaikovus, Alisher Navoi, Babur.

Because the games of Ferdowsi kings, Beruni games of ancient peoples, the healing properties of Ibn Sina game, Mahmud Kashgari's description of many types of games about Turkic peoples, Kaikovus etiquette of participation in games, Alisher Navoi - heroism, an artistic expression of games like Zorchi, Babur left serious thoughts about the enjoyment of games.

Mahmud Kashgari's "Devonu lug'otit-turk" plays an important role in the study of historical games. The dictionary lists more than 150 types of folk games and describes 20 of them.

Mahmud Kashgari used the term "dispute" in relation to games and competitions (for example, sniper competition, animal hunting competition, horse-racing competition, etc.). There are a lot of game terms on the board. For example: "oyun" (o'yin), "oynagu" (o'yinchoq), "utush" (yutish), "tobiq" (chovgan to'pi), "cho'mishdi" (suvga sho'ng'ishda bahslashuv), "tuldi" (urdi) and so on.

Mahmud Kashgari describes the children's game "Monguz-monguz" as follows: "Children kneel and sit on the edge of the sea. They fill their thighs with wet sand. Then they hit the sand with their hands. One of them (the mother's head) says, "Monguz-monguz." The rest said, "What horn is what horn?". He lists the names of the horned animals one by one. After him, they repeat. The mother then confuses the names of the hornless animals, such as camels and donkeys. If one of the children says the name of the hornless animal after him, he is pushed into the water.[10]

It is known from the historical literature that in ancient and medieval times, among the thousands of games, there was a competition between the representatives of the two parts of the city: "Qilich jangi", "Tuya



poyga", "Tuyalar jangi", "Otiqlar poygasi" and so on. The townspeople have been preparing for them all year. It is impossible not to arouse great interest in the history of visual games in the miniatures of the Middle East, such as "Chavgon o'yini", "Qaboq o'yini", "Chimto'p".

Folk dances played an important role in the formation of mythical and historical figures. Folk epics are also an important source for studying folk dances. Such epics include "Alpomish", "Kuntugmish", "Ravshan", "Rustamkhan" and Gorogly. For example, sniping, shooting, javelin throwing, fencing, horseback riding and horse wrestling were the main factors in Alpomish's rise to alpine prowess.

The epic "Alpomish" can be a very important source in the study of folk dances. It contains the experience of the people in cultivating the qualities of courage, fighting spirit, perseverance, endurance, spiritual and physical perfection on the basis of games such as wrestling, racing, shooting, javelin throwing, archery, fencing, sniping has found its place.

In the epic, Barchinoy bets on the winner of the race on horseback, the sniper who hit the coin with a bow and a thousand steps and the wrestler who collected ninety alpine wrestlers. The debate between those who want to reach the Barchinoy vassal is in full swing.

Of course, in these competitions, Alpomish will win and will be lucky enough to marry Barchinoy instead of the main prize. Folk dances reflect the ethnic formation of the people, their dreams, lifestyles and activities. Even our country's circumcision ceremonies and folk festivals are not without games.

At our weddings and celebrations, we play mainly kurash, ko'pkari, xo'roz jangi, qo'chqor urishtirish, arqon tortish, varrak uchirish, qo'lbo'shish. Happily, some of these games have even reached the level of sports games.

It can be said that folk dances are one of the topics that have not been fully explored yet. There is a lot of scientific work to be done on this topic. It is advisable to study folk dances on a regional basis in scientific works. In addition, our works of art and folklore will be an important source for studying the history of the games.

References

1. O'zbek tilining izohli lug'ati Besh tomlik. 5-tom. –T.: "O'zbekiston milliy ensiklopediyasi" Davlat ilmiy nashriyoti. 2006-2008-y. 139-140-b.
2. Ogahiy. Asarlar. Devon. besh jildlik. 2-jild. –T.: G'.G'ulom nomidagi Adabiyot va san'at nashriyoti, 1972. 346- bet
3. Qoraboyev U. Badiiy ommaviy tadbirlar. –T.: "O'qituvchi", 1986.
4. Qurbonova F. Ommaviy bayramlarda xalq o'yinlari. –T.: "O'zbekiston faylasuflari milliy jamiyati", 2009.
5. G'ofurov X. Xalq o'yinlari, qo'shiqlari va an'analariga bir nazar. –T.: "Kamalak", 1992.
6. Jahongirov F. O'zbek bolalar folklori. –T.: "O'qituvchi", 1975.
7. Safarov O. O'zbek bolalar poetik folklori. –T.: "Fan", 1985.
8. Sarimsoqov B. O'zbek marosim folklori. –T.: "Fan", 1966.
9. Musoqulov A. O'zbek xalq qo'shiqlarining tarixiy asoslari. –T.: 1994.



Academica Globe: Inderscience Research

ISSN: 2776-1010

Volume 3, Issue 6, June, 2022

10. Mahmud Koshg'ariy "Devoni lug'oti-t-turk" T.: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2017 y.446-b.
11. Navoiy. Tanlangan asarlar. 1-tom. –T.: 1963.
12. Bobur. Boburnoma. –T.: "Yulduzcha", 1990.