

THEORETICAL ASPECTS OF TRADITIONAL FOLK GAMES

*Eshmuratov Ajiniyaz Allamuratovich**Assistant of Karakalpak State University named after Berdakh*

Summary: The article deals with the theoretical aspects of traditional folk games. In the process of forming of the artistic culture of our ancestors, which is one of the traditional means of upbringing and recreation, the first roots of various religious rites and military exercises are embodied.

Key words: folk games, artistic performance, spiritual thinking, literary environment, folklore, local games.

There is very little scientific information about the essence of the term "Game" and its etymology. However, it is clear that the word has been used in Turkic people since ancient times. The word consists of two parts: "uy" and "yun". It applies to reasoning about something, about someone, about a person, about design, intention, purposeful creative image.

"Yun" comes from the Chinese word "sing, sing, perform... Based on this, games are an ancient work expressing the attitude of ancestors to the events of nature and society through their creative activity, artistic performance, spiritual thinking and physical talent.

This term exists among the people of the whole world. The Persian - Tajik word "bozi," the Chinese word "wu," the Latin word "game," the English word "game," "sport" also partially coincide with this term. Some studies have also been conducted. The researcher of Turkmen dance Ch.Esenov notes that the term "uyun" has a number of forms and types. These are competitions, playing musical instruments, artistic winters, noises, dances and songs.

Scholar M. Coschg repeatedly mentions the term "Aryan game."

The people are the creators of games. Therefore, it is called folk games. Those who participate in the game are called "toys." This corresponds to the Russian word for "player," the Persian word for "bozigar." However, in addition to the general term, there are special terms that arise from the form, content and type of game.

In the distant historical period, terms such as horseman, sniper, warrior, morboz, goat, bear, poor man, sparrow, goalkeeper, filibone, horseman, gambler and others appeared.

In the process of forming the artistic culture of our ancestors, which is one of the traditional means of upbringing and recreation, the first roots of various religious rites and military exercises are embodied. In addition, it served as the basis for ethnic culture, philosophy, art, especially its performance. In the early stages of the forming of the artistic thinking of our ancestors, this game was the main occupation. Thanks to these "games," the child has become mature, adult, hardened, physically strong, spiritually developed, spiritually mature.

In our country, the process of collecting, studying and restoring folk games continues consistently. Popular science films are being created, new brochures are being published. Now it is necessary to penetrate deeper into the sphere and for this, on the basis of existing sources, comprehensively and seriously study the history of their formation and stages of development using the example of traditional Karakalpak games.

Most games have ancient roots and over the centuries have enriched our ancestors spiritually, deepening their minds, minds and feelings. They were amazed at the spirit of

different eras, formed in content, then revived, then returned to decline, withstood the waves of history and have survived to this day.

These "games" have gone through different historical periods of their development. As a result, the heritage of each people was created, having passed the centuries-old test of clan and tribe, ethnic territory and region, villages and cities, mahallas and auls, which gradually became part of the national culture.

The primary sources include most of the inscriptions dedicated to covering the ancient history of the life of our people, as well as images of the ancient Saka, Massagetsky and Scythian tribes, depicting hunting skills, horseback riding and rites performed on stones and rocks. Preliminary information about this is recorded by Greek chroniclers, philosophers and religious scholars.

In the days of Sho Rosa, writers, ethnographers and orientalists were engaged in this business. In particular, Russian folklorists L. Gerngross, S. Kovaleva, I. Stepanova, N. Vselovodsky were among the first to visit all Russian provinces, fully record the order, rules and content of local games and published them in a collection.

In the field of cultural studies, A. Yu. Kotylev studied the metamorphosis of games as a type of tooth. The main emphasis was placed on the formation of Soviet culture in Russia. M.B. Shenne Tuvans conduct a historical and cultural analysis of local games as an integral part of traditional holiday culture.

A.V. Kylasov analyzed in detail the role of local ethnosport in the development and popularization of the modern culture of the game.

G.R. Shagapova's research in the field of ethnology covers the heritage of Turkic people. In particular, ethnic groups have studied game culture through the example of other local games. At the beginning of XIX - early XX centuries, M.Z. Magomedov collected hundreds of traditional games among Lezgins living in Russia, and studied their rules on a historical basis.

In the direction of pedagogy N.N. Egovtseva considers traditional folk games a means of forming and developing cultural dialogue between adolescents. I. Osakina, A. Timofeeva, using specific examples, studied the role of children's outdoor games in the upbringing of the younger generation, the spiritual, psychological and physical development of the Republic of Uzbekistan. In the scientific works of D. Omurzakov and M. Saralaev, issues related to the physical development of the younger generation of local children's national sports were comprehensively studied.

In the context of folklore studies A.N. Varlamov, studying the essence of the folklore of the Evens, S.V. Abysova, who scientifically substantiated that in their composition the leading place is occupied by motives associated with local games, studying their poetry, he drew attention to their classification problems.

In the field of art history, M.A. Klyucheva studied the artistic and aesthetic features of children's folk games, the results of experiments on their restoration and use in practice, as well as issues of the typology of folk games. Although they have different goals and objectives, they are very important for the study of folk games, scientific analysis and the adoption of preliminary conclusions.

Direct information about Uzbek traditional games is contained in sources covering the history of the ethnoculture of Turkic people. In the works of historians, philosophers and poets of the 9th-12th centuries, some information stands out. Encyclopedist M. In his work "Devoni

lugatit turk" Kashgi mentions more than a hundred terms and words related to this area, as well as their content. This work plays an important role in the study of historical events.

It mentions more than 150 species of Turkic people, many of which are described in detail. For example, "Karakuni" (capture in a dark place), "Bandol" (capture), "O'tish - o" tish "(game)," Mungaz "(game of water)," Chavgon "(game of riders)," O'tish - o "tish" tish (game) Games such as "shooter," "bandal," "tirandaziz," "aksa," "jangli - mangli," fencing, spear, shooting and many others.

In his life advice, Kaikov draws attention to a number of positive and negative aspects of some games, including what positive and negative they are associated with. U. Khayyam notes with interest that the holidays held in connection with Navruz holiday were full of games and competitions.

The famous poet of our classical literature A. Firdavsi, in his works based on his long-term observations, skillfully describes such mass games of our ancestors as "Chavgon," "Ulok," "Kurash." His contemporary A. Beruni left valuable information about the description of hundreds of games, such as rider, backgammon, chess, tyrannism, fencing, horseback riding. In the "Laws of Medicine," Ibn Sina, speaking of the importance of struggle and exercise in the human body in general, recommended his clients to act constantly.

In the era of Amir Temur and Timurids, along with science, a period of rise began in the sphere of holidays, rituals, games and spectacular culture. All areas of the artistic culture of our people have risen to their classical level. In Zafarnom, historian Sh. Yazdi, who lived in our country at that time, describes with interest the use of combat games in battles and the diary of the Spanish ambassador G. Lavijo mentions various games organized on local holidays that he saw.

An excellent source for this can be the works of our poets - classics. So, in the epics of A. Navoi, in "Shaibaniinam" M. Salih, there is a lot of information about games organized in connection with holidays, official celebrations, weddings.

But with a serious study of the sphere, unique sources are "Baburnoma" by Zahiriddin M. Babur, "Badoyul wakoe" by Z. Vosifi, "Sect futuvvatnami sultani or javonmardlik" by H. Koshifi. They provide valuable information about the organization of games, performers and rules of conduct.

Our poets M. Ogakhiy, who worked during the times of independent Uzbek khanates, in their book "To'inoma" provide information that one of the local nobles gathers thousands of spectators around him. In the work of Nodira, the classical poetess of our people, women living in the vicinity of bloodshed find amazing examples and similarities.

In the works of Mukimi, a representative of the literary environment "Kokan," some mention of this is given in the parables of Gulkhani. The works of Namangan poet Ibrat also contain examples. However, in his works S. Aini emphasizes that local games are included in plots with specific names, places and creators in the development of events.

In the second half of the 19th century, the main place in the study of local folk games was occupied by official sources, diaries and periodicals of Russian colonialism. Memories, letters and other official messages of Russian ambassadors, tourists, scientists, orientalists and the military are also extremely valuable. In particular, during V. Krestovsky's trip to the Bukhara Emirate Palace and other territories, the Ambassador of Tsarist Russia I. Yavorsky will also visit many traditional games "studied..

M. Alibekov also wrote in his diaries that during the festival performances organized in the palace of Khan Kokan Khudoyor Khan, there were guvis of various local games. Among them is an article by I. Ostroumov about local parks.

In the work of N. Likoshin, the games of the local population are especially noted. As a result of half a century of observations by N. Likoshin in Turkestan, some games for children of sardines are mentioned. The Turkiston Vedomosti newspaper sets aside a separate page for local games, which at one time were paintings. The article by the teacher A. Vasilev "Games of the children of Sart" provides extensive information on the content, procedure and rules for maintaining six orphanages in the Ferghana Valley, Tashkent and the vicinity of the Syr Darya. Local residents studied the names of children's games, the rules and tools of the game, and also wrote separate articles about them. And the Russian ethnographer M. Mashkov, who collected information about the local games of the Kyrgyz people, visited the Bukhara Emirate Palace at the beginning of the 20th century and provided valuable information about the mass events held in connection with Navruz holiday. During the trip of I. Divaev to the territory of Kyrgyzstan, valuable information about the names and rules of play of local children can serve as an official source of information.

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This work began to be carried out in our country. In the twenties of the last century, writers G. Zahari, H. Hamza, A. Kadiri, S. Reza, H. Muin, M. Abdurashidkhanov, A. Fitrat, A. Cho'pon. They used them in their works, paying special attention to ethnoculture. In 1920-30, Russian ethnographers and orientalists began to study this topic more seriously than writers.

Until now, this topic is studied by representatives of different disciplines in various purposes and directions.

In the field of folklore in the 30s of the last century, along with all types of folk art, attention was paid to the collection of local games. The A. Navoi Institute of Language and Literature of the Academy of Sciences of Uzbekistan stores dozens of games recorded from the field.

Folklorists - H. Zaripov, M. Murodov, Z. Khusainov, T. Mirzaev, M. Zhoev in different years of the XX century recorded local forms of folk games. However, no one could imagine their publication or use in scientific works.

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