

THE CLASSIFICATION OF TRADITIONAL FOLK GAMES

Eshmuratov Ajiniyaz Allamuratovich

Assistant of Karakalpak State University named after Berdakh

Summary:The article deals with the classification of traditional folk games. One of the important steps taken along the way was the fact that the author chose 60 traditional local games, which he collected and recorded from available sources.

Key words:local games, folk games, classification, theatrical art, performance, national games.

In the seventies of the XX century, information about Uzbek folk children's folklore was first investigated by G. Dzhakhangirov. In the scientist's scientific monograph, an entire chapter is devoted to the analysis of local games. Later, this work was continued by another folklorist O. Safarov, who systematically studied local rites associated with traditional games in Bukhara region.

During the years of independence, some aspects of the topic were studied by folklorist Sh. Galiev. In his scientific work, the scientist tried to streamline the Uzbek folk games and divide them into categories.

The first steps have been taken in the field of pedagogy. B. Sayfullaev investigated creative games based on badikhag as a kind of form of cultural and educational work. The educational significance of folk games includes the study of R. Yodosheva. Nosirova A. In festive conditions, a person conducted a separate study on the pedagogical opportunities for the development of the culture of the game.

F. Khojaev, T. Usmonkhojaev, F. Nasriddinov, A. Kasimov and others. An important role in the development of the sphere is also played by the fact that O. Safarov for many years systematically organized the games of Uzbek folk children.

During the years of independence, I. Abdurakhmanov began to collect, study and publish Uzbek folk games and performances in the context of the science of the Uzbek theatre. In his Ph.D. thesis, the scientist studied local games of the twentieth century in the southern regions of Uzbekistan. Plays that have a visual character have been collected and analyzed in the field of theatrical art.

A major monograph by I. Abdurakhmanov "Uzbek folk games and spectacular culture" was born as a result of almost a quarter-century efforts and scientific research of the scientist. In the work, Uzbek folk games were first classified by species and categories.

In the scientific work of A.Kh. Atamukhamedov, Uzbek folk games are considered as a creative way of organizing mass holidays. It comprehensively covers the need and importance of using folk games in mass holidays.

The brochure of the performer of the national cultural heritage H.G. Ofurov "Look at folk games, songs" contains about twenty games and performances depicted in the northern regions of the Surkhandarya region. The book by M. Sattorov "Uzbek folk rites" describes the procedure for performing a number of children's games that are widespread in Kashkadarya region.

In this regard, some work has been done in the National Television and Radio Company of Uzbekistan. On the initiative of G. Mardonova, the program "People's Games" was created on the Sport TV channel. A similar program was regularly broadcast on Mashal radio. As a

result, local games were filmed. A brochure has been published on the order of execution, form and content of "collected games."

In a number of scientific monographs of Professor U. Kuraboev, some issues were raised. The scientist's brief brochure "Uzbek Folk Games" discusses in detail the formation of traditional games, their important stories, main species, the reasons for their study in the SCO era, the processes of their restoration in conditions of independence, ways to increase and further develop the international significance of folk games in modern times. As a participant in the revival of folk games, the author sought to introduce new, interesting information into scientific circulation.

Although we largely used the above works, in terms of scientific methodology, we mainly relied on the principles of cultural studies. So we turned to studying "more cultural studies. Although karakalpak national games were not particularly studied in the field of cultural studies, Doctor of Philosophy, Professor U. Kuraboev made a great contribution to the development of this sphere. A number of scientific monographs of the scientist contain reflections on the philosophical nature of Uzbek folk games. During the era of the great Sahibkiran Amir Temur and the Timurids, spectacular art flourished somewhat. Therefore, a number of sources attach particular importance to the term "folk games." Several terms were used during this period. M. Kadirov writes about this:

"Alisher Navoi uses a number of terms related to the spectacular arts:" lab, "" tarab, "" lahv, "" o "yun," "bozi," "tomzo," "shubada," "lahn," "ash," "bazzm," "nag ma." These terms from Arabic and Persian are close to each other. However, the concept of "mountain" is somewhat expanded. After all, it includes all ideas. In the available sources, in particular, Alisher Navoi widely uses the term "wool." This is how the word "trust" is described.

You must be sure that you will ride on the field,

Trust me in front of you.

Throw your head on your shoulders

They believe in having a heart.

Every time I look at it, I see I'm dead.

I'm in India.

You "play and play" and reject my religion.

Oh Allah, no!

In his memoirs, Babur writes that robbers came from India and showed "wool."

Such examples include M. We are faced with the work of Jesus. The poet's "Inama" describes the art of goalkeepers in this way.

It was some clever people,

Make "uyun" out of it.

So, in the Uzbek people the phrase "about" uyun "is widespread, which includes not only children's games, but also spectacles from snipers, riders, goalkeepers and other squares.

These days, the word is spelled and pronounced "uyin ".

In short, play is one of the ancient values based on physical contests, discussions and performance based on certain rules or pre-agreed conditions. For many centuries, they have been passed down from generation to generation, from father to son. They reflect the traditions, rituals, lifestyle and spiritual world of our ancestors in a particular field of activity.

F. Kurbanova plays an important role in the study of traditional games. The scientist's book "Folk Games on Folk Holidays" plays an important role in creating theoretical foundations. It analyzes in detail such issues as the history of folk games, the modernity of folk



games and their role in mass holidays, the form of folk games and their content, scripts of their programs.

One of the important steps taken along the way was the fact that the author chose 60 traditional local games, which he collected and recorded from available sources.

Karakalpak children and adolescents have no equal in learning the culture of the game. The Kunst Camera Fund of the Eastern Branch of the Etmitage State Museum in St. Petersburg contains photographs of children's games of the late 19th century. Despite the fact that all the photographs captured on camera in 1887 were taken in black and white and of poor quality, they are great importance as a historical document. The first game, shot by Russian photographer A.L. Melkov in one of the villages of the Chimbay district of the Republic of Karakalpakstan, is called "Camel." It can be seen that "15 children are involved in the game." The game is played on an open field. Children make a circle. Someone creates a conventional image of a camel.

The first steps have been taken to reveal the secrets of the magical world of Karakalpak folk children's games. In interesting games of children, the first fruits of our national abilities are manifested. They contain many signs characteristic of humanity in childhood. In the works of Seydin Amirlan, a scientist who comprehensively collected and studied Karakalpak children's games, these problems are analyzed in a new way, and examples of traditional sports, neglected and partially forgotten, are studied from an ethno-folklore point of view.

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