

Types of National Games of the Uzbek People and Their Ethnological Interpretation

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ABSTRACT

In this article, the types of national games of the Uzbek people and their ethnographic characteristics are highlighted on the basis of available sources and historical-ethnographic literature.

The spirituality of any people or nation in the world cannot be imagined without its history, unique customs and traditions, life values. In this regard, it is natural that spiritual heritage, cultural assets, old historical monuments serve as an important factor. National values specific to the Uzbek people have been formed and developed for many years. During the years of independence, special attention is being paid to preserving them and passing them on to the next generation. In this process, examples of folk art, traditions and customs, national games, which are being forgotten, are being revived.

The content and goals of the national games of the Uzbek people have been connected with the social life culture of our ancestors since a long time ago. They include wrestling, wrestling, hand-to-hand combat, horse racing, sword fighting, javelin throwing, tug-of-war, tug-of-war, and gatekeeping.

Information about folk games is clearly visible in the works of historians, philosophers and poets of the 9th-12th centuries. The great judge Ibn Sina, in his work "The Laws of Medicine", spoke about the role of wrestling and physical exercises in the education of the human body, and the healing properties of the game. The great scholars Kaikovus, Abulqasim Firdavsi, Beruni wrote about hundreds of games such as chavgon, backgammon, chess, tyrandozki, horsemanship. In the works of Alisher Navoi, the Sultan of poetry, there is a lot of information about the games organized on the occasion of holidays, celebrations, and weddings. They describe the organization of the games, the performers, and the rules of the games.

It is stated in many sources that hundreds of national action games such as "Chilik", "Oq suyak", "Eshak mindi", "Piyoda kupkari", "Orqang kuydi", "Poda tup" (Shepherd), "Dolqi", "Takki" (nut games), "Tokiya-telpak" (similar to football) have been played as factors of physical

development and agility. [1:17].

Famous scientists U.Koraboev, M.Murodov, N.Jabborov, T.Usmonkhojaev, A.Atoev, R.Qudratov, F.Nasriddinov, R.Abdumalikov have conducted scientific research on the types of national folk games, their content and socio-educational conclusions. Their popular educational and scientific manuals, collections, and a number of articles are known among the people today, and pupils and students use them purposefully.

It should be noted that wrestling, usually racing, fighting on horseback (fencing, tumbling, spearing, whipping, beating, etc.), archery (bow) and javelin (arrow), climbing mountains on horseback, crossing rapids on foot and on horseback, such complex practical actions as swimming are expressed in dozens of masterpieces of folklore and manuscripts in the "Avesta", "Alpomish", "Qirq kiz", "Goro'gli" series.

After the independence of Uzbekistan, the national values, the contents of our spiritual and educational culture took an important place, and attention was paid to the national games. As a result, the republican festivals "Alpomish Games" (1998) and "Tomaris Games" (1999) were established, which are held every two years ("Alpomish Games": 1998 - Termiz, 2000 - Fergana, 2002 - Gulistan and "Tomaris Games" : 1999-Jizzakh, 2001 Shahrizabz, 2003-Namangan).

The most important thing is that competitions on Uzbek national wrestling (Bukhara and Ferghana methods, Turan hand-to-hand combat, etc.) are organized in all regions of our country. In children's and youth sports schools, Olympic deputy sports schools and other educational institutions, national competitions occupy the main places. For this reason, wrestling championships and open international tournaments are organized at the regional and national level, and the prestige of our national wrestling is increasing. As a result of such action, kura Uzbek national wrestling (Bukhara method) became a world sport, and it reached the level of world championship sports competitions every year [2:21].

The technical and tactical contents of the fights, such as national fights in the Bukhara and Fargona methods, the art of Turan hand-to-hand combat, ensure the improvement of physical fitness and sports skills of the participants.

The practical action and victory of athletes in competitions makes them mentally refreshed and accustomed to pride. Fighting for a prize is not only a financial incentive for athletes, but also serves to increase the number of people engaged in wrestling and to train talented athletes.

Wrestlers participating in international sports competitions spend their main efforts to raise their honor and the country's fame. Such activities are the product of the greatest and most important qualities of struggle in the socio-educational way [1:22].

There are many types of horse games in the social and living culture of the peoples of the world. In European countries, such types as jumping over a hole (obstacle) on a horse, racing with a cart, making a horse dance (play) are widely used. Such types have taken a worthy place in the program of world championships and Olympic Games.

In Central Asia, especially in Uzbekistan, horse games such as kopkari (goat), overturning a racing horse, chasing a girl, sultana prince (shooting a feather from the head) have been preserved since ancient times. In 2002, the Association of Goat and Equestrian Sports and the National Federation were established in Uzbekistan. In this case, it is being formed as a team based on new methods and rules. It should be recognized that there are still many problems to be solved in this area.

Our people have been glorifying horse riding since time immemorial. Three straw horses have been companions of wrestlers and heroes. There is probably no Uzbek boy who has not dreamed of having his own eagle, participating in national games such as racing, jumping over hurdles, and the goat-and-a-bowl. Our national values, traditions, which were restored in the years of

independence, are serving the realization of such an opportunity. The fact that folk games, which are important in educating young people in the spirit of bravery, dexterity and honesty, have become more popular in recent years, is a clear confirmation of this.

Kopkari (goat) is one of the most complex and interesting types of horse games. In this case, strong horses are selected to run fast and break into the herd and leave it freely, they are cared for and raised from a young age. On the other hand, the rider needs to be agile, agile, strong, flexible, and have strong back and wrists. How many complex actions are performed to take the goat that fell to the ground from the herd, pull it out when the opponents catch it, and bring the horse to the destination by galloping. Such socio-educational processes are not a button, but they are carried out with good intentions and tireless work for years.

The race is mainly of two types, i.e. to run the horse (without a goat) to the mapzil at a certain distance (1-2 km). In the second one, it is to take the goat to the designated distance (500-1000 m.) In this, as well as in many games, the goat is pulled, groups are formed, the goat falls to the ground, many people move in a group to get it, and other rather complicated actions occur, and only a brave, dexterous, strong rider and his horse can overcome them [3:22-23].

In the competitions and competitions, the riders stand on the horse, pull up, lean, lie down on the horse (on its neck) and train the goat on its back to the owners and perform many practical actions. Therefore, horse games have their own status, not inferior to other sports.

A rider's ability to control a horse and perform the basic complex movements found in games is the result of many years of practice. In order to teach horse riding, it is necessary to make young people interested in games and to educate them physically. For this, it is necessary to take a model from weddings held in the mountainous and desert zones of Samarkand, Jizzakh, Tashkent, Kashkadarya, Surkhandarya, Navoi and other regions, and to use the available educational and methodological manuals.

So, the traditions and ceremonies that reflect the unique sincerity of the Uzbek people, folk games are a mirror that shows the beauty of our national values. During the years of independence, they not only returned to their original appearance, but also became richer in content and more polished. It is the duty of all of us to pass them on to future generations. So, it is a historical fact that traditional Uzbek games have become the pride and joy of our nation.

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