

OMONOSTIC ISSUES IN THE ORIGIN OF UZBEK FOLK GAMES

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Abstract: In the article, folk games do not arise by themselves. For this purpose, folk games have been created for several centuries by representatives of the people who want their children to be free, have a bright future, and at the same time be healthy and strong. It can also be seen in the example of the process of developing and perfecting folk games for thousands of years. After all, in every game of our people, the unique essence of the people's wisdom, potential and traditional values is sealed. This also shows that folk games have gained great importance in their history and destiny.

Keywords: Uzbek folk houses, origin, names, essence, traditions, social mission.

If it is considered that the Uzbek people, their ethnic groups and clans are the descendants of the Turkic peoples, the formation and development of folk games among the Turks, especially among the Uzbeks, goes back to ancient times. For this reason, Uzbek folk games are a unique product of both collective and individual creative activity, the tendency of moral responsibility, determination, and loyalty to national traditions, customs and values characteristic of the Turkish and Uzbek people. Examples of this are folk games such as "Running", "Kopkari", "Horse jumping", "Wrestling", "Chavgon", "Dandarak", "Topstone" and "Merganlik", which represent a unity of strength, intelligence, experience, potential and mobility. Will be That is why they were created by the masses of the people, and could preserve them for thousands of centuries and deliver them to this day.

Such games, which were created by representatives of our people and perfected over time, have been perfected for centuries as a necessary element of the life and social life of many generations of the Uzbek people, and at each historical stage of development, they have been complex and responsible, such as physical training, training young people to be diligent, fighting, and educating them in the spirit of self-confidence. It is natural that he performed various social tasks.

Uzbek folk games embody the traditions, customs, values, creative power, and material, and spiritual wealth of the history of the motherland. If we look carefully, they reflect some extent the historical experiences of faster knowledge of the surrounding reality and perfect mastery of them in every way. These games are practical in nature. However, there are also theoretical aspects that most of them do not pay much attention to. This is their different naming, the standard of action. The fact that over time the content of the games or the rules of the game or the outdated names of the games has been updated and some of their names have been renamed. In them, the unique integrity of the system of folk art culture, their national and individual characteristics are clearly visible, as well as their hidden theoretical aspects, which are a form of naming culture, such as naming and renaming, have been perfected. Their names are considered one of the sources that further enrich the lexicon of the Uzbek language; only they have not been studied on scientific theoretical and scientific-practical bases from the point of view of linguistic scientific research as one of the lexical and onomastic units.

At the heart of the national character of folk games lies the complex cultural wealth of the Turkic, including the Uzbek people; a huge, interesting and controversial heritage in this field. It is natural that folklore, especially its genres such as epics and historical narratives, serve as one of the important sources in the formation, development and development of Uzbek folk games. For example, we are well aware of the various forms of the game "wrestling" in the regions of our country: "Wrestling by holding the waist (wrestling on a belt)", "Wrestling in different ways", "Wrestling by playing". But in the epic "Alpomish", which is considered a bright symbol of our national culture and enlightenment, Barchinoy's invitation to Alpomish, who is fighting with Kokaldosh for forty nights and forty days, as a way of "Wrestling Game" or as a means of throwing the opponent to the sky, is not a violation of the rules of wrestling, but a development and improvement. As a result, this wrestling game is not just wrestling, but is becoming known and popular as "surkhondaryocha wrestling". At this point, if we consider that it has been ten centuries, that is, a thousand years since this epic was perfected, the formation, development and progress of our games will exceed thousands and thousands of years, as told in the epic "Alpomish".

Many folk games, with the individuality of their themes and the generality of their content, create an opportunity to illuminate the traditions and customs of the tribes, ancient customs, labor activity, enlightenment and culture to a certain extent.

Unforgettable divine prayers of our people with an ancient history, meaningful and meaningful verses, and humorous numbers continue to be used in children's folk games today. That is why Uzbek folk games played in groups and even some sports games go back to the games of ancient tribes, their names and playing rules. Because, as with everything, it is natural for games to have certain rules of play at the time of their creation.

Uzbek folk games, their first appearance, were formed by Allama, a brave teacher who was patriotic, warlike, and had faith in the future from ancient times to our era. For this, it is useful to refer to the texts of historical written sources. The elements of certain games are mentioned in the legends of "To'maris" and "Shirok" from the historical legends. In historical legends and historical written sources, there is information that among Sak, Shak and Massaget tribes, game competitions such as "Kurash" (types of wrestling), "Fencing", "Sniper" are very common and a favourite custom of the people. It is recorded in them that the young men of the Sak//Shak, Massaget tribes got the right to marry the girls they defeated during such game competitions. This is also confirmed by historical archaeological and ethnographic materials collected and studied by scientists who conducted archaeological excavations.

In ancient times, among the Turkic peoples living in Central Asia, in particular, among the Uzbek people, games such as "Wrestling", "Archery", "Equestrianism", "Racing", and more precisely, types of physical exercise, not only existed but were known and popular as public games. In the historical records, the Greek historian Herodotus wrote about the skilled archers of the Sac tribe, who lived side by side with the Khorezmians: "The Sacs were famous among all archers in the world as very skilled archers who did not miss an arrow." It can be seen that the archery game is one of the games that have been widespread among people since ancient times.

According to historical sources, the Roman writer Clement of Alexandria (2nd century BC) wrote about the women of the Sac tribe: "The Sac women used to run away cunningly and shoot back like men on horseback."

It can be seen from these that the Turkish and Uzbek national folk games were created several hundred years ago as field spectacles, celebrations and fighting methods. This is confirmed by archaeological excavations and ethnographic materials of not only the ancient Roman writer Elian, but also historical monuments and sources found in different regions of our country, tombstones of Turkic peoples, ethnographic and dialectological content of several scientific and historical works such as "Devonu lug'at-it Turk". It is confirmed by examples of dialectal content that substantiate its essence. The history of their appearance is connected with the development of national games, especially sports, theater, song, dance and circus arts in our country.

The content of folk games created thousands of years ago is very rich, colourful, and very diverse. They have a certain historical character; that is, they were created to strengthen patriotism, preserve the freedom of the country, equality, and stability.

Their content includes the best traditions and performances of folk festivals and performances. Also, with their unique characteristics and features, folk games have enriched our national education and culture, perfectly embodying the folk traditions, values and customs of their generations.

For example, among the national folk games, the ancient and exciting games "Dorboz" and "Simbozlik" - arts are especially distinguished. In the past, the "Dorian games" and the skill of the players were so famous that they were even seen by rulers and famous generals, as well as foreign guests. It is natural that public and local holidays and seasonal markets of Turks, especially Uzbeks, did not pass without gatekeepers and games with songs.

Due to the great interest of people's representatives in these games, gallows were built in Registans, market squares, Chorsu of big cities. The continuous sound of trumpets and drums that sounded from the morning signalled the beginning of the performances. After hearing this, the people gathered, and the gallows games related to gatekeeping began. Of course, the assembled spectators watched with excitement the daring moves of the goalie(s) playing with a thousand and one subtleties on the high rope. They were amused by the erratic but positive actions of the gatekeepers, and they were also saddened by the erratic and negative actions.

During door and darboz games, the wooden leg game is widely spread in Central Asia, especially in the territory of our country. It is described in historical sources, historical epics and novels that wooden-legged people run, jump, and dance; perform games with tunes and songs on national musical instruments such as trumpets and trumpets, and put on wonderful performances.

Such games include "Chavgon Game", and "Stone Throwing from Palogmon" (a stone thrower made of leather and fabric of medium width is called Palogmon). In the epic "Farhad and Shirin" by Alisher Navoi, it is written in school textbooks that Farhad dealt a crushing blow to the enemies who invaded Armenia by standing on a mountain and throwing a stone. In 1941, General Panifilov's division was formed from Uzbek boys, and because they were masters of the games "Stone Throwing" and "Stone Throwing", they accurately threw explosives into the ranks of the enemy tanks that came to occupy Moscow, stopped the enemy, and retreated. There is a lot of information in "Boburnoma" about "Stepping stick", "Ball game on the horse", "Wrestling", "Testing hand strength", "Playing on the horse", "Jumping on the horse", "Shooting". The games mentioned in the work strengthened the combativeness of the warriors so that the king and poet Babur entered a counter-battle with twelve thousand warriors against the Indian king's army of one hundred thousand men equipped with war elephants in Bonipart // Panipart in India and won.

The fact that from ancient times to the beginning of the 20th century in Khorezm, in order to train young people and improve their fighting skills, the government opened the way for the wide spread of the "Stick game", which also shows that there is a natural need for folk games.

As one of the Turkic peoples with an ancient history, it is known from the study of the socio-social traditional way of life of the Uzbek people based on scientific-theoretical and scientific-practical foundations that once there were mainly nomadic and semi-nomadic peoples living in the territory of the present Republic of Uzbekistan. Their main occupation was animal husbandry and agriculture. Not only semi-sedentary, but also settled peasants engaged in animal husbandry. Peasants used horses, sheep and cattle to plow land, thresh wheat, and draw water from rivers and wells. Also, merchants

and artisans used livestock. Thanks to these, a number of Uzbek folk games such as "Shepherd", "Lame wolf and sheep", "Goats and shepherds", "White camel", "The wolf has come" were born, and their rules were perfected, complicated and developed.

In order to prepare a thorough and solid ground for their future, the representatives of our people should introduce among the youth very interesting games such as "Pigeon game", "Chicken", "Yumronziq", "Horse game" on the theme of animals and birds, as well as a wide picture of dance games full of various actions in public form. provided. With this, the representatives of the people instilled in their children the idea that they should be alert and strong like animals, innocent like birds, diligent and hardworking.

Also, among the tribes and clans of the Uzbeks, "Karnaymi, trumpet" meaning a wedding, "Nina, ip va tuguncha", "Tapir-topur kairaghoch", "Pumpkin planting", representing various aspects of the social and social life of the people, protecting their homeland. , games such as "Battle of Roosters", "Rooster and Chicken", "Running Boy, the Bird Came", "White Poplar-Blue Poplar", which show a realistic image of entering into battle, mutual equality, impartial cooperation, were also popular.

Although the national folk games were created in very ancient times, they changed in content at each historical stage of their development and fulfilled various social tasks. Traditions, including national games of the people, are connected with the life of our nation and have been passed down from generation to generation. The knowledge and experience acquired by the ancestors were tested in practical life, strengthened and improved by the next generations. Their content has been renewed by each generation at the stages of the development of society. At that stage of the development of the society, children played the national games played by adults together under their supervision. Many national games have been handed down from fathers and grandfathers to children and grandchildren. For example, such games as "Kurash" and "Kopkari" are examples of this.

It is clear from this that the national games of the Uzbek people are taught to their children, the young generation in the family, in the educational process, in the large territory of our country, in all regions, and they themselves practiced them in their free time, during holidays, weddings and various ceremonies. Taking this into account, we have planned to interpret, describe and scientifically analyze the onomastic features characteristic of their naming based on the study and mastering of the essence of Uzbek folk games.

So, the following are the reasons for the origin of Uzbek folk games:

1. People care about the future of their children and try to discover useful things for them, including games.
2. Forming complex things, especially complex stage games, to make their offspring strong, resilient, agile, brave, alert, intelligent and courageous.
3. To learn to consciously and skillfully react to the tendency of changes in nature and society with their mastery, as in every game there are certain unchangeable rules and laws.
4. Getting used to the fact that social relations, like the rules of folk games, are delicate and controversial.
5. Accustom oneself and one's partners to live on the basis of equality and neutrality in social relations, as it is necessary to respect the opponent(s) in every game.
6. Taking into account the presence of courage, bravery, hard work, respect for others and spiritual encouragement in the content of folk games, teaching them to children both as a game and as a serious exercise.
7. To make people feel that the games are one of the educational and educational processes in the open air because of the courage, diligence, and impartiality characteristic of the Turks.

The amount of these reasons can be increased again. At the same time, the fact that they are not vain reasons can be seen in the example of the process of developing and perfecting folk games for thousands of years. After all, in every game of our people, the unique essence of the people's wisdom, potential and traditional values is sealed. This also shows that folk games have gained great importance in its history and destiny.

So, in the national games of the Uzbek people (children's games and adult games), the social essence of the historical periods is reflected in the social and social life of the people today, labor activity and lifestyle, as well as their whole system, having the principles of naming, the possibility of renaming. It also means that they have onomastic problems in the form of theoretical and practical issues. Such problems, of course, will be solved in scientific research based on scientific theoretical and practical principles. In the national games of the Uzbek people, a very rich feeling characteristic of the Turkic peoples, more precisely, the Uzbeks, spiritual responsibility for the future of children and various spiritual experiences, spiritual elation, love and protection of their motherland are manifested.

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