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## THE ORIGIN OF UZBEK FOLK GAMES

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### ABSTRACT

*This article analyzes the vocabulary as a genre of folklore. Each of us uses proverbs every day, often without even noticing it. These short sayings reflect the household reality of the people, the animal world, the nature of their native country, and the historical past. The Uzbek people, like other peoples, have a huge treasure trove of proverbs and sayings that make up the most important element of their spiritual cultures.*

**KEYWORDS:** *Native word, Experience, Knowledge, Carrier, Popular wisdom.*

### INTRODUCTION

Folk games do not happen by themselves. To this end, it has been created for centuries by representatives of the people who teach folk games to their children, who are free, have a bright future, and at the same time their children are healthy and energetic. After the independence of our country, our government has been paying close attention to the further development of this tradition, supporting it in spiritual, educational and economic terms .

If we take into account that the Uzbek people, its ethnic tribes and clans are the descendants of the Turkic peoples, it must be acknowledged that the formation and development of folk games in the Turks dates back to antiquity. For this reason, the Uzbek folk games are a unique product of collective and individual creative activity, a tendency of responsibility, perseverance, commitment to national traditions, customs and values inherent in the Turkic and Uzbek peoples. Examples of this are folk games such as "kupkari" and "struggle" and "sniper", which symbolize

the unity of strength, intelligence, experience, potential and mobility. That is why they were created by a wide mass of people and have been preserved for thousands of centuries.

Created and perfected by the representatives of our people, such games have been developed over the centuries as a necessary element of life and social life of many generations of the Uzbek people. It is natural that he did.

Uzbek folk dances embody the creative power, material and spiritual riches of the country's history. If we look closely, they reflect to a certain extent the historical experiences of knowing the realities around us more quickly and mastering them in all respects. These games are practical in nature. However, many of them also have theoretical aspects that they do not pay attention to. This is due to the fact that they have different names, rules of application, and over time, due to the obsolescence of the games, their content is updated and some names are renamed. In them, the peculiar 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 artistic culture, such as naming, renaming them. Their names are also considered to be one of the sources enriching the lexicon of the Uzbek language, only they have not been studied on a scientific theoretical and practical basis from the point of view of special scientific research as one of both lexical and onomastic units.

At the heart of the national character of these games is a complex of cultural riches of the Turkic, including the Uzbek people, a huge, interesting and controversial heritage in this area. It is natural that folklore, especially its genres such as epics and historical legends, serve as one of the important sources in the formation, development and progress of Uzbek folk games. For example, we know the different forms of the game of "kurash" in the regions of our country: back-to-back wrestling, wrestling in different ways, playing wrestling. However, in the epic Alpomish, a bright symbol of our national culture and enlightenment, Barchinoy's call to fight Alpomish as a way to fight Alpomish, who fought with Kukaldosh for forty days and nights, is not to break the rules of wrestling, but to develop and improve it. As a result, this wrestling game is becoming known not as a simple wrestling, but as "Surkhandarya wrestling". Considering that this epic has been in perfect condition for ten centuries, that is, a thousand years, the formation, development and progress of our games, as stated in the epic "Alpomish", goes back thousands of years.

Many folk games, with the individuality of their themes and the generality of their content, provide a certain opportunity to highlight the traditions and customs, ancient customs, labor activities, enlightenment and culture of the tribes.

The forgotten divine prayers of our people, which have an ancient history, and the mixed numbers of meaningful and meaningful verses and jokes continue in the folk games of today's children. That is why Uzbek folk games, which are played as a group, and even some sports games are based on the games of ancient tribes, their names and rules of play. Because, as a rule in everything, it is natural that certain rules of play in games were in force at the time of creation of games.

The original Uzbek folk dances were formed by ancient, patriotic, warlike, wise and innate educators who have confidence in the future. To do this, it is useful to refer to the texts of historical written sources. Elements of certain games are also mentioned in the historical legends

"Tumaris" and "Shirak". In historical legends and historical written sources, game races are very common among the Sak, Shak, and Masaget tribes, and there is information that they were a favorite custom of the people. According to them, the boys of the Sak // Shak and Massaget tribes had the right to marry the girls they had defeated in such games. This is also confirmed by the historical archeological and ethnographic materials collected and studied by scientists who conducted archeological excavations.

From ancient times, the Turkic peoples living in Central Asia, especially the Uzbek people, not only had games such as wrestling, archery, horseback riding, more precisely, physical exercises, but also known and popular as mass games. In historical records, the Greek historian Herodotus wrote of the skilled snipers of the Saxon tribe who lived side by side with the Khorezmians: "The Scythians were famous among all the snipers in the world as very skilled snipers who did not destroy arrows." It is obvious that the game of archery has long been popular among the people.

According to historical sources, the Roman writer Klement Alexandrius (2nd century BC) wrote about the women of the Sak tribe: "The Sak women were cunningly fleeing and shooting back like men on horseback."

It is obvious that the Turkish and Uzbek national folk games appeared in ancient times as field performances, celebrations and methods of fighting several hundred years ago. This is evidenced by archeological excavations and ethnographic materials of the ancient Roman writer Elian, as well as historical monuments and sources found in different parts of the country, Turkish tombstones, "Devonu lug'at-it turk" and other ethnographic and dialectological content. confirms substantiated dialectal meaningful examples. The history of their emergence is associated with the development of folk national games, in particular, sports, theater, dance and circus arts in the territory of our country.

The content of folk games, created thousands of years ago, is very rich, colorful and very diverse, and has a certain historical character, that is, they were created to strengthen patriotism, freedom of the people, equality and stability.

Their content embodies the best traditions and performances of folk festivals and performances. Also, with its unique originality and features, folk games have enriched our national enlightenment and culture, perfectly integrating the folk traditions, values and customs of their generations.

For example, among the national folk games, especially the ancient and exciting art of dorboz and symboz, stood out. In the past, dor games and the skill of the players in them were so popular that they were even seen by rulers and famous commanders, as well as foreign guests. It is natural that the public and local holidays and seasonal markets of Turks, especially Uzbeks, do not pass without darbozs.

Due to the great interest of the people in these games, dors were built in the Registans, market squares and Chorsu of the big cities. The continuous sound of trumpets and drums in the morning heralded the beginning of the show. Upon hearing this, when the people gathered, the dor games related to dorboz began. Of course, the assembled spectators watched with excitement the bold movements of the dorboz (s) playing on a high stretched rope with a thousand different methods and a thousand different subtleties. While they were amazed by the goalkeepers' bold but positive actions, they were also surprised and upset by their fears and negative actions.

Simultaneously with the games of dor and darboz, the game of wooden legs became widespread in Central Asia, especially in the territory of our country. Historical sources, historical epics, and novels describe how wooden-legged runners, jumping, dancing, playing melodies on national instruments such as trumpets and horns, and performing spectacular performances had a positive and sometimes negative impact on young people.

In Alisher Navoi's epic Farhod and Shirin, Farhod struck enemies who invaded Armenia by standing on a mountain and throwing a slingshot. In 1941, General Panifilov's division was made up of Uzbek men who, because of their mastery of the "stone-throwing" and "stone-throwing" games, fired grenades at enemy tanks that had come to capture Moscow, stopping and retreating the enemy. There is a lot of information in "Boburnoma" about "ball game on horseback", "wrestling", "test of hand strength", "playing on horseback", "jumping on horseback", "sniper". The games mentioned in the play intensified the fighting of the warriors so that the king and poet Babur would win the battle against the twelve thousand warriors against an army of one hundred thousand men equipped with war elephants by the king of India in Bonipart // Panipart, India.

The fact that from ancient times to the beginning of the XX century in Khorezm at the governmental level the spread of the "Game of Sticks" to strengthen young people and improve their fighting skills shows the natural need for folk games.

As one of the Turkic peoples with an ancient history, it is known from the study of the traditional way of life of the Uzbek people on the basis of scientific theory and scientific practice that the territory of modern Uzbekistan was once inhabited mainly by nomadic and semi-nomadic peoples. Their main occupations were animal husbandry and farming. Livestock was engaged not only by semi-sedentary but also sedentary farmers. Farmers used horses, sheep, and cattle to plow the land, thresh wheat, and draw water from rivers and wells. Livestock was also used by traders and artisans. As a result, a number of Uzbek folk games such as "Podachi", "Lame Wolf and Sheep", "Goats and Shepherds", "White Camel", "The Wolf Came" originated, and their rules were perfected and developed.

In order to prepare a solid and solid foundation for their future, the representatives of our people said that the most interesting games among young people on the theme of animals and birds, such as "Pigeon Game", "Baby", "Yumronkoziq", "Horse Game" will be a wide picture of dance games. provided. In this way, the people's representatives instilled in their children the idea that they should be as alert and strong as an animal, as spotless, diligent and hardworking as a bird.

Also, among the tribes and clans of the Uzbeks, "Karnaymi, surnay", which symbolizes weddings, "Nina, ip and tuguncha", "Tapir-topur kyagach", "Pumpkin planting", representing various aspects of the social life of the people, defending their homeland. , such as "The Battle of the Roosters", "The Rooster and the Chicken", "The Runner, the Bird Has Come", "White Terakmi-Blue Terak", which symbolizes mutual equality and non-discriminatory cooperation.

Although national folk games originated in very ancient times, at each historical stage of their development the content changed and performed different social functions. Values, traditions, sciences, including national games, are connected with the life of our nation and have been passed down from generation to generation. The knowledge and experiences acquired by generations have been tested in practical life, reinforced and improved by subsequent generations. Their content has been updated by each generation, the stages of development of

society. Children played folk national games together under their control, which adults played at that stage of community development. Many national games are inherited from fathers and grandfathers to children and grandchildren. For example, games such as "Kurash" and "Kupkari" are examples.

So, the origin of the Uzbek folk games is due to the following:

1. People care about the future of their children and strive to discover things that are useful to them, including games.
2. To form complex things, especially complex stage games, to make their offspring strong, resilient, intelligent, and courageous.
3. To teach conscious and skillful attitude to the tendency of changes in nature and society by mastering them, as there are certain invariable rules and laws in every game.
4. Mental adaptation to the fact that social relations, such as the rules of folk games, are delicate, controversial.
5. To accustom oneself and one's partners to live on the basis of equality and neutrality in social relations, just as it is necessary to respect the opponent (s) in every game.
6. Given the fact that in the content of folk games there is such a spiritual encouragement as courage, bravery, diligence, respect for others, to teach them to children as both a game and a serious exercise.
7. To feel that the content of the games is one of the educational processes in every open air for the presence of courage, diligence, impartiality inherent in the Turks.

The amount of these causes may increase again. At the same time, the fact that they are not in vain can be seen in the example of the process of development and improvement of folk games for thousands of years. After all, in every game of our people, the unique content of the wisdom, potential and traditions of our people is sealed. It also shows that folk games have played an important role in its history and destiny.

Folk national games are not only studied independently, but also taught at the Tashkent State Institute of Physical Culture on the basis of special disciplines. Thus, the social significance of the Uzbek people's national games in historical periods is reflected in the specific forms of modern social life, labor and lifestyle of the people, as well as their structural integrity, the principles of naming, naming and renaming. means that there are also apparent onomastic problems. According to some estimates, the number of national games of the people is more than a thousand. Such problems, of course, will be solved in this study, which is based on scientific theory and scientific practice. The Uzbek national games reflect the rich feelings and emotions of the Turks, in particular, the Uzbeks, their spiritual uplift, love and hope to protect and love their homeland.

It is clear that the Uzbek people teach national games in a large part of the country, in all regions of the country, to children, the younger generation in the family, in the educational process, and in their spare time, holidays, weddings and various ceremonies. They are also studied as special subjects taught in schools, colleges and higher education systems. With this in mind, we plan to

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interpret, describe and scientifically analyze the onomastic features of their naming, using examples, based on the study and mastery of the essence of Uzbek folk games in Navoi region.

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