



## HISTORY OF UZBEK FOLK GAMES

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### Resume

Collecting and studying the wealth of creativity created by the Uzbek people for thousands of years, passed down from generation to generation, raising the young generation to be spiritually rich, morally pure, and physically fit on the basis of these rich treasures is one of the urgent issues of today.

**Keywords:** uzbek folk games, game rules, examples of folklore, pedagogical value of games.

People's national games are one of the most popular public spiritual events of the people within the framework of national values. "Navroz", Eid, weddings and various traditional ceremonies, Udum have not passed without wrestling, kopkari (goat), race and many other national games since ancient times. Such events are expressed in all types of folklore and epics. They are interestingly and comprehensively described in the works of the great scholars Abu Ali ibn Sina, Alisher Nawai, Mirza Babur and later writers and poets.

In the recent past, and especially during the years of independence, by studying and reviving the national games of the people, they were purposefully used to educate the spiritual and physical maturity of the students. At this age, the services of M.Murodov, U.Koraboyev, T.S.Usmonkhoyayev, J.Toshpolatov, R.Abdumalikov, F.N.Nasriddinov, who are considered to be figures of culture and art, and well-known scientists.

The simplest games that children engage in are the beginning of physical activity, and show that fun naturally flows into exercise along with jokes. Only now children should independently perform the proposed actions based on the folklore scenario. As a rule, not adults, but relatively older children among children, usually become the toy leader of girls.



In the past, our ancestors started to engage children in national sports games from the age of 2-3. It is known that during the time of our great grandfather Amir Temur, boys were taught to ride horses from the age of 3. They have been practicing swimming since they were 2-3 years old, and taught the future gatekeepers to walk on a rope stretched over the water pool from a very young age.

Some of the children's games go back to ancient ritual actions. These, in a modified form, brought us echoes of summer games. Some dance and game songs of the spring-summer period have been used by children. They imitated hunting, farming, mating rituals. Among these are the games that children love to play nowadays, such as polima.

When talking about the practical importance of the game, it is important to note that it forms the skills of foot and hand movements and agility in the player. He developed the dynamics of movement, in extreme cases, the skills of telepathic control of the body with the help of the eyes and without the participation of the eyes. That is why these game movements are considered one of the components of physical training in all types of single combat in Asian nations.

The earliest records of the game date back to the 5th century BC, and it is called *Ti cziyan czi* (ti-teshi, cziyan czi-volan) in Chinese sources. The game was a part of military training, and the generals used it as a psychological tool to raise the morale of the soldiers. Over the next thousand years, the game "Karabtep" spread from the land of Turan to Asia and other Eastern and European countries through trade relations. Great Silk Road trade relations played a big role in this. Historical chronicles testify that this game was very popular during the two thousand years of the reign of the Han (imperial era 206 BC - 200 AD), Sui and Tang, Sun (960-1278) dynasties.

Scientists see the leading type of activity in children's games of small age. They affect not only the physical, but also the mental development of the child. According to L. S. Vygotsky, games are as important for mental development as the knowledge that a primary school student receives at school. Since ancient times, children have been involved in the care and lifestyle of adults through games. Games prepared them for life struggle and work, strengthened certain skills and ideas.



The great encyclopedist and thinker Abu Ali Ibn Sina writes about the importance of physical education in strengthening human health, especially the game of playing with one's own shadow in the work "The Laws of Medicine".

In the works of Abulqasim Firdavsi, Alisher Navoi and Babur, information about the children's game "Chavgon" is mentioned. Mahmud Kashgari also mentions that the name of the game is derived from the name of the stick used to hit the chavgon ball in his Turkish dictionary Devoni. Chavgon is a Persian-Tajik word that means "a long stick with a curved end".

The boys started wrestling with their brothers, neighbors, and friends from a very young age. And the girls are engaged in national sports that prepare them for fatherhood, motherhood, and work from a very young age. `those who are involved.

An important element of the game is the rhythmically arranged introduction. Rapid chanting and rhyming counting were used to determine equal distribution, grouping of players, and order of play. A simple game usually consists of choosing between two suggested concepts: "Gold or Silver?", "Town or Country?", "Landi-Landi, Game On" More complex rhymes with rhymes also available:

One of the folk games called Mungiz-Mungiz is one of the ancient games. The game is played according to the rules.

Children sit in a circle facing each other. One of them acts as the head of the mother. He looks at the children and says - Munguz-mungiz. Are you the other children participating in the game? - they say. The mother says the names of horned animals one by one, the children repeat. Among these names, the mother confuses the dog, horse, cat and other hornless animals. If one of the children says the name of a hornless animal after his turn, he will be excluded from the game according to the game conditions.

The game maintains folklore and current productivity. During the 20th century, new original ideas were created. The counting rhyme belongs to the first half of the century:

However, the stability of the tradition is never surprising: new trends influenced the content, but did not significantly affect the composition or rhythm of the rhymes.



In many cases, sentences, dialogues were an integral element of the game, a part of the script. For example, earlier, when playing hide and seek, instead of standing behind me, the one standing in front of my back was called a tupka. Previously, the children's playground was to some extent a closed, separate world for adults. The general entertainment with the performance of songs was distinguished by the accompaniment of young children.

Teenagers usually played competitive games. Boys' games required not only great strength and dexterity, but were more serious. Many games ended with the loser being punished. One of the oldest games played by teenagers is the ball game. In the past, one of the games that adults and children loved to play was the ball game. In the Turkish dictionary, the name of the ball is tabiq. Koptok was mostly played by people belonging to the Turkish ethnic group. At the beginning of the game, whoever hits the ball hard with the fork of the stick wins the game. In ancient times, there were no rubber balls. Of course, our creative people played with beautiful balls made of wool and silk. Cow, camel, horse wool was considered the best raw material for making balls. There were many types of ball games.

In addition to action games, there were also quiet games that developed perseverance and patience: "ice", "moving bald", "silence". Speaking is also important in them: for example, children count from one to o/n. Then they say "ten statues - a moving bald head". According to the rules of the game, anyone who moves or speaks will be removed from the game. A similar situation occurs in the game "GULDIR-GUP". The main rule of this game is silence. Game Jildir jip, Jildir jip,

Gapirganning Og`ziga cho`p.

It starts with and continues until someone speaks.

Undoubtedly, a large number of rhymes, poems, sentences performed not only the function of a game. First of all, they are a product of artistic creativity, which explains their persistence in children's lives.

The game "Lanka" has been played for several centuries. This game is played with a piece of sheepskin with a piece of metal attached to it. This device is called "lanka", and the person who kicks it is called "Kicker". The game "Lanka" does not require a special place or equipment. This game can be played anywhere.



Historians interpret the origin of the term "Lanka" differently. Some associate it with the Chinese word "lian-ga", while others express it with the Persian meaning of "lame-lame". This folk game was mainly played outdoors among urban and rural residents. Kicking with a paw or two sides of the foot and launching into the air is a unique feature of this game. Seasonal and ceremonial holidays such as "Navroz" folk dances, autumn harvesting, did not pass without this traditional game.

According to ancient historical written sources, this game is widespread in the regions inhabited by peoples engaged in animal husbandry. The vastness of the geography of the areas where the game is spread also supports this assumption and the fact that the game is called differently in different nations. Today, in different continents and countries of the world, we can find more than 30 versions of the game, such as football freestyle, volan freestyle, socks, futbeg, dja kau, cuzyuy, teeeg, zoska, larong sipa, kehani. But in essence they are very close to "Karabtep" or "Lanka". It can be said that the charm of all these games is the delicacy of the movements of the hands and feet in the air with the help of the feet. In this game, the more the projectile-kick is suspended in the air and is held beautifully, the more beautiful it is.

As noted in the research, games make an incomparable contribution to the physical, mental, and spiritual development of generations. Because games are a way of life, a factor of life, a measure of it for the young generation. The content of the game is getting richer and the forms are increasing. Today's child is the symbol of tomorrow. Play is creativity, play is life.

Based on the above ideas, it is possible to consider the experiences of folk pedagogy, including national folk games, as a tool and main force in the education system of the growing generation.

In conclusion, it can be said that when using national folk games and applying them, it should be taken into account that children of this age are much more inclined to large, strong movements than to small movements that require precision.

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