

History and Modernity of the National Games of the Kashkadarya Oasis

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ABSTRACT

This article highlights the history of the folk games of the Kashkadarya oasis on the basis of periodicals, historical and scientific literature.

KEYWORDS: *Erkurgan, Shulliktepa, Uzunkir, Sangirtepa, Selengur, Obirakhmat, Machai, Zarautsoy, folk games, city, chilik, hammock, tikmok, ashik, blanket, movable, white bone.*

Uzbekistan is one of the cultural centers where mankind has lived since ancient times. Cultural sites such as Selengur, Obirahmat, Machay, Zarautsoy, as well as the first settlements in the Kashkadarya oasis and the first urban associations in the territory of Uzbekistan, such as Erkurgan, Shulliktepa, Uzunqir, Sangirtepa, date back to ancient times. In this regard, the traditional games of the Uzbek people have a long history and were formed in the time of primitive society.

Traditional games play an important role in educating the younger generation physically and spiritually, and have long played a special role in the development of many heroes, heroines and heroes among our people. Our ancestors have effectively used traditional folk games in educating their children in the spirit of universal feelings, devotion to national values. Games are the result of the creative work of the people, have been popular for thousands of years in various forms, and are associated with the social life of the people, their national characteristics, as well as their way of life. Therefore, the study of the origin, history, importance of these traditional games in the education of future generations is a topical issue for today's ethnography.

The collection and scientific analysis of these games is of great scientific and practical importance for the restoration and study of the ancient and advanced traditions of our ancestors in the harmonious upbringing of future generations. At a time when the new Uzbekistan is facing such a difficult and honorable task as building an independent great state, the importance of these spiritual values will increase a thousandfold. Because the achievement of any great goals, a new society, a prosperous marriage, the creation of a beautiful life worthy of the human race, first of all, depends on the perfect people who are members of this society, the future harmoniously developed generation.

In the current period of national awakening, the collection and revival of forgotten folk games and their implementation are important in raising a harmoniously developed generation. Taking into account the unique role of traditional folk games in the physical education and development of the younger generation, on November 13-14, 1998 in Termez was held the first Republican festival of Alpomish Games and a scientific-theoretical conference dedicated to the "National Sports Game". In October 1999, the Tumaris Women's Festival was held in Jizzakh. It is planned to hold annual district competitions in national sports and folk games, and every two years the Republican Festival¹.

In accordance with the National Program of Personnel Training and the provision of children's mass sports as a very important condition for the formation of physical and mental health of the younger generation and the inculcation of sports love, the First President of the Republic of Uzbekistan on

¹ "Халқ сўзи", 1999 йил.

October 24, 2002 Decree "On the establishment of the Fund"², On October 31, 2002, the Cabinet of Ministers passed a resolution³.

The study of the games of the peoples of the world, how they are performed and their scientific analysis began in the XIX century. The scientific conclusions developed by Western scientists in this regard have a special practical significance. Carl Gross, who has done a lot of research, divides folk games into four main groups: combat, romantic, imitation, and social games.⁴ Alice Gomm, on the other hand, divides folk games into two main groups: dramatic, agile, and successful. He also divides the games into small groups in the direction of vertical, i.e. vertical and horizontal, i.e. straight line⁵. V.N., who published a collection of games of the peoples of the former Soviet Union. Vsevolodsky-Gerngross also divided folk games into three main groups: dramatic, sports and ornamental⁶. Also Ya.R.Vilkin⁷ Belarusian folk games, S.L. Parolov⁸ studied Turkmen folk games. Traditional games of the Uzbek people, their role and importance in the education of the younger generation M. Kashgari, Bayhaqi, A. Navoi, Z.M. Great attention is paid to the works of such writers as N.Safarov, Sh.Kholmiraev, Togay Murod.

Also A.Vasilev, E.M.Peshchereva, M.S.Andreev, A.K.Borovkov, K.Shoniyozov, I.Jabborov, G.Jahongirov, H.Ismoilov, O.Safarov, U.Koraboev, R. Ethnographers and folklorists such as Yuldashev have covered this in their scientific articles and monographs⁹. However, the traditional games of the Kashkadarya oasis have not been the subject of special research, and no perfect scientific work has been created on this topic. Only in some of the above-mentioned literature and sources has the problem we are studying been addressed to one degree or another from various angles. It should be noted that the traditional games of the population of the Qashqa oasis are not fully reflected in the historical ethnographic works.

The traditional games of the people of the oasis can be divided into three major groups:

- 1) Games based on an object: "hail", "chilli", "swing", "kick", "in love", "ganosh", "bed is closed", "move", "white bone", "sink", etc. .
- 2) Non-subject games: "boboltaka", "chirkash", "bekinmachoq", "ak terakmi-kok terak", "kuvlashmachak", "zim-ziyo" and others.
- 3) Games with a condition in the middle: these games include games such as wrestling, kupkari, gambling.

These traditional folk games are characterized by the fact that some games are seasonal games, played after the winter and the arrival of spring, while others are played throughout the year.

² "Ўзбекистон овози" газетаси, 2002 йил 26 октябрь.

³ "Халқ сўзи", 2002 йил 1 ноябрь.

⁴ Всеволодский-Гернгросс В.Н. Игры народов СССР. – М.– Л.: Академия, 1933. С.33-34.

⁵ Шу асар. Б.34.

⁶ Шу асар. Б.16-18.

⁷ Вилькин Я.Р. Белорусские народные игры второй половины XIX-начала XX вв. Автореф.дисс... канд.ист.наук. – Минск. 1971. С.18.

⁸ Паролов С.Л. Туркменские игры. –Ашхабад. 1931, С.3-48.

⁹ Қаранг: Васильев А. Игры сартовских детей // Туркестанский ведомости. 1909, №109; Пешчерева Е.М. Игрушки и детские игры у таджиков и узбеков (по материалам 1924–35гг) // Сб. МАЭ.Т.17.–М., 1957, С.22-94; Андреев М.С. Таджики долины Хуф.Вып.1–Сталинабад, 1957. С.104-113; Боровков А.К. Игры узбекских детей // Сб. научного кружка при Востфаке САГУ. Вып.1.– Ташкент, 1928, С.31-42; Шаниязов К. Узбеки-карлуки.– Ташкент: Фан, 1964, С.165-178; Шу муаллиф. К этнической истории узбекского народа. –Ташкент, Фан, 1974, С.330-334; Жабборов И. Ўзбек халқи этнографияси.– Тошкент, 1994. Б.207-208; Жаҳонгиров Ф. Ўзбек болалар фольклори. – Тошкент, 1975; Исмоилов Х. Ўзбек тўйлари, – Тошкент, 1992, 55-61-бетлар; Сафаров О. Ўзбек халқ болалар поэтик фольклори. –Тошкент, 1985; Қорабоев У. Ўзбекистон байрамлари. Т., 2001. Б.6-1.

The traditional folk games of the people of the oasis are also ancient, and these games are also mentioned in medieval written sources about the plays¹⁰. The traditional games of the population of the study area are not only children, but also adult games.

The Uzbek national struggle has been formed since ancient times and has been mentioned in oral and written sources of the Uzbek people. In particular, in the epic "Alpomish" Oybarchin

He fought and gathered ninety alpines, I'd like to see a wristband¹¹, also indicates the antiquity of the struggle. Abu Ali ibn Sina also spoke about wrestling in his Laws of Medicine and its importance in human health. After the independence of the Republic of Uzbekistan, the attitude to the national struggle changed. Since 1992, wrestling competitions have been held in the regions of the country for two years in memory of Bahouddin Naqshband in Bukhara, Pahlavon Mahmud in Khorezm, Amir Temur in Shahrissabz, Al-Hakim At-Termizi in Termez.

Let's take a brief look at the description of children's games in the Qashqa oasis. Divided into two groups of 6-8, one group escapes by agreement, the second group chases. In this case, the chasing group is considered to have won over the opposing group when each child touches a child in the opposing group. Then the second group chases, the game continues in the same order. If one of the children in the fleeing group crosses the middle of the children who are chasing him, the children who are chasing him from behind will be considered captives and will leave the game. The rest will continue the game.

One of the games that plays a big role in making children fearless, quick-witted and agile at night is "white bone". The game is mostly played on a moonlit night. In the game, the children are divided into two groups, each consisting of ten to twelve. In the game, a special bone is taken and shot into the darkness. While searching, the children in the opposing group also observe. The child who finds the bone must shout, "I found it." The boy who finds the bone runs towards the race track. If the children in the opposing group arrive, he throws them to a distant place if he cannot escape. Whichever team brings the bone to the race is considered the winner. Let it continue in this way.

Another game that has a special place in the development of children's sensitivity, alertness, resourcefulness and intelligence is the game of "push". In the game, the children were divided into two groups of five to ten from each group. Each group is lined up, leaving a corridor in the middle. Then one person from the first group hides his palm between his two palms and sticks two palms between the feet of the children sitting in his group. He leaves the blanket hidden in his palm at the feet of anyone he wants and sits down. Then one of the rival groups stood up and said "you" to one of his rivals and put his hand between his legs. If he hits the ball, he is considered to have won, if he does not find it, he is considered defeated. If he can't find the kalaposh, the four children lift the missing child from his seat and push him over the winning group, lifting the child's back from the seat and pushing him with his foot. The game will continue on this basis.

The game "boboltaka" also plays a role in the formation of such qualities as endurance, agility and dexterity. In the Boboltaka game, there are ten to twelve people in two groups, all of them in a circle. Then one person from each of the two groups will go to the round. The first child to come out is called a chibich, and the child from the second group is called a chibich. Boboltaka is considered defeated if he touches the ground with his foot. If he touches the ground without touching the ground, he is considered to have won. If he touches the ground without touching the ground, he is considered to have won. The game continues in this way.

In the "chillik" game, which is very important for agility, alertness, agility and endurance, children

¹⁰ Абу-л-Фазл Бейхаки. История Масуда (1030-1041). Ташкент, 1962, С.233-234.

¹¹ Алпомиш. Тошкент, Ёзувчи, 1998.

are divided into two groups, each group consists of six or eight. In a flat area, draw a circle in the middle and make a groove in the middle of the circle. Chillik's long stick is called "enasob" and is five inches long. One person from the first group enters the circle, puts the child crosswise in the pit, and with a sledgehammer quickly lifts it and strikes it in the direction he wants. Then, if the second group skillfully catches the child without dropping it on the ground, they will start the game anew. Unable to catch, he shoots the child to drop him into a circle from where he fell, while the child in the first group standing in the circle tries not to drop the child into the circle.

If he drops the kid into the circle, the second group starts the game anew. If he is unable to lower the child, he measures the child by placing a calculator between the place where the child falls and the line of the circle. When the scale falls on a child with a circle, one of the children in the second group who threw the child throws the child into the circle to drop the child. The child in the first group in the circle tries not to drop again. If the second group drops the child in a circle, the second group starts the game anew. If he can't get down, if a child from the first group hits the child in a circle, he goes to the place where the child fell and grabs the child and throws it crosswise on the ground, and hits the child with a stick until it falls to the ground.

The more times he hits the child, the more times he hits the child away with the enab. Even if the second group of children catches the hit child without dropping it, the second group will be able to start the game anew. After the child is hit, each fall consists of one person from the second group. If the first group that continues the game completes the score without catching the child, the second group must reach the child from the last place where they landed until each member has said "zuvv" in one breath. Particular attention was paid to the fairness of such a game, i.e. the winning team ran after the defeated team members and checked whether they were breathing. In doing so, each group member tried to run faster and farther than the others. In this way, physical qualities such as endurance, agility and speed are determined. It was considered a defeat if it did not reach in one breath. The winning team resumed the game from where the group, which could not reach "zuvv" in one breath, threw the child on the ground in a transverse position, hitting the child as far away as he could in the process, and continued the game.

The game "Girbayda" develops physical agility in the child. In this game, the children are from five to fifteen, with one of the children in the middle sewing a kalaposh and guarding the children from stepping on their skullcaps. If a child who came to kick the dope during the game touches the foot of the child guarding the doppia, the child is forced to sew the doppia instead. When the children kicked the guard in the middle without touching the child's foot, the owner of the doppia reached out and kicked the dope until it was in the middle. He takes the boy's dope from under the kick and sews it back in the middle, the game going on like this.

Thus, traditional games have been the creative product of the Uzbek people for thousands of years, and as an integral part of national culture, they occupy one of the main places in social life, so it is important to study, restore and apply them.