

THE ROLE OF UZBEK NATIONAL FOLK GAMES IN SPIRITUAL AND MORAL EDUCATION

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Abstract: This article talks about the role of Uzbek national games in spiritual and moral education. The author describes the historical origins of the games in the article.

Keywords: *games, national games, role-playing games, word games, action games*

National games have always played an educational function in all societies. Unlike other types of education in folk games, this process is organized in the form of competition and ease. Through folk games, you can develop a person both physically and mentally. Folk games provide an opportunity for everyone to participate, and by this quality it is the most democratic type of education.

From time immemorial, folk games have clearly reflected the way of life of people, their way of life, work, national foundations, ideas of honor, courage, courage, the desire to possess physical strength and intelligence. And the participants had to show such qualities as agility, endurance, quickness and beauty of movements, ingenuity, endurance, creative invention, resourcefulness, striving for victory and collectivism.

In children's folk games, there is a lot of humor, jokes, competitive enthusiasm. Movements are often accompanied by unexpected, funny moments, tempting and beloved children counting rhymes, drawing lots, nursery rhymes. They retain their artistic charm, aesthetic value and constitute the most valuable, unique folklore.

By the nature of their appearance, Uzbek folk games are classified as follows:

- Hunting games (Gang, Jambil, Lappak, Oshiq, Lappak, Chirgizak, etc.);
- Shepherd's games (To'ptosh, Ko'tarma tosh, Echki'o'yin, Cho'ponvashoqol, Qadamatayoq, Chillik, Podachi, Chanta, Chuv-chuv, etc.);

- Handicraft games (Dandarok, Charxpalak, Beshbarmoq, Pakilloq, Lanka, Chigiriq, Uzuksoldi, Varrak, Sartarosh, KuzBog'lar, etc.);
- Agricultural games (Palahmon, Jon burgam, Somonsepi, Chanok'O'yin, Shaftolishakar, Kurikchi, etc.);
- Imitative games (Xola-Xola, Topaloq, Kim oladi-yo, Ayiqo'yin, Xo'rozurishtirish, Oqsochturna, Bosari, Asalari, G'ozlar, etc.);
- Motor games (Chunkashuvoq, Chimotish, Kim tez, Xurkach, Tufaloq, Chorichambar, Mushuk-sichqon, Yogochoyoq, Durra solish, Halinchak, etc.);
- Word games (Kim chakkon, Bolkon-bolkon, Botmon-botmon, Juftmi-tok, Oqquyonimalomat, Oqterakmi, ko'kterak, Pirretti, etc.);
- Games of gatherings (Gap-gashtak, Tupikuyin, Podsho-vazir, Podsho-ug'ri, Arshia'lo, etc.);
- Folk wrestling and related games (Milliykurash, Polvonbozlik, Elkadakurash, Belolishkurashi, etc.);
- Game of riders (Chavgon, Uloq-ko'pkari, Piyodapoyga, Oltinkobok, Shogulok, Qizkuvish, EshakMindi, etc.).

Since ancient times, the Uzbek people have known various types of physical. exercises and games: horseback riding, kurash wrestling, dorvoz (darvaz), various games and other types of physical. exercise.

National Uzbek games have served and are not only a means of entertainment for children and youth, but also an important factor in their physicality. development and health promotion. Through national games and national sports lies the path to modern classical sports games widely cultivated in our country and individual sports.

One of the most widespread folk sports in Uzbekistan was equestrian sports, especially alaman-baiga (alaman-poyga), baiga (poyga) and ulak.

For individual clans of Uzbeks who lived in different parts of the Turkestan Territory, various types of physical exercise were characteristic. For example, the Mingi clan of Uzbeks was famous in competitions in ulak, there were excellent hunters with hunting birds in the Kutchi clan, the Kogistanians were good runners-batba, the Katagan clan was known for its wonderful riders. The tribes living in the steppe regions competed in the game of chess and checkers in their yurts on winter evenings, and in the summer months they held horse races and competitions in archery, staged fencing matches on pikes, held outdoor games, and with the advent of firearms, they competed in shooting from guns.

From ancient times, such types of physical persons have enjoyed and are still enjoying great love among the Uzbek people. Exercises such as tug-of-war, stilt walking, and many others.

The most popular among the Uzbek people are the following national sports, physical exercises and games.

Alaman-baiga (alaman-poyga) is a folk race. It reached its greatest development in the Middle Ages. The race was held, as a rule, during the holidays, when young people came from the surrounding villages and villages. The usual topic of conversation among the audience was the horse, its merits: running qualities, beauty, etc. These conversations usually turned into an argument, which was resolved by a competition. Traditionally, it was attended not only by the disputants, but also by everyone at the festival. They saddled their horses, lined up in one line and, upon a signal, rushed forward into the steppe, up to a certain place, in which the whole galloping cavalcade turned back. The one who returned first was considered the winner.

It also happened when K.-L. A horseman who has a good horse challenged his friends to test its qualities through competitions for speed and endurance in races. Participants of the competition gave this *ишчн* the opportunity to gallop on his horse somewhat ahead of the general group, and then rushed after him in pursuit. The challenger was considered the winner if he managed to gallop away from his pursuers into the steppe so far that they stopped pursuing, seeing the futility of the struggle.

The competitions were attended by special judges - "dayachi". They followed the rules of running the race and determined the winners. In the Fergana Valley, girls

sometimes took part in such races together with young horsemen.

Alaman-baiga, which is the national sport of the Uzbek people, has firmly entered the life of the peoples of Uzbekistan and is still being held. She is included in the program of holidays and sports days of the republic.

Baiga (poyga) is a long distance horse race. This type of horse racing was called "baiga". In the period before the national state demarcation of the republics of Central Asia, in all historical sources there is just such a name that existed among all the peoples living in the Turkestan region. In the modern Uzbek language, this race is called. "poyga".

The poyg horse race is designed to test the endurance of a horse. At the signal, those who had gathered at the poygu rushed forward to the intended target. It should be noted that the relatives of the person participating in the race could help the participant: beat his horse with a whip, urge him on, and even drag him by the reins. The winner of the race usually received a prize, which was considered the property of the whole family. Poyga was arranged at almost all holidays. The Big Poygi Day was known far beyond the venue. The organizers of the races were usually volost governors, rich bai and beks. The organizers of the poygu a week before it began, sent special horsemen to various parts of Central Asia, inviting those who wish to go to the big poyga. Sometimes the poygu was also arranged by less wealthy people, but they had to spend their last money on inviting eminent guests, because without them, the arrangement of the poygu was not allowed. Poyga settled down on flat ground. The start of the competition was given by a special signal. The riders in the poyga were mostly teenagers.

Only after the Great October Socialist Revolution did the poyga, as a popular form of competition, become the property of the truly broad masses of the working people. It is regarded now as an integral part of the Soviet system of physics. education of the Uzbek people. Poyga during the Soviet period is usually held at all major complex competitions. in the form of races at a distance of 50 km.

Batba is a special runner, to-rogo sent the owner (bek, khan) to various areas of his possession with decrees. When the batba was sent, a return date was set. In case of delay, he was punished inhumanly: he was beaten with a whip, his ears, tongue or nose were cut off. Such terrible punishments, of course, forced the batb to train

hard in brisk walking. Batba could pass in difficult mountainous places for 70 - 100 versts per day. Sometimes the owners arranged speed and endurance competitions between the batba.

Dorvoz (darvaz) is a tightrope walker performing on a highly stretched rope with a balance bar. Performances of tightrope walkers took place in the distant past, when the most dexterous tightrope walkers, participating in military campaigns to distant countries, glorified the art of their people with their performances. In their homeland, performances of tightrope walkers were usually held during the spring holiday of guli-surkh and the religious holiday of Ramadan. The performances of the tightrope walkers gathered a large number of spectators. Acrobats-tightrope walkers not only performed exercises in balance with a balance bar, but also complex multiple jumps on a high rope, requiring excellent physical fitness, preparation and accurate calculation.

The performances of tightrope walkers were especially developed in Bukhara, where a large number of people gathered on numerous holidays. Lovers of this species {shzpch. exercise. These performances were usually arranged by individual entrepreneurs and were linked by: religious prejudices, which played into the hands of the honest clan nobility and the clergy, clouding the minds of the masses.

Rope walking as a national kind of physical exercises of the Uzbek people have survived to this day. The ropewalkers' performances are now held mainly in the culture and recreation parks of Uzbekistan, 1 also in state circuses. A group of Uzbek tightrope walkers under the direction of the Honored Artist of the Republic Tashkentbaev, one of the oldest masters of circus art, has earned wide popularity in the Soviet Union and abroad.

Dupytashar (throwing a skullcap) is an outdoor game of Uzbek children 7-14 years old. The players are divided into 2 parties. Those included in the same team sit on the other teams playing, and the pairs stand in a circle. The riders throw their skullcaps to each other. If one of the riders drops the skullcap, the roles of the parties change.

Kurash is a national sports belt wrestling in dressing gowns. It is one of the most favorite and popular types of competitions of the Uzbek people. Kurash has a long history of development. The national kurash wrestling is reflected in fiction, in a number of fairy tales, folk

tales, folklore, and heroic epics. There is a mention of kurash as one of the types of hand-to-hand fighting during military clashes.

Wrestling competitions were a folk custom and were held in all corners of Central Asia, usually on the days of the New Year's holiday (nauruz), as well as during spring holidays (sailey). Both local and visiting famous wrestlers (palvans), as well as amateurs from among the spectators, took part in the fight. During the struggle, the opponents, holding on to their belts, tried to knock each other to the ground. It was allowed to use footboards, knocks and the like. The fight usually lasted 3 - 6 minutes, but there were cases when it dragged on for a longer time (the time of the fight was not limited then). To be a winner in kurash and to receive a prize (usually a robe) was considered very flattering for a young man. Moreover, having defeated more than one opponent in hot battles, the palvan became the pride of his fellow countrymen, a celebrity of his village.

Until the beginning of the XX century, kurash was conducted without any judges, and often fights ended in injuries of poorly trained wrestlers. The winner used to be determined by the audience themselves. At that time, wrestlers did not differ in weight categories. The absolute championship was played, regardless of the weight of the wrestler.

Uzbek wrestlers also participated in the championships of professional wrestlers in French wrestling, to-rye were arranged in local circuses. So, in 1911, the famous Tashkent palvan Ahmed played in such a championship in Tashkent, who defeated the German champion Gübner.

The national wrestling kurash, as a truly popular sport of the Uzbek people, after the Great October Socialist Revolution, firmly entered the Soviet system of physical science, education. Sorevnov.inkurash they are included in many complex competitions, sports days of the republic, inter-republican competitions, and especially the collective farm sports days. Now dried apricots are included in the sports classification of the republic. At present, special rules for kurash wrestling have been developed (Bukhara and Fergana), wrestlers are divided into 8 weight categories.

Kurash according to the Fergana rules is a power belt wrestling, and according to the Bukhara rules it is a freestyle belt wrestling. According to the Fergana rules, it is forbidden to carry out trips and sweeps, to throw the opponent over the head, to carry out a throw over

the thigh without taking the opponent off the ground, to tear off the hands from the opponent's belt, to grab the opponent by the arms, legs and by the neck, etc. The Fergana rules of wrestling allow, having torn the opponent off the mat, take him on his hip and throw him on his back or on his side without taking his hands off the belt, etc. According to Bukhara rules, it is not allowed to throw the opponent on his head, hold a technique with anti-joint actions, use a choke hold, leg sweeps above opponent's knees, etc.

Bukhara rules allow you to apply: leg sweeping, leg grip (hold), hand grip by the neck, grip of the robe by the collar, belt grip from the front, back, side, over the opponent's shoulder, thighs, side throws, front and back belt.

According to both Fergana and Bukhara rules, the duration of fights is strictly limited: for athletes-graders - 10 minutes, for boys 17-18 years old and beginners-adults - 8 minutes, for boys 15-17 years old - 6 minutes.

Oxokkarga (lame crow) is an outdoor relay-type game. Two teams with equal numbers. players line up against each other. In turn, each of the players ties his leg (right or left) so that the scarf covers the shin and thigh of one leg. Then the command "march" is given, and the players of both teams on one leg jump to the opposite team, and then, having untied the scarf on their leg, they run back to their party. Then the handkerchief is handed over to another player, and this continues until the last player, who runs to the head of the game and hands him the handkerchief. The first team to hand over the headscarf to the head of the game wins.

Ok terak, kukterak (white poplar, green poplar) - an outdoor game of Uzbek children 10 - 12 years old. The players are divided into two equal teams and stand against each other, holding hands tightly. Each team has a leader. One team says in unison: "White poplar, green poplar, who are you asking of us?" Dr. the team replies: "We need (call the name of the opposing team player)". The summoned quickly runs to the opposite team and tries to break the chain of the other team formed from the hands of the players. If the chain is broken, then the one who broke it takes one of the opposing team to his team, and if he fails, he remains in the opposing team. Then the roles of the teams change. This game is very common in all regions of Uzbekistan and is still being played.

Horde - an active game of Uzbek children 12 - 15 years old. On bright moonlit nights, players gather at a

designated place and are divided into two groups. One of the groups has a horse bone. This bone is thrown to the side, and then everyone runs to look for it. The one who found the bone, shouting: "I have the bone!", Quickly runs to the agreed point, called the "horde". If he manages to reach the goal before other groups playing catch up with him, then the opponents carry the young man on his back, who found the bone. This game is still being played, but not at night, but during the day.

Saish (sais) is an ancient war game on horses. Two horsemen, armed with spears and protected by leather or felt armor, tried to knock each other out of the saddle in a galloping duel. These competitions were one of the most dangerous and often ended with the injury of the rider, and sometimes even death. Such "knightly" duels were held in Central Asia up to the October Revolution.

Ulak is one of the types of equestrian competitions. The beginning of its development dates back to approximately the X-XI centuries. Ulak competitions were held in the form of a game. In front of a huge crowd of horsemen, often several hundred people, they threw the carcass of a goat or calf, from which the head and entrails were previously removed. The riders threw themselves at the abandoned goat, trying to lift it from the ground without dismounting from the horse. After a long struggle, the most dexterous and courageous rider (chavandozu), sitting on a trained horse (ulakchi at), most often with the help of his comrades, managed to escape from the crowd with a goat and, fighting off pursuers, toss the carcass at the finish line. The winner received gifts: a silk robe, money, sheep, etc.

This rather gambling competition was poorly organized before the October Revolution, and it often ended in injury to people and horses, and often in victims. In the ulak, not only the merits of the horse were revealed, but above all the skill and strong-willed qualities of the rider, who had to have courage, strength, courage, and dexterity. These competitions were often organized by rich bays, khans, beks, who played into the hands of this kind of entertainment for the masses, as a means of distracting the most powerful, strong-willed and courageous people from the class struggle against their oppressors.

Ulak was usually held during the holidays, most often at weddings or the so-called. tamashe (entertainment). Sometimes the ulak settled down with whole villages and makhals in a bundle.

In the XVI century among the Mingi (a kind of Uzbeks who lived in the valley of the Zeravshan River), competitions were invariably held in the ulak on wedding holidays (kikakhtoy). Such a holiday was usually celebrated in the house of the bride's father on the bridegroom's kalym.

After the Great October Socialist Revolution, ulak became a truly popular form of competition, accessible to everyone. Since that time, ulak has been held in an organized manner, on special squares or hippodromes, in compliance with certain rules of the game, elaborated in detail by the republican council of the Union of sports societies and organizations of Uzbekistan.

Chilik is an outdoor game similar to the Russian game "chizhik". It is very common among Uzbek children and youths 7-15 years old. A small hole is digging on the ground, on which a stick is placed ("karushagach"). One of those playing with a stick strikes the stick and, when it takes off, hits it hard again. After that, the striker puts his stick on the recess in the ground, and the other young man runs to the karushagach and throws it into the stick lying on the recess. If he does not hit, then he is assigned a fine ("opay"). The penalty is that the karushagach is thrown over a long distance and the person who has been thrown must run from the place where the stick fell to the recess, without catching his breath, and shout "ah-ah". This game is held in almost all regions of Uzbekistan.

Chowgan - Equestrian polo. This game is similar to the ancient game of guibozi (see Tajik national sports, exercise and games), with the difference that sticks like clubs with a curved end were used to hit the ball, while long sticks with a hammer at the end were used in the game of guibozi. The beginning of the development of this interesting game dates back to the period of the Arab conquests in Central Asia (VII - VIII centuries). The game was one of Ch. entertainment warriors. The players were divided into 2 equal parties. The riders had special sticks ("suljans"), with which the ball was hit. Each team tried to get the ball into the opponent's goal, which stood at the ends of a large square (Maidan).

Sometimes the Chowgan game was not played on horses - then it was reminiscent of modern grass hockey. Chougan has not survived to this day and is currently not being performed.

Shaitan-shaitan (devil-devil) is an active game of older children. Each of the players digs a hole (hole) in the ground. One of the holes is made wider than others and

is called. "shaitan" (damn). Then they choose who to stand over the shaitan. The chosen one is declared the leader and observes the rules of the game. Then the players take turns rolling the ball along the holes. If the ball rolls into someone else's hole, then the thrower sits astride the owner of the hole and rolls on him. Then the ball is rolled up not in turn, and this right is used only by the "horse", who tries to roll the ball into someone else's hole in order to get rid of the rider and turn into him himself. They do not sit on the leader, but when the ball hits the shaitan, the leader quickly takes him out and stains one of the players who run away from him. The stained one becomes a horse, and the leader puts on him whoever he wants or sits down himself.

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