

Ethnographic Analysis Of Folk Games

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Abstract: This article presents an ethnographic analysis of games characteristic of the economic traditions of folk games. Games among the people are permanent, seasonal, even urban-rural, for older and younger people, day and night. Depending on the number of participants in them, the games are divided into types such as children's, adolescents, youth, girls, women's and men's games. While analyzing the ethnic aspects associated with folk games, the important aspects of the issue of the existence of common games that are equally widespread among the Uzbek, Tajik and Kyrgyz nationalities living in this region are analyzed.

Keywords: specific (local), verbal, song, dance, movement, competitive ethnography, donkey (horse), love game, "When is it ripe?", "Turnip pulling", "Turnip-sugar", "Moshova", "White rice-blue rice?", "Date garden", "White poplar-blue poplar", "Xola-Xola", "Team", "Walnut game", "Baty boy", "Bughirsok", "Mehmon-mehmon", "Hide the seed", "Doll", "Topil-topil", "Ear pull", "Wrestling", "Bow-bow", "Donkey riding", "Love game", "Heel game" or the "heel game" of the valley Uyghurs, "White shurak", "Football kick, "Baty shepherd", "Horse race", " Kiz kuvdi".

INTRODUCTION

Folk games have their own specific (local) characteristics and can be divided into a number of categories and groups. Games among the people are permanent, seasonal, even urban-rural, for older and younger people, day and night. Depending on the number of participants, games can be divided into types such as children's, adolescents', youth, girls', women's and men's games. Games also manifest themselves as verbal, song, dance, movement, and competitive ethnography, depending on the means of expression.

RESEARCH METHODS

In many places, it is customary to divide games into games intended for children and adolescents and games for adults. For adults, games such as ulak (kopkari), ulak (kopkari), asikh (ashyk) are included. The emergence of games among the Uzbek, Kyrgyz, and Tajik populations of the Ferghana Valley is characterized by their close connection with economic traditions. Also, games are divided into games related to the lifestyle of the people, professions, and nature of labor, such as farming, animal husbandry, folk crafts, and games related to holidays and weddings. At the same time, games of the four seasons - spring, summer, autumn, and winter - form separate groups. For example, it is expressed in many names related to agriculture, such as "When is it ripe?", "Turnip-pulling", "Turnip-sugar", "Moshova", "White rice-blue rice?", "Durmach bag", "White poplar-blue poplar", "Hola-hola", "Dasta", "Walnut game", "Baty boy", "Bughirsok", "Mehmon-mehmon", "Danak yashirish", "Kughirsok", "Topil-topil", "Kulak chozma", "Kurash" [1].

Games related to animal husbandry include "Kamon-kamon", "Eshak mindi", "Oshik yineni", "Tupiq yineni" or "tupiq yineni" of the valley Uyghurs, "Aq qoqnak", "Par tepis, "Chowgon", "Batir shepherd", "Uloq (kopkari)", "Otol yineni", "Kiz kuvdi" [2] and others, which are widely played among adolescents and adults. Games directly related to crafts such as "Loy parsildaq", "Parsim-pars", "Tandir-tandir", "Pichak yineni", "Qidir-kiz" or "Top-top (color finding game)", "On ikki chop yineni", "Argimchak", "Sopol yineni", "Chughurmak yineni"[3] were regularly played. The popularity of these games is demonstrated by the fact that the games of ulok (kupkari), horse racing, and kurash, which we have included in the list of games related to livestock farming, were also widespread among the population engaged in farming and

handicrafts during weddings, Navruz, and harvest festivals, and as a game of a general nature, they became popular among all strata of the population. In addition, kurash is considered the most popular and interesting game of the nomadic and sedentary population, and is equally important among sedentary farmers, livestock farmers, and craftsmen. Analyzing the games of the adult and children's population of the Ferghana Valley of Uzbek, Kyrgyz, and Tajik nationalities, we observe that the use of objects (balls, bones, wool, sticks, grains, stones, acorns, nuts, apples, and wood) is characteristic of their organization. However, there are such games as "white poplar-blue poplar", "hit-and-run" that do not involve any object, so we include them in the group of games without objects.

In the Ferghana Valley, Rishton, Buvayda districts of Ferghana region, Margilan city population centers, Chust, Kasonsoy districts of Namangan region, Markhamat, Asaka, Shakhrikhan districts of Andizhan region, Eski and Yangi Nookat, Uchkurgan settlements of Kyrgyzstan Republic, Isfara city of Sughd (Khujand) region of Tajikistan Republic, traditional branches of national handicrafts have been preserved, and object games are widespread in them, it was determined based on field ethnographic data. In the course of conducting research, we personally witnessed the widespread use of the Chust knife compared to other knives in the game performed through seventeen different exercises, the use of a rope in the game of argymchak, the use of pieces of pottery clay baked in a tandoor in the game of sopol, and the use of sticks (mulberry, jujube, willow branches) in the game of twelfth stick [4]. There are hundreds of types of games among the Uzbek, Tajik, and Kyrgyz people of the Ferghana Valley, and since the research was limited in its ability to provide an ethnographic description of all of them, to describe the organization and conduct of the types of games, we found it necessary to provide information about some of the more widespread games.

As mentioned above, kurash is one of the ancient folk games widespread among the population engaged in peasants, cattle breeders, and artisans, and has developed in the Ferghana Valley with its own unique traditions and customs. This type of game has been known among our people by two names: Ferghana and Bukhara kurash. Regardless of where and how it is held, it is considered a common practice for all wrestlers to adhere to all its rules, procedures, and conditions for both types of kurash. The colorfulness of the weddings and performances held in Central Asia, in particular in the Republic of Uzbekistan, and the sincerity, openness, and courage of the wrestlers participating in the organized wrestling matches, which were reflected in the eyes of the audience, earned them great respect. Therefore, as a sign of respect for such people at weddings and parties, a custom called "Polvan oshi" was formed among the people. H. Ismailov's "Bosh tovak"[5] is called "Polvan oshi" in the Ferghana Valley, and it is mainly organized at circumcision weddings. The custom of "Polvan oshi" is still fully preserved in some villages of Ferghana, Rishton, Kuva, and Yazyavan districts of the Ferghana region, as well as in the village of Eski Nookat, Osh region of the Kyrgyz Republic.

According to the information recorded by the author in person from the late Yusuf ota Otajonov[6], who lived in the village of Shohimardon, Ferghana district, and Khalimjon Akbarov[7], who lived in Rishton district, the organization of the "Polvan oshi" is carried out as follows: before the oshi (pilaf) prepared for guests at weddings and parties is cooked, the announcer announces "to the wrestling competition". Before this process, straw or hay is spread on a special flat area, and felt or straw is laid on top. The spectators stand or sit in a circle and watch on a side-by-side basis.

According to tradition, a wrestler participating in a wrestling competition strictly followed certain rules and regulations. For example, a wrestler was never allowed to undress in front of people. Because a wrestler tried not to show his body, it was believed that the evil eye should never fall on the body. Therefore, from ancient times, wrestlers wore a white yaktak, then a robe, a tunic, and a belt. We can get this information about the history of Ferghana wrestling from the scientific research of A. Shtambok [8], M. P. Gryaznov [9], and academician A. A. Askarov [10]. The belt was never worn from the foot to the waist when taking it off or putting it on (the wrestler's belt was always kept in the form of a loop). If it was worn from the foot during taking it off or putting it on, it was considered that the honor of wrestling was done underfoot. At the same time, before entering the arena, the wrestler received prayers from the elders, teachers, and his spectators, and, of course, entered the arena with his right foot, saying, "O Ali, help me." Taking into account the characteristics of his age, wrestlers are invited to wrestle in turn. The wrestlers compete mainly in the Ferghana belt wrestling style. The game is led by experienced, elderly wrestlers. The wrestling competition, according to its rules, begins with a symbolic match between two former elderly wrestlers.

Then the youngest wrestlers are invited to the arena. First, the wrestlers are divided into circles based on their age and physique. The real match is considered a competition between the strongest, most talented wrestlers. In addition to the prize from the host of the wedding, the audience could also give their own prizes to the winning wrestlers.

“Polvon oshi” has its own principle, according to which the prepared pilaf is first served to the wrestler (called “bosh tavak”), placed on a plate and presented to the winning wrestler. After the winning wrestler picks up the plate, he goes around the entire circle. He shares some of the pilaf with each of the spectators and guests. After each audience member eats a piece of "Polvan Oshi", the elderly present their gifts (money or objects) to their children and grandchildren, and the young present their wishes for themselves to be brave, courageous, and always victorious, like the victorious polvan.

We mentioned above that the competition is held in stages according to age. The winner of each stage is awarded a prize along with a “Polvan oshi”. In the Surkhandarya and Kashkadarya regions of our republic, this tradition is called “Polvon oshi”, and the wrestler who raises the oshi on the plate signals whether there are other applicants or not. That is, it is considered a sign of calling to the arena. According to our ancient customs, wrestlers have always been admired and have enjoyed great respect among the people. It should be noted that in our people, out of admiration for famous wrestlers, such customs as naming their children and grandchildren after wrestlers, receiving blessings from that wrestler, and spitting in their mouths (taking their breath)[11] have been well preserved. These customs, which have been preserved to this day, not only educate young people to be brave, courageous, and physically healthy, but also serve as a school for awakening the spirit of patriotism. Because there is no doubt that the way wrestling competitions are held honors the winning wrestlers, and their honesty and physical prowess inspire enthusiasm and a sense of role model among young people.

CONCLUSION

In short, the struggle for our national values has emerged from the shell of nationality and has become a universal human value, creating bridges that serve to unite peoples. When analyzing the ethnic aspects of folk games, one of the important aspects of the issue is the existence of common games that are equally widespread among the Uzbek, Tajik, and Kyrgyz people living in this region. However, there are games that are played the same way among the Uzbek, Tajik, and Kyrgyz population, but their names differ depending on the language. Although such games are more commonly named in the Uzbek language, they are called Tajik and Kyrgyz in the regions where representatives of the Tajik and Kyrgyz ethnic groups live. Accordingly, although the names of a number of games differ in different languages, the sign of commonality prevails over local (specific) features. However, it was observed that among the Tajik and Kyrgyz population, there are local characteristics, especially in some games and children's games that are played a lot. In particular, the description of several games among the population of the Tajik nation scientifically proves the above points.

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