

THE IMPORTANCE OF LEARNING THE NAMES OF FOLK GAMES

Hamidova Nigora Urinovna*

*Senior Lecturer,
Researcher at Navoi Mining Institute,
Navoi, UZBEKISTAN
Email id: hamidova.n@mail.ru

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ABSTRACT

This article explains that the names of folk folk games are one of the onomastic objects. It was also pointed out that their creation, application and use of word games in oral speech did not materialize, that game names are also an aspect of national onomastic culture, and that some prominent scholars of the past touched on this topic. thing. To date, folk (national) games have gone through various stages of historical development. All this inevitably awakens in every self-conscious person feelings of humanity, such as national pride, humanity, respect for others. The correspondence of their names to the rules and norms of games increased people's interest in folk games.

KEYWORDS: *Game, Folk Games, The Variety Of Their Names, For Example, Games Created By Wise And Intelligent People, The Main Determinant And Toponymic Determinant Of Game Names In Onomastics, A Set Of Game Names, The Gene Pool Of Uzbek Onomastics.*

INTRODUCTION

In the history of mankind, names, in particular, the names of folk games, which are a separate form of them, have a special significance in socio-political and spiritual, cultural and educational aspects, in terms of national traditions and values, national interests and national economy. Because they have the national, cultural and educational potential and views of the people (s); a mixture of joy and treasure, charm and charm, observation and wisdom, wisdom and prudence; his love and respect for nature and society, especially for his children and grandchildren, are united as a whole. For example (because they are names and are recognized as names, their first letter should be capitalized), Lanka game, Chillik game, Ashik game, Foot game, Happaktosh game, Bekinmachoq game, Santa making game, Karboran game, Korkhat games, Ice skating game, Skiing game, youth, Donkey game, Funny game, Kadamatayak game, Paqillak games, impeccable humor and merriment, Kurash game // Sharing game (Surkhandarya wrestling, Fergana wrestling), Palogman stone throwing game, Racing game, Racing game, / Kupkari game, Andijan game, Caucasian game, Dandarak game, Chess game, Drafts game, etc. In these examples, the word game is one of the Uzbek words, and one is [1,498], which is the main determinant of game names. The term in the form of the main determinant of multi-component game names is used for the first time in our study due to necessity. Compare: the main determinant of game names and toponymic determiner in onomastics [2,39-40; 20, 24], they differ significantly from each other. The word play may be dropped in oral speech, but its use in

written speech is mandatory. All of this inevitably evokes feelings of humanity in every self-aware person, such as national pride, humanity, and respect for others. The fact that the names in them correspond to the rules and norms of the game increases people's interest in folk games and enhances their attention span.

The Uzbek language, which is the native language of our people and is currently the state language, and its history, which is a reflection of the cultural, national, spiritual, ethnolinguistic, ethnographic, socio-political perspectives, including the names of folk (national) games in the past. The invaluable onomastic, linguistic, historical and geographical information about the traditions, lifestyles, spiritual heritage, cultural riches and national and national values of the peoples, tribes and clans living here, which provide information about the naming of these objects. one of the sources.

Folk dances are one of our ancient traditions and historical heritage in the form of national as well as universal values. It is expedient to give the interpretation and analysis of onomasiological laws in the direction of cultural heritage, universal traditions and values on the example of their naming. Therefore, the following idea is rightly put forward: "Preservation, study and transmission of historical heritage is one of the most important priorities of state policy" [3, 29].

From the first days of independence of our country, as in all areas, serious attention has been paid to anthropology, in particular, in the field of folk games. The planned and solemn holding of national games, including national sports games, including youth sports events, which are the essence of the state youth policy of the independent state, justifies the serious attention paid to national and national sports [4, 2,3 -9; 7-9; 64 .; 22-23; 116-120; 121-122.]. As a result, competitions (spartak) of schoolchildren, students of academic lyceums and colleges, as well as students of higher educational institutions (HEIs) are held regularly.

The games of the Uzbek people have always had a great positive impact on the growing and growing youth, and we still feel and know this effect. In particular, it serves to educate young people in the spirit of self-awareness, respect for national values, patriotic, hardworking, resilient, harmoniously developed humanity. The reason is that the names of folk games are created in the native language of this nation, "... self-awareness, the expression of national consciousness and thinking, the spiritual connection between generations is expressed through language. All the virtues are absorbed into the human heart, first of all, by the unique charm of the mother goddess, the mother tongue. The mother tongue is the soul of the nation "[5,83].

To date, the national (national) games have gone through the following processes at different stages of historical development:

- 1) Until the twentieth century, it was repeatedly studied by the prudent, intelligent, wise and courageous thinkers of the people, instilled in young people as a new lesson in their daily activities and through various public events;
- 2) Since the 1920s, most of them have been seriously studied and repeatedly studied in terms of physical education and pedagogical-psychological sciences and in terms of conducting research in the framework of folk (national) games;

3) On the basis of these scientific researches, based on scientific and practical directions in this field in the press, radio and television, the holding of competitions and public sports events in the form of competitions and mass sports will be significantly increased.

However, the lexical units in the Uzbek onomastic system that represent them have not yet been studied in terms of the Uzbek language, more precisely, in terms of norms, requirements and principles of Uzbek onomastics. The folk games complex has a thousand and one types of games and their names. "Of course, the spirituality of any people or nation cannot be imagined without its history, unique customs and traditions, vital values. In this regard, of course, the spiritual heritage, cultural riches, ancient historical monuments are one of the most important factors "[6, 30]. Like other existing names, almost half of the names of folk games are not used in the literary language, but in the dialectal and synchronous terms of the dialectal words [7, 38-39; 74-78; 7-8; 3-10]. Because both folk (national) games and their names are created by the people and used throughout their daily activities. At the same time, regardless of the type of folk games, they are one of the main parts of national and national values that contribute to the development of the young generation as independent thinkers, mentally and psychologically strong-willed, resilient, intelligent, alert, resilient, resilient people.

Attention to folk (national) games has existed in people since ancient times. The Greek philosopher Plato recommended the study of sciences through games. Under the influence of this idea, game technology was formed in the teaching of science topics in the name of advanced pedagogical technology in physical education and pedagogy. He believed that children would better demonstrate their abilities in games. Plato also states, "By teaching people pleasant sciences, not by force, but through games, then you will better see who is inclined to what."

Aristotle, one of the ancient philosophers, also taught that children should use games to spend their free time meaningfully, that games are fun and help to relax.

It is natural that primitive, historical (diachronic) and modern games, as well as exercise, are not caused by biological factors, but by various forms of human labor activity, i.e., social activities. It is true that in the lives of some people the essence of games and their rules of play appear before labor, but in general in human society it reflects only labor, people's labor activities. After all, even if they are a sport, it is actually hard work for a player to constantly engage in their favorite game. Famous athletes (Christian Ranaldino and Mirjalol Kasimov in football, Anatoly Karpov in chess, Rufat Rizkiev in boxing) have achieved unparalleled success due to their tireless work day and night. That is why it is reasonable to say that "Game is a child of labor".

In a special book by E.A.Pokrovsky ("Children's games, preimushchestvenno russkie"), he argues that games should be widely used in the practice of physical education of children [8,368.].

The study of folk (national) games shows that the interaction and behavior of the participants in the choice of the game corresponds to its educational tasks, as well as the educator should play a leading role in the game. At the same time, P.F. Lesgaft defines the task and role of action games, gives basic methodological guidelines, studies game materials into two groups: Group 1 simple games, Group 2 complex games.

P.F. Lesgaft describes games as a means of physical education in his exercise system. With the help of play, the child says to prepare for life. His demands for action games have not lost their

power or importance so far, as he has to set clear goals for each game, match the strengths and abilities of the participants, have a positive emotional impact on the players, play games systematically and regularly. conducted, and stressed the need to try to increase the activity and independence of the participants.

Of course, with the exception of a number of games related to gambling and money, any game directs children, young people and adults towards a conscious goal with its own rules of the game and even, in its own name. If you remember the name of any game, of course, its history, the victorious actions of the players come to mind. For play to be a pedagogical factor, the pedagogical task must be consciously and purposefully linked to it, and it must be used to solve educational goals and objectives. The richness of the various physical and mental features inherent in the national games of our people also ensures the fulfillment of various educational tasks in them.

Expressing the educational potential of the games, SA Shminov wrote: "The game is like a shadow, born with a child, his companion has become a reliable friend. But we think it's good enough to last for many years. The game attracts people's attention due to its large, sometimes invisible educational reserves, and its vast pedagogical potential. " Of course, the names of the games that have been thought out a thousand times are also related to this.

For the use of folk (national) games to be successful, it must be borne in mind that play (s) is the child's (s) activity, and that it is necessary to maintain and encourage initiative and independence. Folk (national) games are manifested as a type of activity in the educational process, and therefore they are social and are closely related to work and study. These are the most important features of Uzbek folk (national) games - the need to analyze their educational potential. Speaking about the educational aspect of folk (national) games, it should be noted that they first of all instill in children love for their neighborhood, village, city, native nature, all peoples living in our country, cultivate feelings of respect and national pride. Most importantly, it inspires love for the national culture, past and present of the Uzbek people, their national traditions and values. Games based on physical, motor, and mental activities also teach students honesty, generosity, and serve as a primary means of transferring adult experiences to children and youth. Games form a conscious attitude towards labor processes in the boys and girls of the nation. It helps them to be strong, agile, agile, resilient, active, alert, resourceful, brave, courageous, mutual partners.

We should never forget A.S. Makarenko's words about the need to bring up a boy and a girl not only in terms of personal success, but also in the spirit of pride in the achievements of their team or organization. It is also necessary to eliminate any boasting in children, to cultivate respect for the opponent, to explain to them the importance of cohesiveness, exercise and discipline in the team. Finally, it is important to ensure that children take their successes and failures seriously. To do this, it is necessary to understand the educational and practical significance of folk (national) games. Repeat it several times so that students can master the game well, keeping in mind that the more they enjoy the game, the more they will remember it.

One of the educational opportunities of folk (national) games is that they have a great impact on the formation of spiritual and cultural feelings in children, such as understanding the essence of spiritual and aesthetic processes related to morality, friendship, humanity, inter-ethnic, friendship and respect between peoples. This shows that they are an important element of the spiritual

heritage, national cultural richness and the complex of ancient historical monuments. For this reason, it is important to study folk games as an onomastic culture [9, 9-10] from a scientific and practical point of view, as well as the spiritual heritage of the people and our cultural heritage. As a result, the set of game names also has a strong place in the gene pool of Uzbek onomastics.

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