

## THE CLASSIFICATION OF TEAM SPORTS IN THE ETHNO GENESIS FORMATION OF UZBEK PEOPLE

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**Abstract:** *This article is a roundtable discussion on the classification of team sports games in the formation of the ethnogenesis of the Uzbek people, with information that combines historical, ethnic and modern information, and scientific research evidence in various literature, sources, and works with source capital.*

**Keywords:** *Chavgon, Devonu Lugatit Turk, Tanguq, tasal, tabik, chavgon (equestrian polo), ball, Ot bandal, yogshashka (wooden stick with a pointed end), chess, traditional games, folklore, national costumes, dancing, economic and cultural traditions, ethnopedagogical, tabuk, etc.*

**Introduction:** The role of sports games, which have been formed over the centuries and have become a value in the formation of the historical and national traditions of each people and nation, is considered to be very important. This problem becomes relevant due to the organization of sports games; the period when they were established is unclear enough to lead to the debate. The study of the research and its significance are scientifically based. There is some information provided in the literature on the types, forms and the organization of competitions. It is based on capturing a target (opponent's goal, field, etc.) with the sports equipment (usually a ball) using various technical methods and tactics and means, it is carried out in accordance with fixed rules and requires particular skills. In sports games, the natural movements and physical exercises (running, jumping, throwing, etc.) are used together.

In the 21<sup>st</sup> century, the culture of the peoples of the world is becoming increasingly unified and universal in the current processes of globalization and integration. It is clear that the traditional games are not only the basis for the formation of modern sports, but also an important link in the cultural gene pool of humanity. Traditional sport games reflect the folklore of a particular nation, their

costumes, traditional dances, economic and cultural traditions, and a number of similar ethno pedagogical features. Among traditional sport games, dozens of forms of several games are included; their ethno pedagogical analysis is carried out in accordance with national customs, principles, procedures, ethics, symbolic forms, awards and the procedure for their presentation, and the customs associated with the respect shown to each audience and guest. So, it is of particular importance to highlight the methods and educational essence of the traditional games such as “kopkari” and kurash (achieving the goal honestly).

**Literature review:** Modern science shows how important preserving traditional games scientifically and as a cultural heritage of human civilization is; it is vital to study them within the framework of historical pedagogical problems. In the processes of social modernization, it becomes necessary to study the developmental trends, mythology, transformation, historical-cultural and ethnic characteristics of traditional games in an ethnographic aspect; and it shows the importance of promoting them to the world scientific community and young people. Although the issues of scientific study of traditional games were initially descriptive in the second half of the 19th century - the beginning of the 20th century, the works written by the authors of that era are of great importance for scientific research today, since they directly observed and witnessed the realities of those games. Scientists of the Soviet era, relying on the scientific achievements of their predecessors, collected new materials and conducted scientific research. In the research conducted during the period of independence, there is a literal restoration of national values and traditions, a new scientific and theoretical approach to the problem, using the best practices of various scientific schools around the world.

Based on the functional-structural status of traditional games, they are considered as the foundation for the formation and development of modern sports; and it is believed that in today's urbanization processes, the issue of preserving and developing traditional games is important. Traditional games take a valuable place in the most ancient layer of this spiritual heritage. There is not a single nation in the world where there are not any traditional games formed.

Traditional games, which are considered one of the aspects that show the uniqueness of our national spirituality, have become an integral part of the daily life of our nation. Among traditional games, hunting also has its own history, and the historical root of such a game goes back to the lifestyle and life of primitive people. This game served as a pre-hunt exercise and was organized in the form of a small serious event which was typical of that time [4; 27-29 P.]. In this regard, it is necessary to cite information that the formation of Fergana style of Kurash (wrestling) dates back to the 3rd millennium BC, based on the opinion of the famous Hungarian writer L. Kun in N. Azizov's work "Bel-Bog'li Turkiston Kurashi" (Belt Wrestling of Turkestan). The scientist, considering a bronze statuette of two people wrestling found in Mesopotamia as valuable evidence, emphasizes that the appearance of this statue resembles a fight in the Fergana style of wrestling [1; 5-6-b.].

Animal husbandry was formed on the basis of hunting, and later these games became a tradition among cattle-breeding tribes. The fact that hunting games became a tradition during festive ceremonies as an exercise in mental and physical preparation and creating a high mood served as an impetus for the development of early culture and art. In order to attract the attention of holiday participants to the events and activate them, hunting games were popularized and included several complex events such as songs, competitions, and sports competitions.

Written information about traditional games can also be obtained from the work of the famous Turkologist Mahmud Kashgari, who lived in the 11th century, "Devonu Lugatit Turk". The information presented in this work allows us to study the history of the emergence and evolution of folk games. In particular, one of the ancient games played with a ball among the Turkic tribes was "chavgon". The following terms related to this game are given in "Devonu Lugatit Turk": "Tanguq" - a silk dress given to the one who passes the ball through the hole in the game of chavgon, "tasal" - a line drawn on the field of the game of chavgon, "tabiq" - a ball which is used a chavgon.



A game among children called “O't Bandal” was developed based on the adult game of Chavgon. The word “Bandal” means “a piece of wood with a spiked head”. Usually, a ball was hit in Chavgon with a spiked stick. Children would burn the ends of the spiked sticks and play at each other in the evenings, which is why this game, which was somewhat dangerous and required extreme caution, was called “O't Bandal”. Only boys participated in the game, and it was intended that they would grow up to be fearless and brave. Our ancient ancestors were required to master the secrets of battle and fighting in order to repel the attacks of invading tribes and defend themselves. Therefore, they developed various combat games to practice skills like sword fighting, spear fighting, and archery [3; 261-b.]. Additionally, depending on the participants, these games were categorized for children, teenagers, etc. The work “Lug'otit Turk” provides information about 150 national games with the description more than 20 children's games [2; 27-29 P.].

**Conclusion.** Games among the people can be divided into permanent, seasonal, and even by location such as city or village, as well as by age groups like children, teenagers, girls, women, and men. Games are also manifested as verbal, musical, dancing, physical, and competitive, depending on the means of expression. Mainly, it is common to divide traditional games into three main types: games for children and adolescents and adults. For older people, games like uloq (kokpari) and other high-energy activities such as ram, dog, and rooster fights as well as oshik (knucklebone) games, are considered traditional.

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