

Analysis of the Names of Folk Games as Onomastic Units

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Abstract: *This article analyzes the features of folk game names as onomastic units. The names of games in folk oral creativity are studied lexically and semantically, revealing their origin, meaning, and socio-cultural significance. Attention is paid to the fact that these names reflect the lifestyle, customs, historical memory, and national values of the people. The structure, phonetic features, and onomastic classification of folk game names are also considered. The results of the study contribute to a deeper study of folk onomastics.*

Keywords: *onomastics, folk games, name analysis, lexical-semantic features, national heritage, folklore, naming traditions.*

Just as the people created innovations and changes in our language, the national games that have been educating the children of the people for thousands of years were created and named by the people themselves. Therefore, folk games and their names are considered the invaluable property of these people. It is noteworthy that the elderly people of the people try to pass on all their positive qualities to their descendants. For this, the activities and actions of intelligent, wise, experienced, and elderly people who have worked in this field for a long time are of educational importance in every respect. Games are mainly organized in the form of competitions; they strengthen a person both physically and mentally. Games are diverse, and anyone can participate in them. The game reflects people's social life, the profession they are engaged in, and the character traits of the nation. Usually, games are played based on educational rules, which, in turn, regulate the actions of the participants and their relationships with each other and serve to form mutual respect, character and will. In particular, they provide practical assistance in expanding children's worldviews, developing their intelligence and quick thinking, and finding appropriate solutions.

The origin of games is directly related to people's lifestyle and way of life. Information about them can be found in various ethnographic, historical, and archaeological sources, works of art, and dictionaries.

It can be said that folk games did not arise spontaneously but arose from the main occupation of the people. For example, our people engaged in farming, animal husbandry, hunting, and crafts and formed games related to these areas. "According to historical data, hunting games played an essential role in the lives of primitive hunters. Some sources state that they were held before the hunt, while others describe the games afterwards. If we analyze this information more deeply, we can say that hunting games were held before and after the hunt. Pre-hunting games were originally training games (checking readiness for the hunt and mental and physical preparation). They were a serious activity in which primitive people learned to catch and approach prey efficiently. They put on masks and practised animal behaviour and sounds to do this. It was during such games that young people were taught to hunt.

Like the people themselves, one of the tools that shape their psyche, values, traditions, culture, and honour is the folk games and the essence of their names. Every nation has a cultural heritage left over from past generations, and its treasury of cultural wealth includes folk games. The past in the historical

development of mankind is a witness to the fact that games that reflect the nationality of the people were created by wise and intelligent people under social conditions and the requirements of the external and internal environment.

Folk games are not an unusual phenomenon in terms of their emergence, development, and naming based on necessity. They are a set of activities that reflect the real, natural, and figurative, to a certain extent accurate, believable, and impressive life of the people and express harmony with the laws of socio-economic development of society.

Folk games and their naming are a unique genre of folk art with a centuries-old history. They also clearly reflect social events at one or another stage of the development of society. It is known that labour and other types of human activity, including folk games that reflect nationality and values, also have a social character. They arose at historical stages that became the basis for the emergence and development of people's labor culture. Such games are a product of social development at the level of art formed by the human mind.

Since folk games arose due to the way of life, work, and self-defence needs of certain people, they reflect the dreams and hopes of the people and their unique characteristics. Elegies, which belong to oral folk art, also contain valuable information about the history of our national games. Qualities such as courage, strength, and intelligence inherent in the heroes of folk epics are reflected in their unparalleled skill and mastery in some games. In most folk epics, the image of his faithful horse dominates next to the main character.

If we pay attention to the history of the development of disciplines such as pedagogy, philosophy, and logic and their current development, scientific and theoretical conclusions have proven that games, in particular folk games, form feelings such as morality, decency, humility, and patriotism. While the features of the game as a philosophical category have been studied in studies devoted to the science of philosophy, the role of folk games in pedagogy has been reflected in scientific works in the field.

Issues such as folk game names, the reasons for naming, the importance of folk games in folk oral culture, the specific characteristics of each type of game, and their educational significance have also been scientifically studied to a certain extent within the framework of pedagogy, physical education, and psychology.

It is appropriate to highlight E. Jabbarov's candidate dissertation as an initial study devoted to the classification of game names in Uzbek linguistics. The scientist studied the motivation for naming folk games, the classification of folk games, and the lexical and semantic features of folk game names in the Turkic languages and local dialects of the Uzbek language. It is emphasized that the first manifestations of Uzbek folk games were games related to hunting and farming. The etymology of about twenty names was studied in the work.

It should be noted that to this day, the complex of Uzbek folk games has been viewed and studied from various points of view, using scientific and theoretical concepts, such as sports games, which are a set of history and national values, traditions, physical education, and physical culture and one of the factors in educating the younger generation.

When Ibn Sino talks about human health in his work "The Canons of Medicine", he writes about the importance of physical education, which strengthens health, especially the game of fighting with one's own shadow. Our folk games based on physical movements are being played as sports games in our republic and internationally. For example, the action games Tortishmachok, Mergan, and Chuvlashmachok develop agility, Tug of War, Cockfighting, and Donkey Riding develop strength, games such as Chase, Train develop endurance, and games such as Bridge and Cat, and Shooter develop flexibility.

It was noted above that the naming and renaming of Uzbek folk games and the onomasiological features of this naming have not been specifically studied as a scientific research problem. Therefore, it is planned to examine the issues of their naming and renaming and the normativity and regularity of naming on a scientific-theoretical and scientific-practical basis in the direction of scientific research, and we are collecting and studying the necessary onomastic materials in this area.

In the early stages of the development of human society, before using folk games for educational purposes, the content and nature of folk games, in which people were engaged in productive labour, reflected the socio-economic conditions of real life and the linguistic, psychological, and ethnopsychological characteristics of the peoples being formed. Based on the goals and tasks of the educational system of the time when they were created, the content and nature of such games, that is, the regularity of naming, were reflected. This situation was determined by the direction of the social life of that people, their ideology, and the individuality and uniqueness of their lifestyle.

The complex of folk national games also included games during their holidays, celebrations, and traditional ceremonies. Such games and ceremonial games-dances with solemn movements performed at ceremonies—were also performed, in the content of which primitive people expressed the events of their lives, successes and failures, and their joys and sorrows to one degree or another. Therefore, while the Arabs' camel race under human control is an ordinary event for us, the fact that it was considered both a game and a holiday for the Arabs indicates the importance and influence of folk national games.

In ancient times, how and in what ways primitive people hunted wild animals and sought to subdue them created a need for them to generate hunting stories and creatively present them. That is why the famous pedagogical scientist D.B. Elkonin, having studied the origin of games and art, concluded that “Primitive people expressed hunting, war events, and other serious activities in games.”

The development of society, the continuous development of its productive forces, and the improvement of labour tools in the last stages of the primitive community system caused children to be unable to use these labor tools in ordinary life and productive labor as before, so new tools, requirements and rules of games began to be created. The fact that labor tools resembling children's toys began to be created is, to a certain extent, one of the processes appropriate for that historical period.

The possibility that the means of children's games - toys and toys - arose in this way is substantiated by the creation of tombstones by the Turks. According to E.A. Arkin, they are “primordial toys” for representatives of the people, an educational and educational product of historical development. Also, various tools of human labour and means of worshipping sacred places are, to a certain extent, an expression of historical development in the forms of games, games ceremonies, and game festivals. Since the time of the primitive communal system, the development of games, their specific names and rules, which combined the spirituality and enlightenment of the people and concentrated the nationality, was not only a “religious luxury”, but also a desire to correctly perceive and understand the events happening around, to strengthen existing skills, abilities and knowledge about them, to learn “to create according to the image of existing reality and in imitation of nature”. To know and understand these, it is necessary to know the national characteristics of the people.

Suppose the names and essence of folk games allow young people to stand proudly in front of friends and enemies with their diligence, mobility, quick thinking on a particular topic, reliability in the work they have started, endurance and fighting spirit. In that case, they have fulfilled their goals and tasks and begun to implement major educational and educational processes. Wise, courageous, powerful and capable representatives of the people want their younger generations to have perfect character, as noted above and have always strived and worked hard to realize this desire.

In the upbringing of children and youth, the role of naming, playing, and folk games, along with education, is of great importance. Their number is also significant; some scientists count them as 1001 (thousand and one).

Considering the rules of games, as well as the essence of their goals and objectives, we will be able to draw conclusions about the content of their names and the scientific-theoretical and scientific-practical issues in the naming process. The interdependence and uniqueness of things and phenomena are recognized as theoretical and practical issues in science.

In the naming of games, one can see the hidden set of dreams and hopes of our people for their children. This situation has left its mark on the essence of the games of young, middle-aged and older children who are educated in ordinary preschool educational institutions, secondary and secondary specialized schools and higher education systems, as well as on the content of ordinary and professional games played at sports competitions and on sports grounds.

No matter who plays folk games, no matter what, if you pay attention to their content, there is undoubtedly a specific goal and tasks aimed at implementing this goal. Along with the primary goal expected from any game or a specific selected game, several urgent tasks are necessary for their implementation in their semantic naming and content. It should be noted that since the content of each game is based on specific goals, it is natural that there are also tasks that must be fulfilled to ensure the implementation of this goal.

So, in the naming of folk (national) games, theoretical and practical issues relate to their onomasiological characteristics. In our opinion, the problems of the norms and requirements of onomasiological analysis about the names of folk games that have been formed and are become popular since ancient times include the following:

- 1) strengthening the penetration of national values and traditions into the way of life of the people through the names of folk (national) games;
- 2) carrying out an interpretation and analysis of whether the onomasiological features inherent in the names of folk (national) games were formed by the characteristics of Uzbek onomastics or not;
- 3) justifying the fact that their names have their onomastic features since they were chosen from among the words that have existed since ancient times with wisdom, foresight, understanding, intelligence and scientific observation;
- 4) interpretation and description of the fact that the names of folk (national) games cannot be named with the exact words (i.e., appellative words) is itself a manifestation of onomasiological features;
- 5) the presence of a set of onomastic and dialectal meaning(s) in the lexical meaning of onomastic units representing the names of folk (national) games, which can express both nominality and this nominality;
- 6) description and interpretation of the fact that the primary way to determine onomasiological features is to classify the onomastic units representing them from a lexical-semantic point of view by collecting and organizing the names of folk (national) games in one place;
- 7) the existence of an onomasiological interpretation of the issue of the norm of writing the first letter of each game name with a capital letter and the rest with a lowercase letter, both when the names of folk (national) games are written separately and when they are written sequentially;
- 8) the interpretation and description of the scientific analysis of the onomastic-lexicographic possibilities of forming and implementing a scientific onomastic analysis of the names of folk games and creating their explanatory dictionary.

It is clear that the names of folk (national) games, like the names of other onomastic objects, are a separate onomastic system, and their onomasiological study enriches science with new scientific materials and generalizations. That is why it is necessary to pay attention to the naming and content of each game created by our people when conducting research. Games that are widespread among our people are called in three different ways: 1) games, 2) folk games, and 3) Uzbek national games. It should be noted that although they are called games, folk games, and Uzbek national games in different ways, their content and essence are focused on the education of young people. Also, the names of Uzbek (national) folk games, how they affect the daily activities of our youth and their main goal, their upbringing, have been the subject of scientific research and analysis by scientists. In the name of each folk game, in its essence, the unique nature, possibilities, potential, and diverse content of the wise approach of the children of this people, including the upbringing of the younger generation, are imprinted, which is why they are not called "games left over from our ancestors" for nothing. When games were first formed, a set of actions specific to them and rules for this game emerged, and later, as they were perfected, songs, values, and traditions were incorporated into the games. For example, folk games such as Kopkari, Kurash (in which representatives of the people sang songs and applause with positive content to encourage the players), Saylab bering, Qirs etdi began with poetry and songs. The poems, songs, applause and other forms of traditions recited during the game(s) not only enhanced their social and ethnic significance, but also served as the basis for maintaining the process and discipline of the game. This also shows that folk games and their names have acquired a great educational and upbringing significance in the history and fate of this people. This situation teaches young people to be conscious, skillful, and creative in studying and teaching folk games to follow the trend of positive changes in nature and society. Therefore, folk games are also a whole system, and it is appropriate to study the theoretical and practical aspects of their naming from an onomasiological point of view.

We have already said that folk games and their names are conditionally divided into three groups: 1) folk games and names; 2) sports games and names; 3) computer games and names. Although the principles of naming these three types of games differ, they have common aspects.

Based on scientific research, games of the second and third order and their names were separated from the set of folk games. While sports games and their names are partially different from folk games and names, computer games differ in that they are created through technological processes. This proves that each nation has its national games, which arose based on the people's traditions and values, culture, and individual characteristics.

Considering these processes and circumstances, we attempted to conduct a scientific analysis of the onomasiological features inherent in the naming of Uzbek folk games, based on the study and mastery of the content and essence of their names, using examples from folk oral literature and works of art.

National games are an integral part of people's life, one of the important means of educating a person. Because games reflect the history, lifestyle, and customs of the people, and they are national traditions passed down from generation to generation. Looking at their names and naming features, one can see a reflection of the mentality of the people. Today, historians, ethnographers, and literary critics increasingly emphasise the disappearance of some folk games. It is no secret that computer games are taking their place in the era of globalization. Especially, teenage boys and girls are very interested in computer games. However, in addition to causing serious harm to physical potential, computer games make a person impressionable, and as a result, he does not want to live in a large community. At this point, we considered it appropriate to cite the thoughts of folklorist Shomirza Turdimov. The scientist says that most of the national games were almost not played after 2010, and they migrated to computers and phones.

Sports games were formed and developed based on national folk games. They are also considered a type of activity with certain rules designed to compare the physical and mental abilities of the participants and entertain them. Today, as a Uzbek sport, Kurash has risen to the level of a world sport.

Uzbekistan is famous worldwide for its horsemen and wrestlers and, in recent years, boxers and chess players. In order to preserve and spread national sports throughout the world, the concept of ethnosport was formed, and the international organization UNESCO declared traditional games an integral part of human culture. Our state also pays special attention to sports, in particular ethnosport, including the “Bahodirlar uyinlar”, “Alpomish and Barchinoy” international tournaments, “Tu‘maris Cup”, “Umid nihollari”, “Barkamol avlod”, “Universiade” sports games and various festivals. Organizations such as the National Center of Warriors and Wrestlers, the National Archery Federation, the Belt Wrestling Sports Federation, the Uzbek Ulaq-Kopkari Federation, and the Uzbek Belt and Utkurash Association operate in our republic. In 2022, The “Encyclopedia of National Sports and Folk Games of the Republic of Uzbekistan” was published. It describes the history, rules and regulations of national sports and folk games of Uzbekistan, as well as the origin and stages of development of 82 national folk games in Uzbek, Russian, and English. In general, sports games offer players realistic graphics, motion physics, and the opportunity to participate in various competitions and leagues. Games continue to develop and improve with each new version, which attracts both sports fans and players.

Computer games are a type of entertainment that has become popular due to the development of computer technology. They are software designed to entertain players by offering different scenarios, challenges, and experiences in a virtual world. Computer games can be developed for various platforms - personal computers, game consoles, and mobile devices. The gaming industry is constantly evolving, offering new technologies, graphics, stories, and opportunities for players. There are many types of computer games, from strategies and shooters to RPGs and sports simulators. Games can be played by one or more players, allowing players to play alone or with friends or even strangers online. Computer games have become not only a means of entertainment but also an art form, a way of learning, and a way of socializing. Computer games do not choose time, distance, or age. They develop players' strength, agility, intelligence, defence, escape, level of development of certain skills, and other indicators. As we know, most games require a partner to play; one of the advantages of computer games is that you can play them alone. These games are aimed at developing mental activity. Computer games are also different and have different requirements; for example, in car racing, you need to move quickly without thinking too much, in shooting games you need to aim correctly and accurately at objects that appear on the screen, in fighting games you need to overcome obstacles, in stimulating games you need to control equipment, and in puzzles you need to restore pictures that have been divided into small pieces or find hidden objects. You can also play some sports games - chess and checkers - with the help of a computer. Computer games are difficult to classify into specific types because they combine several features.

Games on gadgets can sharpen the imagination and intelligence, but computer games are almost motionless games. There, the child is busy only with observation.

The preservation of national games under the influence of sports games shows that active games are one of the important directions of the physical education system. The fact that the national games that everyone knows in our country are held only during holidays and festivals accelerates their oblivion. In fact, knowing folk games, playing them, and scientifically collecting and systematizing them, which are an integral part of people's lives, are some of the main tasks of today's linguists.

According to scientific literature, active games fundamentally differ from sports games in terms of their content and essence. Active games do not require, like sports games, special preparation, specific competition rules, sportswear, duration, area, and clearly defined regulatory factors such as participants. Most importantly, the free and voluntary movement observed during an active game (non-standard direction of movement, shouting, cheerfulness, etc.) creates a positive emotional state (reaction). This

state, in turn, helps to “eliminate” or delay the onset of fatigue complications that occur more quickly during sports training (or when performing a series of standard exercises). The considerations mentioned above specific to active games determine their potential in terms of physical education and sports. Therefore, the importance of active games, including national games, in the training of young athletes is incomparable.

Action games are known to reflect the customs, traditions, and ethnogenetic characteristics of different peoples and ethnic groups. That is why they are often called national games.

H. Hasanov, who specializes in place names, emphasizes that the first condition for naming is that the name should have a clear meaning and that its meaning should be heard and understood even after a hundred or two hundred years. The names of folk games should also be named by the people who play them in such a way that the name should both sound and be understood. For example, the semantics of the games' names with the participation of the lexemes of stick and stone are understood at a glance. Among the names of folk games, there are also names whose meaning and nominative basis have been forgotten or obscured, and the motive for naming has remained in the past history.

The principles of naming national folk games go back to ethnic history. National traditions, social and political relations, some aspects of ideological beliefs inherent in each historical period, and moral and aesthetic norms are reflected in the set of game rules and in the principles of naming norms that distinguish them from each other. Folk games, to a certain extent, express the ethnic and aesthetic, national and cultural characteristics of the peoples of our country, the character and traditions of adults cultivated in the lessons of life, labour processes, and geographical conditions in the area where they live. Accordingly, their naming contains the essence of the games and the moral and aesthetic history, culture and enlightenment of the people in whom the game is played. Therefore, the history of Uzbek folk games, the use and renaming of their names, the norms of application of the rules specific to them and appropriate to them, are of significant scientific importance in illuminating the stages of development of the spiritual culture of the people.

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