
MYTHOLOGICAL REPRESENTATIONS ASSOCIATED WITH FOLK DANCES

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ABSTRACT

This article is based on scientific analysis of the history of folk dances, their genetic roots related to mythological views, economic traditions and lifestyle. The ever-growing development of the productive forces, the improvement of Labor weapons in the last stages of the primitive collective system caused the inability of children to use labor weapons as adults in ordinary living and productive labor.

KEYWORDS: *Mythological look, traditions and customs, economic traditions, ethnocultural processes, "Avesto", "Alpomish", "Manas", hunting, livestock, farming, religious believe, massagetes, "Mungus-Mungus", Khopitish, "Blue Wolf", legends.*

INTRODUCTION

The region of Central Asia is considered one of the oldest historical-ethnographic and important socio-economic regions. The inhabitants of the valley, which absorbed and synthesized the most advanced experiences of both nomadic civilization, founded a unique culture. The administrative and territorial structure of the Valley consists of Fergana, Andijan and Namangan regions of the Republic of Uzbekistan, as well as Osh, Batkent, Jalalabad regions belonging to the Kyrgyz Republic, Sogd (Khujand) regions belonging to the Republic of Tajikistan. The fact that representatives of Uzbek, Tajik, Kyrgyz nationalities live side by side in the region, does not require proof of the existence of harmony in ethnocultural processes for long centuries due to their involvement in close economic types[1]. In the customs and traditions of these peoples, in the everyday way of life, customs and rituals, many common aspects are noticeable. Meanwhile, a comparative analysis of written sources shows that in these peoples there is also the role of the boundary distance in the peculiarities of Customs and rituals. The study provides an in-depth understanding of the ethnohistorical processes that have evolved over the centuries due to natural conditions and economic traditions, as well as the view on the bleaching folk dances at the stages of socio-economic development.

MAIN PART

Folk dances have a very ancient and rich history. Their roots go back to primitive times when mankind began to appear. He is a well-known scientist U.Karaboev explains that the game has taken an important place in the formation and development of mankind since ancient times, linking it with the social way of life and proceeding from the need for entertainment competitions along with Labor interpreters. First, in the first primitive period, who collected a lot and quickly a stock of fruits, it turned out to be dark. This is what made the competition unique. Secondly, when the farmers became old, it was difficult for them to climb to the tip of the tree and stand on the perilous branches and pick up fruit. In children, however, there was a tendency to action-games. The elderly who used it taught children to pick fruit not as a job, but in the form of a game.

Thirdly, in the primitive period, there were mutual military clashes between the seed-tribes for the

possession of fertile lands, and, consequently, there were many victims. Gradually, ways of peaceful and cultural settlement of the issue were sought. As a result of this, there were two see Demas with each other, but their captains fought alone. Over time, instead of the battles that end with death, the cultured captains began to struggle-shootouts. And these quarrels were the beginning of the current national struggle. From the four, the tribes called the army seed women to the guest in order to solve their problems not with hit, but with a peaceful way. In this period, when the human language is not developed, the guest and the host put forward their thoughts, thoughts that pantomime is expressed in the form of entertainment and Dance [2].

LEVEL OF STUDY OF THE SUBJECT

Folk dances arose in very ancient times, as a component of primitive rituals and rituals, which were one of the most ancient elements of the thinking of our ancestors. With the passage of periods, the games in the composition of such rituals lost its ritual character and became a simple watch item or a means of entertainment. The ever-growing development of the productive forces, the improvement of Labor weapons in the last stages of the primitive collective system caused the inability of children to use labor weapons as adults in ordinary living and productive labor. Thanks to this, the labor weapon, like a children's toy, began to be made. The means of the children's game-toys can come into being in this way. A certain part of the folk dances were formed directly in the process of direct labor due to the need for an ancient man to give an artistic interpretation of his way of life. Hunting, livestock, farming, as well as ancient craftsmanship, the daily lifestyle of our ancestors are among the first and main social resources that underlie the origin of folk dances.

The way of life of our ancestors allowed us to raise their children as a good rider, a giraffe sniper, a wrestler whose shovel did not touch the ground. Therefore, horse racing, tiran competitions, shooting-fighting, as well as moth, ram, cock fighting were wide picture from ancient times. Those can be said, that for centuries based on the same traditions formed a perfect system of folk games.

The study of folk dances, the collection of information about this ancient type of folk creativity is the focus of scientists engaged in the literature, folklore, ethnography and history of Turkic peoples. We believe that the history of the collection and study of materials of folk dances can be divided into about five stages to date.

1. From the appearance of the production farm – up to The X century.
2. The stage from the XI century to the second half of the XIX century.
3. The end of the XIX century-the period covering the 30-ies of the XX century
4. Stage from the 30-ies of the XX century to the 1990-ies of the year:
5. The stage of the years of independence.

"Our people have lived together, side by side, for thousands of years, and have been partners in each other's joys. Our culture, customs have deep roots. We are bound by a single History, Common progress and a future" [3], was emphasized by the President Sh.M. Mirziyoev. The peoples of Central Asia have been famous since ancient times for many traditions, rituals, rituals, traditions, weddings and mass spectacle, Merry ceremonies. There is a commonality arising from the economic traditions in the past and present of the Turkic peoples, as well as in the folk games.

As we study the rich heritage of our people, we are confident that Turkey is one of the oldest and one of the Peoples rich in cultural and mass values.

In the past, our ancestors inherited rich spiritual and material monuments, which had very ancient statehood traditions. The Chinese, who have not been able to conquer the state of David (Fergana) several times, have praised the cities here, the rich peasant culture and the "heavenly horses"[4]. They had well mastered the methods of horseback riding, sniper and single combat. From ancient

times the ferganians recorded information about the types of games associated with the horse, works of Fine Art, in which the scenes of the real struggle were shot. In particular, special attention is paid to the images that are found from the Scythian lead "Chertemlik" and made of silver and lowered into the form of blisters on a vase-handle, which is polished from gold. In it, described the ceremony of horse grooming, when the Scythian held a horse's collar in one hand, while the second hand held the front leg of the horse and swirled. Again, in other forms, the process of fighting the Scythians on the horse, scenes were taken as if they were ready to fight[5]. This is exactly what the ritual-game called "Caesar horse" - associated with the polishing and training of horses preserved today[6].

Two Scythians are depicted walking on horseback in the rains found at the monument to the gray Oba and worn on the neck made of gold [7]. Many of the images associated with horse run in many fine works of art. Especially when the horse goes chop destroy the lion, the tiger, the deer, that is, the same animal is stuck with a sword, bow, dagger scenes. In particular, at the Hermitage Museum in St. Petersburg, on the outer side of the silver plate of the Greco-Bactrian period, three riders were depicted fighting lions on horseback [8]. In our opinion, such works as hunting different animals, catching them, starting from those most ancient times, it was necessary to be agile, energetic and fast-moving in order to quickly chop off the horse, perform various exercises on the horse that was going by leaps and bounds. For the development of such characteristics, however, constantly required tempering, playing in sports competitions. From the above points it is possible to draw such a conclusion that the horse games like goatling-capricorn, racing came into being as a result of the exercises.

Especially the horse games of the peoples of Central Asia are distinguished by their feature. Horse-related games and competitions from the popular folk games in Fergana Valley are different. No matter what form, subject, direction the children's games have, whether they are with dreg-soil, wood, thread with rope, if there is any, they played the role of a specific School of skill in the preparation of a child for a married couple, household and economic affairs, in general a big life[9]. Because, children are also among their parents and have been involved since ancient times in social and household life, especially in the context of their opportunities and achievements in the field of production. Well, those who took part in the various ceremonies organized by adults, they were singing melodies, dancing together. Such intervention also began to express or take place in children's life events their relationship. If this process is carried out for children in the style of play, then was in the form of forced labor, when it was in the style of play, the children were filled with passions and sang their pleasures in enthusiastic and sincere tones; when it was in the style of forced labor, they expressed in a sad form their feelings of.[10]

The fact that the folk games mentioned in the above sources have gone down the evolutionary path to this day without any changes, or the features of modernization, the Genesis and mythology of the games have been associated with a social lifestyle has also been evident in field research. Analysis of field ethnographic data shows that the bulk of the games played among the inhabitants of these regions are equally distributed. The historical composition of the folk game and the manifestation of local (local) aspects have long gone through historical stages. When thinking about folk dances and their types, it becomes clear that during the course of many millennial history, according to material and spiritual monuments, they have a mythological look and connection with the imagination. Games, especially organized with the participation of a horse animal, are characterized by the fact that the first religious beliefs of mankind: totemism, animism, fetishism go to their imagination.

Even in Avesto, which is an ancient written source of the history of our homeland, there is such information about the origin of the word rider. "In history, the symbol of Siyovush, which polished the black house, is famous for the name Aspa-Barak. It means a rider in the ancient Khorezm language[11]. At the same time, in Avesto, in an oath dedicated to The Sun God Mitra, four white

horses are forever and the racehorse is attached to the cart, the structure of the chariots is also described.

The above event, described in Avesto, is described in its illustration in a treasure found in the Amudarya dating back to the VI-V centuries BC. Another of our ancient historical sources "Alpomish" is a description of the art of horseback riding, mass performances, racing, Capricorn-polygamy are described in a very understandable way. It remains to be said that in written sources, the fact that among the peoples of Central Asia they teach their children to ride a horse from the age of three indicates to what extent the rider is raised here. It must be said that A., who studied the customs of the Turkic peoples. A.Divaev's information on the mourning of the Kyrgyz is also indicated in the customs associated with the horse[12].

Such a procedure, a tradition, was preserved in all the peoples of Central Asia. These examples show how important the horse's role in human life is. Already, the art of jockey cannot be conveyed to a single folk rhythm, like the Turkic peoples.

CONCLUSION AND RECOMMENDATIONS

In conclusion, it is impossible to judge games from the point of view of ethnic culture and without considering the issue of their impact on different Ethnos. Also, whether folk dances are performed by children, whether among adults or not, they cannot be studied without religious beliefs. Because in the peoples of Central Asia, which were formed especially in ancient times and perfected in the stages of civilization, people's aspirations to understand the secrets of nature were confused with religious beliefs. Along with religious beliefs, ancient customs came into being. These habits go to the historical roots of ancestors through rituals of worship of nature and animals.

A certain part of the folk dances were formed directly in the process of direct labor due to the need for an ancient man to give an artistic interpretation of his way of life. Hunting, livestock, farming, as well as ancient crafts are among the first and main social resources that underlie the origin of children's games, which are the everyday way of life of our ancestors. On the basis of these traditions, an excellent system of both adult and children's Games has been formed for centuries.

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