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Article



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IMAGES OF KINGS AND JUDGES (KAZI) IN FAIRY TALES

Abstract: The article analyzes the characters of the king and the judge (kazi) mentioned in folk tales.

Key words: folklore, people, fairy tale, hero, character, image, king, judge (kazy), poor, rich, justice.

Language: Russian

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ОБРАЗЫ КОРОЛЕЙ И СУДЬЕЙ (КАЗИ) В СКАЗКАХ

Аннотация: В статье анализируются персонажи царей и судьи, упомянутые в каракалпакских народных сказках.

Ключевые слова: фольклор, народ, сказка, герой, персонаж, образ, царь, судья (кази), бедняк, богатый, справедливость.

Введение

В сказках наряду с воображаемым вымыслом выражаются реалии жизни. В сказках говорится о добре и зле, справедливости и несправедливости, милосердии и зле, храбрости и трусость противопоставляются друг другу.

По мнению фольклориста К. Имамова, в сказках скрыта правда жизни. «Сказка — один из ведущих жанров устной прозы. В нем уникальным образом изложены великие идеи, мировоззрение, менталитет, социальная этика и идеи народа. Сказки не состоят из ложных событий, они всегда имеют общественное значение» [1, с.61] писал учёный.

Ведь в этих народных произведениях реалии жизни выражены в эпической форме. Особенно в народных сказках большое место занимает мотив борьбы за справедливость. Герои сказок — работающие бедняки, пастухи, земледельцы и т. д. Антигерои — деспотичные короли, деспотичные богачи, чиновники, несправедливые,

коррупцированные судьи и т. д. В сказках часто присутствуют следующие мотивы и сюжеты:

Однажды бедняк находился на службе у одного богатого и работал у него несколько лет. Тогда за свой труд он попросил зарплату у богача. Однако богатый человек отказался ему платить. Я платить Бедняга идет в суд (казы). Судья (казы) становится на сторону богача и не слушает апелляции бедняка.

Из истории известно, что в период феодализма богатые использовали бедняков в качестве рабов, не платили им за труд, выгоняли из домов. Судьи (казы) не прислушивались к жалобам бедняков, пришедших к ним на прием. Причина в том, что они брали взятки с богатых и считали слова их правдой. Поэтому народ не верил несправедливым судьям (казы) и обращались к королям. Некоторые короли были справедливы, некоторые несправедливы. Большинство царей людям, которые жаловались, отвечали: «Судьи (казы) заняты такими вопросами, у меня нет времени».

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В некоторых сказках упоминаются и справедливые короли. Они не доверяют судьям. Вечером праведные короли одеваются как бедняки, ходят по улицам и наблюдают за жизнью людей. Он прислушивается к тому, что происходит среди людей.

В некоторых случаях короли посылают к народу своих доверенных людей. Цель – узнать, что люди думают о короле. Иногда короли и их министры одеваются как обычные бедняки и ходят среди народа, они знают образ жизни народа.

В некоторых сказках судьи принимают справедливые решения. Они пытаются найти правду, слушая людей, которые жаловались. В этих случаях судьи задают логичные вопросы пришедшим людям и получают четкие ответы. Казы – мощный психолог, который проверит жалобщиков и узнает правду. Судьи помогают жертвам и наказывают преступников.

Конечно, в сказках взаимоотношения бедняков и богачей преувеличены средствами художественных образов. Возьмем в качестве примера каракалпакскую народную сказку «Справедливый царь» [2, с. 223-225]. В нем упоминается молодой человек по имени Адил. Он сообщает королю, что ищет работу. Правитель говорит ему: «Я король, будь на службе у богатых». Юноша заявляет, что доверяет только королю, а не богачам. Король замечает, что она умна. После этого он пару раз проверяет юношу и отдает ему дочь. Юноша станет зятем короля. Царь создал для юноши еще одно королевство из своего царства и назначил зятя царем этой земли.

Проходят годы. Король выходит одетый как обычные бедняки. Он встречается во главе каравана. Он говорит: «Хозяин, возьми меня со своим караваном и взамен отрежь мне два кадака мяса». (Кадак – единица веса, равная четырёмстам граммам).

Караван прибывает во дворец шаха Адиля. Караванщик берет нож и хочет разрезать бедняку (царю) плоть. Бедняк (король) перепрыгивает через стену и убегает. Он лег на старика, лежавшего по другую сторону стены. Старик умирает. Три сына старика и предводитель каравана рассказали об этих событиях и пришли к царю Адилю. Король Адиль говорит караванщику: Караван-начальник, ты должен срезать мясо с тела этого бедняка до размера двух кадаков! Если он будет меньше или больше двух кадаков, я приговорю вас к смерти! Караванщик извиняется перед бедняком и королем и покидает дворец. Царь Адил говорит сыновьям старика: По ту сторону стены лежит бедняк. Один из вас перепрыгнет через стену. Если кто-нибудь из вас не упадет на бедняка, я приговорю вас к смерти!

Сыновья старика также извиняются перед ними и покидают дворец. Король остался доволен

этим делами своего зятя и подарил ему свое царство. Короли в этой сказке – справедливые люди. На самом деле это мечта народа. Народ хотел, чтобы царь был справедливым и милосердным.

В большинстве каракалпакских народных сказок говорится о бедных рабочих и деспотичных богачах, которые заставляют их тяжело работать. Рабочие не могут отбирать зарплату у богатых. И судьи (казы) считают слова богача правдой. Три брата упоминаются в сказке «Упрямый мальчик» («Öjet bala») [2, 240-23]. Два старших брата находятся на службе у богатого человека. Богатый человек очень хитрый. Он говорит двум молодым людям: «Мы не злимся друг на друга, если кто-то злится, то он в проигрыше. Проигравшие будут приговорены к смертной казни». Богатый человек дает двум молодым людям тяжелую работу и не дает им еды. Двое парней не выдерживают этого и злятся. Богатый человек убивает двух молодых людей.

Младший мальчик отправляется на поиски своих братьев. Проходит несколько дней. Младший мальчик идет на прием к тому же деспотичному богачу, который убил его братьев. Богатый человек говорит молодому человеку: «Мы не злимся друг на друга, если кто-то рассердится, тот человек проиграет. Проигравший умирает».

Молодой человек хитрее богатого. Он продает овец и волов богача и становится богатым. Богатый человек этим разгневан и побежден. Младший мальчик мстит богачу за своих братьев.

Сказка «Рабочий» [2, 244-245] также имеет свой смысл. Правитель определенной страны ходит по стране в одежде обычного рабочего. Таким образом он узнает мнение народа. В сказке упоминаются царская мудрость, совесть и человечность.

Очень интересна также сказка «Мальчик, получавший зарплату от богатых» [2, 278-281]. Бедный ребенок-сирота не может получать зарплату от деспотичных богатых людей. В нем король выслушивает жалобы богатых и детей и выносит справедливое решение.

Заслуживает внимания и сказка «Сорок лысый человек» [2, 343-345]. В нем рассказывается о сорока лысых мужчинах, продающих на рынке древесную золу. Слуги суда выгоняют их с рынка.

В некоторых сказках также говорится об умных женщинах и девочках, которые справедливо разрешают разногласия. Достоянна внимания и сказка «Спор трех юношей, справедливое решение умной девушки» [3, 253-260]. В нем умная девушка справедливо решает проблемы трех парней. Младший из трех братьев прячет золото, доставшееся ему в наследство от

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отца. Девушка с помощью логических вопросов узнает, что младший сын спрятал золото. При этом девушка задает вопросы, как судья и следователь, и получает на них ответы.

В сказке «Есим бойрашы» [3, 261-273] упоминаются дурные пороки судей. Судья влюбляется в жену человека по имени Есим Бойрашы. Вместо того, чтобы защищать права народа, судья сам нарушает закон.

В сказке «Старый дровосек» сказано, что цари, а не судьи, выслушивают жалобы людей и принимают справедливые решения. Старик находит тысячу золотых. Другой старик будет обманщиком. Он дает ложную информацию о том, что «я нашел золото». Король принимает справедливое решение. Старик-лжец будет наказан.

Как мы уже упоминали выше, в прошлом многие судьи брали взятки с богатых людей. Они не прислушивались к жалобам бедняков и поддерживали богатых. Именно поэтому простые люди разуверились в судьях. В сказках простой народ идет на прием к царю и предъявляет свои жалобы, а не судьям. Народ мечтал, чтобы царь был справедливым и гуманным, и это изображалось в сказках. Именно поэтому сказка стала произведением, которое любят слушать и читать дети и взрослые. Именно поэтому сказки дошли из глубокой древности до наших дней и стали бесценным эстетическим произведением народа.

В сказке «Разговор трех разбойников» [4, 293-294] есть король, который любит справедливость. Он носит старую одежду, ходит среди людей и узнает о жизни людей. Король встречает в своей стране воров и грабителей и узнает их тайны. Таким образом, это предотвращает преступность.

Сказка «Справедливое решение» [4, 302-303] рассказывает об обществе, о котором мечтают люди. Хорошие люди живут в стране. Человек покупает землю у другого человека. Золото

выйдет из купленной земли. Человек, купивший землю, принесет золото предыдущему владельцу. Предыдущий владелец земли этого золота не получит. Они рассказали об этом и пошли на прием к царю. Король выслушивает их мольбы и приказывает отдать золото детям этих двух людей. Его дети тоже не получают золота. Мудрый везир говорит: «Это золото следует отдать крестьянам, создавшим сад». Эта идея будет приемлема для всех. Таким образом выплачивается заработная плата крестьянам, а прекрасные сады и поля наполняются урожаем.

Вопросы справедливости рассматриваются в ряде каракалпакских народных сказок, таких как «Мальчик-мастер», «Богатая и бедная девочка», «Два юноши и старик», «Мальчик, который не внял советам».

Каракалпакский учёный, кандидат филологических наук К. Мамбетназаров писал о сказках: «Тематика и содержание сказок очень широки. В сказках содержатся добрые истории, придуманные народом, художественные образы. Среди сказок, дошедших до нашего времени, есть сюжеты из очень древних времен. С течением времени эти сказки претерпевали изменения в зависимости от политической и экономической жизни, менталитета и мировоззрения людей в каждом обществе. Позднее общество разделилось на классы. Страдающий народ боролся против тиранических богачей. Этот народ был описан в контексте сказок» [5, 5].

Действительно, известные каракалпакские сказители Д. Касымов, К. Абийбуллаев, Т. Алланиязов, З. Бегжанов и другие описывали в своем репертуаре общественную жизнь, справедливость и несправедливость, добро и зло. Одним из актуальных вопросов является исследование характеров царя, судьи и борьбы за справедливость, которую мы встречаем в упомянутых нами сказках.

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Article



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THE LINGUISTIC APPROACH OF THE ENGLISH AND GEORGIAN GASTRONOMIC PAREMIAS

Abstract: Proverbs fully cover all stages of human life. Some would say that they contain almost all the important issues that a person encounters throughout life. Proverbs are complex linguistic units which do not have one concrete definition. Proverbs, i.e., paroemias, exist simply in every language and represent their inseparable units. Of the various verbal folklore genres (fairy tales, legends, tall tales, jokes, and riddles) proverbs are the most concise but not necessarily the simplest form. This study will examine linguistic components of proverbs within the framework of those related to gastronomic topics. Proverbs predominantly have a short form and express the fundamental truth. With the data collected from various materials (mostly the books and online materials of the English and Georgian proverbs) the study reveals that most English and Georgian proverbs have both literal and figurative meaning. Accordingly, they are rich with various stylistic devices and expressive means. Moreover, one and the same proverb may serve as an example of more than one stylistic device. This study also concludes that the gastronomic proverbs in both languages teach us about the culture surrounding eating on the semantic level.

Key words: proverb, gastronomic paroemia, figurative speech, stylistic devices, linguistics, language.

Language: English

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Introduction

When hearing the word 'proverb,' one most often thinks of the wisdom imparted by King Solomon in the Bible or of the clever analects of the sagely Confucius. But proverbs are common to nearly all

cultures, ancient and modern, literate and non-literate [11, p. xii].

Proverbs fully cover all stages of human life. They can be applied to almost all the important issues that a person encounters throughout life. Proverbs are

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complex linguistic units which do not have one concrete definition. The definition of a proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone” [12, p.3]. Mieder [6, p. 119; 7, p. 24] managed to summarize all types of notions and ideas formularizing a clear definition of a proverb nothing that “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.” The proverb is a witty saying that captures the logic, culture and observations of a people. It evolves from traditional lore, history, and religion, and is usually attributed to elders as it is believed to contain the wisdom of the elders or ancestors in the society (4; p.61-62).

Proverbs, i.e., paroemias, exist simply in every language and represent their inseparable units. Of the various verbal folklore genres (fairy tales, legends, tall tales, jokes, and riddles) proverbs are the most concise but not necessarily the simplest form. According to Mieder, proverbs, like riddles, jokes, or fairy tales, neither fall out of the sky and nor are they the products of a mythical “soul of the folk” (7, p.29). Instead, they are always coined by an individual either intentionally or unintentionally.

Proverbs primarily have a short form and express a fundamental truth. Most proverbs have both literal and figurative meaning. Accordingly, they are rich with various stylistic devices and expressive means.

Methodology

The goal of the research is to identify stylistic devices and expressive means in the English and Georgian paroemias including the gastronomic lexicon. Observation and comparative methods of linguistic research have been primarily used during the analysis. Approximately 340 proverbs including the gastronomic lexicon have been selected (110 proverbs in the English language and 230 proverbs in the Georgian language) for the study.

Results

On the basis of the research goals, the identified stylistic devices are divided according to the stylistic ways of their expression i.e., *phonetic*, *syntactic* and *lexical*. We will try to analyze each way of expressing stylistic devices in the English and Georgian gastronomic proverbs. It is worth mentioning that one and the same proverb can be easily served as the representation of more than one figurative device in each case.

Starting with the phonetics, the vast number of proverbs in both languages is based on the rhyming principle. From our personal observation, rhyme is one of the most effective phonetically expressed devices dominating in the Georgian proverbs around the gastronomic issues, though we find some vivid examples of this device in the English proverbs as well. The rhyming construction is expressed graphically in each sample.

- An apple a day keeps the doctor away.
- Jam tomorrow and Jam yesterday, but never jam today.
- September blow soft ‘til the fruit’s in the loft.
- Walnuts and pears you plant for your heirs.

The same picture is shown in the Georgian language, where almost all the proverbs are based on rhyming principle.

• როცა გზია ზაქარია, ცივი მჭადიც
ზაქარია / არა გზია ზაქარია, თორემ მჭადიც
ზაქარია- [rotsa gshia zaqaria, tsivi mchadic
shaqaria / ara gshia zaqaria, torem mchadic
shaqaria] - When one is hungry the cold mchadi
(Georgian cornbread) is also delicious (equivalent
proverbs in English “Nothing comes amiss to a hungry
stomach; A good appetite is the best sauce)

• არ მინდამა არ ჭამაო, ცხრა ხინკალი
შეჭამაო - [ar mindama ar tchamao, tskhra khinkali
shetchamao] - A person denying to eat, has eaten nine
pieces of Khinkali (traditional Georgian meat
dumplings)

• ვინამც ჭამა ერბო, იმას მეტი ერგო -
[vinats tchama erbo, imas meti ergo] - Whoever eats
Erbo (melted butter), has more to eat.

• თავად არ იყო ძმარო, შიგ გაურიეს
წყალიო - [tavad ar iko dzmario, shig gauries
tskalio] -The liquid was hardly called to be a vinegar,
still it was mixed with water.

Accordingly, we can conclude that the linguistic formation of the Georgian proverbs follows the poetic construction principles rather than prosaic one; still the examples of this kind are also easily observed in the English proverbs.

If we follow the phonetic way of expressing stylistic devices in proverbs, alliteration and assonance cannot be avoid which, in turn, plays an important role in the poetic, i.e. rhythmical construction of proverbs in each language. It is also worth mentioning that one and the same proverb often contained both devices (alliteration/assonance) especially in the Georgian proverbs.

- Meat and mass never hindered man.
- September blow soft ‘til the fruit’s in the loft.
- Kill not the goose that laid the golden egg.
- The cat would at fish but would not wet her feet.

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• An apple-pie without some cheese is like a kiss without a squeeze.

There is an interesting, albeit misogynistic English proverb which also involves cruelty to animals. This proverb is included because of its example/representation of assonance and alliteration in the same sentence: *A woman, a dog and a walnut, the more you beat them the better they be*. Here the alliteration is expressed by the repetition of consonant sound [b] in the words “beat, better, be”, while the repetition of vowel sound [o] expressed by [“o”] as in “dog” and “a” as in “walnut”, as well as the repetition of vowel sound [i] expressed by the diphthong [ea] in the word “beat” and by the pure vowel [e] in the word ‘be’ help to create the case of assonance in the sentence.

The cases of expressing assonance-alliteration through one sentence are quite numerous in the Georgian gastronomic proverbs as well.

• თავად არ დყო ძმარიო, შიგ გაურთეს წყაღოდ. [*tavad ar iko dzmario, shig gauries tskali*] The liquid was hardly called to be a vinegar, still it was mixed with water.

In this proverb the most vivid example of assonance-alliteration is expressed with the repetition of consonant რ [r] and vowels ა [a] and ი [i].

• არც არავის ყმა ვყოფილვარ, არც არავინ ყმად მყოლდა; ძველი ღვინო, ძველი პური წლით-წლობამდე გამყოლდა. [*arts aravis kma vkopilvar, arts aravin kmad mkolia; dzveli gvhino, dzveli puri tsldan tslamde gamkolia*] I have never been a slave, nor have enslaved the others; stale bread and old wine lasted for a year-round.

This proverb appears to be the most interesting example in regard to assonance-alliteration as the whole sentence is based on the repetition of numerous vowels and consonants, which in its turn forms rhythm throughout the text.

• წყალი ნაყეს, ნაყეს და ისევ წყალი დარჩა. [*tskali nakes nakes da isev wkali dartcha*] Water was constantly ground, still it remained water. This sentence is an obvious representation of alliteration, as the consonant ყ [k] is repeated for several times in the text.

• ობლის კვერი ცხვა, ცხვა, გვიან გამოცხვაო. [*oblis kveri tskhva, tskhva, gvian gamotskhva*] An orphan’s cake was being baked for a long time and it was cooked at last. This case represents the repetition of consonant combinations of ც [ts], ხ [kh], ვ [v].

The syntactic way of expressing stylistic devices throughout the English and Georgian gastronomic proverbs is not diverse. The study material has revealed the cases of parallel construction i.e., repetition as the unique syntactic way of expressing

stylistic devices in both languages. Here are the examples:

• You buy land, you buy stones; you buy meat, you buy bones.

• A cherry year, a merry year; a palm year, a dumb year.

• Jam tomorrow, and jam yesterday but never jam today.

• შენ რომ გგონია ერბო ქონია, ერბო - ერბოა, ქონი - ქონია. [*shen rom ggonia erbo qonia, erbo - erboa, qoni - qonia*] If you think the melted butter is fat, you are much mistaken.

• ვისაც თონე ცხელი ჰქონდეს, იმას პურიც ბევრი ჰქონდეს. [*visats tone tskheli hqondes, imas puric bevri hqondes*] One, who keeps the tannour (oven) hot, has much bread.

Lexical way of expressing stylistic devices has appeared to be the most diverse in both languages, which is quite natural as the lexical items are most powerful and substantial tools for constructing expressive means.

The research has shown that the English and Georgian gastronomic proverbs are not rich with the examples of the pun (also called paronomasia) but they are extremely interesting in regard to their literary coloring. “A pun is a joke based on the interplay of *homophones* — words with the same pronunciation but different meanings. It can also play with words that sound *similar*, but not exactly the same. The joke’s humor (if any) comes from the confusion of the two meanings” (<https://literaryterms.net/pun/>).

The following examples prove that the pun (paronomasia) gives a humorous effect to the sentence. In both languages the words with wordplay usage have been italicized for more visual effects.

• Eat to live, not live to eat.

• He that drinks beer, thinks beer (Irving Washington).

• არც არვის ყმა ვყოფილვარ, არც არავინ ყმა მყოლდა; ძველი ღვინო, ძველი პური წლით-წლობამდე გამყოლია. [*arts aravis kma vkopilvar, arts Arvin kma mkolia; dzveli gvhino, dzveli puri tsllit-tslobamde gamkolia*] I have never been a slave, nor have enslaved the others; Stale bread and old wine lasted for a year-round.

• ვისაც თონე ცხელი ჰქონდეს, იმას პურიც ბევრი ჰქონდეს. [*visats tone tskheli hqondes, imas purist bevri hqondes*] One, who keeps the tannour hot, has got much bread.

The other powerful instrument for giving the literal effect to the sentence is metonymy “that replaces words with related or associated words” (<https://literaryterms.net/metonymy/>).

While analyzing the examples of metonymy and metaphor in proverbs it is impossible to avoid the definition of each term. In George Lakoff and Mark Johnson’s noted book *Metaphors We Live By* (3, p.36)

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we get a complete information about the metonymy and metaphor. According to the authors, metaphor is principally a way of conceiving one thing in terms of another, and its primary function understands. Metonymy, on the other hand, has primarily a referential function, that is, it allows us to use one entity to stand for another. But metonymy is not merely a referential device. It also serves the function of providing understanding.

Here are the cases of the English and Georgian proverbs around the gastronomic issues representing the figurative language with the help of metonymy and metaphors.

- Revenge is a dish that can be eaten cold.
- The devil makes his Christmas pies of **lawyer's tongue and clerk's fingers**.
- One **bad apple** spoils the whole lot.

In the English proverbs the first sentence is the case of metaphor and the rest two represents the samples of metonymy. As for the Georgian proverbs, only the first sentence shows the case of metonymy all the rest sentences are the samples of metaphor.

- მჭადი კარამდე, ქერი მთამდე, **წმინდა პური** გადავლამდეო. [*mchadi karamde, qeri mtamde, tsminda puri gadavlamdeo*] Mchadi (cornbread) may fill a man till the door, barley 'til the mountain and **the saint bread** till the end of the life.

- ერბოკვერცხის სიყვარულით, ტაფას ჰკოცნიდნენო. [*erbo kvertskhis sikvarulit, tapas hkotsnidneno*] In favor of/with a love of scrambled eggs (omelette), one was kissing the pan amorously.

- წყალი ნაყეს ნაყეს და ისევ წყალი დარჩა. [*tskali nakes nakes da isev wkali dartcha*] Water was elaborately/carefully grinded still it remained the liquid water

- კაი კაცის პურმარლი ზღვაზე ხიდად გაიდება. [*kai katsis purmarili zghvaze khidad gaideba*] A good man's feast may serve as a bridge over the sea.

- შვილმა ხელის გულზე თუნდაც ერბოკვერცხი მოიწვას, დედის ამაგს მაინც ვერ გადაიხდისო. [*shvilma khelis gulze tundats erbokvertshi moitsvas, dedis amags maints ver gadaikhdiso*] Even a child attempts to fry an egg on his/her palm, still s/he is unable to repay/return the mother's care.

Along with metaphors and metonymy epithets also enrich the figurative language of the Georgian and English gastronomic proverbs. The cases of epithets are italicized in the following sentences:

- A **clean fast** is better than a **dirty breakfast**.
- Kill not the goose that laid the **golden egg**.
- **მორცხვი ქალი** ქალადა ღირს, **მორცხვი კაცი** ქალამნადო. [*mortskhvi qali qalada ghirs, mortskhvi katsi qalamnado*] A **shy woman** is worth a real woman, a **shy man** is worth a Kalamani (a traditional shoe of Georgian peasants)

The research has revealed that the English and Georgian gastronomic proverbs are rich with the examples of irony which by its nature are characterized by the contrast between reality and appearance. Linguistically three types of irony are distinguished: verbal irony, dramatic irony and situational irony. In our study we refer the verbal irony, and the proverbs below are the clear representation of ironic expressions giving a special literary coloring to the figurative language of the gastronomic proverbs in the English and Georgian languages.

- God will send nuts to those who have no teeth.
- The only free cheese is in the mouse trap.
- The way to a man's heart is through his stomach.

- ვირი ქორწილში დაჰპატიჟეს და წყალი მიანც იმას აზიდინესო. [*vir qortsilshi dahpatijes da tskali mainc imas azidineso*] The donkey was invited to the wedding, yet he was forced to carry the water.

- მელამ მგელს წასძახა: ჰაიტ შე უმიხორცჰამიაო. [*melam mgels gasdzakha: hait she umikhortschamiao*] The fox called out to the wolf: Hey! YOU the flesh-eater.

- ანაკლიაში კაცს შემწვარი თევზი მიჰკონდაო. [*anakliashi kats shemtsvari tevzi mihqondao*] Man was carrying the fried fish to Anaklia (a seaside resort near the Black Sea, Georgia)

The Georgian gastronomic proverbs are extremely rich and interesting from the viewpoint of toponyms while not a single case of this issue has been reviled in the English gastronomic paroemias.

- პური ატენე **ბერიძე**, მაგ დამთვრალ **ხევსურს** ერიდე. [*pur atene beridze, mag damTvralkhevsurs eride*] Beridze (a surname in Georgian), try to give some bread and move to a distance to that drunken **Khevsur!** (Khevsurians are an ethnographical group of Georgians, mainly living in Khevsureti, on both sides of the Caucasus Mountain Chain in the watersheds of the rivers Aragvi and Argun. There existed a stereotype about the drunken khevsurs being extremely aggressive and bellicose).

- ანაკლიაში კაცს შემწვარი თევზი მიჰკონდაო. [*anakliashi kats shemtsvari tevzi mihqondao*] Man was carrying the fried fish to **Anaklia** (a seaside resort near the Black Sea, Georgia which has rich fishing industry)

- **ლეჩხუმურ ლობიოს**, **ლეჩხუმური წყალი** მოხარშავსო. [*lechkhumur lobios, lechkhumuri tskali mokharshavso*] **Lechkhumian** (a historical province in Northwestern Georgia) **beans** can only be cooked in the **Lechkhumian water**.

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(lechkhumian beabs are considered to be one of the most delicious beans in the region)

• **იმერელს** მჭადის სახელი დაავიწყდაო. [*imerels mchadis sakheli daavitskdao*] An **Imeretian man** has forgotten the name of Mchadi (cornbread) [historically Imeretians, who are the inhabitants of Western Georgia, are famous for their delicious traditional mchadi i.e. cornbread]

Besides the similarities, gastronomic proverbs in both languages are characterized by their peculiarities. The comparison i.e., simile has the minor representation (only two proverbs) in the English gastronomic proverbs. Our study has not revealed a single case of this figurative device in the Georgian language.

• Enough is as good as a feast.
• Promises, like pie-crust, are made to be broken.

On the contrary, onomatopoeia (the process of creating a word that **phonetically** imitates, resembles, or suggests the sound that it describes) seems to be characteristic for the Georgian gastronomic proverbs only.

• თავლის მჭამელსა დათვსაო, ბუზი **დაბზუს** თავსაო. [*taplis mchamelsa datvsao, buzi dabzuis tavsao*] The bear, eating honey, is surrounded by the sounds of flies' **buzzing**.

During the study we managed to find the Georgian gastronomic proverbs containing obsolete words and giving the whole sentence an archaic style.

• **ოდეს მამვრალს მოსწყურდებოს**, მაშინ წყალი ღვინოდ **ღირსა**. [*odes mashvral mostkurdebis, mashin tkali ghvinod ghirsas*] **When an extremely tired man is thirsty** water **is worth** wine (water is equal to wine).

Conclusion

With regard to the results, the study has shown that in both (English/Georgian) languages, most proverbs with gastronomic issues are based on the rhyming principle which indicates that such proverbs are more oriented on the poetic arrangement of the text rather than the prosaic one. The figurative language of the gastronomic proverbs is extremely rich and varied. Almost all the gastronomic proverbs are full of numerous stylistic devices and expressive means. During the study a vast number of the English and Georgian proverbs are identified which contain more than one stylistic device in one and the same sentence.

The following national concepts such as **პურმარლი** (wine and dine), **პური** (bread), **წყალი** (water), **ღვინო** (wine) and **მჭადი** mchadi (Georgian cornbread) are identified in the Georgian gastronomic paroemias. It may be explained by the ethnographic bases of the Georgian nation. Historically Georgians were famous for their hospitality. Therefore, feast and entertainment were a rescue for them during the misery.

What is most interesting is that the gastronomic proverbs in both languages teach us the eating cultures of the countries on the semantic level.

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Article



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ASSESSMENT OF THE PHYSICAL FITNESS OF FREESTYLE WRESTLERS AT THE INITIAL STAGE OF THE EXPERIMENT

Abstract: An athlete's special endurance is considered to be his ability to effectively perform the work chosen as a subject of sports specialization. This concept, concretized for sports wrestling, defines the special endurance of a wrestler, his ability to perform various movements in the course of competitions at a high pace, with different stresses and at different body positions. The above data on the three zones of intensity of the load in terms of heart rate refer to an improvement in endurance compared to continuous muscle work.

Key words: Freestyle wrestling, athlete, physical fitness, special endurance, exercise, HRI, anaerobic, muscular.
Language: English

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Introduction

The special endurance of an athlete is the ability to effectively perform the selected task as a subject of sports specialization. When this concept is specified in relation to wrestling, it is defined as the wrestler's ability to perform various movements at high speed with different loads and in various positions of the body during a competition match. The improvement of endurance involves differentiating the load levels into three training zones based on heart rate (HR).

In the first zone (HR at 130-150 beats/min), which is typical for novice wrestlers, an increase in oxygen consumption occurs at the limit of 130 beats/min. This limit is referred to by specialists as the training threshold because it can be subjectively felt by the athlete.

In the second zone (HR at 150-180 beats/min), anaerobic mechanisms for energy supply are activated, as the limit of 150 beats/min approaches the anaerobic threshold (AT). Specialists consider the AT level a sensitivity measure for training. The higher the AT level, the better the training is considered to be. For example, if the AT starts at an HR of 130-140 beats/min, it indicates that the wrestler's physical form is low. If it is above 160-165 beats/min, it suggests a high level of training.

In the third zone (HR at 150-180 beats/min), there is an improvement in anaerobic energy supply mechanisms. It should be noted that in this zone, the informative indicator for dosing training loads according to HR ceases to be relevant; instead, blood lactate levels become significantly important. It is also important to consider that if, under normal conditions, the heart contracts approximately once per second (with 0.25 seconds for contraction and 0.75 seconds for rest), then at an HR of 180 beats/min, the heart contracts three times per second (0.22 seconds for contraction and 0.8 seconds for rest), indicating a sharp decrease in the strength of cardiac contractions. Additionally, at the critical threshold of 180 beats/min, the oxygen debt sharply increases, becoming less dependent on the athlete's qualifications and more closely related to age (for instance, at age 15, the maximum HR averages 200 beats/min, while at age 60, it is around 160 beats/min).

The information provided about the three zones of load according to HR is related to the improvement of endurance in relation to steady muscular activity. However, the tactical struggle characteristic of wrestling requires the athlete to have endurance for uneven muscle work, which is particularly essential as it leads to a discoordination of the organism's adaptive

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functions due to several reasons. The athlete's ability to withstand sharp changes in the intensity of exercise is limited by the variability in the adaptation speed of various systems in the organism. For example, the HR increases 2-3 seconds after a sprint, while the liver's hemodynamic response adjusts only after 20-30 seconds of increased load. However, variations in load intensity during an HR of 180 beats/min are not complex for the wrestler's organism, as oxygen debt accumulates slowly.

Longer sprints are easier for the athlete than short ones because the organism has more time to reorganize the functioning of all systems. During the dosage of variable intensity loads, the following sequence is recommended: a) from longer (prolonged) sprints to shorter ones; b) from higher loads to slightly varying loads. An analysis of wrestlers' special endurance indicates that the level of this quality depends on numerous components. These include the athlete's ability to maintain a high pace from the beginning to the end of the match, the ability to perform uneven movements regarding character, speed, and strength throughout the entire competition, especially under conditions that complicate breathing. Thus, a wrestler's special endurance is linked not only to the capacity to address the above tasks during their matches but also to the ability to compete multiple times a day over several days.

According to the author, the determining factor for a wrestler's special endurance is the level of development of their aerobic and anaerobic capabilities. Results from ergometric studies indicate that during competitions, anaerobic energy sources, particularly the glycolytic pathway for energy production, are critically important, accounting for up to 80% of the overall energy demand. The highest performance indicators and the most significant anaerobic changes in the body occur in athletes with very high aerobic capabilities.

Studies have examined the energy value of different models of competitions for wrestlers and the dynamics of various vegetative systems in the organism. These studies show that the need for oxygen, oxygen consumption, and oxygen debt during the competition process are within average value ranges, significantly lower than those recorded in other sports (primarily cyclic sports). This indicates that wrestling movements have a lower energy equivalent, with emphasis on strength and static modes. However, this general description does not fully reflect the specific characteristics of wrestlers' endurance due to the pronounced variable nature of the work. The fluctuations in oxygen levels during competitions can explain this. The tactical characteristics also significantly influence the nature of energy supply since active (offensive) tactics require a considerably higher energy demand compared to passive (defensive) tactics. Therefore, according to the authors mentioned above, the

development of wrestlers' special endurance should focus not only on achieving a high absolute level of functional systems in the organism but also on enhancing the mobility of the vegetative processes occurring within.

In highly skilled judo wrestlers, special endurance is primarily determined by the level of anaerobic capabilities (with the contribution of lactate anaerobic power being 27.9%, glycolytic anaerobic volume 27.4%, glycolytic anaerobic capacity 20.9%, aerobic volume 8.6%, anaerobic power 3.6%, and aerobic effectiveness 2.9%).

Trainers should have the ability to orient themselves in assessing the levels of various metabolic functions and direct training towards improving one of them. Moreover, comparative analysis of bioenergetic capabilities among representatives of ten different sports specializations reveals that almost all the indicators describing these bioenergetic capabilities are lower in wrestlers compared to athletes from other specializations. When differentiating wrestlers by the level of their bioenergetic capabilities, they rank significantly lower than representatives of other sports based on many indicators, securing the ninth position among ten discussed sports specializations regarding overall energy volume, surpassing only gymnasts, while lagging far behind hockey players, middle-distance runners, sprinters, speed skaters, basketball players, and others. The level of wrestlers' capabilities often depends on the stability of various parameters of movement functions. For instance, according to the author, an athlete's fatigue significantly affects the effectiveness of various movement actions and the manifestation of different qualities and capabilities, which is expressed in an increase in the time to execute technical actions, a decrease in strength and static endurance indicators, and a reduction in the accuracy of dynamic and kinematic parameters of movements. It should be noted that higher-level athletes exhibit less displacement in the alteration of functions during standardized loads compared to less qualified athletes. Special endurance in wrestling is expressed by the athlete's ability to achieve results with the least energy expenditure, where the higher the result and the less time spent to achieve it, the higher the indicator of special endurance.

Some authors argue that experienced athletes can demonstrate much greater endurance during wrestling compared to novice athletes. Enhancing a wrestler's functional capabilities is considered one of the factors ensuring their high performance capacity.

It is known that physical performance capacity is one of the most important parameters describing an individual's health condition. Diagnosing physical performance capacity has significant practical implications for physical education and sports and serves as a criterion for selecting talented children and adolescents in sports. For these purposes, it is

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advisable to apply the PWC test, which allows calculating submaximal loads, especially maximal oxygen consumption, during childhood and adolescence.

These parameters have been primarily studied based on the calendar age of children and adolescents. At the same time, considering the biological age indicators of the organism is very important when evaluating parameters for diagnostic events in young athletes. However, the relationship between biological age indicators and physical performance capacity in adolescents engaged in sports that primarily develop endurance has not been sufficiently studied. Scientific literature has established a robust connection between the level of development of coordination abilities and the quality of performing competitive movements. The positioning of the overall center of gravity affects the degree of expressed muscular-tonic asymmetry. However, the issue of how muscular asymmetries in the support-motor apparatus relate to the manifestation levels of physical capabilities remains unclear.

One of the modern directions in individual combat sports, particularly wrestling, is the research of wrestlers' physical preparation based on developing their physical qualities using mathematical statistical methods, specifically correlation and factor analysis. Researchers studying the factor structure of young judokas' physical preparation have included repeatedly performed specific locomotor tests in their research programs to investigate the dynamics of their time characteristics directly during the testing period. All tests had precise quantitative metrics. The factor structure of physical preparation for young wrestlers was defined by

strength and speed-strength preparation, speed capabilities, special endurance, and the stability of the neuromuscular apparatus.

Their special endurance factor was found to be less directly related to the manifestation of strength capabilities but more significantly related to their expression in technical-tactical actions. A comparative analysis of the factor structure of physical preparation in young wrestlers established that it is directed toward achieving sports mastery.

The results of the comparative analysis of the factor structure of physical preparation in young wrestlers can be used to develop a scientifically grounded system of phased pedagogical control.

CONCLUSION

The importance of developing a wrestler's special physical preparation and special endurance has been discussed, along with an explanation of the concept of "special endurance" and ways to develop it. Information has been provided regarding the characteristics related to the style of conducting competitions in various types of sports wrestling based on technical-tactical movements. According to the author, during the improvement and correction of individual styles of effective actions and successful competition interventions by wrestlers, the primary focus should be on developing an individual program for preparing special endurance. Specific loads should be dosed based on athletes' individual performance capacities and the selected methods of special endurance development. The results obtained from the analysis and synthesis of training processes have outlined a direction for future studies in this area.

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DYNAMICS OF PHYSICAL FITNESS AND TECHNICAL-TACTICAL MOVEMENTS OF FREESTYLE WRESTLERS DURING PEDAGOGICAL EXPERIENCE

Abstract: The initial data levels of freestyle wrestlers of the experimental and control groups were almost the same. A comparative analysis of the obtained results revealed that certain differences were obtained in some technical and tactical actions, but these differences were of an unreliable nature and showed that they were related to individual characteristics. In general, the results of pedagogical testing confirmed that both groups of wrestlers participating in the experiment were of the same quality.

Key words: Experience, control, free fight, result, technical and tactical actions, pedagogical test.

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Introduction

During the experiment, physical fitness levels of the wrestlers in both the experimental group (n=12) and the control group (n=12) were compared using consistent tests conducted every 3 months, allowing for dynamic tracking over time. The experiment was carried out over three phases within an annual training cycle. To confirm the similarity in skill levels and achievements in sports between the experimental and control groups, test results were statistically analyzed through paired comparisons. The initial test results of the physical fitness levels for the experimental and

control group wrestlers at the start of the experiment are presented in Table 1.

The initial data levels for both groups of wrestlers were nearly identical. Comparative analysis of the results revealed some differences in certain technical-tactical movements, although these differences were statistically insignificant and likely due to individual characteristics. Overall, the results of the pedagogical tests confirmed that both groups of wrestlers participating in the experiment were of a qualitatively similar type.

Table-1. Wrestlers' initial test results

No	Tests	Control Group M±m (n = 12)	Experimental Group M±m (n = 12)	t	p
1	Comprehensive exercises in the "wrestler's bridge" position (s)	18.0 ± 0.50	17.9 ± 0.42	0.45	-
2	Half-turn and over-the-back throw, 5 times (s)	8.21 ± 0.22	8.23 ± 0.20	0.10	-

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№	Tests	Control Group M±m (n = 12)	Experimental Group M±m (n = 12)	t	p
3	Climbing a rope (s)	5.03 ± 0.06	5.04 ± 0.06	0.25	-
4	2000m run (min, sec)	6:59 ± 15.01	6:58 ± 16.1	0.30	-
5	Throws at varying speeds over 5 minutes (times)	53.2 ± 1.27	53.4 ± 1.31	0.88	-
6	Pull-ups (times)	16.7 ± 0.76	17.0 ± 0.80	0.27	-
7	Dynamometry of thigh extensors (kg)	157.2 ± 1.37	158.1 ± 1.42	0.81	-
8	Hand grip strength dynamometry (kg)	59.1 ± 1.02	58.9 ± 1.04	0.35	-
9	Breath-hold duration (s)	48.3 ± 1.08	48.5 ± 1.10	0.26	-

During the analysis of the test results for both groups of athletes in the second phase of the

experiment, significantly meaningful results were obtained, as presented in Table 2.

Table-2. Physical Fitness Test Results of Wrestlers in the Second Phase of the Experiment

Tests	Groups	Significance of Difference
	Control Group M±m (n = 12)	Experimental Group M±m (n = 12)
Comprehensive exercises in the "wrestler's bridge" position (s)	17.8 ± 0.48	16.3 ± 0.41
Half-turn and over-the-back throw, 5 times (s)	8.17 ± 0.19	7.55 ± 0.17
Throws at varying speeds over 5 minutes (times)	53.8 ± 1.31	58.8 ± 1.30
2000m run (min, sec)	6:49 ± 12.01	6:46 ± 11.5
Pull-ups in 10 seconds (times)	7.8 ± 0.20	8.3 ± 0.21
Pull-ups (times)	17.0 ± 0.79	18.7 ± 0.82
Dynamometry of thigh extensors (kg)	157.7 ± 1.40	160.9 ± 1.44
Climbing a rope (s)	5.02 ± 0.04	4.95 ± 0.04

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It is evident that differences were identified in certain indicators of the wrestlers' physical fitness levels. In particular, the growth in indicators for tests that measure special endurance and special speed-strength qualities showed statistically significant differences ($p \leq 0.05$). For example, in the "Throws at varying speeds over 5 minutes" test, the result for the experimental group was 58.8 ± 1.30 times, which is significantly higher than the control group's result (53.8 ± 1.31 times). Similar differences were observed in the "Half-turn and over-the-back throw, 5 times" test (experimental group – 7.55 ± 0.17 s, control group – 8.17 ± 0.19 s) and in the "Comprehensive exercises in the 'wrestler's bridge' position" test (experimental group – 16.3 ± 0.41 s, control group – 17.8 ± 0.48 s). These differences also had a significant level of importance ($p \leq 0.05$).

Such differences in tests characterizing the wrestlers' special physical fitness indicate that the physical qualities of the wrestlers in the experimental group improved more rapidly due to the program we developed.

The dynamics of improvement were also observed in the "Climbing a rope" test, with the experimental group improving by 0.07 seconds. In

the "Pull-ups in 10 seconds" test, there was an increase of 0.5 repetitions, in the "Pull-ups" test – 2.7 repetitions, and in the "Dynamometry of thigh extensors" test – 3.2 kg. However, the growth in the experimental group for these tests was not statistically significant, meaning they did not show statistical importance.

The obtained results indicate a considerably rapid improvement in physical fitness indicators among the experimental group wrestlers during the second phase of the experiment. This growth is significant not only in terms of technical-tactical movement indicators but also in the overall physical fitness test results.

In the third phase of the experiment, the most significant values were obtained when comparing the results of the control group and the experimental group, as shown in Table 3. Analysis of the data in the table shows a significant improvement in test results for both groups of athletes throughout the experiment. However, it was found that the results of the experimental group participants were considerably higher and statistically significant compared to those of the control group.

Table-3. Physical Fitness Test Results of Wrestlers in the Third Phase of the Experiment (n = 24)

Tests	Groups	Significance of Difference
	Control Group M±m (n = 24)	Experimental Group M±m (n = 24)
Comprehensive exercises in the "wrestler's bridge" position (s)	17.6 ± 0.44	15.8 ± 0.38
Half-turn and over-the-back throw, 5 times (s)	8.14 ± 0.20	7.35 ± 0.15
Climbing a rope (s)	5.02 ± 0.04	4.92 ± 0.03
Pull-ups in 10 seconds (times)	7.7 ± 0.19	6.20 ± 0.11
Throws at varying speeds over 5 minutes (times)	54.2 ± 1.28	56.2 ± 1.28
2000m run	$6:35 \pm 11.5$	$6:20 \pm 0.11$
Pull-ups (times)	17.4 ± 0.80	20.0 ± 0.85
Dynamometry of thigh extensors (kg)	159.0 ± 1.43	163.2 ± 1.50

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For example, in the experimental group, significant improvements were found compared to the control group in the following tests: “Half-turn and over-the-back throw, 5 times” ($p \leq 0.05$), “Throws at varying speeds over 5 minutes” ($p \leq 0.05$), “Comprehensive exercises in the ‘wrestler’s bridge’ position” ($p \leq 0.05$), “Climbing a rope” ($p \leq 0.05$), “Pull-ups in 10 seconds” ($p \leq 0.05$), and “Dynamometry of thigh extensors” ($p \leq 0.05$).

This data indicates a considerable increase in the majority of physical fitness indicators for wrestlers in the experimental group during the third phase of the experiment. It is worth mentioning that these results confirm the principle of interconnection between different types of sports preparation, showing that intensive training methods that harmoniously develop physical qualities like speed-strength, endurance, power, and agility lead to significant improvement. This includes growth in both general physical fitness and specialized physical fitness indicators.

These improvements were significantly manifested across eight physical quality indicators, reflecting various aspects of physical fitness. This

result supports the effectiveness of the experimental training program for freestyle wrestlers, allowing us to conclude that the program is suitable for enhancing the physical preparedness of wrestlers.

CONCLUSION

In freestyle wrestling training, techniques commonly practiced include half-nelson throws, chest-to-chest throws, and bending throws to improve skills in effective throwing and in maintaining a grip. It should be noted that in planning training loads, the nature of the competition is taken into account, leading to the classification of wrestlers into groups based on fighting styles: attacking wrestlers, defensive wrestlers, and combination. Accordingly, we have adjusted the training loads for wrestlers.

The main conditions for enhancing “royal” techniques involve the continuous expansion of the technical-tactical movements performed and the constant search for the most effective tactical preparations that contribute to successfully executing “royal” techniques.

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