



PRIMARY PANTOMIES: GAMES AND STORIES

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Article history:	Abstract:
Received: September 2 nd 2021 Accepted: October 3 rd 2021 Published: November 17 th 2021	This article analyzes the early stages of the formation of theatrical art, its historical roots and hunting ceremonies, religious rites and various dances, games and pantomimes that occurred in those times.
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We know from history that in ancient primitive times, when speech was not yet formed, they created communication through facial expressions, hand gestures, gestures, and simulations of processes that could occur in nature. "Pantomime is one of the most ancient forms of human art. Elements of pantomime were reflected in the composition of primitive human games and religious ceremonies. In doing so, they imitated animals or expressed the images of their various heroes, the actions of the gods or devils in their imaginations through gestures and dances." [1.18-19]

The origins of pantomime date back to primitive times: the depiction of natural phenomena, the rituals of primitive people of that period, the mass-performed rituals associated with the hunting process - all of which originated from pantomimes.

This means that the performers at that time also used gestures and gestures that conveyed a certain meaning through body expression, without objects. Unknowingly, they described imaginary objects and situations (fire, natural phenomena, etc.). It is safe to say that all forms of art in life arose out of human needs.

After all, the emergence of theater, action theater in general, and pantomime is also beginning to emerge because of the need of primitive people for it. It is known that in those days, mankind obtained food as a result of hunting. "People have used different religious beliefs, different methods and tricks to make hunting effective. For example, primitive people, masked by the skins of various wild animals and birds during hunting, could easily approach and capture wild animals in this way without frightening them. Thus, the first forms of human disguise begin to emerge. [2.22]

As a proof of the above, we would like to cite a similar example from A. Rumneev's book "Pantomime and its possibilities": . The hunter, disguised, imitated the behavior of the beast and

approached it at a sufficient distance to be a productive hunter. Primitive people in different regions imitated all kinds of animals for hunting, from arrows, bears and wolves to ostriches, kangaroos, gorillas and antelopes.

This is evidenced not only by rock paintings, but also by the fact that several peoples of Africa and Asia have used this style from the Paleolithic period to the present day. Imitations of the steps and jumps of animals, and the very imitation of animals themselves, show that primitive people were spontaneously engaged in one of the most basic features of pantomime - plastic expression and the transformation of the body into various forms." [1.20]

In order to approach a herd of animals, the primitive man had to imitate animals or birds, and for this he had to study their peculiarities, their behavior, their grazing, their fighting with each other, their fears, and even their sounds. Finally, the conditions for hunting animals required people to be agile and agile, brave and tireless, and to do so with constant practice. All this, in turn, led to the birth of physical rhythmic movement, pantomime movements, heroic dances that mimic animal behavior or natural phenomena in primitive man.

Complex forms of pantomime are associated with the religious rites, beliefs of many primitive people. That tribe and clan worshiped and sacrificed some kind of animal - a totem (a certain animal). During that time, the actors played several animal roles. Such performances represented the deification and worship of animals, religious themes, and various games. In many games and ceremonies, many means of expression of pantomime have emerged through the transformation of man into an animal or a bird. From primitive times to the 19th century, the Aleutians survived the game of chasing birds and killing them. These games have been inherited for centuries and their plots have been preserved. "According to the game, at first he was happy with his success in the



hunt, then he fell in love with a beautiful bird and regretted killing it.

After that, the bird is resurrected in the guise of a beautiful girl. The silent drama ends with them embracing each other. " [1.20] It was not just hunting or religious ceremonies that caused primitive people to engage in pantomime. All the major rituals of the tribe and family are based on several factors: nature, (equal day and night occurring in spring, drought and rain) human productive activity (winning or losing a battle), affiliation (birth, puberty, marriage, death, etc.).

Respect for the dead led to the character of worship in almost all primitive peoples. Religion, in fact, according to the essence of Islam, began with the worship of the dead. Here we can observe a scientific and religious thinking. According to scientific views, respect for the dead, as mentioned above, led primitive peoples to worship it. Islam also bears witness to this, with the devil teaching some people to make statues of people who have prestige in their tribe, who are role models for all.

In the first stage, statues of the dead are created only to "immortalize" their names. After the people who created the statues died, the devil began to seduce the people after him, saying that your ancestors worshiped these idols before you. Thus idolatry becomes a tradition. They divided those who stood out among their forefathers into heroes by their unique strength, noble deeds, glory and nobility, as well as their care for people. They worshiped him with the understanding that he would be our patron even after death.

Pantomimes consisting of various games and movements and plots depicting the worship of gods have survived, especially among the Hindu peoples. Large groups performed special dances in a chinchilla manner. Actions such as falling to the ground, falling face down, and praying to the Creator by raising one's hands to heaven were performed by the whole tribe. The victims were thrown into large pools of water, waiting for him to receive them. Such events are shown to the public by special performers before the ceremonies begin.

The most common cult among the peoples of the nations is God, who kills and revives, is called by various names, serves as a symbol of the change of seasons, dries up nature in winter, and revives in spring. Primitive people firmly believe in the existence of a divine power that governs existence in the change of seasons. Natural phenomena: thunder, fire, floods and floods, various dances, meaningful actions, acts of worship, realizing that the creators are coming and asking them to repel them.

It is clear from this that in the time of primitive society, people created and worshiped various types of animals, natural phenomena, and spirits. These worship ceremonies are expressed in theatrical appearances. Masks, painted in black and red, celebrated the event through various pantomime dances, such as hunting.

As time goes on, the Gods and the ways of worshiping them will also increase. Now that people have mastered several weapons, certain plots of pre-hunting preparations, worship of gods, imitation of birds and animals are passed down from generation to generation. The actions that people see from their elders play the roles of birds and animals in certain gatherings of tribes.

There were attempts to imitate him to resemble the images performed by adults of their own. For, "analogy is a characteristic of human nature from time immemorial, like harmony and rhythm, which people have long been capable of imitating by nature, which they gradually developed to form real poetry from badiha poetry (impirivization)," writes Aristotle [1.12]

In M. Rakhmonov's book "Uzbek theater: from ancient times to the XVIII century", according to the teachings of the Avesto, "everything in nature and human society is inverse and arises from the struggle of two creators. One of these creators is Ahura Mazda, who is the god who created light, prosperity, well-being, health, peace and other good things. The other is Ahriman (Agra Manyu) who fights against all the good that Ahura Mazda has created. In the end, good overcomes evil and darkness overcomes light.

In this sense, the forms of Avesto rituals are close to the specification of theatrical art, and its prayers and verses in a theatrical style in a church or special area are accompanied by live music, song, pantomime dance mythological plots were performed, and the heroes of various mythological types, such as Mitra, Anaxite, Humo, Jamshid, and Mirrix, who were responsible for individual events in the universe, were performed by special performers "[2.40]

If we pay attention to the word "special performers" mentioned above, it is not difficult to understand that there were certain people who did it. "Special performers" (today's actors) with special training mean that they were also prepared for it. They have all gone through a certain stage [3-8]. This has been pointed out not only by Central Asian but also by European historians, and the above points have been put forward.

"The performance of religious beliefs, complex songs and choruses in pantomime dance in Avesto



ceremonies, in which images of mythological heroes were created, required special performers who knew the lyrics and chorus of the Avesto and were able to describe their ideas with great skill."¹

Of course, it is natural that such performances are built on emotion, big gestures, meaningful actions. Plays in performances of the divine genre, acts of worship, worship of gods, required great heart and impressive expressive movements from the performers. Given the lack of "dry and ineffective" action in such performances, and the lack of directors and action experts, it is understandable that the repertoire of the period consisted naturally of life dramaturgy, pantomime and dance elements from the performers' hearts.

In many historical monuments found in our country, there are pictures of people wearing goats and various animal masks on caves and stones.

This means that the above points are correct. Pictures and inscriptions depicting the hunting ceremonies of primitive people, disguised, hunted, and disguised as beasts, have been found in almost many historical cities around the world. Indeed, there are still many historical symbols in the heart of the earth: theaters, actors, customs and traditions, masks and pictures [9-14]. Not only was pantomime born in this way, but it gradually evolved over time.

In short, primitive pantomimes were often based on imitation, with their plots largely similar to each other: hunting ceremonies, the worship of gods and idols in their imaginations, the mastery of animal movements, and their exact imitation: voices, character, and all actions.

In all such ceremonies, rituals, customs and performances, pantomime and dance played a very important role. In doing so, pantomimes and games are combined with songs, music, words, and several dialogues, sometimes large or small, sometimes separate scenes.

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