

<p>Eurasian Journal of Humanities and Social Sciences</p> 	<h2>Horse Games and Entertainment</h2>
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<p>Abstract</p>	<p>This article provides information about the ancient equestrian games of the Kyrgyz. The origin and features of equestrian games are analyzed.</p>
<p>Keywords:</p>	<p>Kyrgyz, nomadism, nomadic lifestyle, games, horse games, the role and significance of games in the life of the Kyrgyz</p>

Introduction

Not a single domestic animal was valued as highly by the Kyrgyz as a horse. Numerous lines of the epic "Manas" suggest that horse breeding played a predominant role in the ancient economy of the Kyrgyz. According to cattle breeders, a horse is an intelligent and devoted animal to its owner. P.P. Semyonov-Tyan-Shansky wrote in his notes about the role of horses: "The Kyrgyz, spending half their lives on a horse, get used to him as an inseparable companion and friend, so that the personality of the animal is included in the calculation of his affection." [1 P. 13-14]

Main Part

The proverbs and sayings of the Kyrgyz

people reflect their attitude towards this animal. [Zhylky kishenegenche, adam suylogoncho], "A thoroughbred horse is determined by neighing, an intelligent person is determined by speeches." [Tulpar tushunda, kuluk kunundo. At attan kiyin zhat], "While in the saddle, you are invulnerable":

J. Balasagyn compared the baby's first steps with a horseman conquering space and time:

"Barely born, the name will be assigned

He saddles time and gallops like a traveler."

[2 p. 440]

It is impossible to imagine the life of a nomad without a horse. Since childhood, he was taught to ride a horse. One of the first entertainment rituals was o [atka mingizuu] - saddle mounting associated with age-related

initiations , where for children, a saddle was specially made - [ayrymach].[3 P. 37]

It was the first independent trip of the child on horseback. A.N. Bernshtam noted: “Already before the age of 6-7 years , boys knew how to ride foals” [4 p. 256]. And it is not surprising that children 8 years and older acted as jockeys at large races. Races were held for stallions and separately for mares.

[Aygyr chabysh] - this type of competition existed among the people in ancient times. The distance was short. For fun and entertainment, young people were put on hot stallions, who had to cope with the stallion's temper and overcome the distance from start to finish.

[Baytal chabysh] - racing on mares that have not yet foaled [3]. Perhaps under the influence of Islam, rather for reasons of selection, mare racing was not welcomed. Until now, there is a proverb in Kyrgyz folklore: “Baital chyksa, baige zhok”, which means “if the mare crosses the finish line first, then she will not see the prize” [5 p. 33].

But in the early period of life among the Kyrgyz, mare racing was a success. There were races by age categories of horses. [Tai chabysh] - horse races up to two years old [3], to identify future horses, for short distances of 5–7 km. The prize was small - a lamb or a kid.

[Kunan chabysh] - horse racing up to three years, at a distance of 5-7 km. [6] These races also revealed future racers. The Kyrgyz had a saying that noted the merits of a kunan: [Atka berbes kunan]. At the kunan races, the first prize was small - one foal 2 years old.

[Byshty chabysh]-horse racing up to four years, at a distance of 5-7 km. [3] The prize is one camel. Here, the future qualities of the horse were also revealed.

[At ustundo oyno]-this type of entertainment has been common among the people since ancient times [4]. All kinds of trick riding were arranged on horseback. Held on big holidays. The rider, racing at full speed on a horse, did all kinds of gymnastic exercises: vertical and horizontal stands on the horse's croup, crawled under the horse's belly, jumped

off and again had time to jump into the saddle, dragged along the ground, and performed other methods of horse riding, which were enthusiastically accepted spectators. The same entertainment included taking out a hanging scarf, jumping over all kinds of barriers and other types of horse riding.

There was another type of racing [zhaydak chabysh], horse racing without a jockey . [4] This tradition of releasing a horse for a distance without a rider has ancient roots. On [zhaydak chabysh] they let out an experienced horse, which participated in races more than once. Such a horse was distinguished by attachment to the owner and to a certain circle of people and did not allow strangers to approach him. One of his relatives took him to the start, and he overcame the entire track lightly, with a light saddle [ayrymach], and a bridle tied to it. There were times when horses without riders came to the finish line first and took big prizes.

[Zhorgo salysh] competitions of pacers [3]. This type of equestrian competition in the lead, stands out among many others. Accelerated gait in two paces, when the one-sided limbs of the steed rise and fall to the ground at the same time. Pacers have been revered by the Kyrgyz people since ancient times, their smooth, soft course was convenient for riding. The rider was less tired and could cover long distances. In addition, the pacers had great endurance.

[Kok boruu, ulak tartysh] - an equestrian game with a carcass of a goat [7 p. 33]. It is ranked among the traditional folk games, has ancient historical roots, perhaps of a religious nature, as evidenced by the name of the game. There are many versions of the origin of this game. It is believed that initially instead of a goat carcass, a wolf carcass was used, and perhaps hence the first name of the game - kok boruu.

As you know, one of the first worst enemies for the shepherd-cattle breeder was the wolf, which caused irreparable damage to the livestock. The ancient Kyrgyz knew how to overtake wolves on a horse and, using a bow, stick, whip (kamchy), and sometimes with their bare hands, catch them. For fun and fun on the

way home, they threw the carcass of a wolf.

Kok boruu was held only at annual feasts – “ash” and large celebrations - [mayram, toy, kyz bergende] (marrying a daughter), on the occasion of the birth of children, during the first steps of a child - [tushoo kesuu].

The game was played on a large level ground. On a long pole, an “akzhelek” was installed - a white flag, which meant the place of finish – “mara” or “bate”. The carcass of a goat was thrown here, in which the head and lower parts of the legs were previously cut off, below the knees. Three types of ulak were used, depending on the game and the prizes set. For the game, which did not bear bright rivalry, an ulak was used - a kid aged from 6 months to 1 year, which had a small weight.

If more experienced players participated in the game and the competitions were of a generic nature, the carcass of an adult goat was used – “serke” or “erkech”, the leader of the flock. In especially large competitions, the carcass of a calf “torpok”, was used. They also cut off his head and the lower limbs of his legs, in addition, they took out two vertebrae and the insides. Sometimes for elasticity and strength, the calf carcass was soaked in water.

Before the start of the game, near the *tuu* (flag), the judges gathered. A little further on, the participants of the game, the composition of the team of which, depending on the agreement, was from 3 to 10 people. One of the judges took the carcass and drove it to a distance of up to 1000 m. Then the team followed, and two players from different teams rushed to the carcass to take possession of it and start the game. The goal of the game is to bring the carcass into the “mara” (a designated place) without letting the opponent snatch it from their hands. During the game, it was possible to transfer the carcass, toss or pass from hand to hand from one player to another, to throw the carcass from one side to the other. Particularly skilled did such a technique under the belly of a galloping horse. It was possible to put the carcass across the saddle, this was a common technique, and perform *zhapma ulak* -pressed ulak, pinch the carcass on

top with your foot and gallop to the *maar* (finish line). When pulling the carcass, it was possible to rest one's feet on the opponent's horse, take it away without violating certain rules: do not beat the horse and the opponent, do not grab the player's clothes and the horse's equipment. It was strictly forbidden to deliberately stop on the way of a rider galloping with a carcass of a goat.

For violation of the rules of the game, there was a system of fines in the form of payment of a certain number of cattle. For killing a player, *kun-vira* (payment for blood) was paid, which amounted to a fortune - from 100 horses and more.

Sometimes, anyone from a large mass of spectators and fans could join the fight to take the carcass of an animal. Participants in the struggle could also leave the field of competition, change their horse or give it to another participant.

This equestrian competition required great dexterity, strength, speed and the ability to control the horse perfectly from the participants. The rider's equipment consisted, in addition to underwear, of leather “*kandagay*” pants, “*chepken*” - a robe made of camel hair with short, above the knees, floors, and a narrow short sleeve, belted with a leather or woolen belt. They leather boots on their feet, a skullcap or scarf on their heads, with a knot at the back of the head, and more often without a headdress at all. *Kamchy* (whip) for convenience, sometimes clamped in the teeth.

A light and durable harness was put on the horse in a complete set, a saddle without a saddle pad on a double girth, there was a “*bokturunchok*”, rolled from the skin of a cow, at the back. The horse's tail was tied in a knot. Of no small importance was the inclusion of a horse in the fight, its ability to feel the excitement and the rules of the game, therefore, thoroughbred horses were used in the competitions, which cost a lot of money.

A prize was awarded for bringing the carcass into the *mara*, the carcass had to lie no further than the length of the *kamchy* from the *tuu* (flag). The referee again drove the carcass to

the same distance, and the game continued. At the end of the game, the prizes were divided among the team members.

[Zhayma] is a continuation of the game of kok boruu, the second stage. In this game, the carcass was thrown at the jayma, alaman kok boruu (big game). By the time everyone from among the numerous spectators-riders could join in the fight for the possession of the carcass, the number of participants in the zhayma sometimes exceeded 1000 people. Here everyone spoke for himself, or played with one of his relatives or friends. Having mastered the carcass, he rode into the village and threw it at the threshold of the yurt of any revered person who was supposed to reward this horseman, and cook and eat the carcass of a goat with his closest relatives and neighbors, which was considered honorable.

[Chubatma] - this type of goat-fighting differed from others in that the mara (finish line) was at a rather far distance. Hence the name of the game - "chubatma".

[Chap ulak] - this game was played during the marriage ceremony. There were two versions of the game [3]. The first - when the procession of the groom with the kalym approached the bride's village, her father slaughtered the goat, cut off the legs and head and handed his village to the zhigits. They galloped towards the procession and threw the carcass of a goat at the feet of the groom, for which the groom and his friends presented them with expensive gifts, which included cattle, money and other valuables.

After that, the groom, putting the carcass of a goat across the saddle, accompanied by his friends, galloped to the bride's house, and threw her at the threshold, thereby expressing love and respect for the relatives and parents of the bride.

The second version of entertainment looked like this. In this case, the procession was already traveling with its carcass of a goat, which the horsemen, having fun, threw to each other along the way. When they approached the bride's village, horsemen from this village came out to meet them and tried to take away the

carcass of a goat. A fun game of goat-fighting - [chap ulak] was tied up. This game was more of a comic and entertaining character. The task was to deliver the goat carcass to the threshold of the bride's house. If the zhigits from the groom's village succeeded in this, then the prize - [soorun] was paid by the father of the bride. If the carcass was brought by zhigits from the bride's village, the groom's father paid the soorun. Kok boruu aroused great interest. And the famous masters [ulakchi] enjoyed respect and honor.

[Kyz-kelin chabysh] - horse racing, where girls and young men acted as jockeys[7]. It has ancient historical roots. These competitions were held on large toys and ash. The races were more entertaining. The distance was 5-6 km. Horse riders rode in bright national costumes, on horses richly decorated with national saddles, which gave the races a festive and bright flavor. "Kunduz tebeteyka" hats with a wide otter trim, were put on the girl's head. Young women in elecheks, white turbans with decorations rode out to the start line. Here they changed their headdress, and simply preferred to go out in light scarves on their heads.

It should be noted that Kyrgyz women had excellent horse riding skills, which was facilitated by frequent migrations in search of good food for a herd of sheep. These races were distinguished by perseverance and entertainment. The winner was awarded a prize, but rather modest in comparison with the men's competitions.

[Kyz kuumay] (catch up with the girl) - were held at large celebrations and were distinguished by special excitement. In the early period, "kelin kechek" (young women), "kyz kyrkyn" (girls from the bride's clan), "zhigit zhalan" (young guys from the groom's clan) took part in kyz kuumay. The direct participation was taken by "kuyobala" (groom) and "kuyozholdosh" (groom's friend), the bride and "zheңe"(daughter-in-law) from the side of the bride.

Young women and girls gathered on foot in a group about 50 meters from the start, after a

while a kyz (bride) rode out to them, on a richly dressed horse, harness made of silver plaques, in a bright national costume, accompanied by her wife “zheңe” (daughter- in-law). A little further away from them, festively dressed young men gathered at the start line. After waiting for a certain time, a richly dressed groom, accompanied by [kuyozholdosh] (groom's friend), went to them.

[Kalys kishi] - the judge, having already prepared the place for the races, met them, explained the rules of the competition, and then gave a start. The first to go to the finish line were the bride, accompanied by the daughter-in-law, who was supposed to prevent the groom from catching up with the bride, and the groom, accompanied by his boyfriend, who, on the contrary, was supposed to help the groom catch up with the bride. The best horse was selected for the bride, and she, ahead of time and in distance, started the race first. The role of the “zhene” (daughter-in-law) was to protect the bride, but according to certain rules: not crossing the path of a galloping horse, not striking either the young man or his horse. After that, the groom went to the distance, his task was to catch up with the girl. If the groom caught up with the bride, he took the bridle of her horse in his hands, dismounted, which indicated that he had performed the ceremony and had the right to marry her. The distance was approximately 2–4 km. If he did not catch up, then a new start was given for them, but the bride had to catch up with the groom, here they started together. If the bride caught up with the groom, then she showered him with a hail of blows with kamcha.

It was considered a special shame when she knocked off the groom's headdress. After that, everyone who wanted to go to the start, without age restrictions. Each winner received a prize. Particularly brave guys, catching up with the bride, not only kissed her, but also managed to touch her breasts. Some couples, having agreed, galloped away from prying eyes, and often returned in the morning of the next day.

The groom or men from his retinue could take a horse only from their own family, and the

bride's side could turn to the groom's relatives, and they did not dare to refuse them.

[Opkochabysh] - in ancient times it was a ritual action, when the women of the village applied the lungs of an animal slaughtered for this occasion to the head of a man who returned from a military campaign or a distant wandering. Later it turned into fun. These competitions were held during large toys or commemorations. The purpose of [opkochabysh] was to bring down the passions that ran high in competitions: [er saiysh, alaman bayge, kurash], etc.

Two riders, in most cases bald, saddling their horses, girding themselves with a wide belt, taking the lungs of animals in their hands, accompanied by herald seconds, went out to the competition. It was necessary to force the opponent to surrender with blows of the lungs on the head. If the opponent left the arena of fights or dismounted, he was considered a loser.

[Ukuruk salmay][8] - these competitions were more entertaining. It was considered a special prowess as the first movement to catch the intended horse in the herd, hold it and quickly hobble it. A participant in the competition had to have strength and dexterity, the ability to skillfully manage a horse, and the skills to care for domestic animals.

[Elechek chechmey] [9] - this youth fun has ancient historical roots. A group of riders on the way from one ail to another for a fun pastime and shortening the path made fun. The goal was to suddenly pull out the tip and unwind the carefully tucked away elegant headdress.

Conclusion

The nomadic way of life of the Kyrgyz allowed the use of the horse not only for military purposes and funeral rites, there were numerous fun and entertainment with and on horseback. All this created the flavor of nomadic life that has survived to this day. A characteristic feature of the most diverse equestrian games and entertainment was the combination of ritual, sports and paramilitary elements. Many horse games could be arranged during various celebrations: [kyz beruu, atka mingizuu], etc. It

should be noted that the characteristic aspects of the social structure of the Kyrgyz people are reflected in folk equestrian entertainment as part of culture.

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