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**NATIONAL GAMES –  
HIGHER SCHOOL FOR TRAINING OF HEROES**

In this article National games – higher school for training of heroes is considered are the most important component of the spiritual culture of the Kazakh people. It is a complicated process with profound history, which has come along with the history of the people. It is a complicated process with profound history, which has come along with the history of the people. This was born out of the socio-economic conditions of the population and transferred from father to son, from older to younger generation. National games of the Kazakh people were born very early and developed due to its migration and living conditions. Historically, it has undergone changes and has evolved. In this article, we strive to focus on national games and their influence in the training of batyrs.

**Key words:** Kazakh, Hero, Social Institution, Traditional Society, games.

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**Ұлттық ойындар – батырлыққа тәрбиелеудің жоғары мектебі**

Мақалада қазақ халқының ұлттық ойындарының атадан балаға мұра болып келе жатқан дәстүрі қарастырылады. Ұлттық ойындар қазақ халқының рухани мәдениетінің аса маңызды құрамдас бөлігі болып табылады. Ол халық тарихымен бірге жасасып келе жатқан терең тарихы бар күрделі үдеріс. Халықтың әлеуметтік-экономикалық жағдайларына байланысты туып, атадан-балаға үлкеннен кішіге мұра болып жалғасып отырған. Қазақ халқының ұлттық ойындары өте ертеде туып, оның көші-қоны, тұрмыс жағдайларына байланысты дамыған. Тарихи кезеңдерде өзгерістерге ұшырап, даму сатыларынан өткен. Бүгінде бізге жеткен ұлттық ойындардың түрі көп. Осы сан түрлі ұлттық ойындар арасынан біз бүгінгі мақалаға арқау ретінде ұлттық-спорт ойындарына және оның батырлық дәстүрге әсеріне тоқталуды мақсат тұттық.

**Түйін сөздер:** қазақ, батыр, әлеуметтік институт, дәстүрлі қоғам, ойындар.

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**Национальные игра – высшая школа воспитания батыров**

В статье рассматриваются традиционные национальные казахские игры как высшая школа в воспитании батыров. У казахского народа есть очень много различных национальных игр, носящих чаще всего состязательный характер. Есть испытания и на силу, и на выносливость, и на смекалку, и на умение держаться в седле, и на меткость, и на быстроту реакции. В статье исследуется генезис и эволюция национальных игр и их влияние на воспитание подрастающего поколения.

**Ключевые слова:** казахский, герой, социальный институт, традиционное общество, игры.

## Introduction

The beginning of the third millennium is characterized by globalization and integration processes. As a result, the formation of uniform economic, political and educational spaces is observed. The uniqueness of the process of globalization is to eliminate the ethno-cultural features of the people. In this context, preserving folk ethnography is a common problem before the peoples of the world. Thus, the tradition of the national games of the Kazakh people, inherited from the father, should not be broken into the future generations. National Games are the most important component of the spiritual culture of the Kazakh people. It is a complicated process with profound history, which has come along with the history of the people. This was born out of the socio-economic conditions of the population and transferred from father to son, from older to younger generation. National games of the Kazakh people were born very early and developed due to its migration and living conditions. Historically, it has undergone changes and has evolved. Today we have many national games. Words of the outstanding writer M.O. Auezov: "The long life of our people has different kinds of games in which they were interested" to this confirmation. (Sagyndykov, 1991: 3). In this article, we strive to focus on national games and their influence in the training of batyrs.

In general, according to researchers, national games are divided into three categories: entertainment, life, and sports games. Making a deep analysis of the problems of the national games of the Kazakh people, we get a lot of information about the world outlook and the history of the emergence and development of the martial arts of this people.

## Main part

The ways of historical development of the national sports games of the Kazakh people, the stages of formation, the educational value became the basis of political social development of the people. "Zhamby atu", "Audaryspak", "Alaman baiga", "Kokpar", "Kures", "Saiys" and other types of national games played a significant role in upbringing. These games require patience, sniping, dedication, quick decision-making and flexibility. Therefore, in these games not everyone is able to play if they have not been trained since youth.

Since the Kazakh land has always been threatened on four sides, Kazakhs have been preparing their children for military art from an early age. The guarantor of their victories were national games as

these games strengthened them both morally and physically. In all ancient historical poems, lyrical epics and folklore of the Kazakh people, we find a lot of information about different national games, traditions and customs. The main characters of these epics – the future defender of the country, the warrior, and public figures are given during the games. People pay special attention to the game. Therefore, people did not see this as a fun, entertaining event. Most importantly, a young warrior must win his power in free competition. We also see that the young talented soldiers spared no effort in taking lessons from an older, well-known teacher.

The history of national games on the Kazakh land takes its roots from a primitive society. The main occupation of nomadic tribes was hunting. Hunting was a kind of school that improves the quality of the child, the future hero warrior.

The tradition of collective hunting in the Kazakh society is an integral part of the historical and cultural complex of our people. Hunting surrounding wild animals had a clear economic significance in the life of nomads and therefore was a "social institution" (Zhambalova, 1986: 11) of social relations. Every man is obliged to hunt in the team.

The nomadic hunting also becoming a school of military art, found its compatibility with the system of military organization.

Hunting is one of the traditions of the steppe life of nomads. The main type of hunting for adaptation to war is the tradition of hunting for wild animals.

Hunting was a school of war, such as "cunning," "capture," "intelligence," "to follow," "destruction." Hunting taught the army tactful and skillful (Akhmetzhanov, 1996: 246).

Researchers emphasize the role of hunting as a military school. For example, K.I. Bocharov says, «soldiers agreed on their actions in advance, before the hunt. The hunters were divided into three tactical groups: the middle, left and right wings of the nomads» (Bocharov, 1936: 9). The success of the spell depends on the speed of the action, the tendency towards formation and organization. Hunting was not only a national economy, but also a great military significance for the Kazakhs. Hunting was a partner of any campaign and war. Hunting provided the army with food and preparedness for maneuvering.

National games will help future generations overcome fear, anxiety, teach quick decisions when it comes to siege. To use different methods of struggle to overcome the enemy, put out the enemy, shed blood when necessary. He was brought up to fight and not give up.

In the nomadic society, the soldiers needed to master all kinds of weapons in order to master the art of war. This is archery, fencing and wrestling. The Kazakhs were adapted to ride freely on horses. When a child is 5 years old, they have a tradition of riding “atka miner”. In addition, the 12-15-year-old boy was allowed to wear a dagger on his belt. This tradition was accepted as a ritual for the young boy to become a man, that is, he now joined the group of adults and now has the right to eat with men and stay in the same room with them (Kurylev, 1989: 97). The historical situation led to the militarization of the entire nomadic life. For example, in one section of code of laws Genghis Khan «Yasa», it is said that “the bek is instructed to teach boys riding skills, and also to teach them to be brave” (Gurlyand, 1904: 68).

The well-known researcher S.M. Abramzon says that the Kirghiz from the age of 6-7, boys first learn to ride a sheep, and then on special saddles learn to ride a horse. They also spend time away from the village and hunted birds. It also emphasizes that special attention is paid to the education of children to use weapons and improve their skills in military education (Abramzon, 1971: 179).

We can meet in the Kazakh society a clear picture of this educational system, characteristic of nomadic tribes. For example, when Raimbek batyr was seven years old, his grandfather gave him a one-year-old horse and all kinds of weapons and instructs Kangeldy batyr to teach him to military art (Berdibaev, 2005: 56).

In the epic of the Kazakh people, it is said that future heroes cannot graze cattle. In the epic “Nuradin” the boy

I will not graze cattle

I will not go to the end of the herd

On horseback – the child says that he wants to learn martial arts (Batyrlar zhyry, 1989: 96-117).

Formation of the main life path of the steppe hero began with archery. An example of life Kartkozhak was specifically shown in the epic “Er Targin.” For example batyr Kartkozhak:

1) When he was five, he learned how to make an arrow and shoot an arrow;

2) When he was ten years old, he wielded a sword and participated in contests;

3) When he was fifteen, he develops riding skills, fencing;

4) When he was 20, participated in equestrian competitions, and attended contests and improved his skills;

5) When he was twenty-five, he participated in military campaigns and became a real hero. He became a defender of the country and the land.

6) When he was thirty-five, he led a detachment;  
7) When he was 40, he becomes the fortress of the country;

8) When he was fifty years old, many internal problems solved with his help (Er Targin, 1985: 23-25).

National games, which trained youth for heroism, were inherited from father to child, from the elder to the younger. In this article, we decided to focus on several national games.

In peacetime, national games were rigged at weddings, at large events, when Kazakhs migrated from the spring pasture to the zhailau and all these games were associated with horses. Most of these celebrations are organized in the summer (Kuftin, 1926: 18).

It is known that the Turkic peoples spent more time on horseback. At large funeral ceremonies, Kazakhs played games on horses.

Memorial ceremonies are considered one of the sacred days, celebrated by all the people, in order to honor the memory of an outstanding hero or aksakal. Memorial ceremonies were not given to all people. Only for people who have special respect and wealth. Memorial ceremonies are not only memories of the dead, it was an important institution in the Kazakh society (Toleubaev, 2013: 307). At funeral rites competitions were held on horse racing, wrestling, archery, and the winners were presented with presents from relatives of the deceased (Istoriya, 2005: 110).

### Horse race

Horse racing are a common sports game for the inhabitants of Central Asia. For example, horse racing which is one of the ancient games of the Kazakh people in the Kyrgyz language “at chabysh”, on the Uzbek “poiga” (Fedotov, 1984: 141). The distance can be 5, 10, 15 or more kilometers. Horse races are divided into ten species, depending on the age of the horses. The strictest rule of the race is to control the racing horses coming out of the race at the same time, and other horses should not join along the road. The main requirement was to start from the start and finish first. In the staff jockeys were young people from 9 to 13 years (according to some sources, 8-14) (Simakov, 1984: 78). The announcement of the races is announced a couple of months in advance. It called «sauyn». In addition, the horses had been prepared in advance. If possible, people tried to participate in races. If no horse participated in horse racing from one tribe, this was a disgrace of this tribe (Argynbaev, 1973:135).

At the beginning of the race, the messengers put on their heads red scarves, bypassing the crowd notify about the beginning of the race and ask everyone to go there. The guides lead the horses to the start. Those who are well versed in horses made bets showing on the steed. Two authoritative aksakals are asked to stay one on the start and the second on the finish to control. The horses are lined up and the baiga begins. The rider passing the finish line should scream the name of the owner of the horse. The size of the prize was different in baiga. The size of the prize was set by the event organizer. For example, according to Y.N. Barmintsov, in the race in Kostanay in 1854, attended by 5 thousand people from the Turgai and Syrdarya regions. About 40 horses participate in the baiga and the fastest horse was awarded (Barmintsev, 1985: 53). The author making a footnote on A.I. Dobrosmyslov reports that in 1860 in the Turgai region in the baiga the distance was 35 kilometers and about 137 horses participated in it. The winners were given valuable prizes in the form of 55 horses, 8 camels, 24 gold coins, 66 silver coins and many other valuable items.

The total number of prize pools was different in historical periods. This was primarily due to the reputation and wealth of the owner of events or weddings, but the size of the prizes of the first half of the XIX century and the prizes of the end of this century was completely different. This can be explained by the fact that the traditional gaming type loses its value over time. It should be noted that during the war time, the baiga played a big role in training young boys for the war skill.

### **Saiys**

Saiys – is one of the types of military sports games. The saiys was held in a unique way. A participant must wear an armor to avoid injury during a match and a wooden spear with an oval tip in order not to injure an opponent (Kalysh ,2015: 22). Participants of the competition took part on behalf of one tribe. Kazakh competition was similar to a contest of medieval European knights, but also had its own characteristics. In Europe if the knight wins his opponents, then they take all the weapons and armor of the defeated, and in the Kazakh competitions, the winner is awarded special prizes. However, the most important thing for a competitor is not to trample on the honor of his tribe. The prize was given to the aksakal of that tribe and given to the people. It should be noted that the participants of the competition were not wearing an iron armor, but were covering the body with a rope and even in

some regions, the participants covered their breast with a saddle (Smagulov, 2007: 97). If you give a definition for the word “kireuke”, it means tartan. Nomadic peoples began to use canvas for a long time. Proof of this is the archaeological finds, discovered because of excavations from the Scythians and Sarmatians. Archaeological finds showed that “kireuke” was the defense of a warrior in the Turkic and Kipchak periods (Akhmetzhanov, 1996: 105-109). If the Kazakh warriors wore “kireuke” kalchug, the neighboring Kirghiz warriors competed in protective suits from the hide of a mountain goat and wore white hats. The robe of Kyrgyz soldiers was called “kementai” (Simakov, 1984: 51).

The main condition of the contest was that the contestant should dump his opponent from the horse. Of course, this game endangers human life, even death. Spears of the contestants were made from a stick with a length of 5.5 meters, with an oval tip. These kinds of sports games were widely used until the beginning of the XX century. The contest was held in the open area in front of the audience. Prior to the start of the competition, the promoter announced the participants of the competition. After the announcement of the contests participants had come to the middle of the square, and when serena had played participants started competition. In the Kyrgyz people during the game the referee appointed time, and next to the participant was his (dakecchi, zholdosh) friend. He is helping the participant correctly guiding him to the rival (Simakov, 1984: 48). When one of the participants wins, they shout out the motto of his tribe. The winner of the competition received awards in the presence the people. The games were held individually and in groups. In general, this kind of national games was banned in the Kazakh land after the arrival of the tsarist authorities.

### **Audaryspak**

Audaryspak is one of the most famous military games in the world, whose goal is to dump the enemy from the horse a certain period. If both players failed to defeat their opponent within a certain time, then a draw appears and the next pair will be called in the middle (Umetov, 2006: 108). The winner competed with the next player. The game involves adults and strong people.

Rules of the game: during the set time, opponents must dump each other from the horse. Capturing an opponent with a hand and throwing him to the ground is one of the most effective ways to play. You can also defeat your opponent by pulling yourself

down. There are so many ways to defeat your opponent. Only well-trained, strong and courageous people participate in Audaryspak. In addition, it is very difficult for less experienced athletes. Capture below the belt, strangulation, hit the horse or the opponent itself is prohibited (Qazaqtyn, 2011: 272).

Only the strongest people win in Audaryspak. In general, this game is not only the strength of the hand, but also the game of the rider. In general, horses and riders play the main role. You cannot resort to prohibited methods. In the Audaryspak the rider and the horse must act together. The amount of fees in audaryspak was not great. The winner was given 1 horse and 1 shapan (Qazaqtyn, 2011: 272).

### **Kokpar tartu**

Kokpar is a kind of sports competition that was played at weddings, in circumcision's ceremony. Relatively speaking, such a sport game was not held in memorial ceremonies (Smagulov, 207:18, 202; Simakov, 1984: 60). In national sports games kokpar was conducted with great interest.

The game kokpar is a kind of game that requires strength, courage, agility, the ability to make quick decisions, patience and good horses (Fedotov, 1984: 139). The game was characterized by the speed of the people. This game is compared with hockey in temperament. The history of the game is very old. P.A. Fedotov believes that the only reason for this game is to protect domestic animal from predators (Fedotov, 1984: 139). Previously, the reputation of the Kazakh man was measured, catch the wolf alive. Hundreds of wandering people were sent to steppes to catch a wolf. The winner is the person who caught the wolf barehanded. Over time, instead of a wolf people use goat. The game involved two groups. There were 5-10 human in each group. The kokpar are played in an open area and the game begins with a greeting of the teams. After the greetings of the team must throw 40 kilograms goat in the 3-meter gates. However, this is very difficult to do. Because the goal of each participant is to score more points. In the event that the opponents left the established zone, the game was suspended and reconnected to the zone in question. If one of the participants is injured, the game is stopped and the participant is assisted. If during this time the winners are not revealed, then given additional time. Horses for the kokpar are prepared in advance. You cannot beat the opponent or the horses of rivals. In general, the kokpar was originally conditioned by the need for socially significant military skills. In the Turkic kaganate, "Derbes borya zhasy" is a group of heroes

who are trained in the art of war. This, in the modern sense, the word Guard (Oshanov, 2012: 287). The main idea of the game is to strengthen the strength and power of the future hero.

### **Wrestling**

The next type of national game, which held at the memorial ceremony, is a struggle (Smagulov, 2007: 95). Today this kind of national sport is widely known throughout the country as the Kazakh struggle. The struggle is known among Georgians as "chidoba", in Kyrgyz "kuresh", among the Tazhiks "gushtingshiri", among the peoples of the North Caucasus "tutush", among the Uzbeks "kurash", among the Moldovans "trinte", among the Tatars "kuryash", among the Turkmen "goresh", the Armenians "koch", among the peoples of Tuva "khuresh", Azerbaijan has "gulesh", Russians have "fight" (Matkushak, 2012: 11-20).

Wrestling is the most popular sport among the Kazakh people. Initially, the fight may have appeared in competitions where the batyrs fought one on one. This kind of national sport is held in all events among famous wrestlers. Wrestlers from both groups used their ingenious skills (Totenaeu, 1994: 6). The wrestler was dressed in one shirt without sleeves and in shorts. Also on his feet leather boots and on the belt was a leather belt (Gunner, 1938: 35). The wrestlers fought on flat grass or on a carpet. In the middle stood the referee. He watched as the wrestlers correctly used the methods and judged.

The history of the appearance of the term "paluan" a wrestler who knows and owns all the skills of wrestling is also associated with military art. The word "paluan" passed from Persian to Turkic. In the Kazakh language, the word "paluan" is also used in the transitional meaning like the person who has a huge physique. Kazakh folk art is an integral part of the Kazakh martial arts (Aimkhanov, 2008: 28). The struggle originated in ancient times and has changed in over time. In the early 19th century, the wrestler had to fight several wrestlers to win the Grand Prix. Considering the details of the struggle in the second half of the nineteenth century, we see that the winners of each pair that won the battle became the owners of the main prize. (Smagulov, 2007: 95) The representative of each clan brought his wrestler in good form. Since the victory of the wrestler was considered a victory of the clan. The winner was considered those who put their opponent on the shoulder blades (Qazaq, 2012: 299).

The referee raises the winner's hand, announces

his victory, and asks the people if somebody else will fight against him. In the absence of the enemy, the wrestler declared as a winner and awarded valuable prizes. The size of the reward of the paluan is determined at different times in different ways depending on the well-being of the organizer of the event. For example, a prize is given to 9 wrestlers: 1 place – a camel and 8 rubles silver, 2 place – horse, 3 place – horse, 4 place – a fabric for sewing a shapan, 5 place – a mink, 6 place – a gun, 7 place – a dagger, 8 place – chapana, 9 place – silver in 2 rubles (Qazaq, 2006: 262). Thus, the names of the wrestler's and winners for other types of national games became widespread and became very popular among the Kazakh people.

## Conclusion

In other words, in peacetime young people who were well prepared for national games since childhood were able to develop their skills by participating in them on holidays, and in wartime these skills helped them to defeat the enemy in fights. We are convinced that national sports are a good school of military art. Each of them developed the strength of the people and the skill of the rider. Undoubtedly and nowadays developing national games, we can bring up a strong, healthy youth.

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