CONTENT BASES OF GAMES IN AGONISTICS IN KAZAKHSTAN

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Introduction: *The article examines the problem of the study of sport as a phenomenon of culture that allows us to reveal the characteristics of modern civilization, which is characterized by an increase in the role of agonistic, playful, bodily principles. Kazakh game culture pays in itself as a spirit of competitiveness (for example: types of verbal competition), and the culture of victory in bodily competition. Kazakh sports games bear the features of a dionistic culture.*

The purpose of the article: *Given the urgency of the problem, the following goal was realized: to study the features of Kazakh game culture and analyze Kazakh sports games. Show the role of sport in the culture of Kazakhstan.*

The methodology: *For the solution of research problems in work the method of the theoretical analysis and generalization is used. The retrospective point of view and the analysis of last physical culture and sport on the basis of understanding of structure of its present was carried out by means of updating method. At disclosure of contents and essence of physical culture and sport as parts of the general culture were applied methods of analogy and comparison.*

Results: *All of us carry in ourselves a particular culture; express it in the manner of thinking and style of behavior, in a certain order of material and spiritual organization of our life. Culture develops continuously and every generation of people relies on what was created by their predecessors. But, the process of inheritance of cultural values is complex and contradictory, therefore, in this respect; culture should contribute to the spiritual and physical improvement of people. This is one of the important factors that determine the life of society.*

Conclusions: *Sport acts as an active social factor in formation, development and education of patriotism, the desire for unity and cohesion of various nations and nationalities. This social function is based on the use of sports, which is a single international, interethnic cultural basis for communication and interaction.*

Key words: Kazakh, national games, culture, people.

Introduction: Ethnographers, historians, travelers of pre-revolutionary Kazakhstan described Kazakh folk games. (A. Humboldt, A. Yanushkevich, T. Atkinson, A. Divaev). They collected the folk games of the Kazakhs, celebrated the national color, the originality of the people's self-expression, the uniqueness of the language, the form and content of the colloquial text. Almost in all studies, one can trace the idea that in the field of culture the forms of various types of creativity are the most stable, to which are mobile games, dances, whose roots go back into the centuries, they are characterized by national specifics, reflect the totality of those phenomena that surround the life of this or that people. So, A. Humboldt, describing the life and life of Kazakh nomads, their customs and traditions, said: «... I consider the time spent in the aul the happiest time of my life because the hospitality of the nomadic people shown us and their games, entertainments are such events that will never be erased from memory».

educational-developing value and expressed valuable pedagogical thoughts, was the ethnographer A. Divaev. He wrote about the stimulating role of the games arming children's feelings with bright impressions about the environmental reality, inspiring them on creative search inducing to independent activity – to the beginning of cognitive process.

T. Tazhibayev, considered games, in particular sports, as means of physical training. According to him, “horse and pedestrian sports had military and applied character and developed force, endurance, mobility, clearness of movements, promoted education of courage, dexterity”. Further it is noted that the correct evaluation of the meaning and character of traditional national games is possible on the basis of an analysis of the history of their origin, because each people, depending on their socially cultural and economic conditions, has developed the games inherent in it and physical exercises (Tanikeev, 1990).

Among the inheritors, the first who collected a large number of Kazakh folk games, highly valuing their

We have already pointed out that competitions since ancient times were an indissoluble attribute

of the life of the Kazakh people. To this day, for example, historical data on the largest competitions on the occasion of the solemn exit of King Cyrus in Babylon, where the convincing victory in horse jumps was won by the saks rider, have reached our days. (Levshin A., 1996).

The competitions held in honor of the Persian tsar Cyrus took place in the territory of ancient Mesopotamia in 539 to our era (to the South-West from modern Baghdad). Cyrus, as we know, was killed during of hike to Middle Asia, when he decided to conquer the Saks and massagets – freedom-loving and warlike tribes of this era.

Herodotus told the legend, which the queen of the massagets Tomiris, after the victory over the Persians, ordered to fill the leather bag with blood, putting Cyrus's head in it, and said: "You was hungry for blood, drink it!" (Ish-Muhamed-Bunin., 1883).

Participation of the Saks rider in the games in Babylon is the first known in historical literature mention of international sports relations that have become traditional in subsequent epochs. In general, the forms of carrying out competitions in the Saks were very diverse. They were held, as between riders and pedestrian soldiers. One of such competitions were duels on horse with peaks. Images of duels on horse the saks of soldiers are found in Mountains Hantau in the Central Kazakhstan. The similar image was revealed also on the rocks Ter-ektisay which are in south-west Balkhash region. A bit farther, there is a woman in pose of the free observer. This woman is, according to archeologists, is the main prize of competition – duel.

I. Anichkov, noting this ancient custom of Kazakhs, writes: "Before the arrival of the Russians, Kyrgyz people brought a man or woman from Bukhara and Khiva, put on beautiful clothes, good weapons, and put them on a camel and exhibited them as a sports prize" (Bronevsky S., 1830).

Kazakh folk games are an integral part of moral, intellectual, aesthetic and physical training. Traditional folk game is a social phenomenon that has great educational significance. Forms of manifestation of national game are extremely diverse. Together with the development of human society they are continuously improved and change. Game is the conscious activity directed to achievement of goal.

Various games, entertainments and physical exercises were applied constantly and almost daily. The eyewitness of life of Kazakhs of the beginning of XIX of century Philip Nazarov about it wrote that "in the evening the Kyrgyz gathered by crowd ashore, firing arrows at the target" (Alektarov A., 1891).

Universal application of games, physical exercises has led to the fact that some of them had already sports character. As independent sports were made out horse jumps on various distances, horse games, kok-par and to kyz-ku, archery, fight of two riders, fencing of two riders at peaks, free-style, zone wrestling and some other. They met all requirements imposed to sport in modern understanding of this word.

Competitions in such games as "kokpar", "arkan tartu", "aksuek", "ak serek and kok serek", "sibis", "sais", promoted to physical-sports development of men and women. The main place in the entire process of physical education was taken by horse riding. The main physical exercises, games and entertainments used for this purpose i.e. for physical development and physical perfectness of younger generation have been connected with it. The child was adapted at the birth to horse riding. A. Levshin pointed out that the Kazakhs swaddled and put between the knees and feet of the babies' small pads to have their feet then suitable for riding form (Haruzin A., 1889).

It is enough to tell that horse competitions were integral part of culture and life the saks of tribes. Severe military life, nomadic lifestyle demanded from them excellent horse preparation. Saks was beautiful riders, and cavalries of the saks of tribes enjoyed wide popularity. In the ancient world, at the ancient people their "heavenly" horses find reflection in ancient epic works, in particular in Avesta.

In terms of the popularity of equestrian species, equestrian racing, no state can compare with Kazakhstan. "Enlightened England is famous for its equestrian racing ... But England should in this case give way to an advantage not in the beauty and lightness of the horse – it is still a problem, but in their fortress and almost incredible transfer of labor. Also people are same in it... So are the people in it ... They do not pass not a single holiday, not a single feast, in which there would be no racing, and to which many hunters arriving often for sev-

eral hundred versts would not be prepared. Even ordinary women with great courage participate in them” (Bronevsky S., 1830).

It is considered that the athlete has won lawful victory if the kind of sport in which he has achieved success has old story in its country. Tradition – is one of factors of sports victory.

In Kazakhstan the equestrian sport develops for a long time. National competitions and national games – good way to skill and performances on world sports arenas. People aspired to ride usually, they learned to manage the horse perfectly. And it was quite natural to see equestrian games and competitions, which revealed the best riders, masters in the ability to sit on horseback, make a horse rush like the wind, obey every order of man. Popular national types of games remain and now. To take the same gallop. There is many of options of its carrying out in modern conditions. Kyz kuu-it is the game, and the gallop. In this folk game, girls on a par with men, competing with them, famously rush on feet. “Dzhigit, who overtook the girl,” A. Ivanovsky wrote, receives several kisses as reward, if he does not catch up, then the girl catching up turns horse back and pursues the dzhigit herself and, after catching, awards him by whip “

Thus, the games reflected the people’s memory of the high heroic qualities of Kazakh female warriors, who were able to drop dzhigits from horses by hitting the thigh with their horses. This game was part of the wedding rite in the past. The groom’s task was to show not only quickness and dexterity, but also to confirm his love, his right to her, after catching a bride on a horse ahead of him.

The most original and at the same time forgotten for some reason nowadays are games related to matchmaking and marriage, the value of which consists not only in that, the spiritual culture of the people is most fully manifested in them, but also through the games, The wedding ceremony turned into an amazing performance. Of course, that in all of these ceremonies with games the people wanted to see their dzhigits bold, strong and dexterous.

To develop these qualities in the steppe conditions could only be participating, for example:

- in alaman-bayga – racing on long distance,
- in zhorga-zharys – racing on amblers,

- in kokpar – competitions of two competing groups of riders for possession of flourish-es of the slaughtered buck,
- in the Dzhigit-dzharisu – this competition of two riders on speed of saddle and passing of certain distance,
- n zhaugashti game – in pursuit of the conditional enemy with the purpose to besiege him lash,
- in audarispak – where opponents drew each other from saddles,
- in kumis alu – in raising of coin on full to race.

Special importance was given to archery. This competition was already known with Usuns. The system of training the shooters allowed to educate outstanding masters in this kind of military art. There was also a custom to trim the riding horses, for the developing mane greatly hinders the rider at the archery.

As it was already emphasized, the games were not only fun, but also a means of developing vital skills, in the old days they tried with the help of games to educate young men physically healthy, in the spirit of respect for the elderly and duties to the community, relatives. In the future, the development of the adversarial and the game principle becomes more diverse at the form and deep in content. Physical exercises, games and entertainments with the use of special dice-bones are popular. Thus, during the excavation of ancient graves in the Pamirs, which characterize the culture and life of the Saks and Usuns tribes, numerous dice were found only in the burials of men. One of them found 72 copies. They were lying next to the bronze iron knives. This suggests that such games were distributed only among the male part of the population, as it was in particular, in subsequent times, including our modern era. The stragals were used not only in the games and entertainments of men, but also in the mobile games of children, with the help of which such physical qualities as agility, accuracy and speed were brought up.

A great creative achievement in connection with the development of gaming activities should be considered the emergence of table games. We are talking about togyz-kumalak (literally, nine balls).

The English traveler T. Atkinson, writes that folk games and entertainments primarily begin with

a contest of akyns. Aytissy inspire the last participants of single combat to be completely adamant until they achieve victory.

Verbal contests were held on all kinds of holidays, sports, and events. The spirit of play, rivalry, competition was most fully manifested in the creativity of akyns. "As at the Olympic Games," recalled A. Yanushkevich later, "two poets fought each other. Hardly one shoots a strophe, the other immediately fires back; the first boldly attacked, the second masterfully defended himself; the passion of both grew and fomented this struggle. It was a whimsical picture."

In aytys with a representative of the opposite side akyn praised his family, his people, instantly composing his improvisations. Another, too, cited the dignity and valor of his relatives, their generosity and cordiality. The prize was given to the one who came out the winner from this competition in verse.

An important feature of aytys is its game form, which lies not only in the sophisticated play of words, but also in the game of unintelligible thoughts, associations, "Homogeneity" of rhyme ... A. Amrebaev, pointing to aytys as "a game form of self-knowledge of Kazakh nomads", says that in aytys as in the game "There is a mystery, a question, an exclamation and a certain goal is pursued."

It is known that akyns, singer-storytellers, who continued the traditions of kular-amateurs, wandered through steppe auls, kystau, arranging improvised performances-fun, dancing with singing, dancing games.

And nowadays the traditions of oral competition symbolically reflect the reality and practice of human activity, artfully reproduce a concrete historical essence characteristic of a given sociocultural situation, that's why aytys, as a tradition, is today an actualized culture of the past, because it has "mobilized" the experience of the past in interests of the present time. And in this sense, aytys as a cultural tradition, respectively, implies the originality of Kazakh culture, the presence in it of distinctive national traits. This manifests itself in the content of the improvisations of the aytiskers, which, as a rule, come from the very essence of folk life and folk psychology. In aytys, as in other forms of oral-poetic culture of Kazakhs (fairy tales, proverbs, sayings ...), free speech is inherent in Kazakhs, moreover,

freethinking.

Indeed, aitys akyns are a multifaceted phenomenon full of deep contemplation of competing akyns, in which sparkling humor interspersed with philosophical generalizations. Genre aitysa-improvised contests of folk akyns. Song competitions as one of the forms of development of spiritual culture have become the most popular characteristic phenomenon in the life of the Kazakh. It should be noted that different types of aitys exist among different peoples of the globe. The Sudanese "sananku", the Uighur "paw", verbal dueling of the Halk and Derbet occur in a prosaic form, in the form of ironic jokes, caustic remarks, comical teasing, provocative gestures, deft verbal attacks, or even simply abuse, allowed by custom. Ancient Greeks, medieval Arabs, Icelanders, Bengals competed, reading out previously composition (and often recorded) poems.

"In the conditions of the Kazakh reality ... the main poetic genre that allowed akyn to be called akyn was aitys. In order to become akyn, akyn must show his poetic power to the people: in order to display his poetic talent. A person who wants to become an akyn must submit it to the public, having entered into a competition in political craftsmanship with someone who has already received public recognition, then he gets the people's title of akyn, if he does not receive recognition, the people will not consider him akyn," S. Mukanov rightly noted.

Thus, without entering into a poetic contest, a person cannot become an akyn, and no one will consider him an akyn. The main feature that distinguishes akyns from other types of carriers of the Kazakh oral and poetic tradition is precisely in this.

The breadth of not only the voice, but also the speech range characterizes contests of akyns-improvisators. The defining feature of aytys as creativity is the ability of aytyskers "to instantly assimilate an extraneous idea, figuratively master and pretend the material offered from outside. This is the ability to focus at the right moment all the forces of the mind and soul, all the memory reserves and all imaginative fads on one, dictated by someone special task. And even so, to immediately turn this task into personal and vital"

To date, according to the above-mentioned types of Kazakh folk games, there are a number of classi-

fications. The first attempt to classify Kazakh folk games belongs to the ethnographer A. A. Divaev. He distinguishes 3 groups:

1. infantile games; 2. junior games; 3. games of Dz-higits;

Each group he divides into three subgroups. Firstly, he refers to the ancient Kazakh games that originated in the tribal union. Secondly-mobile, in the third-sports games. In our opinion, this classification is incomplete, it does not reflect the whole variety of games. It does not reflect the entire palette of games, their diversity, their ambiguity.

The classification of Kazakh national games was reflected in the collection of ethnographer M. Gunner. In it games were classified as follows:

1. General games; 2. games with elements of resistance and fight; 3. games on the open area; 4. games for rest; 5. horseback riding; 6. attractions

Of course, this classification also does not cover the entire palette of games, but it is interesting, at least in that it distributes games by character. For us it is important that such classifications took place, as there was a huge variety of Kazakh national games.

The development of a playful, competitive beginning in the culture of the Kazakh people includes an educational element, forms the physical development and training of the person as a whole. All sorts of games, competitions contribute to the development of thinking, ingenuity, strengthening the will, nurturing the habit of organized action. They are also regarded as a good attitude towards nature.

Conclusions. So, sport acts as an active social factor of the formation, development and upbringing

of patriotism, the desire for unity and cohesion of various nations and nationalities. This social function is based on the use of sports, which is a single international, interethnic cultural basis for communication and interaction. The combination of national and national international takes place during various competitions, from match games to the Olympic Games. Along with this, competitions on national sports are held, which contributes to the revival, consolidation and development of national folk forms of sport, as an integral part of the national folk culture.

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