



KUPKARI IS A GAME OF HEROES

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ABSTRACT

This article describes the traditions and ceremonies of the Uzbek people in connection with the traditional games of ulak-kupkari on the basis of existing literature and field records.

KEY WORDS: *Uzbekistan, Kashkadarya, Surkhandarya oases, kupkari, goat, horse, rider, game, spectacle, tradition, ceremony.*

The Kupkari horse has been serving man since ancient times. According to ethnographic data, the horse was tamed about three thousand years ago. There are more than two hundred breeds of this animal in the world.

The horse is strong, patient, graceful, clean, alert, alert, able to see, smell, smell, and even perceive an unknown ghost. There are many legends of our ancestors about the horse, which is a faithful companion of man. They emphasize the unique importance of the horse, its unique character and virtues, and what to pay attention to when choosing a horse. Proverbs such as "Horse is a young man's

wing", "Get up early, see your father first, then see your horse", " When you have a father, you know the people, when you have a horse, you know the country."

The unique masterpieces of Uzbek folklore - epics such as "Alpomish", "Gorogly" - also give the horse positive qualities and praise. According to historical records, equestrian games existed in the time of Alexander the Great. According to folk epics such as "Alpomish", "Gorogly", "Manas", "Forty Girls", horse games have long existed in the ancient ancestors of the Turkic peoples.



It is obvious that the image of the horse has a strong place in the literature and art of the East

since ancient times. In these animal epics, Girkok was revered as Boychibor, and songs, poems, and



people sang. Artists engraved the image of the horse on ceramic vessels, murals, and rock carvings.

The holy hadiths of Islam say: "Goodness is bound to the horse's ways until the Day of Resurrection. The horse is for three different jobs. One is reward, one is veil, and one is sin. The reward is that if a person feeds him in the pasture or in his house in the way of God, he will be rewarded. If he ties it in the pasture or in his garden to graze, the rope will be blessed until it reaches the place where the rope reaches. If he breaks the rope and leaves one or two passes, he will be rewarded for his footprints and rubbish. If he runs away and drinks water from a river, he will be rewarded for it. If he has not forgotten the right of God to take care of him and ride him so that he will not get rich and tired, this horse will be a curtain from hell for him. If a person feeds his animal for pride and hypocrisy and for acting against the believers, he will be punished for it"[1:90].

Chapter 25 of the Nightmare of Kaikovus, one of the literary masterpieces of the 11th century, is entitled "Chahorpoy in the Remembrance of the Purchase of a Horse." will be.

It is said that the world is made up of man and that man is made up of animals. The best part of the animal sentence is the horse. To hold him sacred is both kadhudism and mercy. It is said in the parable, "Take good care of your horse and its clothes, so that the horse and its clothes will take good care of you" [2: 78-79].

The peoples of Central Asia have long been famous for their racehorses. Akhal-Teke is widespread in the mountains of southern Tajikistan, yammut in western Turkmenistan, lakai in the mountains of southern Tajikistan, Khojand in northern Tajikistan (now Sughd region), Karabayir, lakai and Arabian horses in Uzbekistan and Karakalpakstan. From ancient times, Uzbeks bred mainly Karabay, Lakay, Turkish and sometimes Arabian horses [3:27].



Horses of Karabayir breed are widespread in Zarafshan, Fergana valleys, Tashkent oasis. The origins of this breed go back to ancient times, when the local breed was mixed with Turkmen, Arab and Mongol breeds. The Uzbeks mixed this breed and formed Uzbek, Miyankoli and Urgut breeds.

Laqay breeds, as mentioned above, are strong, fast horses bred in the TOF and foothills of Uzbekistan and Tajikistan. Arabian horses are widespread in the Zarafshan basin, Bukhara and Karshi oases. These horses were strong enough to walk in the desert for several days [4:20].

Turkmen horses are bred in the lower part of the Zarafshan oasis, in the Nurata district, in the south-western districts of Khorezm and Surkhandarya regions. Turkmen stallions are very good at riding and riding.

It is not for nothing that our people say, "A horse is a young man's wing." Strong, brave,

energetic young men understood the "language of horses" and grew up to be riders. El paid homage to the riders, adding the word rider to the name of the famous: Omon rider, Ergash rider, etc. [5].

Kupkari (in Kyrgyz it is called "qok pari", in Tajik it is called "bozkashi") and means "blue wolf". In ancient times, nomadic Kazakhs and Kyrgyz chased wolves on horseback until they were exhausted. This required the rider to be resourceful, agile, and the horse to be resourceful. This is one of my favorite games. It is widespread among Uzbeks and other peoples of Central Asia. In Uzbeks, this ancient horse game is also called "uloq".

In our people, when a son is born, at the hair and circumcision weddings of their children, sometimes when they are married, soup is given to the people, and at the end a kupkari is organized.

On Navruz, there is always a kupkari. It was attended by villagers with horses, and riders from



remote villages were also invited. Those who did not have horses participated as spectators or supporters of the rider.

Kupkari is also a combination of the most complex movements and special exercises performed on a horse. The rider participating in this horse race had to be well-trained, strong-willed, agile, and agile in every way.

The rider's horse must also be very resourceful, energetic, well-trained, able to break through quickly when riding a herd of horses, understand the owner, and fulfill all requirements and actions. As long as the rider and the horse justify each other's trust, many prizes will be won, and the rider's fame will increase.

Kupkari is a rider's struggle to win by fulfilling the conditions of a race on horseback. It is a one-on-one debate. The main condition of the competition has been put forward. The body of a kid is tied to the rider's saddle by the number of squirrels, squeezed between the hooves, and thrown to the designated address or to the head referees, sometimes at the far end of the circle. The cousins, who are relatives, worked together to win the prize.

In the past, Uzbeks had one horse in every household, and the rich had three or four horses. Horse owner or special riders hired and ridden kupkari. This game is usually held in late fall or winter. To prepare for it, the horses were fed separately from early spring. How to raise, care for, and cool a goat after a kopkari was done by a specially qualified person ("sayis") or the owner of the horse. Riding has been passed down from generation to generation. Horses are protected from heat and cold, are constantly tied up, are not overloaded, and are protected from prying eyes.

In the past, weddings and spectacles did not take place without many, of course, the stallions in Kupkari were specially bred from thoroughbred horses, and the foals were specially cared for at a young age. Horses were first trained to be ridden by younger children, and finally, when they grew up, the rider rode. The horse was cooled (rested) from time to time, and did not ride in vain. Initially, the horse was included in the herd and used in kupkar after being chopped and cooled at the edges of the circle. The news about Kupkari was delivered a week - ten days ago. Long - the riders, who had been invited from afar, arrived the day before the kupkar, and the horses were chilled, but not fed and given much

water. After eating soup and circumcision on the wedding day, the horsemen went to the place where the kupkari would be. Wide ridges and hills have been selected for the game. There are 200-300 and more riders in Kupkari. They were followed by their relatives and relatives in a certain place.

Ҳар бир қишлоқда кўпқарига раҳбарлик қиладиган баковулбоши бўлган. Одатда, қишлоқ оқсоқоли ёки энг ҳурматли киши бу ишни бажарган. Баковулбошига икки баковул ёрдам ҳам берган.

Баковулбоши ва ёрдамчилар, оқсоқоллар тўйнинг энг ҳурматли меҳмонлари маълум баландликда ёки тахтадан қилинган жойда - чорпоя (ҳавоза) да кўпқарини бошқариб ва кузатиб турганлар.

Одатда, отлар ва чавандозларни майдонга кириш олдидан қизитиш учун "Қоқма" ўйини уюштиришган. Ўртага навбат билан икки - учта улоқ ташланган. Улоқ 6-8 ойлик ёки бир ёшгача бўлган эчки боласи ҳисобланган. Чавандозлар уни тўдадан олиб чиқишга интиланлар. Бунга эришган чавандозгина шу улоқни олган. Баъзан улоқ чавандозлар орасида бўлиб олинган. Қоқма 1, 5 - 2 соат давом этиб соврин берилмаган. Қоқма тугаб, отлар совутилгач, асосий ўйин - кўпқари бошланган.

Кўпқарида тўй эгаси иқтисодий аҳволига қараб 6-8 ойликдан бир ёшгача бўлган серка, такалар, баъзан 6-8 ойлик новвос ҳам ташланган. Серка ёки ёш такани сўйиб, калла ва туёқлари ҳамда ички аъзолари олиб ташланади. Улоқлар чортоқнинг олдида сақланган.

Дастлаб баковулбоши совринларни эълон қилган, сўнгра ғолиб чавандозларга навбатма-навбат тарқатилган, баковуллар эса чавандозлар ўртасига улоқни ташлаб кўпқарининг боришини назорат қилиб турганлар. Ғолибларга соврин сифатида қорамол, кийим - бош, гилам, пул ва бошқа қимматбаҳо совғалар берилган. Этнографик кузатувларимизга кўра, Қашқадарё воҳасининг қўйи туманларида Деҳқонобод кўпқарилар улоқ баландлик ("ҳавоза") дан туриб чавандозлар устига ташланади[6].



In the high mountainous areas of the oasis, a kid is taken to the center of the place where it is located. But in both cases, the rider must skillfully pull the kid out of the middle in order to win the prize, leaving the other riders behind and bring him to the designated place or in front of the captain.

In the havoza (chartak), two auxiliary bakuls grab the kid's legs and throw them to the lower herd. The riders skillfully take the kid out of the herd and carry it to the designated place. In the contest for the kid, the riders, who were strong and strong, were accompanied by his friends and relatives, who helped to protect them from their rivals. For example, the riders of the Qatagan tribe in the Kashkadarya oasis defended each other. The seeds in the oasis, such as mangit, bell, gourd, and palace, also supported each other in the process of kupkari. Sometimes, in the event of a dispute or quarrel, the elders reconciled the parties. [7]

If the rider took the kid out of the herd and took it to the designated place in the circle, the captain gave him a predetermined prize called "halal". Otherwise, whoever violates the rules in the contest of a goat, and takes a kid in a hurry, is considered "haram" as a violation of this tradition. No prize was awarded to the rider at this time. When taking a kid out of the herd, the kid may fall to the ground or be pulled by two or three people. The skill of the rider, the violence of the horse, is thus tested. The rider had to use various courageous methods with endurance.

In many cases, the riders wore special clothing: telpagi, outerwear jomakori - ("jomoykor") pants and boots. The riders took care of the horse, never hit the horse on the head, did not sew on a strong herd, only gently hit the saddle when necessary. From time to time the horse was kept cool.

In Kupkari, the body of a goat that had been discarded over and over again was taken by the victorious riders. A new kid was thrown into the circle, and Abjir riders won 2-3 and more prizes. Only then did the racehorse become more popular and more expensive.

Kupkari also ended with the distribution of the announced pedigree prize. The riders cooled their horses, heard when and in which village the next game would take place, and dispersed with their relatives. Horse owners and riders distributed the prey goat to their close relatives or gave a feast the next day, and sometimes the prizes were also distributed to the older riders.

Kupkari was a game of peace and tranquility, which played an important role in educating the young men to be courageous and energetic. Harvesting has been going on all winter since the harvest - in late autumn. During the spring holiday of Navruz, kupkari is especially hot. Then the horses were reared in a special place - a "kennel".

So, in Kashkadarya, one of the southern regions of Uzbekistan, kupkari has been the most interesting national game. Nowadays, at large weddings, valuables, carpets, motorcycles, horses, rams, camels, etc. are presented as prizes. That is why the competitions between the riders are very sharp and interesting.

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