

## THE CONCEPT «HORSE»: ON THE BASIS OF THE MONUMENT «AT-TUHFA AZ-ZAKIYA FIL-LUGAT AT- TURKIYYA»

Nazym, Konkabayeva, Dariga, Kokeyeva, Raushan Avakova,  
Gulzhamal Kortabaeva and Anar, Mustafayeva

This article considers the Middle Age literary monument «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» («Valuable gift to Turkish language»). The history of investigation of the monument, the slight attention to the works of scholars and scientific analysis to those researches were done. There are also given similarities and differences of translation of this work, which are known to scientific world. Linguistic expressions from the work which are connected with horse were taken from the manuscript and were compared with contemporary Kazakh language. The authors during the investigation of the work Mahmut Kashkari «Diuanı lugat at-turk», Old Turkic dictionary, also took some lexical units from the manuscript «Kitab ad- Durra al-mudiya fil-lugat it-tukiya ala-t-tamam va-l-kamal». The article discusses Middle Age manuscript «التحفة الزكية في اللغة التركية» «at-Tuhfa az-zakiya fil-lugat at-turkiya», where also were taken the notions connected with horse due to age, colour, type and other peculiarities and were proved through linguistic data. Moreover, according to materials which were taken from linguistic layers were defined the concept horse and its role in Kazakh and other nations which have nomadic lifestyle.

### INTRODUCTION

Horse is one of the sacred animals of the Kazakh nation. Horse is the important image in folk art too. Its peculiarities were defined in songs, kuys, impulse of horse were given in epic poems, its forms were defined in different types of art. These features tell us that the image of horse take an important and valuable place in our spiritual world. In Kazakh understanding horse symbolizes gentle hood, courage, friendship and loyalty, beauty and self-assumption, freedom and independence. Kazakh people who desired independence took the spirit of freedom from the image of horse. That is why in Arm we depicted the sign of horse. *Winged horse – is the steppe's darling, man's wings, swift as a wind, the image of courage, bravery and symbol of power which desire to go forward on freedom, independence and liberty* [1]. All of mentioned above prove that our national and state's ideology should base on that winged horse becomes our symbol.

Nowadays investigation on horse becomes an important part of investigation, even there is separate science which does research on horse research through various aspects and ways. If Turkic scholars define that «horse is one aspect of culture» and entered the notion «horse culture», European, Russian scholars define the

\* Al-Farabi Kazakh National University, Kazakhstan, E-mail: [academic.uni@mail.ru](mailto:academic.uni@mail.ru)

term «Equestrian culture»[2]. Answer to the question «What did Kazakhs for world civilization?» was given by professor Su Bihay «...Kazakhs raised argamak with a large mane and endangered «horse culture» [3]. In Kazakh society all wealth were measured by horse, authority committed its power by horse, in judiciary verdict was sentenced through horse: from simple crimes till person price was measured to 100 horses, his honour measured to 1000 horses. Trade exchanges among countries, communities and clans were considered by horse too.

El men el arasyñ ashqan zhylyky

El men el arasyñ koskan zhylyky

In the next Kazakh proverb “Interrelation between states was opened and closed by horse” shows us the role of horse in diplomatic relations.

Nowadays in the world of Arab, English, Turkmen etc. there are lots of literary works as fairy tales, legends, prosaic and poetic works and scientific dissertations where we can find information about role and function and position of the horse in these cultures. Famous artists also depicted the image of horse on their masterpieces, drawings, sculptures also made monuments of this animal[4].

On the basis of written monuments, lexical units concerning to horse were not investigated by historical and comparative analysis. Special linguistic matters as well were not the object of any scholars investigations. Our object of investigation the Middle Age written monuments were not contrasted with contemporary Kazakh language.

The written monument of the Middle Age "التحفة الزكية في اللغة التركية" at-Tuhfa az-zakiya fil-lugat at-turkiye» (further will be given as «at-Tuhfa») according to significance in the third position in Turkology, during investigation were discovered lots of valued information in Middle age Kipchak language. If we speak about investigation history of the manuscript At-Tuhfa written monument consists of three parts: phonetics, grammar and dictionary of Arab and Kipchak languages.

This exact dictionary is the object of our investigation. At the beginning 125 zoonyms, concerning to the notion ‘horse’ were collected. Also lexical units due to horse will be additional investigation too, as lexical units according to the age and colour were also included in the research.

Additional to At-Tuhfa manuscript will be considered lexical units concerning to the notion horse in the works of Mahmud Kashgari as «Диуани лу“ат ат-тїрк», Ancient Turkic dictionary, «Kitab ad-Durra al-mudiya fil-lugat it-turkiya ala-t-tamamva-l-kamal».

In the article considered the Middle Age manuscript "التحفة الزكية في اللغة التركية" at-Tuhfa az-zakiya fil-lugat at-turkiye» according to notion of horse due to the age, colour, kind and were defined lexical units as well. Moreover, based on linguistic layer of Kazakh and other nations with nomadic culture will be defined the role and position of the horse, that will be the aim of our investigation.

## METHODS

As the research work is theoretical investigation, mainly used theoretical methods. At the beginning used bibliographic work, it means first of all collected all information concerning to the notion 'horse' and made a list of them. According to this methods also gathered the list of researchers too. It was considered each researcher's field of investigation concerning to the notions of horse. As a result the sides which were not defined before became the object of our investigation.

The article devoted the language of Middle Age manuscript «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» («Valuable gift to Turkish language») and the absolute chronological method help us to consider the data of historical events of that time through information which are given in the manuscript, according to time expressions from the work we can make conclusion that the manuscript relates to the end of XIV and the beginning of the XV century. Due to statistical method we collected 125 notions from the manuscript and the most widespread is zoonyms that are 69 and exactly the lexical units which are connected with the notion of horse is -9. In the work also given different lexeme to the horse due to type, age and other features. Thanks to statistical analysis we can define that in the Middle Age is notion horse was widely-used.

For contrasting and comparing with current time we have to use comparative-historical method. While comparing the lexical units through proverbs, phraseological units and lexical units of modern Kazakh language with Middle Age language we defined that only phonetic peculiarities are exist. For example, in Middle age manuscript was given as 'yilki', so in contemporary Kazakh language 'zhyki' as we see only phonetic change can prove it. Also we used contrastive method, while contrasting Kipchak and Kazakh language, and we defined that Kipchak language is protolanguage of Kazakh tongue.

In the article given not only lexical units of the Middle Age but also taken examples from modern Kazakh language. This example show us that we used synchronic method too. Proverbs, idioms, phraseological units with ethnolinguistic and linguacultural diversities also taken during investigation. Samples prove that role and position of horse in modern society also various. Horse features can be contrasted in human personality too, as Kazakh people describe themselves as brave as strong and as loyal and free as horse. All of interrelations describe that horse already becomes the part of lifestyle of Kazakh people. The following proverbs define the image of horse as 'at quirygyn kesti' make an argument among people or 'at tizesin kosty' *unite people after an argument*.

In the article also used the main method, linguistic chronology [5]. The original manuscript of «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» is in capital of Turkey in Istanbul, in the Mosque of Bayazit, in the library of Valieddin Efendi in №3092. This work started to be the subject of investigation from 80-90s of XX century and exact original used for research, there is not copy of that work.

Manuscript consist of three parts: phonetics, grammar and arab-Kipchak dictionary. This manuscript was not investigated through interdisciplinary aspect. Investigation of this monument through image of horse can interest world scholars too.

## RESULTS

According to the article, the notions and lexical units connected with horse was interpreted and investigated in the written monument «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» («Valuable gift to Turkish language») and comparing with modern Kazakh language we define the following results:

1. The Middle Age manuscript Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» is one of important works for Turkic people, we can define that this work wide affected to the development of history Kazakh nation and exactly to the improvement of Kazakh language. Manuscript is not the heritage of only Kazakh nation, but also unique for all Turkic world. Investigation to the manuscript was done widely, but we can't find investigation, which followed by scientific research ;
2. Turkic peoples on the linguistic materials from the VIII century, engaged in cattle breeding. In the Middle Ages on the amount of material we can say that this craft was developed. In turn, the horse was not only a means of riding, hunting, meat, clothing and drinking, cattle left a vivid imprint on the language formation in the culture of the Turkic people.
3. The role of horse is important for Kazakh culture. Horse is part of Kazakh tradition, custom, spiritual world and is indivisible part of culture and art
4. If you sit astride a horse, it is type of transport, its milk, meat is food, in battle its type of weapon and trustful companion;
5. While investigating nation's language, lexical units you can define national features of each nation and ethnic group. Phraseological idioms, proverbs include complete heritage of that nation. Through sayings, proverbs, idioms, phraseological units we can learn more about Kazakh culture, tradition, mentality and images of nation.

## DISCUSSION

"التحفة الزكية في اللغة التركية" at-Tuhfa az-zakiya fil-lugati at-turkiya" (further "at-Tuhfa") manuscript has been known to us since 1922. On the onset, the manuscript came to the light of scholarly body through the article of Hungarian scholar M.F. Koprulu. The original manuscript is stored at the Wali al-din Effendi Library of Beyazit Sultan Mosque in Istanbul, in Turkey, under the serial number 13092. Translation of the manuscript was initially undertaken by Shamsattin Sami, however the translation wasn't published. For this reason, the French translation named "La langue des kiptshaks" of Hungarian scholar H. Kun in 1940 and its printed

publication in 1942 is considered as the first official translation of this manuscript. Apart from the translation, the facsimile of the manuscript also exists. Unfortunately, at the present time this work has short bibliographic list [6]. The work hasn't been studied enough.

The scholar A. Dubinsky did tailored research in the language of manuscript. Polish scholar A. Zayonchkowski had also mentioned about manuscript in his article named "Some notes about the Arab-Kipchak dictionaries written during the reign of the Mamluks" [7].

In 1945, Turkish professor Besik Atalay published his Turkish translation of manuscript, under the title "Türk dilinde temiz". The work is valued because it has a photo copy of the original manuscript. Unfortunately, there are some deviations in the reproduction. In the introduction of the translation, there is some brief historical information about the written date of the manuscript and its' author.

The dictionary included in the "At-Tuhfa" work was written in an alphabetical order and a comparative analysis of other ancient Turkic language dictionaries by the author was conducted. Currently, the translation of the manuscript is recognized as one of very well translated works [6]. According to the research of Dutch scholar R. Ermers, the transcriptions given to Turkic words by B. Atalay are not fully accurate [8]. This issue is one of the insufficiencies of the translation. Kazakhstani scientist T. Arynov states in his translation that Atalay's translation has few words that lack transcription and divides these words into two groups: 1) Words that have both Turkish and Arabic language translations but Atalay doesn't give their proper pronunciation; 2) Words that have Arabic translation but where the Kipchak translation is absent and in those places there are tagged question marks [9]. In addition, some of the words do not correspond with the original manuscript [8].

In 1968, third translation of "At-Tuhfa" manuscript was produced. Salih Mutallibov translated the manuscript into Uzbek under the name "Turkij til (kipchak tili) hakkida noeb tuhfa". There had been a lot of criticism concerning this translation. Especially among them, the critical article of A. Shukiurli and thesis dissertation of the "At-Tuhfa" manuscript of T. Arynov could be noted.

According to the critical article of A. Shukiurli, in the Uzbek language translation there are 16 absent pages of the manuscript – from the tenth paragraph of the 30th page until 41st page. 660 words hadn't been included in the translation. Furthermore, in the Uzbek language translation, the similarities of some of the words in Kipchak to the Turkmen language have not been mentioned. The translation of some Arabic words is missing or had only transcription in Turkish. In addition, the writing order of words had been distorted in some places, while the long sounding sounds in Turkic words were sometimes marked with the colon but in other places were sometimes not marked [10]. While T. Arynov, emphasizing the shortcomings of Uzbek translation in the work of A. Shukiurli, supplemented the unmentioned and incorrect words in the form of a table in his thesis [9].

The feature of S. Mutallibov's translation which differs from B. Atalay's is that it wasn't compared with other Turkic monuments and did not provide a facsimile. In comparison with B. Atalay's translation, Uzbek scholar's translation had an Arabic version of the Turkic words.

In 1972, M.T. Ziyaeva completed a thesis on the morphology of "At-Tuhfa" [11]. In 1978, on the basis of this work, under the editorial supervision of academician A.N. Kononov a translation of "At-Tuhfa" manuscript under the name "Refined gift to the Turkic language" ("Izyskanniy dar turkskomuazyky") was published in Tashkent. The basic translation was completed by M.T. Ziyaeva and E.I. Fazylov into Russian language. The work consists of an introduction, lexical and grammatical sketch, a dictionary, a complete translation of the manuscript and a grammatical indicator [7]. In comparison with facts and figures of other translations, this translation has different number of borrowed words. The main shortcoming of the work is that it hasn't got an Arabic version of words. For this reason, it wasn't able to surpass the translation of B. Atalay. The advantage of the translation are the given symbolic features of the words. The translation is known among the wide scientific community.

There is no conformity in the number of sheets of the whole translation. The manuscript starts with the words **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** (Bismillahi ar-rahmani rahim). The text itself starts only from the 2 a page. Scholars who had translated the manuscript, had not considered the name of the manuscript as a separate page of its own. Therefore, in order to compare the translation to the original, comparison shouldn't be done on the page to page basis, but should be compared while looking at the meanings of the words.

At the same time, a scholar A.I. Chaikovskaya had commented upon the topics of the verbs in "at-Tuhfa" manuscript in her work named "Turkic grammar in Arabic, philological treaties of XIII – XIV centuries (Verbs)" ("Turkskaya grammatika v araboyazychnyh filologicheskikh traktatah XIII – XIV vv. (Glagol)") [12]. While E.P. Nadjip, noted in his work on the Kipchak-Oguz literary language during the Mamluk period in Egypt, that the work is a manuscript of the stated period. Dutch scholar Robert Érmers briefly wrote about all of the manuscripts written in the XIV century, and gave its' description in his work titled "Turkic forms in Arabic structures" [8].

Kipchak expert B. Quryshjanuly was the first among Kazakh scholars, who wrote about the manuscript. In his work, B. Quryshjanuly mentions the great role of "at-Tuhfa" manuscript in the history of the Kazakh people and the manuscript gives great deal of information from medieval works on the usage of Kipchak language which is the closest to the Kazakh language. Despite not having dedicated a separate work for this manuscript in his studies, the linguistic facts of medieval manuscripts in Kipchak language, including the "at-Tuhfa" manuscript, were analyzed in his doctoral dissertation titled "Language of ancient written, Kipchak

monuments of XIII-XIV centuries” (Yzayk starokypchakskih pismennyh pamiyatnikov XIII-XIV vekov).

T. Arynov dedicated his thesis entitled “Lexical-semantic and stylistic features of ancient Kipchak monument «Kitab at-tuhfaaz-zakiyya fil-luga at-turkiyya” (“Leksiko-semanticheskie i stilisticheskie osobennosti yazyka starokypchakskogo pamiyatnika “Kitab at-tuhfa az-zakiya fill-luga at-turkiya”) to the “at-Tuhfa” manuscript [9]. In his work, he studies the three main translations of this manuscript, compares and analyzes them. He notes the advantages and disadvantages of each translation and classifies the words of manuscript into 26 semantic groups. For example: astronomical terms, terms related to construction, genealogy terms, fossil fuels and etc. The scholar compared the manuscript with the first medieval Turkic dictionary “Diwani lugat at-turk” of M. Kashgari and identified the loanwords. The author created a list of synonymic, antonymic, homonymic, dialectic words of the manuscript. He created the Kipchak-Kazakh mini dictionary for the first time in scholarship. Unfortunately, the dictionary of the author is considered a supplement of the dissertation. The work of great value has not been published as a book. The author did a lexical-semantic and lexicographical analysis of the work, and came to the conclusion that the medieval Kipchak language - the language of “at-Tuhfa az-zakiya fil-lugat at-turkiya” manuscript is close to the Kazakh language among Turkic languages, and that the words in the dictionary cover 75-80% of the Kazakh language [9].

In recent years, among the Kazakh scholars, B. Suierqul has dedicated especial research to the “at-Tuhfa” manuscript. She analyzed the verb categories of this manuscript in his thesis titled “Verb categories of the language of “At-tuhfa. manuscript / XIV century / (historical and comparative analysis)”[13]. Furthermore, she gave descriptions to the previous researches and predominantly, working with the dictionary, scrutinized the grammatical category of the verb or verb forms, categories of tenses, face and passive voice. B. Suierqul used the manuscript in her research works. One of them is joint work written under the leadership of scholar B. Sagyndykuly named “The historical origin of the Kazakh language” [14]. Examples from “at-Tuhfa” manuscript and their versions in present Kazakh language were given in the part named “The phonetic similarities between language of manuscripts of the first half of XIV century and the second half of XV century and Kazakh language” of the second book of above mentioned work.

In addition, scholars such S.E. Boranbayev, M.E. Alimbaev gave just examples from “at-Tuhfa” manuscript in their works. They had mentioned this monument as just one of the medieval works written the Kipchak language. “At-Tuhfa” monument is in use in the Kazakh language under the title “The unique present written about the Turkic language”.

The medieval manuscript named “Kitab at-Tuhfat-uz-zakiya fil-lugat-it-turkiya” has had a big role in the history of Turkic people, including Kazakh people,



- at adyır - at ajyır - horses: mingü at adyır - horses for riding (QBK 2642);
- jandıq at - simple unpedigreed horse (MK III 44) [15];
- jolati - rideable horse: birjolatıntajaqıtaqıjol iğaber“ün - the one riding horse will let to the traveler who is in Tayak (USp 932) [15];
- jorıya at - horse-pacer (MK III 174) [15];
- özlük at - racehorse: edgüözlükatın . sansızkelürüp - delivering countless . good racehorses (BC Ha12); özlük at öñjerdäarıpoKupturuqalmış - the riding horse emaciated on the front side, shed and become thin (ThS II25) [15];
- qoş at - spare horse (MK III 126) [15];
- salāa at - headstrong, restive horse (MK I 425) [15];
- tış at - a horse with a bald patch on the forehead (MK III 125) [15];
- uār at - a horse with a white spot on the forehead (MK I 53) [15].

طاي - مهر - maai - foal;

Taj - 1. foal: tajatatti - foal became a knight (MK I 206); tajatatsa at tinur / oāul'rääsäatatınur - when the foal grows, the horse finds peace / when the son became man, the father finds peace (MK I 206); 2. young horse: k'välmündüKarqunjemätazıtaj - you rode horses, thoroughbred stallions and young horses of the Arabian breed (QBN 4152) [15].

Also, the word is used as the person's name.

Coat colors of horses: boz 1) “white”, 2) “gray, salt and pepper or “steel” gray”; al “chestnut, liver chestnut”; karayovuz”black”; toru “bay”; yuntavly “brown, seal brown”; ala “leopard patterns “, etc. [6].

Names of pets (mostly related to horse breeding): at horse; aygyr stallion; tazyhorse of Arabian breed; qysraq young mare; yorqa, eshk̄n amble; qysyrqysraq farrow; baa mare; tie the two-year foal; qulun, qulunchaq yearling foal; qunan three-year-horse; yount horse; donen, arba four-year horse [16].

Also, in the manuscript of the XIV century “Kitab al-Durra al-mudiya fil-lugat it-turkiya ala-t-tamamwa-l-kamal” were given the names of the horses by age: at– horse; ayqyr– stallion; qysraq–young mare; tie - two-year foal; then it were given the coat colors of horses: tori at - bay horse; kara at - black horse; buryl at - roan horse; zhasyl at - a young horse; sary at - light chestnut horse.

By analyzing the collected materials can be argued that the lexeme at in its nominative meaning is used from the VIII century. Materials were found with lexeme at in the monument in honour of Bilge-Kagan: «<sup>1</sup>dgüözlükatın sansızk<sup>1</sup>ürüp - delivering countless goodracehorses”[15].

According to K.M.Musayev “to refer to the common name of the horse, two words are used in parallel (yet with the exception of language monuments of

Armenian-Kipchak and Codex Cumanicus, for which there is no evidence of the existence of the word *alasha*, however, judging by the other languages, it is possible that in these languages to designate the horse used the word *alasha*). However using these two words, at and *alasha* have unequal size and scope” [17]. Also there was found another name for a horse *yount*. On work “Turkic-Arabic dictionary” along with the name *sat* used *yount/yound*. Mahmud al-Kashgari noted that this word, as well as the name of a camel used to denote plural form, and for the single form (MC, III, 13), *yundet<sup>3</sup>yypar* (MC, III, 13) “no more gentle horse meat”, *yundyly* (MC, III, 13) “year of the horse” [17].

The analysis shows the common names of the horses in all Turkic words reflecting the original community of franching in the household of ancient Turkic people and serves as a testament to their cultural community in this period. Also since this century it began to distinguish between horses by age. This is evidenced by the materials which are dominated by the names of horses by age. For example, *zhabagly* colt; *taylak* foal; *kulun*, *qulunchaq* yearling foal; *aygyr* stallion; *tie* the two-year horse; *kunan* three-year horse; *done*, *arba* four-year horse, *qysraq* young mare; *qysyrqysraq* farrow; *bi* mare. This suggests, that in ancient times the highest popularity among Turkic peoples used the breeding of horses, which is more consistent mobile nomadic way of life. It distinguished these nomadic Turkic peoples, for example from settled Slavs. The Slavs used to breed a pig - an animal, not adapted to the nomadic way of life [17].

Turkic people engaged in cattle breeding according to the linguistic materials from the VIII century. In the Middle Ages on the amount of material we can say that this craft was developed. In turn, the horse was not only a means of riding, hunting, meat, clothing and drinking, cattle left a vivid imprint on the language formation and in the culture of the Turkic people.

The above given material reflects the Middle Ages. As of now, however, what role do horses play in the life of Kazakh people? What animal is the horse? What is its description? Let us show its’ role in the life of the nomads in linguistic units.

The horse is cleaner, more capricious and more scrupulous than other types of animals. And it only drinks clean water and eats only the finest forage. In the explanatory dictionary of Kazakh language, “Horse” is defined as “an odd-toed ungulate type of animal of the four kinds of livestock (cow, horse, sheep, goat) used for transport” [18, 288]. According to A.M. Sherbak: «jilki (ylki) has a special pigmentation in both of ancient and modern languages, which is hard to gasp, especially in the ancient texts” [19]. In M. al-Kashgari’s dictionary “y’lqy” is a “hoofed animal” (MK III, 41 p.), and commented as “an animal that lives in herds”. In other words, horse is one of four kinds of livestock and a hoofed animal that lives in herds of animals which is used as transport.

As for its’ characteristics, horse’s head is long and slightly skinny; its eyes are big and sharp, its nostrils are wide, its sharp ears are crisp gestured and they are

usually large or medium-sized (smaller than half of his head). Its mane is long and hangs down, its neck has long muscles, its body is rounded; its tail consists of long strands of hair starting at the root; its colors are diverse. Its feet are tall and slim, their thickness is standard; it hasn't got the 1st and 5th toes at all, the 2nd and 4th toes have been formed solely as a rudimentary; its hoof wraps only the upper part of its most developed middle toe (and therefore the entire weight of the body is kept on it). We have shown its common physiological characteristics. It mostly lives in plain steppes; its definite properties include its great speed and safety. The colors of horses are classified into pale (light), vinous, piebald colors. Whiterly gray, gray, roan, spotty, pale, yellow, light red, auburn, blue, gray, light chestnut, red, rose grey horses, etc. relate to the pale coat colors; bay, black, dark blue, darkish, bro-wn, red, dark bay, etc. relate to vinous coat colors; yellow piebald, grey piebald, blue piebald, brown piebald, black piebald, dark grey piebald, dark bay piebald, etc. relate to piebald coat colors. If the greyish hair on horse's body seems to dominate from distance, the horse is considered as light colored. If the dark colors are dominant, it is considered as being vinous coat colored. Also special coat colors can be found. For example, flea-bitten, light flea-bitten, blue flea-bitten, black flea-bitten, etc. horses. And hybrids are called mule, hinny, kulanoids (hybrids of kulan and horse), zebroids (a hybrid of zebra and horse) [20].

Horses, had been domesticated from immemorial times and were created for the needs of humanity, are the most sacred and the most appreciated animal of the nomads. It is impossible to imagine nomads without a horse. Therefore, nomads and horses have been used in combination like concept of twins. Even the fact that nomads were called "dynasty of horsemen" should not have been a coincidence. After all, the vast field, the life of the great inhabitants of the vast region, their way of life, art, education, customs, traditions and consciousness, ceremonies, in one word, could be summarized as culture that is tightly related to the horse species. Turkish historian A.Sinar hadn't said these words in vain: "The horse has a very high place in the history and culture of the whole Turkic world. We would be correct even by putting them to the first place" [21]. Nomads and horses have been brought up and knitted together, thus, there are a lot of interrelated aphorisms used in their way of life, culture and art. For example, if a newborn baby was boy, he was figuratively called the horse holder (Do you have a horse wrangler?), if it was a girl she was called the horse tier (Do you have forty horses?). And when the son had grown up and reached adulthood they would rejoice by saying that he could climb up the horse by tightly holding its mane. Also, a very thick heavy fog or a very black darkness was figuratively described as when "the ears of horse couldn't have been seen". In addition, when two parties were greatly offended by each other and wouldn't have possibly seen each other later on, were described as being individuals who *cut the tail of horse*. And by saying *unifying the knees of horse* it was meant about the people who had reconciled after their argument. And when



Kazakh people loved their horse as their lord, so much, that by the description “nature of horse” they defined *their* behavior, nature and spiritual world. Consequently, for the Kazakhs, the horse is considered a symbol of exclusive nobleness. Searching for similarities of the horse is a feature solely of Kazakhs and this is a sign of the highest respect for this animal.

To particularly compare their children with foals of the horse is a Kazakh tendency. Parents pampered their children by saying *my foal, my yearling*, and compared the children’s cute quick brisk running to a foal’s running. And Kazakh children have grown up playing by neighing like stallions, rearing up like two year old colts, fighting like chargers, and competing like mounts.

When deeply examining the great history of the Kazakh people we are impressed by noticing that the reverberating horses were our ancestors’ friends during the battles with enemies, while defending their people and land, during annual migrations, and during splendid jublations. The wise commander Kultegin’s Boz at horse, which emphasized his glory, Qara Qypshaq Kobylandy’s Taiburyl horse, Alpamys hero’s Bashubar horse, ErTargyn’s Tarlan horse are all engrained in our memories. For example, a description given to Tarlan warhorse in “ErTargyn” epos:

My blazing hooved,  
Your ribs are round as the walls of the yurt,  
I admire your shoulders  
Which are like gleaming sheets.  
I esteem your tail  
Which is like an unsheathed dagger [23].

The horse is not only mode of transport used during migrations and wings when galloping of the Kazakh people. It’s their beauty of jublations. Not one feast of Kazakhs would have taken place without games on the horses and horse races. There are a lot of ancient games on horses in our country. They are: baige (horserace), kokpar, salym, qyzquu (pursuit of girl), racing games, duels (struggle), audaryspak, at omyraulastyru, tengeilu, etc. [23]. Let me tell about national game named pursuit of girl among them. According to the rules of the game, a girl and a boy on a fast horse come forward. At first, the girl would run forward for about 300-400 meters, then the boy must catch up to her and kiss her. And if he couldn’t catch up to the girl, she would hit him with a whip.

The love of our nation for horses has not ever declined. Instead from generation to generation the love has continued to evolve, mature and develop. The new bywords relating the lifestyle of that time period with horses were formed. When searching for comparative words to the most ambitious and talented people we would compare them to the qualities of a horse. Abai’s words which states “Riding horse with persistent desire, you have risen to the rocky prominence” is an argument for it. The quote, which is used in comparing the skilled and unskilled, good and

bad man, “a denoted horse can’t overtake a stallion, even it bucked, and feather amulet had been placed on it”, has also been stated by Abai. A purposeless desire to be ostentatious and acting in vain was criticized by Shalkiizjyrau, “The wide wasted four-year-mare is better than a stallion without an award”. Mahanbet has a lot of spirited words, which tighten up the tired, cheer the exhausted, encourage the weakened and underline heroic acts. “How can acts of men be finished, unless the hardy horse has been saddled?” One of the signs of great honor of our nation for horses is building of monuments which immortalized them. In Taldyqorgan there is a monument of fallen stallion – Qulager, which reflects its sad ending. You can’t pass there, without imagining the deplorable fate of famous of AlashAqan Seri’s Qulager and bowing with respect. Such kind of respect for the horse is present among other nomadic peoples. The town named after famous horse “Arvay her” was built and the great monument was erected for “Arvay her” in Mongolia. In legends of Europe, the nomads of Asia were described as having the heads of horses and bodies of people. These Asian nomads became famous because of this horse. The cavalry didn’t have an unconquered citadel and an unreached place. A distance has been measured by walking of horse, like “daily distance” (the distance traveled by one day) and “monthly distance” (the distance traveled by one month) [24].

Kazakh people, naturally, had grown up by competing with horses and being surrounded by them. If there is a nation on land, which knew the behavior, color and appearance, worthiness and genealogy of the horse more than others, then it would be the Kazakhs. Therefore, there are a lot of proverbs and sayings that are related to the horse, “a man’s wing is a horse; explore the countries while you have a horse; the back of horse is wind and its’ milk is treatment; if you shoe a horse, donkey raises its’ leg; a thoroughbred racehorse doesn’t force you to whip it, a real man doesn’t allow to feel his absence; the horse will find his anchor; a foal takes place of the older horses; nothing is left wherever the horse lies around...” and etc. had been formed. And idioms such “small as an asterisk of horse; falling to the bottom side of the horse; to play on the ears of the horse (to be good at riding a horse); horse rider (notable person); on the mane of horse (on the horse); are phaseological phrases that had been constructed. Let us consider some of them, which are famous and are often found.

*At bailar* has two meanings in Kazakh language: 1) Kazakh people called male children like this. It was a euphemism. A. Toktabayev wrote in his article that Middle Juz used this phrase. After cutting the umbilical cord of baby which belonged to the male child, it was wrapped in textile and tied to a male stallion or ram’s horn. 2) A present should be given during a marriage ceremony for tethering the horse. Previously, during the groom’s first visit to his bride’s village a custom “at bailar” had been performed. The groom accompanied by his friends on his good pacer stallion came to the girl’s village. Within half kilometer the groom dismounted

and stayed at that place but would send the leashed stallion with his friends. The groom's friends informed the village about his arriving and would have given the stallion to the bride's father or one of her close relatives. Then the bride herself, her sister and mother would remain in the village, and rural women, girls and boys set out to meet the groom. The person, who held the reins of the horse, must have been a girl. And she got a gift called "at bailar". This tradition has been forgotten now, because it hasn't been adhered by our nation [25].

*Do you have a horse wrangler? Do you have forty horses?* According to the tradition, this question was asked when inquiring if a newborn baby was boy or girl. A horse wrangler means a boy, who would help you to look after the horses when they would grow up. So a horse wrangler was born. The forty horses means a girl. People of the Great Juz (Jetisu) had a habit to ask "shepherd or groom?" It was a symbolic form of "boy or girl?" question. Shepherd is a boy, whose definition means "a boy, who will graze a sheep". According to the tradition, 47 two-year-mares or 37 or 27 (further it continues like 17, 9) horse should be given as bridal money. So this event, the birth of girl ensures forty horses. It underlies this idiom of 63 [25].

*Sit on a horse and dress (somebody) with a half-length coat* (Give a horse and a half-length coat). Make somebody pleased with dignity and honor and reward. This combination was the basis of kade (tradition or gift) of Kazakh people, which had been presented to the distinguished and respected guests and to the in-laws. For example, it is hard to imagine a matchmaking procedure without kiitkigizu (to give a gift of cloths to in-laws and at mingizu (to give horse) traditions as a tribute of respect for each other. Therefore, to present gifts and kade in the form of clothes is one of the main rituals between the in-laws. Wealthy in-laws were able to give each other horses, very expensive coats and fur coats. This tradition has been preserved up to the present days.

*Mourning horse* is a mournful (sorrowful) horse devoted to the honor of the dead man. For example, "Qarakok's mane and tail are black after all. Let this horse be the mourning horse. Let the mourning harness of my man be saddled on it during migration." (M.Auezov). A horse of dead man should be prepared well ahead, it should be saddled in reversed direction, and his cloths and weapons should be put on it. The dead man's hat should be put on the saddle and tied with rope, which was cut from his house (yurt). While mourning the dead man, the mane and tale of horse should be cut. This horse was called "mourning horse" "bereaved horse", or "grieving horse". Riding this horse wasn't allowed, it should have been released with other horses in the herd for a year. After year, it would have been slaughtered on the behalf of the deceased. B.A. Kaloev explains the meaning of this custom:"... These rituals were associated with the idea that going to the other world, the human soul needs all the benefits, which the dead person deceased during his lifetime. Hence are mandatory relatives providing care for the deceased clothing, food, horse for transportation, etc." [25].

*Shege at* (nail horse) was an animal, which was given by in-laws during bridal ceremony in earlier times. As well as “janama at” (“auxiliary horse”), “tus at” (“visiting horse”), “small horse” word combinations based on this “qyzuzatu” (seeing off) tradition. “Janama at” is an additional animal, which should be given to the bride’s relatives out of the expense of the bridal money. “Tus at” is an excellent horse which should be given to the in-laws. It was bought on the money outside of the bridal money. Two purebred pacers, stallions would have been selected for this custom. “Small horse” was an animal, which should have been given to the distant relatives of the girl outside of the bridal money. It seems that the intention to become inseparable pair of in-laws was the bases for the formation of this “nail” idiom [25].

While analyzing idioms, basically, the word “horse” has been used more than the “zhilqi”. This is because the “horse” word is in use in all cases, except the cases related to the names of litter, related to the herd and in words related to reproduction. So horse means only one animal and (zhilqi) steed means a horse in the herd. For instance, Mahmud Kashgari in his dictionary called “*Diuanilugat at-turk*” translate the word “*At*” as horse and gives proverb “*Qushqanatyn eratyn – Bird is beautiful with wings, Fellow is handsome with a horse*” is an example. And gives following description for word “zhilqi”: a common name referred to large animal. The words “horse” and “zhilqi”, which were the core for idioms, had been ingrained in the life of the people so closely, that these words had found their places in the culture and in the life of the of nation and had been reflected in its linguistic structure. This is also a sign that the horse plays a big role in the life of the Kazakh nation.

It is not difficult to notice the love and adoration in the blood of Kazakh nation to horse animal from our proverbs and sayings, which turned into concrete beliefs on the philosophical level. For example:

A good horse is followed by stallion,  
 A good lad is followed by colt.  
 A good horse has mane and tail,  
 Are both silk, and bristle.  
 The sign of a good man  
 Lord outside, slave in house.  
 Good stallion protects its’ herd from a wolf  
 Brave man protects his village from a thief.  
 A broad-hipped stallion has large body.  
 A good man and a good horse are seen in their numbers.  
 A good judge isn’t in favor of their relatives,  
 A good horse doesn’t attack its’ herd.  
 A single mare can’t become a great horse,  
 A single tree can’t be a sanctuary.

A single horse has a tremendous benefit,

A single man has a lot of skills [26].

Also there are a lot of sayings related to horse among Kazakh people:

- A horse couldn't walk without partner.
- Without travelling the horse will not understand its surroundings.
- A skinny horse very much feels the whipping.
- Don't slaughter a good horse.
- A good horse doesn't trip on its front legs, but trips on its hind legs.
- A good horse is a companion of the soul.
- If your horse consumes a lot, then it's God's gift, If your wife eats too much, then it's God's punishment.
- A horse demonstrates a distance, a writing demonstrates an ignorance.
- If one who has never ridden a horse and rides it, he will kill it by galloping. If one who has never put on a fur coat, wears it, he will wear it out by thrashing it.
- If the stallion becomes old, then a small step will be hard, If you become old, your bad eyesight will make the bright day dark.
- If your people are bad, then follow a good person, If your horse is bad, then shoe the animal [27].

By describing the language and linguistic units, you may have gotten acquainted with descriptions of the national linguistic properties belonging to the People. Idioms, proverbs and sayings convey a lot of information. These linguistic units in Kazakh language, give information about the basic image, culture, traditions, and mentality of the Nation. Kazakh people, by likening themselves to horses and by describing themselves with the qualities of these animals, express how much they respect and value them. After analyzing all the examples above, we could conclude the following: firstly, the horse, since the times of Kultegin, had been a domesticated animal, it would have transported whatever that was needed, its' meat was food, its' milk was drink in the life of nomads and it had played the role of loyal companion in war. Linguistic units found on the surface of the monuments prove it. Despite several centuries passing, idioms, proverbs and sayings in the Kazakh language demonstrate the great place horse has in traditions and culture of the Nation.

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