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Comparative-historical description of proverbs related to cow in the Kazakh and Mongolian languages

Abstract. *The article gives a comparative-historical description of cow paremias in the Kazakh-Mongolian languages. Proverbs are an invaluable treasure of the lexical fund of any people. Ethnogenic and glottogenesis information is well preserved in proverbs. Since the study of paremias from the point of view of comparative-linguistic folkloristics has not yet been started in general linguistics, including Altaistics, conducting research in this field is becoming a pressing problem of the present period. If we solve the mentioned problem, it would be easy to determine the linguistic image of the developed world in the knowledge of each nation. The purpose of the research work was to comment on the proverbs of related languages at a scientific level and provide historical descriptions. For this purpose, a review of the scientific works of Altaic studies, including Turkic languages and Mongolian languages, was reviewed before this period. In addition, focusing on the scientific views in the field of paremiology, during the complex analysis, research objects were classified into several thematic groups, and a relative-meaningful explanation was given to them. The national values and knowledge collected during the Paremias are very valuable not only in the field of Altaistics, but also for linguistics in general.*

Keywords: *proverbs, paremiology, comparative-historical linguistics, Altaic studies, Turkology, cow, ethno-linguistics.*

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Introduction

We know that the Turkic-Mongol peoples are nations of the same ethnogenesis and from the Glotteese side of the same fate. Due to the fact that historical situations and various extra and infrastructure factors, there are now different issues between the peoples and languages. One of them is characterized by exchanging the original concepts of each of the people of each nation, which is exchanged and obscured by a lexical fund in the language. As a result, the root content and history of development of current

language units and the concepts around it are in mystery. If this continued, the nations would keep an eye on their ethnic values. Although we say that we are behind this, we feel it. We need to avoid interrupting the continuity of scientific tradition to find accurate finding the solutions to problems. Because this issue is not only important for nation but also huge. In addition, as the number of consumers increases there is updated research on this topic.

The study and current state of the topic. Various levels of study are conducted in the range of two centuries in the field of Altaistics.

The prohibition is evidence in the works of G. I. Ramstedt, N. Pope, B.Y. Vladimirtsov, E.D. Polivanov, M. Roy, V. Szinzus etc. The issue of classical (orthodox) led by scientists J. Killower, A. Killash, Astllash, A. Mr. Fragash, G. Plasch Altai language alliances and Altai languages in research. The issues of intermediate contacts are not in the agenda of the research of about two centuries [1, 84-90]. After the previous two theories, the third direction is representatives of the neo tradition in Zh. Tuimebayev, G. Sagidolda's works. Like the study of research on languages included in the languages of Kazakh scientists, it is very important to study with the current achievements [1].

According to our research topic, we noticed various similarities related to the name of cow cattle in related languages (it will be widely discussed below about similarities and differences). Zh. Tuimebayev and G. Sagidolda have a sight of the abundance of Turkic-Barygarianries in the Mongolian livestock terminology. Turkologist-linguist N.I. Egorov's work has a similar opinion. The scientist says that the termological data in Mongolian livestock has been contributed and generalized properties [2, 25]. To prove this idea, the change in different names depending on the cow indicates the following sequence:

Praturke. *ö:küz «bull» ~ pre-bulgar. *ö:kür (<Chuv. vākār → pre-mong. *(h)ö:ker > middle mong. hūker «bull» (halkha mong. üher «cattle», «ox», «cow») → Tunguso-Manchurian: Evenk hūkür, ükür «bull», «cattle», ← Saha ohos ~ ohus ~ ohuus «bull»; old Bulgar. → Hungar. «cattle», «ox» [2, 18];

The current Kazakh language will meet the word «ox» and explained as a freak of formed cow, used as a power of force in dictionaries [3]. Pre-Turk. *inäk «cow» ~ pre-Bulg. *ünäk ~ *ünäg (> Chuv, ène «cow») → pre-Mong. ünigen > middle Mong. ünije(n) → Tunguso-Manchurian unige ~ unege, Manchur. un'en «cow»; old-Bulg. ünäg → Hung. ünő «cow» [2, 23]; Such exploitation is found in the sense of a cow's nose in Turkish languages [4].

Turk. Buqa «bull» → Mong. Buᠬ, H.-Mong. bux «bull - producer» → Tunguso-Manchurian: Evenk. Buxa «bull», buka «ram», «goat», buha «beast» [2, 24].

With the given examples, the scientist says that the origin of terms related to animal husbandry in the Tungusic-Manchurian and Mongolian languages reflects the historical relations of the Altai language communities [2, 25]. To be more specific, one group is ancient Bulgar, and the other group is elements from the common Turkic languages. Of course, we cannot doubt such comparisons of the scientist. However, the current demand of linguistics, which is developing in the anthropocentric direction, completely requires other data related to the mentioned examples. To form a conceptual system related to the various names of the indicated cattle in the Turko-Mongolian region, we need to collect all the concept-forming factors in the two groups of languages. One of them is unique proverbs and related concepts.

Proverbs arise from concepts in people's minds. Sometimes, on the contrary, proverbs are the reason for not changing stereotyped concepts.

Ahmet Baitursynuly, an influential Turkish scholar of the beginning of the 20th century, said about proverbs: «Proverbs are well-known words that are said in a piece when the time comes. A proverb is close to a saying. But the proverb is told in the form of truth from experience. Proverbs are an important part of the linguistic treasure of any nation. Speaking in proverbs is one of the characteristics of a high level of language learning. When paremiologists-scientists of the Turkic language studied proverbs from a linguistic point of view, they focused on the lexical-grammatical, lexical-semantic features of these units. Especially, Yu.F. Efimov, Z.A. Alizadeh and other scholars attribute various features of Chuvash, Kyrgyz, and Azerbaijani languages [5; 6]. Aksoy O.A. collected proverbs of the Turks of Turkey and wrote a meaningful commentary on them. Through this work, he was able to make a great contribution to Turkish ethnolinguistics. The scientist says that proverbs are a stable, collected unit, and they say that variability is not characteristic of them, that is, they cannot be recognized as proverbs if they are subject to change [7,17]. However, we cannot agree with it. In our opinion, although the meaning of the proverb is homogeneous, it

changes depending on the situation and usage. However, it is based on the original motivation. That is why we also recognize the invariants that have undergone change as proverbs. Even if it does not happen, we will not be able to benefit the people because it is an unmanageable process. All we can do is to find the correct usage versions (only if there are several versions and wrong usages), clarify the meaning and create it for the benefit of the people. That's why they need to conduct timely complex research. Considering the Kazakh language as a large group of Turkic languages, research on proverbs in the language can be divided into three stages:

1. The period of the second half of the 19th century and the 40s-60s of the 20th century is characterized by works such as collecting Kazakh proverbs from the mouths of the people, putting them on paper, and publishing them as a separate publication. (Y. Altynsarin, A. Divaev, W. Radloff, Sh. Ibragimov, M. Terentyev, F. Katanov, V.V. Katarinsky, P.M. Milioransky, N.N. Pantusov, A.E. Alektorov, A. Baitursynov, M. Yskakov, O. Turmanzhanov, B. Akmukhanova, M. Akkozina, etc.)

2. The period of scientific circulation of the study of proverbs - M. Auezov, K. Zhumaliev, N. Torekulov, S. Mukanov, G. Musirepov, B. Adambaev, M. Alimbaev, T. Kakishov, Z. Kabdолоv, M. Bazarbayev. Literary nature of proverbs in the research of writers such as Kaskabasov, S. Nuryshov, R. Sarsenbaev, A. Kaidar, B. Shalabayev, O. Aitbaev, S. Satenova, G. Turabaeva, A. Nurmakhanov, etc. Linguistic features were mentioned in the research of journalists.

3. The period when paremiology was formed as a separate branch of science in Kazakh linguistics, and proverbs began to be considered from the perspective of anthropo-relevance. At the beginning of significant works in this regard, A. Kaidar, who analyzed linguistic data from an ethnolinguistic point of view and brought many scientific conclusions to the field of knowledge, has a great merit. G.L. Permyakov, Yu.M. Kotova, N.N. Pantusov, Ya. Lutsc., who theoretically and methodologically improved the fundamental works of paremiologists as Isaeva, G. Kalieva.

In the research of scientists such as Zhunisova and M. Mirza, Kazakh proverbs were considered from cognitive, ethnolinguistic, pragmatic, linguistic and cultural perspectives [8, 67]. These researchers recognized that articles and paremies are not the object of phraseology in the form of complex sentence structures of the predicative type, but the research object of paremiology, which is considered as a linguistic discipline. We also agree with this opinion, because although the structure of proverbs is small, they have universal service competence in terms of informational content.

We have mentioned above that even though the research works are progressing step by step, it is becoming more and more difficult to explain the circumstances that led to the emergence of Turkisms and Mongolisms and the historical motivation for their formation. Any language has a different function depending on its place in society. The first one is participation service. It is an important part because it is a service that is a bridge between people and causes understanding. And the second function is aesthetic function. This is the ability to influence a person by creating an image, which is often reflected in the artistic language of writers and poets. The third function is the cumulative function, which preserves the values accumulated over the centuries and affects their transfer to future generations. All these three qualities are found in proverbs. The use of proverbs influences the rational implementation of communication when the relationship between people is established. And these proverbs are of great help to enter the inner world of a person through figurative speech during the act of conversation, to create a competent dialogue with figurative words or to create a quality text. Thirdly, the proverb does not show only an image, but collects and conveys all the historical and educational information about that people. If we want to increase the importance of the study of Altaistics, by comparing and describing the Turkic-Mongolian proverbs, we will come across a rich treasure that can be explained by the three functions of the language mentioned above. Of course, it is unlikely that we will use that treasure immediately. However, if it is left

today, we will put a heavier burden on the future and send it back to time. For that, we need to comprehensively study the common or different concepts of the group of related languages. This is the reason why we are turning proverbs related to cows, which occupy a considerable place in the lexical fund and understanding of a group of related bilingual languages, into the object of research.

Comparative-historical description of Kazakh-Mongolian proverbs

Although the concept of cattle appeared in Kazakh from a long time ago, in the 19th century, the Russian researcher A.I. Levshin said that the Kazakhs did not keep the cow until the 17th century, and in 1771 he said that he took the spoils from sparrows moving from Russia to Dzhungaria. Meyer says that the people of Syr got the cow from the Karakalpaks, and the people of the Kyrgyz got it from the Kalmyks. According to this opinion, from the data of A.I. Dobrosmyslov, we can see that in the Torgai region, cows were raised very little, and even not very much. However, this view does not fully correspond to the concepts of Kazakh knowledge. In the works of the poet Shortanbay Kanayuly, who lived in the 19th century:

*“Qaiyr ketip bailardan,
Būzauğa aqşa berip tūr.
Pälen teñge torpaq bop,*

Tiynğa tiyn öñip tūr”, - from the passage we can understand that the value of cattle was quite high in that period. In ancient Kazakh legends, there is often a mention of a blue ox that lifts the earth. At the same time, there are four food animals, including the legend that Zengi baba is the god of cows. Zengi Baba is sometimes said to be a descendant of Arystan Bab, and sometimes he is said to be a disciple of Khoja Ahmet.

Ethnologist-scientist Khalel Argyubaev shares his opinion about the origin and origin of the four tribes as follows. According to a popular legend, when the earth was covered by a flood and all mankind and animals were in danger, Prophet Noah came to Kazygurt mountain, which was not covered with water, with the aim of saving seeds one by one from each animal owner, put them in his ark. Four crops have grown from the

«folded deer», «orphan bota», «lone goat», and «juryn tokti» brought to the Kazygurt mountain. At the same time, according to the characteristic features of each species, they were imaginatively created from various phenomena of nature and turned into a hyperbolic type. For example, a horse is made of wind (because it is fast and loves fresh air), a camel is made of water (because it likes dry land), a cow is made of water (because it does not hurt even from smelly water), a sheep is made of fire, and each animal is considered its own pir (guardian). «Kambar Ata», «Shepherd Ata», «Oysyl Kara», «Zengi Baba» - all of them were once famous shepherds. The graves of some of them have been preserved to this day in the Syrdarya and Zhetysu regions [9,160-161]. Now, according to some sources, it is said that Zengi baba was an Arab boy with the surname of Khoja, who was brought up by Süleyman Bakyrqani, the student of Khoja Ahmet Yasawi, known to the Islamic world. It seems that later Zengi, who had mastered Yassau teachings, went to Shash region and started teaching. Zengi, who had a simple appearance, took care of people's cows and was a farmer. It seems that cows stop grazing while he is busy with zikir after praying. It is said that he was the one who brought up Mashayiks and named Zengi baba in honor of the people.

Now, as for the name of the hero of this legend, it looks like an element introduced into the Kazakh language. This is because the word **zenggi** and the Persian word **zanggi** are phonetically very similar words.

In terms of meaning and usage, we can give reasons for this: **Zangi** (par. زنگی زانگی)

1. black color (negr).

Qissasy osy qyzdyñ tolyp jatyr,

Tağy da zāñgı degen jürtqa kelgen («Kissa Bahram». BS, Vol. 20. 2005.).

Zāñgı degen halyqtyñ bir batyry,

Tauypty Farqağad degen erdi («Kissa Jamshid». BS, volume 6.2004.)

Deitüğyn bir qūly bar Qasym atty,

Qara sūrlau pıšımı zāñgı zatty («Medgat-Kasym». Dastandar, 1960).

Öñi joq adamynyñ zāñgı tüsti,

Köredi jolda jürıp ärbir ıstı («Ziyada-Shahmurat». Dastandar, 1986).

2. big black giant.

Taudai bop zāñgı keldı pilge munıp,

Aiağy pil üstinen süiretilip («Kissa Shahizinda» BS, Vol. 10. 2004).

Besinşi sapta ädiler,

Altynşy sapta pil, zāñgı («Kissa Zarqum». Words of the ancestors. Vol. 12. 2005).

Zeñgı qyzyn adamzat alğan emes,

Däme qylma beker sen qinalarsyñ («Seiful Malik». Dastandar, 1986).

As we have seen, both words are found in religious sagas and legends. Of course, this cannot be just a coincidence. From this we can see that the mythological understanding of Kazakhs regarding cattle is very deep and rooted in religious legends. And we did not forget the figure of Zengi baba from the Mongolian legends.

It is known that the Turkic peoples, who raised cattle for many centuries, named the stages of each of the four animals from the time of their birth until they died of old age and years, according to their age. One of these breeds is cattle, which spread from the wild and were domesticated and spread widely in Europe, Asia, and Africa for thousands of years before our era. Cattle, whose body structure depends on the direction of productivity (milk, meat), was mainly found in semi-sedentary and sedentary livestock breeders. Since the main form of agriculture of the Turkic peoples under the Karakhan state was cattle breeding, it is a natural phenomenon that linguistic units related to cattle appear in the language of monuments.

1. COW

A cloven-hoofed, horned cattle, one of the four species - a cow can be found in the Diwani Lugat-it-Turkic language in the versions *sıgır* [10,420], *ud* [10,73], *ınek* [10,142]. Despite the fact that the word cow is widespread in Turkic languages, we notice that it sounds differently in some languages. In the Karakalpak, Kumyk, Nogai, Tatar languages: *syyr*, in the southern region of Kyrgyzstan: *yinek*, in the regions neighboring the Kazakhs: *syyr*, in general Kyrgyz: *uy*, in Uyghur: *siyir*, *sera*, in Turkmen: *sygyr*, in Sakhas: *ynakh*, in Tuva: *inek*, etc. [11, 411]. In the Turkish dictionary of M. Kashkari, it is given as *Alın tüpü yaşardı / Urut otın yaşurdu / Kölniñ suwın küşerdi*

/ Sıgır boka möñresür (the mountaintop became young / hid the dry grass / the water of the lake was full / the cow and the bull roared) [12, 99]. M. Kashkari gives another name for cattle as *ud*. In the dictionary, the author states that «one of the twelve years accepted by the Turkic peoples is called the Year of the Cow» [10,73]. G. Ramstedt shows that the common Turkic lexeme *ud* and the Mongolian *udu-s* «big-yak» person have the same origin [13,573]. The word *Inek* is mentioned in the relic as another name for cattle [10,142]. In a number of Turkic languages, the sound of *n* in this person is replaced by the phoneme: in Azerbaijani, Uzbek, Uyghur languages: *inek*, Altai, Gagauz, Kyrgyz, Tuva, Turkmen, Khakas languages: *inek*, Chuvash: *ene*, sakha: *ynakh* [13,358]. If we say that the root of the word can be the person *ine/ene* meaning «mother, mother, female», then we can consider the lexemes *inek* (cow), *ınen* (ingen), *inek* (female turtle) as having mutual roots [13, 359]. According to Kazakh knowledge, depending on the condition of the cow and its calving, a cow that is fat (a cow that is fattened up with summer fatness added to its fatness from the winter), a cow that is fat (a cow that has become unusually fat and walks slowly due to the weight of its body), a heavy cow (due to illness a cow whose mouth was left by the fire and lost weight or lost weight due to lack of fodder in the winter, could not get up from its position in the spring and reached the limit of emaciation), loose cow (cow is impatient for short periods, loses weight quickly), fattened cow (cow that does not give birth to a calf and is steadily fat), *mama* cow (a large cow that has had several calves), *tufizhen* cow (a cow that is horned, suffocating cow), *tumsa* cow (a first calving cow), *born* cow (a cow that has had a calf), *early* cow (prematurely (early) calving cow), *late* cow (after its season, junior calving cow) etc. There are types. In the Kazakh language, *syyr*-like... (a large-bodied, fleshy person), like a cow's tongue (figurative size in the meaning of «big», «long», among cattle, the tongue of a cow is as big as the palm of the hand, and the tongue is as long as the forearm) etc. linguistic units can be found [14, 328]. Apart from that: You are a calf-skin calf, I am an ox-skin talys (Bukhar Zyrau); Like covering

a cow with a carpet; As for myself, I have the strength of an ox; An ox grows fat in a poetic land; cow convulsions; cow milk, ox milk, etc. We also notice such uses. In this series, the following phraseology is particularly noteworthy. It's like a cow's kidney. Face to face, scattered everywhere; the head did not connect, the blessing was gone. We have turned into pieces like a cow's kidney, only good luck (S. Mukanov) [15, 20]. The idiosyncratic semantics of the phraseology of the kidney of a cow is usually described in the legend as follows: «When all the animals were created and the kidneys were distributed to them, it was not enough for the cow that arrived late. He cried like a call to prayer, saying that he would live without a kidney in this lie. Seeing the tears of a sad cow, the animals can't do anything other than cheering with their ribs crossed. In the end, the cow tells them that you should live with kidneys and your sides sticking out, or at least you don't have warmth to give to your relatives who have died. Horses, camels, sheep, etc. liked his words. Each of the animals fed a kidney from one leaf to the cow. The cow's kidney was different from the kidneys of other animals, and it had forty kidneys. Legend has it that the various characteristics of the cow are a sign of the kidney, a gland composed of these forty cells» [16, 131-132]. Scientist G. Sagidol said that the Kazakh «cow kidney dismemberment» means «the appearance of a cow's kidney, which is divided into bundles» and took it as a sign to represent «uncooperative», «lack of unity», «uncomfortable scratches» in the relations between brothers and sisters, and this phrase Mongolians say that «it is necessary to pay special attention to the fact that it is a single whole organ, not to the scratches on the cow's kidney, and to give priority to the creation of the name kury boor shig (to be like a cow's kidney)» [17, 296]

There are many proverbs and sayings related to cattle in the Kazakh language. Proverbs also change depending on their age, sex and characteristics. Below is the Turko-Mongolian language and we will open and compare the meanings of proverbs based on the type of cattle and their types.

In the Kazakh language

Siyr sipağandy bilmeidi,

Jaman syılağandy bilmeidi [18, 142]. It is said relatively to a person who does not have charity and does not understand goodness.

Süzege siyr müüzim jasyрмаidy [18, 258].

Sütsiz siyr süzege [18, 313]. Figuratively speaking, this is a moral quality with which people do not want to do good to others, they do not want to bring people close to themselves), *siyr müüzdi ögızde küş joq, ögız müüzdi siyrda süт joq* (everything has its own property, and if this property changes, it ceases to exist on its own.)

Siyrlınyñ üi airan,

Siyrsydyñ üi syrdañ [19, 377]. The period of Kazakh prosperity, spring, and calving of cattle is called «the time when the mouth is white // *auyз аққа тіген кез*». The word «Airan» in the first line means blessed, and the word «Syrdañ» in the second line means «poor, barren, poor». We can see from this that Kazakhs have always connected their prosperity and holidays with their farming and cattle [20, 116].

Siyr müüzimen jazady [19, 377]. The variable meaning is that a person makes a mistake due to his bad character, bad intentions, and bad intentions. The reason for this is his inability to properly use the opportunity and blessing given to him. To further reveal the meaning of the proverb, let's pay attention to its lexical units. The previous two words are clear and we will need to turn to the dictionary to explain the last word. The dictionary of the literary language of the Kazakh language has given several definitions for the word writing, among which the closest in terms of meaning are the words *written* by the god on the forehead or sign, title sign [21, 98].

If we were to say a proverb created by the combination of this word, we would understand that it is similar to «*At birin biri kısınep tanidy*» and «*Siyr müüzimen tanidy*», that is, they recognize each other by their marks. However, the phrase «*Jaza basty*» is also found in the Kazakh language. We think that the meaning of this phrase reveals the meaning of this proverb. The main punishment was wrong. E.g.: Adham, who was left behind for a few days, left many words behind, and now when he sees himself, he recognizes him with the same external hearing (G. Mustafin, Storm.).

His wife is well aware of Zhumagul secrets. He firmly believes that he will not punish, so he does not hesitate (A. Nabiev, Sholpan) [22, 116].

Älekpeden qoryqqan siyr jimas,

Aqyretten, qoryqqan künä qylmas. [18,61]. In the sense that a person who is afraid of harm and disease to livestock does not take risks and gathers livestock, and a person who thinks about the hereafter does not commit a sin. Although the name of the disease and the animal are interchanged, proverbs with this meaning are often found in the plot of Kazakh proverbs. For example, «*Şegirtkeden qoryqqan egim ekpes*» (proverb). Who is afraid of locusts will not sow the crop.

Tauda büğynyñ müiızı syrqrasa, Oida siyrdyñ müiızı syrqrady [18,273]. It means that people who are close to each other are outwardly in love. «*Kemedeginiñ jany bir*», Similar to Kazakh proverbs such as «*Balasy atqa şapsa, Anasy taqym qysar*».

Siyр su işkende, Būzau mūz jalaidy [19,377]. Everyone acts according to his time. Nothing happens in time. There are actions that cannot be outdone. For example, we don't know how to grow up before we pass through childhood, and we don't notice celestial bodies if it's not night. This is the meaning of this proverb.

Tana paida bermese, Tāñur paida bermeidi. [18,735]. We can connect the origin of this proverbial proverb, which implies that there is no benefit from praying to God, with atheism. Based on the remarks in our general study about the use of the word Tana, we can compare the introduction of the proverb to the 20th century. Because in Kazakh history, the period of atheism becoming an ideology is characterized only by the Soviet era.

Nāsılı jaman siyrdan öli būzau tuady [19,375]. A proverb that means that the bad qualities of a bad person are passed on to their offspring. Let's pay attention to the Mongolian version of the proverb in the given proverb: «*Ug muutyn tugal muu*» (He has a low-breed cow and a low-breed calf). The root meaning is the same, and the usage is similar. This is a proverb with a metaphorical meaning, although it is based on the experience of breeding. Like other similar proverbs, it has

gone beyond the scope of its literal meaning, that is, the scope of meaning has expanded.

In the Mongolian language

Tejeel övsöör tordvol, ünee jilbeer deşildeg, örşööl iveel ögvöl tümni sanaa naaşildag (proverb) [23]. If you feed a cow, the milk yield increases, if you patronize the people, its spirit is strengthened.

Ügin söön, ührin olo (proverb) [23]. It is better when there are few words, but a lot of cows. EQ: More action, less words. Speak, don't talk.

Üher alaad ahar süülen deer n hutгаа hugalah (proverb) [23]. Throw halfway (Brosit na polputi).

Sohor ühert hudag büü üzüül, sogtuu hünd arhi büü üzüül (proverb) [23]. (The neck of an unharnessed cow is weak, and the body of a motionless person is dry).

While swinging the ax, the cow is calm. Looking at the content of paremic unity related to cattle in the Kazakh language, we made sure that these proverbs are related to the experience and lifestyle gained from livestock farming and have a wider meaning, are aimed at the people themselves, and are used as teaching. Mongolian proverbs about cows are mostly proverbs that have moved from a literal meaning to a figurative meaning. Basically, proverbs have the same purpose. Comparing 2 (two) Paremic units, we noticed similarities, and in terms of usage of some proverbs, it can be concluded that they appeared earlier than the Mongolian versions. However, we cannot say that these kinship groups are all treasures, so we must not stop collecting more evidence to make a final decision.

2. BUQA//BULL

Although the word «cow» is the general name of this species, the male that spreads its seeds is called a bull. And in the Turkic monument language, it is represented by the general Turkic lexeme buqa [24, 308]. If we consider modern Turkic languages, Azerbaijani, Gagauz, Karakalpak: buya, Altaic, Kyrgyz, Uzbek, Uyghur: buka, Nogay, Tatar: bugay, Turkish: boya, Khakas: puya [13, 231]. About the origin of the word, Turkic scientists talk about the root of the words buka, bugu (deer), bugra. According to A.M. Shcherbak, «Tatar and Nogai bugay is a borrowing from the Russian language, which borrowed this word in this form earlier from other Turkic languages or from the Mongols and

gave it, according to its meaning, the final y (j)» [25,99]. The scientist finds that the word «bull» in Turkic languages and «byk» in Russian are related to each other, but he does not specifically investigate it [25,99]. It can be seen from the examples of the words connected with the word «bull» in Turkic languages that mean the age of the animal in the Azerbaijani dialect: *buganaduran* - a two-year-old bull, *iaz buga* - a bull between two and three years old, and *buaalti* - a three-year-old bull in the Gagauz language. [25,100]. In the Kazakh language, the word «bull» is combined with «*qunan buqa*», «*dönen buqa*», «*besti buqa*», etc. there are similar names. In general, the bull is a symbol of tremendous power in the Kazakh worldview. The Kazakh, who often used bulls in his life, described not only its rudeness, but also its strength and power. Due to this, the national game, where two people put a rope around their necks and compete, was called «Bull fight». Also, a reed dam placed in the path of a strong stream was called a bull, and a dam with a lot of water was called a bull ditch. This is probably the name given to describe the strength and size of the bull. And due to its negative qualities, there are regular expressions in our language, such as bull's neck (thick neck), bull's eye (squint), bull's throat (a drooping throat, cold throat).

In the traditional Kazakh environment, a bull is an *azban* bull (a slaughtered, slaughtered male animal), a five-year-old bull (a fully mature male, five-year-old bull), a young bull (a young bull, a bull), a *kunan* bull (a bull that has reached two years of age and reached three years of age), There are types such as bull (horned bull).

In the Kazakh language, a bull's neck is as thick as a bull's body, *som* (a simile for very large and fat heroic people), bull's eye (to look with an evil eye; among cattle, especially, the eyes of the bull are large, and the white is more abundant than the black; especially when the bull is in heat, There are such linguistic units as the simile caused by the look of the earth pulling, steaming, angry, looking around with wide eyes, in awe) [14, 229].

In different languages, in substantive zoomorphic metaphors, different connotative features of the characterized human subject are distinguished. Attention is paid to the mental

abilities of people (stupid, stupid, inexperienced, simple, etc.), traits of their characters (kind, timid, quiet, cheerful, stubborn, lazy, rude, etc.), the state of the body (strong, strong, healthy), body size (fat, big, small, etc.), activity (clumsy, clumsy, slow; brisk, tall, agile; possessing an unpleasant voice, possessing a strong voice) [26, 8-9]. An angry person is identified with a bull: **Don't put the muzzle of the bull with the fist** (В нос быка кулаком не тыч); **Koomoi buka scatters the hammer on his neck** (Negodny byk sam gryaz na sovyo golu zabrysaet (sila bez uma sama sebe vardit) Shor. **Chabal puga pos pazhynga pichen ygcha** (Plohoy byk na svoyu golovu seno grebaet) [27]. This allegory it sounds like a warning to be associated with an evil, arrogant person. Such scientific views open the door to the knowledge of the nation through the information about only one tulic. It is up to the Altai peoples to reveal the meaning of proverbs in the Kazakh-Mongolian languages related to this type of tulic. It has an impact on the creation of a characteristic concept.

In the Kazakh language

Būqa – buğa, azban – duğa [19, 679]. In the sense of being full of heart, lusting for lust and pride.

Būqanyñ sürgenine ögiz süisner [19, 679]. It means that an evil-minded person walks among the ignorant or among the good. That is, a warning is an important proverb.

Önerdiñ eñ jamany – būqa pışken [19, 338]. The proverb describes everyday life reality. Pastoral practice does not hesitate to report such unpleasant things. In the Mongolian language

Buhyn zasaag harj üneg turj ühe (proverb) [23]. (If you fatten the cow, the milk increases, if you protect the people, its spirit is strengthened).

Ugiin myagno, kuryi olon (proverb) [23]. A bull that is afraid of a lion suffers from diarrhea for ten years. ECV: Burnt in milk, blowing on water. The Kazakh people «*Auzy küigen ürlep işedi*» or «*Şegirtkeden qoryqqan egin ekpes*» Proverbs are close in meaning to the above proverb.

Bāruu boloogüi baij, buhyn baadgaar baah (proverb) [23]. (Brosit na polputi).

Sohor ühert hudag būü üzüül, sogtuu hüind arhi būü üzüül (proverb) [23]. (The neck of an unharnessed cow is weak, and the body of a motionless person is dry).

Ünen üg helsen hünd hün öşöotei, üher unasan hünd nohoi öşöotei huuch [23]. Whoever speaks the truth, people don't like him, who rides a bull, dogs don't like him.

Chiher şig ügtei, üher şig dotortoi (proverb) [23]. (Bottomless barrel, Unfertilized womb). Tongue like sugar, insides like a bull

Uulyñ buga haraad unasan buhaa goloh (proverb) [23]. While swinging the ax, the cow is calm. Looking at the content of paremic unity related to cattle in the Kazakh language, we made sure that these proverbs are related to the experience and lifestyle gained from livestock farming and have a wider meaning, are aimed at the people themselves, and are used as teaching. Mongolian proverbs about cows are mostly proverbs that have moved from a literal meaning to a figurative meaning. Basically, proverbs have the same purpose. Comparing 2 (two) Paremian units, we noticed similarities, and in terms of usage of some proverbs, it can be concluded that they appeared earlier than the Mongolian versions. However, we cannot say that these kinship groups are all treasures, so we must not stop collecting more evidence to make a final decision.

2. ÖGİZ // OX

An ox is a mature male of cattle, which has been used as a power vehicle since ancient times. In «Diwani Lugat-it-Turk», the common heritage of the Turkic-speaking peoples, the name of the Turkic language is given as ögüz [10, 88]. This word is also pronounced ox because of the peculiarities of Arabic graphics. In the dictionary, *Öküz azaki bolgınşa buzau başı bosayıg* «It is better to have the head of a calf than to have the feet of an ox.» This proverb is used in the sense that «it is better to be alone than to turn to others» [10, 88]. In the explanatory dictionary of the Kazakh language, an ox is defined as «a male cow used as a power vehicle» [28, 507]. The name of this type of cooked male cattle is found in other Turkic languages in the following sound composition. In Kyrgyz: ox, in Uyghur: хоқыз, in Turkmen: оқыз, Karakalpak, in Nogai: оқыз, in Uzbeks: hukiz, in Uzbek dialects: ykiz, хавқыз, in Sakhas: at oryc [13, 523]. M. Although there are several phonetic variants of the ox lexeme in modern Turkic languages, Scherbak points out that Oguz is the oldest among them [25, 98]. In addition,

in the language of the monument, the ox whose tusks are eaten in the middle during threshing is given as mama, while in the Argive language it is indicated as op [Kashkari 1998v, 318]. In Kazakh lore, an ox is an azban ox (a male ox that was previously slaughtered in a herd, rut, or rut), an atan ox (an ox with a large, whitened body), a donen ox (an ox over three years old), a kunan ox (an ox over two years old), there are types of Thai bulls (male foals under two years old). In the modern Kazakh language, like a gagged ox... (can't breathe, can't keep silent, can't say a word through clenched teeth, snorts, remains closed to a volume (referring to a person)), like a crooked ox... (in every house, every village illiterate (person) equations can be found [14, 330]. Such similes and usages occur not only in the Kazakh language, but also in the related Turkish language: **öküz arabası gibi çokı yavaş, öküz gibi bakmak** (to look at the person next to you with an uncomfortable, unpleasant look), **öküz gibi** (like a fool), **öküzün trene baktığı gibi bakmak** (in a state of not understanding anything look, stupid human).

In the Kazakh language

Ögızdı örge aidağannyñ ömürі öksidi [19, 729]. A proverb about the stubbornness of an ox. Both in Kazakh and Turkic lore, the ox and the bull are depicted as symbols of strength and bravery.

Ögız ölgenşe ösedı [19, 729]. Let the bulls die, and their strength will remain. A bull at full strength also gathers meat quickly. That's why it has been used as a power car for many years. *Ögız öler jerinde ökiredı* [19, 729]. In a variable sense, it is said to a cautious person who knows how to stop when he comes to trouble.

Öleñdı jerdı ögız jeıdı, Ölümді jerdı molda jeıdı [18,243]. A bull or a cow often roams the meadows near the lush grass or rivers and lakes, and the mullahs walking on the dead land is a correspondingly legitimate phenomenon. However, the word «eat» is used here literally and figuratively. This is probably born from Islamic criticism.

Ortaq ögızden oñaşa bұzau artyq [19, 727]. Although the bull belongs to the cows, the calf born from it belongs to whoever owns the cow. Even if it is a calf, it comes from the idea that it should be your own calf, and at least a little of it

should be yours. In the Turkish people, there is a version of the proverb: «*Ortaklık öküzden, başlı başına buzağı yeğdir.*»

In the section related to the bull, we have seen the proverbs of the Mongolian people about the ox. According to the translation, the findings were at the level we considered. And in this section, we analyzed the proverbs related to the ox in the knowledge of the Turkic peoples. Most of the paremies are proverbs that first arose from economic practice, and later the scope of meaning expanded and became used in a variable sense. In some paremias, the ox is indirectly related to the activity, while in others, it is directly related to character and personal qualities.

4. BUZAW // CALF

Buzau is one of the most common words in «*Diwani Lugat-it-Turk*» related to the age of cattle [10, 505]. The proverb *Evdeki buzagu okux bolmas* «*Evdeki buzagu okux bolmas*» (the meaning of which will be explained in detail below) is mentioned in *Zhadiger*, which is used for a person who is considered a young child among his siblings, even if he has achieved a high status with his abilities [10, 505]. The old *bozagu* form of the *Buzagu* person is reflected in the «*Iryk Bitik*» monument [13, 240]. A.M. Shcherbak, who conducted research on the etymology of this lexeme, compared the sound-meaning versions of names in Turkic languages, and found that its root (proforma) is *buzagu-buragu* (*buz-bur*), «dark, gray» from the ancient Turkic word *buz* (gray), the calf's hair is pale. when saying that it means time, it comes to mind that the root of the word *boruosku* (a calf with pale fur, after four or five months its color changes like this) is formed according to the law of *bor z//r* (*boz-bor, buz-bur*) [25, 100]. Apart from that, M. Kashgari refers to a one-year-old calf as *torbı*, and a two-year-old calf as male *tazun*, and its female as *tazun* [28, 905]. Due to the age of the cattle, we note that the Kazakh lexeme *torpak* is phonetically similar to the word *torbı* in the monument language, so it is quite possible that they both have the same root. In Kazakh, a calf is called a *barak* calf (a calf that has lost its hair), an orphan calf (a calf left without a mother), a *kila* calf (a calf with red spots on the top of the tongue, which has started to suffocate), a *marka* calf (a calf born in the winter

months), a chubby calf (a calf that has not grown its horns within two or three months), a young calf (a calf born prematurely, i.e., a prematurely born calf, whose hair has not yet matured and is very dense from its mother), etc. There are types. In the Kazakh language, it is like a newly finished calf (*taltirekteu*), a bull's birthday is also a calf's birthday (the hard work of the previous generation also comes to the next generation, this is a natural law), if a cow drinks water, a calf licks ice (everyone has his own rank and position one can find critical language units such as «he will have his turn, his work, his place of residence» [14, 331].

In the Kazakh language

Qolda (üide) ösken būzau būqa bolmas [19,741].

In another version of this proverb, there is also a version that says that a burr grown in the hand does not have a name left. Of course, it is not difficult to understand that although the two proverbs use the example of four people, they are talking about people. There is an underlying meaning in the proverb that a child brought up in a bad manner will not be able to adapt to life, but this is also given by the experience of those four children. «It is necessary to adapt the child to life!» or «If you keep your child busy, tomorrow will be difficult for his future...» was conveyed figuratively by the elders of the family who had a lot of life experience. On the one hand, it is impressive, on the other hand, it shows the method used to encourage the child without covering his face immediately.

Jetim būzau asyrasañ,

Auzy-mūrnyñ mai eter,

Jetim bala asyrasañ,

Auzy-mūrnyñ qan eter [18, 157]. Raising a young animal is a blessing, and an orphan may not be like your own child, or as this proverb indicates.

Būzau dyñ jügirgeni qūlan qorğa dein [18, 86].

Let the calf be a young cow, still young and agile. Similarly, the first step of a young child, a young person or a newly arrived professional may fail. A critical attitude towards that lack of experience and rashness.

Äñgime būzau emizer,

Būzau taiaq jegizer [19, 411]. In the text, an example is a calf or a general animal, but in the

main context it is about being deceived by idle talk or nonsense. Another thing to notice is the quickness and speed of the calf, which seems to educate the human being to be careful and alert.

In the Mongolian language

Ahan düüdee alag bäruu met, alaldah daisand arslan bars met [23]. (With relatives like a gentle calf, with enemies - like a lion).

Arslan bars şig hüchtei ch alag bäruu şig nomhon (proverb) [23]. (Strong, like a lion, humble, like a tender calf). *Zandan zuud mörgöng argamjaa eldeed, bäruugaa tuugaad ireh* (proverb) [23]. (Kill two hares with one shot). Kazakh proverbs related to the calf mainly describe impatient, impetuous, reckless characters, while Mongolian proverbs are associated with its innocent, calm state, and a paremiic unity is constructed with indirect relation. In addition, we noticed an element related to Buddhism in one paremia. This, of course, is related to the consumption of Buddhism by the Mongolian people.

Conclusion

Thus, the Kazakh-Mongolian peoples have been surpassing various milestones of history since the distant Altai period, the scale of internal and external changes in the eras was also different. There are many scientists who are trying to find

what we have lost in those times and multiply what we have found. It is not a secret that as they increase, different views and flows appear. In our regular research work, we have historically compared and described proverbs and sayings in the Kazakh-Mongolian languages related to cows. In the theoretical part, we reviewed the works of major representatives of Altaic studies, Neo-Altaic studies, and Turkology scientists, and determined the relevance of issues common to the Kazakh-Mongolian languages. From the anthropocentric point of view, whether we call it a linguo-folkloric unity or an ethnolinguistic unity, we have taken conditional steps to form the linguistic image of the world in the knowledge of two related peoples by bringing out the treasure of the world of proverbs with a wide scope and providing meaningful explanations. As a result, we found out that the period of emergence of proverbs related to cows in Kazakh languages coincides with ancient Bulgarian and ancient Turkic periods. Therefore, we can confidently say that the Kazakh proverbs and concepts in this field did not appear in the later era, but rather are elements of the past. We believe that historical and comparative analysis of paremiological units will be a step towards new milestones in altaistics, and it will also help to find solutions to difficult problems in this field.

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Қазақ және моңғол тілдеріндегі сиырға қатысты мақал-мәтелдердің салыстырмалы-тарихи сипаттамасы

Аңдатпа. Мақалада қазақ-моңғол тілдеріндегі сиырға қатысты паремияларға салыстырмалы-тарихи сипаттама беріледі. Мақал-мәтелдер қай халықтың болмасын лексикалық қорының баға жетпес қазынасы екені анық. Мақал-мәтелдердің бойында этногенездік және глоттогенездік ақпараттар жақсы сақталып отырады. Жалпы тіл білімінде, соның ішінде алтаистикада паремияларды салыстырмалы-лингво-фольклористика тұрғысынан зерделеу әлі жолға қойыла қоймағандықтан, бұл салада зерттеу жүргізу қазіргі кезеңнің түйткілді мәселесіне айналып отыр. Егер аталған мәселені шешсек, әр ұлттың танымындағы қалыптасқан әлемнің тілдік бейнесін анықтау оңайға түсер еді. Зерттеу жұмысының мақсаты да туыстас тілдердің мақал-мәтелдеріне ғылыми деңгейде түсініктеме беріп, тарихи тұрғыда сипаттамалар келтіру болды. Ол үшін осы кезеңге дейінгі алтаистикадағы, соның ішінде түркі тілдерімен моңғол тілдерін зерттеуші ғалымдардың ғылыми еңбектеріне шолу жасалды. Оған қоса паремиялогия саласындағы ғылыми көзқарастарға да тоқтала келе, кешенді талдау жүргізу барысында зерттеу объектілері бірнеше тақырыптық топқа жіктеліп, оларға салыстырмалы-мағыналық түсініктеме берілді. Паремиялар бойында жинақталған ұлттық құндылықтар мен таным түсініктер тек алтаистика саласында ғана емес жалпы тіл білімі үшін де өте құнды екені анық және өзекті болып қала бермек.

Түйін сөздер: мақал-мәтел, паремиялогия, салыстырмалы-тарихи тіл білімі, алтаистика, түркология, сиыр, этнолингвистика.

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Сравнительно-историческая характеристика пословиц и поговорок о «корове» в казахском и монгольском языках

Аннотация. В статье дается сравнительно-историческая характеристика паремий, относящихся к названию коровьего скота в казахско-монгольских языках. Пословицы и поговорки – бесценное достояние любого народа. В пословицах хорошо хранится этногенезная и глоттогенезная информация. Поскольку изучение паремий в общей лингвистике, в том числе в алтаистике, с точки зрения сравнительной-лингвофольклористики еще не налажено, проведение исследований в этой области становится актуальной проблемой современного периода. Решение данной проблемы даст огромную возможность определить языковую картину мира в познании каждой нации. Целью исследовательской работы также было исторически описать пословицы и поговорки родственных языков, дать им научное объяснение. Для этого был проведен обзор научных трудов ученых-исследователей алтаистики, в том числе монгольских и тюркских языков. Кроме того, в ходе проведения комплексного анализа нами были классифицированы объекты исследования на несколько тематических групп, и даны им сравнительно-смысловые разъяснения. Очевидно, и остается актуальным, что национальные ценности и понятия, накопленные в паремиях, очень ценны не только в области алтаистики, но и для общего языкознания.

Ключевые слова: пословицы, поговорки, паремиология, сравнительно-историческое языкознание, алтаистика, тюркология, корова, этнолингвистика.

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