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CULTURAL AND SEMANTIC NATURE OF THE CONCEPT «HORSE»

At the present time, scientists have fully approved that the training of horses was started in the Kazakh steppe. There is concrete evidence of this. And taming the horse increased the stage of cultural development. The Kazakh people cared about horses, which could be used when riding like transport, when you drink like kumys, when you eat like kazy. For this, they learned about the diseases of horses and knew the therapeutic effect, from early times, when medicine had not yet developed. We say kazakhs that "Born on a horse, lived on a horse". There is a reason. Riding horse, drinking koumiss, eating karta all these actions were reflected in the Kazakh songs, proverbs, aphorisms and phraseological units, served as a revival of the vocabulary of the Kazakh language. So many centuries have passed the Kazakhs developing urban culture, removed nomadic culture that lived by riding a horse. Grazing cattle was only the occupation for people. But the words associated with the horse did not go out of use. And helping to analyze and correctly use such words is the task of such scientists-correspondents like us. In this article we have tried to reveal that the Kazakh people with the help of a horse rose to the highest peaks of culture. In particular, with regard to horse breeds, we have shown that words have influenced the language of the nation, and the national code is related to the horse.

Key words: national code, collocation, stable phrases, proverbs and sayings.

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Жылқы концептінің мәдени-семантикалық сипаты

Бүгінгі таңда ғалымдар жылқыны алғаш қолға үйрету қазақ даласында басталғанын толықтай мақұлдады. Бұған нақты дәлелдер де бар. Ал жылқыны қолға үйрету мәдени дамудың сатысын жоғарылатты. Халқымыз мінсең көлік, ішсең қымыз, жесең қазы болатын жануардың қабағын бағып, күйін келтіруге де аса мән берген. Ол үшін жылқының ауруларын жіті танып, емдік әрекеттерді медицина дамымай тұрған ерте заманнан-ақ білген. Қазақты «ат үстінде туып, ат үстінде ғұмыр кешкен» халық дейміз. Мұның себебі де жоқ емес. Атқа мініп көшіп-қонудан жүйрік баптап, қымыз ішіп, қарта жеуге дейінгі әрекеттердің бәрі де қазақтың өлең-жырларында, мақал-мәтелдерінде, афоризмдері мен фразеологизмдерінде де көрініс тауып, қазақ тілінің сөздік қорының молаюына қызмет етті. Қалалық мәдениет дамыса да, ат үстінде күнелткен көшпелі мәдениеттен алшақтап, мал бағу жеке адамдардың ғана кәсібіне айналса да, жылқы жануарына қатысты құрылған сөздер қолданыстан шығып қалмақ емес. Бұл мақалада қазақ халқының жылқы түлігін қолға үйретуінен бастап, жылқы арқылы мәдениеттің биік шыңдарына көтерілгендігін ашуға тырыстық. Әсіресе жылқы түлігіне қатысты сөздердің ұлттың тіліне әсер еткендігі, ұлттық кодымыз да жылқымен байланысты екендігін көрсеттік.

Түйін сөздер: ұлттық код, сөз тіркестері, тұрақты тіркестер, мақал-мәтелдер.

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Культурно-семантический характер концепта «лошадь»

На сегодняшний день ученые полностью одобрили, что приручение лошадей было начато в казахской степи. Есть конкретные доказательства этого. А приручение лошади подняло казахов на следующую стадию культурного развития. Казахский народ заботился о лошадях, которых можно было использовать, если садиться на них верхом, как транспорт, если в пище – то пить кумыс,

есть казы. Для этого казахам пришлось многое узнать о лошадях и знать их лечебное действие, с ранних времен, когда еще не была развита медицина. Мы говорим, что казахи – это народ, который «родился на коне, жил на коне». На то есть подтверждение. Верховая езда, питье кумыса, поедание карты – все эти действия нашли отражение в казахских песнях, пословицах, афоризмах и фразеологических единицах и послужили возрождению словарного запаса казахского языка. В данной статье авторы попытались раскрыть, что казахский народ с помощью коня поднялся на высокие вершины культуры. В частности, в отношении конных пород было показано, что слова повлияли на язык нации, и национальный код связан с лошадьёю.

Ключевые слова: национальный код, словосочетания, фразеологизмы, пословицы.

Introduction

Among the turkic peoples, the Kazakh people especially appreciated the horse with the word «horsewings of men». Kazakh people say themselves that they «horse-like» people. Under this there are relying purity, restraint of horses. Our people consider that the horse one of the seven treasures.

In the article of the Head of state Nursultan Nazarbayev «seven faces of the great steppe» said «From history it is known that the culture of horse riding and horse breeding spread to the world from the great steppe. Archaeological excavations of the settlement «Botay», belonging to the eneolithic period in the northern region of the country, proved that the horse was first purchased on the territory of modern Kazakhstan. In turn, our ancestors gained the priceless dominance in their age. And on a global scale, we have opened an unprecedented revolution in the economic and military sphere» (Nazarbaev, 2018: Elektron.reswrs).

The Director of the Italian archaeological expedition in Kazakhstan, PhD, archaeologist Jean Luca Bonora, one of the scientists that working in the country on archeology said «Botay culture was investigated by the famous archaeologist B. Seibert. In 4 thousand years BC in the Kazakh steppes horses were trained. In recent time, arabs asserts that horses for the first time were tamed in the arab desert within 6 thousand years BC. In this topic they wrote only one article. And in the Kazakh steppes halters of horses from iron and bones were found. In the ancient Kazakh steppe horse was not only a vehicle, but also a symbol of wealth and freedom» (Berkinbaev, 2014: Elektron.reswrs).

Kazakhs developed their immense culture and left behind an immortal cultural heritage while riding their horses freely all around the Steppe in their nomadic lifestyle. What are the achievements made by the Kazakh people through horse riding?

They:

- development of livestock and agriculture;
- development of veterinary medicine;

- military revolution and thus become the master of this vast steppe;

- development of modes of transport (carts, sleds);

- development of crafts in the manufacture of equipment, military weapons;

- development of mining business for forge and jewelry;

- achievement compactness and convenience of clothing;

- and also, achievement with the help of words related to the horse, our national-cultural code today.

In our research work we talk about the latest of these achievements, do research by individual thematic groups and talk about the importance of horses in Kazakh life.

Honor of horse cattle in the Kazakh life.

We say Kazakhs that «Born on a horse, lived on a horse». There is have a reason. Riding horse, drinking koumiss, eating karta all this actions were reflected in the Kazakh songs, proverbs, aphorisms and phraseological units, served as a revival of the vocabulary of the Kazakh language.

The people of the great steppe at the birth of a boy, was delighted saying «my son». In addition, the umbilical cord of the boy is wrapped in a cloth and tied to the mane of the stallion, so that their son becomes a man who knows how to grow and breed cattle. To the head of the cradle also tied the mane and tail of the horse, what can be kept in a hand-ful. The reason for this is that «mane and tail horse guards from dangers, from devil». This example of faith is found in mythical stories and fairy tales of earlier centuries, legends and heroic epics.

At night our mothers for centuries sang

«Құйрығыңды майырып,
Түнде жылқы қайырып,
Жаудан жылқы айырып,
Жігіт болар ма екенсің»

When the child begins to walk, along with the horse's mane cut the way with the word «Let him become a man».

In fairy tales and heroic epics, each hero had his favorite horse. This horse was not some horse to ride, and which passed through the test. In heroic epics Kobylandy's Taiburyl, Alpamys's Baishubar, Kambar's Karakaska, Issatay's Aktaban, Amangeldi's Shalkaska with owners became legends. They are described not only as a horse, but also as a smart companion of a man, able to help the owner.

Every child has dedicated a horse that will defend his country. About this researcher B. Balabaeva says: «for a young child it was a way to mark a ballot, which was the horse. If in Uly Zhuz said «basire mal», «balanyn basiresi», in Kishi Zhuz and Orta Zhuz said «balaga mal atadyk», «balaga at bolsyn depen saldyk» (Balabaeva, 2016: Élektron. reswrs).

When a person goes on a hike «at zhalyn tartyp minu», so that he returns safely there were customs like «tokym kagar», «tokym salar», «tokym silker».

«Күлдір-күлдір кісінетіп,
Күренді мінер ме екеміз?!
Күдеріден бау тағып,
Ақ кіреуке киер ме екеміз?!
Жағасы алтын, жеңі жез,
Шығыршығы торғай көз
Сауыт киер ме екеміз?!
Ор қояндай жүгінтіп,
Аш күзендей бүгіліп,
Жолбарыстай шұбарды

Тандап мінер ме екеміз?! (Ақтамберді)» great ancestors were chanting about horse breeding, probably, there is no limit in number of the works of the Kazakh people written separately from samples of oral literature.

In I. Zhansugurov's poem «Zhylykzhyrym» in «Kulager of Kazakh poetry»:

Қазақтың жылқы аңсаған жарлы, байын,
Жарлыны жалғыз атсыз алды уайым.
Сүйген жар, сенген достан жақын жылқы,

Білген жан бекер демес аттың жайын», poet Askar Suleimenov in a letter that written to daughter Asmain Paris: «Миледи! Сізге бұдан бұрын да жазған едім. Қайталанғаным емес – қайталаймын: Мен Сізді жүрегімде аялап ұзақ күткенмін, мұның не екенін Сіздің түсінуіңіз екіталай. Мен жылқыға қалай құлай берілсем – Сізді де тап солай жақсы көремін!.. АС май».

And not all of this suggests that all people of one nation love and respect horses more than human?

XXI century «advanced civilization». We must understand that this is not only not lagging behind the flow of time, but also not a retreat from the past of the nation. Otherwise, it leads to the mankurtism.

To save our Kazakhs heritage, we have to educate in childhood all the national heritage.

Influence of words about horses on language

In the Kazakh language there are more than 1230 names of colors, including 15 colors of the main, about 300 kinds of derivatives. In the study, scientist G. Smagulova and researcher A. Mankeeva wrote the work «dictionary of the names and shades of color» to the basic color names of the Kazakh language are *white, yellow, ginger, yellowish, blue, bluish, black, red, pink, purple, brown, grey, pale, light-yellow, light-ginger, mesh, brown, roan, green, stripy, calico, grey calico*.

As we have seen, the majority of these colors is the color of the horse. Due to the fact that over time, these colors are used in the visual understanding of various subject, abstract concepts related to the entertainment of culture and civilization. Most of the colors in the Kazakh understanding are the colors of the horse, cow, it indicates that the life of the nation is associated with cattle breeding.

In addition, the study of colors is not only the history of the past of mankind, but also constantly evolving. In order for our language to have many color names, it is important to know their color and distinguish the tone (Smagulova, Mankeeva, 2016:6).

Despite the fact that the rich vocabulary of our language has a rich fund of names of colors, sometimes we can not remember saying in russian or distinguish Kazakh color. Every nation has its own knowledge. Names of color in other national knowledge in our oral language will destroy the purity, euphony and subtlety of the language.

With the development of science and technology, to differentiate the use of new colors or the appearance of color names are regularity. All changes taking place in society are perceived by any nationality first of all with own understanding. For example, the Kazakhs say the machine «Iron Horse». Against this background, the past of the nation is being revived. However, there is a question why we don't say colores of cars comparing with horses in the Kazakh language, like brown, pale, calico, grey calico. This is because of the news comes from outside and is perceived as the same.

In describing the colors of horses are used in figurative words, local words, obsolete words, poetic applications, ethnographic phrases, translations, religious vocabulary, expressive words, oral language. In addition, writers and poet's many occasional use.

Here are examples of the use of dark-brown (combines of black, red, brown) in the above dictionary:

A red dark-brown is figurative. Pink dark-brown shade.

When he rejoices, even if he is afraid, his face reddens and turns into a red dark-brown. Both sides of face reddens, and painted to red dark-brown (Zh. Aimauytov).

Very dark-brown expressive. Very dark-brown shade.

I know, how I know?! My color is very dark-brown (M. Makataev). Raised his head, and sat. His color very dark-brown (I. Essenberlyn, K).

Making dark-brown poetic. Colouring in dark-brown.

As we have noticed, there are many different shades of this one color. The dictionary contains 28 different applications. In this regard, we can say that there is great importance of the color of horses for the formation of Kazakh color names.

There fore, one of our tasks should be the preservation and development of color names in accordance with modern innovations.

Experiment

The use of words related to diseases of horses

Kazakh people cared about horse that can be used as a transport and food. For this, they learned about the diseases of horses and knew the therapeutic action, from early times, when not developed medicine.

Diseases of Kazakh horses are divided into: general infectious and non-infectious diseases, chronic and acute diseases, prescribed and incurable. Depending on the individual organs: lung diseases, pain in the abdomen, intestines, diseases of the mouth, eyes, headaches, joints and ungulates disease, skin diseases, diseases of the genital organs and silent external injuries.

Treatment of such diseases is part of traditional medicine. This is one of the greatest achievements after breeding horses. Sometimes there are several types of treatment of the same disease. For example, there are the next ways treatment muscular disease, which can be caused by fasting or drinking water horse.:

- Crush with coal tongs or punching with awl;
- Bleeding nose;
- Bleeding from the bottom of the tail.

If we talk about the impact of these types of disease on the language of the nation, it is most

often used for anxiety, sometimes for inspiration. For example, if a woman is pregnant «a good horse remains in the legs», then the peers say «Are you mouse?». Among the diseases horses most commonly used in relation to a person in the alternative value – abrasion and emaciated.

The dictionary of the Kazakh literary language provides the following information for «abrasion and emaciate»:

Abrasion noun.

1. a damaged area of the skin where it has been rubbed against something hard and rough

– Өздерің білесіңдер, менде қойға мініп жүрген *жауыр* торыдан басқа аяқарттар ештеңе жоқ, әйтпесе мінгізіп-ақ жіберер едім (М. Мағауин, Ақша қар).

Emaciated

2. *thin and weak, usually because of illness or lack of food* Жарлының жалғыз *жауыры*, Жардан құлап жатқанда, Байдың бірі бес еді (Қ. Тоғызбаев, Өленд.) (Қоңғратбаева, Qaliev, 2011: 221).

Proverbs associated with this external traumatic disease:

– *Жауынгерді жауыр ат жалықтырар.*

– *Жауыр атқа жіп құйысқан.*

– *Есек шарап ішсе,*

Ер-тоқымын сыйға беріп,

Өзі жауыр болар.

A free and phraseological combinations made with this word are as follows::

Арқасын жауыр қылды. Ығыры шықты, көк иық болды; азап шекті, азып тозды.

Жалсыз жауыр. Күйсіз, азып-тозған.

Жауыр ат. Арқасы жауыр болып арықтаған, әбден титықтаған ат.

Жауыр болған. Ығыр еткен, мезі қылған.

Жауыр болды. Арқасы жарақаттанды.

Жауырды жаба тоқыды. Жасырып жапты, сыртқа шығармады, сыр білдірмеді.

Жауыр етті (қылды). Аттың арқасын жаралады, жарақаттады.

Жауыр құйрық. Бейнетті көп көрген (адам, мал).

Жауыр сөз. Жиі айтылатын, жаттанды.

Қара жауыр. Мезі қылған, ығыр еткен (сөз, әңгіме) (Қоңғратбаева, Qaliev, 2011: 221-222).

«Abrasion, emaciated» words are directly related to a horse, to a tale, to a person. Every combinations show a negative value. In this regard, we see that only one disease of horses is associated with the enrichment of the language stock of the nation.

Findings and discussion

The importance of words related to the beauty, character of the horse.

In the Kazakh knowledge horse is also a symbol of beauty. Perhaps there are not so many nations which depicted the beauty of horse sculpture. Akan Seri says in his one poem.:

Шынымен өлгенің бе, Құлагерім,
Салбырап сапты аяқтай төменгі ернің.
Атығай-Қарауылға олжа салған,
Бота тірсек, қыз сағақ, сандал керім.

The Kazakhs, on the contrary, there is equation «*ertteuliattay*» which characterizing the figure of a girl comparing with horse. In addition, in the dictionary of the Kazakh literary language «*qulyn musheli–denesi symba*», «*qulyn mushesi buzylmagan – uyzday zhas, balgyn*» (Qazaq әдеби тілінің сөздігі, 2010: 317-318).

In addition, there are such imaginative combinations that characterize the beauty, slimness of the girl:

*Адам айтқысыз [айтып болмас]
Адамнан асқан сұлу
Айдай аузы, күндей көзі бар
Алтын асықтай
Атқан таңдай
Ауызға үріп салғандай
Ауызбен айтып жеткізе алмай
Жаңа туған ай <-дай> секілді
Жаяу жатып, атты түсіп қарағандай
Келбетті келген
Киіктің асығындай [лағындай]
Қараса көз [жан] тоймау
Қаса сұлу
Құланның құлынындай
Қырдың қызыл гүліндей
Қырмызыдай ажарлы
Оймақ ауыз
Он төртінде туған айдай
Сағағынан үзілген
Сүмбіледей әдемі
Тілмен [ауызбен] айтып жеткізе алмай
Үріп ауызға салғандай
Хордың қызындай (Smağulova, 2010: 134-135).*

Nevertheless, in today's youth language there are combinations that characterize the figure of a girl «figure of a horse», «figure of a guitar, dombra», «90x60x90».

Above we give an example for phrases «*ertteuli attay*», «*qulyn musheli – denesi symbatty, sulu*», «*qulyn mushesi buzylmagan*».

Drawing beauty in this imaginative combination is not the same with the concept of «horse figure», it is more polite and corresponds to the Kazakh national knowledge.

Kazakhs valued beauty not only with one sculpture, but also through each element of the image. «In Kazakh folklore, there is a deep meaning in the description of a woman», says Akseleu Seidimbek (Seidimbek, 1997: 215). From this we can see that the description of beauty is removed from the national knowledge.

The unification of words related to character with the character of horses

The people who settled between Atyrau and Altai say that they have «the character of a horse». We were told that this generally deals with purity, kinship, sacrifice in this nation. For this comparison, Kazakh proverbs can clearly testify.

For example:

– Азамат ердің белгісі – аз сөйлер де, көп тындар,

Арғымақ аттың белгісі – аз оттар да, көп жусар.

– Ат сауырға шыдамас,

Ер бауырға шыдамас.

– Ат арыса тулақ.

Ер арыса – әруақ.

– Ат үйірін сағынса,

Артқы аяғын қағынар.

Ер үйірін сағынса,

Айыл-тұрман тағынар.

In these proverbs only one person gives the image of the whole nation. And he has a special meaning in combination with a horse, not with others.

The researcher Talshyn Sagynysh commented Kazakh.tv: «the secret report of major-general Wedmarn, military commander of the Siberian military unit, he says, «in order to appease the Kazakhs need to separate from horses» and at the beginning of the twentieth century, the chieftain of the cossacks, who served in the Zaysan region, Ryabushkin: «If Kazakhs sit on a horse, they obey to no one. To subdue them, it is necessary to deprive them of the horse».

Since 1930, the conquerors began to achieve this goal. In the Kazakh steppe from 5-6 million horses, freely moved, only 1 million horses left at the beginning of 1940. More than half of them were again transferred to the Second World War. So there was harm on Kazakh horses.

But Kazakh and horse are a similar concept. And, despite the fact that our spirit is weakened, our

strength, elevation, freedom, in and of itself, retreat from the way they saw the horses. No one will ever be able to destroy the national code (Sağınış, 2018: Élektron.reswrs).

In addition, we are often faced with such concepts that have the character of a horse, as the advantages and disadvantages that a person has. Many of these words are proverbs and sayings.

«*Aigyry kandai bolsa, qulyny sondai*» tells the person from the origin, «*aluan-aluanzhuyrikbar, aline karaizhugiredi*» to a strong man who entered the competition.

Depending on the character of the statements addressed to the individual, can be divided into two groups

1. About bad qualities of the person;
2. About good qualities of the person.

The first group includes sayings such as: «*At zhamany taymen oinar*», «*At semirse, iesin teber*», «*Zhaman aika zhal bitse, zhanyna torsyk bailatpas*», «*Zhaman aigyry zhatyryna shabardy*». These proverbs describe the nature of unselfishness, stupidity, injustice of man.

The character of the horse is associated with the character of man, like generous, gift. For example, «*At aunagan zherde tuk kalar*» (nobility, generosity), «*Asauga –tusau*» (perseverance and discipline), «*Argymak attyn balasyarygan saiyn tyn zhortar*» (persistence), etc.

Conclusion

It is impossible to imagine the Kazakh language without proverbs and sayings. As well as proverbs about horses have their place in the formation of the meaning of the artistic word. Keeping it, do not remove from use, in our hands.

We decided to connect the last knot of our scientific article with the experience of a developed Japanese country. «After Japan became an island, it had a very interesting psychology. For example, they now do not bring them any income sowing rice. That's what all international experts say. Yes, they get 65 quintals per hectare, but can not compete with others in price and area. it is very profitable for them to import rice from abroad. But they deliberately sows. The question of language, language in mentality, mentality in national nature affect, so if the Japanese do not sow rice, disappear nation. Because 70-80 percent of Japanese words are related to rice. If these words disappear from the consciousness of the Japanese, then the Japanese disappear» (Kenjebek, 2018: Élektron.reswrs).

Also the richest fund of language of our nation is directly connected with cattle breeding. So, in order not to lose the Kazakh national meaning, valuable culture of the Kazakh language, transmitted from century to century, we should not stop to engage in cattle breeding, including horse breeding.

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