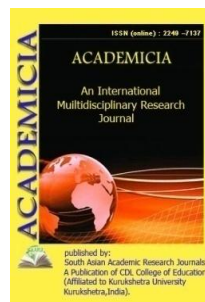




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ABOUT SOME VERSIONS OF “HORSE” COMPONENT PROVERBS IN “DIVANU LUGATI-T-TURK” IN MODERN TURKIC LANGUAGES

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ABSTRACT

Language is the foundation of culture. Information about the cultural values of the past is passed on to future generations through language. In this sense, language can be described as "a material and spiritual bridge that transmits spiritual values to future generations." The capabilities of each language are determined by its vocabulary. Proverbs are one of the ways to increase the vocabulary. They are the verbal forms of our worldview, values, traditions and beliefs. Proverbs reflect the centuries-old experience, judgments and recommendations of the nations. Proverbs play an important role in the formation and perpetuation of spiritual values. It is no coincidence that proverbs are described as "the historical memory of society." Experts note that the word "horse", which has been used since ancient Turkic times, first appeared in the Orkhon monuments. There are many proverbs which contain “horse” component in “Divanulugati-t-turk” written by Mahmud Kashgari. These proverbs are still being used in various variants in Turkic languages. The article describes this issue.

KEYWORDS: Mahmud Kashgari, “Divan-U Lugati-T-Turk”, Proverb, Horse, Component, Turkic Languages, Variant.

INTRODUCTION

LITERATURE REVIEW

“Divan-u lugati-t-turk” has always been in the spotlight of scholars around the world. It is difficult to list all the scientific research devoted to the study of this work. The work has been studied from the point of view of various branches of science. Research on ancient Turkic proverbs began when this book was discovered. Although AbduraufFitrat was the first Uzbek

scholar to conduct research on “Divan-u lugati-t-turk”¹, a full translation of the work was published by SalihMutallibov in 1961-1963². In 2017, the manuscript of this book was published by KasimjonSodiqov³. It is worth noting that in the scientific work devoted to the study of proverbs in the work, proverbs are studied from different aspects⁴.

The works of Nikolay Baskakov, Andrey Kononov, ErgashFozilov, GulomKarimov, ZeynepKorkmaz, Ahmet BijanErjilasun, ZiyadAkkoyunlu, Kemal Eraslan, TunjerGulensoy, Naskali-GursoyEmine, Ramiz Asker, TimurKojaoglu, Gencan Tahir Nejat, O ZkulChobanoglu, GurerGulsevin, Demir Jalal, AytachAyfer, EkerSuer, ErkinEmet, AkarturkKarahana, Mehmet VefaNalbant, Mehmet Olmez, SaimSakaoglu, AlimjanInayet, KarligashKadasheva, ZubeydaBiktagirova and Aziz Merhan also provided a detailed analysis of the “Divan-u lugati-t-turk”.

METHODOLOGY

Although much research has been done on the “Divan-u lugati-t-turk”, the proverbs with the "horse" component in the work and their variants in modern Turkic languages have not been studied comparatively. This is the scientific novelty of our research. The Turkic people, who have a common language, history, religion, culture, lifestyle and spiritual values, have become more and more distant from each other. Socio-political factors have also changed our language and literature. There were used comparative, comparative-historical and statistical analysis methods in our research, in order to determine in which Turkic nations’ proverbs with “horse” component survived, that are written in the first reliable turkic source “Divanulugati-t-turk”.

RESULTS

Uzbek and Turkish editions of “Divan-u lugati-t-turk” were studied. It was found that there are 22 proverbs with a “horse” component in the work. Versions of these articles in Uzbek, Kazakh, Turkmen, Uyghur, Turkish, Azerbaijani, Kyrgyz, Tatar, Gagauz, Tuva, Altai, Yakut, and Khakas languages were compared.

INTRODUCTION

The proverbs of the Turkic peoples also reflect the ideas about the animals that played an important role in their lives. In such proverbs, which are used in their own meaning and in a figurative meaning, important information about the life of society and human relations, social judgments, moral criteria is expressed in a unique way. The horse ranks first on the list of animals that are important in the life of the Turkic peoples. The Turkic peoples rode long distances with their horses, took part in battles, and had happy and sad days. The horse is one of the most frequently mentioned animals in the proverbs of the Turkic peoples, who regarded the horse as a dear friend, as a weapon, and as a beloved companion.

Experts have noted the occurrence of two proverbs in the inscriptions, which are the oldest written monuments of the Turkic language. “16-17 proverbs from the first half of the 10th century, written in Gokturk letters on paper, 24 lines, are kept in the British Library under the number 8212 / 78-79”. (Ercilasun, 2020:52)

Mahmud Kashgari's “Divanulugati-t-turk” contains many concepts related to the horse, as its meat, milk and skin were also used, which served as a weapon and tools for work for the Turkic people. There are also many words that describe the color, age, sex, gait, characteristics, saddle,

care, and nutrition of the horse. Proverbs with the "horse" component are actively used in modern Turkic languages. It is especially important to note that there are many Turkmen, Turkish, Kazakh, Kyrgyz, Uzbek, Tatar, and Gagauz proverbs with a "horse" component.

THE PROVERBS WITH “HORSE” COMPONENT IN “DIVANU LUGATI-T-TURK”

There are different opinions about the number of proverbs in “Divanulugati-t-turk” among scientists. According to Turkish scholar Ahmet BijanErcilasun, Divanulugati-t-turk” contains 304 proverbs, including repetitive ones. 26 proverbs were repeated twice, 6 proverbs were repeated three times, and the number of proverbs in the “Divanulugati-t-turk” is 266, excluding repetitions. (Ercilasun, 2020:53)

Information about nature is provided in Part A of Matthew Cousin's International Proverbs System. The elements of Nature are in A1; animals, human-animal relations are in A2; weather and calendar topics are in section A3. (Ercilasun, 2020: 209) This shows that things and events that are important in people's lives are also reflected in proverbs.

“The most useful animal is the horse. From ancient times the horse has been a friend of man, a companion in battle, and in the traditional way of life - even today it is an animal, a carrier, and sometimes an animal that can be eaten with milk and meat. For this reason, pastures are still considered a source of wealth. Many qualities of the horse are reflected in proverbs. A well-bred horse is like a good and strong man”⁵.(Kirişçioğlu, 2007:76) There can be seen 22 proverbs with “horse” component in “Divanu lugati-t-turk”.

1. Қуш қанатін, әр атін. (The bird with wing, the man with horse)⁶. This proverb is in Uzbek *Ot – yigitning qanoti* (Horse is the wing of man); *Osh – odamning quvvati, ot – odamning qanoti* (Pilaf is the power of man, horse is the wing of man); *Oti borning – qanoti bor* (The man who has a horse has a wing); *Otsiz er – qanotsiz qush* (The man who doesn't have a horse is like a bird without a wing); *Ot bitdi – qanot bitdi* (You will be winged when you have a horse); in Turkish *Kuş kanadını, er atını sever; Kuş kanadıyla, er atıyla*; in Turkmen *Attr yigidin yoldaşı; Atı barın ganatı bar; At yigide ganat; halı gıza; Atı bariň ganadı bar, oğlu bariň döwleti; Guş ganadı, yigid atı bilen; Atım bar ganatım bar, atım bar nä gamım bar*; in Uyghur *At er kişiğe qanat; Er qanatı – at; Er qanatı – dost; Erniň qanatı at; Attın qalsan yat; Yahşi at oğulga qanat; Yahşi at er qanatı, Yahşi er el (qanatı); Yahşi at erge qanat*; in Kyrgyz *At erdin kanatı*; in Kazakh *At adamdıñ qanatı, as adamdıñ quvatı; Yer qanatı – at; in Tatar* *Atsız ir, qanatsız qoş; İr qanatı at; İr yuldaşı at.*
2. Улуқ жағірі оғулқа қаліп. (The disease in the shoulder of a horse is inherited by its children) *Uluq – the front part of a horse's shoulder. This disease is difficultly cured as there are many blood vessels are located (DLT,I: 98). Uzbeks use this proverb as* *Yelka yag'iri – otga meros, ota “yagiri” – o'g'ilga meros* (Shoulder disease is heritage to horse, father's disease is heritage to his son). In this proverb the word “disease” is used both literally and figuratively. It's own meaning is *horse's disease in his body which can be cured difficultly* while figuratively it means *debt from the father and his unfinished tasks.*
3. Кіші аласі ічтің, јілкі аласі таштің. Man's disaffection is inside of him, while horse's is outside. This proverb applies to those who conceal their betrayal and treat them kindly. (DLT,I: 117) This proverb can be found in Uzbek like *Odam olasi ichida, Mol olasi*

tashida(*Man's disaffection is inside of him, while cow's is outside*); in Turkish *İnsanın alacası içinde, hayvanın alacası dışında*; in Kazakh *Adam alası içinde, Mal alası sırtında*.

4. Ўзлик болса эр олдимас, ичлик болса ат жағримас. (A man's feet do not hurt when he has shoes, a horse does not hurt when he has a horseshoe) (DLT,I:129). This proverb is always used to be successful, to think about the end of the business.
5. Экпир болса эр олмак. (The person will not die if there is a herb. Because it will cure if it will be eaten by the person who has a stomachache. This proverb is used in the sense that you have to prepare for each job in advance. (DLT,I: 88)
6. Андуз болса, ат олмак. (If you have a herb called Anduz, your horse will not die from stomachache) Anduz is a plant root extracted from the ground. It treats horses' stomachache. People going on long trips should take precautions. *This proverb can be found in Uzbek folklore as Andizli yerda ot o'lmas (Horse will not die if there is an andiz), Iyirli yerda – er (The man is in the place where there is iyir), in turkmen folklore Andizlin atı ölmez.* (DLT,I: 138)
7. Арпасіз ат ашумас, арқасіз али чөрік сійумас. (Without barley the horse cannot cross the ridge, without a helper, the man cannot win the battle) (DLT,I:144). This proverb is used in the sense of calling for cooperation. A horse cannot gather strength until it eats barley, and a young man cannot break the ranks of the enemy without helpers. Horse and barley are used in parallel in such articles of mutual aid. This proverb is used in Turkish folklore *Ata arpa, yiğide pilav*; in Uzbek folklore *Arpasiz ot dovon osholmas (Without barley the horse cannot cross the ridge); Arpasiz ot tov osholmas (Without barley the horse cannot cross the mountain); Orqasiz alp yov bosolmas (without a helper, the man cannot win the battle); Tog'dan orqasi bo'lganning toshdan yuragi bo'lar (The man who has a helper like a mountain will be brave like a stone); Tayanchsiz botir botinolmas (The man will not dare without a helper); Boq otingni arpa bilan, Boqar qazi-qarta bilan (If you feed your horse with barley it will feed you with its meat); in turkmen folklore Arabani at sürmez, arpa sürer; Atın atası arpa; in azerbaijen folklore Atın ölümü tәki arpadan olsun; Yüyürән at arpasını artırar, Arpa verilmәyән at qamçı gücü ilә yerimәz; in gagauz folklore At ölsä – emdän ölsün, At ölürsa, ko emdän ölsün.*
8. Али эриг јаврїтма, иқлач арқасиһ јағрїтма. (Don't offend the heroes, don't let be sick the back of the racehorse) Iqilach is a racehorse. These words are admonished to the princes. (DLT,I:157). This proverb also can be found in Uzbek folklore like *Ot oriқ bo'lsa ham, yag'ir bo'lmasin (Even if the horse is thin, it should not be sick); Uchqur otning orqasini yag'ir qilma (don't let be sick the back of the racehorse).*
9. Ўт исірмас, ат тәпмәк тәмә. Don't say the dog will not bark and the horse won't kick. Because this habit is in their nature. (DLT,I:188) There are some versions of this proverb which are written in "Divanulugatit-turk": in Turkish *At tepmesiz, it kapmasiz olmaz. İtin kapmazı, atın tepmezi olmaz;* in Uzbek *Otni tepmaydi, itni qopmaydi, dema (Don't say the dog will not bark and the horse won't kick), Ot bo'lsang, choparsan, It bo'lsang, qoparsan (If you are a horse you will run, if you are a dog you will bark);* in Turkmen *İti gapmaz dime, atı depmez; At depmez diyme, eşek gapmaz;* in Tatar *At tipmes dime, ёт қармас dime.*

10. Тай ататса, ат тинур, Оғул эрәзсә ата тинур. (A horse will have a rest when its foal grow up, a man will have a rest when his son will grow up) (DLT,I:214). Nowadays, this proverb is used as *Tay, at olunca at dinlenir, oğul, er olunca baba dinlenirin* Turkish; *At toyağın tay basar, Attan tay uzarin tatar; Ot o'rnini toy bosar, ota o'rnini – o'g'il* (The horse will be replaced by its foal while the father will be replaced by his son) in Uzbek; *Ot bosganni toy bosar* (A foal will experience the same things as the horse); *Tay yetişse at dinar, ogul yetişse ata; At tırnağına tay basar; At ızına tay basar* in Turkmen.
11. Їт чакірі атқа тәгир, Ат чакірі їтқа тәгмәс. A dog with blue eyes is like a horse, but a horse with blue eyes can't be like a dog, because this kind of horse has blurred eyes. They order to stay away from this kind of horse. (DLT,I:344) This proverb also means to be very careful while buying a horse. Uzbek people still use this proverb like *Ot chag'iri – itga barobar, it chag'iri – otga barobar* (A horse with blue eyes is like a dog, a dog with blue eyes is like a horse).
12. Јазағ аті чаруқ, кўчі азуқ. For walker his shoes will be his horse, his power will be his meal. This proverb is about two essential things not to be tired in a long distance. (DLT,I:362) It is still actively used in Turkish folklore as *Yayanın atı çarık, gücü azık* (For walker his shoes will be his horse, his power will be his meal).
13. Тәзәк қарда јатмас, Әзгү әсіз қатмас. The heat of the horse's dung does not lie in the snow [melts the snow], [similarly] it does not mix with the good and the bad. (DLT,I: 368)
14. Кіз бiрла күрәшмә, қисрақ бiрла јаршума. Do not battle with girls since they are strong and they will win you do not race with a young mare, because she is stronger than a stallion, she will win you. The proverb have originated in the Haqqanis after one of Haqqani's daughters, Sultan Mas'ud, knocked her husband to the ground on his wedding night. (DLT,I:439) This proverb is still being used by Turkish people as *Kız ile güreşme, kısrak ile yarışma*.
15. Арслан көкрәсә ат азақі тушалір. When a lion roars, the horse's legs sway, twist, and fall. This proverb is used to refer to a person who is stronger than himself, trembles when he approaches, and turns back. (DLT,II:171) We still use this proverb *Arslon bo'kirsar, ot oyog'i tushovlanur* (When a lion roars, horse's leg will twist). Turkish people use it like *Aslan kükrerse atın ayağı kösteklenir; Aslan kükrerse beygir titrer*; while Turkmens use it like *Arslan arlasa atıñ ayağı duşaklanar*.
16. Ат тәгүзлүгі ај болмас. The whiteness of a horse with a white forehead does not subdue the moon, nor does it replace the moon. (DLT,I: 465)
17. Јунд башін јүләрләб кәнілді. If you want to eat the horse's head after boiling, tie a knot in it so that it doesn't run away, and then eat it. This proverb says that in order to use a horse, you must first keep it well and not leave it empty. (DLT,III:16-17)
18. Јағиң әрсә кәрәл јундақі тәгир. Even if you have an enemy, it is good him to have a horse, at least the enemy's horse's dung will be given to you, and you will burn and use it. (DLT,III: 51)
19. Кіші сөзләшү јилкј јізлашу. Just as humans can talk to each other, so animals can smell each other and recognize each other. (DLT,III: 114) Nowadays, we can find this proverb in Turkish folklore like *At kişneye kişneye, insan söyleşe söyleşew* while in our folklore it is used like *Odam – so'zlashguncha, Yilqi – kishnashguncha* (Until the man speaks, until the horse neighs);

Odam so‘zlashib tanishar, Hayvon – hidlashib(A man meets people by his talk while an animal do it by smelling); *Odam so‘zlashar, Hayvon yalashar*(The man speaks, the animal licks). In turkmen folklore it can be seen as *At kişñeyip tanışar, adam sözleşip*; in Uyghur folklore *At kişnişip tépişar, Ádem sirdişip*; in Kazakh folklore *Jııqı kisineskenşe, adam söyleşkenşe*; in Tatar folklore *Adem söyleşep bēlēşe, at kēşneşep tanışa, At kēşneşep, et isneşep tanışa, in Yakut folklore* *Sılgı kistehen, kiji kepseten bilser*; in Altay *At kisteşe tanıjar, Kiji ermekteşe bilijer*; in Tuva *Mal kiştejip tanıjar, Kiji çugaalajıp tanıjar; xakaslar At kistezip tanışa, kizi – çoohtazıp.*

20. Қулан қудуқға тўшса қурбақа ајғір болур. When a wild donkey falls into a well, a desert frog becomes a stallion (DLT,III:134). Uzbek version of this proverb is: *Qulon quduqqa qulasa, Qulog‘ida qurbaqa qurillar*(When a wild donkey falls into a well, a frog will produce sound in his ears). When a wild donkey falls into a well, a frog becomes a stallion, and this figurative proverb implies that in some awkward situations, people overestimate their strength.
21. Таз ат тафарчі болмас. The horse with a striped skin is not able to carry things. Because its nails are bad. (DLT,III:63)
22. Көзүлүг өлімәс, күфәчліг күрүмәс. A man in a blanket stays in the rain and does not get wet, and if a bridle is good a horse does not itch and stubborn. This proverb encourages us to be prepared for work. (DLT,III:272)

CONCLUSION

“Divanu lugati-t-turk” promotes such qualities as courage, tenacity, patience, entrepreneurship, vigilance, prudence, respect, and humanity. It is no coincidence that these proverbs have been around for centuries. Horses are still important in the life of the Turkic peoples, who have always treated horses with special love and attention. Although the lifestyle has changed completely from the past, and there is a great distance between the time when these proverbs were created and our time, the Turkic peoples, who are faithful to their customs and traditions, share their thoughts mysteriously. We can see that the ancestors effectively use examples of artistic intelligence in order to achieve the originality of speech. “Divanu lugati-t-turk” is still one of the most important sources of linguistics. It retains its value in shedding light on the history of language and serves to study the language of ancient literary monuments. The emergence of the “Divanu lugati-t-turk” is a great source of evidence for the historical development of Turkic languages and their role in cultural life, including science.”(Mirzaaliyev,2020:11). As this source is explored, readers will be amazed at the ocean of meanings in the work.

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