

Animals' Conception in Malay and Uzbek Culture

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Abstract The aim of the study is to compare and contrast the conceptions of animal metaphors in Malay and Uzbek culture that are written in the chosen literary materials. This paper focuses on three animals that are common to both cultures, namely goat, chickens, and fish. This effort would enable readers to understand how environmental, geographical and history factors shaped the culture of a community. This paper employs a qualitative framework through content analysis on chosen texts. Analysis on the chosen texts reveals that the use of these animals has similarities and differences in terms of form, purpose and context. The use of these animals reflects the prevailing political, economic activities, custom and aspiration of the community in the era. These facts reveal that both communities had some kind of civilisation and growth in living, knowledge and economic endeavours. This study provides insights to better understand relationship of animal metaphors to the life and culture of the Malay and Uzbek communities.

Keywords Animals' Conception in Malay and Uzbek Culture, Goat Concepts in Malay and Uzbek Culture, Chicken Concepts in Malay and Uzbek Culture, Fish Conception in Malay and Uzbek Culture

1. Introduction

This article presents the collected data on animal metaphors in Malay and Uzbek proverbs to demonstrate about three animals' conceptions namely Goat, Chicken and Fish. The researcher will make a description of the animal metaphor found in the proverbs of the two related cultures to highlight about those three animals. In addition, animal metaphors are also examined from the perspective of the Cognitive Semantic Approach, which is how the construction of animal metaphors in both cultures and the formation of metaphorical conception as a result of the interpretation of animal metaphorical concepts in Malay and Uzbek proverb are given in a table. Finally, this finding will make an inclusive and exclusive comparison of animal metaphors in a linguistic perspective to explore some similarities and differences among two different culture.

2. Study of the Malay and Uzbek Metaphors

The Uzbek Metaphorical study is defined on the basis of this study to illustrate metaphors in Uzbek culture itself. Yoqub Siddiqovich Saidov (2016), in his study Uzbek Jadids and National Language, have studied the bizarre nature of

Jadid Uzbek in poetry. Jadid is the Uzbek natives who sacrifice much for Uzbekistan. The study examines language, contextual characteristics and metaphorical styles. Metaphorical studies in Uzbek language science are judged by the use of metaphorical skill by Jadid Uzbek writer by absorbing words such as homeland, state, freedom and education defined. Jadid's community representatives such as Abdurauf Fitrat, Abdulhamid Cho'lpon, Muhammadsharif Sufizade, Kamiy Karim, Siddiqiy-Ajziy, Sirojiddin Sidqiy, Abdulhamid Majidiy, Ishoqkhon Ibrat, Elbek and Botu have used language meaningfully and effectively in the Jadid literature. They are aware of the uniqueness of the metaphorical language, so they use it in creating high aesthetic poetry. The metaphors used in their literature differ from others with their greatness, unusualness, strength and emotion. They make a contribution to the development of poetry thinking. In their poetry, there are qualities such as subtlety, harmony, unity, meaning, clarity, beauty and portions that make beautiful poems. They find the hidden meaning of words and samples rarely poetry as well as express their desire for freedom and proficiency in using literally the literal way.

Obidjon Karimov Yakubdjanovich (2013), in his study titled Metaphor, Is the Mechanism of Poetic's Thinking asserting that metaphors in poetry remarks represent art figures. Although the metaphor does not mention it clearly, it explains and compares it to events and making artistic forms in thought. It should take into account that, this artistic form is only accepted in poetry speech, around speech means it becomes as important and naturally has deep meaning. When discussing Pushkin's poetic metaphor, the authors should consider taking into account the uniqueness of the function. He argues that Pushkin's poems are difficult to understand the metaphor and the peculiarities of his function, but it is useful to count the views of poets and attributes. Although we see the metaphor, we can see that the metaphor helps the poet to open his inner world and to readers with emotionally. This metaphor is the result of art creation, it is as if the word strengthens the relationship between the two poets and readers. That is the reason, metaphor as the dream of language. So, to visualize the role and importance of metaphor, one needs to see its function.

From the point of criticism, there is still no comparative study between Malay and Uzbek culture. The Malay race and Uzbek culture have the same religion, so researchers are convinced that the Malays and the Uzbek race share the same culture. The study was conducted to investigate the use of animal metaphor in Malay culture and Uzbek language from semantic aspects based on Concept Metaphorical Theory.

3. Animals' Conception in Malay and Uzbek Culture

In this section, researcher will explain the conceptions of animal metaphors, namely goat, chickens, and fish in Malay and Uzbek culture to answer the question, "Are there similarities and differences in animal metaphors in Malay and Uzbek culture"? To answer this question, this section will discuss data relating to the concepts of the three types of animals found in the proverbs of both languages. This data section will also try to highlight the metaphorical elements used in the proverbs of the two cultures.

3.1 Goat Concepts in Malay and Uzbek Culture

A goat is a kind of two-tailed mammal. Most animals of this group are important agricultural animals to humans. All of these are plant-eating animals and have a suitable set of teeth for grafting, trimming and chewing plants (Soysal, 2003). This kind of thick, sturdy animal nail serves to sustain its weight as it stands almost all the time.

Goats play an important role in the history of agricultural countries. One of the major agricultural activities in Malaysia is goat farming. This effort is intensively aimed at supplying meat, dairy and fur dairy products for human consumption (Siti and Firuza, 2010). The goat feeds on grass and leaves that are widely available throughout Malaysia. However, goats cannot eat wet grass or leaves because it will speed up the production of worm eggs. Goats that feed on grass and wet leaves will experience bloating, warts and diarrhoea (Siti and Firuza, 2010). Therefore, goat nutrition care needs to be taken into account by the shepherd.

In the Malay community, goats are synonymous with the Aqiqah ceremony. Aqiqah is a goat slaughter for a newly born baby for the people who are capable of doing so. According to Islamic law, Aqiqah is a slaughter of certain animals to express gratitude for the birth of a child, especially on the day of shaving or cutting his hair and giving the child a name. Aqiqah may be made on the seventh day, fourteen or twenty-one days of birth. The sum is two tails for a baby boy and one for a baby girl. Since most Malays are Muslims, so this ceremony is something that is synonymous with them.

In a Malay proverb, goats are often used as a symbol for a coward, are in fear, a child of childishness, a lazy person who has no power. This is because literally the goat is often seen in fear and weakness. As an example, the Malay proverb says " *anak kambing tak akan jadi anak harimau* " which means a coward or stupid person will not be a brave or clever person (The Malay Dictionary of Malay Proverbs, 1989). Goats are described as weak animals, while the tiger is a predator that catches other animals for food.

In addition, the other proverb is " *bagai kambing dalam biduk* " which means a person who fears or cannot do anything (The Malay Dictionary of Malay Proverbs, 1989). *Biduk* is a kind of small boat used to catch fish or raise items. When the goat is in the middle of the stream, it is certainly not possible to do anything. Goats are known to the Malay people as animals that are usually not aggressive.

The " *bagai kambing diseret ke air* " proverb which means a lazy person and refuses to do what he has to say (The Malay Dictionary of Malay Proverbs, 1989). Malay beliefs generally say that goats are an animal that fears water. Therefore, if it is dragged to the water, it will not want to follow us. People who have not showered or lazy baths are also dictated as a "goat" or "scented goat" which is gamy and never bathing.

The above is different from the views of Uzbek culture on sheep animals and its use in symbolize who is simpleton furthermore many implications and views on this goat. This is largely due to its long-term presence in human life or a civilization. Goat is one of the first species of animal that was tamed by humans over 10,000 years ago. Hence, legends, traditions and logical myths discuss a lot about the meaning of goats.

The goat is one of the Bovidae groups and is closely related to the sheep as both are in sub-families of Caprinae's antelopes. Today there are over 300 species of goats being bred around the world. Goats are widely used and are the oldest domestic species and most milk, meat, fur and skins are used around the world. The use of goats in Uzbekistan is widespread and it is also implicated in the use of proverbs to illustrate the surrounding communities and cultures.

Goats in the Uzbek community are closely related to the sheep, especially the ram, although there are differences between the two species. The goat is a symbol of freedom. This is because goats look at distance and space. This animal is symbolized as the nature of a traveller who explores the stunning scenery alone aimed at knowing it personally.

From a religious point of view, sheep are usually used as sacrificial animals and aqiqah. The Uzbek community also makes goats as a meal for wedding feasts. The men will send a sheep to bride side before the wedding to be cooked and fed to guests. This act is like helping the man or being called a good deed towards bride side.

The goat loves the high place, and this symbolically symbolizes the ideals of spirituality. Goats are also able to climb the hill and mountain peaks. Symbols of this treatment are characterized by curiosity and questions. From an advantage point, goats have a form of sensory perception. This shows the uniqueness of goats as animals that often observe and identify the world around them. Symbolic from this goat's perspective, reveals the nature of goats as a metaphor for the deeper knowledge of the world around. This is possible because of the different environments between the terrain of the Malay world and the hilly and rocky terrain of Uzbekistan. So, the life of this animal is different between the two cultures.

Meanwhile, the Uzbek community makes sheep as economic and subsistence. Sheep sales price will be capitalized to expand sheep farming. Sheep are sensitive animals and easily disrupted by their health. Therefore, the sheep's owner needs to bear the risk of sheep rearing.

Goats are also associated with arrogance. Every individual in society should always be moderate and that attitude should not be exaggerated through conversation, otherwise, it will manifest itself through deeds. This can be referenced by the proverb " *Boqqaning ikki echki, O'shqirganing yer tebratar* " which means you care for two goats, your voice shakes the ground. This proverb shows that if men do good, better should not show the kindness they do.

In comparison, the differences between the two are summarized in the table of inventory differences as follows;

Table 1. Goat concept in Malay and Uzbek culture

INVENTORY	MALAY	UZBEK
Religion	Aqiqah	Aqiqah
Contribution	Dairy products, fur, meat	Dairy products, fur, meat
Metaphor	Coward, Not aggressive, Lazy	Coward, Not aggressive, Independence, Freedom, Individual power, The nature of the traveller, Wish
Communication	Insinuation	Symbolic Ambition
Life	Good people	Good people

3.2 Chicken Concepts in Malay and Uzbek Culture

In the Dewan Dictionary of the Fourth Edition, the chickens carry two purposes. The first is a kind of poultry that is usually bred and the second is a kind of fish. Chickens have strong legs, but blunt nails. It is suitable for scratching and scouring the soil to find worms or grain. Chicken as a fish is caused by a chicken being used as the source of the same food as a fish. This is specially derived from the Javanese society who say chicken meat as "chicken fish".

In the Malay community, chickens are not only used as food sources but are also associated with a variety of specific rituals and customs. There is a custom or ritual that is contrary to the Islamic religious law but is still practised by the Malay community until today, the opening ceremony of the defence of self-defence. In Islam, it is strictly forbidden to worship and serve in a power or person that can bring good fortune or labour to a person such as a god, ghost, or *keris* (Muzakarah Fatwa Committee MKI, 1996). In the ritual opening, this court, goats or chickens are used as victims.

This ritual is performed by a *bomoh* so that self-defence training coaches in the court are protected from any injuries during training. The ceremony was performed by slaughtering a goat or black chicken in a new court. Blood from the slaughter will be left flowing around the court. Some groups will sweep the blood at the foot of the trainer. Next, the *bomoh* will call on the name of a certain commander and conclude by applying the incense around the courtroom. The goal is to drive the evil ghosts away from the square.

According to Shazwan Affendy and Satiman (2015), white chicken is used as a dish for the wait before starting another entertainment practice known as the Kuda Kepang dance. The claw horse is a dance of heroes that demonstrates the influence of Javanese society in Islam in ancient society. Usually, this dance is still being performed in the area of Johor village in the community from the Javanese origin. The belief of the Malays of this Javanese offspring, the horseback is a kind of dance dominated by a kind of supernatural power. Without performing special rites slaughtering white chicken before starting the dance,

something undesirable is most likely to happen to dancers (Shazwan Affendy and Satiman, 2015). The white colour is often symbolized as something good. Therefore, in order to expel evil forces, white chickens are used.

Chicken is very closely related to the life of the Malay Archipelago. In traditional Malay societies, there is a tradition called chicken scourge. Chicken scourge is a fight between two chickens in one court. Therefore, the chicken especially the rooster is a favourite of the Malay community to be reared (Azman Ismail, 2007). In the Malay proverb, chicken is also associated with the chaos or mouth of a person who speaks a lot. There is a proverb that reads "*Seperti ayam bertelur sebiji tetapi berkokok riu sekampung*" The behaviour of crowded cock crows, sometimes unremarkable to be symbolic of human behaviour that speaks in its place.

In addition, there is also a Malay proverb that mentions "*Kokok berderai, ekor bergelumang tahi*" which gives poor chronicle to chicken. This proverb carries a rooster symbol of a strong roster, but his tail is often hit by his own. This is likened to someone who is always to show his strength or manliness in front of the crowd through his words and conversations, but there are many disadvantages or weaknesses that cannot be hidden from him behind his great words. The proverb which reads "*Hangat-hangat tahi ayam*" also gives a negative perception, which equates to the attitude of someone to do something serious in the first place but does not continue the endeavour to the end and cause its failure.

For a long time, chickens are associated with something negative for the Malay community either in real life or in proverbs. This is because chickens are often used in worship and religious rituals. However, there is also a symbolic use of this chicken animal in Malay proverbs. Among them, according to Azman Ismail (2007), is "*carik-carik bulu ayam, lama-lama bercantum jua*". In this proverb, chicken feathers are used as a symbol to reduce tension between two parties, especially those who have a close relationship or relationship with one another. According to the proverb, long disputes can be reconciled. Various efforts have been made to change the perspective of the Malay community on chicken. For example, what Muhd did. Juhari Muhd. Said in his solo exhibition, Okir. According to him, chickens are used as a physical chicken that can be attributed to the life of a human being. For example, by looking at only feathers, one can imagine how the chicken looks and character (Azman Ismail, 2007). Therefore, it is clear that even though the Malay community considered the chicken as a reflection of negative behaviour, it was positive. This is because of the behaviour of chickens in the form of symbolic human relations that symbolize bad and good connotations.

From Uzbek's perspective, chicken is seen as a domestic animal. However, the rooster is very concerned with the territorial sovereignty of its power. Hence it is very protective of its subdivision rather than being invaded by other chickens.

That is why, during the day we often see crows roosting often sitting in somewhere tall, four or five feet from the ground, as above the wooden girder or the fence to observe or watch around it worried about being intruded by competitors- who wants to seize it.

In addition, it also monitors the advent of enemies that endanger these animals such as lizards or snakes who want to attack this species, especially chicks. If there are such intruders, he will immediately warn his people to seek immediate protection or to save himself from danger. In addition, the rooster will also crow to tell that the area is a protected area, and do not be trespassed if it does not want to be opposed. However, if we live in villages we often hear rooster crows before dawn.

In the past, this cock was used as a sign of the time, especially the arrival of time indicating the time-out for sultry in the month of Ramadhan and to start the morning prayer daily. The sounds of the cockpit sound vary, there is a loud voice that can be heard loudly in the distance and on the other hand, there is a slight correction. If observed, the rooster can also catch it like a hen if he meets the food and invites the chicken or other chicken to enjoy the meal together.

From the point of view of the Uzbek community, this chicken has its own secret. As with some other animals as well, the rooster is associated with certain beliefs in a traditional society.

Usually, chickens are kept for its meat. However, there is also a rooster that is maintained not to eat meat, but to be used as a cock or chicken. The rooster was not only using the sharp beak but also using the spurs or nuts that were available on his leg as a genuine weapon of defence.

By comparison, the differences between the two are summarized in the table of inventory differences as follows,

Table 2. The concept of chicken in Malay and Uzbek culture

INVENTORY	MALAY	UZBEK
Customs	Ritual / worship, Dish prepared for the spirits	Rooster crows telling something will happen. Rooster crows calling the hen to eat.
Contribution	Meat, feathers, Chicken / fight	Chicken / fight, Supervisors, Warner
Metaphor	Disputes, Bad behaviour	Great man, Male power
Communication	Talks a lot without interest	

3.3 Fish Conception in Malay and Uzbek Culture

The jaw fish is in a group of animals labelled in the Gnatostomata species. In general, fish are animals that can adapt to life in the water. Most have scaly and slimy skin and have a shape like a drum. These features can help reduce resistance while moving in the water. Fish can detect any changes in the surroundings by using sensory lines (Hasan, 2005).

In addition, fish, especially the type of Osteichthyes, which are bone-based fishes, are able to change their scales to hide from predators and victims according to their residential area (Len, 1985). According to Zainal Abidin

(1985), fish living in rocky areas will have bright and shining colours, while fish that live in ponds or beaches will usually have grey or dark scales. The fish survived and dominated the universe, especially in aquatic environments as the earth was two-thirds full of water. There are about 23,000 species of fish in the world and it began to exist 400 million years ago (Zainal Abidin, 1985).

Traditionally, Malays in Malaysia are farmers and fishermen. Residents in remote areas make paddy cultivation as their economic activity, while residents living in coastal areas are involved in fishing activities. Therefore, the fish is very close to the Malay community. Many Malay proverbs and bids are produced from these animals.

According to Junaini Kasdan, Nor Hashimah Jalaluddin and Wan Nurasikin Wan Ismail (2017), there are three types of proverbs that use fish. The first one uses the word 'fish', the second is the one who uses the name of the fish in particular and the third is the name of the fish which is rarely heard.

An example of a proverb that uses the word 'fish' is "*ikan lagi di laut, lada garam sudah disengkalan*" which means to prepare for the outcome of something which cannot be obtained. In addition, "*memancing ikan di dalam belanga*" means to profit from the one closest to us and the "*sungguh besar kawat yang dibentuk ikan ditebat yang diadang*" which means hidden tricks for profit from the one closest to us.

Examples of proverbs using the name of the fish, in particular, are "*belut pulang ke lumpur*" which means things return to the original. Maybe it means good, or maybe not. For example, when a bad person has been released from punishment, then he engages in bad activities again (Abdullah Hussain, 1997). The eel is a long fish like a snake, smooth skin and has a gill in the left and right sides of his head. Because of that slippery skin, it's hard to hold. The animal lives in muddy areas such as swamps and river banks.

Furthermore, the example of the proverbial use of fish that is rarely heard is the "*mengail yu dapat setoka*" which means other things to be desired, the other acquired and "*bagai bujuk lepas dari bubu*" which means too fast moving. *Bujuk* is a type of fish, its scientific name is *Channa Striata* while *bubu* is a traditional tool used to catch fish. *Bubu* is made of bamboo or netting depending on the place where it will be used (Aristi Dian Purnama Fitri and Agus Suherman, 2003).

Fishing is an economic activity of the Malay community living on the coast. There are some proverbs that demonstrate the Malay community's skills in this activity. For example, like "*jong pecah, yu yang kenyang*" and "*jerung bukan sebarang jerung, jerung tersepit dipagar*" which illustrates the Malay society of ancient times not just a small fisherman, but a sailor in the middle of the ocean. Only skilled and skilled experts in the vast ocean are able to observe and experience big fish such as sharks (Junaini Kasdan, et al., 2016).

According to him too, the sound of flowing water and splinters produced by fish in it can lower the risk of stroke and depression. Additionally, it can be used as a therapeutic medium for schizophrenic patients. Applying fish characters can cause a sense of calm as the life of the fish itself. Therefore, it is not surprising that fish behaviour is often used in Malay proverbs as the Malay community used to

often observe and study fish behaviour to identify what tools are appropriate to be used.

In addition, the Malay community used to use these animals for the purpose of treating various diseases. For example, snakehead, frogs, eels, leeches and worms. According to scientific studies conducted either in Malaysia or other countries, the fish that have been diversified have good nutrition for postpartum, wounds, etc. (Wan Zahari, Mohd Hamim and Abdul Rahman, 2012). Hence, it can be concluded that fish are symbolized by the Malay community as a symbol of peace, action and relationships.

In Uzbek perspective, fish is any member of an animal group consists of animals with gills and aquatic animals. Most species of fish can be found in Uzbekistan. According to the National encyclopaedia of Uzbekistan (2005), there are 106 species of fish in the waters of Uzbekistan. Five types of fish are listed in the Red Book of Uzbekistan. The subject to learn about fish is called *Ichthyology*.

Fish is also used in Uzbek proverbs, its use is symbolic of patriotism, honesty, kindness and friendship. The "*Baliqning tirikligi suv bilan*" proverbs carry the meaning of fish alive with water. It refers to the metaphorical symbols associated with the state and the patriotic nature. It is also likened to fish that cannot afford to breathe without water and likened to a human being who has a country and must also have a sense of love and loyalty to his country.

The proverb "*Yomon baliq suv loyqatar*" also means the evil fish will disturb the water. It is also explained with the patriotic issue of the country and the loyalty of the individual. An individual who does not have that character will harm the country. For example, things like pollution. Individuals that cause pollution clearly do not have any love for their country as the matter will indirectly destroy the country.

In addition, the proverb "*Baliq boshidan sasir*" refers to honesty and carries the meaning of foul fish from the head. This proverb highlights the issue of honesty in community leadership. Each leader who leads is like a fish that heads a group of other fish. If it is a bad step, then the whole society is bad. So, the chairman himself has to show a good move to be an example to his crew.

Fish also showcases friendship. It can be seen when the fish swim in the ocean in groups. Fish that needs water is like humans who need friends or pals. Proverb "*baliq suvsiz yashamas, inson – do'stsiz*" which means fish that need water as human beings need friends. It shows that without friends, human life will not be happy and perfect.

In comparison, the differences between the two are summarized in the table of inventory differences as follows;

Table 3. Fish Concept in Malay and Uzbek Culture

INVENTORY	MALAY	UZBEK
Customs	-	-
Contribution	Health therapies (splashing water by fish), Treating the disease economic resources for fishermen	Health therapies (splashing water by fish), Treating the disease economic resources for fishermen

Metaphor	Tricks for profit, Evil people who remain wicked, Fast movement	Profit, Honesty of leadership, Friendship, Patriotic,
Communication	-	-
Life	Tranquillity, Recognizing someone's character, Action, Relationship	Luck, Longevity Relationship

Based on this inventory, it can be generalized that the Malay or Uzbek culture has different perspectives in these animals, namely goats, chickens and fish. Next, an analysis will be done to see the construction of metaphors in the Malay and Uzbek proverbs based on conception metaphorical approaches.

4. Conclusion

Generally, these three animals exhibit the animal metaphorical equations in terms of orientation, ontology and structural as discussed by Lakoff and Johnson (1980) from a mapping and metaphorical perspective. However, from the perspective of differences, there is little difference in thinking that can be processed repeatedly through the treatment as discussed by Evans and Green (2006) and Rosalind Ferguson (1983). Researchers see these differences and similarities as a process of taking the opportunity to explore in more detail.

From the cross-cultural perspective, especially the metaphorical proverb of animals between the two cultures, namely Malay and Uzbek, the findings show that both Malay and Uzbek proverbs are unequal. And have different meanings, especially in applying animal metaphors as reported by Krikmann (2007) is also supported by the writing of Wei Lixia (2012) based on the theory of metaphorical concepts.

From the perspective of the two cultural elements, the metaphorical mapping of the Malay and Uzbek metaphorically illustrates the use of a metaphor when speaking of the concept in the use of proverbs as stated by Gibbs (1994), Kovecses (2002) and other authors of the metaphorical theory. For researchers, this situation occurs because the proverb expressed by the two-language culture is different in terms of perceptions and metaphors in describing humanitarian behaviour. With this difference, the purpose of the proverb is to refer to the needs of a society and culture.

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