



CONCEPTUAL ANALYSIS OF THE CONCEPT “CHILD” IN TURKISH PROVERBS

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ABSTRACT

This article explains the conceptualization of the image of the child in Turkish culture and its role in the culture of Turkish people through the analysis of metaphors in proverbs. It analyses how folk culture is manifested through linguistic means and what metaphors are utilized in Turkish proverbs.

KEYWORDS

Language, culture, cultural linguistics, proverb, child, metaphor.

INTRODUCTION

The term of cultural linguistics is known differently by linguists. For example, Palmer has called Cultural Linguists, Underhill uses the term Ethnolinguistics as an area of study of language and culture in Europe. Sharifian also uses the term of cultural linguistics in all his research work[1]. A lot of researches have been done in Russian linguistics within this topic. The term of linguoculturalogy is used in these studies. Linguoculturalogy mainly studies myths, customs, traditions, rituals, cultural symbols, etc. These

concepts belong to culture and are reinforced in language in the form of everyday and ritual communication. Their observation serves as material for this field [2]. In modern Turkish linguistics, this field has not been studied sufficiently, the number of studies in this direction is small enough to count with a finger. The first work done in this field is the translation book “Kültürdilbilim: Temel Kavramlar ve Sorunlar” (Cultural Linguistics: Basic Concepts and Problems) compiled and edited by Olena Kozan.



This collection consists of an article by Olena Kozan called *Kültürdilbilim nedir? (What is the cultural linguistics?)* and translations of twenty-four articles from Russian in Gazi University in Türkiye[3]. The importance of the book is not only limited to its translation, but also promotes new terms in Turkish linguistics

LITERATURE ANALYSIS

In the article written in cooperation with A.E. Rakhimova and a number of authors, 180 German proverbs about family and family relationships were selected and analyzed cultural linguistically using the theoretical analysis of literature, semantic and structural analysis of proverbs, description of lexical and semantic groups, comparative analysis methods [4]. Also, in the article, German proverbs about the family were divided into semantic groups, features such as the role of women in the family, the role of men in the family, and the relationship between husband and wife were described in detail.

Metin Yurtbaşı wrote in his article that the family was the most important link of the society, that the strength of the society was directly related to the strength of the family and the foundation of the Turkish family was based on Islamic morals and values[5]. He analyzed and clarified 100 Turkish family-related proverbs by dividing them into classifications. In particular, this classification includes proverbs related to starting a family, husband, wife, daughter-in-law, mother-in-law, father-in-law, mother, father, children and parents, grandparents and grandchildren, children - sons and daughters. As a conclusion, it is stated

that a healthy society consists of families based on strong principles, in fact, family relations are universal, and only the views on it differ in different cultures.

Halis Gözpinar analyzed proverbs about children in three languages - English, Georgian and Turkish, and selected partially or completely equivalent proverbs in the three languages[6]. He divided into groups and analyzed proverbs such as the role of parents in raising children; a boy is raised by the father, and a girl is raised by the mother; parents are an example for their children; the child is the happiness and wealth of the family; like raising a child is difficult. According to the results of the analysis, raising children is the most important and difficult task of parents, regardless of the culture. Proverbs about the relationship between parents and children are common in all three languages. It was emphasized that all three cultures consider child education as a value.

RESEARCH METHODOLOGY

Conceptual analysis, paremiological analysis and descriptive analysis methods were used in this article.

Analysis and results. Lakoff and Johnson's conceptual metaphors have two parts: the source conceptual domain and the target conceptual domain. There are two main tasks for these two conceptual domains: the source domain for metaphorical expressions and the target domain for the content of metaphors. Many elements of the target domains come from the source domains. All the various aspects of similitude are presented in this division in the relation between



similitude and simile, and describe it comprehensively. This distribution can be cited as an example of conceptual metaphors in the brain, the concept of TIME in the work of Lakoff and Johnson. The concept of time can be explained or understood using the concept of MONEY. For example, it is expendable, valuable. The concept of LIFE is explained by the concept of TRAVEL. Life is a journey. It has a beginning and an end; it is a process; it has a purpose; it is an action [7].

The relationship between metaphor and perception also shows the relationship between metaphor and thinking (view of the world) and provides a systematic understanding of the ideological structure of speech. Metaphor plays a big role in reflecting the worldview of language. The creation of positive or negative meanings of a set of concepts also reveals attitudes and views towards the concept being depicted.

In Turkish, the lexeme of child is represented by the words çocuk, oğul/oğlan, kız. In addition, the words yavru and kuzu are used instead of the word child [8].

Value-based or evaluative Turkish proverbs[9] about a child:

Smart and stupid child: Akıllı adamın akılsız oğlu olur (A wise man has a foolish son), Akıllı oğlan neyler ata malını, akılsız oğlan neyler ata malını (A wise child does not need his father's wealth, a stupid child spends his father's wealth without thinking).

Good and bad child: İyi evlat babayı vezir eder, kötü evlat rezil eder (A good son makes his father a minister, a bad son brings shame), İyi evlat tutar atanın malını, kötü evlat satar atanın malını (A

good son preserves his father's property, a bad son sells his father's property), İyi oğul bilir ana halini, kötü evlat satar baba malını (A good son knows his mother's condition, a bad son sells his father's property),

A child who is drawn to the generation: Anaları neki danaları ne olsun (What are their mothers, what are their calves?), Öyle atadan böyle oğul (Such a son is from such a father), Kız halasına, oğlan dayısına (A daughter looks like to her aunt, a son looks like to his uncle), Kurdun oğlu kurt olur (The wolf's son becomes a wolf), Kurdun oğlu kuzu olmaz (The son of a wolf cannot be a lamb).

An estranged or orphaned child: Anası olmayanın babası olmaz (He who has no mother has no father), Anasız çocuk evde çürür, babasız çocuk çarşıda (A motherless child rots at home, a fatherless child in the market), Çam dalı ağıl olmaz, el oğlu oğul olmaz (A pine branch cannot become a sheepfold, the strange son cannot become a son).

A child who follows his parents and leaves them behind: Anası ağaca çıkarsa, kızı budak budak gezer (If the mother climbs the tree, the daughter wanders in knots), Anasının çıktığı dala kızı salıncak kurar (The daughter sets up a swing on the branch from which her mother climbed), Tay babasını geçer (A colt surpasses his father).

A child who repeats what he sees from his parents: Keçi nereden atarsa oğlağı da oradan atlar (Wherever the goat jumps, the goat also jumps from there), Keçi nereye çıkarsa oğlağı da oraya çıkar (Wherever the goat jumps, the kid also jumps from there), Oğlan babadan görür sofraya açar, kız anadan görür çeyiz serer (The son learns from the



father to set the table, the daughter learns from the mother to spread the dowry).

A child with a complex, different character from his parents: Bacak kadar boyu var türlü türlü huyu var (He is as tall as parents' legs and has a variety of temperaments), Evladı ben doğurdum amma gönlünü ben doğurmadım (I gave birth to the child, but not his/her heart), Her alimden alim doğmaz (Not every scholar's son becomes a scholar).

Metaphorical Turkish proverbs about a child:

Food: Evlat kısmı şirin lokmadır, ne iyisinden geçilir, ne kötüsünden (A child is a sweet morsel, neither the good nor the bad can be passed over), Herkes pişirdiğini soğutsun, doğurduğunu büyütsün (Everyone should cool what they cook and raise what they give birth to), Çocuk evin meyvesidir (The child is the fruit of the house), Armut dalının dibine düşer (Pear falls to the bottom of the branch). In these proverbs, the child is given through images such as a bite, a ripe thing, a fruit, a pear.

Plant: Karpuz kökeninde büyür (Watermelon grows at its roots), Ağaç yaş iken eğilir (The tree bends when it is wet), Oğlanınki oğul balı, kızınki bahçe gülü (The son's child is honey, the daughter's child is a rose of the garden) In these proverbs, images of a child are described as a watermelon, a plant, a tree, and a garden flower.

A thing: Bir ev donanır, bir kız donanmaz (A house is furnished, a daughter is not furnished), Bir evde ikki kız, biri çuvaldız, biri biz; bir evde iki oğlan, biri devlet biri mihnet (Two daughters in one house, one of them is a needle and other is an awl; two

sons in one house, one of them is wealth, and other is hardship).

Pain, trouble, difficulty: Çocuğu olanın bin, olmayanın bir derdi var (People who have children have a thousand problems, people who don't have one), Evladın var mı, derdin var (If you have a child, it means you have a problem), Çocuk büyötmek taş kemirmek (Raising children is gnawing stones), Çocuk isteyen belasını da istemesi gerek (S/he who wants a child must also ask for trouble), Kızın var, sizin var (You have a daughter, you have pain). In these proverbs, a child is interpreted through the images of pain (dardin var), hardship (mihnet), gnawing on a stone (taş kemirmek), rapid aging (tez kocar), pain (sizin var).

A valuable item: Kız ile altın gizli gerek (Daughter and gold need to be hidden), Çocuk karı koca arasında altın toptur (The child is the golden ball between husband and wife). In these proverbs, the child appears in the images of gold, golden ball.

Payment, insatiable "presence": Oğlanın karası para kesesi, kızın karası can tasası (A bad son is bad for your wallet, a bad girl is bad for your soul), Bir kaz doymaz, bir kız (The goose and the daughter are insatiable), Kız boğazı kırk boğum olur (A daughter's throat has forty joints), Yavru kuşun ağızı büyük olur (The baby bird has a big mouth). In these proverbs, metaphors are created through the words purse, insatiable, forty joints, big mouth.

Friend \ enemy: Oğul babaya, kız anaya yar olur (The son is a friend for the father, the daughter is a friend for the mother), Çocuk kısmı hem ağlatır, hem güldürür (The child makes both cry and



laugh), Çocuk kısmı hem dost, hem düşman (Children are both friends and enemies). In these proverbs, the child is interpreted through words and phrases like an enemy, a friend, laughs, cries.

Uncertainty and danger: Oğluna güvenme, koluna güven (Don't trust your son, trust your arm), Büyükler evde söyler, çocuklar damda söyler (Adults sing something at home, children sing it on the roof), Çocuğa emniyet olmaz (The child cannot be trusted), Kadına, çocuğa, sarhoşa sırrını açma (Do not reveal your secret to a woman, child or drunkard). These proverbs are expressed using words and phrases such as don't trust the child, sings, don't trust, don't tell your secret.

True word: Haberin doğrusunu oğlandan al (Get the true news from the child), Çocuktan al haberi (Get the news from the child) In these proverbs, it is stated that children do not lie or hide the truth.

Conclusions and suggestions. Despite the fact that the child is one of the main factors of the family in Turkish culture, most of the proverbs about children showed the negative aspects of the child. In a Turkish family, a boy is considered superior to a girl. The respect for the parents, especially the mother, changes in the family and society through the son and this is reflected in the proverbs. The child is seen as a mirror of the parents. The atmosphere in the family, the father's courage, bravery, and kindness are expressed and the mother's intelligence and skills are evaluated through children's actions. In society, a son represents the father, and a daughter represents the mother. In proverbs, the child reflected a number of metaphorical similes, such as objects, valuables, food, and plants. Despite being a pain,

worry, enemy, and unreliable entity for parents in the metaphorical interpretation of the image of a child in Turkish proverbs, the child is considered as the most necessary and valuable wealth.

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