



## COMMON LINGUOCULTURAL CHARACTERISTICS OF METAPHORICAL PROVERBS ASSOCIATED WITH THE CONCEPT OF “FAMILY” IN TURKIC LANGUAGES

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**Abstract:** The article analyzes shared semantic linguistic features of metaphorical proverbs related to the concept of “family” in Turkic languages, based on materials from Uzbek, Turkish, and Kyrgyz languages. The study also pays attention to aspects connected with family, traditions, and worldview in the linguoculture of Turkic peoples as reflected in the analyzed proverbs. The common features of metaphorical proverbs expressing the concept of family in related Turkic languages are examined. The analysis shows that these proverbs are genetically related in reflecting the life, culture, and worldview of Turkic peoples and share common linguocultural characteristics in terms of meaning.

**Keywords:** Turkic languages, family, proverb, linguocultural features, commonality, language groups.

Since Uzbekistan gained independence, it has been actively developing cooperation with a number of developed countries in political, social, and economic spheres. Undoubtedly, economic relations play a leading role in strengthening these international ties. At the same time, the issue of language learning in our republic has become increasingly significant, as in today’s era of globalization, language serves as a key tool for understanding the world and analyzing the social relations taking place within it.

It is well known that Uzbekistan is a member of the Cooperation Council of Turkic-Speaking States (established on 3 October 2009). The 7th summit of this organization was held in Baku. This historical event highlights the importance of paying special attention not only to economic relations among Turkic-speaking states but also to issues related to language and culture. This, in turn, contributes to the further expansion of Turkological research in Uzbekistan.

The study of language is one of the oldest and most important scholarly issues, as language is a reflection of a nation’s identity, culture, and way of thinking. In contemporary linguistics, there is a growing tradition of comparing the Uzbek language with non-related languages such as English, German, and French. However, the comparative study of related Turkic languages is equally relevant. Turkology and Turkic philology represent one of the key directions widely studied in world linguistics.

Comparative analysis of Turkic languages contributes to the improvement of linguistic knowledge, the identification of similarities and differences between languages, and the development of existing theoretical approaches. Indeed, language is a multifaceted and complex socio-psychological and historical phenomenon containing numerous inherent characteristics. The formation and development of national languages span thousands of years.

Most world languages are composed of a limited number of dialects; however, the Uzbek language is based on a rich and diverse system of dialects belonging to ancient Karluk-Chigil-Uyghur, Kipchak, and Oghuz groups, making it one of the most vibrant and unique Turkic

languages. This determines the significant position of the Uzbek language within the Turkic language system. Such comparative studies of Turkic languages are also important for understanding the historical development and modern evolution of the Uzbek literary language.

The dialects of the modern Uzbek literary language are genetically connected with the Kipchak, Oghuz, and Karluk groups of Turkic languages. Although the ethnic composition of Turkic peoples is complex and diverse, their languages form a closely related genealogical and typological family. The study of Turkic languages, which share common history, religion, culture, and linguistic roots, remains an important and relevant issue to this day.

Interest in Turkological research is growing worldwide, and this field continues to attract the attention of researchers. In this article, we focus on comparing the common linguocultural features in metaphorical proverbs related to the concept of “family” in the cultures of Turkic peoples.

It is well known that in folk poetic creativity, national and cultural content, all aspects of social life, as well as the history and traditions of a people and the social structure of the state, are reflected. Proverbs, as a product of centuries of development, also serve as a means of transmitting information about social life from generation to generation. Therefore, proverbs not only function as communicative units ensuring the expressiveness of speech, but also play an important role as a source of various types of information. As V. I. Teliya rightly notes, language, which constitutes the foundation of every culture, cannot be studied separately from culture, and humanity uses language to express every aspect of culture.

From this perspective, the specific nature of proverbs, their linguistic essence, and metaphorical aspects related to their realization in speech are being studied in linguistics as objects of linguocultural research.

D. Mirzaeva argues that in order to perceive proverbial units and comprehend the world through them, every individual must be able to understand the macro-categories of the culture to which they belong. She identifies the following macro-categories of culture:

- perception of time and temporality;
- understanding the social structure of people;
- perception of space;
- understanding national values;
- specificity of national thinking.

The author emphasizes that differences between languages are manifested through the extent to which these five elements—people, nation, or collective culture – are reflected in language, including their attitude, conformity, universality, or uniqueness in different proportions. In other words, in some cultures greater attention may be paid to the perception of time, while in others it may be less emphasized, and this shapes a particular linguistic worldview.

Indeed, proverbs play an important role in shaping the national-cultural mentality and value system of any people. Proverbs reflect traces of a nation’s historical experience and serve as an important linguocultural tool for revealing national mentality. Every proverb is, in essence, the voice of the people.

In recent years, Uzbek linguistics has increasingly studied proverbs from various perspectives, including lexical-semantic, functional, pragmatic, conceptual, cognitive,

linguocultural, and axiological approaches. In particular, within the proverb systems of genetically related Turkic languages, one can observe proverbs that are similar both in formation and semantic structure.

Comparative analysis of proverbs makes it possible not only to identify their common and distinctive features but also to reveal subtle aspects related to national mentality, connotation, pragmatics, linguocultural values, and cognitive structures. It also provides an opportunity to evaluate these elements in detail.

D. Mirzaeva further emphasizes that the comparative study of proverbial units across different languages serves as a theoretical basis not only for revealing their shared and specific features, but also for identifying semantic and structural changes in the development of proverb systems, pragmatic information and communicative intent expressed through them in discourse, language-thinking relations specific to different cultures, and principles governing interpretation processes within a broader linguistic framework.

One of the most important values characteristic of Turkic peoples is family orientation. From ancient times, Turkic peoples have set an example for other nations with their values such as respect for parents, viewing the family as sacred, and cherishing children. When analyzing metaphorical proverbs related to the concept of “family” in Turkic languages, it becomes evident that they carry profound meaning and significance in the destiny, culture, and development of these nations. This significance indicates that they embody common linguocultural features shared by related peoples.

Since Turkic peoples are representatives of the Muslim world, special attention is paid to issues such as marriage and choosing a life partner. This is also reflected in proverbs that express their ethnocultural characteristics.

It is known that choosing a spouse and forming a family are among the most important responsibilities in human life, as they are connected with the continuation of lineage. In Turkic languages, proverbs related to the concept of “family” can be conditionally grouped as follows:

**1. Marriage-related issues.** This is a sensitive matter, and according to ancient Turkic traditions, great importance was attached to the families, ancestry, social customs, and even the appropriate timing of marriage for the bride and groom. The reflection of such norms in proverbs shows that these traditions have long been preserved among Turkic peoples. For example, in Turkish, proverbs such as “*Erken kalkan yol alır, erken evlenen döl alır*” and “*At beslenirken, kız istenirken*” metaphorically emphasize the importance of proper timing in life decisions, including marriage. Similarly, sayings like “*Evlenenle ev alana Allah yardım eder*” and “*Nikahta keramet vardır*” express the belief that divine blessing accompanies marriage.

Such interpretations and the proverbs based on them have long served as moral guidance for young people in forming families. In making marriage decisions, compatibility of mutual desires and social harmony between partners is considered an essential factor for establishing a stable family relationship.

In Uzbek, metaphorical proverbs such as “*Onasini ko‘rib qizini ol, qirg‘og‘ini ko‘rib bo‘zini ol*” and “*Teng tengi bilan, tezak qopi bilan*” reflect family formation as a culturally unified phenomenon expressing national characteristics. In terms of meaning, these proverbs correspond closely to the Turkish proverb “*Davul dengi dengine diye çalar*”, and the truth expressed in them has also been recognized in Islamic jurisprudence, where social, economic, and moral equality between spouses is considered an important criterion for marriage.

## 2. Duties and responsibilities of husband and wife in the family.

Sheikh Muhammad Sodiq Muhammad Yusuf, discussing the concept of family in Islam, emphasizes that the family consists of husband, wife, parents, and children, and that relations within the family should be based on mutual cooperation, love, and affection. He further stresses that human ethics and social responsibility must be observed first and foremost in family life. He also notes that men and women are equal in general human values, but in terms of physical and emotional structure, each has distinct roles and responsibilities.

Although the man is regarded as the head of the family, both spouses share equal responsibility in maintaining the family's stability. They are expected to act through consultation and mutual understanding. These ideas are reflected in Uzbek proverbs such as *"Er-xotin – qo'sh ho'kiz"* and *"Er – podsho, xotin – vazir"*, which semantically express the idea of partnership, coordination, and shared responsibility within the family.

For example, in Turkish, the proverb *"Ocağın yakışığı odun, evin yakışığı kadın"* expresses the meaning that "firewood gives warmth to the hearth, while a woman gives warmth to the home," emphasizing the importance of choosing a suitable spouse for creating a warm and harmonious family environment. It also reflects the traditional view that a woman is expected to remain within the family, fulfilling her role in raising children and maintaining household harmony.

There are several proverbs in Turkish that highlight the role of women in marriage and family life. For instance, *"Evi ev eden avrat (yurdu şen eden devlet)"* and *"Yuvayı dışı kuş yapar"* emphasize the woman's significant role in building and sustaining the family. Similarly, proverbs such as *"Avrat düdüğü evi Tanrı yıkmaz, avrat bozduğu evi Tanrı yapmaz"* underline the elevated importance attributed to women within the family structure.

Proverbs like *"Avrat var ev yapar, avrat var ev yıkar"* and *"Kadın vardır vezir eder, kadın vardır rezil eder"* stress that if a woman fulfills her responsibilities properly, she becomes the foundation of a happy family; otherwise, she may contribute to its collapse. The same meaning is also expressed in Kyrgyz proverbs such as *"Барды жок кылган да – аял, жокту бар кылган да – аял; жакшы катын жаман эрди зор кылат, жаман катын жакшы эрди кор кылат"*, as well as in Uzbek proverbs such as *"Erni er qiladigan ham xotin, qora yer qiladigan ham xotin"* and *"Yaxshi xotin – xazina."* These examples indicate a shared linguocultural belief among Turkic peoples that both the happiness and misfortune of a man's life are closely connected to his wife.

In Turkic cultures, family unity and solidarity are considered among the most important values. Numerous proverbs reflect this idea. For example, in Turkish: *"Nerede birlik, orada dirlik,"* *"El ağzına bakan karısını tez boşar,"* and *"Her çiçek koklanmaz"* emphasize the importance of unity, trust, and loyalty within the family. These proverbs are semantically understood in Uzbek with equivalent meanings such as "Where there is unity, there is prosperity," "One who listens to others may lose his wife," and "Not every flower is to be smelled," all of which carry shared semantic content across the languages.

## 3. Child upbringing in the family

In Turkic linguoculture, alongside family formation, respect for parents and good manners towards them are regarded as essential cultural values. Unfortunately, in some cases, a decline in such noble qualities can be observed. In this regard, Turkish proverbs such as *"Baba oğluna bağ bağıslamış, oğul babaya bir salkım üzüm vermemiş"* and *"Bir baba dokuz oğlu besler"*

*de dokuz oğul bir babayı besleyemez*” reflect the imbalance between parental sacrifice and children’s responsibility.

Despite the immense material and moral sacrifices of parents, some children do not always reciprocate appropriately or show sufficient respect. Within Islamic teachings, good treatment of parents is strongly emphasized as one of the fundamental principles. Turkish proverbs also frequently highlight the importance of the roles of both mother and father. In particular, there are numerous proverbs about mothers, such as *“Ağlarsa anam ağlar, gerisi yalan ağlar,” “Ana gibi yar (Bağdat gibi diyar) olmaz,” “Anasız kuzu melemez,” “Ana besler hurmayla, eloğlu karşılar yarmayla,”* and *“Analı kuzu kınalı kuzu.”* These proverbs clearly emphasize the central role of the mother in a child’s life.

Child upbringing is one of the most important responsibilities in all human societies. Turkic proverbs also stress the role of parents in education and moral development from an early age. For instance, *“Oğlan atadan öğrenir sofrayı, kız anadan öğrenir biçki biçmeyi”* and *“Ananın çıktığı dala kızı salıncak kurar”* emphasize the influence of parents in shaping children’s skills and behavior. Similarly, *“Ön tekerlek nereden giderse, arka tekerlek de oradan gider,” “İnsan göre göre, hayvan süre süre alışır,”* and *“Yavru kuş yuvada gördüğünü yapar”* underline the idea that children imitate parental behavior. These proverbs collectively express meanings that are also shared and well understood in Uzbek linguoculture.

Today, in everyday life, we encounter many challenges. The most fundamental among them is human character. Where does human character originate and how is it formed? Certainly, it begins in the family. The family is a very delicate institution. It starts from the moment a child is born and is shaped by the relationship between parents. Every step and action of the parents gradually becomes embedded in the child’s consciousness.

Among proverbs, there are also those that guide parents in raising children. For example, the Turkish proverb *“Abdal düğünden, çocuk oyundan usanmaz”* emphasizes the importance of play in a child’s life. It reminds parents that through various forms of play, children’s education and upbringing can be shaped in an effective and engaging way.

Another important principle in child-rearing is expressed in the proverb: *“Çok söyleme arsız edersin, aç bırakma hırsız edersin.”* Similarly, the proverb *“Çocuğa iş buyuran, ardınca kendi gider”* reminds us that young children who have not yet achieved full maturity should not be burdened with excessive responsibility and should not be left alone in their tasks. The Uzbek equivalent of this Turkish proverb is: *“Bola-bolaning ishi chala”* and *“Bola ish buyur, orqasidan o‘zing yurgin.”*

There are also proverbs related to preventive approaches to family problems. For instance, *“Kızını dövmeyen dizini döver”* and *“Kızını gönlüne bırakırsan ya davulcuya varır ya zurnacıya”* reflect the idea of preventing potential family breakdowns caused by social and cultural changes. These proverbs emphasize that if parents provide proper upbringing from early childhood, they can protect both themselves and their children from such problems in the future.

Parents who love their children and strive to educate them must also value advice and guidance. For example, in Turkish: *“İyi nasihat verilir, iyi ad verilmez”* corresponds to the Uzbek proverb *“Yaxshi maslahat beriladi, yaxshi nom berilmaydi.”*

Children are considered the greatest blessing in life. However, unfortunately, some couples may initially perceive having children negatively, which is also reflected in proverbs

such as “Evladın var mı derdin var,” “Oğlan doğurdum oydu beni, kız doğurdum soydu beni,” and “Oğlan doğur kız doğur, hamurunu sen yoğur.” These expressions reflect the responsibilities and challenges of raising children.

Siblings are also an important part of the family, and their relationships are reflected in proverbs. For example, “Kardeş kardeşin ne öldüğünü ister, ne olduğunu” and “Bir evde iki kız, biri çuvaldız biri biz” describe both affection among siblings and situations of jealousy or competition within the family. Indeed, such dynamics exist in real life. The happiness of every family is an important factor in the development of society.

M. Temirova also notes that in Kyrgyz culture, decisions regarding marriage and family formation were traditionally made under the authority of the father, and she provides the following proverbs: “Ата уулду билет, ат ээсин билет,” “Ата сыйлаган абийир табат,” “Аталуу уул – кожолуу кул,” “Атанын тилдегени – баласын бил дегени,” and “Ата-эненин кадырын билген уул эл багар.”

In both Uzbek and Kyrgyz cultures, great importance has always been attached to child upbringing in the family. The father is considered a sacred and respected figure in both traditions. Nevertheless, universal human values such as humanity, compassion, and love for the people are highly appreciated. For instance, the Uzbek proverb “Otaning bolasi bo'lma, odamning bolasi bo'l” has an exact counterpart in Kyrgyz: “Атаңдын баласы болбосоң да, адамдын баласы бол.”

There are also many similarities in proverbs concerning the role of sons and daughters in the family. For example: “O'g'il – uyning bulbuli, qiz – uyning guli,” “Qizli uy – qiliqli uy,” “Qizli kishi qir oshar,” and their Kyrgyz equivalents such as “Кыз – кырк жылкы, эркек – бала ырыскы,” “Кыздуу үй кылыктуу,” and “Кыздуу киши кыр ашат.”

This situation can be explained by the long-term economic, political, and cultural unity of these peoples, which has led to the formation of numerous shared layers in their folklore, particularly in proverbs. Long-standing and multifaceted intercultural communication has contributed to the dissemination of proverbs created among Uzbeks among Kyrgyz people, and vice versa, allowing them to become an integral part of both nations' paremiological heritage.

In conclusion, Turkic proverbs serve as an important linguocultural tool for reflecting all aspects of Turkic peoples' past and present life. Turkic peoples share not only linguistic features but also similarities in customs, lifestyle, culture, and belief systems. In both Turkish and Kyrgyz languages, proverbs on the same themes often demonstrate shared semantic parallels. In other words, almost every proverb has some form of equivalent expression in another Turkic language. The main reason for this phenomenon lies in the shared human characteristics common to all societies.

However, this does not mean that Turkic proverbs possess identical semantic structures or are used in exactly the same way. The thematic scope of common Turkic proverbs is very broad and diverse. Nevertheless, some proverbs are semantically and structurally identical, while others differ in their linguocultural features. This indicates that proverb analysis reveals variation in meaning and interpretation across different contexts.

Since the semantic scope of proverbs is extensive, they reflect all spheres of social life. In this regard, Uzbek, Turkish, and Kyrgyz proverbs are very close to each other both in meaning and usage, although they also demonstrate subtle stylistic differences. This is closely related to the Turkic linguistic area and the influence of social factors on language.

From the above considerations, it can be concluded that the proverbs analyzed in this study are genetically related to the life, culture, and worldview of Turkic peoples and are characterized by shared linguocultural features in terms of meaning.

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