



THE CONCEPT OF "CHILDREN" IN UZBEK AND TURKISH PROVERBS

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Annotation: This article explores the features of the representation of the concept of "child" in the oral traditions, especially proverbs, of Uzbek and Turkish peoples. It examines its sociocultural and semantic connotations. The value given to children in both cultures, their functional role in the family and society, and the metaphorical, allegorical, and axiological analysis of the image of children have been linguistically analyzed. Through the artistic means used in proverbs, the people's worldview, philosophy of life, and intergenerational relations are artistically interpreted.

Keywords: concept, proverb, culture, relationship, semantics, stereotype, metaphor.

Proverbs hold an important place in the culture of every nation. With their linguistic charm and expressive power, proverbs didactically present the role and importance of concepts such as family, father, and mother in the upbringing of future generations. "In general, folk oral creativity and the genres that constitute this literature, both in form and internal structure, express the emotions, thoughts, and life views of an entire nation. These genres are the product of a wisdom capable of holistic thinking, evaluating, and directing events."¹ Metaphors and similes are effectively used in proverbs. They not only illustrate thoughts, desires, emotions, and ideas, but also reveal models of social behavior and relationships. Below we examine the expression of the "child" concept in the proverbs of both nations and compare them.

In both cultures, the child is considered a key factor determining the existence of a family. They are seen as the future of the family and preservers of national traditions. In Uzbek culture, families with many children have traditionally been respected. Children often live with their parents, even after reaching adulthood. In Turkish culture, it is expected that the younger generation supports and respects their parents in old age; however, this is not an obligation, but an act of love. Compared to Uzbek culture, children are granted independence earlier. Moreover, in Uzbek culture, parents actively participate in their children's marriage choices. Family decisions tend to have stronger influence. In Turkish culture, children have more rights to make personal decisions. Often, the role of parents is limited to offering advice. Overall, in both cultures, special attention is paid to children's upbringing, education, living conditions, and future. In both cultures, childlessness is often viewed negatively, as both emphasize the importance of family and lineage. Having children is considered a blessing, abundance, and a promise of the future, while childlessness is sometimes depicted as undesirable or sorrowful. This is reflected in their proverbs:

¹ Öztürk, A. Türk Anonim Edebiyatı. İstanbul: Bayrak Yayıncılık, 1986, 9s

*Çocuk evin meyvesidir,
Çocuklu ev pazar, çocuksuz ev mezar,
Evlâdı olmayanda merhamet olmaz,
Çocuksuz kadın meyvesiz ağaç gibidir,
Oğlanı kızı olmayan avrattan, eski hasır yeğdir.*

In these proverbs, the concept of child is expressed with the words pazar, meva, shafqat. A negative attitude towards childless individuals, especially women, can be observed. In Uzbek proverbs:

*Bolali uy - bozor, bolasiz uy – mozor;
Bolali uy - xandon, bolasiz uy - zindon;
Tug'mas ayol - mevasiz daraxt.*

Turkish and Uzbek proverbs associate childlessness with deficiency, sorrow, and orphanhood, as they regard family, lineage, and social stability as essential.

Linguistically, the concept of "child" is expressed in Uzbek with synonyms such as “bola, chaqaloq, o‘g‘il, qiz, dilband”, and in Turkish as “evlat, çocuk, oğul, kız, yavru”. Although these are semantic synonyms, each has its own pragmatic implication depending on the context.

Additionally, in both cultures, the desire to have a male child is traditionally stronger, which is reflected in proverbs, fairy tales, and social values:

*Oğlan doğuran övünsün, kız doğuran dövünsün,
Erkek evlat ailenin direğidir.*

In Uzbek proverbs:

*Ota “yag‘iri” o‘g‘ilga meros;
Otasi ulgurmaganni o‘g‘li tugatar;
Ota kasbi – o‘g‘ilga harom emas;
Qo‘zi qo‘chqordan nishon, o‘g‘il otadan.*

While the superiority of a son is emphasized more, daughters are also valued as symbols of affection, gentleness, and motherhood:

*Akilli kız – altın taht;
Bir anaya bir kız, bir kafaya bir göz;
Kız evin ışığıdır.*

In Uzbek culture, the daughter is compared to the mother and their upbringing is specially emphasized:

Arqog‘ini ko‘rib bo‘zini ol, Onasini ko‘rib qizini ol;

Ona aqli – qiz aqli, ota so‘zi – aql ko‘zi;

Unique qualities and virtues of girls are also reflected in proverbs:

Pardali qiz – pariga tengsiz;

Qizi bor uy doim sarishta;

Yaxshi otga qamchi kerakmas, Yaxshi qizga – sovchi;

Yaxshi qiz erta turib soch tarar, yomon qiz erta turib non so‘rar.

Let us now examine the metaphorical comparisons related to children in proverbs.

Through plant imagery:

Karpuz kökeninde büyür;

Karpuz sulandıkça büyür;

Ekin ektim yel aldı, değirmen yaptım sel aldı, oğul yetiştirdim el aldı;

Oğlanunki oğul balt, kızunki bahçe gülü – In these proverbs, children are depicted using images such as "yetiştirdim", "karpuz", "bal", "bahçe gülü" ..

In Uzbek proverbs:

Odami bolasi – elning lolasi;

Har chinordan bir yaproq;

Yaxshi farzand – gul, yomoni bir pul;

Bo‘ladigan meva gulidan ma‘lum;

Bir onaning bolasi – bir tog‘ning lolasi;

Bola – gul, tili – bulbul – In these, children are portrayed with images like "lola", "yaproq", "gul", "meva".

In the folklore of both nations, the concept of child is also expressed allegorically through animals. These reflect the character of children, parent-child relationships, and social values:

Arı gibi çalışan evlat, ana-babaya bal yedirir;

Kartal yavrusu yuvadan uçmayı öğrenmezse, tavuk olur;

Yılan yavrusu zehrini annesinden alır.

In these, the child is portrayed through "arı", "kartal yavrusu", "Yılan yavrusu".

In Uzbek proverbs:

Qiz bola – qush, er bola – tug‘;

Bo‘lar ot toyligidan ma‘lum;

Bolaning erkasi – bitning sirkasi;

Bo'y qiz – uchirma qush – In these, children are depicted with images like "qush", "ot", "toy", "sirka".

Moreover, the issue of “fathers and children” has always existed everywhere. It goes beyond family relations and indicates intergenerational conflict. This is also similarly reflected in the proverbs of both nations:

Büyükler evde söyler, çocuklar damda söyler;

Çocuğa emniyet olmaz;

Çocuğun bulunduğu yerde dedikodu olmaz;

Oğluna güvenme, koluna güven;

In Uzbek proverbs:

Ota-bola urishar, og'a-ini yulishar;

Ot mingan otasin tanimas;

Otasin siylamaganni bolasi sızlamaz;

Ota qadrini ota bo'lganda bilasan;

Otangga berganingni bolangdan olasan.

These situations highlight the negative traits of children, expressing meanings of mistrust and danger.

Conclusion:

In conclusion, the concept of "child" in Uzbek and Turkish proverbs appears as a significant notion with unique linguistic-cultural, semantic, and axiological implications. The image of the child is evaluated not only as a sign of family stability and continuity of generation, but also as a key element in the moral-normative system of society. Through proverbs, the sociocultural views, aesthetic ideals, and educational principles of both nations are expressed. Attitudes towards sons and daughters, perspectives on childlessness, depictions of generational conflicts and social roles are appreciated as an inseparable part of national thinking.

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