

TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.21.01 RAQAMLI ILMIY KENGASH

TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI

ALTINBOYEV NURIDDIN ABDUMANNONOVICH

TURK MAQOLLARIDAGI “OILA” KONSEPTINING
LINGVOMADANIY TADQIQI

10.00.05 – Osiyo va Afrika xalqlari tili va adabiyoti

Filologiya fanlari bo‘yicha falsafa doktori (PhD) ilmiy darajasini
olish uchun tayyorlangan dissertatsiya
AVTOREFERATI

Toshkent – 2024

UO‘K: 811.512.161

КБК: 81.631.2

A-52

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Content of dissertation abstract of the doctor of philosophy (PhD)
on philological sciences**

**Оглавление автореферата диссертации доктора философии (PhD)
по филологическим наукам**

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Falsafa doktori (PhD) dissertatsiyasi mavzusi Oliy attestatsiya komissiyasida B2021.2.PhD/Fil1778 raqam bilan ro'yxatga olingan.

Dissertatsiya Toshkent davlat sharqshunoslik universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Ilmiy kengash veb-sahifasida (www.tsuos.uz) va «ZiyoNet» Axborot-ta'lim portalida (www.ziynet.uz) joylashtirilgan.

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Dissertatsiya bilan Toshkent davlat sharqshunoslik universitetining Axborot-resurs markazida tanishish mumkin (____ raqam bilan ro'yxatga olingan). (Manzil: 100060, Toshkent, Mirobod tumani, Amir Temur shoh ko'chasi, 20-uy. Tel.: (99871) 233-45-21.

Dissertatsiya avtoreferati 2024- yil "____" _____ kuni tarqatildi.

(2024- yil "____" _____ dagi ____ raqamli reestr bayonnomasi).

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zaruriyati. Jahon kishilik taraqqiyotining hozirgi bosqichida oila instituti va uning an'anaviy qadriyatlariga qaytish masalasi nihoyatda muhim muammo o'laroq kun tartibidan joy olgan. Turli xalqlarning turmush tarzi, yashash sharoiti, diniy e'tiqodi, madaniy, ijtimoiy munosabatlari bilan bog'liq dunyoqarashlari jamiyatning "oila" deb atalmish kichik bir bo'g'inida yaqqol va yorqin ko'rinadi. Shu jihatdan, jahon fanida oilaviy munosabatlar va ular bilan bog'liq masalalarga qator ijtimoiy - gumanitar sohalarning asosiy o'rganish obyekti sifatida alohida urg'u berilmoqda. Oila bilan bog'liq tushuncha va birliklarlar tadqiqi tilshunoslikning ham ustuvor yo'nalishlari qatorida turadi.

Dunyo xalqlari, xususan, turkiy ellarda oilaga tiriklikning eng muhim, asosiy bo'g'ini o'laroq munosabatda bo'linadi. Shu jihatdan oilaviy munosabatlar va ularni aks ettiruvchi birliklar hamda oila bilan bog'liq xalq maqollari nihoyatda o'ziga xos va rang-barangdir. Ayniqsa, o'ziga xos madaniyat o'chog'i bo'lgan turk olam lisoniy manzarasida "oila" konsepti xalq ongi, millat tafakkuri, mentaliteti, madaniyatida chuqur aks etgan. Biroq turk tilidagi oila va u bilan bog'liq maqollarning konsept sifatida voqelanishi va ifodalanishi yetarlicha tadqiq qilinmagan. Oila turklar uchun xarakterli bo'lgan o'ziga xos dunyoqarash va milliylikni o'zida aks ettiruvchi madaniy dominant tushunchadir. Turk tafakkuridagi oilaning lingvomadaniy tahlili borasida ilmiy yondashuvlarda yagona to'xtamga kelinmagan hamda bu yo'nalishda qator o'rganilishi kerak bo'lgan masalalar mavjud.

Yurtimizda barcha jabhalarda kechayotgan islohatlarning hozirgi bosqichida oila institutiga ayricha e'tibor qaratilgan. O'zbek jamiyati uchun oila asosiy o'rinda turuvchi bosh qadriyat sanaladi. Xalqimiz tafakkurida baxtiyorlik tushunchasi asosan oila va u bilan bog'liq jarayonlar qurshovida voqelanadi. Tarixan turk va o'zbek xalqlarining oilaga nisbatan hurmati va e'tibori doimo eng yuqori mavqeda bo'lib kelgan. Bu qarashlar majmuasi, xususan, maqollarda to'liq va yaqqol aks etgan. Ushbu yo'nalish bilan bog'liq maqollarni o'rganish turk olam lisoniy manzarasida "oila" konseptining o'rini baholashda asosiy manba bo'lib xizmat qiladi.

O'zbekiston Respublikasi Prezidentining 2018-yil 27-iyundagi PQ-3808-son "O'zbekiston Respublikasida oila institutini mustahkamlash konsepsiyasini tasdiqlash to'g'risida"¹gi, O'zbekiston Respublikasi Vazirlar Mahkamasining 2018-yil 26-martdagi "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi "Oila" ilmiy-amaliy tadqiqot markazi faoliyatini tashkil etish chora-tadbirlari to'g'risida"²gi va 2020-yil 16-apreldagi PQ-4680-son "Sharqshunoslik sohasida kadrlar tayyorlash tizimini tubdan takomillash-tirish va ilmiy salohiyatni oshirish chora-tadbirlari to'g'risida"³gi qarorlari, shuningdek, mazkur sohada qabul qilingan boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalar rivojlantirishning I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy,

¹ <https://lex.uz/docs/-3797625>

² <https://lex.uz/ru/docs/-3598044>

³ <https://lex.uz/docs/-4791086>

madaniy, man'aviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

Muammoning o'rganilganlik darajasi. Oila konsept va giperkonsept sifatida dunyo tilshunosligi, xususan, antroposentrik nuqtayi nazarga asoslangan hozirgi tilshunoslik yo'nalishlarida tadqiqot obyektiga aylanib ulgurgan. Ushbu yo'nalishdagi tadqiqotlarning nazariy asosini tashkil qiluvchi kognitiv tilshunoslik, lingvomadaniyatshunoslik va qator yondosh sohalar rivojida Z.Popova, I.Sternin, V.Maslova, V.Vorobev, N.Alefirenko, Ye.Zinoveva⁴ kabi rus olimlarining o'rni salmoqli. O'zbek tilshunosligida bu borada ilmiy izlanishlar olib borgan Sh.Safarov, D.Ashurova, M.Galiyeva, D.Baxronova, Sh.Usmonova, D.Xudoyberganova, D.Tosheva, D.Abduxamidova, N.Valiyeva⁵larning xizmatlari tahsinga sazovor.

Turk tilshunosligida ushbu yo'nalish XXI asrning boshlarida paydo bo'la boshladi. Bu yo'nalish bevosita rus tilshunosligining ta'sirida yuzaga kelganligi sir emas. 2014-yil G'oziy universiteti doktorantlari tomonidan konsept va lingvomadaniyatshunoslikka oid bir qator maqolalar O.Kozan tahriri ostida rus tilidan turk tiliga tarjima qilindi⁶, natijada turk tilshunosligida yangi sohadagi muhim qadam ilgari tashlandi.

Tadqiqot mavzusining dissertasiya bajarilgan oliy ta'lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya mavzusi Toshkent davlat sharqshunoslik universiteti ilmiy tadqiqot ishlari rejasining "Turk tilining dolzarb muammolari" mavzusidagi ilmiy-tadqiqot yo'nalishlari doirasida bajarildi.

Tadqiqotning maqsadi turk maqollarida oila va u bilan bog'liq birliklarning konsept sifatidagi o'rni hamda ularning lingvomadaniy xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari. Ish oldiga quyidagi vazifalar qo'yildi:

lingvomadaniyatshunoslikda til va madaniyatning o'zaro munosabati hamda u bilan bog'liq konsept va madaniy konsept tushunchalarini ilmiy tavsiflash;

turk maqollarida "oila" konseptining qadriyatga oid komponentlari, erkak, ayol va farzand obrazlarining konseptuallashuvini yoritib berish;

turk olam lisoniy manzarasida erkak, ayol, farzand obrazlarining maqollarda ifodalanishini asoslash;

turk maqollarida "oila" konseptining metaforik talqini va uning leksik sathdagi verballashuvini tahlil etish.

⁴ Maslova V.A. Лингвокультурология. – М.: Academia, 2001; Воробьев В.В. Лингвокультурология. – М., 2006; Попова З.Д., Стернин И.А. Когнитивная лингвистика. Уч.пос. – М.: АСТ Восток-Запад, 2007; Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка. Уч.пос. – М.: Наука, 2010; Зиновьева Е.И. Лингвокультурология: от теории к практике. Учебник. – СПб, 2016.

⁵ Сафаров Ш. Когнитив тилшунослик. – Жиззах.: Сангзор, 2006; Галиева М.Р. Вербализация концептосферы слово в английской, узбекской и русской языковых картинах мира. Дисс. канд. филол. наук. – Ташкент, 2010; Agzamova D.B. "Xotira" konseptining ingliz va o'zbek tillaridagi umumiy va o'ziga xos xususiyatlari. Filol. fan. nomz. diss. – Toshkent, 2012; Худойберганова Д. Ўзбек тилидаги бадий матнларнинг антропоцентрик талқини. Филол. фан. д-ри. дисс. – Тошкент, 2015; Тошева Д. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари. Филол. фан. б. фалс. док. (PhD) дисс. – Тошкент, 2017; Бахронова Д.К. Олам манзарасининг миллий-маданий ва лингвокогнитив категорияланиши. – Тошкент: Turon-Iqbol, 2021; Usmanova Sh. Lingvomadaniyatshunoslik. – Toshkent: Bookmany print, 2022; Abduxamidova D. Yapon tilida qarindosh-urug'chilik bilan bog'liq birliklarda "uy" konsepti. Filol. fan. b. fals. dok. (PhD) diss. – Toshkent, 2023; Valiyeva N. Xitoy tilida "baxt" konseptining frazeologik birliklarda ifodalanishi. Filol. fan. b. fals. dok. (PhD) diss. – Toshkent, 2023.

⁶ Kozan, O. Kültürdilbilim: Temel Kavramlar ve Sorunlar. – Ankara, 2014.

Tadqiqotning obykti. Turk tilidagi oila bilan bog‘liq maqollar, xususan, M.Yurtboshining “Tasniflangan maqollar lug‘ati”⁷ hamda U. Aksoyning “Iboralar va maqollar lug‘ati”⁸ tadqiqot ishining obyektini tashkil etadi.

Tadqiqotning predmeti etib turk tilidagi maqollarda oila bilan bog‘liq birliklarning lingvomadaniy xususiyatlarini tahlil qilish belgilangan.

Tadqiqotning usullari. Dissertatsiyada lingvomadaniy, konseptual, paremiologik, tavsifiy, statistik va qiyosiy tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

tilshunoslikdagi konsept va madaniy konsept tushunchalarining ilmiy tavsifi asosida turk maqollarida oila bosh o‘rinda turuvchi asosiy qadriyatlardan biri ekani asoslangan;

turk olam lisoniy manzarasida erkak, ayol, farzand bilan bog‘liq maqollarda baxtiyorlik hissining asosan, oila va u bilan bog‘liq jarayonlar qurshovida voqelanishi isbotlangan;

turk maqollarida oila konseptining metaforik talqinida “oila – baxt”, “oila – uy”, “oila – ostona”, “oila - huzur-halovat”, “oila - o‘choq” singari talqini va uning leksik-semantik sathdagi verballashuvi dalillangan;

“oila” konseptida “*erkak* - daromad, pul, ustun, qo‘rquv, nazorat, xo‘roz, sel, sharob”; “*ayol* - ot, dengiz, ko‘l, olov, shayton, quruvchi, davomiylilik”; “*farzand* - narsa-buyum, yegulik, o‘simlik, haqso‘z, boylik, tashvish, dard, xarajat” obrazlarida konseptuallashuvi aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

til va madaniyat mushtarakligi xalqning uzoq yillik kuzatuv va tajribalari mahsuli bo‘lgan maqollarda aks etishi va ularning milliy mental mohiyatdagi hodisa ekanligi, maqollar orqali “oila” konseptini lingvomadaniy jihatdan tahlil qilish xalqlarning milliy tushuncha, metafora va qadriyatlarini ochib berishi aniqlangan.

Dissertatsiyada keltirilgan dalillar tilshunoslik, lingvomadaniyatshunoslik, turk tili kabi yo‘nalishlarda yaratiladigan adabiyotlarga material hamda lingvomadaniyatshunoslik, paremiologik, konseptologik lug‘atlarni tuzish va til korpusini yaratishda manba bo‘lib xizmat qiladi.

Tadqiqot natijalarining ishonchliligi. Tadqiqotda masalaning aniq qo‘yilishi, lingvomadaniy jihatdan yoritilishi, antroposentrik paradigmadagi qo‘llangan usullardan foydalanganligi, “oila” madaniy konseptini yoritishda tushunchaviy birliklar hamda metaforik va qadriyatga asoslangan holda maqollarning tahlil qilinishi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqotning nazariy va amaliy ahamiyati. Turk tilidagi oila bilan bog‘liq maqollarning lingvomadaniy jihatdan tahlil qilinganligi va bu borada olib borilgan “oila” konseptini tadqiq etishga doir nazariy qarashlarning bayon etilganligida ko‘zga tashlanadi. Dissertatsiyada bayon qilingan qarashlar va fikrlar o‘zbek turkshunosligidagi lingvomadaniyatshunoslik bilan bog‘liq qarashlarning ilmiy jihatdan boyishiga xizmat qiladi.

⁷ Yurtbaşı M. Sınıflandırılmış Atasözleri Sözlüğü. 10.baskı. – İstanbul, 2012. Keyingi o‘rinlarda (Y.M.)

⁸ Aksoy, Ö. Atasözleri ve deyimler sözlüğü. Atasözleri sözlüğü I.cilt, 9.baskı. – İstanbul, 1994. Keyingi o‘rinlarda (A.Ö.)

Shuningdek, turk maqollarining lingvomadaniy jihatdan tahlilga tortilganligi turk tili, lingvomadaniyatshunoslik, madaniyatshunoslik, folklorshunoslik kabi sohalar bo'yicha o'tiladigan darslarda manba vazifasini bajaradi.

Tadqiqot natijalarining joriy qilinishi. Turk maqollarida "oila" konseptini lingvomadaniy jihatdan tahlil qilish asosida:

turk maqollarida "oila" konseptining qadriyatga oid komponentlari, erkak, ayol, farzand obrazlarining konseptuallashuvi hamda maqollarda oila konseptining metaforik talqini va uning leksik-semantik sathdagi verballashuvi bilan bog'liq xulosalardan Turk milliy madaniy markazining ilmiy-ma'rifiy faoliyatini rivojlantirish ishlari hamda markaz tomonidan o'tkazilgan ilmiy yig'inlarda foydalanilgan (O'zbekiston Turk milliy madaniy markazining 2023-yil 25-avgustdagi 15-son ma'lumotnomasi). Natijada markaz tomonidan o'tkazilgan ilmiy, madaniy-ma'rifiy tadbirlar saviyasining oshirilishiga va turk oilasi to'g'risidagi bilimlar bilan qardosh xalqlarni yaqindan tanishtirishga xizmat qilgan;

turk tilidagi oila bilan bog'liq maqollar, ularning ma'no va izohini yoritish, oila bilan bog'liq qadriyatlar va an'analar, maqollarda ilgari surilgan g'oyalar bilan bog'liq kuzatuvlar O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Davlat test markazi (hozirda Bilimlarni baholash agentligi (BBA)ning "Chet tilini bilish va egallash darajasini aniqlash sertifikatini" tarkibiga kiruvchi "Turk tili darajasini bilishga oid testlar" tuzishda (leksik va grammatik kompetensiyalar bo'limida) foydalanilgan (O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Davlat test markazining 2022-yil 1-avgustdagi 17-son ma'lumotnomasi). Natijada, turk tilini bilishga qaratilgan yozma va og'zaki kompetensiyalarni aniqlash uchun (B1, B2, C1 daraja imtihonlarida) beriladigan vazifalar rang-barangligining oshirilishiga, imtihon savollarining mazmun va mohiyatini mukammallashtirilishiga asos bo'lib xizmat qilgan;

turk xalqi milliy tafakkurida oilaning o'рни, oila bilan bog'liq maqollarda er va ayolning o'рни, farzandlar va ota-ona o'rtasidagi munosabatlarning aks etishi bilan bog'liq mulohazalardan O'zbekiston milliy teleradiokompaniyasi "Foreign languages" telekanalining "Good morning, Uzbekistan!" va "Hasbihal" ko'rsatuvlarining senariylarini yozishda foydalanilgan (O'zbekiston teleradiokompaniyasining 2022-yil 14-apreldagi 01-25-758-son ma'lumotnomasi). Natijada, mazkur ko'rsatuvlarning ommabopligini ta'minlashda va tomoshabinlarga turk madaniyatidagi oila bilan bog'liq qarashlarni yaqindan tanishtirishda xizmat qilgan.

Tadqiqot natijalarining aprobatyasi. Mazkur tadqiqot natijalari 2 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida muhokama qilingan va aprobatyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 3 ta maqola, ulardan 2 tasi respublika, 1 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiya tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, umumiy hajmi 122 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmetlari tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yoʻnalishlariga mosligi koʻrsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi boʻyicha maʼlumotlar keltirilgan.

Ishning **“Tadqiqotning nazariy asoslari”** deb nomlangan I bobida lingvomadaniyatshunoslikda til va madaniyatning oʻzaro munosabati, konsept va uning tadqiq etish metodikasi hamda oila konsepti boʻyicha olib borilgan ilmiy izlanishlar haqida soʻz yuritilgan.

Lingvomadaniyatshunoslikda konsept masalasi nomli 1.1. paragrafda til va madaniyat oʻrtasidagi bogʻliqlik masalalarini oʻrganish XVIII asrning oxirlariga borib taqalishi, mazkur ikki hodisani birgalikda oʻrganish yangi bilim sohasi – lingvomadaniyatshunoslikning dunyoga kelishiga asos boʻlib xizmat qilganligi bayon qilingan. Lingvomadaniyatshunoslik termini tilshunoslar tomonidan turlicha atalgan. Masalan, Palmer⁹ *Cultural linguistics* (madaniy tilshunoslik) deb nomlagan boʻlsa, Underhill¹⁰, Yevropada til va madaniyat munosabatlarini tadqiq qiluvchi *ethnolinguistics* (etnolingvistika) terminini qoʻllaydi. F. Sharifian ham mazkur yangi soha uchun oʻzining barcha ilmiy ishlarida *cultural linguistics* terminini qoʻllaydi¹¹. Turk tilshunosligida mazkur soha *kültürdilbilim* deb yuritiladi.

Konsept masalasini tahlil qilishda S.G. Vorkachev, V.I. Karasik, G.G. Slyshkinlar tomonidan taklif qilingan, kontsept tarkibida tushunchaviy, baholovchi va obrazli komponentlarni ajratib koʻrsatish ahamiyatlidir¹². Zotan, tushunchaviy komponent kontseptning asosiy xususiyatlarini aks ettiradi, u “ongda verbal shaklda saqlanadi va bevosita nutqda takrorlanishi mumkin”¹³. Baholovchi komponenti muayyan konseptning maʼlum bir madaniyatdagi oʻrni haqidagi maʼlumotlarni oʻz ichiga oladi, konsept bilan bogʻliq boʻlgan assotsiatsiyalarni belgilaydi va kontsept tarkibida ustunlik qiladi. Konseptning obrazli elementi inson ongida noverbal shaklda saqlanadi, nutqda bevosita takrorlanmaydi va leksik birliklarda mustahkamlangan kognitiv metaforalarga ishora qiladi. Natijada, kontseptning obrazli komponentini ajratib olish va izohlash uchun tilda konseptual maʼnolarning metaforik nominatsiyalari bilan ifodalangan konseptual metaforalar yigʻindisini aniqlash zarur.

⁹Palmer, B. Gary, *Toward a Theory of Cultural Linguistics* (Lingvokulturologiya nazariyasi tomon) kitobi va bir qator maqolalar muallifi, Nevada Universiteti professori

¹⁰Underhill, James W., *Ethnolinguistics and Cultural Concepts: Truth, Love, Hate and War* (Etnolingvistika va madaniy konseptlar: haqiqat, sevgi, nafrat va urush) kitobi va bir qator boshqa kitob va maqolalar muallifi, Rouen Universiteti (Fransiya) professori.

¹¹ Sharifian, F. *Cultural Linguistics*. – Amsterdam / Philadelphia: John Benjamins Publishing Company, 2017. – p.9

¹² Воркачев С.Г. Концепт счастья: понятийный и образный компоненты // Известия АН СССР. Серия литературы и языка. Т. 60, № 6. – 2001. – С. 47–58;

¹³ Карасик В.И., Слышкин Г.Г. Лингвокультурный концепт как единица исследования // Методологические проблемы когнитивной лингвистики: научное издание / Под ред. И.А. Стернина. – Воронеж: Воронеж. гос. ун-т, 2001. – С. 75.

“Oila” konsepti bo‘yicha M.A.Terpak, Z.A.Biktagirova, A.Raxmat, Ch. Tsin-xan, K.S.Vorkina, U.Sinyuy, Yu.V.Jeleznova, Ye.A.Kostribuna, N.N. Zanegina¹⁴ dissertatsiyalari, M.Yurtbashi, H.Go‘zpinar, J.Pashalio‘g‘li, A.E. Raximova, T.Romanova, A.A.Gaychayeva, I.Sidorsh, Y.Kapustina va D.Aripova¹⁵lar tomonidan e‘lon qilingan maqolalar ushbu ishning asosiy nazariy qismini belgilab berdi.

Xususan, A.E.Raximova va boshqa mualliflar hamkorligida yozilgan maqola¹⁶da oilaga oid 180 ta olmon maqoli saralab olingan va ulardagi oilaviy munosabatlar adabiyotlarning nazariy tahlili, maqollar semantik hamda strukturaviy va leksik-semantik nuqtayi nazardan tadqiq qilingan, qiyosiy-tarixiy metodlaridan foydalanib, lingvokulturologik jihatdan tahlilga tortilgan.

M.Yurtbashi oila jamiyatning eng muhim bo‘g‘ini ekanligi, jamiyatning mustahkamligi oila mustahkamligi bilan bevosita aloqador ekanligi, turk oilasining asosi islomiy odob-axloq va qadriyatlariga tayanishini oilaga bog‘liq 100 ta maqolni tasniflagan holda tahlil qilib yoritib bergan¹⁷. Xulosa sifatida, sog‘lom jamiyat mustahkam tamoyillarga asoslangan oilalardan tashkil topishi, aslida oilaviy munosabatlar universal bo‘lib, turli madaniyatlarda unga bo‘lgan qarashlarga farqli ekanligi bayon qilingan.

H.Go‘zpinar uch til – ingliz, gruzin va turk tillari doirasida bolalar haqidagi maqollarni tahlil qilib, uchala tildagi qisman yoki to‘liq ekvivalent maqollarni saralab olgan¹⁸. Maqollarni tahlil qilishda ularni, bolalar tarbiyasida ota-onaning o‘rni; o‘g‘il

¹⁴ Терпак М.А. Английский лингвокультурный концепт «семья» и способы отражения его коннотативного содержания в языке (на материале семантического поля «Родственные отношения»). Дисс. кан. фил. наук. – Самара, 2006; Биктагирова, З.А. Концепт «Семья» в парамиологии английского, турецкого и татарского языков. Дисс. канд. филол. наук. – Казань, 2007; Рахмат, А. Концепт *семья* в русской паремике. Лингвокультурологический аспект. Дисс. канд. филол. наук. – СПб, 2013; Цинхан, Ч. Семантическое наполнение концепта «семья» в русской языковой картине мира и его языковая объективация в современной русской речи. Дисс. канд. филол. наук. – Нижний Новгород, 2022; Воркина, К.С. Японская *семья* как феномен культуры. Дисс. канд. филол. наук. – М., 2019; Синьуй, У. Лингвокультурологические и лингвометодические аспекты концепта «семья» в русской и китайской культурах, Афтореферат дисс. канд. фил. наука. – СПб, 2009; Железнова Ю.В. Лингвокогнитивное и лингвокультурное исследование концепта «семья». Афтореф. дисс. канд. филол. наука. – Ижевск, 2009; Кострубина Е.А. Гиперконцепт семья/дом – family/home в русской и английской лингвокультурах. Афтореф. дисс. канд. филол. наука. – М., 2011; Занегина, Н.Н. Концепт «семья» в русском литературном языке и принципы его описания. Афтореф. дисс. канд. филол. наука. – М., 2011.

¹⁵ Сидорш, И.П. Концепт семья в ассоциациях носителей русского и турецкого языков //Работа представлена кафедрой русского языка как иностранного. Саратовского государственного медицинского университета. — 2008; Gözpinar H., Proverbs about children in English, Georgian and Turkish culture, Journal of Education; ISSN 2298-0172, – 31-35s; Yurtbaşı M. Learning about “family relations” in Turkey through proverbs. International Journal of New Trends in Arts, Sports & Science Education volume 4, issue 4. – 2015; Гайчяня А.А. Концепт *семья* в русской и испанской языковых картинах мира. Лингвокультурологический анализ // Язык и текст langpsy.ru. Том 5. № 4. – 2018; Капустина Е.А., Стенина В.Ф., Семантическое поле концептов «семья» и «дом» в алтайских былинах // Grand Altai Research & Education / Nauka i obrazovanie Bol’shogo Altaï: сетевое издание». выпуск 2 (9). – 2018; Rakhimova, A.E. and others, Linguistic and cultural characteristics of proverbs describing family relations in the german linguistic picture of the world // Humanities & Social Sciences Reviews eISSN: 2395-6518, Vol 7, No 6. – 2019; Romanova, T. and others, The concept family in the Russian and Ukrainian language culture (based on proverbs and sayings), CILDIAH-2019, SHS Web of Conferences 69, 00136. – 2019; Paşalıoğlu C. Rus ve Türk Dil Dünya Görüşünde Aile Konsepti. Avrasya Uluslararası Araştırmalar Dergisi, Cilt :8, Sayı :25, Aralık 2020; Арипова Д.В. Лексико-семантическое поле «семья» в русской и узбекской лингвокультурах // Synergy: Journal of ethics and governance Special Issue. – 2022.

¹⁶ Rakhimova, A.E. and others, Linguistic and cultural characteristics of proverbs describing family relations in the German linguistic picture of the world // Humanities & Social Sciences Reviews eISSN: 2395-6518, Vol 7, No 6. – 2019. – pp 1048-1055,

¹⁷ Yurtbaşı, M. Learning about “family relations” in Turkey through proverbs // International Journal of New Trends in Arts, Sports & Science Education - ISSN: 2146 – 9466, 2015, volume 4, issue 4, 31-37 pp, www.ijase.net

¹⁸ Gözpinar, H., Proverbs about children in English, Georgian and Turkish culture, Journal of Education; ISSN 2298-0172, 31-35 p. <https://jebis.ibsu.edu.ge/jms/index.php/je/article/download/85/93>

bolani ota, qiz bolani ona tarbiyalash; ota-ona farzandlari uchun o'rnak; farzand oilaning baxti va boyligi; bola tarbiyasi qiyin ekanligi jihatidan guruhlariga ajratilgan.

Turk va rus tillari olam manzarasida *oila* konsepti turk tadqiqotchisi J.Pashalio'g'lu¹⁹ tomonidan amalga oshirilgan. Mazkur maqolada izlanuvchi "oila" konseptini har ikki tildagi maqol, ibora va qolip biriklamalar (*söz kalıpları*) yordamida konseptual tahlil qilgan. Z.A. Bigtagirova dissertatsiyasida uch – ingliz, turk va tatar tillaridagi paremiologiyalar yordamida "oila" konseptini chog'ishtirma-qiyosiy yo'l bilan tadqiq qilgan²⁰. Maqollardagi metaforik obrazlar uch til doirasida o'zaro solishtirgan holda o'rganilgan. Turmush qurish, juft tanlash, er-xotin, ota-ona, farzandlar va qarindoshlar bilan bog'liq maqollar konseptni ochib berish uchun "ochqich" vazifasini o'taydi.

Ye. Kostrubina ham rus va ingliz tillari doirasida "oila" konsepti, aniqrog'i, giperkonseptini shu yo'nalishdagi boshlang'ich ish sifatida o'rtaga tashlagan²¹. Olima konseptlarni *Семья/Family – Дом/Home* juftligi doirasida leksik-semantik jihatdan yoritishni maqsad qilgan. Ushbu maqolada konseptlar faqat lug'atlardagi ma'nolar doirasida yoritib berilgan. Shuningdek, Y. Kapustina va V. Stenina hammuallifligida yozilgan maqola²² ham "oila" va "uy" konseptlarining semantik maydoniga bag'ishlangan. Ushbu maqolada ikki konsept oltoy dostonlari doirasida ko'rib chiqilgan. D.Aripova "oila" konseptining leksik-semantik maydonini lingvomadaniy jihatdan tahlil qilgan²³. Maqola "Лексико-семантическое поле «семья» в русской и узбекской лингвокультурах" deb nomlanganligiga qaramasdan, asosan o'zbek tilidagi "oila" va "uy" konseptlariga e'tibor qaratilgan. Maqolaning biror joyida nomidan kelib chiqqan holda, ikki til doirasida qayd etilgan konseptlarning chog'ishtirilgani yoki o'xshash jihatlari bayon qilinganiga guvoh bo'lmaymiz.

"Oila" konsepti borasida mavjud maqolalar va ilmiy ishlar faqat yuqoridagi ishlar bilan cheklanmaydi. Turk oila instituti, jamiyatshunos, folklorshunos, tilshunos va adabiyoshunoslar tomonidan oila mavzusi uzoq yillardan buyon tadqiq va tahlil qilinmoqda. Xususan, S. Akgul, E. Hirik, B. Tabar, J. Chelik²⁴ kabi tadqiqotchilar o'nlab sohada oila mavzusida maqola va ilmiy ishlar yozganlar. Ismini zikr qilganlarimiz biz topgan va qo'lga kiritgan ishlar hisoblanadi. Oila borasida qilingan ishlar hajmi, ishonchimiz komilki, aslida bundan bir necha barobar ko'p. Ko'zdan kechirilgan va tahlil qilingan ishlardan kelib chiqqan holda, tadqiqotda "oila" konseptini metaforik va

¹⁹ Paşalıoğlu C. Rus ve Türk dil dünya görüşlerinde aile konsepti, Avrasya Uluslararası Araştırmalar Dergisi Cilt: 8, Sayı: 25. – Türkiye – Aralık 2020. – S. 164 - 176

²⁰ Биктагирова, З.А. Концепт «Семья» в парамииологии английского, турецкого и татарского языков. Дисс. канд. филол. наук. – Казань, 2007. – С. 228.

²¹ Кострубина Е.А. Типы концептов: гипер концепт семья // Вестник Пермского университета, Российская и зарубежная филология Вып. 6(12). – 2010. – С. 51-57.

²² Капустина Е.А., Стенина В.Ф., Семантическое поле концептов «семья» и «дом» в алтайских былинах, Grand Altai Research & Education / Nauka i obrazovanie Bol'shogo Altaı: сетевое издание». выпуск 2 (9), 2018

²³ Арипова Д.В. Лексико-семантическое поле «семья» в русской и узбекской лингвокультурах // Synergy: Journal of ethics and governance Special Issue. 2022.

²⁴ Akgül S. "Kadin ve Aile Hayati" Konulari Bakimindan Türkiye Türkçesi Ve Gagavuz Türkçesi Atasözleri// Türkiyat Mecmuası, cilt 27/2. – 2017. – S.1-16; Hirik E. Türkiye Türkçesi Atasözlerinde Akralalık Bildiren Kelimeler ve Duygu Değerleri // İnsan ve Toplum Bilimleri Araştırmaları Dergisi Cilt / Vol: 6, Sayı/Issue: 3. – 2017. – S.1726-1746; Tabar B. Türk Atasözlerine Yansıyan Akralalık İlişkilerinin Dilkültür Bağlantısı Kapsamında İncelenmesi // International Journal of Languages' Education and Teaching ISSN: 2198 – 4999. – Mannheim, Germany Udes, 2015. – p. 294-306; Çelik C. Değişim Sürecinde Türk Aile Yapısı ve Din: Paradigmatik Anlam ve İşlev Farklılaşması // Karadeniz - Black Sea - Черное Море, Sayı: 8. – Ankara, 2010. – S.25-35.

qadriyatga asoslangan maqollar tarzda ikki guruhga ajratib, tahlil qilish maqsadga muvofiq topildi.

Oila konseptining madaniy qadriyat sifatida namoyon bo'lishi va metaforik obrazlari nomli 1.3. paragrafda turk madaniyatidagi oila bilan bog'liq qadriyatlar, ya'ni oila tuzilmasining asoslari – er, xotin va farzand, tamoyil – tenglik hamda oila vujudga kelishi oldidan va farzand tug'ilganidan keyin o'tkaziladigan urf-odat va marosimlar haqida to'xtalib o'tilgan.

Qadriyatlar har bir xalq vakillari tomonidan amalda qo'llanilishi va eng yaxshi hayot tarzlarini namoyish etishi uchun ijobiy, deb hisoblanadigan fazilatlar, xususiyatlar va tamoyillardir. Madaniy qadriyat esa jamiyatlarning e'tiqodlari, urf-odatlari, tillari va munosabatlari hisoblanadi. Jamiyat, jamoa va etnik guruhlarning madaniy merosi madaniy qadriyatlarda jamlanadi va namoyon bo'ladi. Madaniy qadriyatlarning kishilik va ijtimoiy jihatdan umumiyliklari mavjud, biroq turli jamiyatlarda o'ziga xos jihatlarni ham ko'rishimiz mumkin. Turk xalqi hamisha yaqin qarindoshlariga moddiy va ma'naviy yordam ko'rsatishga oshiqadilar²⁵. Turmush o'rtoq tanlash va turmushning dastlabki yillari shuning uchun ham murakkab va mushkul jarayon sifatida baholanadi. Oilalarning har tomonlama moddiy, ma'naviy, diniy va ijtimoiy jihatdan bir-biriga mosligi alohida ahamiyat kasb etadi²⁶. Teng – tengi bilan mazmunidagi (*Davul dengine çalar*(M.Y., 201)) maqol shu jihatlar nazarda tutilgan holda yuzaga chiqqan, chunki sanab o'tilgan jihatlar hayotida juftlarning o'zaro tushinmovchiliklarini yuzaga chiqaruvchi omillar sanalanadi.

Hozirgi kunga kelib, turk tilida “oila” leksemasi arab tilidan o'zlashgan *aile* so'zi bilan ifodalanadi. Turk tilining izohli lug'atida *aile* so'zining olti ma'nosi keltiriladi²⁷. Birinchisi, turmush qurish yoki qon-qarindoshlik rishtalari bilan bog'langan, er, xotin, bolalar, aka-uka (opa-singil)lar orasidagi munosabatlarda paydo bo'ladigan jamiyat ichidagi eng kichik birlik: *Birbirlerine nasıl turkun, yangın bir aile olduklarını sayıp döktü.* –L.Tekin (Bir-birlariga qachalik mehribon, inoq oila ekanliklarini og'zini to'ldirib gapirdi). Ikkinchi ma'nosi esa, bir nasl yoki qarindoshlik rishtalari bilan bog'langan kishilarning hammasi: *Kendilerinin hangi asil aileye mensup olduklarını bilmiyorum.* –N.Hikmet (U kishining qaysi aslzoda oiladan ekanligini bilmayman) nazarda tutadi. Uchinchi ma'nosi, birgalikda istiqomat qiladigan qarindoshlar va yaqinlarning barchasi bo'lsa, to'rtinchisi “turmush o'rtoq, xotin” ma'nosini beradi. Beshinchi va oltinchi ma'nolari biror tur yoki sinfni ifodalaydi.

Oila instituti asosan jamiyatshunoslikning o'rganish obyekti bo'lsa-da, – tibbiyot, psixologiya, madaniyatshunoslik, adabiyotshunoslik, folklorshunoslik va tilshunoslikning o'rganish obyekti bo'lib ulgurdi. Chunki har qanday masalaning yechimi oilaga borib taqaladi. Qadimgi turklar kuchli davlat faqat kuchli va sog'lom oila bilan quriladi, oilalar parchalansa, davlatning ham zalolatidan darakdir, deganlar. Shu sababli ham har bir soha oilaning o'zlari qiziqtirgan va yechimini izlayotgan tomonini tadqiq qilish bilan band. Lingvomadaniyatshunoslik fani ham bu borada oilaning xalqlar madaniyatida tutgan o'rnini freymalar, geshtaldlar, madaniy konseptlar orqali o'rganish va muammoli vaziyatlarning yechimini topishga harakat qilmoqda. Eng qadimgi xalqlardan biri

²⁵ Evason, N. Family. 2019. <https://culturalatlas.sbs.com.au/turkish-culture/turkish-culture-family#turkish-culture-family>

²⁶ Yıldırım, N. Yaşam Döngüsünde Aile, Aile Bireyleri ve Akrabalar // Aile yazıları, 7. Sayı. Birinci baskı. – Ankara: Aralık 2015. – S.38.

²⁷ Türkçe Sözlük, TDK, 11.baskı. – Ankara, 2011. – S. 57.

bo‘lmish turkiy xalqlarning dunyo sahnasida yo‘qolib ketmasdan, hamisha o‘z so‘ziga ega ekanligi, kuchli davlatchilik qudrati bilan bu sahnada mustahkam o‘rin olganligining bosh omili oila ekanligini izlanish natijasi yana bir bor tasdiqladi. Xalq madaniyatining uzun yillar davomida to‘plagan tajribasi natijasi hosilasi sifatida paydo bo‘lgan maqollarda ham oilaning qator jihatlari ko‘zga tashlanadi. “Oila” konsepti bo‘yicha olib borilgan ilmiy izlanishlarda ular har tomonlama yoritilgan.

Turk maqollaridagi oilaning qadriyat sifatlarini belgilovchi *beshik, sarpo, qalin, uylanish, turmushga chiqish, sovchilik* kabi birliklar aniqlandi va tahlilga tortildi. Ushbu tushunchalarning barchasi “oila” konseptining kichik, ammo muhim elementlari ekanligi ma‘lum bo‘ldi.

Turk madaniyatida “oila” ma‘nosi qadimda *ovush* istilohi bilan ifodalangan bo‘lib, keyinchalik arab tilidan kirib kelgan *aile* so‘zi orqali anglashilgan. Turk madaniyatida “oila” so‘zi kishilar yashaydigan joy va uning tarkibiy qismi bo‘lgan uyni anglatga, ba‘zi maqollarda uyning ostonasi, uning issiqligi va taomlarini tayyorlashda qo‘llaniladigan o‘choq timsolida ifodalanadi. *Oila* deyilganda nafaqat uy, balki xonadon ahli ham nazarda tutilishi aniqlandi. Shuningdek, *in-uya* kabi majoziy so‘zlar ham oilani ifodalshi lug‘atlar vositada aniqlandi.

II bob **“Oila bilan bog‘liq turk maqollarida erkak obrazining talqini”** deb nomlangan bo‘lib, unda oilada erkak kishining ota, er va o‘g‘il farzand sifatidagi rollar va ular bilan bog‘liq baholovchi va metaforik obrazli maqollar tahlilga tortilgan.

Turk maqollarida erkak obrazining qadriyatga oid komponentlari shaklida nomlangan 2.1. paragrafda oilada erkak kishining qanday xislatlari va sifatleri qadrlanishi borasidagi maqollar tahlil qilindi. Konseptuallashuv biror fikr, tushunchaning inson ongidagi shakllanishi, obrazlar holida paydo bo‘lishidir²⁸. Turk madaniyatida oila ichida er kishining xususiyatlari maqollarda obrazli tarzda namoyon bo‘ladi. Ushbu xususiyatlarning aksariyati turk maqollarida ijobiy baholanadi. Turk xalqi maqollariga nazar tashlansa, erkak kishiga oila qurish oldidan ham, oila qurganidan keyin ham moddiy ta‘minotchisi sifatida qarash borgili his qilinadi. *Er ekmeği, meydan ekmeği* (M.Y., 202) (Erning noni maydon noni) yoki *Er ekmeği minnetsiz* (M.Y., 202) (Erning noni minnetsiz bo‘ladi) maqollarida erkak non obrazi orqali moddiylikni ifodalab kelmoqda. Oilada er ta‘minotining asosiy mahsulotidan biri go‘sht hisoblanadi. Bu mahsulot hatto maqollarda ham o‘z aksini topganini ko‘rish mumkin. *Ben istemez miyim kaynatam kasap ola kaynanam hamamcı ola* (M.Y., 201) (Men qaynotam qassob, qaynonam hammomchi bo‘lishini xohlamaymanmi?) yoki *Kaynatam devletli olsun, kaynanam sahavetli* (M.Y., 207) (Qaynotam davlatmand, qaynonam saxovatli bo‘lsin). Har bir kelin turmushga chiqqan xonadon a‘zolari bilan yaxshi munosabatda bo‘lishi, nafaqat o‘z eri, balki qaynotasining ham serdavlat bo‘lishi lozim, qiyin paytda esa ulardan dastak olishni xohlaydi. *Kocam it olsun, getirdiği et olsun* (M.Y., 208) (Erim it bo‘lsin, keltirgani go‘sht bo‘lsin) maqolida esa ba‘zi ayollar o‘zlari va oilasini ta‘minlaydigan erkakning ayb-nuqsoniga e‘tibor bermasligiga ishora qiladi.

Turk maqollarida erga (ota yoki o‘g‘il emas, aynan erga) ayol nuqtayi nazaridan ulug‘lik-balandlik sifatida qarash kuzatiladi. *“A kız ağan ne çirkin!” “Babamın evinde o da yok idi.”* (M.Y., 199) (“Ey, dugona, og‘ang(ering) namuncha xunuk!” “Otamning

²⁸ Conceptualize, Oxford Advanced Learner’s Dictionary, Eighth edition. – England: Oxford University press, – 2012. – p. 309.

uyida shu ham yo‘q edi”) yoki *Ağa başlı kardeşim olacağına, ağır başlı kocam olsun* (M.Y., 199) (Og‘a boshli ukam bo‘lganidan, og‘ir bosiq erim bo‘lsin) maqollarida ayol uchun erning ustunligi, qadri yaqqol ifodalangan.

Turk maqollarida erkakning metaforik obrazi nomli 2.2. paragrafda turk maqollarida erkak obrazini muayyan tarzda tasvirlash, ifodalash²⁹ masalalari tahlilga tortilgan. Erkaklar va ayollar turli tillardan foydalanishlari sotsiolingvistikada yillar davomida o‘rganilayotgan asosiy masalalardan biridir. Ayol ishlatadigan til erkak ishlatadigan tildan farq qilishidan tashqari, G. Lakoff jamiyatda ayollar va erkaklarga nisbatan qo‘llaniladigan til ham turlicha ekanligini ta’kidlaydi. Til biologik jins vakillarining fikrlarini qadrsizlantirishi yoki jamiyatdagi o‘rnini pasaytirishi mumkin. U jinsga asoslangan “Erkaklar shafqatsiz” yoki “Ayollar matematikani tushunmaydilar” kabi ijtimoiy stereotiplar majmuini yaratadi. Jamiyatda ayollar va erkaklar tomonidan qo‘llaniladigan tilni o‘rganish ana shu stereotiplarni ochishga yordam beradi³⁰. Aristotel davridan beri faqat adabiy tilning bir qismi sifatida ko‘rilgan va ritorikadagi nutqiy san’atdan biri bo‘lgan metafora san’ati kundalik tilning ajralmas qismi bo‘lib, madaniy xulq-atvorni ochib berish nuqtayi nazaridan muhim ahamiyatga ega. Metaforik so‘z – o‘xshash tushunchani ifodalash uchun ishlatiladigan bir yoki bir nechta so‘zlarning birlamchi, odatiy, an’anaviy ma’nosidan tashqari, ko‘chma, majoziy ma’no ifodalash uchun ishlatiladigan lingvistik elementdir. Bu hodisa bir semantik maydonni boshqa semantik maydon bilan aniqlashdir. Metaforalar nafaqat fikrni tasvirlash va insonning xohish-istaklari, his-tuyg‘ulari va fikrlarini yoritadi, balki ijtimoiy xulq-atvor modellari va munosabatlarini ham ochib beradi. Til va madaniyat o‘rtasidagi bog‘liqlik yoki tilning madaniyatni aks ettirish kuchi yangi hodisa emas. Ushbu g‘oya va uning asosidagi jarayonlarni chuqur o‘rganishni birinchi bo‘lib G. Lakoff va M. Jonsonlarining “Biz bilan yonma-yon yashayotgan metafora”³¹ asarida amalga oshirgan. Ular ilgari surgan “Konseptual metafora nazariyasi” asosida metafora til bezaklari, shuningdek, tafakkur tizimi va madaniyatning ifodasi ekanligi ham taklif qilingan.

G. Lakoff va M. Jonson kontseptual metaforalarni ikki qismga, ya’ni manba kontseptual soha va maqsadli kontseptual sohaga ajratadi. Ushbu ikkita kontseptual soha uchun ikkita vazifa mavjud: metafora ifodalari uchun “manba domen” (source domen) va biz tushunishga harakat qilayotgan “nishon domen” (target domen). Xarita deb ataladigan tasvir maqsad va manba maydonlarini tashkil etuvchi elementlar o‘rtasidagi tizimli aloqalar qatoridir. Maqsadli sohaning ko‘pgina elementlari manba sohasidan kelib chiqadi. Metaforaning barcha xilma-xil tomonlari bu taqsimotda o‘xshash va o‘xshatish o‘rtasidagi munosabatda taqdim etiladi va uni har tomonlama tavsiflaydi. Ayni taqsimotni miyadagi kontseptual metaforalarga misol sifatida keltirish mumkin. G.Lakoff va M. Jonson ishidagi “vaqt” tushunchasiga qaratamiz. “Vaqt” tushunchasini “pul” tushunchasi yordamida tushuntirish yoki tushunish mumkin³². Masalan, u sarflanadigan, qimmatli narsa. Yana “hayot” tushunchasi “sayohat” tushunchasi bilan izohlanadi. “Hayot – bu sayohat”. “Uning boshlanishi va oxiri bor”, “Bu jarayon”, “Uning maqsadi bor”, “Bu harakat” va h.k.

²⁹ Representation, Oxford Advanced Learner’s Dictionary, Eighth edition– England: Oxford University press, – 2012. – p.1296

³⁰ Alagözlü, N. Dil ve Cins: Türkçe Atasözlerinde ve Deyimlerinde Kadın Üzerine Eğretilmeler ve Toplum-Bilişsel Yapı // International Journal of Central Asian Studies, Volume 13. – 2009. – S.38.

³¹ Lakoff G.,Johnson M. Metaphors We Live by. – Chicago: The University of Chicago Press, 1980.

³² Lakoff G.,Johnson M. Ko‘rsatilgan asar. – Chicago, 1980. – p.9

Metafora va idrok o'rtasidagi taxminiy munosabat metafora va mafkura (dunyoqarash) munosabatini ham ko'rsatadi hamda nutqning g'oyaviy tuzilishini tizimli ravishda o'qishni ta'minlaydi. Metafora til egasi dunyoqarashini aks ettirishda muhim rol o'ynaydi. Ta'riflanayotgan yoki tavsiflanadigan tushuncha bilan bog'liq boshqa tushunchalar turkumining ijobiy yoki salbiy ma'nolarni yuzaga keltirishi tasvirlanayotgan tushunchaga munosabat va qarashlarni ochib beradi³³.

Maqollardagi *to'ng'iz* va *xo'roz* obrazlari diniy jihatdan ham alohida ma'no kasb etgan. Turkiy xalqlar uchun diniy jihatdan to'ng'iz juftini qizg'onmaydigan, bolalarini yeb qo'yadigan, go'shti shar'an man qilingan hayvon hisoblanadi. Xo'roz esa go'shti halol, odatda, bir uyada bir xo'roz va bir nechta tovuq bo'lishiga qaramay, o'z uyadosh tovuqlarni begona xo'rozlardan qizg'ongani uchun ham ijobiy namuna sifatida keltirilgan. Chunonchi, turkcha *gözün birini üzerinde olmak* iborasi "biror kishini kuzatmoq, nazorat qilmoq" ma'nosini anglatadi. Boshqa *Elin işte, gözün eşte olsun* maqolidagi *gözün eşte olsun* jumlası ham "ayolingni e'tiborsiz qoldirma, uni nazorat ostida tut" ma'nosini ifodalaydi, gem – jilov so'zi ham o'z navbatida "nazorat"ni bildirmoqda.

Maydon(*meydan*), beminnat(*minnetsiz*) va xasis(*cimri*) so'zlari orqali oilada er kishining qanday ekanligi va qanday bo'lishi kerakligi ta'kidlanadi. Xotin uchun erning mehnati, oila ta'minoti, hatto, ota va farzandnikidan ustun ko'rilgan.

Oilada o'g'il farzand obrazining konseptuallashuvi nomli 2.3. paragrafda turk oilasida farzandning borligi oila uchun nafaqat ma'naviy boylik, balki naslning davomiyligi va oilaning mustahkam bo'lishi uchun ham muhim asos hisoblanishi; farzandning dunyoga kelishi, tarbiyasi, kamol topishi va bunda ota-onaning o'rni kabi masalalar farzand bilan bog'liq turk xalq maqollari yordamida ochib berildi. Turk tilida "farzand" ma'nosi *çocuk* (*kız çocuk, erkek çocuk*) va *evlat* so'zlari bilan ifodalanadi.

Oilada o'g'il farzand tarbiyani asosan otadan oladi. Ota mehr ko'rsatsa, bola ham mehribon bo'ladi: *Sen seversen oğlunu, o da sever oğlunu* (M.Y., 137) (Sen bolangni yaxshi ko'rsang, bolang ham bolasini yaxshi ko'radi), birorta nojo'ya ishni amalga oshirsa, o'g'ilda ham shu ishga moyillik paydo bo'ladi: *Babası ekşi elma yer, oğlunun dişi kamaşır* (M.Y., 50) (Otasi nordon olma yebdi, o'g'lining tishi qamashibdi) yoki *Baba koruk yer, oğlunun dişi kamaşır* (M.Y., 49) (Ota dovcha yeydi, o'g'lining tishi qamashadi). Ushbu maqolning *Dedesı koruk yemiş, oğlunun dişi kamaşmış* (Bobosi dovcha yegan ekan, o'g'lining tishi qamashibdi) shakli ham bor.

Ota ham oila davomiyligini ta'minlash, qadriyatlar va an'analarni kelajak avlodga yetkazish, farzandlar tarbiyasi bilan shug'ullanish borasida, xususan, o'g'il bola tarbiyasida asosiy rol ni o'ynaydi. Xalqimiz orasida ota o'g'il birikmasi tez-tez uchrab turadi. Bu jumla o'g'il farzandning otaga tashqi ko'rinish, xarakter jihatidan o'xshashligini ifodalash maqsadisa ishlatiladi. "Devoni lug'otit turk"da ham shu kabi holatlarni aks ettiruvchi maqollarga duch kelamiz: *Atası oğlı ataç toğar* (O'g'il axloqan otasiga o'xshar)³⁴. Ba'zan otalarning noto'g'ri xatti-harakati, qilmishi uchun bolalar javob berishiga to'g'ri keladi: *Atası anası açığ alimla yesä oğlı qizi tişi qamar* (Ota achchiq olma yesa, o'g'lining tishi qamashar)³⁵, lekin ba'zan farzandlarning ham otalari-ga nisbatan nohaqlik qilishlari, ularning nasihatlariga quloq solmasliklari kundalik

³³ Lakoff G., Johnson M. Ko'rsatilgan asar. – Chicago, 1980. – p.10

³⁴ DLT, II, S. 80

³⁵ DLT, II, S. 35

hayotimizda uchramaydigan holat emas. Farzand ulg‘ayganidan so‘ng, “men”i kuchayadi, o‘zini otasining nasihatlariga muhtoj emasdek his qila boshlaydi. Bu holat “Devoni lug‘otit turk”dagi *Ata tonu o‘g‘ulqa yarasa atasin tilämas* (Otaning to‘ni o‘g‘ilning kuniga yarasa, otasini tilamas (istamas), maqoli yordamida ifodalanadi. Tabiiyki, otaga nisbatan qilingan bunday munosabat qoralangan va yoshlar bundan qaytarilgan.

Turk xalq maqollarida oilada o‘g‘il farzand tug‘ilishining qiz ko‘rishga qaraganda afzalligi yaqqol ko‘zga tashlanadi. Biologik jins nuqtayi nazaridan olib qaralganda, an’anaviy turk madaniyatida qizga nisbatan o‘g‘il ko‘proq qadrlanadi, chunki oilada o‘g‘il dunyoga kelishi ota uyning chirog‘ini yoqish, naslini davom ettirish, meros va mol-mulk sovrilib ketishining oldini olish kabi omillar jihatidan ahamiyatli, deb qaraladi³⁶. Maqollarda qiz farzand bilan bog‘liq turli qarashlarni uchratish mumkin. Ularda qiz farzand tarbiyasining qiyin ekanligi, qiz bolaga xos xatti-harakat va fe‘l-atvorning onadan o‘tishi, onaning izini davom ettirishiga ishonish, voyaga yetishlari bilanoq turmushga uzatilishi kerakligi, aks holda qarindosh-urug‘ oldida nomusga qolish masalalari kabi bir qator ijobiy va salbiy jihatlar ko‘zga tashlanadi³⁷. Maqollarda qiz uzatilishi arafasida qadrlı, qolgan holatlarda esa buning aksi, ya’ni ahamiyatsiz yoki ketuvchi inson sifatida ko‘riladi. Umuman, qiz bolaga nisbatan hissiy qarash salbiy hukmni voqelantiradi³⁸.

Turk oilasida o‘g‘il farzandning qizga nisbatan ustun ko‘rilishi va u orqali ota-ona, ayniqsa, onaga oila va jamiyatda munosabatning o‘zgarishi maqollarda o‘z aksini topgan. Farzandga ota-onaning ko‘zgusi sifatida qaralib, ular orqali oiladagi muhit, otaning jasorati, mardligi, mehribonligi; onaning ziyrakligi, mohirligi bolalarning xatti-harakatlari orqali baholanadi. Jamiyat ko‘z o‘ngida o‘g‘il otani, qiz onani namoyon qiladi. Ramziy ma’noda daraxt, arpa-bug‘doy, nok, uloqcha obrazlari maqollarda farzand tushunchasini ochib berishga xizmat qilgan.

Turk tilidagi maqollarda aks etgan erkak va o‘g‘il farzand obrazlari tahlili bo‘yicha quyidagi xulosalarga kelindi:

Turk madaniyatida nuklear oila ichida er, ota va farzand timsolida gavdalanadi. O‘g‘il farzand bo‘lib dunyoga kelishning o‘ziyoq turk madaniyatida katta qadriyat hisoblanishi aniqlandi. O‘g‘il bilan ota-onaning jamiyatdagi mavqeyi, onaning oiladagi o‘rni belgilanadi. Er yaxshi yoki yomon bo‘lishidan qat’iy nazar oilada bo‘lishi lozim bo‘lgan shaxs sifatida gavdalanishi, hamda ayol kishining jamiyatdagi o‘rni u orqali belgilanishi maqollarda o‘z tasdig‘ini topdi.

Erkak oluvchi, nazoratchi, beruvchi talqinida to‘ng‘iz, xo‘roz, it kabi zoonimlar, mevali daraxt, enginor o‘simligi singari fitonimlar, cho‘pon, ota mozori obrazlari orqali oilaning egasi, muqaddas va ulug‘vor kishi hamda himoyachi ekanligi aniqlandi.

Farzand turk oilasining mustahkamligi, asosi sanaladi. O‘g‘il va qiz farzandlar o‘rtasida bir qator farqlar ko‘zga tashlandi. Maqollarda qiz farzand qadrsizlikdan qadrlanish tomon ilgarilasa, o‘g‘il farzandning qadrlı shaxsdan ‘qo‘shni, begona’ darajasiga tushib qolishi aniqlandi. Bu holat o‘g‘il farzandning yangi oila qurishi bilan belgilanadi.

³⁶ Karadağ, Ö. Türkiye Türkçesi Atasözlerinde Çocuk ve Çocukluk // Milli Folklor. Sayı 98. – 2013. – s.118.

³⁷ Sovgatov, İ. Gelenek Din İlişkisi Bağlamında Atasözlerinde Toplumsal Cinsiyet (Türk, Azerbaycan ve Türkmen atasözleri örneği) // Yüksek Lisans tezi. – Bursa-Türkiye, 2016. – s.93.

³⁸ Hirik, E. Türkiye Türkçesi Atasözlerinde Akrabalık Bildiren Kelimeler ve Duygu Değerleri // İnsan ve Toplum Bilim Araştırmaları Dergisi. Cilt:6, Sayı:3. – İstanbul, 2017. – s.1740.

Dissertatsiyaning III bobi “**Oila bilan bog‘liq turk maqollarida ayol obrazining ifodalanishi**” deb nomlangan bo‘lib, unda “oila” konseptining bosh bo‘g‘ini hisoblangan ayol bilan bog‘liq maqollar baholovchi va metaforik jihatdan tahlil qilingan.

Oila konseptida ayol obrazining qadriyatga oid komponentlari nomli 3.1. paragrafda turk madaniyatida oila ichida ayolning ijobiy va salbiy xislarlari maqollarda qay tariqa ifodalanganligi tahlil qilingan. Turk tilidagi oila bilan bog‘liq maqollar tarkibida ayol kishi obrazi ishtirok etgan maqollar salmog‘i erkak kishi bilan bog‘liq maqollarga nisbatan deyarli ikki barobar ko‘p. Oilada ayol kishining o‘rni-mavqeyi har davrda turlicha ekanligiga guvoh bo‘lamiz. Ayolning tug‘ilgani, voyaga yetgani, turmushga chiqqani, farzandli bo‘lgani, farzandlari ulg‘ayganida boshqa-boshqa darajada bo‘lishi maqollarda o‘z aksini topgan. Birinchi galda ayol oilani barpo qiluvchi, oilaning davomiyligini ta‘minlovchi shaxs sifatida qaraladi.

Ayol oilani qurishi bilan bir qatorda, undan kutiladigan eng katta narsa va talab uning farzandni dunyoga keltirishidir. Qiz bola kelin bo‘lganidan keyin undan yangi oila farzand kuta boshlaydi: *Gelin e‘shikte, o‘g‘lan be‘shikte* (M.Y., 204) (Kelin ostonada, o‘g‘il beshikda). *E‘shik*, ya‘ni ostonaga yangi uyning kirish joyi kelinning qabul qilinganligini bildirsa, kelinning bunga javobi beshikdagi o‘g‘il farzanddir. O‘g‘il farzand faqat erkak tomonidan emas, balki ayol kishi tomonidan ham kutilishi maqollarda o‘z aksini topgan: *Kadın ister ki bey doğura* (M.Y., 205) (Ayol bek tug‘ishni xohlaydi) yoki *O‘g‘lan doğuran övünsün kız doğuran dövünsün* (M.Y., 209) (O‘g‘il tug‘gan maqtansin, qiz tug‘gan tizzasini mushtlasin) maqollari turk madaniyatida erkaklar bilan bir qatorda, oilada o‘z o‘rnini mustahkamlash, mavqeyini oshirish uchun ham ayollar o‘g‘il farzand dunyoga keltirishni xohlashini kuzatish mumkin. Umuman, ayol kishi oiladagi mavqe yoki o‘rnini topishi farzandni dunyoga keltirishi bilan boshlanadi. Farzandni dunyoga keltirishi ayolning hurmatining oshishiga sabab bo‘ladi: *Doğuran avrat Azraili yenmiş* (M.Y., 202) (Tug‘gan ayol Azroilni yengibdi), zero, farzandni tug‘ish o‘lim bilan kurashib, uni yengib chiqishga tenglashtiriladi: *Be‘şığı sallayan el dünyaya hükmeder* (Beshikni tebratgan qo‘l dunyoga hukm qiladi) maqoli ham farzand orqali oiladagi mavqening oshishini ko‘rsatmoqda.

Turk xalqi lisoniy manzarasida oilaning yaratuvchisi yoki uning buzuvchisi ayol maqollarda asosan oppozitsiya orqali ifodalanganiga guvoh bo‘ldik. Shuning bilan birga, oila davomiyligini ta‘minlovchi ham ayol ekanligini, undan asosan o‘g‘il farzand kutilishi, buni boshqalar singari o‘zi ham xohlashini, shu orqali ayolning mavqeyi ortishini istashi maqollar tahlilida isbotini topdi.

Turk madaniyatida ayol, birinchi galda erta yoshda turmush qurishi bilan ardoqlanadi. Undan kutiladigan asosiy orzu-niyat farzandni dunyoga keltirish, ayniqsa, o‘g‘il farzand oila uchun o‘ziga xos tarzda alohidalik kasb etadi. Bulardan tashqari, xulq-atvor masalasi va turmushdagi ro‘zg‘or tutimi – pazandalik, ozodalik ayollardan kutiladigan xususiyatlar sanaladi.

Oila konseptida ayol obrazining metaforalarda ifodalanishi nomli 3.2. paragrafda turk maqollaridagi ayol obrazining metaforik talqini tahlilga tortiladi. Turk tilida oila bilan bog‘liq 700 ga yaqin maqol saralab olindi. Ularning 60 – 65% (400 ga yaqin) ini ayollar bilan bog‘liq maqollar tashkil qiladi. Bu jihat o‘z navbatida, turk xalqi madaniyatida ayolga bo‘lgan e‘tibor namunasi sifatida baholanishi mumkin. Boshqa tomondan, maqollardagi ayollarga xos salbiy xislatlarning ko‘p ekanligi ularni tarbiyalash, yaxshilikka chaqirish yoki odatda, erkaklarni ulardan ogoh bo‘lishga undash

mazmunini ham ifodalashi mumkin. Turk xalq maqollarida ayol metaforik talqin orqali tabiatdagi juda ko'p narsa-buyum va hodisalarga o'xshatiladi.

Maqollarda *ot, oq tovon, dengiz, tovuq, ekin maydoni, or-nomus* singari so'zlar yordamida ayolning xususiyatlari yoritilgan. Shuningdek, ayol shaytonga, makkorligi jihatidan undan ustun turishiga, qilgan yomonliklari shaytonning qabihliklariga tenglashtiriladi. Hatto ayolning yomonliklaridan Allohdan panoh so'rash kerakligi bilan uning yomonliklarining "qiymati" qanchalik yuqori ekanligidan dalolat bersa, *olov, qo'ra* so'zlari orqali ayolning vayronkor xislatga ega ekanligi, shu bois u bilan o'ta ehtiyotkorona munosabatda bo'lish lozimligi uqtiriladi.

Ayol sir saqlash borasida *ari, bola* va *sarxushga*, qirq so'zidan bittasiga ishonilishi kerak bo'lgan "aldoqchi"ga, qilgan ishining ahamiyati 'tovuqning yer titishi'ga, u qazgan quduqdan suv chiqmasligi va ortgan yuki uzoqqa bormasligi bilan no'noq, qo'lidan ish kelmaydigan narsaga tenglashtirilsa, ijobiy xislati davomiylikni ifodalovchi *tug'moq, bola, beshik* singari so'zlar orqali namoyon bo'ladi.

Oila konseptida qiz farzand obrazining konseptuallashuvi nomli 3.3. paragrafda oila bilan bog'liq maqollardagi farzand obrazining metaforik ifodalari tahlilga tortilgan. Farzand turk madaniyatida oila mavjudligini belgilab beruvchi asosiy omil sanaladi. Turk jamiyatida farzand er-xotin aloqalarini mustahkamlovchi, ayolning oiladagi o'rnini belgilovchi, otaning jamiyatdagi mavqeyini ko'rsatuvchi asosiy jihat hisoblanadi. Farzand, ega bo'linishi kerak va hayotning go'zalligini oshiradigan qadriyat sifatida qaralib, uning yo'qligi qat'iy qoralanadi va tanqid qilinadi: *Çocuksuz kadın meyvesiz ağaç gibidir* (Befarzand ayol mevasiz daraxtga o'xshaydi), *Oğlanı kızı olmayan avrattan, eski hasır yeğdir* (M.Y., 209) (O'g'il qizi yo'q xotindan eski bo'yra yaxshi), *Çocuk evin meyvesidir* (M.Y., 134) (Bola uyning mevasidir), *Çocuklu ev pazar, çocuksuz ev mezar* (M.Y., 134) (Bolali uy bozor, bolasiz uy mozor), *Evlâdı olmayanda merhamet olmaz* (M.Y., 134) (Bolasi yo'qning shafqati bo'lmaydi). Farzand *meva, bozor, shafqat* so'zlari orqali turk madaniyatidagi o'z o'rnini aniq ko'rsatib bergan. Farzandsiz insonlar, asosan, ayollarga nisbatan jamiyatda salbiy qarashni kuzatish mumkin.

Turk madaniyatida farzand oilaning eng asosiy bo'g'inidan biri bo'lishiga qaramay, u bilan bog'liq maqollarning aksariyati bolaning salbiy jihatlarini ko'rsatgan. Shunday bo'lishiga qaramasdan, turk xalqi "ming dardni bir darddan" afzal ko'radi. "Oila" konseptini ochib berishda farzand mikrokonsepti muhim rol o'ynaydi. Turk xalqining lisoniy manzarasida farzand ramziy tarzda davomiylik, dard, tashvish, chiqim kabi bir qator tushunchalarni ifodalaydi.

Turk madaniyatida oila eng muqaddas qadriyat hisoblansa, uning tarkibidagi har bir shaxs alohida qadriyatdir. Oilada ona eng ulug' inson sifatida qaraladi.

Ayol turk madaniyati va oilasida asosiy 'kalit' vazifasini o'tashi yaqqol namoyon bo'ldi. Aksariyat maqollarda ayol obrazi salbiy jihatlardan yoritilsa-da, lekin oila quruvchisi sifatida qaralishi va ulug'lanishi aniqlandi. Tug'ilganidan to turmushga chiqmaguniga qadar 'qadsiz' bo'lgan ayol, tasmushga chiqishi bilan qadrlana boshlashi, oila qurish uning bu yo'ldagi ilk qadami ekanligi hamda farzandli bo'lishi, ayniqsa, o'g'il farzandni dunyoga keltirishi uning oiladagi mavqeyini birdan yuksaltirib yuborishi maqollar tahlilida aksini topadi.

Turk madaniyatida ayol kishiga nisbatan zaifa, ojiza va kuchsiz borliq sifatida qarashdan ko'ra, ko'proq kuchli, jasur va kerak bo'lsa, yetakchi o'laroq gavdalanishi kutiladi va hatto, talab qilinadi. Biroq oilada er boshqaruvini tan olmasdan o'zini undan

ustun qo‘yish, oila boshqaruvini o‘z qo‘liga olish salbiy holat sifatida baholanadi va qattiq qoralanadi. Bunday holatda oila tanazzulga yuz tutishi, baxtli oila baxtsiz bo‘lishi ehtimoldan xoli emaligi maqollar tahlilida o‘z isbotini topdi.

Turk maqollarida ayolning *ot, olov, aqcha (pul), dengiz, shayton, egri suyak, moda qush* kabi so‘zlar yordamida do‘st-dushman, vayronkor va ijobiy kuch, ham jismonan, ham aqlan ojiza, fikrlari inobatga olinmaydigan, shaytoniy xistlar egasi kabi metaforik obrazlarda namoyon bo‘lishi aniqlandi.

Qiz farzandning maqollarda o‘g‘il farzandga nisbatan ikkinchi planda ekanligiga guvoh bo‘ldik. Qizlar oilada faqat kelin bo‘lish oldidan qadrlanishi, unga yuksak martabali mehmondek munosabatda bo‘lish maqollarda o‘z aksini topgan. Qiz boladan talab qilinadigan eng katta narsa uning bokiraligi bilan belgilangan. Yangi oilaga kelganidan keyin undan qilinadigan talab ozodalik, pazandalik va eng asosiysi farzand dunyoga keltirish hisoblangan. Mana shu xislatlarga ega ayol oilada qadrlanishi va ulug‘lanishi, aksincha, befarzand, tartibsiz va taom tayyorlashni bilmaydigan ayol qoralanishi maqollar tahlilida o‘z tasdig‘ini topdi.

Turk maqollarida farzand *qimmatbaho narsa-buyum, yegulik, o‘simlik* kabi metaforik o‘xshatishlar orqali oilaning eng muhim bo‘g‘ini va boyligi ekanligi hamda oilaning davomiyligi aynan u orqali ta‘minlanishi aniqlandi.

XULOSA

Turk xalqining lisoniy manzarasida “oila” konseptini lingvomadaniy jihatdan tadqiq etish davomida quyidagi xulosalarga kelindi:

1. Hozirgi tilshunoslikning nisbatan yangi yo‘nalishlari hisoblanmish lingvomadaniyatshunoslik va etnomadaniyatshunoslik bo‘yicha olib borilayotgan tadqiqotlarda “konsept” emas, “madaniy konsept” birligini ishlatish maqsadga muvofiqdir. Har qanday bilim-ko‘nikmalar natijasi konseptni yuzaga chiqarishi mumkin, lekin natijada faqat milliy va madaniy xususiyatlarga ega bo‘lganigina “madaniy konsept”ni voqelantiradi. Kognitiv lingvistika lingvomadaniyatshunoslikdan farq qilgani singari, *konsept* va *madaniy konsept* ham bir-biridan ajralib turadi.

2. “Oila” konsepti doirasida olib borilgan tadqiqotlarda uning faqat bir yoki ikki qirradi yoritilgan. Izlanishlarda konsept “uch qirrali”, ya‘ni tushunchaviy, obrazli-metaforik va qadriyatli (baholovchi) ekanligi hisobga olinmagan. Mazkur dissertatsiyada konseptning qayd etilgan har uchala jihati qamrab olindi.

3. Turk tilida oila bilan bog‘liq maqollar soni ming atrofida bo‘lib, ulardan yetti yuzga yaqini tadqiqotga jalb qilindi. Qolgan uch yuz maqol asosan mutlaq sinonim yoki ma‘no jihatidan yaqin bo‘lganligi boisobyekt sifatida qaralmadi. Saralab olingan yetti yuzta maqoldan ayollarga oidlari soni to‘rt yuzga, erkaklarga oidlari yuz ellikga, farzandga oidlari yuz ellikga yaqin ekanligi ma‘lum bo‘ldi. Turk lisoniy manzarasida “oila” konseptida ayol obrazi yetakchilik qilishi aniqlandi.

4. Oila bilan bog‘liq maqollarda *erkak* ta‘minotchi sifatida talqin qilinganida asosan er roli orqali ifodalanadi. Ayrim holatlarda ayol uchun ota uyidan er uyi afzal ko‘riladi. Xotin uchun ota va farzand ta‘minotidan er ta‘minotining beminnatliligi yuqori o‘ringa qo‘yiladi. O‘g‘il farzandga oila davomchisi sifatida qaraladi, ayolning oiladagi mavqei o‘g‘il farzand tug‘ilishi bilan bir daraja yuqoriga ko‘tariladi. Eng muhimi, o‘g‘il

farzandning jamiyatdagi o'rnini uning voyaga yetganida ota-onaga g'amxo'rliqi, ta'minotchiligi bilan baholanadi.

5. Kuchning ijobiy va salbiy ma'noda qo'llanishi erkak bilan bog'liq maqollarda miqdor jihatidan ko'pchilikni tashkil qiladi. Ularda asosan oila, ya'ni rafiq va farzandni himoya va nazorat qilish ijobiy kuch sifatida yaqqol namoyon bo'ladi. Biroq oilada ayol kishiga zulm o'tkazish, g'azab qilish orqali erkak kishining salbiy kuchi o'z ifodasini topgan.

6. Turk madaniyatida erkakning ulug'lik va muqaddaslik qadriyatlari maqollarda aks ettirilgan. Ulug'lik yoki yuqorilik birinchi galda, erning ayoldan ustunligi sifatida kuzatilsa, maqollarning mazmunida xotin uchun erning o'g'ildan, er uyining ota uyidan hamda er uchun xotinning aka-ukasidan afzal ekanligida ham ko'rinadi.

7. Turk xalqi tafakkurida erkakning oiladan tashqariga oidlik talqini ota, er va farzand bilan bog'liq maqollarda o'z ifodasini topgan. Unga ko'ra, erkak oilaning tashqi ishlariga mas'ul. Farzandning tashqariga yo'nalganligi yangi bir oila paydo bo'lishi bilan yakunlanadi. Er kishining ichkariga yo'nalganligi (ich kuyovlik) holati salbiy baholanadi.

8. Turk madaniyatida ayol kishining oilada tug'ilganidan boshlab begona, "tezroq ketishi kerak bo'lgan" mehmon sifatidagi talqini maqollarda tez-tez ko'zga tashlanadi. Turmushga chiqqan ayol kelin yoki xotin sifatida yangi oilaga ham to farzandli bo'lmaganiga qadar "begona" bo'lishda davom etadi. Ayol farzand ko'rishi bilan uning "mehmonlik" maqomi "uy egasi" maqomiga o'zgaradi.

9. Turk erkaklari tafakkurida ayol aksariyat salbiy obrazlarda gavdalanadi. Maqollarda erkakka ayollar borasidagi tavsiyalar, ulardan ehtiyot bo'lish to'g'risidagi ogohlantirishlar bilan bog'liq talqinlar aks etgan. Oila bilan bog'liq maqollarga ko'ra, ayol kishiga ishonib bo'lmasligi, uning bajargan ishlari ahamiyatli va qadrli emasligi, xislatlari shayton qiliqlariga o'xshatilishi, dushmanligi ham qattiq ekanligi ifodalangan. Ayol shu singari salbiy xislatlar egasi sifatida qaralsa-da, "ona" maqomiga erishgach oila bunyodkori hisoblanadi. Izlanishlar turk madaniyatida ayol va ona bilan bog'liq maqollarning miqdori va qamrovi erkak va ota bilan bog'liq maqollarga nisbatan ko'pligi, turklar "oila" deganda birinchi galda "ona" obrazini nazarda tutishlari belgilandi.

10. Oila bilan bog'liq maqollarda farzandning metaforik talqin jihatidan oila va ota-onaga uchun dard, tashvish, dushman, ishonib bo'lmaydigan shaxs obrazlarida ham namoyon bo'lishi aniqlandi. Ammo maqollarda farzandga oila va azaliy qadriyatlarni davom ettiruvchi sifatida qarash yetakchilik qiladi.

11. O'ziga xos madaniyat o'chog'i bo'lgan turk olam lisoniy manzarasida "oila" konsepti bilan bog'liq maqollarda xalqning ongi, tafakkuri, mentaliteti, urf-odati, madaniyati, dunyoqarashi chuqur aks etgan. Oila turklar uchun o'ziga xos dunyoqarash va milliylikni o'zida mujassam ettiruvchi dominant madaniy qadriyat sanaladi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC
DEGREES DSc.03/30.12.2019.Fil.21.01 AT
TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES**

TASHKENT STATE UNIVERSITY OF ORIENTAL STUDIES

ALTINBOEV NURIDDIN ABDUMANNONOVICH

**CULTURAL LINGUISTIC STUDY OF CONCEPT “FAMILY”
IN TURKISH PROVERBS**

10.00.05 – National languages and literature Asia and Africa

ABSTRACT

of dissertation for the degree of philosophy (PhD) on philological sciences

Tashkent – 2024

The theme of the dissertation for the Doctor of Philosophy (PhD) was registered at the Supreme Attestation Commission under number B2021.2.PhD/Fil1778.

The dissertation has been carried out at the Tashkent State University of Oriental Studies.

The abstract of the dissertation in three languages (Uzbek, English, Russian (abstract)) is placed on the website of the Scientific Council (www.tsuos.uz) and on the website Ziyonet information and educational portal website (www.ziyonet.uz).

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The defense of dissertation will take place on « ____ » _____ 2024 at _____ at the meeting of the Scientific Council DSc.03/30.12.2019.Fil.21.01 at the Tashkent State University of Oriental Studies. (Address: 100047, Tashkent, Shakhrisabz Street, 16. Phone: (99871) 233-34-24; fax: (99871) 233-52-24; e-mail: info@tsuos.uz).

The dissertation is available at the Information Resource Centre of the Tashkent State University of Oriental Studies (registered under the number № ____). (The address: 100060, Tashkent, Amir Temur Street, 20. Phone: (99871) 233-45-21.)

Abstract of dissertation sent out on « ____ » _____ 2024.

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INTRODUCTION (abstract of PhD dissertation)

Topicality and relevance of the dissertation theme. At the current stage of global personal development, the question of returning to the family institution and its traditional values is an extremely important issue on the agenda. Worldviews related to lifestyle, living conditions, religious beliefs, cultural and social relations of different peoples are clearly visible in a small section of society called “family”. In this regard, special emphasis is placed on family relations and related issues in world science as the main object of study in a number of social and humanitarian fields. In particular, the study of concepts and units related to the family is one of the priority areas of linguistics.

The peoples of the world, especially in the Turkic countries, treat the family as the most important and basic issue of life. In this respect, family relations and the units that reflect them, as well as folk proverbs related to it, are extremely unique and colorful. Especially in the linguistic landscape of the Turkish world, which is the center of its own culture, the concept of “family” is deeply reflected in people’s consciousness, the nation’s thinking, mentality, and culture. However, the realization and expression of family and proverbs related to it as a concept in the Turkish language have not been researched. Family is a culturally dominant concept that reflects a unique worldview and national characteristic of Turks. Scientific approaches to the linguistic and cultural analysis of the family in Turkish thought have not reached a single conclusion, and there are a number of issues that need to be studied in this direction.

At the present stage of reforms taking place in our country in all directions, special attention is paid to the institution of the family. For Uzbek society, the family is the main value. In the minds of our people, the concept of happiness is mainly associated with the family and related processes. Historically, the respect and attention of the Turkish and Uzbek peoples to the family has always been at the highest level. This set of views is fully and clearly reflected, in particular, in proverbs. The study of proverbs belonging to this direction serves as the main source for assessing the place of the concept ‘family’ in the linguistic landscape of the Turkic world.

This thesis serves to a certain extent in the Decree of the Cabinet of Ministers of the Republic of Uzbekistan dated March 26, 2018 “On measures to organize the activities of the scientific and practical research center “Family” under the Cabinet of Ministers of the Republic of Uzbekistan”¹ and the Decree of the President of the Republic of Uzbekistan 2018 In the decisions of June 27 PQ-3808 “On approval of the concept of strengthening the institution of the family in the Republic of Uzbekistan”² PQ-4680 dated April 16, 2020 “On measures to fundamentally improve the personnel training system and increase scientific potential in the field of Oriental

¹ <https://lex.uz/ru/docs/-3598044>

² <https://lex.uz/docs/-3797625>

studies”³ and for the realisation of tasks defined by other normative legal documents adopted in this field.

Compliance of the research with the priorities of the republic’s science and technology development. This research was carried out in accordance with the priority direction of the republican science and technological development I “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and the democratic state”.

The degree of study of the problem. The family as a concept and hyperconcept has become the subject of research in world linguistics, especially in modern linguistics based on an anthropocentric point of view. The contribution of scientists such as Z.Popova, I.Sterenin, V.Maslova, V.Vorobev, N.Alefirenko, Ye.Zinoveva⁴ in Russian linguistics in cognitive linguistics, linguistics and a number of related fields, which formed the theoretical basis of these studies. The services of Sh. Safarov, D.Bakhronova, D. Ashurova, M. Galiyev, D. Khudoyberganova, Sh. Usmonova, D. Tosheva, D. Abdukhmidova, N. Valiyeva⁵, who conducted scientific research in this regard in Uzbek linguistics, are commendable.

This field of study also started to appear in Turkish linguistics at the beginning of the 21st century. We can say that it was directly influenced by Russian linguistics. Because in 2014, a number of articles on concept and cultural linguistic studies were translated from Russian into Turkish by the doctoral students of Ghazi University under the editorship of Olena Kozan⁶ and became one of the important steps in this field for Turkish linguistics.

The connection of the research with the research plans of the higher education Institution where the dissertation was carried out. The topic of the dissertation was carried out as part of the scientific research directions of the Tashkent State University of Oriental Studies on the topic “Actual problems of the Turkish language”.

Aim of the research. The role of family and related units as a concept in Turkish proverbs and its linguistic and cultural features are to be explained.

³ <https://lex.uz/docs/-4791086>

⁴ Попова З.Д., Стернин И.А. Когнитивная лингвистика. Уч.пос. – М., АСТ Восток-Запад, 2007; Маслова В.А. Лингвокультурология. – М.: Academia, 2001; Воробьев В.В. Лингвокультурология. – М., 2006; Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка, Уч.пос. – М.: Наука, 2010; Зиновьева Е.И. Лингвокультурология: от теории к практике. Учебник. – СПб, 2016;

⁵ Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006; Бахронова Д.К. Олам манзарасининг миллий-маданий ва лингвокогнитив категориялари. – Тошкент: Turon-Iqbol, 2021; Agzamova D.B. “Xotira” konseptining ingliz va o‘zbek tillaridagi umumiy va o‘ziga xos xususiyatlari. Filol. fan. nomz. diss. – Toshkent, 2012; Галиева М.Р. Вербализация концептосферы слово в английской, узбекской и русской языковых картинах мира. Дисс. канд. филол. наук. – Тошкент, 2010. – 273; Usmanova Sh. Lingvomadaniyatshunoslik. – Toshkent: Bookmany Print, 2022; Худойберганова Д. Ўзбек тилидаги бадий матнларнинг антропоцентрик талқини. Филол. фан. д-ри...дисс. – Тошкент, 2015. – 240 б., Тошева Д. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари, Филол. фан. б. фалс. док. (PhD) дисс. – Тошкент, 2017. – 151 б. Abdukhmidova D. Yapon tilida qarindosh-urug‘chilik bilan bog‘liq birliklarda “uy” konsepti. Filol. fan. b. fals. dok. (PhD) diss. – Toshkent, 2023; Valiyeva N. Xitoy tilida “baxt” konseptining frazeologik birliklarda ifodalanishi. Filol. fan. b. fals. dok. (PhD) diss. – Toshkent, 2023.

⁶ Kozan, O. Kültürdilbilim: Temel Kavramlar ve Sorunlar. Ankara, 2014.

Tasks of the research. The following tasks were set before the work:

scientific description of the relationship between language and culture and related concepts and cultural concepts in linguocultural studies;

clarification the conceptualisation of value components of the concept of family, male, female and child images in Turkish proverbs;

substantiation of the expression of male, female and child images in proverbs in the linguistic landscape of the Turkic world;

analysis the metaphorical interpretation of the concept of family in Turkish proverbs and its verbalisation at the lexical level;

The object of the research. Family-related proverbs in Turkish are the object of the research work, in particular, “Dictionary of Classified Proverbs” by M. Yurtbaşı⁷ and “Dictionary of Phrases and Proverbs” by Ö. Aksoy⁸.

The subject of research. Analysis of linguistic and cultural characteristics of family and related units as a concept in Turkish proverbs are defined.

Research methods. Cultural linguistic, conceptual, paremiological, descriptive, statistical and comparative methods were used in the dissertation.

Scientific novelty of the research consists of:

based on the scientific description of concepts and cultural notions in linguistics, assumes that family is one of the main values in Turkish proverbs;

in the linguistic landscape of the Turkic world, in proverbs concerning men, women and children, it is proved that the feeling of happiness arises mainly in the family and related processes;

in the metaphorical interpretation of the concept of family in Turkish proverbs, the interpretation of “family – happiness”, “family – home”, “family – threshold”, “family – comfort”, “family – hearth” and its verbalisation on the lexical-semantic level is substantiated;

in the concept of family “man - income, money, pillar, fear, control, rooster, flood, wine”; “woman - horse, sea, lake, fire, devil, builder, succession”; It is determined that child is represented in the images of plant, thing, food, rightness, wealthy, anxiety, pain and expense.

Practical results of the research consist of:

It has been established that the commonality of language and culture is reflected in proverbs, which are the product of years of observation and experience of the people, are the phenomenon of national mental essence, linguocultural analysis of proverbs. the concept of “family” through proverbs reveals the national concepts, metaphors and values of the peoples.

The evidence presented in the thesis serves as a material for literature created in fields such as linguistics, linguistics and Turkish language, as well as a source of the preparation of linguistic, paremiological, conceptual dictionaries and the creation of a language corpus.

Reliability of research results. In the research, it is explained by the fact that the problem is clearly defined, it is illuminated from a linguistic and cultural point of

⁷ Yurtbaşı M. Sınıflandırılmış Atasözleri Sözlüğü. 10.baskı. – İstanbul, 2012.

⁸ Aksoy, Ö. Atasözleri ve deyimler sözlüğü. Atasözleri sözlüğü I.cilt, 9.baskı. – İstanbul, 1994.

view, the methods in the anthropocentric paradigm are used, the analysis of proverbs based on conceptual units and metaphorical and value-based concepts in the clarification of the cultural concept of the family, and the results obtained are confirmed by competent organizations.

Scientific and practical significance of research results. It is evident in the linguistic and cultural analysis of family-related proverbs in Turkish and the presentation of new views on the theoretical foundations of the research of the concept of “family” carried out in this regard. The views and opinions expressed in the dissertation serve to theoretically enrich the views related to linguistic culture in Uzbek oriental studies.

Moreover, the linguistic and cultural analysis of Turkish proverbs serves as a source of training manuals and textbooks created in such fields as linguistic and cultural studies, regional studies, cultural studies, and folklore studies.

Implementation of research results. Based on the cultural linguistic analysis of the concept of “family” in Turkish proverbs:

From the conclusions related to the value components of the family concept in Turkish proverbs, the conceptualization of the images of men, women, and children, as well as the metaphorical interpretation of the family concept in proverbs and its verbalization on the lexical level, in the development of the scientific and educational activities of the Turkish National Cultural Center and conducted by the center used in cultural events (reference No. 15 of the Turkish National Cultural Center of Uzbekistan dated August 25, 2023). As a result, it served to increase the level of scientific, cultural and educational activities conducted by the center and to introduce knowledge about the Turkish family to the brotherly peoples;

family-related proverbs in Turkish, clarification of their meaning and interpretation, family-related values and traditions, observations related to the ideas put forward in proverbs State Test Center under the Cabinet of Ministers of the Republic of Uzbekistan (The Knowledge Assessment Agency (BBA) used the “Certificate of Foreign Language Knowledge and Proficiency” to create “Tests related to the level of knowledge of the Turkish language” (in the section of lexical and grammatical competences) (Ministers of the Republic of Uzbekistan) Reference No. 17 of the State Test Center under the Court of Justice dated August 1, 2022).As a result, the Turkish language exam in the composition and formation of the tasks given to determine the written and oral competencies aimed at identify proficiency of the Turkish language (in the B1, B2, C1 level exams) served as a basis for perfecting the content and essence of the questions;

The results related to the reflection of the role of the family in the national thinking of the Turkish people, the role of husband and wife in proverbs related to the family and the relationship between children and parents, the programme “Good Morning, Uzbekistan!” and were used in writing the scripts of the Hasbihal programmes (reference No. 01-25-758 of the Television and Radio Company of Uzbekistan, April 14, 2022). As a result, this has served to ensure the understanding and popularity of the process of delivering these programmes to the audience.

Approbation of research results. The results of this research were discussed and approved at 2 international and 3 national scientific conferences.

Publication of research results. It is recommended to publish the main scientific results of doctoral dissertations of the Higher Attestation Commission under the Cabinet of Ministers of the Republic of Uzbekistan on the topic of the dissertation 3 articles were published in scientific publications, 2 of them in republican and 1 foreign journal.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion and a list of used literature, the total volume of which is 122 pages.

INTRODUCTION (annotation of the PhD thesis)

In the introductory part, the relevance of the dissertation topic is based, the purpose and tasks, objects and subjects of the research are described, the compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific novelty and practical results of the research are described, the scientific and practical significance of the obtained results is revealed, the research information on the implementation of the results, published works and the structure of the dissertation.

The first chapter of the dissertation is called “**Theoretical foundations of research**” and it provides information about the relationship between language and culture in linguistics and culture, the concept and its research methodology, and scientific research conducted on the concept of family.

The study of the relationship between language and culture dates back to the end of the 18th century. As can be seen from the provided definitions, there are interrelated aspects of both phenomena. The joint study of these two phenomena served as the basis for the birth of a new field of knowledge - the science of cultural linguistic studies. The term linguistics has been called variously by linguists. For example, Palmer⁹ called it “Cultural linguistics”, while Underhill¹⁰ uses the term “ethnolinguistics” as a field that studies the relationship between language and culture in Europe. Professor Farzad Sharifian¹¹ also uses the term “cultural linguistics” in all his scientific works for this new field. This term is called *kültürdilbilim* in Turkish linguistics.

It is necessary to distinguish between the concept and the cultural concept. A concept is a collection of knowledge about any object, event, or feeling, while a cultural concept is a reflection of individuality of an object, event, or feeling in the culture of a nation. Concepts under the same name can express generality and specificity in different nations. From this point of view, there are directions of linguistic and cultural studies such as comparative linguistic and cultural studies,

⁹ Palmer, B. Gary, Toward a Theory of Cultural Linguistics and author of a number of articles, professor at the University of Nevada

¹⁰ Underhill, James W., Ethnolinguistics and Cultural Concepts: Truth, Love, Hate and War and the author of a number of other books and articles, professor at the University of Rouen (France).

¹¹ Sharifian, Farzad (1964-2020), author of several books and articles on cultural linguistics, professor at Monash University (Australia)

diachronic linguistic and cultural studies, and synchronic linguistic and cultural studies, all of which analyze concepts from different angles.

In the analysis of the concept, S.Vorkachev, V. Karasik, G. Slyshkin proposed, it is important for us to distinguish conceptual, evaluative and figurative components in the structure of the concept¹². In this interpretation, the conceptual component reflects the main features of the concept, which is “stored in the mind in verbal form and can be repeated directly in speech.”¹³ The evaluative component contains information about the place of this concept in a certain culture, defines the associations related to the concept and dominates the structure of the concept. The figurative element of the concept is stored in the human mind in a non-verbal form, is not directly repeated in speech and refers to cognitive metaphors consolidated in lexical names. As a result, in order to distinguish and explain the figurative component of the concept, it is necessary to define a set of conceptual metaphors expressed in the language by metaphorical nominations of conceptual meanings.

On the concept of family dissertations written by M. Terpak, Z. Biktagirova, A. Rakhmat, Ch. Tsinkhan, K. Vorkina, U. Sinyuy, Yu. Zheleznova, Ye. Kostribuna, N. Zanegina¹⁴ and M. Yurtbashi, H. Gozpinar, J. Pashalioglu, A.Rakhimova, T. Romanova, etc., The articles written by A.Gaychayeva, I. Sidorsh, Y. Kapustina and V. Stenina, D. Aripova¹⁵ define the main theoretical part of our work.

¹² Воркачев С.Г. Концепт счастья: понятийный и образный компоненты // Известия АН СССР. Серия литературы и языка. Т. 60, № 6. – 2001. – с. 47-58;

¹³ Карасик В.И., Слышкин Г.Г. Лингвокультурный концепт как единица исследования // Методологические проблемы когнитивной лингвистики: научное издание / Под ред. И.А. Стернина. – Воронеж: Воронеж. гос. ун-т, 2001. – С. 75.

¹⁴ Терпак М.А. Английский лингвокультурный концепт «семья» и способы отражения его коннотативного содержания в языке (на материале семантического поля «Родственные отношения»). Дисс. кан. фил. наук. – Самара, 2006. Биктагирова, З.А. Концепт «Семья» в парамиологии английского, турецкого и татарского языков. Дисс. канд. фил. наук. – Казань, 2007. Рахмат, А. Концепт *семья* в русской паремике. Лингвокультурологический аспект. Дисс. кан. фил. наук. – СПб, 2013. Цинхан, Ч. Семантическое наполнение концепта «семья» в русской языковой картине мира и его языковая объективация в современной русской речи. Дисс. кан. фил. наук. – Нижний Новгород, 2022. Воркина, К.С. Японская *семья* как феномен культуры. Дисс. кан. фил. наук. – М., 2019. Синьуй, У. Лингвокультурологические и лингвометодические аспекты концепта «семья» в русской и китайской культурах, Афтореф. дисс. канд. фил. наук. – СПб, 2009. Железнова Ю.В. Лингвокогнитивное и лингвокультурное исследование концепта «семья». Афтореф. дисс. канд. фил. наук. – Ижевск, 2009. Кострубина Е.А. Гиперконцепт *семья/дом* – *family/home* в русской и английской лингвокультурах. Афтореф. дисс. канд. фил. наук. – М., 2011. Занегина, Н.Н. Концепт «семья» в русском литературном языке и принципы его описания. Афтореф. дисс. канд. фил. наук. – М., 2011.

¹⁵ Сидорш, И.П. Концепт *семья* в ассоциациях носителей русского и турецкого языков // Работа представлена кафедрой русского языка как иностранного. Саратовского государственного медицинского университета. — 2008; Gözpinar H., Proverbs about children in English, Georgian and Turkish culture, Journal of Education; ISSN 2298-0172, – 31-35s; Yurtbaşı M. Learning about “family relations” in Turkey through proverbs. International Journal of New Trends in Arts, Sports & Science Education volume 4, issue 4. – 2015; Гайчяня А.А. Концепт *семья* в русской и испанской языковых картинах мира. Лингвокультурологический анализ // Язык и текст langpsy.ru. Том 5. № 4. – 2018; Капустина Е.А., Стенина В.Ф., Семантическое поле концептов «семья» и «дом» в алтайских былинах // Grand Altai Research & Education / Nauka i obrazovanie Bol'shogo Altaï: сетевое издание». выпуск 2 (9). – 2018; Rakhimova, A.E. and others, Linguistic and cultural characteristics of proverbs describing family relations in the german linguistic picture of the world // Humanities & Social Sciences Reviews eISSN: 2395-6518, Vol 7, No 6. – 2019; Romanova, T. and others, The concept family in the Russian and Ukrainian language culture (based on proverbs and sayings), CILDIAH-2019, SHS Web of Conferences 69, 00136. – 2019; Paşalıoğlu C. Rus ve Türk Dil Dünyası Görüşünde Aile Konsepti. Avrasya Uluslararası Araştırmalar Dergisi, Cilt :8, Sayı :25, Aralık 2020; Арипова Д.В. Лексико-семантическое поле «семья» в русской и узбекской лингвокультурах // Synergy: Journal of ethics and governance Special Issue. – 2022.

In particular, in the article written in collaboration with A.E. Rakhimova and a number of authors¹⁶, 180 German family proverbs were selected and family relations in them were analyzed linguistically and culturally using the theoretical analysis of literature, semantic and structural analysis of proverbs, description of lexical and semantic groups, comparative analysis methods.

M. Yurtbaşı explained that the family is the most important link of the society, that the strength of the society is directly related to the strength of the family, and that the foundation of the Turkish family is based on Islamic morals and values, analyzing 100 family-related proverbs, dividing them into distinct categories¹⁷. In conclusion, it is stated that a healthy society consists of families based on strong principles, and in fact, family relations are universal, and only the views on it differ in different cultures.

H. Gözpinar analyzed proverbs about children in three languages - English, Georgian and Turkish, and selected partially or completely equivalent proverbs in all three languages¹⁸. In the analysis of proverbs, the role of parents in raising them, children; a boy is raised by the father, and a girl is raised by the mother; parents are a role model for their children; the child is the happiness and wealth of the family; divided into groups such as difficult child rearing.

Turkish researcher C. Paşalıoğlu explores the concept of family in the world of two languages - Turkish and Russian¹⁹. In this article, the researcher makes a conceptual analysis using proverbs, phrases and patterns of words in both languages. Another researcher, Z. Bigtagirova, in her dissertation, analyzes the family concept in a cross-comparative way with the help of paremiologies in three languages - English, Turkish and Tatar²⁰. Metaphorical images in proverbs are studied in the context of three languages. Proverbs related to marriage, choosing a partner, husband and wife, parents, children and relatives serve as “keys” to reveal the concept.

E. Kostrubina also reveals the concept of family, or more precisely, its hyper-concept within the framework of two languages - Russian and English, as an initial work in this direction²¹. The scientist aims to illuminate concepts within the framework of Семья /Family – Дом /Home pair lexically-semantically. In this article, the concepts are explained only within the meaning of the dictionaries. Furthermore, the article co-authored by Y. Kapustina and V. Stenina is dedicated to the semantic field of the concepts “family” and “house”²². In this article, two

¹⁶ Rakhimova, A.E. and others, Linguistic and cultural characteristics of proverbs describing family relations in the German linguistic picture of the world, *Humanities & Social Sciences Reviews* eISSN: 2395-6518, Vol 7, No 6. – 2019. – pp 1048-1055,

¹⁷ Yurtbaşı, M. Learning about “family relations” in Turkey through proverbs, *International Journal of New Trends in Arts, Sports & Science Education* - ISSN: 2146 – 9466. volume 4, issue 4. – 2015. – 31-37 pp, www.ijtase.net

¹⁸ Gözpinar, H., Proverbs about children in English, Georgian and Turkish culture, *Journal of Education*; ISSN 2298-0172, 31-35 p. <https://jeds.ibsu.edu.ge/jms/index.php/je/article/download/85/93>

¹⁹ Paşalıoğlu C. Rus ve Türk dil dünya görüşlerinde aile konsepti, *AVRASYA Uluslararası Araştırmalar Dergisi* Cilt: 8, Sayı: 25. – Türkiye, Aralık 2020. – S. 164 - 176

²⁰ Биктагирова, З.А. Концепт «Семья» в паремииологии английского, турецкого и татарского языков. Дисс. канд. фил. наук. – Казань, 2007. – С. 228

²¹ Кострубина Е.А. Типы концептов: гипер концепт семья, *Вестник Пермского университета, Российская и зарубежная филология* Вып. 6(12). – 2010. – С. 51-57.

²² Капустина Е.А., Стенина В.Ф., Семантическое поле концептов «семья» и «дом» в алтайских былинах // *Grand Altai Research & Education / Nauka i obrazovanie Vol'žogo Altaï: сетевое издание*. выпуск 2 (9). – 2018.

concepts are considered within the framework of Altaic epics. D. Aripova analyzed the lexical-semantic field of the “family” concept from a cultural linguistic point of view²³. Despite the fact that the article is called within the framework of the Uzbek and Russian languages, attention is mainly focused on the concepts of family and home in the Uzbek language. Nowhere in the article, based on the name, you will not see that the two languages are compared or similar aspects are stated.

Articles and scientific works written on the concept of family are not limited to the above. The topic of the family has been researched and analyzed for many years by the Turkish Family Institute, sociologists, folklore scholars, linguists and literary scholars. In particular, researchers such as S. Akgül, E. Hirik, B. Tabar, J. Çelik²⁴ and many others have written articles and scientific works on the topic of family in dozens of fields. Those whose names are mentioned are the works that we have found and managed to achieve. We are sure that the amount of work carried out on the family is many times more than that. Based on the work we have seen and analyzed, we will try to analyze the concept of family in the form of metaphorical and value-based proverbs, dividing it into two groups in our research work.

In the chapter on the *Manifestation of the concept of family as a cultural value and metaphorical images*, the values related to family in Turkish culture are examined,

i.e. the basics of family structure - husband, wife and child, as well as the customs and rituals carried out after the birth of a child have ceased.

Values are qualities, characteristics and principles that are considered positive for people of each nation to practice and demonstrate their best way of life. A cultural value is a set of beliefs, customs, languages and attitudes of societies. The cultural heritage of a society, community and ethnic groups is concentrated and manifested in cultural values. Although there are common features of cultural values from a human and social point of view, we can also see specific aspects in different societies. They rush to provide material and spiritual support to their close relatives²⁵. Choosing a spouse and the first years of marriage are therefore considered a complex and difficult process. The compatibility of families in all material, spiritual, religious and social aspects is of particular importance²⁶. In the meaning of *Birds of feather flock together* with the meaning (Davul dengine çalar) the proverb appeared with these aspects in mind, because each of the listed aspects are factors that cause mutual misunderstandings between couples in family life.

²³ Арипова Д.В. Лексико-семантическое поле «семья» в русской и узбекской лингвокультурах, SYNERGY: Journal of ethics and governance Special Issue. – 2022.

²⁴ Akgül S. “Kadin Ve Aile Hayati” Konulari Bakimindan Türkiye Türkçesi Ve Gagavuz Türkçesi Atasözleri // Türkiyat Mecmuası, c.27/2. – 2017. – S.1-16; Hirik E. Türkiye Türkçesi Atasözlerinde Akrabalik Bildiren Kelimeler ve Duygu Değerleri, İnsan ve Toplum Bilimleri Araştırmaları Dergisi Cilt / Vol: 6, Sayı/Issue: 3. – 2017. – s. 1726-1746; Tabar B. Türk Atasözlerine Yansıyan Akrabalik İlişkilerinin Dil kültür Bağlantisi Kapsamında İncelenmesi // International Journal of Languages’ Education and Teaching ISSN: 2198 – 4999. – Mannheim: Germany Udes, 2015. – p. 294-306; Çelik C. Değişim Sürecinde Türk Aile Yapısı ve Din: Paradigmatik Anlam ve İşlev Farklılaşması // Karadeniz - Black Sea - Черное Море, Sayı: 8. – Ankara, 2010. – s.25-35.

²⁵ Evason, N. Family. 2019. <https://culturalatlas.sbs.com.au/turkish-culture/turkish-culture-family#turkish-culture-family>

²⁶ Yıldırım, N. Yaşam Döngüsünde Aile, Aile Bireyleri ve Akrabalar. Aile yazıları / 7, Birinci baskı. – Ankara: Aralık 2015. – s.38.

Before marriage, the amount of fat and sarpo was determined. Pre-Islamic customs such as drinking water and shaving the beard were also performed during the marriage. In some Turkish societies, the marriage process was considered complete only after the birth of the first child. In the Kokturk monument, it was called a dowry in the form of money or property given to a girl for marriage. This word appears as “*kaling*” in Mahmud Koshgari’s diwan. A person who can afford to pay the khalin has the right to take the girl away, that is, it is proved by the khalin that a man has the power to take a woman.

The family is the smallest unit of society in which the spouses are at the centre and around them are their relatives, a community bound by kinship ties. On the other hand, marriage, the new family created through marriage, not only binds a man and a woman to each other but, serves by establishing a new and unique relationship between the families of both parties, leads to social unity, cordial relations and friendship. In Muslim societies, the family and the state are mutually interpreted, that is, each family is structurally a small state and the state is the large family of that nation²⁷. The ancient Turks had a strong army and family as the basis of state structure. Starting with the Huns, the Turks paid attention to the strong defence of the family system. Dr Mandaloglu writes that in the Hun state, the loss of family power was regarded as a defeat in war²⁸. A good understanding of people, nation requires a good study of its social structure. In the monuments of Kokturk we find the following terms expressing the social life of the Turks: oğuş - family, urug - union of families, bod - clan, tribe, bodun - union of tribes, il - independent society, state²⁹. In ancient Turks hakans, who were state administrators, addressed the people, starting with people close to them and making speeches in the style of “...oğlanım, oğuşum...”³⁰. The word *oğuş* in the Kokturk dictionary means family; In “Dīwān Lughāt al-Turk”, the word *oymak* has the meanings of relative.

Until now, the term “family” in Turkish is represented by the Arabic word “*aile*”³¹. The Turkish explanatory dictionary gives six meanings of the word family. The first is the smallest unit within society, bound by marriage or blood relationship and manifested in the relationship between husband, wife, children, siblings: *Birbirlerine nasıl turkun, yangın bir aile olduklarını sayıp döktü.* – L. Tekin (He told each other what a kind and good family they were). The second meaning is all people who have the same lineage or kinship: *Kendilerinin hangi asil aileye mensup olduklarını bilmiyorum.* – N. Hikmet (I do not know from which noble family this person) is meant. The third meaning is all relatives and kinsmen living together, and the fourth meaning is spouse, wife. The fifth and sixth meanings express the meaning of type or class.

The institution of the family has ceased to be the object of study of social science, but has become the object of study of any field surrounding the human being

²⁷ Köse, S. Aile va Akrabalık (İslam’da) https://ansiklopedi.tubitak.gov.tr/ansiklopedi/aile_ve_akrabalik_islamda

²⁸ Mandaloglu, M. Submitted work. Cilt -4, Sayı -8. – Temmuz 2022. – s. 483.

²⁹ Gömeç, S. Türk ailesine genel bir bakış. Aile yazıları / 7, Birinci baskı, Ankara: Aralık 2015, 3.s.; Mandaloglu, M. Submitted work, Cilt -4, Sayı -8. – Temmuz 2022. – s. 483.

³⁰ <https://www.sabah.com.tr/egitim/ogus-ne-demek-tarihte-eski-turk-aile-yapisinda-ogus-nedir-ve-ne-anlama-gelir-e1-5994897>

³¹ Türkçe Sözlük, TDK, 11.baskı. – Ankara 2011. – s. 57.

- medicine, psychology, cultural studies, literary studies, folklore studies, linguistics. Because the solution to any problem comes back to the family. Ancient Turks said that a strong state can be built only with a strong and healthy family, and when families disintegrate, it is a sign of the state's error. For this reason, every area of the family is busy researching the part they are interested in and finding a solution. In this regard, the science of linguistics and cultural studies investigates the role of family in peoples' culture through frames, gestalts and cultural concepts and tries to find solutions to problematic situations. As a result of the study, we learn that one of the oldest nations, the Turkic peoples, has always spoken its word without disappearing on the world stage, and that the family is the main factor that has taken a firm place in this arena with the power of a strong state. A number of aspects of the family can be seen in the proverbs that have emerged as a result of thousands of years of experience of folk culture. They are comprehensively covered in scientific studies devoted to the concept of family.

In Turkish proverbs, units such as *beşik*, *başlık parası*, *çeyiz*, *nikah*, marriage, betrothal, courtship were identified and analysed. It turned out that all these concepts are small but important parts of the concept of family.

In Turkish culture, kin was called *oğuş* in ancient times, and later it was expressed by the word *aile*, which was derived from Arabic. In Turkish culture, the concept of family means the building in which people live and the house which is a part of it. In some proverbs the threshold of the house is even represented by the image of a hearth that is used for its warmth and cooking. He found out that a family is not only a house but also a household. Dictionaries have also found that figurative words such as nest also mean family.

The second chapter of the thesis is entitled “**Interpretation of the image of man in Turkish proverbs related to family**” and in this chapter the roles of man in the family as father, husband and son and the related evaluative and metaphorical proverbs analysed.

In the section on the *Evaluative components of the male image in Turkish proverbs*, proverbs about the qualities and attributes of a man that are valued in the family were analysed. Conceptualisation is the formation of an idea, concept in human consciousness, appearing in the form of images³².

In Turkish culture, the characteristics of a husband in the family are figuratively expressed in proverbs. Most of these features are positively evaluated in Turkish proverbs. If you look at the proverbs of the Turkish people, you will feel that a man is regarded as a material provider both before and after starting a family. In the sayings *Er ekmeği meydan ekmeği* (M.Y., 202) (The husband's bread is bread of the field) or *Er ekmeği minnetsiz* (M.Y., 202) (The bread of the husband will be ungrateful) the man expresses materiality through the image of bread. One of the main products of land supply in the family is meat. It can be seen that this product is reflected even in proverbs. *Ben istemez miyim kaynatam kasap ola kaynanam hamamcı ola* (M.Y., 201) (Do I not want my father-in-law to be a butcher and my mother-in-law to

³² Conceptualize, Oxford Advanced Learner's Dictionary, 8th edition. – England: Oxford University press, 2012. – p. 309.

be a bather?) or *Kaynatam devletli olsun, kaynanam sahavetli* (M.Y., 207) (May my father-in-law be state-owned, my mother-in-law be generous) every bride has a good relationship with those in her married household. She wants not only her husband, but also her father-in-law to be wealthy, and she wants to get support from them at the right time. In the proverb *Kocam it olsun, getirdiği et olsun* (M.Y., 208) (Let my husband be a dog, let him bring meat) indicates that some women do not pay attention to the faults of the man who provides for them and their family.

In Turkish proverbs, it is observed that the husband (not the father or the son, but the spouse) is looked upon as a glory from a woman's point of view. "*A kız ağan ne çirkin!*" "*Babamın evinde o da yok idi.*" (M.Y., 199) ("My dear, your husband is such an ugly person!" "There was not even like him in my father's house") or *Ağa başlı kardeşim olacağına, ağır başlı kocam olsun* (M.Y., 199) (I prefer my husband than my brothers) The superiority and value of a husband for a woman is clearly expressed in the proverbs.

In the section on the *Metaphorical image of men in Turkish proverbs*, we examine and analyse the issues of describing and expressing the image of men in Turkish proverbs in a particular way³³. The fact that men and women use different languages is one of the main issues that have been studied in sociolinguistics for many years. In addition to the fact that the language used by women is different from the language used by men, Lakoff points out that the language used in society is also different for women and men. Language can devalue the opinions of the sexes or downgrade their place in society. This creates a set of social stereotypes based on gender. For example, "Men are cruel" or "Women don't understand maths". Examining the language used in society about women and men helps to identify these stereotypes³⁴. Since the time of Aristotle, the art of metaphor, considered only as part of literary language and rhetoric in rhetoric, has been an integral part of everyday language and is important in terms of identifying cultural behaviour. A metaphorical word is a linguistic element used to denote a concept different from the usual, traditional meaning of one or more words used to express a similar concept. It is an identification of one semantic field with another semantic field. Metaphors are not only used to describe thought and shed light on human desires, feelings and thoughts, but also reveal patterns of social behaviour and relationships. The relationship between language and culture or the ability of language to reflect culture is not a new perspective. G. Lakoff and M. Johnson were the first to explore this idea and its underlying processes in their book *The metaphors we live by*³⁵. In their "Conceptual Theory of Metaphor" they suggested that metaphor is not only a linguistic embellishment but also an expression of a system of thought and culture.

G.Lakoff and M.Johnson's conceptual metaphors consist of two parts: a source conceptual domain and a target conceptual domain. These two conceptual domains have two main tasks: *source domain* for metaphorical expressions and *target domain*

³³ Representation, Oxford Advanced Learner's Dictionary, 8th edition. – England: Oxford University press, 2012. – p.1296

³⁴ Alagözlü, N. Dil ve Cins: Türkçe Atasözlerinde ve Deyimlerinde Kadın Üzerine Eğrilemeler ve Toplum-Bilişsel Yapı // International Journal of Central Asian Studies, Volume 13. – 2009. – s. 38.

³⁵ Lakoff G., Johnson M. Metaphors We Live by. – Chicago: The University of Chicago Press, 1980.

that we are trying to understand. An image, called a map, is a series of systematic relationships between the elements that make up the target and source regions. Many elements of the target region derive from the source region. All the different aspects of similarity are presented in this section in the relationship between similarity and comparison and describe it comprehensively. An example of this division of conceptual metaphors in the brain is the concept of *time* in the works of Lakoff and Johnson. The concept of time can be explained or understood using the concept of money. For example, it is an expendable, valuable thing. Again, the concept of life is explained by the concept of travelling. "Life is a journey." For example: "It has a beginning and an end", "It is a process", "It has a purpose", "It is an action".

The approximate correlation between metaphor and perception also shows the connection between metaphor and ideology (view of the world) and provides a systematic reading of the ideational structure of speech. Metaphor plays a major role in reflecting the worldview of a language. Creating positive or negative meanings of a group of other concepts related to the concept being described reveals attitudes and views on the concept being defined.

The proverbs also mention the use of this method in choosing a girl. The word *soy* means original, pure lineage, while *hırsız* means thief, a person without lineage and baseborn. It is recommended to observe her mother, as the girl applies in her life what she has learnt from her mother. Widowed woman in Turkish culture, there is a negative attitude towards a woman whose husband has died or divorced. The proverb urges one to be wary of a widow who has divorced her husband. It is also discouraged to trust a woman and horse to a stranger, and there is a strict requirement to remain cautious.

Through the words *field*, *unrequited* and *chasis*, it is emphasised what a husband is like and where he should be in the family. The husband's work and support of his family was even considered higher than that of the father and children.

In the conceptualization of the image of a son in a family, the presence of a child in a Turkish family is considered not only a spiritual wealth for the family, but also an important basis for the continuity of the offspring and the strength of the family; issues such as the birth, upbringing, and nurturing a child and the influence of parents are revealed with the help of Turkish folk proverbs related to children. In Turkish, the word child is represented by the words *çocuk* (*kız çocuk*, *erkek çocuk*) and *evlat*.

In a family, a boy receives education mainly from his father. If he shows affection, the child will also be kind: *Sen seversen oğlunu, o da sever oğlunu* (M.Y., 137) (If you love your child, your child will also love his child), if there is an example of something wrong, the son tries to do the same thing: *Babası ekşi elma yer, oğlunun dişi kamaşır* (M.Y., 50) (The father ate a sour apple, the son's tooth is broken) or *Baba koruk yer, oğlunun dişi kamaşır* (M.Y., 49) (A father eats barley, his son's teeth fall off). There is also a form of this proverb: *Dedesini koruk yemiş, oğlunun dişi kamaşmış*.

The father also plays a key role in ensuring the continuity of the family, passing on values and traditions to the next generation, and in raising children, especially in the upbringing of boys. The term "father and son" is often found among our people.

It is used to express that the son will be similar to the father in terms of appearance and character. In “Dīwān Lughāt al-Turk” we come across proverbs reflecting similar situations: *Atasī oğlı ataç toğar*³⁶ (A son is morally like his father). Sometimes children have to be responsible for the bad behavior and actions of their fathers: *Atasī anasī ačiğ alimla yesä oğlı qızı tişi qamar*³⁷ (If a father eats a bitter apple, his son will have a toothache), but sometimes children are unfair to their fathers and do not listen to their advice, it is not uncommon in our daily life. After the child grows up, his “I” becomes stronger, he begins to feel that he does not need his father’s advice. This is the situation in “Dīwān Lughāt al-Turk” *Ata tonu oğulqa yarasa atasın tilämäs* (If the father's clothes suit the son, he does not want his father), it is expressed using the proverb. Naturally, this attitude towards the father was condemned and young people were discouraged from it.

In Turkish folk proverbs, the preference of a family to have a son rather than a daughter is clearly visible. From the point of view of gender, in traditional Turkish culture, boys are more valued than girls, because the birth of a son in the family is considered important from the point of view of factors such as turning on the lights of the father’s house, continuing the family, and preventing the loss of inheritance and property³⁸. In the proverbs, you can find different views about the girl child. They are mainly concerned with the fact that their education is difficult, believing that behavior and character are passed down from the mother and continue in her mother’s footsteps, that they should be married as soon as they come of age, otherwise, a number of positive and negative aspects, such as issues of dishonor in front of relatives³⁹. In proverbs, a girl is precious on the eve of marriage, and in other cases, the opposite is seen. In general, an emotional view of a girl represents a negative judgment⁴⁰.

In the Turkish family, the proverbs reflect the preference of the male child over the female child, and through it, the change of attitude towards parents, especially the mother, in the family and society. The child is seen as a mirror of the parents, and through them of the family environment, of the father’s courage, bravery and kindness; the mother’s intelligence and skills are judged by her actions. In the eyes of society, the boy represents the father and the girl represents the mother. Symbolically, the images of trees, barley, wheat, pears, goats served to reveal the concept of children in proverbs.

Regarding the images of men and boys in Turkish proverbs, the following conclusions were drawn:

In Turkish culture, the nuclear family is embodied in the form of husband, father and child. It was found out that the birth of a boy is considered a great value in Turkish culture. It determines the status of the parents in society and the role of the

³⁶ DLT, II, S. 80

³⁷ DLT, II, S. 35

³⁸ Karadağ, Ö. Türkiye Türkçesi Atasözlerinde Çocuk ve Çocukluk. Milli Folklor. Sayı 98. – 2013. – 118.s.

³⁹ Sovgatov, İ. Gelenek Din İlişkisi Bağlamında Atasözlerinde Toplumsal Cinsiyet (Türk, Azerbaycan ve Türkmen atasözleri örneği). Yüksek Lisans tezi. – Bursa-Türkiye, 2016. – s.93.

⁴⁰ Hirik, E. Türkiye Türkçesi Atasözlerinde Akralık Bildiren Kelimeler ve Duygu Değerleri // İnsan ve Toplum Bilim Araştırmaları Dergisi. Cilt:6, Sayı:3. – İstanbul, 2017. – s.1740.

mother in the family. The proverbs confirm that the husband is embodied as a person who should be in the family regardless of whether he is good or bad, and through him a woman's place in society is determined.

In the interpretation of man as the receiver, controlling and giver, zoonyms such as pig, rooster, dog, phytonyms such as fruit tree, artichoke, and images such as shepherd, father's grave denote the master of the family, his holy and glorious man and proved to be the leader.

The child is the strength and foundation of the Turkish family. A number of differences have been observed between boys and girls. It has been established in proverbs that while a girl moves towards being valued in a state of insignificance, a boy descends from a valued person to the level of a "neighbour, stranger". This defines his new family.

The third chapter of the thesis is entitled "*Interpretation of the image of woman in Turkish proverbs related to family*" and the proverbs related to woman, who is considered to be the main link in the concept of family, are analysed from an evaluative point of view. and metaphorical point of view.

In the section devoted to the *Value components of the concept of the image of women in the family*, it is analysed how the positive and negative qualities of women in the family are expressed in the proverbs of Turkish culture. Among family-related proverbs in Turkish, the weight of proverbs with the image of a woman is almost twice as much as proverbs related to a man. We witness that the role of woman in the family is different in every era. Proverbs reflect that when a person is born, grows up, marries, has a child and grows up, her children are on different levels. First of all, a woman is seen as the person who creates the family and ensures its continuity.

Apart from building a family, a woman's greatest endeavour and requirement is to have a child. After a girl becomes a bride, the new family will start expecting a child from her. *Gelin eşikte, oğlan beşikte* (M.Y., 204) (The bride is at the door, the son is in the cradle). If *eşik* means the entrance to a new house, means that the bride is accepted, then the bride's answer is a boy in the cradle. The fact that a boy is waited for not only by a man but also by a woman is reflected in proverbs. *Kadın ister ki bey doğura* (M.Y., 205) (A woman wants to give birth to a son) or *Oğlan doğuran övünsün kız doğuran dövünsün* (M.Y., 209) (A woman who gives birth to a son should boast, a woman who gives birth to a girl should hit herself on her knees) are used in Turkish culture to strengthen her position in the family as well as to raise her status among men. We can observe that women want to give birth to a boy. Generally, a woman's position or standing in the family begins with the birth of a child. Giving birth to a child increases her honour *Doğuran avrat Azraili yenmiş* (M.Y., 202) (A woman who gives birth defeats Azrael), because giving birth to a child is equated with fighting death and overcoming it. The proverb *Beşiği sallayan el dünyaya hükmeder* (The hand that rocks the cradle rules the world) also shows an increase in status in the family through a child.

We have witnessed that in the linguistic world of Turkish people the creator or destroyer of the family is expressed predominantly through opposition in female proverbs. At the same time, when analysing the proverbs, it is proved that the

continuation is provided by the woman, that she is expected to have a boy, that she wants it like others and that she wants to increase her status through it.

If we pay attention to the proverbs, we can notice that the character of building and destroying a family is mainly carried out by a woman (married wife).

In Turkish culture, the first honour for a woman is to get married at an early age. One of the main characteristics expected of her is that she will give birth to a child, especially a boy, who will be uniquely special to the family. In addition to this, there are issues of behaviour and lifestyle in marriage: cooking, tidiness are qualities expected of a woman.

The metaphorical treatment of the image of woman in Turkish proverbs is analysed in the metaphorical representation of the image of woman in the concept of family. 60-65% of proverbs (there are almost 700 proverbs about family and up to 400 proverbs are about women) in Turkish are related to women. This, in turn, can be regarded as an example of attention to women in this national culture. On the other hand, the fact that there are many negative characteristics of women in proverbs may also express the content of their upbringing, the call to be good or generally call men to be aware of them. In Turkish folk proverbs, woman is compared to many things and events in nature through metaphorical interpretation.

In proverbs a woman is represented by such images as a horse, a white heel, the sea, hen, field, honour. Also, proverbs compare a woman to the devil, she surpasses him by her cunning, and her evil deeds are equated with the evil deeds of the devil. It is necessary to seek Allah's protection from his evil deeds. The images of fire and fire indicates that it has a destructive character and one should be careful with it. In terms of keeping a secret, a woman is like a bee, a child and a drunkard, a "liar" who should believe one word out of forty, the importance of what she has done is not equal to a "chicken scratch", the fact that water does not come out of the well she digs and her burden does not go far, a pear is equated to something that cannot be done. In some proverbs, woman is represented by such words as birth, child and cradle, which express continuity.

In *Conceptualising the image of the girl child in the concept of family*, the metaphorical expressions of the child's image in proverbs related to the family are analysed. In Turkish culture, the child is considered to be the main factor determining the existence of the family. In Turkish society, the child is the main factor that strengthens marital relations, determines the place of the woman in the family, and shows the position of the father in the society. A child is seen as a value to be possessed and adds to the beauty of life, and its absence is strongly condemned and criticised: *Çocuksuz kadın meyvesiz ağaç gibidir* (A woman without a child is like a tree without fruit), *Oğlanı kızı olmayan avrattan, eski hasır yeğdir* (M.Y., 209) (An old mat is better than a wife without a son and daughter), *Çocuk evin meyvesidir* (M.Y., 134) (A child is the fruit of the house), *Çocuklu ev pazar, çocuksuz ev mezar* (M.Y., 134) (A house with children is a bazaar, a house without children is a grave), *Evlâdı olmayanda merhamet olmaz* (M.Y., 134) (There will be no mercy for the childless). A child has clearly shown his place in Turkish culture with the words

“fruit”, “market” and “compassion”. Negative attitudes towards mainly women who have no children, can be observed.

Despite the fact that the child is one of the main factors of the family in Turkish culture, most proverbs related to the child reflect the negative aspects of the child. Despite this, Turkish people prefer “a thousand pains to one pain”. The micro-concept of the child plays an important role in revealing the concept of family. In the linguistic landscape of Turkish people, the child symbolically represents a number of concepts such as continuity, pain, anxiety, and cost.

In Turkish culture, family is considered the most sacred value and every person in it is a special value. The mother is considered the best person in the family.

It was clearly demonstrated that the main “key” role in Turkish culture and family is played by the woman. It has been established that she is regarded and glorified as the builder of the family, although she is predominantly emphasised in negative aspects in proverbs. That a woman, “unappreciated” from birth to marriage, begins to be valued as soon as she marries, that getting married is her first step on this path, and that having children, especially the birth of a son, changes her position in the family. It was discovered when analysing the proverbs he suddenly picked up.

In Turkish culture, a woman is expected and even demanded to be epitomised as strong, brave and, if necessary, a leader, rather than being seen as a weak, helpless and powerless being. However, putting oneself above her, not recognising the stewardship of the land in the family, taking control of the family into one’s own hands is seen as a negative situation and is strongly condemned. In such a situation, the family will fall into decay and will be unhappy, which is proved by analysing the proverbs.

In Turkish proverbs such images as the horse-woman, fire, money, sea, devil, crooked bone and fancy bird are friends and enemies, it is established that destructive and positive powers, both physical and mental marvellous, are manifested in metaphorical images, such as the master of Satan’s ghosts, whose thoughts are disregarded.

We have seen that in proverbs the girl is secondary to the boy. The proverbs reflect that the girl is only valued in the family before she becomes a bride and is treated as a high ranking guest. The greatest thing required of her is her virginity. After coming to a new family, the main requirement was cleanliness, cooking and most importantly having a child. The fact that a woman possessing these qualities is valued and praised in the family, while a woman who is childless, unkempt and unable to cook is condemned is confirmed in the analysis of proverbs.

In Turkish proverbs, it is established that the child is the most important part and wealth of the family through metaphorical comparisons such as thing, valuable thing, food, plant, and through it the continuity of the family is ensured.

CONCLUSION

In the course of the linguocultural study of the concept of family in the linguistic landscape of Turkish people, the following conclusions were drawn:

1. Eastern peoples, especially Turkic countries, treat the family as the most important source of life. In this respect, family relations and the units reflecting them, as well as folk proverbs related to them, represent an extremely peculiar and the brightest example of folk wisdom of the people, honed by many years, tried and tested.

2. The concept, which is used in almost all areas of modern linguistics, should be used as a “cultural concept” in the studies of linguocultural studies and ethnocultural studies. The result of any knowledge and skills can form a concept, but it forms a cultural concept only if it has a national-cultural character. Concepts and cultural concepts are as different from linguistics as cognitive linguistics.

3. Research on the concept of family has only covered one or two sides of the concept. It was not taken into account that the concept is “tripartite” conceptual, image-metaphorical and value (evaluative). All three aspects are covered in our scientific observations and the structure of the thesis.

4. In proverbs related to the family, when “man” is interpreted as a provider, it is expressed mainly through the role of “husband”. In some cases, the husband’s house is preferred to the father's house. For a woman, the satisfaction of her husband's support is more important than that of her father and children. A male child is seen as an extension of the family, and a woman's status in the family increases with the birth of a male child. Most importantly, a boy is judged by his care and provision of his parents when he reaches adulthood.

5. The use of force in positive and negative cases constitutes the majority in number in proverbs concerning men. In them, the protection and control of the family - women and children - is vividly expressed as positive force. However, man’s negative power is expressed through oppression and anger towards the woman in the family.

6. In Turkish culture, the values of human greatness and sanctity are reflected in proverbs. If greatness or superiority is observed first of all as the superiority of the husband over the woman, it is also seen in the content of proverbs that the husband is better than the woman’s son or brothers, and the husband’s house is better than the father’s house.

7. In the consciousness of the Turkic people the interpretation of man’s belonging outside the family is expressed in proverbs related to father, husband and children. According to him, a man is responsible for the external affairs of the family. The external direction of the child ends with the birth of a new family. The state of the husband’s internal orientation (introspection) is evaluated negatively.

8. In Turkish culture, proverbs often include the interpretation of a woman as a stranger, a guest who “should leave as soon as possible” from the moment she is born into the family. A married woman continues to be a “stranger” to the new family as a

bride or wife until she has children. Once the woman gives birth, her “guest” status changes to “host” status.

9. In the thinking of Turkish men, women are embodied predominantly in negative images. There are interpretations in proverbs related to recommendations to men regarding women, warnings to be careful with them. These family-related proverbs express that a woman cannot be trusted, that her work is not important or valuable, that her characteristics are like the devil, that her hostility is strong. Although she is considered to have such negative qualities, the proverbs consider the woman as the creator of the family after achieving the status of “mother”. Research has shown that in Turkish culture, the number and volume of proverbs related to women and mothers are greater than those related to men and fathers, and when Turks say “family”, the image of “mother” is the first thing that comes to their minds.

10. In proverbs related to the family, it is established that in the metaphorical interpretation the child appears in the images of pain, anxiety, enemy, unreliable for the family and parents. However, despite these images of the child in proverbs, the main expression is the fact that the child continues the lineage and values.

11. In the linguistic landscape of the Turkic world, which is the centre of its own culture, proverbs related to “family” deeply reflect the consciousness of the people, national thinking, mentality, culture, worldview. Family is a cultural dominant reflecting the unique worldview and nationality most characteristic of Turks.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.21.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ВОСТОКОВЕДЕНИЯ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
ВОСТОКОВЕДЕНИЯ**

АЛТИНБАЕВ НУРИДДИН АБДУМАННАНОВИЧ

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ ИССЛЕДОВАНИЕ КОНЦЕПТА
«СЕМЬЯ» В ТУРЕЦКИХ ПОСЛОВИЦАХ**

10.00.05 – Язык и литература народов Азии и Африки

АВТОРЕФЕРАТ

диссертации доктора философии (PhD) по филологическим наукам

Ташкент – 2024

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии за № В2021.2.PhD/Fil1778.

Диссертация выполнена в Ташкентском государственном университете востоковедения.

Автореферат диссертации размещён на трех языках (узбекском, английском, русском (резюме)) на веб-странице Научного совета (www.tsuos.uz), а также на информационно-образовательном портале “Ziynet” по адресу www.ziynet.uz.

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Ведущая организация: **Институт узбекского языка, литературы и фольклора**

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Автореферат диссертации разослан « ____ » _____ 2024 года

(Протокол реестра рассылки № ____ от « ____ » _____ 2024 года)

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования. Целью исследования является раскрытие роли семьи, определение связанных с ней языковых единиц как концепта в турецких пословицах и их лингвокультурных особенностей.

Объект исследования. Объектом исследования являются пословицы о семье в турецком языке, в частности: «Словарь классифицированных пословиц»⁴¹ М. Юртбаши и «Словарь фраз и пословиц»⁴² У. Аксоя.

Научная новизна. Научная новизна исследования заключается в следующем:

- на основе научного описания понятий «концепт» и «культурный концепт» в лингвистике обосновано, что в турецких пословицах «семья» является одной из основных ценностей;

доказано, что ощущение счастья возникает преимущественно в семье и связанных с ней процессах в лингвистической картине тюркского мира в пословицах, касающихся мужчин, женщин и детей;

обосновано в метафорической трактовке понятие «семья» в турецких пословицах как «семья – счастье», «семья – дом», «семья – порог», «семья – спокойствие», «семья – очаг» и его вербализация на лексико-семантическом уровне;

дана трактовка в концепте семья образов **мужчины** – «доход, деньги, опора, страх, контроль, петух, потоп, вино»; **женщины** – «лошадь, море, озеро, огонь, черт, строитель, преемник»; **ребенок** представлен в образах предметов, еды, растений, искренности, богатства, забот, боли, расходов.

Внедрение результатов исследования. На основе лингвокультурологического анализа концепта «семья» в турецких пословицах:

выводы, связанные с ценностными компонентами концепта «семья» в турецких пословицах, концептуализацией образов мужчины, женщины и ребенка, а также метафорической интерпретацией концепта «семья» в пословицах и его вербализацией на лексическом уровне использованы в развитии научно-просветительской деятельности Турецкого национального культурного центра и проводимых центром культурных мероприятий (справка № 15 от 25 августа 2023 года Турецкого национального культурного центра Узбекистана). В результате это послужило повышению уровня научной, культурной и просветительской деятельности центра и приобщению братских народов к знаниям о турецкой семье;

пословицы о семье на турецком языке, разъяснение их значений и толкований, семейные ценности и традиции, наблюдения, связанные с идеями, выраженными в пословицах использованы Государственным центром тестирования при Кабинете Министров Республики Узбекистан (Агентство по оценке знаний и квалификаций при Министерстве высшего образования, науки и инноваций Республики Узбекистан) для создания тестов «Квалификационный сертификат об уровне знания и владения иностранным языком», связанных с

⁴¹ Yurtbaşı M. Sınıflandırılmış Atasözleri Sözlüğü. 10.baskı. – İstanbul, 2012.

⁴² Aksoy, Ö. Atasözleri ve deyimler sözlüğü. Atasözleri sözlüğü I.cilt, 9.baskı. – İstanbul, 1994.

уровнем знания турецкого языка (в разделе лексической и грамматической компетенции) (справка № 17 от 1 августа 2022 года Государственного центра тестирования при Кабинете Министров Республики Узбекистан). В результате это послужило основой содержания для обогащения экзаменационных вопросов по турецкому языку совершенствования заданий, данных на экзаменах для определения письменных и устных компетенций по уровням B1, B2, C1.

Результаты, по отражению роли семьи в национальном мышлении турецкого народа, роли мужа и жены в пословицах, связанных с семьей, взаимоотношений детей и родителей использованы в программе «Good morning, Uzbekistan» канала “Foreign languages” Национальной телерадиокомпании Узбекистана а также при написании сценариев для передач «Хасбихал» (справка № 01-25-758 от 14 апреля 2022 года ДУК Телеканал “Foreign languages” Национальной телерадиокомпании Узбекистана). В результате это послужило обеспечению популярности данных передач и развитию представлений о месте и роли семьи в турецкой культуре.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы. Общий объем составляет 122 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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I bo'lim (I часть, I part)

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Avtoreferat «Sharqshunoslik. Востоковедение. Oriental Studies» jurnali
tahririyatida tahrirdan o‘tkazildi.

Bosishga ruxsat etildi: 24.04.2024-yil.
Bichimi 60x48 ¹/₈, «Times New Roman»
garniturada raqamli bosma usulida bosildi.
Shartli bosma tabog‘i 3,5. Adadi: 100. Buyurtma: № 14.

O‘zbekiston Respublikasi IIV Akademiyasi,
100197, Toshkent shahri, Intizor ko‘chasi, 68.

«AKADEMIYA NOSHIRLIK MARKAZI» DUK