



TURKISH PAREMIAS: A COMPREHENSIVE ANALYSIS

Saydullayeva Surayyo Serajiddinovna

Associate professor, PhD,
Department of English linguistics ,
Navoi State University
Email: serajiddinovna@gmail.com

Abstract. Paremiyas, which include proverbs, sayings, and idiomatic expressions, are an integral part of any culture's linguistic heritage. Turkish paremiyas, with their rich historical and cultural background, offer a unique window into the values, beliefs, and social norms of Turkish society. This article aims to provide a comprehensive exploration of Turkish paremiyas, examining their origins, meanings, and usage in various contexts.

Key words: Turkish paremiyas, idioms, , cultural context, Islamic values, linguistic heritage.

Introduction. Paremiyas are short, commonly used expressions that convey a general truth or piece of advice. They are often metaphorical and reflect the collective wisdom of a culture. In Turkish, paremiyas are known as **atásözleri** (proverbs) and **deyimler** (idioms). These expressions are deeply embedded in the Turkish language and are used in everyday communication, literature, and media.

Methods. The study employs a qualitative approach, drawing on a wide range of sources, including literary texts, linguistic studies, and cultural analyses. The paremiyas are analyzed in terms of their linguistic structure, cultural context, and practical usage.

Results. Turkish paremiyas have their roots in the oral traditions of the Turkic peoples, who have a long history of storytelling and oral literature. The nomadic lifestyle of the early Turkic tribes necessitated a strong oral tradition, as written records were not always practical. Proverbs and sayings were used to pass down knowledge, values, and social norms from one generation to the next. With the adoption of Islam by the Turkic peoples, Arabic and Persian influences began to permeate Turkish culture and language. Many Turkish paremiyas reflect Islamic values and teachings, such as the importance of honesty, humility, and charity. The influence of Islamic literature, including the Quran and Hadith, is evident in the moral and ethical themes of many Turkish proverbs.

Analysis. Turkish paremiyas often follow a specific syntactic structure, typically consisting of two parallel clauses. This structure creates a balance and symmetry that enhances the proverb's impact. For example, the **proverb Akıl akıldan üstündür** (One mind is better than another) consists of two parallel clauses that contrast the superiority of one mind over another. The meanings of Turkish paremiyas are often metaphorical and require cultural knowledge to fully understand. Many proverbs use imagery from nature, daily life, and historical events to convey their messages. For example, the proverb **Ağaç yaşken eğilir** (The tree bends while it is young) uses the image of a young tree to convey the idea that habits and behaviors are best taught at a young age.[1: 20]

Ayağını yorganına göre uzat (Stretch your leg according to your blanket)

This proverb advises people to live within their means and not to aspire to more than they can afford. It reflects the value of moderation and practicality in Turkish culture. The imagery of



stretching one's leg according to the size of the blanket is a vivid metaphor for living within one's limits.[1:23]

Damlaya damlaya göl olur (Drop by drop, a lake is formed)

This proverb emphasizes the importance of patience and persistence. It suggests that small, consistent efforts can lead to significant results over time. The imagery of drops of water forming a lake is a powerful metaphor for the cumulative effect of small actions.

Akıł akıldan üstündür (One mind is better than another)

This proverb highlights the value of collaboration and the exchange of ideas. It suggests that two minds working together can achieve more than one mind working alone. The proverb reflects the Turkish cultural value of community and collective problem-solving.

Ağaç yaşıken eğilir (The tree bends while it is young)

This proverb underscores the importance of early education and the formation of good habits. It suggests that it is easier to teach and shape young minds than to change established behaviors in adults. The imagery of a young tree bending is a metaphor for the malleability of young minds.

Bir elin nesi var, iki elin sesi var (One hand has no sound, but two hands do)

This proverb emphasizes the importance of teamwork and cooperation. It suggests that working together can achieve more than working alone. The imagery of one hand being silent while two hands create sound is a metaphor for the power of collaboration.

Komşu komşunun külüne muhtaçtır (A neighbor needs even the ashes of another neighbor)

This proverb highlights the importance of community and mutual support.[4: 78] It suggests that even the smallest resources can be valuable in times of need. The imagery of a neighbor needing even the ashes of another neighbor is a metaphor for the interdependence of community members.

Discussion. Turkish paremias are a rich and vibrant part of the Turkish language and culture. They reflect the values, beliefs, and social norms of Turkish society and offer valuable insights into the collective wisdom of the Turkish people. Through their linguistic features, cultural significance, and practical usage, Turkish paremias continue to play an important role in everyday communication, literature, education, and social contexts.

Conclusion. This article has provided a comprehensive exploration of Turkish paremias, examining their historical and cultural origins, linguistic features, and contemporary usage. By analyzing selected paremias, the study has highlighted the cultural significance and linguistic richness of these expressions. As a living part of the Turkish language, paremias will continue to evolve and adapt, reflecting the changing values and experiences of Turkish society.

References:

1. Ergin, Muharrem. Türk Dil Bilgisi. Boğaziçi Yayıncılı, 2000. Автореферат дис... к. филол. н.: 10.02.20. – Казань, 2009.
2. Crystal, David. The Cambridge Encyclopedia of the English Language. Cambridge University Press, 2003.
3. Simpson, John, and Jennifer Speake. The Oxford Dictionary of Proverbs. Oxford University Press, 2008.
4. Aksoy, Ömer Asım. Atasözleri ve Deyimler Sözlüğü. İnkılâp Kitabevi, 1988.
5. Xolibekova O.K.Zoonim va fitonim komponentli frazeologik birliklarning semantik-struktur va lingvomadaniy talqini:Filol.fanlari bo'yicha falsafa doktori(PHD)....diss. – Samarqand., 2023.



Western European Journal of Linguistics and Education

Volume 3, Issue 4, April 2025

<https://westerneuropeanstudies.com/index.php/2>

ISSN (E): 2942-190X

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

6. SAYDULLAYEVA S. Anthropocentrism of language and its reflection in phraseology. – 2024.
7. Khalibekova O. K. Figurativeness of zoonyms in english and uzbek languages //Scientific reports of Bukhara State University. – 2021. – T. 4. – №. 6. – C. 119-126.
8. Kenjaboyevna K. O. The Modern Concept of Children's Literature //European Journal of Humanities and Educational Advancements. – T. 4. – №. 8. – C. 61-64.
9. Serajiddinovna S. S. CONCEPT AND ITS LINGUOCULTURAL ASPECTS //Western European Journal of Linguistics and Education. – 2024. – T. 2. – №. 10. – C. 34-35.