



## Similar and unique in the family: How to raise children (Using examples of Turkish and Georgian proverbs relating to children)

Manana Rusieshvili-Cartledge<sup>a</sup>, Halis Gözpinar<sup>b\*</sup>

<sup>a</sup>*Tbilisi State University, 1, Chavchavadze Avenue, Tbilisi 0179, Georgia*

<sup>b</sup>*Samtskhe-Javakheti State University, Akhaltsikhe, Georgia*

### APA Citation:

Rusieshvili, M., & Gözpinar, H. (2014). Similar and unique in the family: How to raise children (Using examples of Turkish and Georgian proverbs relating to children). *Journal of Language and Linguistic Studies*, 10(1), 67-77.

### Abstract

The paper explores semantic models of proverbs which denote the status of children in the family as well as issues connected to the process of child-raising in Turkish and Georgian languages and cultures. The data relevant to the study were identified, collected and analysed on the basis of the pragma-semantic model of the proverb suggested by Rusieshvili (2005) who looks at the proverb as a synthesis of three interdependent and intertwined layers playing a decisive role in the creation of the overall meaning of the proverb. The first layer of the proverb reveals its metaphoric form whereas the second layer reveals its general and contextual parameters. The upper layer of the model, a level of the background cultural knowledge, reveals the part of the model of the world corresponding to the metaphoric image of the proverb. On the basis of the study, partial and full equivalents in one or both of the target languages and cultures involved in the study were identified. The proverbs which contain a relevant word “child, daughter, mother, father, family” as well as those items, which metaphorically refer to these concepts, were identified and grouped into corresponding semantic models. At the next stage of the study the semantic models were interpreted, compared and the morals of the proverbs were identified. The study revealed cultural similarities and differences regarding the attitude of both nations and cultures to children and their upbringing.

© 2014 JLLS and the Authors - Published by JLLS.

*Keywords:* Proverbs; culture; children; equivalent; cross-language

## 1. Introduction

Proverbs are simple phrases, popularly known and repeated. Their use may become a reflex response to situations encountered. They may pass on a kind of wisdom through a combination of accuracy, poignancy, usefulness or humour making them easily remembered, and often repeated. (Gözpinar, 2011)

As is known, proverbs store information about specific cultural traditions, stereotypes and customs of a nation which reflects the nation's socio-cultural development. On the other hand, in spite of religious and cultural differences, nations still reveal similarities regarding everyday life situations which, among many others, include family life and child-rearing as well as the values to which a family should adhere while raising their children as valued members of society.

\*Halis Gözpinar Tel.: +90-505-3892594  
E-mail address: [halisgozpinar@gmail.com](mailto:halisgozpinar@gmail.com)

- This study explores the proverbs dedicated to children and the process of child-raising in Turkish and Georgian cultures. Although Turkish and Georgian languages belong to different cultural and religious cultures, they both share collectivist values which, among other characteristics, include strong family ties and accepted family codes. (Tsuladze, 2006; Görmüş & Aydın, 2008)

Rusieshvili and Lortkipanidze (2010) state that in spite of religious and cultural differences, proverbs belonging to different cultural and religious environment (for instance Georgian and Azeri proverbs) display a number of similarities regarding pragma-cultural markers, such as ethnonyms, folklore, and cultural realia.

The aim of this article is to expand the previous research by Rusieshvili and Lortkipanidze (2010) over Turkish and Georgian proverbs paying special attention to the issues these cultures stress while reflecting family values generally, and, specifically, concerning the status of the children in a family and the process of child-raising.

### *1.1. Literature review*

As is known, the proverb is a verbal form which has been studied extensively within the frames of linguistics, folklore, ethnography, didactics, etc. This multilayered nature of the proverb initiates different approaches to this interesting genre and gives rise to a considerable number of classifications. For instance Aarno-Thomson (Taylor, 1962) explored proverbs by means of syntagmatic model adopted to investigate fairy tales, whilst Levi-Strauss relied on paradigmatic models of a myth (Levi-Strauss, 1968).

Clearly, both approaches classed the proverb to be a part of folklore. The authors of this paper consider the proverb to be a part of the thesaurus and rely on the definition of the proverb as suggested by Rusieshvili (2005), according to whom “The proverb is a verbal form well-known to the language community, which laconically (as a rule, within the boundaries of a sentence) and metaphorically expresses a deep, well-known archetypal knowledge accumulated by the nation and mankind in the process of exploring the universe and reality around us”.

The pragma-semantic model of the proverb suggested by Rusieshvili (2005) presents the pragma-semantic structure of the proverb as an intertwined and intermingled unity of three interdependent layers each having its function and weight on the creation of an overall meaning of the proverb. According to this model, the first layer is that of an explicit, metaphoric form of the proverb. It is obvious that this layer actualizes a metaphoric form of the proverb. The second layer is a layer of generalized meaning of the proverb which, at the same time, expresses context-bound associations whereas the third layer is classed as a layer of the background cultural knowledge actualized in a particular proverb. For instance, on the first layer of the proverb “A woman without children is a tree without fruit” we can see a metaphoric sentence which clearly needs decoding and adjustment to the context; on the second layer of the proverb its general and context-bound parameters are actualized whereas the third layer of the pragma-semantic structure of this proverb refers to the experience that a tree is valued by its fruit.

### *1.2. Purpose of the study*

The ultimate goal of the article is to identify, select, study and compare pragma-semantic characteristics of proverbs related to children in the Turkish and Georgian languages, to identify relevant semantic models of proverbs in both languages and compare and contrast them with the view

to identifying similar and unique features and stating full and partial equivalents on a single language or cross-language planes.

## 2. Method

The data for the paper were gathered from dictionaries of the proverbs in the Georgian and Turkish languages. The criterion for the selection was the identification of an indicator lexeme (lexemes) denoting the concepts of *father, mother, son, daughter, children* and *family* in the proverbs shared by the communities speaking Turkish and Georgian. Next, the proverbs with such identifications were selected, grouped into semantic models based on their general meaning expressed on the middle layer of the proverb and, in the final stage of the research, the accumulated proverbs were compared cross-linguistically and cross-culturally and full and partial equivalent proverbs were identified.

The process of identification of relevant proverbs, their grouping and later comparison of semantic models in both languages separately as well as their cross-cultural comparison was based on the criterion of equivalence as suggested by Rusieshvili (2005) who enables us to single out two types of equivalents, full and partial. Fully equivalent proverbs coincide on all three levels of the model and partially equivalent proverbs coincide on the second level of the model on which the generalized as well the context-bound meaning of the proverb is actualized.

## 3. Findings and discussion

Altogether, forty-seven (47) relevant proverbs were identified in Turkish and thirty-seven (37) in Georgian which were grouped in nine semantic models. The most important models are discussed in the paper.

### 3.1. Semantic model 1: *Children are essential for the family*

While talking about the meaning of the children for the family, the proverbs of both cultures emphasize that children are crucial for the proper functioning of the family. Several subgroups were singled out from this model.

#### 3.1.1. *Children are essential for the functioning of the family*

All the proverbs included in this subgroup make up partial equivalents as they coincide with the general meaning fixed on the second layer of the semantic model and possess different images. However, the Georgian proverb (3) is closer to the first, explicit layer of the Turkish proverb (2), as both of them compare the ominous silence associated with the graveyard, or with a dead premise to the state of the house without the children's noise. In addition, several proverbs belonging to this group stress the importance of children for a parent. Interestingly, all the proverbs compare a parent (mother or father) to a tree. Specifically, (5, 6) are also of interest as they include identical images though concerning different parents. As well as this, (4) also seems interesting as it compares a mother and children to a plane tree noisy with crows and on the other hand to a hen with chickens. Clearly, both images rely on our experience which reveals that crows make the tree, in which they live, very noisy. On the other hand, the image of a mother hen fussing around their chicks also emerges and helps us to decode the meaning of the proverb successfully.

1. Evlatsız yurt, odunsuz ocağa benzer. (A childless house is like a fireplace without the wood.)
2. Çocuklu ev pazar, çocuksuz ev mezar. (A house with children is like a marketplace and a house without children is like a graveyard.)

3. უბავშვო სახლი მკვდარიაო. Ubavshvosakhlimkvдаряio (A house without children is dead.)
4. Çocuklu kadın kargalı çınar, civcivli tavuk. (A woman with children is like a plane tree with crows or a hen with chicks.)
5. Çocuksuz baba meyvesiz ağaca benzer. (A father without children is like a fruitless tree.)
6. უშვილო ქალი უნაყოფო ხეაო. Ushvilo kali unakopkheao (A woman without a child is a fruitless tree.)
7. უშვილოკაციჯირკია. Ushvilokatsidjirkia. (A childless man is like a log)
8. Ağaç dalıyla gürler. (The tree roars with its branches.)

### 3.2. *Semantic model 2: Parents are not objective while assessing their children*

This model seems interesting because the partial equivalents from both cultures select the crow (and its child) as an example for ugliness. However, the proverbs differ in naming the objects little crows are compared to. For instance, in (9) overwhelmed and blinded by the emotions toward her young, the parent crow compares a little crow to a falcon (a handsome bird of prey) whereas in (10) the parent believes that the crow is pure white. Both proverbs stress the fact that parents tend to ascribe to their children properties that they lack. As for the Georgian proverb (11) while stating the fact, it does not stress reason for the emotion.

9. Kargaya yavrusu şahin görünür. (To a crow her own young bird seems a falcon.)
10. Karga yavrusuna bakmış, “benim akpak evladım” demiş. (The crow looked at her young and said, “O my pure white young.”)
11. ყვავსაცთავისბახალამოსწონს. Kvavsatstavisbakhalamostsons. (A crow also likes its child.)

### 3.3. *Semantic model 3: Children are made by their parents*

As it has been revealed by the data, this model is one of the most numerous ones and includes several subgroups which, in turn, are made up by partial equivalents.

#### 3.3.1. *Both parents’ input is important in the process of raising a child:*

All the proverbs included in this subgroup express a similar idea but in different ways. Specifically, (12) stresses the function of both parents in watching closely what the child is doing. The Georgian proverbs falling under this group (13, 14, 15) emphasize the fact that mother and father raise the children and thus, they are responsible for them. The proverbs of both cultures comprising this subgroup made up by partial equivalents which reveal similarity in meaning and thus coincide on the middle level of their pragma-semantic structure.

12. Dört göz bir evlat içindir. (Four eyes are for one child.)
13. ინდიშვილი, მინდიშვილი, რაცდედ-მამა - იგიშვილი. Indishvili, mindishvili, rats ded-mama, igishvili (How are the mother and father, so the children.)
14. დედანახე, მამანახეშვილისეგამონახე. Dedanakhe, mama nakhe, shviliisegamonakhe. (Look at mother and father and decide about the child.)
15. სამოსელს ნაწიბური გაუსინჯე და შვილს დედ-მამაო. Samoselsnatsiburigausindje da shvilsded-mamao. (When you buy clothes look at the seams, when you look at the child ask for her/his mother and father.)

### 3.3.2. Characteristic features inherited from parents become evident in their children:

This group is made up of fully equivalent proverbs (18, 19) as well as partial equivalents and while showing the similarity between the parents and their children, they stress different images. However, inherited similarity is compared to fruit and vegetables (16, 17, 21, 22), and animals (18, 19, 20).

16. Karpuz kökeninde büyür. (The watermelon grows from its stem.)
17. Armut dibine düşer. (The pear does not fall far from the tree.)
18. Kurdun oğlu kuzu olmaz. (Son of the wolf will not become a lamb.)
19. Kurdun yavrusu kurt olur. (The child of the wolf becomes the wolf.)
20. მეძებრის შვილს დაგეშვა არ უნდაო. Medzebrishvilsdageshvaarundao. (The puppy of the setter does not need additional training.)
21. ვაშლის ხიდან ისევ ვაშლი ჩამოვარდებაო. Vashliskhidanisevvashlichamovardebao. (Apple falls from the apple tree.)
22. Çocuk evin meyvesidir. (A child is the fruit of a home.)

### 3.3.3. Mother is the most important person in the process of raising the children:

As expected, the fact that mother is likely to have a greater influence than the father on the child in both cultures has been revealed by the data. The partially equivalent proverbs making up this subgroup stress four factors: (a) mother is the best friend and understands her child's problems best of all (proverbs 23 to 25), (b) mother is the right person to raise the children (26 to 30), (c) the child obeys mum more often than dad (31) and (d) having such an influence on the child's development, the child must be judged by the qualities their mother displays (32, 33).

23. Yavru kuşun dilinden anası anlar. (Only its mother understands the young bird's song.)
24. Çocuğun dilinden anası anlar. (Mother would understand the language of the chick.)
25. Ana gibi yârolmaz, Bağdat gibi diyar olmaz. (No friend like a mother, no country like Baghdad.)
26. Analı kuzu kınalı kuzu. (A lamb with a mother is a lamb with henna - A child whose mother is living is clean and well cared for.)
27. Anadan olur daya, hamurdan olur maya. (The best nurse maid is the mother, just as the best yeast comes from quality dough.)
28. Ananın bastığı yavru incinmez. (A mother's tread does not harm her young.)
29. ბავშვს დედის კალთაში რომ სძინავს ერთი მარცვლისოდენი ემატებაო. Bavshvsdediskaltashi rom sdzinavs, ertimartsvlisodeniematebao (When a child sleeps in his mother's lap, he grows quickly.)
30. Meyve ağaç dalında, çocuk anakucağında yaşar. (Fruit in a tree, a child at the hands of his mother lives.)
31. Horoz ne kadar öterse ötsün, civciv tavuğun dıkdıkına bakar. (Doesn't matter how much the cock crows, the chick looks for the cackle of the mother hen.)
32. კვიცი იყიდე დედა იკითხე Kvicikide, dedaikitkhe. (When you buy a foal, ask for its mother.)
33. Anasına bak kızını al, kenarına bak bezini al. (Look at the mother before marrying the daughter just as you examine the selvage before you buy the cloth.)

### 3.3.4. *Father is the most important person in the process of raising the children:*

This sub-group contains 3 partially equivalent proverbs stressing the importance of father in the process of raising children.

34. შვილი თუ სტყუა, მამაც სტყუა. Shvilitustkua, mamatsstkua. (If the child is bad, the father is bad as well.).
35. ხემ გამოისხა ხილიო, რაც მამა ისა შვილიო. Khemgamoiskhakhilio, rac mama isashvilio. (The fruit ripens in the tree, the child is like his/his/her father.).
36. კვიცი გვარზე ხტისო. Kvitsigvarzekhtiso. Kvicigvarzextiso. (The foal follows his father's behaviour.).

### 3.3.5. *Fathers groom sons while daughters are raised by their mothers:*

In Turkish and Georgian cultures, the boys are expected to learn things from their fathers while the girls are trained by their mothers. Interestingly, this trait is testified only in Turkish proverbs. However, in a Georgian proverb “გოგოს ნაკეთი სამხარი, ბიჭის ნამკალი ყანაო” Gogosnaketisamkhari, bitchisnamkalikanao (The girl should take care of the dinner, the boy harvest the crop) the functions between genders are delimited, the source from whom the boy and girl learn how to perform their duties is not indicated.

37. Oğlan babaya kız anaya yarar. (The son is a friend to the father, and the daughter to the mother.).
38. Ananın çıktığı dala kız sallangaç (salıncak) kurar. (The daughter makes a hammock on the branch that the mother has climbed.).
39. Oğul babanın huyunu gütmek gerektir. (A son ought to keep /observe his father's tradition.).
40. Kız anasından görmeyince sofrayı kaldırmaz. (Unless a daughter has learnt from her mother, she doesn't clear the table after a meal).
41. Oğlan atadan/babadan öğrenir sofrayı kurmayı, kız anadan öğrenir bıçkı biçmeyi. (A son learns from his father to earn a living, and a daughter learns from her mother how to cut out clothes).

### 3.4. *Semantic model 4: Children should obey their mother*

This semantic model stresses the fact that children should obey their mother or their life may be put in danger. Interestingly, this group is made up by Georgian full equivalents which display identical images the difference being in the expression plane. Specifically, (42) is presented in the form of a rhythmic rhyme whereas (43) retains an ordinary order of words. (44) includes two threats: a wolf as well as a wolf like dog.

42. უსათუოდმგელი შეჭამს, დედის წინ რომ წავა კვიცი. Usatuodmgelishetchams, dedistsin rom tsavakvici (The foal which disobeys his mother, is eaten by the wolf.).
43. კვიცი რომ დედის წინ წავა მგელი შეჭამსო. Kvici rom dedistsintsava, mgelishetchamso. (The foal which disobeys his mother is eaten by the wolf.).
44. ურჩკვიცს ან მგელი შეჭამს ან მგლისფერი ძაღლიო. Urchkvitss an mgelishetchams, an mglisferidzaghlio (A naughty foal is eaten by a wolf, or by a dog which looks like a wolf.).

### 3.5. *Semantic model 5: Children should not be spoiled by pampering*

This model includes both full cross-language equivalent proverbs (45 and 48) as well as partial equivalents in both languages though different factors in the process of children's upbringing are emphasized. For instance, in the following partial equivalents (45 to 48) it is stressed that pampering a child leads to bad results whereas in the examples 50, 51 the fact that children often take their parents for granted is revealed. It is worth noting that several proverbs (51 to 55) emphasize the necessity of strictness while bringing up children. However, Georgian proverbs (54, 55) only state this trait and call for strictness while Turkish proverbs specify the method of corporal punishment by also indicating that it is necessary to beat children for the parents not to suffer in their old age.

45. Çocuğu şımartma, başına çıkar. (Do not spoil the child or he will sit on your neck.).
46. ბავშვს რომ გაუცინებ, მუშტს გიჩვენებსო. Bavshvs rom gautsineb, mushtsgichvenebso. (If you smile to the child, he/she will show you a fist.).
47. მაღლა ბავშვი ავწიე და თავში ჩამკრაო. Maghlabavshvavtsie da tavshichamkrao. (I held the child up and he hit me in my head.).
48. ბავშვს რომ გაუცინებ თავზე დაგაჯდებაო. Bavshvs rom gautsineb, tavzedagadjdebaო (When you smile at the child, he will sit on your head.).
49. Çocuk ekmeği dolapta bitiyor/yetişiyor sanır. (A child thinks bread grows in the cupboard.)
50. შვილს დედ-მამა ხაზინა ჰგონიაო. Shvilsded-mama khazinahgoniao. (A child thinks their parents are their bank.).
51. Çocuğun yediği helal, giydiği haramdır. (What a child eats is a benefit for life, what he wears is not for long.).
52. Kızını/Evladını dövmeyen dizini döver. (He who doesn't beat his daughter will beat his knees.).
53. Evladını dövmeyen dizini döver. (He who does not thrash his children will pound his knees.).
54. შვილი მტრულად გაზარდე, მოყვრად გამოგადგებაო. Shvilimtruladgazarde, mokvradgamogadgebaო. (Raise the child up strictly, he/she will be your friend when he/she is an adult.)
55. შენი ჭირიმეთი შვილი არ გაიზრდებაო. Shenitchirimetishviliargaizrdebaო. (The child will not grow up with only caresses.).

### 3.6. *Semantic model 6: It is difficult to raise a child properly*

This semantic model reveals that it is hard to raise children properly by comparing the process to hard work employing partial cross-language equivalents (56, 57) and by stating that parents should be ready for expected hardships (58 to 62).

56. Çocuk büyütme taş kemirmek. (Raising children is like gnawing at stones.).
57. ერთი ყმაწვილის გაზრდას, ერთი ბათმანი ფეტვის ახეკა სჯობიაო. Ertikmatsvilisgazrdas,ertibatmanifetvisakhekasdjobiao. (It is better to collect one sack of barley rather than bringing up one child.).
58. Çocuk isteyen belasını da istemesi gerek. (He who desires to have children must be willing to endure their hardships.).
59. Her kimin evladı var, başında büyük derdi var. (If you have children you have trouble.).
60. Eşeğe “Sıpan oldu demişler, “Sırtımdan yükümü atacak değil ya, önümden yemimi alacak demiş”. (They told the donkey: You have had a foal. He said: He is not going to relieve some of the burden of my back, he will share some of my fodder.)

61. At at oluncaya kadar sahibi mat olur. (Until the pony becomes the horse, the owner will be checkmated.).
62. Evladın varsa bin derdin var, evladın yoksa bir derdin var. (If you have children you will have a thousand worries, if you have no children you will have one worry.).

### 3.7. *Semantic model 7: A Child should be groomed when he is young*

This semantic model emphasizes several factors in the process of raising up a child. For instance, full cross-language equivalents (63 to 65) stress the fact that children should be trained when young, otherwise they won't yield to training. The similar concept is expressed by (66) although the image relies on the background knowledge of the fact that it is more difficult to train a grown up dog than a puppy. However, although the proverbs 67 and 68 contextually may refer to the semantics of the model and thus share their meaning with other members of the model, they can be used as part of the semantic model "Work should be done on time".

63. Ağaç yaş iken eğilir. (A tree should be bent when young.).
64. ხე როცა ნედლია, მაშინ უნდა მოღუნო. Kherotsanedlia, mashinundamoghuno. (A tree should be bent when tender.).
65. სანამ წნელი პატარა, მანამ უნდა მოიგრიხოს, გაიზრდება ვეღარ მოგრეხო. Sanamtsnelipataraa, manamundamoigrikhos, gaizrdebavegharmogrekho. (The twig of the tree must be bent when it is green. It won't bend when old.).
66. ძალი ლეკვობისას გამოიზრდება. Dzaghililekvobisasgamoizrdeba. (It is easier to raise the puppy than the dog.).
67. რკინა როცა ცხელია მაშინ უნდა გამოჭედო. Rkinarotsatskhelia, mashinundagamotchedo (Iron should be processed when hot.).
68. თონე როცა ხურს, პური მაშინ უნდა დააცხო. Tone rocakhurs, purimashinundadaatskho (Bread should be baked when the oven is hot.).

### 3.8. *Semantic model 8: Children can make their parents happy as well as unhappy*

In both cultures family ties are strong which obliges children to respect and help parents in their old age. Consequently, when children do not do so, they are considered ungrateful. This model consists of partial equivalents sharing the second, general meaning layer of the pragma-semantic model. It is interesting to note that this model includes fully equivalent inter-language proverbs (72, 73), which coincide on all the layers of the model: they coincide in the form, express similar meaning and actualize identical parts of the linguistic world model. The characteristic traits emphasized are (a) good children are friends and parents are proud of them whereas badly-behaved children make their parents suffer as well (70, 71, 74); (b) the sorrow inflicted by the bad behavior of the children is overwhelming (69, 72, 73). It is interesting that (75) declares that it is better to have no children than have bad ones whereas (69) emphasizes that parents are usually made unhappy by their young.

69. Yılanın yavrusu düşman olur. (A snake's enemy is his young.).
70. Çocuk kısmı hem dost, hem düşmandır. (Children are both friends and enemies.).
71. İyi evlat (anayı) babayı vezir eder, kötü evlat rezil eder. (A good child makes his parents proud, a bad one makes them ashamed of him.).
72. Babası oğluna bir bağ vermiş, oğlu babasına bir salkım üzüm vermemiş. (The father gave his son a vineyard, but the son did not give him a bunch of grapes.).

73. მამამ შვილს ვენახი აჩუქა და შვილმა მტევანიც არ მიაწოდა. Mamamshvilshvenakhichuka da shvilmamtevanitsarmiatsoda (Father gave a vineyard to his child and the child did not offer a bunch of grapes.).
74. კარგი შვილი დედის გულის ვარდიაო. ავი შვილი დედის გულის დარდიაო. Kargishvilidedisgulisvardiao. Avishvilidedisgulisdardiao. (A good child is a rose of his/her mother's heart, a bad child is the sorrow of his/her mother's heart.).
75. უშვილოდა სჯობს სიკვდილი უკეთური შვილის ყოლასა. Ushvilodasdjobsikvdiliuketurishviliskolasa. (It is better to have no children than to have a bad child.).
76. ავი შვილი დედ-მამის მაგინებელია. Avishvilided-mamismaginebelia. (Parents of a bad child are talked about with contempt.).
77. ბოროტი შვილის დედასა რა მოაშორებს სევდასა. Borotishvilisedasaramoashorebssevda. (Mother of an evil child is always in sorrow.).

### 3.9. Semantic model 9: One is equally indebted to one's parents

In Turkish and Georgian tradition, it is believed that the greatest gift a child can inherit from his father is good breeding. Thus, having been brought up well, it is the children's obligation to express gratitude for the parents' devotion and care and repay with the same. The model dedicated to this notion in both cultures reveals several ideas why people should feel obliged to treat their parents with great respect. It includes partial equivalents out of which (81) is the most impressive metaphorically.

78. Ana borcu ödenmez. (One's debts to one's mother are never to be repaid.).
79. Ana baba bedduası alan onmaz. (He who is cursed by his parents will never prosper.).
80. Atanın duası tutar, ananın ahı. (The father's blessing takes effect, and a mother's sigh.).
81. შვილმა რომ დედის გულისათვის ხელის გულზე ერბო-კვერცხი მოიწვას, მის ამაგს მაინც ვერ გადაიხდისო. Shvilma rom dedisgulisatviskhelisgulzeerbo-kvertskhimoitsvas, misamagsmainsvergadaixdiso. (Whatever the child does, even if he/she makes scrambled eggs on the palm of his/her hand, he/she cannot pay to his/her Mum for her care.).
82. შვილი მომდურე დედისა, ურჩია თავის თავისა. Shvili, momdurededisa, urchiatavistavisa (The child who is ungrateful to their mum, is contrary to oneself.).

The data revealed full cross-language equivalent proverbs which stress that parents and grandparents should be particularly cautious while following the code of honesty as children will be affected by their ancestors' sins.

83. Babası ekşi elma yer, oğlunun dişi kamaşır. (Sour plum (Koruk) eaten by the father sets the children's teeth on edge - effected the children.).
84. პაპისნაჭამმატყემალმაშვილიშვისმოსკრაკბილიო. Papisnatchammatkemalmashvilishvilismostchrakbilio. (Tkemali (sour plum) eaten by grandfather sets the children's teeth on edge).

## 4. Conclusions

The paper dealt with the study of Turkish and Georgian proverbs related to the status of the children in the family as well as the issues connected to the upbringing of the children as reflected in the proverbs of both cultures.

As seen from the data, from the cultural point of view, the proverbs from both cultures highlighted similar issues; for instance, the status of children in the family, the status of parents in the life of the children and values connected to the family concept in both cultures which, in spite of geo-political closeness and contacts, differ from cultural and religious points of view. The similarity can be explained by the fact that both cultures belong to the in-group, close-knit communities with strong family ties. It is also worth noting that, as revealed by the study, the majority of relevant proverbs in both languages belonged to partial equivalents which, according to the model suggested by Rusieshvili (2005), shared the middle layer on which both, general meaning of the proverb as well as its contextual parameters are fixed.

Clearly, the study of the semantic models of proverbs presents interesting material for the exploration of similarities and differences between the cultures on certain issues as well as the most important factors they emphasize while investigating the universe around them.

## References

- Gormus, A., S & Aydın, S. (2008). *Individualism as An Ascending Value in Turkey and A Research Conducted Among University Students*, First International Conference On Management And Economics, Epoka University, Tiran.
- Gözpinar, H. (2011). *Proverb- Its Semantic and Didactic Parametres*. MA. Thesis. Tbilisi: Tbilisi State University
- Gvardjaladze, I. (1976). *Georgian proverbs with their English equivalents*. Tbilisi: Izd-vo Metsniereva
- Levi-Strauss, C. (1968). *Mythologiques III: L'Origine des manières de table*. Paris: Plon
- Rusieshvili, M. (2005). *The proverb* (in Georgian). Tbilisi: Lomisi.
- Rusieshvili, M., & Lortkipanidze, K. (2010). *Cultural similarities in proverbs (using Examples from Kartvelian and Azerbaijanian)*, International Conference “Current Advances in Caucasian Studies”, Macerata.
- Taylor, A. (1962). *The proverb*. Pennsylvania: Hatboro.
- Tsuladze, L. (2006). *Individualist Trends in Collectivist Societies*. International Conference Women of the Mountains, Utah Valley State College (UVSC), USA Retrieved on December 16 from: [http://womenofthemountains.org/files/Microsoft%20Word%20-%202007-03-03-From-Tsuladze-Conference\\_paper.pdf](http://womenofthemountains.org/files/Microsoft%20Word%20-%202007-03-03-From-Tsuladze-Conference_paper.pdf)
- Yurtbasi, M. (1993). *A dictionary of Turkish proverbs*. Ankara: Turkish Daily News.

## Ailede benzer ve tek: Çocuk eğitimi (Türk ve Gürcü çocuklar hakkındaki atasözleri)

---

### Öz

Bu çalışma Türk ve Gürcü diline, kültürüne göre ailede çocuğun yeri ve yetiştirilmesi süreci ile ilgili atasözleri üzerine anlamsal açıdan karşılaştırılmalı “semantic” bir araştırmayı içermektedir. İlgili veriler Rusieshvili(2005) tarafından önerilen, atasözlerinin anlamının üç tane birbirine bağlı ve iç içe geçmiş içeriklerden oluştuğuna dair yapılan “ atasözlerine yönelik pragma-semantik” yaklaşım prensibine göre belirlendi ve incelendi. Birinci yüzey atasözlerinin “mecazi” şeklini ortaya çıkarmakta, ikincisi ise genel içerik ile ilgili değişkenliği ifade etmekte, üçüncüsü ise kültürel bilgi düzeyinde bu “mecazi” yaklaşıma uyan modeli ortaya koymaktadır. Üzerinde çalışılan her iki dilde, birbiri ile kısmen ya da tam eş anlamlı olan atasözleri “pragma-semantik” olarak da benzerlik teşkil eden atasözleri belirlendi. Türk ve Gürcü atasözleri çocuklar ve eğitim, onların aile içindeki önemi ve işlevi açısından incelenmiştir. Bu amaçla, “çocuk, kız, anne, baba, aile” gibi ilgili kelimeleri ve mecazi olarak bu içerikleri içeren atasözleri tespit edilmiş ve ilgili anlamsal modellere göre gruplandırılmıştır. Çalışmanın bir sonraki aşamasında anlamsal modeller yorumlandı, karşılaştırıldı ve atasözlerinin içerikleri belirlendi. Araştırma çocuklara ve onların yetiştirilmesinde bu iki milletin ve kültürün yaklaşım olarak benzerliklerini ortaya koymaktadır.

*Anahtar Sözcükler:* Atasözü; kültür; çocuklar; eş anlam; çok dilli

---

### AUTHORS' BIODATA

**Manana Rusieshvili**, Doctor of Philological Sciences, Professor and Head of English Philology at Tbilisi State University, Head of the Institute of Western European Languages and Literature at Tbilisi State University, Tbilisi, Georgia.

**Halis Gözpmar**, PhD TSU Tbilisi State University, Lecturer of Turkish as a foreign language at Samtskhe-Javakheti State University, Akhaltsikhe, Georgia for 5 years; employed by Turkish Ministry of Education as a second language teacher for 13 years.