Hacettepe University Graduate School of Social Sciences

Department of English Linguistics

A STRUCTURAL AND STYLISTIC ANALYSIS OF TURKISH PROVERBS

Firdevs Beste KAPTANOĞLU

Master's Thesis

Ankara, 2019

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KABUL VE ONAY

Firdevs Beste KAPTANOĞLU tarafından hazırlanan "A Structural and Stylistic Analysis of Turkish Proverbs" başlıklı bu çalışma, 9 Eylül 2019 tarihinde yapılan savunma sınavı sonucunda başarılı bulunarak jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

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i

[1] *"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"*

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ABSTRACT

KAPTANOĞLU, Firdevs Beste*. A Structural and Stylistic Analysis of Turkish Proverbs,* A Master's Thesis, Ankara, 2019.

This study examined Turkish proverbsin terms of structural analysis and proverbial markers to reveal what structures are prominant and how they affect Turkish proverbs. The universe of this study consist of 2667 proverbs and the sample size is determined as 338. The number of samples was obtained according to the total number of proverbs corresponding to each letter and they were selected randomly. The descriptive statistics was used to analyze the data. In syntactic analysis, findings show that tense markers and negation are significantly used. Passive, time/place adverbials and relative clauses are moderately used in the examples. Furthermore, aspect markers and modals are statistically insignificant. Frequently found structures among the categories mentionedare agentless passives, internal negation, present tense, modality morpheme *–(y)mE(z)*and relative clause *–An*. Examining grammatical structures, it is remarkably seen that suffixes are much more used rather than words. The reason for this is that suffixes are mostly attached at verbs, and nominal sentences are found less in the samples. Proverbial markers are examined under three categories: sentence type, proverbial devices and sentence function. In those three categories, simple sentences, compound – complex sentences, complex sentences, syntactic parallelism, rhyme, declarative sentencesand imperative sentences are significantly used. Findings also show that syntactic features affect the occurance of the elements of proverbial markers. In complex sentences, subordinate clause often consructed with relative clause suffixes.Also, in complex sentences, sub – clauses are mostly nominal. Most of the metaphors are used in nominal sentences, because it resemblesone thing to another by using the structure X is Y.

Keywords

Proverbs,syntactic analysis, proverbial marker

ÖZET

KAPTANOĞLU, Firdevs Beste. *Türk Atasözlerinin Yapısal ve Biçemsel İncelemesi*, Yüksek Lisans, Ankara, 2019.

Bu çalışma Türk atasözlerinde hangi yapıların öne çıktığını ve yapıların birbirini nasıl etkilediğini ortaya çıkarmak amacıyla atasözlerini sözdizimsel açıdan ve atasözü imleri açısından incelemektedir. Çalışmanın evrenini 2667 adet atasözü oluşturmaktadır. Yapılan inceleme sonucunda 338 adet atasözü *Atasözleri sözlüğü*nden (Aksoy, 2013) seçilmiştir. Alfabetik olarak her harften kaç örnek alınacağı istatistiksel olarak hesaplanmıştır ve örnekler rastgele seçilmiştir. Toplanan veriler betimlemeli istatistik ile çözümlenmiştir. Sözdizimsel çözümlemede, eylem zamanı ve olumsuz yapı belirgin düzeyde kullanılmıştır. Edilgen tümce, yer/zaman belirteçleri ve ortaçlar orta sıklıkta görülmektedir. Görüş, gereklilik ve zorunluluk eylemleri istatistiksel olarak önemsiz oranda çıkmıştır. Bu kategoriler içinde en çok görülen gramatik yapılarise eklerle sağlanan edilgen yapı, eklerle sağlanan olumsuz yapı, geniş zaman, *–(y)mE(z)* kipi ve ortaç eki *–An* olarak ortaya çıkmıştır. Dilbilgisel yapılar incelendiğinde, sözcük yerine ek kullanımının fazla sayıda olması dikkat çekmektedir. Bunun sebebi ise eklerin eylemlere eklenmesi ve ad tümcelerinin sayıca az olmasıdır. Atasözü imleri;tümce türü, atasözü araçları ve tümcenin işlevi olmak üzere üç ana başlık altında incelenmiştir. Bu başlıklar içerisinde basit tümce, birleşik tümce, karmaşık tümce, sözdizimsel paralellik, kafiye, bildirme tümceleri ve emir tümceleri belirgin düzeyde kullanılmıştır. Ayrıca, çalışmadaki bulgular göstermektedir ki sözdizimsel özellikler, atasözü imleci unsurlarının oluşumunu etkilemektedir. Birleşik tümcelerde, yan tümce genellikle ortaç ekleri ile kurulmuştur. Çalışmada ortaçlar çok fazla sayıda bulunmamaktadır bu sebepten dolayı ise birleşik tümceler sayıca fazla olmamaktadır. Dahası, tümcelerin çoğu özne yapan ortaçlardır ve ortaçlar tümce başında ya da ilk yan tümcede yer almaktadır. Bu bilgilere ek olarak, birleşik tümcelerde yan tümceler genellikle ad tümceleridir. Metafor (benzetme) tümcelerinin çoğu ad tümcesidir. Genellikle X eşittir Y yapısını kullanarak bir nesne başka bir nesneye benzetilmiştir.

Anahtar Sözcükler

Atasözleri, sözdizimsel analiz, atasözü imleci

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CHAPTER 1 – INTRODUCTION

1.1. Clearing the Grounds

Proverbs are the elements of language which reflect socially internalized values, thoughts and attitudes. They are mostly based on people's experience and observations. Therefore, they reflect general and specific knowledge about living style and language use of that people. One of the detailed definitions of proverbs is provided by Meider (2004: 3) who explainsthat "a proverb is a simple, concrete and popular saying, which expresses the truth, the wisdom, moral lessons, and traditional norms based on common sense or the practical experience of humanity". Another definition of proverb by *Marriam – Webster dictionary* (2003: 342) is that "it is a brief popular saying (such as 'Too many cooks spoil the broth') that gives advice about how people should live or that express a belief that is generally thought to be true".Jaradat (2007: 12) stated that "proverbs reserve the culture's experiences and valuesand can be considered as the most common type of formulaic expression. Because of these specific style, proverbs have been studied more than idioms. While idioms often consist of two or more words, proverbs are formed in the form of sentences." For this reason, they contain more specific grammar rules. Proverbs are most generally used with present tense whereas idioms can be used with different tenses according to the context. By taking into account of the characteristics of proverbs, it can be easily said that they can be examined from various perspectives.

Proverbs are mostly old sayings and they have been passing through one generation to another for many years. "Even the word *proverb* is a proof for that. As stated in the *Encyclopedia of Religion and Ethics* (1914: 412), the English word *proverb* is one of the etymological terms that descended from Latin and Greek (Jabbar, 2008: 116).""It comes from the Latin term *proverbium* with the meaning of an "old saying" "adage" or "proverb" (Jabbar, 2008: 116)." As proverbs have had a long journey from past to present, they represent rigid and specific characteristics. One property of proverbs is that they consist of a complete sentence. Therefore, the proverbs are formulated sentences. "As the

proverbs are formulated sentences, the word order and the words used in the proverbs are not subject to frequent change (Sağlam, 2004: 31,32).”

It may be exemplified based on the following examples from Turkish:

(1)

a) İsteyenin bir yüzü kara, vermeyenin iki yüzü.

“The one who asks has one side of his face dark; the one who refuses to give has both sides”.

In this proverb *kara* means *dark*. Although *kara* (dark) and *siyah* (black) has similar meanings, we cannot use siyah (black) instead of kara (dark). In short, this proverb can not be changes as;

(2)

b) İsteyenin bir yüzü siyah, vermeyenin iki yüzü.

“The one who asks has one side of his face black, the one who refuses to give has both sides”.

The following example shows the fact that proverbs have a fixed order of the main and embedded clauses:

(3)

a) İti an, çomağıhazırla.

“Name the dog, ready the stick”.

In this proverb, words cannot be shifted as:

(4)

b) Çomağı hazırla, iti an.

“Ready the stick, name the dog”

(Sağlam, 2004: 35)

As can be seen in (2b) the change of the order of the causes both grammatical and semantic problems. Moreover, a proverb is usually considered to be a sentence that expresses wisdom. Therefore, proverbs are usually pretty literal in their meaning. For example; while “*An apple a day keeps the doctor away*” is a proverb*, ‘’the cat's out of the bag’’* is an idiom because this idiom has a figurative meaning and the sentence literally means “*The secret is given away*”. In short, the meaning of idiom is not the same with what is being said with words (Karimi, 2013; Hien, n.d). Under favour of these distinct peculiarities of proverbs, various studies have been done about proverbs in many different languages. In this study, Turkish proverbs were evaluated in terms of syntactic features. While searching for this, structural analysis and proverbiality of proverbs in Turkish have been systematically analysed.

1.2. Statement of the Problem

Structural analysis of the Turkish proverbs have hardly been studied. For this reason, this study contributes to the understanding of Turkish proverbs linguistically by examining some syntactic features and proverbiality. Even though proverbs have been studied in various fields and through various perspectives in the past, the syntactic patterns of proverbs in Turkish have not

been systematically analysed. The vast majority of studies on proverbs focus on literal and metaphorical meaning, their translation and the themes of proverbs.

In addition, this study not only examines syntactic features but also its effect on proverbial markers. Therefore, it attemps to fill the gap in this regard.

1.3. Aim of the Study

Having noted that there is a gap in the field of linguistic research on a detailed linguistic description of Turkish proverbs, this study intends to analyse the structural analysis of Turkish proverbs. In other words, the study aims at revealing the syntactic structure and proverbiality of these constructions.

1.4. Research Questions

Based on these aims, the study tries to answer the following research questions:

1- What are the major syntactic features of proverbs in Turkish and their frequencies?

2- What are the proverbial markers of proverbs in Turkish?

3- How do syntactic features affect the occurance of the elements of proverbiality in Turkish?

1.5. Limitations of the Study

Limited percentage of each letter category is evaluated from *Atasözleri sözlüğü* (Aksoy, 2013).

Studies that are relevant on the topic are limited in number. Especially because Turkish proverbs were examined, it was difficult to benefit from foreign sources in order to research the linguistic nature of Turkish proverbs.

Structure differences belong to specific geographical regions and proverbs of ancient times established in diversified linguistic patterns have been came acrossed. During this process, lecturers of Turkish language department at university were consulted.

1.6. Outline of the Study

This study is composed of four main sections. The first one contains an introduction about the subject, a brief background of Turkish proverbs, aim of the study, research questions, methodology and limitations of the study. Second chapter includes review of literature. It touches upon the related studies about syntactic analysis and proverbiality studies of proverbs. Third chapter presents the analysis of data. It also includes the discussion of the findings. Finally, Fourth chapter is the conclusion. In this chapter, interpretation of results are given.

CHAPTER 2 – REVIEW OF LITERATURE

2.1. Brief Description of Proverbs

“The wisdom of proverbs has guided people in their social interactions for thousands of years throughout the World (Mieder, 2004).” During this process proverbs show changes over time. Mieder (2004) stated that “while some proverbs have dropped out of use because their message or metaphor does not fit the times any longer, new proverbs that reflect the mores and situation of the present are constantly added to the proverbial repertoire”. But it is known that “there are literally thousands of proverbs in the multitude of cultures and languages of the world. They have been collected and studied for centuries as informative and useful linguistic signs of cultural values and thoughts.” (mieder, 2004). Every nation has national proverbs that are based on the thoughts, trials, traditions and manners of its ancestor, and from these kind of proverbs, the nation’s thinking and the way of feeling are more or less learned (Hatipoğlu, 1972: 182). Proverbs with similar meanings can occur as a result of intercultural interaction in different societies. As Proverbs’ stemming from human experience, wisdom and the power of analogy, they exist in every language of the world. “Proverbs are words in order to be more effective in terms of narration, sometimes in measure and rhyme, which form a sentence and tell a judgment (Aksan, 2000: 38 - 40).”

Saim Sakaoğlu and Berat Alptekin (2006) explained briefly the features of Turkish proverbs in their work *Türk Halk Edebiyatı Ders Notları* as folows:

- Proverbs are the result of long trials of our ancestors. Words cannot be changed.
- Proverbs exhibit some of our traditions and customs.
- Proverbs reveal some belief.
- Some proverbs describe natural phenomena and how they came about.
- Some proverbs explain political issues.

- Proverbs contain various literary arts (metaphor, allusion, contradictory, aliteration).
- Proverbs can show changes region by region.
- Each proverbs has its own story however, today many of these have been forgetten.
- In proverbs, we came across with harmony elements as measure, pauses, rhyme.
- Some proverbs are contradictory in meaning.

2.2. Brief Discription of Idioms

“Idioms provide important clues indicating the ways of expression of a language, the history, life style, traditions and various features of the society that speaks that language (Aksan, 2000: 37, 38)”. These language associations, which consist of two or more words, express our feelings and thoughts in a remarkable way and are also grammatical elements with noun, adjective, adverb, simple and combined verb sentences ” (Elçin, 1986: 642).

Saim Sakaoğlu and Berat Alptekin (2006) explain the features of idioms in *Türk Halk Edebiyatı Ders Notları* as follows:

- Idıoms are fixed expressions like proverbs. Words cannot be changes.
- Idioms mentions lots of things by using less words.
- Idioms consist of at least two words.
- Idioms do not represent a general rule.
- Most of the idioms are found in infinitive form
- As in proverbs, idioms have a story.
- Examples of figures of speech are encountered although not as much as in proverbs.

2.3. Differences Between Proverbs and Idioms

Although it is a well-known fact that art appeared with the emergence of humanity, proverbs and idioms can easily be called the first examples of literary art created by people by understanding the human nature. “If there is one fact that can never be denied, it is the fact that the abundance of idioms is a proof that a language has deep roots and richness” (Altaylı, 2010).

Proverbs and idioms are the mostly confused one with each other. These are due to the abundance of common properties in their structures. Both are ancestors' creations and reflect the aesthetics and philosophy of life of the ancestors.

Proverbs represent general rules. For instance, *Davulun sesi uzaktan hoş gelir (The sound of the drum sounds nice from a distance)* is a proverb that sets a general rule. "This is the most important feature that distinguishes the idioms from the proverb." (Aksoy: 1989, 40). "The purpose of the idioms is to express a concept in a special pattern or in a charmingly pleasing narrative. The aim of the proverbs is to lead the way, to give lessons and advice, and to tell the truth” (Aksoy: 1989, 41). Some proverbs are also used as idioms but idioms do not replace proverbs.

Idioms consist of two or more words and they can be conjugated in sentences. Studies on syntax cannot clearly answer the question whether idioms should be evaluated alone or in sentences. For example while most of the proverbs are used in simple present tense, according to the sentence applied, idioms can be used with different tenses. Proverbs, however, are themselves already sentences and contain different sentence structures. These different structures give way to various syntactic forms. Considering this difference, in this study proverbs have been examined.

2.4. Background Information on Proverbs

Proverbs are like mirrors that express knowledge and notion which are mainly built upon population's age-long experience, observations, moral principles, opinions and philosophy of life. This background affects the syntactic and semantic structure of the proverbs. As Meider (2004) expressed in the book "*Proverbs: A Handbook*" that "proverbs contain everyday experiences and common observations in succinct and formulaic language, making them easy to remember and ready to be used instantly as effective rhetoric in oral or written communication".

People who belong to the same nation, usually believe in same cultural values. Protecting and handling this knowledge down to the next generations are the duties of each nation. "A proverb is the wit of one, and the wisdom of many" (Meider, 2004: 9). "If the statement contains an element of truth or wisdom, and if it exabits one or more proverbial markers; it might 'catch on' and be used first in a small family circle, and used subsequently in a village, a city, a region, a country, a continent and eventually the World (Meider, 2004: 83)". Kurt (1992) stated that transmitting cultural values had been done verbally before the invention of writing and printing. Proverbs had a long oral history. However, most of the verbal values were collected and registered over time. During this transmission, it is very essential not to lose the essence of a culture because what make a nation unique is created by the cultural differences.

"Written literature containing proverbs goes back to Sumerian inscriptions which gave rules of grammar in proverbial form and to ancient Egyptian collections dating proverbs from 2500 B.C. (Alderson, 1947: 200)". Yurtbaşı (1997:3) also mentioned briefly the history of proverbs around the world as follows:

> "Works of the earliest Turkish literature, funerary inscriptions dating from the eighth century A.D., were discovered near Lake Baikal in central Asia. In these descriptions, there are some Turkish proverbs in written forms. In the world, proverbs had been applied in different sources. Proverbs were used in Ancient Chinese pedagogical writings; they appeared also in Vedic philosophical treatise of India. More familiar to the westerners is the

book of proverbs from the Bible, which contains sayings associated with Solomon and in fact having come from even earlier sources (Yurtbaşı, 1997)".

2.5. A Historical Background on Turkish Proverbs

"In Turkish culture, proverb was called 'sav'. Also, the first examples of today's proverbs in Turkish language includes the products of Turkish literature before Islam mentioned in *Divanü Lügat – it Türk* with the names of *'sav'* and '*mesel'* (Albayrak, 2009: 116)." Later, the word 'mesel' has changed over time as Darb-I Mesel and its plural form has been changed to Durub-I Emsal.

The history of Turkish proverbs goes back to the Orhun inscriptions which was the first written documents of Turkish literature. Another essential source was the work of Mahmut Kashgari who is considered to be the author of *Divan-I Lugat – it Türk* which is the world's first dictionary. "It was written in Baghdad in 1073 to teach Arabs Turkish as the first true literary source of Turkish proverbs" (Yurtbaşı, 1997:5). *Kutadgu Bilig* and *Atabetül Hakayık* are also written in the same period of time (İslamoğlu, 2010:7). Nasreddin Hodja (1208 – 1284) is considered a populist philosopher and wiseman, remembered for his funny stories and anecdotes. For this reason, he left us many philosophical proverbs and idioms.

Turkish people borrowed proverbs from other cultures and languages, as well. With the effect of religion, Islam gives inspiration to many Turkish proverbs. "Proverbs of Arab origin began to be get involved in Turkish language. Maxims from Koran or sayings (Hadith) of Prophet Muhammad are still widely heard" (Muallimoglu, 1990:11). Some proverbs of Persian are also included. During the crusades, Turks met the proverb of the West.

One of the important works related to proverbs is the studies done in the field of compilation of proverbs started during the Tanzimat period. Some of the studies carried out during this period are:

“Vacid Efendi’s *Durub – I Emsal*, Şinasi’s *Durub – ı Emsal – i Osmaniye*, Ahmet Vefik Pasha’s *Atalar Sözü – Türki Durub – ı Emsal*, Ahmet Midhat Efendi’s *Durub – ı Emsal – i Osmaniyye – Şinasi Hikemiyyatının Ahkamını Tasvir* (İslamoğlu, 2010:276)”.

“*The Redhouse* press published its *Contemporary Turkish – English Dictionary*, important today, because it contains proverbs from the collection of Ömer Asım Aksoy, translated and interpreted for the first time in English, along with the materials of the original *Redhouse*. Altogether, there are over 2.000 proverbs in his work.

The works which worth mentioning in the history of the proverbs from the beginning to today can be listed as follows:

Atalar sözü, İstanbul 1936

Pend – name, Gühani, 933/1527

Cemiyet – i Darb – ı Mesel – i Güvahi ve Ulular Sözi

Manzum ve Musavver Durub – Emsal

Manzume – i Durub – ı Emsal, Edirneli Hıfzi

Durub – ı Emsal – i Osmaniye, Şinasi

Müntehabat – ı Durub – Emsal

Durub – ı Emsal, Ali Emiri

Edirneli Ahmed Badi Efendi / Armağan, Edirneli Ahmet Badi Efendi

Durub – ı Emsal – I Türkiyye yahut *Atalar sözü*

Edebiyatımızda Atasözleri, Dehri Dilçin

Türk Atasözleri ve Deyimleri, Ferudun Fazıl Tülbentçi

Atasözleri ve Deyimler Sözlüğü/ 1. Atasözleri Sözlüğü, Ömer Asım Aksoy

Bölge Ağızlarında Atasözleri ve Deyimler I – II

Türk Atasözleri ve Deyimleri I – II, Aydın Oy

On Üçüncü Yüzyıldan Günümüze Kadar Şiirde ve Halk Dilinde Atasözleri ve Deyimler, E. Kemal Eyüboğlu

Türk Atalar Sözü Hazinesi, Hilmi Soykut

Sınıflandırılmış Türk Atasözleri, Metin Yurtbaşı

(Erginer, 2010:14)

Just like other nations, Turkish people used verbal and written traditions to protect and extend their cultural values. Anonymous proverbs set a good example by embracing the characteristics of cultural values of a nation, as well. Turkish people, in order to tell or write a situation in a longer way usually choose to remind the most suitable proverb and make people understand sententiously. Muallimoğlu (1990:8) mentioned briefl “Turkish proverbs which have a rich history of civilization and language considered as one of the oldest proverbs in the world”. For this reason, a scientific approach to evaluate Turkish proverbs can provide positive and rich developments in different field of studies.

2.6. Linguistic Studies on Proverbs

From past to present, proverbs have been studied by many different disciplines such as education and language teaching, psychiatry, politics, mass media and advertisement, religion, folklore, history and philology studies. One of these discipline is linguistics. While it has been examined in a broader way with the help of related disciplines as macro - linguistic analysis, it also has been examined with sub – categories of linguistics which is called as micro - linguistic analysis. In this study, Turkish proverbs are analysed in a micro - linguistic way.

2.7. Micro Linguistic Studies on Proverbs

“The term micro-linguistics was first used in print by George L. Trager, in an article published in 1949 in *Studies in Linguistics: Occasional Papers. “*As is understood from the prefix ‘micro’, micro-linguistics deals with the specific areas of languages such as phonology, morphology, syntax and semantics. By micro-linguistics, the emphasis is on language rather than its relation with other sciences. Lyons (1991:61) stated that “It was de Saussure himself who first insisted upon the restriction of linguistics to the narrower sphere of what I am calling ‘micro-linguistics”. By ‘la lange’ de Saussure means, of course the descriptive system, of elements (‘sounds’, ‘words’ etc.) and the relations between them, which the language establishes in order to account for the utterances (what de Sausure called ‘la parole’) of those who are said to ‘speak to same language’’. Linguistics (2007) emphasized the difference between micro-linguistics and macro-linguistics by explaining briefly about their area of utilization as follows:

> “According to the micro-linguistic view, languages should be analysed for their own sake and without reference to their social function, to the manner in which they are required by children, to the psychological mechanisms that underlie the production and perception of speech, to the literary and the aesthetic or communicative function of language, and so on. In contrast, macro-linguistics embraces all of these aspects of language.”

In this micro-linguistic analysis, how proverbs are examined in terms of syntax in different studies are mentioned succinctly.

2.7.1. Syntactic Analysis of Proverbs

Each nation has its own proverbs. The origin of the most of the proverbs and idioms are unknown and they have been passed from one generation to

another. Because they are the witnesses of history, they serve for different purposes. “On the basis of historical texts, Aristotle is the first scholar collecting aphorisms and took scientific research about it, unfortunately his treatise called “aphorisms” was perished (Rezai, 2012: 1103)”. Despite this significant loss, other important works were available to be archived. Rezai (2012: 1103) touched on the information that “proverb has been common between all of nations especially civilized nations such as Iran and Greece. Intellectual works represent that Plato, Sophocles, Homer, Ferdowsi and the others by applying proverbs in their works as a part of literature, have given worthy attention to them”.

Still, many studies have been applied about proverbs in different parts of the world with different study areas. “It is generally accepted that proverbs represent the smallest verbal folklore genre, but they can be viewed as linguistic units, too (Skara, 1995: 367)”. Proverbs of different cultures can be examined in terms of linguistic units and generics about their general structure can be brought to light. In this study, it has been aimed to reveal the syntactic features of Turkish proverbs.

Whether living or dead, all human languages have syntactic structure. This is true also for all sign languages. This shows that “a language doesn’t just consist of strings of words, but that the words group together to form phrases, and phrases group together to form larger phrases and sentences (Tallerman, 1998: 210)”. Many scholars who have been studying syntax usually make an attempt at identifying the term syntax. Green et al (2001: 2) stated “it’s not language but knowledge of language that is central phenomenon to be studied and explained.” The term is generally used to refer to that knowledge is grammar (Green et al, 2001: 2). In the light of information about synax, it can be mentioned that the purpose of the syntax is to state the grammatical structure of the input. For Tallerman (1998:215) “syntax means sentence construction: how words group together to make phrases and sentences”. He also added that “The term ‘syntax’ is also used to mean the study of the syntactic properties of languages (Tallerman, 1998: 215)”. Chomsky (1971) defined syntax in his book

Syntactic Structures as “the study of principles and processes by which sentences are constructed in particular languages”.

In the way of examining syntactic analysis, at large, proverbs have aroused interest of many linguists. Lisimba (1999:26) emphasized one of the reasons why proverbs are unique as follows:

> “The proverbs are first and foremost re-owned for its condensed structure, a feature that clearly distinguished it from ordinary sentence. Because of its unique form, it is expected that proverbs are fixed expressions. They don’t change its forms even they used in different contexts and if they change their forms, they are no longer considered as a proverb by so many people”.

Although proverbs are fossilized expressions, they can alter themselves with different inflexible syntactic forms. For instances, Bhuvaneswar (2010) examined the sentence patterns of English proverbs and list them out in a theoretical framework in a based on Quirk and Greenbaum (1989). This study showed that English Proverb’s syntax can be verified.

Syntactic forms of proverbs can also be verified according to its culture, region and language. Studies related to specific culture’s proverbs are scrutinized, as well. Coinnigh’s (2012) paper sought to make out “a unique structure and style of Irish language proverbs”. This research study applied the general methodology adopted by some scholars to investigate the frequency and form of syntactical proverbial markers. Furthermore, Seale (2007) addressed “the distribution of non-standard syntactic and lexical features in Indian English”. In this master’s thesis proverbs are evaluated as one of the sub-category. Results showed that non-standard syntactic features showed unequal distribution. On the other hand, non-standard lexical features of semantic reassignment showed more uniform distribution.

Additionally, these syntactic usage differences can be observed by examining and comparing different languages systems. Lots of studies have been conducted in this manner. For example, Thanh – Le (2001) analysed language

variability and textual entailment by using lexical – syntactic approaches for English – Dutch to conduct systematic evaluations on them.

Some syntactic studies are in a relation with other interrelated linguistic areas. Syntax can be analysed as a subject matter or it can be used as an effective element to get the intended conclusion. Chomsky (1971) mentioned that “understanding a sentence” can be explained in parts in terms of the notion of linguistic level and he added that grammatical sentences have semantic significance. From this point of view Asiyanbola (2007) evaluated 18 Yoruba proverbs associated with women in terms of a syntactic and semiotic analysis.

2.8. Proverbiality Studies on Proverbs

Linguistic studies into the concept of proverbiality provides a more comprehensive understanding of the form and function of proverbial markers in a wide range of languages (Maccoinnigh, 2012). Hakamies (2014) said that “the most important general characteristic of the proverb genre is traditionality: authority or social wisdom derived from history is what makes proverbs work”. However proverbiality is not limited with a few features. It is a broad term that includes lots of characteristics. In order to reveal which characteristics of proverbiality do proverbs have have been studied in different languages. Hakamies (2014) briefly reviewed the general problem of proverbiality and analyzed Finnish proverbs as a genre focusing on international properties and structural and stylistic differences from normal speech. Shirley Arora examines the characteristics and recognizability of proverbs, and referring to the work of Alan Dundes and E. Ojo Arewa problematizes how a child recognizes a sentence used by its parents as a proverb and is conscious that it is not created by them. Thus, at some stage, the concept of proverbs as a distinct form of speech must be formed in a child.

Arora bases her approach on research into the use of proverbs among a Mexican population. Arora explains that “in terms of proverb use, the decisive point for her is the fact that the listener understands the collective nature of the

saying, and that it is not created by the speaker: “they say” instead of “I say”. In addition, proverb texts may contain stylistic features (markers) that communicate to listeners, even on a first hearing, that what they have heard is a proverb”. Furthermore Arora (1984) refers to Beatrice Silverman-Weinreich’s observations of Yiddish proverbs, which contain various structural and semantic features that distinguish them from everyday speech. Bauman studied proverbiality and he uses the term “keying” for the various textual methods (such as special codes, figurative language, parallelism, formulae and appeals to tradition) to “illustrate what makes proverb utterance into a special form of communication recognized by the listener”.). Furthermore, Bengt Holbek (1970: 56) argues, on the basis of an examination of Danish proverbs, that metaphorical and structural and stylistic characteristics may be complementary: “If a proverb uses straight language, then it most likely has stylistic characteristics which differ from prose speech. It is the purpose of these characteristics, whether they are metaphorical or stylistic, to communicate to the listener that what is being spoken belongs to the genre of proverbs and must be understood accordingly”. Arvo Krikmann’s explanation of the essence of the proverb holds that “one of its fundamental characteristics is not fitting into a normal textual context, which leads the listener or reader to understand it as a proverb and to seek out a different sort of meaning. The main point about contextual inappropriateness is metaphor, but a text’s structural and stylistic characteristics may also reveal the same message” (Krikmann 1984: 65–67).

CHAPTER 3 – METHODOLOGY

This section presents information on the methodology employed in the study. It includes data collection, procedure and data analysis.

3.1. Data Collection

A sample of 338 proverbs were gathered to reveal some of their syntactic and proverbial characteristics. A certain amont of proverbs from each letter category (A, B, C…etc.) was statistically determined. When percentages were completed, a significant number of proverbs chosen randomly. After the data collection procedure, proverbs were examined under two basic categories of syntax and proverbial markers.

In this study, Turkish proverbs are collected from the following dictionary:

Atasözleri sözlüğü. (Aksoy, 2013)

Atasözleri sözlüğü which consists of 2667 proverbs in total is the universe of this study. In order to decide the sufficent amont of sample size, Sekaran's (2010) technique is used. It is given below:

Table 1**.** Acceptable Sample Size for Specific Universes

N	S	N	S	N	S	N	S
10	10	190	127	1100	285	5.000	357
20	19	200	132	1200	291	6.000	361
30	28	250	152	1300	297	7.000	364
40	36	300	169	1400	302	8.000	367
50	44	350	185	1500	306	9.000	368
60	52	400	196	1600	310	10.000	370
70	59	450	212	1700	313	15.000	375
80	66	500	217	1800	317	20.000	377
90	73	550	226	1900	320	30.000	379
100	80	600	234	2000	322	40.000	380

110	86	650	242	2200	327	50.000	381
120	92	700	248	2400	331	75.000	382
130	97	750	254	2600	335	100.000	384
140	103	800	260	2800	338	1.000.000	384
150	108	850	265	3000	341	10.000.000	384
160	113	900	269	3500	346		
170	118	950	274	4000	351		
180	123	1000	278	4500	354		

As can be seen in Table 1 the most acceptable sample size ratios are given for a certain number of universes. Altunışık at al (2012) stated that Sekaran's technique, which is called 'Belirli Evrenler İçin Kabul Edilebilir Örnek Büyüklükleri' (Acceptable Sample Size for Specific Universes), shows that the universe whose number is 2600 represents the sample size of 335 and the universe whose number is 2800 represents the sample size of 338 (Altunışık et al, 2012: 137). Given that the universe contains 2667 proverbs, the final number of samples is determined as 338.

Altunışık at al (2012: 141) states that researches who do not have an equal chance to use all the elements in the universe as a sample are advised to apply non-probability sampling techniques. Using this as a starting point, it was considered to be appropriate to choose stratified sampling which is one of the categories of non-probability sampling. In order to apply stratified sampling, each initial letter of proverbs are calculated and received a percentage to get the examples from the sample. The rates generated by the initial letters of proverbs from Aksoy's *Atasözleri sözlüğü* are shown in the Table 2.

Table 2**.** Sample Size of the Turkish Proverbs (n: 338).

Letter	Total Proverb	%	Sampling Number
A	471	0.18	61
B	257	0.10	34
C	30	0.01	3
Ç	77	0.03	10
D	211	0.08	27
E	161	0.06	20
F	14	0.01	3
G	119	0.04	14
Ğ	0	0	0
H	144	0.05	17
I	13	0.01	3
İ	129	0.05	17
J	0	0	0
K	334	0.12	41
L	12	0.01	3
M	65	0.02	7
N	21	0.01	3
O	43	0.02	7
Ö	40	0.01	3
P	30	0.01	3
R	13	0.01	3
S	146	0.05	17
Ş	20	0.01	3
T	88	0.03	10
U	17	0.01	3
Ü	12	0.01	3
V	27	0.01	3
Y	140	0.05	17
Z	33	0.01	3
Total	2667	1	338

As indicated in the Table 2, the number of samples was obtained according to the total number of proverbs corresponding to each letter. Their frequencies are also shown in the table 2. The sample number for each letter is different from each other. At least three and at most sixty - one proverbs from each letter were chosen and the total of 338 proverbs were selected randomly

3.2. Procedure

The model used in thedata analysis for syntactic analysis category was adapted from Jaradat (2007). The syntactic analysis was carried out under six categories as follows:

1. Passives
2. Time / Place adverbials
3. Negation
4. Tense and aspect markers
5. Modal verbs
6. Relative clauses

After examining the syntactic categories whether there is a common property found examining the syntax is mentioned.

The model used in the data analysis for proverbial markers was adapted from Coinnigh (2014). Proverbial markers were carried out under three categories as follows:

1. Sentence Type
2. Proverbial devices
3. Sentence function

Finally, The effect of syntactic features on the element of proverbial markers in proverbs is mentioned.

3.3. Data Analysis

This is a qualitative study. Qualitative study is used to gain an understanding of underlying reasons, opinions and motivations. In the present study, descriptive statistics was used. Because descriptive statistics shows numbers which are used in order to summarize and describe data. After examing the syntactic and proverbial categories mentioned above, certain frequences and percentages

emerged and the results were evaluated accordingly. While some of the categories were found to be used frequently, some of them is not encountered a lot in the samples. Categories are also divided into sub – categories and their percentages were also analysed. According to the findings, study revealed what structures were prominent and reasons for their usages.

CHAPTER 4 – DISCUSSION OF FINDINGS

This chapter provides first the analysis of the data obtained and the discussion of the findings, which were analyzed in terms of syntactic features and proverbial markers. Therefore, the first part of this chapter focuses on the analysis of syntactic structure of Turkish proverbs. The model used in data analysis for syntactic category was taken from Jaradat (2007). They were adopted to Turkish. These categories are given as follows:

1. Passives
2. Time / Place adverbials
3. Negation
4. Tense and aspectmarkers
5. Modal verbs
6. Relative clauses

After examining the syntactic categories whether there is a common property found during structural analysis is mentioned.

The second part of this chapter focuses on the proverbial markers. The data was analysed by the modal taken from Coinnigh (2014). These categories are given as follows:

1. Sentence Type
2. Proverbial devices
3. Sentence function

4.1. Analysis of Syntax in Turkish Proverbs

As stated earlier, in the syntactic part of the analysis the following structures are examined: passives, time/place adverbials, negation, tense and aspect markers, modal verbs and relative clauses.

4.1.1. Passive Sentences

Biber (1988: 228) states that “passive constructions are considered to be one of the most important surface markers of the de - contextualized or detected style that stereotypically characterizes writing. Passive verbs are phrases in which the subject performing the task specified in the predicate is not known and it is not predicted from the sentence. That is to say, passive sentences do not have a specific subject or null subject and the person or entity who does the action mentioned at the predicate is ambiguous”. In other words, it can be stated that passive – framed sentences are determined according to the relation of subject and predicate. “The passive, while traditionally thought of as contributing to an overall objective tone in academic writing, by means of either deleting or deemphasizing the subject within a sentence, can also be used to reveal writer stance (Baratta, 2008: 116)”. “Stance refers to the ways in which writers reveal their opinions, evaluations and feelings on a given matter and passive voice has a role to play in this regard, despite its association with objectivity, which might suggest the opposite (Baratta, 2008: 118)”. It could be stated that passives are used to represent propositions with reduced emphasis on the agent. Thus, the patient of the verb is given importance (Biber cited as in Yarar, 2002: 54).

4.1.2. Structure of the Passive Sentences in Turkish

In Turkish the primary passive suffix is normally *–Il,* except that after a verb stem ending in a vowel or the consonant *l*, it is *–In* (Underhill, 1984: 89). This process of pasivization occurs in the following way:

> "In the passive structure of verbs that assign the accusative suffix *–(y)I* to their complements, the object of the active verb drops the accusative marker and becomes the subject of the passive sentence. The verb is marked with the appropriate form of the passive suffix *–IL* and the person/number markers that agree with the subject. The subject of the passive verb is marked with the nominative case suffix" (Özsoy 1999: 34).

Some examples about this usage is given as follows:

Aramak	'search'	aranmak	'be sought'
Okumak	'read'	okunmak	'be read'
Bilmek	'know'	bilinmek	'be known'
Vermek	'give'	verilmek	'be given'
Kullanmak	'use'	kullanılmak	'be used'

(Underhill, 1987: 92)

Whenever the passive suffix is *–In*, it is homophonous with the reflexive suffix *–In*. For this reason, Turkish can avoid ambiguity by using a double passive, the first suffix *–In*, the second *–Il* after the n of *–In*:

demek	'say'	denmek or denilmek
istemek	'want'	istenmek or istenilmek

(Underhill, 1987: 93)

"Passive voice can involve the deletion of the original subject (e.g. I recorded the results being changed to the results were recorded or deemphasizing the

subject within a long passive, that which incorporates a by phrase (i.e. The results were recorded by me) (Bratta, 2008: 122)". In Turkish, the agent of the passive sentence is most frequently expressed by *tarafından* as the object of the prepositional phrase (Kornfilt 1997; Özsoy 1999). For example, *Kapı Metehan tarafından açıldı*, (The door was opened by Metehan) *etc*. The agent in a passive sentence may also be indicated by the use of various adverbs. Adverbs formed from some nouns by the suffix *–CE* may be used in passive constructions (Underhill, 1984: 96):

(5)

a) Eski bakanlar hükümetçe affedildi.

"The former ministers were pardoned by the government".

4.1.3. Passives in the Corpus

After the analysis of the sample fhe frequency and percentage of the proverbs in the corpus were identified. These are given in Table 3.

Table 3**.** The frequency and percentage of passives (n: 338)

	Frequency	Percentage (%)
Passives	17	5.0

As can be seen in Table 3, of 338 proverbs, it is found that there are only 17 passives (5.0%). This finding shows that passive constructions are less used in Turkish proverbs. Since passives are usually longer than active sentences and they often sound wordy and indirect (Corson and Smollet, nd.: 89), active sentences are preferred if a message should be given directly, briefly and to the

point. For this reason, it is possible to argue that active sentences rather than passives are preferred in Turkish proverbs because of its directness. In addition, it can also be stated that Turkish proverbs are direct statements.

As indicated earlier, passives are divided into two main categories: (1) agentless passives and (2) by-passives. In Turkish, while agentless passives are realized by adding *–I* and *–n* suffixes, by - passives are produced by adding the word *tarafından* or by adding the suffix *–CA* in Turkish. Table 4 presents the frequency and percentage of both types of passives in the sample.

Table 4**.** Frequency and percentage of both types of passives in Turkish proverbs (n: 17).

Types of proverbs	Frequency	Percentage
Agentless passives	17	100
By-passives	0	0

Table 4 shows that all passive constructions found in the proverbs are agentless passives (17, 5.0%). Those results explicitly show the fact that not by-passives but agentless passives are used more in Turkish proverbs in the sample. Also, it may be stated that agents do not attach importance on proverbs. Instead, information which the sentence gives and the patients are prominent. Baratta (2008: 135) also stated that “passive might be used simply because the subject is implicitly understood in the first instance, or it is not important”. He explained this by giving an example: “In a sentence such as *More whales are seen in the winter months*. It is unnecessary to ask who does the seeing, as it is understood that the subject is undoubtedly people, perhaps, fisherman and whale watching tourists”.

Some instances of the use of agentless passives found in the sample are given as follows:

(6)

a) Alacakla verecek ödenmez.

“You cannot pay back debts with money still owing to you”.

b) Harman döven öküzün ağızı bağlanmaz.

“Do not put a muzzle on thresher ox’s mouth”

c) Tereciye tere satılmaz.

“One cannot sell cress to a cress seller”.

d) Safa ile yenen cefa ile kazanılır.

“What is enjoyed in happiness has been learned by suffering”.

4.1.4. Adverbials

Adverbials are a special category considering the range of semantic and syntactic functions. Virtanen (1992: 47) stated that different structures are available to them and the number of adverbials in the clause is not limited, making it possible that they appear very frequently in both written and spoken language. Biber (1988) and Biber at al (1999) also stated that adverbs of place and time are preferred frequently in conversational and spoken discourse but rarely found in formal academic texts.

Hoye’s (1997: 113) findings indicate that the diverse meaning of adverbials divided into several categories, “the largest of which include adverbials of place, time, duration, frequency, cause and manner and the structure of adverbs can range from single words (recently, today) to adverb phrases (at home, in the garden) to whole clauses (when John came)”. Croft (1990: 63) specified that “in

lots of languages other than English, adverbs and particles are used to point out temporality, intensity, causality, locationality or direction". Studies from various languages discussed the function and use of adverbs and adverb like particles. For example, "in Chinese language, semantic classes of adverbs used for numerous particles and markers with the meanings of time, direction, location, probability and intensity, habituality (Zuhu, 1996 cited as in Biber at al, 1999)". "In Japanese and Korean, adverbs and adverbial particles can modify verbs, nouns, and whole clauses and are also categorized with the meanings of place, time, qualification, nominalization and duration" (Lee, 1993: 91).

4.1.5. Time / Place Adverbials

"Adverbials are elements of clauses with three major functions to add circumstantial information about the proposition in the clause, to express speaker/writer stance towards the clause or to link the clause (or some part of it) to some other unit of discourse (Biber, 1999:762)" .Adverbials are nothing but names just like adjectives when they are not used in the sentences. Adverbials affect verbs, verbals and adjectives in various ways (place, time, manner, quality, interrogation), describe and grade them. Among those adverbials Turkish proverbs were analyzed in terms of time adverbials and place adverbials in this study.

4.1.6. Time Adverbials

Time adverbials are words that clear up the meaning of the verbs in terms of time. Words such as 'yesterday, now, tomorrow, afternoon…' are time periods that answer the question of when it is time for action. Kamp and Rohrer (1983) and Hindrichs (1981, 1986) assume with Reichenbach (1947 as cited in Bosch, 1999: 48) that the function of phrasal and clausal time adverbials is to provide the reference time of the main clause. Time adverbials are used in both spoken and written texts frequently. With the absence of time adverbial, specific time

which the action take place remains unknown. Asserting time and place is mostly preferred in stories. Kamp and Rohrer (1983 as cited in Bosch, 1999: 50) specified that it is common for a story to iniciate it without an adverb of temporal location.

It has been described as a stylistic device, which accomadates the presupposition that there be a reference time to which the event or state introduced by the sentence can be anchored. By using this technique readers feel like they are part of the narrative.

In most of the cases time adverbials are in cooperation with tenses, as well. For example in the sentence *Phoebe arrived yesterday* shows the contribution of the past tense with the use of *yesterday*.

4.1.7. Structure of Time Adverbials in Turkish

Time adverbials indicate when the action occurred. The question of ‘when?’ is asked to the verb to find the time adverbials in the sentence. In Turkish time adverbials may occur in the absolute, locative and dative forms (Lewis, 1967: 200) Göksel and Kerslake (2005) grouped time adverbials into three basic categories: location in time, duration and frequency. Some examples from location in time are given below:

(7)

Clock

(saat) altı-da

(hour) sic –LOC

‘at six o’clock’

Göksel and Kerslake (2005: 196)

(8)

Days of the week

Çarşamba - ya Konyaya gidiyorum.

Wednesday – DAT

'I'm going to Konya on Wednesday'

Göksel and Kerslake (2005: 197)

(9)

Dates

Şubat – ta / Şubat ay - ın – da

February – LOC / February month – NC - LOC

'In February'

Göksel and Kerslake (2005: 197)

(10)

Season of the year

Kışın

"In wınter"

Göksel and Kerslake (2005:199)

Present, past, future time expressions such as *bugün* (today), *dün* (yesterday), *eskiden* (in the past), *haftaya* (next week) are included in this category, as well.

Some examples from duration are given as follows:

(11)

a) Birkaç dakika bekledik

‘We waited fora few minutes’

Göksel and Kerslake (2005: 204)

(12)

a) Üç yıldır burada çalışıyorum

‘I’ve been working here forthree years’

Göksel and Kerslake (2005: 204)

(13)

a) Birkaç gün için / Birkaç günlüğüne Fransaya gidiyorum.

“I’m going to France fora few days”

Göksel and Kerslake (2005: 204)

Some examples from frequency adverbs are given as follows:

(14)

Hep / her zaman	*‘always’ ‘all the time’*
Sık sık	*‘often’ ‘frequently’*
Çok defa	*‘many times’*
Genellikle	*‘usually’ ‘generally’*

Bazen/kimi zaman/ kah kah	*'sometimes'*
Arada bir/arasıra	*'ocassionally'*
Zaman zaman	*'from time to time'*
Seyrek	*'seldom'*
Hiç/asla/katiyen	*'never' 'ever'*
Pek	*'very often'*

Göksel and Kerslake (2005: 204, 205)

Other time adverbials in Turkish are given as follows:

Ancak (only just), *demin* (just a while ago), *evvela* (in the first place), *artık* (now, no longer), *önce* (before), *sonra* (after), *bir daha* (once more, never again), *daha/ hala* (still, already), *daha/henüz* (yet), *hemen* (immediately), *neredeyse* (at any moment), *gündüz* (day), *gece* (night), *az once* (shortly before), *geç* (late), *kez* (times), *ertesi* (next), *uzun sure* (long period of time), *bir an once* (as soon as possible), *biz gelmeden* (just before we arrive), *henüz* (just now, yet), *hala* (still), *gene/yine* (again), *artık* (no longer), *saatlerce* (for hours), *hemen* (immediately)…etc

(Underhill 1987; Göksel 2005; Lewis 1967; Kornfilt, 1997).

4.1.8. Time Adverbials in the Corpus

The frequency and percentage of time adverbials used in Turkish proverbs are found. The frequency and percentage of time adverbials are given in Table 5:

Table 5. Frequency and percentage of Time adverbials (n: 338).

	Frequency	Percentage (%)
Time Adverbials	21	6.2

Table 5 shows that there are only twenty – one time adverbials in the sample (6.2%). Therefore is safe to argue that time adverbials do not have a major role to play in Turkish proverbs. Additionally, these findings indicate that Turkish proverbs do not provide information limited to temporal boundaries. Some examples of time adverbials from the sample are given as follows:

(15)

a) Akşamın işini yarına bırakma.

"Never put off till tomorrow what you can do today"

b) Gündüzün mum yakan geceyle bulamaz.

"He who lights a candle in the daytime will not have it at night"

c) Karakışta karlar, Martta yağmaz, nisanda durmazsa değme çiftçinin keyfine

"Snow in the dead of winter, no rain in March, If it rains too muchin april, farmers will be joyful".

d) Kasımdan on gün evvel ek, on gün sonra ekme.

"Do not plant the seeds ten days before November, plant ten days later".

4.1.9. Place adverbials

Place adverbial is a kind of adverbial that shows where the action takes place and the direction of the action. Fillmore (1968) and Chafe (1970) analysed them as modifying the main verbs. Lyons (1968) and Lakoff (1970) pointed out that they are sentence modifiers. In terms of semantic functions, place adverbials are to locate actions and states of affairs in space (Tai, 1975: 126).

4.1.10. Structure of the Place Adverbialsin Turkish

Adverbs of place modify the verb in terms of place and direction (Turan, 2000: 83). In general terms, location in, on or at a place is expressed by locative case marking of a noun phrase. For example;

(16)

a) Selim'in Berlin – de kız kardeşi varmış.

Berlin – LOC

'Apparently Selim has a sister in Berlin'

(Göksel and Kerslake, 2005: 207)

Movement to, into or on to a place is expressed by ablative case marking of a noun phrase (Göksel and Kerslake, 2005). For instance;

(17)

b) Artık ev – e gidiyorum.

House – DAT

"I'm going home now."

(Göksel and Kerslake, 2005: 207)

Movement away from or out of a place is expressed by ablative case marking of a noun phrase (Göksel and Kerslake, 2005). For example;

(18)

a) Arkadaşımı hava alanın – dan alacağım.

Airport – ABL

"I'm going to collect my friend from the airport"

(Göksel and Kerslake, 2005: 207)

As Göksel and Kerslake (2005: 207) indicate in Turkish, place adverbials occur in the locative, dative, ablative cases also in bare infinitive forms. Haspelmath (1997: 117) also explained bare infinitive usage: "The most striking tendency observed in the expression of atelic – extend adverbials is the cross – linguistic tendency for zero expression or expression by means of a 'minimal case". English is not so typical in this respect. In languages, lacking a case system or at least nominative – accusative opposition, atelic extent adverbials are in the basic form, i.e. they show zero expression. Some of these languages are Arabic, Croatian, Babungo and Turkish. For instance:

(19)

a) Burası çok dar öte git.

Forward – Bare infinitive (absolute form)

"Here is a very cramped space go forward"

(Göksel and Kerslake, 2005: 208)

Some examples of place adverbial in Turkish could be given as follows: *içeri, dışarı, yukarı, aşağı, geri,ileri, öte, beri, karşı, bura, şura, arka, sağ, sol, üst, önünde*etc (Underhill 1987;Lewis 1967; Kornfilt, 1997).

4.1.11. Place Adverbials in the Corpus

Like time adverbials, place adverbials are used less in Turkish proverbs analyzed. The frequency and percentage of place adverbials in Turkish proverbs are given in the Table 6.

Table 6. Frequency and percentage of place adverbials (n: 338).

	Frequency	Percentage (%)
Place Adverbials	19	5.6

As seen in Table 6, place adverbials are rarely seen in the proverbs analysed. Of 338 proverbs, only nineteen proverbs contain place adverbials (5.6%). These findings clearly state that Turkish proverbs do not strictly limited to certain places. In other words, information given in Turkish proverbs is not limited to

certain places. The following examples illustratethe place adverbials used in proverbs as follow:

(20)

a) Acemi katır kapı önünde yük indirir.

"An untainted mule will dump his loan in front of the door".

b) Deveye bindikten sonra çalı ardına gizlenilmez.

"After you get on a camel, you cannot hide behind the bushes".

c) Can bostanda bitmez.

"Human life does not sprout in gardens".

d) Eşeği dama çıkaran yine kendi indirir.

"He who puts a donkey up on a roof has to get it down again himself".

Time and place adverbials rates inJaradat's (2007) studyis very close to the rates mentioned in this study. They have been infrequently used.

4.1.12. Negation

Human life and the universe are based on contrasts which complete each other. Without one, the existence and value of the other cannot be understood. People also express emotions, thoughts and dreams with positive and negative concepts in the language system with their own words. The negativity in words varies from language to language. Some are used with affixation and some are expressed with different constructions. "The notion of negation is one of the fundamental concepts of philosophy, logic, linguistics and knowledge representation (Gruyder, 1996)". Even in linguistics, negation can be examined

under different linguistic areas. Taylan (1986) stated that different types of negative expressions in human language have been analysed from various points of views, such as the pragmatic, semantic, syntactic, phonological etc.

What is negation in general as used in languages may vary. Jespersen (1917) stated the development of negation throughout time as follows:

> "The history of negative expressions in various languages makes us withness the following fluctuation: the original negative adverb is first weakened, then found insufficiently and therefore strengthened, generally through some additional word, and this in its turn may be felt as the negative proper and may then in course of time be subject to the same development as the original word".

Quite a few negations can be used even in one sentence. Example sentences are given below:

(21)

a) *"Nobody said nothing to nobody".* *(NS English)*

"Nobody said anything to anyone".

b) *"Maria didn't say nothing to nobody".* *(NS English)*

"Maria didn't say anything to anyone".

c) *"Mario non ha parlato di niente con nessuno".* *(Italian)*

"Mario hasn't spoken with anyone about anything".

d) *"No m'ha telefonat ningu".* *(Catalan)*

"Nobody has phoned me".

(Ladusaw, 1992: 1)

Every italicized term in these examples do not have an equal function of expressing negation. Ladusaw (1992:14) stated as follows:

> “If the first negative phrase in each of these senences is removed or placed by an appropriate non-negative phrase, the sentences become ungrammatical losing their negative concord construal. Apperantly the first negative item in eachof these sentences has abetter claim to expressing the negation of the clause than the others do”.

“The negative markers employed by different languages, or even by the same language, to express sentential negation exhibit different syntactic properties (Raffaella, 1991: 11)”. There are lots of syntactic and semantic ways to make a sentence negative. “Maybe this is one of the reason why the acquisition of negation is perhabs the best studied syntactic phenomenon in early interlanguage research, and many of these publications concluded that first (L1) and second language (L2) development (Meissel, 1997: 47)”. Direct negation and indirect negation are two general ways to make negative statements in languages. Direct negation is easily recognized in sentences thanks to its negative word usage or negative affixation. Indirect negation is more difficult to recognize at first view. This negative effect can be given without using any negation. Jespersen (1917: 65) mentioned indirect negation by giving examples as follows:

> “Questions may be used implying a negative statement: (1) nexal question, e.g. ‘Am I the guardian of my brother?’ = ‘I am not…’; inversely a negative question means a positive assertion: ‘Isn’t he stupid’ = ‘he is (very) stupid’ and (2) special question, e.g. ‘who knows?’ = ‘I do not know’, or even ‘No one knows’; ‘And what they should know of England who only England know? (Kipl.) = ‘they know nothing’; ‘where shall I go?’ = ‘I have nowhere to go”.

4.1.13. Structure of Negation in Turkish

In this study, only syntactic features were evaluated and later related generics were discussed. In syntax, clausal negation is used to deny or reject a preposition (Biber, 1999). In sentences with verbal predicates, the negation suffix *–mA* is placed before the (simple, primary) tense suffix, following suffixes like the passive, reflexive, reciprocal and causative suffixes if the occur, and the verbal root otherwise (Kornfilt, 1997:123).

(22)

a) Hasan Kitab -I oku –ma –dı

Hasan book –Acc. Read –Neg –past

"He didin't read the book"

(Kornfilt, 1997:123)

In Turkish two major forms of negation have been proposed: The first one is the suffix *–mE*. It has been used after the verb base. Some examples are given as follow:

(23)

a) Erol iş -e başla -dı

Work -dat start -past

"Erol started work"

b) Erol iş -e başla -ma -dı

Work -dat start –neg –past

“Erol didn’t start work”

(Erguvanlı - Taylan, 1986: 162)

The second ones are *yok* and *değil.* Lexical negators *değil* and *yok* are majorly used in nonverbal sentences. Substantive predicates are negated by *değil* which then receives the predicate inflectional suffixes (Erguvanlı - Taylan, 1986; Kornfilt, 1997; Underhill, 1987). For example,

(24)

a) Erol başarılı bir iş adam –ı –ydı.

successful one work man – poss3 –past

“Erol was a successful business man”

b) Erol başarılı bir iş adam -l değil -di

successful one work man –poss3 not –past

“Erol wasn’t a successful business man”

(Erguvanlı - Taylan, 1986: 164)

Existential predicates have their own negative predicate *yok*. Some examples of *yok* are given as follow:

(25)

a) Bahçe -de köpek var

garden –loc dog exist

“There is a dog in the garden”

b) Bahçe -de köpek yok

garden –loc dog exist – not

“There isn’t a dog in the garden”

(Erguvanlı - Taylan, 1986: 167)

Erguvanlı Taylan (1986) examined the Turkish negative statements into two semantic groups: Internal negation (*-mE*) and external negation (***değil*** and *yok*). Kornfilt (1997) added that although both ***değil*** and *yok* are used as negative markers in external negation, ***değil*** is employed in the nonverbal sentences with existential predicates.

4.1.14. Negation in the Corpus

It is found that negated sentences were used in the sample. Their frequency and percentage are given in table 7.

Table 7**.** The frequency and percentage of negation (n:338)

	Frequency	Percentage (%)
Negation	121	35.7

Among 338 proverbs, 121 proverbs are found to be negated sentences with 35.7%. In other words, nearly one third of the proverbs have negation markers. As is mentioned earlier, one of the characteristics of the proverbs is to give advice and recommendations. Therefore, proverbs not only tell people what to do but also what not to do. Negation seem to realize this in the proverbs.

It is stated earlier that there are two major types of negation: internal and external. The distribution of the negation types are found and the related findings are given in Table 8.

Table 8**.**The frequency and rate of two different types of negation (n: 338)

Types of negation	Frequency	Percentage (%)
Internal (analytic) negation *-mA, -DIr, -mAz*	116	34.3
External (synthetic) negation *Yok, değil*	5	1.4

As seen above, there are 116 examples of internal negation in the sample (34.3%). Therefore, external negation, on the other hand, is seen only in five sentences (1.4%). Therefore, it could be stated that the rate of negation with the use of suffixes is more encountered than the negation with the use of lexical negatives. The reason for this seem to be related with the fact that Turkish proverbs are mostly verbal sentences. Jaradat (2007) examined negation and his results showed the most frequent type of negation is the negation of verbal sentences. Some instances of the use of negation are presented below:

(26)

a) Yeni dosttan vefa gelmez.

“A new friend cannot be faithful”

b) Koça boynuzu yük değil.

“Horn is not a burden to a ram”.

c) Acından kimse ölmemiş.

“Nobady ever died of hunger”

d) Dilin kemiği yok.

“The tongue has no bones”.

4.1.15. Tense and Aspect Markers

Human beings have the ability to express event and incidents that took place in different times by using different time expressions. With slight changes, in many languages, time limitation basically comes out in the form of past and present time frames and aspects.

4.1.16. Structure of the Tense Markersand Aspects in Turkish

Tense expresses the temporal location of the situation being talked about, indicating whether this is before, at, or after a particular reference point (usually, but not always, the moment of speech) (Göksel and Kerslake, 2005: 285, 286) Tense markers can be divided into categories as follows: present tense and past tense. Furthermore, Göksel and Kerslake (2005: 288) categorised the primary tense differentiation between past and non-past. The suffixes involved in the expression of present and future (*-(I)yor, -mAktA*and *–(y)AcAk*) are members of aspect. This means that the expression of absolute present and

future expressions is depend on the absence of any other tense marker, such as the past copula – *(y) DI*.

The so-called aorist (in Turkish: geniş zaman 'broad tense') is "the general present tense and expresses habitual actions and general events, thus coming close to universal tense (Kornfilt, 1997:77)". An example to a present tense used in a sentence is given as follows:

(27)

a) Hasan her sabah kahvaltı ed -er

Hasan every morning breakfast do -Aor

"Hasan has breakfast every morning"

As stated in the example, In Turkish, the suffix *–Ir,* which is also called aorist is stated as the marker of present tense (Kornfilt 1997; Underhill 1987; Lewis 1967; Göksel and Kerlaske 2005).

-(y)AcAk is said to be used to indicate future events and future possibility (Yarar, 2002: 48). Among the verbal suffixes, the only explicit aspect refers to the future is *–(y)AcAk* (Göksel and Kerlaske, 2005). For instance;

(28)

a) Herkes bu roman -a bayıl -acak

Everyone this novel –dat love -FUT

"Everyone will love this novel"

The aspect of *–yor* and *-mAktA* is used when the subject is in the process of performing some action or when the action is going on at the moment of the utterance (Underhill, 1987:112). An example to aspect *-yor* is given as follows:

(29)

Hasan -ın şarap iç -me -sin -I isti -yor -um

“Hasan -Gen wine drink -ANom 3.sg -Acc want -prog 1.sg”

4.1.17. Tense Markers and Aspects in the Corpus

As mentioned before, tense markers have been analyzed under two categories. These categories are (1) present tense *–Ir* and (2) past tense *–DI.* Aspects are also analized under two categories as (1)*–EcEk* and (2)*–(I)yor* and *– mAktA*. Although their rates are quite different from each other, all of them are used in the proverbs. Their rates and frequencies are presented in Table 9.

Table 9**.** Frequency and percentage of tense markers used in proverbs (n:338)

Tense Markers	Frequency	Percentage (%)
Present Tense	251	74.2
Past Tense	27	7.9

Table 9 indicates that present tense marker is more frequently used than the other tense marker (251). Furthermore, it can be stated that more than half of the proverbs examined has present tense marker (74.2). Thus it may not be very surprising to encounter such a high rate because as is known present tense which is used to refer to general facts and events are significantly used in

Turkish proverbs. Some instances of the use of present simple tense with suffix *–Ir* are presented below:

(30)

a) Ağa borç eder uşak harç.

“The master borrows and his servants spend it”.

b) Köpeğe gem vurma, kendisini at sanır.

“Do not bridle a dogor he’ll think himself a horse”.

As stated earlier, noun predicates followed by the suffix *–DIr* are considered as present tense markers. Some examples of that rule are given below:

(31)

a) Irz insanın kanı pahasıdır.

“Castitiy is the cost of human blood”.

b) Bir ambar buğdayın örneği bir avuçtur.

“An example of a wheat silo is a handful of wheat”.

It is mostly difficult to understand whether a negative formed sentence represents present tense or not because of the absence of suffix *–Ir.* To shed some light on this issue, it can be checked that If a negative sentence can become positive by using the present tense marker suffix *–Ir.* Then, it is considered as present tense. To give an example from a chosen proverb, “Kuş kanadına kira istemez” has a negative predicate ‘istemez’. If this negative

predicate becomes positive, it will be ‘ister’. In this case, it will represent present tense marker.

Kirişçioğlu (2007: 57) also conducted a similar study about sentence structure at proverbs of Sakha Turks and similar results have been encountered. His results revealed that 210 proverbs have present tense marker with negative and positive sentences in total among 430 proverbs. Starting from this point of view, it may be stated that present tense is the mostly used tense marker in Sakha proverbs, as well.

As present tense refers to general facts and events, it provides sentences to create a generic theme. A generic theme is the theme that is suitable and valid regardless of time and place (Jaradat, 2007:149). For instances, *Janet walks to work* structured in the present tense, does not refer to present time, but rather most of the occasions on which *Janet goes to work.* Because it is not limited to specific time and place, it could be stated that generic sentences does not report isolated facts or instances but express a kind of general property. Krifka et al (1995: 2) explained it by giving examples as follows:

(32)

a) “John smokes a cigar after dinner”.

b) “A potato contains vitamin C, amino acids, protein and thiamine”.

“Here (32a) does not report a particular episode but a habit – some kind of generalization over events; and (32b) does not state something about a specific potato but about potatoes in general – a generalization based on properties of individual potatoes. He also added that “such sentences are called *characterizing sentences* or simply *generic sentences* because they imply generalizations. These examples above are opposed *particular sentences,*

which express statements about particular events, properties of particular objects, and the like" (Krifka et all, 1995:2).

As proverbs are famous for its evaluative judgements, natural and non - negotiable truths and advices, they represent general facts with the help of generic themes. Consider the following examples below:

(33)

a) Aç kurt yavrusunu yer.

"A starving wolf will eat its own cub".

b) Deli ile çıkma yola başına getirir bela.

"Journey not with a fool, troubles of all kinds will come"

c) Herkes sakız çiğner ama Kürt kızı tadını çıkarır.

"Anybody can chew gum but the Kurdish girl is the one who really enjoys it".

(Yurtbaşı, 1993)

These examples and almost all the proverbs in the corpus have a generic meaning in that they possess essential properties. The test presented by Krifka et al (1995) was used in order to determine the genericity in these proverbs. It was proposed that "characterizing sentences express regularities and do not report particular events. A roughly corresponding linguistic distinction is the one between stative and nonstative (or dynamic) sentences. Accordingly, generic sentences are typically stative and most often particular sentences are nonstative". Therefore, generic sentences may lose the generic theme If they contain a dynamic reading. The sentences below are no longer generic because of the limitation imposed by the tense and the lack of regularity.

(34)

a) Kalendere kış geliyor demişler, titremeye hazırım diye cevap vermiş.

"When they told the beggar that winter was coming, he said, 'I am prepared to shiver"

b) Anan güzel idi, hani yeri, baban zengin idi, hani evi.

"Your mother was beautiful, where is she now, your father was rich, where is his house"

(Yurtbaşı, 1993)

In the examples, the sentences have both progressive tense marker *–yor* and past tense marker *–mlş* which is a linguistic form that exclude stative predicates. For this reason, these forms will typically eliminate generic interpretations. Also, these sentences do not show any regularity.

As stated above generic theme was analyzed according to the test presented by Krifka et al (1995). Whether the sentences show regularities, in other words, sentences which do not report significant events (stative sentences) and the choice of tense marker are taken into account. After the analysis, frequencies and percentages of the usages were revealed as below:

Table 10**.** Frequency and percentage of generic theme used in the sample (n: 338)

	Frequency	Percentage (%)
Generic Theme	318	94

Table 10 shows that 318 out of 338 proverbs have a generic theme (94%). The reason for this frequent use is that generic theme allows proverbs to be applicable for most of the situations and to be valid anywhere and anytime by creating a general view. Some examples of generic theme proverbs are given as follows:

(35)

a) Her yokuşun bir inişi vardır.

"Every uphill has a downhill".

b) Varlığa güvenilmez.

"No trust in wealth".

c) Açın kursağına çörek dayanmaz.

"A cookie does not last in the craw of a hungry person".

d) Issız eve it buyruk

"A stray dog becomes the master of a desolate house".

As can be seen in the examples above these proverbs have generic statement without any specific referent or time and place.

After giving the percentages of tense markers in the corpus, the rates of aspect markers are given as follows:

Table 11. Frequency and percentage of aspects used in proverbs (n:4).

Aspects	Frequency	Percentage (%)
Aspect *–EcEk*	3	75
Aspect *–(I)yor, -mAktA*	1	25

As seen in Table 10 among 338 proverbs in total only three aspect of *–EcEk* is identified (75%). The following three examples show the use of aspect with the suffix *–EcEk:*

(36)

a) Deh! Denmiş dünyayı, Çüş! Diyesen mi durduracaksın?

“Nobady can prevent the evil of the world which rules according to its order”.

b) Çiftçiye yağmur, yolcuya kurak; cümlenin muradını verecek Hak.

“Rain for the farmer and dry weather for the traveler; God grands everyone his wish”.

c) Zengin ateş dökecek olsa fukara götünü saksı eder.

“If the rich had poured out the firebrad, poor would have offeredhis butt as a pot”.

The aspect of *–yOr* occurs with the lowest frequency among the aspect category. It is used only in one proverb (25%). It is also noticed that proverb which aspect is expressed with the suffix *–(I)yor*. The use of *–mAktA or –mAktA* followed by *–DIr* is not encountered in the sentences. The example of the use of aspect in the corpus by using suffix *–(I)yor* is given below:

(37)

a) Kalendere kış geliyor demişler, titremeye hazırım diye cevap vermiş.

“When they told the beggar that winter was coming, he said, ‘I am prepared to shiver”.

4.1.18. Modals

Verbs express action and situation in different forms. Sometimes by letting someone knows the situation, sometimes by conditioning and sometimes by explaining a desired situation. Verbs are used in different forms by taking various attachments according to their time and meaning properties. Each of these usage forms is called mode. Modals reflect verbs in terms of time, person, singularity and pluralism.

“Unlike tense and aspect, modality is not related to the concept of time. It’s concerned with whether the situation is presented as a direct known fact, or in some other way (Göksel and Kerlaske, 2005:295)”. Biber (1988) argues that modals can be divided into three functional categories: (1) those marking possibility; (2) those marking necessity and obligation and (3) those marking prediction (cited as in Yarar, 2002: 63).

4.1.19. Structure of Modals in Turkish

In Turkish possibility modals the morpheme *–(y)Ebil* is the main grammatical marker of possibility in Turkish. The suffix *–Ebil* can combine with the aorist *–Ir*. For instance: Maç iptal edil*ebil*ir. (The football match may be cancelled) (Özsoy, 1999; Göknel, 2013). Impossibility in Turkish can be achived by combining possibility marker *–(y)E* with negative suffix *–ME(z).* An example of impossibility is given as follow: Bakteriler çıplak gözle görül*emez*. (Germs cannot be seen with the naked eye).

Necessity and obligation modals stated with the suffix *–mEli* (Kornfilt 1997; Özsoy 1999; Underhill 1987). For instance: Sınavlarda başarılı olmak için çok çalış*malı*sın. (You must study hard to succeed in the examination).

Other common markers of necessity/obligation mood in Turkish are a set of verbs including *–gerek, -gerekli, mecbur, -zorunlu, zorunda,*etc (Kocaman, 1996; Özsoy, 1999 as cited in Yarar).

Predictive modals indicate the assumptions which are expected to occur in the future. Both the tense marker *–Ecek* and *–Ecek* with progressive marker *-(I)yor* are used to express predictions in Turkish (Tura, 1986; Göknel, 2013). Furthermore, the aorist *–Ir* is also used in expressing future prediction (Nilsson, 1991: 81).

4.1.20. Modals in the Corpus

As mentioned earlier, the modal expressions are grouped under three categories as follows: (1) possibility modals (2) necessity modals and (3) prediction modals. The frequency and rate of modals found in the sample of Turkish proverbs are given below:

Table 12**.** Frequency and rate of modals used in Turkish proverbs (n: 338)

Types of modals	Frequency	Percentage (%)
Possibility modals *-(y)Ebil –(y)mEz*	4	1.1
Necessity modals *-mElİ, gerekli-, mecbur-, zorunda…*	3	0.8
Prediction modals *-EcEk, -Ir, -yor*	1	0.2

Table 11 explicitly indicates that modals are not frequently used in Turkish proverbs. A total of eight modals was found in the sample.

As stated earlier, possibility modals are examined under two categories. The first one is provided by adding the morpheme *–(y)Ebil* to the verb stem. The second one is provided by using the possibility morpheme *–E* before negative suffix *–mEz* which gives the meaning of prohibition. In this study, total number

of possibility modals found to be four (1.1%). Table 12 indicates the frequency and percentage of possibility modals found in the proverbs.

Table 13**.** Frequency and percentage of possibility modals (n: 4)

Possibility modals	Frequency	Percentage (%)
Modality morpheme *–(y) Ebil*	0	0
Modality morpheme *–(y) mE (z)*	4	100

Table 12 clearly shows that the possibility structures in proverbs are all expressed by modality morpheme *–(y) E+ mE (z)* instead of modality morpheme *–(y) Ebil* (4, 100%). Furthermore, it can be stated that modality morpheme *–(y) mE (z)* refers to prohibition rather than possibility. It is more suitable for the nature of proverbs. Four examples of possibility modals refer to prohibition formed by morpheme *–E* with the negative suffix *–mEz* are as follows:

(38)

a) Allah'ın bildiği kuldan saklanamaz.

"What god knows cannot be hidden from man".

b) Gündüzün mum yakan geceyle bulamaz.

"He who lights a candle in the daytime will not have it at night"

c) Kişinin kendine ettiğini kimse edemez.

"No one can do for a man that which he does for himself".

d) Kuzusuna kıyamayan kebap yiyemez.

"One who does not kill his lamb, cannot eat Kebap".

As mentioned before, necessity and obligation modals are consisted of two different categories. The first one is the use of suffix *–MElI* or the use of *–MelI* with *–DIr*. The second one is the use of modal verbs such as *zorunlu-, zorunda-, gerek-, gerekli-, mecbur-.*

Among 338 proverbs, only three necessity/obligation modals were found (0,8%). The distribution and rate of necessity modals in the proverbs are based on two categories shown in Table 13 below.

Table 14. Frequency and percentage of necessity/obligation modals (n:3)

Types of necessity/obligation modal	Frequency	Percentage (%)
Necessitive morpheme *–mElI +Dir*	3	100
Modal Verbs *(gerekli-, mecbur-, zorunda… etc.)*	0	0

Table 13 explicitly showes that the necessity/obligation structures are all expressed by the necessity morpheme *–mElI + DIr.* The main reason for this finding seem to be the fact that modal verbs (*gerekli-, zorunlu-)* refer to objective expression of obligation (Kocaman, 1996) while suffix *–mElI* may refer to weak obligation and also advice (Yarar, 2002: 62). Three examples of necessity /obligation modals are stated as follows:

(39)

a) Dost için ölmeli, düşman için dirilmeli.

"One must die for a friend, resuscitate for an enemy".

b) Osuranın burnuna sıçmalı ki koku ala.

"Have a crap on the nose of the person who farts so that he could smell".

c) Yel gelen deliği kapamalı.

"The hole where the wind blows should be closed".

In terms of necessitive morpheme, only *–MEll* is used in the sample. The use of *–MEll* with *–DIr* is not encountered.

Prediction modals are found to have the lowest rate with only one example among 338 proverbs. It was stated earlier that prediction models are used with distinct verbal suffixes such as *–Ir* and *–yor.* In this study, the only proverb that has prediction modal was found to occur with the suffix *–Ir.* The related example is given below:

(40)

a) Tembele dediler: Kapını ört. Dedi: Yel eser örter.

"They said to the lazy man, 'Close the door'. He said 'The wind will close it".

Here in the sample, *-Ir* gives the function of estimation that the wind will close the door therefore, he does not need to close it.

4.1.21. Relative Clauses

Relative clauses have been used in order to provide extra information without starting another sentence. By joining sentences with relative clause, writings become more fluent and it prevents saying over some words repeatedly. Using relative clause varies in different languages. Some are expressed with affixation and some are used with different constructions or free – morphemes.

4.1.22. Structure of the Relative Clauses in Turkish

"Relative clauses are complex adjectival constructions that modify noun phrases" (Göksel and Kerslake 2005: 380). The native relative clause construction has a modifier clause that immediately precedes the head noun; this modifier clause ends in a participle form, with a choice of basic suffixes (Kornfilt, 1997: 57). These basic suffixes are *–(y)An, -DIk, -(y)AcAk* or *–mIş* (Erguvanlı Taylan 1994; Göksel 2005; Kornfilt 1997). Relative clauses in Turkish correspond to the relative pronouns '*who', 'which', 'that', 'whom', 'whose', 'where'*. Some examples of Relative clauses are given as follow:

(41)

a) Okula giden adam.

"The man who goes/ went to school".

b) Hergün okulda gördüğüm kız

"The girl whom I see at school every day"

c) Annesiyle tanışacağım kız

"The girl whose mother I am going to meet"

d) Başında şapka olan kız

"The girl who has a hat on her head"

Underhill (1976: 276) mentioned briefly how relative constructions are formed both in English and in Turkish as follows:

In English, a relative clause is formed from a simple sentence in the following steps:

1. Move the head noun to the beginning of the sentence.
2. Insert the appropriate relative pronoun, according to the rule given in the preceding section.

Observe the following derivation:

Simple sentence: I saw the man last night.

Step 1: The man – I saw last night

Step 2: The man whom I saw last night

(Underhill, 1976: 276)

In Turkish, a relative clause is formed from a simple sentence in the following steps:

1. “Move the head noun to the end of the sentence (in Turkish, a modifying phrase must precede the word it modifies)”.
2. “Select the appropriate form of the participle: If the head noun was the subject of the sentence, a subject participle is used”.
3. “Replace the tense suffix of the verb with a participle suffix”.

(Underhill, 1976: 276)

For example, given *Adam yemeğe geldi*, (The man came to dinner), we (1) move “adam” to the end, and (2-3) replace the tense *–DI* with the participle *–A*, to produce:

(42)

a) Yemeğe gelen adam

“The man who came to dinner”

(Underhill, 1976: 276)

4.1.23. Relative Clauses in the Corpus

As stated earlier, relative clause helps us to give additional information about someone or something. Analyzing these proverbs from the sample, it is seen in most of the sentences that relative clauses gives detailed information about the person or subject of the sentence. The total frequency and percentage of relative clauses used in Turkish proverbs sample are shown in Table 15 as follows:

Table 15**.** Frequency and percentage of relative clauses in Turkish proverbs (n:338)

	Frequency	Percentage (%)
Relative clauses	28	8.2

As stated in Table 15, twenty - eight relative clause sentences were found among 338 proverbs (8.2%). Therefore, it can be stated that relative clauses are infrequently used in the sample.

As stated before, relative clauses have major seven markers in Turkish. These participles are (1) *–An, (2) –AsI, (3) - mEz, (4) – Ar, (5) –DIk, (6) –EcEk, (7) –mIş*. Table 16 presents the distribution of relative clauses based on these suffixes.

Table 16**.** Frequencies and percentages of relative clause participles used in the sample (n: 28)

Relative Clause Participles	Frequency	Percentage (%)
-An	22	78.5
-AsI	0	0
-mEz	1	3.5
-Ar	0	0
-Dik	3	10.7
-EcEk	1	3.5
-mIş	1	3.5

Table 16 explicitly shows that the suffix *–An* used more frequently than the other participles (78.5%). In other words, more than half of the relative clauses contain the relative clause used the suffix *–An*. It can be stated that relative clauses found in the sample were mostly subject relative clauses due to the fact that *–An* produces subject relative clauses. Some examples of the relative clauses from the sample are as follows:

(43)

a) Ağası güçlü olanın kulu asi olur.

“He whose master is powerful, is disobedient”.

b) Ava gelmez kuş olmaz, başa gelmez iş olmaz.

"There is no bird that is not caught, there is no person that does not experience trouble".

c) Koyunun bulunmadığı yerde keçiye Abdurrahman Çelebi derler.

"When there is no sheep around, the goat is called as Abdurrahman Çelebi"

d) Arı, bal alacak çiçeği bilir.

"Bee knows how to pick flower which has honey".

The rate of relative clauses found in this study is very close to Jaradat's (2007) study on Jordanian Arabic.

4.2. Discussion of the Syntactic Analysis of Turkish Proverbs

Based on the discussion of the individual syntactic structures analysed and given above a discussion of the proverbs are given here. To reveal the syntactic features of proverbs as a whole Table 17 below shows the frequency and percentage of these syntactic structures as follows:

Table 17**.** Frequency of Syntactic Structures examined (n: 338 for each category)

Syntactic structures examined	**Frequency**	**Percentage**
Passive	17	5.0
Time adverbials	21	6.2
Place adverbials	19	5.6
Negation	121	35.7
Tense markers	278	82.1

Aspect	4	1
Modals	8	2.1
Relative clauses	28	8.2

Table 17 indicates that there were only seventeen passives (5.0%). Corson and Smollet (n.d) stated that passive sentences are longer than active sentences which make sentences indirect. For this reason, passive sentences prevent message to be direct, brief and to the point. All passives found in the sample are agentless passives not by passives. It may be stated that information which the sentence gives and the patients are more prominant than agents.

It is seen that time adverbials were found in twenty – one sentences (6.2%). And place adverbials were found in nineteen sentences (5.6%). These results show that time and place adverbials do not play a major role in Turkish proverbs. It can be said that Turkish proverbs do not provide information limited to temporal boundaries and to certain places.

Among 338 proverbs, 121 proverbs are found to be negated sentences (35.7%). As mentioned before, the nature of proverb is to give advice and with this purpose, proverbs not only tell people what to do but also what not to do. Negation is operative in achieving this function.

As seen in Table 17, 278 proverbs has tense markers (82.1%). In the study, present tense and past tense usage was analysed and it is found that more than half of the proverbs have present tense marker. The reason for this high usage is that present tense is used to refer to general facts and events.

Aspect markers were only seen in four sentences (1%). The rate is very low and it shows us that aspect markers are not the specific feature of Turkish proverbs in the sample.

Just like aspect markers, modals were not frequently used in the sample, only eight modals were found in the proverbs (2.1%). Among modals, possibility modals have the highest frequency. Possibility structures in proverbs are all

expressed by modality morpheme *–(y) + mE(z)* instead of modality morpheme *-(y) Ebil*. It is safe to argue the finding that modality morpheme *–(y) + mE(z)* refers to prohibition rather than possiblity and it is more suitable for the nature of proverbs.

Of 338 proverbs, thirty – three imperatives were in the sample (9.7%). Among the imperative types, only second person singular (basic verb stem) and third person plural/singular imperatives were found. Tuğluk (2013) also reached the same results in his study and he explained that it originates from proverbs' characteristics of giving advice, giving warning and its effect of deterring.

As stated in Table 17, twenty – eight relative clause sentences were encountered (8.2%). Among seven relative clause participles *–An* is the most frequently used one (78.5%). It can be stated that relative clauses found in the sample are mostly subject relative clauses due to the fact that *–An* produces subject relative clauses.

4.3. Nominal and Verbal Sentences

When the grammatical structures were examined, it is remarkably seen that suffixes are used rather than words. The reason might be the fact that suffixes are mostly attached at verbal sentences and nominal sentences are found less in the examples. Starting from this point of view, proverbs were examined and the results are as follows:

Table 18**.** The frequency and percentage of verbal and nominal sentences (n:429).

	Frequency	Percentage (%)
Verbal sentences	337	78.5
Nominal sentences	92	21.4

Some proverbs may contain more than one clause and each clause may have different sentence type. For this reason, clause numbers are counted not proverbs. Total number of clauses is 429. As predicted, Verbal sentences are founded more than nominal sentences. Off 429, 337 clauses are encountered (%78.5) while there are 92 nominal clauses in the examples (21.4%).

4.4. Proverbiality

After examining the syntactic structures that are frequently used in the Turkish proverbs, their effect on poverbiality is analysed. Proverbiality states the characteristics of being a proverb. Coinnigh (2014: 112) described proverbiality as “In recent years, scholar have begun to investigate this abstract concept by identifying certain poetic and structural features that appear frequently in proverbs and which constitude, in very broad terms, the concept of proverbial style or what Shirley Arora (1984) has termed *proverbiality*. These devices are “a veritable checklist for proverbial status: the more of these stylistic features a sentence possesses, the higher level of proverbiality, and the greater the proverbiality that the sentence is, or will be identified, as a proverb”. Coinnigh (2014: 112) also added that “The phonological, semantic and stylistic devices that ocur ferquently in proverbs across languages may be termed proverbial markers. These internal and external markers are warning signs indicating that a particular sentence is deviant from the surranding discourse, in that it exhibits stylistic and structural adornments that are not typically found in naturally – occuring language”.

“Scholars have identified a range of devices which operate in ensemble to effect the concept of proverbial style, amongst which are the most important are parallelism, ellipsis, alliteration, rhyme, metaphor, personification, paradox and hyperbole” (Mieder, 2004: 7). Coinningh (2014: 112, 113) stated that “Structural elements are amongst the most universal and easily identifyable proverbial markers, and feature with high frequencies across world languages, both terms of (i) the traditional fixed formulae, and (ii) the set of optional syntactic devices

that ocur in proverbs, particularly syntactic parallelism, parataxis and inverted word order in its various manifestations". Coinnigh (2014: 113) mentioned some of these languages as follows:

> "Language-specific analyses of the use of proverbial markers have focussed on these structural elements in a wide number of languages, including Ancient Greek, Ancient Egyptian, (Cairene) Arabic, English, Esperanto, French, Hebrew, Hausa, Hungarian, Igbo, Irish, Italian, Latin, Russian, Spanish, Tamil, Welsh, Yoruba, and numerous other African languages. The researchers and languages of these studies as stated as follows: Guershoon (1941) [Russian], Kilimenko (1946) [Russian], Mahgoub (1968) [Cairene Arabic], Rothstein (1968) [aspects of Russian, French, Latin], Levin (1968) [Russian], Thompson (1974) [Hebrew, Arabic], Silverman-Weinreich (1981) [Yiddish], Hasan-Rokem (1982) [Hebrew], Russo (1983) [Ancient Greek], Arora (1984) [Spanish], Sorrentino (1989) [Tamil], Tóthne Litovkina (1990) [Hungarian, Russian], Norrick (1991) [English], Tóthné Litovkina and Csábi (2002) [American English], Jang (2002) [Hausa], Valdaeva (2003) [English], Osoba (2005) [Yoruba], Agozzino (2007) [Welsh], Ezejideaku and Okechukwu (2008) [Igbo], Fiedler (2010) [Esperanto], Grandl (2010) [Ancient Egyptian], and Mac Coinnigh (2012; 2013) [Irish]." Coinnigh (2014).

As mentioned above, the proverbs in many languages have been examined and the unique architecture of proverbs across a range of languages have been investigated. However, even if these features are found in proverbs, their rates differ. This study tries to answer how do syntactic features frequencies affect the occurance the elements of proverbiality in Turkish proverbs.

Mieder (2004: 7) stated that "It is universally agreed that proverbial "style" incorporates to varying degrees, poetic devices, such as parallelism, ellipsis, alliteration and rhyme and also semantic devices such as metaphor, personification, paradox and hyperbole". Categories can be expended but for this study, only the useful ones from the categories of Coinnigh's (2014) were

adopted. Some classifications from proverbial devices were excluded because they were not useful for this study. Coinnigh grouped proverbiality under three basic categoies as: (İ) sentence Type, (ii) proverbial devices and (iii) sentence function.

4.4.1.Sentence Type

Although sentence type is normally analyzed in syntactic way, it is grouped under the sentence type category. That is the reason why it is examined in proverbiality. From a syntactic perspective, proverbs appear to have lots of different sentence types according to the number of clauses and sub-clauses they contain, these sentences are classified into four as follows: simple, compound, complex, and compound-complex.

"(i) The most basic sentence is the simple sentence, which contains one main clause (subject and predicate) and no subclauses. They appear in both affirmative and negative form as can be seen in the examples below" (Coinnigh, 2014: 113):

(44)

(a) *Acqua cheta rovina i ponti.* (Italian) Affirmative (+)
"*Silent waters run deep."*

(b) *Comparaison n'est pas raison*. (French) Negative (–)
"*Comparison is no reason*."

(Coinnigh, 2014)

On the othe side, Complex sentences contain one clause and one or more subclauses. “The subclauses may be adjectival, nominal, or adverbial. The subordinate clause often features a WH – subclause, which in English begins with one of the following: what, where, who, why, or when (see No. 44 - 45). A stylistic feature of these proverbs is the repositioning of the subclause into sentence-initial position, usually for the purposes of emphasis.” (Coinnigh, 2014: 114).

(45)

[It is a bad cloth] [that will take no colour]. *(English)*

[Clause] + [Subclause]

(46)

[Quand le vin est tiré], [il faut le boire]. *(French)*

When the wine is drawn, one must drink it.

[Subclause] + [Clause]

(47)

[Wer anderen eine Grube gräbt], [fällt selbst hinein]. *(German)*

Who digs a pit for other falls into it himself.

[Subclause] + [Clause]

(Coinnigh, 2014: 114)

The third sentence type category is compound sentence. “Compound sentences possess multiple independant clauses which are separated by a coordinator (in English these are for, and, nor, but, or, yet, so). There is a grammatical equality in these sentences, which balances the two clauses against one another through a central fulcrum in the shape of the coordinator. These examples often display a type of semantic equality or contrast, which is created through the replication of the syntactic pattern.” (Coinnigh, 2014: 114):

In the example (47) below we can see the two independant clauses *Falseness lasts an hour and truth lasts till the end of time* located contiguously with the conjunction and acting as the central pivot.

(48) جولة البطل ساعة وجولة الحق إلى قيام الساعة.

(Arabic)

[Falseness lasts an hour and truth lasts till the end of time.]

[Clause] + [coordinator – and] + [Clause]

(Coinnigh, 2014: 115)

Another category of sentence type is compound – complex sentence. “The compound–complex sentence is the most syntactically complicated type as it often features a multiplicity of clauses and subclauses. The minimum syntactic requirement is for at least two clauses and one subclause. The complex, extended structure is prohibitive to proverb composition, presumably because they are more difficult to memorise and recall in speech situations” (Coinnigh, 2014: 115):

(49)

When the oak is before the ash, then you will only get a splash; when the ash is before the oak, then you may expect an oak.

[Adverbial subclause] + [Clause] ; [Adverbial subclause] + [Clause]

(Coinnigh, 2014: 115)

When the sentences above examined it is seen that they are nominal sentences. “This refers to a type of sentence with a predicate lacking a finite verb. Words and phrases are juxtaposed for the purposes of emphasis and intensity, but either there is no explicit grammatical connection between these phrases or the verbal construct has become redundant over time and is omitted. An oft-cited example of a nominal sentence is the proverb in example (50) in which the substantive verb to be is omitted” (Coinnigh, 2014: 115):

(50)

(a) The more – the merrier.

4.4.2. Sentence Type in the Corpus

As stated earlier, sentence type is examined under four categories and the rates of the sentence type usage in the proverbs is given below:

Table 19**.** Frequency and percentage of sentence type used in proverbs (n:338)

Sentence Type	Frequency	Percentage (%)
Simple Sentence	154	45.5
Complex Sentence	44	13
Compound Sentence	6	1.7
Compound – Complex Sentence	128	37.8

Table 19 shows that simple sentence is the mostly used one among other sentence types. Compound and complex sentence is the second highest sentence type category. When the other categories are examined, the ratios are given as follows: Complex sentences are 44 and compound sentences are 6.

As seen in Table 19, among 338 proverbs in total 154 simple sentence is identified (45.5%). The following examples show the use Turkish proverb examples.

(51)

a) *Acemi katır kapı önünde yük indirir.*

   “An untainted mule will dump his loan in front of the door”

b) *Gönül ummadığı yere küser.*

   “The heart is offended by the loved ones”.

c) *İt derisinden post olmaz.*

   “A dog’s hide does not work as a fur”.

d) *Su yatağını bulur.*

   “Water knows its hole”.

Coinnigh (2014: 112) stated for the simple sentence as “they are typically simple, declarative, non – oppositional and stylistically unmarked. Recent corpus studies by MacCoinnigh (2012) and Tothne Litovkina (1999) has shown “this type of sentence to be the most prevalent in Russian, Hungarian and Irish language proverbs. While Wolfgang Mieder (2012: 144) has stated that most modern Anglo – American proverbs are now straight forward indicative sentences also”. The example of the use of compound – complex sentence in the corpus is given below:

(52)

a) *Soğuk; kırk kat keçe, ben ondan geçe; bir kat deri, ben ondan geri demiş.*

   “Cold side “I can pass through forty folds of felt; but I keep away from one fold of leather.”

b) *Çömlek demiş: Dibim altın, kaşık demiş: Girdim çıktım.*

   “The pot said, “My bottom is covered with gold”. The ladle said “I entered it, found nothing and left.”

c) *Dut yaprağı açtı, soyun; döktü, giyin.*

   “When mulberry trees blossom, take off your heavy clothes, and when mulberry trees fall, put on your heavy clothes”.

d) *Karakışta karlar, martta yağmaz, nisanda durmazsa değme çiftçinin keyfine.*

   “Snow in the dead of winter, no rain in march, If it rains too much in april, farmers will be joyful”.

The following examples illustrate the complex sentence used in proverbs as follow:

(53)

a) *Ağzına tat bulaşanın gözü pekmez tutumundadır.*
"The one who tastes, looks for grape molasses".

b) *Değirmende doğan sıçan gök gürültüsünden korkmaz.*
"The mouse that is born in a windmill is not afraid of thunder".

c) *İki kişi dinden olursa bir kişi candan olur.*
"If two men abjure their religion, one man loses his life".

d) *Çobanın gönlü olursatekeden yağ çıkarır.*
"If a shepherd really wants to he can get milk from a billy goat".

As stated before, in complex sentences, the subordinate clause often features with relative clause suffixes *–An, -AsI, -Mez, -Ar, -Dık, -EcEk, -MIş.* When corpus has been examined, it is found that 23 sentences out of 44 are structured with relative clause. Other sentences are used with verbals and complementary verbs mostly with conjuctive mood *–sA.*

In complex sentences, subclauses are adjectival, verbal and mostly nominal. Furthermore, most of the sentences have subject relative clause. Coinnigh (2014: 114) also stated that "A stylistic feature of these proverbs is the repositioning of the subclause into sentence initial position, usually for the purpose of emphasis". This is notible for Turkish proverbs, as well. The example of the use of compound sentence in the corpus is given below:

(54)

a) *Allah bilir ama kul da sezer.*

“What a man can only guess God knows”.

b) *Berber berbere benzer ama başın Allaha emanet.*

“A barber can be very skilled but only God can protect your head”.

c) *Dert gider amma yeri boş kalmaz.*

“The sorrow goes away, but its place remains not empty”.

d) *Herkes sakız çiğner ama Kürt kızı tadını çıkarır.*

“Anybody can chew gum but the Kurdish girl is the one who really enjoys it”.

When sentences in the corpus were examined, it is found that all compound sentences are combined with a coordinator “*ama”* (*but*). This means that coordinater preferred in proverbs is to express contradiction.

4.4.3. Proverbial Devices

In this category**,** syntactic parallelism, ellipsis (medial ellipsis or gapping), rhyme and metaphor have been examined.

4.4.3.1. Parallelism

Linguistic studies on the stylistic markers that feature in proverbs, by scholars such as Taylor (1931), Mahgoub (1968), Silverman-Weinreich (1981) Arora (1984), Jang (2002), and Mac Coinnigh (2012), have shown that parallelism – both structural parallelism and semantic parallelism – is one of the most

significant and frequently occurring internal devices in proverbs. In this study, only structural parallelism is examined. “Structural or syntactic parallelism is a rhetorical device used for the purpose of emphasis or foregrounding. It involves the contiguous justaposition of syntactically parallel elements of the proverb text, such as individual lexical items, phrases, clauses, or sentences, for the purpose of suggesting analogical relationships or comparsisons” (Rothstein, 1968: 269). For Coinning (2014: 115) “There are two main methods by which the elements can be placed in parallel (i) syndetic coordination and (ii) asyndetic coordination. In syndetic coordination, the terms are explicitly linked by conjuctions and or but, and the elements of the proverb are bound together in a cohesive grammatical unit” as in the example given below:

(55)

(a) *Ein freind ist zuviel, und hundert freunde nicht genug.*

(German)

“One enemy is one too many, and hundred friends are not enough”

(Coinnigh, 2014: 122)

Asyndectic coordination is different from syndectic coordination as follows: “While in asyndetic coordination the conjunctions are absent, but the conjoins are syntactically mirrorred or coordinated so as to suggest an analogical relationships between the elements” (Coinnigh, 2014: 122). The example is given below:

(56)

(a) Nemico diviso, mezzo vinto *(Italian)*

"Enemy divided, half won"

(Coinnigh, 2014: 123)

Another type of parallelism is syntactic parallelism which have been considered important for this study. For Coinnigh (2014) "grammatical parallelism is a more rigid form of syntactic repetition in which the grammatical class of each individual element is mirrored in the bipartite structure that follows. This is extremly common in short phrases where the grammatical structure is quite basic often relating to a simple Noun Phrase (NP) involving Noun + Adjective as in the example (57) or the Noun + Verb structure as in (58). Extended forms of grammatical parallelism are also found as in (59).

(57)

(a) Andere Länder, andere Sitten. *(German)*

"Other countries, other customs."

(58)

(a) Бог дал, Бог и взял. *(Russian)*

"God has given, God has taken."

(59)

(a) *Young folks think old folks to be fools, but old folks know young folks to be fools.*

(Coinnigh, 2014: 123)

4.4.3.2. Gapping (Ellipsis)

Greenbaum & Quirk (1990) stated that “another feature associated with syntactic parallelism is medial ellipsis or gapping. “This is the omission of a lexical element, usually a verb, in the second half of the binary structure. Gapping is to be found in a number of proverbs containing asyndectic as can be seen in the following example (60) (Coinnigh, 2014: 124).” In this sentence, the word *gets* and *cold* are located in the first sentence while they were absent in the second one but implicitly understood.

(60)

(a) *As a ceann a fhaigheann an bhean fuacht; as a chosa an fear. (Irish)*

*“Out of her head gets the woman cold; out of his feet *gets* the man *cold*”*

4.4.3.3. Rhyme

A word is a meaningful and useful unit of sounds. Since the early times, the power of sound structure and melody of the words have been noticed. People who discovered the effect of words desired to use it effectly in different areas of life. When the structure of proverbs was examined, it is seen that elements of poetry and music have been utilized. Sarıca (2016: 11) also stated ‘In the fact

that proverbs, which are short and concise expressions, have undergone very little changes for centrues thanks to art elements, parallel meanings and the effect of sound". In Turkish, some proverbs are formed as two verses as follows (Sarıca, 2016):

(61)

(a) "Çiftçiye yağmur, yolcuya kurak,

"Cümlenin muradını verecek Hak".

(Yurtbaşı, 2012: 214)

As in Turkish proverbs, rhyme is a widely used literary way of expression in proverbs of other languages. Sarıca (2016) gave some examples from other languages below:

(62)

(a) "Mida varem, seda parem." *(Estonian)*

(b) "Men mî-gûyem âsmân, û mî-gûyed rismân" *(Persian)*

(c) "English'It isn't life without a wife." *(English)*

(d) "Money talks, everthing else walks." *(English)*

(Sarıca, 2016)

In Turkish, there are various rhyme types based on one sound similarity, two sound similarity, three or more sound similarities and complete sound similarity.

Example for one sound similarity is given as follows:

(63)

*(a) Erken kalkan i**ş**ine, geç kalkan dü**ş**üne.*

“The one who wakes up early prepare well, the one hwo wakes up late can only dream of it”.

Example for two sound similarity is given as follows:

(64)

*(a) Bakarsan b**ağ**, bakmazsan d**ağ** (olur.)*

“if you take care, it will be a vineyard; If you do not take care, nothing will grow on it.”

Example for three sound similarity is as given as follows:

(65)

*(a) C**efa**(yı)çekmeyen (âşık)s**efa**nın kadrini bilmez.*

“One lover who has not suffered cannot appreciate the value of happiness”.

Example for more than three sound similarity is given as follows:

(66)

(a) **Arife** t**arif** gerekmez.

"To a clever man, one sign is enough".

Example for complete sound similarity is given as follows:

(67)

*(a) Ana **hakkı**, Tanrı **hakkı**.*

"The right of mother, the right of god".

(Sarıca, 2016)

4.4.3.4. Metaphor

Different descriptions about the nature of metaphor and their various area of usage show us how metaphors are complex. Steen (2002:233) mentioned metaphor as a booming business. "Since the publication of Ortony's (1979, 1993) *Metaphor and thought* and Lakoff and Johnson's (1980) *Metaphors we live by*, it has become a central object of study in psychology, philosophy, linguistics, poetics, history, anthropology, discourse studies, and other disciplines". Before this, early studies suggested that "since the down of recorded history, humans have been using metaphors for ceremonial, spiritual, religious and temporal matters" (Jumah, 2007: 3). It is also a known fact that sorrow, love, joy and hate are some of the emotions which have been

represented metaphorically since antiquity (Kövecses, 2000; Tissari, 2001). Aristotle once commended that “The greatest thing, by far, is to be a master of metaphor. It is the one thing that cannot be learnt; and also it is also a sign of genious…” (as cited in Kittay, 1989: 93).

Metaphors function as the bridge by which two different domains could be linked through the recognition of certain common structural similarities and because metaphors evoke imagery, it makes them very useful in conveying meaning (Archer & Cohen, 1998; Gozzi, 1999; Jumah, 2007; Ivie, 1999)”.

Tendhal (2009: 198) suggests “that the phenomenon of metaphor has fascinated scholars for at least two millennia and still there are many open questions”. As the limits of metaphor are not clear as literal language is, metaphors have been considered broadening the horizons of people’s thought and language.

Metaphoricity is one of the elements that enables proverb a generic meaning. If the use of metaphors is not considered to be included, many proverbs will not be relevant and even pointless. In addition to that metaphors have expanded the area of utilization in relevant situations. Jaradat (2007: 151) stated that “Metaphoricity in proverbs is the force that makes the proverb applicable to innumerable situations as long as the situations match the descriptions given in the proverb”. This broad usage and everyday utility of the metaphors create pervasiveness in different study areas and increase the demand to the study of metaphor across languages.

Metaphor provides a connection between the theme included in the proverb and the real life situation. In order to achieve this effect, metaphor implements figurative meaning to the language. “At any given point, a language tends to contain many expressions that fall somewhere in-between the clearly figurative and literal” (Jumah, 2007:18). In some Turkish proverbs, both figurative and literal meanings are frequently confronted and this adds beauty and richness to the language. For instance, “*Damlaya damlaya göl olur” (Drop by drop the lake is formed*) means small and insignificant things accumulate to form great things.

It is also true that little by little an empty place can be filled by lots of water. “Lakoff and Johnson (1989) maintain that metaphors are human means by which experiences are organized and conceptualized. The two also share the idea that language, whether literal or non-literal, provides a way through which to comprehend, express and describe reality (cited as in Jumah, 2007: 24)”.

> “An interesting view advanced by Gozzi (1999) about metaphors is the idea that language in general is in a perpetual state of being pulled toward two extreme poles: codification and incoherence. Codification presumes well – defined and understood terms, whereas incoherence denotes unclear and confusing expressions. Following this logic, language instruction in schools is tilted towards codification, while everyday communication engenders a pull in the opposite direction, with its frequent use of metaphors, ellipses and other features (Cited as in Jumah, 2007: 25)”.

4.4.4. Proverbial Devices in the Corpus

As mentioned before, proverbial devices are examined under four categories as parallelism, gapping, rhyme and metaphor. The rates of proverbial devices in proverbs are given below:

Table 20**.** Frequency and percentage of proverbial devices used in proverbs (n:338)

Proverbial Devices	Frequencies	Percentage (%)
Syntactic Parallelism	42	12.4
Gapping(Ellipsis)	8	2.3
Rhyme	45	13.3
Metaphor	39	11.5

Table 20 indicates that in the corpus rhyme is the mostly used one among other proverbial devices. Syntactic parallelism is the second highly used category with a slight difference. The third category is metaphor with the rate of 39 (11.5%) and the least found category is gapping (2.3%).

Examining syntactic parallelism, 42 proverbs out of 338 are found to have it (12.4%). Also the frequencies of syndectic coordination and asyndectic coordination have been found. Table 21 shows the results as follows:

Table21**.** Frequency and percentage of syntactic parallelsm types used in proverbs (n:42)

Syntactic parallelism	Frequency	Percentage (%)
Syndectic coordination	0	0
Asyndectic coordination	42	100

Table 21 shows that all examples are asyndectic coordination while there is not any example of syndectic coordination. This means that syntactic parallelism occured only in the form of asyndectic coordination in Turkish proverbs in the corpus. Some examples of syntactic parallelism is given as follows:

(68)

(a) Aç aman bilmez, çocuk zaman bilmez.

“ A hungry man knows no mercy nor a child time”.

(b) Dereyi tepeyi sel bilir, iyiyi kötüyü el bilir.

“Flood knows stream and hills, society knows good and bad people”.

(c) Yazın gölge hoş, kışın çuval boş.

"He who enjoys the shade in summer will have an empty suck in winter".

(d) Dost için ölmeli, düşman için dirilmeli.

"One must die for a friend, resuscitate for an enemy".

Also, Coinnigh (2014: 124) states that "gapping is to be found in a number of proverbs containing asyndectic coordination". This is true for our corpus as well. All gapping examples are realized in asyndectic coordination.

Off 338 proverbs only 8 sentences have gapping in the examples (2.3%). Examining the corpus, gapping occured on verbs and nouns. The rates of them is given in table 22 below:

Table 22**.** Frequency and percentage of hyme types used in proverbs (n: 8)

Gapping	Frequency	Percentage (%)
Noun	6	75
Verb	2	25

Gapping is a construction in which part of a sentence is omitted rather than repeated and the missing grammatical unit is called a *gap*. In other words, this is the omission of a lexical element, usually a verb. While examining the examples, it is found that 6 nouns and 2 verbs were omitted. It could be concluded that nouns were omitted more than verbs in the proverbs. Some examples of gapping is given below:

(69)

(a) Dilenci dilenciyi istemez, ev sahibi ikisini de (istemez).

"A beggar does not want another beggar, the home owner (does not want) both of them".

(b) Akıl yaşta değil, (akıl) baştadır.

"Wisdom is not in age,(wisdom) in the mind".

(c) Kasımdan on gün evvel ek, (kasımdan) on gün sonra ekme.

"Do not plant the seeds ten days before November, plant ten days later (November)".

(d) Aç doymam (sanır), tok acıkmam sanır.

"A hungry person thinks he will never have enough and a satisfied person (thinks that he) will never be hungry".

For Finnish proverbs Krikmann (1984) stated "as is the case with many other countries, the key feature of the structure and style of Finnish proverbs is their ellipticism". However, In Turkish proverbs the percentage of gapping was not high enough to be considered as the key feature. Krikmann gives an example of ellipsis from Finnish as follows:

(70)

"Sananparsiston rakenneanalyysin terminologiaa" .

"Johdatusta sananlaskuston formula-analyysiin".

Krikmann (1984)

Rhyme examined in the corpus was found under three categories as follows: noun – noun, noun – verb and verb – verb. Some proverbs may have more than one rhyming couple and in this study, clauses have been counted in that way. The rates of the rhyme types found in the corpus is given below:

Table 23**.** Frequency and percentage of hyme types used in proverbs (n:45)

Rhyme	Frequency	Percentage (%)
noun – noun	31	68.8
noun – verb	8	17.7
verb – verb	9	20

Table 23 indicates that noun – noun rhyme type has the highest frequency in the examples. The other two categories rates are close to each other. Some examples of rhyme is given as follows:

(71)

(a) Ana, yürekten yana

“Mothers are soft hearted”

(b) Dokuz keçe, su geçe; bir deri, soğuk geri.

“Nine piece of mat, let the water go through; one leather prevents cold”.

(c) El el için ağlamaz, başına kara bağlamaz.

“People do not cry for others, they do not wear black head scarves”.

(d) Emmim dayım kesem; elimi soksam yesem.

"My purse is worth all my paternal and maternal uncles, I should only reach and enjoy it".

Hakamies (2014) stated that rhymes, rhyme-like arrangements and parallelism are important features related to style and poetics of Finnish. An example is given below for parallel structure and rhyme. Furthermore, example shows how the metre has loosened in its form:

(72)

Ämmät ähkäin elävät, kuuset paukkain palavat

"Hags live with groaning, spruces burn with banging".

(Hakamies, 2014)

Metaphor and simile are the two most similar categories of figurative language. Although both similes and metaphors are used to make comparisons, the difference between the two is hidden in a single word. Simile uses the word '*like*' or '*as*' (*gibi* or *kadar* in Turkish) while metaphors reflect a comparison. Taking this difference into account, only metaphor was examined in this study. Table 24 below indicates the frequency and percentage of metaphors found in the proverbs.

Table 24**.** Frequency and percentage of metaphor found in the corpus (n:338).

	Frequency	Percentage (%)
Metaphors	24	7.1

Table 24 explicitly shows that although metaphors are used in the corpus, only 24 sentences have it with the rate of %7.1. For this reason, it is possible to state that metaphors are moderately used with Turkish proverbs in the sample. The ferquency showed that proverbs do not apply metaphor frequently to give advice by comparing person or object by referring to something that is considered to possess similar features. The reason for using metaphor in the examples in the corpus is to emphasize certain features by comparing them to other people or objects that have the same properties. This usage increases the importance of the specified feature. Some examples of metaphors from the corpus are presented as follow:

(73)

a) Sanat altın bileziktir.

"A profession is a golden bracelet"

b) Ustanın çekici bin altın.

"The hummer of a master, is worth a thousand of gold pieces".

c) Teyze ana yarısıdır.

"An aunt is like a mother."

d) Gönül bir sırça saraydır, kırılırsa yapılmaz.

"The heart is a glass palace; once broken it cannot be mended"

Examining the sentences, it is found that most of the metaphor sentences are nominal sentences because it resembles one thing to another. Based on this finding, the following structure is notable for its frequent use in the corpus:

X is Y (Time is money)

4.4.5. Sentence Function

Coinnigh (2014: 115) divided sentence function into two basic categories as affirmative and communicative. Affirmative sentences grouped under declarative and interrogative sentences and communicative sentences are grouped under imperative and exclamatory sentences.

“Declarative (or indicative) sentence conveys information or ideas in the form of a statement. An example is given in the example (74). Interrogative sentences on the other hand take the form of a question as in the example of (75) and (76)” (Coinning, 2014: 115).

(74)

Bad news travels fast.

(75)

Does a chicken have lips?

(76)

What would you expect from a pig but a grunt?

(Coinning, 2014)

The communicative sentence types feature the imperative form in which an order is given. An example is stated in the example (77):

(77)

(a) Entre l'arbe et l'écorce il ne faut pas mettre le doigt. (French)

"Don't go between the tree and the bark."

The exclamatory sentence expresses strong emotion such as anger, surprise, frustration, confusion, elation, joy, love, sorrow etc. Example is given below:

(78)

(a) What goes around comes around!

4.4.6. Sentence Function in the Corpus

Coinnigh (2014: 115) stated that "sentences typically have four functions as declarative, interrogative, imperative and exclamatory. They can be drawn together into two main larger groups as: Affirmative and communicative. Proverbs exhibit all these different functions, although some may be more frequently used than others". Table 25 below shows the frequency and percentage of sentence function types found in the proverbs:

Table 25**.** Frequency and percentage of affirmative and communicative sentences found in the corpus (n:338).

Sentence function	Frequency	Percentage (%)
Declerative	287	84.9
Interrogative	6	1.7
Imperative	44	13
Exclamatory	1	0.2

Table 25 indicates that declarative sentence is the mostly used one among other sentence function types with the rate of 287 (84.9%). Secondly used category is imperative sentence with the percentage of 13%. The other two categories are found less in the examples. Proverbs have 6 interrogative sentences (1.7%) while they have 1 exclamatory sentence (0.2%).

Findings show that declerative sentence is the favoured one in proverbs in the corpus. The reason for this high usage is that it conveys information or idea in the form of a statement. Some instances of declarative sentences is give below:

(79)

(a) Borçlu ölmez benzi sararır.

“The debtor will not die but his eyes will darken”.

(b) Kötürümden aksak, hiç yoktan torlak yeğdir.

“A limping manis better than one crippled, and an unbroken cot is better than none at all”.

(c) Söz var ara bozar, söz var ara düzer.

"There are words which finish a work and there are words which cause a manto lose his head".

(d) Veresiye şarap içen iki kez sarhoş olur.

"Who drinks wine on credit, gets drunk twice".

Imperative sentences is the second favored one after declerative sentences. In this study, imperatives are analyzed in the light of four category as (1) first person imperatives, (2) second person imperatives, (3) third person imperatives and (3) polite imperatives. Table 14 indicates the frequency and percentage of imperative types found in the proverbs.

Table 26**.** Frequency and percentage of imperatives (n: 44).

Imperatives	Frequency	Percentage (%)
First person plural / Singular *-(y) AyIm, -(y) AlIm*	0	0
Second person singular (basic verb stem)	43	97.7
Polite imperative / second person plural *-In, -InIz*	0	0
Third person plural / singular *-sIn, -sInlAr*	1	3.0

As seen in Table 14 while two types of imperatives are used in the proverbs analysed, first person plural/singular imperative and polite imperative/second person plural was not found in the sample. The rates of second person singular imperative and third person plural/singular imperative are quite different from each other. Second person singular imperatives are used in forty three proverbs (97.7%). On the other hand, third person plural imperative was only seen in one proverb (3.0%).

Tuğluk (2013) stated in his study that most of the proverbs are constructed generally with the second person singular imperatives and sometimes with third person imperatives. He also explained that the reason of using these imperatives originates from proverbs characteristics of giving advice, giving warning and its effect of deterring. Moreover, he added that this usage of imperatives is a sign of transmutation because it displays different function than it has. The following examples show the use of second person singular imperatives in the sample:

(80)

a) Dene altını mihenk taşında, dene insanı bir başında

"Try gold at the touch stone and a man at work"

b) Elmayı soy da ye,armudu say da ye.

"Peel apples and eat them, but count pears as you eat them"

c) Kızı kızken görme, gelinken gör; gelinken görme beşik ardında gör.

"One should see a girl after marriage and one should see a bride behind a cradle".

d) Paran çoksa kefil ol, işin yoksa şahit ol.

"If you have no debts be someone's guarantor, and If you want trouble, act as someone's court witness".

The only example of the third person imperative is used with the suffix – *sInlAr.* The instance of the third person plural imperative in the sample is given as follows:

(81)

a) Ağır otur ki bey desinler.

"Sit calmly so they will call you a gentleman"

In the corpus there are only 6 interrogative sentences and this type of sentences are not found frequently in Turkish proverbs. Some example of interrogative sentences is given as follows:

(82)

(a) Akıl olmayınca ne yapsın sakal?

"What can a beard do without wisdom?".

(b) Arnavuta sormuşlar cehenneme gider misin? diye, aylık kaç? demiş.

"They asked the Albenian "Will you g oto hell?" he replied, What's the pay?

(c) Yağmur yağsa kış değil mi? Kişi halini bilse hoş değil mi?

"Would it not be winter should it rain?, and would not it be nice should a man know his limits?

(d) Eşek hoşaftan ne anlar?

"What would an ass understand of stewed fruit?"

Imperative proverbs found in Jordanian Arabic has similar rate with this study. Jaradat (2007) added an information for imperatives “Proverbs by manipulating imperatives, personalized the experience, each person reading the proverb or has been adressed by it would think that the proverbs has been devised for her”.

There is only one example of exclamatory sentence in the corpus but in daily life any declerative sentence can become exclamatory sentence in natural speech in order to express strong emotion. Exclamatory sentence in writings is reflected by adding exclamation mark at the end of the structures. An example of exclamatory sentence is given as follows:

(83)

(a) Deh! denmiş dünyayı, çüş! diye sen mi durduracaksın.

“Nobody can prevent the evil of the world which rules according to its order”.

CHAPTER 5 – CONCLUSIONS

Based on the findings of the syntactic and proverbiality analysis, Turkish proverbs have some certain peculiarities. Taking this into account, Turkish proverbs might be classified as a particular and restricted language with its specific features. The conclusions of the study are given as follows to answer the research questions:

(1)- What are the major syntactic features of proverbs in Turkish and their frequencies?

To provide a better explanation of Turkish proverbs, its syntactic features were presented under 6 categories (namely, passives, time/place adverbials, negation, tense and aspect markers, modals, relative clauses). Focusing on their frequency and percentage, findings for each of them are given below:

Significantly used lexical features (lexical register markers) (100 – 40%); moderately used lexical features (40 – 10%); infrequently used lexical features (10 – 1%); statistically insignificant lexical features (0%). According to these rates, syntactic features of Turkish proverbs were evaluated as follows:

Passives are infrequently used syntactic features of the Turkish proverbs. Seventeen passive constructions were found among 338 proverbs (5.0%). Two types of passives as by – passives and agentless passives were examined and findings showed that while by – passives were not used in the sample at all, passive constructions used were agentless passives. Therefore, it may be concluded that agents do not attach importance on proverbs. On the contrary, information which the sentence provides and the patients are prominent.

Syntactic features which are also found to be infrequently used in the proverbs chosen are time adverbials and place adverbials. Of 338 proverbs, twenty one of them have time adverbials (6,2%). These findings explicitly indicate that

Turkish proverbs do not markedly state knowledge limited to temporal boundaries. In exactly the same way, only nineteen place adverbials are identified among 338 proverbs in the sample (5,6 %). For this reason, Turkish proverbs do not strictly limited to certain places.

In negation analysis, findings showed that 121 proverbs are found to have this syntactic feature (35.7%). Negation was moderately used in the sample and it is one of the features of a proverb that can be encountered. As mentioned before, In Turkish, negation is provided in two ways. First one is internal (analytic) negation (*suffix –mE, -DIr, -mAz, -Ir + mAz*) and the other one is External (synthetic) negation (*degil* and *yok*). According to the results, these two types of negation usage differ greatly from each other. While internal negation was used in 116 proverbs with 34.3 percentage, external negation was only seen in five proverbs (1.4%). The reason for this difference might be the fact that most of the sentences in proverbs are ended with a verb.

If any tense marker is not added to them, subjunctive moods do not have a clear expression of time. As mentioned before, tense markers have two basic categories: present tense and past tense. Of them, present tense marker (*–Ir*) is more frequently used than the other tense marker. The number of present tense marker is 251 among 338 proverbs (74,2 %). The reason for this high rate of present tense preference is that since proverbs deal with general facts, truths and events which survive for thousands of years, present tense is the most suitable one to describe such reality. Of 338 proverbs analyzed, twenty seven past tense markers are employed (7,9 %). In those proverbs, important event or person who took place in the past was mentioned.

Aspects have very low ratio with 1% compared to the rate of tense markers. Among 338 proverbs in total, only three aspects of *–EcEk* is identified with 75 percent and the aspect of *–mAktA* used only in one proverb with 25 percent. According to the results, aspects are not a notable elements in proverbs.

Totally 8 modals are identified among 338 proverbs in the sample (2,1%). Modals were examined under 3 categories: possibility models, necessity

models and prediction models. Possibility models used infrequently in only four proverbs (1,1%). Possibility modals divided into two basic categories. The first one is provided by adding the morpheme *–(y) Ebil* which gives the meaning of 'may' or 'can' in English. The second one is provided by using the possibility morpheme *–E* before negative suffix *–mEz* which gives the meaning of prohibition. Findings of the analysis showed that possibility structures are only presented by modality morpheme *–(y)E + mE(z)* instead of modality morpheme *–(y)Ebil* (4, 100%). As proverbs are short and concise expressions with educational purposes, modality morpheme *–(y)Ebil* which states possibility was not found in the sample.

The number of necessity modals is three in the sample (37.5%). This rate shows that necessity models are moderately used syntactic feature in Turkish proverbs. Necessity morpheme *–mEll + DIr* and modal verbs (gerekli-, mecbur-, zorunda… etc.) are the types of necessity/obligation models analyzed and findings indicated that necessity/obligation structures are wholly expressed by the necessity morpheme *–mEll + DIr.* The main reason why necessity morpheme *–mEll +Dir* is preferred may be the finding of the fact that modal verbs (gerekli-, zorunlu-) refer to the objective expression of obligation (Kocaman, 1996) while suffix *–mEll* may refer to weak obligation and also advice (Yarar, 2002: 63). Prediction modals are found to have the lowest rate with only one example in the sample (0,2%). Like necessity modals, prediction modals are also infrequently used lexical elements in this study.

As stated before in detail, imperative suffixes are used to form commands and requests and they are classified under 4 basic categories as follows: the first person plural/singular imperatives *–(y)AyIm, -(y)AlIm,* the second person singular imperative (basic verb stem), Polite imperative (second person plural) *–In, -InIz,* The third person plural/singular imperative *–sIn, sInlAr*. Findings of the analysis present that while two types of imperatives have instances, first person plural/singular imperative and second person plural imperative (polite imperative) was not found in the sample. For this reason, they were categorized as an unused lexical features of Turkish proverbs. The third person plural

imperative was only seen in one sentence (3,0%). On the other hand, second person singular is the most frequently used imperative with thirty two frequencies (96,9%). Tuğluk (2013) also have the similar findings in his study. He also explained that the reason of imperatives in proverbs originates from characteristics of proverbs of giving advice, giving warning and its effect of deterring.

Relative clauses in Turkish correspond to the relative pronouns '*who', 'which', 'that', 'whom', 'whose', 'where'* and they give us additional information about someone or something. In Turkish, relative clauses are provided by seven participles as follows: *-An, -mEz, -DIk, -mIş, -AsI, -Ar, -EcEk.* The results of the analysis showed that the suffix *–An* used more frequently than the other principles in the sample (22, 78,5%). In other saying, more than half of the proverbs that were constructed with relative clause used the suffix *–An*. The suffix *–DIk* used moderately in 3 sentences (3, 10.7%). The suffix *–EcEk, -mIş* and *–mEz* were used infrequently in only one sentence (1, 3,5%). Lastly, the suffix *–AsI* and the suffix *–Ar* were classified as an statistically insignificant syntactic feature.

The first thing that stands out by examining the proverbs is that suffixes were used more frequently than lexical words. For instance, negation with the use of suffiixes (*-mA, -Dir, -mAz*) is more encountered than the negation with the use of lexical negatives (*yok* and *değil*). Another example for the frequent usage of suffixes is found in necessity/obligation modal. Necessity morpheme *–mEll + Dir* is used more than necessity modal *gerekli-, mecbur-, zorunda-.*

The frequent use of suffixes led us to another finding. Suffixes are mostly attached at verbal sentences and therefore nominal sentences are found less in the examples. The frequent suffix usage is the result of high number of verbal sentences. Jaradat also (2007) examined negation and his results showed the most frequently used type of negation is the negation of verbal sentences. Starting from this point of view, nominal and verbal proverbs have been counted. There are 337 verbal sentences (78,5%) and 92 nominal sentences (21,4%) in the examples.

(2)- What are the proverbial markers of proverbs in Turkish?

Proverbs from other languages have been examined and some common properties have been noticed. These common properties are called as proverbiality. All proverbs have proverbial markers but in different cultures their rates may vary. Some of them may found less in number and some of them may be favored. This study tries to reveal which proverbial marker types are commonly preferred in Turkish proverbs.

To provide a better explanation of Turkish proverbs, the model used in the data analysis for proverbial markers was adapted from Coinnigh (2014). Proverbial markers were presented under three categories (namely, sentence type, proverbial devices and sentence function). Focusing on their frequency and percentage, findings for each of them are given below:

Significantly used lexical features (lexical register markers) (100 – 40%); moderately used lexical features (40 – 10%); infrequently used lexical features (10 – 1%); statistically insignificant lexical features (0%). According to these rates, proverbial markers of Turkish proverbs were evaluated as follows:

Sentence type is examined under four categories and simple sentence is the mostly used one among other sentence types with 154 examples (45,5%). Coinnigh (2014) stated for the simple sentence as “they are typically simple, declarative, non – oppositional and stylistically unmarked”. Recent corpus studies by MacCoinnigh (2012) and Tothne Litovkina (1999) has shown “this type of sentence to be the most prevalent in Russian, Hungarian and Irish language proverbs. While Wolfgang Mieder (2012: 144) has stated that most modern Anglo – American proverbs are now straight forward indicative sentences also”. The simple sentence is also the favourite structure of metaphorical proverbs as alluded to by Ezejideaku and Okeke (2008: 80 – 81). Maccoinnigh (2012) stated in his study that “compound and complex structure is

rarely found in Irish proverbs (1%), possibly due to the fact that the syntax is more copmlicated due to the multiplicity of clauses and subclauses. In this study, compound and complex sentence is the second highest category with 128 examples in the corpus (37,8%). When the other categories are examined, Complex sentences were found in 44 proverbs (13%) and compound sentences were found in 6 proverbs (1.7). In the examples, all compound sentences were combined with a coordinator "*ama"* (*but*). This means that coordinater preferred in proverbs is to express contradiction.

Proverbial devices are examined under four categories as parallelism, gapping, rhyme and metaphor. Rhyme is the mostly used one among other proverbial devices (45, 13,3%). Syntactic parallelism is the second highly used category with a slight difference (42, 12.4%). The third category is metaphor with the frequency of 39 (11,5%) and the least found category is gapping in the examples (8, 2,3%).

Syntactic parallelism is moderately used in the examples (42, 12.4%). Mahgoub (1968: 37) has identified syntactic parallelism less than one third of proverbs (31.7%) in her sampling of Cairene Arabic. Furthermore, Both Robinson (1945) and De Bric (1976) have made general comments that syntactic parallelism is extremely common in Irish proverbs. Mccoinnigh (2012) stated in his study that syntactic parallelism is found in over one quarter (27%) of the proverbs in Irish and it has the highest frequency of all the devices examined. Rothstein's (1968: 279) claim that "parallelism is the basis for comparison and antonymy is vindicated in the corpus, especially with regard to syndectic coordination". In syntactic parallelism, asyndectic coordination and syndectic coordination is examined and the results show that all examples are asyndectic coordination (42, 100%) while there is no example of syndectic coordination. This means that syntactic parallelism is only occured in the form of asyndectic coordination in Turkish proverbs in the corpus.

Also, Coinnigh (2014) states that "gapping is to be found in a number of proverbs containing asyndectic coordination". This is true for our corpus as well. All gapping examples are realized in asyndectic coordination.

To sum up, findings show that syntactic parallelism is a significantly used element in proverbs and it is found in the form of asyndectic coordination and all gapping sentences are found in asyndectic coordination.

For Finnish proverbs, Krikmann (1984) stated “as is the case with many other countries, the key feature of the structure and style of Finnish proverbs is their ellipticism”. However, In Turkish proverbs, the percentage of gapping was not high enough to be considered as the key feature.

Examining the corpus, gapping occured on verbs and nouns. Coinnigh (2014) describe gapping is the omission of a lexical element, usually a verb. However, examining the examples, it is found that 6 nouns (75%) and 2 verbs (25%) were omitted. This means that nouns were omitted more than verbs in the proverbs in the corpus.

In the corpus, rhyme occured under three categories as follows: noun – noun, noun – verb and verb – verb. Findings indicate that noun – noun rhyme type has the highest frequency in the examples (31, 68,8%). The other two categories rates are close to each other. Verb – verb rhyming couple is 9 (20%) and noun – verb rhyming couple is 8 (17,7%).

Hakamies (2014) stated that rhymes, rhyme-like arrangements and parallelism are important features related to style and poetics of Finnish. He added that “Finnish proverbs are closely affiliated with the European tradition of proverbs by their content, by their characteristics of style and structure, and by their usage”. In this study it was found that rhyme is infrequently used while parallelism is moderately used.

Although metaphors are used in the corpus, only 24 sentences have it with the rate of %7.1. It is possible to state that metaphors are moderately used in Turkish proverbs in the sample.

Proverbs exhibit both affirmative and communicative functions, although some may be more frequently used than others. Declarative sentence is the mostly used one among other sentence function types with the rate of 287 (84.9%).

Secondly used category is imperative sentence with the percentage of 13%. The other two categories are found less in the examples. Proverbs have 6 interrogative sentences (1.7%) while they have 1 exclamatory sentence (0.2%).

Findings show that affirmative function rate is higher than communicative function thanks to the high rate of declarative sentences. 293 proverbs have affirmative function (86.6%) on the other hand 45 proverbs have communicative function (13.2%).

(3)- How do syntactic features affect the occurance of the elements of proverbial markers in Turkish?

As stated before, in complex sentences, the subordinate clause often constructed with relative clause suffixes *–An, -AsI, -Mez, -Ar, -Dık, -EcEk, -MIş*. When the corpus has been examined, it is found that 23 sentences out of 44 are structured with relative clause. Other sentences are used with verbals and complementary verbs mostly with conjuctive mood *–sA.* For this reason, it could be said that half of the complex sentences are constructed with relative clauses.

Examining the sentences, it is found that most of the metaphor sentences are nominal sentences because it resembles one thing to another by using the structure X is Y (Time is money). As mentioned before, metaphor is modarately found in the corpus because nominal sentences are not as high as verbal sentences.

Hakamies (2014) studied Finnish proverbs and he stated that Finnish proverbs are similar to the proverbial tradition of other European peoples. Social or sociolinguistic characteristics of Finnish proverbs are their assumed inheritance from earlier generations (which we have mentioned already) and their genericity (i.e., the possibility to sufficiently extend situations that are the same and the meanings realized in them into the semantic group of the proverb). In this study,

genericity rate was quite high and genericity is provided mostly by the present tense usage.

5.1. Implications and Recommendations for Further Studies

Limited number of data from Atasözleri sözlüğü (Aksoy, 2013) was evaluated. However, more sources with larger corpus of proverbs may justify the results of the study. It is essential to note that proverbs are open to be examined from different perspectives. For this reason, this study and related studies shed light on new researches in the field.

For more comprehensive and new results, framework and models can be expended. Proverbial markers may be evaluated in more detailed way with broader categories. In addition to that, more detailed comparisons can be made with similar studies written in other languages and according to the results, the universality of the rules may be mentioned.

Examining the data, proverbs borrowed from old texts and literature, from religious sources and from foreign languages have been came acrossed. Have those proverbs go through the changes to make them belong to purely Turkish language? If there are some changes, do they change coordinatedly with the syntactic structure and proverbiality of Turkish proverbs?

Language specific studies have contributed to overall understanding of proverbs by studying structure and proverbiality in different languages through the world. For this reason, this study is a part of a whole.

As Meider (2004: 4) mentioned “While some proverbs have been in use for hundred of years, some have passed out of circulation and new ones will certainly be coined”. As long as this cycle continues, there will be a source of treasure waiting for us for new studies.

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APPENDIX: A List of Proverbs

A

Abdalın karnı doyunca gözü pabucundadır.

When the beggar has eaten his fill, his eyes fall onto his shoes.

Acemi katır kapı önünde yük indirir.

An untainted mule will dump his loan in front of the door.

Acından kimse ölmemiş.

Nobady ever died of hunger.

Aç aman bilmez, çocuk zaman bilmez.

A hungry man knows no mercy nor a child time.

Aç doymam, tok acıkmam sanır.

A hungry person thinks he will never have enough and a satisfied person thinks that he will never be hungry.

Açık kaba it değer.

Any dog will touch an open pan.

Açın kursağına çörek dayanmaz.

A cookie does not last in the craw of a hungry person.

Aç kurt yavrusunu yer.

Hungry wolf eats its cubs.

Aç, yanından kaç.

He is hungry, so avoid him.

Adam adamdır, olmasa da pulu; eşek eşektir, olmasa da çulu.

A worthy man is still wothy even penniless, a donkey is a donkey even if he is finely saddled.

Adamakla mal tükenmez.

Promising does not reduce the goods on hand, but may God preserve me from paying.

Adamın kötüsü olmaz, meğer züğürt ola.

There is nothing bad in a man unless he has no money.

Ağa borç eder, uşak harç.

The master borrows and his servants spend it.

Ağaç düşse de yakınına yaslanır.

Even If the tree fall down, it leans on the closer tree.

Ağalık (beylik) vermekle, yiğit vurmakla (-dır).

Giving is the mark of a noble man, and striking is the mark of a hero.

Ağası güçlü olanın kulu asi olur.

He whose master is powerful, is disobedient

Ağır otur ki (ağa, molla) desinler.

Sit calmly so they will call you a gentleman.

Ağlama ölü için, ağla deli (diri) için.

Cry not for the dead but for the living.

Ağrısız baş mezarda gerek.

The only head without pain is the one in the grave.

Ağzına tat bulaşanın gözü pekmez tutumundadır.

The one who tastes, looks for grape molasses.

Ahmak (şaşkın) misafir ev sahibini ağırlar.

A confused visitor wellcomes his host.

Akarsu çukurunu kendi kazar.

Flowing water cuts its own bed.

Ak göt (don, bacak), kara göt (don, bacak) geçit başında (hamamda) belli olur.

One can tell white clothes from black at the montain pass.

Akıllı düşman, akılsız dosttan hayırlıdır.

A wise enemy is better than a foolish friend.

Akıl olmayınca ne yapsın sakal?

What can a beard do without wisdom

Akıl yaşta değil, baştadır.

Wisdom is not in age it is in the mind.

Akla gelmeyen başa gelir

What comes to your mind may befall you.

Akşamın işini yarına bırakma

Do not leave today’s work for tomorrow.

Alacakla verecek ödenmez.

You cannot pay back debts with money still owing to you.

Alçak uçan yüce konar, yüce uçan alçak konar.

The one who flies high, land on well; the one who flies well, lands on low.

Alet işler, el övünür.

The tool does the work but the hand is proud of it.

Alışmadık götte don durmaz.

One cannot make another to wear underwear who is not used to it.

Allah bilir ama kul da sezer.

What a man can only guess God knows.

Allahın bildiği kuldan saklanamaz.

What god knows cannot be hidden from man.

Allah sabırlı kulunu sever.

God loves his patient servant.

Allah verince kimin oğlu, kimin kızı demez.

When God gives, he does not say this is for somebody’s son or daughter.

Al malın iyisini, çekme kaygısını.

Buy the good quality product, do not suffer.

Altın eli bıçak kesmez.

A knife cannot cut a golden hand.

Altın yerde paslanmaz, taş yağmurdan ıslanmaz.

Gold does not rust on the ground and rocks don’t get soaked in the rain.

Anadan gören inci dizer; babadan gören sofra yazar.

The one who sees from his mother string pearls, the one who sees from his father entertain gusts.

Ana kızına taht kurar, kız bahtı kocadan arar.

A mother sets a throne for her daughter but a daughter seeks happiness in her husband.

Anan güzel idi, hani yeri, baban zengin idi, hani evi

Your mother was beautiful, where is she now, your father was rich, where is his house?

Ana, yürekten yana.

Mothers are soft hearted.

Araba devrilince yol gösteren çok olur.

After the carriage is overturned, there are many who would show the way.

Arı, bal alacak çiçeği bilir.

Bee knows how to pick flower which has honey.

Arık at yol almaz, arık it av almaz.

A thin horse does not walk too long, a thin dog does not hunt.

Arife tarif gerekmez.

To a clever man, one sign is enough.

Arnavut'a sormuşlar Cehenneme gider misin? diye, aylık kaç? Demiş.

They asked the Albenian "Will you go to hell?" he replied, "What's the pay?".

Arsızın yüzüne tükürmüşler, yağmur yağıyor demiş.

They spat in the face of the shameless man, and he said "It is raining".

Artık mal göz çıkarmaz.

Surplus property is not harmful.

Aşığın gözü kördür.

Lovers are blind.

Aşk başa gelirse akıl baştan çıkar.

When someone falls in love, he does not think logically.

Ata binen nalını, mıhını arar.

It is the rider who checks the horse’s shoes and how they are nailed.

Atalar çıkayım der tahta, döner dolanır gelir bahta.

Fathers and mothers want best for their children but fate decides.

At at oluncaya kadar sahibi mat olur.

By the time a horse is broken in, his owner is worn out.

Ateşle barut bir yerde durmaz.

Fire and powder cannot stay together.

Atın dorusu, yiğidin delisi.

The best horse is of chestnut, and the best young man is one who is brave.

At kudümü yurt kudümü, avrat kudümü.

A horse, motherland and wife is sacret.

At ölür meydan kalır, yiğit ölür şan kalır.

The horse dies the polo field remains; the hero dies, his fame remains.

Ava gelmez kuş olmaz, başa gelmez iş olmaz.

There is no bird that is not caught, there is no person that does not experience trouble.

Avrat malı, kapı mandalı.

Wife’s possesions are like a door handle.

B

Babanın sanatı oğula mirastır.

A father’s bussines is an inheritance for his son.

Bağ bayırda, tarla çayırda.

The wineyard should be on the hillside and the crops in the flat of the valley.

Bahtsızın bağına yağmur, ya taş yağar ya dolu.

An unlucky person gets stones or hail instead of rain for his wineyard.

Bakmakla usta olunsa, köpekler (kediler) kasap olurdu.

If skill could be acquired by watching, dogs would become butchers.

Balı dibinden, yağı yüzünden.

The best honey sinks to the bottom; the best oil rises to the top.

Balın alası, oğulun tazesinden.

Good honey is from the fresh swarm.

Balta sapını yonamaz.

An axe does not cut its own handle.

Başa gelen çekilir.

What cannot be cured must be endured.

Baş dille tartılır.

The head is weighed by the tongue.

Baş nereye giderse ayak da oraya gider.

Where the head goes the feet follow.

Baykuşun kısmeti ayağına gelir.

An owl has unexpected luck.

Bekarın parasını it yer, yakasını bit.

A bachelor’s money is consumed by dogs and his collar by lice.

Berber berbere benzer ama başın Allaha emanet.

A barber can be very skilled but only God can protect your head.

Beş kuruşun varsa beş yere düğümle.

İf you have five pennies save them, in five separete pleases.

Bey aşı borç, düğün aşı ödünç.

Gentleman’s eatings are in debt, wedding eatings are borrowed.

Beylik çeşmeden su içme.

Do not drink from a public fountain.

Bıçak yarası geçer, dil yarası geçmez.

A knife wound heals, a wound caused by words does not.

Binicinin sağı solu olmaz.

A horse rider does not have right or left.

Bir adama kırk gün ne dersen o olur.

If you call someone lunatic, he will become a lunatic.

Bir ambar buğdayın örneği bir avuçtur.

An example of a wheat silo is a handful of wheat.

Bir çöplükte iki horoz ötmez.

Two roosters do not crow in one garbage dump.

Bir elinin verdiğini öbür elin görmesin.

One hand should not see what other hand gives.

Bir ev donanır, bir kız donanmaz.

A house can be decorated but a doughter cannot be dressed up.

Bir hatır, iki hatır, üçüncüde vur yatır.

The first one is for respect, the second one is for respect but for the third one, hit the man down.

Bir kılın bir örmeye faydası var.

A hair is for knitting.

Bir musibet bin nasihatten yeğdir.

One disaster is better than a thousand advice.

Bir söz ara bozar, bir söz ara düzer.

One word disunites, one word unites.

Bitli baklanın kör alıcısı olur.

Wormy beans will have blind buyers.

Borcun iyisi vermek, derdin iyisi ölmek.

Best of debt is to pay, best of illness is to die.

Borçlu ölmez benzi sararır.

The debtor will not die but his eyes will darken.

Borç yiğidin kamçısıdır.

Debts are the whip of a young man.

Boşboğazı cehenneme atmışlar, odun yaş diye bağırmış.

They threw the compulsive talker inta hell, and he cried “the wood is too wet to burn”.

Boş torba ile at tutulmaz.

A horse couldn’t be caughter with an empty sack.

Bugünkü işini yarına bırakma.

Don’t leave today’s work till tomorrow.

C

Can bostanda bitmez.

Human life does not sprout in gardens.

Cefayı çekmeyen safanın kadrini bilmez.

One lover who has not suffered cannot appreciate the value of happiness.

Can çıkmadıkça huy çıkmaz.

Unless the soul departs, character never departs.

Ç

Çam ağacından ağıl olmaz, el çocuğundan oğul olmaz

Do not make furniture from pine tree, do not make someone’s child your son.

Çatal kazık yere batmaz.

A fork does not stuck to a hard place.

Çık çık eden nalçadır, işi bitiren akçedir.

What jingles is a metal piece, what finishes a job is a metal coin.

Çiftçiye yağmur, yolcuya kurak; cümlenin muradını verecek hak.

Rain for the farmer and dry weather for the traveler; God grands everyone his wish.

Çingeneye beylik vermişler, önce babasını asmış.

They gave authorityto a gypsy, and the first thing he did was to hang his father.

Çobanın gönlü olursatekeden yağ çıkarır.

İf a shepherd really wants to he can get milk from a billy goat.

Çocuk düşe kalka büyür.

A child grows up by falling down and getting up.

Çok gezen ayağa bok bulaşır.

The hen which wanders much brings back mire on her feet.

Çok mal haramsız, çok laf yalansız olmaz.

Too much wealth can not be free of stain, and too much talk cannot be free of lies.

Çömlek demiş: Dibim altın, kaşık demiş: Girdim çıktım.

The pot said, “My bottom is covered with gold”. The laddel said “I entered it, found nothing and left.”

D

Dağda gez, belde gez insafı elden bırakma.

Wander throught the mountains and cross the passet, but do not abandon mercy.

Damdaki iti avluya sıçırtma.

Do not let the dog have a shit that is on the roof.

Davetsiz gelen döşeksiz oturur.

He who goes / comes uninvited sits without a mattress.

Değirmende doğan sıçan gök gürültüsünden korkmaz.

The mouse that is born in a windmill is not afraid of thunder.

Deh! Denmiş dünyayı, çüş! Diye sen mi durduracaksın.

Nobady can prevent the evil of the world which rules according to its order.

Deli ile çıkma yola, başına getirir bela.

Journey not with a fool, troubles of all kinds will come.

Deliye taş atma, başını yarar.

Do not throw stones at fools, you will have your head scarred.

Dene altını mihenk taşında, dene insanı bir başında.

Try gold at the touch stone and a man at work.

Deniz kenarında dalga eksik olmaz.

The seashore is never free of waves.

Dereyi, tepeyi sel bilir; iyiyi kötüyü el bilir.

Flood knows stream and hills, society knows good and bad people.

Dert gider amma yeri boş kalmaz.

The sorrow goes away, but its place remains not empty.

Derviş dervişi tekkede bulur.

The dervish found the dervish in his lodge.

Deve boynuz ararken kulaktan olmuş.

In pursuit of the horns, the camel lost his ears.

Deveye bindikten sonra çalı ardına gizlenilmez.

After you get on a camel, you cannot hide behind the bushes.

Devletin malı deniz, yemeyen domuz.

The state’s wealth is an ocean; anyone who does not grab what he can is as stupid as a pig.

Dibi görünmeyen sudan geçme.

Don’t wade where you cannot see the bottom.

Dilenci dilenciyi istemez; ev sahibi ikisini de.

A beggar does not want another beggar, the home owner does not want both of them.

Dilin kemiği yok.

The tongue has no bones.

Doğan anası olma, doğuran anası ol.

Do not be the mother of one born, but be the mother of one who gives birth.

Doğru söyleyenin tepesi delik olur.

He who tells the truth gets holes in his head.

Dokuz keçe, su geçe; bir deri, soğuk geri.

Nine piece of mat, let the water go through; one leather prevents cold.

Dost acı söyler.

It takes a friend to tell the bitter truth.

Dost için ölmeli, düşman için dirilmeli.

One must die for a friend, resuscitate for an enemy.

Dostun udu cehennem odunundan beterdir.

A friend’s welfare is worse than hell wood.

Dut yaprağı açtı, soyun; döktü, giyin.

When mulberry trees blossom, take off your heavy clothes, and when mulberry trees fall, put on your heavy clothes.

Düğün olur iki kişiye, kaygısı düşer deli komşuya.

The wedding feast is for the couple, but its the crazy neighbour who worries about it.

Dünyada tasasız baş bostan korkuluğunda bulunur.

The only carefree head in the world is on a scarecrow.

E

Eğilen baş kesilmez.

The head bows down does not get cut off.

Ekmeği ekmekçiye ver, bir ekmek de üste ver.

Give your bread to the baker to bake, and include one loaf as his fee.

Elçiye zeval olmaz.

An envoy cannot be blamed for his mission.

El el için ağlamaz, başına kara bağlamaz.

People do not cry for others, they don’t wear black head scarves.

Ele uyan eşini boşar.

He who pays heed to gossip will soon divorce his wife.

Elin ağzı torba değil ki büzesin.

People’s mounth are not sacks with drawstrings.

Elmayı soy da ye, armudu say da ye.

Peel apples and eat them, but count pears as you eat them.

El yarası onulur, dil yarası onulmaz.

A wound heals soon but hurt fellings never heal.

Emmim, dayım kesem; elimi soksam yesem.

My purse is worth all my paternal and maternal uncles, I should only reach and enjoy it.

Ergen gözüyle kız alma, gece gözüyle bez alma.

Don’t take a wife by a bachelor’s eye and do not take a linen cloth at night.

Erkek koyun kasap dükkanına yakışır.

A ram is for the butcher shop.

Esirgenen göze çöp batar.

What one fears always happen.

Esrik devenin çulu eğri gerek.

A drunken camel’s blanket slips out of place.

Eşeği dama çıkaran yine kendi indirir.

He who puts a donkey up on a roof has to get it down again himself.

Eşeği süren osuruğuna katlanır.

The one who rides a donkey endures its farts.

Eşek hoşaftan ne anlar?

What would an ass understand of stewed fruit?

Etin çiği et getirir, ekmeğin çiği dert getirir.

Undercooked meat is healthy, undercooked bread is unhealthy.

Et ola, it ola.

When there is meat, there are dogs.

Evi ev eden avrat.

It is the wife who knows how to make the house at home.

Evvel can, sonra canan.

First my life, then my sweet heart

F

Farz sünneti bastırır.

What is more important should be done beforehand.

Fırsat her vakit ele geçmez.

One cannot always catch a good opportunity.

Fincancı katırını ürküten sayısız dayak yer.

One who scared the mule should be eaten.

G

Gavura kızıp oruç yenmez.

This is the case of one breaking his fast when becoming angryat an infidel.

Geç olsun da güç olmasın.

Let it be late but not difficult.

Gelin altın taht getirmiş, çıkmış kendisi oturmuş.

The bride brought a golden throne and then sat on it herself.

Gem almayan atın ölümü yakındır.

A horse that won’t respond to the bridle does not have long to live.

Giden gelse dedem gelirdi.

If people came back after death, my grandfather would have come.

Gökten ne yağdı da yer kabul etmedi.

Has the earth ever refused to receive what the sky has rainned down.

Gönül bir sırça saraydır, kırılırsa yapılmaz.

The heart is a glass palace; once broken it cannot be mended.

Gönül ummadığı yere küser.

The heart is offended by the loved ones.

Görmemiş görmüş, gülmeden ölmüş.

The inexperiended person had a wonderful stroke of fortune and died of joy.

Göz gördüğünü ister.

The eye desires what it sees.

Gurkun cücüğü güzün sayılır.

Hen’s chicks are counted during autumn time.

Gündüzün mum yakan geceyle bulamaz.

He who lights a candle in the daytime will not have it at night.

Gün var yılı besler, yıl var günü beslemez.

One day’s earning may be enough for the whole year, one years earning may not be enough even for one day.

Güzele kırk günde doyulur, iyi huyluya kırk yılda doyulmaz.

One gets enough of beauty in forty days, but one does not get weary of a good disposition in forty years.

H

Hak söz ağından acıdır.

True words are more bitter than poison.

Hamı tatlı yetkini acı.

Raw one is sweet but ripe one is bitter.

Harman döven öküzün ağzı bağlanmaz.

Do not put a muzzle on thresher ox’s mouth

Hasta olmayan, sağlığın kadrini bilmez.

One who is not sick does not know the value of good healthy.

Hayıf ölene olur.

İnjustice is for the dead one.

Hekimden sorma, çekenden sor.

Ask not the doctor but ask one who is suffering.

Her ağacın meyvesi olmaz.

Every tree does not have fruit.

Her delinin başına bayrak dikilse bedestende bez kalmaz.

If a flag is given to lunatic person, there would be no cloth in the bazaaar.

Her horoz kendi çöplüğünde öter.

Every cock crows around in his own yard.

Herkes aklını pazara çıkarmış, yine kendi aklını almış.

Everyone gave his mind to the auction and he bought his mind in the end.

Herkesin arşına göre bez vermezler.

Merchants dont measure their cloth by using customers yardsticks.

Herkesin yorulduğu yere han yapmazlar.

They cannot build an inn at every spot where a traveller gets tired.

Herkes sakız çiğner ama Kürt kızı tadını çıkarır.

Anybody can chew gum but the Kurdish girl is the one who really enjoys it.

Herşeyin vakti var, horoz bile vaktinde öter.

There is a time for everything, even a roaster crows only at certain times.

Her yokuşun bir inişi vardır.

Every uphill has a downhill.

Hırsız evden olursa mandayı bacadan aşırır.

If the thief is of the house the calf disappears through the chimney.

Hizmetçi kırarsa suç, hanım kırarsa kaza.

When the maide breaks something, it is a crime; when her mistress does, it is an accident.

I

Irz insanın kanı pahasıdır.

Castitiy is the cost of human blood.

Isırgan, ocağında biter.

The nettle grows in its natural environment.

Issız eve it buyruk.

A stray dog becomes the master of a desolate house.

İki at bir kazığa bağlanmaz.

You can’t tie two horses to the same stake.

İki emini bir yemin aralar.

Two who trust each other are separeted by an oath.

İki kişi dinden olursa bir kişi candan olur.

If two men abjure their religion, one man loses his life.

İlk vuran okçudur.

The first one to hit the target is the archer.

İnek ağzından sağılır.

Feed the cow well so that it gives you milk.

İnsan çeşit çeşit, yer damar damar.

There are very different type of people and earth.

İnsanın alacası içinde, hayvanın alacası dışında.

A man’s mark is concealed in him, an animal’s mark displayed.

İnsan kendini beğenmese çatlar.

If a person does not approve of himself he would go wild or die.

İp inceldiği yerden kopar.

The string breaks where it becomes thin.

İstenmeyen aş ya karın ağrıtır ya baş.

Unwanted eating makes stomac – ache or head – ache.

İşini bilmeyen kasap, ne bıçak kor ne masat.

Unskilled butcher may not be succesfull.

İşleyen eşeğin boynu boncuklu olur.

Hardworking donkey has a bead necklace around its neck.

İt derisinden post olmaz.

A dog’s hide does not work asa fur rug.

İtin gönlüne kalsa günde bir leş yer.

A dog wants to eat food everyday but it is impossible.

İt iti suvatta bulur.

One dog finds another at the watering trough.

İt ulur, birbirini bulur.

Dogs howl to find each other.

İyi insan sözünün üstüne gelir.

A good man will appear when talked about.

J

K

Kadın kocasını isterse vezir, isterse rezil eder.

A wife can make her husband either disgraced or a vizier.

Kalendere kış geliyor demişler, titremeye hazırım diye cevap vermiş.

When they told the beggar that winter was coming, he said, ‘I am prepared to shiver’.

Kanatsız kuş uçmaz.

A bird does not fly without its wings.

Karakışta karlar, martta yağmaz, nisanda durmazsa değme çiftçinin keyfine.

Snow in the dead of winter, no rain in march, If it rains too much in april, farmers will be joyful.

Kardeşten karın yakın.

Your wife is closer than a brother or sister.

Karga yavrusuna bakmış, benim ak pak evladım demiş.

The crow looked at her young and said “Oh my pure white young”.

Kar ne kadar çok yağsa yaza kalmaz.

However much it snows it does not last till summer.

Kartalın beğenmediğini kargalar kapışır.

What the eagle does not eat, eaten by cows.

Kasımdan on gün evvel ek, on gün sonra ekme.

Do not plant the seeds ten days before November, plant ten days later.

Katrandan olmaz şeker, olsa da cinsine çeker.

You cannot make suger from coal tar.

Kavurga karın doyurmaz.

Roas chickpeas won’t satisfly someone who’s really hungry.

Kaynayan kazan kapak tutmaz.

A boiling cauldron can’t keep a lid on.

Kaz gelen yerden tavuk esirgenmez.

Where one gets a goose, will not spare a hen.

Keçinin de sakalı var.

A goat has a beard.

Kedinin kabahatini önüne koyarlar, öyle döverler.

They put forward the fault of the cat and thus they flog him.

Kefen alacak adam gözünün yaşından belli olur.

The one who wants to buy cerement is obvious from his tear.

Keller ile yağırlar, birbirini ağırlar.

Bald ones and saddle – gall ones entertain themselves.

Kendi düşen ağlamaz.

He who falls by himself must not cry.

Kes parmağını çık pazara, em buyuran çok olur.

Cut your finger, and then go into the market; everybody will offer you a different medicine.

Kırkından sonra saza başlayan kıyamette çalar.

He who learns to play the lute at forty plays it on doomsday.

Kısmetinde ne varsa kaşığında o çıkar.

Whatever is fated for you it will appear in your spoon.

Kızı kızken görme, gelinken gör; gelinken görme beşik ardında gör.

One should see a girl after marriage and one should see a bride behind a cradle.

Kimin ki bağı var, yüreğinde dağı var.

The one who has a wineyard has worries.

Kimsenin ahı kimsede kalmaz.

The curse of a sufferer will not go uneffected.

Kişinin kendine ettiğini kimse edemez.

No one can do for a man that which he does for himself.

Koça boynuzu yük değil.

Horn is not a burden to a ram.

Komşu kızı almak, kalaylı kaptan su içmek gibidir.

Marrying the neighbour’s daughter is like drinking water from a newly tinned copper bowl.

Kork aprilin beşinden, öküzü ayırır eşinden.

Afraid of april 5th that separates the ox from its mate.

Koyunun bulunmadığı yerde keçiye Abdurrahman çelebi derler.

Where there are no ships goats are called ‘gentlemen’.

Köpeğe gem vurma kendisini at sanır.

Do not bridle a dog or he’ll think himself a horse.

Köpek sahibini ısırmaz.

A dog does not bite his master.

Körden gözlü, topaldan ayaklı, deliden deli.

Blind one has a health child, lame one has a healthy child but lunatic person has a lunatic child.

Kör pazara varmasın, Pazar körsüz kalmasın.

Let not the blind man go to the market, let not the market be without the blind buyer.

Kötürümden aksak, hiç yoktan torlak yeğdir.

A limping man is better than one crippled, and an unbroken cot is better than none at all.

Kulaktan burun yakın, kardeşten karın yakın.

Your wife is closer than a brother or sister.

Kuma gemisi yürümüş, elti gemisi yürümemiş.

The ship manned by fellowives sailed, but the one manned by the wives of brothers did not.

Kurt kocayınca köpeğin maskarası olur.

When the wolf gets old, he becomes the laughingstock of the dogs.

Kuru gayret çarık eskitir.

Futile efforts wear away shoes.

Kuş kanadına kira istemez.

A bird does not expect to be paid rent for its wings.

Kuzusuna kıymayan kebap yiyemez.

One who does not kill his lamb, cannot eat Kebap.

Kürkü orak vaktinde, orağı kürk vaktinde.

Buy fur coats in the summer and sickles in the winter.

L

Lafla pilav pişerse deniz kadar yağı benden.

If rice can be cooked with words, take as much butter from me as there is in the sea.

Leyleği kuştan mı sayarsın, yazın gelir kışın gider.

Do you consider the stork to be a bird? It comes in the summer and goes in the winter.

Lokma karın doyurmaz, şefkat arttırır.

A morsel will not fill a stomach, but it will increase love.

M

Malı ongun olanın adı angın olur.

He who has wealthy has fame.

Mart martladı, tavuk yumurtladı.

When march comes, the hens begin to lay.

Maymun yoğurdu yemiş, artığını ayını yüzüne sürmüş.

The monkey had eaten the yogurt and put its leftover on the face of the bear.

Meyil verme evliye, eve gider unutur.

Never love a married man, for he will forget you when he gets home.

Miras helal, hele al demişler.

Legacy is the owner’s right but it is hard to get.

Misafir umduğunu değil bulduğunu yer.

A guest does not eat what he desires, but then which he finds.

Müft olsun da zift olsun.

If it is free it can be asphalt.

N

Nefesin el verirse borozancı başı ol.

He that relies on his breath, will become a head trumpeter.

Neren ağrırsa canın orda.

Where it hurts, your heart is there.

Niyet hayır, akıbet hayır.

Good intentions, successfull ending.

O

Oğlan doğurdum, oydu beni; kız doğurdum soydu beni.

I gave birth to a son and he hollowed me out, and I gave birthto a daughter and she robbed me.

Oğlumu ben doğurdum amma gönlünü ben doğurmadım.

I gave birth to my son, but I did not give birth to his heart.

Olmaz olmaz deme, olmaz olmaz.

Do not say impossible, there is no such thing as impossible.

Onmadık hacıyı deve üsütnde yılan sokar.

Unfortunate pilgrim is beaten by a snake on the camel.

Orospu tövbe tutmaz.

A prostitude cannot promise.

Osuranın burnuna sıçmalı ki koku ala.

Have a crap on the nose of the person who farts so that he could smell.

Oynamasını bilmeyen kız, yerim dar demiş; yerini genişletmişler, gerim dar demiş.

The girl who does not know how to dance, says ‘my place is narrow’, they have made her find room and she says ‘ my sleeve is tight’.

Ö

Öküz öküzün boynuzunda çamur görmezse korkmaz.

An ox does not afraid another ox untill it sees soil on its neck.

Ölümü gelen it cami avlusuna işer.

A dog who wants to die urinate to the mosque cortyard.

Örtük Pazar ara bozar.

Unclear bargain destroy the friendship.

P

Paran çoksa kefil ol, işin yoksa şahit ol.

If you have no debts be someone’s guarantor, and If you wanttrouble, act as someone’s court witness.

Parayı zapdetmek, deliyi zapdetmekten zor.

İt is harder to holt on to one’s many then it is to holt on to a raving lunatic.

Pilav yiyen kaşığını yanında taşır.

He who want to eat rice should carry a spoon around with him.

R

Ramazan bereketli aydır, ama duvardan giden kılıca sor.

Ramadan is a blessed month, but ask the sword removed from the wall about it.

Rüzgara tüküren kendi yüzüne tükürür.

He who spits against the wind spits on his own face.

Rüzgarın önüne düşmeyen yorulur.

He who doesn’ follow the wind is soon tired.

S

Sabreden derviş, muradına ermiş.

A dervish who waited patiently attained his goal.

Safa ile yenen cefa ile kazanılır.

What is enjoyed in happiness has been learned by suffering.

Sağ olsun da dağ ardında olsun.

May he be alive even if only he is on the other side of the mountain.

Sanat altın bileziktir.

A profession is a golden bracelet.

Sarığı sarar, sarar, ulamı yetiştiği yere sokarsın.

Whip the turban, put the ending where it ends.

Sayılı koyunu kurt kapmaz.

Wolves do not snatch the sheep that are counted.

Sen bir garip çingenesin, telli zurna nene gerek.

You are a poor gypsy so why do you need a silver clarion.

Sen olursan bensiz, ben de olurum sensiz.

If you can do without me, I can very well do without you as well.

Sev beni seveyim seni.

Love me so that I can love you.

Sıçan çıktığı deliği bilir.

The Mouse knows the hole it came out of.

Sinek küçüktür ama mide bulandırır.

A fly is a small thing, but it makes you sick.

Sofu soğan yemez, bulunca sapını komaz.

A pious man will not eat onions but if he does, he will not leave so much as it peel.

Soğuk; kırk kat keçe, ben ondan geçe; bir kat deri, ben ondan geri demiş.

Cold side “I can pass through forty folds of felt; but I keep away from one fold of leather.”

Söyleyene bakma, söyletene bak.

Don’t look at the speaker, but look rather into the factor which makes him speak.

Söz var ara bozar, söz var ara düzer.

There are words which finish a workand there are words which cause a man to lose his head.

Su bulununca teyemmüm bozulur.

Upon finding water, ablution with sand is cancalled.

Su yatağını bulur.

Water knows its hole.

Ş

Şap ile şeker bir değil.

Alum and sugar are both white, but not the same thing.

Şeyh uçmaz, müridi uçurur.

The sheik could not fly, but his disciple size he did.

Şimşek çakmadan gök gürlemez.

It doesn't thunder until after lightning has flashed.

T

Tana kalan dona kalır.

Do your business before daybreak.

Tarlanın taşlısı, kızın saçlısı, öküzün başlısı

If you want a field by a stoney one, If you want a girl, pick a long haired one; and If you want an ox, pick one with a big head.

Taş düştüğü yerde ağırdır.

A stone's weight is felt where it's fallen.

Tatlı tatlı yemenin acı acı geğirmesi olur.

Of the sweet eating, there is the bitter belching.

Tayfanın akıllısı, geminin dümeninden uzak durur.

The smart crew member stays away from the rudder.

Tembele dediler: kapını ört. Dedi: yel eser örter.

They said to the lazy man, 'Close the door'. He said 'The wind will close it'.

Tereciye tere satılmaz.

One cannot sell cress to a cress seller.

Teyze, ana yarısıdır.

An aunt is like a mother.

Tok acın halinden bilmez.

He whose stomach is full does not understand the condition of the hungry.

Tutulan sakal yolunur.

A beard that is hold is tears out.

Ululara havuç ekenin yoğunu götüne gider.

The one who do business with smart or richer ones understands that he is wrong.

Ustanın çekici bin altın.

The hummer of a master, is worth a thousand of gold pieces.

Uyku, uykunun mayasıdır.

Sleep is yeast to sleep.

Ü

Üçlenmemiş eken, olmamış biçer.

He who sows before plowing his field three times, will reap unripe crops.

Üşüntü köpek mandayı paralar.

A crowd of dogs tear a buffalo to pieces.

Üzüm üzüme baka baka kararır.

Grapes become black upon seeing one another.

V

Varlığa güvenilmez.

No trust in wealth.

Veresie şarap içen iki kez sarhoş olur.

Who drinks wine on credit, gets drunk twice.

Vücut kocar, gönül kocamaz.

One’s body grows old, but not one’s heart.

Y

Yağmur yağsa kış değil mi? Kişi halini bilse hoş değil mi?

Would it not be winter should it rain, and would not it be nice should a man know his limits.

Yalancıyı kaçtığı yere kadar kovalamalı.

A liar must be chased till his hideout.

Yanlış da bir nakış.

Mistake is needed.

Yar beni ansın bir koz ile, o da çürük çıksın.

Let my friend remember me with a walnut, and even with a rotten one

Yaşın arasında kuru dayanar.

Dry object may burn among wet objects.

Yatsının faziletini güveyden sormalı.

The importance of isha prayer should be asked from groom.

Yazın gölge hoş, kışın çuval boş.

He who enjoys the shade in summer will have an empty suck in winter.

Yel gelen deliği kapamalı.

The hole which the wind goes through must be closed.

Yeni dosttan vefa gelmez.

A new friend cannot be faithful.

Yetişemediğin köyün alt tarafında yat.

İf you cannot reach a village stay overnight on the outskirts of it.

Yıl uğursuzun.

The year belongs to the rascals, the days to the insolent.

Yiğit başından devlet ırak değildir.

Prosperity is not far from a dashing young fellow.

Yiyen bilmez, doğrayan bilir.

It is not the eater who knows, but he who has minced / prepared the meal.

Yol bilen kervana katılmaz.

He who knows the way does not join the caravan.

Yularsız ata binilmez.

Unbridled horse cannot be mounted.

Yuvayı yapan dişi kuştur.

The hen bird makes the nest.

Yüz elli, yaz belli.

When one hundred and fifty days are over in november, summer comes.

Z

Zengin ateş dökecek olsa fukara götünü saksı eder.

If the rich had poured out the firebrad, poor would have offered his butt as a pot.

Zerdaliden kaval olmaz, al zurnadan haberi.

One cannot make shepherd’s pipe from an epricot tree

Züğürtleyen bezirgan, eski defterleri yoklar.

An impoverished mercihant checks his old account books.

(Yurtbaşı, 1993)

APPENDIX II

ORİJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
YÜKSEK LİSANS TEZ ÇALIŞMASI ORİJİNALLİK RAPORU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLBİLİMİ ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 13/09/2019

Tez Başlığı: Türk Atasözlerinin Yapısal ve Biçemsel İncelemesi

Yukarıda başlığı gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 105 sayfalık kısmına ilişkin, 13/09/2019 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda işaretlenmiş filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 6 'tür.

Uygulanan filtrelemeler:

1- ☑ Kabul/Onay ve Bildirim sayfaları hariç
2- ☑ Kaynakça hariç
3- ☑ Alıntılar hariç
4- ☐ Alıntılar dâhil
5- ☑ 5 kelimeden daha az örtüşme içeren metin kısımları hariç

Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

Tarih ve İmza

13.09.2019

Adı Soyadı: Firdevs Beste KAPTANOĞLU
Öğrenci No: N12224798
Anabilim Dalı: İngiliz Dilbilimi
Programı: Tezli Yüksek Lisans

DANIŞMAN ONAYI

UYGUNDUR.

Doç. Dr. Emine YARAR
(Unvan, Ad Soyad, İmza)

APPENDIX III

ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
MASTER'S THESIS ORIGINALITY REPORT

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
ENGLISH LINGUISTICS DEPARTMENT

Date: 13/09/2019

Thesis Title : A Structural and Stylistic Analysis of Turkish Proverbs

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options checked below on 13/09/2019 for the total of 105 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled as above, the similarity index of my thesis is 6 %.

Filtering options applied:

1. ☑ Approval and Decleration sections excluded
2. ☑ Bibliography/Works Cited excluded
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4. ☐ Quotes included
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I declare that I have carefully read Hacettepe University Graduate School of Social Sciences Guidelines for Obtaining and Using Thesis Originality Reports; that according to the maximum similarity index values specified in the Guidelines, my thesis does not include any form of plagiarism; that in any future detection of possible infringement of the regulations I accept all legal responsibility; and that all the information I have provided is correct to the best of my knowledge.

I respectfully submit this for approval.

Date and Signature

Name Surname: Firdevs Beste KAPTANOĞLU
Student No: N12224798
Department: English Linguistics
Program: Master of Arts in Linguistics in English - MA

13.09.2019

ADVISOR APPROVAL

APPROVED.

Doç. Dr. Emine YARAR
(Title, Name Surname, Signature)

APPENDIX IV

TEZ ÇALIŞMASI ETİK KOMİSYON MUAFİYET FORMU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TEZ ÇALIŞMASI ETİK KOMİSYON MUAFİYETİ FORMU

HACETTEPE ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLBİLİMİ ANABİLİM DALI BAŞKANLIĞI'NA

Tarih: 13/09/2019

Tez Başlığı: Türk Atasözlerinin Yapısal ve Biçemsel İncelenmesi

Yukarıda başlığı gösterilen tez çalışmam:

1. İnsan ve hayvan üzerinde deney niteliği taşımamaktadır,
2. Biyolojik materyal (kan, idrar vb. biyolojik sıvılar ve numuneler) kullanılmasını gerektirmemektedir.
3. Beden bütünlüğüne müdahale içermemektedir.
4. Gözlemsel ve betimsel araştırma (anket, mülakat, ölçek/skala çalışmaları, dosya taramaları, veri kaynakları taraması, sistem-model geliştirme çalışmaları) niteliğinde değildir.

Hacettepe Üniversitesi Etik Kurullar ve Komisyonlarının Yönergelerini inceledim ve bunlara göre tez çalışmamın yürütülebilmesi için herhangi bir Etik Kurul/Komisyon'dan izin alınmasına gerek olmadığını; aksi durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

Gereğini saygılarımla arz ederim.

Tarih ve İmza

Adı Soyadı: Firdevs Beste Kaptanoğlu
Öğrenci No: N12224798
Anabilim Dalı: İngiliz Dilbilimi
Programı: Tezli Yüksek Lisans
Statüsü: ☑ Yüksek Lisans ☐ Doktora ☐ Bütünleşik Doktora

13.09.2019

DANIŞMAN GÖRÜŞÜ VE ONAYI

YUKARIDA BELİRTİLEN DURUM DOĞRU VE UYGUNDUR.

Doç. Dr. Emine YARAR
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APPENDIX V

ETHICS COMMISSION FORM FOR THESIS

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
ETHICS COMMISSION FORM FOR THESIS

HACETTEPE UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
ENGLISH LINGUISTICS DEPARTMENT

Date: 13/09/2019

Thesis Title: A Structural and Stylistic Analysis of Turkish Proverbs

My thesis work related to the title above:

1. Does not perform experimentation on animals or people.
2. Does not necessitate the use of biological material (blood, urine, biological fluids and samples, etc.).
3. Does not involve any interference of the body's integrity.
4. Is not based on observational and descriptive research (survey, interview, measures/scales, data scanning, system-model development).

I declare, I have carefully read Hacettepe University's Ethics Regulations and the Commission's Guidelines, and in order to proceed with my thesis according to these regulations I do not have to get permission from the Ethics Board/Commission for anything; in any infringement of the regulations I accept all legal responsibility and I declare that all the information I have provided is true.

I respectfully submit this for approval.

Date and Signature

Name Surname: Firdevs Beste Kaptanoğlu
Student No: N12224798
Department: English Linguistics
Program: Master of Arts Linguistics in English - MA
Status: ☑ MA ☐ Ph.D. ☐ Combined MA/ Ph.D.

13.09.2019

ADVISER COMMENTS AND APPROVAL

THE SITUATION MENTIONED ABOVE IS BOTH CORRECT AND APPROPRIATE.

Doç. Dr. Emine YARAR
(Title, Name Surname, Signature)

ÖZGEÇMİŞ

Kişisel Bilgiler

Adı Soyadı	: Firdevs Beste Kaptanoğlu
Doğum Yeri ve Tarihi	: Alanya / 19.04.1990

Eğitim Durumu

Lisans Öğrenimi	: Başkent Üniversitesi İngilizce Öğretmenliği
Yüksek Lisans Öğrenimi	: Hacettepe Üniversitesi İngiliz Dilbilimi
Bildiği Yabancı Diller	: İngilizce, Almanca
Bilimsel Faaliyetleri	: Başkent Üniversitesinde düzenlenen Uluslararası Dilbilim konferansında (The Second International Student Conference, ISC-2, 2011) sunum yapmıştır. (Çalışma Başlığı: How Sexism in Language Effects Male and Female Employers' order)

İş Deneyimi

Stajlar	: Ümitköy Anadolu Lisesi / Ankara
Çalıştığı Kurumlar	: Başkent Üniversitesi Yabancı Diller Yüksekokulu Hacıkura İlköğretim Okulu (MEB)

İletişim

E-Posta Adresi	: bestekaptan@hotmail.com

Tarih : 09.09.2019