



## PARENTS, SONS, AND DAUGHTERS – ENGLISH, RUSSIAN, AND HEBREW FIGURATIVE EXPRESSIONS<sup>i</sup>

Tali Kigel<sup>ii</sup>

Independent Researcher of Multilingualism,  
Multicultural Communication, and Teaching a Second Language,  
Behazlaha Center,  
Petach-Tikva, Israel

### Abstract:

The article examines approximately 265 figurative expressions related to parents, sons, and daughters from English, Russian, and Hebrew phrases and general dictionaries. Based on the conceptual metaphor theory and the linguacultural approach, the work aims to shed light on the cultural perception of family roles, responsibilities, and gender dynamics in speech communities. The study found trilingual figurative expressions about the emotional and spiritual connection between parents and children, love for children, and the difficulties of raising them. Respect, responsibility, and reciprocity in the relationship between parents and their offspring are universal values. Gender specificity is evident in a greater number of expressions found for sons than for daughters. The analysis of the expressions shows that the birth of sons often evokes a strong emotional reaction in fathers, while daughters cause great anxiety in parents during puberty and upon marriage. However, it turns out that the emotional bond between parents and daughters, including during their marriage, is considered deeper and more lasting than with sons. Descriptions of the parent-child relationship differ in nuances across the three languages. English expressions tend to ironically criticize extreme parenting styles, both too soft and too strict. Russian explores the emotional and existential dynamics of the parent-child relationship throughout life, from infancy to adulthood, and emphasizes the role of the mother in a person's life. Hebrew expressions focus more on the cognitive and educational aspects of the parent-child relationship, using a cognitive metaphor comparing parents to teachers and children to students. They reflect the value of studying the heritage, culture, and religion of one's ancestors, and their seriousness distinguishes them from English and Russian expressions about the parent-child relationship, which are full of emotion and subtle humor. Most of the figurative expressions reveal parents' perspectives on their children, but very few expressions were found regarding children's attitudes toward their parents, despite the importance of this perspective for understanding complex family dynamics. The

<sup>i</sup> ОБРАЗНЫЕ ВЫРАЖЕНИЯ О РОДИТЕЛЯХ, СЫНОВЬЯХ И ДОЧЕРЯХ В АНГЛИЙСКОМ, РУССКОМ ЯЗЫКАХ И ИВРИТЕ / בנינים ובנות באנגלית, רוסיית ועברית

<sup>ii</sup> Correspondence: email [kigelt@gmail.com](mailto:kigelt@gmail.com)

study provides a broad basis for further research on the intersections between language, culture, and family.

**Keywords:** figurative expressions, parent-son-daughter concept, English, Russian, Hebrew, gender aspects, linguacultural studies

**Аннотация:**

В статье рассматривается около 265 образных выражений, связанных с родителями, сыновьями и дочерьми, из английских, русских и ивритских фраз и общих словарей. Основываясь на тезисе концептуальной метафоры и лингвокультурологическом подходе, работа направлена на то, чтобы пролить свет на культурное восприятие семейных ролей, обязанностей и гендерной динамики в языковых сообществах. Исследование обнаружило трехязычные образные выражения об эмоциональной и духовной связи между родителями и детьми, любви к детям и трудностях их воспитания. Уважение, ответственность и взаимность в отношениях между родителями и их потомством являются универсальными ценностями. Гендерная специфика проявляется в большем количестве выражений, найденных для сыновей, чем для дочерей. Анализ выражений показывает, что рождение сыновей часто вызывает сильную эмоциональную реакцию у отцов, в то время как дочери вызывают у родителей большое беспокойство в период полового созревания и при вступлении в брак. Однако оказалось, что эмоциональная связь между родителями и дочерьми, в том числе во время их брака, считается более глубокой и продолжительной, чем с сыновьями. Описание отношений родитель-ребенок отличается нюансами в трех языках. Английские выражения, как правило, иронично критикуют экстремальные стили воспитания, как слишком мягкие, так и слишком строгие. Русский язык изучает эмоциональную и экзистенциальную динамику отношений родитель-ребенок на протяжении жизни, от младенчества до взрослой жизни, и подчеркивает роль матери в жизни человека. Выражения на иврите больше фокусируются на когнитивных и образовательных аспектах отношений родитель-ребенок, используя когнитивную метафору, сравнивающую родителей с учителями и детей с ученикам. Они отражают ценность изучения наследия, культуры и религии предков, а серьезность отличает их от английских и русских выражений об отношениях родитель-ребенок, полных эмоций и тонкого юмора. Большинство образных выражений раскрывают точку зрения родителей на своих детей, но было найдено очень мало выражений относительно отношения детей к своим родителям, несмотря на важность этой точки зрения для понимания сложной семейной динамики. Исследование закладывает широкую основу для дальнейших исследований пересечений между языком, культурой и семьей.

**Ключевые слова:** образные выражения, концепция родитель-сын-дочь, английский, русский, иврит, гендерные аспекты, лингвокультурология

תקציר המאמר בוחן כ-265 ביטויים פיגורטיביים באנגלית, רוסית ועברית הקשורים להורים, בנים ובנות מתוך מילוני ביטויים ומילונים כלליים. בהתבסס על התזה של מטפורה מושגית וגישה לשונית-תרבותית, המטרה של העבודה היא לשפוך אור על תפיסות תרבותיות של תפקידים משפחתיים, אחריות ודינמיקה מגדרית בקהילות לשוניות. במחקר נמצאו ביטויים פיגורטיביים תלת לשוניים על הקשר הרגשי והרוחני בין הורים לילדים, אהבה לילדים וקשיי גידולם. כבוד, אחריות והדדיות ביחסים בין הורים לצאצאיהם הם ערכים אוניברסליים. ספציפיות מגדרית ניכרת במספר רב יותר של ביטויים שנמצאו עבור בנים מאשר עבור בנות. ניתוח ביטויים מוכיח כי לידת בנים גורמת לרוב לתגובה רגשית חזקה אצל אבות, בעוד שבנות גורמות לחרדה רבה אצל ההורים במהלך ההתבגרות והחתונה. אולם התברר שהקשר הרגשי בין הורים לבנות, כולל במהלך נישואיהם, נחשב עמוק ומתמשך יותר מאשר עם בנים. תיאור היחסים בין הורה לילד הוא בעל ניואנסים בשלוש השפות. ביטויים באנגלית נוטים למתוח ביקורת אירונית על סגנונות הורות קיצוניים, מתרנים מדי וקפדניים מדי. רוסית חוקרת את הדינמיקה הרגשית והקיומית של מערכת היחסים בין הורה לילד לאורך כל החיים, מינקות ועד בגרות, ומדגישה את תפקידה של האם בחייו של אדם. ביטויים בעברית מתמקדים יותר בהיבטים הקוגניטיביים והחינוכיים של יחסי הורה-ילד, תוך שימוש במטאפורה קוגניטיבית המשווה בין הורים למורים וילדים לתלמידים. הם משקפים את הערך של למידה על המורשת, התרבות והדת של אבות אבות, והרצינות שלהם מבדילה אותם מביטויים באנגלית ורוסית על יחסי הורה-ילד, מלאי רגש והומור עדין. רוב הביטויים הפיגורטיביים חושפים את נקודת המבט של ההורים על ילדיהם, ונמצאו מעט מאוד ביטויים לגבי יחסים של ילדים להוריהם, למרות חשיבותה של פרספקטיבה זו בהבנת הדינמיקה המשפחתית המורכבת. המחקר מניח בסיס רחב למחקר נוסף על הצמתים בין שפה, תרבות ומשפחה.

**מילות מפתח:** ביטויים פיגורטיביים, קונספט הורה-בן-בת, אנגלית, רוסית, עברית, היבטים מגדריים, הגישה

## 1. Introduction

The study aims to analyze figurative expressions involving the words parent/parental/ הורה, son/son/ בן, and daughter/daughter/ בת in English, Russian, and Hebrew lingual cultures to identify common features and differences in the conceptualization, including axiological views, moral criteria, and practical experience.

## 2. Literature Review

Parents metaphors as part of family metaphors have been studied in Russian and English (Balandina 2012), Russian and German (Dmitrieva & Vanyushina 2018), and Russian, English, and Hebrew (Kigel 2024). Beyond the family aspect, these studies have explored themes like healthcare (Petty et al. 2020; King et al. 2024), psychology (Halberstadt et al. 2016; Vu Hoang Cuc 2020; Bolat & Abbasoğlu 2023), politics (Lakoff 2002; Cienki 2005; Adams 2009; Jioeva & Strelnikova 2016), and business (Tognazzo 2022).

There are relatively few studies on figurative expressions with the words son and daughter in Russian and English (Borisenko 2020; Gulyaeva et al 2023), that reveal problems in the parent-child relationship, financial difficulties in raising children, and concerns about the daughter's future and marriage.

To our knowledge, this is the first study that comprehensively examines the parents-son and daughter relationship, parents and children perspective, and pays attention to gender aspects.

## 3. Methodology

The study corpus includes about 265 figurative expressions (80 in English, 84 in Russian, and 38 in Hebrew) from phraseological and explanatory dictionaries. The paper is based on the theory

of conceptual metaphor (Lakoff, 1980), and uses a linguacultural approach (Sharifian, 2017), which views language and culture as interrelated forms of consciousness that reflect a person's worldview.

In some cases, figurative expressions are provided with a linguacultural commentary to explain facts or events unfamiliar to readers, as well as a diachronic commentary to track linguistic changes over time, a gender commentary, and a definition of the agent of the utterance. The analysis of these trilingual figurative expressions includes grouping and generalizing empirical data, systematization, and the interpretation of the results using deduction and induction, classification, structural-semantic analysis, and statistical analysis.

## 4. Results and Discussion

### 4.1 Equivalent Figurative Expressions in English, Russian, and Hebrew

By definition, a parent begets or produces offspring (Merriam-Webster). The Tanakh (The Jewish Bible) only mentions the plural parents once; instead, the words fathers or father-mother pair are commonly used. Likewise, the words sons (or sometimes son and daughter) are used instead of the modern term children. Ancient terms for non-biological relatives in both English and Hebrew are figurative: stepfather, stepmother (אבא חורג / אמא חורגת / הורה חורג), stepson (בן חורג), and stepdaughter (בת חורגת). In English, step refers to a step or stage, whereas in Hebrew, חריג implies a deviation from the norm. In Russian, the one-word equivalents for stepfather, stepmother, stepson, and stepdaughter carry strong negative connotations, partly influenced by folk tales and literary works.

However, newer English terms for non-biological relatives emphasize the positive aspects of these relationships: bonus parent, bonus son, and bonus daughter. Here, a bonus implies a gift, a reward for fulfilling a role, emphasizing the favorable dynamics of such a relationship.

The search for appropriate terminology is seen in the terms הורה יחיד/יחידני (single parent), and the relatively recent official Hebrew term הורה עצמאי (independent parent) echoes the name of the holiday, Independence Day, and expresses confidence in the ability of such parents to raise a child well. An English and Russian proverb speaks of parents' lifelong love for their children and the strong emotional bond they form even after the period of physical care has ended: *Parents hold their children's hands for a time, but their hearts are forever*; *Для матери ребенок до ста лет дитенок*\* (A mother's child is a babe until she is a hundred). Children also feel a deep connection to their parental home (*Родительский дом начало начал, он в жизни мой надежный причал*\* (My home is the beginning of beginnings), a safe haven in your life, song 1981).

The parent-child relationship is a significant and multifaceted theme in different lingua cultures. For example, parents are seen as the child's first teachers in both Russian culture (Parents are the child's first teachers) and Hebrew culture (Hear, my son, the teaching of your father, and do not forsake the law of your mother). In addition, a Jewish man is traditionally obliged to teach not only his son but also his daughter the Torah, a practice that at one time sparked debates about the gender aspects of education.

Many figurative expressions emphasize the external and internal similarities between parents and their children: *Like father, like son, Like mother, like daughter, exactly like mother and*

daughter. While the English proverb *Who wants a daughter must begin with the mother* refers to gaining the mother's approval before marriage, the Russian proverb *Беря в жены дочь, смотри на мать*\*When you take a daughter to look at the mother conveys the idea that a daughter is likely to look like her mother when she gets older.

A critical metaphor compares parents to trees and children to their fruit, implying that traits are passed down: *The apple does not fall far away from the tree* (English and Russian).

Many proverbs discuss the shared fate of parents and children. *"The actions of fathers are a sign for sons"*, as children continue the path set by their parents through upbringing or tradition, and parental actions have a long-term impact on offspring: the sins of the fathers imply that children may suffer the consequences of their parents' misdeeds (*אבות סימן לבנים*\*The act of father marks for the boys; *אבות אכלו בוסר ושיני בנים תקהנה*\*Fathers ate unripened and sons' teeth darker).

During the Great Terror of 1937–38 in the USSR, the slogan *"Дети за родителей не отвечают"*\*Children are not responsible for their fathers" was used to disguise the policy of blood feud. Although the slogan implied that children should not be held responsible for their parents, in practice, the children of enemies of the people were often sent to orphanages at an early age and faced lifelong restrictions in education, career, and employment.

Parents expect respect and gratitude from their children for giving them life and raising them, as expressed in one of the Ten Commandments: *Honor your father and your mother*. Lack of respect causes great pain to parents (*בן חכם ישמח אב ובן כסיל תוגת אמו*)\*A wise son makes his father happy, but a foolish man despises his mother).

The upbringing results do not always coincide with the desires and efforts of the parents; Children can grow up to be caring or indifferent, smart or stupid (*You can't choose your children; A good son is a joy to his father, but a bad one is a grief to his father - בן חכם ישמח אב ובן כסיל תוגת אמו*)\*A wise son makes his father happy, but a foolish one brings grief to his mother). Children not only influence the parent's emotions but also, intentionally or not, their social status (*Good children are the crown of the father and mother; bad ones are their downfall; A bad son is the shame of the father*).

A child's attitude towards his mother can vary from positive to negative and is often formed under the influence of the father's attitude towards her (*As the father treats the mother, so the children treat her*). The same idea is shared by the American Catholic priest Theodore Hesburgh (University of Notre Dame, Indiana, USA): *"The best thing a man can do for his children is to love their mother."* Some expressions indicate that the dissatisfaction between parents and children can be mutual, and parents cannot always live up to their children's expectations, but a person cannot change the circumstances of his birth or choose other parents (*You cannot choose your parents, family, משפחה לא בוחרים*).

Numerous equivalent English, Russian, and Hebrew figurative expressions represent similar concepts in different linguistic cultures. The proverbs reflect the complexities of parenthood, balancing the joys with the inevitable difficulties.

## 5. Son and Daughter

In the religious worldview, the first biblical man on Earth, Adam, is considered the forefather, and Eve is the mother of all mankind; accordingly, all men and women are regarded as their children (*Son of Adam and Daughter of Eve, בן-אדם, בת חווה*). Adam was created by God on the sixth

day of creation in the image of God, which means that every person has unique dignity and significance, a spiritual connection with the Creator, and is responsible for their actions before God and mankind. In the Bible, man is considered the son of the first humans on Earth, Adam and Eve, and Jesus Christ referred to himself as the *Son of Man*, part of the Holy Trinity (*God the Father, God the Son, and God the Holy Spirit*). However, the interpretation of the expression Son of Man in the New Testament has not reached a consensus after 150 years of debate.

Many expressions that originated in ancient times highlight the difficulties in relationships between parents and children. *The prodigal son* is a famous phrase that came from oral and written Jewish traditions and the Bible and tells the story of a son who wandered in unknown places, causing his father great grief, but who eventually returned home and repented of his mistakes. The father (parents) faces a dilemma: whether to accept or reject the prodigal son. The father chooses to lovingly accept his son, forgive him, and give him a chance to reunite with his family and return to the righteous path. This parable speaks of parents who unconditionally love their children, accepting them with all their flaws and being ready to help them. In biblical interpretation, it illustrates God's mercy and forgiveness for those who sincerely repent.

The juxtaposition of the influence of nature with the influence of society is reflected in the phrases *Son of Nature* (a person unaffected by civilization) and *Son of his time* (a person deeply influenced by the culture of their era).

Quite a few phraseological units about sons are humorous, such as criticism of marriages with a significant age difference (*old enough to be someone's mother/father/grandmother/grandfather*), since they resemble incest.

Neglect of parental responsibilities in favor of financial or social success is humorously depicted (*the shoemaker's son is barefoot*), as is irresponsible behavior towards a child (*Дитя у семи нянек без глазу\** a child with seven nannies is left without an eye).

Common to lingua cultures is love for daughters and joy from them (*Хороши сыночки, а ласковой дочки\** The sons are good, but the daughters are more affectionate; *Дочернины дети милее своих\** Daughters' children are dearer than one's own) and also a special concern for the behavior and fate of a daughter who is growing up and getting married (*Дочушку отдать-ночушку не спать\** To give away the daughter - not to sleep at night).

The Hebrew expression *בבת בבית-אור בבית*\*A daughter in the house is the light in the house that in the past was a blessing on the birth of a daughter, nowadays means that parents do not fall asleep until their growing daughter returns home from spending time in the evening.

While the English and Hebrew expressions *Mamma Son, Mamma daughter, אבא של הילד* denote a close emotional bond between a child and a parent, the Russian expression *Маменькин сынок, маменькина дочка\** *Mama's little son; Mama's little daughter* condemns excessive parental care and adult children who exploit it (*Big adult son*). The use of obsolete forms of adjectives *Маменькин* instead of *Мамин* emphasizes the ironic attitude towards the phenomenon.

In contrast, the modern expression from the song *אבא של הילד\** *Father's Son, 2013* presents the son as a determined heir and continuer of the father's work.

The metaphor *favorite son* *ילד מועדף* refers to a child who enjoys special favor from his parents, which siblings often view as discrimination and injustice. When addressed in Russian to pupils or students, this phraseological unit carries a negative connotation.

Unlike insults with the word "mother", offensive expressions with the word "son" are rare and usually include the word "bitch" (*son of a bitch*) or prostitute as a condemned social phenomenon (*son of a whore*, *בן זונה*).

In general, parent-child relationship expressions speak of many positive and negative emotions and a variety of problems. The son's and daughter's images are less detailed than the parent's images. This finding aligns with Borisenko's (2020), and Guliaeva et al. (2022) research regarding sons' and daughters' behavior, family positions, and attitudes toward them.

### 5.1 English Ethnocultural Figurative Expressions

Raising a child is not always an easy or pleasant process, as Jean-Jacques Rousseau, a French-Swiss philosopher, writer, and thinker of the Enlightenment, noted, as it is often accompanied by misunderstandings between children and parents (*A wise child knows his father*).

Many expressions ironically criticize parenting styles as too indulgent (*the jellyfish parent*) or too demanding, attempting to control every aspect of the child's life and turning them into a machine for success (*the lawnmower parent, the tiger parent, the elephant parent, the helicopter parent, the bulldozer parent*). This aligns with research by Lakoff (2002) on the role of cognitive metaphor in moral politics, where family-based metaphors are often used to criticize political ideologies.

Metaphorical language expresses regret that a daughter's surname is not passed down in the family due to the tradition of taking the husband's surname upon marriage.

Parents expect attention and gratitude from their children also after marriage. A married daughter is praised for maintaining an emotional connection and attention toward her parents, while a married son is often criticized for neglecting his parents in favor of his new family: *A son is a son until he marries, but a daughter is a daughter all her life*.

In English-speaking cultures, there is a tradition of gentle irony toward mothers, fathers, and sons (Kigel 2024). In sports, encouragement or approval is expressed with phrases like *Go on, my son*. The phrases *Every Mother's Son* and *Every Man Jack/Tom, Dick, and Harry* may allude to Jesus's title *Son of Man*. Surprise, admiration, or contempt can be expressed with idioms like *Son of a gun*. Additionally, the biblical phrase *Son of thunder* was used to describe the apostle James.

One of the most powerful insults in English is directed at a person's most precious person, his mother, calling her a *slut* (*son of a whore, bastard*, or as a general insult). The slang phrase *son of a cookie-eater* is a euphemism and onomatopoeia for the more obscene expression *son of a bitch* (an unpleasant person).

Phrases involving the word *daughter* tend to carry positive connotations but are limited in number, leaving the metaphorical portrait of the daughter largely unwritten.

### 5.2 Russian Ethnocultural Figurative Expressions

The numerous Russian proverbs and sayings reflect the various nuances and aspects of parent-child relationships, spanning early childhood, family dynamics, and even relationships with children of retirement age.

Ivan Turgenev's classic novel «*Отцы и дети*»\* "Fathers and Sons" (1862) explores the relationships between different generations in family and society.

In Russian culture, children are flowers is a common metaphor representing the upbringing of children as the meaning of family life (*Дети – цветы жизни\**; *Семья без детей, что цветок без запаха\** A family without children is like a flower without scent), the joy, happiness, and fun they bringing to parents. By raising children, parents shape both their future and the future of society (*Дети – наше будущее\** Children are our future). The metaphor *Children are flowers* is extended to show the need for care and investment in children: *Дети что цветы – уход любят\** Children are like flowers: they love care.

Proverbs point out that life with children is limited to their growing-up years (*Птица в гнезде до осени, а дети в доме до возраста\** A bird in the nest until autumn, and children in the house until the age) and the parents desire to have several children, taking into account child mortality and the expectation to get care in old age (*Один сын не сын, два сына – полсына, три сына – сын\** One son is not a son, two sons are half a son, three sons are a son). There is also a certain preference for sons (*Отец веселится, когда хороший сын родится\** A father rejoice when a good son is born).

Two parents play an essential role in a child's early life, with the absence of a mother being considered more significant than the absence of a father (*Коли есть отец и мать, так ребенку благодать\** When there is a father and a mother, the child is blessed; *Без отца дитя – полсироты, без матери дитя – полная сирота\** Without a father, a child is half an orphan, without a mother, a child is a complete orphan).

Proverbs emphasize the deep affection between parents and children (*Материнская ласка конца не знает\** A mother's affection knows no end; *На солнышке тепло, при матери добро\** It is warm in the sun, and good in the mother's presence; *Птица радуется весне, а младенец – матери\** A bird is glad for spring, and a child for its mother). Parents are ready to accept and love their child with all his shortcomings and problems (*Хотя дитя криво, а отцу и матери мило\** Although the child is crooked, it is dear to the father and mother; *Всякой матери свое дитя мило\** Every mother finds her children dear).

Russian proverbs also emphasize that parents are responsible for the upbringing and education of their children (*Кому детей родить, тому и кормить\** The one who gives birth to the children is the one who feeds them; *Сумел дитя родить – сумей и научить\** If you were able to give birth to a child, be able to teach him). The process of raising a child requires much effort and sometimes is not easy and pleasant (*У кого детки, у того и заботы\** Those who have children have worries). The tasks of parents evolve from ensuring the safety of their children in infancy to worrying about their well-being and success as they grow older (*Маленькие детки – маленькие бедки, большие дети – большие беды\** Little children, little troubles; big children, big troubles; *Маленькие дети спать не дают, с большими сам не заснешь\** When children are small, they do not let you sleep; when they grow up, you cannot sleep). Life without children is difficult, but children bring a lot of difficulties and worries to it (*Без детей горе, а ними вдвое\** With children it's a grief, and without them, it's twice).

Although children may resemble their parents physically (*Вылитый отец\** The spitting image of their father), they can be very different in character (*Из одной печи, да разные калачи\** From the same oven, but not from the same buns). Sometimes, even exemplary parents can have a difficult child (*И от доброго отца родится бешена овца\** Even a mad sheep is born of a good father). A son (used here metonymically to refer to a child) is seen as an independent



person, different from those of his parents (*Сын мой, а ум у него свой*\*He is my son, but he has his mind).

Early education is crucial for both the future of the child and the future of the parents and it has an impact on a person's entire adult life (*Гни дерево пока молодо, учи ребенка пока он мал*\*A tree, while it bends, teaches the child, while it obeys; *Дитяtko — что тесто: как замесил, так и выросло*\*A child is like dough: as you knead it, so it; *К чему ребёнка приучишь, то от него и получишь*\*What you teach a child is what you'll get in return). A personal example is one of the best methods of education (*Родители трудолюбивы - и дети не ленивы*\*Parents are hard-working, and children are not lazy).

Not everything in child-rearing depends solely on the parents and a child can be strikingly different from his parents in his characteristics for the worse (*Глупому сыну и родной отец ума не пришьёт*\*Even a father cannot sew intelligence into a stupid son) and this is a painful experience for parents (*Чужой сын дурак — смех, а свой сын дурак — смерть*\*Someone else's foolish son is a joke, but your own foolish son is a tragedy), and it can affect family dynamics, evoking feelings of pity, joy, or envy (*Сын отца глупее — жалость, сын отца умнее — радость, а брат брата умнее — зависть*\*A less intelligent son than his father is a pity, a more intelligent one is a joy, but a more intelligent brother causes envy).

While indulgence in children's whims is sometimes acceptable (*Чем бы дитя не тешилось, лишь бы не плакало*\*While the child amuses himself, he does not cry), too much indulgence can have negative consequences (*Кто детям потакает, тот потом слезу проливает*\*Those who indulge children, will cry later).

Some proverbs talk about the gender difference between sons' and daughters' family place and their expectations. In a daughter, beauty is emphasized, and in sons, their social achievements (*Дочерьми родители красуются, сыновьями в почете живут*\*Parents show off their daughters and live in honor with their sons).

Russian peasants expected material assistance and care in old age from their sons with whom they lived in a common hub and not from daughters who moved to another village to their husbands' houses (*Корми сына до поры: придёт пора - сын тебя прокормит*\*Feed your son until the time comes; then he will feed you; *Дочь отцу-матери не кормилица*\*A daughter is not a caregiver for her father and mother; *Дочь питаю — за окно кидая, сына кормлю — в долг даю, отца-мать кормлю — долг плачу*). These materialistic, financial perspectives reflect Russian peasants' hard everyday life in the 18th century.

At the same time, in addition to practical considerations, the attitude towards daughter featured responsibility, concern and anxiety for her fate, especially during her growing up and marriage (*Что за комиссия, создатель, быть взрослою дочери отцом!*\*What a problem, creator, to be a father to an adult daughter! A. Griboyedov's verse comedy *Woe from Wit* 1824; *Дочушку отдашь — ночушку не спать*\*To give away the daughter is not to sleep at night). The use of the diminutive form of the word daughter - дочушка - indicates love and warmth in the relationship with the daughter.

There is a marked difference in a mother's relation to her married daughter versus a mother-in-law's interaction with a daughter-in-law (*У матери не бывает плохой дочери, у свекрови не бывает хорошей снохи*\*A mother never has a bad daughter, a mother-in-law never has a good daughter-in-law).

In the 21st century, the humorous phrase *Сын маминной подруги*\*Mama's friend's son emerged, referring to an idealized person who is often unfavorably compared to one's children. Modern proverbs reflect a shift in parental responsibilities, as parents sometimes continue to care for their children well into adulthood (*Плоха та мати, що не содержит сина до пенсії*\*A mother who does not nurse her children until retirement is bad).

The variety of expressions highlights the complexity of parent-child relationships, offering insight into family values across different historical periods, and wisdom in a concise, poetic form.

These expressions explore the complexity of family dynamics, problems with intelligence and behavior, and positive and negative emotions in children. This perspective appears to build on earlier works by Russian scholars Balandina (2012) and Dmitrieva & Vanyushina (2018), who examined similar themes in English, German, and Russian.

### 5.3 Hebrew Ethnocultural Figurative Expressions

In the Tanakh, parental happiness is presented in an idyllic picture: the father is surrounded by his sons (*the fruits of the womb*), young heroes who are compared to strong arrows, as well as to shoots of evergreen olives, one of the trees that is the basis of material wealth in the Middle East *בְּהַיָּהוָה יְהִינָה בְּנֵי: שָׂרָר, פְּרֵי הַבֶּטֶן. כְּחֻצִים בְּיַד-גִּבּוֹר – כּוֹ, בְּנֵי הַנְּעוּרִים* (Behold the inheritance of the Lord, children: wages, the fruit of the womb, like arrows in the hand of a hero - yes, the sons of youth); *אֲשֶׁתְּךָ כְּפְרִי עֵץ זַיִת בְּאֵחָרְךָ* (Your wife will be like a fruitful vine in the back of your house, and your sons will be like olive trees around your table). The metaphors of sons - strong arrows and olive shoots show the security and material well-being associated with children.

Previous studies noted that in Hebrew linguistic culture, parents and children are primarily viewed through a cognitive lens, both by teachers and students (Kigel, 2024). The word *הורה/ הורים* (parent, parents) comes from the verb *להורות* (to teach, instruct, command, point out (to teach)), and this connection is reflected in the biblical expression: *שָׁמַע בְּנֵי מוֹסֵר אֶבְיָה* *וְאַל תִּטְּשׁ תּוֹרַת אֲבִיךָ* (Hear, my son, the instruction of your father and do not forsake the law of your mother), where the father and mother are called teachers (*אבי מורי ואמי מורתי*), and in Judaism, there is the famous conceptual metaphor *חנך את הנער על פי דרכו* (Educate the boy in his way) that means to raise a child taking into account his age and psychological characteristics

The proverb *לא תקנא בבנך ובתלמידך* (Do not envy a son and a student) puts an equal sign between sons and students and emphasizes that the achievements of a son or student are also the success of the parent and a reason for joy and not envy.

Hebrew lingua culture, as English and Russian ones, is characterized by a strong cordial attitude towards daughters as in the idiom *ברחל בתך הקטנה* (By my little daughter Rachel) that comes from the biblical story in which Jacob worked for seven years to marry Laban's daughter Rachel, but was deceived and had to work for another seven years to be able to marry her. This expresses something unambiguously, clearly, and without question, implying that the daughter is a very precious and protected family member. The strong desire of parents to have children of both sexes, including a son, to continue the family line and pass on the family name is expressed in the phrase *הבת הראשונה היא סימן טוב לבנים* (The first daughter is a good sign for boys).

The issue of asymmetry in the father-son relationship, the comparison of parental and filial instincts, is raised in the bitter proverb *אב אחד מפרנס את עשרת בניו באהבה וברצון, ועשרה האחד באהבה וברצון אינם מפרנסים את* (One father provides ten sons with love and desire, but ten sons do not support the love and desire of their one father) that echoes 18th-century Russian proverbs with the expectation that a son in a large peasant family would care for his parents in their old age.

Modern terms such as *יום הורים* (Parents' Day at school), *בית הורים* (parents' home or nursing home), and *חברת בת* (a subsidiary owned by a parent company) reflect modern realities. As for insults, the term *בן זונה* (son of a prostitute) is used to refer to men, while *בת זונה* (daughter of a prostitute) is directed at women, reflecting the social condemnation of prostitution.

Hebrew Ethnocultural Figurative Expressions, like English and Russian, reflect the unique historical and spiritual people experience.

## 6. Conclusion

As a result of studying figurative expressions related to parents, sons, and daughters in three different language cultures - English, Russian, and Hebrew - it was found that all three emphasize the external and internal similarities between parents and children, gender parallelism between father-son and mother-daughter, recognize the high value of family and early education in a person's life, as well as the mutual responsibility of parents and children.

In general, there are fewer figurative expressions about a daughter than about a son. The gender difference in attitudes towards sons and daughters is manifested in the expressions of strong emotions the birth of a son usually causes in the father, but the emotional connection of parents with daughters, compared to sons, is often longer and stronger throughout the lifespan, and daughters bring more positive emotions to parents, although they cause worries and anxieties during the period of growing up and marriage.

The parental point of view on the relationship between parents and children is presented in detail, but the child's point of view representation is rare.

The expectation of gratitude from children thanks to their birth and upbringing, as well as disappointment when this expectation is not met, is expressed in many variations.

Figurative expressions reflect the difficulties of raising children and anxiety for their future, especially during the period of growing up and marriage. All three language cultures criticize, on the one hand, neglect of children's interests by parents and, on the other hand, excessive parental control and guardianship over adult children.

In English, figurative expressions ironically condemn both overly indulgent and overly demanding parenting styles with excessive interference in the child's life and unrealistic demands for success.

Numerous Russian figurative expressions describe the nuances of parent-child relationships at different stages of life, from infancy to old age.

In Hebrew language culture, the relationship between parents and children is represented by the cognitive metaphor of teacher and student, noting the asymmetry in the mutual obligations of fathers and sons.

Future research is expected to examine the relationships between husbands and wives, as well as various members of the immediate and extended family. This study provides material for further academic work by deepening our understanding of the linguistic and cultural dimensions of parent-child relationships and contributing to a broader understanding of the complex interactions between language, culture, and identity.

### **Conflict of Interest Statement**

The authors declare no conflicts of interest.

### **About the Author(s)**

Tali Kigel is an independent researcher of multilingualism, multicultural communication, and teaching a second language in the Multilingual Teaching Center "Behazlaha-Center", Petach-Tikva, Israel. Her published academic papers focused on English, Russian, and Hebrew color metaphors (nine articles, 2021-2023), mother and father figurative expressions, English and Hebrew food-related metaphors (three articles, 2021-2023), and Bilingual Education (15 articles, 2018-2024).

ORCID: <https://orcid.org/0000-0002-4136-4711>

Academia.edu: <https://independent.academia.edu/TaliKigel>

### **References**

- Lakoff, G. & Johnson, M. 1980. *Metaphors We Live By*. Chicago: The University of Chicago Press.
- Lakoff, G. 2002. *Moral Politics*. Chicago, Ill.: University of Chicago Press.
- Sharifian, F. 2017. *Cultural Linguistics*. Amsterdam/PA: John Benjamins.
- Бартми́нский (Bartminsky), Е. 2005. Языковой образ мира: очерки по этнолингвистике (Linguistic image of the world: essays on ethnolinguistics), пер. с польск. Москва. Индрик. 527 с.
- Бала́ндина, Е. С. (Balandina, E.S.) 2012. Современный образ семьи в языковом сознании носителей русской и английской культур (The modern image of the family in the linguistic consciousness of the native speakers of Russian and English cultures (based on the associative experiment) [Текст] // Мир науки, культуры, образования. № 3 (34). – С. 374-376.
- Дмитриева О.А., Ванюшина Н.А. (Dmitrieva O.A., Vanyushina N.A.) 2018. Бином «родители – дети» в русском и немецком языках (на примере пословиц и поговорок) (Binomial parents – children in Russian and German languages (based on proverbs and sayings). Известия ВГПУ. филологические наук. 141-145, 2018.
- Kigel T. 2024. Mother and Father Figurative Expressions in English, Russian, and Hebrew. *European Journal of Multilingualism and Translation Studies*. Vol 4, No 2 (2024) DOI: <http://dx.doi.org/10.46827/ejmts.v4i2.543>
- Petty, J., Jarvis, J., Thomas, R. 2020. Using parent metaphors for learning about the neonatal care experience: An interpretive perspective 2 *Child Health Care*. Dec;24(4): 529-543. doi:10.1177/1367493519875853.

- King, G., Pozniak, K., Rosenbaum, P., Chambers, E. M., Teplicky, R., Earl, S., & Pinto, M. 2024. Illuminating their reality: the use of metaphor by parents of children with disabilities to express their experiences of health care. *Disability and Rehabilitation*, 1–11.
- Halberstadt, A., Langley, H., Hussong, A., Rothenberg, W., Coffman, I.J., Mokrova, I., Costanzo, P. 2016. Parents' understanding of gratitude in children: A thematic analysis. *Early Childhood Research Quarterly*. Volume 36, 3rd Quarter Pages 439-451.
- Vu Hoang Cuc. 2020. Conceptual Metaphor A Family Is a House in Vietnamese. *VNU Journal of Foreign Studies*, Vol.36, No.6 (2020) 43-56.
- Bolat, Ö. & Abbasoğlu, B. 2023. Analysis of parents' metaphors regarding the concepts of mother, father, child, and individual in terms of parental involvement *Research on Education and Psychology*, 127-148. <https://doi.org/10.1080/09638288.2024.2348022>
- Cienki, A. 2005. 'Metaphor in the Strict Father and Nurturant Parent Cognitive Models: Theoretical Issues Raised in an Empirical Study'. *Cognitive Linguistics*, 16 (2): 279–312.
- Adams, K. 2009. Conceptual Metaphors of Family in Political Debates in the USA. In *Politics, Gender and Conceptual Metaphors* (pp. 184-206). London: Palgrave Macmillan.
- Джигоева, А., Стрельникова, О. ( Dzhioeva, A., Strelnikova, O.) 2016. Универсальное И Этноспецифичное в Языковой Репрезентации Концепта Семьи (на материале английского языка). (Universal and Ethnospecific in Linguistic Representation of the Family Concept (based on the English language). *Вестник РУДН, серия Теория языка. Семиотика. Семантика*, № 3.
- Tognazzo, A. 2022. Family Metaphors in Business. In: *Family Business Metaphors*. Palgrave Macmillan, Cham. [https://doi.org/10.1007/978-3-031-05248-4\\_3](https://doi.org/10.1007/978-3-031-05248-4_3)
- Борисенко, Т. В. (Borisenko, T. V.) 2020. «Дочь/daughter», «сын/son» в русской и англоязычной лингвокультурах (анализ на материале ассоциативных словарей) *daughter, son in Russian and English Linguocultures (Analysis Based on Associative Dictionaries)*
- Вестник Челябинского государственного университета*. № 7 (441). Филологические науки. Вып. 121. С. 28—33. УДК 81 DOI 10.47475/1994-2796-2020-10704
- Гуляева, Е., Давыдова, Е., Ключкина, Ю., Шиповская, А. (Gulyaeva, E., Davydova, E., Klyukina, Yu., Shipovskaya, A.) 2023. концепты сын/son И дочь/daughter В прецедентных текстах юмористических жанров (concepts son/son and daughter/daughter in precedent texts of humorous genres). *Мир Науки, Культуры, Образования*. № 4 (101).С.392-395.

### On-line resources

תנך מלא - 929 - אתר תנך ממלכתי

[https://edu.929.org.il/?page\\_id=17592](https://edu.929.org.il/?page_id=17592)

Old and New Testament. Retrieved from <https://www.youtube.com/watch?v=c9YtyWzhQFQ>  
<https://www.kingjamesbibleonline.org/>

<https://he.wiktionary.org/wiki/%D7%9C%D7%97%D7%9D>

מילון עברי-עברי <https://milog.co.il>

<https://he.wiktionary.org/wiki/%D7%97%D7%9C%D7%91>

Idioms and Phrases. The Free Dictionary <https://idioms.thefreedictionary.com/>

Merriam-Webster. <https://www.merriam-webster.com/>

## Appendices

**Table 1: English, Russian, and Hebrew Equivalent Figurative Expressions**

Issue	Expressions
Parentship	<p><b>The only one parent</b>                      родитель одиночка / единственный родитель / одинокий родитель                      הורה עצמאי / הורה יחיד/יחידני*</p> <p>Independent parent/single/single parent one parent by choice or by circumstances.</p>
	<p><b>Co-parent</b>                      Сородитель                      a set of parents jointly raise their child(ren).</p> <p style="text-align: right;">שותף להורות</p>
	<p><b>Step-parent bonus parent</b>                      the second spouse of one of the child's biological parents.</p> <p style="text-align: right;">הורה חורג</p>
	<p><b>Adoptive parent foster parent</b>                      приемный родитель                      a person looking after or bringing up a child in place of the natural or adoptive father</p> <p style="text-align: right;">הורה מאמץ</p>
	<p><b>Parent Company</b>                      commercial company with controlling or majority interest in another company</p> <p style="text-align: right;">חברת בת</p>
	<p><b>дочерняя компания</b>                      subsidiary, company that another company owns</p>
	<p><b>Parents hold their children's hands for a while, but their hearts forever.</b>                      There is a strong emotional bond between parents and their children                      Для матери ребёнок — до ста лет детёнок  <b>For a mother, a child is a baby hundred years.</b>                      The deep bond lasts throughout life and involves continuous care and concern on the part of the parents.</p>
	<p><b>It is a wise child who knows his father</b>                      children don't understand their parents well</p>
	<p><b>A wise son will make a father happy and a foolish man despises his mother</b>                      Добрый сын — отцу радость, а худой — печаль                      בן חכם ישמח אב ובן כסיל תוגת אמו                      ספר משלי, פרק י'פסוק א'</p> <p>A son's behavior and character can greatly affect his father's emotions.</p>
	<p><b>Родителей не выбирают*</b>You don't choose your parents                      משפחה לא בוחרים</p> <p>One cannot choose the family  <b>Parents do not choose their children, and children do not choose their parents.</b>                      Родители не выбирают своих детей, а дети не выбирают родителей.                      In the world, children and parents are not always live up to expectations.</p>
Son	<p><b>Son of Adam</b>                      any man or boy                      Son of Man Сын Человеческий                      so Jesus Christ called Himself</p> <p style="text-align: right;">בן-אדם</p>
	<p><b>Daughter of Eve</b>                      Дочь Евы                      Any woman or girl</p> <p style="text-align: right;">בת חוה</p>
	<p><b>Only son единственный сын</b>                      בן יחיד  <b>only daughter</b>                      единственная дочь</p>

	<b>בת יחידה</b>
	a son who has no siblings, particularly brothers.
	<b>Bonus son, bonus daughter, step-son, step-daughter</b> a male /female child of a step-parent
	<b>Son of nature</b> <b>Сын природы</b> a person is spontaneity in expressing his feelings, not influenced by civilization <b>Сын своего времени</b> <b>A son of his time</b> a man deeply influenced by the culture of his era
	<b>Like father, like son Like mother, like daughter</b> <b>Каков отец, таков и сын.</b> <b>Точка в точку, как мать в дочку</b> <b>Dot to dot, like mother to daughter.</b> <b>His father's son</b> <b>Вылитый отец</b> <b>שתי טיפות מים אבא</b> Children resemble parents in appearance, behavior, or character <b>The apple doesn't fall far from the tree</b> <b>Яблоко от яблони недалеко падает</b> <b>התפוח לא נופל רחוק מהעץ</b> Negative, Son /daughter or inherits traits (mannerisms, interests, behavior) from his father, mother <b>He that would the daughter win, must with the mother first begin</b> First, make a positive impression on the bride's mother <b>Беря в жены дочь, смотри на мать.</b> <b>When marrying your daughter, look at your mother.</b> <b>Посмотрев на мать, можешь представить себе ее дочь через 30 лет.</b>
	<b>Детки хороши - отцу, матери венец, худы - отцу, матери конец</b> <b>Good children are a crown for their parents, bad ones are their downfall.</b> Good children bring honor, bad ones bring misery to their parents. <b>Из-за плохого сына бранят и отца</b> <b>Because of a bad son, the father is scolded too</b> Parents are often blamed for their children's misbehavior
	<b>Дети за отцов не отвечают</b> <b>Children are not responsible for their parents.</b> Children should not be held accountable for the mistakes, actions, or behavior of their parents <b>אבות אכלו בוסר ושיני בנים תקהנה</b> <b>פסוק ב, פרק י"ח, ובספר יחזקאל פסוק כ"ח, פרק ל"א, ספר ירמיהו</b> <b>Fathers ate unripe and sons' teeth darker</b> One generation's ill deeds or wrongdoings will result in the punishment or suffering of the next. <b>מעשה אבות סימן לבנים</b> <b>דברי חז"ל בבראשית רבה</b>
	<b>The act of father marks for the boys</b> A common fate for parents and children, the fathers' actions and education create the future of their sons
	<b>The child is the man's father</b> Early experiences shaping adulthood, Wordsworth, poem, 1802 <b>Родители первые учителя ребёнка*Parents are a child's first teachers</b> Parents teach the child fundamental life skills, values, and behavior before formal education <b>חייב אדם ללמד את בתו תורה</b> <b>A person is obligated to teach his daughter Torah</b> <b>משנה מסכת סוטה</b> Jews must know the laws of Halacha and the principles of faith to live by them an important parent role in children's early development and education. <b>(משלי א', ח) *שמע בני מוסר אביך ואל תמש תורת אִמְךָ</b> <b>My son, listen to your father's teachings and do not forget your mother's teachings</b> The importance of heeding the wisdom and guidance of both parents <b>Родительский дом начало начал, он в жизни моей надежный причал</b> <b>Parental home is the beginning of beginnings, it is a reliable berth in my life</b> song, lyrics by M. Ryabinin, music by V. Shainsky 1981

	<p>Parental home is the guarantees of safety, support, and warmth at all times</p> <p><b>The best thing a man can do for his children is to love their mother.</b>          children learn to care and respect for their loved ones from their father, quote of Theodore Hesburgh an American Catholic priest, and former rector of the University of Notre Dame</p> <p><b>Как отец относится с матери, так и дети относятся к ней</b>          As a father treats his mother, so do the children treat her children forming their attitude towards their mother following the example of their father</p>
	<p><b>Return of the prodigal son</b> (Gospel According to Luke, 15: 11-32)  <b>Возвращение блудного сына</b>  <b>שובו של הבן האובד</b>          The return of the son to the family after a period of estrangement or wandering</p>
Daughter	<p><b>Хороши сыночки, а ласковой дочки</b>          Sons are good, but daughters are more affectionate          Daughters are often seen as more caring and tender than sons</p> <p><b>Дочернины дети милее своих</b>          Daughters' children are dearer to their own. Grandparents often feel a special affection for their daughter's children, sometimes more than for their own children</p> <p><b>A son is a son until he takes a wife, but a daughter is a daughter all her life.</b>          J. Ray's 1678 Collection of English Proverbs          a married son will focus on his new family and pay less attention to his parents, unlike the daughter</p>
	<p><b>Old enough to be (one's) mother /father/(parent/grandparent</b> достаточно взрослый, чтобы быть чьим-то родителем или бабушкой или дедушкой. מבוגר מספיק כדי להיות הורה או סבא של מישהו אחר.          Inappropriate romantic or sexual partners with a significant age difference</p>
	<p><b>The shoemaker's son always goes barefoot</b> Сапожник без сапог          הסנדלר הולך יחף          irony of someone neglecting their own needs while taking care of others  <b>У семи нянек дитя без глазу.</b>  <b>the business suffers from too many people in charge</b></p>
	<p><b>Large adult son</b>          ילד מגודל          a grown man who still relies on their parents for support or guidance.          ill-grown young men with childish qualities  <b>Плоха та мать, что детей до пенсии не вынянчит</b>  <b>It's a bad mother who doesn't raise her children until retirement.</b></p>
Humor	<p><b>Favorite son</b>          A United States politician favored mainly in his or her home state  <b>Любимчик</b>  <b>הילד המועדף</b>          Disfavored,  <b>Favorite son</b>  <b>любимчик</b>          הילד המועדף          especially favored or cherished, often by their parents or a particular group because of sympathy</p>
	<p><b>A mummy's/mother's boy</b>          A man or boy excessively attached to or dependent on his mother          Mama's son mommy daughter маменькин сынок маменькина дочка אבא'ן של הילד של</p>
Obscene language	<p><b>son of a bitch</b> Сукин сын.          בן כלבה          dog the son of bitch כלב בן כלב  <b>Son of a whore</b>  <b>בן זונה</b>          ублюдок  <b>a bastard</b></p>



**Table 2: English Ethnocultural Figurative Expressions**

Issue	Expressions
	<p><b>Stay-at-home parent</b> A parent who forgoes employment outside of the home to care for their children and the household.</p>
<b>Education style</b>	<p><b>Jellyfish Parent</b> permissive and don't create many rules or expectations</p> <p><b>Lawnmower Parent</b> removes obstacles from their child's path to ensure smooth sailing, often solving problems</p> <p><b>Elephant Parent</b> A nurturing and highly involved</p> <p><b>Helicopter parent</b> A parent who is overly attentive and doting toward their child or children.</p> <p><b>Tiger parent/ mother/father</b> strict and demanding</p> <p><b>Bulldozer Parent</b> controlling and managing aspects of their life to prevent failure or adversity</p>
	<p><b>Go on, my son</b> British, sports encouragement or approval, often used in</p>
	<p><b>Every mother's son</b> Humor., a large number of people or almost everyone</p>
<b>Profane language</b>	<p><b>Son of a gun</b> A joker, a rogue or scoundrel, an exclamation expressing affection or mild disapproval, now - to express surprise, admiration, or disdain</p> <p><b>Son of thunder</b> a biblical name of the apostle James, loud, boisterous, or forceful in speech or action</p> <p><b>Son of a whore</b> a bastard, or a general term of abuse</p> <p><b>son of a biscuit eater</b> slang, unpleasant person, especially a man, euphemism of the profane phrase "son of a bitch."</p>
	<p><b>Daughter of the manse</b> A daughter of a minister, typically Presbyterian.</p>
	<p><b>daughter out</b> family name comes to an end due to only daughters at the end of the genealogical line. (following the tradition of a woman taking her husband's surname after marriage.)</p>

**Table 3: Russian Ethnocultural Figurative Expressions**

Issue	Expressions
<b>Issue</b>	<p><b>Отцы и дети</b> <b>Fathers and Sons</b> Title of the classic novel by I.S. Turgenev on fathers and sons relationship</p>
<b>Family and Children</b>	<p><b>Дети – наше будущее</b> <b>Children are our future</b> Children will build our society in the future</p> <p><b>Дети - цветы жизни</b> <b>Children are the flowers of life</b> Children bring to parents' lives special meaning and joy, a modified quote from M. Gorky</p> <p><b>Семья без детей, что цветок без запаха</b> <b>A family without children is like a flower without scent</b> Children are the essence and joy of a family, much like how fragrance is the essence of a flower.</p> <p><b>Не умела родить ребёнка, корми серого котенка</b> <b>If you didn't know how to give birth to a child, feed the grey kitten</b> A woman without children cares for pets</p>
	<p><b>Коли есть отец и мать, так ребенку благодать</b> <b>If there is a father and mother, then the child is blessed</b> The presence of both parents contributes to the well-being of the child</p> <p><b>Без отца дитя — полсироты, без матери дитя — полная сирота.</b></p>

	<p>Child without a father a is half-orphaned without a mother - completely orphaned. The absence of a mother is felt more acutely than the absence of a father</p>
Mother love	<p><b>Птица радуется весне, а младенец — матери</b> A bird rejoices in spring and an infant in its mother. <b>Материнская ласка конца не знает*</b> A mother's affection knows no end. A mother loves her child infinitely, no matter what happens. <b>У матери дети — что на руке пальцы: за который не укуси, все больно.</b> For a mother, children are like fingers on a hand: bite any one of them, and it hurts.</p>
	<p><b>Всякой матери милы свои дети</b> Any mother finds her children dear A mother loves her child and for her, he is the best in every situation. <b>Хоть дитя и криво, а отцу с матерью мило</b> Even if a child is flawed, it's still dear to the father and mother. A child is always the best and most beloved by parents.</p>
Investigation and worries	<p><b>Дети, что цветы: уход любят</b> <b>Children are like flowers: they love care.</b> Children, like flowers, need nurturing and attention to thrive. <b>Умел дитя родить, умей и научить</b> <b>If you knew how to give birth to a child, you must know how to teach it.</b> Raising a child involves not only giving birth but also guiding and educating them. <b>Дети малые спать не дают, а вырастут, так сам не уснёшь</b> <b>Small children don't let you sleep, with growing up, you won't be able to fall asleep.</b> Small children keep you awake due to their needs, and as they grow, worries and concerns may keep you up at night. <b>Маленькие детки - маленькие бедки, большие детки - большие бедки</b> <b>Small children - small troubles, big children - big troubles.</b> The problems that come with raising children grow as the children themselves grow. <b>Без детей - Без детей - горе, а с детьми – вдвое*</b>Without children - grief, and with children – twice as much. Life without children can feel sorrowful, but raising children brings double the challenges</p>
Education	<p><b>Чем бы дитя ни тешилось, лишь бы не плакало</b> <b>Whatever keeps the child entertained, as long as they don't cry.</b> Let the child do whatever makes them happy as long as it keeps them calm or content. <b>К чему ребёнка приучишь, то от него и получишь</b> <b>What you teach a child is what you'll get from them.</b> The way you raise and educate a child determines their future behavior and character. <b>Родители трудолюбивы - и дети не ленивы*</b>If the parents are hardworking, the children won't be lazy. Children often adopt the work ethic and habits of their parents. <b>Кто детям потакает, тот потом слезу проливает</b> <b>Whoever indulges their children will shed tears later.</b> Overindulging or spoiling children can lead to regret or sorrow later.</p>
Clever son	<p><b>Сын мой, а ум у него свой</b> <b>He is my son, but he has his mind</b> a child will have their thoughts and opinions, independent of their parents. <b>Глупому сыну и родной отец ума не пришьё</b> <b>A wise son can take over and support the family, a foolish one cannot</b> Even a biological father cannot give a foolish son intelligence <b>Чужой сын дурак — смех, а свой сын дурак — смерть</b> <b>Someone else's foolish son is a joke, but your foolish son is a tragedy</b> It's easy to laugh at the foolish son of others, but it's painful that it is your son <b>Сын отца глупее — жалость, сын отца умнее — радость, а брат брата умнее — зависть</b> Less intelligent son than his father is a pity, a more intelligent than his father is a joy, but more intelligent brother causes envy Family dynamics of relationships involved can evoke feelings of pity, joy, or envy</p>
	<p><b>Сын маминой подруги</b> <b>son of mother's friend</b></p>

	Humor., an ironic., idealized image of an ideal successful young man
Daughter	<p>Что за комиссия, создатель, быть взрослой дочери отцом!  <b>What a problem, creator, to be a father to an adult daughter!</b>                  A. Griboyedov verse comedy Горе от ума                  Woe from Wit, a satire on aristocratic society 1816                  Raising an adult daughter is a responsible and difficult task                  Дочушку отдать – ночушку не спать  <b>To give away the daughter - not to sleep at night.</b>                  When a daughter gets married, parents experience a lot of stress.</p>
	<p>Дочь питаю – за окно кидаю, сына кормлю – в долг даю, отца-мать кормлю – долг плачу.  <b>I feed my daughter - I throw her out the window, I feed my son - I lend her money, I feed my father and mother - I pay off the debt.</b>                  Providing for a daughter is like a waste, feeding a son is an investment, and caring for parents is a repayment of what they once provided.                  Корми сына до поры: придёт пора - сын тебя прокормит.                  Care for your child now, and they will care for you in the future.                  Дочь отцу-матери не кормилица  <b>A daughter is not a wet nurse for her father and mother</b>                  Traditionally, daughters were not expected to take care of their aging parents in the same way sons were, reflecting cultural expectations about family responsibilities.</p>
	<p>У матери не бывает плохой дочери, у свекрови не бывает хорошей снохи  <b>A mother does not have a bad daughter, a mother-in-law does not have a good daughter-in-law</b>                  Mothers often view their daughters positively, while being more critical of their daughters-in-law.</p>

Table 4: Hebrew Ethnocultural Figurative Expressions

Expressions	
Behold the inheritance of the Lord, children: wages, the fruit of the womb, like arrows in the hand of a hero - yes, the sons of youth. Children are a blessing and reward from God and have potential and importance.	<p>הנה נחלת יהוה בנים: שכר, פרי הבטן. כחצים ביד-גבור – פן, בני הנעורים                  תהלים קכז, ג'-ד'                  אשתך כגפן פריה בירכתך ביתך בניה פשתלי זיתים סביב לשלחנה                  תהלים קכח, ג'                  אשתך כגפן פריה בירכתך ביתך בניה פשתלי זיתים סביב לשלחנה                  תהלים קכח, ג'</p>
Your wife will be like a fruitful vine in the back of your house, your sons will be like olive trees around your table. familial abundance and prosperity, with a fruitful wife and strong, growing children surrounding the family home, bringing joy and blessings	<p>בכל אדם מתקנא חוץ מבנו ותלמידו                  תלמוד במסכת סנהדרין</p>
Every person envies, except for his son and his student We envy others but take pride in the success of our children and students.	<p>חנך לנער על פי דרכו גם פי זקין לא יסור ממנו                  משלי כב, ו'</p>
Teach the youth according to his ways, even when he is old, he will not depart from him.	<p>אב אחד מפרנס את עשרת בניו באהבה וברצון, ועשרה בנים אינם מפרנסים את אביהם האחד באהבה וברצון                  ספר "שני לוחות הברית</p>
One father with love and desire provides for his ten sons, and ten sons do not support their one father with love and desire The asymmetry of the relationship between the father and the sons	<p>ברחל בתך הקטנה</p>
By my young daughter Rachel Unequivocal, explicitly and without a doubt	<p>פסוק י"ח, פרק כ"ט, ספר בראשית</p>
First daughter - a good sign for boys	<p>בת תחילה - סימן יפה לבנים                  בבא בתרא קמ"א א</p>

Parents want children of two genders.	
<b>Parents day</b> <b>Teacher-parent-student meeting in the school parents' house</b>	<b>יום הורים</b>
a residential center with services for old people	<b>בית אבות בית הורים</b>
<b>Son of a whore</b>	<b>בן זונה</b>
<b>Slutty daugher</b> Bad man/woman, swearing	<b>בת זנונים</b>

Creative Commons licensing terms

Author(s) will retain the copyright of their published articles agreeing that a Creative Commons Attribution 4.0 International License (CC BY 4.0) terms will be applied to their work. Under the terms of this license, no permission is required from the author(s) or publisher for members of the community to copy, distribute, transmit or adapt the article content, providing a proper, prominent and unambiguous attribution to the authors in a manner that makes clear that the materials are being reused under permission of a Creative Commons License. Views, opinions and conclusions expressed in this research article are views, opinions and conclusions of the author(s). and European Journal of Literature, Language and Linguistics Studies shall not be responsible or answerable for any loss, damage or liability caused in relation to/arising out of conflicts of interest, copyright violations and inappropriate or inaccurate use of any kind content related or integrated into the research work. All the published works are meeting the Open Access Publishing requirements and can be freely accessed, shared, modified, distributed and used in educational, commercial and non-commercial purposes under a [Creative Commons Attribution 4.0 International License \(CC BY 4.0\)](https://creativecommons.org/licenses/by/4.0/).