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A XENOLOGICAL DISCOURSE ANALYSIS OF THE "SELF" AND "OTHER" DYAD IN TURKISH AND UZBEK PAREMIOLOGY

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Abstract: This thesis conceptualizes the binary opposition of "Self" and "Other" (*Öz / El-Yabancı* in Turkish and *O'z / O'zga-Begona* in Uzbek) through the lens of linguistic xenology within the paremiological corpuses of both languages. Xenolinguistics evaluates how an ethno-cultural community constructs its identity boundaries, conceptualizes outer alterity, and mitigates the psychological threat of the alien through codified lisoniy matrices. Utilizing structural xenological parameters, this study examines proverbs as semiotic filters that actively delineate "in-group identity" (the domestic, secure, and familiar space) from "out-group alterity" (the foreign, indifferent, or potentially hostile exterior). Comparative findings indicate that while both languages stem from a cognate Turkic core that emphasizes communal cohesion, their xenological profiles diverge significantly due to socio-historical trajectories: Turkish paremias prioritize relational and transactional boundaries rooted in localized sedentary realities, whereas Uzbek paremias feature a highly spiritualized, philosophically integrated framework that elevates the displaced Other (*musofir*) into an agent of ethical evolution.

Keywords: linguistic xenology, xenological matrix, alterity, in-group/out-group, paremiology, binary opposition, cultural code, Turkish, Uzbek.

Introduction

Linguistic xenology—the study of how foreignness, otherness, and alterity are structurally and conceptually encoded within a language system—posits that an ethnic group's self-awareness is fundamentally dialectical. A culture cannot articulate the boundaries of the "Self" (*in-group identity*) without structurally defining, categorizing, and evaluationally profiling the "Other" (*out-group alterity*). In the light of xenolinguistics, this division operates along three main axes: **spatial** (inside vs. outside), **axiological** (morally sound vs. untrustworthy), and **epistemic** (predictable vs. unknown). Paremias (proverbs and sayings) serve as the ultimate socio-cognitive deposits for these operations. They act as automated cultural filters that regulate interactions with the external world and prescribe fixed psychological stances toward agents of alterity.

While Turkish and Uzbek exhibit deep genealogical ties rooted in common Turkic roots, their historical and linguistic trajectories created distinct xenological environments. The Turkish language adapted within the Anatolian geopolitical melting pot, incorporating Western-Mediterranean contact zones and Ottoman institutional frameworks. The Uzbek language, anchored in the Central Asian transoxiana, synthesized Oghuz-Karluk traditions with Persian bilingualism, Islamic mysticism, Silk Road trade dynamics, and a subsequent Soviet socio-linguistic infrastructure. These differing histories directly influenced the cognitive mechanisms through which both language communities filter, process, and neutralize the conceptual threat of the "Other."

This study aims to perform a comparative xenological analysis of proverbs structuring the "Self" vs. "Other" diadic opposition in Turkish and Uzbek, map their socio-cultural variations, and decode the underlying cognitive mechanisms of their respective linguistic semiospheres.

Main Body

Xenological filtering of paremiological data in Turkish and Uzbek reveals three primary operational models of categorization:

1. XENOLOGICAL ANCHORING OF THE "SELF" (*IN-GROUP* SOVEREIGNTY)

Before a language can process external alterity, it establishes the "Self" as the absolute ontological and ethical baseline. In both target systems, the *in-group* domain is codified as the source of emotional truth, spatial security, and structural safety.

In the Turkish xenological paradigm, *öz* acts as the primary bio-somatic marker of inside truth, representing authentic kinship empathy that cannot be simulated by the outside world: *"Öz ağlarsa göz ağlar, el ağlarsa yalan ağlar"* ("If the true self/kin weeps, the eye weeps genuinely; if the other/stranger weeps, it is a false weeping"). The xenological boundary here is emotional and biological; the *out-group* agent (*el*) is systematically disqualified from achieving genuine emotional resonance with the *in-group*.

In the Uzbek paradigm, the *in-group* space is heavily profiled through territorial and domestic sovereignty: *"O'z uying — o'lan to'shaging"* ("Your own house is your softest cradle/comfort"). The Uzbek worldview establishes an explicit xenological hierarchy: *"O'zgani yupatguncha, o'zingga boq"* ("Before comforting the other, attend to the self"). This shows that internal moral equilibrium and self-preservation must chronologically and ethically precede any engagement with external alterity (*o'zga*).

2. DEPICTION OF OUT-GROUP ALTERITY (*EL-YABANCI / O'ZGA-BEGONA* AS STRANGER)

The depiction of the "Other" within xenolinguistics requires assigning specific values to external agents. Both languages utilize designated lexical vehicles (*el*, *yabancı* in Turkish; *o'zga*, *begona*, *kishi*, *yot* in Uzbek) to mark an agent operating outside the collective circle of mutual trust.

Turkish paremiology frames out-group alterity (*el*) as an agent of existential indifference and emotional detachment. The proverb *"El elin eşeğini türkü çağırarak arar"* ("A stranger looks for another stranger's donkey while singing a song") provides an excellent example of this xenological profiling. The "Other" is structurally depicted as entirely uninvested in the pain, labor, or economic loss of the "Self." The relationship between the inside and outside is defined by transactional detachment.

In Uzbek paremiology, the "Other" is often coded through the generalized marker *kishi* (person/someone else) or *yot* (stranger), enforcing a rigid geopolitical and spatial boundary: *"Kishi yurtida sulton bo'lguncha, o'z yurtingda cho'pon bo'l"* ("Rather be a shepherd in your own land than a sultan in a stranger's land"). Through this framework, out-group spaces—even when associated with extreme prosperity and political power (*sultan*)—are axiologically devalued and treated as hazardous to the identity of the "Self." True safety belongs strictly to the poorest functional role (*cho'pon*) as long as it remains within *in-group* borders (*o'z yurt*).

3. XENOPHILIC AND XENOPHOBIC TRANSLATIONS OF THE DISPLACED OTHER

A key area of asymmetry between the two systems appears in the linguistic management of the displaced "Other." Xenology recognizes two primary responses to alterity: **xenophobia** (rejection/containment of the alien) and **xenophilia** (openness/integration of the alien).

Turkish paremiology manages incoming alterity by transforming the stranger into a institutionalized guest: *"Misafir kısmeti ile gelir"* ("The guest comes with their own divine sustenance"). By placing the incoming "Other" (*misafir*) under a sacred mandate, the potential threat of the unknown is neutralized. The stranger is safely integrated into the household ecosystem, moving from a position of dangerous alterity to a source of divine blessing.

Conversely, Uzbek paremiology demonstrates a unique xenological evolution by elevating the displaced "Other" into a high category of spiritual development via the concept of *musofir*: *"Musofir bo'lmaguncha, musulmon bo'lmas"* ("One does not become a true Muslim until one

becomes a musofir/stranger"). Here, experiencing the state of alterity—being stripped of domestic security, undergoing geopolitical uprootedness, and enduring isolation in a foreign land—is framed as a mandatory catalyst for ethical completion. The Uzbek worldview does not merely tolerate the status of the "Other"; it spiritualizes it as a necessary phase of human development.

Comparative Xenological Mapping

Xenological Axis	Turkish Paremiological Pattern	Uzbek Paremiological Pattern	Core Xenological Divergence
In-Group Coding (The Self)	*Öz ağlarsa göz ağlar. Özü doğru olanın sözü doğru olur.*	*O'z uying — o'lan to'shaging. O'zganing ko'zi bilan o'zingni ko'r.*	Turkish profiles biological-kinship authenticity; Uzbek profiles territorial-domestic sovereignty.
Out-Group Coding (The Other)	*El elin eşeğini türkü çağırarak arar. El kazanıyla aş kaynamaz.*	*Kishi yurtida sulton bo'lguncha... Yetti yot begona.*	Turkish highlights the emotional/functional indifference of the stranger; Uzbek highlights the geopolitical/spatial uprootedness of the alien.
Mitigation of Alterity	*Misafir kısmeti ile gelir. Misafir ev sahibinin kölesidir.*	*Musofir bo'lmaguncha, musulmon bo'lmas. Musofirning haqiga duo qil.*	**Domestic Integration (Turkish):** Neutralizes the Other within household structures. **Spiritualization (Uzbek):** Transforms the status of the Other into a catalyst for moral maturity.

Conclusion

The comparative analysis of the "Self" and "Other" dyad from a xenological perspective demonstrates that Turkish and Uzbek paremiology employ distinct cultural filters to handle universal human interactions. In Turkish proverbs, xenological boundaries are highly relational, practical, and functional: the "Self" (*öz*) represents verified kinship truth, while the "Other" (*el*) represents an indifferent outside force that must either be held at a safe transactional distance or neutralized through the domestic rules of hospitality (*misafir*).

In Uzbek proverbs, the xenological matrix is more deeply embedded in spatial, territorial, and ethical-metaphysical dimensions. The "Self" is anchored in the home (*o'z uy*), while the "Other" represents a foreign landscape (*kishi yurti*). Most notably, the Uzbek paremiological fund showcases a unique conceptual development where undergoing the experience of alterity (*musofir bo'lmoq*) is viewed not as a tragic loss of identity, but as an indispensable path toward spiritual enlightenment and moral completion. This demonstrates how cognate languages can deploy different cultural filters to process the cross-cultural dynamics of human society.

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