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LINGUACULTURAL ANALYSIS OF XENOLOGICAL PHRASEOLOGICAL UNITS IN TURKISH AND UZBEK LANGUAGES

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ABSTRACT: This thesis investigates the linguacultural parameters and cognitive-semantic structures of xenological phraseological units (idioms and fixed expressions denoting foreignness, alterity, and the image of the "Other") in the Turkish and Uzbek languages. Based on the theoretical foundations of modern linguaculturology and phraseological semantics, the study examines how both linguistic communities utilize figurative idioms to establish socio-psychological, ethnic, and spatial boundaries between the domestic worldview (*in-group*) and external cultural domains (*out-group*). The empirical analysis targets idioms featuring ethnonyms, xenological cultural markers, and historical categories of alterity. The comparative findings reveal that while both languages manifest a cognate Turkic baseline regarding communal boundaries, they exhibit substantial structural and semantic asymmetry driven by their distinct historical, geopolitical, and contact-linguistic evolutionary paths.

Keywords: linguistic xenology, phraseological unit, linguaculturology, alterity, idiom, ethnonym, Turkish, Uzbek, semantic asymmetry.

Introduction

In modern anthropocentric and cognitive linguistics, phraseology is recognized as the most culturally saturated stratum of a language's lexicon, acting as a repository for collective memory, historical experiences, and ethnic stereotypes. Within this framework, **linguistic xenology** evaluates how phraseological units filter and organize perceptions of outer alterity, structuring the fundamental dialectic between the "Self" (*Öz / O'z*) and the "Other" (*Yabancı / Begona*). Xenological phraseological units do not merely label external entities; they assign dense evaluative and axiological connotations—ranging from xenophobic distance to xenophilic curiosity—prescribing fixed sociocultural responses toward carriers of a foreign cultural code.

Although Turkish and Uzbek are closely related Turkic languages sharing an ancestral structural and genetic core, their long-term development in separate geopolitical systems led to distinct socio-cultural environments. The Turkish language evolved at the crossroads of the Mediterranean, the Balkans, and the Middle East, experiencing deep linguistic contact with Arabic, Persian, and later, Western European cultures, alongside centuries of Ottoman geopolitical expansion. Conversely, the Uzbek language developed as a sedentary-nomadic synthesis along the Central Asian Silk Road, integrating Karluk-Oghuz heritages with Persian bilingualism, Islamic scholasticism, and a subsequent twentieth-century Soviet-Russian socio-linguistic infrastructure. These divergent historical pathways directly shaped the metaphorical source domains used by each language to encode xenological idioms.

The objective of this study is to execute a comparative linguacultural analysis of xenological phraseological units in Turkish and Uzbek, classify their primary cognitive-semantic models, and elucidate how distinct cultural filters operate within these sister languages.

Main Body

The empirical analysis of the phraseological data indicates that xenological idioms in Turkish and Uzbek can be systematically grouped into three primary cognitive-semantic micro-fields:

1. ETHNONYMIC PHRASEOLOGY AND INTER-CULTURAL MISUNDERSTANDING

A major cognitive mechanism for expressing complete intellectual or linguistic alienation is the metaphorical use of specific ethnonyms as semantic markers for an absolute lack of comprehension.

In Turkish phraseology, this model is prominently realized through the idiom *"Fransız kalmak"* (literally, "to remain French to a matter"), which signifies being completely unacquainted with, detached from, or unable to understand a specific situation or discourse. Here, the historical image of the "Frenchman" represents the ultimate cognitive and linguistic barrier, serving as a prototype for total alterity.

In Uzbek phraseology, while a direct structural parallel using Western ethnonyms is rare in traditional idioms, a similar xenological distance is often encoded through regional or socio-cultural markers of absolute difference. Expressions such as *"Hindistondan kelganmi?"* ("Did they come from India?") or *"Xitoy devoridek to'siq"* ("A barrier like the Great Wall of China") use distant geographical and cultural spaces to structure the concept of complete incomprehensibility or extreme isolation from local contexts.

2. DISCONNECTED AGENCY AND THE INDIFFERENCE OF THE "OTHER" (*EL / KISHI*)

Both language systems possess a vast inventory of idioms where the abstract category of the "Other"—verbalized via the markers *el* or *yabancı* in Turkish, and *o'zga*, *begona*, *kishi*, or *yot* in Uzbek—is idiomatized as an agent of total functional and emotional indifference.

The Turkish idiom *"El elin eşeğini türkü çağırarak arar"* ("A stranger looks for another stranger's donkey while singing a song") effectively profiles the absolute emotional detachment of the *out-group* agent from the economic or psychological distress of the *in-group*. The "Other" is structurally framed as someone who treats the vital problems of the "Self" as casual entertainment.

In Uzbek phraseology, the idiom *"Yetti yot begona"* ("Seven layers a stranger") applies numerical and spatial amplification (*yetti* – seven) to demonstrate the maximum possible degree of alienation and structural distance. Furthermore, the idiom *"Kishi uyi — qorong'u quduq"* ("A stranger's house is a dark well") profiles external spatial dimensions as fundamentally hazardous, unpredictable, and devoid of the light and security inherent to the domestic sphere of the "Self."

3. HISTORICAL AND RELIGIOUS BOUNDARY MARKERS (*GÂVUR / KOFIR*)

Xenological boundaries are frequently solidified through older historical and socio-religious stratifications, where idioms carry archaic emotional tones related to spiritual and socio-political confrontations.

Turkish phraseology retains the highly expressive xenological marker *gâvur* (historically denoting a non-Muslim/infidel) in active phraseological models like *"Gâvur eziyeti"* ("infidel's torture," meaning extreme, relentless cruelty) or *"Gâvur inadı"* ("infidel's stubbornness," denoting irrational, unyielding obstinacy). In these units, historical alterity is codified as a source of emotional hardship and unbending opposition.

In the Uzbek phraseological corpus, the parallel religious marker *kofir* or *g'ayridin* operates within similar conceptual boundaries, as seen in expressions like *"Kofir bo'lmoq"* (used metaphorically to denote losing all moral boundaries, becoming completely heartless) or *"Dini boshqa, dili boshqa"* ("Different religion, different heart/intent"). These phraseological structures draw a strict ideological boundary, linking external religious or cultural alterity directly to psychological unpredictability and moral alienation.

Comparative Linguacultural Mapping

Xenological Cognitive Micro-field	Turkish Phraseological	Uzbek Phraseological	Core Linguacultural Contrast / Asymmetry

	Patterns	Patterns	
Ethnonymic Coding of Incomprehensibility	*Fransız kalmak. Arap saçına dönmek* (To become an Arabic hair/total tangle).	*Hindistondan kelganmi? Xitoy devoridek to'siq.*	Turkish employs specific Mediterranean contact-zone ethnonyms (*Fransız*, *Arap*); Uzbek relies on macro-geographical boundaries of historical distance (*Xitoy*, *Hindiston*).
Axiological Profiling of Out-Group Indifference	*El elin eşeğini türkü çağırarak arar. El kazanıyla aş kaynamaz.*	*Yetti yot begona. Kishi uyi — qorong'u quduq.*	Turkish profiles the functional and transactional futility of relying on the stranger; Uzbek emphasizes the spatial hostility and structural distance of the outsider.
Archaic / Socio-Religious Confrontation	*Gâvur eziyeti. Gâvur inadı. Gâvurun ekmeğini yiyen gâvurun kılıcını çalar.*	*Kofir bo'lmoq. Dini boshqa, dili boshqa.*	Both languages translate religious non-affiliation into negative psychological traits (cruelty, stubbornness); Turkish formulas often focus on power dynamics and labor, while Uzbek focuses on internal moral emptiness.

Conclusion

The comparative xenological analysis of phraseological units in Turkish and Uzbek demonstrates that while both sister languages utilize idiomatic structures to safeguard the psychological and cultural borders of the "Self," they employ distinct cultural filters to metaphorical extensions. Turkish xenological phraseology is highly relational, operational, and influenced by direct historical, administrative, and maritime contact zones, rendering images like the *Frenchman*, the *Arab*, or the *Gâvur* into functional tools for modeling human traits.

Conversely, Uzbek xenological phraseology is deeply anchored in geo-spatial, territorial, and ethical-metaphysical dimensions, utilizing concepts of long-distance topographies or profound socio-moral deviations to conceptualize the outer world. Ultimately, these phraseological configurations highlight how cognate languages, despite sharing a common linguistic lineage, construct highly personalized cultural filters to process, evaluate, and structurally manage universal experiences of human alterity.

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