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LINGUISTIC-CULTURAL FEATURES OF XENOLOGICAL PHRASEOLOGY IN THE TURKISH AND UZBEK LANGUAGES

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ABSTRACT: This paper executes a comparative study of xenological phraseological units within the Turkish and Uzbek language corpuses under the strict guidelines of international linguistic metrics. Operating on the intersection of structural linguaculturology and xenolinguistics, the research examines the structural mechanisms through which idiomatic matrices organize the binary opposition of "Self" (In-group) versus "Other" (Out-group). Through the systematic evaluation of idioms containing ethnonymic markers, socio-spatial boundary constructions, and archaic religious stratifications, the paper decodes the axiological profiling of foreign alterity. The research concludes that despite a common Turkic genetic core, the two systems display a highly pronounced linguistic and cultural asymmetry modeled by distinct historical contact zones and environmental adaptations.

Keywords: linguistic xenology, phraseological unit, linguaculturology, alterity, ethnonym, Turkish, Uzbek, conceptual framework.

1. INTRODUCTION

In modern anthropocentric linguistics, language is interpreted not merely as a means of communication, but as a complex semiotic system that preserves and transmits the worldview, sociocultural codes, and stereotypes of a specific ethnic group from generation to generation. Linguistic xenology holds a distinct place within this context. It examines how a specific linguistic community linguistically encodes concepts such as "otherness," "strangeness," "alienness," and "foreignness" within its own ecosystem, and the axiological (sociocultural and spiritual) value judgments it assigns to them.

By its very nature, any national language primarily safeguards the internal environment (in-group) that unites its speakers, while subjecting representatives of the external environment (out-group) to linguistic filters. The phraseological stratum of a language represents the most conservative and culturally saturated sphere of a people's mentality; it is here that xenological stereotypes, ethnic images, and historical experiences are indelibly imprinted in fixed forms.

A comparative xenological analysis of the phraseological stocks of the genetically related Turkish and Uzbek languages is of particular interest. Although sharing a common Turkic linguistic foundation, these two languages evolved over centuries within vastly different geopolitical, religious, and civilizational contact zones. While the Turkish language took shape within the sphere of interaction encompassing the Mediterranean, the Balkans, Europe, and the Ottoman state, the Uzbek language developed at the crossroads of the Great Silk Road—amidst a synthesis of sedentary and nomadic cultures, conditions of active bilingualism with Persian languages, and the influence of the Soviet-Russian linguistic sphere in the 20th century. This historical determinism gave

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rise to a distinct asymmetry in the semantic structures and connotative meanings of "xenological" phraseologisms—expressions denoting the image of the "stranger"—in both languages.

2. METHODS

As the methodological framework of this research, xenological and conceptual analysis, componential analysis, and comparative-contrastive methods were selected. In forming the research material, the "Atasözleri ve Deyimler Sözlüğü" published by the Turkish Language Association (TDK), the "Explanatory Dictionary of the Uzbek Language" (O‘zTIL), and sources related to its phraseological fund served as the empirical basis.

During the research process, xenological phraseologisms were analyzed not merely as linguistic units, but along three universal xenological axes:

1. **Spatial-territorial axis:** The boundary between "Home/One's own space" and "Foreign land/space".
2. **Axiological axis:** Positive (xenophilic) or negative (xenophobic) evaluation given to a representative of a foreign culture.
3. **Epistemic axis:** The opposition between familiar/predictable behavior and unfamiliar/irrational behavior.

3. RESULTS

As a result of the empirical analysis, xenological phraseologisms in the Turkish and Uzbek languages were divided into three main cognitive-semantic microfields:

3.1. Modeling of alterity (otherness) and incomprehensibility in ethnonymic phraseologisms

In xenological linguistics, names of other nations (ethnonyms) often undergo metaphorical shifts in language to represent a reality that is completely incomprehensible, illogical, or alien.

- **In the Turkish language:** There is the phrase "Fransız kalmak" (literally: to remain French), formed as a result of historical communication with European peoples. This phrase means being completely unaware of a conversation, event, or topic, completely failing to understand it, and being alienated from it. Here, the image of the "French" is portrayed in the worldview of the Turkish people as the ultimate code of remote and alien cultural communication. Similarly, the xenological phrase "Arap saçına dönmek" (to turn into Arab hair – to become thoroughly tangled/confused) is used in Turkish to denote confusing, illogical, and hard-to-resolve situations.
- **In the Uzbek language:** The image of India or China has formed in the cognitive mindset of the Uzbek people as an extremely distant, incomprehensible, and exotic space. For instance, compounds used in speech such as "Hindistondan kelganmi?" (Did he come from India?) directed at a person performing an incomprehensible or illogical action, or "Xitoy devoridek to‘siq" (A barrier like the Great Wall of China) referring to obstacles that are difficult to reach or overcome, manifest ethnonymic-geographical xenology in the Uzbek language.

3.2. Emotional alienation of the "Other" through "El" and "Kishi" lexical markers

- **In the Turkish language:** In paremiology and phraseology, "el" is a completely alien subject who is cold and indifferent to your pain, labor, and hardship: "El elin eşeğini türkü çağırarak arar" (An outsider looks for someone else's donkey while singing a song). An out-group representative will never truly empathize with an in-group member's loss and pain; they approach relationships superficially and apathetically.

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- **In the Uzbek language:** This xenological distance is modeled more frequently through phraseologisms involving the words "kishi" (another's/person's), "yot" (alien/foreign), or "begona" (stranger): "Kishi uyi — qorong‘u quduq" (Someone else's house is a dark well) or "Kishi yurtida sulton bo‘lguncha, o‘z yurtingda cho‘pon bo‘l" (Better be a shepherd in your own land than a sultan in a foreign land). In the Uzbek cognitive mindset, a foreign territory and space (kishi yurti) are considered valueless because they constitute an environment of otherness, even if materially very rich and attractive.

3.3. Linguistic reflection of historical-religious boundaries (Gâvur / Kofir)

- **In the Turkish language:** Xenological phrases with high expressiveness have been formed in the Turkish phraseological system with the participation of the lexical unit "gâvur" used in relation to non-believers: "Gâvur eziyeti" (Infidel's torture – unbearable, extremely cruel savage torment) or "Gâvur inadı" (Infidel's stubbornness – illogical obstinacy).
- **In the Uzbek language:** This conceptual model operates on the basis of the words "kofir" (infidel) or "g‘ayridin" (non-believer). For example, in Uzbek speech, "Kofir bo‘lmoq" ("Yuragi kofir ekan" – To become an infidel / His heart is like an infidel's) or the phrases "Dini boshqa, dili boshqa" (Different religion, different heart) are applied to a person who has completely lost the sense of mercy and has no conscience.

4. DISCUSSION

A comparative analysis of the research results shows that there is a profound linguistic asymmetry in the conceptual directions of xenological phraseologisms between the Turkish and Uzbek languages. As noted by the Turkish linguist Doğan Aksan, the richness of words and phrases in the Turkish language indicates its direct and intensive contact with various ethnoses in the context of a multi-ethnic empire (the Ottoman Empire). Therefore, socio-political principles and functional connections predominate in Turkish xenological phrases (such as in the formula "Gâvurun ekmeğini yiyen..." which denotes serving those whose bread you eat).

In Uzbek linguistics, as academician N. Mahmudov notes, the correlation between language and culture is manifested in the nation's internal moral and aesthetic views. In Uzbek xenological phraseology, the image of the stranger is perceived not as an ideological or political enemy, but as a condition where spatial-territorial boundaries are violated (kishi uyi, kishi yurti) and where human virtues are distanced (kofir bo‘lmoq, yetti yot). That is, while otherness in the Turkish language is actualized in the dynamics of external communication and social relations, in Uzbek it is evaluated through the criteria of the internal moral and local environment.

5.CONCUSION

The linguocultural and comparative analysis of xenological phraseologisms in the Turkish and Uzbek languages allows for the following fundamental scientific conclusions:

1. In both related languages, the binary opposition of "We" and "They," which is universal for human thinking, exists and is preserved in the phraseological layer of the language through stable stereotypes. The language protects its national identity by rejecting elements of the "other" culture or distancing itself from them.

2. Serious linguistic asymmetry is observed in the inner form and metaphorical bases of phraseological units. Turkish xenological phraseology has a more pragmatic, socio-territorial, and salient character resulting from East-West clashes. The images of the French, Arab, and Gâvur in these phrases serve directly to regulate social relations.

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3. Uzbek xenological phraseology, on the other hand, relies more heavily on spatial-territorial (kishi yurti) and spiritual-moral criteria. In the Uzbek worldview, the concept of otherness is processed through filters of internal psychological distancing (yetti yot) and ethno-cultural tolerance.

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