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## IDIOMS IN TURKISH LANGUAGES

**Abstract:** This article provides a comparative analysis of phraseological fusions and the use of idioms in Turkic languages on the example of Uzbek, Kazakh and Turkish languages. In addition, it highlights that each language has its own phraseological fusions, idioms, which are not found in other cognate languages and cannot be translated despite its cultural, geographical proximity, and belonging to a single language family.

**Key words:** Turkish language, phraseology, idiom, comparison, national identity, zoomorphic phraseology, national fund of language.

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### Introduction

Phraseologisms in Turkish languages have been covered in the work of researchers K. Babaev, G.Kh.Akhunzyanov, Ya.D.Pinkhasov, J.N. Dolganov, S.K.Kenesbaev, E.V.Mamuliya, J.Osmonova, Z.G.Uraksin, N.R.Ragimzade, Sh.Rahmatullaev, I.A.Mametov, B.A.Annamamedov, S.Jafarov, M. Ruzikulova, Sh. Usmonova and the peculiarities of phraseology in Turkic languages are analyzed on the example of phraseological units and idioms.

Idioms are considered to be a linguistic unit that is unique to each language and cannot be translated into another language. The idiom, being part of phraseology, has been variously defined by linguists. In particular, according to academician S.K.Kenesbaev, the peculiarity of the idiom is that it can not be literally translated from one language to another, and this is characterized by the fact that the components of the unit lose their meaning. [2, 6]

O.Akhmanova gave the following definition of the meaning of idioms in the "Dictionary of Linguistic Terms": *Idiom (Greek idiom - originality, individuality)* is a linguistic unit that reflects the national identity of a particular people. Idioms in Russian "идиоматизм, идиоматическое выражение", in French "idiome, idiotisme", in German "Idiom, Idiotismus", in Spanish

"idiomatismo". [1,162]. Or in Azim Khodzhev's "Explanatory Dictionary of Linguistic Terms" we find the following definition: Idiom (Greek "idioma" - a specific expression, phrase) is a phraseological fusion. [5, 41].

Turkic languages are among the languages with ancient and rich history. According to experts, the Turkic language group of the Altaic language family includes 27 Turkic languages. These include Uzbek, Kazakh, Kyrgyz, Turkmen, Turkish, Azerbaijani, Tatar and Bashkir languages. The study of the phraseology of these languages serves to identify important factors that reflect their national cultural identity. In particular, by comparing idioms from Turkic languages to Uzbek and Kazakh showed that national identity differs even among related languages. National and cultural identity is more noticeable in phraseologisms, especially in idioms, than in other units.

### Analysis of Subject Matters

One study devoted to the study of idioms, G.N.Smagulova's article "The speech culture of modern youth (based on the materials of Kazakh phraseological units)" provides a linguocultural analysis of some phraseologies in the Kazakh language. [4, 5]. When the author interviewed modern Kazakh youth, they noted that they heard idioms of

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national importance only in the speeches of their elderly grandparents and did not know or misinterpreted their content. This indicates the urgent need to develop measures for the active use of idioms in the speech of young people who speak not only Uzbek, but also other Turkic languages. Especially in the current era of globalization, the integration of languages, as well as popular culture, the introduction of these units into the language corps at a time when the negative impact of the global network is growing, and thus the preservation and development of the national fund of the language is a requirement of the present time.

Also, the examination of idiomatic elements stored in the reserve of each national language on the scale of comparative and contrastive linguistics will allow to study the role of existing language units in the linguistic system of each language in its own layer, their relevance to the internal form of the elements of the national language in the future.

In particular, a comparison of Kazakh idioms with their Uzbek alternatives revealed the following. For example, “murnina su jetpeu” (*cannot get water to his nose*), which means very busy, can be equivalent to the idiom of “qo’li-qo’liga tegmaslik” (*two hands not touching each other*) in Uzbek.

The idiom “qoni qarayu” (literally: his blood becomes dark), which means to get angry, is equivalent to the Uzbek phrase “boshidan tutuni chiqdi” (*smoke came out of the head*) or “ko’zi qonga to’ldi” (*the eyes were filled with blood*). “Pichak keskendey tyilu” is used in the case of a quick and decisive solution of an event. Or S.K.Sansizbaeva in her article “Phraseologisms with zoomorphisms in the Kazakh and Russian languages” [3,] cites the phraseology that occurs in the Kazakh language and examines the existing alternatives in the Russian language.

We know that phraseologies, in particular idioms, are specific to that language, assimilated in the form of a stable compound, and differ in that they have a specific meaning for each language. However, some of the phraseologies given in our study have an interrelated semantic field for the Uzbek language. This is due to cultural, geographical proximity and belonging to a common language family. One of the common zoomorphisms for both languages is the phraseology associated with domestic animals such as camels, sheep, and rams. In addition to having common features, Kazakh phraseology has many aspects that are not found in Uzbek. Examples in the article show that some phraseologies in the Kazakh language are classified by S.K.Sansizbaeva as follows:

Zoomorphic phraseologies in the sense of amplification – “tyumedeydi tuyedey etip” - (literally: *to make a button like a camel*, the equivalent is – “*to make an elephant from a fly*” in Uzbek);

Zoomorphic phraseologies that describe the relationship between people – “it pen misiqtay turu” - (*to live as a dog and a cat*, in a non-peaceful sense);

Phraseologisms expressing necessity – “балык жоқта бақада балык” (*frog is fish*, for those who does not have fish);

Phraseologisms denoting profit and income – “Аспандағи сунқардан қолындағи турумтай артық” can be noticed in this phrase.

However, in our opinion, S.K.Sansizbaeva in her comments confused phraseology with proverbs. This leads to confusion in the study of idioms within phraseology.

Linguists such as K.A.Jafarov and G.A.Bayramov, who studied the national idioms of the Azerbaijani language, proved that the etymology of the existing national-specific stable compounds in the Azeri language goes back to the ancient Turkic language. In particular, G.A.Bayramov in his research “Phraseologically significant words in the work “Divanu lugat-it Turk” by Mahmud Kashgari” [4,12] studied phraseological units of general importance for all Turkic peoples.

### Research Methodology

The modern Turkish language system also has idiomatic devices, which are used with the term “deyim”. When some of these idiomatic devices are analyzed, we see that they preserve national identity in terms of content, without denying the presence of elements found in other Turkic peoples.

For example, “ayvayi yemek” (*eating a quince*) means that something will end badly. For example, the sentence “Kredit kartimin limiti doldu. Bu ay da ode yemezsem ayvayi yedim” means “*My credit card limit has expired. It will be bad for me if I don't pay this month (I eat quince)*” [5,2].

In particular, it is appropriate to cite some examples of idiomatic units in the Turkish language:

“bir boltaya sap olmamak” (meaning in Uzbek or an alternative unit accordingly: “bir boltaga sop bo’lmaslik” *even not being a handle on an ax*) is used for people who do not benefit their society.

“pireye deve yapmak” (Uzbek meaning or corresponding alternative unit: “burgadan tuya yasamoq” *making a camel from a flea*) is used in the context of enlarging a small problem.

“göz boyamak” (meaning in Uzbek or a corresponding alternative: “ko’z bo’yamoq” *to dye the eyes*) is used in the sense of deceiving someone.

“Çıvı kesmek” (meaning in Uzbek or a corresponding alternative unit: “mix kesmoq” *cutting a nail*) is an idiom that means a person stays in the cold for a long time.

**Baş ütölemek** (meaning in Uzbek or a corresponding alternative unit: head ironing) - used for people who talk a lot.

“Araya bırını koymış” is an idiom that is used when someone is arranged to finish work through.

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There are also expressions in Turkish such as “eneklemek” - (“enek” - cow), *synek avlamak*, *dalga kechmek* and *çüvallahmak*, which can be translated into Uzbek verbatim, which is a ridiculous interpretation, but specific expressions of this language are used in folk speech, movies, musical texts, advertising posters.

The conclusion is that the idioms of Turkish, Kazakh, and Uzbek among the languages belonging to the Turkic language group reflect cultural, geographical similarity and belonging to a single language family. However, it was found that each language has its own phraseological fusions and idioms that are not found in other cognate languages. Conducting comparative, structural-typological and areal researches in this field opens the way to the solution of general problems of phraseological units.

Figurativeness and expression are characteristic features of phraseological fusion, which prevents verbal communication from monotony and “dry” speech. When idioms and phraseological confusions are specific to oral speech, they are formed from dialectisms, speech peculiarities, euphemisms. Idioms and phraseological units consisting of euphemisms are given in Anvar Omonturdiyev's “Short thematic euphemistic dictionary of words and terms related to livestock breeding”.

For example, can cite euphemistic idioms such as, “he has eaten from a high manger”, “has seen sheep droppings even though he has not seen the sheep itself” (child of a wealthy, prestigious family) [68]. Dialectal idioms can include idioms that occur mainly in dialects.

In addition, researchers on dialectal phraseology, such as T. Sodikov, H.Uzakov, N. Rajabov, M.Valieva, B.Fayzullaev, A.Ishaev, studied the dialectal phraseology of various regional dialects in Uzbekistan. However, according to Professor Ernst Begmatov, “the phraseology of the vernacular (folk language), especially the Uzbek dialectal phraseology, has not yet been studied in depth.” Idioms as a unit in phraseology are not specifically mentioned in these studies.

Idioms as mentioned above, differ from other phraseological units in that they do not correspond to the content expressed by the nationally adapted and contained components. The following idioms used in the speech of the population in Denau, Uzun, Sariasiya districts of Surkhandarya region were identified and these phraseological fusions were not found in the explanatory and phraseological dictionaries.

**Table 1.**

№	Idiom	Meaning	Place of use
1	“qo’li atala ichgan” - <i>hands eating atala</i> (a type of dish made of flour, oil, sugar and water)	slow and awkward, careless in movement	Denau district and Uzun district of Surkhandarya region
2	“pichog’i moyga botgan”, “pichog’i moy ustida” - <i>the knife is dipped in oil</i>	rich, self-sufficient, lucky	Almost all regions of Surkhandarya region
3	tovusning oyog’ini ko’rmoq” - <i>to see a peacock's foot</i>	looking for evil in everything	some areas of Sariasiya district
4	o’ndan to’qqizni urgan” - <i>he has hit nine out of ten</i>	used to describe a liar	Sariasiya district

### Analysis and results

To add these phraseological units to the series of idioms, we have taken the following as a basis:

- 1) The difference between the meaning of the components and the real meaning of the whole idiom;
- 2) Use in a certain territory and national identity;
- 3) On the basis of compactness, idioms are considered to be as the template and there is no need for a separate explanation.

In addition, in EDUL (Explanatory Dictionary of the Uzbek Language) (1981 edition, 2 volumes) we took the following units as idioms:

(on page 44)

“**ammanning buzog’i**” - *my aunt's calf*, about a man who can't do anything, unable, who lacks ability in fulfil tasks.

(on page 238)

“**dumi xurjun**”, “**dumi xurjunda**” – *tail in the purse*, unbelievable, indefinite, lacking exactness (can be used for sentences or jobs)

“**dumini tugildi**” - *fired, made redundant*. “Roziq so’fi bir magazinga kechki qorovul bo’lib olgan edi. Undan ham ishkal chiqarib, dumi tugildi” – “*Rozik sufi became a guard for a shop. As he made trouble even in this job, he was fired.*” (“Shadows” by S.Abdulla)

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