IDIOS 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.

Language: English

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Introduction


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, idiomatisme", in German "Idiom, Idiotismus", in Spanish "idiomatismo". [1,162]. Or in Azim Khodzhiev'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...
national importance only in the speeches of their
eyoung 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, “murmina su jetpeu” (cannot get water
to his nose), which means very busy, can be equivalent
to the idiom of “qo’li-qoliga tegmaslik” (two hands
not touching each other) in Uzbek.

The idiom “qoni qarayu” (literally: his blood
does not change color), 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
keskende tyul” 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 tuyekey etip” - (literally:
to make a button like a camel, the equivalent is – “to
make an elephant from a fly” in Uzbek);
There are also expressions in Turkish such as “ene克莱mek” - (“ene克莱” - cow), сyrek avlamak, dalga ke克莱mek and цивиллямак, 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 Omonturdiev's "Short thematic euphemistic dictionary of words and terms related to livestock breeding".

Table 1.

<table>
<thead>
<tr>
<th>№</th>
<th>Idiom</th>
<th>Meaning</th>
<th>Place of use</th>
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<tbody>
<tr>
<td>1</td>
<td>“qо’ли а拉萨 alaса ichгan” - hands eating atala (a type of dish made of flour, oil, sugar and water)</td>
<td>slow and awkward, careless in movement</td>
<td>Denau district and Uzun district of Surkhandarya region</td>
</tr>
<tr>
<td>2</td>
<td>“pichог’и moyga ботгan”, “pichог’и moy ustida” - the knife is dipped in oil</td>
<td>rich, self-sufficient, lucky</td>
<td>Almost all regions of Surkhandarya region</td>
</tr>
<tr>
<td>3</td>
<td>tovsunhng oyог’ини ко’рмоq’ - to see a peacock’s foot</td>
<td>looking for evil in everything</td>
<td>some areas of Sariasiy district</td>
</tr>
<tr>
<td>4</td>
<td>о’ndan to’qqизнi уrgan” - he has hit nine out of ten</td>
<td>used to describe a liar</td>
<td>Sariasiya district</td>
</tr>
</tbody>
</table>

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:

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.

“ammamning buzог’и” - my aunt’s calf, about a man who can’t do anything, unable, who lacks ability in fulful tasks.

(on page 238)

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

“дumini tuгildи” - fired, made redundant.
“Rозик суфи бир магазина кечки кироун бо’либ олган edi. Undan ham ishkal чиғарб, думин туғилди” – “Rozik sufi became a guard for a shop. He was fired.” (“Shadows” by S.Abdulla)
### Impact Factor:

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