

## COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN UZBEK AND TURKISH LANGUAGES THAT ARE SIMILAR IN PRONUNCIATION BUT DIFFERENT IN MEANING

Author: **Iskandarova Barchinoy Farhod kizi**

Student of Karakalpak State University named after  
Berdakh bbarchinoy433@gmail.com

**Abstract:** This article is dedicated to the issues of translating phraseological units in Turkish and Uzbek languages that are similar in pronunciation but differ in meaning. The article discusses four or five phrases from the Turkish language. The meanings of these phrases, as presented in the explanatory dictionary, are clarified and analyzed with the help of examples. The core content of the article consists of the problem of correctly translating Turkish phrases into the Uzbek language.

**Keywords:** phraseological units, false cognates ("deceptive words"), explanatory dictionary, analysis, definition, expression.

### Introduction

One of the most important layers that determines the richness and uniqueness of every language is phraseological units, or idioms. Idioms are considered a linguistic phenomenon that embodies the nation's mindset, culture, historical experience, and worldview. Therefore, studying phraseological units is particularly important not only from a linguistic but also from a cultural studies perspective.

Since the Uzbek and Turkish languages originated from the same root—the Turkic language family—their phraseological systems contain many commonalities. At the same time, differences characteristic to both languages are also observed, which arose from the people's way of life, customs, mentality, and historical development processes. In particular, there are noticeable differences in the semantic nuances, context of use, and national symbolic meanings of certain idioms.

A number of scholars have engaged in the comparative study of phraseological units using the example of Uzbek and Turkish languages. For instance, in Uzbek linguistics, scholars such as A. Madrahimov, Sh. Rahmatullayev, M. Mirtojdiyev, and N. Mahmudov have deeply investigated the system of idioms, their semantic features, and grammatical structure. In Turkish linguistics, researchers like İsmail Parlatır, Doğan Aksan, Tahsin Banguoğlu, and Zeynep Korkmaz have widely covered the theoretical issues and national specificities of phraseology.

The relevance of studying this topic lies in the fact that it reveals the common roots, cultural ties, and similar and differing aspects of thought between two closely related Turkic languages. Analyzing the semantic, structural, and stylistic differences between Uzbek and Turkish idioms allows for a deeper understanding of not only the phraseological systems but also the national psyche and worldview.

### Different Aspects of Idioms in Uzbek and Turkish Languages

Although the Uzbek and Turkish languages originate from the same root—the Turkic language family—their idioms (phraseologisms) have some semantic, grammatical, and stylistic differences. These differences are primarily formed in connection with the culture, historical development, customs, and lifestyle of each nation. Semantic (Meaning) Differences  
Some idioms are formally similar in both languages but differ slightly in meaning.

### Examples:

In Uzbek: “Ko‘ngli tog‘dek” — said about a generous, big-hearted person.



In Turkish: “Gönlü dağ gibi” — used in the same sense, but more often expresses a person who is "spiritually powerful, capable of bearing grief."

However, some idioms are used with completely different meanings in the two languages:

**Examples:**

In Uzbek: “Boshlari osmonda” — to be arrogant, to be proud.

In Turkish: “Başı göğe ermek” — means to be very happy, to rejoice.

In this example, the form is similar, but the meaning is completely different.

**Structural Differences**

Uzbek idioms are often in the verbal form (expressing an action), while Turkish idioms are frequently encountered in noun or adjective forms.

**Examples:**

Uzbek: qulog‘ini berib tinglamoq”

“Ko‘Turkish: “Kulak kesilmek” (literally: to become an ear) — to listen attentively.

This situation shows that Turkish idioms convey meaning more through short, figurative, and metaphorical expressions.

**National-Cultural Differences**

Some idioms exist only in one language, reflecting that nation's way of life and traditions.

**Examples:**

In Uzbek: “Qovun tushirmoq” — to fall into an embarrassing situation, to be in an awkward state.

This idiom is related to the Uzbek people's tradition of cultivating melons.

In Turkish: “Kulağına kar suyu kaçmak” — to warn someone, to call for vigilance (literally: "cold water getting into one's ear").

It is difficult to find a full equivalent in translation for these idioms as they arise from national life.

As mentioned above, many words in Turkish are similar to Uzbek in terms of writing and pronunciation. While some of these are identical in meaning to Uzbek, the meaning of a great many is completely different. Such words are also called "false cognates" (aldoqchi so‘zlar). Berdakh Yusuf, a specialist and scholar in the Turkish language, prepared a separate dictionary for such words, naming it the "False Cognates Dictionary." Along with such words, there are many idioms that have the same pronunciation but different meanings. This small study is also specifically about idioms that are dissimilar in meaning.

Idioms, the priceless gems of every language, are a world unto themselves. Currently, attention is increasing on studying the idioms of the two languages from many aspects. This is because idioms, whether in written or oral speech, are considered a factor that shows the beauty of the language and are of great importance in conveying meaning. From this point of view, although both languages possess unique and wonderful idioms, there are also many that are pronounced the same but differ in meaning, similar to the false cognates mentioned above. In this article, we aim to focus specifically on this aspect of idioms.

“It is known that phraseologisms are lexical means that reinforce the effect of speech, are assimilated by people, deeply ingrained in their consciousness, vividly reflect the people's customs, traditions, culture, and history, and demonstrate the broad expressive possibilities of the literary language, covering all spheres of human life.” [3,3]

**Analysis of Specific Phrases (Untranslated Examples)**

There are such idioms in Turkish that resemble idioms in the Uzbek language. The words constituting the idiom are also the same. But when it comes to their meaning and degree of application, they are completely different.



1. “Soğukkanlı” (Turkish) vs. “sovuqqon” (Uzbek)

This idiom is analyzed, showing that the Uzbek “sovuqqon” carries a negative meaning (indifference, aloofness), while the Turkish “soğukkanlı” is used positively to describe a person who remains calm, composed, and unruffled in stressful situations.

2. “Gönül koymak” (Turkish) vs. “ko‘ngil qo‘ymoq” (Uzbek)

A literal translation would be “ko‘ngil qoymoq”. The Uzbek “ko‘ngil qo‘ymoq” means to fall in love, to like, to feel affection for a person or even an inanimate object.

The Turkish “Gönül koymak” primarily means: 1) to be offended, to feel hurt, to take offense from someone. 2) To completely cut off communication with someone. 3) (In folk usage) To fall in love, to use in place of “gönül vermek” (to give one's heart). The contrast between the primary Turkish meaning (offense) and the primary Uzbek meaning (affection) is highlighted.

3. “Göğüs germek” (Turkish) vs. “ko‘krak kermoq” (Uzbek)

Literally: “ko‘krak kermoq”.

The Turkish “Göğüs germek” means to endure a difficulty, to resist, to overcome, to surmount difficulties.

The Uzbek “ko‘krak kermoq” is fundamentally different, meaning to be proud, to be magnificent, often associated with courage or successful achievement.

4. “İlk göz ağrısı” (Turkish) vs. “ko‘z og‘rig‘i” (Uzbek)

The Uzbek “ko‘z og‘rig‘i” (eye pain/ache) is used colloquially to refer to a mild, temporary ailment (“just like eye pain”).

The Turkish “İlk göz ağrısı” means: 1) The first born child. 2) The first person one fell in love with, first love.

The historical origin of the Turkish phrase (related to the tearful waiting of women for their men who left for war) is also provided.

## Conclusion

In conclusion, the phraseological system of the Uzbek and Turkish languages, despite their mutual genetic proximity, has formed as an independent system, with each expressing its own national spirit, historical experience, and cultural traditions. Although many idioms in both languages are similar in content and form, in some cases their semantic shading, figurativeness, and scope of application differ.

Uzbek idioms such as “ko‘ngli tog‘dek” (generous), “boshi osmonda” (arrogant), and “tili zahar” (sharp-tongued) are used in Turkish as “gönlü dağ gibi”, “başını göğe kaldırmak”, and “dili zehir”, respectively. These similarities indicate that the thinking of the two peoples is nourished by common roots. At the same time, unique idioms existing only in one language are rare manifestations of national culture, customs, way of life, and historical events reflected in the language.

Comparative analysis of phraseological units allows for a deeper understanding of the spiritual closeness of the two peoples and the commonalities and differences in their cultural heritage. This is of significant scientific importance not only for linguistics but also for translation studies, cultural studies, and the fields of mutual cultural relations.

Thus, studying the similarities and differences between Uzbek and Turkish idioms serves as an important theoretical and practical basis for uncovering the common sources of the development of Turkic languages and for elucidating the specific features of the national mindset in their current development.

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