

SEMANTIC AND CULTURAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS WITH ONOMASTIC COMPONENTS IN TURKIC LANGUAGES: A COMPARATIVE ANALYSIS OF AZERBAIJANI, TURKISH, KAZAKH, KYRGYZ AND UZBEK

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Abstract: This study examines the relationship between onomastics and phraseology in Turkic languages. It analyzes how proper names (anthroponyms, toponyms, ethnonyms) undergo semantic transformation within phraseological units. Focusing on Azerbaijani, Turkish, Kazakh, Kyrgyz, and Uzbek, it shows how names shift from simple identifiers to cultural archetypes through deonomastization. Using comparative-typological and ethnolinguistic approaches, the research highlights the influence of geographical settings and historical layers on the worldview of Turkic peoples. The findings reveal that despite regional differences in onomastic elements, shared cognitive mechanisms and mythological foundations function as a common cultural “genetic code” across the Turkic world.

Keywords: Turkic languages, Onomastics, Phraseology, Anthroponyms, Toponyms, Cultural Code, Linguoculturology, Comparative Analysis.

Annotatsiya: Ushbu tadqiqot turkiy tillarda onomastika va frazeologiya o'rtasidagi bog'liqlikni yoritadi. Unda atoqli otlarning (antroponim, toponim, etnonim) frazeologik birliklar tarkibida semantik jihatdan o'zgarishi tahlil qilinadi. Ozarbayjon, turk, qozoq, qirg'iz va o'zbek tillari misolida bu birliklarning oddiy nomlashdan madaniy arxetiplarga aylanishi ko'rsatiladi. Qiyosiy-tipologik hamda etnolingvistik yondashuv orqali geografik muhit va tarixiy qatlamlarning turkiy xalqlar tafakkuriga ta'siri ochib beriladi. Natijalar shuni ko'rsatadiki, hududiy farqlarga qaramay, umumiy kognitiv mexanizmlar va mifologik asoslar turkiy dunyo uchun yagona madaniy “kod” vazifasini bajaradi.

Kalit so'zlar: turkiy tillar, onomastika, frazeologiya, antroponimlar, toponimlar, madaniy kod, lingvomadaniyatshunoslik, qiyosiy tahlil.

Introduction. Language serves as the primary vessel for a nation's collective memory and spiritual values. Within the Turkic linguistic landscape, the most expressive layer of this vessel is found in Onomastic Phraseological Units (OPUs). These units, containing proper names, act as "cultural fossils" that preserve the historical, mythical, and geographical experiences of Turkic peoples from the Altai Mountains to the Balkans (Bayramov, 1978).

Methodology. The research employs a comparative-typological approach alongside linguo-culturological analysis. The data was gathered through the following steps:

Data Extraction: Selection of phraseological units containing proper names from academic dictionaries of Azerbaijani, Turkish, Kazakh, Kyrgyz, and Uzbek.

Categorization: Grouping units by onomastic type: Anthroponyms (personal names), Toponyms (place names), and Ethnonyms (ethnic names).

Semantic Mapping: Analyzing the process of deonomastization, where a specific name becomes a generic symbol for a trait (e.g., Job's patience for extreme endurance).

Contextual Synthesis: Correlating linguistic data with historical migration patterns and religious shifts.

Theoretical Framework: The Process of Deonomastization. When a proper name enters a phraseological structure, it loses its specific denotative reference and acquires a connotative meaning. According to Qurbanov (1988), this transformation allows the name to function as an "etalon" (a standard of measurement) for human behavior.

The Heroic Etalon: Koroğlu nərəsi (The roar of Koroghlu) – symbolizes defiance and justice across Oghuz and Karluk groups.

The Wisdom Etalon: Dədə Qorqud nəsihəti (The advice of Dede Korkut) – represents ancestral foresight.

Comparative Analysis across Five Turkic Languages

These languages show a heavy influence of Islamic onomastics and classical Eastern literature.

Biblical/Quranic Influence: Expressions like Əyyub səbri (Patience of Job) and Nuh deyib peyğəmbər deməmək (Sticking to 'Noah' and not saying 'Prophet'—meaning extreme stubbornness) are staples.

Toponymic Reach: References to Baghdad, Haleb (Aleppo), and Rum (Rome/Anatolia) reflect the historical administrative and trade centers of the Ottoman and Safavid empires.

Phraseology here is deeply rooted in the nomadic-steppe lifestyle and the "Great Epic" tradition.

Epic Primacy: In Kyrgyz, the name Manas is the core of numerous OPUs, symbolizing national unity.

Steppe Toponyms: Names like Alatau and Issyk-Kul carry sacred connotations of "homeland" and "purity" that are more vibrant than in the Oghuz group (Çaylı, 2005).

Uzbek phraseology serves as a unique synthesis. It incorporates the high-culture Islamic onomastics of cities like Bukhara and Samarkand while maintaining the heroic steppe elements shared with Kazakhs.

Cultural Archetypes in Comparison

Onomastic Component	Azerbaijani/Turkish	Uzbek	Kazakh/Kyrgyz	Semantic Value
Luqman	Loğman əli	Luqmoni hakim	Luqman	Healing/Medicine
Koroghlu	Koroğlu nərəsi	Ko'rog'li bo'lish	Gorogli	Bravery/Rebellion
Qorqut	Qorqud ata	Qorqut ota	Korkit Ata	Ancestral Wisdom
Karun	Qarun qədər varlı	Qorunday boy	-	Excessive Wealth

Conclusion. The comparative analysis reveals that onomastic phraseology in Turkic languages is a reflection of a unified Turkic spirit adapted to diverse geographies. While the Oghuz group leans toward sedentary-Islamic onomastics, the Kipchak group preserves the nomadic-mythical layers. The "Power of the Word" in these languages lies

in the ability of a single name to evoke an entire historical or ethical narrative, proving that onomastic units are the most stable "genetic markers" of Turkic linguistic identity.

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