



CHARACTERISTICS OF SOMATIC PHRASEOLOGIES IN GERMAN AND UZBEK LANGUAGES

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Annotation

The article describes the peculiarities of somatic phraseology in German and Uzbek, analyzes the effectiveness of somatic expressions, national identity.

Keywords: phraseology, lexical-semantic somatic expression, phrases, alternative, national, culture, human body parts, method, efficiency, comparative, approach, specific features

INTRODUCTION

The period from the 1960s to the present can be considered as the most active stage in the development of phraseology. It should be noted that to date, significant work has been done to clarify somatic expressions in a number of languages, including English, German, and French. Although somatic phraseology in German and Uzbek has not been studied in depth in terms of morphological-syntactic and lexical-semantic comparison, we can not say that the work done in this area does not exist at all.

MATERIALS AND METHODS

Modern Uzbek phraseography has a multilingual comparative and comparative dictionary - "German-Russian-Uzbek phraseological dictionary". "Each fixed phrase in the German phraseological dictionary is first interpreted in that language, followed by its corresponding alternative translations in Uzbek and Russian. Some ambiguous phrases have meanings in all three languages." We can see that the number of somatic expressions in this dictionary is also significant. According to the preface, the dictionary includes more than 700 fixed phrases of more than 700 different structures in all three languages. To shed light on the importance of comparing the phraseology of two languages, scholars who have studied this field have advanced their concepts. This concept is called "confrontational phraseology" and is defined by Flaysher as "its task is to study the phraseological systems of two or more languages comparatively and to



develop their differences and similarities." So, our goal is to identify and study the similarities and differences between somatic phraseology in German and Uzbek. German *große Augen machen* "to be amazed", *jmdm. schöne Augen machen* "to make eye contact with someone", *die Augen für immer schließen* "to die", *kalte Füße bekommen / kriegen* "to be deeply saddened or frightened by something; to harden ", *ein Haar in der Suppe finden* "to criticize the good and find fault with it; to look for a strand of hair; looking for dirt under the nail (*jmdm. nicht ins Gesicht sehen können*) "inability to lift one's eyes from shame and remorse", "stone man" (*ww. jmd. hat eine steinerne Leber*) ist schwer) has many common features of phraseological units, such as "unsuccessful, unsuccessful", thick-faced, bearable (*ww. jmd. dessen Gesicht dick ist*) "no one's shame": 1) Their components are called "das Auge" (eye), "das Gesicht" (face), "der Daumen" (head), "der Fuß" (foot), "das Haar" (hair), "das Herz" (heart), "die Hand" (hand), "die Leber" (liver); 2) They have portable content; 3) They consist of several words; 4) These combinations are not only formed for this case, but here we are talking about a combination of words known to people. Units of lexical expression with such properties are called somatic phraseologisms.

RESULTS AND DISCUSSIONS

In his book, Reichstein states: "Names of single body parts show a high degree of expressive efficiency, there are alternatives in many languages, and they are associated with certain features: head with the mind, with the emotions of the heart, with the speech of the mouth and tongue, with the practical physiological activity of the hand ". In his research, Foldez points out: "Somatic phraseological units usually serve to express emotional and national identities, as well as various human actions, and the traditional symbolism of body language as well as local, widespread customs and rituals. embodies Phraseologisms appear as a means of promoting cultural and historical connections. They reflect the specific cultural developments, historical changes, folklore, and give the language the power of expression, imagery, vitality, and thus create the specific features of the language. "Somatic phraseology in both languages also plays an important role. They belong to a comprehensive group in both languages. There are so many of them. Somatismes are highly effective in German and Uzbek. More than one and a half thousand somatismes have been collected from phraseological dictionaries of both languages and their comprehensive comparative analysis is



being carried out. The German phrase *mit leeren Händen kommen* has two meanings: 1) not to bring something 2) not to achieve anything, not to achieve anything. The Uzbek word for turning a blind eye has three meanings: 1) knowingly ignoring oneself 2. dying, dying, dying 3. to ignore 4) In both languages of comparison, there are synonymous phraseological units that are expressed differently, but have a similar descriptive expression: [jmdm) ins Auge stechen The phrase "[someone] likes so much that he wants to have it" is in German. Means "to turn on". In Uzbek, the phrase "to stand out" means "to please, to make a good impression." Somatic phraseology is a symbol of the human body and testifies to a common tradition. There are many phraseological units in the Uzbek language related to body parts, expressing the customs and traditions of the people: alms from the head "ein Almosen von deinem Kopf und Auge" Mann heiratet ", if the head survives, a doppi will be found" wenn der Kopf gesund ist, kann man die Mütze finden ", halini halollamoq" die Hand reinigen ". The origins of somatic expressions in German go back to different areas of life. They are related to the living conditions of peoples, traditions and ideas of past centuries. Each nation derives its image and figurative expression from familiar events and spheres of life, including the elements of nature, the animal kingdom, agriculture, hunting, fishing, shipbuilding, trade, and, most importantly, human activities. takes . For example, die Ohren spitzen, die Ohren hängen lassen, die Ohren steif halten or den Kopf zwischen die Beine nehmen phraseological units are derived from food and beverages. Seine Haut zu Markte tragen phrase in the field of handicrafts,, einem die Haut über die Ohren ziehen, eine feine Nase haben to the field of hunting, Gewehr bei Fuß stehen to the military field, jmdm. sitzt der Schalk hinter den Ohren, blauen Montag machen, in den April schicken belongs to the life of a traditional people. The pair of words in the German somatisms originated in the context of legal life and they signify literary-semantic signs. In the oral tradition and beliefs of the German people, the phrase seine nase gefällt mir nicht means that a person's appearance and character can be known from his appearance. According to the proverb, it is possible to tell what a guy looks like by looking at his nose. According to Paracelsus, the pointed nose is a symbol of cheerful and cunning people, and the blunt nose is a symbol of deceitful, mean and impure people., The phrase "hand und Fuß haben" focuses on the physiological motion of the human body. These parts of the body are functional and adaptable. Separation of the right arm and left leg in ancient times meant that a man was completely unfit for work because he could neither



hold a sword nor ride a horse. Therefore, this type of punishment is often used instead of the death penalty. The term has been used in the sense of flexibility since the 16th century. Most of the expressions in the Uzbek language are related to the long-term activities of the people, as the Uzbek people have lived in different economic, historical and political conditions throughout their history. He touched his mouth, "he was able to eat and drink," he touched his heart, "he touched his heart as a result of eating too much of something, and he did not want to overeat." Phrases such as "came, someone came to eat or drink", "someone who can make a dish very tasty" belong to the field of food and beverages. To open one's mouth "to eat something in the evening, to break one's fast", to open one's mouth to get sick Phrases such as "sunnat" and "halal" are based on the religious beliefs and concepts of the Uzbek people. There are no alternative variants of such phraseologies in German.

CONCLUSION

As can be seen from the above classifications, all in a figurative sense Phraseological units of speech and phrases that are used and ready to enter speech

and all fixed units, proverbs and wise sayings, phrases and idioms include all.

The phraseological layer of each language is the same language is formed on the basis of the culture, customs and way of life of the nation and enriches its language.

In short, all traditions and customs are embodied in language. We analyzed the importance of this process in somatic phraseologies, which show images that are already forgotten in society but still affect our language, include cultural identity and historical development processes, and the ability to express language strongly, as well as gives coloring.

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