

COMPARATIVE ANALYSIS OF SOME SOCIOCENTRIC PHRASEOLOGISMS IN GERMAN AND UZBEK LANGUAGES

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Abstract: In this article, the cultural peculiarities of somatic phraseology in German and Uzbek languages are highlighted, the translation of the given examples is studied in the texts.

Key words: phraseology, somatic phraseology, national identity, cultural, comparative analysis.

SPhs are symbols of human body parts and testify to widespread traditions. All traditions and customs are reflected in somatic phraseological units, they show images that have already been forgotten in society, but still influence our language. There are SPhs with a number of cultural idiosyncrasies that do not have alternatives in the languages in question, creating many cultural differences in cross-linguistic comparisons.

Sh. Safarov comments on the relationship between text and discourse phenomena and says that one should not forget that there is another phenomenon that causes them to meet each other. This phenomenon is culture. The text is an important "node" that connects language and culture, because it is possible to collect linguistic and cultural information about the national-cultural characteristics of the language system using the analysis of the text [1; p. 250].

Every nation takes its image PhUs from familiar events and spheres of life, including elements of nature, animal and plant world, traditional forms of economic and social life, and most importantly, from human activities in everyday life [2; p. 290].

Therefore, SPh include cultural identity and historical development processes and give the language a strong expressive potential. This, in turn, is reflected in the discourse. Accordingly, SPh with national-cultural characteristics in German and Uzbek languages were analyzed and proved with examples.

Hand aufs Herz! "Tell the truth!" SFi is related to the medieval oath-taking symbol, in which the right hand is placed on the left side of the chest to connect with the heart [3; p. 219]. Hand auf Herz! and Hand aufs Herz legen SFs were formed in ancient times as the gesture of putting the hand over the heart when taking an oath. It is known that the feeling of truth and conscience is related to the heart. Therefore, today, the soma of the heart represents being conscientious and truthful. Example: Kollege Ritter, Sie sind meinem Stellvertreter von vornherein nicht grün, weil Sie selbst mein Nachfolger werden wolten! Hand aufs Herz. right? (F. Wolf, Dr. Ulli Wanner) [p. 4; 311]. - Comrade Ritter, first of all, you don't hate my deputy, because you wanted to be my follower, tell me the truth, am I right? (X.N.) Kopf und Kragen riskieren/ wagen/ aufs Spiel setzen/ verlieren "to risk one's life". The SF couplet Kopf und Kragen refers to the medieval legal field, in which Kragen means "neck" or "ensa" is the old name of the words. "Neck" and "head" are reflected in this phrase because in ancient times they were considered the parts of the body that faced the sword the most [3]. Kopf und Kragen can be replaced by the word Hals (neck) in various variants.

In German folklore and belief, the phraseology seine Nase gefällt mir nicht "doesn't love the devil" means that it is possible to know the behavior and feelings of a person from his appearance. According to the proverb, you can tell what a person is like by looking at the nose. According to the Swiss philosopher Paracelsus (original name: Philip Aureole Theophrastus Bombast von Hohenheim), who lived and created in the end of the 14th century and the first half of the 15th century, a sharp nose is for cheerful and cunning people, and a blunt nose is for liars, mischievous and impure people. is a symbol [3].

Seine Haut zu Markte tragen "to put one's soul in the middle" SF was formed on the basis of the ancient way of life of the German people. Cornelius Tacitus, in his work "Germania" dedicated

to the origin, ethnography and way of life of the Germanic tribes, gave information about the acceptance of animal skins as a means of payment for the payment of fines. Therefore, in the phrase, skin symbolically represents the last wealth of a person, risking his life by selling it [2; p. 35]. Example: Dann hat das Volk die Sachausgefochten und seine Haut zu Markte getragen [p. 4; 134]. - After that, the people fought against it and put their lives on the line (Kh.N.).

We can see that hunting is important in the traditional way of life of the German people, and this is reflected in the phraseology of the German language. Eine feine Nase haben "to be sensitive, shrewd" has its origins in the hunting lexicon and is used to refer to people who are discerning and shrewd. It is known that during the hunt, the hunting dog must have very good characteristics in order to find a trail. It is this aspect that served as an important factor in the formation of the meaning of phraseologism. We give an example: Die Dorfleute, dassind schlaue Leute, die haben eine gute Nase für alles, was Geld einbringt... Waggerl, Brot 47 [4; p. 527]. - Rural people are smart people who understand the difference between things that bring money (K.N.).

The phraseological unit Die Haut über die Ohren ziehen "to cheat, cheat" refers to the field of crafts. The origin of SF was based on the process of fur processing, to be more precise, the process of furriers using equipment to skin a hunted animal through the head [5]. Phraseologism means harming someone, deceiving him or defrauding him.

The phraseological unit Gewehr bei Fuß stehen "to be ready, to be an observer" refers to the military field and was formed on the basis of the order to prepare for shooting. SF has the connotative meaning of being ready. Example: Wir stehen Gewehr bei Fuß, befehlen Sie nur! [5] - We are ready, just order! (H.N.)

The phraseology Auge um Auge, Zahn um Zahn "blood for blood, soul for soul" goes back to the Bible, which is considered the holy book of Christianity. This SF was used several times in the Old Testament and the New Testament of the Bible [4, p. 74]. Phraseologism has the meaning of treating others the same way as oneself, and punishing the deed in the same way. Example: Wir werden diese Grenzübergriffe nicht länger hinnehmen: Auge um Auge, Zahn um Zahn [4, p. 74]. - We can no longer turn a blind eye to the attacks on this border, blood-blood, soul-soul (Kh.N.).

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