



Anthropocentric study of phraseological units in the German and Uzbek languages

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Abstract: *In this article, somatic phraseologisms in German and Uzbek languages are analyzed in a semantic-thematic method, the peculiarities of reflecting speech activity and interpersonal relationships in both languages are researched, similar and different aspects are described.*

Key words: *somatic phraseology, comparative analysis, cultural, linguistic culture, speech activity, interpersonal relationship, connotative content*

Somatic phraseology representing people who cannot face the difficulties that may arise, who are afraid of dangers, and who are not courageous, can be found in both languages. It is known that the feeling of fear appears in the heart. Therefore, both in German and in Uzbek, somatisms expressing lack of courage have the name of the organ of the body, the heart. We can include these German somatic phraseologisms in this semantic group: *es nicht übers Herz bringen, etw. zu tun* “(biror ishni qilishga) yuragi betlamaslik”, *etw. nicht übers Herz bringen können* “yuragi dov bermaslik”, *nicht das Herz haben, etw. zu tun* “(biror ishni qilishga) yuragi dov bermaslik” Uzbek somatic phraseologisms *yuragi betlamadi, yuragi dov bermaslik*.

Not being able to see the success of other people is blackness or envy. It turned out that the symbol of evil intent is "black color" in both languages. In German, this meaning is the blackness of the soul (*eine schwarze Seele haben* "to be black in the heart"), and in Uzbek it is the blackness of the heart and heart *dili qora, ichi qora, ichi qoralik*) is reflected. There are also SFs in German that express not only not seeing someone's success, but also being happy about their failure (*Hinter vorgehaltener Hand lachen* “yeng ichida kulmoq”, *jmdm. sich in den Bart lachen* “miyig‘ida kulmoq”, *sich*





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ins Fäustchen lachen/ ins Fäustchen lachen “yeng ichida kulmoq”). The Uzbek phraseology *ko ‘z tegdi* expresses damage as a result of an envious glance.

Flattery is trying to flatter someone for one's own benefit. In German, this means putting food in another person's mouth or beard (*Jm. Brei um den Mund schmieren* "to smear", *Jm. Honig um den Bart schmieren* "to be lazy"), stroking someone's beard (*um den Bart gehen /streichen* – circling one's beard, stroking one's beard), position of the body, kneeling, by lying on one's stomach (*vor jmdm. auf dem Bauch liegen/ kriechen* "to fall at someone's feet", *vor jmdm. auf den Knien rutschen* "to do business") can be reflected. Also in German the phrase *nach dem Mund[e] reden* "to agree with everything, to beg" always means to beg by saying what someone wants to hear.

In the mentality of the Uzbek people, arrogance is a very negative feature. This, in turn, is reflected in the phraseological reserve of our language. The phraseology *Tovonini (oyog ‘ini) yalamoq* is defined in the explanatory dictionary of the Uzbek language as "to treat someone. In Uzbek, *yetti bukilmoq* means extreme respect and bravery.

Somatic phraseology meaning deception and fraud are *Ohr* (ear), *Auge* (eye), *Finger* (finger), *Gesicht* (face), *Bein* (foot) in German, and head, eye, expressed by hand.

The etymology of the German phraseological unit "*jmdm. die Haut über die Ohren ziehen*" "to smoke" goes back to the field of hunting and was formed based on the image of skinning a hunted fur animal [7]. Phraseologism is used in the context of deceiving or deceiving someone. "*Jmdm. Sand in die Augen streuen*" meaning to cheat, "to deceive by means of tricks" has its origins in the field of swordsmanship in the Middle Ages. At that time, to distract the opponent, sand was sprinkled in his eyes [7].

Facial expression is a mirror that reflects the inner world of a person. You can tell whether a person is telling the truth or lying by his facial expression or eyes. But there are people who cannot tell by their face that they are lying. There is a German phrase for such people "*jmdm. ins Gesicht lügen*" "to deceive by looking at the face". The





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connotative meaning of the paremiological unit "Lügen haben kurze Beine", which means that lying is a bad vice, deception is useless, and the truth will be revealed at some point, was acquired through the short life of a lie.

The Uzbek phraseological unit *boshini aylantirmoq* has the connotative meaning of deceiving, misleading, hiding the truth. We will give examples: [*Maqsud Yalangto'shga:*] *Og'ayni men qora odamman. Zang'ar Yodgorbek boshimni aylantirgan ekan. N. Safarov, Sharq tongi [O'TIL; 1-jild; 55-b.]. Yo'qolingiz, ifloslar, bizning ko'zlarimizni bo'yay olmaysizlar, bu- kambag'allar sho'rosi, sizga bu yerdan o'rin yo'q. G'. G'ulom, Arvohlar [O'TIFL; 137-b.]. "Nahotki Popuk shunday sharmanda, nahotki erining ko'ziga cho'p tashlab yuribdi. Tavba!" Mirmuhsin, Jamila [O'TIFL; 135-b.].* At the same time, it turned out that our materials also contain phraseology that expresses deception by making empty promises. The phraseology *qo'ynini puch yong'oq bilan to'lg'izmoq* is included in the explanatory dictionary of the Uzbek language.

It has been shown that there are SFs in both German and Uzbek languages that express the content of knowingly not knowing the truth, ignoring it. This meaning is embodied in German by striking the face of reality (*der Wahrheit ins Gesicht schlagen*), and in Uzbek by closing one's eyes, i.e. not seeing (*ko'z yummoq*).

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