

## STUDY OF NON-ALTERNATIVE PHRASEOLOGISMS IN THE GERMAN AND UZBEK LANGUAGES

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### Abstract:

This scientific article examines phraseological units in German and Uzbek according to their degree of equivalence. The article analyzes phraseological units with linguacultural content that do not have equivalents in both languages and proves them through examples.

**Keywords:** Phraseology; linguacultural analysis; degree of equivalence; comparative research; lexical differences; structural differences.

### Introduction

The concept of equivalence is of great importance in the cross-linguistic comparison of phraseological units. This term appears as one of the important criteria in the comparative relations between two or more languages. In general terms, equivalence is the presence of two forms or two chains belonging to two different languages, and the presence of similar expressions in their contrasting language system.

In our research on the alternation of SFs, the directions of comparison are selected according to the morphological-syntactic and lexical structure of phraseological units and the essence of semantic similarity within the denotative content. SFs can be compared to each other as a set of concrete realities or abstract structures. In this case, the first process belongs to the levels of speech and is of great importance for translation studies.

Based on recent research in the field of comparative phraseography, we can classify the lexical, structural-semantic, and structural-syntactic compatibility of phraseological units in German and Uzbek according to the following levels of equivalence [1, 2, 3, 4]:

- 1) absolute equivalence;
- 2) partial equivalence;
- 3) an equivalence equal to zero.

If, due to internal and external linguistic factors, phraseological units in one language do not have equivalent phraseological or lexical variants in another language, or if the structure of the phrases is completely different from that in the other language, and as a result, the phraseological content is expressed by other words, it is called zero equivalence. In German, the meaning of “to give an exact answer to harm or injustice, to take revenge” is expressed by the phrase *Auge um Auge* (*Zahn um Zahn*) and in Uzbek, by the phraseological unit *qonga qon* (*jonga jon*). Instead of the words *Auge* and *Zahn* in German, the lexical means of *qon* (blood) and *jon* (soul) are used in Uzbek.

The specific linguistic differences of phraseological units are based on cultural differences arising from various conditions in the world: events in society, historical realities, general

lifestyle, geographical location, climate, flora and fauna, religious traditions, customs and mentality, folk traditions and wisdom, and the beliefs of the people. National and cultural specific phraseological units can exist only within one language and one culture. Many phraseological units in both languages are rooted in the ancient customs and religious views of the people.

In German, the phrase *Stein und Bein schwören*, formed by means of paired words, can be understood as meaning that the person taking the oath holds the foot of their ancestor and the oath stone [5]. When women took an oath, they placed their hands on their hearts, and as a result, the phrase *Hand aufs Herz* was formed [5]. This phrase has the meaning "to speak the truth, to listen to one's conscience."

The phraseological unit *Hals und Beinbruch* means not to wish bad things to good people. This phraseological unit was formed on the basis of religious views characteristic of the Old German mentality: in order to achieve something positive, it is necessary to renounce negative things, and as a result, evil forces and spirits are paralyzed, as they are weakened by goodness, happiness, and abundance [5].

The phraseological unit "ko'z tegdi" in the Uzbek language does not have an alternative in German, as this phraseological unit contains cultural features characteristic of the Uzbek mentality. The phrase implies that a person's gaze can be harmful. In many places, this view still exists, and it is interpreted as if someone's envy and jealousy can cause harm and illness. There are opinions that young children, pregnant women and newlyweds are more susceptible to this. To protect themselves from this, they wear an amulet, which is believed to ward off the evil eye.

Below we analyze some phraseological units related to this group:

Case 1: Phraseological units that have similar connotative meanings but differ in their lexical, syntactic, and figurative aspects can be interpreted as zero equivalents. Phraseologisms in this group possess dissimilar lexical components and means of figurative expression. Their lexical units are synonymous and belong to the same conceptual sphere. In such phraseological units, differences arise from their constituent components, and semantic correlation is achieved through reduction or expansion. Let us analyze the following phraseological units:

*sich auf die faule Haut legen* – *yonboshlab yotmoq*. The quality of laziness is expressed in German and Uzbek through various body parts. In the German phrase "die Haut" (skin) and in the Uzbek phraseology "yonbosh" (the right or left part of the body from the shoulder to the thigh [6; 36-b]) a body part was involved.

Case 2: There are phraseological units in German and Uzbek that have no direct equivalents, and their interpretation is achieved through paraphrasing. Phraseological units belonging to this group differ in all aspects, including their lexical, structural, and linguistic-figurative expression. Research has shown that phraseological units in this group are common. 1) *schwach auf der Brust sein* – *qo'li kalta*. 2) *von der Hand in den Mund leben* – *topgani tomog'idan ortmaydi*. 3) *kalte Füße bekommen/kriegen* – *yuragi yorildi*. 4) *weiche Knie* – *oyoq-qo'li qaltiramoq*. 5) *die Beine unter jmds. Tisch strecken* – *birovning qo'liga qarab qolmoq*.

Case 3: Due to internal and external linguistic factors, phraseological units in one language may not have alternative phraseological or lexical variants in another language. Examples of this type of phraseological units are phraseological units that show national and cultural differences that do not have an alternative in the language being compared.

The Uzbek phraseological units *og'iz ochmoq* (to eat something in the evening, to open the fast), *og'zi ochiq* (a person who has not fasted, a jug), *ko'z tegmoq* (to get sick, to suffer as a result of someone's greedy glance), *yuragi tushmoq* (to be suddenly very frightened), *yuragini ko'tarmoq* (to lose one's fear), *qo'lini halollamoq* were formed on the basis of the lifestyle, past, traditions, religious beliefs, and concepts of the Uzbek people.

It was found that in the compared German and Uzbek languages, phraseological units belonging to this group differ in all aspects, including lexical, structural features, and linguistic descriptive expression. As a result of the analysis, it was revealed that many German PUs do not have alternative variants in the Uzbek language being compared. In this case, they can be translated correctly through paraphrases or transfer of meaning. The results of the study showed that there are many phraseological units belonging to this classification. More than half of the phraseological units collected within the framework of the work (56.1%) were interpreted as zero alternatives. The scope of effectiveness in terms of body parts used as keywords in phraseological units was as follows.

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