

EXPRESSION OF A PERSON'S PLACE IN SOCIETY IN GERMAN AND UZBEK
LANGUAGES BY MEANS OF SOMATIC PHRASEOLOGY

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Abstract: In this article, somatic phraseologisms are studied by classifying them into phraseosemantic groups, and somatic phraseologisms denoting the place of people in society are analyzed into subgroups.

Keywords: society; language; dictionary; phraseology; translation; antonymy; homonymy; expressiveness features.

Below, SFs with the meaning of a person's place in society, mutual relations, family status and relationships, the importance of education in the family, and the meaning of friendship are analyzed.

The analyzed materials show that a person's position in society is characterized by the wide range of issues that can be solved through influence, social class, presence or absence of prestige. Although the Uzbek language does not have SFs that express people's belonging to certain classes, there are SFs that express the fact that one's pride has been trampled, crushed and trampled ((*oyoq osti bo'lmoq, oyoq osti qilmoq*). German *das Recht mit Füßen treten* "to violate one's right", *jmdn. um einen Kopf kürzer (kleiner) machen* "to hit the ground", *jmdn. etc. SFs mit Füßen treten* "to trample" also have the meaning of discrediting a person.

In the Uzbek language, SFs expressing the limitation of personal capabilities are mainly reflected in the image of the shortness or brevity of the hand: his hand became short (*Biroq odam oz bo'lgandan keyin, qo'limiz kalta bo'lar ekan. Birmuncha g'o'zalar qum ostida nobud bo'lsa, ilojimiz qancha? Sh. Rashidov, Bo'rondan kuchli. [O'TIFL; 300-b.]*), *qo'li qisqa (O'z holimga yarasha to'yona bilan borib, xursandchiligingni qutlashga qodir emasmidim? Shukur, kolxozchiman, qo'lim qisqa emas. Oybek, Oltin vodiyan shabadalar. [O'TIFL; 300-b.]*), shortness of hand (*Shokir ota yana o'zining "qo'li qisqaligi" dan, ro'zg'or tangligidan g'oyat kuyinib so'zladi. Oybek, Qutlug' qon. [O'TIFL; 300-b.]*), to make a short hand (*O'shanday beozor kunlarning tagiga suv ketdi. Inqilob eshonning qo'lini kalta qilib qo'ydi. Said Ahmad, Hukm [O'TIFL; 300-b.]*).

The German phraseological unit *einen langen Arm haben* corresponds to the content of the Uzbek phrase "*qo'li uzun*". SFs in both languages describe that a person has great power, influence, and opportunities in society. In addition to this, there is also the word "*bo'yini yo'g'on*" in the Uzbek language, which has a negative meaning and represents violent people who are richer than others. For example: [*O'g'lingizning*] *boshiga bir musht urib, bir burda qattiq non beradigan bir bo'yini yo'g'onga tegmasam, men ham yurgan ekanman! A. Qahhor, Qo'shchinor [O'TIL. 1-jild; 403-b.]*. In the course of the analysis, it was observed that in the German language, *nur mit dem Finger schnippen/ schnipsen müssen*, which expresses that a person's high influence in society is fulfilled by one click of the finger, and *nur mit dem kleinen Finger winkeln müssen* (s.s.: finger to be able to move) SFs "to be what he said he said" SFs, *seine Ellbogen [ge]brauchen* "to be what he said he said" indicating a person with a strong sphere of influence involving the lexeme elbow is also available. "Bosh" in Uzbek language also means a member of the body, a leader, a boss.

Therefore, in the Uzbek language, there are SFs that describe the position of a person in society formed by means of this lexeme (*bosh bo'lmoq*).

In both German and Uzbek, there are SFs that express a person's position in society based on his genealogy. In the German language, such phraseologisms were created by means of somatic lexical units "vein" and "mouth". *Blaues Blut haben* (s.s.: to have blue blood), *blaues Blut in den Adern haben* (s.s.: to have blue blood in the veins), in jmds. *Adern fließt blaues Blut* (s.s.: to flow blue blood in one's veins) In SF, a person's noble lineage and high status in society is depicted by the blue blood flowing in his veins. Etymologically, these phraseological units were adopted from Spanish into German, and in fact, the blue color expressed in it is not blood, but a blood vessel [188]. Due to the fact that nobles do not work like ordinary people and are very thin, blood vessels are clearly visible under their skin. Also, the expression *mit einem goldenen/silbernen Löffel im Mund geboren sein* (s.s.: to be born with a golden (silver) spoon in the mouth) with the lexeme *der Mund* (mouth) represents a rich person in society or belonging to a rich family. This meaning is embodied in phraseology through the image of a person being fed with a silver or gold spoon. In Uzbek, "tomir otmoq" SFI describes the fact that a person has strengthened his position in society.

A person's status in society can also be determined by his popularity level. *The SFs* as *og'izga tushmoq* and *og'izdan og'izga ko'chmoq* mean frequent mention among people, spread of some information in society. In German, the SFs *in aller Munde sein* "to become famous" and *in aller Leute Mund/ Munde sein* "to spread by word of mouth" mean to become famous.

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