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EXPRESSION OF HUMAN SPEECH ACTIVITY AND INTERPERSONAL RELATIONS IN GERMAN AND UZBEK LINGUISTIC CULTURE BY MEANS OF SOMATIC PHRASEOLOGISMS

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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.

A **person's speech ability** is positively evaluated by the ability to influence the listener as a result of speech activity. The Uzbek phraseology *og'ziga qaratmoq* describes the state of turning the audience towards oneself with one's speech. In German, SFs with Lippen (lips) and Mund (mouth) as base words express talkativeness (an jmds. Lippen hängen, an jmds. Mund hängen - *biror kishini og'ziga qaramoq, diqqat bilan tinglamoq*). Also, sweetness and pleasantness of speech in Uzbek is based on the state of a person dripping honey from his mouth (*og'zidan bol tomadi*).

The concept of talking a lot in the Uzbek linguistic culture means opening the jaw (*jag'i ochiq, jag'i ochildi*), constant movement of the jaws (*jag'i tinmaydigan*), leaning on the jaw (*jag'iga suyanib qolgan*), the movement of the jaws (*jag' urmoq*) is represented by images. In German, the image of speaking with one's face is expressed by the jaw not being still (jmds. Mundwerk steht nicht still - *jag'i tinmaydi*).

Somatic phraseologisms with insulting content have a negative aesthetic value. In the Uzbek language, somatic phraseology "*aytishga til bormaydigan, tilga olib bo'lmaydigan, kurakda turmaydigan*" is used for lexical means of insulting and belittling the addressee or a third person.

Haqorat qilish mazmunidagi somatik frazeologizmlar salbiy estetik bahoga ega bo'ladi. O'zbek tilida nutq adresati yoki uchinchi shaxsni haqorat qilish va kamsitish mazmunidagi leksik vositalarga nisbatan "*aytishga til bormaydigan, tilga olib bo'lmaydigan, kurakda turmaydigan*" somatik frazeologizmlari qo'llaniladi. In both languages, the names of the body parts that make up the speech participate in the description of insults, and we can distinguish them according to the following criteria: 1) in the Uzbek linguistic culture, the image of a person who utters obscene words and curses without hesitation is the functional state of the mouth. , i.e. through the word "*shaloq*" which means its corruption (*og'zi buzuq*), its failure



due to wear and tear, its corruption (*og'zi shaloq*), the size of the tongue (*tili uzun, tili bir qarich*), the characteristics of speech elements (*og'zidan bodi kirib, shodi chiqadi*) is expressed through. 2) in German, this content is poisonous, empty, hollow, sloppy mouth (*ein böses/ lockeres/ loses/ freches Mundwerk haben - og'zi shaloq bo'lmoq*), free, bitter and sharp tongue (*eine lose/ scharfe/ spitze Zunge haben - tili uzun, tili zahar*).

Somatic phraseologisms with the meaning of not speaking contain two somas, such as mouth and jaws, and reflect the concept being described by means of two different images. One of them is closing one's mouth, as a result of which a person cannot speak (*og'zini ochirmaslik, og'zini yummoq, og'zingni yum*). It can also be expressed by not allowing a person to speak again, scolding, or giving some kind of evidence (*og'ziga urmoq*). In German, we can cite the following somatic phraseology with the meaning of not making one speak: *jmdm den Mund/ das Maul verbieten " og'ziga urmoq, og'zini yopmoq"*, *jmdm. den Mund/ das Maul stopfen " ovozini o'chirmoq"*.

Somatic phraseologisms in the context of forcing to speak represent situations that are different from communicative speech. In this case, the methods of achieving the goal are realized in a situation opposite to each other, if silence is expressed by keeping words in the mouth, then the words are taken out of the mouth (*og'zidan gap olmoq*). Trying to find out someone's thoughts or inner secrets by making them talk is expressed by the image of putting a hand on that person's bosom (*qo'yniga (yuragiga, ko'ksiga, qo'ltig'iga, ko'ngliga) qo'l solmoq (solib ko'rmoq)*). In German phraseology, the meaning of speaking is expressed by somatic phraseology with the meaning of opening someone's mouth (*jmdm. den Mund öffnen - og'zidan gap olmoq, ko'ngliga qo'l solib ko'rmoq*). *jmdm in German. In the expression die Würmer [einzeln] aus der Nase ziehen "gap olmoq, gapirishga majbur qilmoq, bulbulday sayratmoq"*, the meaning of speaking is reflected by the image of removing worms from a person's nose. In the German linguistic culture, the word "Wurm" expressed in the phrase is a symbol of secrecy. Written evidence of the use of the phrase in this context existed as early as the 17th century. This sentence was written in 1689: "*Damit aber der König auch was allda passiret, wisse und erfahre, so schicket er (...) seine Envoyes (...) dahin, (...) auf daß, wann sie sich zu Tisch-Gesellen machen und den Wein verschlingen (...), den andern die Würmer aus der Nase ziehen können*" [6]. With the help of psychological pressure or external influence, a person can say things that he would not normally say. This situation is a *jmdm* in which the tongue (Zunge) body part is involved. *Die Zunge lösen/locker "tilga kirgizmoq"* is expressed in the phraseology by the loosening of the tongue. This somatic phraseology is first found in the writings of Martin Luther *Psixologik ("Aber bey den christen allein gehet diese geistliche wolthat / das er jenen die ohren öffnet / vnd die zunge löset"* [7]). As in the Uzbek language, there is a somatic phraseologism in the content of forcing words to be spoken in the German language, and such a situation is represented by the Nase (burun) body part. (*jmdm. jedes Wort [einzeln] aus der Nase ziehen müssen-gapga solmoq, gapirishga majbur qilmoq*).

German phraseological units *die Hand aufs Herz legen, Hand auf Herz!* "haqiqatni aytmoq" indicate the content of telling the truth. The origin of these somatic phraseology was formed on the basis of actions related to swearing in Europe in the Middle Ages. In this case, a person's right hand is placed on the left side of the chest, because the heart is interpreted as



the place where the truth is stored [7]. The Uzbek phraseology “yuziga aytmoq” means that a person speaks directly to the addressee's face.

The existence of somatic phraseology expressing sincerity in the Uzbek linguistic culture was determined during our research. Such somatic phraseology is interpreted by the means of somatic phraseology such as *yurak, qalb, dil, ko'ngil* which are symbols of a person's mental or spiritual world, inner feelings. (*ko'ngilni ochmoq, qalbini ochmoq, yuragini ochmoq*). Therefore, in Uzbek, sincerity is expressed by placing the hand over the heart (*qo'li ko'ksida*). In German, sincere speech is expressed by means of somatic phraseologisms with the names of the organs of the heart, heart, and liver as the base term (*jmdm. aus der Seele sprechen* “chin yurakdan gapirmoq”, *wes das Herz voll ist, des geht der Mund über* “dilida ne bo'lsa, tilida ham shu”, *jmdm. sein Herz ausschütten* “ko'nglini ochmoq”, *sagen, was man auf dem Herzen hat* “dilidagini tiliga chiqarmoq”, *sich etw. von der Leber reden* “ko'nglini ochmoq”, *sich etw. von der Seele reden/ schreiben* “yuragini ochmoq”, *sich etw. von Herzen reden* “yurakdan so'zlamog”, *reden, wie es einem ums Herz ist* “yurakdan gapirmoq”, *frei/ frisch von der Leber weg reden/ sprechen* “dilidagini gapirmoq”, *das Herz auf der Zunge haben/ tragen* “tili bilan dili bir bo'lmoq”).

German and Uzbek languages have a large number of somatic phraseology expressing interpersonal relations. In the German language, we can witness the active participation of the word *Fuß* (*oyoq*) in somatic phraseology expressing good relations between individuals: *auf gutem Fuß mit jmdm./ etw. stehen* “biron bir kishi bilan yaxshi munosabatda bo'lmoq”, *mit jmdm. auf freundschaftlichem/ gespanntem/ vertrautem Fuß stehen* “biron bir kishi bilan do'stona munosabatda bo'lmoq, yaxshi chiqishmoq, apoq-chapoq bo'lmoq”. Although the phraseological unit “*og'iz-burun o'pishmoq*” in the Uzbek language describes the image of very nice people, it has a negative meaning. Phraseological unity expresses the meaning of mutual understanding of a certain category of people. For example: *Boylar, ruhoniylar, katta yer egalari; amaldorlarning hammasi bir-biri bilan og'iz-burun o'pishgan. M.O'runxo'jayev, Unutilmas kunlar* [2; 187-b.].

The German phraseology “*sich in den Haaren liegen*” “yuz ko'rmas bo'lib ketmoq, yulduzi chap tushmoq” is formed on the basis of the image of quarrelsome people and reflects the image of people who cannot agree with each other and have bad relationships. In the Uzbek language, the phrase “*yuz ko'rmas bo'lib ketmoq*” means to cut off contact with someone or to completely end existing relationships, and the phraseology “*yuzini ko'rmoq*” used only in the negative form is not related to any person is used in the sense of not being. In addition, somatic phraseology with the meaning “*birovga choh qazisang, unga o'zing tushasan*” is also found, which is clearly reflected in the Uzbek mentality of neighborly relations (*kulma qo'shningga, qaytib kelar boshingga*).

It can be concluded that there are cultural differences in expressing interpersonal relations and speech activities in German-Uzbek languages. Their comparative analysis helps to solve the problems in the translation process.



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