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COMPARATIVE ANALYSIS OF PHRASES IN UZBEK AND GERMAN

Abstract: Comparative analysis of set expressions in Uzbek and German, their historical development, structure and ways of formation, as well as similarities and differences of these expressions are investigated in the article.

Key words: etymology, motives of formation, semantics, diminutives.

Language: English

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Introduction

Any language is relatively communicatively independent and has a holistic grammar and lexical structure, with minimal intersections, that is, sentences or phrases are characterized by clear intonation. Phrases differ not only by intonation and vocabulary, but also by the degree of stagnation (persistence and content of the form). In most phrases, glossary exchanges and grammatical changes occur according to the language rules, infinite "kin" phrases form a sequence. They are interchangeable according to the rules of grammar and vocabulary. Wohnt Krause hier? - Nein, der wohnt nicht mehr hier. - Wieso wohnt er nicht mehr hier? - Wo soll erst sonst wohnen? - Wer wohnt den jetzt hier? - Jetzt wohnen die Müllers hier etc.

Does Krause live here? - No, he does not live here anymore. - Why does not he live here anymore? - Where else should he live? - Who lives here now? - Now the Mullers live here etc.

The science of vocabulary is a part of a dictionary and acts as an independent word, lexeme, is called phraseology. In phraseology, along with the term set phrases, concepts such as phraseological expressions, the subject of this discipline, are widely used. "Fixed phrases are called secondary language characters based on the primary language symbols." [2] For example, the term "bel bog'lamoq" in Uzbek means a process known as a free expression, that is, a waistband. Each lexeme in the compound is represented as the primary character. As a stationary vocabulary, it means "to get ready, jump, or work

hard." In this case, all lexemes are secondary characters.

In addition to these variables, there are numerous phrases that do not allow a certain change in the German language that influences the meaning of the word. These are set phrases (festgeprägte Sätze). There are presented several phrases without any change. So was lebt nicht! - Nahotki! - Indeed! Da beißt die Maus keinen Faden ab – Endi hech narsani o`zgartirib bolmaydi - nothing canbe changed; So schnell schießen die Preußen nicht – Ish buncha tez bajarilmaydi- Work does not end so fast; Befehl ist Befehl – Buyruq bu buyruq;- command is command; Wie der Herr so's Gescherr – Eshagiga yarasha tushovi - What goes around comes around; Und sie bewegt sich doch! – Qimirlab turibdi! - "It's moving!" etc. The grammatical structure and the lexical composition of such phrases are absolutely stable.

Not completely stabilized phrases are also widely spread. For example, if you cannot get it from the Das muss man – Undan buni tortib ololmayсан - you can't take it from him- it does not have any lexical and grammatical changes in general, but the word "ihm" can be replaced by any pronoun or name, Das muss man Hans (ihr, dem mann, unserem chef usw.) lassen. You have to leave it to Hans (him, the man, our boss, etc.) The composition of phrases are considered as free or variable (its grammatical form is relative and unchanged).

Another example of non-stable phrase is - Der Wind schlägt. – (Ish o`zgacha tus olmoqda, vaziyat o`zgarmoqda) - the job is getting special, the situation

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is changing. It is impossible to change even one word in this phrase without breaking the meaning of the phrase. However, it can be grammatically changed and can be expanded through secondary parts of sentence. For comparison, Bald schlug in diesem Betrieb der Wind (Soon the situation has changed; Wird denn auch bei uns mal der Wind umschlagen?(Will we change?) In this case, the set phrase has only a one-sided and limited character, which affects the lexical aspect.

Set phrases can be divided into different categories based on different views.

1) phrases that are stable in all respects or one-sided(lexical or structural); For example, in all aspects, the set phrase - Morgenstunde hat Gold im Munde (Erta turgan kishini, xudo o`g`nar ishini), (Morning hour has gold in the mouth), the set phrase in lexical aspect - Der Wind schlägt (- The wind is changing), and in structural aspect - Der und Angst?!(- The one and afraid?!)

2) All lexical components are stable - one of which is a complete and continuous component - incomplete phrase: Mir fiel ein Stein vom Herzen (Elkamdan tog ag`darilganday bo`ldi); (weight fell from one, stone felt from one`s heart); Das muss man ihm lassen (-give him his due) etc.

3) To the absolutely stable form of phrases - Gut gebrüllt, Löwe! (Qoyil!) (Amazing!) and relatively stable phrases. They often come in one appearance, but the standard change may also occur, Das kommt (gar) nicht in Frage (It is out of the question).

As it can be seen from the above examples, the set phrases may be entirely or partially stable, only the base, subject and predicate. It allows distinguishing set phrases and steady joints. Set phrases, for example: der rote Hahn (yong`in), (fire), reinen Wein einschenken - (haqiqatni so`zlash), (to tell the truth), Hals über Kopf - (shoshilib), (to be in a hurry) is a single concept that acts as part of a single word, as functional equivalent to the word; they are the building blocks in the structure of phrases, and they are subjected to grammatical changes, that is, turning, changing etc.

Each fixed combination has different views, one or more common variants. They differ from one another by word or morphological form, or by word sequences and others, but their general meaning remains the same, for example:

j-m bleibt die Luft(the air)/der Atem - (kinningdir dami qaytdi), (be out of the breath)/die Sprache weg,(language is gone)-Someone has returned (lexical options);Da kann/könnte jeder kommen! (Ko`ngil nimalarni tusamaydi!) (who knows what would come of it!) Does not care what is going on (morphological variant);

Hast du eine Idee/Du hast eine Idee! (Ko`p narsaga aqling etarkan!),(Did you have an idea / you have an idea!) You are wise to many things! (syntactic intonation option).

Nonstandard structure and use of set phrases suggests that most of them should be taught in lexicon and grammar in foreign language classes.

In order to be able to use each set phrase in speech, there is a need to know the following:

1. The form used, as well as the lexical, structural or other variants;
2. The main content and other additional meaning, as well as the stylistic color;
3. The capacity to change the form and the principles of spiritual stagnation;
4. The context and meaning in which this set phrases can be used.

Knowing all the set phrases or common features and specific types makes it easy to use persistent phrases in German. It is important to understand the meaning of the set phrases in order to study them in the language. The full understanding of its comprehension and on-site use makes the perfect live chat. The role of set phrase in the delivery of the speech is unique, beautiful and lively.

Although it has been five centuries since the emergence of fixed phrases in the world literature, its study is continuing. Set expressions are essential for the literary <http://google.uz/frazeologii/094070/uz> development of German and Uzbek languages. If we look at the etimological aspects, we can see that some of the plural conjugation units are based on other languages, and the translations are stabilized in languages. For example, in Russian language: "легкий как пёрышко" ("light as a feather"), in German language "Leicht wie eine Feder" ("light as a feather"), "Pardek engil" ("light as a feather"). Also in Russian "Москва не сразу строилась"(Rom was not built in a day), in Uzbek language (Moskva darhol qurilgan emas) and in German language "Rom ist nicht an einem Tag erbaut worden" (Rome was not built in a day)we can clearly see the set phrases.

Famous expressions in the German and Uzbek historical texts are important for the infinite development of languages. In the German language, there are alternatives, such as "Irren ist menschlich", "Everyone is human" or, Russian "Каждый может ошибаться", Uzbekian "Xar kim ham hato qilishi mumkin ", "Everyone can make an error".

Phraseological expressions not only enrich the vocabulary, but also serve to decorate that language and increase the level of expression in the speech. The phraseological expressions in relation to ordinary free lexemes, emotional, and national coloring can be seen. Such expressions can be seen in every language. For example, the phrase "ezdit v Tulu so svoim samovarom" in Russian, the phrase "o`rmonga o`tin tashimoq" in the Uzbek language and the phrase "Holz in den Wald tragen" in German means that "doing something is useless". It means that phraseological expressions are not translated word by word, but in terms of finding the equivalent, taking into account the connotative meaning. In some cases,

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even the figurative aspects of phraseology are rejected for the purpose of conveying their content correctly.

In addition to the meaning of phraseology, the structure of expressions in different languages, the use of lexemes, and the comparison of their linguocultural functions will also be able to determine their specificity. Although the

German and Uzbek languages belong to completely different language families, it is possible to find similar compounds in both languages. While translating them from German into Uzbek, not only the content but also the syntactic structure of the phrases.

Ex: Antwort geben – javob bermoq, schwarzer Tee – qora choy, in Aufregung geraten – hayajonga tushmoq.

Seeing the examples above according to Shippan, it can be classified as a "set expressions". In such stable combinations, even though one component is portable, the overall meaning of the phrase is not lost. The German linguist also in his work "Modern German Lexicology" divides phrases into another group by the lexical syntactic properties. These are phraseological integrity - a change in the meaning of the compound that can be found in the sentence as a free expression. For example: The phrase einen Korb geben (word by word – kimgadird savat tutqazmoq) give a basket) may come in the primary sense as a free compound, but as a phraseology refers to the rejection of an offer to marry.

From a syntactic point of view, some phraseology may need to form independent discourse in its structure.

Ex: ein gebranntes Kind scheut das Feuer – og`zi kuygan qatqni ham puflab ichadi yoki ko`r hassasini bir marta yuqotadi; das sind zweierlei Stiefel – ikkalasi ikki hil dunyo; unter die Haube kommen – bo`ymiga ola xujun ilmoq (neck socks); sich ein Jahrhundert nicht sehen – yuz yil ko`rishmaslik (one hundred years of absence), etc.

Such phrases reflect nationalism, the culture of the people, its history and worldview. While the name of a borrower in Uzbeks is written in Temir daftar (iron book), it is spelled out in the German register by a "chick": Bei j-m auf dem Kerbholz stehen – Kimningdir temir daftarida turmoq (bein someone's iron book); At a time when Uzbeks compare to a healthy horse, the Germans compare them to fish: gesund wie ein Fisch im Wasser - to be healthy as a horse. If a person who has no experience is called a (g`o`r) (naive) in the Uzbek people, the German people call it "unbeschriebenes Blatt"- (yozilmagan oq qog`oz). In both languages, phrases can be expressed in a positive, negative, or humorous way. For example, when a dishonest person is described in German as a "bull" (dumm wie ein Ochse), the same person is referred to as a (to`nka) (stump) in the Uzbek language. For people who snore the phrase Holz Sägen is used which means "weaving wood" in German. In the case of non-interesting, well-known situations, in the Uzbek language a "chanted song" is used and in German it serves as "cooled coffee" (ein calter Kaffee sein). Mager wie eine Spinne – (cho`pdek nozik) (thin as a stalk), ein Leib und eine Seele sein – bir tan , bir jon bo`lmoq (be one body), and the words from von – ipidan ignasigacha (A bis Z) - can also be added.

Some phraseology is based on historical events, and it is difficult to understand their meanings without historical knowledge. This, in itself, calls the researcher for etymological knowledge.

M: Caesar's war with the Senate after crossing the Rubicon River caused the German word "crossing the Rubicon" (Rubicon überschreiten), that is, making important decisions, including the phrase "ins Gras beißen", means "yer tishlamoq" which is a phraseology that is derived from the state of wounded soldiers.

Thus phrases not only serve to enrich the speech, but also reflect the culture and history of the people.

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