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<b>М.Умурзақова</b>	
Туркистонда ягона қишлоқ хўжалиги солиғининг жорий этилиши: муаммолар ва ечим .....	167
<b>Ҳ.Жўраев, Х.Мадазимов</b>	
Образли ибтидоий тасаввурлардаги муштарак жиҳатлар .....	170
<b>М.Юсупова</b>	
Ўзбек шеъриятида Навоий образи .....	172
<b>Ю.Каримова</b>	
“Лисонут-тайр” достонида фольклор аънаналари .....	175
<b>М.Омонова</b>	
Эркин Самандарнинг “Тангри қудуғи” тарихий романида аънавий мотив ва тимсолларнинг ўрни .....	179
<b>Ҳ.Раҳматжонова</b>	
Сатирада ижтимоий руҳ ифодаси .....	182
<b>Ш.Каримова</b>	
Девин Девис – шарқ адабиёти тадқиқотчиси .....	184
<b>С.Олимжонов</b>	
Роман поэтикаси ҳақида баъзи қарашлар (Улуғбек Ҳамдам ва Эрих Мария Ремарк романлари мисолида) .....	187
<b>Д.Юлдашева</b>	
Болалар шеърий матнларида мазмуний перцепциянинг ифодаланиши .....	191
<b>Н.Умарова</b>	
Навоий қўллаган рўмол тушунчали сўзлар этимони .....	194
<b>И.Хабибжонов</b>	
Форс-тожик тилидан ўзлаштирилган солиқ-божхона терминлари .....	197
<b>А.Зинатуллина</b>	
Ўзбек ва француз тилларидаги мураккаб гаплар ва уларнинг хусусиятлари .....	200
<b>Н.Сабирова</b>	
Социолингвистик тадқиқотлар ва уларнинг ривожланиш босқичлари .....	203
<b>Д.Газиёва, М.Қўшматова</b>	
Иборашунослик нуқтаи назаридан маданиятлараро ўзаро тушуниш хусусида .....	208
<b>И.Деҳқонов</b>	
Француз, ўзбек ва рус тилларида содда нутқнинг қиёсий таҳлили: таржимада лексик эквивалент топиш муаммоси .....	212
<b>Д.Махаметова</b>	
Хорижий тилни ўргатишда инновацион технологиялар .....	215
<b>Х.Марипова</b>	
Немис тилида фразеологик бирликларнинг миллий-маданий хусусиятлари ва уларнинг синонимларини ўзбек тилида берилиши .....	219
<b>Г.Сайдалиева</b>	
Тилшуносликда абсолют синонимларнинг ўрни .....	222
<b>С.Юлдашев</b>	
Замонавий таълим тизими ва унинг омиллари .....	226
<b>Ж.Оришев</b>	
Таълим жараёнида лойиҳали таълим усулидан фойдаланиш афзалликлари .....	228
<b>Ш.Арипов</b>	
Ўғил болаларни оилавий муносабатларга тайёрлашда мактаб, маҳалла ва оналар ҳамкорлиги .....	232
<b>Н.Хошимова</b>	
Гендер тили тадқиқида фалсафий қарашлар .....	236
<b>А.Мухиддинов</b>	
Тилнинг семантик майдонини когнитив тилшунослик доирасида талқин этилиши .....	239
<b>ФАНИМИЗ ФИДОЙИЛАРИ</b>	
<b>ИЛМГА БАХШИДА УМР</b> .....	243

**НЕМИС ТИЛИДА ФРАЗЕОЛОГИК БИРЛИКЛАРНИНГ МИЛЛИЙ-МАДАНИЙ  
ХУСУСИЯТЛАРИ ВА УЛАРНИНГ СИНОНИМЛАРИНИ ЎЗБЕК ТИЛИДА БЕРИЛИШИ**

**НАЦИОНАЛЬНО-КУЛЬТУРНАЯ ХАРАКТЕРИСТИКА ФРАЗЕОЛОГИЧЕСКИХ  
ЕДИНИЦ НЕМЕЦКОГО ЯЗЫКА И ПЕРЕДАЧА ИХ СИНОНИМОВ НА УЗБЕКСКОМ ЯЗЫКЕ**

**NATIONAL-CULTURAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS IN  
GERMAN LANGUAGE AND TRANSFER OF THEIR SYNONYMS IN UZBEK LANGUAGE**

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**Аннотация**

*Мақолада немис тилидаги фразеологик бирликларнинг миллий-маданий хусусиятлари ҳақида сўз борган. Ибораларнинг мазмунини тўғри англаш, айниқса, бадиий таржимада жуда муҳимдир. Мақола нафақат немис тили ўқитувчиларига, балки тўғридан-тўғри маданият тарихига, семантик жиҳатларига қизиқадиган кенг оммага ушбу жиҳатларни ўз она тилининг мос аналоглари билан таққослаш имконини бериш мақсадида ёзилган. Шунинг учун мақолада фразеологизмларнинг мантиқий мазмуни нисбатан соддалаштирилган ҳамда баъзи сўз ва ибораларнинг ўзбек ҳамда немис тилида мавжуд бўлган синонимли фразеологизмлари ёрдамида ифодалаш бўйича тушунтиришлар берилган.*

**Аннотация**

*В статье речь идёт о национально-культурных особенностях фразеологизмов немецкого языка. Правильное понимание содержания фраз особенно важно в художественном переводе. Цель статьи - дать возможность не только учителям немецкого языка, но и непосредственно широкой публике, интересующейся историей культуры, ее смысловыми аспектами, сопоставить эти аспекты с соответствующими аналогами родного языка. Поэтому в статье относительно упрощено логическое содержание фразеологизмов и даны разъяснения по выражению некоторых слов и выражений с помощью синонимичных фразеологизмов, существующих в узбекском и немецком языках.*

**Annotation**

*In this article, the national-cultural characteristics of phraseological units in the German language are mentioned. Proper understanding of the meaning of phrases is very important, especially in artistic translation. The article was written with the aim of allowing not only German language teachers, but also the general public who are directly interested in the history of culture, its semantic aspects, to compare these aspects with the corresponding analogues of their native language. Therefore, the article explains the logical content of phraseologisms with the help of relatively simplified phraseologisms, as well as synonymic phraseologisms of some words and phrases in the Uzbek and German languages*

**Таянч сўз ва иборалар:** таржима, таржимон, фразеологизмлар, синонимлар, эквивалент, немис тили, ўзбек тили, маъно.

**Ключевые слова и выражения:** перевод, переводчик, фразеологизмы, синонимы, эквивалент, немецкий язык, узбекский язык, значение.

**Keywords and expressions:** translation, translator, phraseologisms, synonyms, equivalent, German, Uzbek language, meaning.

The sphere of phraseology today is one of the most important sections of modern linguistics and is increasingly attracting the interest of many linguists and is constantly evolving. Naturally, the success of research in this area is directly related to a good knowledge of foreign languages, as well as problems related to translation, translation theory, which have been found and have not yet been found their solutions. In addition, it is important to know the living conditions, the level of development, customs and traditions and understand, feel and comprehend their essence

of peoples, speakers of two languages, that is, German and Uzbek.

We can say that these two areas of linguistics - phraseology and translation - are inextricably linked. Therefore, phraseological synonymy, which is an integral part of phraseology, and various problems that translators face when expressing them in the Uzbek language are topical problems of modern linguistics.

Language is one of the most important differentiators between humans and animals, a means of communication that divides and

unites society. All over the world, people communicate with each other in more than two thousand languages, but these languages in which they communicate are completely different from each other. However, people have found a way to communicate with each other. It was a translation method. As the need for communication between different peoples, nations, tribes and nations grew, so did translations. At present, with the help of translation, people from different parts of the world can understand each other and express their opinions to each other, and all the peoples of the world, large and small, communicate with each other through translation.

We know from the history of translation that translation can be developed where the science is developed. After all, no translator can be a perfect translator without using the resources created from the research of other translators who have created their own. It will be possible to acquire knowledge where science is developed.

It should be noted that today the role of translation and translation of poems, prose works, journalistic and scientific texts, working and political documents, newspaper information, speeches, debates, films from one language to another is increasing.

Translation is the most correct way to convey the spiritual wealth of one folk and nation to another. And phraseological units are one of the main assets of this people.

Most linguists work on the basis of the definition of phraseology by A.V. Kunin, that is: "Phraseological units are such phrases, the components of which are fully or partially portable, that is, components that have phraseological meaning. Phraseological units are important for overall stability, moreover, the components of the word are legally related to each other, and it is characterized by a structural-semantic model" of Kunin [1970, 24].

Furthermore, phraseological synonyms play an important role in the field of phraseology. While phraseology can convey any idea, phraseological synonyms can be used in different contexts to suit different stylistic styles.

Below we will focus on the German analysis of phraseologies associated with parts of the human body, including the words *die Auge, das Haar, der Kopf, die Lippen, der Mund, die Nase, das Ohr, der Stirn, die Zähne, die Zunge*.

An example of phraseology associated with the word "Lippen" - "lips" is the phraseology "*jemanden Lippen hängen*". The question of whether the translation and understanding of this phrase as "hanging on someone's lips" correspond to the translation rules is inevitable for any translator, of course, if he comes across this phrase for the first time. Scientists recommend translating the phrase into Uzbek as "look in your mouth, listen with interest". If the listener listens with interest to the speaker's words, the German phrases *jemand hängt an jemandes Mund, jemanden Lippen hängen* are used as synonyms for each other. These phraseological units can also be translated into Uzbek as "кимнидир мароқ билан тингламоқ"- "listening to someone with interest". In addition, in some cases, in a harsh manner of speech, the alternative of "оғзига кириб кетгудек тикилиб ўтирибди" - "sit looking into the mouth" is used. This alternative also means listening to the speaker with great interest.

From these opinions, we can conclude that when translating phraseological units from one language to another, not all of its components can be translated directly or literally. The Uzbek equivalent of the phraseology "*jemand hängt an jemandes Mund*" in the phrases "оғзига қарамоқ" - "look in the mouth" and "оғзига тикилмоқ" - "look in the mouth", only the word "Mund" is correctly translated and preserved as "mouth", while the rest of the components lose their lexical meaning and acquire a completely different figurative meaning.

Components in the structure of phraseological units are often figurative in nature. At the heart of phraseology, which consists of verbal components with a figurative meaning, its original meaning is hidden.

There are also synonyms that can have the same meaning in different languages and become equivalent to each other. Borisova, in her scientific views, said: "The exact equivalent is phraseology, which has the same meaning in different languages." Such phraseologies can exist in different languages. However, the translations of their synonyms do not always match. For example: *von Kopf bis Fuss, von Scheitel bis zur Sohle, von Wirbel bis zur Zehe*. Of these phraseological synonyms, only *von Kopf bis Fuss* has the same meaning when translated into Uzbek as into German, because the Uzbek language also has the phrase "бошдан-оёқ"- "from head to toe" and may be

equivalent to this phrase. It is possible to translate other phraseologies from German into our native language as “батафсил, бутунлай, тамомила” - “detailed, complete, complete” without exact equivalents that can be translated into Uzbek. In addition, if we want to translate them as expressions, expressions such as “миридан- сиригача” – “from head to toe”, “ипидан-игнасигача” – “from thread to needle”, “қилидан-қуйруғигача” – “from hair to tail”, are synonyms of phraseological units that are equally suitable for translating these phraseologies.

The synonym for the phrase “*von Kopf bis Fuss*”, *von Scheitel bis zur Sohle, von Wirbel bis zur Zehe*, does not correspond to the meaning of the Uzbek translation of this word, understood in German, although these phrases are also synonyms for the word “*von Kopf bis Fuss*”.

Significant phraseological combinations in German, such as *Große Augen machen, den Mund auf sperren*, are also synonyms that are completely consistent in context and differ from many other phraseologies in that they have their equivalents in the Uzbek language. The equivalent of these phrases in our native language is the phraseology “Кўзини катта -

катта очмоқ” - “open her/his eyes wide”, “оғзини очмоқ” - “open her/his mouth”.

The constituent components of the phraseologies of these two languages mentioned above can be translated from one language to another directly or literally. These semantic phrases include “to be surprised at seeing or hearing something” (*erstaunt, verwundert sein*). These expressions have a number of synonyms in both German and Uzbek. For example, the German phrase “*wie ein Pfannkuchen sein, ich denke, mich kratzt der Affe, von den Socken sein, jn groban sehen*” can be synonymous with the above. But the Uzbek equivalents of these phrases have a completely different form. For example, the phrases “ханг–манг бўлмоқ”, “лол қолмоқ” can be proof of our opinion.

From the analysis of the considered phraseological combinations, it can be concluded that when it comes to translating phraseological units that reveal a figurative meaning, when translating them and their meanings from one language to another, it is necessary to pay attention not to the individual meanings of the constituent components, but to the original essence, which these components impart as a whole.

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(Reviewer: N.Khoshimova – doctor of philosophy in philology)