

A Comparative Analysis of Phraseological Units Expressing Age-Related Characteristics in The German And Uzbek Languages

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Abstract: In the presented article, phraseological units expressing age relations in German and Uzbek languages are analyzed in a comparative aspect, as phraseological units are directly related to humans and have anthropocentric content. The article covers theories, classifies phraseological units into phraseosemantic groups, and analyzes them using examples.

Keywords: Phraseology; extralinguistic differences; ethnographic group; national identity; youth; old age; linguacultural analysis.

Introduction: In the field of linguistics, the relationship between language and man is being actively studied in current research. The relationship between language and culture, language and ethnographic groups is recognized as an object of linguistic and phraseological research. At first glance, it seems that the image of a person in the linguistic picture of the world is common, but national and cultural peculiarities are noticeable in phraseological units. As modern linguistics implies the study of linguistic phenomena in connection with humans, the scope of linguocultural and anthropocentric research is expanding.

Phraseological units of the language reflect the invisible diversity of human relations. Here, too, are happiness, love, surprise, irony, hatred, curiosity, anxiety; here, too, are human truthfulness, willpower, honesty, nobility, intelligence, agility, activity, stubbornness, as well as stupidity, talkativeness, stinginess, malice—that is, all the negative and positive qualities of a person; here, too, are descriptions and images of similarity and difference, beginning and end (beginning and end), multiplicity and identity, unity—disagreement and struggle; birth, kinship, age, death; evaluation,

success—failure, truth and falsehood, order and disorder, prosperity and poverty, mistakes and punishment, and many other similar concepts [1; 135-b.].

In this stage of our research, we will illuminate the unique aspects of how human appearance is reflected through phraseological units in the German and Uzbek languages.

The phraseosemantic group representing age-related characteristics can be divided into subgroups such as “childhood”, “youth”, “adulthood” and “old age”. The phraseological unit “suyagi qotmagan” in the Uzbek language belongs to the “childhood” group and means “an immature young infant”: - Rost aytasiz, - deb uning soʻzini boʻldi Toʻmaris. -Men suyagi qotmagan oʻgʻlimni bu qoʻshinga bemaslahat bosh qilib yubordim va manmanlikning jazosini tortdim [2; 21-b.].

The German phrase noch feucht / grün / nicht trocken hinter den Ohren sein (the back of one's ears is still green/wet) describes childhood: Was weißt du denn schon von un-seren Problemen, du bist ja noch feucht hinter den Ohren! [3; 548-b.] - Sen bizning muammolarimiz haqida nimani ham bilarding, sening

hali ona suting og'zingdan ketmagan! (X.N.)

In the German and Uzbek languages, the period of puberty, which is expressed by the growth of the organism, is characterized by phraseological units in which the lexeme "mustache" is used as a keyword. The Uzbek phraseological unit mo'ylovi sabza urgan and the German ein Milchbart sein serve as examples of this. In both phraseological units, puberty is expressed in the image of a person starting to grow a mustache. Here's an example: Endigina mo'ylovi sabza urgan, o'n to'qqizga kirgan yigitcha padari buzrukvor qazo qilib, ajabo, da'atan ko'pni ko'rgan katta bir odamga aylanib koldi. Endi u hayot deganlari insonga bildirilgan g'aroyib himmat ekanligini, yaratganning tansiq bu in'omi ham oqdan, xam qoradan iboratligini bilganday bo'ldi [4; 82-b.].

Also, in the Uzbek language, maturity is interpreted through phraseological units involving the lexeme "bo'y" (height), which denotes the height of the figure. The phraseological unit bo'yiga yetmoq is used in relation to young men and women who have reached puberty. The phraseological unit boshi tuynukdan chiqib ketayotgani yo'q which exists in Uzbek linguoculture, is also used in relation to girls who have reached adulthood. The scope of the phraseological unit is limited, and it only expresses the fact that a girl has reached puberty, but has not grown old and remained unmarried. For example: Direktorimizning bir oyog'i u yoqda, bir oyog'i bu yoqda bo'lib, oqibat yaxshi bo'lmadi. Biz paxtadaligimizda to'qqizinchi sinfdan bir qiz erga uzatilibdi. Bunga boshlab direktor, qolaversa, biz aybdormiz. O'qishni bitirgandan keyin tegsa, boshi tuynukdan chiqib ketmas edi [5; 108-b.]. However, in our language, there is also a somatic phraseology boshingga yostiq qilasanmi?! that refers to a girl who has reached maturity and is not married off on time.

In Uzbek linguoculture, the concept of old age is symbolized by a white beard. The color white represents the physiological characteristics of the hair and beard, as well as an age deserving of respect, wisdom, intelligence, and dignity: sochiga yoki soqoliga oq oralagan. In both German and Uzbek, there are phraseological units expressing a person who has grown old and very close to death. The German phraseological units mit einem Bein im Grabe stehen, mit einem Fuß im Grabe stehen, auf den letzten Füßen

gehen and the Uzbek phrase bir oyog'i yerda, bir oyog'i go'rda have a common meaning. For example: Ich stehe mit einem Fuß im Grabe, mir bleibt nur eine kurze Frist [6; 514-b.].-Mening bir oyog'im yerda, bir oyog'im go'rda, vaqtim juda oz qoldi (X.N.).

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