Metaphorical Modelling of Concessivity in German and Uzbek Phraseological Systems

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Annotatsiya: Mazkur maqolada nemis va o‘zbek tillari fraseologik tizimlarida konsessivlikning (yondashuv va to‘siqlarni yengishning) metaforik modellanishi qiyosiy-kognitiv aspektda tadqiq etilgan. Tahlil doirasida grammatik konsessivlikdan tashqari, fazoviy va antropotsentrik obrazlar orqali to‘siqlarni bartaraf etish, qo‘llab-quvvatlash va kirish imkoniyatini ta'minlashni ifodalovchi birliklar o‘rganilgan. Tadqiqot shuni ko‘rsatadiki, ikkala til ham yo‘l, ko‘prik, eshik va qo‘l kabi umumiy universal manba domenlariga tayansa-da, nemis fraseologiyasi funksional imkoniyat va tuzilmaviy cheklovlarni bartaraf etishga, o‘zbek fraseologiyasi esa shaxslararo yordam, ijtimoiy vositachilik va insoniy ishtirokka ko‘proq urg‘u beradi. Natijalar konsessivlik binar qarshilik emas, balki "cheklash → ko‘maklashish → erishish → ishtirok etish → avtonomiya" shkalasi asosida tashkil topganligini isbotlaydi.

Kalit so‘zlar: *konsessivlik, fraseologiya, metaforik model, kognitiv semantika, konseptual domen, nemis tili, o‘zbek tili, qiyosiy lingvistika.*

Аннотация: В статье в сравнительно-когнитивном аспекте исследуется метафорическое моделирование уступительности во фразеологических системах немецкого и узбекского языков. В рамках анализа изучаются не только грамматические показатели уступки, но и образные единицы, в которых концептуализируются устранение препятствий, поддержка и обеспечение доступа через пространственные и антропоцентрические образы. Исследование показывает, что, несмотря на опору на общие универсальные исходные домены

(путь, мост, дверь, рука), немецкая фразеология тяготеет к функциональной доступности и устранению структурных ограничений, тогда как узбекская – к межличностной помощи, социальному посредничеству и человеческому участию. Результаты доказывают, что уступительность представляет собой не бинарную оппозицию, а шкалу, организованную по прогрессии: «ограничение → содействие → доступ → участие → автономия».

Ключевые слова: *уступительность, фразеология, метафорическая модель, когнитивная семантика, концептуальный домен, немецкий язык, узбекский язык, сопоставительная лингвистика.*

Abstract: This article investigates the metaphorical modelling of concessivity in German and Uzbek phraseological systems from a comparative-cognitive perspective. Moving beyond grammatical concession, the analysis focuses on figurative units in which the removal of obstacles, support, and access are conceptualized through spatial and anthropocentric images. The study demonstrates that while both languages rely on shared universal source domains such as paths, doors, bridges, and hands, German phraseology tends to conceptualize concessivity through functional accessibility and the removal of structural restrictions, whereas Uzbek phraseology more frequently profiles interpersonal assistance, social mediation, and human-centred participation. The findings prove that phraseological concessivity operates not as a binary opposition, but as a semantic scale progressing from restriction and enablement to access, participation, and autonomy.

Keywords: *concessivity, phraseology, metaphorical model, cognitive semantics, conceptual domain, German, Uzbek, comparative linguistics.*

Introduction

One of the priority directions of modern linguodidactics and cognitive linguistics is to uncover how abstract concepts in various languages are conceptualized through

physical and spatial experiences. In particular, beyond the syntactic and grammatical levels, the metaphorical realization of concessivity (approach, facilitation, and overcoming obstacles) within phraseological systems possesses deep theoretical and practical significance. Comparative study of languages belonging to different linguistic systems, such as German and Uzbek, makes it possible to determine the correlation between universal cognitive mechanisms and national-cultural specificities.

Although concessivity in linguistics has traditionally been analyzed primarily through conjunctions or subordinate clause structures, its manifestations in idioms and phraseological units require a distinct cognitive configuration. Expressions in German such as *den Weg ebnen*, *Türen öffnen*, or *Brücken bauen*, and equivalents in Uzbek such as *yo‘l ochmoq*, *eshik ochmoq*, *ko‘prik bo‘lmoq*, and *qo‘l uzatmoq*, may appear similar at first glance; however, significant divergences exist in their conceptual profiles and cultural foundations. The primary objective of this article is to identify the common and distinctive features of concessive metaphors in German and Uzbek, as well as to comparatively reveal the semantic mechanisms of transitioning from physical experience to socio-communicative domains.

The comparison therefore reveals another asymmetry. Uzbek units frequently construe successful communication as reaching another participant, whereas the German examples often construe it as removing concealment or establishing transparency. Both ultimately reduce communicative distance, but their metaphorical routes differ.

Interaction of universal source domains and cultural profiling. The results obtained from the way, obstacle, door, bridge, hand and communication models demonstrate that the German and Uzbek phraseological systems share a substantial conceptual basis. Physical movement, boundaries, bodily action and spatial connection provide recurrent source domains for understanding abstract restriction and access [3; 6].

This commonality, however, does not lead to identical phraseological organization. The analysed material indicates that German frequently employs images of *Weg, Brücke, Licht, Eis* and *Herz*, whereas Uzbek gives particular prominence to *yo‘l, ko‘ngil, til, g‘ov* and *parda*. The difference lies not only in the inventory of images but also in the way agency and access are distributed within them.

Three major tendencies can consequently be distinguished.

First, spatial restructuring is particularly salient in German expressions such as *den Weg ebnen, Türen öffnen, Barrieren abbauen* and *Steine aus dem Weg räumen*. Restriction is conceptualized as an external configuration that can be altered so that action becomes possible [2; 3].

Second, interpersonal enabling is highly productive in the Uzbek material. Expressions such as *qo‘l uzatmoq, qo‘lidan tutmoq, til topishmoq* and *ko‘ngliga yo‘l topmoq* locate the reduction of restriction within relations between participants [5; 6].

Third, both languages employ integrative metaphors, particularly the BRIDGE and WAY models, to represent movement from separation toward connection. These constitute an isomorphic conceptual zone, although their specific pragmatic profiles may differ.

The comparative evidence therefore suggests that metaphorical concessivity is organized through an interaction between universal embodied experience and culturally selective profiling [3; 6]. Paths can be blocked, doors can be closed, bridges can connect separated spaces, and hands can participate in action. These embodied experiences provide a common cognitive basis. Linguistic culture determines which part of the experience is foregrounded and which abstract social value it ultimately represents.

This finding prevents phraseological equivalence from being reduced to lexical similarity. The relevant comparative unit is not the word *Weg* versus *yo‘l* or *Hand* versus *qo‘l*. It is the entire cognitive configuration connecting source image, implied

restriction, enabling mechanism and resulting access. Only at this level can the convergent and divergent features of German and Uzbek concessive conceptualization be identified consistently [3; 5; 6].

Concessivity as a scale of access rather than a binary opposition. The comparative evidence makes it possible to reconsider another aspect of phraseological concessivity. The analysed units do not consistently divide situations into two absolute states, namely restriction and unrestrictedness. Instead, they encode different degrees and modes of access [3; 6]. A restriction may be removed, crossed, opened, mediated, compensated for through assistance, or rendered manageable through interpersonal coordination. Consequently, the semantic transition from restriction to access is better represented as a scale than as a binary opposition.

German *Barrieren abbauen* and *Hürden überwinden*, for instance, do not construe the transformation in exactly the same way. *Barrieren abbauen* profiles the gradual reduction of an obstructive structure, whereas *Hürden überwinden* foregrounds successful passage beyond an existing difficulty [2; 3]. The obstacle is conceptualized differently in each case even though both units ultimately lead toward increased accessibility. The source material places these expressions within the same obstacle-related microfield while preserving their distinct mechanisms of overcoming restriction.

Uzbek provides a comparable internal differentiation. *Yo‘l ochmoq* creates an opportunity, *yo‘l bermoq* grants permission, *qo‘l uzatmoq* supplies assistance, *ko‘prik bo‘lmoq* establishes mediation, and *erkin nafas olmoq* represents release from pressure or limitation [5]. These expressions do not designate the same stage of a single process. Each selects a different condition under which a previously restricted subject acquires greater capacity for action.

On this basis, the phraseological field can be organized according to the following semantic progression:]restriction → enablement → access → participation → autonomy]

The intermediate category of enablement is especially important. It explains why expressions denoting help, mediation and permission belong to the same conceptual field as expressions denoting the direct removal of an obstacle. In *qo‘l uzatmoq*, for example, the restriction may not disappear objectively; another participant provides sufficient support for action to become possible. In *ko‘prik bo‘lmoq*, distance remains, but a functional connection is created across it. In *yo‘l bermoq*, access depends on authorization rather than physical transformation [5; 6].

Thus, concessive phraseology represents not only the absence of barriers but also the linguistic mechanisms by which a subject’s effective range of action is expanded.

Phraseological opposition as a method of conceptual differentiation. A further result concerns the role of semantic opposition within the same metaphorical domain. The source material contains several pairs in which a shared image can verbalize either access or restriction depending on its phraseological configuration [4; 5]. This is particularly visible in the WAY and DOOR domains.

A comparison of the Uzbek units *yo‘l ochmoq, yo‘lini to‘smoq, eshik ochmoq* and *berk eshik ortida qolmoq* reveals that the same conceptual images may verbalize semantically opposite relations. *Yo‘l ochmoq* represents the creation of opportunity, whereas *yo‘lini to‘smoq* profiles its restriction; similarly, *eshik ochmoq* conceptualizes access, while berk *eshik ortida qolmoq* expresses exclusion from information or decision-making [5]. The decisive semantic factor is therefore not the image of *yo‘l* or *eshik* itself, but the action associated with it. The German material demonstrates an analogous pattern: *Türen öffnen* represents the creation of access, whereas vor verschlossenen Türen stehen profiles blocked access; den Weg frei machen

conceptualizes the removal of obstruction, while sich jemandem in den Weg stellen represents the creation of an obstacle [2; 4]. Thus, in both languages, the WAY and DOOR domains are semantically bidirectional: depending on the relational predicate, the same source image may develop either an enabling or a restrictive function.

The latter opposition is particularly revealing because the same *Weg* component may occupy opposite functional poles. In one configuration, the way constitutes a space for movement; in another, it becomes the conceptual location at which resistance emerges. The source material explicitly demonstrates this semantic mobility of *Weg*: *sich auf den Weg machen* profiles movement toward a future trajectory, whereas *sich jemandem in den Weg stellen* profiles resistance and obstruction.

This allows a more precise principle to be formulated: [**Conceptual image + relational predicate → access / restriction value**] Accordingly, phraseological concessivity cannot be identified by searching for individual lexical components. Its semantic status is produced compositionally at the level of the figurative configuration.

From physical access to social and communicative participation. The results also demonstrate a systematic expansion in the target domains of the analysed metaphors. Their source domains are predominantly physical: paths, doors, bridges, hands, obstacles and boundaries. Their target domains, however, extend from spatial movement to social participation, communication, emotional proximity and independent decision-making [3; 6].

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