

## Expression of Some Phraseological Units of Zoonyms in the Uzbek and German Languages

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**Abstract:** Presenting main material. The linguistic picture of the world is the basis of a nationally determined interpretation of the world because it is based on certain historical events and facts, closely related to national culture, traditions, customs, religion, affects the thinking, consciousness and worldview of representatives of a certain language community. Representatives of the animal world become symbols of prototypical ideas about strength, courage, courage, loyalty, stubbornness, humility, cunning, speed of movement, and wisdom, which is vividly reflected in the phraseological system of the language, the main array of which was formed under the influence of anthropocentric ideas. All phraseological animal symbolism is related to verbalization characteristics of a person's appearance, his age, character traits, psychological perception, education [6, p. 141].

**Key words:** Linguistic, phraseological, mythology, folklore

### Introduction:

The choice of the same or different zoonyms in phraseological units is also influenced by the entire symbolic universe - mythology, folklore, biblical and literary representations, although the proportion of cultural sources may vary between nationalities consciousnesses [11, p. 106]

Some zoonyms were borrowed from the Christian religion (from the Bible and the Gospel), have an international character and are understandable for those peoples who accepted Christianity, such as: ein Wolf im Schafspelz - a wolf in sheep's clothing. This saying, which is more than two thousand years old, was first recorded in the Gospel of Matthew: "Beware of false prophets who come to you in sheep's clothing, but inside - ravenous wolves", because the wolf was considered a symbol of lies and hypocrisy.

Human consciousness knows no limitations in the process of creating zoonymic characteristics, which is why almost all representatives of the animal world can be used for figurative characterization and social evaluation of a person in one way or another signs and traits. This is quite natural, since animals make up the closest environment of a person. At the same time, they are negative characteristics with zoonyms prevail over positive ones, which is due to the tendency of language to fix deviations from norms in the negative direction.

Having analyzed phraseological units with a zoonymic component in the German and Ukrainian language picture of the world, we found that they can be used to characterize:

a) human appearance: Er sieht so aus, als hätten ihm die Hühner das Brot genommen (literally: He looks like the chickens took away his bread) - he has a very disappointed look. To describe too thin a woman in German language culture use a comparative phraseology with the zoonym die Ziege (goat): mager wie eine Ziege, the correspondence of which in in the Uzbek language it will be: худая как шпека;

b) behavior: awkward behavior in both language pictures of the world is associated with an elephant:

Porzellanladen - behave like an elephant in a crockery shop. To characterize a disorderly, rude, uneducated person who violates the norms of decency and behavior in German, a phraseology with the synonym of pig is used: Wir haben die Schweine nicht zusammen gehütet (derb) – We did not graze pigs together (roughly) [1]. An unbalanced face is associated in German linguistic culture with a monkey (der Affe): sich benehmen wie ein wildgewordener Affe – besnovatsya, rages; rennen wie ein vergifteter Affe - to run like crazy

c) social status: the opposition between rich and poor people is well known, because the amount of money a person earns determines his position in society, which is reflected in phraseology. A very poor person in many cultures is associated with a church mouse: arm wie ein Kirchenmaus - poor as a church mouse. Origin of this

The phraseological unit is connected with the fact that in churches there were no barns where mice could at least find something to eat. Oh very a rich person in Uzbek culture is often said that “he has so much money that the chickens won’t peck at it,” corresponding in German linguistic culture there will be phraseological units without a zoonymic component: Geld wie Heu haben, Geld wie Dreck haben im Geld schwimmen;

d) interpersonal relationships: people who are completely different and cannot coexist and get along together are compared to a cat and a dog in both German and Uzbek linguistic culture: wie Hund und Katze leben, Katz und Hund verträgt sich nicht - to live like a cat and a dog, that is, constantly quarrel, not getting along with each other;

e) attitude towards work: in Uzbek and German culture to characterize a person who works a lot and hard, they use a comparative phraseological unit with the zoonymic component of villas (der Ochse): arbeiten wie ein Ochse - to work like a villa;

f) physical condition: in German and Uzbek language pictures, strength is associated with a bear: stark wie ein Bär – strong like a bear, strength like a bear, but strength in the Uzbek language can be personified by a bull (strength like a bull) and an ox (strong like villas). Common to both languages is the use of the zoonym bear to characterize an awkward, clumsy person who does not know how to behave and goes ahead: ein ungeleckter Bär, ein rechter Bär - a rude, uncouth person, plump wie ein Bär - clumsy as a bear [1, p.32]. The specificity of language patterns can be seen in the characteristics of severe hunger, such as in German.

f) emotional state: stiffness, anger, fierceness, fluttering can be conveyed through such zoonyms as der Affe (einen Affen an j-m gefressen haben – be in the grip of someone, cackle, ich dachte, mich kratzt der Affe – I’m just fooled (vid zdivuvannya)), der Kater (verliebt sein wie ein Kater – but we will go by ourselves), der Esel (j-n auf den Esel setzen/ bringen;

- someone to bring out, to disturb), der Löwe (auf j-n losgehen wie ein gereizter Löwe - to attack someone as a result of separation lion), der Bock (ihn stößt der Bock – resists, capricious (about the child), der Rennpferd (nervös sein wie ein Rennpferd (vor dem Start) – we will become very nervous (like a racehorse before the start));

g) intelligence: people’s intellectual abilities are characterized in German and Uzbek languages through the additional conceptual position “intelligence-foolishness”. An intelligent person stands in both equal languages in the form of an owl, what do you know?

expression in German linguistic culture: klug wie eine Eule – be even more reasonable, and in Uzbek language the expression “reasonable like a jock” has an antonymic meaning, characterizing an unreasonable person. Stupidity is associated in Uzbek language German language picture with visluk, prote when translating the comparative phraseology of the German language: dumm wie ein Esel the Uzbek zoonym knows: bad as a stump, and in paroemia the associative image is lost, and the zoonym is also common: den Esel erkennt man an den Ohren (literally: A donkey is known by its ears) – It’s important to embrace stupidity, Das hieße den Esel Griechisch lehren – daremna pratsya (literally: It’s all the same, what do you read about the donkey of the Greek language). In German culture, die Kuh (cow) is associated with a noble woman or a human being, as it is known in its own right: Soviel von etwas verstehen, wie die Kuh vom Sonntag – Find out like a pig in oranges; Dastehen wie die Kuh vor dem neuen Tor – Stoop like a ram on a new day gates; etwas passt hinein wie die Kuh in die Akademie – now it’s fitting for me like pig pens [3]. How to match butts, zoonyms do not match in dirty languages.

h) Figure character:

- cunning is especially common in many cultures, the fox, which is inspired by biblical symbols, folklore, and literary tradition:

schlau wie ein Fuchs – cunning like a fox or Wer der Fuchs glaubt, wird betrogen (literally: Whoever trusts the fox is fooled); Dem Fuchs den Hühnerstall anvertrauen (literally: Trust the fox's hen); Ein alter Fuchs geht nicht zum zweiten Mal ins Garn – The old fox won’t get caught in the strong man; Ein alter Fuchs lässt sich nicht prallen – The old fox won’t let himself fool. Prote cunning of a fox is synonymous with her intelligence, caution and daring, which can give precedence over strength: Was der Löwe nicht kann, das kann der Fuchs (literally: What a lion cannot do, so can foxes i), Bär und Büffel können keinen Fuchs fangen (literally: The witch and the buffalo cannot catch the fox), analogous to those in the Ukrainian language there will be a proverb: Greater intelligence for strength;

- it is not unusual to attribute pigs both in German and in Ukrainian phraseological picture to the world: wie das Schwein aus dem Stall fortlaufen (umg.) – singing, having lost the discord; das Schwein fühlt sich im Dreck am wohlsten – pig in advance bagnyuk know.

In both linguistic cultures, even the drunken man and the pig become equal: besoffen wie ein Schwein (derb) – drunk like a pig (rude) [1, p.31]. In the German world picture, the pig also has a positive connotation and has become a symbol of giving, prosperity and riches: er hat Schwein - to spare you more; er hat (großes) Schwein gehabt (umg.) – youma was terribly spared;

- in German and Ukrainian culture it is associated with a ram or a sheep: stur wie ein Bock/ Esel – in front yak ram/donkey;

- haughtiness, boisterousness, sarcasm are associated in German and Ukrainian phraseology with a rooster: wie ein Hahn

hochgehen - to disperse, make noise; wie zwei Hähne aufeinander losgehen - jump on each other like two roosters; er stolziert umher wie ein Hahn auf dem Mist(haufen) – Every rooster is proud on his dustbin, Jeder Hahn ist König auf seinem Mist - Every rooster in his litter pan. In German phraseology, the image of a rooster is also used to characterize an uninformed person: Von etwas soviel verstehen wie ein Hahn vom Eierlegen (literally: To understand something like a rooster on laying eggs) – Know something like a pig on pepper [3];

- humility, meekness, innocence is symbolized in many languages by a sheep (lamb): fromm wie ein Lamm – meek as a lamb;

- timidity, cowardice in the German and Ukrainian language picture is associated with a hare: ängstlich wie ein Hase sein.

- to be timid as a hare; ein Hasenherz haben (umg., spött., abw.) – to have a hare's heart, to be timid; einen Hasen im Busen tragen – to be timid; er ist ein wahrer Hase - he is a real coward. However, the zoonym hare (der Hase) in German linguistic culture is ambivalent: on the one hand, ein heuriger Hase (umg.) is an inexperienced person or a kid, and on the other hand (umg.) is an experienced person, a shot sparrow; wissen wie der Hase läuft – to understand something, to know how to tackle it case; nicht den Hasen in der Pfanne glauben (umg.) - do not believe words, trust only facts;

- loyalty and devotion are associated in many cultures with a dog: treu wie ein Hund – faithful as a dog;

- malevolence is symbolized by the elephant, as it never forgets the insults inflicted on it and the harsh treatment of it:

nachtragend wie ein Elefant sein - to be spiteful like an elephant. Often an elephant is a sign of something extremely large, heavy, significant, so this zoonymic component is part of German and Ukrainian phraseological units: Aus einer Mücke einen Elefanten machen - to make an elephant out of a fly, i.e. to exaggerate something too much or give too much to something of great importance;

When translating phraseological units and pems with a zoonymic component, special attention should be paid to the imagery of this phraseological unit, since the names of animals in different languages may not be associated with identical images and symbols, but the same animal may be a standard of different qualities and characteristics. The zoonymic image plays a decisive role in the formation of the individual meaning of a phraseological unit, performing both an informative and figurative-expressive function.

Conclusions. A comparative analysis of phraseological units with zoonyms in the German and Ukrainian language patterns was carried out world, gives reason to conclude that the zonymic component in the composition of phraseological units has a pronounced national and cultural specificity, which determines its associative connections and allows the use of such phraseological units to characterize appearance, social status, interpersonal relations, behavior, physical and emotional state, intelligence, attitude to work and human character traits. It was established that the choice of zoonyms in phraseological units is influenced by mythology, folklore, biblical and literary sources, zoonymic components can be both universal and specific in the compared language patterns or belong to only one of the language cultures.

Phraseological units with a zoonymic component cause the most difficulties in translation, because the names animals in different languages may not be associated with identical images and symbols, but the same animal may be the standard different qualities and characteristics. The zoonymic image plays a decisive role in the formation of the individual meaning of a phraseological unit, performing both an informative and figurative-expressive function. Phraseologisms with zoonyms can be translated by full equivalents, partial lexical and grammatical equivalents, selection of analogues, descriptive, literal and overtone translations.

The subject of future research may be the analysis of paremias with a zoonymic component based on the material of German and of Uzbek languages in order to identify the peculiarities of the reflection of the mentality of the compared languages.

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