

PHRASEOLOGIES IN GERMAN RELATED TO ANIMAL WILDLIFE

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Abstract

German and Uzbek. The focus is on badger, lynx, frog, bear, rabbit, donkey, and pig, bringing a special dimension to the way these two languages represent the relationship between humans and nature. Comparative analysis methods are used to investigate differences and similarities in linguistic structures and cultural contexts, providing an in-depth understanding of how German and Uzbek peoples articulate their values, beliefs, and experiences through this unique phraseology. This research approach includes representative sample selection, linguistic and semantic analysis, and contextual comparison. By understanding the way zoomorphism phraseology reflects worldview and culture, this research seeks to unravel the linguistic richness and cultural values embedded in language. The results can provide significant insights into the uniqueness and continuity of these linguistic and cultural aspects, enriching our understanding of linguistic heritage in the context of multicultural societies.

Keywords

zoomorphism, mentality, tradition, psychology, nature of the region, people's worldview, zoonomic phraseology, nationality.

INTRODUCTION

Rich in cultural and linguistic heritage, people view language as a reflection of their values, worldview and historical experiences. In this context, zoomorphism phraseology emerges as an interesting aspect that allows a deeper understanding of the relationship between humans and nature, especially through the representation of animals in language. This research aims to investigate the differences and similarities in the use of zoomorphism phraseology in German and Uzbek, exploring the deep meaning behind linguistic expressions related to animals.

It is important to recognize that zoomorphism phraseology is not simply a linguistic form, but also a window into the culture and worldview of a society. Through understanding how these two languages use words and phrases related to animals, we can explore the local values, beliefs and wisdom passed down from generation to generation. This research is important in revealing the close relationship between language and culture, as well as highlighting the role of language in permeating and conveying daily experiences with the natural environment.

The choice of focus on zoomorphism phraseology related to various animals, such as badger, lynx, frog, bear, rabbit, donkey, and pig, provides a special dimension to this research. Each animal carries unique cultural connotations, and analyzing the way these two languages depict human character and traits through these animals can reveal even more about how people perceive themselves and the world around them.

It is important to note that the comparison between German and Uzbek is not just a linguistic analysis, but also a deep understanding of the cultural and historical dynamics of both. The insights gained from this research can make a significant contribution to the study of comparative linguistics and also deepen our understanding of the cultural richness contained in language.

By exploring the meaning and context behind zoomorphism phraseology, it is hoped that this research will pave the way for a more comprehensive understanding of cultural and linguistic continuity in German and Uzbek society. Through this approach, we can further

explore how language is a vehicle not only for communicating, but also for celebrating and passing on the values inherent in everyday life.

METHOD

This research proposes a comparative analysis approach to investigate the differences and similarities in the use of zoomorphism phraseology between German and Uzbek. The initial stage involves selecting a sample set of phraseology that includes certain categories of animals, such as badger, lynx, frog, bear, rabbit, donkey, and pig. Analysis is carried out on the linguistic structure, semantic elements, and cultural nuances of each phrase to understand its inherent figurative meaning. This approach also involves a literature review, interviews with native speakers, and optional statistical analysis to provide a holistic understanding of the role of culture and linguistics in the formation and understanding of zoomorphism phraseology.

Through this method, it is hoped that this research can explore in depth the use and understanding of zoomorphism phraseology in both languages, as well as highlight the cultural and linguistic factors that influence differences in expressions in animal contexts. It is hoped that the results of this comparative analysis will contribute to an in-depth understanding of how word choice and figurative meanings related to animals are reflected in the cultural and linguistic aspects of each language.

RESEARCH RESULT

The peculiarity of phraseologies is that they cannot be "literally" translated into another language in terms of their artistic and figurative meanings. Appropriate use of phraseology in the process of speech reflects the national character, as well as ensures the beauty, clarity and emotionality of the speaker's speech. There are many phraseologies in German and Uzbek, which are close in essence and purpose, despite the fact that they are composed of different words that do not match in meaning. At the same time, there are expressions that cannot be semantically close to each other because the historical process and development of the two languages are different. Phraseologies about the animal and plant kingdoms that pervade the human world are among the most incompatible expressions in such two languages. Observing the behavior of animals, insects, and birds, comparing and transcribing their characteristics to humans and their characters, led to the formation of stable expressions. Undoubtedly, some features of the national culture are reflected in proverbs and phraseologies.

There are proverbs that are made up of different words in two languages, their ideas are slightly different, only one language is specific to the German or Uzbek people, but in both languages they express animal features. Some linguists have interpreted such phrases as "zoomorphism." Consider some phrases that exist in German, but do not have such a phraseological situation in Uzbek. In Uzbek and German phraseology, the frequent encounter with pets (dogs, cats, sheep, horses, donkeys) can be explained by the fact that people are in close contact with them. Naturally, this speech phenomenon has a long historical roots. The use of wildlife in the phraseology of any nation depends on the natural climate of that nation and the type of wildlife that inhabits its region. For example, animals such as bears, wolves, foxes, and rabbits, which have lived in Germany and Uzbekistan since ancient times, are reflected in the expressions of both peoples.

Here are some of the phrases related to wild animals that are not found in Uzbek phraseology, but are widely used and popular in German. The phraseology associated with

the badger (der Dachs), which is not found in Uzbek linguistics, is unique to German. A deep understanding of the fixed expressions that come with this animal species can be difficult for new learners of German, as the Uzbek language does not have a similar image and expression of such a phraseological unit, so the origin of such expressions it is necessary to have an understanding of the characteristics of the plant world.

Since ancient times, the badger has been widespread in Germany and throughout Europe, which is one of the reasons for its popularity and its use as a character in German fairy tales and proverbs. When a badger's habits are observed, it can live in deep holes during the winter months, hibernate, and rarely leave the hole (often at night). That's why Germans liken people who prefer to stay home in their spare time to sedentary life: "Immer zu Hause sein, wie ein Dächschen": (ugs.) - bo'rsiq singari doim uyda o'tirish; "Kaltnäusern wie ein Dachs im Loche": (ugs.) – sovuq joy, xuddi tuynukdagi bo'rsiq singari.

The badger is a strong fighter, if attacked, he defends himself until his last breath, and this ability of the animal is manifested in the following phraseological units: "Sich wehren wie ein Dachs" (ugs.) - bo'rsiq singari qarshi kurashmoq, qattiq himoya qilmoq; er beißt um sich wie ein Dachs (ugs.) - bo'rsiq kabi tishlamoq. The image of silovsin (der Luchs) is also rare in Uzbek phraseology. Silovsin lives in large coniferous forests in Germany, such as Schwarzwald, Bayerischer Wald. Silovsin is an excellent, careful hunter with sharp eyesight and hearing. The Germans reflected these characteristics of the animal in the following phraseological units: "Augen haben wie ein Luchs" – silovsin kabi ko'zga ega bo'lmoq, o'tkir ko'rish qobiliyatiga ega bo'lmoq; "Ohren haben wie ein Luchs" – silovsin kabi quloqlarga ega bo'lmoq, hassos eshitish qobiliyatiga ega bo'lmoq; "Aufpassen wie ein Luchs" - silovsin kabi diqqatli bo'lmoq, doimo hushyor turmoq.

The frog is very popular in German linguistics as a phraseological image. The Germans attach great importance to the conservation and reproduction of this amphibian species. To this end, warning signs have been installed in Germany, even on highways: "Vorsicht! Kröten überqueren die Straße!" (Diqqat! Qurbaqalar ko'chani kesib o'tadilar!) In German, the frog is used in the following pictures: "Eine Kröte schlucken" (ugs.)- "qurbaqani yutib yubormoq", g'azabini yutmoq, muammoni tinch yo'li bilan hal qilmoq, sabr qilmoq; "Faule Kröte (ugs. abw.)- yalqov qurbaqa, dangasa; "Giftige Kröte" (ugs. abw.) – zaharli qurbaqa, jodugar, yovuz; "So eine kleine, freche Kröte!" (ugs. scherzh.)- shunday kichkina, beparvo qurbaqa, xunuk (yoqimsiz) qiz. In Uzbek, the frog is less commonly used, and in some cases is used to describe a negative image of a person.

The Germans valued the compassion, thrift, and diligence of the alma mater, and these habits are reflected in their proverbs and sayings: "Dem fleißigen Hamster schadet der Winter nicht" – mehnatsevar olmaxon uchun qish dahshatli ko'rinmaydi; "Der Hamster gräbt sich nicht tiefer, als er den Frost erwartet" – Kimdir buzmasa yoki xalaqit bermasa, olmaxon ini chuqur qazimaydi; "Er ist gierig/raffsüchtig wie ein Hamster" – u olmaxon kabi ochko'z, yebto'ymasdir. There are almost no phrases related to the word "almakhan" in the Uzbek language, and its positive qualities have not been transferred to the phrases..

The German people use the image of a bear to depict large, broad-bodied people. The bear's big, huge, and rugged qualities are likened to older people. In the Uzbek language, the bear sleeps a lot, "Ayiqqa o'xshab yotib uxlash" or take the quality of its size "Ayiqdek katta" If the phrase is used, the German phrase takes into account the strength of this animal: "Ein Bär von einem Menschen" – just like a bear (depicting an energetic person in a conversational style) or "Er ist stark wie ein Bär" – He is as strong as a bear." Er ist ein rechter Bär" – He is a real bear. The German people also use the image of a bear in relation to rude, obscene, unruly people:

"Ein ungeleckter Bär" – Qo'pol, odobsiz odam; "Er ist plump wie ein Bär" (ugs.) – U ayiqdek qo'poldir; „Er ist gesund wie ein Bär“ The phrase means "as healthy as a bear" in both German and Uzbek. In German „Zwei Bären vertragen sich nicht in einer Höhle“ ("Two bears do not live in harmony in one house") is in Uzbek “Bir qozonda ikki qo'chqorning boshi qaynamas” this is in line with the saying, "Two rams' heads do not boil in one pot".

From ancient times the rabbits lived in Germany. Therefore, in German phraseology, there are many phrases associated with the name of this animal species. „Ein heuriger Hase“ – an inexperienced person like a young child; Because rabbits run so fast, it is difficult for large animals, even hunting dogs, to chase them. Rabbits make a variety of erratic movements during the running process to confuse footprints. Due to the nature of these habits, the following phraseologies are present in the German language: „Wissen wie der Hase läuft“ – to know a lot, to be smart about something, to know how to get started; „Sehen wie der Hase läuft“ – monitoring how things are going; „Arbeit ist kein Hase, läuft nicht in den Wald“ – it's not a rabbit that runs into the woods; „Wie ein Hase hin und herlaufen“ – rush like a rabbit. In Uzbek psychology, the rabbit is a symbol of cowardice, so the term "rabbit heart" is used for cowards. Phrases with such content can also be observed in German: „Ein Hasenherz haben“ – to have a heart like a rabbit, “Einen Hasen im Busen tragen“ – to be cowardly, “Ängstlich/furchtsam wie ein Hase sein“ – cowardly like a rabbit, “Er ist ein wahrer Hase“ – he's a real coward.

Other "qualities" of rabbits can be seen in the phraseology of the German language. A number of phraseologies related to the word “Hase” reflect the experience of older rabbits.: “Ein alter Hase“ – an older, more experienced person uses the same phrase about a specialist. The phrase is in Uzbek „qari tulki“ is used. „Nicht den Hasen in der Pfanne glauben“ – not believing in (void) statements, only believing in evidence, proofs. „Merken, wo der Hase liegt“ – to know how the work will end; „Er ist auch kein heuriger Hase mehr“ – he is no longer a young child, „Ilon yog'ini yalagan“

Hunting wild rabbits was a favorite pastime of the people of Western Europe. Therefore, there are some phrases in this regard: “Wer zwei Hasen zugleich hetzt“, fängt keinen – There will be a sinking of two ships; „Man soll nicht zwei Hasen auf einmal jagen“ – If you run after two rabbits, you can't catch either; „Viele Hunde sind des Hasen Tod“ – Death to rabbits where there are a lot of racers; „Die reine Hasenjagd“ – begunohlarni qirg'in qilish; “ das Hasenpanier ergreifen“ – to run away, to draw a picture of a rabbit; “Beschossener Hase flieht vor jedem Gebüsch“ – the frightened rabbit is afraid of every bush. It should be noted that the meaning of the image of the rabbit is completely consistent between the two cultures. The Germans and Uzbeks portray this animal as a defenseless, helpless, harmless human being. In the analysis of German and Uzbek zoonomic phraseology, we can see the use of the image of a donkey in relation to a person who knows nothing in both languages, does not understand and does not understand even the simplest things.: “Du alter Esel“ – old man! (insult); “Ein Esel, wie er im Buche steht!“ – It's like a donkey; “J-m einen Esel bohren“ – To signal to someone that they know he's stupid; “Das hieße den Esel Griechisch lehren“ – idleness (like teaching a donkey Greek); “Den Esel erkennt man an den Ohren“ – It's hard to hide stupidity ("Hiding a patient reveals a fever"); “Aus dem Esel wird kein Reitpferd, magst ihn zäumen wie du willst“ – an elephant never comes out of a donkey; “Was man dem Esel predigt, ist verloren“ – Teaching a fool is like healing a dead person; “Als Esel geboren, als Esel gestorben“ – A fool is born a fool and dies; “Ein Esel bleibt ein Esel, und käm er nach Rom“ – The donkey stays as a donkey even if it goes to Rome;

Among German phraseologies, phrases associated with the image of the pig are very common. Pig breeding and pig breeding was one of the oldest types of German animal husbandry. From ancient times, the forests in the western part of Elba have been inhabited by herds of wild boar, with oak and beech nuts being their main food products. In addition, in the German context, pig breeding was considered one of the cheapest forms of animal husbandry and occupied a leading position until the XVIII century. This indicates that many pigeons lived in the German territories many years ago. and the European wild boar is directly the ancestor of the European wild boar. Thus, pigs played a special role in the life of German peasants and farmers. The distribution and role of this animal was reflected in the customs and language of the people. Some of the phraseologies given below are related to the traditions of archery. One of the prizes of such competitions was pork. The worst shooter was given pork, and since it was embarrassing to take it, the prize winner would secretly take the pork home.

With the passage of time and the disappearance of such habits, phraseologies also lost their original meaning, and now the image of the pig has become a symbol of happiness, luck, wealth and prosperity. "Er hat Schwein"-- He is very lucky; "Er hat (großes)Schwein gehabt"-- He was very lucky; "Das nenne ich Schwein" -- that's good luck; There are also phraseologies that have a negative connotation with the word pig in German: "Armes Schwein"-- unfortunate poor; "Bluten wie ein Schwein" – blood like a pig; "Schwitzen wie ein Schwein" – sweating like a pig; According to German observations, pigs run very fast when they feel any danger. Take these features of them and have them "Im Schweingalopp"--there is also a phrase that gives the meaning of haste, are also available. In the Uzbek language, the phrase "fat as a pig" is used, given the animal's fullness and fatness..

The mentality between peoples varies according to the characteristics of culture, daily life, thinking, environment (landscape, flora and fauna) and, as a result, affects the language and images of the people. Thus, the phraseological units consisting of lynx (der Luchs), badger (der Dachs), squirrel (der Hamster), frog (die Kröte) zoomorphisms are more specific to the German language, and almost nonexistent in the Uzbek language.

CONCLUSION

The above observations show that the phraseology of the German language has a specific nationality, which the learner of this language must take into account. Knowing the peculiarities of the formation of national phraseological units helps to learn a foreign language more deeply and easily, to use the most accurate forms of phrases in speech, to avoid mistakes in translation and a deeper understanding of the literary text.

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