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Zoonym Phraseological Units Expressing Human Characteristics in Uzbek, Tajik, Russian and German Languages

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Annotation: Even today, most areas of human activity, in particular, agriculture, industry, sports, science, etc., are related to animals. The relationship between man and the animal world has also influenced the language, forming a group of expressions with a zoonym component in the lexical fund of the language. Phrases with a zoonym component are characterized by an anthropocentric feature. Many human characteristics are reflected in zoonym phraseological units, and such phraseological units serve to make speech impressive. In this article, we will consider human characteristics in animal expressions.

Keywords: zoocomponent, human vice, sign, description, proof, simile, comparison, zoonym, element.

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Phraseological units are divided into different groups and sections according to their expression and structure. Phraseologisms include various components, in particular, somatic words, plants, flowers, natural phenomena, animal names, etc. Phraseological units with zoocomponents are second only to somatic phraseology in terms of their activity in speech. Phraseological units with zoocomponents have developed as a result of long millennia of relations between humans and animals.

Zoophraseologisms include domestic animals such as dog, cat, sheep, horse, ox, cow, goat, camel, chicken; wild animals such as fox, rabbit, tiger, bear, wolf, lion, boar; reptiles such as snakes and turtles; rodents such as mice, mice; birds; aquatic inhabitants; and zoonyms representing the names of insects. Zoocomponents are phraseological according to the relationship between the meaning of phraseological units and the meanings of their words.

Are divided into phrases and phraseological wholes. The general meaning of phraseological phrases does not correspond at all to the meaning of the component words that make them up. The meaning of a phraseological unit is explained on the basis of the meaning of its words.

The choice of phraseological units expressing the image of a person, the character of a person, according to their research, is the result of the development of an anthropocentric paradigm in modern linguistics. Phraseological units describing a person call his various characteristics, qualities, which have great activity.

Russian, Uzbek, Tajik and German language materials there are a number of comparative works dedicated to the study of phraseological units describing the character, but until now, a monographic comparative study of phraseological units expressing the character of a person in these languages, in particular, in terms of the component, is being conducted. In both of these languages, a large number of phraseological units describing a person's character are found, most of which are highly evaluative. In addition, the constantly expanding relations between the Uzbek, Tajik and German peoples allow for active mutual learning of these languages, the creation of the newest and most modern language learning methods, the creation of various textbooks, dictionaries, and reference books. is giving.

Transferring human characteristics to animals, on the one hand, enriches the field of phraseology, and on the other hand, increases the effectiveness and attractiveness of such phraseological units. That is why such expressions are often found in our speech. Uzbek, Tajik, Russian and German languages have a lot in common in the expression of meaning, but sometimes they are fundamentally different.

Although the connotative features associated with the zoonym expressions бузок-гӯсола-das Kalb-телѐнок are rare, they are compatible with each other. In our compared languages, calf is used to express the negative characteristics of a person. Expressions with this zoocomponent have different meanings in different languages:

Tajik: *гӯсолаи аъло; гӯсоламизож* - this noun is used to describe ignorant, foolish people. Uzbek: *Ammamning buzog'i* is a parasite, clumsy, lazy:

—Taniysiz-a, ammamning buzog‿i. Shunaqa mayda-chuydani topshirmasam, jiddiy ishlarni eplay olmaydi. Sizni zo‿r ishlar kutib turibdi, azizim. ... Prokuror yordamchisi «ammamning buzog‿i» deb atagan, boshini bir yonga qiyshaytirib yuradigan Keldiyev eshikni ichkaridan berkitib olib, Sulaymonov ishiga oid hujjatlarni to‿ldirar edi. Zohid ikkinchi qavatga tushdi-yu, xonasiga kirgisi kelmadi. Eshikni qulflab tashqariga chiqdi[1]. —Gapimni tushunmabsan. Men senga bir yarim yil *ammamning buzog'i*dek so‿ljayib o‿tir, deyayotganim yo‿q‖[2].

In Russian: *смотреть как телѐнок на железную дорогу(to stare blankly); обычай бычий, а ум телячий(kuchi ko'p, lekin aqli oz)*.

In Tajik: *гӯсолахо гов шаванд, жигарҳо хун шаванд (until calves become cows, hearts become blood) - Russian analogue: детушек воспитать –не курочек перещипать (raising children is not plucking chickens).*

In the German language, there are many expressions and phrases that have a negative meaning when describing a person's character, his characteristics, and actions:

Das Kalb austreiben—endless fun, stupidity, anger;

Das Kalb beim Schwanze nehmen—(Taking the calf by the tail) - to do something suddenly; Das Kalb ins Auge schlagen—(To punch a calf in the eye) - to offend, to offend someone; Das goldene Kalb anbeten—(Adoration of the golden calf) - worship of the golden calf;

Mit fremden Kalb pflügen—Ploughing with a foreign calf.

Das Kalb will kluger sein, als die Kuh— The calf wants to be smarter than the cow. Wer ein Kalb stiehlt, stiehlt eine Kuh— He who steals a calf also steals a cow.

Pig: Cho'chqa—Хук—das Schwein—свинья

Analyzing the symbolic signs that form the basis of the comparative phraseological units of the Uzbek, Tajik, Russian and German languages with the zoonym of a pig, this animal represents almost all human vices and shortcomings - cruelty, meanness, greed, dishonesty, drunkenness, excessive obesity. , we can come to the opinion that it can be a model for unattractiveness, filth, filth, stupidity, invisibility. It is not for nothing that the comparative idiom postupit kak svinya (po-svinski) is used in Russian, which means

to be mean, to be imprudent. The name "pig" itself has a figurative meaning - a low-functioning, sloppy, stupid person.

It can be observed that in the phraseological units of the languages we are studying, the connotative features are expressed more clearly. For example, comparative phraseological units in Uzbek, Tajik, German and Russian languages include "greed", "excessive obesity", "unpleasantness", "uncleanness", "unsightliness", "dishonesty", "drunkenness", " There are commutations such as "dirt", within this external similarity, these features have some linguistic differences specific to each language.

Thus, in the phraseological units, which are the main components of the given phraseological nest in the studied languages, there is an unevenness in their connotative properties: for example, the "problem" theme, which is present in the meaning of six Russian comparative phraseological units:

«вываляться как свинья», «ходить как свинья», «грязный как свинья/ поросѐнок», «зарыться, что свинья в навоз», «хорош как свинья в дождь», «в ушах как свиньи спали» in Tajik, it is represented by only one comporative: *хук барин фарбех шудан, хук барин хоб рафтан.*

In the Russian language, the comparative expressions of the meanings of the connotative features of this zoonym "stupidity", "stupidity" can be seen in the following phrases: «сера, что свинья»-- about a curmudgeon (usually a woman), «умна как попова свинья»-- a very stupid, unwise woman (ironically);

«глуп как свиной пуп»-- very stupid; «разбирается как свинья в апельсинах»-- not to understand anything, not to understand the difference (in a sarcastic sense).

In the Uzbek language, the expression " Chuchqadek yotmoq " embodies the image of a fool, a fool, and a selfish person. In the Uzbek people, the word "pig" is associated with the word "pig" in a negative sense. Despite this, zoonym phraseological units related to this animal species are rare in people's life due to the fact that this animal species is rarely raised, rarely encountered, and there is little need for it.

German: : *das frisst kein Schwein- he has no mind for anything; Wo haben wir zusammen Schweine gehütet?—Where did we raise pigs together? Did we dry shoes in the same sun?*

Since the pig is a positive image in Germany, expressions related to this type of animal have more positive than negative connotations. In Germany, a pig is a symbol of luck, wealth and prosperity: if there are a lot of pigs in the country, then hunger does not threaten it. According to data, on average, every German pronounces the word "pig" 4 times a day and in different situations. A pig can have a positive meaning in addition to an insult. Therefore, we need to understand some famous expressions with his participation:

Das ist eine Schweinerei! - says a disgruntled German, meaning "what a disgusting thing!" Das Schwein am Schwanze haben - catch a pig by the tail: that is, again, good luck!

Kein Schwein war da! - if it is more customary for a Russian person to use a dog in such an expression, and he says: "there was not a single dog" - then the German again and again about a pig ...

Schweinehund literally translates to pig dog, but in fact it is an expression for the laziness within us. For example: "ich konnte meinen inneren Schweinehund nicht überwinden."

Sauarbeit has nothing to do with a good job, it's just a terrible job!

Unter aller Sau - literally translated as "below all pigs", which means "below all criticism."

If someone is going to die Sau rauslassen, it means that he is planning a crazy party where he will have so much fun that, according to this phrase, he will "let the pig out of himself."

If someone has disgusting handwriting, they will say that he has: Sauklaue.

It is clear that the use of the same zoonym in a stable comparison of two, even closely related languages, does not determine their identity, because the peoples who speak these languages have different attitudes

towards a certain animal. That is why the famous Danish linguist O. Jespersen called phraseology "a despotically capricious and unattractive thing[3]."

Horse: Ot—Асп - das Pferd - лошадь, конь

In the compared languages, the main components of this phraseological nest are quite active. Almost all of them have similar figurative signs: the horse is hardworking, active, does heavy farm work; strong and healthy; requires good care; good learning ability; it is not easy to train a wild horse, it likes to walk freely; can serve as a good gift; an old horse is experienced (remember the proverb: an old horse does not break the furrow). Differences in horse characteristics:

a) In Uzbeks: 1) ―*ot tepkisi*‖— means human power: *ot tepkisi otga o'tmas, ot tepkisini ot ko'taradi*;

   2) Describes arrogance: *Otdan tushsa ham, uzangidan tushmaydi; otdan tushsa ham, egardan tushmaydi*. ―*Maxdum, mehmonxonadan yurib kelgan oyoq tovushini eshitib, yomonlag'an otdek tipirchiladi[4]". The phrase " Yomonlagan otdek tipirchilamoq " describes a person who is angry with nervousness, anxiety. The proposed phrase describes a person's negative emotional state. Also, in the Uzbek language, phraseological units with the noun zoonym express a person's love and loyalty to the Motherland, home, and family.*

b) in Russians: energy: *на чужбине рвѐтся домой* (rushes home from a foreign place); *степной конь любит волю* (a desert horse loves freedom); *молодой конь неопытен* (a young horse is inexperienced); *подкованная лошадь издает топот* (a shod horse is trampling);

c) In German: es hängt ein Pferd in der Luft (to smell trouble; used before a problem), arbeiten wie ein Pferd (to work like a horse).

Ass. a) for the Germans: maturity, diligence, high status, luck, observation, devotion, confidence, self-control, strength, warning, self-confidence, trick, injustice, cunning, ruin, etc. (Pferden- und Spatzenfutter - hard work for an insignificant reward. Literally: horse labor and sparrow food); den Pferdenfuss wittern - to smell a dirty trick, malicious intent; fein Steckenpferd reiten - to sit on your skate; da schaut der Pferdefuss hervor - a diabolical plan; immer sachte mit denjungen Pferden! - easier on turns! He's so fast!; sick auf das richtige Pferd setzen - make the right bet; aufhohem Pferd sitzen - to put on airs, turn up one's nose; auf einem fahlen Pferde reiten - impersonate; arbeiten wie ein Pferd - work like a horse; vom Pferde auf den Esel (herunter)kommen - to become impoverished, to exchange a horse for a donkey; (similar in Russian: exchange an awl for soap), i.e. miscalculate; es hangt ein Pferd in der Luft - anticipate evil, expect trouble; jemanden auf den fahlen Pferd ertappen - expose a lie, detect a mistake; das Pferd helm Schwanze aufzaumen - put on a collar from the tail; putting the cart before the horse, etc.

In conclusion, it can be said that the differences in the perception of the world, culture, lifestyle, geographic location and historical development of European and Asian countries are reflected in phraseology with a zoonym component. For example, phraseologisms formed from the names of certain animals do not exist in the vocabulary of the language. This study made it possible to determine that the majority of phraseological units with a zoonym component in the analyzed languages describe personal qualities. It has been proven that the more the names of representatives of the animal world are used to describe a certain negative quality of a person, the more this quality is condemned in society. Phraseological units describing the positive qualities of a person are much rarer than phraseological units with a negative value. A number of positive qualities that are favored in Uzbek, Tajik, German and Russian cultures have been identified. Russians and Germans love people who have such qualities as bravery, bravery, hard work, determination, boldness, while Uzbeks and Tajiks value agility, bravery, solidarity, perseverance, and prudence as the most respected qualities. There are also positive qualities that are universal for cross-linguistic culture.

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