HUMAN CHARACTERISTICS THROUGH PHYTONYMS AND ZOONYMS IN THE PHRASES OF DIFFERENT SYSTEMIC LANGUAGES

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ABSTRACT

People has been interested in the natural world since ancient times, and along with getting into the secrets of the world, they tried to study the world around them in order to understand their place in it. Undoubtedly, man's understanding of the universe began with the study of domesticated animals and those hunted in the wild. All ideas, thoughts and opinions about animals have been formed for millennia. These religious and mythical views served as the basis for scientific knowledge of the flora and fauna. With this, they tried to illuminate the dual nature of humans, their difference from animals and their place in the structure of the universe.

Keywords: zoonym, phytonym, phraseology, phraseological unit, paremiology, zoomorphism, linguistic landscape of the universe.

INTRODUCTION

In order for a person to vividly and impressively describe the surrounding environment, behavior, appearance. People compared themselves with things that are understandable and close to them - objects, domestic animals, pets and wild animals. On the basis of knowledge and ideas about the way of life, structure, origin, behavior and lifestyle of animals, adjectives, phrases expressing characteristics, phraseological units, proverbs, sayings, and their application to people appeared in all languages. In such PUs, expressions, semantic similes, images in the form of "animal → man" were created and originated [8, 31 p.].

The relationship between humans and animals in the world of legends and myths is not the same as in real life, but the border and connection between humans and animals is lost. In many languages, there are ideas that humans and animals were related and lived together. As an echo from the past, we can see that animals pretend to be humans, as in the fables of the ancient Greek fable Aesop (600 BC), as well as in the fables of the German dramatist Gotthold Ephraim Lessing (1729-1781) and the Russian fable writer I.A. Krylov (1769-1844) animals behave like humans, i.e. talks, thinks and behaves like humans. Such works of art have always served as a source of moral and satirical intercultural communication, explaining certain events in people's lives and mocking their vices through the images of animals.

In the Uzbek and German languages, as in other languages, almost any animal name can be used to describe a person[4, 87 p.]. Daily hard work is embodied by animals like horses, bulls, donkeys, and camels, while stupidity is represented by animal names like sheep, oxen, donkeys, etc. In Uzbek and German, there are comparisons of more than 500 animal names and plant names in the vernacular.

The fox "Fuchs" zoonym can mean both a cunning animal and a cunning person. But the meanings of "slyness" and "slyness" can be expressed by the following phrases: a) with

comparative constructions: as cunning as a fox or as cunning as a fox, - about a cunning person, ein alter Fuchs - an old fox; can be expressed by the sentence: da kommt der Fuchs zum Loch heraus "here is the fox". b) a person who licks snake oil is a shum person; c) with some proverbs and sayings, for example, one woman's trick is the burden of forty camels.

In the above-mentioned examples, zoonyms such as fox, snake, camel participated as components of phraseological and paremiological units and played an important role in the formation of their meaning.

As you can see, in different communities, the experience of perceiving a fox as a wild animal is similar, which leads to the similarity of the use of zoonim in different languages in the figurative sense of "shum", "cunning".

In all of the above-mentioned cases, the zoonom "fox" expresses the concept of a person anthropometrically through the transfer of meaning, that is, it serves to compare the surrounding existence with signs and images that are understandable to a person. In such cases, we have to think, that is, to what extent the language affects the worldview of the people, the owner of this or that language, and language competence affects the model of the concepts of the world and the linguistic landscape of the world by means of diagnoses.

All types of stable word combinations, in particular, paremiological units (proverbs and fables), phraseological units, diagnoses, comparative phraseological units, interact with each other in the process of speech activity, and their contents undergo changes, updates, and modernization. For example, some linguistic units can be transferred to another group (proverbs can become fables, and fables can become a group of phraseological units, and phraseological units can become diagnoses, comparative units)[1, 28 p.]

Academician V.V. Vinogradov divides stable combinations of words, that is, phraseological units into 3 types:
1) phraseological confusion;
2) phraseological combination;
3) phraseological units.

The above classification of phraseologisms was enriched by Professor N.M. Shansky into another group, and this type was called phraseological expressions. This type is made up of proverbs, proverbs and catchwords[2, 151 p.].

Of course, this layer without words determines the broad level of our research work, in particular, the metaphorical aspect of fixed expressions is little studied. While studying PUs of this level, we should classify wide and comprehensive connections of metaphoric meaning transfer according to the "animal-human" model and emphasize that it is manifested in all types of stable expressions [3, 87 p.].

In our research work, we consider the structural-semantic and lexical-stylistic aspects of phraseological units with zoonym and phytonym components in German and Uzbek, and analyze them from the point of view of language and speech.

For example, in the Uzbek language, the lexical unit "rooster" literally means "warrior". In our people, adjectives such as crowing and belligerence in the behavior of roosters are copied and used in relation to people.

The German zooname "der Hahn" has several specific figurative meanings, "der Hahn", "rooster" → stolz wie ein Hahn - proud (crowling) like a rooster; einherstolzieren wie der Hahn auf dem Mist - to raise one's nose (beak), to snort.

In the Uzbek language, the phraseological units of which the rooster zoonym is the main component are mainly used when talking about men, and those people express and describe the characteristics of men. For example: in the German language, "wie zwei Hähne aufeinander losgehen" - to jump together like roosters, the phrase "wie ein Hahn hochgehen" means to crow like a rooster, to crow like a rooster [6, 19 p.]. If masculine expressions are used with the zoonym of rooster, then feminine features are given by the zoonym of chicken Huhn. For example: ein dummes Huhn, which means stupid - ein dummes Huhn; aussehen wie ein gerupftes Huhn - means like a cat in water (to look like a chicken with feathers).

In German, the word "das Hühnchen" is used in a figurative sense only in one case, and that is in the phraseological expression "sich wie Müllers Hühnchen nähren", that is, to feed like a carefree chick, without thinking about anything, like a young child.

In the Uzbek language, the lexeme "rooster" has several features of figurative meaning transfer: "rooster" is an arrogant, warlike person; cockerel - a belligerent young man; cocky - like two men who are opposite to each other, threatening, belligerent; clucking like a rooster - a guy who is a butterfly around girls; cock-fighting - a person who likes to fight for no reason. As it can be seen from the examples, in the figurative sense, the lexeme of a rooster is often used for men, mostly young men, and the lexeme of a hen is mainly used for women and girls: messy like a chicken - a woman dressed in an untidy, funny dress; like a chicken with plucked feathers - a woman with untidy, uncombed hair; to cluck like a hen laying an egg - about an unpleasant, loud woman.

The research analysis of the "Names of animals and plants" and the thematic group of these names aimed at expressing human characteristics allowed to observe the conditions of living nature and the human being as the main force in the system of sciences and the system of modern linguistics.

At all stages of the development of linguistics, a number of research works aimed at studying the etymology, semantics and structure of plant and animal names have been carried out. In the 70s of the 20th century, linguists began to actively study phytonyms and zoonyms[5, 133 p.], and in recent decades, the interest of researchers in this topic has been increasing.

The thematic group "Names of animals and plants" reflects not only the rich lexical layer of each language, but also traditions and customs, ethnic and cultural aspects as part of the national linguistic landscape of the world, in the lexical structure of the anthropocentric language: seen, learned, human guess able to do, in other words, it manifests itself more vividly in expressing the life experience of a certain nation.

Despite the fact that linguists consider zoonyms from different points of view, this topic has not been sufficiently studied in linguistics, especially in the context of comparative and comparative studies in different systematic languages. At the same time, the study of zoonyms and phytonyms with certain cognitive significance, taking into account the specific expressive and evaluative connotations that allow creating a cross-cultural image of a person in different languages, remains particularly relevant.

The interest of linguists in zoonyms and phytonyms does not disappear, because by their biological nature, they form a lexical-semantic group that is characteristic of many languages or has its own characteristics in each language. In any culture, the same adjectives are condemned or praised with the help of zoomorphisms, although the set of adjectives associated with the name of a particular animal may be different in different languages [7, 123 p.].

Thus, zoonyms and phytonyms help to create a specific characteristic of a person's character, to reveal the characteristics of a person's external appearance and inner world, his age, behavior, and to reveal whether they correspond to the system of national cultural values. It is this situation that leads to the emergence of zoonym and phytonym phraseological units, comparisons, diagnoses, proverbs and sayings in the language. Zoonyms and phytonyms can fully describe the inner and outer world of a person due to the fact that animals and plants have been involved in human life since ancient times.

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