

Analyses of zoo-component expressions in German and Uzbek languages

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Annotation: This article highlights about the concepts of zoo –components while studying phraseological units. Also etymology of the words analysed and underpinned the peculiarities in the languages. Besides it antropocentric study of zoo-component expressions can be studied. Phraseological units are used in comparable languages to give our speech more vividness, imagery, metaphor, stylistic coloring of expressiveness, and most importantly, relationships between people.

Key words: zoo-components, stylistic coloring, etymology, linguistic fact, homonyms, genealogically.

Introduction

It is known that each ethnic group has its own view on the "proportion" of man and animal, man and plant, etc., in addition to the norms characteristic of other ethnic groups. These images somehow "set the pattern" for health, beauty, stupidity, meanness, cunning, intelligence, etc. For example, in the German language, die Schafe austreiben means to be stupid, but the Uzbek people "see" this quality in animals such as donkeys and chickens. Now, in the Tajik language, which is very close to us, has a lot in common, but is not genealogically related, this attribute is attributed to a cow: gov barin is related to istodan. At this point, it is necessary to go a little deeper into the matter for the antropocentric study of zoo-component expressions.

For example, the concept of sheep has different meanings in the Uzbek language. All this, of course, depends on the attitude of the Turkic peoples to the humble creature, what they could see in the form of a sheep. As one of these, it can be said that it is not for nothing that the word "sheep" has progressed to such meanings as "people" and "oppressed". The etymology of this word shows that our people's attitude towards sheep has led to these meanings. This word is shown by M. Koshgari as qoy, blood, and it can be assumed that its initial forms were qod and qoz. Because even in "Kutadgu bilik" this word is used in the form of a rock, but the name of the constellation Hamal is mentioned in the style of Qazi. Judging by the fact that the name of the constellation Saur is used in the form of Ud in the work, as well as being synonymous with the word "inak" and giving the meaning of "cow", this word was later used in the form of a house in the sense of "ox". In the same way, it is known that the first form of the verb meaning "to place in a place" is the homonym of this word. So, qod // qoz ("z" consonant consonant) // qoy was formed by adding the suffix -d// -y meaning "settlement" to the old Turkic word qo - "place". This can be justified by assuming that this animal was one of the first domestic animals, taking into account that it was one of the creatures that were first domesticated by our ancestors. Accordingly, it is clear that the consonants -d// -y in the sense of "settlement" form both a noun and a verb at the same time. Homonyms between nouns and verbs in Turkic languages have been specially studied.

Materials and Methods

As another proof of the above opinion, let's pay attention to the following linguistic fact: Mahmud Koshgari showed that there is also a form of blood that has changed to the consonant y. If we compare this form of the word with the old Turkic verb qon- which means "to take a place at a certain level", we can see that the naming principle of both words (qoy and qon) is the same. Among the modern Turkic languages, Koyun in Turkic, Azerbaijani, Turkmen, Gojun, Altai, Kazakh,

Karakalpak, Kyrgyz, Nogai, Uyghur, Gagauz, Kojun, Tuva, Khakas, Khoi in Mongolian, Khoni(n) in Mongolian, Khanin in Manchu. , the fact that it is konin in Tungusic language also shows how ancient this word is. Sh.Rakhmatullaev expresses the opinion that the suffix -n in the forms of sheep and kanyin should represent the meaning of diminutive-petting. This form is also mentioned in Ibn Muhanna's dictionary. Similar cases are also visible in other nations. For example, fsho', sho', which means sheep in the old Persian language (sho' means a shepherd in the sense of a shepherd, is in the root of the old Uzbek word шобон) is actually related to the words sheep in English and Schaf in German. This word later changed to the word gusfand, which means "precious property", and this fact is also very important in the analysis of expressions with a sheep component in the languages of the peoples of Central Asia.

In German, the phrase ein Wolf im Schafspelz, a wolf in sheep's clothing, is used to depict hypocrisy, hypocrisy, and the person who causes it. Der freundliche Kollege könnte ein Wolf im Schafspelz. Zwar scheint sich sich den letzten Jahren die Kultur vieler Unternehmen zu ändern: Einzelkämpfertum und Ellenbogenmentalität verlieren an Zustimmung. (Rolf Haub. Neidisch sind immer nur die anderen: über die Unfähigkeit, zufrieden zu sein);

This paremiological unit, meaning "When among wolves, howl," is "Man muss tun, was die Mehrheit, der man gehört, tut", that is, about agreeing to a common opinion for some benefit or accepting the customs of the majority. In some nations, this unit can be turned literally. For example, in Russian volkami jit - po-volchi vyt. In German, it also has variants such as Du hast dir diese Suppe eingebracht, jetzt musst Du sie auch auslöffeln (literally: you cooked the soup, now you have to eat it yourself), andere Länder, andere Sitten (another country - another custom). Accordingly, his Uzbek language can be expressed with the proverb "close your eyes among the ghillies". Now let's pay attention to what the words wolf in German and gilay in Uzbek mean. Naturally, they represent a very different environment. Only this sharply different environment was found by German thinking in the form of wolves, and the Uzbek people in the guise of ghouls. In this respect, the German worldview is close to the Uzbek worldview. Our people understood this aspect of wolves' nature with the proverb "Wolf's child is a wolf".

Results

Now, the same meaning, that is, the meaning of environment different from others, is expressed in different ways in different nations. For example, in English When in Rome, do as the Romans do or Like when in Rome do as the Romans.

In German hungrig sein wie ein Wolf means "to be hungry like a wolf" as in Uzbek: Ich glaube, du mußt hungrig sein wie ein Wolf. Kusma hatte alles für dich fertig gemacht. (Leo N. Tolstoy. Anna Karenina, Volume 1).

It is noted that the name "monstrous animal belonging to the canine family" may have been borrowed from Iranian languages into Turkic languages. Boru in many Turkic languages, including Altaic, Bulgarian, Kyrgyz, Karakalpak, Kumyk, Tuva; wolf in Bashkir, Tatar languages; wolf in Kazakh, Turkmen, Uighur; fluff in khakasha; Regarding this word, which is in the form of wolf in Yakutsk, H. Vamberi suggests that it is based on the word "wolf" - "gray". Attributing the genetics of the word Böry to Iranian languages is first observed in the works of French Turkologists. They base it on the fact that the name of this animal is close to Sogdian vyrk and Sanskrit vikah böry in terms of sound composition. True, it is observed that the old w in Iranian languages changed to g (winās - gunāh "sin") or b during further development.

But if we look at the etymology of the word "wolf" in the language of Alisher Navoi's works, the Persian "gurg" is not justified. Gorg grg meaning "wolf" is found in most Iranian languages, as varkāna in Old Persian, vehrka in Avesta, gurg in Pahlavi, vrka in Sanskrit, var, varg, verg in Koshani,

vurg in Mazondaroni, varg in Kurdish, lug, Kurdish in Afghani (Pashto). It has the forms varg in Baluch, gvarg in Baloch, and aurak in Yaghnob. If we take into account the phonetic phenomenon v - g and r - l, the words Russian volk (wolf), English wolf, French lout have a common root. Let's note: in no other language with this generality has the second g or k consonant of the word been dropped. Accordingly, if беры was related to this word, it should have been in the form of бoryк or бeryг, at least in some Turkic languages.

Conclusion

However, above we considered its form in most Turkic languages. Therefore, the phonetic laws of both Turkic and Iranian languages and the comparison of the bases in both languages show that they are separate words.

Another synonym of Bury in Turkic languages is kurt, which has the same meaning in some languages, especially of the Oghuz group. For example, gurd in Azerbaijani, gurt in Turkmen, kurt in Turkish. This word means both in Turkish and in old Uzbek language, including in the works of Alisher Navoi, depending on the content of the text, sometimes it means worm (a type of insect), sometimes wolf, or the meaning of the line "bird, worm kamug tirildi" in one of the songs in "Devonu lug'otit-turk" indicating that the word was originally a collective name for animals.

The wolf has very unique biological characteristics, which the Turkic peoples knew very well, and accordingly, a certain positive attitude towards this animal has been preserved for centuries. One of them is reflected in the proverb "The wolf does not tear the wolf." It is interesting that the mutual harmony of wolves, and the fact that people should learn from them as well, is expressed in the Tajik proverb "zaboni gurgonro gurgon mefahmand" (literally: a wolf knows the language of wolves). This is in accordance with the Uzbek proverb "A bird knows the language of a bird." In the Uzbek language, there is also a proverb "A wolf understands the language of a wolf" according to the same article. The difference in the first one is that any person understands each other, and in most cases it carries a positive meaning. For example, about a child immediately entering and playing with a child. The second one is about bad people understanding and supporting each other. There is also a variant of "A snake knows the secret of a snake, the secret of a snake is a snake" and metaphorically "The language, purpose, and secret of a bloodthirsty tyrant, treacherous criminal are known very well only by people like him. , they immediately understand what he wants to say from a single word or gesture."

At this point, it can be comparatively said that in accordance with the Uzbek phraseology of the old fox, the market goat, the meaning is expressed by the Tajik phraseology of gurgi borondiy (exactly: the wolf that saw the rain). This is given in German with the phrases alter Kauz, alter Hase.

The analysis of the linguistic material showed that the phraseological unit is complex, multifaceted, colorful, expressive-figurative, and, according to many linguists, it is difficult to determine its specific status. The phraseological structure of the Uzbek and German languages is quite wide and diverse. Phraseological units are used in comparable languages to give our speech more vividness, imagery, metaphor, stylistic coloring of expressiveness, and most importantly, relationships between people. In the process of analyzing the linguistic material based on the anthropocentric paradigm, we come to the conclusion that it is impossible to study various phraseological material without systematization.

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