



THE MAIN TYPES AND PRODUCTIVITY OF FLORA COMPONENTS IN GERMAN AND UZBEK PHRASEOLOGISMS

Khamidova Tilovatkxon Rakhmatjonovna

Teacher of the Department of Languages

of Tashkent State Agrarian University

E-Mail: miss_till11@mail.ru

Abstract

This article presents the main types and productivity of floral components in German and Uzbek phraseological units, modern approaches to studying their national-cultural characteristics, the scientific works and opinions of scholars in this field, as well as a comparative analysis of some phraseological units containing floral components in the German and Uzbek languages.

Keywords: Phraseological unit, floral component, national-cultural characteristics, comparative analysis, phraseological composition, cognitive approach

Introduction

Since ancient times, the world of flora and the world of humans have been closely interconnected. Plants have always played—and continue to play—an exceptionally important role in the history of human existence. In this relationship, it is often the human who occupies a dependent and subordinate position.

Plants provide humans with the vital oxygen they need to survive and are a key component of daily nutrition. Various types of bark, herbs, fruits, and roots are used in the composition of a wide range of medicinal products, including strictly homeopathic remedies. Some plants serve as raw materials for the textile and industrial sectors, while others are used to manufacture household items. Wood and other plant-based materials are used to build houses, create means of transport (ships, carriages, etc.), furniture, domestic utensils, paper, stationery, musical



instruments, and more. Flowers have always been considered one of the best gifts, and indoor plants—an excellent decoration for the home. Finally, outdoor trips, walks in forests and parks, or work in one's garden or countryside plot are recognized by many as the best form of relaxation and a remedy for accumulated stress (there are even medical disciplines such as phytotherapy and floratherapy). Thus, the constant presence of plants in human life is evident: various trees, flowers, and herbs serve as a kind of backdrop against which the entire human life unfolds. As a result, the strong influence of the plant world affects every sphere of human activity. Plants themselves, plant names, plant imagery, and various concepts associated with the botanical world are all reflected in the fields of culture and art.

As a result of a detailed analysis of linguistic material, the main types of flora components found in German and Uzbek phraseology were identified, and their most productive elements were determined.

Thus, the flora components in German and Uzbek phraseological units can be classified into the following groups:

1. Plants. Wald (forest) – one of the most frequently used flora components in German phraseology. Historically, forests played a significant role in the lives of peasants in Germany: they served not only as sources of food, fuel, and construction materials, but also as natural pastures for certain domestic animals. Therefore, the German word Wald appears in numerous proverbs and idiomatic expressions.

Consider the following examples: den Wald vor lauter Bäumen nicht sehen – used ironically or critically: to fail to see the main point due to an abundance of details (ko‘ zdan qochirmoq); Je tiefer in den Wald, je mehr Bäume – the deeper you go, the more trees you encounter: the further a task progresses, the more difficult it becomes (borgan sari qiyinlashmoq); Wie man in den Wald (hinein)ruft, so schallt es heraus – as the call, so the echo: you get what you give; Salomga yarasha alik; in grauer Vorzeit, als die Vorfahren noch in den Wäldern lebten (literally: “in the distant past, when the ancestors still lived in forests”) – o‘ tmishda; Ich denk’, ich steh’ im Wald! (literally: “I think I’m in a forest!”) – colloquial expression of surprise or indignation: “Voy, bu qanday holat?”; Sind wir im Wald? (literally: “Are we in the forest?”) – a call to order or discipline: “O‘zini to‘ g‘ rila!”;



kranker Wald – metaphorically used to describe an old or sick person: munkillgan odam. Other related idioms include: (wie) im Wald wohnen, (wie) im Walde aufgewachsen sein, grinsen wie ein Wald voller Affen (to grin like a forest full of monkeys), sich wie eine (die) Axt im Walde benehmen (to behave like an axe in the forest – used for someone acting rudely or clumsily). These idiomatic expressions illustrate the semantic richness and cultural connotations associated with the component Wald in German phraseology.

All of these examples reflect the significant role that forests have played in the lives and culture of people in Germany. In contrast, since forests are not characteristic of the geographical landscape of Uzbekistan, they are rarely referenced in Uzbek phraseology. For instance, Uzbek expressions such as “the forest caught fire” or “when the forest burns, both the dry and the green trees burn alike” (o‘rmonga o‘t ketdi, o‘rmonga o‘t ketsa, xo‘lu-quruq barobar yonadi) illustrate that the concept of forest is present primarily in metaphorical or generalized contexts, rather than reflecting a lived cultural or environmental experience.

The German idiom “(j-d soll) in seinem eigenen Garten jäten” can be rendered in Uzbek with expressions such as: “Avval o‘z kamchiligingni tuzat, keyin boshqaga aql o‘rgat”, “O‘zgani ayblashdan oldin o‘zingga boq”, “Pichoqni avval o‘zingga ur, og‘rimasa birovga”, “Avval o‘zingga boq, keyin nog‘ora qoq.” These expressions encourage individuals to focus on their own faults and correct them before criticizing others, emphasizing the value of self-awareness and personal responsibility.

2. General Nouns. In idiomatic expressions belonging to this group, the flora component is typically represented by a noun (German: *Gattungsname*) referring to a specific species or variety of plant, and it reflects the main characteristics and features inherent to that species.

Blume, die (flower) – This is a very effective component in both German and Uzbek phraseology, encompassing the main characteristics of this category. Therefore, it is used in various forms and conveys additional meanings. Consider the following examples for comparison: bei etw. kann man keinen Blumentopf gewinnen (one cannot win a flower pot here) – to carry water with a perforated bucket; to talk to a wall (Teshik chelak bilan suv tashimoq, Devorga gapirmoq) –



(to engage in futile or meaningless efforts, to engage in an unproductive activity); Blumen vor die Säue werfen (presenting something valuable to someone who cannot appreciate it) – in Uzbek: “Eshakka to‘qim kiydirgan bilan teng”; Es ist eine Schlange unter Blumen (literal translation: there is a snake among the flowers) – There is something deceptive here; a hidden danger (bu yerda qandaydir hiyla bor; yashirin xavf); Schöne Blumen stehen nicht lange am Wege (literal translation: beautiful flowers quickly wither) – Proverb: Beauty is fleeting (Go‘zallik o‘tkinchi); Aus jeder Blume (Blüte) Honig saugen wollen (literal translation: to want to extract honey from every flower) – To try to gain something from every opportunity; Besh qo‘lini barobar og‘ziga tiqmoq or in rare cases – A man showing interest in several women at once.

Additionally, other idiomatic expressions related to this flora component also exist. Interestingly, the general flora component die Pflanze (plant) is not as effective in both German and Uzbek languages. For example: Eine nette (schöne) Pflanze! (Du bist ja eine Blüte!) – “What an interesting person!”, “What a remarkable person!” (“**Qiziq odam**”, “**Ajabtovur kishi!**”).

The component der Baum (tree) frequently appears in German phraseology, for example: etw. wächst (nicht) auf den Bäumen (literal translation: “this thing doesn’t grow on trees”) – “Not everything comes easily” (hech narsa shunchaki osmonda tushmaydi); die Bäume nicht in den Himmel wachsen lassen (literal translation: “don’t let the trees grow up to the sky”) – “Know your limits, understand the boundaries” (**haddini bilmoq, meyorini bilmoq**); etw. hinter dem Baum gefunden haben (“to find something behind the tree”) – A humorous excuse said when there is no desire to explain where something came from – “It fell from the sky” (osmondan tushdi); lügen, dass sich die Bäume möchten biegen (literal translation: “to lie so much that even the trees would bend”) – “**qo‘ynini puch yong‘ oqqa to‘ldirmoq**”

3. Plant Organs (Parts) Roots, leaves, branches, seeds, and other parts of plants have long served as the basis for mythology within various cultural systems, embodying specific symbolic meanings and related functions. It is likely that the cultural and mythological significance of plant parts has also influenced language, resulting in the emergence of many idiomatic expressions connected with these concepts.



Similar to the productive flora components in the “Generic (Category) Nouns group”, components that denote plant parts also reflect the essence of specific plant characteristics. Therefore, idiomatic expressions belonging to this group possess diversity in terms of meaning and stylistic nuances. The most productive and widespread flora components in this group are as follows:

Branch (Twigs, Shoots) - Ast, der

In the German language, the component “Ast” (branch, twigs, shoot) is highly productive and appears in many idiomatic expressions. In Uzbek, this component can be expressed with words like “shox”, “butoq”, and “novda”. Below are the German idioms involving this flora component and their equivalents: sich den eigenen Ast absägen / (selbst) den Ast absägen, auf dem man sitzt – to cut the branch one is sitting on (o‘zi o‘tirgan shoxini kesmoq) – to harm oneself, act foolishly. j-d ist (sitzt) auf dem absteigenden Ast – to sit on the descending branch – to indicate that someone's affairs are going downhill (ishi orqaga ketmoq); j-m die Äste stumpfen – to cut someone's branches – to teach someone a lesson, put someone in their place (Kinnidir adabini bermoq, haddini bildirmoq); den durren Ast kiesen (wählen) / auf dem durren Ast sitzen – to choose the dry branch / to sit on the dry branch – to fall into sadness, to be in distress (Yolg‘izlikda g‘amga botmoq, tashvishga tushmoq), (These expressions are based on the cultural symbol of a lonely pigeon sitting on a dry branch); Ich glaube, mein Holzbein kriegt Äste – It feels like my wooden leg is growing branches! – To be astonished by an unexpected event (xangu-mang bo‘lmoq); etw. ist (nicht) ganz astrein – the branches are not smooth – something is suspicious, wrong, or shady (qing‘ir ish); ohne Ast und Splint – to do something with unparalleled skill, without any problems or difficulties (Xamirdan qil sug‘irgndek); sich an jedem Ast stoßen – to hit every branch – to constantly face difficulties (Boshiga kulfatlar yog‘ moq). In the Uzbek language, several proverbs and idiomatic expressions associated with the concept of “branch” (Uzbek: shox) also exist. For instance: “O‘tirgan shoxini kesmoq” – to saw off the branch one is sitting on: to cause harm to oneself through one’s own actions, to act against one's own interest; “Barg chiqmagan shoxga ishonma” – do not rely on a branch that has not sprouted leaves: do not place hope in something with no potential or future; similar in meaning to “Don’t count your chickens before they hatch”; “Qorong‘ida hamma shoxlar bir” – in



the dark, all branches are the same: everything appears equal or indistinguishable under unclear or unjust circumstances; often used to describe indiscriminate treatment or judgment; “Novdadan shox chiqar, shoxdan bo‘g‘in” – a twig produces a branch, and a branch produces a joint: this refers to lineage or continuity, expressing the idea of generational succession or the continuation of family or heritage.

These idiomatic expressions in both German and Uzbek phraseology share a similar underlying logic, in which concepts such as human life, destiny, hardships, and self-inflicted harm are metaphorically represented through the imagery of branches or twigs.

Root (Wurzel, die) – The component Wurzel (root in both German and Uzbek languages conveys several core meanings:

To take root, to become firmly established

1. Wurzeln schlagen (fassen) – To take root (Ildiz otmoq) – to adapt to a new place, to settle down. **Willst du hier (vielleicht) Wurzeln schlagen?** – Are you perhaps planning to take root here? – Are you intending to stay here for a long time? (Sen shu yerda ildiz otmoqchimisan? - Bu yerda uzoq qolmoqchimisan?) These expressions metaphorically refer to becoming established or integrated in a new environment, much like a plant taking root in the soil.

2. Indicating the root, cause, or origin of a problem

einer Sache an die Wurzel gehen – to get to the root of the problem – to search for and identify the true cause of an issue (Uzbek equivalent: “Mag‘zini chaqmoq” or “Ildiziga yetmoq” – to grasp the essence of the matter); etwas mit der Wurzel ausrotten – to uproot something completely – to eradicate something entirely, to eliminate it at its source (Uzbek equivalent: “Ildizi bilan sug‘urib tashlamoq”); die Axt an die Wurzel legen – to lay the axe to the root – to destroy or eliminate something completely, leading to its downfall (Uzbek equivalent: “Ildiziga bolta urmoq” or “Tag-tomiri bilan yo‘qotmoq”); ein Übel an der Wurzel packen – to tackle an evil at its root – to put an early end to a harmful or negative development, to prevent it from escalating (Uzbek equivalent: “Yomonlikning oldini olmoq”).



The following expressions related to the concept of “root” are also found in the Uzbek language: “Ildizi bilan yo‘q bo‘ldi” – was destroyed with its root – completely disappeared, vanished without a trace; “Ildiziga bolta urmoq” – to strike the root with an axe – to eliminate something entirely; “Hammasining ildizi bir” – *they all have the same root* – various outcomes originate from a single source or cause. These expressions in both German and Uzbek reflect similar metaphorical uses of the concept of “root” to signify foundation, cause, firm establishment, and total eradication.

4. Plants That Are Unpleasant or Harmful to Humans

In contemporary German, phraseological units associated with plants that are unpleasant or harmful to humans are widely used. Many of these expressions include plants that are stinging or irritating in nature.

Nettle (Nessel, die – “Brennnessel”)

The German plant-based component Nessel (nettle) is particularly productive in phraseological units, especially in reference to the stinging plant Brennnessel. The following idiomatic expressions are commonly used: sich in die Nesseln setzen (literally: “to sit in the nettles”) – to get oneself into trouble; to get into an uncomfortable or compromising situation; sich mit etw. in die Nesseln setzen (literally: “to sit in the nettles because of something”) – to make a mistake and end up in a problematic or awkward position; jemand legt die Eier in die Nesseln (literally: “someone lays their eggs in the nettles”) – to harm oneself through one’s own actions; to cause trouble for oneself.

These idiomatic expressions correspond to the following Uzbek phrases: birovga choh qazisang, o‘zing tushasan (“if you dig a pit for someone else, you’ll fall in yourself”) – referring to self-inflicted misfortune; boshidan o‘tgan tabib (“a healer who has experienced the illness”) – referring to someone who learns from their own mistakes; o‘z yog‘ida qovurilmoq (“to fry in one’s own fat”) – describing someone left to struggle alone with their problems.

Acacia (Akazie, die – “acacia”)

Es ist, um auf die Akazie(-n) zu klettern / zum Auf-die-Akazien-Klettern (literally: “This is a situation that makes you want to climb the acacia tree”) – expresses a state of extreme irritation, exasperation, or emotional overload



(Toqati toq bo‘lmoq). It denotes a situation so unbearable or frustrating that one metaphorically feels compelled to climb a thorny tree such as the acacia. This expression is thematically and semantically related to other German idioms such as: Es ist, um auf die Bäume / auf die Palme / auf die Pinie zu klettern (“It makes you want to climb a tree / a palm / a pine”), all expressing heightened frustration or indignation. The corresponding Uzbek idiomatic expressions include: jonidan to‘ymoq (“to become fed up to the point of despair” – to lose one’s temper or composure from anger or frustration), tepa sochi tik bo‘lmoq (“for one’s scalp hair to stand up” – to be enraged or deeply agitated), fig‘oni falakka yetmoq (“to cry out to the heavens” – to be extremely distressed or angry about a situation). These Uzbek expressions, like their German counterparts, reflect intense emotional reactions to stressful or unbearable circumstances. **Idiomatic expressions involving the acacia tree first emerged in the 1920s.** These expressions are considered to be an intensified variation of the phrase “es ist, um auf die Bäume zu klettern” (literally: “this makes you want to climb a tree”), which conveys a strong reaction of frustration or exasperation.

The palm tree (die Palme), the pine (die Pinie), and the poplar (die Pappel) are also referenced in similar idiomatic expressions, typically representing something irritating or excessively bothersome. The phrase “das steigt auf die höchsten Pappelbäume” (literally: “this climbs even the tallest poplar trees”) refers to something extremely exasperating or infuriating.

In Uzbek, such states are described by expressions such as: “Boshi qotdi” (“his/her brain froze”) – referring to a state of mental exhaustion, confusion, or being overwhelmed by an incomprehensible situation; “G‘ashiga tegmoq” (“to get on someone’s nerves”) – meaning to irritate or upset someone; “G‘amga botmoq” (“to sink into sorrow”) – expressing a deep state of distress or emotional burden.

Thus, plants such as nettles and acacias are used to express unpleasant, stinging, and problematic situations. In both German and Uzbek, these idiomatic expressions share very similar layers of meaning, primarily relating to uncomfortable, difficult, nerve-wracking, or harmful situations.



5. Exotic Plants

In German phraseology, the names of flowers, fruits, and trees that are exotic to Germany are frequently encountered. For example: Banane, die (banana) – a very common expression: “Ausgerechnet Bananen!” (literal translation: “Bananas of all things!”) – in Uzbek: “What else do you want?! This was already enough!” (“Yana nimani xohlaysan?! Shu yetmay turgandi!”) or the exclamation of a person who is deeply disappointed, meaning “Is this all there is?!” “j-n hat man wohl mit der Banane aus dem Urwald geholt (gelockt)” (literal translation: “Someone was probably lured from the jungle with a banana”) – in Uzbek: “It's like someone dropped from the sky (Osmondan tushganday)”, meaning a description of an uncultured or uninformed person in a sarcastic manner; “auf einer Bananenschale ausrutschen” (literal translation: “to slip on a banana peel”) – used ironically: to fall into an awkward situation due to negligence or foolishness, often leading to loss of position (especially used in political satire). The following Uzbek phraseological expressions are similar to this: “Qulog‘ini tom bosgan” – a sarcastic expression referring to a person who is either hard of hearing or indifferent (in German: Bohnen in den Ohren haben – literally: “Having beans in one's ears”).

The term “Palme” (palm tree) is a highly productive component in the group of “Exotic Plants” in the German language. The idiomatic expressions involving the word Palme can be divided into two main categories based on the period of their origin and their usage in speech:

Expressions that emerged in the 20th century and are actively used in spoken language, such as: j-d auf die Palme bringen (to make someone reach the palm) – used sarcastically or critically: “To make someone extremely angry, to drive someone to fury.” The Uzbek equivalent: “To irritate someone,” “To lose patience” (“**Asabiga tegmoq**”, “**toqatini toq qilmoq**”); auf der Palme sein / auf die Palme gehen (to be on the palm / to go on the palm) – used sarcastically or critically: “To become extremely angry, to be on the verge of losing one's temper.” The Uzbek equivalent: “To get angry,” “To lose one's temper” (“**Jahli chiqmoq**”, “**Jahl otiga minmoq**”); das treibt den stärksten Neger auf die Palme (This drives even the strongest Negro to the palm) – humorous or informal: “This can make anyone angry.” The Uzbek equivalent: “To fill someone's patience cup,” “This



can wear anyone out” (“**Sabr kosasini to‘ldirmoq**”, “**tinkasi qurimoq**”); von der Palme (wieder) herunterkommen (to come down (again) from the palm) – sarcastically used: “To calm down, to regain composure.” The Uzbek equivalent: “To calm down,” “To regain one's composure” (“**O‘zini bosmoq**”, “**o‘ziga kelmoq**”); nicht ungestraft unter Palmen wandeln (One cannot walk under palm trees without punishment) – used in journalistic contexts: “To indicate that someone who has illegally acquired a position is afraid of losing it.” It is often used to refer to military occupiers. The Uzbek equivalent: “Sitting on the edge of a sword,” “To be in a dangerous position.” (“**Tig‘ ustida o‘tirmoq, ich-etini yemoq**”).

The palm branch has held symbolic significance in the cultures of many nations, traditionally presented as a mark of triumph and victory to winners of military campaigns, athletic contests, or poetic competitions (similarly to the laurel branch in meaning). However, in Uzbek phraseology, this meaning of the palm component is not active. Such phraseological units are typically encountered in literary and poetic discourse, but at the level of colloquial speech, most are considered outdated.

Examples include: die Palme (des Sieges) erringen – Uzbek equivalent: “**palmani qo‘lga kiritmoq**” – meaning: “to win victory.” Um die Palme ringen – Uzbek equivalent: “**palmani talashmoq**” – meaning: “to compete for first place.” Jemandem die Palme (des Sieges) zuerkennen / reichen – Uzbek equivalent: “**kimningdir g‘alabasini tan olmoq**”, “**palmani topshirmoq**” – meaning: “to acknowledge someone’s victory”, “to declare someone the winner.”

Several other expressive flora components also belong to the category of “exotic plants.” These include: Orchidee (orchid), Kaktus (cactus), Ananas (pineapple), Avocado (avocado), Granatapfel (pomegranate), Zitrone (lemon), Kokosnuss (coconut), Chilischoten or Chilibohnen (chili peppers / chili beans), Cayennepfeffer (cayenne pepper), and Bonsai (bonsai).

However, these flora components are used only within comparative phraseological expressions. Overall, the group of “exotic” components in Uzbek phraseology is less productive compared to German; such expressions are not widely spread or commonly used in the Uzbek language.

6) Plants Beneficial to Humans



Within this broad category, the following subgroup can be distinguished:

a) Common Vegetable Crops

Kohl, der / Kraut, das – cabbage

Before the introduction of the potato, cabbage held a significant role in the daily life of the German people. Consequently, a wide range of phraseological expressions involving cabbage emerged in the German language: “*Eigen (unser) Kohl schmeckt wohl*” / “*Jeder Gärtner lobt seinen Kohl*” (lit. “Everyone praises their own cabbage”) – This expression reflects the idea that everyone values what they own; similar to the Uzbek saying: “*Har kimniki o‘ziga oy ko‘rinar ko‘ziga*” (Everyone sees their own belongings as the best); “*aufgewärmter Kohl*” (lit. “reheated cabbage”) – Refers to old topics or past events being brought up again; equivalent to “*Eski hammom, eski tos*” (An old bathhouse with an old basin – i.e., something outdated); “*(den) alten Kohl (wieder) auftischen / aufwärmen*” – To bring up the past again, to revive old stories or disputes (O‘tmishni kovlashtirmoq); “*Kohl machen*” – To act foolishly or nonsensically (Bema’nilik qilmoq, ahmoqlik qilmoq); “*Kohl reden*” – To speak nonsense (bema’ni gap sotmoq); “*j-n verkohlen*” – To deceive or trick someone (a wordplay on verkohlen – “to char or burn” - laqillatmoq); “*etw. macht den Kohl (das Kraut) nicht fett*” (lit. “That doesn’t fatten the cabbage”) – It makes no difference; there is no benefit in it (Bundan hech qanday naf yo‘q); “*etw. hängt jmdm. zum Hals heraus wie kaltes Kraut*” (lit. “Something is stuck in one’s throat like cold cabbage”) – Something is very annoying, unpleasant, or wearisome; equivalent to Uzbek expressions like “*Bo‘g‘ziga keldi*”, “*suyak tomoqqa tiqildi*”; “*Besser eine Laus im Kraut (Kohl) als gar kein Fleisch*” (lit. “Better a louse in cabbage than no meat at all”) – Even if imperfect, something is better than nothing at all; equivalent to the Uzbek: “*Yo‘qdan ko‘ra boriga shukr.*” This expression conveys the idea of appreciating what is available, even if it is not ideal.

b) Other Vegetables and Medicinal Herbs:

Plants such as Blumenkohl (cauliflower), Wirsing (savoy cabbage), Kohlrabi (kohlrabi), Brokkoli (broccoli), Spargel (asparagus), Salat (lettuce), Spinat (spinach), Sellerie (celery), Kresse (garden cress), Kerbel (chervil), Sauerampfer (sorrel), *Dost* (oregano), Enzian / Modelgar (gentian), Baldrian (valerian),



Wermut (wormwood), and Tee / Teeblätter (tea / tea leaves) all occur in German phraseological expressions. The majority of these plants are used primarily in culinary and medical contexts.

The component Hopfen (hops), which is frequently used in German, appears in several stable idiomatic expressions, such as: “Da ist Hopfen und Malz verloren” (literally: “Hops and malt are lost here”) – meaning: “This is a hopeless case; nothing can be done here” (buning ohiri yo‘ q); “An (bei) jemandem ist Hopfen und Malz verloren” (literally: “Hops and malt are wasted on someone”) – meaning: “It is like talking to a brick wall” (“Devorga gapirgan bilan teng”); “Ohne Hopfen kein Bier” (literally: “There is no beer without hops”) – meaning: “Nothing ventured, nothing gained” (Toqqa chiqmasang do‘ lona qayda.) These expressions reflect the cultural significance of hops in German-speaking societies. In contrast, the component “hops” does not occur at all in Uzbek idiomatic expressions.

In Uzbek, various melon field crops (cucurbits) such as pumpkin, watermelon, and melon are productively used in fixed idiomatic expressions. Examples include: “Tarvuzi qo‘ltig‘idan tushdi” – “He was disappointed” (literally: “His watermelon fell from under his arm”); “Qovun tushurdi” – “He failed at something or was clumsy” (literally: “He dropped a melon”); “Qovoq kalla” – “A foolish person” (literally: “Pumpkin head”). In German, only the component Kürbis (pumpkin) is found in such contexts.

In both German and Uzbek phraseological units, the fruits of fruit trees frequently appear as flora components. Among them, “Apfel” (apple) is one of the most productive elements in this subgroup, bearing not only a denotative but also a symbolic meaning (e.g., “apple of discord,” “fruit of knowledge,” etc.).

Examples include: “Es war so voll, dass keine Äpfel zu Boden (zu Erde) fallen konnte” (lit.: “It was so full that not even an apple could fall to the ground”) – Uzbek equivalent: “Qadam bosgani joy yo‘q” – used to describe a very crowded or cramped place; “Etwas ist (liegt, befindet sich) einen Apfelwurf entfernt” (lit.: “Something is an apple’s throw away”) – Uzbek equivalent: “Burnining tagida”, “Shundoqqina etagida”; “Für ein Apfel und ein Ei” (lit.: “For an apple and an egg”) – Uzbek equivalent: “Arzon narxga,” “Suvtekin” – refers to acquiring something at a very low price; “In den sauren Apfel beißen” (lit.: “To bite into



the sour apple”) – Uzbek equivalent: “Taqdirga tan bermoq” – refers to accepting an unpleasant necessity or facing a difficult reality; “Jemand kommt dorthin, wo die Äpfel auf den Simsens braten” (lit.: “Someone ends up where apples roast on the windowsills”) – Uzbek equivalent: “Boshi toshga tegdi”, “Jazosini oldi” – implies that someone has finally faced the consequences of their actions or received deserved punishment.

In Uzbek, there are indeed many proverbs related to this word, such as: “Olmaning tagiga olma tushadi” – This can be translated as “An apple falls under the apple tree.” It refers to the idea that children often resemble their parents or that things tend to fall in place naturally or according to the source; “Olma pish, og‘zimga tush” – This translates as “Let the apple ripen, and it will fall into my mouth.” It's a proverb used to express patience, implying that good things will come in due time without rushing.

In German idiomatic expressions, the following tree components are particularly effective: In Germany, the most common dendronyms (tree names), such as die Eiche (oak), are used in idiomatic expressions: Über Eiche und Fels plaudern (literally: “talking about oaks and rocks”) – colloquial, humorous: “Talking about the origins of the world; debating important matters.” Keine Eiche ist so hoch, dass sie die Wurzeln nicht in der Erde hätte (literally: “No oak is so tall that it does not have its roots in the ground”) – a proverb: “A tree is strong by its roots; a spring begins with its water, and a person with their lineage,” (Daraxt ildizi bilan mustahkam) which is similar to the Uzbek proverb. These expressions reflect the symbolic and metaphorical meanings trees often carry in language, connecting strength, origin, and important discussions.

In addition, various broadleaf tree names can be found in German idiomatic expressions: die Buche (beech), die Pappel (poplar), die Birke (birch), and among coniferous trees: die Fichte (spruce), die Tanne (fir), die Zeder (cedar), die Pinie (pine). Fruit tree names such as die Pflaume (plum tree) and der Birnbaum (pear tree) are also common. In Germany, the names of certain trees are frequently used in fixed expressions, often associated with the types of wood.

In Uzbek idiomatic expressions, dendrocomponents are less commonly found compared to their German counterparts. However, the names of several widely known broadleaf trees are frequently encountered in Uzbek idioms, including



chinor (plane tree), terak (poplar), majnuntol (cottonwood), and tol (willow). Among fruit trees, the names of olma daraxti (apple tree) and shaftoli daraxti (peach tree) are also commonly used.

8) Flowers and Flowering Plants

This group includes various types of flowers, flowering herbs, shrubs, and trees. Compared to other groups, it is considered less productive in both German and Uzbek languages. In German phraseology, the following floristic components are widely represented: die Rose (rose) – although numerous idiomatic expressions and proverbs exist with this component, many of them are now considered archaic and are rarely used in contemporary language, or they belong to the elevated literary register. Additionally, die Rose appears in expressions with moral and didactic connotations. Das Veilchen (violet) – this floristic element is found in many fixed expressions and is particularly common in colloquial usage. Der Klee (clover) – this is a floristic component typical of German phraseology, occurring frequently in modern idiomatic expressions. It simultaneously functions as a poetic symbol and a metaphor for inseparability, friendship, and loyalty. Floristic components used for comparison include: die Lilie (lily), die Mimose (mimosa), das Rührmichnichtan (touch-me-not/balsam), die Primel (primrose), die Pfingstrose (peony), das Schneeglöckchen (snowdrop), die Pappenblume / die Pfaffenblume (dandelion), die Seerosen (water lily), die Orchideen (orchid), die Tigerlilie (tiger lily), die Hagebutte (rosehip flower and fruit). Most of these floristic elements are employed to describe women's and girls' physical appearance or behavior.

The names of flowers such as das Maiglöckchen (lily of the valley), der Lavendel (lavender), and der Rosmarin (rosemary) primarily appear in proverbs and traditional sayings. For example, in German: Aprilflöcklein bringen Maiglöcklein ("April snowflakes are harbingers of many lilies of the valley") and Was Rosmarin für den Geist, ist Lavendel für die Seele ("What rosemary is for the mind, lavender is for the soul"). These floristic components are no longer highly productive in contemporary German, as many of these proverbs and sayings are now considered archaic.

In German phraseology, floristic components belonging to the group of "flowering plants" appear relatively frequently and exhibit greater diversity. This



is partly linked to the characteristics of national culture: the tradition of cultivating flower gardens in front yards has long been strong in Germany. As a result, German phraseology includes the names of well-known flowers such as Veilchen (violet), Pomeranze (bitter orange blossom), Lavendel (lavender), and Rosmarin (rosemary)—species that are comparatively less commonly cultivated in Uzbekistan. These plants are used not only for decorative purposes but also widely in perfumery, cosmetology, and medicine.

In Uzbek phraseology, among the specifically cultivated flowers, plants such as the rose (atirgul), tulip (lola), basil (rayhon), water lily (nilufargul), and violet (binafsha) appear, primarily within stable idiomatic expressions.

Expressions Related to the Tulip: “Lola yuzli” (lit. “tulip-faced”) – refers to a beautiful, delicate, and graceful girl. “Lola kabi ochildi” (lit. “blossomed like a tulip”) – means someone became very happy or delighted. **Expressions Related to the Rose:** “Atirgul kabi nozik” (lit. “as delicate as a rose”) – describes a graceful, careful, and sensitive person. “Tikaniga chidagan atirgul ekadi” (lit. “he who endures the thorns, plants the rose”) – conveys the idea that good and bad are inseparable; hardship must be endured to attain beauty or virtue. “Atirguldag go‘zal” (lit. “as beautiful as a rose”) – used to describe a very beautiful person or object. **Expressions Related to Basil:** “Rayxondag ifor taratmoq” (lit. “to emit fragrance like basil”) – refers to someone who speaks pleasantly or attractively. “Rayxondek musaffo” (lit. “pure as basil”) – used to describe a person who is pure and virtuous. **Expressions Related to the Lily (Water Lily):** “Nilufar kabi sof” (lit. “pure as a water lily”) – refers to a person with moral purity and innocence. “Nilufar suvda o‘sadi” (lit. “the water lily grows in water”) – symbolizes the ability to maintain purity despite being surrounded by adversity or impurity. **Expressions Related to the Dandelion:** “Momoqaymoqdag yengil” (lit. “light as a dandelion”) – describes a carefree or indifferent person. “Shamolda uchgan momoqaymoq” (lit. “a dandelion blown away by the wind”) – refers to a person who is unsettled or lacks direction in life. **Expressions Related to the Violet:** “Binafshadag kamtarin” (lit. “humble as a violet”) – describes a modest and unpretentious person. “Binafsha kabi ko‘zga tashlanmaydi” (lit. “not noticeable like a violet”) – implies someone goes unnoticed or lacks visibility or attention.



CONCLUSION

Phraseological units constitute an integral part of language and culture, serving as a reflection of national thought, mentality, values, and historical experience expressed through language. The process of mastering a foreign language necessarily entails a thorough acquisition of its phraseological system, since phraseological units embody imagery and multilayered semantics, and their correct understanding and translation represent an advanced level of language proficiency.

Floristic components frequently found within phraseological units deserve particular attention. These elements often carry symbolic meanings and are closely linked to a nation's ecological worldview, agricultural practices, aesthetic preferences, and traditional customs. Specifically, names of flowering plants, fruit-bearing trees, and other floristic items are used not only to describe human character and appearance, but also to express folk moral and didactic concepts.

A comparative analysis of German and Uzbek phraseology reveals that floristic components in both languages fulfill specific figurative functions. However, their selection, semantics, and frequency of use are influenced by culturally specific factors. For instance, due to the well-developed landscape culture in Germany, names of ornamental and garden plants appear more frequently in phraseological expressions, whereas in Uzbek phraseology, names of fruit trees and commonly cultivated flowers such as tulips, roses, and basil dominate.

To accurately understand and translate phraseological units, one must be familiar not only with the language but also with the culture, lifestyle, values, and traditions of the respective speech community. Otherwise, figurative expressions may be misinterpreted, and their symbolic meanings may be lost.

References

1. Арсентьева Е. Ф. Фразеология и фразеография в сопоставительном аспекте// Казань.: 2006. - 172 с.
2. Виноградов В.В. Основные типы лексического значения слова. //ИЯШ. – 1981. - №5. – с. 21-24.



3. Urinovna H. N. Scientific onomasiological analysis of the names of national games //Нововведения Современного Научного Развития в Эпоху Глобализации: Проблемы и Решения. – 2023. – Т. 1. – №. 3. – С. 1-3.
4. Зиднер Л.Р., Строева Т.В. Современный немецкий язык. – М.: Высшая школа, 1977. – 407с.
5. Кунин, А.В. Курс фразеологии современного английского языка: Уч. пос. для институтов и фак. иностр. яз.– 3-е изд., стереотип.//А.В. Кунин. – Дубна: Феникс, 2005. – 488 с
- 6, Khamidov M.M. Some comments on the issue of the term and terminology: European Journal of Agricultural and Rural Education. Vol. 2 No. 5, May 2021.
7. Чернышева И.И. Принципы систематизации фразеологического материала немецкого языка // Язык и стиль. 1993. – С.26 – 31.
8. Чернышева И.И. Некоторые особенности фразеологии немецкого языка. – М.: Высшая школа, 1969. – 136с.
9. Чернышева И.И. Фразеология современного немецкого языка. – М.: Высшая школа, 1970 – 200 с.
10. Якушева Е. Г. Современные подходы выявления национально-культурной специфики фразеологических единиц (на материале немецких фразеологических единиц с компонентом-флоронимом) [Текст] // Современная филология: материалы междунар. науч. конф. (г. Уфа, апрель 2011 г.). – Уфа: Лето, 2011. – С. 227-229.
- 11, Xamidova T.R. Nemis tilidagi fitonim komponentli frazeologizmlarning milliy-madaniy xususiyatlari va ularning kelib chiqishidagi omillar. NamDU ilmiy axborotnomasi 2024/4.