

## ЛІНГВІСТИКА

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### COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS WITH AN ANIMALISTIC COMPONENT IN THE UKRAINIAN AND GERMAN LANGUAGES

In the proposed study, phraseological units with an animalistic component (PhAC) based on the Ukrainian and German languages has been analyzed. It has been established that the specified language layer is widely represented in the Ukrainian and German languages and represents the linguistic picture of the world of these communities. The role of animalisms (zoonyms) in the formation of the linguistic picture of the world is determined by the natural environment, features of socio-historical development and culture. Based on the results of comparative analysis, it was established that the most used zoonyms in the group of phraseological units in the Ukrainian and German languages are animals with which a person has the most contact in everyday life - these are domestic animals, and for both cultures these animals are almost identical, which is explained by similar natural conditions (climate, temperature regime, etc.) and common features of household management. However, not all animals in the PhAC in the two languages are equally endowed with positive and negative traits, which is explained by different levels of socio-economic development and the way people perceive the world around them in the Slavic and German worldviews. We see the practical value of the research in the use of data in the process of practical teaching of German as a second foreign language, as well as in translation from one language to another.

**Key words:** phraseology, animalistic component, national specificity, linguistic consciousness, worldview, comparative analysis.

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Statement of the problem in general terms and its connection with important scientific or practical tasks. The current state of social development is marked by the interpenetration of languages and cultures, the imposition of cultural matrices, and the strengthening of globalization processes in all spheres of social life. In the field of comparative linguistics, one of the current trends in today's conditions is the study of patterns in the phraseology of each nation to identify common and distinctive features in the formation and functioning of a particular language community. Widely represented in the systems of modern European languages are animalisms (from Lat.: animal, -alis, n - animale), or zoosemisms, zoonyms (from Greek: ζῶ – I live; το ζῷον - animal) as separate lexical units and as components of stable word combinations, in particular, phraseological units. In zoovocabulary (animalistic vocabulary), the peculiarities of understanding extra-linguistic reality are most vividly expressed. This testifies to the individuality of the imaginative thinking of each specific person and the difference in the value perception of the picture of the world by different communities and ethnic groups, which is explained by the complex associative and psychological phenomena of

everyday life. National cultural specificity depends on what ideas a native speaker has about an animal in the projection onto a person, what fragments of his experience were lexically recorded, as well as to what extent these fragments are presented in a particular language in the form of integral priorities, images, symbols (associations and connotations).

The names of those animals with which a person had (has) close contact are marked by ambiguity and phraseological activity in languages. Such animals are primarily pets: dog, cat, Hund, Katze and domestic animals: pig, ox, horse, Schwein, Ochse, Pferd etc. Zoosemisms belong to the most productive lexemes, the semantic structures of which contain the largest number of metaphorical meanings used to denote and characterize a person.

The task of this research is to single out phraseological units with an animalistic component in the Ukrainian and German languages, to conduct a comparative analysis of the value scale of animalisms (zoonyms) in the pictures of the world represented through the German and Ukrainian languages, with further use of the analysis data in translation practice.

Analysis of recent research and publications. Given the relevance and extensive material, phraseology was and is the subject of study by domestic and foreign linguists, literary scholars, who were engaged in the research of the mentioned topic on the materials of various languages. The works of V. Humboldt, J. Grimm, O. Potebnya, D.V. Uzhchenko, V.D. Uzhchenko, V.M. Bilonozhenko, who focused attention on the study of semantic, word-forming, pragmatic possibilities of phraseological units, and then animalisms and their derivatives. The study of the naming of animals (animalisms, faunisms, zoosemisms, zoonyms), the functioning of zoonyms in the composition of linguistic units of different levels takes place from various aspects and constitutes an important page in modern linguistic research, in particular, in the works of O.I. Golubovska (Голубовська, 2004;), O. Selivanova (Селіванова, 2004), I. V. Novytska (Новицька, 2014), O.V. Kovalenko, V.V. Rzaeva (Коваленко та Рзаєва, 2013), S.S. Tumacok (Тумачок, 2017) and others. In their research, the mentioned linguists consider the figurative potential of zoomorphisms, their systematic organization, semantic-typological characteristics and reveal the national specificity of animalistic names.

The sources for this article were phraseological dictionaries of the German and Ukrainian languages, collections of proverbs and saying (НАН України Інститут української мови, НАН України Український мовно-інформаційний фонд, 2003; Кудіна та Пророченко, 2005; Гаврись та Пророченко, 1981; Der Duden, 2008; Duden, 2018).

Theoretical basis of research. The theoretical basis of our research is the work of the classics, in particular W. von Humboldt and J. Grimm, who emphasized that language is inextricably linked to the culture of the people. Actual reality and cultural concepts are verbalized in language. According to the concept of W. von Humboldt, the dependence of language on thinking determines the conceptual interpretations of reality by a person and forms a picture of the world, that is, the internal form of language that has historically formed in the everyday consciousness of representatives of a certain language society and reflects the entire set of concepts about the world and acts as a certain way of conceptualizing reality (Dietrich, 2023). W. von Humboldt's concept formed the basis of one of the priority directions of modern linguistic – the study of language through cultural phenomena. In the language, those figurative expressions that are associated with cultural-national standards, stereotypes, which when used in speech reproduce the mentality characteristic of one or another linguistic and cultural community, are fixed and phraseologized.

Zoosemisms (animalisms) are productive lexemes for phraseologising in the composition of the Ukrainian and German languages-nouns denoting animals (faunisms) with which a person has had close contact in the course of life. The representation of the animal world in language, in particular in phraseological units, is connected with the tradition of pre-Christian times, when man considered himself a part of nature, and nature itself was personified, endowing the representatives of the plant and animal world with features characteristic of man. Thus, over the years, different cultures and peoples have formed their own stereotypes and ideas

about representatives of the fauna. Hence the phraseological units, which include the names of animals that reflect certain human traits - be it hard work, be it loyalty, laziness, cunning, etc. Modern German and Ukrainian zoosemisms, in which a person is attributed with an external resemblance, character or behavior of animals, indicate the peculiarities of ancient mythical thinking and totemic ideas (anthropocentrism). It is the "human factor" of the linguistic picture of the world (Коваленко та Рзаєва, 2013, p. 33-34), where language captures information that is significant for a person.

**Presentation of the main material.** The material for our research was monolingual and bilingual phraseological dictionaries from the German and Ukrainian languages. In the process of sampling, a card index was compiled, which contains 395 phraseological units with a zoo component in German and 470, respectively, in Ukrainian. In the process of analysis, it was found that the national cultural specificity depends on what ideas a native speaker has about an animal in the projection onto a person, what fragments of the experience were lexically recorded, as well as to what extent these fragments are represented in a particular language in the form of integral priorities, images, symbols (associations and connotations). As it turned out in the course of our research, the names of those animals with which a person had/has the closest contacts, namely pets (Ukrainian: dog, cat, German: Hund, Katze), domestic animals are characterized by ambiguity and phraseological activity in languages (Ukrainian pig, ox, horse; German Schwein, Ochse, Pferd, etc.). In the Ukrainian language, such a character trait as stupidity is associated with a ram: like a ram in a pharmacy, like a ram at a new gate. In German, this function is often performed by the zoonym Ochse (ox): dumm wie ein Ochse - "dumb as a stump"; stur wie ein Ochse - "stubborn as a donkey"; den Ochsen beim Horn (bei den Hörnern) fassen (packen) - "take an ox by the horns"; Ochsen muss man schön aus dem Wege gehen - "to grapple with a fool is to become a fool" (Кудіна та Пророченко, 2005, p. 62).

Modern Ukrainian and German zoonyms, in which a person is attributed the external resemblance, character or behavior of an animal, indicate the peculiarities of ancient mythical thinking and totemic ideas (anthropocentrism). It is the "human factor" of the language picture of the world, where language captures information that is meaningful to a person. Zoonymic units can function as independent lexical units, and be included in the fold of various phraseological combinations, idioms, sayings, where they can function as metaphors (designation of a person, his character): walk a horse, eat a dog in something, etc. Zoomorphisms can occur in the form of individual lexemes, as well as as a component of zoophraseological units: wolf in Ukrainian. say: howl like a wolf - "predicament"; accordingly, the synonym Hund in German. say: auf dem Hund sein (endure the extreme need).

For some zoonyms in the Ukrainian and German languages, a coincidence in the semantic structure is characteristic of the image of the wolf as a symbol of cruelty and ruthlessness. For example: Ukrainian: Reluctantly, the wolf ate the piglet; German hungrig wie ein Wolf - hungry as a wolf. In two languages, the zoonym wolf expresses a negative, ironic-contemptuous attitude towards a person with certain character traits that contradict the established morals and values accepted in society, that is, this zoonym, a parallel is drawn between animal instincts and animal behavior.

If you compare some symbols of the Ukrainian and German language communities, you can find a number of the same generalized figurative meanings. For example, the zoonym fox (lys) in two languages is associated with cunning: He speaks like a fox, but he holds a stone in his bosom, In his eyes like a fox, but outside his eyes, like a devil; German: ein (alter) schlauer Fuchs – an old, cunning fox, schlau wie ein Fuchs sein – as cunning as a fox.

The study of the semantic origin of animalisms showed that phraseological units with an animalistic component have an anthropocentric orientation, that is, they describe a person by the nature of his activities, emotions, feelings, psychological states, social position, etc. These phraseological units reflect various aspects of the concept of "man" and reflect cultural, social processes of this nation (society). The specificity of the use of zoonyms to describe a person

indicates that the linguistic picture of the world with its objectivity and integrity is an interpretation of the world for each speaker. The presence of common and distinctive features in the structures of zoonyms, the nature and content orientation of associations are determined not by the properties of animals, but by their "life" in the national folklore-mythological and literary contexts of each nation, the peculiarity of its worldview, as well as the similarity of socio-historical conditions of life and general laws development of human existence.

During the research, attention was focused on the analysis of connotative meaning phraseological units with an animalistic component. Connotation is the information embedded in language units to express their subject-logical content. Connotation usually contains emotional, expressive and evaluative components. Connotation components can appear together in various combinations or be absent. The fifth component is imagery.

The connotative analysis of PhAK in the German and Ukrainian languages gave the following results: out of the total number of analyzed phraseological units with an animalistic component, a negative connotation is characteristic of 72% of the phraseological units in German language and 41% in Ukrainian (Fig. 1). The share of neutral phraseological units with a zoo component in the German language is 17%, in the Ukrainian language their number is higher and is 26%. For the German language, the share of positive phraseological units with a zoo component is 11% and refers to monotonous signs; in Ukrainian language, the share of positive phraseological units with zoonyms is higher and makes up 33% of the 469 phraseological units with an animalistic component that we studied. The peculiarity that the share of positive PhACs in the Ukrainian space is higher than in the German one can be explained by the peculiarities of human perception of the Slavic world and its surrounding nature. As for the German-speaking cultural space, we will try to explain the superiority of negative animalisms through the affirmation of rationalistic methods in the explanation of natural phenomena, in the higher, compared with the Ukrainian, socio-economic level of development, and hence - in the interpretation of man as a being endowed with reason, therefore, higher in comparison with an animal.

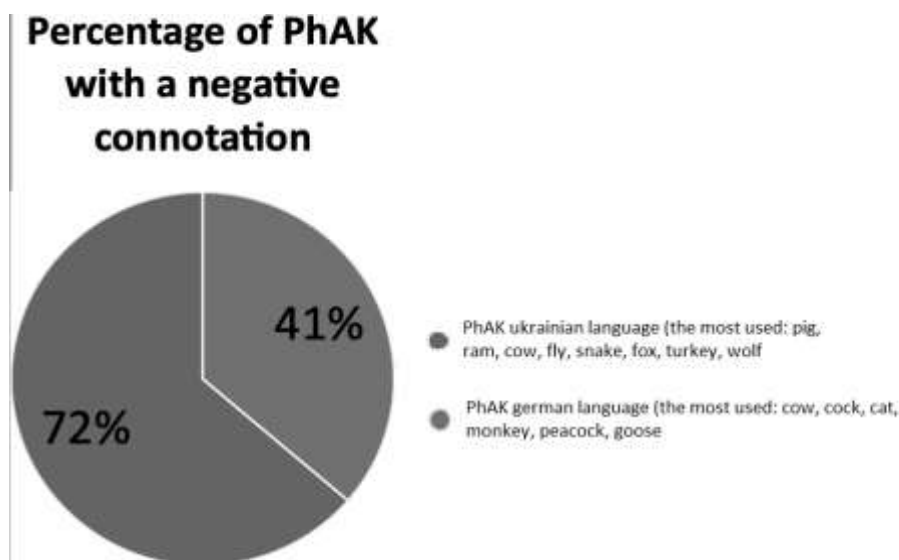


Fig. 1 Percentage of PhAK with a negative connotation.

Such PHACs are considered neutral, which do not have a clearly expressed evaluation component and which only state a certain anthropomorphic feature. In such FAK, the zoonymic component is used for a descriptive description of a person's appearance, behavior or the situation in which he got into, due to his resemblance to an animal. Neutral FAK most often contain comparisons with exotic animals: *glatt wie ein Aal sein*; *sich wie der Vogel Strauß*

benehmet; act like a monkey; smell like a skunk (Fig. 2).

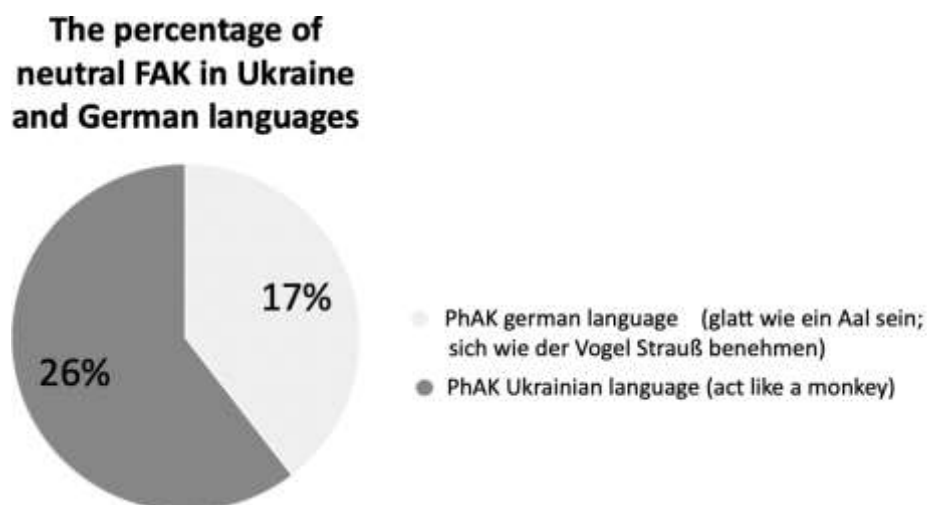


Fig. 2. The percentage of neutral FAK in Ukraine and German languages.

Positive PHACs are much more common in Ukrainian than in German. Traits such as diligence (fleißig wie eine Biene, emsig wie eine Ameise), intelligence (klug wie die Eulen), agility and speed (flink wie eine Maus, munter wie ein Hirsch sein), innocence (unschuldig wie ein Lamm), patience and endurance (wie die Katze immer wieder auf die Füße fallen), bravery (kühn wie ein Adler sein) are the most relevant. Such animals as ant, bee, nightingale, woodlark, lamb, deer, eagle, hawk, deer, weasel (Ameise, Biene, Nachtigall, Heidelerche, Lamm, Reh, Adler, Falke, Hirsch, Wiesel) are exclusively associated with positive features: (Fig. 3).

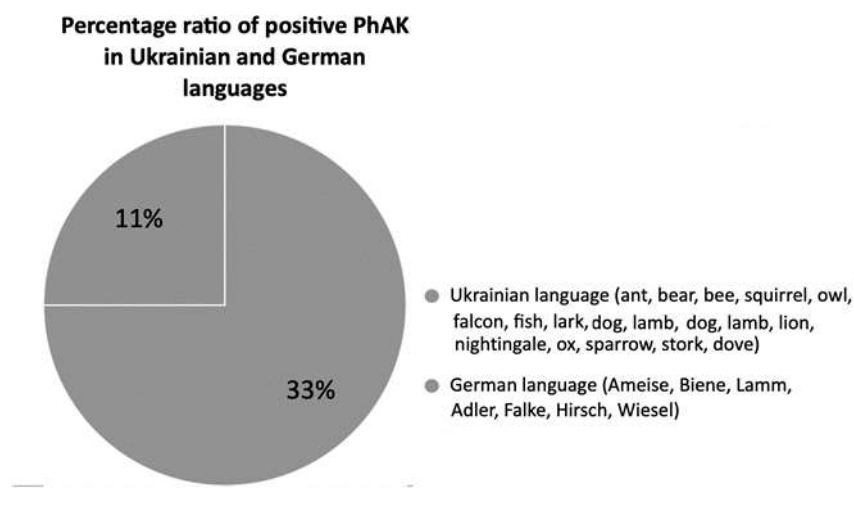


Fig. 3. Percentage ratio of positive FAK in Ukrainian and German languages.

For representatives of the Ukrainian cultural tradition, such animals as ant, bear, bee, squirrel, owl, falcon, fish, lark, dog, lamb, lion, nightingale, ox, sparrow, stork, dove are endowed with positive traits. The list of most frequently compared traits is similar to that of the German language and includes the following traits: industriousness (works like a black ox; hardworking like an ant), courage and strength (strong/brave like a lion; strong/strong like an eagle), patience and vivacity (living like a cat; Cossack - like a cat, if you don't throw it - it will fall on its feet), magnanimity (I love my beloved like a dove), innocence (innocent like a lamb), cheerfulness (cheerful like a spring lark), confidence and skill (walks like a fish in the sea; felt like a fish in water).

Conclusion and prospects for further research.

The conducted research gives reasons to summarize the following:

Phraseology is a complex and original phenomenon of human activity. The phraseology reflects the long-term development process of the nation, the uniqueness of its mentality and worldview. Phraseological units with an animalistic component are widely represented in the Ukrainian and German languages and represent the linguistic picture of the world of these peoples. The role of zoonyms in the formation of the linguistic picture of the world is determined by the natural environment and historical development of the ethnic group, the peculiarities of a certain culture.

On the basis of the conducted comparative analysis, it was established that the most used animalisms in the composition of phraseological units in the Ukrainian and German languages are animals with which a person has the most contact in everyday life - these are domestic animals, and for both cultures these animals are almost identical, which is explained by similar natural conditions (climate, temperature regime, etc.), ways of organizing life, managing a household, etc. However, not all animals in the FAK in the two languages are equally endowed with positive and negative traits, which we explain by the discrepancy in the levels of socio-economic development and the way of perceiving the surrounding world in the Slavic and German worldviews.

We see the prospect of further research in determining the level of PHAC equivalence (full, partial, zero) in the Ukrainian and German languages, in expanding the connotative analysis based on these and other languages to use the data in the process of translation from one language to another.

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### **КОМПАРАТИВНИЙ АНАЛІЗ ФРАЗЕОЛОГІЗМІВ З АНІМАЛІСТИЧНИМ КОМПОНЕНТОМ В УКРАЇНСЬКІЙ ТА НІМЕЦЬКІЙ МОВАХ**

*У пропонуваному дослідженні проаналізовано фразеологізми з анімалістичним компонентом (ФАК) на базі української та німецької мов. Встановлено, що зазначений мовний пласт є широко представленим в українській та німецькій мовах та репрезентує мовну картину світу цих народів. Роль анімалізмів (зоонімів) у формуванні мовної картини світу зумовлена природним середовищем, особливостями соціально-історичного розвитку та культури. На основі проведеного компаративного аналізу констатовано, що найбільш вживаними зоонімами в складі фразеологічних одиниць в українській та німецькій мовах є тварини, з яким людина найбільше контактувала у*

*повсякденному житті – це домашні та свійські тварини, причому для обох культур ці тварини є майже ідентичними, що пояснюється подібними природними умовами (клімат, температурний режим і т. д.), спільними рисами ведення домашнього господарства. Проте, не всі тварини в складі ФАК у двох мовах є однаково наділені позитивними та негативними рисами, що пояснюємо різними рівнями соціально-економічного розвитку та способом сприйняття навколишнього світу у слов'янській та давньогерманській картині світу. Практичне значення дослідження вбачаємо у використанні даних у процесі викладання німецької мови як іноземної, а також при перекладі з однієї мови на іншу.*

**Ключові слова:** *фразеологія, фразеологізми з анімалістичним компонентом, національна специфіка, мовна свідомість, картина світу, компаративний аналіз.*