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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**THE PLANT WORLD AND ITS REPRESENTATION IN GERMAN  
PHRASEOLOGY****Tilovatkhon Rakhmatjonovna Khamidova***Senior teacher of department of Foreign Languages**Tashkent State Agrarian University**E-mail address: [xamidovatilovatxon@gmail.com](mailto:xamidovatilovatxon@gmail.com)**Tashkent, Uzbekistan***ABOUT ARTICLE**

**Key words:** floral component, floral world, dendrocomponent, phraseologism, idiomatic units, linguoculturology, stylistic function, pragmatic function, symbolic meaning, phytonym.

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**Abstract:** This article is devoted to the study of the importance of plants in human life and their representation in German phraseology, as well as their linguocultural significance. Plants enrich the semantic potential of language not only from ecological and aesthetic perspectives but also through their metaphorical and phraseological meanings. The study analyzes various German phraseological dictionaries and academic sources to explore expressions containing plant components such as Palme, Kohl, Bohne, Holz, Weizen, Blume, Spargel, Salat, Spinat, Sellerie, Kresse, Kerbel, Sauerampfer, Baldrian, Teeblätter, Tomate, Hopfen, Kürbis, and others. The research methodology includes etymological, contrastive, component, and semantic analyses. The findings demonstrate that in German phraseology, plant elements frequently function as metaphoric means to express human behavior, social relations, moral values, and psychological states. The study concludes that plant-based phraseological units reflect the linguocultural characteristics of the German language and reveal the nation's perception of nature. The results of this research

**Introduction.** Since ancient times, human beings and the world of flora have been closely intertwined. Plants have always played, and continue to play, an exceptionally important role in human life. In this relationship, humans have often been dependent on plants. They provide essential oxygen, constitute a vital part of daily nutrition, and serve as raw materials for a variety of medicinal products - including herbal and homeopathic remedies. Many plants are used in the textile and industrial sectors, while others serve as materials for everyday household items.

Wood and other plant-based materials have long been employed in the construction of dwellings, vehicles (such as ships and carts), furniture, household tools, paper, stationery, and even musical instruments. Flowers, on the other hand, have always been among the most cherished gifts, while indoor plants remain an elegant element of interior decoration. Moreover, spending time in nature, walking through forests or gardens, or working in one's own garden is regarded by many as one of the best forms of recreation and a powerful way to reduce stress (indeed, there even exist medical disciplines such as phyto- and florotherapy).

Thus, the constant presence of plants in human life is undeniable: various trees, flowers, and herbs constitute the natural background against which human existence unfolds. Consequently, the powerful influence of the floral world manifests itself in almost every sphere of human activity. The plants themselves, their names, images, and related concepts have found expression in culture, language, and artistic creation.

Plants often appear as decorative motifs in architecture, applied arts, and folk crafts. They play a significant role in painting-particularly in landscape and still-life genres-and serve as symbolic attributes in allegorical art. They also occupy an important place in folklore, poetry, and even popular music. Moreover, plants and their parts frequently appear in heraldry and emblematics, adorn banknotes and coins (numismatics), and are used in trademarks, logos, and advertising slogans.

Plant names may also serve as personal names or toponyms, and many famous books and films contain plant-related words in their titles. In the field of mass media, floral vocabulary is often employed for humor, wordplay, or political satire. Botanical terminology is used in measurement systems, as well as in anatomy and medicine, and some items of clothing also derive their names from plant terms.

Undoubtedly, plants hold an essential place in mythology and superstition, in religious, ceremonial, and festive traditions, as well as in various rituals and customs. Furthermore, floral components are often found within phraseological units. Detailed linguistic analysis has made it possible to identify the main types of floral elements appearing in German idioms, as well as to determine the most productive ones in contemporary usage.

**Materials and methods.** This research employed a comprehensive methodological framework designed to ensure a systematic and linguoculturally grounded analysis of German phraseological units containing floral components. The principal methodological approach was comparative linguocultural analysis, encompassing both synchronic and diachronic dimensions. The synchronic analysis focused on the semantic, pragmatic, and cultural characteristics of phraseological units within the modern German linguistic system, while the diachronic perspective examined their historical development, etymology, and the evolution of culture-specific associations.

In contemporary phraseological studies, the analysis of idiomatic units is based on several established methodological paradigms, each providing a unique perspective on the internal and external structure of phraseological expressions. Among these, the semasiological method (Sh. Bally; V.V. Vinogradov) prioritizes the degree of idiomaticity as the principal criterion for classification. The contextological method (N.N. Amosova) investigates the interrelation between the semantic constituents within a phraseological unit. The application or layering method (V.P. Zhukov) compares idiomatic expressions with structurally similar free word combinations to reveal idiomatic transformation mechanisms. The contextual or environmental approach (M.T. Tagiyev) examines the distributional behavior of phraseological units within communicative contexts. The functional-stylistic method (V.I.A. Shchukina) focuses on the stylistic and pragmatic functions of phraseological units, while the identification method (A.V. Kunin) and complex analytical method (I.I. Chernyshova) provide an integrated examination of phraseological meaning formation.

Furthermore, comparative historical approaches (notably in the works of M.M. Kopylenko) were employed to trace the semantic evolution and etymological transformations of flora-based phraseological expressions across time. A number of hybrid classification models were also utilized. The lexico-syntactic classification (Gorodnikova & Rozen, 1967; Levkovskaya, 1968) focuses on the correspondence between lexical-grammatical categories and syntactic functions of phraseological units, while the semantic-syntactic (Fleischer, 1982;

1997) and structural-semantic models (I.I. Chernyshova, 1964; 1970; T. Šippan, 1975) integrate syntactic structure and semantic content into a unified framework.

The empirical material of this study comprised German phraseological units containing flora-related components. The data were extracted from over thirty specialized lexicographical and scholarly sources, including monolingual and bilingual phraseological dictionaries, as well as reputable online linguistic databases. The criteria for material selection were established as follows: Functional and semantic relevance of the phraseological unit; Frequency and contextual use in spoken and literary discourse; Cognitive and communicative representativeness; Cultural significance of metaphoric images related to flora within mythological, religious, ethnic, or psychological domains.

The application of this multidimensional methodological complex facilitated a systematic, objective, and culturally contextualized analysis of flora-related phraseological units in the German language. It allowed for the identification of their semantic-pragmatic structures, etymological backgrounds, and linguocultural connotations, thereby contributing to a deeper understanding of how botanical imagery reflects the worldview and cultural identity embedded in the German linguistic consciousness.

**Results and discussion.** Thus, the plant components found in German phraseological units can be classified into the following groups:

1) Plant habitats Wald, der - “forest” - is one of the most widespread plant environments in both Germany and Russia. Since ancient times, the forest has played a crucial role in the life of farmers: it has served as a source of food, fuel, and construction materials, as well as a natural pasture for certain domestic animals. Therefore, the components der Wald in German very frequently in proverbs and idiomatic expressions. For example: den Wald vor lauter Bäumen nicht sehen - “to be unable to see the wood for the trees,” i.e., to miss the main point among numerous details; Je tiefer in den Wald, je mehr Bäume - “the deeper you go into the forest, the more trees you find,” meaning that problems multiply as one gets more deeply involved in something; Wie man in den Wald (hinein)ruft, so schallt es heraus - “as you call into the forest, so it echoes back,” i.e., “you get treated the way you treat others”; In grauer Vorzeit, als die Vorfahren noch in den Wäldern lebten (“In ancient times, when the ancestors still lived in the forests”) - “a very long time ago”; Er hat davon singen gehört, weiß aber nicht, in welchem Walde - “He has heard something about it but does not know the details”; Ich denk’, ich steh’ im Wald! (“I think I’m standing in the forest!”) - an expression of astonishment or protest; j-n in den Wald wünschen - “to curse someone, to send them away to a bad place”; Sind wir im Wald?

- "We're not in the forest, are we?" - a call for proper behavior ("Mind your manners!"); einen ganzen Wald absägen ("to cut down an entire forest") - humorously meaning "to snore loudly"; kranker Wald ("sick forest") - metaphorically used to describe an elderly or weak person; Marke deutscher Wald / Marke Wald und Wiese - literally "German forest brand" or "Forest and meadow brand," a sarcastic expression referring to low-quality, homemade tobacco. Other idioms include: (wie) im Wald wohnen - "to behave as if one lived in a forest," i.e., to be rude or uncivilized; sich wie eine Axt im Walde benehmen - "to behave like an axe in the forest," meaning "to act roughly or impolitely." These examples demonstrate that the image of the forest holds an ancient and symbolic significance in German culture, deeply reflecting the close connection between humans and nature.

Other plant-related components are also actively used in German phraseology. For instance: Wiese, die - "meadow, pasture, field" - appears in expressions such as: etw. auf grüner Wiese errichten ("to build something on a green meadow") - meaning: 1) to construct something on previously undeveloped land; 2) figuratively, "to start something from scratch"; Wasser auf seine Wiese leiten ("to direct water onto one's own meadow") - "to act in one's own interest," i.e., "to seek personal benefit"; fremde Wiesen wässern ("to water someone else's meadow") - "to interfere in others' affairs" or "to bring benefit to others while receiving nothing in return," similar to the idiom "doing a disservice" or "helping in a counterproductive way"; seine Wiese pflastern lassen ("to pave one's meadow") - "to do something foolish or senseless."

Garten, der - "garden" - is used in expressions such as: (j-d soll) in seinem eigenen Garten jäten ("everyone should first weed their own garden") - meaning "one should solve their own problems before interfering in the affairs of others." This idiom corresponds to vor seiner eigenen Tür kehren ("to sweep in front of one's own door") - "Do not criticize others before putting your own matters in order." These examples show that plant components such as Wiese, Feld, and Garten in German phraseology acquire symbolic significance in depicting daily life, labor, morality, and human relationships.

## 2. Generic (Class-Type) Terms

The plant components of phraseological units belonging to this group are generally expressed by generic nouns (Gattungsnamen in German), which designate a plant according to its class or species and reflect the key features and characteristics typical of this type of plant.

The lexeme Blume ("flower") is a highly productive component in German phraseology, encompassing a wide range of features inherent in this category. Consequently, its semantic scope is broad and includes numerous figurative meanings. For example: bei etw. kann man

keinen Blumentopf gewinnen (“you can’t win a flowerpot with that”) - to engage in a pointless or unprofitable activity; Blumen vor die Säue werfen (“to throw flowers before swine”) - to do good for those incapable of appreciating it; es ist eine Schlange unter Blumen (“there is a snake among the flowers”) - there is hidden danger; to be suspicious of something; Schöne Blumen stehen nicht lange am Wege (“beautiful flowers do not last long by the roadside”) - proverb meaning “beauty is transient”; aus jeder Blume (Blüte) Honig saugen wollen (“to want to suck honey from every flower”) - to seek advantage from everything, or figuratively, to describe a man interested in several women at once. The lexeme Blüte (“blossom,” “bloom”) appears in expressions denoting “the state of growth or flourishing,” for instance: j-m regnet es in die Blüte (“it rains on someone’s blossom”) - to experience misfortune or failure; j-d treibt keine Blüten (“someone does not blossom”) - an ordinary person, one without notable achievements; etw. treibt wunderliche Blüten (“something produces strange blossoms”) - used ironically, meaning “something is developing in a peculiar or unnatural way”; in die Bliah gehen (Austrian dialect, “to go into bloom”) - to disappear or run away; das kann mir auch noch blühen / das blüht mir noch - an ironic or humorous expression: “that’s all I need now” or “that misfortune might befall me too.”

In general, the components Blümchen and Blüte in German phraseology function as strong cultural symbols representing beauty and innocence, but sometimes they also convey irony or humor.

The dendrocomponent der Baum (“tree”) is one of the most widely used plant elements in German phraseology. It occurs in various meanings, often expressing life experience, caution, or irony. Examples include: etw. wächst (nicht) auf den Bäumen (“something does not grow on trees”) - “not everything is easily obtained,” “things are not found without effort”; die Bäume nicht in den Himmel wachsen lassen (“not to let the trees grow into the sky”) - “to know one’s limits,” “to avoid excess or overconfidence”; etw. hinter dem Baum gefunden haben (“to have found something behind the tree”) - a humorous excuse, used when one does not wish to reveal the source of something; lügen, dass sich die Bäume biegen (“to lie until the trees bend”) - “to lie shamelessly or excessively.” Such idioms with the component Baum (“tree”) illustrate the close relationship between humans and nature in German linguistic culture and are frequently used to depict moral or everyday behaviors in a figurative, often ironic manner.

One of the unique features of the German language is the abundance of phraseological units containing the component das Korn (“grain, cereal”). This reflects the deep integration of ancient agricultural traditions into the German linguistic worldview. Moreover, the symbolic

role of grain in various cultural systems has been the subject of numerous studies. The following examples support this view: *das Korn essen, ehe es gesät ist* (“to eat the grain before it is sown”) - to claim results before completing the work; *das ist Korn auf seine Mühle* (“that is grain for his mill”) - “that works to his advantage”; *j-d misst alles Korn mit seinem Scheffel* (“someone measures all grain with his own bushel”) - “to judge everything by one’s own standards”; *sein Korn grün essen* (“to eat one’s grain green”) - “to act prematurely” or “to start something before it is ready”; *sein Korn ist reif* (“his grain is ripe”) - “he has achieved his goal” or “he has succeeded.”

Thus, phraseological units with the component *Korn* symbolically represent the agricultural heritage, work ethic, and folk wisdom of the German people, reflecting their respect for diligence, maturity, and the natural order of life.

### 3. Plant Organs (Parts)

Roots, leaves, branches, seeds, and other parts of plants have, since ancient times, served as objects of mythology in many cultural systems, possessing specific symbolic meanings and functions. The cultural and mythological significance of plant organs is, evidently, reflected in languages as well, which has led to the formation of numerous idiomatic expressions involving these components.

Similar to the productive phytocomponents belonging to the group “Generic (Class-Type) Names,” the components denoting plant organs also encapsulate the metaphorical essence of particular features of plants. Therefore, phraseological units containing such components are semantically rich and stylistically diverse. The most frequent and productive flora components in this group include *die Wurzel* (root), *das Blatt* (leaf), *der Zweig / der Ast* (branch, twig), *der Samen* (seed), *der Stängel* (stem), and others.

In German phraseology, the component *Ast* (“branch, twig”) occurs in many idioms that reflect symbolic and cultural meanings derived from the structure of plants. For example: *sich den eigenen Ast absägen / (selbst) den Ast absägen, auf dem man sitzt* (literally: “to saw off the branch one is sitting on”) - to harm oneself; to ruin one’s own work or situation; *j-d ist (sitzt) auf dem absteigenden Ast* (literally: “someone is sitting on a declining branch”) - “one’s affairs are deteriorating,” “one is experiencing a period of failure or decline”; *j-m die Äste stutzen* (literally: “to prune someone’s branches”) - to punish someone, to put someone in their place, to humble a person; *den dürren Ast kiesen (wählen)* (literally: “to choose the dry branch”) - to choose solitude or grief; to succumb to melancholy.

The component Wurzel (“root”) in German phraseology is semantically and symbolically rich, arising from the isomorphism between human life and the plant world. The “root” is among the most ancient symbolic notions in language, representing stability, foundation, origin, and beginning. The following are key idioms with this component: Wurzeln schlagen (fassen) (literally: “to strike roots”) - to settle down, to become established, to stay in one place for a long time; etw. mit der Wurzel ausrotten (literally: “to uproot something completely”) - to eradicate, to destroy entirely; die Axt an die Wurzel legen (literally: “to lay the axe to the root”) - to eliminate or abolish something completely; ein Übel an der Wurzel packen (literally: “to seize an evil by the root”) - to tackle a problem or evil at its very source; to deal with an issue fundamentally rather than superficially.

Hence, idioms with the component Wurzel in German are based on a symbolic analogy between plant life and human existence, expressing such ideas as stability, origin, foundation, or eradication of evil, and they possess a profound semantic and cultural depth.

#### 4. Plants Unpleasant or Harmful to Humans

In contemporary German, phraseological units containing names of painful, stinging, or thorny plants are widespread. They typically express situations in which a person suffers due to their own carelessness or finds themselves in an uncomfortable or disadvantageous position. Such idioms use natural phenomena associated with pain or irritation as symbolic representations of human mistakes, hardships, or suffering. For instance, idioms with the German word Brennessel (“nettle”) include: sich in die Nesseln setzen (literally: “to sit down in nettles”) - to get oneself into trouble, to put oneself in an awkward situation, to offend someone; sich mit etw. in die Nesseln setzen (literally: “to fall into nettles because of something”) - to suffer due to one’s own mistake or to encounter difficulties; die Eier in die Nesseln legen (literally: “to lay one’s eggs in the nettles”) - to harm oneself, to spoil one’s own work. The Brennessel symbolizes pain, discomfort, and self-inflicted harm; therefore, idioms involving this plant often carry ironic or critical connotations.

The component Akazie (“acacia”) is rare but highly expressive in German phraseology. The expression es ist, um auf die Akazien zu klettern / zum Auf-die-Akazien-Klettern (literally: “it is enough to make one climb the acacia”) conveys extreme irritation or frustration - “this is unbearable,” “this situation drives one crazy.” Similar expressions include es ist, um auf die Bäume zu klettern (“it’s enough to make one climb the trees”) and auf die Palme gehen (“to go up the palm tree,” meaning to get very angry), or auf die Pinie klettern (“to climb the pine tree”), all expressing extreme emotional agitation. From a cultural perspective, thorny and stinging

plants have long symbolized unpleasantness, hardship, suffering, and misfortune - a concept reflected in phraseology as well.

In biblical texts, the phrase Dornen und Disteln ("thorns and thistles") often appears metaphorically to denote "pain and tribulation." This expression gave rise to numerous idioms, such as: einen Weg voll Disteln und Dornen gehen ("to walk a path full of thorns and thistles") - to go through a life full of trials and hardships; the Latin proverb per aspera ad astra ("through hardships to the stars"); sein Lebensweg ist voll(-er) Dornen ("one's life path is full of thorns") - to endure a difficult life; in den Dorn fallen ("to fall into the thorns") - to fall into sin; einem den Dorn in den Fuß stecken ("to put a thorn into someone's foot") - to hurt or offend someone; einem den Dorn aus dem Fuß ziehen ("to pull the thorn out of someone's foot") - to relieve someone's pain, to help or comfort someone. There are also idioms expressing "feeling uneasy, being under pressure, or overcoming life's difficulties," such as auf Dornen (Stacheln) wandern (gehen) ("to walk on thorns"), unter Dornen sitzen ("to sit among thorns"), einem (wie) ein Dorn (Stachel) im Auge sein ("to be a thorn in someone's eye"), (wie) eine Rose unter den Dornen sein ("to be like a rose among thorns"), and ein dornenvolles Amt ("a thorny position") - denoting a post or duty burdened with obstacles or bureaucracy.

#### 5) Exotic Plants

In German phraseology, the names of flowers, fruits, and trees considered exotic for Germany also appear quite frequently. For instance, Banane (banana) occurs in numerous idiomatic expressions. The phrase Ausgerechnet Banane! (literally "Of all things, bananas!") is used ironically or humorously to express mild annoyance or frustration, comparable to "Just what we needed!" or "That's the last straw!" in English. Another example, Jemanden hat man wohl mit der Banane aus dem Urwald geholt (gelockt) ("They must have lured him out of the jungle with a banana"), is a derisive expression implying that someone is uncivilized, rude, or ignorant - similar to "He acts like he just came out of the woods." A well-known expression, auf einer Bananenschale ausrutschen ("to slip on a banana peel"), is used metaphorically to describe someone who, due to carelessness or foolishness, ends up in an awkward or unpleasant situation. In political satire, it is often used in the sense of "to lose one's position" or "to fall from power." This idiom is frequently encountered in German mass media as a humorous or critical commentary on political failures.

The component Palme (palm tree) is one of the most active exotic plant elements in German phraseology. The idiom jemanden auf die Palme bringen (literally "to drive someone up the palm tree") means "to greatly annoy or enrage someone," akin to "to drive someone

crazy.” Similarly, *auf der Palme sein / auf die Palme gehen* (literally “to be on the palm tree / to go up the palm tree”) is used in a figurative, often negative tone to mean “to lose one’s temper” or “to become furious.” Another, more colloquial variation, *das treibt den stärksten Neger auf die Palme* (“this would drive even the strongest man up the palm tree”), humorously expresses that something is so irritating that even the most patient person would lose control. Conversely, *von der Palme (wieder) herunterkommen* (“to come down from the palm tree”) means “to calm down, to regain composure.” The expression *nicht ungestraft unter Palmen wandeln* (“one cannot walk unpunished under the palms”) is used metaphorically to refer to someone who has gained power or position through dishonest means and now fears losing it. This idiom often appears in journalistic or political discourse as a form of satirical commentary.

#### 6) Plants Beneficial to Humans

This broad category includes several subgroups:

##### a) The most common vegetables

Kohl or Kraut (cabbage) was one of the most important vegetable crops in Germany before the introduction of the potato, and it has long held a central place in everyday life among both Germans and Russians. Numerous proverbs and idioms reflect this cultural importance: *Eigen (unser) Kohl schmeckt wohl* (“One’s own cabbage always tastes best”) and *Jeder Gärtner lobt seinen Kohl* (“Every gardener praises his own cabbage”) both mean “Everyone prefers what is theirs” or “One’s own is always best.” *Seinen Kohl bauen* (“to grow one’s own cabbage”) means “to mind one’s own business.” *Aufgewärmter Kohl* (“reheated cabbage”) refers to an old, tiresome topic - “old news.” Similarly, *(den) alten Kohl (wieder) auftischen (aufwärmen)* (“to serve up the old cabbage again”) means “to bring up an unpleasant subject again” or “to dwell on the past.” *Kohl machen* means “to do something foolish,” while *Kohl reden* (“to talk cabbage”) means “to talk nonsense.” *Jemanden verkohlen* (literally “to turn someone into coal”) means “to deceive or make fun of someone.” *Etwas macht den Kohl (das Kraut) nicht fett* (“that won’t make the cabbage fat”) means “it won’t make a difference” or “that won’t help.” *Etwas macht das Kraut fertig* (“that finishes the cabbage”) means “it’s the last straw” or “I can’t take it anymore.” *Etwas hängt jemandem zum Hals heraus wie kaltes Kraut* (“someone is sick of something like cold cabbage”) means “to be utterly fed up with something.” Various types of cabbage also appear as idiomatic components - *Blumenkohl* (cauliflower), *Wirsing* (savoy cabbage), *Kohlrabi*, *Brokkoli* (broccoli), and others.

Other frequently used vegetable and herb components in German phraseology include *Spargel* (asparagus), *Salat* (lettuce), *Spinat* (spinach), *Sellerie* (celery), *Kresse* (cress), *Kerbel*

(chervil), Sauerampfer (sorrel), Dost (oregano), Baldrian (valerian), Wermut (wormwood), Tee / Teeblätter (tea / tea leaves), Tomate (tomato), Hopfen (hops), and Kürbis (pumpkin).

#### b) Fruits, Berries, and Mushrooms

Numerous idioms feature the names of nuts, berries, and mushrooms such as Nuss, Haselnuss, Walnuss, Muskatnuss, Mandel, Kastanie, Stachelbeere, Erdbeere, Kornbeere, Brombeere, Pilz, and Champignon. For example: Jemandem eine harte Nuss zum Knacken geben (“to give someone a hard nut to crack”) means “to assign someone a difficult task or problem.” Jemand hat eine harte Nuss zu knacken (“someone has a hard nut to crack”) similarly means “to face a difficult challenge.” Muss ist eine harte Nuss (“necessity is a hard nut”) is a proverb meaning “Once you start something, don’t back out.” Gott gibt die Nüsse, aber er knackt sie nicht (“God gives the nuts, but He doesn’t crack them”) conveys the idea “Trust in God, but do your own part.”

#### c) Cereal and Fiber Plants

Names of cereal and fiber plants are also widely represented in German idioms. For instance, Korn (“grain”) frequently appears in phraseological units, as do Weizen (wheat), Ähre (ear of grain), Hafer (oats), Gerste (barley), Hirse (millet), and Roggen (rye).

Weizen is a particularly productive component. Sein Weizen blüht (“his wheat is blooming”) means “he is prospering” or “he is enjoying success.” Dem ist wohl der Weizen verhagelt (“his wheat must have been struck by hail”) refers to someone who is upset, disappointed, or in low spirits. Die Spreu vom Weizen trennen (sondern, scheiden) (“to separate the chaff from the wheat”) means “to distinguish the good from the bad.” Auf dem Meer Weizen säen (“to sow wheat on the sea”) means “to do something futile or senseless.”

#### d) Plant-Derived Products and Materials

In German phraseology, the names of everyday plant-based products and materials such as wood, paper, flax, straw, or hay are also widely used, often in a metaphorical sense. Common components include Holz (wood), Heu (hay), Stroh (straw), Strohalm (straw stem), and Haferspreu (oat chaff).

Holz (wood) appears in numerous idioms and typically symbolizes aspects of human character or life circumstances. Hartes Holz bohren (“to drill hard wood”) means “to undertake a difficult task” or “to overcome great obstacles.” Jemand bohrt nicht gern hartes Holz (“someone does not like drilling hard wood”) describes a lazy or unambitious person. Jemand lässt Holz auf sich hacken (“someone allows wood to be chopped on him”) refers to a patient,

non-confrontational person - one who tolerates mistreatment. Das ist viel Holz ("that's a lot of wood") colloquially means "that's a lot of money" or "that's a large amount."

Heu (hay) is another common plant component. Das Heu trocken einfahren ("to bring in dry hay") means "to successfully complete a task or secure profit." Sein Heu im Trockenen haben ("to have one's hay in the dry") means "to have one's affairs in order; to be safe and secure." Heu zwischen die Hörner legen ("to place hay between the horns") means "to engage in something futile or pointless."

#### 7) Trees and Shrubs (Bäume und Sträucher)

In German phraseology, tree names function as unique dendronymic flora components that are highly productive. They do not merely denote plants found in nature but also convey figurative, cultural, and spiritual symbolism. The most frequent examples include Eiche (oak), Buche (beech), Pappel (poplar), Fichte (spruce), Tanne (fir), Birke (birch), and Lorbeer (laurel), among others.

For instance: Über Eiche und Fels plaudern (literally: "to talk about oak and rocks") - used figuratively to mean "to discuss the origins of the world or the essence of life." Keine Eiche ist so hoch, dass sie die Wurzeln nicht in der Erde hätte (literally: "no oak is so tall that its roots are not in the ground") - a proverb meaning "a person should never forget their roots or origins."

Lorbeer (laurel) - The laurel has traditionally symbolized victory and honor, which explains its frequent use in German idioms expressing success, triumph, or recognition: Lorbeeren ernten (literally: "to harvest laurels") - "to enjoy the fruits of success, to gain fame or distinction." Auf seinen Lorbeeren ausruhen (literally: "to rest on one's laurels") - "to stop making efforts after achieving success." Hier sind Lorbeeren zu pflücken (literally: "laurels can be picked here") - "there is an opportunity for success here."

Other tree names such as Fichte, Tanne, Esche, Pappel, and Birke also occur frequently in German phraseology. They often serve as symbols of national mentality, nature, and moral values. For example, the fir tree symbolizes Christmas, the oak represents strength and stability, and the laurel stands for victory and glory.

**Conclusion.** In conclusion, German idioms containing flora components represent a unique reflection of the collective worldview of the German people. Through them, one can gain deep insights into the nation's attitudes toward nature, human labor, social values, and emotional states. This study examined idioms containing plant names such as Palme, Kohl, Holz, Weizen, and Bohne. Semantic analysis revealed that flora components function not only as

literal plant names but also as symbolic and metaphorical elements that enrich the figurative meaning of expressions. For instance, *die Palme tragen* symbolizes victory and success, while *Holz vor der Hütte haben* humorously refers to feminine attributes in colloquial German.

In German phraseology, flora components are often used to describe human temperament, character, material condition, or social standing. These idioms, as products of national consciousness, share certain semantic layers across languages, highlighting universal human concepts while also reflecting distinct cultural identities.

The study's findings show that the similarities among flora-based idioms arise from universal symbolism, whereas the differences stem from unique national and cultural experiences. Thus, phraseological units containing flora components serve as valuable sources for exploring a people's mentality and historical worldview through language.

Future research in this field could focus on the poetic and conceptual analysis of other flora components such as *Blume* (flower), *Rose* (rose), and *Baum* (tree), thereby broadening the understanding of the linguistic and cultural symbolism embedded in plant-based idioms.

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