

THE ROLE OF FLORONYMS IN THE RUSSIAN AND UZBEK LINGUISTIC WORLD PICTURES

Alikhasanova Z. F.

Gulistan State University,
Gulistan, Uzbekistan

<https://doi.org/10.5281/zenodo.7632569>

Abstract. *This article is devoted to the floronyms in the Russian and Uzbek language worldviews, their lexical and semantic analysis in the languages under study. The choice of the topic is due to the relevance of studying the linguistic and cultural aspect of floral vocabulary in these languages. The purpose of the study is to describe the floral vocabulary as an integral part of the linguistic pictures of the world of these languages, as well as the lexical and stylistic development of units with a component-the floronym of the languages under study. The practical value of this work is determined by the possibility to use its results in the process of teaching in higher educational institutions of a number of disciplines "Modern Russian language", "Vocabulary of the modern Russian language", "Practical course of the Russian language".*

Keywords: *floronym, linguistic world picture, phytonymic space, national concept, component, vocabulary, linguistic and cultural aspect, association.*

INTRODUCTION

Each natural language reflects a certain way of conceptualizing (perceiving and organizing) the world. Being the constitutive thinking ability of a person, language reflects the experience of human interaction with the environment and it is this, objectified in language in its entirety, that forms the linguistic picture of the world. The linguistic picture of the world is a mental-linguistic phenomenon, a representation of the surrounding reality, which is fixed in the individual or collective consciousness and is represented by means of language. One of the significant components of modern Russian and Uzbek language pictures of the world are floronyms – names of plants as an object of linguistic study.

OBJECT OF THE RESEARCH AND METHODS

The object of the research is the nominations of the plant world functioning in the lexical system of the Russian and Uzbek languages, as well as in the paremias. The main research methods were: descriptive method; comparative method of linguistic analysis; the method of linguistic and cultural analysis; the method of semantic analysis. These methods of studying paremiological units, show the relationship between man and nature, are of interest for understanding the linguistic world picture with a significant influence of national and cultural factors on it.

RESULTS AND ANALYSIS

A special place among the basic floronyms in the Russian phytonymic space is occupied by the lexemes oak, birch, rose, cucumber, chamomile, horseradish, etc., and in Uzbek – arpa, bug'doy, qalampir, isiriq, rayhon, paxta, etc.

Cucumber is an annual herbaceous plant of the pumpkin family. When analyzing the material selected from lexicographic sources, it is revealed that the floronym *ozypey* (cucumber) in the stereotypical representation of native speakers of the Russian language is most often associated with freshness. This is mainly due to the existence of stable expressions with the cucumber component.

Thus, in the "Dictionary of Russian Language Comparisons" under the ed. V. M. Mokienko fixed steady comparison: *свежий как огурец* (fresh as a cucumber) – 1. «About a very cheerful, physically strong, blooming and well-looking man. 2. About someone's excellent, cheerful well-being. 3. About a well-rested, refreshed person. 4. About a sober, absolutely sober person» [1]. In connection with the latter meaning, a jokingly ironic version of *трезв как огурчик* (sober as a cucumber) is also recorded. V. M. Mokienko also notes an individual author's playful comparison (appetizing) *как зелёный огурчик* (as a green cucumber) – «about a pretty, attractive, fresh girl or woman».

Floronim *береза* refers to the Russian national concepts that have preserved the historical core and enriched with new concepts: birch - the symbol of Russia, «*страна берёзового ситца*» (the land of birch chintz), home, family, woman (girls, brides), light, warmth and joy of life, virgin purity, loyalty. According to the results of a free associative experiment, the word birch among modern youth is associated with Russia (21), with a house (5), with a girl (6), with a grove, a forest (31), with a broom (15), with birch sap (10), with a village (8), with Yesenin (7), with the bride (7), with the light (5), with a bathhouse (4), with a round dance (3).

Любить до самой березки (to love all the way to the birch) means to love until death, which speaks of a very strong feeling, of endless devotion, of love to the grave, because, as it is known that birch trees are usually planted at graves.

Накормить березовой кашей (to feed someone with birch porridge) is a punishment for a misdemeanor. In the old days in Russia, rods were made from bare birch branches and children were beaten with them for mischief and hooliganism. It was a parental form of punishment, used mainly in peasant families, sometimes in schools. Birch rods were called *каша* (porridge) because there were many branches in the bundle, and because such punishment always caused a fever in the body.

The expression «birch noodles» was also in use. The transmitted negative quality here indicates cruelty, anger. Also, to carve up someone as a Karelian birch (*разделатъ под карельскую березу*) – about someone's merciless, cruel massacre of someone; about severe bodily injuries inflicted on someone.

Ромашка (chamomile) is a genus of perennial flowering plants of the Asteraceae or Compound-flowered family – widely used for medicinal and cosmetic purposes. The Russian name *ромашка* was taken from the Polish language and comes from the Latin *romana* («Roman»). The Poles were the first to name the plant in the middle of the XVI century, describing it as *романов цвет*.

Dal's dictionary gives more than a dozen affectionate, humorous and original folk names for this plant: «моргун, сосонька, воловьи очи, выпадочная трава, белик, собачий ромен, едкая трава, блохомор, пустодом, пугвина»[2] etc.

In Russia, chamomile is a national flower and symbol, because of its beauty, its medicinal and aromatic properties, it is loved by the people, often mentioned in folklore tradition and in works of art, in which it is associated with discreet girlish beauty, with concepts such as «modesty» and «simplicity», important for Russian mentality. In addition, in the Russian language there is a stable expression of a daisy girl, which characterizes a modest, simple, sweet girl: A sparkling, cheerful, simple smile, like a white daisy on the border (S.N. Sergeev-Tsensky. Babayev (1906-1907)).

Chamomile is also stereotypically associated with love and more often with love suffering and torment. There are various rituals associated with chamomile. The most common and well-known divination for love is fortune-telling on chamomile, as well as making wreaths of it.

Among the ancient Slavs, chamomile was included in the list of seven sacred plants (oak, hazel, willow, chamomile, hops, mistletoe, weeping). It was considered a symbol of health, kindness, tenderness, beauty and chastity. In Christian mythology, the daisy is a symbol of the innocence of the infant Jesus. Along with the birch, it has symbolized Russian nature for centuries. According to popular superstitions, it is believed that where a star falls, a daisy blooms. Therefore, after seeing the first chamomile of the year, you definitely need to make a wish.

According to popular beliefs, chamomile also has not only healing properties, but also the ability to protect people, bring good luck. They believed that if you sprinkle chamomile on a house or yard, it will remove curses and slander. Mothers gave their children chamomile tea after the departure of unpleasant guests to protect them from the evil eye. The housewives scattered chamomile flowers at the doorstep to keep evil forces out of the house. It was believed that the pharmacy chamomile planted in the garden attracts money and success, and since the number of petals of the flower is different, there was a tradition of guessing on the chamomile. There are a lot of little sayings: «loves, does not love, spits, kisses, presses to the heart, sends to hell, loves sincerely, mocks, waits for a meeting, scoffs», etc.

Хрен (horseradish) is a perennial herbaceous plant of the Cabbage family, considered a native Russian plant; its name comes from the Old Frisian word "крен" – smell. The ancient Slavs used it for food, used it to treat many diseases and even endowed it with magical properties. In the Russian herbalist of the XIII century it says: “... *есть трава - Царские очи. С собой бывает и мала, и велика, желтоватый корешок - что золото. У кого очи болят, держи при себе, то оттодь болеть не станут; или муж жены не любит или жена мужа, то ту траву держи при себе, то любить станут...*” (“... there is grass – the Royal eyes. It can be both small and large, the yellowish spine is like gold. If someone's eyes hurt, keep them to yourself, then they won't hurt at all; either the husband doesn't love his wife or the wife doesn't love her husband, then keep that grass to yourself, then they will love...”). It is not by chance that horseradish was bred on purpose, planting it in individual beds or in the whole garden called "*хреновник*".

This plant was used in rituals, everyday life, magical and therapeutic practices. The semiotic status of horseradish is due to its properties: bitter, tart taste, as well as the shape of the root resembling a nail. For these reasons, it has become a symbol of the torment of Jesus Christ and is used in the Easter rite[3]. Because of its taste and preservative qualities, it has found wide application in the household, and also enjoyed great popularity as a medicine and an apotropaic remedy. However, from an economic point of view, this plant is useless, harmful and difficult to destroy, which served in its becoming a symbol of something that has no value, unethical, which is treated with contempt and neglect. This is most strongly entrenched in phraseology:

старый хрен (the old horseradish) – about an old man,

хрен не слаще редьки (the horseradish is no sweeter than the radish) – about someone or something equally unsatisfying, not suitable for anything.

In Dal's dictionary it is given: "*хрен* or *старый хрен*, *хреновка*, *хрыч*, *хрычовка*, *хреновая подлива*, *хрен вареный*, *хреновник*, *хреновый огород*." Most other phraseological units with the component floronim "*хрен*" and its derivatives are given in the dictionaries with the notation "mild profanity".

The role of plants is also great in the national culture of the Uzbeks, in beliefs and folk medicine. Their properties have been well enough studied by such great thinkers as Abu Rayhan Beruni (the man with the basilica from the suburbs), Abu Ali ibn Sina and others. In his work «Kitab as-saidana fi-t-tib» (Pharmacognosy in medicine) Abu Rayhan Beruni, among other things, classified about 750 names of medicinal herbs, thereby making a huge contribution to the ordering of pharmaceutical terms.

Avicenna finds in plants the «vegetable soul», above which he puts the «animal soul». He discovers both of these stages in humans. The comprehension of this totality is necessary, according to Avicenna, for true self-knowledge and, consequently, for the knowledge of God. His work «The Canon of Medical Science» was a reference book not only of Arab, but also of European doctors for centuries and had a significant impact on the development of European medicine. In his book, Ibn Sina described about 800 medicines and ways of storing them. Two volumes of a huge six-volume work are completely devoted to pharmacy, they describe more than 900 types of medicinal plants.

The medicinal plants mentioned by Ibn Sina are such as rosehip, licorice, aloe, sweet clover, wormwood, nettle, datura, oregano, henbane, walnut, water pepper, thyme, almonds, cumin, oregano, mint, mother-and-stepmother, elecampane, cassia, barberry, plantain, hawthorn, St. John's wort, marigolds, horsetail, yarrow, marshmallow, wormwood, madder dye, harmala, pomegranate tree, dandelion, larkspur and many others are currently widely used in folk and scientific medicine. «The doctor has three weapons: a word, a plant, a knife»[4].

Speaking of plant codes, I would like to separately note the importance of harmala in Uzbek culture. This well-known and very popular medicinal plant in the East is also called *adraspan* or *isiriq*. Harmala has been used since ancient times in both traditional and folk medicine. The people also call the harmala a "могильник". The herb of the *могильник* is used both in modern folk medicine and scientific. In addition, the harmala is a good colorful plant. The red pigment of the plant seeds was used to color carpets.

The *могильник* (*испанд*), as well as *хаома* (*эфедра*), was one of the most popular medicines of ancient Eastern medicine. The harmala in the «Avesta» (VII-V centuries BC) is described as a soothing and deodorizing agent. Abu Hanifa Dinawari (815-895) wrote that a decoction of the roots of harmala treated a lingering fever.

There is no family in the countries of Central Asia that does not know it and use it. This plant is treated with special trepidation in Uzbekistan, it can be found here in almost every house, regardless of the level of education, worldview, religious beliefs of the resident. *Isiriq* is tied to the door of the house, no wedding can do without it, it participates in beliefs and mythology, carries a superstitious fear inherited from the ancestors. People believe that *isiriq*, or harmala, protects them from the evil eye and has medicinal properties, and the easiest way to use harmala is fumigation. It has a certain psychotropic effect, and the smell of burning seeds expands the vessels of the brain, thereby helping with headaches and improving the functioning of the circulatory system. This is his main merit. This energy, called popularly the evil eye, and scientifically - bioenergetic influence, in fact, affects primarily the work of the human brain. In its qualities, it can be compared to juniper and frankincense.

A special role in the Uzbek phytonymic space is occupied by the flonym *rayhon* (basil). The word *rayhon* in ancient Arabic means «fragrant plant», and in Persian – «*isfaran*» - «constant joy». Abu Ali ibn Sina, focusing on basil, said that «it is useful to burn it or take its oil and apply

it as an ointment», «if black basil is used with benefit, i.e. if it is applied to the eyes, it will strengthen the heart ...», citing many other healing properties of this plant. Until now, basil is often used in folk medicine. There is an ancient belief that the *rayhon* is a talisman against evil forces. Therefore, it is customary to plant it around the house to protect the home from misfortune. Also, it was believed that if you constantly use *rayhon*, then the person will be bypassed by the evil eye and disease.

Poets and writers often used this floronym, associating this plant with the tenderness, velvety skin of a young girl:

Из-за щек ее нежных в смятенье увял базилик,

Уступил их румяницу тюльпан ярко-алый в саду...(Her tender cheeks faded in confusion,

The bright red tulip in the garden gave way to blush... Furkat)

Мой кипарис, мой базилик, живой нарцисс и роз цветник...(My cypress, my basil, my living daffodil and rose blossom... Babur)

CONCLUSION

Proceeding from this, it should be noted that floronyms represent a largely culturally conditioned layer of vocabulary, which occupies an important place in the national linguistic world pictures. Because of their cultural determinism, they are often difficult for foreign students to perceive and require linguistic and cultural commentary.

REFERENCES

1. Мокіуєнко В. М. Словарь сравнений русского языка, 2003
2. Dal V. I. Толковый словарь живого великорусского языка, 2006, с. 488.
3. Kolosova V. B., Ippolitova A. B. Этноботаника: растения в языке и культуре, 2010, с. 386.
4. Ibn Sina. Канон врачебной науки: в 5 т. Ташкент, 1956–1960.