

Phytonymic Vocabulary As An Object Of Linguistic Research

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Abstract: *The article deals with cognitive and comparative analysis of plant(phytonymic) names in English and Uzbek languages and the appeal to the study of the foundations of the formation of figurative meanings of phytonymic vocabulary from the standpoint of a cognitive-discursive approach, which opens up a new perspective for studying the correlation of units of the linguistic and conceptual levels, as well as the extreme complexity and multidimensionality of the phenomena of conceptual metaphor and metonymy, providing the formation of figurative meanings of phytonymic units.*

Keywords: plant(phytonymic) names, comparative analysis, methods and techniques of translating proper names, phytonymic formulas, etymological meaning of the name.

I. INTRODUCTION

The study of plant names provides an opportunity to study the forgotten language elements of the English and Uzbek vocabulary, obscure lexical-grammatical phenomena in the history of the language. The world of plants is considered one of the treasures of nature. It is known that our people have been trying to learn the properties of plants since the earliest times and used them to treat various diseases. Our great scholars like Abu Ali ibn Sina, Abu Bakr ar-Razi, Abu Rayhan Beruni tried to treat the pain of patients with medicinal plants. The peoples living in the regions of Central Asia, the Caucasus, Iran, Afghanistan, Egypt, and Asia Minor were interested in the distribution, growth and characteristics of plants in their regions about 5-6 thousand years ago.

2. MAIN PART

In the works of our compatriot, the great scholar Abu Rayhan Beruni (973 - 1048), who lived and created a few centuries ago, such as "Chronology", "India", "Geodesy", "Minerology", "Masud's Law", "Saydana" The history, culture, fauna and flora of that time are covered. Especially noteworthy is the work "Kitab al-Saydana fi-t tibb" written in 1048 during the reign of Mahmud Ghaznavi's successor Mahmud Ghaznavi in 1048, dedicated to the description of medicinal plants, animals and minerals. . In the introduction of this work, it is stated how eager the author was in his youth to know the world around him and how the parts of the world are called in different languages. In particular, when the scientist was a child, a Greek moved to his country. It is said that Abu Rayhan Beruni brought him grains, seeds, fruits, plants and other things, asked them what they were called in Greek, and wrote down their Greek names in his notebook.

In the 15th-16th centuries, Zahiriddin Muhammad Babur, who left an indelible mark in history as a great statesman, poet, culture, language and literature representative, praised the beauty of man and nature, and the colors of the flora and fauna. He did not forget about the diversity.

The first President Islam Karimov said about Babur: "As one of our great ancestors who spread the wisdom of the Uzbek people to the world, he teaches us to appreciate our history and look to the future with confidence." In fact, Babur Mirza's work and creative path are noteworthy in every respect. Only "Boburnoma" of the poet can be compared to a truly encyclopedic work. Because it contains not only literature, art, history, geography, but also specific information about flora and fauna. In particular, more than 150 plants distributed in the Fergana Valley, Samarkand, Kabul and India are given names, descriptions, distribution and Uzbek, Arabic and Indian names. In addition, about 180 species of animals are mentioned in the work, some of which still exist in our republic. In particular, there are 15 species of mammals, 33 species of birds, several species of aquatic and terrestrial creatures. "Boburnoma" even describes the flight paths of birds, resting places, methods of hunting birds and animals. According to the author, an excellent fishing method was used in Kabul. Plants called wormwood (called "white wormwood") and horsetail were tied together and thrown into the water. After a while, the fish floated to the surface of the water. This method is still used in the hunting of the northern region of Kazakhstan and the peoples of Siberia. They only use cowtail instead of the above two plants. In both methods, the fish can't breathe when the wound is filled with plant blooms, dust, and hairs. Naturally, at such a time, fish rise to the surface of the water and become easy prey for hunters.

3. DISCUSSION

Babur also gave information about the world of plants that is not inferior to botanists. For example, in Ferghana there are fruits and sugarcane crops, in Kabul and other cities there are apples, pomegranates, quinces, figs, apricots, peaches, almonds and an abundance of grass, in Kabul there is a garden called "Wafo Garden" It is noteworthy that he built and planted sugar cane and banana and sent them to Bukhara and Badakhshan. Babur compares the date (he did not know that it has two sexes) to an animal: "One is big, one is small, the animal will cut off its head. He also wrote that a date tree will not grow well if a male (man) does not pick up a date branch and touch it. Nagzak (mango), banana, badhal (breadfruit tree), beir (fig), jamun (peppercorn), jawzi buyo (nutmeg), kawal kakri (lily), kaneyr (The name of such plants as sambitgul), kunor (chilonjiyda), naranj (orange), nargil (coconut palm), tindu (white saffron fruit) and champa (jasmine) are also mentioned for the first time in "Boburnoma". Babur also used a unique method to determine the names of plants in Afghanistan and India. That is, he gave an understanding by comparing the fruits, flowers, and size

of the plants of Fergana region (or Samarkand) with their shape and style. For example, in Afghanistan, in the steppes of Kurrayi Taziyan and Dashti Sheikh, "Chikin tola grass is very good", and as a reserve botanist about tulips of various colors, "I have thirty-two-thirty-three varieties in one layer of my art. the tulip came out" informs.

Currently, the name of the plant called "chikin tola" is not found in botanical textbooks and dictionaries. But with the name "chigin" the Turkmen and Karakalpakhs were living in the sholipoya and sernam lands, telling everyone to get to know each other. So, even in Babur's time, kurm was called "chikin tola" in Uzbek. Also, a grass that grows in the mountains of the Kabul region is called "Butaka grass, let the horse sit on it... In Andijan, this grass is called "butka". The plant called "betaga", which is common in mountain pastures, was formerly called "butka". Sometimes plant leaves, trunks and flowers are also compared to a grass. For example, a man compares the leaves of a plant called kevra (Hindi) to a reed leaf growing in a forest, and the fruit of a kadhal (breadfruit tree) is likened to the belly of a sheep that has turned over due to its rough surface. Such examples can be found in "Boburnoma".

Babur wrote that he heard the description of some plants from other people's mouths, but he did not see them himself. This is a characteristic of true scientists. For example, he heard the name of a herb (meaning Mehriyiah), it is called "bear grass" in the word el, the Arabic name of this herb is "yabruh us-sanam", the plant grows in Yettikent mountains, but he tells the truth that he did not see him, "but he was not heard from during this period". However, the real honeysuckle (scientific name "mandragora") grows in the vicinity of the Mediterranean Sea. In Central Asia, it is found only in the Kopetdog mountains of Turkmenistan. Some call it "Oriental ginseng" because its root is similar to ginseng. Its fruit looks like a small tomato or "ituzum". There are many legends related to the name of this plant with a history of 2-3 thousand years. This is probably the reason why Ibn Sina and Beruni gave brief information about Mehriyiah in their works. But it should be noted that two or three different plants are also called by this name in science.

As can be seen from the above information, in "Boburnoma" serious attention was paid to the issues of consistent study of biological resources and their rational use.

Even today, there is a great interest in medicinal plants in our country. Not only biologists and zoologists, medical scientists, but also linguists were interested in medicinal plants and wrote various pamphlets and textbooks, compiled dictionaries. For example, D. Yormatova's "Plant Science", H. Yoldoshev's "Plant Diseases", N. Uljabayeva's "Jewels from the Treasure of Folk Medicine", S. Muhamadjonov, F. Jonguzarov's "Russian-Uzbek Text on Plant Science" annotated dictionary", S. Sahobiddinov's "Brief Russian-Uzbek Botanical Terminology Dictionary" can be cited as an example.

The choice of phytonymic units as an object of study is due, firstly, to the fact that the names of plants are a clearly distinguished group of objects, characterized by a stable quantitative composition, which ensures the completeness of the coverage of the material under study. Secondly, phytonymic vocabulary most vividly represents a person's life experience, his subtle, vivid individual observations of the surrounding world of wildlife. In this regard, we can talk about the reflection of specific features of the national character, cultural and historical traditions of people in the vocabulary of flora [Savenko (Filatova) 2007:35].

Phytonymic vocabulary has repeatedly come to the attention of linguists (T.D. Baryshnikova, E.A. Bulakh, N.A. Grigorenko, O.L. Zozulya, N.A. Kazieva, O.I. Musaeva, T.N. Pankova, E.V. Ryzhkova, O.P. Ryabko, A.S. Savenko, R.D. Setarov, O.V. Khudentsova, O.N. Charykova, etc.), while the research was carried out both on the material of one language and in comparative terms. In their research, scientists consider various aspects of the semantics and functioning of phytonymic units.

The work on the study of this language layer can be divided into two large groups. The first group includes studies in which the object of consideration is the direct values of phytonyms.

They are performed on the material of a variety of languages (English, Uzbek, Russian, French, German, Spanish, Chechen, Ingush, Adyghe, etc.), which set one of the main goals to study the motivation of phytonymic units [Baryshnikova 1999, Panasenko 2000, Bulakh 2001, Ryabko 2004, Khazbulatov 2004, Galaeva 2006, Mirzakhanova 2007, Savenko (Filatova) 2007, Grigorenko 2007, Yagumova 2008, Kazieva 2009, Savvina 2010, etc.].

The second group can include works on the study of figurative meanings of phytonyms [Setarov 2000, Ryzhkova 2001, Tugusheva 2003, Sokolova 2004, Musaeva 2005, Romanova 2008, Charykova 2009, Pankova 2009], in which researchers use cognitive and linguoculturological approaches to identify the features of semantics and national specifics of the formation of figurative meanings of phytonymic units. It should be noted that in most of the works mentioned above, the authors focus their attention on the consideration of the floristic metaphor. This group also includes a number of works performed on the material of artistic and poetic works of individual authors [Akavzba 2004, Sokolova 2009, Shirin, Gremyachikh 2010].

4. CONCLUSION

The plant world is extremely diverse, its reflection in the human mind in the form of images, and concepts are diverse. The cognitive-onomasiological approach to the terminological system "Plant Names" made it possible to reconstruct the stages of cognitive and practical human activity, the principles of categorization of the world. In English and Uzbek, the starting point of human cognitive activity is the acquisition of primary information through the visual, tactile and olfactory, gustatory and auditory channels. Typical combinations of channels in the name of plants in English are smell, sight, and taste, and in the Uzbek language - shape and colour. The phytonymic linguistic picture of the world on the material of the English and Uzbek languages largely coincides, since it corresponds to the natural division of the surrounding reality. The existing differences are explained by the non-identity of the socio-historical experience of each people in the development of the world.

First of all, Beruni's work "Kitab al-Saydana fi-t tibb" is included among the written monuments that serve to determine the periods of use of plant names.

"Devou lug'otit Turk" by Mahmud Koshgari, "Attuhfatuz zakiyatu fillug'atit turkiya" (XIII-XIV) by an unknown author, dictionaries of Navoi's works, "Baburnoma" by Zahiriddin Muhammad Babur, "Kelurnoma" by Muhammad Yaqub Chingi works also help to determine the basis and lexical layers of plant names we are studying.

Plant names in the Uzbek language were studied in the following layers:

1. Plant names in common Turkish language;
2. Plant names adopted from the Persian-Tajik language;
3. Phytonyms borrowed from the Arabic language.
4. Plant names borrowed from the Russian language and other Western languages through the Russian language.

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