

MOTIVES OF NAMING SOME PLANTS IN ENGLISH

<https://doi.org/10.5281/zenodo.7942006>

Zarnigor Djalilova

*senior teacher of English Linguistics department
at Bukhara State University*

Abstract.

This work deals with phytonyms, proper nouns representing plants, trees and flowers, different motives for naming them. In particular, it investigates the names of plants containing anthroponym (personal names) component. It explains how human knowledge, perception of nature and surrounding world, religious and mythological beliefs are reflected in plant names in English language.

Key words.

phytonym, anthroponym component, mythological knowledge, religious beliefs

While modern linguistics studies language in integral connection with the human factor and his thinking, the main attention is paid to the study of the linguistic world picture. After all, the language not only forms the linguistic picture of the world, but also serves to express and describe the landscapes of other worlds by means of certain lexicons. It is in this respect that the phytonymic lexicon is considered important, because the names of plants reflect the life experience of people, the process of studying and understanding the plant world, the values and mentality of the nation in certain aspects.

From the earliest times, human survival and living conditions depended on the multiple flora, which was directly reflected in the worship of various trees and flowers by the members of the primitive community. While defining the phytonymic vocabulary N.I. Konovalova noted, when a person enters into a relationship with nature, he gives names to plants that reflect their specific characteristics and show his imagination about plants⁹⁸. And these names created the basis for the formation of a special lexical-semantic group - the phytonymic lexicon.

As A. B. Superanskaya, who conducted the first research on phytonyms, said, the name is one of the products of human culture. It represents the characteristics that arise from the needs of the community and acquire meaning for this

⁹⁸ Коновалова Н. И. Словарь народных названий растений Урала. – Екатеринбург: УрГПУ, 2000. – С. 4.

community⁹⁹. Indeed, the era, place in which a person lived and his level of knowledge are reflected in the names given to objects surrounding them including names of plants.

The phytonymic lexicon represents the experience of practical and cultural-mythological study of the plant world, which is part of the world surrounding man¹⁰⁰. Therefore, it carries ethno-cultural information that reflects people's understanding of plant realities.

In the sources, it is indicated that flowers are called "earth stars" or "alphabet of angels" because of their beauty and fragrant freshness. In this regard, Howit's opinion that "among the small creatures created in the universe, flowers are a clear proof of the Creator's love for beauty, tenderness and joy" is also worth paying attention to.

With the time pass and the development of society, although the dependence of people on the world of flora has decreased compared to the primitive period, the importance of the world of flora in human life has not decreased. This, in turn, caused interest in the study of phytonyms in linguistics.

F.I.Buslaev studies the phytonymic lexicon from the linguocultural aspect and states that "the nomenclature of folk botany itself takes us to the mythological era"¹⁰¹. And E.M.Wright writes: "The rustic sees in the flower something which calls up in his mind a familiar object - a dish of eggs and bacon, the parson in the pulpit, a hen and chickens; or something which reminds him of a Bible story he has known from his childhood; or something akin to human nature, which draws forth a responsive recognition"¹⁰². In fact, since Christianity is deeply embedded in the life of the English people, it cannot fail to find its reflection in this speech, including in the names of plants. After all, as E.M. Zinoveva noted: "People intuitively recognize objects, realities, and name them with names that reflect their inner worldview, their attitude to the so-called thing"¹⁰³.

When the British believed in Christianity, they used the names of biblical heroes, saints and religious scholars as a basis for the formation of phytonyms with religious elements. It should be noted that the image of the Virgin Mary occupies a

⁹⁹ Суперанская А. В. Общая теория имени собственного. – М.: Наука, 1973. – С.7.

¹⁰⁰ Аникина Т. В. Словообразовательная структура фитонимической лексики в английском и русском языках // Научный результат. Вопросы теоретической и прикладной лингвистики. – Т.4. – 2018. – №4. – С.5.

¹⁰¹ Буслев Ф. И. Исторические очерки русской народной словесности. – М.: Книжный дом «ЛИБРОКОМ», 2011. – С.17.

¹⁰² Wright E.M. Rustic Speech and Folk-Lore. – Oxford: Horace Hart, 1914. – P. 332.

¹⁰³ Зиновьева Е.М. Символика благословения в номинации народных названий растений. Современная лингвистика и литературоведение. – 4 (062). – 2014. – С.132.

special place in the phytonyms with the component of religious characters, and such phytonyms can be found a lot in English. For example, Aunt Mary's Tree is the common holly; Virgin Mary, Virgin Mary's Honeysuckle, Virgin Mary's Milkdrops, Lady's Milk-sile are all botanical names given to the plant *Pulmonaria officinalis*, based on the legend that drops of milk fell on the leaves of the plant while the Virgin Mary was nursing the baby Jesus. According to another legend, the Virgin Mary met a cow when she was thirsty, and in order to satisfy her thirst, she made a cup of thistle leaves and drank milk. The white spots on the leaves of the plant are the reason why it was named Our Lady's Thistle, Mary's Thistle¹⁰⁴.

Another legend tells about the origin of the plant called Mary's Tears. According to it, the spots on this plant were formed from the tears shed by the Virgin Mary during the crucifixion of Jesus Christ¹⁰⁵.

According to M. Khoshimkhojayeva, the reason why the names of plants are associated with the names of religious heroes is their healing properties or their unusual shape. For example, the arrangement of the leaves and flowers of the Saint-Andrew's-cross plant reminds cross. At the same time, this plant is also used in the bath treatment for the feet of children who have not started walking. The inner part of the Saint-Peter's bell flower resembles a bell. The name of the plant Jacob's ladder is based on its use in the treatment of dysentery and its appearance which is similar to a ladder¹⁰⁶.

In English, there is a number of phytonyms which contain name of religious images as a component. Solomon's Seal, David's Harp, Lady's seal, whose botanical name is *Polygonatum multiflorum*; Aaron's Rod; Saint Peter's Herb; Cain and Abel; Mary and Joseph (forget-me-not) can be examples of them.

As M. Hoshimkho'jayeva noted, phytonyms containing religious elements are rare in the Uzbek language: the nominative etymology of *gulidovud / gulijaohar* (Davud / Jawhar flower) is not known. However, in the etymology of "*hassomuso*" (rod of Moses) the connection with religious reality is evident. In this case, the plant branches look like a rod¹⁰⁷.

According to N.I. Konovalovani: "Phytonymy is one of the ancient microsystems, in which the experience of practical and cultural-mythological study of the plant world is embodied. Though the nominative process is clearly

¹⁰⁴ Wright E.M. *Rustic Speech and Folk-Lore*. – Oxford: Horace Hart, 2014. – P. 333.

¹⁰⁵ Wright E.M. *Rustic Speech and Folk-Lore*. – Oxford: Horace Hart, 2014. – P. 333.

¹⁰⁶ Хошимхуджаева М.М. Мотивологический анализ английских, русских и узбекских фитонимов с компонентом-антропонимом. – Проблемы истории, филологии, культуры. – 2017. – №1. – С. 371.

¹⁰⁷ Хошимхуджаева М.М. Мотивологический анализ английских, русских и узбекских фитонимов скомпонентом антропоним. Проблемы истории, филологии, культуры, (1) 2017. – С.373

anthropocentric in nature, the symptoms underlying the names reflect not only the objective properties of the plant, but also the associations that don't exist in the plant, but given as a result of knowledge and the impressions of the nominator from myths, fairy tales, narratives and stories"¹⁰⁸. We agree with N.I. Konovalova's opinion since there is a large group of phytonyms which are named after mythological images.

In England, among other European countries, the influence of ancient Greek and Roman culture, especially myths, can be understood from the fact that mythological images served as an important resource in the formation of plant names. The associative connection between the ancient heroes and botanical terms is based on the similarity in the characteristics, behavior, actions of the mythological image. As I.L. Kuchesheva said, this happens through generalization of the original noun meaning of the names of ancient heroes. At the same time, a permanent connection is established between the word in its new generalized sense and the image of a certain ancient hero. A name taken from mythology is used in speech as a word expressing the generalized meaning of certain physical, moral characteristics or actions characteristic of an ancient character¹⁰⁹.

This group includes the transition of anthroponyms to phytonyms through the motifs of the transformation of heroes into plants in Greek mythology. Examples of this are the legends of Daphne, Narcissus, Amaryllis, and Hyacinthe. It is said in the legend that god Apollo fell in love with Daphne, the daughter of the river god, but the girl preferred the purity to the sweet love of the god and turned into a laurel tree.

According to the Greek legend about the creation of the Amaryllis flower, a young girl named Amaryllis falls in love with the handsome but cold Alteo. In order to win the love of a young man, a depressed girl wounds her heart with a golden arrow. Every day she goes to his house in the hope of seeing her lover, and drops of blood fell from her wounded heart. On the thirtieth day, red flowers bloom along the road from her heart's blood.

Greek myths, which had a great influence on European, including English literature, describe legends about the creation of the lotus flower from a drop of the milk of the goddess Hera, the appearance of the Narcissus flower, the story of the

¹⁰⁸ Коновалова Н.И. Словесные образы как кумуляция культурно-мифологических представлений в системе народной фитонимии. // Н.И. Коновалова (ред.). Изменяющийся языковой мир: материалы докладов международной научной конференции. – Пермь, 2000. – 12-17 ноября 2000 г. – С.208.

¹⁰⁹ Кучешева И.Л. Лингвокультурная специфика терминов-мифонимов (на материале английского языка). – Филологические науки. Омский научный вестник. – 2012. – №5 (112). – С.152-154.

goddess of love Aphrodite and Adonis which tells about the rose, changing from white to red and becoming a symbol of love.

From the analysis given above it can be noted that names given to the plants do not always reflect the objective features of them, but also reflect associations of flora with existing mythological, cultural knowledge and religious believes.

THE LIST OF USED LITERATURE:

1. Коновалова Н. И. Словарь народных названий растений Урала. – Екатеринбург: УрГПУ, 2000. – С. 4.
2. Суперанская А. В. Общая теория имени собственного. – М.: Наука, 1973. – С.7.
3. Аникина Т. В. Словообразовательная структура фитонимической лексики в английском и русском языках // Научный результат. Вопросы теоретической и прикладной лингвистики. – Т.4. – 2018. – №4. – С.5.
4. Буслаев Ф. И. Исторические очерки русской народной словесности. – М.: Книжный дом «ЛИБРОКОМ», 2011. – С.17.
5. Wright E.M. Rustic Speech and Folk-Lore. – Oxford: Horace Hart, 2014. – P. 332.
6. Зиновьева Е.М. Символика благословения в номинации народных названий растений. Современная лингвистика и литературоведение. – 4 (062). – 2014. – С.132.
7. Хошимхуджаева М.М. Мотивологический анализ английских, русских и узбекских фитонимов с компонентом-антропонимом. – Проблемы истории, филологии, культуры. – 2017. – №1. – С. 371.
8. Коновалова Н.И. Словесные образы как кумуляция культурно-мифологических представлений в системе народной фитонимии. // Н.И. Коновалова (ред.). Изменяющийся языковой мир: материалы докладов международной научной конференции. – Пермь, 2000. – 12-17 ноября 2000 г. – С.208.
9. Кучешева И.Л. Лингвокультурная специфика терминов-мифонимов (на материале английского языка). – Филологические науки. Омский научный вестник. – 2012. – №5 (112). – С.152-154.
10. Kobilova A.B. (2023). Lingua-cultural aspects of medical periphrases of English language/ACADEMICIA: An International Multidisciplinary Research Journal

11. Usmonova, Z. H., & Fayziyeva, A. A. (2019). LEXICAL AND GRAMMATICAL PECULIARITIES OF COMPLEX TERMS IN ISAAC ASIMOV'S WORKS. *Scientific Bulletin of Namangan State University*, 1(5), 257-262.

12. Djalilova, Z. (2023). ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИДА ГУЛ НОМЛАРИНИНГ ЛЕКСИК-СЕМАНТИК МАЙДОНИ ҲАМДА ЛИНГВОПОЭТИК ХУСУСИЯТЛАРИ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (*buxdu.Uz*), 32(32).

https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9398

13. Зарнигор, Д. Б. (2023). Выражение Модели" Эмоция-Растение" В Английской И Узбекской Поэзии. *Miasto Przyszłości*, 32, 147-150.

14. O'rinbekovna, U. M. (2022, October). THE CONCEPT OF THE LACUNA, TYPES AND WAYS OF TRANSLATING. In *Proceedings of International Educators Conference (Vol. 1, No. 1, pp. 66-69)*.

15. Ubaydullayeva, M. (2023). VARIABILITY OF THE SEMANTIC CONTENT OF THE CONCEPT "CONCEPTUAL LACUNA". ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (*buxdu.Uz*), 32(32).

https://journal.buxdu.uz/index.php/journals_buxdu/article/view/9396