

Linguo-Cultural Peculiarities of the Phraseological Units with Pharmacophytonyms Components

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Abstract – This article explores the linguistic and cultural aspect of French phraseological units with the component “pharmacophytonym” - names of medicinal plants. To this type of phraseological units belong units that have in their composition an element associated with the plant world, ie these are not only the names of medicinal plants, but also the names of parts of plants, fruits, their associations, etc. The study of these units helps to identify the specifics of understanding by representatives of the French culture of human behavior, relations in society in terms of the plant world.

Keywords – Pharmacophytonym, Phytonym, Phraseology, Phraseological Unit, Phytonymic Phraseological Units, Phytphraseologisms, Phytphraseemes.

I. INTRODUCTION

In modern linguistic, it is not possible to deny the interdependence of the language and the general cultural. In fact, the culture is an important aspect of the language and both phenomena cannot be seen separately. The language reflects not only the national culture at a certain period, but also provides its historical characteristics, so the cultural treasure can be transmitted from generation to generation.

Based on this approach to the language learning, we can see also that the phraseology is closely linked to the national and cultural traditions of a language community. Thus, it is feasible to explore all aspects of the phraseology and its national identity. It is significant to note that this specificity is proper not only for a single idiom, but also for the entire phraseology system of a language.

Then, it is logical to specify what the phraseology is. In linguistics, the phraseology corresponds to a set of expressions, idioms, collocations and sentences encoded in the language generally (6, 1062-1063).

II. LITERATURE REVIEW

As a branch of the language, the phraseology is mainly focused on the study of the nature of idioms and of their categorical characteristics, as well as on the determination of the laws of use of idiomatic (phraseological) units in the speech. The most significant problem is to distinguish the phraseological units from those which are formed in the discourse (it is to say not prepared in advance) and on this basis to identify the characteristics of phraseological units. By reason of certain differences between the idiomatic units, combinations and stable sentences (proverbs and sayings, other similar units), many researchers differentiate two types of phraseology: "narrow" or "wide". When it is meant in the wide sense (in works by L.P. Smith, V.P. Zhukov, V.N. Telia, N.M. Chanskiy), the scope of the phraseology comprises the proverbs and the sayings, the stable typical sentences of folklore, certain forms of communication (greetings, expressions for farewell). But the issue of a wider understanding of the phraseology remains controversial. Great Russian linguist V.V. Vinogradov is opposed to the inclusion of stable sentences and of maxims in the

phraseology, arguing that the proverbs and the sayings cannot be equivalent of words, and that the form may not be the subject of study of the phraseology because they are equal to the proposal.

III. ANALYSIS

Ferdinand de Saussure, one of the founders of the sociological theory of language, described the idioms as set phrases. In 1970s, the linguists begun to operate for the analysis of phraseology, together with traditional methods, those derived from generative and transformational grammar (e.g. U. Weinreich, W. Chafe, B. Fraser). American linguist Wallace L. Chafe noted that at a definite stage of development of language the idioms create new meanings without proper models for the expression, but rather an "old idea", already existing in the language.

The idioms are alternatives to sentences, phrases or personal sayings, providing a function of communication in every language as medium of holistic term. Without any doubt we can say that idiomatic expressions are the mirror of the thoughts of a people.

Taking into account the French language richness in terms of phraseology, we have limited the scope of our research to the idiomatic units selected from of a dictionary of French idioms, with a pharmacophytomic component. "Pharmacophytonymia" is derived from the Greek word "phármakon", opium, "phutónumos" - name of plant. This term has been suggested by Russian linguist Olga Rubtsova (8, 218). As a branch of the language, this concept is one of the most ancient lexical-semantic groups in the language of any nation and reflects its cultural, geographical and religious characteristics. The area of the pharmacophytonymy, which unites the names of medicinal plants, is one of the most ancient microsystems, which demonstrates the experience of the cultural-mythological knowledge and practice of the world's plant with the medicinal properties as a gift of the Nature.

Below, we describe the characteristics of language content, by placing in different groups idiomatic units, formed in the result of analysis of lexicon, semantics, idiomatic and etymology.

Idioms *with a medicinal phytonym component with socio-political and economic content:*

Une république bananière (2, 51) The popular alternative in English is a "banana republic". The political and economic phenomena play a significant role in the appearance of these idioms.

Apporter des oranges (à quelqu'un) Why the oranges? This story begins with Senator Beranger, who, at the end of the XIX century, was nicknamed the "Father-of-shame" (King of the censorship) and obsessed by the good morals of its citizens. This dates back to 1892 when, at the direction of this senator too moralistic, four young girls, including Marie-Florentine Roger aka Sarah Brown, were accused of being shown almost naked in the streets during the parade in Paris. The case made big noise in that time and, in the meantime that the verdict falls, the poet Raoul Ponchon composed these two lines:

"O! Sarah Brown! Si l'on t'emprisonne, pauvre ange,

Le dimanche, j'irai t'apporter des oranges."

It is so simply because that '**orange**' rhyme with '**ange**' that now these fruits are brought to prisoners and sick people.

Mettre du beurre dans les épinards. In French society and even all over the world, fat products, butter and oil has long been regarded as related to the wealth. For example, in Uzbek, it is often said '*yog'li ish*' or '*moyli ish*' (oily or butter work). The meaning of this metaphor is quite clear. The spinach is certainly a dietetic plant, but eating it without butter not suited to the French bourgeoisie. Thus, in order to improve the taste of spinach (Conditions of human life), it is necessary to 'add some butter (money)'.

À la noix. It is a pejorative term which names an object of poor quality or little value. This can be found in many popular traditions and in several languages, as in English where interjection "**Nuts!**" is used. It has the value of final refusal. In Gascony, when a young man asked the hand of a young girl, he was invited to share the meal family: if, by the end, he was served nuts, this meant that his proposal was rejected.

IV. DISCUSSION

Idioms with phytonymic component with culinary content:

La cerise sur le gâteau. This metaphorical idiom probably comes from the tradition to decorate the cake with a cherry, having healing properties and naturally beautiful. The English variant is "the cherry on the cake" or "the cherry on top" which remains at the same level of linguistic meaning.

Rien ne va plus, c'est la fin des haricots. In the XVIII century, on the ships for the management of the consumption, foods were prescribed in the following order: first, fresh products, meat of animals, sea food, salted and smoked

products, then the ham and at last the beans ended the caboose. The end of the beans or the sailors meant the famine.

C'est une solution (ou un sujet) à la noix ! According to several interpretations, "**à la noix**" would be a distortion of a quotation - "cresson alénois", which meant to make the salads' taste pungent and bitter. Also the salad with nuts was sharp, so the term '**à la noix**' would have symbolized rather bad things. Generally, this French term is known as "**à la noix de coco**" which is a mere addition made by joke.

Je vais te faire ça aux petits oignons ! This term is used to describe a certain work or business. In fact, cooking a dish with care is to accommodate it with small onions, to make its taste smooth and succulent.

C'est un peu fort de café ! This sentence, which has its origin in XIX century, was born from a game of words, that which means that the lack of strong coffee in a café was a word in the fashion among the people. The idiomatic component "un peu" serves to reinforce the content.

Among the expressions French, we can also see the examples synonymous, antonymic or polysemantic idioms containing the medicinal phytonymes.

Avoir de l'oseille, syn. avoir du blé. A French idiom of slang origin where medicinal phytonymes like *l'oseille* and *le blé* had the meaning of silver coins.

Avoir la pêche, syn. avoir la frite / la patate. The origin of the idiom *avoir la pêche* is quite blurred. For some, it would come from China where a peach is sign of immortality and of good health. Otherwise, it would come from the world of the boxing and would mean 'to have a lot of strength'. As for the element **patate**, it is due to its shape rather round that in slang the beginning of the XX century the potato used to be likened to the head (as well as a pear, previously).

This kind of phraseology has also equivalent expressions in the other languages of the world :

in British English "*to be full of beans* ";

in American English "*to be full of piss and vinegar*";

in Russian "*(свеж) как огурчик*" (*fresh*) as a cucumber).

Faire chou blanc, syn. croquer la pomme. A term at least strange, and the only certainty that we have, the game of bowling to the meaning of "make a party without scoring points". So, why the cabbage? According to, among others, Émile Littré, the phrase has nothing to see with the cabbage, the food, but in fact it was "faire coup blanc" pronounced in dialect of Berry "*choup blanc*". As for its synonym "*croquer*

la pomme", it is an expression from the Bible, and is a result of an error of translation into Latin. Adam and Eve ate the fruit of the knowledge under the temptation of the serpent and were driven out of Paradise. It was a fruit which was meant and not an apple. Although, this idiom widespread in this form up to our days. This idiom has its equivalent expressions in the other languages of the world: **in the Uzbek** "*qovun tushirmoq*"; **in the Canadian French** "*faire patate*".

In various languages and cultures, in an idiomatic dictionary we can also discover beautiful examples of many "**phytoidioms**" and "**phytophrases**". These are terms that we suggest to define the idiomatic expressions containing names of plants. From linguistic point of view, we have seen the need to include these notions which concretize the place of this kind of idioms in the field of global language diversity. The prefix **phyto-** derives from the ancient Greek **φυτόν**, *phytón* ("vegetable"). So it is used in the word having a report with the name of a plant.

V. CONCLUSION

In world linguistics, the study of the cultural and spiritual heritage of the peoples of the world has both scientific and practical value; mutual comparison allows us to deeply appreciate it. The relationship between language and culture, the reflection of language in social life, the problems of foreign language studies require special attention (4,4).

While in world linguistics the study of the cultural and spiritual values of the peoples of the world is of scientific and practical importance, the comparison is worth it as well. The relationship between language and culture, its reflection in social life and the study of foreign languages require special attention as well.

As a result of our research, we were able to observe, from a point of view of language and culture, the attitude of French speakers towards medicinal phytonyms. In total, we have chosen 10 components of phytophraseologisms of the French language to examine: *tomate, oignon, pomme de terre, carotte, concombre, pomme, melon, raisin, chou* and *haricot*. The main objective of this classification and statistics was to try to find the answer to our main question: Can the most common plants in our daily life be the main lexical constituents in the appearance of phytophraseologisms or phytophrasemes? Examining and summarizing the statistics based on dictionary data we found that in the first place is the phytonym "pomme" which has more than 36 units, the second "chou", 27; the phytonyms "raisin", "oignon" and "carotte" each by 9 to 12 expressions; and in weaker use of our examples "tomate", "haricot" and "concombre" 6 to 8 units

each. Estimated at 13 million tonnes according to WAPA¹, the apple is the leading fruit consumed in France (market share in 2019: 22.6%) ahead of oranges (12.3%) and bananas (12.2%). But it is not only these data that can attest to the importance of this phytonym in the creation of phytophraseologisms. There are many historical factors which mark the cultural richness of the people. Many fixed expressions can specify the place and importance of each linguocultureme and allow to enrich linguistic notions in the linguistic and cultural approach.

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¹ “World Apple and Pear Association” (WAPA), the World Association of Apples and Pears is a professional association

created in 2001 representing apple and pear producing countries around the world.