



THE ROLE OF PHYTONIMS IN THE EMBODIMENT OF THE HUMAN IMAGE IN THE TURKISH LANGUAGE

Zebo Rustam kizi Salimova

Lecturer,
"Department of History, Culture, Politics and Economics of the
Turkic Nations",
Tashkent State University of Oriental Studies
zebosalimova1990@gmail.com



<https://doi.org/10.37547/jcass/volume02issue03-a4>

Abstract: This scientific article is devoted to the use of phytonyms in the embodiment of the human image in the Turkish language. The units used to express positive and negative traits are analyzed. The wide range of language possibilities in the expression of the human image through phytonim is considered. In Turkish, the emphasis is on the vocabulary of the language in depicting human figures and their characters.

Keywords: Language, human image, character, phytonym, zoophraseology, image, portrait, positive, negative, appearance, analogy, alternative, equivalent, language scope, meaning shift.

FITONIMLARNING TURK TILIDA INSON TASVIRINI GAVDALANTIRISHDAGI O'RNI

Zebo Rustam qizi Salimova

Annotatsiya: Ushbu ilmiy maqola turkiy tilda inson qiyofasini gavdalantirishda fitonimlardan foydalanishga bag'ishlangan. Ijobiy va salbiy xususiyatlarni ifodalash uchun ishlatiladigan birliklar tahlil qilinadi. Fittonim orqali inson qiyofasini ifodalashda til imkoniyatlarining keng doirasi ko'rib chiqilgan. Turk tilida inson qiyofalari va ularning xarakterlarini tasvirlashda tilning lug'atiga katta ahamiyat beriladi.

Kalit so'zlar: Til, inson qiyofasi, fe'l-atvor, fitonim, zoofrazeologiya, tasvir, portret, ijobiy, salbiy, tashqi ko'rinish, o'xshashlik, muqobil, ekvivalent, til doirasi, ma'no o'zgarishi.

РОЛЬ ФИТОНИМОВ В ОЛИЦЕТВОРЕНИИ ОБРАЗА ЧЕЛОВЕКА В ТУРЕЦКОМ ЯЗЫКЕ

Зебо Рустам кизи Салимова

Аннотация: Данная научная статья посвящена использованию фитонимов в турецком языке в воплощении человеческого образа. Анализируются единицы, используемые для выражения положительных и отрицательных характеристик. Рассмотрен широкий спектр языковых возможностей для выражения образа человека с помощью фитонутриентов. В турецком языке большое значение придается словарному запасу языка при описании человеческих фигур и их персонажей.

Ключевые слова: язык, человеческий образ, персонаж, фитоним, зоофразеология, образ, портрет, позитив, негатив, внешний вид, сходство, альтернатива, эквивалент, языковая сфера, изменение значения.

Introduction

The human image has always been the focus of philosophers, writers, linguists, psychologists, and religious leaders. This image is reflected in the form of a multidimensional scale-system, which is realized in various forms related to a person's appearance, mental abilities, age, nationality, social status, psychological state.

The vocabulary-semantic field of man corresponds to the strict definitions of "human" with minimal knowledge.

Human is a creature with the gift of thinking and speech, the ability to create tools and use them in the social process.

Human is a social being who is the subject of labor, mind, intellect, social and historical activity, and culture.

Of course, the meaning of the term "human" is much broader than that reflected in the definitions of explanatory dictionaries. Different types of speech allow us to expand this concept with the following formulas and definitions:

Human is the ruler of the world, the ruler of all living and non-living things, including himself, body and soul. A miracle of creation, a genius, a "crown of nature," who values everything and everyone, endowed with intelligence and super clever, emotion and high sensitivity;

opposition, contradiction, and, at the same time, dialectical unity, attraction, interaction, and contradictions in reciprocal

relationships, forces, substances, qualities, and the focus of attention;

king and a slave, the immortal substance of the soul, and at the same time a perishable earthly body, and so on.¹

These and many other statements about human allow us to confirm that his inseparable image is directly connected not only with real reality, but also with other possible and impossible worlds, with the infinity of the universe in time and space.

The Main Part

The human image reflects positive and negative qualities.

In Chinese philosophy, during the Confucian period, a system of human values was created, which included the positive qualities of kindness, honesty, devotion, loyalty, morality, diligence, generosity, wisdom, etc.: wise man, noble man, noble land, humane land, a man of will, and so on.

The ideal man is considered a noble man with three basic qualities: charity, wisdom, and courage. These three features were considered common.

In addition to the concepts of positive categories, the term "little man" is also used to describe a person's personality. Usually, the little man resists the noble land, and in his image all the negative things that people encounter are combined.

"The real husband thinks only of justice, the little man only thinks of profit." There is a lexical corpus to describe all

¹ Odintsova, M.P. Instead of an introduction: to the theory of the image of a person in the linguistic picture of the world / M.P. Odintsova // Language. Human. Picture of the world. Linguo-anthropological and

philosophical essays (based on the Russian language). / ed. M. P. Odintsova. - Omsk: Omsk. state un-t, 2000. - Part 1. - P. 8-11..

Филология / Филология / Philology

aspects of human life in every language. But, such a corpus often lacks direct lexical signs to describe a person. Then the secondary corpus comes to the rescue. Secondary lexical-semantic variants, which are formed from primary lexical-semantic variants on the basis of any similarity, identification, are used to describe a person in a figurative sense. In the formation of secondary lexical-semantic variants, lexical units that already exist in the language are used, which participate in the processes of semantic formation in order to deepen and expand knowledge about the person.

The systematic and complex description of such units in the modern linguistic literature is given in the works of many researchers (Yu. D. Apresyan, V.N. Telia, E.S.Kubryakov, N.D. Arutyunov, T.V.Bulygina, A.D. Shmelev, V.V. Kolesov, M.V. Pimenova, M.P. Odintsova), L.B. Nikitina, N.A. Sedova, N.D. Fedyaeva, V.P. Zavalnikov and others).

One of the directions of semantic development of lexical units is the formation of secondary lexical-semantic variants, based on the names of trees and shrubs, plants, cereals, flowers, herbs, vegetables, fruits, mushrooms and other phytonyms.

The use of phytonyms to characterize a person has existed since ancient times. After all, from the time of man's existence, he lived in close harmony with nature and treated the surrounding trees and plants differently: he revered and protected some as a place of pilgrimage, feared others, and used others in daily practical life.

In the current period of scientific and technological progress, in the XXI century, when information technology is rapidly entering all spheres of life, the influence of literary language on the vernacular, dialects is great. This, in turn, causes some of the tools available in the vernacular to be forgotten

and gradually disappear. Undoubtedly, one of such lexical units is plant names in Uzbek language.

The associations of man with the objects of living nature, which appear on a figurative basis, have deep roots. They are the result of complex mental operations, providing different representatives of the plant and animal world with specific qualities and then giving them specific features, based on their common features, any commonality in the sign of his mind.

The plant kingdom is one of nature's treasures. It is known that our people from the earliest times tried to know and study the properties of plants. They have been used to treat various ailments.

The problem of figurative nomination of a person through a phytonymic dictionary has not lost its importance in linguistics. The reason for its linguistic value lies in the continuous process of self-realization in the living nature environment that surrounds human. This process is constantly being provided with new forms of anthropocentric interpretation of the zoosphere and phytosphere, and is spreading widely and deeply. On the one hand, it covers all the new layers of vocabulary, on the other hand, it penetrates into different levels of language levels. The most powerful of these levels - the text level - is not left out either.

Strictly speaking, at the text level, the process of understanding human in terms of the flora / fauna world has always taken place, but such nominations have not been considered in conjunction with or separately from other levels. As an example of such textual interpretations, let us name the works of art by J. Hawks' "Owl" and J. Aldridge's "The Eagle of the Sea," where the images of birds are projected onto the characters, describing them through a prism and their qualities.

Филология / Филология / Philology

Advances in science and technology, the globalization and rapid application of scientific advances, and the rapid and easy access to inventions and technologies are increasing the need for language and setting new, promising, and complex tasks for linguists..

Language is directly and indirectly related to the spirituality and culture of a nation. As long as there is no pure language among the languages of the world, it is not possible for a certain language to live at the expense of its own words. One of the stable laws for the language process is that a certain mix of moving languages, one influencing the other. From the point of view of the inseparable connection of language with the concepts of spirituality and culture, it is impossible to be indifferent to the word and the customs and traditions of a particular nation, which are being mastered at its core.

The fact that the Uzbek and Turkish languages have the same roots means that they have similarities and differences. The expression of the human image with the help of phytonyms is given on the basis of the way of life and worldview of the speakers of both languages.

While phytonyms often serve to express a person's appearance, zoonyms embody more human character. In the Uzbek language, the combination "sarvi boyuli" and "sarvqomat" (beautifully figured) is given in the same way in Turkish as "selvi boylu" (beautiful stature).

As the flower is used in the sense of elegance and beauty, the expressions "gulday qiz" (flower girl), "gulday oila" (flower family), "gulday hunar" (flower profession), "qo'li gul" (flower hand) are

widely used in Uzbek to express the beauty of everything. In Turkish, the word "rose" means a rose and resembles a beautiful girl.

Unrestrained, young people who are just entering the big life are like navnihol" "yangi chiqqan nihol" (new shoots). This can also be found in the Turkish language, which means "Fidan gibi" (like a sapling).

A word "filiz", meaning bud, is used for young, beautiful people, such as seedlings.

The emergence of anthropocentric meanings in the epigraphics of zoonyms and phytonyms takes place so quickly that there is no time to write them down in dictionaries, which explains the differences in their word combinations. This fact confirms the high demand for zoonymic and phytonymic vocabulary for the nomination of new concepts and truths that have emerged in it in modern society, and the expediency of regular linguistic revision of the results of such nominations.

Metaphorical meanings with an anthropocentric orientation reinforced in the semantic structure of zoolexic and phytolexics clearly reveal channels such as gender and psychosocial differentiation of their genesis.

Research has shown that when a person is nominated for sex on the basis of phytonyms, non-linguistic (sensitive) information is processed on the basis of five senses (sight, hearing, touch, smell, taste). For example, the word "lemon" express 1) jargon, unpleasant behavior 2) ugly girl, mug, mordovorot 3) light skin mulatto (in the speech of blacks); the word "banana" express 1) joke, clown, comedian 2) a beautiful mulatto.²

² Anikina T.V. Derivative structure of phytonymic phrases in English and Russian. Scientific result.

Questions of theoretical and practical linguistics. Vol.4, №4, 2018

Филология / Филология / Philology

In the field of phytonymic nominations, unmotivated similarities are noticeable, which allow us to conclude that the selected feature of the phyto-object is conditional to name any quality of a person. Looking ahead, we note that such a conditional property manifests itself in all elements of the figurative structure of the figurative concept of "person / person".

The beginning of the study of phytonymic dictionary is associated with the name of F.I. Buslaev, who put the culturological aspect of the research in the first place. Thus, he pointed out the connection between the names of the plant world and the spiritual culture of the people, emphasizing that "... the nomenclature of plant botany takes us to a mythological period" (Buslaev, 2011: 17).

Research on the same aspect was continued in M. Zobilin's "People's Flowers", in which the scientist studied in detail the reflection of plant nomenclature in Russian folklore (beliefs, conspiracies and foxes, rituals, customs). So, if you fumigate your weapon with grass with thorns, then not a single bird can escape the bullet, and if you put three magic peas in the belly of a killed snake, bury it in the ground, then when the flower grows, cut and eat at midnight, you can have great power - read the opinions of others (Zabilin, 2014: 477-478, 480).

V.A. Merkulova phytonyms (especially edible grasses, fungi, and berries that grow in the wild) are etymologically, i.e., semantically motivated in terms of word-formation structure, semantic motivation that explains the origin of the word, and learns from formal relationship patterns. (Merkulova, 1967: 5) ... The author emphasizes that one and the same phytonym can have different designations, which reflects the peculiarities of the folklore names of plants, which are both linguistically

In Kopocheva's "Ratio of Artificial and Natural Nominations (Based on Plant Names)" she studies phytonyms from a motivational perspective and identifies objective and conditional signs of motivation, the first being divided into objective (shape, color) signs, size, general species of plants, smell, taste) and relative (local characteristics, time of plant activity, its effect on humans and animals) (Kopocheva, 1985). Nominatively, from an axiological point of view, an analysis of phytonyms (as well as a vocabulary representing a candidate for the animal kingdom) is given in Vendina's "Russian Linguistic Image of the World through the Prism of Word Formation (Macrocosm)".

It is impossible not to agree with the researcher that the study of the facts of word formation in this context allows to enter into the value system of a nation, to understand the importance of the so-called truths for native speakers. It provides the key to understanding the ethnic psychology of a nation (Vendina, 1998: 9-10).

Ethnobotanical records devoted to the analysis of "phyto-portraits" or single plant images carried out within the framework of cultural linguistics are an interesting phenomenon among the scientific works on phytoenymy.

For example, V.B. Kolosova explores the place of the phytonym "shuvoq" (wormwood) in traditional Slavic culture and argues that despite its beneficial properties (the plant has long been used by the Slavs as a medicinal tool), wormwood is anti-phytonym. (Kolosova, 2004: 28).

Such an active study of phytonymics in terms of various aspects confirms the

Филология / Филология / Philology

importance of the phytonymic dictionary as one of the oldest lexical microsystems.³

In the Turkish language, phytonyms and their representation of human beings are not sufficiently studied. If we compare it with the Uzbek language, we can see many differences and similarities.

In Uzbek, the word "tili zahar" (poison tongue) is used in Turkish "diken dilli" (thorn-tongued) to mean "poisonous tongue". Indeed, just as a thorn hurts the body, a bitter word hurts. The compound "biber dilli" (pepper tongue) is also used for people who use bad words more. A small but very bitter variety of pepper is called "kelinning tili" (bride's tongue) in Uzbek, and is a certified plant in Turkish botany is called "Kaynana dili" (mother-in law tongue).

The crimson apple-faced expression is also called "elma yanaklı" (apple cheek) in Turkish.

The metaphor of "lablari qizil gilosday" (red cherry lips) is used in the same way to describe people with "kiraz dudaklı" (cherry lips) and "nar çiçeği" (pomegranate blossom) and "menekşe gibi" (violet) to describe very beautiful people. Transient beauties are interpreted as "bahar çiçeği gibi" (like a spring flower).

Whatever is around the ivy plant hangs and grows. That's why it's called a person who doesn't put on other people's skirts "Sarmaşık gibi" (like an ivy).

"Kabak çiçeği gibi" (Like a pumpkin flower) is used to describe people who dress brightly, who like brightness and attention.

A kind, sensible woman, especially in the definition of mothers, "Reyhan kokulu"

(basil scent) is widely used in both Uzbek and Turkish to describe the smell of basil.

The examples above show that there are similarities between the two languages. But there are also phrases that come in different senses. In Turkish, a person who does not understand is compared to "Armut gibi" (like a pear). The combinations "Kavun kafalı" (Melon Head), "Odun gibi" (Like Wood), "Ot kafalı" (Horse Head) also have the same meaning.

A word "Kütük gibi" (stump-like) person is a person who is greedy and does not benefit anyone.

The image of a person removed from the workplace or from any position is represented by the combination "Yaprak gibi koparıldı" (cut off like a leaf).

Poplar is the name of a tree in Turkish and is used as a "poplar" for tall people.

"Karpuz gibi göbekli" (Watermelon-like belly) means fat belly, fat as a ball. "Çınar gibi" (Like a plane tree) is a long-lived and patient old man, and in this example the closeness and similarity between the two languages is clearly proved.

To describe a black man, the analogy of "üzüm gibi" (like a grape) is used. "Patlıcan burunlu" (eggplant-nosed) - a slightly larger, crow-nosed, that is, in the portrait of an adult with a large nose.

It is also used a fraze "mısır püskülü" (egyptian tassels) - for scattered curly hair, "fasulye sırtı" (bean peel) - for thin and long people, "çam yarması gibi" (like pine nuts) - for strong, energetic people from the womb.

In general, the creation of an image of a person through phytonyms shows the breadth of language possibilities and

³ Kechaikina, L. M. (Boyarkina L. M.) The concept of a person / personality "in zoonymic reflection and its

verbalization in English linguoculture (based on the lexeme a rabbit) | L. M. Kechaikina //

Филология / Филология / Philology

enhances artistic expression. It serves to broaden the student's horizons and make a broader impression.

References:

1. Кечайкина, Л. М. (Бояркина Л. М.) Концепт человек / личность» в зоонимическом отражении и его вербализация в английской лингвокультуре (на материале лексемы a rabbit) / Л. М. Кечайкина //.
2. Вестник Челябинского государственного педагогического университета. Научный журнал. - Челябинск, 2007. - № 4. - С. 225 - 238.
3. Кечайкина, Л. М. (Бояркина Л. М.) Человек как личность сквозь призму окружающего мира / Л. М. Кечайкина // Межкультурная коммуникация. язык-культура-личность Межвузов сб науч тр МГУ им Н. П. Огарева, [редкол • В. П. Фурманова (отв ред) и др] - Саранск, 2005 - С. 140 - 145.
4. Кечайкина, Л. М. (Бояркина Л. М.) Образ человека в английских пословицах в границах тематики «флора-фауна» / Л. М. Кечайкина // Лингвистические и экстралингвистические проблемы коммуникации Межвузов сб науч тр Вып 4 / МГУ им Н. П. Огарева; [редкол Ю. М. Трофимова (отв ред) и др] - Саранск, 2005. - С. 29-32.
5. Кечайкина, Л. М. (Бояркина Л. М.) Концепт личности в англоязычной лингвокультуре и его отражение в семантической структуре тематически связанных групп лексики / Л. М. Кечайкина // Актуальные проблемы изучения языка и литературы Межвузов сб. науч тр. / МГПИ им М. Е. Евсевьева, [редкол. А. А. Ветошкин (отв ред) и др] - Саранск, 2005. - С. 17-20.
6. Ўзбек тилининг изоҳли луғати. I-V. - Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008.
7. Anikina T.V. Ingliz va rus tillaridagi fitonimik so'z birikmalarining hosilaviy tuzilishi. Ilmiy natija. Nazariy va amaliy tilshunoslikning savollari. Vol.4, №4, 2018.

Internet sites

8. <http://www.ziyonet.com>
9. <http://tdk.gov.tr>
10. <http://kitob.uz>
11. <http://www.biblus.ru>