

Motivational and nominative features of floronyms (based on the material of Russian, Uzbek and Azerbaijani languages)

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Abstract: The article is devoted to the comparative analysis of toponyms in Russian, Uzbek and Azerbaijani languages. The study examines the basic principles of plant nomination, including metaphorical and metonymic hyphenation, as well as the structural and semantic features of floronyms in the languages studied. Special attention is paid to the motivational aspects of plant names, their connection with the ethnocultural features and national specifics of each language. The aim of the study is to identify both universal and characteristic features of floronymic vocabulary in different languages, demonstrating the relationship between the linguistic world picture and the preservation of plant nominations.

Keywords: Floronym, floral worldview, nomination, motive, metaphorical transfer, motivational feature, conceptual system.

Introduction: The process of nomination is a multidimensional and complex phenomenon that encompasses the diverse and profound interconnections between language and reality, language and thought, and language and the world of human emotions. Most plant names are motivated by certain characteristics, such as appearance or color, reflecting human cognition and conceptual systems.

Through recognizing differences and similarities, humans name and group plants, essentially categorizing them. The relationship between plant names and their properties suggests that ancient people made accurate observations about plants using various senses.

Literature Review

The issue of floronymy from a motivational perspective has been studied by many scholars, including V.A. Merkulov and V.V. Kopocheva.

Merkulov focuses on the etymological aspect of floronyms, examining their word-formation structure, semantic motivation, and patterns of meaning and formal connections. He emphasizes that the same floronym can refer to different objects, demonstrating the polysemy of folk plant names [4].

Kopocheva, in her study "The Correlation of Artificial and Natural Nomination" [2], analyzes the motivational aspects of floronyms, distinguishing between objective features (such as shape, color, size, and scent) and conventional motivation criteria.

METHODOLOGY

The research methodology involves conducting a motivational-nominative analysis of floronyms in Russian, Uzbek, and Azerbaijani languages.

Analysis and Results

Each floronym contains a reason or basis that can be considered a motive for the nomination of plants. For example, the perennial herbaceous plant plantain (*Podorozhnik*) received its name due to its habitat—growing along roadsides. For the same reason, it is commonly referred to as "poputchik" (companion) in folk usage.

In Russian, Uzbek, and Azerbaijani, most plant names are common nouns, while a smaller portion consists of proper names.

Many floronyms are formed from common nouns and are often based on metaphorical transfer by similarity. For example:

- The plant "gorizvet" (Gorizvet, Adonis) is named because its bright flower resembles a flame's tongue.

- The plant "bagulnik" (Bagulnik, wild rosemary) has a motivating characteristic related to "mud, marshy ground, or swamp."

- The name "geranь" (Geranium) originates from the Latin Geranium, meaning "crane," as the plant's fruit resembles a crane's long beak.

- The floronym "gladiolus" (Gladiolus) comes from the Latin gladiolus (sword), as its long leaves resemble a sword.

Metaphor, as one of the primary methods of forming floronyms, reveals the distinctive features of flowering plants based on their similarity to already designated real-world objects. Metaphorical floronyms arise from comparisons of specific botanical objects with commonplace objects and phenomena that are named in general-use language.

Thus, the foundation of semantic nomination in floronyms is rooted in the core vocabulary of commonly used communicative lexicon.

Metaphorical transfer based on similarity in shape, scent, texture, and other aspects is also observed in floronyms in the Uzbek and Azerbaijani languages. Examples include:

- Uzbek floronyms: qo'ytikan (literally sheep's thorn), itburun (dog's nose), beshbarg (five-leaved), baxmalgul (velvet flower), bo'tako'z (large-eyed), arslonquyruq (lion's tail), ayiqtovon (bear's paw), temirtikan (iron thorn), tugmabosh (button head), atirgul (fragrant flower).

- Azerbaijani floronyms: ayıpəncəsi (lion's paw), at şabalıdı (horse chestnut), xoruzgülü (rooster's flower), çörək ağacı (bread tree), çoban qarğısı (shepherd's curse), dəvətikanı (camel's thorn), qarğagözü (crow's eye), dəniz kələmi (sea cabbage), pişik dirnağı (cat's claw), and others.

Plant names can also arise from metonymic transfer, where proper names, particularly anthroponyms, transition into common nouns. Examples include:

- Bismarck (Prince) → bismarck (apple variety)

- Andromeda (Queen) → andromeda (shrub)

- Ardanpon (Belgian priest) → ardanpon (pear variety)

In cases where plant names are associated with the names of distinguished scientists, these floronyms are often artificially created using suffixes –ia / –eya based on anthroponyms. Examples include:

- Keler + ia (cf. Keler – Russian botanist)

- Koh + ia (cf. Koh – German botanist)

The floronym "Paulownia" resulted from an error made by German naturalists Philipp Siebold and Joseph Zuccarini. They intended to name the plant after Anna Pavlovna (1795-1865), daughter of Emperor Paul I. However, since the genus name "Anna" was already in use, they mistakenly assumed "Pavlovna" was her second name rather than her patronymic, thus naming the plant Paulownia instead [6].

It is particularly interesting that among Russian folk plant names, there is a rather large group formed from the names of characters from the biblical-Christian tradition. Within this group, certain plant names follow a formula where one component remains constant while the other is variable—specifically, the variable part is derived from a personal name. Examples include:

Adamova golova (Adam's head) – Ivanova golova (Ivan's head)

Khristovy ryobrishki (Christ's ribs) – Khristosovy ryobrishki (Christ's ribs) – Adamovo rebro (Adam's rib)

Adamskaya ruchka (Adam's hand) – Bogoroditsyna ruchka (The Virgin Mary's hand) – Bozhya (Bogova) ruchka (God's hand)

Adamovy slezy, slezy Adama (Adam's tears) – Bogoroditsyny slezky (The Virgin Mary's tears) – Iova slezy (Job's tears) – Bozhyi (Bozhi, Bozhenki) slezy (God's tears)

Egor'evo (Egor'evskoe, Georgievo) kop'yo (St. George's spear) – Khristovo kop'yo (Christ's spear) – Kop'yo Iisusa Khrista (Jesus Christ's spear)

In the Uzbek language, plant names are rarely associated with religion. There are only a few floronyms with religious or mythological elements, including:

Shaytonkosa (literally "devil's plate" – Hyoscyamus niger, black henbane)

Shaytonkelmas (literally "devil-repeller" – Eryngium planum, unknown species of eryngo)

Shaytonkavish (literally "devil's galosh" – Poa bulbosa, bulbous bluegrass)

In all these floronyms, the religious component "shayton" (devil) is used solely to indicate the plant's negative properties (e.g., weed-like, poisonous, thorny).

However, in the etymology of the floronyms Xasso Muso and Abu Jahl tarvuz, a direct connection with religious concepts can be observed:

Xasso Muso (literally "Moses' staff" – Abelia corymbosa)

The plant's stem resembles the shape of a staff, though its connection to the prophet Moses is unclear.

Abu Jahl tarvuz (literally "Abu Jahl's watermelon" – *Citrullus colocynthis*, colocynth)

Abu Jahl was initially a fierce enemy of the Prophet Muhammad, later becoming his follower. This story is symbolically linked to the toxic yet medicinal properties of this plant.

In the Azerbaijani language, floronyms of this specific type have not been identified.

In Russian floronymy, it is more common to name plants after artifacts related to household items and objects used in the daily life of the Russian people. Examples include:

- Dudnik (Angelica) – The name is used for many plants with hollow stems.

- Klyuchiki (Cowslip, *Primula veris*) – The inflorescence resembles a bunch of keys. According to legend, these are the keys that spring uses to unlock the doors to summer. Another legend states that the plant grew in the place where Saint Peter dropped the keys to paradise.

- Tsarsky skipetr (King's scepter, *Verbascum*) – The scepter-shaped form of the plant is associated with the royal artifact [1].

In the Uzbek language, floronyms related to objects or artifacts are less common. Some examples include:

- Nayzabarg (literally "arrow-leaf" – *Sagittaria trifolia*, three-leaved arrowhead) – The plant's leaves have an arrow-like shape.

- Narvon (literally "ladder" – *Ulmus pumila*, dense elm) – Possibly named because the leaf shape resembles a ladder.

- Temirtikan (literally "iron thorn" – *Tribulus terrestris*, puncture vine) – Named due to its hard fruits with long, vertical spines, which pose a significant threat to the paws and skin of animals.

Floronyms formed based on artifact names are characterized by national specificity and are typically inspired by plant shapes resembling household objects commonly used in Uzbek daily life. These objects and elements of everyday life are primarily associated with the livelihood of nomadic tribes engaged in livestock farming and are an integral part of Uzbek ethnoculture.

Examples include:

- Bo'ritaroq (literally "wolf's comb" – *Hibiscus trionum*, flower-of-an-hour) – The dried seed capsules of the plant stick to the fur of wild animals. It is likely that people living in regions with wolves noticed these capsules clinging to their fur and named the plant "wolf's comb."

- Tuyatovon (literally "camel's heel" – *Zygophyllum*

fabago, Syrian bean-caper) – This plant has characteristically shaped leaves, each consisting of two small leaflets, resembling the pads of a camel's feet, which have two toes [5].

Naturally, the motivation behind units of floristic vocabulary follows a strict pattern and occurs in specific directions, each of which connects plant names to a particular semantic domain. This is likely due to the fact that the conceptual model of the world reflected in these names is characterized by similarities—plants are universal across the compared languages, although the form of their expression differs, which can be explained by the differences in national linguistic worldviews.

Based on this, we can identify the following areas of motivational interpretation of plant names in the compared languages:

Plant – Animal or Animal Trait

- Russian: aistnik (stork's herb), bloshitsa (flea herb), ryabchik (hazel grouse), medvezhye ukho (bear's ear), borodatka (bearded plant), zub'yanka (toothed plant), ukho-pritsevetnik (flower with an ear-like shape), soroch'i lapy (magpie's paws), voroniy glaz (crow's eye), l'viny zyeu (lion's mouth – snapdragon), volch'ye lyko (wolf's bane), kurinaya slepota (chicken blindness), zveroboy (St. John's wort), konskiy kashtan (horse chestnut), verblyuzhya kolyuchka (camel's thorn), yastrebinika (hawkweed), lisichka (fox mushroom).

- Uzbek: gultojxoroz (literally "flower-rooster comb" – *Celosia cristata*, cockscomb), qo'ziqorin (literally "lamb's belly" – mushroom), qo'ng'iztarok (beetle comb), otquyruq (horse's tail – *Equisetum arvense*, field horsetail), qushburnu (bird's beak – rosehip), kapalak ko'nmas (butterfly won't land – *Ajuga turkestanica*, Turkestan bugleweed), cho'chqa quloq (pig's ear – *Allium karataviense*, Karatau onion), xo'kiz tili (bull's tongue – *Anchusa italica*, Italian bugloss), chayon o't (scorpion herb – *Arum korolkowii*, Korolkow's arum), qarg'a oyoq (crow's foot – *Cynanchum acutum*, Egyptian swallow-wort).

- Azerbaijani: xoruz pipiyi gulu (flower-rooster comb – *Celosia cristata*, cockscomb), qarqao (crow's herb), eʃʃayotu (donkey's herb), dave gozu otu (camel's eye herb), dovʃanotu (rabbit's herb), kaklikotu (partridge herb), okuzotu (bull's herb), kirpiotu (hedgehog's herb), dovʃanalmasi (rabbit's apple), gazayaqi (goose's foot), quzudili (lamb's tongue), ayipancasi (lion's paw), at şabalidi (horse chestnut), and others.

2. Plant – Human, Human Trait, or Human Activity

Russian: Vasilék (cornflower), margaritka (daisy), pasternak (parsnip), pastushya sumka (shepherd's purse), petrushka (parsley), Anyutiny glazki (pansy), dremlik (sleepy one), karlikovyy dub (dwarf oak), mat'-

i-machekha (mother-and-stepmother), borodatka (bearded plant), zub'yanka (toothed plant), ukho-pritsevetnik (flower with an ear-like shape), pugovichnik (button plant), shlemnik (helmet plant).

Uzbek: Girjovuz (literally "surrounded by anger"), yaltirbosh (shiny head), savag'ich (whipper), sachratqi (splasher), xotinak supurgi (woman's broom), kelin tili (bride's tongue), qozonyuvgich (pot scrubber), oqsoqol (white-bearded elder).

Azerbaijani: Çoban qarğışı (shepherd's curse), çobançantası (shepherd's purse), qızçıçəyi (daisy), and others.

3. Plant – Object or Natural Phenomenon

Russian: Zvezdovik (star fungus), maynik (May lily).

Uzbek: Dalachoy (field tea), nomozishom gul (evening flower), qongiroqgul (bellflower) [3].

Azerbaijani: Payızqülü (chrysanthemum), novruzgülü/qargülü (snowdrop), qarçıçəyi (scilla), qışçıçəyi (winterflower), sabahgülü (marigold), çehçıçəyi (sundew), and others.

CONCLUSIONS

Based on the above analysis, we can conclude that the dominant motivational-nominative characteristic of floronyms in the studied languages is "shape." A distinctive feature of floristic vocabulary in the compared languages is the presence of a large number of names that reflect perceptions of humans, their traits, and activities to some degree. The analysis results indicate a high degree of anthropomorphism in Russian and Uzbek vocabulary, where the majority of plant names are associated with human physical characteristics, attributes, and activities.

Despite the fact that Russian, Uzbek, and Azerbaijani are structurally different languages, they exhibit a certain symmetry in the motivational-nominative organization of floronymic fields. This indicates shared archetypal perceptions among these linguistic communities regarding the plant world and its everyday-cognitive positioning. Additionally, these languages reflect similar spatial orientation patterns, which, in turn, influence the formation mechanism of the floristic domain as a part of the linguistic worldview.

In the analyzed languages, a significant number of metaphorical floronyms have been identified, formed based on the similarity of plants to everyday objects, body parts of animals, and human features.

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