

## Semantic Properties of Medicinal Plants

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### ABSTRACT

Researchers have always been interested in the names of medicinal plants in Uzbek and English languages. This topic is becoming interesting and relevant for translators. In this article, we considered the historical-etymological and linguostatistical analysis of medicinal plant names in Uzbek and English.

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### Introduction.

In Western linguistics, until the 21st century, phytonymic vocabulary was primarily studied from the perspective of botanical nomenclature. This is confirmed by numerous dictionaries, reference books, and dictionaries created by botanists, linguists, or simply florists. One of the sources for acquainting people learning foreign languages with figurative and expressive speech samples of any language is the fund of phraseological units, which has a large and diverse meaning.

In this study, we will try to identify the similarities of the verbal-conceptual apparatus and the differences between the languages being compared. We'll look at how plants reflect human qualities, living conditions, or natural phenomena. Phrases that include plant names in modern English speech include:

|   |   |
|---|---|
| every bean has its black                | oy aybsiz emas                            |
| grass does not grow under one's feet    | vaqtni behuda sarflamaydi                 |
| to expect an elm-tree to yield pears    | qarag'ochdan nok hosil qilishini kutish   |
| to indulge in vain hopes                | behuda umidlarga berilmoq                 |
| apple of discord                        | qo'zg'atmoq, janjal qilmoq                |
| give smb. beans                         | kimnidir xafa qilmoq, xafa qilmoq         |
| the apple of Sodom                      | qorni, yuragi qora odam                   |
| the rotten apple injures its neighbours | bitta qora qo'y butun podani buzadi       |
| the apple of one's eye                  | ko'z qorachig'i, birovning ko'zining nuri |
| forbidden fruit                         | taqiqlangan meva                          |

From the point of view of linguoculturology, phraseological units containing a plant component are also studied from the point of view of reflecting the specific features of the mentality of the Uzbek and English languages, embodying their own cultural concepts. As an example, we will present the following units:

|                                 |                        |
|---------------------------------|------------------------|
| sevgi kasalligi davolab bo'lmas |                        |
| biroz xafa                      | bur in the throat      |
| tomog'ida bur                   | no herb will cure love |

These examples show that the plant component is not always present or absent in these languages.

In addition to phraseological units in the compared languages, a person's mental abilities are expressed through phraseological units represented by plant names: *as green as grass -juda tajribasiz, hayotdan bexabar, tazhribasiz odam, ishchi, yangi; pull up trees -ko'p narsaga erishing.*

There are other phraseological units with the concept of "plant," which expresses a person's state: *like a squeezed lemon-siqilgan limon kabi, juda charchagan odam.*

"Shake like a leaf" frazeologik birligi bir nechta sinonimlarga ega: *to tremble like a leaf; to tremble like an aspen; to tremble in every limb* and it is translated into Uzbek as follows "to tremble like a leaf, to shake like a leaf, to shake like an aspen, to tremble in every organ" - with the meaning of "experiencing fear, fear, literally losing the game of fear or horror," this appeared on the basis of observing the leaves of aspens trembling in the wind. Phraseological units in English are similar to Uzbek, but some of them are represented by other plant names:

|  |  |
|--|--|
| a rose between two thorns  | ikki erkak o'tirgan o'tirgan zhzal ayol (ikki tikan o'tirgan gul); |
| a tree grows in one place (folk saying)                                    | daraxt bir joyda o'sadi (xalq maqoli)                              |
| While there is no wind, the branches of the tree do not move (folk saying) | Shamol bo'lmaguncha, daraxt shoxi qimirlamaydi (xalq maqoli)       |

It should be noted that there are many phraseological units with the concept of "plant" in Uzbek and English, but their lexical meaning and composition in the compared languages do not correspond to each other. Thus, in both languages:

- 1) Among the frequent types of functional significance of herbal names, the main one is pragmatic;
- 2) The name of a single plant can accumulate not one, but two or more characteristics;
- 3) The semantic change of names is less characteristic of the scientific style than the folk style: the same reality can be expressed by several lexemes in one language, each time different motivational signs of a natural fact are renewed;
- 4) such names, where motivation has been completely or partially lost, are also noted;
- 5) There may also be a subjective breakdown of the properties of the real world, which determines the random nature of nominations;
- 6) The basis for nominating the same reality can be based on different signs in different languages;
- 7) The semantics of individual complex nouns can be based on the direct and figurative meanings of the elements of the phrase.

In plant nomination, phytomorphological features are the most relevant, as they determine the structural features of the branches, leaves, fruits, and roots of plants. This principle is updated in the phytonyms of all the languages under analysis. Plants similar in appearance, although they do not belong to the same family, do not have clear nominative differences [1].

Metaphor is the basis for nominating phytonyms according to certain principles. It should be noted that any lexeme carries a certain semantic load in the composition of a separate figurative expression: carrot - explains the separated structure of the leaf, the presence of brown saures in the lower part of the leaf; wood - emphasizes the hardness of the stem; pahmoq, mamik "mud" - indicates the specificity of the structure of the vessel, etc. Therefore, the folklore differentiation of plants based on

**In Conclusion.** Thus, by rethinking various phraseological expressions, particularly the concept of "plant," understanding of language is strengthened and the culture of speech is improved. The study of phraseological units with the concept of "plant" in many ways helps to understand the culture and life of peoples, it is possible to clearly imagine how diverse and expressive phraseological units of modern Uzbek and English are; and how they differ from each other. The general and specific features of the figurative means of these languages have helped us to see the unity and uniqueness of linguistic units, as the interaction of these images is a very interesting phenomenon in linguistics.

Comparative motivology is a new direction in modern linguistics, the goal of which is the generality and specificity of motivation for words in the same language or different languages. The object of comparative motivology is the motivation of words in comparable languages, the subject is the commonality and specificity of the phenomenon of motivation of words in comparable languages in various aspects: ontological-stylistic, descriptive-comparative, lexicographic, functional, linguocultural. The commonality and specificity of motivation for the names of medicinal plants in the compared languages should be considered taking into account their inclusion in a lexical-semantic group - a large group of words in one part of speech, combined with one word - a defining or complete phrase whose meaning is fully integrated into the meaning of other words of the group and can replace other words in some contexts.

Studying a language through the prism of the culture and mentality of its speakers requires the solution of the value foundations of national culture, which largely shape its national identity. The study focuses on the polysemy and multifunctionality of color names, which implies not only the nominative designation of a wide range of existing truths. Color is surrounded by a whole system of associations, various semantic meanings, and many interpretations, so color becomes a true embodiment of various moral and aesthetic values. The names of medicinal plants represent a part of the linguistic picture of the world, which is an actual system of cultural values reflected in the language in the form of complex interlevel units.

### **Adabiyotlar**

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