



## PHYTONYMIC PICTURE OF THE WORLD IN RUSSIAN PARIS

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<b>Received:</b> 20 <sup>th</sup> February 2021		The article highlights the issue of representing the phytonymic picture of the world in Russian on the basis of proverbs and sayings. An attempt is made to critically analyze paremia with a dendrocomponent as the most frequent type of phytoonyms in the Russian proverbial fund
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### 1. INTRODUCTION

Lexemes with object-material meaning, including numerous names of the plant world, contain information about a person's system of ideas about the world, reflect the results of cognitive activity in its development, forming the basis of the ethnos value system (Fatkulina, p. 191). The vocabulary representing the plant world as one of the lexical microsystems of the language clearly demonstrates the features of the conscious and purposeful activity of objectifying the external world by man.

### 2. LITERATURE REVIEW

Despite numerous studies on the problems of the functioning of proverbs and sayings in various folklore discourses, interest in paremias as a subject of linguistic analysis appeared only towards the end of the 20th century, which inevitably led to a close study of proverbs in both Russian and foreign linguistics. The issues of paremiology were given great attention in the works of T.G. Bochina, N. Barley, H. Walter, V.M. Mokienko, G.L. Permyakov, L.B. Savenkova, E.I. Seliverstova, N.N. Semenenko and others. Paremias, due to their compositional structure and stylistic design, are symbolic unities of linguistic form and moral and moral content. Moral norms expressed in paremiological units within the same culture can coincide and differ diametrically in their assessments of reality.

Research by A.M. Letova, L.G. Yusupova, T.R. Pisarskaya, N.E. Yakimenko make a certain contribution to the problem of studying the specificity of phytoonyms functioning in phraseological, folklore and paremiological pictures of the world.

### 3. ANALYSIS

As you know, the world of plants is an integral part of the reality surrounding a person. According to Komarova, "phytoonyms constitute one of the oldest layers of vocabulary, actively participating in the linguistic conceptualization of various phenomena (p. 29)

An analysis of the scientific literature has shown that a phytonym is a semantic community of names for trees, herbs, shrubs, flowers, berries, vegetables and other crops. The phytonymic picture of the world is included in the broader picture of the world according to the formula "man and nature". Some linguists suggest another term for phytonymic vocabulary - florem. So, Yu.N. Isaev writes: "Today there is a need to explain the new term" florem "as a set of words related to various thematic subgroups and united by a common semantic component" flora "[5, p. ten].

Phytoonyms (names of plants and their fruits) as an object of linguistic study underlie many proverbs and sayings. Plants have been present in the life of any nation since ancient times and have always played an important role in human life [1, p.408].

Plants, grass, trees, as constituting elements of the phytoonymic space, according to the legends of the ancient Slavs, possessed supernatural powers, both healing and destructive. So, birch, oak, spruce, apple, pear, cherry were considered symbols of a good beginning; viburnum, mountain ash, aspen - symbols of misfortune.

The forest is a place of secrets and dangers, initiations and trials, but at the same time it is a symbol of refuge. According to the mythological ideas of the Slavic peoples, the forest is a transcendental world, the kingdom of the dead. Hence the strong curse of the Slavs "Go to the forest!" - this is a wish for death.

In Russian paremiology there are many proverbs and sayings, which include the nominative components "forest": The further into the forest, the more firewood; A forest in a forest, like a ruble for a ruble, does not cry; There would be a forest, and an ax would be a detective; My arc grows in the forest, the reins are on a lamb; And the yard, and the thief, and the forest, and the devil; Not that it was cracking in the forest, that the wolves were not walking; What it clicks in the forest will respond.

Such a frequent use of the phytonym "forest" can be explained by the fact that most of the flat territory of Russia is occupied by deciduous, coniferous and mixed forests.

The tree component has high recurrence in Russian. This is explained by the fact that the tree is one of the main elements of the traditional picture of the world. The roots of the deification of trees lie in myths, the remains of which continue to live, embodied in phraseological units and proverbs. The tree in Slavic mythology and culture occupies one of the leading places. S.A. Yesenin in "The Keys of Mary" brilliantly noticed the meaning of the Russians' ideas about the tree of life: "Everything from the Tree is the religion of our people's thought ... The fact that music and the epic were born together through the sign of the tree makes us think of this as not a random fact of a mythical statement, but how about a strict measured representation of our distant ancestors" [2, p.19].

VI Dahl's dictionary "Proverbs of the Russian people" [3, p.399] contains a large number of paremias, the phytonymic component of which is verbalized by the lexeme "tree": A tree lives with water, protects wood and water; Where the tree was leaning, there it fell; Where the tree is cut down, there it falls; Do not fatten a lean horse, do not grow a dry-topped tree; Cut (fell) the tree by yourself. Do not chop wood on your own.

#### 4. DISCUSSION

Almost all proverbs with phytonyms are directly related to humans. Consequently, most of the paremias we have selected are anthropocentric. In these proverbs, special attention is paid to the external, individual, moral, physical, emotional, psychological and mental characteristics of a person, his social status, value system, activities and behavioral characteristics.

From a semantic point of view, most of the paremias with the dendronymic components "forest" and "tree" describe a person's character, his external and physical data, comparing a person with a tree: The tree is supported by its roots, and the person - by friends; As the tree is, so is the wedge, as is the daddy, so is the son; Rot the tree while it bends, teach the child while it obeys.

The tree among the Slavs is the motive of familiarizing with the world of their ancestors, which is due to natural factors, and folklore and ritual traditions, and the centuries-old agricultural way of life, and mythical ideas and the world tree, which embraces the earth with its roots and holds the sky with its branches.

Oak is the most revered tree in Russian traditional culture, symbolizing strength, fortress: You cannot fall down with one blow of an oak; Hold on to the oak, the oak is deep in the ground; The old oak will not break soon.

Among the Slavs, the oak ranks first among the trees, it correlates with the upper world, is characterized by a positive connotation. In cult practice, it was the oak that performed a number of sacred functions, and in folklore it figured as the World Tree. Apparently, therefore, in the first place among the phytonyms found in the paremias is the "oak": The deer butted with the oak, but broke the horn; On the oak, not mine, but in my fist; Our chance did not come off the oak; Foolish that with an oak; You cannot cut down an oak without blowing off your lips; If it were not hop, not frost, it would have overgrown the oak; Lemons do not grow on oak.

Birch is one of the trees most revered by the Slavs. In wedding and lyrical songs, birch is the most popular symbol of a girl.

In ritual sentences during matchmaking, birch and oak acted as symbols of the bride and groom: You have a birch, and we have an oak. Here are some examples of proverbs with the "birch" component: I do not praise you, birch, I don't praise you; Where there is an oak forest, there is a birch forest; Birch is not a threat: where it stands, there it makes noise; Spruce, bereznik - why not firewood, bread and cabbage - why not food.

Linden is a tree revered in all Slavic traditions as a holy tree. Among the Eastern and Western Slavs, the linden was considered the tree of the Mother of God: they said that the Mother of God was resting on it, descending from heaven to earth. It was widely believed that lightning did not strike a linden tree, so they planted it near houses and were not afraid to hide under it during a thunderstorm.

The lexeme "linden" is widely represented in the paremiological fund of the Russian language both in direct and figurative meaning, however, it is not accompanied by a positive connotation: Bars are fake, and men are oak; Peeled off like sticky, robbed like raspberries; It was sticky, it became a lutoshka.

The traditional female symbol (wife, mother), characterized by a positive connotation, in Russian culture is the apple tree. The proverbial and proverbial fund of the Russian language is represented by the following paremias with the component "apple tree": There is a pillar on seven gates: on the octagonal gate of apple trees, on an apple tree there is a flower all over the world (Easter); Eat carrots too if there is no apple. Apples do not grow on a pine; A healthy apple does not fall from a branch; Not every apple is sweet.

Spruce in traditional Russian culture is a tree used in funeral and memorial rituals, as well as a ceremonial tree. For the symbolism of spruce, its natural properties are essential as evergreen, fragrant, prickly, "feminine": Beautiful, like a Christmas tree - prickly, like a needle and a barren tree: Don't look for an apple on the tree. There are widespread beliefs related to the prohibition to plant and generally have a spruce near the house, which supposedly "survives" from the house of men. The ban on planting spruce near the house can be explained by the fact that spruce belongs to barren trees, hence the fears that "nothing will be done in the house". They especially avoided keeping the spruce near the houses of the newlyweds, so that they would not remain childless: Do not grow an apple on the tree.

In Slavic culture, elm is associated with flexibility: Gradually bend an alder, but screw it in and break an elm; Cypress bars, elm men (both bend and stretch).

In the legends and traditions of the Western and Eastern Slavs, maple (sycamore) is a tree into which a person has been turned. For this reason, maple is not used for firewood (sycamore has gone from a person), they do not make a coffin out of it (it is sinful to rot a living person in the ground). Compare also the typical Russian lamentations of the address to the deceased son: "Ay, my son, you are my little one." In the next pair, two phytonyms "maple" and "ash" are used at once: Maple and ash - spit and die.

In traditional Russian folk ideas, aspen is a cursed tree. Among the Eastern Slavs, there is a widespread belief that Judas hanged himself on the aspen, which is why the leaves of the aspen tremble. Hence the negative connotation of the proverbs with the "aspen" component: Aspen does not give birth to an apple; On the aspen b you; May you go to the aspen!; Used to get along with you on the aspen. It was forbidden to plant aspen near houses (in order to avoid misfortunes and diseases), they did not use it in construction, they did not heat the stove with it, they avoided sitting in the shade of a tree, they did not bring aspen branches into the house. In places where aspen grows, according to legends, devils curl, it is not safe to walk there.

The prohibition to hide under an aspen during a thunderstorm is also connected with these beliefs, because "thunder is looking for an aspen" (thunder "hits" the devil in Slavic beliefs) [4, p.35].

### 5.CONCLUSION

Phytoonyms in Russian language paremias are an extremely interesting and distinctive linguistic layer that reveals the specifics of the worldview of native speakers of language and culture. Proverbs with the phytonym "tree" in Russian have both positive and negative connotations. In Russian proverbs, colorful images and comparisons are used, they are rich in irony and subtle observations.

The problem of human perception of nature is directly related to the problem of mentality. Consequently, the way of studying paremias as exponents of a special national mentality is, in our opinion, relevant and promising.

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