



## SOME REMARKS ON PHYTONYMS IN UZBEK FOLK-TALES

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<b>Received:</b> 8 <sup>th</sup> October 2022 <b>Accepted:</b> 10 <sup>th</sup> November 2022 <b>Published:</b> 20 <sup>th</sup> December 2022	This article discusses the use of phytonyms in Uzbek folk tales and linguistic and cultural features of the onomastic department of linguistics, which studies the world of plants. Also, the main characteristics of fruit names, cultural signs that have existed since ancient times form the basis of the article. At this point, it is noteworthy that our article focuses on the issues of perception of fruits in the linguistic landscape of a person, recorded in rare sources of the world and the Uzbek people.
<b>Keywords:</b> <i>phytonym, culture, onomastics, Uzbek folk tales, Holy Qur'an, Rabguzi, date, apple, pomegranate.</i>	

**INTRODUCTION.** It is difficult to imagine the way of life of the people of the world without plants. Because from ancient times, people lived by harvesting and plants, especially the world of fruits, became an integral part of humanity.

In the life of the Uzbek people, the healing properties and unique aspects of fruits have been analyzed since ancient times, and they have taken an important place in their national and cultural life. This situation can be observed in the life of the peoples of the world. As a result of the geographical location of the nations of the world and the convenience of fruit development, as well as some religious and social views, it is interpreted as the main fruit (sacred in some nations) for that nation in the minds of the people. Scientific research, lexematic and semantic analysis of the names and characteristics of fruits and vegetables is one of the most important issues in modern linguistics. Biological and chemical aspects of the world of plants have been studied in world science. The world of plants, as mentioned above, has gained special importance for cultural life, taking into account the importance of its role in human life. This requires the lexical-semantic and linguistic-cultural study of plants in linguistics. In world linguistics, the world of plants is called phytonyms. Conducting research on the function, importance, linguistic and cultural features of phytonyms in the Uzbek language and culture, as in world linguistics, is one of the urgent issues facing today's linguistics.

The world of plants is considered the main part of linguistics, that is, onomastics, and is united under the name of phytonyms. In today's linguistics, "phytonymic worldviews related to the conceptualization of the plant world are one of the

promising directions. In the study of the mosaic part of the linguistic worldview, there are many works on phytonymic vocabulary in modern non-fiction literature, which are analyzed in different languages and world linguistic cultures<sup>1</sup>.

**ANALYSIS AND RESULTS.** In Uzbek linguistics, a number of works have been carried out regarding the world of plants and their unique features. In particular, in the 70s and 80s of the 20th century, a number of works were carried out on the analysis of culinary lexicon, some food names, the explanation of terms related to the lexicon of professions and trades, as well as the analysis of terms related to policing, as well as anatomical terminology. The agricultural lexicon of the Uzbek language approved by H. Jabborov is one of them.

The names of phytonyms have reached us through ancient historical works, in particular, "Saydana" by Abu Rayhan Beruni, where two or three different versions of the names of the same plant are used, Ibn Sina's "Medicine Laws", "Kitab ush-shifo", Babur's "Boburnoma" and a number of similar works are famous works in which the names of plants are recorded<sup>2</sup>.

<sup>1</sup>Mamadiyeva Y. O'zbek tilida fitonimlarning leksik-semantik va tematik xususiyatlari. "PEDAGOGS" international research journal ISSN: 2181-4027\_SJIF: 4.995. Volume-23, Issue-1, December – 2022. [www.pedagoglar.uz](http://www.pedagoglar.uz).

<sup>2</sup> Mamadiyeva Y. O'zbek tilida fitonimlarning leksik-semantik va tematik xususiyatlari. "PEDAGOGS"



The unique aspects of phytonyms and their importance are also expressed in "Rabguzi's Story", where the following information is given: "Allah the Almighty punished the fig tree for giving Adam a leaf. It is known that all fruits are of three types: one is edible - like apples, pears, one is edible - like walnuts, almonds, and one is edible - like melons, watermelons. But the stem of the fig rots, and the inside also rots<sup>3</sup>. As can be seen in Rabguzi's views, he expresses the great role of phytonyms in human life and tries to show their characteristics based on religious views. In this, Rabguzi goes on a path aimed at "convincing" in convincingly expressing the creation of the above-mentioned fruit and vegetable crops, and in some sense he succeeds in this.

"Phyto" is derived from the Greek word "plant". A cross-reference is a compound word that refers to plants or plant science<sup>4</sup>. Phytonyms are names given to plants, Phytonymy is a collection of plant names, and Phytonymics is the branch of linguistics that studies phytonyms. Phytonymics general and

have private views. General phytonymics is a branch of scientific research on the flora of the world today. As a special form of private phytonymics, it is possible to show "Phytomics of Uzbekistan", which researches the set of names of plants on the territory of the Republic of Uzbekistan with the help of scientific and theoretical evidence of "Uzbek nomenclature" and "Issues of nomenclature"<sup>5</sup>.

As mentioned above, since ancient times, plants have been considered as one of the main nutrients of mankind, providing raw materials or a "functional item" in daily life, building material, etc. used - medicinal plants have also been important as an important tool.

Due to the importance of phytonyms for humanity, we can witness their wide use in fiction and examples of folk art. Taking into account the antiquity of plants, the range of phytonyms is widely used in folklore, including proverbs, riddles, epics.

The epic "Odessia", a rare example of world literature, also records important information about fruits: "Pears after pears, apples after apples, and

purple bunches change and ripen after figs. There are also vineyards and vines here."<sup>6</sup>.

In Uzbek folk tales, the important features of fruit names are taken into account and expressed in a unique way. Although phytonyms, including names of fruits, do not perform the main function in fairy tales, they partially occupy a place in expressing the events, the region, and the occupation of the population.

We can also observe the state of preservation of the fruits in the minds of the speakers in connection with the uniqueness of the Uzbek nation in the linguistic world regarding the variety and healing properties of the fruits. For example, in the fairy tale "Three Brothers and Sisters", which has become a favorite of the Uzbek people:

The wrath of the so-called king is greater than his kindness, and it is not wise to be close to a king and a lion.

The king's parrot said:

- Show me a way, I will be free, and the promise will not be false.

Mother Parrot:

"Then I'll give you a piece of advice." In our place there is a fruit of a tree, if everyone eats one, if he is an old man, he will return to his youth. If she is an old woman, she will become as young as a girl. Take three pieces of it to the king, give him this priceless fruit and ask for your complete release. This statement was approved. At that time, they brought three fruits.

The fairy tale does not provide information about the name of this magical fruit (its unit as a lexeme and its semantic properties). While the story is being told, the listener immediately imagines this magical fruit as a date in his mind. Because as a result of the arrival of the Arabs to the territory of Central Asia and the acceptance of Islam in the social life and faith of the Uzbek people, like other Central Asian peoples, the concept that the date fruit is "the fruit of paradise" also entered. As a result, the divine (magical) power of the date fruit along with the belief in Islam has taken an important place in the thinking and linguistic memory of our people. In this sense, the magical "rejuvenating, energizing" fruit mentioned in the fairy tale (unnamed) imagines the name "date" and this process creates the unity of "paradise fruit" in the reader's or listener's mind. This shows that the culture of the Uzbek people is connected with important aspects related to Islam.

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<sup>3</sup> Носирулдин Рабғузӣ. Қиссаси рабғузӣ. [www.ziyouz.com](http://www.ziyouz.com). kutubxonasi. 10-bet.

<sup>4</sup> Ўзбек тилининг изоҳли луғати. Ўзбекистон миллий энциклопедияси. Давлат илмий нашриёти. – Т.: 4 том 2007. Б 350.

<sup>5</sup> Gazibekova S. Fitonimlarning lingvomadaniy xususiyatlari// Сўз санъати. 4 жилд, 5 сон. – ТОШКЕНТ: 2021. – Б. 6.

<sup>6</sup> Гомер. Одиссея. © Электронная версия книги подготовлена компанией ЛитРес. ([www.litres.ru](http://www.litres.ru)). – Б. 169.



The results of the research show that trees are mentioned in 40 places in the Qur'an. It is noteworthy that 20 of these verses are about the palm tree<sup>7</sup>. For example, in the Surah Ar-Rahman of the Holy Qur'an, "In it are palm trees with (various) fruits and buds."<sup>8</sup>, If it is emphasized that, in verses 23-26 of Surah "Maryam" it is written, "So, the labor pains took her to the bottom of a palm tree, and she (Maryam) said: "If only, before (giving birth) if I become completely forgotten. Then (Gabriel) called out from under her (Maryam): "Do not be sad, your Lord has opened a ditch under you (feet). Shake (this withered) date-palm branch so that it (by My power) will give you new date-fruits! So eat, drink and be merry! - it is emphasized<sup>9</sup>. In this sense, the date phytonym is recognized as a rare fruit of special importance for the representatives of the Islamic world, including our people. "Kissasi Rabguzi" also mentions information about dates: Go up to the minaret and see Ibrahim, how it is burning, whether it has turned to ashes - or not!

- O Lord, in this fire the mountains of the world will be burnt to ashes, and would Abraham survive! - said the minister and went out to the tower. Then he stood up from the tower and shouted: "Oh, my lord, three are sitting, twenty thousand miles away, various summer flowers are blooming, springs are flowing, and palm trees are blooming."<sup>10</sup> ("persimmon" in the work<sup>11</sup> also occurs in the form). Among them, dates were considered the main source of nutrition according to Islamic beliefs. Rabguzi describes this in "Kissasi Rabguzi" as follows: "Shomdin brings the food of Makkah. They load wheat, barley, dates, and raisins. Pay attention to the companions, let them go to them. The Prophet, peace and blessings be upon him, informed them, and they left<sup>12</sup>. These views have led to keeping date fruit as an important fruit in the minds of our people as a result of religious views.

We should pay attention to another aspect of the fairy tale "Three brothers and sisters-in-law", which reveals the aspect of the fairy tale related to the magical fruit. That is, the parrot in the cage is originally from India and came to our territory by fate.

The essence of the matter is that the religious belief in India is different from the Islamic religion, and in them the date fruit is not considered "divine" compared to us. Based on this, we can consider that it is logical that the name of the fruit is not mentioned in the fairy tale.

In folk tales of the world, among the fruits, apple phytonym is more common. Because it is reported that half of the fruit trees in the world are apple trees. If we pay attention to the geography of the distribution of the apple tree, it will not be wrong to say that it has been present in all regions since ancient times, as an exception, due to the fact that the growth and maturity of the tree is unstable. This is clearly expressed in fairy tales. Among the names of the main fruits in Uzbek folk tales, the apple fruit also occupies an important place. According to the legend about the apple, Adam tried to swallow the apple whole, but it got stuck in his throat. Since then, the apple fruit has been called "Man's apple". In Mahmud Koshgari's work "Devonu Luğotit Turk" the word "alma" is replaced by "alma" and "almila"<sup>13</sup> lexemes are used.

The apple fruit is also referred to in the mythology and fairy tales of the peoples of the world. In particular, according to ancient Greek legends, it is noted in the literature that by throwing an apple at the person you love, you express your love. This tradition also exists in eastern nations, and it also means "clarification".

- Who killed the dragon, my daughter? he asked.

- A guy killed him. This is not local, - answered the girl.

King:

- My daughter, do you know the person who killed you?

- Of course, I know.

The king gave an apple to his daughter and said:

- I will call people from six to sixty years old. "You hit the person who killed the dragon with an apple," he said<sup>14</sup>.

This tradition is mentioned in our fairy tales and is not used today. But as it can be seen from the example, in the past, our people used to "find out" by throwing apples.

The following information about apples is given in the work "Odessia" by Homer, a great representative of ancient literature:

<sup>13</sup> Девони луғотит турк. Индекс- луғат. – Тошкент: Фан, 1967. – Б. 18

<sup>14</sup> O'zbek xalq ertaklari. 3 jildlik. I jild. – T.: O'qituvchi, 2014. – B. 371.

<sup>7</sup> <https://ukkosha.shosh.uz>.

<sup>8</sup> Курони Карим. Маъноларнинг таржима ва тафсири. 5 нашр. – Т: Тошкент ислом университети, 2014. – Б 531.

<sup>9</sup> Yuqoridagi manba. – B 306-bet.

<sup>10</sup> Носируддин Рабғузӣ. Қиссаси Рабғузӣ.

[www.ziyouz.com](http://www.ziyouz.com). kutubxonasi. 42-bet

<sup>11</sup> Носируддин Рабғузӣ. Yuqoridagi asar. 43-bet.

<sup>12</sup> Рабғузӣ. Носируддин Бурхонуддин. Қисаси Рабғузӣ. Иккинчи китоб. – Тошкент: Ёзувчи, 1991. – Б. 165.



Peleus is the son of Aecus, king of the Myrmidons. Nereus Thetis, the daughter of the sea elder, was given to him as his wife. All the gods except Eris, the goddess of discord, attended their wedding. Distracted, Eris threw a golden apple on the table with the inscription "the most beautiful" during the wedding. Three goddesses - Hera, Athena and Aphrodite - argued over this apple<sup>15</sup>. As can be seen in this example, the meanings of expressing love and displeasure are expressed through apples. In the famous fairy tale "Grandmother and the Seven Dwarfs" by the Brothers Grimm, the apple fruit is used as a beautiful fruit in terms of shape.

The use of the phytonym apple as a detail expressing love exists in most of the world's nations. It is worth noting that the color of the apple also plays an important role here (like a red rose). In the linguistic consciousness of the people, the red apple is a symbol of declaration of love. But if we pay attention to the following example, we can see that it expresses the current views of the peoples of the East, which arose on the basis of the Islamic faith:

- Yes, my children, what are you doing? he asked.

They immediately stood up and saluted. The king and the minister looked at each other and told that they were childless, and because of this, they had come to this place because of their wealth. The old man listened to them. Then he took out two red apples from his bosom and handed one to the king and one to the minister and said:

- My children, take these apples and share them with your beloved wife, do not neglect your work, do not oppress the citizens and keep the country prosperous<sup>16</sup>.

It has long been noted that apple fruit is useful for pregnant women and is rich in vitamins. The above example also refers to the healing power of apples during childbirth and pregnancy. The fact that the "wisdom" of folklore is also expressed in fairy tales increases the value of this genre. There are certain views of apple fruit in the mystical views of the peoples of the East, which is expressed in the following example from the work "Rabguzi's Story": "Aimish people, Osman was kind and merciful. That day, they made trouble for Uthman. They asked him to stab his servants while they were sitting, but he did

not let him. "Don't get hurt by anyone," he said. They entered and killed Usman. The Prophet, peace be upon him, said: "They gave me an apple on the night of Miraj." I made two bribes, one hurried out. I asked: "Who are you?" Aydi said: "I was created by God Almighty, Arsh Nurindiya, I am your subordinate caliph Usman."<sup>17</sup>.

It would not be wrong to say that the apple is an appetizing fruit and can be an important food for the patient. It is the same for all nations. The following Arab folk tale refers to this very quality of this apple:

We lived for a long time, we had three sons, he loved me very much. I did not see any harm in him. At the beginning of this month, he fell seriously ill, I took him to a doctor and he recovered. I wanted to take it to the bathroom.

- I feel like something before the bath, - he said.

"Tell me what you want," I said.

"If there were apples, I would be smells, I would be a little bit of earth," he said. I went to the city to find apples...<sup>18</sup>"

Cultural symbols related to the Islamic faith are more common in cases related to the phytonym of pomegranate. Iranian scientist Mohammad Yusuf Al Shirvani in his work "Tibbname" mentions about pomegranate along with apple fruit and gives the following information: "Pregnant women are given goat meat and pomegranate juice. Because a pregnant woman always needs a clean smell and the smell of tarragon. Pears, apples and pomegranates are useful for a pregnant woman. The unique features of the pomegranate phytonym are also mentioned in the holy book of the Islamic world - the Holy Qur'an. In particular, information is provided in 3 verses of the Holy Qur'an - verse 68 of Surah Ar Rahman and verses 99 and 141 of Surah An'om. Based on historical data, the pomegranate tree was planted in the countries of Syria, Palestine and Lebanon during the time of Moses. During excavations in Egypt, archaeologists found a picture of a pomegranate in a tomb. In addition, based on historical data, ancient Egyptians prepared a drink called "shedu" from pomegranate. The homeland of the pomegranate tree is Iran.

The healing properties of pomegranate have been known to the peoples of Central Asia since ancient times, and its uniqueness is expressed in fairy tales. In Uzbek folk tales, there is a lot of information

<sup>15</sup> Гомер. Одиссея. © Электронная версия книги подготовлена компанией ЛитРес. ([www.litres.ru](http://www.litres.ru)). – Б. 169.

<sup>16</sup> O'zbek xalq ertaklari. – Toshkent: Yoshlar nashriyot uyi, 2018. 45-bet.

<sup>17</sup> Рабғузӣй. Носируддин Бурхонуддин. Қисаси Рабғузӣй. Иккинчи китоб. – Тошкент: Ёзувчи, 1991. – Б. 134.

<sup>18</sup> Jahon xalq ertaklari. Osiyo. Arab xalq ertaklari turkumidan // Uch olma va o'lik juvon. – Toshkent: Meriyus, 2009. – B. 148.





about the phytonym of pomegranate. The meaning of the pomegranate as a healing fruit is expressed in the following example:

Hear from the caravans.

The caravans were on their way, not a little, but a lot, and when they reached a place, two tsar's chariots stopped in front of them. Printers:

- Oh, caravans, our problem is very difficult. The daughter of the king of the city is very sick, the doctors saw her and said that only pomegranate can cure her pain, crush it and drink its water. There are no pomegranates in our country. Don't you have pomegranates? - they asked<sup>19</sup>.

Yuqoridagi misolda ko'rinib turibdiki, qadimda anorning nodir, topilishi mushkul bo'lgan sifatleri bayon etilgan. Quyidagi misolga esa anorning shifobaxshligi bayon etiladi:

*The king was happy and gave them gifts. The king's daughter ate a pomegranate, got rid of the pain and got well. The king and queen, who were happy about this, called the shepherds and gave the family of the young man who gave the pomegranate a number of valuables, ornaments, and royal clothes<sup>20</sup>.*

**CONCLUSION.** The fact that our people have been engaged in farming and horticulture since ancient times, certainly caused them to know the secrets of the plant world intimately over the centuries. Although new varieties of fruits are created, the names of fruits that have been reviewed in the example of Uzbek folk tales; the main characteristics of dates, apples, and pomegranates have not lost their relevance. Analyzing the specific aspects of phytonyms from a linguistic point of view is relevant today.

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