

Lexicological comparison of French and Russian languages (Based on the names of medicinal plants)

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ABSTRACT

This article provides information about the history of the naming of medicinal plants in Russian and in French, as well as a brief overview of the works of great ancient scientists who made a huge contribution to the development of botanical nomenclature. Only a few examples of names of medicinal plants are given, where the main purpose is to show the methods of naming, lexicological analysis and differences and similarities in the names of plants between the Russian and French languages.

Keywords: Plant, language, history, classification, medicinal, scientist, linguistic.

INTRODUCTION

Plant names reflect morphological or physiological properties and features of plants or human associations caused by these properties. The names of plants can indicate the effect they have on humans. Often, the names of plants are associated with myths and legends. Lexicological analysis of the names of objects will help to determine by what signs it was named. Studying the etymology of a word can show how a given word was formed. Since the main concentration in this article is based on the material of medicinal plants, examples of the process of naming medicinal plants are given. In this article you can find the answer to such questions: how people gave names

to plants, on what grounds they were named and with what mythical stories they are associated.

HISTORY OF THE USE OF MEDICINAL PLANTS

The beginning of the use of plants for the treatment of diseases is lost in the depths of centuries. The history of herbal medicine has an age comparable to the history of mankind. Already primitive man instinctively or accidentally began to distinguish plants that could be used to reduce pain or to treat wounds and ulcers. In this sense, ancient people acted like animals who find plants in their habitat that help cure some ailments. One of the first written references to the use of plants for medicinal purposes is contained in Egyptian papyri, which are dated to the XVI century BC. The age of Chinese medical sources is even greater - they are attributed to the XXVI century BC. However, a real breakthrough in the field of research of medicinal properties of plants was made in Ancient Greece, where many outstanding botanists, doctors and naturalists lived and worked.

Hippocrates (V century BC), who is considered the father of Western medicine, attempted not only to describe the properties of medicinal plants, but also to explain their healing effect. He divided all edible and medicinal plants into "cold", "hot", "dry" and "wet", respectively, according to the four "elements", the existence of which he postulated as the primary basis of the world - earth, water, air and fire. He considered these four fundamental properties to be the main ones in any living organism and believed that human health depends on their balance, as well as on proper nutrition and exercise. In many ways, his views coincided with the views of the ancient healers of China. At the beginning of our era, the research of the healing properties of plants was continued by Roman doctors.

The classic work of the physician Dioscorides "On medicinal herbs" and the multi-volume treatise of the commander and naturalist Pliny the Elder "Natural History", for more than 1500 years have been a reference book of European doctors. The Roman scientist Claudius Galen, the court physician of Emperor Marcus Aurelius, developed and

systematized the Hippocratic theory of "body fluids". His teaching has dominated medicine for several centuries. With the fall of the Roman Empire, the center of medical science moved to the East, and the development of the Galena system continued mainly in Constantinople and Persia. The most important work of that time was the "Canon of Medical Science" by the Arab scientist Ibn Sina (Avicenna). In the XII century, this treatise was translated into Latin and for many centuries remained one of the main medical manuals in medieval Europe. In the Middle Ages in Europe, herbal medicine and healing were mainly carried out by the church. In numerous monasteries, the cultivation of so-called "pharmacy gardens" and the care of the sick were considered part of the Christian duty of monks.

At the same time, prayers played no less a role in the treatment than medicinal herbs, and in early herbalists, appropriate prayers were certainly attached to the recipes. Although this created a favorable ground for quackery and superstition, the monasteries managed to preserve and pass on to the next generations the medical and botanical knowledge of previous centuries. In the Renaissance, with the appearance of the first botanical gardens and the discovery of the New World, the number of plants used in medicine expanded, and the invention of the printing press contributed to the popularization of medical and botanical works. As this knowledge went beyond the walls of monasteries, practical skills of healing in the traditions of Hippocrates began to gain more and more importance. Scientists sought to isolate active substances from medicinal plants and only use them for treatment. In the following centuries, many active substances learned to synthesize. In the XX century, synthetic medicines almost replaced traditional natural preparations based on medicinal plants. [1, p.24]

THE HISTORY OF PLANT CLASSIFICATION

Many years before the advent of our era, the ancient Greek disciple of Aristotle Theophrastus (372 - 287 BC) sought to

classify plants. 450 cultivated plants are known from his descriptions, among which he singled out trees, shrubs and semi-shrubs, herbaceous plants. Theophrastus tried to divide plants according to various characteristics into evergreen and deciduous, flowering and non-flowering, wild and cultivated. He described the differences between garden and wild rose species, although the concept of "species" was most likely still absent at that time. Up to the XVII century, many scientists were interested in the works of Theophrastus, the Swedish botanist Carl Linnaeus (1707 - 1778) even called him the father of botany. Significant works were written by the ancient Roman sages Dioscorides, Galen, Pliny. Botany as a science of our era originates approximately in the XV-XVI centuries, in the Renaissance - the period when printing appeared. Merchants, traders and navigators discovered new lands.[5, p. 5]

Botanists of France, Germany, Denmark, Italy, Belgium, Switzerland tried to systematize plants. The first illustrated reference books - classifiers of plants began to be called herbalists. Lobelius (1538 - 1616) was the first to perform a work with drawings. Everywhere, starting from the XV century, the first botanical gardens and private collections of outlandish overseas plants appeared. The works of Englishman John Ray (1628-1705), who divided plants into dicotyledonous and monocotyledonous, turned out to be close to modern botany. The German scientist Camerarius (1665-1721) experimentally confirmed the conjecture about the need for pollination of flowers to produce seeds.

But the most detailed systematics in botany was determined by Carl Linnaeus, who carefully looked deep into each flower. In his first classifier, there were 24 classes of plants that differed in the number and nature of stamens. Classes, in turn, were divided by him into orders, orders into genera, genera into species. To this day, Linnaeus' classification system has been modified, but preserved. It was Linnaeus who introduced the Latin designations of a plant from two words: the first denotes a genus, the second word - a species. In 1753 He published the work "Plant Species", in which about 10,000 plant species were described.[5, p.10]

Examining the nomination of medicinal plants of the French language, one can clearly notice the influence of Latin and Greek. Botanists created their own "professional" language based on Latin — the classical language of medieval science, the use of which was at that time an indispensable condition for every scientific treatise or debate. It was believed that clear and sonorous formulations of this dead language, neutral for everyone, would simultaneously be the most acceptable and understandable to botanists of different countries. However, the main thing here was primarily in the traditions: the naturalists of the Middle Ages, as well as early plant taxonomists, considered the classical works of ancient Roman and Greek authors — Dioscorides, Pliny, Galen - as their reference books. Many plant names mentioned in these folios have passed into modern nomenclature.

So, Latin is a universal botanical language. Diagnoses (descriptions) of new plant species are compiled on it, names are given to them. However, the closer you get to botanical Latin, the more you are struck by its dissimilarity with classical Latin. The language of botanists, especially when applied to plant names, is rather akin to Esperanto, because these names are, so to speak, Latinized, constructed using Latin prefixes, suffixes, endings, that is, using a purely morphological apparatus.[3, p. 46]

At the heart of many terms, especially generic names, but also specific epithets, are words from the many-sided "Babylonian confusion of languages", which reveal to us the most interesting history of the study of plants. First of all, it should be noted the abundance of Greek words and roots. And this is quite understandable, since it was the ancient Greek treatises on medicine and medicinal plants that formed the basis of the later writings of Roman authors. Accurate descriptions of the appearance of plants, their places of growth and use made it possible in a number of cases to clearly identify many of the species mentioned in Greek books. Linguists have a specific term for this — semantic tracing paper, that is, a literal semantic translation of a word or phrase. So, in the famous annual shepherd's bag (in French, *bourse a pasteur*), as if

through tracing paper, the Latin species name *bursa pastoris* is visible-the shepherd's bag. [1, p. 11]

As the main purpose of this work is to show the lexicological comparison of the French and Russian languages (based on medicinal plants), our main guide will of course be V.G. Gak's textbook "Comparative lexicology" (based on the French and Russian languages), which says that people create a language and use it for naming when transmitting thoughts, various factors and objects of non-linguistic reality reflected in the minds of speakers. To understand the patterns of the use of words, it is necessary to consider them against the background of the interaction of three levels: reality, thinking and language forms. At the level of reality, the elements of the situation are distinguished (properties, qualities, states, actions, relations between objects, etc.) [2, p. 12]

Let's analyze some medicinal plants, by what signs and properties they were named and analyze the differences and similarities:

Common calamus (calamus marsh, calamus, Tatar potion, lepecha, yavr) - *Acorus calamus* L. Sem. Aroid - Araceae The generic Latin name is associated with the Greek word <acoron>; <kore> - eyeball, since in ancient times calamus was used to treat eye diseases. The calamus was brought to the country during the Tatar-Mongol invasion. Tatars considered calamus a plant that cleanses water, and were convinced that where it grows, you can drink it without risk to health. Therefore, Tatar horsemen carried pieces of live rhizomes with them in saddlebags and threw them into all the reservoirs they encountered. In French, the plant retains its Latin name *Acorus odorant* (*Acorus calamus*). [4, p. 23]

Aloe arborescens (agave, doctor) - *Aloe arborescens* Mill. Sem. Asphodelaceae - Asphodelaceae It is believed that the word "aloe" came to Europe from Arabic, means a perennial succulent plant with fleshy leaves, and stems and capable of enduring prolonged drought. In the Akkadian language (the oldest of the Semitic) aloe was designated "si-bu-ru", from this came the Arabic "sabr" or "Saeg", meaning patience, endurance. The Arabs considered aloe a symbol of endurance,

so they also gave the name "sabur" to the dried aloe juice. The French name of the plant is Aloès (*Aloe vulgaris*). [4, p. 29]

Common belladonna (belladonna belladonna, sleepy stupor, rabid, or wolf, berry, crazy cherry, dog cherry) - *Atropa belladonna* L. Sem. Solanaceae - Solanaceae The generic name of the plant was given by the name of the ancient Greek goddess of fate Atropos. Translated from Italian, belladonna is a beautiful woman. Women of ancient Rome, and later in Italy and Spain, used belladonna juice for instillation into the eyes, while the pupil greatly expanded and the eyes acquired a mysterious shine. However, belladonna has enjoyed fame as one of the most poisonous plants. A person who inadvertently swallowed its fruits had an uncontrollable desire to move, a tendency to unreasoning laughter. Visual, auditory and olfactory hallucinations could occur, as well as a feeling of flying, dizzying movement in space. In one of the scientific treatises of the XV century, published in Strasbourg, the plant is called *Solanum mortale* - nightshade mortifying. The name *Atropa belladonna* was published by Carl Linnaeus in *Species Plantarum* in 1753. *Atropa* is derived from the name of the Greek goddess Atropos ('she who may not be turned aside' i.e. 'the inflexible' or 'the implacable')—one of the three Greek fates or destinies who would determine the course of a man's life by the weaving of threads that symbolized his birth, the events in his life, and finally his death, with Atropos cutting these threads to mark the last of these. The name "belladonna" comes from the two words *bella* and *donna* in the Italian language, meaning 'beautiful' and 'woman', respectively, originating either from its usage as a cosmetic to beautify pallid skin, or more probably, from its usage to increase the pupil size in women. [4, p.38]

Valeriana officinalis (maun, cat root, earthy frankincense) - *Valeriana officinalis* L. Sem. Valerian - Valerianaceae The name *valerian* >> presumably came from the Latin word *valere* - "to be healthy" - and is associated with the medicinal effect of the plant. According to another version, the name is given either in honor of the Roman emperor Valerian (111 century AD), or in honor of the Roman physician Pliny Valerian. The Russian

name <maun>, "cat root" the plant received for its ability to excitingly act on cats. They smell valerian from afar, look for it, and when they find it, they gnaw and pull apart the roots, while they come to an excited or affectionate state. In French Valérianeofficinale (*Valerianaofficinalis*) The name of the herb is derived from the personal name Valeria and the Latin verb *valere* (to be strong, healthy). Other names used for this plant include garden valerian (to distinguish it from other *Valeriana* species), garden heliotrope (although not related to *Heliotropium*), setwall and all-heal (which is also used for plants in the genus *Stachys*). Red valerian, often grown in gardens, is also sometimes referred to as "valerian", but is a different species (*Centranthus ruber*), from the same family but not very closely related. It is also called cat's love for its catnip-like effects.

St. John's wort (St. John's wort, perforated, Ivanovo grass, Ivanov's blood, bloodstone, sevenfold blood, hvoroboy) - *Hypericum perforatum* L. Sem. *Hypericum* - *Hypericaceae* The generic name *Hypericum* is formed from two Greek words: <hypo> or <ereike>. The name *perforatum* - perforated or perforated - the plant received because of the crayons of x transparent receptacles scattered throughout the plate of Art. The popular name Ivanovo grass >> is due to the fact that St. John's wort begins to bloom on Midsummer Day, and the name of Ivan's blood >> - with the legend of the death of John the Baptist. Millepertuis (*Hypericum perforatum*), Herbe aux mille trous, Herbepercée, Barbe de Saint Jean, Chasse Diablemille ("thousand") + pertuis ("hole"), a reference to the leaves' appearance. [4p. 54]

Lily of the valley May (vannik, gladlysh, convallia, rabbit ears, forest tongue, etc.) - *Convallaria majalis* L. Family of Lilies - *Liliaceae* The Latin name of the lily of the valley literally means "lily of the valleys, blooming in May." The origin of the Russian name is unclear. There are several assumptions. According to one, the word lily of the valley came from "gladysh" because of smooth leaves, according to another - from the word "frankincense" - for the pleasant smell of flowers; according to the third - from the Polish expression

meaning "doe's ear". Muguet (*convallaria majalis*) From Old French *muguete*, *muguede* (as in *noismuguete* ("nutmeg")), from Latin *muscāta*, feminine of *muscātus* ("musky"), from Ancient Greek *μόςχος* (*móskhos*), from Middle Persian *mwšk'* (**mušk'*, "musk"), ultimately from Sanskrit *मुष्क* (*muṣka*, "testicle"), the shape of the gland being similar. [4, p. 121]

Peppermint - *Mentha piperita* L. Water mint - *M. aquatica* L. Mint green - *M. viridis* L. flea - *M. pulegium* L. Sem. Yasnotkovye - *Lamiaceae* Mint Generic for the title *Mentha*, which, according to legend, came from the name of the nymph *Mint*, which the goddess of the underworld *Persephone* turned into a fragrant plant and dedicated to *Aphrodite*. From the Greek name of the plant "*minthe*>> came the Latin *mentha*. The same name passed into Slavic *zyks*, having changed into a modern Russian word. *Menthe poivrée* (*Mentha piperita*) hybrid herb of the mint family, formed by crossing watermint and spearmint, which has a high menthol content and a sharp flavor and is used in cooking, especially in herb teas and in confections. [4, p.172]

Chamomile pharmacy (chamomile skinned) *Chamomilla recutita* Rausch. (*Matricaria recutita* L., *M. chamomilla* L.) Sem. *Rosaceae* - *Asteraceae* *chamomilla* comes from the Greek words <*chama*> - apple. According to the ideas of the ancients, the smell of chamomile resembles apple and *Pliny the Elder* chamomile was called an earth apple (*chamaemellon*). The species name is given for the absence of a crown on the achenes. The Russian name comes from the Latin *romana* - "Roman" and is borrowed from the Polish language. *Camomille matricaire* (*Matricaria recutita*, *Matricaria chamomilla*, *Chamomilla recutita*), *Matricaria camomille*, *Petite camomille*, *Camomille allemande*, *Camomille sauvage* from Old French *camomille*, from Late Latin *camomilla*, from Latin *chamaemelon*, from Ancient Greek *χάμαίμηλον* (*khamaímēlon*, literally "earth-apple"), from *χάμαί* (*khamaí*, "on the ground")

+ μήλον (mêlon, “apple”). So called because of the apple-like scent of the plant.[4, p. 222]

Rosehip (rosehip, shipshina, rooster berries, svoroborina, etc.) - Rosa L. Family. Rosaceae - Rosaceae There are two versions on the question of the origin of the generic name Rosa. According to one, it is given by the name of the island of Rhodes, from where the rose supposedly originated, according to another version, it came from the Celtic word rhodd - red, because of the bright color of the flowers and fruits. In any case, the name in relation to the rosehip is found in all ancient authors. The meaning of the Russian name is clear to anyone who has ever approached this plant in his life.Églantier (Rosa canina) From Old French aiglant (“wild rosebush”) + -ier, with the first element derived from an apparent Vulgar Latin *aquilentum, an irregular derivative of Latin aculeus (“sting, prickle”) + -ulentum (“full of”), possibly a substantivized adjective. The later addition of the suffix -ier is in line with several French names of trees, cf. pommier (“apple-tree”), from pomme (“apple”) + -ier, or genévrier (“juniper tree”), from genièvre + -ier.[4, p. 254]

CONCLUSION

According to a brief analysis, it can be concluded that the plants were named for various reasons. Some of them, as we can see, are named by color or smell, some were named for their purpose in medicine and have pharmacological properties in their name, some plants got their name by appearance, and the most interesting thing is that folk the names of medicinal plants are also associated with mythology. The chosen topic is quite interesting for further study.

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