

## LINGUOCULTURAL FEATURES OF HUMAN DESCRIPTION VIA TREE AND FRUIT NAMES IN TURKISH AND UZBEK

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### Abstract

Phytonyms play an important role in creating a human image in speech. After all, human life is inextricably linked with flora. This is the first reason why linguists pay special attention to the plant world, and secondly, linguistic units related to plants occupy one of the main places in the world-linguistic landscape of the people. The article reveals the semantic and conceptual features of phytomorphic units in the Turkish language through examples. The use of phytonyms in the language for artistic depiction, their importance in the creation of artistic works, serves to enrich the phytonyms of the Turkish language. Attention is paid to the vocabulary of the language in reflecting the human image through the names of fruits and plants, revealing their characteristics. The article shows that phytonyms serve for artistic imagery, their importance in creating artistic works (fruit, pomegranate, flower, hyacinth, hyacinth, cypress, orange, violet, daffodil, tulip, shamrock, wheat, barley), and serve as an important lexical tool in creating poetic works such as simile, allegory, and diagnosis.

**Keywords:** Phytomorphic unity, linguoculturology, phraseology, symbol, national ideology, Turkish language.

### Introduction

Flora names are an integral part of the vocabulary of any language. It is in them that the culture of the people, its customs, symbols, legends and religious views are reflected. Therefore, it is impossible to imagine the life of the people without the plant world, and the language without phytonyms. After all, by naming plants, knowing them, a person creates his own picture of the world.

Plant names have their own object and subject of study in phytonymics. Plant names are phytonyms, and their set is called phytonymy.

The issue of figurative nomenclature of concepts through phytonymic vocabulary has not lost its importance in linguistics. Its linguistic essence lies in the awareness of a person in the living natural conditions surrounding him. This process is constantly in harmony with new forms of anthropocentric interpretation of the phytosphere. On the one hand, it covers all new layers of the vocabulary, and on the other hand, it penetrates into linguistic layers of different levels.

**Thoughts and comments:** An important aspect of describing a person by units of objects of living nature is that it is almost impossible to draw a clear line between the characteristics that are essential for a person and the characteristics that reveal his personality. From this point of view, in understanding the external and internal appearance of a person, it is appropriate to take the structurally complex concept of “person” as the object of analysis, paying attention to the movement of human thinking from one linguistic level to another. This process, subject to the capabilities of a particular language, gives rise to a single complex system of its multi-level interpretation.

In her study “Lexical and semantic features of phytonyms of the Uzbek language”, N. Pazliddinova discussed phytonyms that arose on the basis of likening the crop to a person and his body parts: “Kelinbarmoq” //“Kelinbarmoq husayni”, “Kulja”, “Malikaning kipriklari” (grape varieties), “Qariqiz” (melon variety), etc., and phytonyms that arose on the basis of attributing characteristics to people: Juvonmarg handalak (handalak variety), “A’lochi” (quince variety), “Go’zal” (wheat, cherry, sunflower, apple varieties), etc. In the process of analyzing the problem of reflecting human appearance and character traits through phytonyms, units related to plants can be divided into the following groups:

1. Expressing the image of a person through units related to trees and their various varieties.
2. Reflecting the image and nature of a person using the names of fruits.
3. Embodying the image of a person with phytonyms related to flowers and grasses.
4. Describing the internal and external appearance of a person using vegetables and melon crops.

Let's get acquainted with the phytonyms belonging to these groups separately.

Turkic peoples, in particular, Uzbeks and Turks, have always had a love for nature. They closely connect their lives with nature. When a son is born in a family, they plant a poplar tree with the intention that he will grow and have his own home, and when a daughter is born, they plant an apple tree with the intention that she will multiply and have a prosperous and abundant family. This is proved by the following quote: In the past, a tree was planted for newly born children, and when the child got married, this tree was cut down and used for the child's needs. "Planting a tree is sacred in our religion, it is a very noble duty. Planting saplings is a tradition we brought from Central Asia. We should plant saplings when we get married or when a child is born. It is in our culture. We still plant birch trees and poplars in our garden for our newborn children. It is a reflection of this tradition. In the past, a tree was planted for newborn children, and when the child was of marriageable age, this tree was cut and used for the needs of the child."

A tree is a “soul”. It breathes in and out, grows, grows, multiplies, and like any living thing, its life comes to an end. The lifestyle of a tree is similar to that of a person. Our people have many children in their thinking, and when a person who has found his place in life is compared to a “fruit tree”, or when such a person encounters an obstacle, they also use the figurative expression “don’t be upset, throw stones at a fruit tree”. In this regard, when the image of a person is embodied through a tree in the thinking of the Uzbek and Turkish people, it is mainly positively assessed. Nowadays, the balance of a person’s connection with a tree is being disrupted. But in fact, a tree is a cradle for a child, a home for a person, a door and window to his house. At school, it is a pen, a notebook, the newspapers and magazines we read. What it gives is oxygen, what it protects is soil, homeland. When we die, it is a coffin, columns in the house. The tree is a source of human needs from the cradle to the grave. It is one of the great blessings that the Creator has given to humanity. The tree lives in the same social environment as humans. In society, there are black people, narrow-eyed people, yellow people or wheat-colored people, there is competition and cooperation. These situations also exist among trees. Just as people have childhood, adolescence, middle age and old age, trees also go through these stages.

There is a human race that needs attention and care in infancy and old age. Parents are responsible for the child's nutrition, cleanliness and protection. Trees also have these tasks. They try to protect young seedlings from cold, lack of water, strong winds.

Comparative analysis of phytomorphic units in Uzbek and Turkish languages

Language	Phytomorphic	Meaning	Expression in a human image
Turkish	“Gül gibi yüz”	Beauty	A nice, beautiful person
Turkish	“Kaktüs gibi”	Hard	A cold, indifferent person
English	Flower-faced	Beauty	A kind, gentle person
English	"Thorny as a pillow	Hard	A person with a bad temper

Although these units are semantically similar, they differ in cultural connotation. While in Turkish the image of “selvi” (a noble, noble person) denotes an ideal virtue, in Uzbek this image is less common, and is replaced by tree names such as “pinyon” or “archa”.

In Turkish linguistic culture, the word pear//nok (murut) is most widely used to reflect human nature. In particular, the analogical combination *armut gibi* is used to refer to “a person who does not understand speech, an obtuse person”. What does *armut gibi* mean? The image of people with negative characteristics is often created using the pear fruit. The expression “*armut piş, ağzıma düş*” is also used in the Turkish linguistic landscape to refer to people who are lazy, who do nothing and expect benefits, who think that their sustenance will fall from the sky. This is exactly the expression “*alma pish ağzıma tüş*” in Uzbek linguistic culture. It is worth noting that this represents the image of a freeloader, which is used in the Turkic mind to refer to people who expect something without putting in any effort, which has the same meaning as pear//pear (murut).

In Uzbek and Turkish, the use of fruit names as a standard of comparison is also common. Examples of such standards of comparison include fruit names such as cherry, apple, and walnut.

The phytonym *kiraz // gilos* is widespread in both languages. With its help, crimson lips are compared to cherries. For example, *kiraz dudaklı // gilos dudaklı*, that is, lips like cherries, is used to describe women with red and thick lips. Dildor shook her head with a smile spread across her beautiful lips, red as cherries. We all, frankly, have come to admire the doll with golden hair scattered over her shoulders, and cherry-red lips that smile spontaneously when she opens and closes her eyes with unbroken eyelashes. In the Uzbek folk linguistic culture, there are also song lines that say “*labing gilosgа okhshar, kozing charosgа okhshar*”. Here, while comparing the lips to cherries, the eyes are compared to charos, that is, a dark variety of grapes. In Turks, the metaphor of a person from Karachay is used in the description of a person from Karachay, and the meaning of a black grape is activated in this. Also, ‘*çöpsüz üzüm*’ is a person whose close relatives are not alive, which is a sad thing, especially for women looking for a rich husband. The combination of *çöpsüz üzüm* expresses a lonely woman who has no one. While this metaphor, which comes from Karachay in Turkish, mainly refers to an old person from Karachay, in Uzbek this appearance is given by the expression of dried grapes - raisins.

*Elma//apple* has almost the same comparative meaning in the minds of both languages. For example, “*elma yanaklı*” is used in both Turkish and Uzbek to refer to “people whose faces are like crimson apples”. In Uzbek folklore, both in the “Yor-yor” and in folktales, it is common to compare girls' faces to apples. The metaphorical phrase “Iran's faces are red like apples” is especially popular among the people.

In the Turkish and Uzbek languages, the process of expressing the inner and outer appearance of a person through the names of trees and fruits is based on the cognitive foundations of metaphorical thinking. In this process, the conceptual model “man - nature”

plays a central role, through which the mental state, character and physical appearance of a person are interpreted in an analogous relationship with natural objects. The names of trees and fruits appear as one of the most active lexical-semantic means of this analogy.

The analysis of linguistic material shows that in both languages, the main mechanism of metaphorical transfer is formed on the basis of similarity (analogy), associative connections and cultural experience. In particular, fruit names are often transferred to the external appearance of a person through physical signs such as color, shape, taste and degree of maturity. For example, fruits such as “apple”, “pomegranate”, “cherry” are used to express aesthetic properties such as roundness, redness and attractiveness. This situation constitutes a visual-associative type of semantic transfer.

Tree names, on the contrary, are more associated with concepts such as vertical structure, roots, branches and lifespan, and serve to express the inner world and character of a person. Tree images such as “plane tree”, “poplar”, “mulberry” form the concepts of stability, patience, longevity and life experience. This allows abstract spiritual concepts to be expressed through concrete natural images in a metaphorical system.

The pragmatic function of these metaphors is also important in Turkish and Uzbek. In the speech process, fruit and tree names are used not only as a descriptive tool, but also as a means of evaluation, emphasis and expression of emotional attitude. For example, in positive evaluations, fruit images are often associated with the concepts of “sweetness”, “beauty” and “pleasantness”, while in negative or warning meanings, flaws in human character are expressed through the “unripe”, “bitter” or “rotten” states of the fruit.

The analysis also shows that these metaphorical units change their functional load depending on the discursive environment. In literary texts, they are a means of aesthetic and figurative expression, while in everyday speech they appear as a means of providing quick assessment and communicative brevity. This indicates that metaphor has a dynamic nature and its semantic boundaries expand depending on the context.

In addition, in the Turkish and Uzbek languages, tree and fruit metaphors are closely related to national cultural codes. Behind each fruit or tree name lies certain historical, ethnographic and cultural representations. Therefore, the same metaphorical units create a partially different associative field in different linguistic cultures. This is important material for comparative linguistic and cultural studies.

In general, the system of expressing the internal and external image of a person through the names of trees and fruits is not only a lexical-semantic phenomenon, but also a complex cognitive-cultural model. This model further reveals the conceptual connection between humans and nature.

### **Conclusion**

Phytomorphic units are a multifunctional tool for depicting the image of a person, they are a product of folk thinking in artistic, semantic, cognitive and pragmatic terms. In the Uzbek and Turkish languages, plant images are actively used to express the beauty, moral virtues, and spiritual state of a person. Their linguocultural study allows for a deeper understanding of the folk mentality, value system, and cultural semantics.

In the Turkish and Uzbek languages, the metaphorical possibilities of tree and fruit names in expressing the internal (mental, emotional state) and external (physical appearance) image of a person are manifested as an important cognitive and linguocultural tool. The results of the study show that in both languages, the lexicon of nature, in particular, the concepts of “tree” and “fruit”, carry a deep semantic load in creating the image of a person and are directly related to the national worldview.

In the Uzbek language, fruit names serve to express a person's appearance, youth, beauty and level of "maturity" (for example, "face like an apple", "face like a pomegranate", "eyes like grapes"). Tree images are used to express a person's life experience, endurance and rooted spiritual world. This situation shows that the concept of harmony between nature and man is strong in the Uzbek linguistic culture.

A similar metaphorical system exists in Turkish, where combinations such as "apple cheek", "cherry lip" express external beauty, while expressions such as "pineapple man", "rooting down" reflect a person's internal stability, moral strength and social status. However, in Turkish, some fruit and tree images perform a pragmatic evaluative function along with a more stylistic and aesthetic load.

As a result of the comparative analysis, it was found that in both languages, the names of trees and fruits are an important component of the anthropocentric metaphor system, which illuminates the inner and outer image of a person in parallel. At the same time, while in the Uzbek language such metaphors are more based on the poetic and traditional folklore layer, in the Turkish language they are distinguished by their active use in modern speech and literary style.

In general, the expression of the image of a person through the names of trees and fruits clearly demonstrates both the linguocultural proximity of the two languages, and the specific differences in national semantic thinking. This confirms the importance of the metaphorical system not only as a linguistic unit, but also as a model of cultural memory and worldview.

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