

SEMANTICS OF PHRASEOLOGICAL UNITS WITH A FLORAL COMPONENT

Elena N. Ermakova

University of Tyumen (Tyumen, Russia)
ORCID ID: orcid.org/0000-0002-6454-6745

Maya V. Prokopova

University of Tyumen (Tyumen, Russia)
ORCID ID: orcid.org/0000-0001-7691-8123

Abstract. The urgency of this research is determined by the interest in modern linguistics in revealing the specificity of the national worldview. The aim of the study is to investigate and analyze motivation of meaning and inner form of Russian phraseological units with a floral component. The article reports the results of the analyses of the phraseological units with a former lexeme – phytonym as one of their components. Phraseological units with a floral component are the units which incorporate a phytonym of a generic and common notion (teplichnoe rastenie, temnyy les, zatevat' syr-bor, puskat' korni, pristat' kak bannyi list, khot' trava ne rasti), as well as a component – name of some specific plant (osinovyy list, dubovaya golova, mak – makov tsvet, beleny ob'elsya, izrubit' v kapustu). It is emphasized that the analysis of the formation of semantic structure of phraseological units with a floral component is of considerable importance since the plants play a big role in the life of a person; they form and translate symbolic, mythological and religious ideas. Special attention is paid to the identification of the regularities and the specificity of phraseogenetic potential of floral lexemes (phytonyms). The novelty of the study might be determined by the fact that the motivation of the inner form of phraseological units with a floral component has not been studied in detail so far. It has been revealed that the inner form is based both on the floral symbols universal for the human culture and on the physical properties of some specific plants people deal with in their daily life. The national markedness of phytonyms in phraseological units can manifest itself on the level of symbols and can become the basis of the patterns and stereotypes of human behavior. The results obtained make it possible to conclude that the discovery of the motivation of the semantics of phraseological units with a floral component plays a considerable part in the study of the mentality of a nation.

Keywords: Russian language; phraseology; phraseological unit; inner form; phytonyms

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СЕМАНТИКА ФРАЗЕОЛОГИЗМОВ С ФЛОРИСТИЧЕСКИМ КОМПОНЕНТОМ

Ермакова Е. Н.

Тюменский государственный университет, Россия, Тобольск
ORCID ID: orcid.org/0000-0002-6454-6745

Проконова М. В.

Тюменский государственный университет, Россия, Тобольск
ORCID ID: orcid.org/0000-0001-7691-8123

Аннотация. Актуальность исследования обусловлена интересом современной лингвистики к выявлению специфики национальной картины мира. Цель исследования – рассмотрение и анализ мотивации значения и внутренней формы русских фразеологизмов с флористическим компонентом. В статье приводятся результаты анализа фразеологических единиц, одним из компонентов в которых является бывшая лексема – фитоним. К фразеологизмам с флористическим компонентом относим

единицы, в составе которых есть фитоним в качестве родового или общего понятия (тепличное растение, темный лес, затевать сыр-бор, пускать корни, пристать как банный лист, хоть трава не расти), а также компонент-наименование конкретного растения (осиновый лист, дубовая голова, мак – маков цвет, белены объелся, изрубить в капусту). Подчеркивается, что анализ формирования семантической структуры фразеологизмов с флористическим компонентом весьма значим, поскольку растения играют большую роль в жизни человека, они формируют и передают символические, мифологические и религиозные представления. Особое внимание уделяется выявлению закономерностей и специфических особенностей фразообразовательных возможностей лексем-фитонимов. Новизна исследования видится в том, что впервые рассматривается мотивация внутренней формы корпуса русских фразеологизмов с компонентом фитонимом. Выявлено, что внутренняя форма основывается как на универсальной для человеческой культуры флористической символике, так и на физиологических свойствах конкретных растений, с которыми человек соприкасался в процессе своей повседневной хозяйственной деятельности. Национальная маркированность фитонимов в составе фразеологических единиц может проявляться на уровне символики, лечь в основу эталонов и стереотипов поведения. Представленные результаты позволяют сделать вывод о том, что определение мотивации семантики фразеологизмов с флористическим компонентом играет значительную роль при исследовании менталитета нации.

Ключевые слова: русский язык; фразеология; фразеологическая единица; внутренняя форма; фитонимы

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Introduction

The modern worldwide social, cultural and political situation results in magnification of dissociative processes which, in its turn, makes the representatives of liberal arts search new ways of comprehension of the points of intersection of bearers of different cultures, the acquisition of common tools in order to create the corporate system of values. In this respect, the linguo-cognitive study appears to be the most efficient, since the language as well as the abstract thinking originate from the same root among different peoples, which becomes a common feature in phraseological units. On the other hand, this kind of study (the linguocognitive study) consolidates the awareness of differences in various cultures, the ingenuity of perception of the world and the respect of originality of cultures. The peculiarity of the linguistic world-image is revealed to a great extent in the phraseological system of a language; particularly, the study of semantic structure of phraseological units and their origin allows to reveal both general and unique features of a national picture of the world. It is widely-known that the phraseological system of any language is under the influence of natural, geo-cultural, historical, and social factors. The employment of descriptive method while analyzing the Russian phraseological figurativeness enables to see the reflection of natural phenomena,

which constitute the landscape, and partially reconstruct the linguistic world-image of the epoch under study.

Phraseology of the end of the XX and beginning of the XXI centuries represents the study of set units which played a big role in communication. The study resulted in development and description of the rules engaged in the analyses of structural, semantic, grammatical and other idiosyncrasies of phraseological units. Modern survey has proved the inadequacy of the theory of phraseological units which regards these units as impossible to be generalized and classified according to some general attributes. However, a large number of issues remains to be solved in this field. One of such problems is the problem of phraseological formation, the investigation of the circumstances under which the lexemes, having become components of a language unit of another level, lose their authentic meaning and develop a new interpretation, which has a discrepancy with the original sense. Each component of a phraseological unit cannot function as an independent entity, it continues to be an integral a part of the whole phraseological unit where each seme collaborates with the other semes in a set-phrase. In this respect, the consideration of phraseological components, the systematization of phraseological units based on the role of

lexicosemantic groups of words in formation of phraseological units and the definition of development of sense of phraseological units is of current importance.

The notion of the inner form in linguistic literature is determined in various ways. According to V. V. Vinogradov 'the inner form of a word, the fundamental meaning and the use of a word can entirely function being based on material and spiritual culture, the system of language within the context of which the word or word-combination emerged' [Vinogradov 1972: 17]. A. V. Kunin defines the inner form of a phraseological unit as "a diachronic connection of a phraseological unit and its etymological meaning" [Kunin 1974: 42]. The definition of the inner form put forward by V. N. Teliya suggests the notion of motivation of meaning: "The inner form of idioms is an associative and imagery motivation complex which organizes language content" [Teliya 1996: 12]. Furthermore, V. I. Zimin also mentions the role of motivation: "The inner form can be presented either as a visually perceptive image or can be discovered by means of an etymological analyses. In any case, the inner form should possess several features which motivate the derived meaning of a phraseological unit."

The question of correlation of the two notions, 'motivation of a phraseological unit' and 'inner form of a phraseological unit' remains unsolved. The majority of linguists admit that these two concepts have nothing in common, implying that the notion of motivation has a wider definition. V. N. Teliya lists a few kinds of motivation, including certain image motivation, conceptual motivation, motivation caused by a component which has a symbolic meaning, motivation based on onomatopoeic effects, etymological types of motivation, etc. A crucial point while distinguishing between motivation and inner form is the fact that native speakers, having lost the idea of original motivation of an idiom, continue to use the phraseological unit for communicative purposes, whilst the idiom cannot exist without the inner form.

Semantic meaning of predominant phraseological units in any language is strongly connected with people, their activities, and their attitude towards the world around. Some Scholars regard the inner form as an associative

and imaginative set which is connected with an idiomatic meaning [Vinogradov 1972; Kunin 1974; Mokienko 2012; Teliya 1996, 1993; Baranov 2009; Zimin 2012]. Motivation of a phraseological meanings is a reality of a surrounding world which being influenced by anthropocentric type of thought becomes an equivalent of some social or psychological phenomenon [Kunin 1974; Dobrovolskiy 2009; Maslova 2010; Allerton 2004; Leontovich, 1984, 1999; Glass, 1983; Ermakova et. al. 2015; Cowie 2001; Stubbs 2001; Fernando 1996]. The type of a semantic nomination determines the means of formation of inner form.

People domesticate the place of their residence both physically and symbolically, in/by images. The climatic and geographical peculiarities of the area populated by native speakers affect their associative thinking and provide with initial image material. Images of nature can be regarded as a fundamental resource for linguistic creativity as a whole, with the development of mythology, folklore and phraseology included.

Interminably, metaphors 'a plant -the Universe', 'a plant – a man' have been universal/common for the human culture; they have served as a basis to form cosmogonic myths and myths about a dying and resurrecting god, myths about animalistic cults. They were of an essential importance as they formed the idea of the arrangement of the Universe and the cycles of nature. The ancient societies had neither the opportunity nor need to distance from phenomena of nature, life of plants was closely interlaced with life of humans. Imagery capacity of plants proved to be useful while constituting linguistic units as well: any language known today contains a certain amount of idioms with phytonym components in one or another proportion. The problem of phraseological units with a phytonym component is of current interest because plants play a big role in people's life, they create and convey symbolic, mythic, and religious concepts. Individuals detected and analyzed properties, qualities of plants, ways of their usage and, therefore, formed images based on these observations to apply them in language units.

Idioms with a floristic component often become an object of consideration in modern phylogeny: O. V. Khudentsova [2008] describes

functional and semantic aspects of the idioms, O. Yu. Dinislamova [2020] studies the role of idiomatic units with a phytonym component in the semantic field of "A human being", D. N. Maltseva [1991] examines the idiosyncrasies of national and cultural particularity of Russian floristic phraseology; the comparative analyses of idiomatic units in different languages is performed in works by O. V. Sharla (Russian and German phraseology) [2012], K. T. Gafarova (Tadjik, German and Russian phraseology) [2007], Khont Thy Chien (Russian and Vietnamese phraseology) [2019]; separate nominations of a plant herbaceous community, constituting the idiomatic sets, are compared in works by E. Konitskaya (the component of birch in Russian and Lithuanian phraseology) [2022]. Nonetheless, the role of inner form in the formation of semantic structure of most Russian idioms with floristic component remains unobserved. Albeit the images of natural origin in Russian language have always been the basis of idiomatic inner form. The latter fact states the novelty of the research.

The research is aimed at observation of motivation of meaning and inner form of Russian idioms with a phytonym component. In connection with this the following tasks have been solved: the frame of phraseological units containing the former lexeme 'phytonym' has been defined; semantic peculiarities of phraseological units with a floristic component have been revealed; semantic organization of the units has been examined and qualified; singularity of motivation of inner form of the idioms with a phytonym component has been specified.

The subject of the research is the specification of principles and unique traits of phytonym lexemes of Russian language, the analyses of idioms containing the phytonym component from structural, semantic, cognitive, discursive, and culturological view point. The selection of the material has been executed by means of continuous sampling from phraseological dictionaries (the author's card-index counts 234 units). The performed linguistic analyses allows to assert that the bulk of phraseological units with a floristic component is extensive and quite varied both structurally and semantically.

Units containing a phytonym in a quality of generic or general notion can be referred to phraseological units with a floristic element (for instance, a plant – a greenhouse plant, a forest – a dark forest, lit. Murom forest meaning a forest full of robbers which is dangerous to visit alone; pine forest – transcription 'zatevat' sir-bor' meaning to start a fuss (this idiom contains the word combination 'pine forest' in Russian language), root – root of the evil, lit. to grow roots into/take roots meaning to take hold/to become established; chop at the root; leaf – figleaf, lit. to get stuck to smth as a sauna leaf meaning 'to stick to smth', grass – lit. even if grass doesn't grow meaning very indifferently, one couldn't care less, fruit(s) – forbidden fruit(s), as well as the notional component of a specific plant (tree, flower, fruit, berries) (for example, aspen – lit. to tremble aspen leaf meaning tremble with fear, oak – oak head meaning dumb, fool, foolish, slow-witted, garden poppy – lit. garden poppy flower meaning to blush like a rose, henbane – lit. to eat too much henbane meaning to lose one's mind, to be out of one's mind, cranberry – lit. what a cranberry! meaning 'well, well!/This is how things work', cabbage – lit. chop into cabbage meaning to kill, to destroy usually used as a threat, lemon – lit. squeezed as a lemon meaning to be extremely exhausted/wasted/ worn out/ tired out.

Phraseological units incorporating floristic constituent may serve as the most indicative mark of a national mentality on account of the fact that cultural and historical development, hence particularity of national thinking, relies greatly on botanic component of its natural landscapes.

The formation of the Russian language as a unit of Slavic group of languages took place on the territory located around mixed and broad-leaved woodlands which sprawled from western borders of modern Russia to the Ural Mountains. Primary wood species there are pine trees, spruce, birch, linden, oak, aspen, and maple. The nearby territories are characterized with various kinds of grass. People inhabiting these territories were engaged in agriculture, growing different agronomic crops which, eventually, had an impact on the system of phraseological units.

Methods employed in the research paper

The following methods and devices have been used in the research paper: the descriptive method, the means of semantic interpretation, componential analyses. The set of the used methods and devices has enabled to represent the versatility and complexity of the issue under study associated with different language ideas.

The descriptive method used in the paper has proved to be fundamental, as it was essential in the analyses of the language material (observation, comparison, generalization) with a distribution as a part of the method which in its turn facilitated the semantic distribution and placement of the material of diverse content within the identification of the role of the floristic component in forming the phraseological meaning. The descriptive method made it possible to characterize idioms in various semantic aspects connected with implementation of specific meanings, and peculiarity of formation of these units.

The results and discussion

We would like to suggest our point of view on how and to what extent the floristic component motivates the meaning of a phraseological unit.

The set phrases of the Russian language involving the floristic component can be conventionally divided into two groups: the first one incorporates phraseological units with a metaphorically or symbolically reinterpreted floristic component (a crown of laurel, an apple of discord, lit. birch porridge meaning to punish and flog someone for a bad deed), and the second one containing idioms whose semantics is directly based on natural properties of a plant (lit. to tremble like an aspen leaf meaning to tremble because of fear; lit. to blush like a poppy flower meaning to blush like a rose; lit. green grapes meaning a lame excuse of a failure; lit. onion cures seven diseases meaning an apple a day keeps a doctor away; lit. worse than bitter radish meaning a pain in the neck; lit. to strip like a linden meaning to rob someone; lit. nettle seed meaning red tape. In the first group, motivation of meaning of the idioms is vaguely associated with natural qualities of the allied plants, as the other component of these units acts as the main agent of cultural information (a crown of laurel, a palm of victory, an apple of discord). The idea

implied is that in this case the wreath crowning the winner's head might have been made from any other leaves; or the fruit that caused the goddesses' discord might have not been an apple but any other fruit like pomegranate or a fig.

Nonetheless, the motivation of meaning is directly linked to the species qualities and natural properties of the plant whose image underlies the inner form of the linguistic unit.

In this regard, the most productive phytonym components of the Russian floristic idioms are aspen, oak, birch, and spruce.

Common aspen, also called 'trembling poplar' (Latin *populus tremula*) is a species of deciduous trees from the poplar kind of willow family. The best-known phrase mentioning aspen to tremble/quake like an aspen means to feel fear, dread, to tremble with fear. Its origin is associated with the natural property of aspen leaves to slightly swing even in soft breeze. People desperately sought for an explanation of this phenomenon which resulted in emergence of plenty of legends and beliefs related to aspen: the trembling of aspen was explained by magical properties, it was considered to be a cursed tree (as the legend goes, Judah hung himself in that tree) or, on the contrary, it helped to fight against evil spirits (to keep oneself safe, an aspen stake was hammered in the body of a person who had died in a wrong way). The beliefs echoed in the phrase literary translated as you are sure to be in an aspen that is not widely-used nowadays, the phrase expressed threat and wish of sooner death to an enemy. Biological explanation of the mentioned feature of the tree is far from supernatural: due to fast growth, the aspen trunk is extremely thin and flexible, thus the tree has no time to gain thickness while the total number of leaves amounts to a rather large quantity. Accordingly, the aspen leaf which is quite broad has a thin stem which cannot hold the leaf straight making it tremble even under slight puffs of wind. The anthropomorphic perception of trees originated back in archaic cultures and made the native speakers draw analogy between this property of aspen and the frequent spasmodic muscular action observed with animals and humans while feeling fear. The idea composed the basis of the inner form of the idiom.

Oak (Latin – *quercus*) is a species of trees of the beech family. The oak wood is characterized

by density, hardness, and heaviness, it is a very solid material which has been used since ancient times in construction of buildings, fortifications, vessels, manufacture of weapons and means of defense. The acid contained in oak bark was used to harden leather. During natural disasters, oaks also demonstrated a higher resistance compared to other trees due to their natural qualities. Therefore, oak has always symbolized physical strength, power, endurance, and hardness in various cultures: the Greeks dedicated the oak to Zeus, the Slavs used to do the same for the sake of Perun; in pagan symbolic systems, oak patronized men and warriors. The seme of manhood and hardness migrated from mythology to folklore: in folk lyrical songs, oak always denotes a man, a beloved one, a defender, at the same time, trees possessing thin and flexible trunks, like birch, brittle willow, rowan, arrow-wood, have a positive image of a woman. The latter fact makes it even more strange as the image of oak, most frequently, has a negative connotation in phraseological units.

One of the set expressions employing the notion of this tree is literary translated as to give an oak meaning to kick the bucket, with the same stylistic colouring preserved, is marked in dictionaries as 'rude, colloquial'. The semantics of this collocation may be associated with the verb literary translated as to get oaken implying to become stiff. As has been mentioned above, oak bark and galls contain tannic acid which was used in leather dressing to add to leather things wear-resisting properties. The correspondence in this case is obvious – in process of time a dead corps of an animal or a human becomes stiff and rigid similarly to leather/hide which has been hardened/tanned by oak acid. Due to the same property, the idiom literary translated as oak-treated hide/leather/skin occurred, the idiom is assigned to a thick-skinned person. The negative connotation is clearly proclaimed in the idiom literary translated as oaken head and referrers to an extremely dumb, slow-witted, stupid and ignorant person [Birikh, Mokienko, Stepanova 2005]; identification of a silly person with a tree has a long tradition in Russian phraseology: alongside with the lit. oaken head meaning a block-head such expressions as lit. a fir tree head/spruce tree head also meaning a block-head, ['dubina stoerosovaya'] lit. oaken club meaning

You big lug!; as dumb as a stump meaning a block-head are frequently found in speech.

The origin of an imaginary basis of these set of phrases can be explained by a relatively easy morphology of a tree, unlike the complexity of an animal body. Thus, lit. an oaken club meaning a hard stick is the simplest tool which does not require a huge intellectual effort or skill to make. Hardness and stability of oak are perceived with a negative feature in this context: a dumb person is most often stubborn and not flexible. This is also proved by the occurrence of the above-mentioned adjective ['stoerosovaya'] meaning big (You big lug!) which in Russian means standing/growing upright. It implies that a dumb person does not move or adapt to a situation where resourcefulness, adroitness and decisive actions are required.

Alongside with tree naming phytonyms in Russian phraseology, the names of plants that have played a major role in human economic activity, nutrition (potatoes in jackets, lit. worse than bitter radish meaning pain in the neck, lit. onion woe meaning an unlucky creature or poor thing, sour/green grapes meaning a lame excuse of a failure'; [razlyuli-malina] (literary translation impossible) meaning a bed of roses, lit. like a cucumber meaning as fit as a fiddle appear to be the most productive. The plant properties people used to deal with in everyday life found reflection in vivid set phrases. The inner form of majority of these units comprises the impact of plants on peoples' lives.

Hence, there grows henbane in the proximity of man – on the roadsides, in wastelands, yards and vegetable plots; it is a plant of the solanaceous family. The plant is very toxic, with all parts of the plant being poisonous, especially its seeds. There exists an opinion that henbane infusion was used back in pagan times as a psychotropic recipe during initiation rituals. Still further, henbane seeds resembled seeds of another edible plant and were constantly confused with one another causing poisoning with people. Having eaten the seed, people behaved in an abnormal way, like mad, raving or raging. Consequently, there emerged the expression to eat too much henbane meaning to go crazy/to lose one's mind.

The idiom onion woe is used to denote a problem which is not worth crying over, or an unlucky person. The set phrase is believed to have

Moreover, as the authors of the paper have observed, when dealing with means of organization of the inner form of idioms, not only metaphors (concealed comparison) but also direct comparison/simile are engaged: to quake like an aspen leaf, lit. to blush like a poppy flower, lit. to eat to much henbane, lit. like a cucumber, lit. as dumb as a stump (the meaning and translation of the idioms listed has been given above).

This can be explained by the fact, that a metaphor needs explanation while a simile refers to a feature directly. For instance, the meaning of the idiom birch porridge is explained by a tradition to 'treat' those who have misbehaved throughout the school-day to not a porridge but to a whip unlike the ones who have behaved well and eventually were treated to a porridge at the end of the school-day. To understand this collocation properly one should possess some knowledge of customs and traditions from back in earlier times. Whilst the inner form of the idiom to blush like a poppy flower is quite clear as it is based on a natural phenomenon of the colour of the poppy flower leaves.

On the other hand, the plants that used to be essential in agriculture in Russia are of practically no use, these are wheat, rye, oatmeal, millet. According to the observations, wheat has been used only once in the idiom to sort the wheat from chaff although the idiom is not quintessentially Russian and was borrowed from Bible. It is of lesser usage rather than the other variant to separate the husk from the grain. It should be noted that such important in nutrition plants as

potatoes (potatoes in jackets), turnips (lit. easier than stewed turnip meaning a piece of cake) and cucumbers (lit. like a cucumber meaning as fit as a fiddle) are of lesser usage. Such delicate treatment of these plants can be explained by a special homage to these plants since human lives and nutrition relied strongly on them.

Conclusion

The observations of the material have made it possible to state that the inner form of the phraseological units with a phytonym component are based on a common for human culture floristic symbols as well as on physical properties of the plants people deal with in their daily routine. Upon closer examination of the latter, the authors of the paper have concluded that the phraseological image is based on the properties of plants that were obvious for most native speakers, they did not need any explanation, and specification which in its turn performed the pragmatic function of phraseology – to achieve the desired communicative aim with a lesser number of language units.

Thus, the national markedness of phytonyms in idioms is revealed on the level of symbols and underlies the patterns and stereotypes of human behavior. In general, the definition of motivation of idioms with a floristic element enables to study national thinking, the peculiarities of associations and cognitive structures which are proper to a certain type of thought and connected with geographical, climatic, social, and cultural factors of their occurrence.

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Данные об авторах

Ермакова Елена Николаевна – доктор филологических наук, профессор кафедры филологического образования, Тюменский государственный университет (Тюмень, Россия).

Адрес: 625003, Россия, Тюмень, ул. Володарского, 6.

E-mail: ermakova25@yandex.ru.

Прокопова Майя Владимировна – кандидат филологических наук, доцент кафедры филологического образования, Тюменский государственный университет (Тюмень, Россия).

Адрес: 625003, Россия, Тюмень, ул. Володарского, 6.

E-mail: prokopova.maya@yandex.ru.

Author's information

Ermakova Elena Nikolaevna – Doctor of Philology, Professor of Department of Philological Education, University of Tyumen (Tyumen, Russia).

Prokopova Maya Vladimirovna – Candidate of Philology, Associate Professor of Department of Philological Education, University of Tyumen (Tyumen, Russia).