THE ROLE OF THE FLORISTIC LEXICON AT THE LINGUISTIC LEVEL

As a result of a person’s interaction with the world, his ideas about it are formed, a certain model is formed, which in philosophical and linguistic literature is called a picture of the world [1]. This concept is one of the “fundamental concepts that express the specificity of man and his existence, his relationship with the world”.

The term “picture of the world” arose within the framework of physics at the turn of the 19th - 20th centuries. It was first introduced by Ludwig Wittgenstein in his Tractatus Logico-Philosophicus. The author pursues the idea that language has a significant impact on the formation of an idea of reality, but it acquires new aspects. Wittgenstein believed that through analysis and “representation” of the structure of linguistic expressions, one can gain an idea not only of extra-linguistic reality, but also of the nature of human life. Wittgenstein places special emphasis on the “compulsory” nature of language, and therefore “possession of language” appears to him as an exhaustive definition of man, his social nature [2].

However, the term “picture of the world” came to anthropology and semiotics from the works of the German scientist Leo Weisgerber. Since the 60s of the 20th century, the problem of the picture of the world began to be considered within the framework of semiotics in the study of primary modeling systems (language) and secondary systems (myth, religion, folklore, poetry, cinema, painting, architecture) [3]. On the one hand, the picture of the world is a system of intuitive ideas about reality, and on the other, the picture of the world is the reality of human consciousness. “A person strives in some adequate way to create a simple and clear picture of the world in order to, to a certain extent, try to replace this world with a picture created in this way...” [1]. A more or less holistic picture of the world, or a model of the world, is formed in the mind, which largely predetermines human behavior, including communicative behavior. This model of the world is constantly supplemented and modified in the process of life.

In recent decades, the problem of displaying in the human mind a holistic picture of the world, fixed by language, has been widely considered in modern linguistics. The picture of the world “imprints a certain image of the world, which is never a mirror image of the world” [2]; it is a certain vision and construction of the world in accordance with the logic of the worldview [3]. If the world is a person and the environment in their interaction, then the picture of the world is “the result of processing information about the environment and the person”.

In modern linguistics, the picture of the world is understood as “a holistic, global image of the world, which is the result of all the spiritual activity of a person, all his contacts with the world, objective-practical activity, contemplation, comprehension of the world,” and which “is formed in the process of synthesis of the results of cognitive and evaluative processes” [3]. Mythological, religious, philosophical, physical pictures of the world are integral systems, but, at the same time, each of them can reflect some fragment of the world, that is, be local.

It can be stated that at the moment, two fundamental types of pictures of the world have been formed, forming its holistic image, conceptual and linguistic. The first of them is much broader than the linguistic one, because various types of thinking, including non-verbal ones, take part in its creation. The distinction between the “conceptual picture of the world” and the “linguistic picture of the world” cannot but be important for understanding the phenomenon as a whole. E.S. Kubryakova believes that the conceptual picture of the world is “a certain conceptual
system, which is based on concepts, images, representations, well-known behavior patterns ..., certain ideal entities that are not always directly related to the verbal code” [2].

There is no direct and one-to-one correspondence between natural language and the world. The mediator between them is human cognitive activity. As a result of this kind of activity, cognitive models are formed, which are mental structures in which a person realizes his ideas about a particular fragment of the external world. The combination of these models forms a conceptual system (picture of the world), which is the functional basis of verbal and nonverbal human behavior [1].

The worldview of each nation develops into its own picture of the world: “Each civilization, social system is characterized by its own special way of perceiving the world” [2]. It follows that the mentality of any linguocultural community is determined to a large extent by its picture of the world, which represents the worldview and worldview of its members. The picture of the world can be presented using spatial, temporal, quantitative, ethical and other parameters. Its formation is influenced by language, traditions, nature and landscape, education, training and other social factors.

Floristic vocabulary in fiction: The lily family consists of at least 3,000 species, which make up 250 genera, from Agapanthus to Zigadenus. Liliaceae (Liliaceae) form smaller families in which family relationships are observed. About one hundred species are bulbous plants of the genus Lilium, mainly growing in temperate latitudes of the northern hemisphere. Lilies often include cannas, zephyranthis, belladonna and even blackberries. Let's list the so-called “real” lilies: Canadian lily - the Canada lily (L. canadense), white lily (drooping) - the Madonna Lily (L. candidum), curly lily (martagon) - the Turk's cap lily (L. martagn), terry (L. superbum), royal (Z. regale), etc.

“Dr. English, lilie from Latin lilia (pl. from lilium), related to Greek. leirion, perhaps both options are a distorted pronunciation of the Egyptian word [2]. So, the Latin Lilium comes from the Greek leirion, which originally served as the name of one of the first cultivated flowers - the snow-white lily, thanks to its simple splendor, so beloved by the Greeks. The epithet candidum itself means “luminous”, “snow-white”. Obviously, in the language of flowers, the lily symbolizes greatness and splendor. In the church, the lily has a meaning of purity (especially in wedding ceremonies), and it is also a floral symbol of the Virgin Mary. The lily was revered as a sacred flower, since its petals resembled a flawless body, and its golden anthers symbolized the soul, illuminated by heavenly light. The lily is used to decorate churches on holidays associated with the Madonna, which is why in English it bears this name. Often snow-white lilies with their chastity and purity are associated with certain saints [1]. In Christian tradition, Joseph was depicted with a branch of lilies, signifying that his wife Mary was innocent. Eve, leaving the Garden of Eden, cried tears of repentance that turned into snow-white lilies.

In Greek mythology, the Milky Way and lilies have a common origin. Zeus wanted his illegitimate son Hercules to gain immortality and become a full-fledged son of god, but his wife and Hercules' stepmother Hera objected to this. Then Zeus turned to the god of sleep Hypnus (Somnus among the Romans) with a request to make a sleeping pill for her. When Hera was fast asleep, Zeus placed the child on her chest so that he would drink her milk and become immortal. But Hercules sucked the milk so greedily that it splashed across the sky, forming the Milky Way. And the drops of milk that fell to the ground turned into lilies.

References: