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## SEMANTICS OF PHRASEOLOGICALLY OBJECTIVIZED FLORONYMS IN THE ENGLISH LANGUAGE

**Summary.** The article focuses on the semantics of the floronyms *daisy*, *lotus*, *briar*, *primrose*, *furze*, *patience*, *lavender*, *pansy*, *wallflower* and *tulip* in English phraseology. It has been determined, that the meaning of the analysed floronyms is characterized by a meliorative as well as pejorative colouring. A range of associations and symbolical as well as metaphoric meaning of the researched floronyms have been analysed. A variety of concepts, phraseologically verbalized due to the semantic constituents of the researched floronyms, have been scrutinized.

It has been ascertained, that the floronym *daisy* is associated with *spring*, *freshness*, *cleanliness*, and its semantic components contribute to phraseological objectivation of the concepts *happiness*, *death*, *commonness*, *difference*, *incongruity*.

The analysed floronym *lotus* can symbolize *tranquillity* and be associated with *drug addiction*. Greek mythology serves a source for such associations of the floronym as: *a day-dreamer*, *daydreams*, *delight*, *laziness*, *carefree life*. Two latter associations are inherent of the floronym *primrose*, which can serve as a standard of a yellow colour, symbolize *youth* and be associated with *fragility*, *fading*, *death*, *way of pleasure*, at the same time the components of its semantics contribute to phraseological objectivation of the concept *incongruity* and the cause and effect connection “idleness → decay.”

The seme “beauty” is singled out as a dominant constituent in the floronym *brier*’s semantic structure and the components *causticity*, *problems*, *something unpleasant* constitute several of its associations. The researched floronyms *brier* and *furze* have a dominant seme “pungency” and association with the *cruelty of nature*. The floronym *furze* has meliorative associations with *kisses* and *love*, its semantic components serve as a basis for proverbial objectivation of the universal binary oppositions “own – alien”, “better – worse.”

In the figurative meaning, the floronym *lavender* can be associated with *freshness*, *storage*, *pawn*, *quarrel*, *prison*, *death*, and it is characterized by the connotation of *thrift* and *difficulty*. The semantics of the analysed floronym has a connotation of *homosexuality* as well as the floronym *pansy*’s, which can also be associated with *weakness*, *effeminacy*. The semantic components of the floronym *wallflower* serve as a basis for phraseological verbalization of the concept *waiting*, and floronym *tulip* — the concept *tastelessness*.

**Key words:** floronym, idiom, paroemia, symbolical meaning, seme, semantics, concept.

**Problem statement.** The floronyms *daisy*, *lotus*, *briar*, *primrose*, *furze*, *lavender*, *pansy*, *wallflower* and *tulip* are verbalized in English idioms and proverbs. The phraseologisms with the analysed floronyms have not been singled out in the Ukrainian language. There is a certain asymmetry in the flower names verbalization in the analysed languages. O. Levchenko testifies to similar findings, she states that there exists an interlingual asymmetry of the plant symbolism [1, p. 206].

**The main objective of the article** is to research the semantics of the floronyms that are inherent in English phraseology and are not represented in Ukrainian.

**Findings and discussions.** Obviously, phraseologisms are not only a part of a linguistic system, but also an important and expressive component within a cultural framework. So, “proverbs and sayings serve as a basis for manifestation of basic universal and / or idioethnic constants of lingual consciousness [2, p. 8]. The phraseological item (PhI) *daisy chain* [3] denotes a garland of daisies that is worn around a neck or a wrist by the British children, and the researched floronym is used in the denotative meaning: “*a small white flower with a yellow centre, usu growing wild*” [4, p. 291]. This flower is also known as: *oxeye daisy*, *white daisy*, *marguerite* and *English daisy* [3]. A derivative poetical adjective *daisied* [5, p. 260] literally means “covered with daises.”

A popular English belief embodied in the paroemias: *it is not spring until you can plant your foot upon twelve daisies* [6, p. 469; 7, p. 264]; *When you can tread on nine daises at once, spring has come* [8, p. 234] signifies that a real spring comes when there is such a multitude of daises that one’s foot can trample on a variable number of them (twelve or nine) simultaneously. The analysed floronym is used in the direct meaning, associated with the spring, and has temporal characteristics.

The simile (*as*) *fresh as a daisy* [9, p. 359; 7, p. 400]; *fresh as a daisy / May gowan* (a Scottish variant of the flower’s name) [10, p. 447] contains the floronym *daisy* in combination with the attribute *fresh*. The basic semantic components of the analysed floronym are “freshness, health, cheerfulness”. Though the floronym serves as a variable element in this context, as there exist the variants of this phraseologism with other floronyms in the English language, such as: (*as*) *fresh as a flower*, *as a rose* [11, p. 523]. The researched floronym can be associated with *cleanliness* in the Scottish collective consciousness: *clean as a gowan* [10, p. 447]. A colloquial simile *dink* [neat, finely dressed] *as a daisy* [10, p. 447] can be used to denote a decent, neatly dressed person. The concept of something *ordinary* is verbalized in a stereotyped comparison (a term used in the taxonomy by A. Pamies-Bertran [12, p. 68]): *common as daisies* [10, p. 447]. Moreover, the components of the analysed floronym’s semantics can serve as a basis for actualization of the concept *happiness*: *happy as daisies in the sunshine* [10, p. 447]. In the structure of the simile *as like as a dock to a daisy* [6, p. 193] the floronym *dock* is contrasted with the floronym under research. This stereotyped comparison has a pejorative connotation, and semantic components of the analysed floronym contribute to actualization of the concepts *difference*, *incongruity*. Consequently, the floronym *daisy* can be associated with *cleanliness*, *decency*, *neatness*, *happiness* and *inappropriateness* in the English and Scottish worldview.

The adjective, derived from the analysed floronym, *gowan-gobbit* / *gowany* [10, p. 447] is used for the description of the day that begins as deceptively bright, but bursts into a storm afterwards. So, the floronym *gowan* can be associated with the *unsteadiness of the weather*.

In order to denote astonishment when something extremely unexpected happens, an emphatic interjection *cow the gowan* [10, p. 447] is used. A euphemistic invective PhI with the analysed floronym *not care / give / worth a gowan* [10, p. 447] implies the low value of the *gowan* flower for the Scotsmen.

A humorous phraseological euphemism, which has a whole range of variants *push up (the) daisies* [11, p. 1086]; *be pushing up (the) daisies* [13, p. 78]; *under the daisies* [10, p. 645]; *turn your toes up at the daisies* [10, p. 645]; *put the daisy-quilt over..* [10, p. 753]; *suck daisy roots* [10, p. 645], means “to be dead”. People created an oath warning: *not till I'm looking up the daisy mores!* [10, p. 645] which implies “never; over my dead body”. A peremptory and authoritarian connotation is inherent in this PhI. Therefore, the analysed floronym can be associated with *death*. The same connotation is intrinsic in the floronym *daisy's* semantics within the historical idiom, known back to 1553: *To leap at a daisy* [6, p. 450], which literally means “to be hanged.”

A range of terms with the analysed floronym, belonging to different areas of knowledge, function in the English language. In the domain of aviation, the phraseo-term [12, p. 67] *daisy-clipping* [5, p. 260] is used to signify a flight performed very close to the ground. Currently, the phraseo-term *daisy chain* [14] can denote a range of computers or other devices connected into a network, or software, that is consequently joined together in a linear series. *Daisy chain* [15] is also associated with a string of integrated people or objects. The onymic word-group [12, p. 67] *daisy dukes* / *Daisy Dukes* [15] is used in colloquial speech for the denotation of the shorts that cover only the hip, and were made from cutting short a pair of jeans.

English speakers use a jocular informal interjection: *oops-a-daisy* (*whoops-a-daisy*) [13, p. 78]; *ups-a-daisy* [11, p. 949]; *Upsadaisy!* / *Upsee-daisy!* / *Upsy-daisy!* [16, p. 434] in the common language as an encouragement for children when they fall down, and try to sit up or get up afterwards.

Researching slang meanings of the analysed floronym, it is necessary to mention that the floronym *daisy* can represent a clever, pretty and optimistic girl [17]; a person who is considered to be cool, prominent; or an excellent thing [3]. The phraseo-term *daisy-cutter* / *Daisy Cutter* (the BLU-82B) [17] functions in the area of American military slang for designating a powerful lethal bomb with a huge blast effect.

In the English common language, there has long existed a euphemistic idiom *pluck dazies* (1606) [6, p. 623] for the signification of a urination act, though the researched floronym serves as a variable element in the structure of the idiom, compare: *Pick (pluck) a rose* [6, p. 684].

The floronym *lotus* (which is also known as a *water lily*) has the following denotative meaning: “*a tropical plant with white or pink flowers growing on the surface of lakes, etc.*” [4, p. 698]. In ancient Greek mythology it was considered that if a man eats a fruit of the plant *lotus* [11, p. 805], it will make him dreamy, forgetful and lazy. Hence, the following derivative phraseological compounds are noteworthy: *lotus-eater* [11, p. 805] denoting a daydreamer; a person who lives a lazy dreamy life and is not concerned with the business of the world (from the people in

the Odyssey who behaved similarly after eating a fruit called a lotus); *lotus-eating* [5, p. 690] — daydreams; pleasant idleness; *lotus-eating existence* [9, p. 630] — a leisurely, carefree life; respectively — *lotus(-)land* [9, p. 630; 5, p. 690] is a manifestation of the fairy land of abundance, idleness and pleasure. The idiom with the analysed floronym (*to*) *eat lotus* [9, p. 299] literally means “to do nothing, to idle”. So, the floronym *lotus* explicates the semes “laziness, fantasies, carefree life” in these examples. An additional meaning of the compound *lotus-eater* [18, p. 291] is “a man who lives in a state of blissful oblivion and laziness which is caused by applying drug substances”. Thus, the floronym under analysis can be associated with *drug addiction*.

The phraseologism *lotus position* [11, p. 805] signifies a position in Yoga used for meditation, in which a person sits on the floor with his legs crossed and his hands on his knees. A person in this position reminds a lotus-flower. The analysed floronym can be associated with the state of *tranquillity* in this context.

The floronym *brier* (variants a *briar* and *wild rose*), which has similarly undergone phraseological actualization in the English language, is defined as: “*a prickly bush, especially wild rose bush*” [4, p. 138]. The stereotyped simile *fair as a wild rose* [10, p. 444] combines the researched floronym and the attribute *fair*. The floronym *wild rose* contains an inherent seme “beauty”, which serves as a dominant semantic constituent of nearly all the floronyms.

The analysed floronym can also be associated with a caustic / witty person in the English language, namely: *rough / sharp as a briar* [10, p. 444]. Evidently, due to the common feature of a flower and a person — pungency, a metaphoric transfer took place and the given stereotyped comparison was coined.

The idiom *in the briars* [10, p. 391] means “to have problems”, whereas the capability to stand fast, to be resilient is phraseologically objectivised in the idiom: *lay in the briars* [10, p. 391]. The PhI *stick in the briars* [10, p. 391] has the meaning “to get into trouble”, and *leave in the briars* [10, p. 391] — “to involve somebody in problems”. The association of the researched floronym with *trouble* is traced within the boundaries of the paroemia: *it is good to nip the brier in the bud* [10, p. 784], which means “to avert future troubles”. Therefore, the analysed floronym in these contexts signifies *hardships, problems*.

The floronym *briar's* association with *cruelty* found its manifestation in the paroemia: *the rose hides the briar* [10, p. 444], which is inherent in the Irish linguoculture. The saying reveals the fact that good looks do not preclude a cruel nature, at the same time the floronym *rose* embodies the concept *beauty*, and floronym *briar* — *cruelty* [19, p. 27].

Proverbs *butter's dear-bought when it's licked off a briar* [Ire] [10, p. 330] and *Don't lick the honey off a briar even if it is sweet* [US] [20, p. 306] are used for the denotation of something which is hard to achieve. People created a derogatory, vulgar observation about a restless man: *has a briar in the arse* [10, p. 391]. The seme “pungency / causticity” of the floronym *brier* is a dominant in these contexts; moreover, the floronym serves as a manifestation of something unpleasant, which is standing in the way.

In American as well as in Canadian English, there exists a proverbial warning: *He who goes barefooted shouldn't plant briars* [20, p. 37], where the concepts of *appropriateness, congruity* are verbalized, and the researched floronym is associated with *troubles*. It is necessary to mention a symbolical meaning of the *wild rose* [3], since the flower serves as a floral emblem of the American state Iowa.

The colour name *primrose* [4, p. 918]; *primrose colour* [21, p. 164] *primrose yellow* [15] signifies a pale yellow (lemon) colour and is derived from the same floronym *primrose* (variant a *primula*): “a wild plant that has pale yellow flowers in spring; one of these flowers” [4, p. 918]. The compound *primrose green* [15], representing a yellow colour with a tender greenish tint, can be referred to this category. The analysed floronym has also the variants *cowslip* / *paigle*, which can serve as the standards of a yellow colour that was reflected in the standard similes: *As yellow as a paigle* [6, p. 925] (1678); *As blake (yellow) as a paigle (cowslip)* [6, p. 889]. Moreover, there exists a range of similes with the constant semantic attribute *yellow* in combination with other floronyms in the English language, namely: *yellow as a gowan / kingcup / globe flower* [10, p. 448]; *blake [yellow-gold—nEng] as (a) marigold(s) / Mary gold* [10, p. 448]; *yellow as a meadow-bout / kingcup* [10, p. 448]; *yellow as the guilde / corn marigold* [10, p. 448] [Sc]; *yellow as a ragweed / ragwort* [10, p. 448] [Ire]; which function in the speech of the people who inhabit Scotland, Ireland and Northern England.

The idiom with the scrutinised floronym (*the primrose path* [22, p. 437; 23, p. 197] indicates “the way covered with flowers; the path of pleasure leading to disastrous consequences; the path of least resistance”. In this instance, we trace the allusion to the Shakespearian proverbialized expression (the term coined by Z. Kotsiuba [2, p. 57]) *the primrose (—) path of dalliance* [9, p. 775; 10, p. 830] from the tragedy “Hamlet.” Ophelia utters these words to Hamlet, meaning that the pursuit of pleasure leads to ruin. One more PhI serves as a logical continuation in the series: *the primrose path (to ruin, destruction, etc.)* [3]. Consequently, the floronym under research can be associated with *an easy and pleasant life, enjoyment, idling, and decadence*. Besides, the floronym *primrose* can serve as a symbol of *youth / juvenility* [3]. Similarly, in the proverbialized expression by J. Milton: *O Fairest flower, no sooner blown but blasted, Soft silken primrose fading timelessly* (1637) [24], the analysed floronym is associated with *fragility, fading and death*.

There existed derogatory figurative comparisons with the researched floronym in the speech of the people from the Midlands: *like a primrose in a casson [dried cow-turd]* [10, p. 448]; *fine as a cow-turd stuck with primroses!* [10, p. 221]; *fine as Forty Poke's wife who dressed herself with primroses* [10, p. 799]. The PhIs depict an inappropriate piece of finery; or a plain lass in a fine bonnet. They can also serve as an ironic response to someone's outfit, implying that no matter how beautiful the embellishments are, they cannot conceal what is underneath. Therefore, the semantic components of the floronym under analysis contribute to the phraseological verbalisation of the concept *incongruity*.

The floronym *buttercup* is associated with *freshness*, which is implied by the simile: *fresh as a buttercup* [10, p. 447]. The floronym under analysis has a supplementary variant of the flower's name *crow-flower*. Moreover, the *crow-flower* / *жовтець* can serve as one of the prototypes of a yellow colour (that is evident from the Ukrainian name of the flower, which has not been phraseologically verbalized in the Ukrainian language), as it is both figuratively and directly objectivized in the simile: *yellow as a crow-flower* [10, p. 447] and it is recorded in the English definition: “a wild plant with bright yellow flowers shaped like small cups” [4, p. 153]. More than that, the *buttercup* [10, p. 447] indicates an innocent and attractive girl in the American linguoculture.

Traditions and beliefs connected with the floronyms *furze* (variants *gorse* / *whin*) are embodied in paroemias: *when the furze is in bloom, my love's in tune* [6, p. 208]; *when the gorse is out of bloom, kissing's out of fashion* [8, p. 44]; *When whins are out of bloom, kissing's out of fashion* [6, p. 329] known since 1847. The second and third sayings serve as a pretext for kissing in any time of the year, as the plant *furze* is blooming all the year round. The floronym *furze* is defined: “a bush with thin leaves with sharp points and small yellow flowers that do not fall off in winter. *Furze* often grows on land that is not used or cared for” [25]. Hence, the analysed floronym has the seme “blooming / flowering” and implicates *love*.

Arrange of stereotyped similes with the researched floronym *rough as gorse* [10, p. 445]; *coarse as Hickling gorse* [10, p. 445]; *sharp as whins* [10, p. 445]; *close [secretive] / wick [full of life, animosity] as a whin* [10, p. 445] directly testify to the *roughness, sharpness, pungency* of a plant as well as to the *cruelty of man* in the figurative meaning. The concept *secretiveness* is phraseologically verbalised in the final simile. The analysed floronym acquires the association with *perspiration* within the boundaries of the phraseologism: *sweat like a fuz [=furze]-bush on a dewy morning* [10, p. 445].

A supplementary synonym of the researched floronym *whin* (which is of the Scottish origin) is used in the saying *Pleaing [pleading] at the law is like fighting through a whin [furze] bush, – The harder the blows, the sairer [sorier] the scarts [scratches]* [6, p. 633]; *pleaing at the law is like fighting through a whinbush—the harder the blows the sairer the scarts* (Sc: 1832) [10, p. 445] for comparison with the system of law proceedings, which was imperfect in the past. The floronym under analysis has the seme “pungency / sharpness” and can be associated with *injustice*.

The idiom *give / take through the whins* [10, p. 391] means “to reprimand severely”, and *come / go through the whins* [10, p. 391] – “suffer from hardships.” Hence, the researched floronym incorporates the associations with *reproach* and *problems*. Besides, the floronym *whin* can imply something *unimportant*, namely: *inches don't break squares in a load of whins* [10, p. 445].

The paroemia of the Scottish origin *ye canna gather berries off a whinbush* [Sc] [10, p. 445] verbalises the concept *greed*, because it depicts a *miser*, who is compared to a thorny plant. According to K. Mizin's observation, “the British community is still dominated by a positive and frugal attitude towards property. At the same time, boundless (reckless, wasteful) generosity is marked by certain reasonable limits, and avarice is condemned as a very shameful phenomenon” [26, p. 268].

The paroemia *March wind kindles (wakes) the adder and blooms the thorn (whin)* [6, p. 512] contains the analysed floronym, which has the semantic component “to bloom” as well as temporal characteristics.

The PhI that functions in the English language *dance barefoot over the fuz [=furze]* [10, c. 898] signifies an unmarried person present at the wedding of a younger sibling. Consequently, the phraseologism underlines the importance of marriage, and the components of floronym *furze's* semantics contribute to this.

The English ironic paroemia *When Kingswear was a market town Dartmouth was a furzy down* [6, p. 428] verbalizes the *envy* of one town's inhabitants of the other in rhyme. Semantic components of the researched floronym serve as a basis for verbalisation of the binary oppositions “own – alien” and “better – worse.” Many imagery contexts of envy correlate

with such conceptual oppositions as “own — alien, richness — poverty, light — darkness” [27, p. 268]. This universal tendency to idealize one’s own, broadly expressed in proverbs and sayings of different languages, is a reflection of human egocentrism [28, p. 219]. It is traditionally considered, that the psychological basis of the analyzed opposition is the axiological contrasting in the archaic consciousness of one’s own as positive, safe, well-known, to alien as negative, dangerous, unknown [29, c. 45].

The floronym *patience* was paroemiologically verbalized, namely in: *Patience is a flower that grows not in every one’s garden* [8, p. 198]; *Let patience grow in your garden always* [8, p. 198]; *Let patience still in your garden appear* [8, p. 612]; an allusion to *patience (endurance)* was created on account of the pun which is based on the homonymy of these lexemes. Thus, the floronym *patience* can be associated with *endurance*.

The colour name *lavender* [5, p. 656] is used for the indication of a pale blue / purple colour with a trace of mauve. It originates from the same name floronym with the denotative meaning: “*a plant with sweet-smelling pale purple flowers; its dried flowers used to give sheets, clothes, etc. a pleasant smell*” [4, p. 667].

The idiom *to lay (lay up) in lavender (sth)* [5, p. 656] has the figurative meaning “to save for the future use, to hide something to be used in case of necessity”, and it is derived from the initial literal meaning of the phrase “to lay up linen in lavender for the sake of fragrance.” An additional figurative meaning of the phraseologism is “to pawn something”, whereas *to lay (up) in lavender (sb); put away / lay up in lavender* [10, p. 753] – “to get sb out of the way or imprison sb”, which is a dated idiom. The slangy expression *lay out in lavender* [16, p. 235] is associated with a quarrel, reprimand. The same PhI *lay out in lavender* [US] [10, p. 642] in American English means “to kill in the fit of rage / fury”. The PhI of the Irish origin *lie in lavender* [10, p. 753]; *lying in lavender, like Paddy’s pig* [10, p. 279] (literally “to live in comfort”) verbalizes the concept *comfort*, and the semantic components of the researched floronym serve as a basis for that. Therefore, the floronym *lavender* can bear the connotation of *thrift* and *extremity*, be associated with *freshness*, *storage*, *comfort*, *pawn* and even *murder under the sway of passion*, as well as *death* or *imprisonment*.

There exist such terms as *lavender-water* [5, p. 656]; *lavender oil* [25]; *oil of lavender* [30] in the area of perfumery. The analysed floronym explicates the inherent seme “fragrance.”

At the beginning of the 21st century there appear such idioms with the researched floronym, as: *lavender language* [14] signifying “words, phrases and the manner of speech, which are inherent of homosexual people” and the phraseologism, that originated at the beginning of the 20th century and is still applicable today: *lavender marriage* [3; 17] – an instance of the marriage of convenience esp. with celebrities, which is aimed at concealing the fact that their sexual orientation is not primarily heterosexual. Therefore, the semantics of the floronym *lavender* can possess a connotation of *homosexuality*. According to O. Babeliuk: “Postmodernist conception of globalized man, a cosmopolitan, provides for liberation from the legacy of traditional identity morality and provokes a change of mentality, tolerance of the free choice of identity” [31, p. 5].

The floronym *pansy* is characterized by the following definition in the English language: “*a garden plant with a short stem and broad flat flowers of various bright colours*” [4, p. 838]. The derivative colour name *pansy / pansy violet* [21, p. 80] is used for

the denotation of a strong violet colour. In the colloquial speech the floronym *pansy* [11, p. 975]; *pansy boy* [21, p. 80] belongs to vulgar lexis and signifies a weak effeminate man / boy; and a dated offensive invective word used for the indication of a homosexual man. Consequently, the researched floronym can be associated with *weakness*, *pretentiousness*, *effeminacy* and *homosexuality* in the English linguoculture.

The floronym *wallflower* is defined in the English language as follows: “*a garden plant with yellow, orange or red flowers with a sweet smell that appear in late spring*” [25]. In the figurative meaning, the analysed floronym can indicate a lady, who remains without a partner at a party [10, p. 784]; a girl, who does not enjoy popularity [21, p. 650]; an inmate, obsessed with escape from prison [10, p. 784]; and in maritime terminology – a ship, which has been on a permanent anchor mooring for long [21, p. 651]. The semantic constituents of the floronym under research contribute to phraseological verbalisation of the concept *waiting*. The PhI *Faint at the smell of a wallflower* [6, p. 864]; *he will faint at the smell of a wallflower* [6, p. 238] was used with reference to the inmates in Newgate prison in Dublin, as *wallflowers* have been planted along the walls there since 1787. The same adage is applicable to an excessively sensitive or cowardly person.

In the English linguoculture, the floronym *tulip* is associated with something *magnificent*, *colourful*, *bright*, presumably, on account of its colouring. In the figurative meaning, it can be used with reference to a person who is dressed in gaudy tasteless clothes, namely, as in the simile: *gaudy as a tulip* [10, p. 785]. The English definition of the floronym is as such: “*a large, brightly coloured spring flower, like a cup in shape, on a tall stem*” [25]. The etymology of the researched floronym is of interest, its name originated at the end of the 16th century from French *tulipe*, via Turkish from Persian *dulband* “*turban*”, from the similarity in the shape of the expanded flower and the headdress [25]. The association of flowers with revolutions is widespread at the beginning of the 21st century. So, the phraseo-term in the area of political science *a tulip revolution* [32]; *Тюльпánова революція* [33, p. 617] denotes the uprising in Kyrgyzstan that took place in early 2005. Flowers have become a universal symbol of peace revolutions [19, p. 30].

**Conclusions.** Floronym *daisy* can be used as an aviation, IT and military term component. The researched floronym is combined with the attribute *fresh* and has the semes “freshness, health, cheerfulness”. It is significant, that floronym *daisy* is associated with *spring* and has temporal characteristics, as it is this flower that belongs to the first that appear in spring. The analysed floronym can be associated with *weather changeability*, *urination*, as well as it can be used as a constituent part of a succession of euphemistic phraseologisms, which verbalise the concept *death*. In the Scottish common consciousness, the floronym denotes a neatly-dressed person and is associated with *cleanliness*. Both in the English and Scottish languages, the semantic components of the floronym *daisy* contribute to phraseological verbalization of the concepts *difference*, *incongruity*, *commonness*, *happiness*. As a part of slangy expressions the researched floronym is associated with a clever, beautiful, optimistic girl or a prominent, excellent thing.

A considerable part of floronym *lotus*’ associations, among them: *a daydreamer*, *daydreams*, *laziness*, *delight*, *a carefree life in a fairy land of pleasure* originate from Greek mythology. As a result of secondary nomination and metaphoric reconsideration

of meaning, the analysed floronym has a pejorative connotation of *drug addiction*. The associations of the floronym *lotus* with a position in Yoga were introduced from Eastern meditation practices into the Western culture, respectively, the lotus flower is a token of *tranquillity*.

The floronym *brier* (variants *briar* and *wild rose*) in combination with the attributes *rough / sharp* is used both directly and figuratively, denoting a caustic person and has a dominant seme “pungency”. The analysed floronym can be associated with a *difficult situation*, *problems*, *something unpleasant* and *cruelty of nature*. The variant of the researched floronym *wild rose* explicates the seme “beauty” and serves as a floral symbol of the America state of Iowa.

One of the standards of yellow colour is attributed to the floronym *primrose* (variants *cowslip / paigle*). The floronym under analysis symbolizes *youth* and is associated with *tenderness*, *fading*, *death*, *way of pleasure*, *enjoyable life*, *laziness*, at the same time the components of its semantics contribute to verbalization of the cause and effect connection “idleness → decay”. The researched floronym can signify a plain lass, inappropriate garment, and its semantic constituents conduce to phraseological objectivation of the *incongruity* concept.

The floronym *buttercup / жовтець* is associated with *freshness*, can signify an innocent, attractive girl. Moreover, this floronym serves as a prototype of a bright yellow colour in the English and Ukrainian languages. It is noteworthy, that the floronyms *gowan / kingcup / globe flower* (купальниця); *marigold(s)* (нагідки, календула); *meadow-bout / kingcup* (жовтець бульбовий, калюжниця болотяна); *gilde / corn marigold* (злагоцвіт); *ragweed / ragwort* (жовтозілля, амброзія) can serve as the standards of yellow colour in the English language; since a range of similes with these floronyms coupled with the constant semantic attribute *yellow* extend in the native speech over the territory of Scotland, Ireland and the North of England.

A range of beliefs and traditions related to the floronyms *furze* (variants *gorse / whin*) function in the English culture. Thus, the analysed floronym has the seme “flourish / blooming”, is associated with *kisses*, *love* as well as *perspiration*. The floronym under research is used as a structural constituent of a variety of similes where amalgamated with attributes *sharp / rough / coarse* it denotes a prickly, pungent, thorny plant, and being transferred to the world of people, signifies the *cruelty of human nature*. In the Scottish linguoculture, the floronym *whin* can phraseologically verbalize the concept *injustice* in the judicial system, denote a *miser*, have associations with *scolding*, *problems*, *greed* and something *unimportant*. Semantic components of the floronym *furze* can serve as a basis for phraseological verbalization of the universal binary oppositions “own – alien” and “better – worse”.

Associations of the floronym *patience* with *patience* (*endurance*), was established on account of the pun, which is based on the homonymy of the lexemes.

The floronym *lavender* can be used as a colour name for the representation of a pale blue colour with a trace of mauve. Being used in the direct meaning, the researched floronym has an inherent explicit seme “aroma, fragrance” within the structure of the Phl. In the figurative meaning, it can be associated with *freshness*, *storage*, *preservation*, *pawn*, *quarrel*, *reproach*, *prison*, *death*, and in American English — with *murder under the sway of passion*. Semantic components of the floronym *lavender* contribute to actualization of the concept *comfort* within the boundaries of the Phl

of the Irish origin. The semantics of the researched floronym has the implication of *thrift* and *difficulty*. The analysed floronym’s meaning is characterized by the connotation of *homosexuality*, as well as floronym *pansy’s*, which can also be associated with *weakness*, *affectedness*, *effeminacy* in the common consciousness of the Englishmen.

Semantic components of the floronym *wallflower* serve a basis for phraseological actualization of the concept *waiting*. The floronym under analysis can signify an unpopular female, as well as a ship that has not been at sea long. Associations of the researched floronym with a *sensitive / cowardly person* and *an inmate obsessed with escape* have a long history.

Presumably on account of bright colouring, the floronym *tulip* serves as a manifestation of something *colourful*, *bright* in the English linguoculture, at the same time, its semantic components contribute to phraseological verbalisation of the concept *tastelessness*.

The research of floronyms’ semantics that are phraseologically actualized in the Ukrainian language is to be prospected.

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### Чернявська А. В. Семантика фразеологічно об'єктивованих флоронімів в англійській мові

**Анотація.** Статтю присвячено дослідженню семантики флоронімів *daisy, lotus, briar, primrose, furze, patience, lavender, pansy, wallflower* та *tulip* у фразеології англійської мови. Встановлено, що досліджуваним флоронімам притаманне як меліоративне, так і пейоративне забарвлення. Проаналізовано низку асоціацій та метафоричне й символічне значення досліджуваних флоронімів. Виокремлено ряд концептів, що зазнали фразеологічної вербалізації за допомогою семантичних складників аналізованих флоронімів.

Встановлено, що флоронім *daisy* асоціюється з *весною, свіжістю, чистотою*, а його семантичні компоненти сприяють фразеологічній об'єктивації концептів *щастя, смерть, звичайність, відмінність, невідповідність*.

Досліджуваний флоронім *lotus* може символізувати *спокій* та асоціюватися з *наркоманією*. Із грецької міфології походять такі асоціації флороніма, як: *фантазер, фантазії, втіха, неробство, безтурботне життя*. Дві останні асоціації притаманні й флороніму *primrose*, який може слугувати еталоном жовтого кольору, символізувати *юність* й асоціюватися з *тендітністю, в'яненням, смертю, шляхом насолод*, при цьому компоненти його семантики слугують основою для фразеологічної об'єктивації концепту *неконгруентності* та сприяють вербалізації причинно-наслідкового зв'язку «неробство → занепад».

Флоронім *brier* має інгерентну сему «краса» та може асоціюватися з *уїдливістю, проблемами, чимось неприсмним*. Досліджувані флороніми *brier* та *furze* експлікують домінуючу сему «колючість» й мають асоціацію з *жорстокістю натури*. Флоронім *furze* асоціюється з *поцілунками й коханням*, а компоненти його семантики слугують основою для паремійної вербалізації бінарних опозицій «своє – чуже» та «кращий – гірший».

У переносному значенні флоронім *lavender* може асоціюватися зі *свіжістю, зберіганням, заставою, сваркою, тюрмою, смертю*, має конотацію *заощадливості, скрути*. Семантиці досліджуваного флороніма притаманна конотація *гомосексуальності*, так само як і флороніма *pansy*, який може також асоціюватися зі *слабкістю, афектованістю*. Компоненти семантики флороніма *wallflower* слугують основою для фразеологічної вербалізації концепту *очікування*, а флороніма *tulip* – концепту *несмак*.

**Ключові слова:** флоронім, ідіома, паремія, символічне значення, сема, семантика, концепт.