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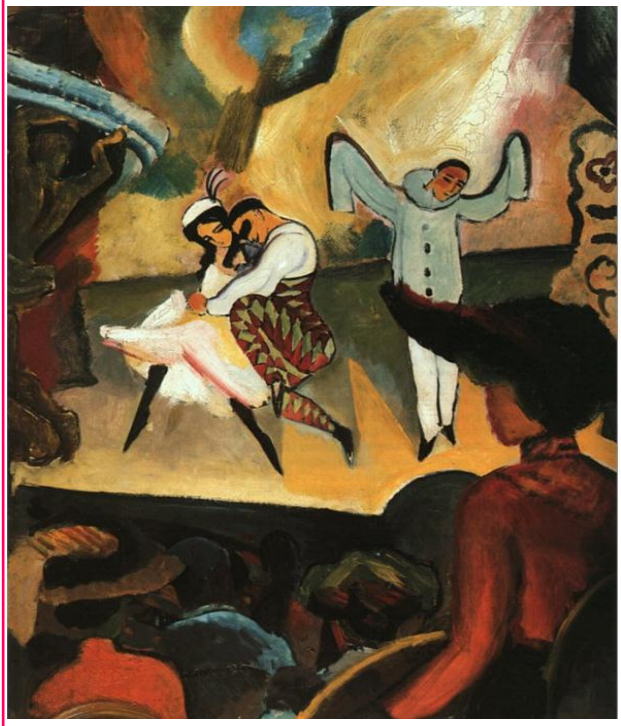

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Nominations of the plant world lingo-cultural aspect

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Abstract

The article investigates the peculiarities of research in the linguistic and cultural aspect of the flora of the Kazakh language and the conceptual sphere of vegetation, the cognitive level of the plant «Zhusan» in the Kazakh language via comparative qualitative research methods. As a result, the wormwood is a phytonem that have reached the conceptual level. In conclusion, each language is a symbolic system that preserves national culture, its culture, its cognitive and taste, its character and its consciousness, its trades and traditions, its

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traditions and wisdom. Therefore, it is most important to study it in cognitive linguistics.

Keywords: Linguoculturology, Phytonyms, Anthropocentrism, Phytonymic, Concept.

Nominaciones del mundo vegetal aspecto linguo-cultural

Resumen

El artículo investiga las peculiaridades de la investigación en el aspecto lingüístico y cultural de la flora de la lengua kazaja y la esfera conceptual de la vegetación, el nivel cognitivo de la planta «Zhusan» en la lengua kazaja a través de métodos comparativos de investigación cualitativa. Como resultado, el ajenjo es un fitonema que ha alcanzado el nivel conceptual. En conclusión, cada idioma es un sistema simbólico que preserva la cultura nacional, su cultura, su cognitivo y su gusto, su carácter y su conciencia, sus oficios y tradiciones, sus tradiciones y sabiduría. Por lo tanto, es muy importante estudiarlo en lingüística cognitiva.

Palabras clave: Linguoculturología, Phytonyms, Antropocentrismo, Phytonymic, Concepto.

1. INTRODUCTION

Nowadays many studies in linguistics with regard to language and culture are based on the recognition of national characteristics, national identity, and national spirit in language. Language is a symbolic system that defines one’s inherent national qualities. In light of this, the structural units of the linguistic system have become a subject of research not only in traditional linguistics, but also in other

fields of science such as ethno linguistics, social linguistics, linguo-cultural science, psycholinguistics, cognitive linguistics and etc. Every word in the language of the people communicates its experiences and culture. The evolution and thorough study of linguistic culture enable to fundamentally explore the culture of each nation. Particularly the flora of the Human - Society – Nature trio provides rich information on the folk culture.

Due to its cumulative (hereditary) function language passes words from generation to generation, from century to century. With those words, people recognize the history of their culture and tradition, from the earliest times to the present day. It creates a linguistic image of the world through the original culture. For the national image of the world is shaped by geographical, climatic, natural lifestyle, traditions and national cognition of each nation. It is important to consider the vegetative world in a linguistic-cultural aspect. Aslinguoculturology, on the one hand, is based on a human (cultural) factor in the language, on the other hand, it makes the language factor its principal object.

The linguocultural concept can be defined as a unit of collective knowledge which has a linguistic expression and certain ethnocultural specificity. Using the terms of linguaculturism in this research work, we rely on the principles of Vorobyov analysis of a common semiotic model of linguocultural objects and linguocultural aspect (Borobev, 2006). Vorobyov notes that in linguoculture there are not only segments of the language, but also segments of culture, comparing linguocultural words and lexico-semantic variants. (Borobev, 2006).

According to the author, the linguoculturism consists of only one word, phrase, paragraph and sentence (Maslova, 1997). The interpretation reflects linguistic and cultural competence.

Stepanov considers the linguistic theory as a cornerstone of terminological linguoculturology like a theory of culture (Stepanov, 1977). The linguoculturology areas make the set of linguoculturology. The concept of linguocultureme is of dialectical and extralinguistic nature (conceptual or subjective). Lingvocultureme combines the form (symbol) and content (linguistic meaning and cultural background, oreol). Lingvoculturemes cover various types of linguistic units: from lexeme to full text (personal word: composure; collocation: the character of the people, the world view of the people) (Kolosova, 2003).

In our opinion, phytonyms are among the linguoculturemes that demonstrate the material culture of the people. A human transmits and receives cultural information through language action. The accumulated cultural information remaining in the historical consciousness of the people is considered as the principal object of linguocultural science. Language components form a symbolic, reference, cultural and metaphorical meaning of culture. They represent the symbols formed in the human mind since myths, fairy tales, and legends, folklore and religious discourses. Origin of linguocultural information and linguoculturemes are national poetic creativity, memories of history and society, historical, philosophical

and other studies; works of scientists in the field of science, art and literature; literary works and publicist works.

2. METHODOLOGY

The phytomatic image of the universe (PIU) is included in the widespread images of the world according to the human and nature formula, nature includes the formulas human-animal, human-machine (according to the conception of La Mettrie). The phytonimate image of the universe is also directly related to the mythological image of the world. For the Human - Society – Nature trio has been in unity, complementary to each other since the day the human being recognized the world. The mythological model of the universe is anthropocentric. The person who describes the space structure places himself in the center of the space, i.e. the place where the act of creation is realized. It can be described in words as follows: At first, it was only water (World Ocean).

The highest peak of the mountain (World Mountain – Ama Tu) emerged from the deepest point of the water. At the top of the peak the Ama tree (ammayıvaç (mother-tree)) was grown. In an ancient mythological world view, tree (world tree) became a religion (tree worshipping). In mythology, plants are divided into the following cult groups: 1) the stone-wood-altar system, which forms the true microcosm in the earliest stages of religious life in many countries of the world; 2) tree as a space image; 3) tree as a space theophany; 4)

tree - symbol of life, inexhaustible fertility, absolute truth, source of immortality (tree of life); 5) tree as a center of the world and the support of the world; 6) amicous relationships between trees and humans (trees bring people to life, tree as a place to preserve the souls of the ancestors of a human); 7) tree as a symbol of the origin of the plant world.

The dictionary of linguistic terms has the following definitions: a Lexical set is a group of words that are closest to their main (actual) semantic content. That is, they are grouped into one semantic field (Akhmanova, 1969). Lexical series (lexical set) is a group of words with common relative meanings. That is, it means the variety of uniform substances. For example trees and flowers (Akhmanova, 1969). The lexical set of words depends on the common lexical meaning. For example, the general feature of the forest field serves to incorporate words such as forests, oak forest, small groves, sandy forests into one lexical set. Forest is one of the main species of plants, a natural complex with one or more sorts of the tree. Oak forest is an oak grove, a grove of oaks. A small forest is a small leafy grove. Sandy forest is a pine forest on sandy and rocky soil. Spruce forest is a forest of spruce.

Plants lexical set is divided into several subgroups. The first (1) subgroup is arboretum trees or dendronyms. They are called trees plants. That is, long-living plants with a solid trunk, the branches are furcated. The second (2) subgroup - bushes - are small, long-term plants, with tree-shaped branches, having no main pillar; height of 0.8-

6 meters, the lifespan of 10-20 years. The shrubs are short, long-term plants (cranberries, ledum, heather, and osier), who is branches grow upwards, the height of 5-60 centimeters and lifetime of 5-10 years. The third (3) subgroup – herbaceous plants or herbs. One-year plants with green, soft and thin stems.

The fourth (4) subgroup is a flower - an aromatic, light, grassy plant that grows on a stem or a tip of a lateral branch. The fifth (5) subgroup - berries - juicy foliage of herbaceous plants and bushes: (includes gooseberries, raspberries, blueberries, cranberries). The sixth (6) subgroup - fungi (Greek. mykēs mushroom, from which comes mycology, a science that studies mushroom). Mushrooms are a unique plant in nature. Italian plant biologist Mikeli is considered to be the first mycologist in the world.

The lichen is referred to the 7 subgroups and comprises short plants. They are formed from mushroom symbiosis (ascomycet or basidiomycet) and algae (green, sometimes green-yellow). The mossesasexually reproduce; there are more than 26 thousand species, more than 400 families. The eighth (8) subgroup includes the mosses. Briophytes are perennial higher plants; their growth patterns include thorny shrubs and beds. It is used for medical purposes (as it has antibiotic properties). The ninth (9) subgroup includes algae. They are lower water plants with chlorophyll. The body of algae is called thallome (Greek. thallos - green branch). These lower plants (algae, lichen) have no stems, leaves, and roots. If algae are symbiotic with mushrooms, lichens are formed.

The tenth (10) subgroup includes garden crops. They are divided into several subgroups: a) vegetable herbs: cabbage, dill, coriander, garden cress, celery; b) root crops (carrots, turnips, beetroots); c) fruit-bearing plants (tomatoes). The eleventh (11) group includes leguminous crops. They are divided into several subgroups: a) bean (leguminous bilobed plants). There are about 17,000 species and about 700 seeds of these plants on the planet. The leguminous plants are peas, beans; grain crops are wheat, rye, oats, corn and rice. The sphere of concepts considers various names of trees separately: oak, birch, hawthorn, fir, willow, elm etc. Based on these and other concepts, the term concept to the sphere is defined as follows: "Concept sphere is a set of concepts formed by the combination of small particles such as mosaic in the worldview of a language speaker" (Maslova, 2004: 22).

Plant (from flora, Latin floris flos) is a collection of historically formed plants (Greek phytòn - plant). In our study, we use a new term called flora. This term was acknowledged by some Chuvash scientists. According to Kireeva's (2008) research, the English linguistic and cultural code flora is very important meaning of symbolic English ethnos speech.

We understand the florema as a collection of words that are commonly referred to as the plant world, but which are incompatible with lexico-grammatical and word-based concepts. We identified 11 phytonyms. In this sense, the word florema equals the textual units. Plant (flora) is the kingdom of the organic world. Above all, flora is a

collection of all plants (Latin flora <Flora proper name). Unlike animals and other living organisms, plants have an autotrophic nutritional ability which means that plants make their own food. Heterotrophs utilize ready-made organic matter, which includes humans, animals, some plants and fungi (Prokhorova, 1988).

The national picture of the world includes some notions. The flora and fauna have a special place among them. Most of the plants are called by common names, while the smallest part is called by proper names. Most phytonyms are made up of common names; metaphorical transitions take place based on their similarity. For example, there is a plant similar to Dianthus called pheasant's eye. The light flower in the middle of the flower looks like a flame of fire; the ledumpalustrehas such qualities as the dirty, liquid medium, swamp; the word geranium has the Latin term crane, as it looks like a long beak of the bird. The gladiolus phytonymis a Latin word meaning a sword as the long leaves of the flower remind the sword.

Thanks to the metonymicaltransitions of words, plant nominations emerged. At the same time proper names can be used, mainly anthroponyms join the group of common names. In these cases, the nomenclature of the flora is named after scientists. According to the rules, these phytonyms were generated with the help of suffix – iia / - iea (- ия / - ея). The following are examples for the word formation of plant names:keler + iia (Keler - Russian plant biologist), coch + iia (Kokh - German plant biologist), linn + iea (Linnei - Swedish naturalist) (Mgeladze, 1970). The formation of phytonyms has the

following features: the name of the phytonymsowe to toponyms. The types of wheat volzhnka and rostovchanka are related to toponyms of Volga, Rostov.

These names are generated by the addition of suffixes to the toponyms: volzh: + ank (a), rostov + chank (a) (Mgeladze, 1970). The origin of peach and orange phytonyms is interesting. The word persik (peach) comes from the Latin word malumpersiciim, which means persian apple. Components of the phrase include malum and persiciim persidskiy persic (Shansky, 1961). The apelsin (orange) comes from the Dutch word for appelsien, literally, apple Chinese (Shansky, 1961). According to the Kopot's research, in the lexical system of the Russian language, we can see thousands of species of plant names derived from anthroponyms and toponyms. They have their own motive features and word-generating peculiarities (Kopot, 2002).

3. RESULTS

The names of most plants has come from a specific character. At the same time, these names have become a linguistic phenomenon and have become an integral part of the language. The names of the plantsare fully penetrated into the cultural circle and reflect the national character of heroes' life. If you see, the names of the plants originating from the cultural and historical life of the Russian people have been formed quite well in our language system. One of the best ways to make a name is to liken it. For example, gul (flower has a

positive meaning in the Kazakh language. Flowers, like buttercups, tulips, roses, beautify the nature, bring joy.

Before talking about the wormwood, let us first look at the etymology of this phytonem. Kaliev suggests that in M. Kashkari's Divan there arereferences to more than 30 medicinal herbs common to Turkic languages. They are: yir (egir) air (calamus root), anduz – elecampane, zhusan (japsan) – wormwood (Kaliev, 1988). Now, one assumption is that the root of the word zhusan (wormwood) is zhusa – zhusau, the cattle staying in complete rest, and the – n- Probably, is an old, insignificant suffix for a verb? Verbs having a name root in it derived from nouns, adjectives, adverbs, impromptu words, and exclamations by special suffixes. There are also some ancient and minor suffixes that help form verbs.

Firstly, In the Kazakh steppe the kokzhusan (green wormwood), the bortezhusan (Artemisiaaustriaca), the bozzhusan (Artemisiaglauca) grow at the lower parts of the hilly terrain. Their bitterness is lower, slightly salty. The arkharzhysan (moufflonwormwood), karazhusan (Artemisia vulgaris) growing in the higher parts of hills have a bitter taste. Knowing the characteristics of such wormwood fileds, the shepherds used to change the pastures. The meat of the sheep pastured this way is fatty and very tasty.

The word Zhusan has a unique power that makes the Kazakh soul feel embittered and passionate. For the people it is a sacred plant. When the countrymen were going on a long journey, they used to take

a handful of zhusan with them to their yearning for the native land. When we talk about Zhusan, we remember the piece of work the smell of zhusan by the beloved, famous writer Sain Muratbekov. There are no extra words or irrelevant descriptions in the work the smell of zhusan. When you read, you cannot abstract yourself from the village life in the war times, the mood of the villagers, and the fuss and bother of the village boys who listen to the tale of Ayan. This story is so close to our soul that it is so dear. This is because it tells about the village life, the native land. The symbol of the Kazakh steppes is Zhusan: At nights I would fold the brother's coat under my head and smellit for a long time. There was a smell of my brother. A good smell like that of a zhusan (wormwood).

Here, has a try, he said smelling his chest. We immediately went to smell his chest. Whether it is because he told us or was it real indeed, but we thought that the smell of zhusan was coming from Ayan's chest. Definitely, there is a zhusan smell. What a lovely zhusan smell ... we all uttered. Then each of us hid our noses on our chests and smelled ourselves: Oh, I also feel a zhusan smell (Indriastuti, 2019).

4. DISCUSSION

Analyzing the above examples and materials, we have seen that the wormwood is a phytonem that have reached the conceptual level. How is the concept level determined? The use of the term concept in relation to the problems in the field was offered by the Russian

philosopher Askoldov for the first time in the first half of the last century. In his work Concept and a word, he describes the concept as follows: "...a mental formation that replaces in the process of our thinking an indefinite set of objects of the same kind" (Askoldov, 1928: 19). The Russian researchers such as Z. Demyankov, Yu. S. Stepanov also differed in the notion of notion and concept. Among such concepts of this kind is the definition of Vezhbitskaya, which is currently being supported by many scientists and used in scientific practice. The scientist recognizes the concept as a linguistic image of the universe with a picture of a person's fixed cultural perception of the world (Vezhbitskaya, 1996).

The researcher Karasik distinguish the concept as cognitive and cultural, defined the cognitive concept as mental objects having individualized content that forms and transforms the truth in the environment, and as per cultural concepts, he concluded that they are mental objects having collective content consolidating the peculiarities of that culture. From the contextual point of view, the concept is divided into parametric and non-parametric mental units (Kosari, 2018). Parametric concepts include concepts that serve as a classifier category, which combine different realistic characteristics of objects. Non-parametric units include concepts of objective content. Non-parametric concepts are regulative and non-regulative (Karasik, 2005).

According to the scientist, regulative concepts are very important in recognizing the specific features of the mentality of certain people. Regulative concepts vary depending on the degree to

which the outlook of persons who consider it an important concept that rely on as a principal guide in holding oneself. For example, they can be universal (truth, goodness, beauty), but also national-specific, such as soul, destiny, yearning, and having social significance - intelligence and dignity, as well as including personal-authoring modifications of all human values (Karasik, 2005).

As a multi-dimensional mental structure, the concept has three important dimensions - figurative, notional, and valued, and describes them as follows: the figurative aspect of the concept is the characteristics of events, phenomena, objects portrayed in our mind, visual, hearing, sensory (tactile), taste, smell, intuition, relevant signs of practical knowledge. The national aspect is the consolidation of the concept in the language, its designation, characterization, definite structure, definition, relative characteristic of a specific concept related to conceptions that never exist in isolation. The value of the concept is that its mental structure is important for both the individual and the community (Karasik, 2005; Yang et al., 2019).

From January to February 2018, we held a 2-5 minutes' brief survey of 50 people aged of 19-56 among the 2nd year Master's students of the Faculty of Linguistics, 4th year students of the Faculty of Philology, scientists of the Linguistics University named after A. Baitursynov, in one word, those who have studied in Kazakh and grew up in the Kazakh environment. Under the terms of the survey, the participant does not specify his/ her name, but only the age. Questionnaire questions are based on three main dimensions

(figurative, notional, and valued) in analyzing the linguistic and cultural concept by Karasik. The first question (notional) - What is zhusan (wormwood)?

The second question (valued): What are the benefits of zhusan (wormwood) for Kazakhs? The third question (figurative) – What is your association when you hear zhusan (wormwood)? As a result, about 20% of recipients knew zhusan as a plant, but only as animal food. While 35% knew the value (most of them mentioned zhusan's medicinal properties and said that it can cure various illnesses), the remaining 45% knew the three dimensions of the plant, namely its valued, figurative, and conceptual aspect. Many recipients imagined the childhood left in the village when hearing about zhusan. The survey revealed that the cognitive level depends on the age of the person. We have noticed that as we grow older, our view of environment gradually changes and it increases in its value.

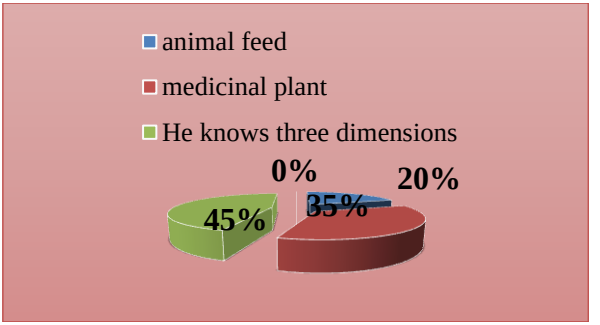

Diagram 1

The zhusan (wormwood) means an object, so we refer it to a notional concept. We can see it with our own eyes and hold it. If this is a national aspect, then its herbal, medicinal properties reflect its value. And for the Kazakhs, the figurative aspect of the zhusan (wormwood) is that it makes us imagine our childhood, the native village, the native land, and the beautiful hills. That is its main feature. The cultural semantics of the flora of the Kazakh language still requires a deep analysis. In this article we have considered only one wormwood plant. In the Kazakh language, there are many plant names, such as wormwood, which have reached a cognitive level. Specifically, pine, the fescue, the feather grass and the mint. Each of these plant names is waiting for their researcher.

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