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THE BURYAT PHYTONYMS IN THE ONOMASIOLOGICAL ASPECT

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Abstract. A distinctive feature of modern linguistics is the formation of new trends. One of the most important is onomasiology — the science of the theory of nomination. It considers the meaning of a word from the content plane to the expression plane. Plant names are an interesting research subject, because they are part of the main vocabulary of any language and have ancient roots. It reflects the traditional activities and culture of the people, their conception of the world of plants, customs and beliefs. The article considers the phytonyms in the onomasiological aspect, describes the main ways of associations of plants names. The types of motivation and the leading signs in the names of the words under study, the principles of phytonym nomination, and the degree of their productivity are considered. The motivational signs of the subject underlying the name in different languages are not the same. We see the prospects for further research in a more detailed study. The identified principles and motives for nomination of plants in the Buryat language reveal the specifics of the people's worldview, practical experience and value system.

Keywords: Buryat language; onomasiological approach; phytonyms; principles of nomination; types of motivation.

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Problem setting

The problem of linguistic nomination (onomasiology) remains relevant in linguistics. Numerous works are devoted to it succeeding the different approaches and research directions, in which, according to N. I. Konovalova, systemic-structural, cognitive-onomasiological, dynamic and linguoculturological descriptions of linguistic units are considered. We consider the onomasiological approach in the study of linguistic phenomena.

The main attention in the onomasiological approach is paid to the analysis of the designated reality and the plane of the language content. «The questions under study are the following: What is the real structure of non-linguistic phenomena as the subject of designation; what signs, qualities and properties from this real structure are chosen as relevant for the naming process, how these signs are implemented in the semantics of the language, what kind of motivation is observed in this case» [1, с. 313].

The relevance of the article lies in the fact that work is carried out on the basis of the already developed general methodology of onomasiology, laid down by the Russian scientists and Russian cognitive school. The interest of researchers in this material is

also justified by the fact that it is demanded material for linguistic research of various aspects. Thus, «phytonymics is a lexical system with various paradigmatic relationships and represents a whole area of human perception of the world associated with plants» [6].

The objective of the research is to identify the conceptual mechanisms of the formation of a plant name and clarify the principles of the motivation, that is to say, to clarify the onomasiological basis and onomasiological signs in the phytonyms of the Buryat language.

Analysis of the main works on the problem under study

Phytonyms of the Buryat language belong to poorly studied vocabulary classes. In the Buryat linguistics, there are few works devoted to the study of phytonyms [3, 8, 12, 2]. Thus, S. B. Budaev compiled a classification of floristic terminology based on the materials of the Buryat, Mongolian and Kalmyk languages [3]. The Buryat-Mongolian names of plants used in Tibetan medicine were considered by S. M. Batorova, L. D. Badmaeva [2]. M. M. Sodnompilova is engaged in the study of folk medicine of the Mongolian languages, the traditions of phytotherapy [11].

The need for an onomasiological analysis of phytonyms is determined by the logical continuation of the structural-semantic analysis considered in the monography by L. E. Rupysheva [8]. She describes the nominative-motivational and derivational characteristics of phytonyms, considers the lexical-semantic classification of plant and fungi names from the available data of the Buryat language dictionaries (640 dictionary units were analyzed in total). In this work, many issues were only indicated and require further development.

Results and Discussion

So, H. S. Seydametova points out, «the terminology of national languages makes it possible to show the peculiarities of the national imagery. The national imagery is one of the manifestations of the mentality of people. The national specificity is manifested in the analysis of lexical units with a transparent internal form and units formed as a result of metaphorical transfers. Terms with transparent motivation and terms-metaphors reflect the imaginative thinking of the nation, which is part of the national mentality» [10, c. 199].

According to I. V. Lukyanova «The everyday consciousness of native speakers uses sensory perception and rational experience as mechanisms of cognition, based on the accumulation of practical results of everyday activity and logical inferences». She considers also that «a small part of phytonyms objectifies the traces of ancient archaic consciousness preserved in the lexical system of the dialect, which mythologized and animated objects of nature» [6, c. 14].

N. I. Panasenko [7] shares the opinion that «the onomasiological analysis makes it possible to reveal the conceptual mechanisms of the formation of a particular plant name and clarify the principles of the motivation».

Using her technique, we have established onomasiological bases and onomasiological signs. One cannot but agree with her opinion, who believes that «the onomasiological analysis reveals the act of nomination as a speech-thinking act, during which the designated is brought under certain categories».

Upon detailed analysis, we came to the conclusion that three large groups of bases can be highlighted: persons (animals, mythical creatures, etc.), artifacts (household utensils, clothes, etc.), substances and abstract phenomena.

As for onomasiological signs, they can be presented as somatic signs (appearance, structure, color, indication of the number of plant parts, size), toponymic signs (place of growth or distribution of plants); ethological signs (features of growth, specific effects on the sense organs), functional signs (use of plants for medicinal purposes, in the diet, practically significant properties of plants), temporal signs (temporal characteristics of plants).

In this article we give in detail all examples of interpretation of the onomasiological basis and onomasiological signs.

The category of possessiveness in combination with a proper name is presented only in two cases: *Gmelinei honkholoy* ‘Gmelin’s bell’; *zonhobo seseg* ‘Tsongkhava flower’.

Another group of the onomasiological bases includes animals: *honin sharalzha* ‘virgate wormwood’ (lit.: ‘yellowish sheep’); *yamaan hakhal* ‘salsify’ (lit.: ‘goat beard’); *arsalan hæøme* ‘antirrhinum, snapdragon’ (lit.: ‘lion throat’) etc.

In the group ‘mythical creatures’ there are several examples: *boholdaishkin kurit* ‘puff-ball (mushroom)’ (lit.: ‘infernal smoking’); *boholdoyñ burgahan (or edeen)* (lit.: ‘devil twig’); *shydhery edeen, shydherei nerhen* ‘cotoneaster’ (lit.: ‘infernal blueberries’); *aya* ‘wormwood stone’ (lit.: ‘aya’ — the name of the supreme deity of the shamanic pantheon of the Turkic-Mongol peoples of Central Asia and Siberia, the patron saint of fertility and productivity).

The group ‘artifacts’ is represented quite widely: *abdargana* ‘day-lily’ (lit.: ‘chest’); *altayn zula* ‘tulip’ (lit.: ‘golden candle’); *pashuur* ‘bell’ (lit.: ‘puff on a pipe’); *malgain seseg* ‘siberian knorringia’ (lit.: ‘cap’s flower’).

Speaking of the motivational sign ‘use of plants for getting oil’, it should be noted that local inhabitants living in contact with nature paid attention to valuable properties of plants. We give a number of examples: *tohoto olivkovo modon* ‘olive’ (lit.: ‘oil, olive tree’); *tohoto palma* ‘oil palm’ (lit.: ‘oil palm’); *tohon sharalzhaahai* ‘clover’ (lit.: ‘oil burian’).

As for abstract phenomena, we included in this group the concept of heaven, putting into this concept spiritual life, the transcendental, the Universe: *tengerin dului* ‘puff-ball (mushroom)’ (lit.: ‘deafness of heaven’); *tengerin tamkhin* ‘puffball (mushroom)’ (lit.: ‘heavenly tobacco’).

The examples of semantic development of several plant names in detail:

ABDARGANA — day-lily — *Hemerocallis* L.

The semantic development of the name *abdargana* probably came from *ab*, khalkh., kalm. *av* ‘witchcraft, charm’, then passed to *abdar*, khalkh., *avdar*, kalm. *avdr* ‘chest’ [9, c. 32; 33], which is associated with the day-lily fruit, which is an oval or ovoid capsule containing seeds.

The name unites several plants: yellow day-lily, yellow lily, small day-lily. The word-formation model: *ab* → *abdār* → *abdargana* with the addition of the suffix *-gana*, which denotes the name of what is indicated by the producing base.

The semantic scheme: 'witchcraft, charm' → 'chest' → 'day-lily'.

AGSARGANA — lady's slipper — *Cypripedium calceolus* L.

Khalkh., bur., kalm. *ag* 'strong, hard, tight'; khalkh. *ags-*, calm. *ags-*, bur. *agsa-* 'hang, put on a bow, quiver'; khalkh. 'raise the tail; to be proud, cock one's nose' [9, c. 37; 40]. Khalkh. *agsar* 'to scandalize, to tear, get excited' [9, c. 40].

The word is transparent, both from the derivational and from the semantic side, the etymology of the word is clearly visible.

The plant looks like a lady's shoe, which is firmly suspended to the stem, so the semantic scheme *ag* → *agsa* → *agsar* is quite understandable. The Buryat name is derived from *agsar* folk. 'pattern'. Some species are embellished with delicate stripes or spots that resemble an intricate sketch or pattern.

ALTAIN ZULA — Tulpa — *Tulipa* L.

The plant looks like a candle, the rich yellow color of the flower is associated with gold. The Buryat synonym *altan zula seseg* (lit.: 'gold candle flower').

In the Mongolian language, the tulip is called *altan zul tsetseg* (lit.: 'gold candle flower'); *dengiyn shilen byrkhyyl* (lit.: 'raised glass capsule'). The seed has an oblong, elongated shape and can be seen through a translucent capsule.

DYLDE — Morel mushroom — *Morchella*

It is apparently formed from the Russian word *dyl'da* 'tall, awkward person', *dyl'dit* 'to stagger, wander around' [5], which in turn is formed from *dyl* 'leg', in dialects still preserved, and then has the literal meaning of 'long-legged' [4]. The appearance of the mushroom is similar to a tall, awkward person.

Conclusion

That is why, based on this analysis, several key points as the onomasiological basis and onomasiological signs can be highlighted.

The bases are presented as persons (animals, mythical creatures, etc.), artifacts (household utensils, clothes, etc.), substances and abstract phenomena.

The onomasiological analysis allows to identify the principles of nomination, expressed by somatic, toponymic, ethological, functional and temporal signs.

The identified principles and motives for naming plants in the Buryat language reveal the specifics of the people's worldview, practical experience and value system.

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БУРЯТСКИЕ ФИТОНИМЫ В ОНОМАСИОЛОГИЧЕСКОМ АСПЕКТЕ

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Аннотация. Отличительной чертой сегодняшнего языкознания является формирование новых лингвистических направлений, среди которых одним из важнейших становится ономазиология — наука о теории номинации, рассматривающая значение слова от плана содержания к плану выражения. Названия растений представляют собой интересный предмет исследования. Фитонимы входят в основной состав лексики любого языка и имеют древние корни. В ней отражаются традиционные виды деятельности и культура народа, его представление о мире растений, обычаи и верования. В статье рассматриваются бурятские фитонимы в ономазиологическом аспекте, описаны основные пути ассоциаций, по которым происходит наименование растений в бурятском языке, позволяющие рассмотреть типы мотивации и ведущие признаки в названиях изучаемых слов, принципы номинации фитонимов, определена степень их продуктивности в бурятском языке. Мотивировочные признаки предмета, положенные в основу наименования в разных языках неодинаковы, поэтому перспективы дальнейшего исследования мы видим в более подробном и детальном ее изучении. В результате исследования делается вывод о том, что выявленные принципы и мотивы именования растений в бурятском языке раскрывают специфику мировидения народа, практический опыт и систему ценностей.

Ключевые слова: бурятский язык; ономазиологический подход; фитонимы; принципы номинации; типы мотивации.

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