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Medical Plants Phytonyms of the Extreme North with the Component “ot” (Grass): Semantics and Word Formation

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Abstract

The article discusses the issues of the methods and principles of the formation of two-component names of medicinal plants (phytonyms) with the component “ot” (grass) growing on the territory of the Extreme North of Russia - Yakutia as part of an interdisciplinary research at the junction of linguistics and biology. Attention is paid to the study of semantic features of phytonyms of the Yakut medical plants. The results of linguistic analysis are presented, which are compared with the methods of using medicinal plants with herbal extracts and herbalists and collected during expeditionary work. Particular attention is paid to the definition of universal models of formation of medical phytonyms in the Yakut language and identifying some methods of the word-formation system of lexical units denoting names of medicinal plants based on the appearance and form of any of the parts, designating a characteristic place of growth, identifying a functional trait and determining the affiliation of a medicinal plant. The novelty of the research is seen in the fact that the study of the names of medicinal plants in the Yakut language is conducted for the first time. The relevance of the study is due to the fact that the study of the vocabulary of the Yakut language in a comparative historical aspect will improve the existing results and open new directions in the study of the history of the Turkic languages. Universal models of the formation of phytonyms of medicinal plants in the Yakut language are proposed, which reveal a regional peculiarity.

Keywords: Names of medicinal plants (phytonyms), Semantic meaning, Lexical unit, Yakuts, Medical phytonyms, Phytotherapy, Linguoculturology.

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Introduction

The remoteness of the Republic of Sakha (Yakutia) from the European part of Russia and the distancing of areas within the region itself contributed to the preservation of the language, traditions and national culture of its indigenous peoples. The Yakuts are the only Turkic-speaking people who historically lived at a considerable distance from the main ethnic array and therefore were able to preserve archaic relics of the "original past"⁴. The differences in the natural conditions, the economic development of the territories and the evolution of the ethnic group make it possible to explain the areal features of the lexicon of medicinal plants in Yakutia.

The vegetation of Yakutia is mainly represented by taiga, which occupies about 75% of the territory⁵. The flora of the republic includes about 2000 species of higher vascular plants, of which more than 230 species are medicinal (157 genera and 55 families)⁶. The languages of the indigenous peoples of Yakutia contain a rich number of names of medicinal plants. This is due to the fact that the plants for the indigenous peoples of Yakutia were the source of food, sheltered, used for medicinal purposes, they were especially closely associated with them. Therefore, observations and experience of peoples found their expression in the language: the plants were named according to motivating characteristics. The lexicon of the plant world in the Yakut language is one of the most interesting layers of vocabulary, distinguished by antiquity, diversity and originality of lexical units. The vocabulary of the names of plants of the Turkic languages contains a huge search for historical information, closely interrelated with the thinking, ethnography and ethnomentality of the Turkic people, whose main craft since ancient times is plant growing, including phytotherapy. The study of the names of medicinal plants (phytonyms) is important because in modern linguistics there is an increasing interest in the study of the vocabulary of phytomimic names denoting plants with food and medicinal properties reflecting the specificity of the spiritual, material life of the indigenous peoples of Yakutia and the system of their livelihood. Appeal to this topic is required and due to the fact that the dialect phytomimic names are on the remote periphery of the lexical system and go out of the sphere of active use.

Dialectological materials contain linguistic elements that play the connecting role of the modern Yakut language with the ancient Turkic, Mongolian, Tungus and other languages. Special attention requires constant erosion of dialects, threatening a significant loss of information about the functioning of the language in synchrony and diachrony, as well as the disappearance of natural sources for the enrichment and development of the literary Yakut language. The fixing the languages of the indigenous peoples of the North, including its dialect vocabulary, and conducting research based on the collected data is one of the most important tasks in linguistics. The study of the components of the lexical system, reflecting the specifics of the spiritual and material life of nations is very important. Through the prism of the vocabulary of medicinal plants, it becomes possible to consider the linguistic worldview of the Yakuts, and traditional medicine takes a significant place in their vital activity. This is an interesting, promising and important aspect of the consideration of the lexical material of the language of the indigenous peoples of Yakutia.

Since ancient times, the Sakha people have positioned themselves as a child of Nature, harmoniously developing with it in a close relationship⁷. Through the prism of the vocabulary of living nature, it becomes possible to consider the linguistic worldview of the Yakuts, in whose vital activity plants occupy a significant

⁴ Lindenau, I.I. (1983). Description of the peoples of Siberia (first half of the 18th century): Historical and ethnographic materials about the peoples of Siberia and the Northeast / trans. with him. Z.D. Titova. Magadan. P. 14; Ksenofontov, G.V. (1937). Uraangkhai-Sakhalar: Essays on the ancient history of the Yakuts. Irkutsk. P. 56; Seroshevsky, V.L. (1993). Yakuts: the experience of ethnographic research / 2nd ed. M. P. 89;

⁵ Summary of the flora of Yakutia: Vascular plants. (2012). - Novosibirsk: Science. P 272.

⁶ Makarov, A.A. (2002) Medicinal plants of Yakutia and the prospects for their development. / A.A. Makarov. - Novosibirsk: Publishing House of the Siberian Branch of the Russian Academy of Sciences. P 264.

⁷ Seroshevsky, V.L. (1896). The experience of ethnographic research. SPb., V.1. P 67.

place, including the use of medicinal plants in traditional medicine. Thus, the study of medical phytonyms' vocabulary is of great importance for highlighting the history of a language, solving lexicographical problems and a whole range of cultural and historical issues of peoples.

The Yakut language is the international language of communication in northeastern Siberia. According to the 2010 census, out of the minority peoples of the North Yakut is considered as a native language for: 11,905 Evenks (82.5%), 4,708 Evens (54, 3%), 198 Yukagirs (28.1%), 35 Chukchi (7, 4 %) [All-Russian Population Census 2010]. Fixing the languages of the indigenous peoples of the North, including their dialect vocabulary, and conducting research based on the collected data, are the most important tasks in linguistics. The study of the vocabulary of the Yakut language will complement the available data and may open new directions in the study of the history of the Turkic languages.

The relevance of the research topic is determined by the insufficient development of the problem and the lack of monographic research on the integrated study of phytonymic vocabulary in the Yakut language, its systematization and classification, stratification and etymology, the definition of the principles of naming. For modern Turkic linguistics, including the Yakut language, the study of floristic vocabulary from the point of view of its structural and semantic organization, as well as the identification and description of the ethnocultural components of this category of vocabulary should be recognized as relevant. The need to study the phytonymic vocabulary of the Yakut language is also due to the fact that in normative and terminological dictionaries many phytonymic terms are absent. And this contributes either to the disappearance of individual words, or to oust them from the modern Yakut language by appropriate borrowings.

The object of the research is the two-element names of medicinal plants in the Yakut language with the component "ot" (grass) growing on the territory of the Far North of Yakutia.

Methods

The study used a set of methods and techniques for analyzing linguistic material: method of semantic classification, lexico-semantic analysis, linguo-cultural analysis, descriptive method of the biological characteristics of plants.

Discussion

This article discusses 19 two-element phytonyms of Yakut medical plants with the component "ot" (grass) that determine the following medicinal plants: "Yarrow", "Wormwood", "Ivan-tea", "Woolly speedwell", "Knotgrass/knotweed", "Gentian", "St. John's wort", "Fragrant shield-fern, stinking meadow rue".

Common Turkic lexical unit "ot" with the meaning of "plant, grass, hay" in the Yakut language according to the dictionary of E.K. Pekarsky has 3 main semantic descriptions: 1) grass, epic, growth, grass; 2) haystack, seed; 3) the island⁸. The ancient Turkic version of the word "ot" is presented in the following interpretation: "grass, greens", "medicine"⁹.

Yarrow (4): 1) yak. *kharyja oto* - yarrow *Achillea millefolium* L.¹⁰ [Informant - N. Chirikova]; 2) yak. *kebyuer ot* - yarrow (porridge, wood, believer) *Achillea millefolium* L.¹¹; 3) yak. *bytyryys ot* - yarrow *Achillea*

⁸ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. - L.: Publishing House of the Academy of Sciences of the USSR. T.2. 2010 clm.; V.3. 1891-1893 clm.

⁹ Ancient Turkic Dictionary (1969). Ed.: V.M. Nadelyaev, D.M. Nasilov, E.R. Tenishev, A.M. Shcherbak. L.: Science. P. 373.

¹⁰ Ivanov, B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 157.

¹¹ Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 75.

millefolium L.¹²; 4) yak. ***suorat ot*** - yarrow *Achillea millefolium* L.¹³, yarrow *Achillea millefolium* L.¹⁴ [Informant - N. Chirikova], yarrow (pap, tree, believer) *Achillea millefolium* L.¹⁵, willow-leaved sneezewort (sneezing grass) *Achillea cartilaginea* Ledeb.ex Reichenb¹⁶, yarrow *Achillea*¹⁷.

Wormwood (2): 1) yak. ***kya uga (kya ot)*** - wormwood, edible grass¹⁸ [Informant - Chirikova N.K.]; 2) yak. ***yuere oto*** - ordinary wormwood, edible grass [Informant - Chirikova N.K.].

Ivan-tea (2): 1) yak. ***kurung ot, kurung oto*** - Ivan-tea narrow-leaved (willow herb, fireweed) *Chamerion angustifolium* (L.) Holub¹⁹; 2) yak. ***kyuryung ot*** - Ivan-tea *Chamaerion* (Rafin.)²⁰.

Woolly speedwell (2): 1) yak. ***lohuor ot*** - woolly speedwell *Veronica incana* L.²¹[Informant - Chirikova N.K.]; 2) yak. ***ogonnjor oto*** - woolly speedwell *Veronica incana* L.²² [Informant - Chirikova N.K.].

Knotgrass/knotweed (2): 1) yak. ***chyychaakh ot*** - knotgrass *Polygonum aviculare* L.²³ [Informant - Chirikova N.K.], knotgrass (knotweed, trifol, trefoil)²⁴, knotweed (knotgrass, polygonum aviculare, goose grass) *Polygonum aviculare* L.²⁵; 2) yak. ***Tieergen oto*** - knotweed²⁶.

Gentian (1): 1) yak. ***choroon ot*** - gentian *Gentiana decumbens* L. [Informant - Chirikova N.K.], gentian *Gentiana sp.*²⁷.

St. John's wort (2): 1) yak. ***taas battaga*** - St. John's wort *Dryopteris fragrans* (L.) Schott.²⁸; 2) yak. ***battakh ot*** - thyroid odorous (St. John's wort) *Dryopteris fragrans* (L.) Schott.²⁹.

Fragrant shield-fern (2): 1) yak. ***khajya battaga*** - fragrant shield-fern *Dryopteris fragrans* (L.) Schott [Informant - Chirikova N.K.]; 2) yak. ***taas oto*** - St. John's wort, fragrant shield-fern *Dryopteris fragrans* (L.) Schott [Informant - Chirikova N.K.].

Stinking meadow rue (2): 1) yak. ***yuryuje oto*** - stinking meadow rue *Thalictrum foetidum* L.³⁰; yak. ***djerekeen ot*** - stinking meadow rue *Thalictrum foetidum* L.³¹.

4. Lexical-semantic features and principles of the word-formation system of names of medicinal plants.

¹² Ivanov, B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 157.

¹³ Ibid P. 157.

¹⁴ Novgorodov, E.P. (2003). Medicinal plants Oimyakonya. - Yakutsk: Bichik. P. 64; Big explanatory dictionary of the Yakut language (2012). Novosibirsk: Science, T.IX. P. 148; Ivanov B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 157.

¹⁵ Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 75.

¹⁶ Ibid P. 81.

¹⁷ Ivanov, V.P. (1990). Dicotyledonous plants in the vicinity of Yakutsk (Qualifier). Yakutsk: YSU. P. 132.

¹⁸ Ivanov, B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 128.

¹⁹ Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 50.

²⁰ Ivanov, V.P. (1990). Dicotyledonous plants in the vicinity of Yakutsk (Qualifier). Yakutsk: YSU. P. 86.

²¹ Efimova, MD (2009). (Alalaahtyyna). Sahaly emtenii. - Dyokuskay: Bichik. P. 55.; Ivanov B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 41.

²² Ibid P. 60.

²³ Novgorodov, E.P. (2003). Medicinal plants Oimyakonya. - Yakutsk: Bichik. P. 20.

²⁴ Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 73.

²⁵ Neustroev, I.I. (2011). Doruobuya - Diol. - Dyokuskay: Bichik. P. 65.

²⁶ Ivanov, V.P. (1990). Dicotyledonous plants in the vicinity of Yakutsk (Qualifier). Yakutsk: YSU. P. 101.

²⁷ Efimova, M.D. (2009). (Alalaahtyyna). Sahaly emtenii. - Dyokuskay: Bichik. P. 55.

²⁸ Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 84.

²⁹ Ivanov B.I. (2009). Use of medicinal plants of Yakutia / Ivanova A.D. - Novosibirsk: Science, P. 52.

³⁰ Ibid P. 52; Kuznetsova, L.V. (2016). Medicinal plants of Yakutia. / Isaev A.P., Timofeev P.A. and others. - Yakutsk: Bichik, P. 39.

The folk botanical nomenclature significantly differs from the scientific one: the folk names of medicinal plants are ambiguous, and the plant itself can have several names. Fitonym, as a rule, differ in the variety of synonymous variants. Let's start the analysis from the ancient medicinal plant "Yarrow". In the Yakut language, the denotations of this concept are the lexical units of *Kharyja ot*, *Kebyuer ot*, *Bytyryys ot*, *Suorat ot*, they have in their composition the second component "ot". The lexical unit *Kharyja ot* (*Kharyja* - "spruce" + *ot* - "grass") is literally translated as "spruce-grass" (Fig. 1).



Fig.1. *Kharyja ot*

The phytonym was formed by metaphorization, in which the first component, "Kharyja" appears with a metaphorical meaning and results from a comparison with its appearance: the yarrow resembles spruce in appearance. The combination with the metaphorical meaning is also represented in the two-component Yakut phytonym *kebyuer ot*, consisting of two nominal bases: *kebyuer* "raw oil, diluted with boiled milk or boiled water by means of a whip"³¹ + *ot*. We assume that the formation of the name *kebyuer* is due to the fact that small white or pink flowers, gathered in small inflorescences - baskets, which in turn form a common thyroid inflorescence from numerous baskets, are compared with whipped crude oil (Fig. 2).

³¹ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. - L.: Publishing House of the Academy of Sciences of the USSR. V.2. 1891-1893 clm.



Fig. 2. Kebyuer ot

A similar example is presented in the phytonym *Suorat ot*, which includes the name of the dairy product. The lexical unit *suorat ot* (*suorat* - "sour milk, fermented boiled milk prepared from skimmed cow milk and constituting the main daily food of the Yakut people in summer; quarrel, type of sour clotted cream, torak" + *ot* - "grass") is literally translated as "grass like sour milk" (Fig. 1). The formation of this phytonym, as in the example with the name of the medicinal plant *kebyuer ot*, is associated with the comparison of thyroid inflorescence from the numerous baskets of yarrow, which has marginal white flowers in each basket, with the appearance of yogurt, which represents a homogeneous white liquid with a slightly yellowish tinge (Fig. 2). Yakut herbalists used Yarrow herb in diseases of the gastrointestinal tract and as a hemostatic agent. Juice from yarrow leaves with blackcurrant juice is drunk to increase the appetite³². These examples show that the motivation sign in the designation of phytonyms names is not accidental, but reflects the characteristic properties of reality itself.

The way of forming the name of a medicinal plant *bytyryyys* in the Yakut language is also explained by metaphorization. The first component *bytyryyys* is designated as "fringed tassels made of twisted yarns, matter, or leather (for example, in chaprak or on a shaman's costume); fringe (on the hem of the shaman's costume)"³³. We assume that the fringes on the hem of the shaman's costume (Fig. 3) were compared with the external sign of the next three times pinnacled linear-lanceolate leaves of the yarrow, which are similar to the linear pointed slices (Fig. 4).

³² Makarov, A.A. (2002) Medicinal plants of Yakutia and the prospects for their development. / A.A. Makarov. - Novosibirsk: Publishing House of the Siberian Branch of the Russian Academy of Sciences. P. 128.

³³ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. - L.: Publishing House of the Academy of Sciences of the USSR. V.1. 645-646 clm.

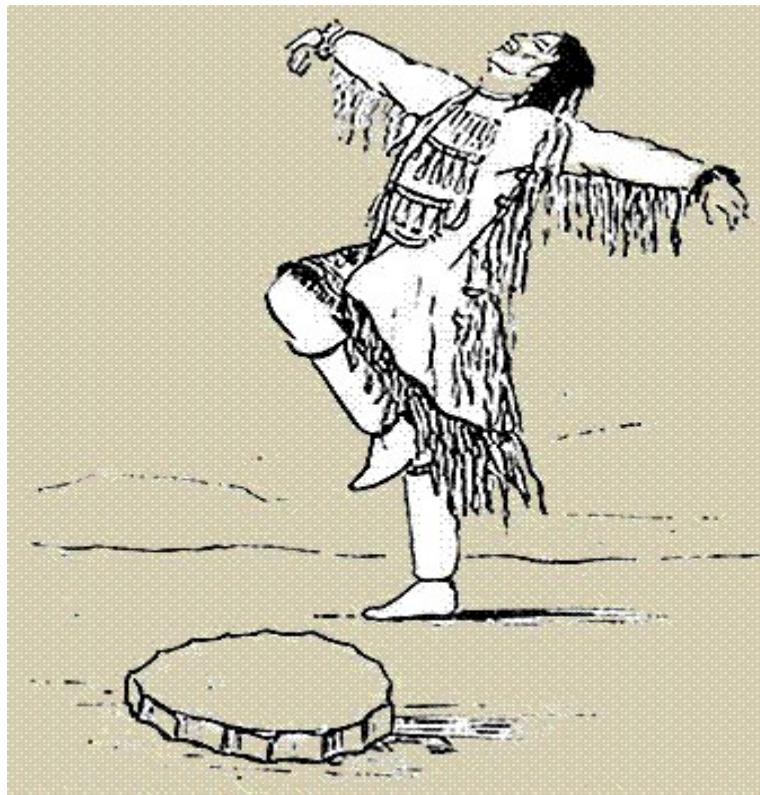


Fig. 3. The bottom of shaman's costume



Fig. 4. Bytyryys ot

In these examples, the statement of G.Ts. Pyurbeev in terms of the formation of complex words - floronyms, accompanied by the deviation of components from their immediate meanings due to complete or partial metaphorization and switching the entire verbal complex to the name of a new concept³⁴.

Thus, complex names of plants are of considerable interest from the content of components on the example of a medicinal plant yarrow, which has various names in the Yakut language on the basis of its appearance

³⁴ Pyurbeev, G.T. (1984). Modern Mongolian terminology: lexical-semantic processes and derivation. M. P. 76.

and shape of any of its parts, which contain a comprehensive characteristic of individual morphological elements of the reality: (*kebyuer ot*), leaves (*bytyryys ot*) and grass bush (*kharyja ot*).

The name of ordinary wormwood in the Yakut language arose by highlighting the functional characteristic of a medicinal plant and was formed by a subordinate composition method in a possessive form. Phytonyms *kya uga* or *kya oto* "wormwood, edible grass" consist of two components, in which the first component "kya" is a dependent word that reveals the use of wormwood for medicinal purposes. The second component "uk" is interpreted as the "stem"³⁵. The very first basis of "kya" has a common Turkic origin, having lexical parallels in other Turkic languages: *kaş*, *każ*, *кабу*, *кабð*, *kay*, *koy*, *kÿ*. In the Yakut language, this stem means "blood leaving the internal organs (in women at childbirth, miscarriage, bloody diarrhea); female menstruation blood)"³⁶. Due to the fact that wormwood is considered a female plant, stimulating the uterus and regulating the menstrual cycle, as well as helping with various gynecological ailments, wormwood, apparently, has been called "*kya uga*", "*kya oto*" on the basis of the characteristic of the functional properties of the plant, i.e. it began to be called the same way as the diseases from which it was applied. Common wormwood and other types of wormwood in traditional Yakut medicine are used under the name "*yuere oto*" as a medicinal and food plant. Infusion from wormwood *yuere oto* is recommended by Yakut herbalists-otosuts as a styptic, as well as for improvement of digestion, as a carminative, stimulating the appetite, as a tonic and stimulant, used for anemia, nervous depression and exhaustion as a diaphoretic and anti-inflammatory remedy for fever and pneumonia, colds, laryngitis, cystitis, urethritis, as a diuretic, choleric, anti-cancer and antihelminthic. Grass baths are recommended for gout and catarrhal diseases. Infusion of the wormwood herb is recommended externally for stomatitis, for the treatment of wounds and nonhealing ulcers, in the form of applying fresh grass, as well as applying napkins dipped in fresh sap of the plant³⁷.

The second stem "kya" is translated as a splinter, a thin long sliver of dry wood, intended for kindling a stove or for lighting a room. Yakut herbalists-otosuts (phytotherapists) also used a torch to cauterize the grass, for this purpose a compacted lump of crumpled leaves of wormwood was applied to the sore spot and burned causing burn (tyen) to treat radiculitis, sciatica, rheumatism, muscle sprain.

Another name for common wormwood "*yuere oto*" consists of two components, in which the first component "*yuere*" means, in translation, "grass for stew". The young leaves of this plant in the pre-revolutionary period among the people of poor means served as a source of food: the leaves were boiled in water, squeezed well and cut into small pieces and cooked in buttermilk. It is quite possible to prepare nutritious and delicious dairy soups. First, buttermilk is brewed, yogurt, then diluted by one third with water, filled with flour at the rate of 2 tablespoons per liter of liquid, and with continuous stirring, brought to a boil. Scalded with boiling water young, finely chopped leaves of wormwood are added to the finished soup.

Derived names of Ivan-tea in the Yakut language have different variations depending on the area of its distribution as *kurung ot*, *kurung oto* and *kyuryung ot*. The names are formed by means of the syntactic method according to the model "adjective + noun", including in its composition the determinants. The determining component is the first component "*kurung*", "*kyuryung*", which is a common Turkic stem and has reflexes in other modern Turkic languages (kuruk, kurug, kuru). The meaning of the stem "*kurung*" in the dictionary E.K. Pekarskiy is defined as "1) dry, dried, dried; 2) dry, dried; 3) forest fire, a place with a

³⁵ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. - L : Publishing House of the Academy of Sciences of the USSR. V.3. 2988 clm.

³⁶ Ibid, V. II, 1351 clm..

³⁷ Makarov, A.A. (2002) Medicinal plants of Yakutia and the prospects for their development. / A.A. Makarov. - Novosibirsk: Publishing House of the Siberian Branch of the Russian Academy of Sciences. P. 125.

scorched forest, a burnt place”³⁸. In the opinion of many old-timers, the ancestors of the Yakuts from ancient times used this plant in economic activity: they dried leaves and flowers of ivan tea and brewed them as a hot drink or tea, i.e. used it dry. This fact contributed to the designation of willow-tea in the Yakut language as with the phytonyms *kurung ot*, *kurung oto* and *kyuryung ot*. Broth willow-tea treat headaches, metabolic disorders, dysbiosis, anemia, gastric ulcer, also normalizes sleep, relieves anxiety, slows the growth of tumors and is one of the few plants [Informant: Sleptsova L.V., born in 1952, Tattinsky district, herbalist; Vasilyeva E.P., born in 1933, Amginsky district, herbalist].

The name of a perennial herbaceous plant woolly speedwell *Veronica incana* L. is represented by two phytonyms in the Yakut language - “*lohuor oto*” and “*ogonnjor oto*”. The formation of the given floronyms using the nominal stems by means of substantive combinations has the following models: 1) the adjective (*lohuor*) + noun (*oto*) (A + N) and 2) the noun (*ogonnjor*) + noun (*oto*) (further - N + N). The lexical unit *lohuor ot* (*lohuor* - “well ripened, vigorous, poured (about fruits, grain, needles)” + *ot* - “grass”) is literally translated as “well ripened grass”. Woolly speedwell is considered one of the oldest medicinal plants, the flowers of which are located on long brushes formed in the axils of the upper leaves, and at the end of flowering shoots lie in different directions so that the flowers are outside, around the bush, forming a kind of wreath and a well-matured plant. Thus, the phytonym *lohuor ot* was formed as a result of the description of the plant's appearance (Fig. 5).



Fig. 5. Lohuor ot

Woolly speedwell is a popular remedy of Yakut traditional medicine. In the form of a decoction or herb infusion, it is used for various gastrointestinal diseases, hypertension, pulmonary tuberculosis, heart pain, nervous agitation and liver diseases, as well as for purulent acne³⁹.

The phytonym *ogonnjor oto* (*ogonnjor* - “an old man”) was formed by metaphorization, in which the first component of the “*ogonnjor*” represents the metaphorical perception and interpretation of woolly speedwell as a ripe plant. According to the informant, we also have another position - woolly speedwell is also called “*ogonnjor oto*” - “the grass of an old man”, since this plant was widely used by the folk healer

³⁸ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. - L.: Publishing House of the Academy of Sciences of the USSR. V.1. 1254 clm.

³⁹ Makarov, A.A. (2002) Medicinal plants of Yakutia and the prospects for their development. / A.A. Makarov. - Novosibirsk: Publishing House of the Siberian Branch of the Russian Academy of Sciences. P. 128.

F.P. Chashkin - known herbalist, shaman in Yakutia [Informant: Tokumova K.P., born in 1940; Tattinsky district, healer]. In addition, in the Yakut form of the given phytonym, there is a loan translation form from the Russian term "Veronika sedaya".

The medicinal plant knotgrass or knotweed has two name in the Yakut language - "chyichaakh oto" (*chyichaakh* - "bird, birdie" + *oto* - "grass") and "*tiergen oto*" (*tiergen* - "yard, fence, cattle yard in summer, bringing in for cattle"). The phytonym knotgrass, besides its medicinal properties, is also a fodder plant for birds. It is assumed that the presence of the possessive suffix - about the Yakut language in the name "*chyichakh oto*" defines the relation of this plant species to birds. In the traditional Yakut medicine the decoction is used in inflammation of the lungs and gastritis. The knotgrass is used in gallstone and urolithiasis, gastric ulcer, tuberculosis, liver and kidney diseases, fresh leaves gruel is applied to purulent wounds⁴⁰. It should also be noted that in the Yakut version of the phytonym "*chyichakh oto*" there is a loan translation form from the Russian term "*gorets ptichiy*". The second name «*tieergen oto*» consists of two components - nominal stems, in which the dependent word denotes the place of growth. The word «*tiergen oto*» is Mongolism and has a lexical parallel with a stable semantic meaning in the modern Mongolian language *мөргөн* "ulus, village, district, place in the ulus, where cattle stands". Indeed, the knotgrass grows in trampled fields, in courtyards, on footpaths, on roads, on pastures, permanent dry pastures, on ramparts, on weedy places near dwellings, etc.

Popular for its medicinal properties, the plant "*gentian*" in the Yakut language has been named as "*choroon ot*", consisting of two nominal components by means of substantive combinations according to the model: noun + noun. The first Yakut component "*choroon*" means "wooden cylindrical dishes for koumiss (traditional drink), of different sizes, on one or three legs (decorated with carvings); a vessel in the nature of the grace-cup, jug, bowl, cup), glass; a tall vessel with a tray"⁴¹. We assume that, on the basis of the similarity of the choroon with the flowers of the gentian, the Yakuts began to use it for naming the gentian, i.e. the name is given in the form of wooden dishes for koumiss. Large-leaved gentian is used in diseases of the kidneys, liver and stomach, and a decoction of the herb has antipyretic effect [Informant: Fedor V.E., born in 1954, Megino-Kangalassky District, healer].

The formation of the names *taas battaga* "John's-wort *Dryopteris fragrans* (L.) Schott.", *khaya battaga* "fragrant shield-fern *Dryopteris fragrans* (L.) Schott", *taas oto* «fragrant shield-fern John's-wort *Dryopteris fragrans* (L.) Schott», *yuryuje oto* "stinking meadow rue *Thalictrum foetidum* L.", *tiergen oto* "knotweed" is explained by the designation of the growing places of the medicinal plants in question. "*Taas*" (stone mountain), "*khaya*" (mountain, mountains, ridge of mountains, high mountain, cliff, rock, stone mountain), "*yryje*" (stream, brook, flood, small river, river, river, drying in some places in summer, influx), "*tieergen*" (yard, fence, cattle yard in summer, cattle pen, cattle drive) are dependent words indicating a characteristic place of growth. Fragrant shield-fern is a little-known medicinal plant. One of the most cold-resistant ferns, grows in the arctic zone of Russia, as well as in the alpine and subalpine belt with a thick, short, brown, obliquely elevated rhizome, typical of most species of shards. In traditional Yakut medicine, the above-ground part of the shield-fern is used as an anti-inflammatory, antipyretic, at diarrhea, headaches, pulmonary tuberculosis [Informant: R. Gotovtseva, born in 1932, Oymyakonsky district, herbalist].

According to our observations, the Yakut phytonyms with *battakh ot* «fragrant shield-fern» (stone St. John's wort) and *djerekeen ot* "stinking meadow rue *Thalictrum foetidum* L." were formed on the basis of the morphological structure of the plants. So, the Yakut stem "*battakh*" means "cranial skin with vegetation,

⁴⁰ Makarov, A.A. (2001). Medicinal plants. 4th ed. - Yakutsk: Bichik . P. 68.

⁴¹ Pekarsky, E.K. (1959). Dictionary of the Yakut language / E.K. Pekarsky. – L.: Publishing House of the Academy of Sciences of the USSR. V.3. 3650 clm.

heads, pubes, fur head, head hair cap"⁴² and as part of this name has a portable shade in the meaning of "grass like a hair" (Fig. 6).



Fig. 6. Battakh ot

The lexical unit *djerekeen ot*, defining the name of the stinking meadow rue, is formed according to the model "adjective + noun", in which the dependent word reveals a sign indicating a characteristic property. The Yakut basis "djerekeen" means "a motley border, a cross-striped pattern, embroidery, in general fancy of every kind (striped, checkered) on whatever, whatever origin it is"⁴³. With rounded-ovoid, rounded or half-heart-rounded three-lobed, leaflets lowered from below, the wide-triangular leaves of the stinking meadow rue (Fig. 7) resemble a pattern based on the repetition and alternation of its constituent elements (Fig. 8).



Fig. 7. Djerekeen ot

⁴² Ibid, 406 clm.

⁴³ Ibid, 812 clm.

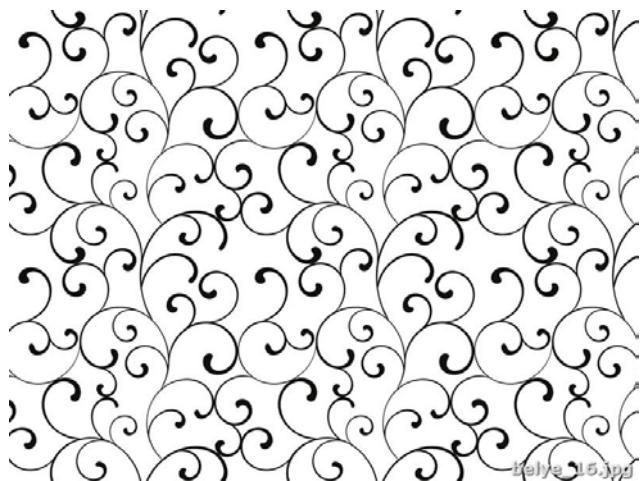


Fig. 8. The pattern is based on the repetition and alternation of its constituent elements

Conclusion

Thus, the study of industry-specific vocabulary as a whole will recreate the worldview of native speakers, and also reveals the basic parameters characterizing their material and spiritual culture. Here, special attention is given to the names of plants, which, being part of the lexical composition of any language can be considered by specialists in different fields of knowledge: biologists, zoologists, historians, archaeologists, lexicologists, etc. The names of plants reflect human life and practical activity. They, along with the names of the animal world, form the basis of human activity. Therefore, the study of phytonymy is always of great interest. The names of medicinal plants in the Yakut language are closely related to reality, which reflect the peculiarities of color, shape, therapeutic property and the nature of the impact on a person. The practical use of plants also determined the principles of the plant name: wormwood was formed on the basis of the characteristic functional properties of the plant. Research and observation of the Yakut lexicon of medicinal plants shows that it reflects geographical and phytomorphological features, ethnocultural, superstitious, and religious views of the Yakuts. Complex plant names are of considerable interest from the content of components having various names in the Yakut language on the basis of: 1) their appearance and shape of any of their parts, which contain a comprehensive description of individual morphological elements of the reality: inflorescences (*kebyuer ot, choroon ot*), leaves (*bytyryys ot*), grass bush (*kharyja ot*); state of mind (*lohuor ot, battakh ot, djerekeen ot*); 2) designations of the characteristic place of growth: *taas battaga, haja battaga, taas oto, yryje oto*; 3) the allocation of the functional characteristic of a medicinal plant: *kya uga, kya oto, yuere oto, kurung ot, kurung oto, kyuryung ot*; 4) definitions of affiliation: *ogonnjor oto, chuuchaakh oto*. The fundamentals of the analyzed two-part phytonyms with the “ot” component form certain semantic models, which in their degree of prevalence can be actually Yakut and universal, revealing a regional peculiarity. So, the floral vocabulary of the Yakut language, along with the zoonymic one, constitutes a huge reservoir, the study of which is of great interest both from the point of view of its lexicography and from the point of view of its use for medicinal purposes, which makes it possible to consider it in the cognitive aspect by worldview. The functional characteristics of phytonyms, contexts of their uses, additional extra-conceptual meanings, their paradigmatic connections (in particular, at the derivational level) indicate that these names are important linguistic elements of building a worldview at a higher level, reflecting the spiritual world of people, filled with emotions, estimates, the specifics of relationships in society, a wide range of feelings. In this linguistic worldview phytonyms, as a rule, play the role of standards of external and internal qualities of a person, as well as national patriotic symbols. Perspectives of phytonymic vocabulary research are also associated with an anthropological approach to the study of vocabulary. The study of linguistic material from the standpoint of cultural linguistics will allow reconstructing the knowledge and ideas of the Turkic peoples about a certain fragment of the surrounding world, to trace how the extra-linguistic reality is refracted in the language.

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