

DOI: <https://doi.org/10.18454/RULB.2020.24.4.10>**ПРИНЦИПЫ НОМИНАЦИИ ЛЕКАРСТВЕННЫХ РАСТЕНИЙ, ПРОИЗРАСТАЮЩИХ В ВИЛЮЙСКОЙ ГРУППЕ РАЙОНОВ ЯКУТИИ**

Научная статья

Чирикова Н.К.^{1*}, Лугинова О.А.², Божедонова А.Е.³¹ ORCID: 0000-0003-1130-3253;^{1,2,3} Северо-Восточный федеральный университет имени М.К. Аммосова, Якутск, Россия

* Корреспондирующий автор (oxsanaa[at]list.ru)

Аннотация

В статье рассмотрены номинации лекарственных растений, произрастающих в виллюйской группе районов Якутии. Актуальность исследования обусловлена тем, что в результате социально-экономических и культурных преобразований в Якутии методы традиционной медицины претерпели значительные изменения. Целый ряд традиционных черт, в том числе названия лекарственных растений, связанных с врачеванием, в ближайшие годы возможно исчезнут и могут оказаться потерянными для науки, если вовремя не будут зафиксированы. В якутском языке особое значение имеет изучение номинаций животного мира, так как данный лексический пласт комплексно не был исследован. Также важно то, что изучая принципы номинаций названий лекарственных растений можно выявить отражение фрагмента познания и языковую картину мира якутского народа; показать, что выявленная языковая микросистема является одной из составляющих этнического менталитета, культуры, традиции и быта народа Саха. Цель данной статьи – проанализировать принципы номинации и систематизировать компонентный состав номинаций фармакофитонимов виллюйской группы районов Якутии. Материалом послужили различные языковые словари, материалы личного общения авторов с носителем языка, также специальная ботаническая литература на русском и якутском языках. Установлено, что в якутском языке основным принципом в наименовании растений является использование номинации в составе которых отображены названия животного мира, в том числе функциональных особенностей растений. Они формируют одну из древнейших номинативных систем, в которой отражен опыт практического, культурно-мифологического освоения флоры Якутии и духовный мир народов, их культуру, традиции и быт.

Ключевые слова: якутский язык, фитонимика, номинации, фармакофитонимы, принципы номинации.**PRINCIPLES OF NOMENCLATURE OF THE MEDICINAL PLANTS GROWING IN THE VILYUY GROUP OF DISTRICTS OF YAKUTIA**

Research article

Chirikova N.K.^{1*}, Luginova O.A.², Bozhedonova A.E.³¹ ORCID: 0000-0003-1130-3253;^{1,2,3} North-Eastern Federal University named after M.K. Ammosov, Yakutsk, Russia

* Corresponding author (oxsanaa[at]list.ru)

Abstract

The article explores the nomenclature of medicinal plants growing in the Vilyuy group of regions (виллюйская группа районов) of Yakutia. The relevance of the study is tied to the fact that as a result of socioeconomic and cultural transformations in Yakutia, the methods of traditional medicine of the region have undergone significant changes. A number of traditional features, including the names of medicinal plants associated with healing, are at a risk of disappearing in the coming years and may be lost to science if they are not documented in time. In the Yakut language, the study of naming animals is of particular importance, since this lexical layer has not been comprehensively studied. It is also important that by studying the principles of naming medicinal plants, it is possible to identify the fragments of knowledge and the linguistic picture of the world of the Yakut people; to show that the identified language microsystem is one of the components of the ethnic mentality, culture, tradition and life of the Sakha people. The purpose of this article is to analyze the principles of naming and systematize the component composition of medicinal plant nomenclature (pharmacophytonyms) of the Vilyuy group of districts of Yakutia. The study uses the materials from various language dictionaries, the records of personal communication between authors and native speakers as well as specialized botanical literature in the Russian and Yakut languages. The research establishes that the main principle in naming plants in the Yakut language is the use of names that reference the region's fauna, including the functional features of plants. They form one of the oldest naming systems, which reflects the experience of practical, cultural and mythological development of the flora of Yakutia and the spiritual world of its peoples, their culture, traditions and life.

Keywords: the Yakut language, phytonymic (plant name as an object of linguistic study), naming, pharmacophytonyms, nomenclature principles.

The exploration of the regional component of vocabulary that reveals the patterns of formation of territorial language units and regional specifics in terms of the principles and methods of naming has become more relevant in recent years. This article discusses the principles of naming medicinal plants growing in the Vilyuy group of districts in Yakutia (Vilyuysky, Verkhnevilyuysky, Nyurbinsky, Suntarsky). The population of these areas still uses unique recipes, the centuries-old experience of treatment with local plants and original methods used by folk healers, herbalists, and shamans. As a result of socioeconomic and cultural transformations, the development of medical science and technology in Yakutia, the methods of traditional medicine have undergone significant changes.

The study of naming animals is of particular importance in the Yakut language, since this lexical layer has not been sufficiently explored. It is also important that by studying the principles of medicinal plant nomenclature, it may be possible to identify a fragment of the linguistic picture of the world and the knowledge possessed by the Yakut people; to show that the identified language microsystem is one of the components of the ethnic mentality, culture, tradition and life of the Sakha people.

The purpose of this article is to analyze the principles and systematize the component composition of medicinal plant nomenclature of the Vilyuy group of districts of Yakutia. The research utilizes the following methods: a survey method to confirm the use of medicinal plants by the local population; a descriptive method that allows for better characterization and interpretation of the names of medicinal plants, taking into account the worldview and mentality of the Sakha people; a quantitative and statistical method; a continuous sampling method, which is used for the selection of samples for analysis.

As the primary source, the research used the E. K. Pekarsky Yakut Language Dictionary; The Great Multi-Volume Academic Standard Explanatory Dictionary of the Yakut Language edited by P. A. Sleptsov, which covers most of the vocabulary of the Yakut language; The Dialectological Dictionary of the Yakut Language, which contains regional features of the lexical units of the Yakut language.

The total number of analyzed units is 14. According to the principle of naming the medicinal plants of the Yakut vocabulary, the study presents the group "Nomenclatures that contain the references to animal kingdom".

The research defines and describes single-component and two-component lexical units based on their structural diversity. In two-component naming, in most cases, the base word is the Yakut *ot*. In the Yakut Language Dictionary by E. K. Pekarsky, the word "*ot*" is given the following definition: (Turkic) *ot* plants (serving as food for animals, medicinal, poisonous) grass, hay. 1) grass; 2) haystack, hay, germ; 3) hayrick [18, vol. 2, 1892, 1894].

Next follow the examples of nomenclatures that reference to the animal kingdom.

Yakuts have always lived according to the laws of nature and the environment, considering themselves '*ayilza ozoto*' (айылза озото), a part of nature and its descendants. This is reflected in their language, many of the nomenclatures created on the principle of inclusion in their composition of names of animals.

Single-component units:

Consider the Yakut name of the *seppereek* (сэппэрээк), 'Labrador tea'. In The Great Multi-Volume Academic Standard Explanatory Dictionary of the Yakut Language, *seppereek* is translated as 'bush' [10, vol. 9, P. 584]. This plant has the life form of a shrub and can act as a word that is shared by all types of shrubs, in particular by those of the heather family.

Two-component units:

1. The Yakut *хаас кэйиүгэһэ* (*haas keiigehe*) or 'silverweed' — *Potentilla anserina* L. *кэйиүгэс уга* (*keiiges uga*), silverweed (medicinal plant), silverweed [5, vol. 5, P. 461]. The first component, *хаас* is a waterfowl from the order Anseriformes of the Anatidae family, a goose [14, vol. 13, P. 137]; *хаас* — goose [19, vol. 3, 3382]. The second component, *кэйиүгэс* (*keyiges*) — a plant, duck-weed; grass and roots are dried, ground into a powder and boiled with milk and tar (тар, milk that soured over the summer); in the spring, the grass is used in the form of a tea for internal diseases, especially after childbirth [17, vol. 1, 3382], [25, P. 376]. The principle of naming is the similarity of the plant shape to duck-weed. The plant grows largely in the outskirts of a forest and near the road.

The name *харыйа от* (*haryya ot*) — wild buckwheat (buckwheat), yarrow; lousewort [18, vol. 2, 1893]. This name has a synonym *харыйа от* (*kharyiya ot*) — wild buckwheat (buckwheat), yarrow; lousewort. The first component, *харыйа* (*kharyiya*) is an evergreen coniferous tree from the pine family with a cone-shaped crown, spruce [14, vol. 13, P. 410], the second component is *от* (*ot*) — grass, hay. In this case, the naming is based on the shape of the plant itself with leaves of a certain form, which is similar to spruce. The name can be replaced with *суорат от* (*suorat ot*), 'common yarrow' while retaining full semantic correspondence.

The name *моҕой төбө* (*moḡoy töbö*) 'dragonhead' — *Dracocephalum* L. [21, P. 111] — consists of two components: the first, *моҕой* (*moḡoy*) — 'snake' [7, vol. 6, P. 274], the second component, *төбө* (*töbö*), means 'a head of a person or animal' [11, vol. 10, P. 516]. The principle of naming this type of plant is the form of its flower, which has an appearance of a snake's head. The Yakuts also divide this type of plant into subspecies based on its appearance: *руиш моҕой төбөтө* (*ruish moḡoy töbötö*) "Ruish's dragonhead", "Indigo Blue Dragonhead", *Dracocephalum ruyschiana* L. [21, P. 111]; *тарбахтыны моҕой төбөтө* (*tarbakhtyṅy moḡoy töbötö*) "Finger Dragonhead", "Northern Dragonhead" *Dracocephalum ruyschiana* L. [21, P.111]; *намылхай моҕой төбө* (*namylkhay moḡoy töbö*) "Nodding Dragonhead", "Catmint", *Dracocephalum nutans* L. [21, P. 111].

The name *оҕонньор ото* (*oḡonn'or oto*) 'Woolly Speedwell' — *Veronica incana* L. consists of two components, the first component is *оҕонньор* (*oḡonn'or*), 'old man' [8, vol. 7, P. 207], where the base word is the word *от*, meaning 'grass, hay'. The aerial part of *Veronica incana* L. is a popular remedy of the Yakut traditional medicine due to it being used by a prominent shaman, F. P. Chashkin, (Ньыыкан эмчит, Ньыыкан ойуун, Ньыыкан оҕонньор (Niyukan emchit, Niyukan oyuun, Niyukan oḡonn'or). As a sign of respect and reverence, the Yakuts called him *Oḡonn'or* — 'The Elder'. He often used the herb *Veronica incana* L. in the treatment of patients [24, P. 2001]. The principle of naming in this case is the person who used this type of plant.

The next name is *сугун абаҕата* (*sugun abaḡata*), 'marsh Labrador tea', *Ledum palustre* L. The first component, *сугун*, 'blueberry' [10, vol. 9, P. 102], the second component, *абаҕата* > *абаҕа* (*abaḡa*) — 'uncle, older brother' [1, vol. 1, P. 228]. As a result of lexicalization, the two words formed a new name — *сугун абаҕата* (*sugun abaḡata*), 'marsh Labrador tea'. Since it grows in an area where blueberries are common, the Yakuts named this type of plant *сугун абаҕата*, the direct translation of which would be 'the older brother of blueberries'.

In the Yakut language the medicinal plant Arctic raspberry — *Rubus arcticus* L. — has two names: *ыт тинилэҕэ* (*yt tiñileḡe*) 'Arctic raspberry', *ыт*, 'dog' [15, vol. 14, P. 536]; *тинилэх*, 'heel' [11, vol. 10, P. 356]; *киис тинилэҕэ* (*kiis tiñileḡe*) 'Arctic raspberry': *киис* — 'sable' (animal) [14, V. 13, P. 82], *тинилэх* — 'heel' [11, vol. 10, P. 356]. The direct

translation of these lexemes is 'dog's heel' and 'a sable's heel'. The author assumes that this plant acquired its name on the basis of its shape, since the shape of the fruit (an aggregate fruit) *Rubus arcticus* is similar in its appearance to the heel of a dog or a sable.

Биэ эмийэ (bie emiye) acquired its name in a similar way (*Rubus matsumuranus* H. Lev. & Vaniot). **Биэ эмийэ**: биэ — 'Mare' [2, vol. 2, P. 346], эмийэ 'a teat' [16, vol. 15, P. 204]. The name of the plant got its name due to the similarity of the shape of its fruit with the udder of a Mare.

Сылгы ньургунна (sylgy n'urguhuna), 'snowdrop anemone', *Anemone sylvestris* L. got its name because of its similarity to ньургун (nyurguhun) 'snowdrop'. The author assumes that *Anemone sylvestris* acquired its Yakut name because of its similarity to *n'urguhun* — *Pulsatilla orientali-sibirica* [8, vol.7, P. 145] while the word **сылгы** (sylgy), 'horse' [10, vol. 9, P. 401] specifies that the plant grows in places for horse grazing.

The plant **кулун туйаҕа** (kulun tuyaga) 'marsh marigold' — *Caltha palustris* L. received its name because of the similarity of its leaf shape with the hoof of a foal (кулун — 'foal') [14, vol. 13, P. 465], туйах (tuyakh) — 'hoof' [12, vol. 11, P. 73].

The name **чыычаах ото** (chuychaakh oto), 'mountain bird' — *Polygonum aviculare* L. — consists of two components: the first word, чыычаах ('bird') [15, vol. 14, P. 283], the word ot, 'plant, grass', in this name acts as a base word. The fruits of this plant are small and the three-sided nuts are a favorite treat for birds, which is the reason the Yakuts called the grass чыычаах ото.

Хараначчы ото (harañachchy oto), 'greater celandine' — *Chelidonium majus* L. acquired its name due to the fact that it appears with the arrival of swallows and fades with their departure, and therefore is called "swallow grass": хараначчы — 'swallow' [14, vol. 13, P. 368], от — 'grass'.

In Yakutia, the medicinal plant ephedra odnosemyannaya — *Ephedra monosperma* J. G. Gmel. ex C.A. Mey. (*Ephedra monosperma* var. *disperma* Regel) is called **дьабара ото**: (d'abara oto), the first component, дьабара is 'ground squirrel' [3, vol. 3, P. 276], and the second component is ото, 'grass'. In Yakutia, the ground squirrel feeds on *ephedra monosperma* sprouts. It is assumed that the Yakut name of this plant is associated with the diet of ground squirrels [20].

The Yakut name of the medicinal plant, snowdrop anemone, *Pulsatilla orientali-sibirica*, or white hellebore presents particular interest 'кэҕэ кулгааҕа' ('kege kulgaaga): кэҕэ — 'a cuckoo' [10, vol. 9, P. 450], кулгаах — 'ears' [4, vol. 4, P. 452]. One of the fairytales of the Yakut folklore is called "The Cuckoo's Ear". In this story, God gave a cuckoo a loud voice, but forgot to give it ears. Then God made flowers in the shape of an ear, which bloomed each time during the month of May when the cuckoo was singing. In this particular case, the name of this type of plant contains an important fragment from the Yakut folklore.

Thus, the study analyzed a total of 14 Yakut names of medicinal plants, of which, based on the component composition, the "single-component" ones amounted to: 1 name, and the "two-component" amounted to 13 names.

The research proves that the Yakut language distinguishes its basic principle in the naming of plants: the names in this language reference the animal world, including the functional features of plants. They can be divided into thematic groups based on the subject of reference: plants — 3 names, birds-5 names, animals-6 names, and humans-1 name. The names of these medicinal plants are related to the lifestyle and the diet of the Yakut fauna. This means that the Sakha people have a close connection with nature and the environment.

In the Yakut language, all the analyzed names can be replaced by the generalizing name **эмтээх от** meaning 'medicinal plant'. In this manner, instead of **сугун абаҕата**, one can use **эмтээх от**. Almost all names can possess such base words that can replace all the names of a certain group. In the author's opinion, this defines the uniqueness of the Yakut language. Unfortunately, this lexical layer has not yet been sufficiently studied and requires more thorough research.

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Conflict of Interest

None declared.

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