

Ethno-linguistic description of set expressions formed by the names of the plants in the Kazakh language

Shynar Botayevna Seitova¹, Aytmukhamet Kasymbayevich Trushev², Kenzhgul Kabylgazinovna Eserkepova³,
Rishat Zhurkenovich Saurbayev⁴

¹State University of Semey named after Shakirim, Glinki Street, 20 A, Semey, 071400, Kazakhstan

²Pavlodar State University named after S. Toraygyrov, Lomova Street, 64, Pavlodar, 140008, Kazakhstan

³Kostanay State Pedagogical Institute, Taran Street, 118, Kostanay, 110000, Kazakhstan

⁴Pavlodar State Pedagogical Institute, Mira Street, 60, Pavlodar, 140000, Kazakhstan

Abstract. The features and the richness of the language of each nation is generally determined by the stocks of set expressions formed and gathered for centuries during the course of development of those people. Set expressions are a mirror of the culture of those people who speak in this language. The description of people's lives and national psychology are reflected in it. Among these, set expressions related with the names of plants play a special role. About 6000 names of plants (by B. Kaliyev), about 1500 names according to their structures (by Sh. Kurmanbayev), and about 1300 set expressions have been collected in the Kazakh language. Plants are so closely related to humans, that the nature of people, their worldviews, beliefs, customs and traditions are freely described by plants through language and they soaked into the consciousness of the people. Because important data about the names of different substances, phenomena, their description, social relations, traditions and customs, came to current generation only through linguistic means, i. e through words and set expressions, phrases, collocations and proverbs, fairy tales and legends.

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Introduction

It is impossible to exist without plants on the earth because all necessary organic substance for existence is formed from plants. There are a great number of words and set expressions were developed to describe external common features, colors, sounds, features of growth and growing places of plants. It can be noted that among them there is a group of set expressions connected with traditions and customs. For example, to make one's face as red as a cherry; let it be as much as millet; *shashyratky* (in English-chicory); *shobi tusti* (means fortune smiled, intended for blessing); tulip oil; juniper; peganum; there is life where mint grows etc. Medicinal plants with different chemical compositions descended from various eras and the present medicine is the result of a long evolution process. It took hundreds of years to bring wild plants into use, because people's first teacher was nature and their first pharmacy was a forest and a field. Names related to each plant were dependant on their use. The main feature of national plant names is their familiarity; consequently they were given simple names, which were understood by everyone. During comprehensive study of the language and functions of the words, paying attention to the cultural and ethnographic meaning of the words from an ethno-linguistic point of view is necessary."In any ethnic group their life patterns are indicated in their language" [1].

The scientific study of the relationship between people and plants, that is, how people of a particular culture make use of indigenous plants termed ethnobotany [2]

Today, active involvement in the field of ethnobotany requires a variety of skills: botanic training for the identification and preservation of plant specimens; anthropological training to understand the cultural concepts around the perception of plants and linguistic training, at least enough to transcribe local terms and understand native morphology, syntax and semantics [3,4].

The researches which were dedicated to the problem of functioning of plant set expressions in linguistics are quite numerous.

As stated some researches Plant idiomatic set expression has been done little on compositionality [1]. Plants set expressions are stated to be as an integration of a biological organism and a human language. Through botany, such language devices expresses human mind [5]. Langacker R.W. asserts that language in general is accurately likened to a biological organism. He assumes that language evokes other cognitive systems and must be portrayed as integral facet of overall psychological organization [6, 7]. Plant set expressions play an important role in this overall integration organization. Fixed set-expressions traditionally defined as a string of words behaving a unitary lexical item [8, 9]. Some

linguist consider that various terms are used to described fixed expressions, such as freezes, binominals and frozen locutions [10, 11, 12, 13] according to R. Moon [14] who proposes a broader approach to fixed expressions, they include metaphors, proverbs, sayings, similes, frozen collocations, routine formulae.

The main bulk of the paper is organized in the following way: introduction, research frame.

According to national customs and traditions, the ethnographic features helped to formulate some set expressions including plant related names. One of them is «*kызgaldak mai*» (tulip oil) [15]. It is the tradition of obtaining the first oil from a tulip. Among traditional cultures national meals are the components which can firmly preserve ethnical peculiarities. When the first spring oil is obtained, after making the oil, before trying the oil « it is poured into the fire», only then it is tasted. Here is seen one of the customs of worshipping to the fire is saying “*Ottyn zholy ulken*” (means fire is the honourable thing). After that licking begins. The oil put on a palm moves from one hand to another and it is licked until it is finished. All neighbours, children, close village people must taste this first oil with the purpose of being friendly, wealthy and keeping unity. It was named “Tulip oil” because tulip is one of the first sprouting plants in early spring. Tulip is a beautiful and luxurious plant blooming in February and March. The word “*kызgaldak*” is made by joining of two roots “*kыз*” and “*galdak*”. The word “*kыз*” is abbreviated variation of a word “*kызыл*”(red), and “*galdak*” was used instead of “*gul*” which means “flower” in old Turkish language. In Kazakh language we have such names of plants made by the same model as :*bozgaldak* which means *white flower*, *karagaldak*(black flower), *kokgaldak*”(blue flower), *sarygaldak* (yellow flower), *itgaldak* (dog flower) [16]. Thus, adjective abbreviated variation of a word “*kызыл*” which means “red”, and “*galdak*” which means “*gul*” (“flower”) made a name “*kызgaldak*”(in English “red flower”).

And the verb “*shashu, shashyrat*”(means “to distribute”) was the basis in the forming of the name of the plant “*shashyratky*”(in English-chicory). “*Shashyratky*” is a noun. It was made with the help of the noun derivative suffix – *ky* by adding to the verb “*shashyrat*”. Seeds of *shashyratky* are distributed by the wind.

In cattle breeding, one of the most important thing is to provide copulation and birth of cattle in due time. For this purpose breeding male sheep and goats are tied up “*kuyek*”. *Kuyek* is a rectangular felt apron which is tied up to breeding male sheep and goats for the prevention of premature copulation of them. It is called “*Kuyek bailau*”(tying up *Kuyek*).

Kuyek is removed from breeding male sheep and goats to let on copulation in autumn. *Kuyek* is taken off in late October and early November. It is called “*Kuyek alu*” (taking off *Kuyek*). “*Kuyek Bailau*” and “*Kuyek alu*” is performed by a woman with the belief that cattle will be incremental. Before taking off “*kuyek*” from the sheep, an older woman in the village while untying the apron, she unleashes one of the edges of the apron. At this time one of the women who are standing near this woman says “Let it be much like millet” and puts a handful of millet into her mouth. And it was scientifically proved that one grain of millet gives 30-40 yields in one summer. It must have been an intention of wishing cattle to be a lot like millet. There is a close connection between a tradition of “*shashyratky*” which refers to the growth of cattle and of plant “*shashyratky*” whose seed is distributed by the wind. A custom of “*shashu*” (scatting gifts, candies) scattered in happy occasions with the intention of gaining prosperity, luck, abundance. And a custom of “*shashu ulestiru*” (gift distribution) are all associated with verb “*shash*”(scatter) . People are exact watching on various natural phenomena, their development law and reflection of all these in the language must have been an expressive basis for the title of “*shashyratky*”. After having taken off “*a kuyek*” from the sheep in the evening returning home a shepherd who saw whose cattle had copulated takes “*a shashyratky*”(a gift for his good news) from the host of the cattle. Women are invited to a feast of *shashyratky* and it is called “*giving a shashyratky*”.

The notion of entertaining with food is also directly related to tea menu. Having been made various kinds of tea according to the technology of tea leaves, then from them is skillfully prepared a thirst – quenching drink in hot weather and warming drink in cold weather. This drink containing all necessary valuable substances for the human body has gradually become a beauty of table. Tea which is drunk during a conversation is called – “*a mamyle shai*” (which means” talk tea” ; tea for special guests is called – “*a pamyl shai*” (which means” a special tea”); dark red tea is – “*kurym shai*” (which means” a strong tea”); tea with sour cream and milk is called- “*kuren shai*” (which means” dark – brown tea”); tea with wheat grain is called- “*bordak shai*” (which means” fodder tea”); tea with salt is called- “*etken shai*” (which means” salty tea”) . Drinking skillfully prepared tea with pleasure our people say: “*Shai – shai ishsen konilin zhai*” (“If you drink tea you will be calm or rest “). Parenting, modesty, manner of young women and young girls were tested at the tea table. And depending on that several set-expressions were formed. Semantically some words in set expressions have a function of “a basic word”. If there are about

thirty set expressions associated with tea, it can be considered that it is connected with the nature and function of the main word for example, *kuzem shai*, *akyl shai*, *rakhmet shai* and etc.

Kuzem shai. Wool of sheep will grow well if they are looked after well in 3-4 months. In early September sheep's wool is cut for the second time. It is called "Kuzem" (Wool cutting). It is a large campaign. All people joining together try to finish it in 2-3 days. Kazakh people make thick felt from wool of *kuzem*. This work should not be lasted for more than 1-2 weeks, because people should move from *Zhailau* (Summer pastures) before the cold weather comes. After finishing "Kuzem"

(Wool cutting) every family invites people for tea who helped them to make a felt. And it is called "kuzem shai" [17].

Akyl shai. (Consulting tea). In Taldy Kurgan region in some areas during the meetings, games, weddings, funerals, relatives, close friends and people who can organize all of it are invited for tea and they consult and make decisions at the table and it is called "Akyl shai" (Consulting tea). After having been held above mentioned activities (meetings, games, weddings, funerals and etc.), the hosts invite everyone who helped them for tea. The hosts express their thanks to them; give them gifts, depending on their circumstances. This tradition is called "rakhmet shai" ("Thanksgiving tea") or "shaiga shakyr" ("invitation to tea") [18]. And there are some other kinds of serving meals by inviting for tea depending on various occasions of every day of life: "kosher shay"- inviting for tea when somebody moves from one place to another, "tilashar shai- inviting for tea when somebody's child goes to school for the first time"[18]. The word "invitation to tea" in the Kyrgyz language sounds as "chaiga chakyrp koyuu" [19], in Turkmen language as "chaia chagyрма"[20]. So the word "tea" which came from China into our language is used not only in the Kazakh language, but also in other languages of Turkish origin in every day of life.

The next set expressions we consider are the set expressions associated with the word "shiyе"- (cherry) which is common for languages of Turkish origin. "Shiyе" in Tatar is "chiya", in Chuvash – "chie" [20], in Bashkurt – "seye" [21], in Kyrgyz – "chiye" [22], and in Kazakh language "shiyе", and in Mongol language – "chii" [23], in Kalmak – "chi" [24]. Cherry is a brown-red, with bone, soft, juicy, small fruit. Associated with natural features, i.e accordingly to the color there are some set expressions. For example, "a person who doesn't pity his face makes it like a cherry", "red as cherry", "make it as if ate cherries", "make one's face like a cherry" etc. If we pay attention to the last set expression "make one's face like a cherry" carefully,

it can be seen one of the customs of being in mourning. In old times Kazakh woman who lost a loved or close person she unbinds her hair, and scratches her face with nails spilling blood. Ancient Turks buried people by shamanic tradition. Close relatives, a wife of the deceased man wept, mourned, scratched their faces with nails spilling blood, pulled their hair and, spined seven times the house where the dead person laid [25]. So, the reason of appearing of the set expression "make one's face like a cherry" is cherry's color, i.e mourning woman scratches her face and blood appears similar to the color of cherries.

Set expressions are different in content and structure. There are also some set expressions turned into ethnographisms which describe particular ethnic group in our language. Most of the set expressions having ethnographic meanings occur as compound words, set phrases, idioms and proverbs. For example, a set expression "shoby tusty"(it means fortune smiled, intended for blessing), "shop tartty"(to divide, casting lots), "shop basyn syndyru"- (to break a grass), "*Saban salyp zhiberu*"(to put a straw) etc. A set expression "*shoby tusty*" means fortune smiled, intended for blessing. For example:

1. Guys' fortunes were tested by *shop tartty*(by casting lots). Then all people of the village used to send the guys whose fortune smiled to the station.

2. Thank to God that I met you. *Menin shobim tusti* (fortune smiled to me) [26]. There are several set expressions similar to the meaning of set expression "*shoby tusty*". To decide a controversial question or when someone argues to be the first in starting a competition they compare their "*saka*" (it means "a big *asyk*". *Asyk*- is a bone from a sheep or ram's knee-joint, which as a rule is coloured in different colors. Depending on its size *asyk* has different value. "*Saka*" is the largest by the size *asyk*), or they throw their "*saka*" (*saka* has four sides: *alshy*, *taiky*, *buk*, *shyk* .If *saka* falls with "*alshy* or *taiky*" side when it is thrown, the owner of this *saka* will be the first to start a game), or they hold a stick with their hands (by close fist) one by one up to the top of the stick. Whose hand is on the top will be the first to start a game. Sometimes lots are casted. And the meaning of the set expression "*shop basyn syndyru*"- (to break a grass) "to break top of a stalk" is used when somebody does the work which he has never done, when shows a good behavior, comes to the place which he has never come, makes a new unusual business, being glad and surprised people say: "Break a grass "break top of a stalk". It's the sign of rejoice at good things, interpreting it in a good sense and keeping away from the evil eye. And the color of a straw may be

the reason of forming the phrase “to put a straw”. Old times there were the custom that the close relatives of a traveler, who was away, put yellow straw’s stalk inside of a message. By this sign they showed that they missed them and they were looking forward to their returning, and their faces had become as yellow as the straw. Probably, this custom might have been appeared when there was not a written language.

And juniper, peganum, in Altai people the names of juniper and cotoneaster has an ethnographic meaning in a certain context. In Altai people some trees and bushes(juniper , birch-tree, cotoneaster) were considered to be holy and they were forbidden to cut off . A cotoneaster as an euphemism” is “ *uzsut agash*”(a strong tree) and it is not cut off , “*kespes, urebes et tishtebes*” that is , it is not cut off if it is needn’t , it is not allowed to cook the meat. Women of “*Irkit*” tribe were forbidden to cross over the bush of the cotoneaster. Probably the reason of protecting this plant is that the cotoneaster occurs very seldom and the bushes of the cotoneaster are very useful in economy of everyday life. Altai people have also the custom of driving away the evil spirits by the smoke of juniper. For that they burn the bushes of juniper. It is called “*Tutin salu-alastau, (alastagani)*” (fumigation) [27]. Juniper is valued not only for Altai people but for Kazakh people too. Among such holy herbs there is a peganum (a harmala). Kazakh people knew the healing power of juniper and they used it as medicine for paralysis, disease of the brain, deaf, for teeth and festering wound, liver problem and falling out of hair. Juniper and a peganum (a harmala) are very holy herbs for Kazakh people. They are considered to protect a house from misfortune .Therefore they are hang up to foreground place in the house. Kazakh people used these plants to drive away the evil spirits occurred in the houses where the hosts of the houses were out away for a long time. People burn the bushes of juniper a peganum (a harmala) and clean the cradle of the infant, sick people, dishes etc. As a peganum (a harmel) is considered to be very holy, people did not pick it up without making ablution, bending and giving greeting to a peganum (a harmala). The phrase “*Adyrspan, adyrspan shykkan zherdi syra baspan*” was formed by this custom. It means “Don’t crumple the peganum (a harmala)” . There is such way of beginning this custom: “*Assalaumagaleikum, “ Adyrspan ! Zhiberdi em bolsyn dep, Omar, Ospan!*” Fumigation with these plants are:

1. Due to its antiseptic value, to destroy the microbes ;
2. To drive away bad smells and to keep cleanliness;

3. It is the tradition made in most places with the belief that evils are afraid of fire.

One of the names of other plant which exists with the people and language is mint. Mint has such kinds: water mint, long deciduous mint, emaciated mint, curly mint, peppermint [28]. It is known that since one plant belongs to a definite sort of groups it is divided into different kinds. Here we want to say not only about the names of one sort but kinds and sorts of one family can be named of names which consist of several words. There are a lot of set expressions with the word mint. For example, *snake avoids of mint, mint opens its mouth, it is sad if there is no mint in the lake, and it is sad if the only person leaves his country, there is a soul where mint grows; dear my mint, if I had known your holy, my only child wouldn’t have died; my inula (elf dock) grown in mountain, and my mint grown in in the lake!* The peculiarities of mint, i.e. its own peculiar smell, its growing only in wet places and its healing power was the base of forming these set expressions with mint. In set expression” If I had known your healing power, my only child wouldn’t have died”, it is a regret of man who knew mint’s healing power after his child had died. And a set expression “There is a soul where mint grows” is directly connected with the healing power of mint. People noticed its healing power and defined through experiment when to use and on what diseases and how to use and still use it as a treatment in diseases of pneumonia, laryngitis, a liver and kidneys. In national (not traditional medicine) medicine mint is considered to be a popular medicine. For example, when a child has a high temperature and hardly breathes, if he is wrapped with freshly picked up mint for some hours, and his temperature goes down. Our ancestors knew from old times that the plant which grows in damp places takes away temperature from a body. The person who died far from his fatherland and during bringing the the deceased back to his settlement, if the day was hot and the place was far, the corpse was thickly wrapped up with mint. Brought in such a way corpse was delivered without spoiling to the required place even if it was under the Sun on the road for several days.

Thus, in this respect it is clearly seen that the nation who knew and was able to use medical properties not only of mints but also of other plants in their lives is the united world with its language and life.

So, set expressions related to the plants were formed due to recognizing the peculiarities of plants and revealing their nature of our ancestors. These set expressions inform about traditions and customs, beliefs, spiritual and cultural lives of the Kazakh people.

In the complete medical work of Oteyboydak Tileukabyluly "*Shipagerlik baiyan*" (Treatise of Healing) written in a pure Kazakh language which has a scientific importance, there was written that preparation and use of determined of 1384 medicines among them 859 kinds were taken from plants. Nurkasym Kazybek writes: "We can learn from ancient manuscripts that though there were not many doctors of medical sciences, the academician doctors at that time but Oteyboydak Tileukabyluly was the great healer in his time" [29].

The main source of different medicines of Kazakh healers used in fighting against diseases for many years was the nature, animals and insects. Our people, who lived his lives in close connection with the nature, took all necessary things for their daily lives from the nature. In this regard, it should be especially noted the experiments of people, as the people revealed the mysterious secrets of the nature, and were able to use them in favor of the people. For example, the grass "*Mamyry*" (May) which grows in the mountainous regions must have been used for children diseases: measles, stomach problems. There were formed proverbs which prove the importance of these proverbs: "*Mamyry bolsa, balaim ulbeit elia*" [30] that is "*Mamyry bolsa, balasy olmes edi*" (If there had been a grass "May" his child wouldn't have died". We can say that this proverb in meaning is similar with the proverb "*Ainalaiyn zhalbysym, kasietindi bilgende olmes edi zhalgysym*" ("Dear my mint, if I had known your holy, my only child wouldn't have died"). From these set expressions we can see a bitter regret of the person who lost his close person because of lacking of knowledge in doing something or did not undertake any preliminary action before it happened.

The word "*mamyry*" is used in spoken language. Its literary and scientific name is *ashchy zhusan, kermek zhusan, ermen*. (Bitter wormwood, sourish wormwood). The reason of naming it "sourish wormwood" is that the milk tastes sourish from the cow which eats this kind of wormwood. That's why the cattle-farmers named it sourish wormwood. In general, the word "may" in Kyrgyz, Tuva, Khakassia languages denotes abundance, tranquility, peace. The reason of naming this month so is that it may be convenient for farms. Thus, the phrase "*Mamyry bolsa, balasy olmes edi*" (If there had been a grass "May" his child wouldn't have died" must have been denoted" if there had been a grass "may" (wormwood) everybody would have been alive".

In Kazakh people "*dermene*" (santonica), one of the types of wormwood is used to treat diseases. It is used from old times. Santonica grows in South Kazakhstan, namely in the districts of

Shaian, Arys and Shauldir of Shymkent region. Santonica is used to treat worm of gut diseases. Local people dried them up and milled for treatment and used them with tea and food. In 1830 santonine was revealed by laboratory way which contains santonica, and 1kg. of santonine was taken from 50 kg. of santonica. And as a raw material Kazakh santonica continuously came to the laboratory. Kazakhs took 6-8tiyn for 1kg of santonine, whereas 1kg of santonine costed 19som in Germany. Then a Russian merchant Savinkov rented the field where santonica grew and then he built a plant of santonica in Shymkent in 1838. Santonine of Shymkent was produced until 1978. "Grace and beauty of "darmini" (santonica) are ideal, the form and color are laconic and simple. Among wormwoods a santonica as a thoroughbred horse among grey horses, small stalks of santonica have a cypress form. All bushes are densely covered by small, as beads, flower buds of accurately molded egg like form with turtle convex surface. There is nothing superfluous. Here it what "santonica seed" is [31,141]. P. S. Massagetov describes santonica so remarkably. He left a lot of valuable data having walked from Shemonaiha to Tashkent for 144 days by his own fund in 1921.

And most of the medicines prepared at Phytochemistry institute of Karagandy against stomach, liver, kidneys and lungs cancers were taken from natural plants. The whole plant world of Arka (Karaganda and Zheskasgan regions) has been investigated and defined that it is possible to do medicine of 84 species of plants. According to the professor of the cancer center in the State of Illinois (the USA) Ray Crispin, there is no equal medicine to "Arglobine" made from the rare sort of wormwood "*tykyr zhusan*" (wormwood) in the world yet [32]. Even in the XIV-th century in the work of "Solyarinsky health code" it was written that wormwood can be used against cancer. Therefore there was formed a set expression "*Dermene daru*" for its recovering property. *Daru*[33] is a Persian word, it means a medicine. From ancient times a plant of wormwood has been taken to Persia, Afghanistan, China and Russia. The countries that depended on wormwoods began to grow wormwood in their own countries. But they could not get santoninum from wormwood [34, 9] It shows a peculiar feature of Kazakh land. For example, if a seed of a santonica falls on excessively damp place then it is changed into *shagyr* wormwood (tall weeds wormwood). If a seed falls on highly place it is changed into *boz* wormwood (pale wormwood). If seed falls on sandy place it is changed into *ker* wormwood (brown wormwood).

Except its medical properties, it is surprising feature is its smell which melts a body of the person,

opens ability, leads to inexplicable feeling, owns all consciousness of all Kazakh people. In general, wormwood is considered to be one of the noble and sacred plants for people. Before leaving for a long travel or going to a campaign a man takes a bunch of wormwood with himself with the belief that the wormwood will help him to come back home healthy and alive. Because, for Kazakhs the smell of wormwood is a symbol of their freedom, a wormwood smell is their homeland, their spacious steppe.

For example, A.Maikov: Sing our songs to him,

*If he won't respond, to the song
Bind a dry bunch of wormwood,
And give it to him - and he will return.*

A poet used these words to return of Kypchak khan Syrshan's brother Otrok to his motherland, when he didn't know how to return him to his native land. If someone feels a sourish, fresh, fragrant, charming smell of a wormwood which opens soul of the person he will remember his "*kara shanyrak*"- nomad's tent, with its smoke in the endless wormwood field, natural smell coming by the wind of those field and he never forget it. It is not doubtful that in spite of being not pretty, wormwood owns all spirit and feeling of a person.

One of the most widespread type of poisonous plants is *menduana* (henbane) in the Kazakh land. Seed box of henbane is very beautiful and it is comfortably located to the bush of the plant. Its soft and small grains are very poisonous. *Menduana* (henbane) in the Kirghiz language is *mendubana*; in Uyghur: *bangi-divana*, in Uzbek: *bangi-divana*. This word came to Turkic speaking countries from the Iranian language. *Bangi devona* in Tadjic language consists of two separate words – *bangi* and *devona*. The first component is of Tadjik and Persian *bangi*. 1. Indian cannabis: 2. Types of drugs taken from this plant; the second component *devona* in Tadjic and Persian languages means lost his mind, reckless, screwball. The etymologic nature of henbane is in the change of some compositions of this word according to phonetic features of Kazakh language. Because, both components of the word *mengduana* (henbane), in Kazakh can be used separately: *duana* means reckless, screwball; beggar. This word is used in the very meaning in Kyrgyz: *dubana* / *duvana* / *dumana* / *diivana* / in Uyghur: *divana*, in Uzbek: *devona* etc.

And the first component is similar in meaning with the word *beng* / a kind of hemp which the drug is produced / in Persian language, Changing of the word *bang* to *meng*, *devona* to *diuana* is a natural phonetic phenomenon. It is

noticed that the word *mengbang* in the Kazakh language having been used separately at one times was a basis of such derivative roots as: *mengireu*, *meng-zeng*, *mengdeu* (indifference, to become indifferent). We can see that on the basis of this root word in the Uigur language there formed some derivative roots: *bangi* (addict), *bangvash* (mad man), *mandimac* (to rave in a dream) [32]. Ointment of this henbane and black henbane (a kind of henbane) is used against rheumatism, neuralgia, convulsive reduction. Henbane juice with mixes of other drugs is used against asthma. All components of this plant are poisonous. At boiling and cooking its poisonous property remains. The face and the neck of the poisoned person by black henbane becomes red, slobbers flow, the mouth dries, vomits. A person becomes angry, spasms happen. The poisoned person runs, shouts, laughs, cannot distinguish what he sees, fall ill with hallucinations, and becomes mad. That is why the Kazakh people who know property of a henbane since the birth, when seeing the person who laughs as a child says: "Are you in the right mind? Haven't you eaten a henbane? Have you eaten a black henbane?" Some older people who know the properties of *Aconitum* say: "Did you eat *Aconitum*?" Such phrases in Kyrgyz language: "*Ceni zhyun urup turaby?*" [33], In the Turkmen language: "*Akyly gashan, ankasy ashan*" [19]

The next plant we would like to consider is *kushala* (*eminium*), a perennial plant with 20-30cm height. In most works *eminium* is said to be a fruit of the plant and it is said that its fruit is picked up when it is ripen and dried up [33]. For example, "Horses, cattle and sheep, left exhausted of winterings, often got sick of helminthosis. Therefore the *eminium* is crushed with sulfur or some balls of dried preparation from orach ashes and is added to forage [34].

In dictionaries it is pointed that the seed with strychnine of the *eminium* in this sentence is a poisonous tropical plant [35]. And Institute of Botany having been investigated this plant since 1970 sowing culturally wild grades of this plant round the city of Alma-Ata. To tell more precisely, for research *eminium* has been grown for 9-10 years and leaves of beautiful and a big cultural sort with 13-24cm. length and 3-5cm width have been taken. In these works *eminium* is mentioned to be as a half-grass type and poisonous plant. Leaves of the *eminium* grow directly from its root and through its stalk. When the plant blossoms, the edge of its central leaf is covered with knife-tip membrane. Therefore Kazakh people called it "a black knife". Inner side of its flower is black. The root of the plant is well grown; there are 2 – 3 tubers with a size of walnut along the core of the root. The growing plant is fully poisonous [36]. As in

general, a person who takes the eminum becomes energetic, able to overcome the diseases, and as he gets energy from it we suppose that the name *kush al /kush ala / kushala* (eminium) has been formed in the meaning of / “get energy/ get energy with you/.

According to the people who know this plant, they divide the eminum into pisstilate (female), staminate (male) and a *white eminum*, and a *black eminum*, and the white eminum was used for medicine. We can say that the black eminum is not used for medicine as it is more poisoned. According to wise, competent people a “black knife” or eminum grows in Tapy, in Aksuat District, Semey Region. It blossoms in April and May. At that time the people who know its flowers drive a stake into 40 – 50 cm deep and when the flowers fall in autumn they find it by this stake and gather its tubers. Healers treat these tubers in appropriate level, sour with *airan* (kefir, kind of yoghurt, sour milk) and *kumis* (horse’s milk) then use it for pneumonia, tuberculosis and other diseases. For this purpose 1/5 pieces of the eminum is put into 3 liters of *airan* or *kumis*, then it is left for several days to sour by shaking from time to time. Then it is drunk three times a day. Now, let us talk about set phrases formed by the names of this plant [37].

Kushalasyñ zhedì (ate eminum). This phrase means “beaten, suffered, having difficulties”. The meaning of this phrase might have taken in connection with its bitter and sour taste of this plant.

Kushala zhegen ittei (As the dog, eaten eminum). In old times in order to get rid of pye-dog, people added the eminum to the dog’s fodder and gave it to the dog. The dog which eats it cannot lift up its head; spittle goes out from its mouth and it lies as it has no force to walk. That is why this phrase is said to the person who does not know what to do in some difficult situations as a mad person.

Kop zhorkan it kuzhalaga zholygar (A dog, which runs about a lot, will face to eminum). It means: people used to get rid of the dog which run about, roam or gave only harm by giving the eminum. A person who wastes time by doing nothing will regret later, and will face to obstacles. So, the meaning of this is to protect people from bad habits. Basically as the eminum is very poisonous, it is necessary to pay strict attention to the dose.

As we concerned the subject about poisonous plants and although we could not find set phrases about some other plants we considered to talk about the following plants: *boltirik* (*wolf cub*), *ukorgasyñ* (*aconitum*) and *itsigek* (*anabasis*). *The persons who get poison*, cover the poisonous plant, which is called “boltirik” (*wolf cub*), which grows on the plain with a boiler, turning the boiler upside down. They take off the boiler from the plant in

autumn after they grow up in the summer and their poison become strong. It is dangerous to get them, first they tie the rope in the thread of the boiler’s handle, and then they go far away and turn the boiler over with the help of rope’s end. Then after the steam of the poison under the boiler has been dispersed, they get the poison by scraping the accumulated poison from the bottom of the boiler and put them into the specific utensil. So it seems that in Kazakh land there was such a method of getting poison from many plants. One of them is a perennial, half – bushy, poisonous plant *itsigek* (*anabasis*) which belongs to the group of *anabasis salsa*. They choose a short *itsigek* (*anabasis*) which has more flowers and more nodus and cover it with boiler, fill the edges of boiler up with ground and step around. When September comes and people start to move to shearing period, people take a scraper, a skimmer, a glass tin and scrap the multicolor blue poison of the *itsigek* (*anabasis*) which is inside of the boiler wall and put it into the glass tin. If this poison is sprinkled to the carrion, the animal which tries the carrion dies immediately.

Medicinal composition for scabies is prepared by another method. In July and August people dig a lot of *itsigek* (*anabasis*) roots out and dry them. Then they mill it by pounding in a mortar. They put obtained powder into a clean rag and bundle it, then they put it into a little water and stew it. If the stewed water and the bind powder is put into the iron barrel and closed, it is soured and turned into a medicine to cure for disease. A.I. Levshin [38] shows one more way of getting medicine from *anabasis* in detail in his work in order to cure different scabs. A deep ditch is dug and the inside of the ditch is burnt by the fire then it is filled with young bushes of *anabasis* and the surface is covered with ground and the felt tightly. It is left for two weeks or more if possible. When it is time to open, they open the pit carefully so that the steam cannot damage the eye, then the steamed branches are boiled and they get a medicine like a tar which is kept in the bottles. If a person does not use this liquid carefully and seriously and if they use it more than its dose a person or animal can die.

Here we would like to tell about some of poisonous medical plants which often grow in our Republic. One of them is –*ukorgasyñ* (*aconite* or *foxbane*) /*Akonit Dzhungarskiy*/. Russians call it differently: *issykkul’skiy koreshok*, *volchiy koren*, *tsar’- zele* and etc. Feofrast in his work “Research about plants” explains that it was first founded in Akony village, and that is why it is called as an *aconite*. Animals do not eat *aconite* in natural condition. People obtain poison from this plant by special method. If you drink it with wine and honey

you will not feel its taste. When manufacturer venoms make poison, they do it in such a way that it will affect for two, three or six months or for a year or two years [39]. P.S.Massagetov writes: "Here, in the Kazakh field once they did not just poison but doomed victim: it withered and inevitably died. Even horses- opponents in competitions were eliminated using this spine" [30].

"The acorus *calamus*" can be occurred in rivers with slow flow and lakes. Its root has a medical effect. According to V. A. Merkulov, this plant was brought from India to Portugal in the XV century, only then it was spread to the Europe. However, in the history there is a legend about distribution of this plant to Europe and Western Asia. It is known that horses drink only clear water. In troubled times of war warriors watered their horses from rivers and lakes which they met on their ways and at that time they noticed that acorus *calamus* was growing in these waters. They thought that it was good to water their horses from waters of rivers and lakes where that plant grew. That's why they picked up their roots and threw them to the waters on their ways. And those roots were grown and spread fast. In this way when Tatars crusade to Europe they spread this plant of acorus *calamus*. Even if it is a legend we approve the last statement. Because Merkulov in his work wrote that in southern dialect the name of the plant "*agir*" was taken" from the Turkish through the Ukrainians, for example: Ukrainian: *ahyr, ajir, ir*; Bulgarian: *iaer, iaver*; Russian: *ir, air, maier* and because of the stress fell to the second syllable the word *ir* was shortened [40]. Here, stress and abbreviation are irrelevant. Only word *air- iir (air-iir)* is picked up according to the features of Russian language.

It is known that acorus *calamus* is used as soothing, expectorant medicine for a long time. The medicines made from acorus *calamus* have been used to treat diseases like scurvy, cholera, flu and also typhus among people since ancient times [41]. As the proof to it, there is a set expression "*liri bolsa er olmes*" (it means "If there is an acorus *calamus* a man doesn't die") in "Mahmud Kashkari's words". This expression means to prevent something beforehand. When travelling taking everything that necessary as they say "a necessary stone is never heavy" prevents something in advance.

Conclusion

In spite of absence of practical laboratory, equipments for chemical experts our wise ancestors having studied the structure of these herbs for many years by their own experiences left enormous inheritance which has a scientific importance for their generation. We mentioned only about sourish

wormwood, santonica, eminium, *boltirik (wolf cub)*, aconitum, anabasis.

Nowadays it seems that we have broken off the connection with nature by living with daily fuss. Actually, the nature is the source of thought, wonder and imagination which promotes the creative feeling. And our ancestors paid attention to the world of plants from the earliest times and they could distinguish each of them, moreover they could differ advantages and disadvantages of these herbs and they knew that it had the vital meaning. It is impossible to exist without plants on the earth because all necessary organic substance for existence is formed from plants.

Our ancestors who fully understood that they were also a part of nature inherited their own considerations and the conclusions selected and accumulated by daily experience for centuries from generation to generation. Our ancestors knew that the Universe had been always single, and they knew that they are a part of nature. The Kazakh people understanding the nature of the whole world and the existence by this way managed to form their attitude in relation to nature.

Here, we would like to give some examples of our ancestors' wise words from ancient times: "Don't pick a green grass!", "Don't pick a green grass, it is not allowed. It has its shrine!", Saying these words our ancestors intended to teach their generation to render respect for nature. Such moral and ethical concepts of our people as: "sin", "good deed", "honest", "dishonest" have been appeared first of all because of caring nature. If a naughty child leaves the footpath between the houses and he steps on the meadow inappropriate way, his mother would say: "Don't step a green grass! Don't rumple a green grass! It is sin to rumple a green grass". It shows of course, people's big tastes which have been formulated for centuries than their beliefs.

Protecting, enjoying the nature and respecting the nature is the need of human's life.

If we overlook to the latest discoveries in science nowadays most of Kazakh perceptions which was called "blind belief" are prospering and their vital importance are growing up. That is why we can say that the influence of the environment, especially influence of plants on people is so great, and we can notice it from the set expressions which were formed for centuries.

Taken for the language material 110 kinds of plants and 1300 set expressions formed by 60 names related to the plants are not the limit of set expressions related to the plants. We should continue collecting them.

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Corresponding Author:

Dr. Seitova Shynar Botayevna
State University of Semey named after Shakirim
Glinki Street, 20 A, Semey, 071400, Kazakhstan

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