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National and cultural knowledge of plant lexemes in Kazakh and Turkish languages

Abstract. *When a person learns about the world, he first of all aims to reveal its secrets, riddles, in order to see and accept various objects in the environment, to become an integral part of it and to create daily life. Although the trend started in ancient times, it is still recurring today. Because learning and an interest in the process, is a quality specific to humanity. As a result of this knowledge, the language is enriched, thought is improved, various legends, myths, and stories are born. That is, what is achieved in knowledge - with the help of our language, and the worldview itself unfolds along the same line in the minds of mutually related, similar peoples. From this point of view, the definition of the national-cultural cognitive character in the lexemes related to plants in the Kazakh and Turkic languages is very relevant from the point of view of studying the worldview. Plants have the same meaning in the life of humanity united by four elements that make up the basis of life (water, air, soil, fire). It maintains the balance of nature with the soul, animals and people. Observing the worldview about plants of the Turkic period, we can see that they played the same special role as animals. This idea is evidenced by ancient legends, rites and rituals, myths, stories related to plants. In this article, we tried to study the mythology of the two peoples, to show and analyze the myths and legends of the origin of plants.*

Keywords: *mythology, legends, lexeme, national-cultural knowledge, plant names, symbolic meaning.*

DOI: <https://doi.org/10.32523/2616-6887/2021-134-1-144-153>

Received: 27.01.2021 / Approved: 14.02.2021

Introduction

Each plant has several symbols and meanings as a concept. Plants are sometimes the title of literary books («Flowers and Light», «Letters in the Flower Bark», «Anatolian Flowers», «Flowers and Sword Songs», «Raugash Blooms Early»); sometimes they are used as a symbol of different feelings (flowers/love), sometimes as a symbol of one region, place of work, newspaper and magazine (Urgench fruit, Bukhara melon, «Baldyrgan» magazine, «Akzhelken» magazine,

etc.). Each plant has a different meaning, and a tree has a special place in the plant world. Tree has become a cult for the Turkic community. In the field of mythology, tree (baiterek) is represented as a symbolic image that connects three identical cosmic spaces called the underground, the earth's surface and the sky. Trees are often used in human communion with God, in rituals associated with blessings, in ancient shamanic rituals and in conversions.

Plants have a symbolic meaning in mythology. When humans study nature, they are deeply

moved by the maturity and appearance of plants. Therefore, they used plants as a symbolic tool to pass on their experiences of life to future generations [1, 29].

Methods

The motives behind the origin of plant names in the two vernacular languages, their names, which are similar to other phenomena, are compared and their commonalities and differences are identified.

The article uses traditional descriptive, systematic, grouping, analytical methods for the study. Attention was also paid to the ethnolinguistic approach to describe the linguistic meaning of some names based on folk concepts.

Although not all of the plants used today in the geography of Kazakhstan and Anatolia, we know that some of them are related to old beliefs. In line with this idea, we will study the legends about the origin of plant names, the origin of plants, with the idea that they can contribute to the field of ethnolinguistics of the Turkic peoples. To do this, it is necessary to make a mythological analysis, taking into account the plants with legends and stories. Focusing on the flora and considering ways to name them will help to get a closer understanding of the Turkic worldview and belief system.

Discussion and results of the study

Looking at the cultural structure of the Turkic nation, we see that there are traces of different religions. Today, these traces have become part of our culture. They are a line of knowledge that is passed down from generation to generation, once as a superstition, once as a traditional ritual, and at the same time as a sacred principle. In any case, this cultural process is a reflection on the concept of the creation of the universe.

One of these cultural processes is the cult of the tree, which is a sacred element of the ancient Turkic religion. According to researchers of ethnography and ethnolinguistics, for Turks who have converted to Islam for ten centuries, one can find traces and deep traces of shamanism, mountain and tree cult [2, 255].

One of the most important trees for the Turkic peoples is the juniper. In Turkish, this tree is called *ardıç* («juniper»). A fragrant shrub with round black fruits used as medicine, the leaves of which do not fall even in winter [3, 116]. Juniper is one of the most famous trees in the Turkic world, which is believed to have been planted by God. Juniper is a symbol of purity and sacredness. It is used to ignite, purify, and cast out evil spirits. Therefore, it is burned against the devil, evil spirits and to cure diseases that afflict people and animals [4, 224-226]. In addition, Altai shamans used to remove the newly formed shaman's alarm with juniper smoke before making their way [5, 58]. Nasiruddin Rabguzi's book «Kissa sul-anbiya», which once spread throughout the Turkic world, contains an interesting story about juniper. This story was later edited and included in the book «Traditions speak».

“Adam and Eve sinned before God by eating the forbidden fruit in Paradise. God was angry and sent them out of Paradise. God ordered the angels:

- Take off the clothes of Paradise and throw them both on the ground! When they heard this, they fled. Angels do not dare to catch them. At that moment, Adam was struck by a branch of a berry tree. Despite the resistance, he sweeps his clothes with his twigs. The angels are surprised to see the roughness of the berry tree.

The tree said: «God's command is supreme». Naked, Adam and Eve get a leaf from the fig tree and cover themselves with shame. The juniper tree provides shelter and allows them to sit in the shade.

At that moment a melody came from Allah:

- Berry tree, it is better to obey My command. But you were cruel to my servants. Don't be so rude. I will punish you for this rudeness. You will no longer live in paradise, but on earth. Humans do not plant you on purpose. You grow up far away from the water. Your body will be covered with thorns, and your tree will be strong. Since then, it has grown far from water. People don't plant it on purpose. The berry tree blossoms have a special scent because they used to grow in the garden. And to the fig tree:

- Oh, figs! You honored my servants and gave him a leaf. You showed them kindness and

generosity. That is why I bless you and clothe you. You will be the food of the human race. If anyone is sick, let him eat your fruit and be healed. Enjoy your nutritious juice. Except for you, only the inside of one of the fruits and the outside of the other can be eaten. Let your stomach and your outer skin be food for man. Since then, the fig tree has become a fruit of delight.

Juniper tree: - You helped my caliph. You have taken refuge in me. That's why I'm going to give you a scent. I will put it on your leaves. It is from this God-given quality that the burning of juniper leaves a wonderful odor. Because of its leaves, it removes the inside of the house and the empty cradle, eliminating the influence of demons «[6, 146].

There are many place names, proverbs and regular expressions associated with juniper in Anatolia. All this is based on the above mythological description of the juniper tree. The juniper tree often grows in mazars, mausoleums, water and rocks. Therefore, people believe that this tree has miraculous powers [7, 19].

In Turkish culture, in addition to seeking a cure for the disease, it is clear that the juniper wants help to have children. For example, in the epic «Manas» it is said that barren women who spent the night in the «Arshaly mazar» had children. One of the heroes of the saga, Almanbet, was born from the wine of «Arshaly mazar».

One of the greatest goals of mankind is to be close to God they believe in, to convey to him various desires and wishes. Many measures and actions have been taken to achieve this. One of these links in the ancient Turkic culture is the Christmas tree, which unites the three cosmic worlds. The tree is considered sacred because it is beautiful and green for four seasons. According to Altai mythology, after creating the Dead Man, he used the raven to bring life from heaven. The raven clings to the beaks and sets off. He endures hunger no matter how hard it is. But when he got there, he saw a dead cow. When he sees her, he is very sad. At this time, the beaks fall on the coniferous trees, such as spruce and juniper. Therefore, these trees remain green for four seasons. In Turkic epics, the spruce tree, which symbolizes resurrection and prosperity, is

believed to protect those who hide in him, just as God protects people [8, 35]. One of the most popular legends among the Turks is the enmity between pine and saxaul. According to the stories, God gave permission to settle in the trees. Pine and saxaul are located in a low, green valley. But they compete with each other. «Stay there, stay here» shouting at each other they spend the day and beat each other. Saxaul shakes its stems, shoots small needles into the pine and stabs. Saxaul is beaten with a thick pine branch. God, who hated competition, poured out his wrath on them. Fleeing the flood, the pine takes refuge in the mountains and the saxaul in the desert. In the fertile, lowlands, he planted trees of artistic character that live in peace. The sharp thorns on the trunk and branches of the pine tree were once small needles pierced by saxaul. Due to the heavy blows of the pine, the body of the saxaul became rough [9, 293]. And in Rabguzi's «Kissa sul-anbiya» there is an interesting story about the fruit of grapes. "When the devil gets on the ark, he tempts everyone and causes a rebellion. One day he stole a bunch of grapes from a box.

Noah searched, but the grapes were gone. When asked about the animals, none of them saw it.

- Devil, did you get the grape seed? - he asks.

- No. What for? A sparrow was eating your grapes, - he lied. All animals went to the sparrow. The poor sparrow screams and justifies. Nobody listens to him. The saying, «It squeaked like a sparrow,» has been left from that story.

An angry sparrow cries because it is so bad. Noah believed him. The noise is suppressed. After seeing the tears, the animals calmed down.

Noah to the Devil:

«Oh, you bastard, return the grain, or you'll be in a difficult situation,» he said. The Devil:

- Yes, but I have a requirement, - he says.

- Tell me your requirement.

- When the vines are replanted tomorrow, let me water them three times. If you say no, I will swallow, - he threatens.

- Agreed.

The devil returns the seed.

The day will come when the water will dry up and the land will dry up and the vineyards will be

planted. Noah surrounded the Devil and watered the vineyard twice with the rivers Ranjibil and Salsabil. When it was the Devil's turn, he watered the first fox's small bowel movement, the second dog's bowel movement, and the third pig's bowel movement.

As Noah watered the first spring of Salsabil, the grapes were filled with delicious juice. As it is irrigated by the Ranjibil spring, it turns into raisins when it dries. Because of the Devil's touch, the fruit of the vine becomes bitter and turns into intoxicating wine. A person who drinks wine is like a fox. When he drinks a lot, he snarls and chews like a dog. When he faints, he lies down in the swamp like a pig.

Noah was the first to water the grapes, so the fruit ripens faithfully. When the juice is opened, it turns into dirty water. The grapes had a special quality because of the water of Paradise. The saying, «Whoever has raisins in his house, the angels will be in his house» is from Noah «[10, 316]. Many legends about fruits are based on their properties, the cure for the disease. For example, the following legend clearly states:

One of the angels asked Allah:

- Oh God, what would you eat if you ate three meals a day like humans?

God said:

- I ate peaches in the morning, grapes in the afternoon and figs in the evening.

- When sick?

- Pomegranate.

«When tired?»

- Melon.

«When thirsty?»

- Watermelon.

- If you want to sleep?

«Oleaster.

- If you can't sleep?

- Apples, - He says [11, 368].

According to legend, every fruit and vegetable cures various diseases. It is said that the great healer, who knew the secrets of all plants and understood the cure for all diseases, used it effectively. There is a legend among the Uyghurs in the form of a conversation about how Ulykpan learned about the healing properties of plants:

The great ruler was a scientist who cured all diseases in the world. One day old man was going

to die. «If I die, who will heal these people?» - One day a thought comes to mind. He said to fill the table with all the fruit:

- Tell us who has what qualities. If the next generation is sick, let them eat you! - says. The first to speak were the four or five rice scattered on the table:

- I do not like food. I took note of the Prophet's precious teeth. I was nourished by Surah Yasin. I will give you strength, the one who ate me, - he said.

The second pumpkin spoke:

- The power of all food. I give strength to the weak, to the sick. I will cure liver disease, - he said.

Then the carrot spoke:

- A source of vitamins, a cure for eye diseases. I improve eye health and increase vision. Drinking carrot juice will open the child's attention to knowledge and increase his ability to think, - he said.

Cabbage was not looking. He spoke:

- What a lot of clothes, seventy layers of blue clothes. It does not rain, it does not shrink, and if you eat a lot of cabbage, it will prevent aging, - he said.

Then the onion:

- I am short, I have nine layers of tone. I am the food of the country, I have both healing and cure. When you peel me, tears come to your eyes, and the flu and cough go away from home.

Then the potato:

- I give color to food, I make starch from warehouses. Who doesn't know me, I have a cure for all diseases, - he said.

Cucumber did not hesitate to introduce himself:

- My name is cucumber, but often watered. Eating cucumber relieves fatigue and relieves pain. It cleanses and brightens the skin.

It's beetroot's turn:

- I decorate the whole salad, I taste the food. If you squeeze the juice and drink it, I will destroy the food, - he said.

Then the melon:

«Let those who have liver and bladder disease eat melon,» he said.

Watermelon came out in the middle:

«I will satisfy your hunger and satisfy your thirst,» he said.

After the vegetables, the fruits spoke. The first apple came out and rolled along the tree:

- I am a symbol of beauty and health. If you eat an apple every night, you don't need a doctor, - he said proudly.

Then the grapes:

- An angel liked a house with raisins, a paradise he brought, a spring he watered. It improves the body, rejuvenates yourself, - he said.

Then the date:

- During fasting I will be the decoration of the table. I have a tooth-like grain and a ribbon. I am the cure for a thousand and one diseases.

Then the banana:

- I am the favorite fruit of children. I am the only fruit in the world that does not cause allergies.

Then peaches: Peaches prolong life, - he said.

Then currants:

- If you eat currants, your eyes will be sharp and your body will be full of energy. Look, baby! I am acid red. I am a sweet juice only when it is black, - he said.

Then Cherry spoke:

- I'm cherry. I love the sun. I will beautify skin, nails and hair.

Then strawberries:

- Sweet children are in a hurry to eat strawberries. The smell made my nose, and so does my perfume. My leaves will heal when you cough, - he said.

Then the nut: - I have a hard armor, it's a mess. If you want to be smart, eat nuts every day, - he said.

Then the pomegranate:

- I am three hundred years old, people are in a hurry to eat. The more juice you drink, the more blood you have.

Then the pineapple introduced itself:

- I'm like a melon. I don't want a cold. In countries where there is no winter, growing pineapple. I will strengthen your bones. If you eat a lot of pineapples, I will reduce joint pain. It is said that the great ruler, after hearing all this, told it to mankind and inherited it [12, 60-64].

The legend of the melon growing in the garden also says that it came from heaven: "The essence of the melon came from paradise. The angel Gabriel brought watermelons to each prophet as a gift from God. Muhammad also brought a melon from heaven to the Prophet. The prophet took him in his arms and thanked God. After holding the melon for a while, ten fingerprints disappeared. That's why the melon peel is cut into slices». The legend of the watermelon says that it was inherited by Eve. «Eve has lived for a thousand years and it's time to go on her final journey. He calls his children and talks to them. Cut off the offspring:

- My mother, when you were born, we were comforted by breastfeeding. We took nourishment from your mouth and fell in love with you. That is how we learned God's mercy. The milk of one breast was a drink, and the milk of one breast was food. There was no food more delicious than your white milk. Now you are immortal. Leave us a legacy that will not forget your white milk, - he asks.

When Eve pressed the two breasts together, two grains sprouted. The children take it and sow it in the ground. From it came a watermelon. When the watermelon was ripe, the children ate it and tasted the milk of their immortal mothers. On the one hand, they satisfy their thirst, and on the other hand, they satisfy their hunger. That's why the Kazakhs call watermelon the legacy of Mother Eve. And the fact that the watermelon is blessed and satisfies the thirst is one of the qualities given to us by our mother Eve "[9, 308]. Medicinal plants were used to heal and cure people. Their secrets have never been hidden from the public. Etymological myths of the Turkic peoples tell about their origin: "After being expelled from Paradise, Adam descended to Mount Sarandib in India, and Eve descended to Mount Jeddah. They both cried for God's forgiveness. The angels could not comfort them. Then the Almighty said:

- Don't cry, don't comfort. Their tears are my gratitude, - he says.

Thousands of herbs, such as mint, adyraspan, rose hips, dermene, shaikurai, raspberry, licorice, and kiikot, grow from the place where Adam's

tears flowed. Thousands of fragrant herbs and fragrant flowers, such as cloves, smallpox, henna, and hyacinth, grew from Eve's tears. Pearls, corals and pearls are formed from the youth of both of them.

Adam and Eve had two sons, Cain and Abel. Out of jealousy, Cain stoned Abel to death. White thorns and bushes grew where Abel's blood was shed "[9, 302].

The most common legends of the Turkic peoples are related to rice, wheat and barley. This is understandable. After all, the peoples of the steppes have long been aware of the value of food, and they were considered by the judge. The proverb «Barley and wheat are food, gold and silver are stones» also indicates this.

In ancient times, wheat grew on its own. There will be a severe drought in one year. Due to the scorching heat of the day and the lack of moisture, the horrors of the plant shrink. At the same time, the plant, striving for survival, begins to encircle the so-called White Wheat on all sides. Strong roots take water from the ground where the wheat grows. The food around him is being torn out. Some large shrubs deliberately stand in the sun and do not let in light. Thus, the condition of white wheat is getting worse day by day.

Eventually, he will die. Then he runs and asks for help from all the animals. He also begs the birds, big and small, to fly over him. But no one listens to his pleas.

Just as he was about to die, he met a hunter with a bow and a spear in his hand. With tears in his eyes, Wheat mourns Adam and describes his life from beginning to end.

After some thought, the man finally accepts the wheat request. He puts his bow on the ground, rests his spear on a bush, rubs his wrist and immediately starts to work. He pulls out all the weeds around the white wheat by hand. The spearheads of the wheat are torn off with the tip of their spears. Then he goes to a nearby spring and fills his turban with water.

Weakened white wheat is soaked in clear water, and after getting rid of the enemy, which has come to destroy it, it straightens up and blossoms.

People also come and go from time to time and take care of the white wheat. The weeds are periodically watered, not allowing the grass and thorns near the wheat.

Then in the fall the wheat turns yellow. The whole grain, like a bulb, is given to Adam without scattering a single grain.

A person keeps a gift of grain for one autumn and one winter. After the spring, thanks to the fee and the axle, the leveling in front of the house loosens the ground and sows the seeds. During the summer, weeds are removed, watered and adjusted on time. Finally, in the fall, Adam gets a sack of wheat from where he sowed. Next year - one sack, then - ten sacks, and then - a thousand sacks, the shepherd will gradually multiply wheat into millions of sacks.

This is how the inseparable friendship of man and white wheat began in ancient times «[13, 89]. Another religious legend describes the story differently: "God sent Adam a grain of wheat and said:

«O Adam, if you sow the seed in the ground and prepare it well, it will be the most nutritious food for you,» he said.

Man sows wheat in the ground and adjusts it. Wheat also ripens in autumn. He harvests wheat, thinking, «How many days will I be able to retire?» He is also very hungry. He took a grain of wheat and asked, «How does it taste?» - he puts in his mouth. You can't taste it when you chew it. The man became angry and said, «What a waste of work!» - he begins to beat the wheat with a giant stone. After a while, his anger subsides and he becomes very tired. When he looked at the wheat, he saw that it was empty. «It simply came to our notice then. No matter how much I hit, it was not rubbed. If I don't destroy it, I won't forget my wasted work,» he said. But she is tired, and she wants to breathe.

God Almighty to the wind:

«Go and pull out the wheat and clean it,» he says. The wind blows away all the husks of wheat, leaving only the crop. Adam wakes up and begins to grind the wheat. He throws the white crumbs into the water, saying, «I'll destroy it forever.» He sees that it does not leak water, but

becomes a storage object. Wheat flour became dough.

The man puts the dough on the fire, saying, «If you don't leak, you will burn.» It turns red and smells sweet.

Then Adam said:

«Yes, God.» What is the secret? - he asks. Allah:

- Oh, Adam, I said, «Wheat is your destiny.» Now taste the bread. Let there be food.

A person eats bread saying «bismillah». The taste is delicious and the stomach is full. Only then did man realize that wheat had become food. He knew that God had brought him up to be a farmer "[9, 304]. Turkish scientist and researcher Hatice Kelpetin cites the following legend about rice:

"In the battle of Uhud, the lower shovel of the Prophet Muhammad was broken. One of the Companions found a broken tooth. The prophet does not dare to grind his teeth. The tooth was buried in a corner of the house.

White rice grows where the teeth are buried. The Companions called the Prophet. The Prophet came and recited Surah Yasin and prayed. He said to the Companion:

- God made rice out of my teeth. I gave him the power of Yasin. Do not trample it underfoot.

Since then, people have respected rice. After the Prophet's prayer, rice became a nutritious and auspicious meal "[12, 112]. This legend has long been widespread among the Kazakhs. Also, the Kazakh legend «Dog's inheritance» describes how the wheat crop survived: «In ancient times, the grain of wheat was much larger than today. As soon as he lifts his head from the ground, the wheat grows. A foolish woman bragged about the abundance of bread and wiped her tail with a grain of wheat. When God saw this, he became angry and tried to destroy the wheat. Then a dog

came running to him and said, «Even if you take a man's, leave it to me.» Then God will leave a little grain in the head of the wheat. Now we are eating the bread of that dog "[14, 97].

Some many other legends and stories can be found in the Turkic peoples, told on a common motive, testifying the cultural phenomena of the two peoples. The rest is up to the future.

Conclusion

From a diachronic (chronological) point of view, in the concept of «plant» there is a «historical» layer after the mythological layer. The main feature of the «historical» layer, which is taken conditionally, in our opinion, is the view of plants, the plant world in general, in terms of the need for human life.

After passing through the mythical period, the way of thinking and worldview of mankind, which has got rid of or has begun to get rid of the mythological way of thinking, will change. People will adapt the environment, flora and fauna in accordance with economic and subsistence interests, adapt them to the needs and look at them differently. It is the main feature of a new approach, cognition – pragmatic knowledge, attitude. First of all, they took into account the information about plants, animals, natural objects, the environment, which are necessary for human life and economy, and based that information on the names of local geographical objects. In other words, the informational value of the names of individual members of the flora was the basis for the names of many local geographical objects. All these legends testify to the widespread knowledge of plants among the Turkic peoples. One of the peculiarities is that it has become an archetype, a national code of the Kazakh people.

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Қазақ және түрік тілдеріндегі өсімдіктерге қатысты лексемалардағы ұлттық-мәдени таным

Аңдатпа. Адам әлемді таныған кезде, ең алдымен, қоршаған ортадағы түрлі нысандарды көру, қабылдау арқылы оның сырын, жұмбағын ашуға талпынады, тұрмыс-тіршілігінің ажырағысыз бір бөлігіне айналдыруға, күнделікті кәдесіне жаратуға тырысады. Бұл үрдіс көне замандардан бері жүріп келе жатса да, әлі күнге дейін қайталану береді. Себебі таным, тануға деген қызығушылық – адамзатқа ғана берілген қасиет. Сол таным нәтижесінде тіл байиды, ой жетіледі, неше түрлі аңыздар, мифтер, хикаялар туады. Танымдағы қол жеткізген дүниелер – тілдің көмегімен жарыққа шығады. Ал дүниетаным өзара туыстас, ұқсас халықтардың санасында бірдей желіде өрбиді. Осы тұрғыдан алғанда, қазақ және түрік тілдеріндегі өсімдіктерге қатысты лексемалардағы ұлттық-мәдени танымдық сипатын анықтау дүниетанымды зерделеу жағынан өте өзекті. Өсімдіктер адамзат өмірінде тіршіліктің негізін құраушы төрт элементпен (су, ауа, топырақ, от) бірдей маңызға ие. Ол жан-жануарлар мен адамдармен бірге табиғаттың тепе-теңдігін сақтайды. Түркі әлеміндегі өсімдіктер жайлы дүниетанымға көз салғанда, олардың жан-жануарлар сияқты айрықша рөлді еншілейтінін көреміз. Өсімдіктерге қатысты наным-сенімдер, жоралғылар мен ритуалдар, аңыз-әпсана, миф, хикаялары да осы ойды айғақтай түседі.

Мақаламызда қос халық мифологиясын зерделеу, аңыз-әпсаналарындағы мифтері мен қиссаларындағы өсімдікке қатысты түсініктерін көрсетіп, талдауға тырысамыз.

Түйін сөздер: мифология, аңыз-әпсана, лексема, ұлттық-мәдени таным, өсімдік атаулары, символдық мағына.

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Национально-культурные познания в лексемах растений на казахском и турецком языках

Аннотация. Когда человек познает мир, он прежде всего стремится раскрыть его тайны, загадки, увидеть и принять различные объекты в окружающей среде, стать ее неотъемлемой частью и соиздать на нашу повседневную жизнь. Эта тенденция до сих пор повторяется, хотя и берет свое начало с древних

времен. Потому что познание, интерес к нему - это свойство, данное только человечеству. В результате этого познания язык обогащается, совершенствуется мысль, рождаются различные легенды, мифы, истории. То есть, то что достигнуто в познании - с помощью нашего языка, а само мировоззрение разворачивается по одной линии в сознании взаимно родственных, схожих народов. С этой точки зрения определение национально-культурного познавательного характера в лексемах, относящихся к растениям в казахском и тюркском языках, весьма актуально с точки зрения изучения мировоззрения. Растения имеют одинаковое значение в жизни человечества объединенных четырьмя элементами, составляющими основу жизни (вода, воздух, почва, огонь). Она поддерживает баланс природы с душой, животными, людьми. Наблюдая за мировоззрением о растениях тюркского периода, мы можем заметить, что они играли такую же особую роль как и животные. Об этой мысли свидетельствуют древние предания, обряды и ритуалы, легенды, и мифы, истории связанные с растениями.

В нашей статье мы попытались изучить мифологию двух народов, показать и проанализировать мифы и предания происхождения растений.

Ключевые слова: мифология, мифология, лексема, национально-культурное познание, названия растений, символическое значение.

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