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LINGUO-CULTUROLOGICAL PARAMETERS OF HERB NAMES IN ENGLISH, RUSSIAN AND KAZAKH

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ABSTRACT

This article investigates the linguo-culturological parameters of herb names (phytonyms) in English, Russian, and Kazakh, focusing on their general and nationally specific characteristics. The study is grounded in linguocultural theory and examines plant names as linguistic units that reflect both botanical knowledge and culturally marked meanings. Phytonyms are analyzed as components of the lexical system that encode cognitive, semantic, and symbolic representations shaped by historical experience and national worldview. This research is based on a comparative analysis of dictionary definitions, phraseological units, proverbs, folklore texts, and works of fiction in three different languages. At the definitional level, English and Russian dictionaries tend to include not only botanical descriptions but also figurative and evaluative meanings. In contrast, Kazakh lexicographic sources primarily emphasize conceptual and functional characteristics. The study identifies common semantic features in phytonyms, such as classification, habitat, physical attributes, and practical uses (including medicinal, culinary, and decorative), while also revealing differences in metaphorization and symbolic associations. Phraseological units containing plant components demonstrate both shared conceptual meanings and nationally specific imagery. Although equivalent expressions exist across languages, their figurative bases and lexical composition often differ. Proverbs and sayings similarly reflect universal themes; family resemblance, moral education, and life difficulties – while preserving distinct

cultural codes and value systems. Folklore and literary texts further illustrate how phytonyms function as metaphors, symbols of beauty, morality, abundance, or danger, and as markers of ethnic identity. The findings confirm that phytonyms constitute an important part of the linguistic worldview in each culture. Through comparative linguo-cultural analysis, the study demonstrates how plant names embody collective memory, mythological beliefs, aesthetic ideals, and social norms, thereby highlighting both universal patterns and culturally specific conceptualizations of nature in English, Russian, and Kazakh linguistic traditions.

KEYWORDS: Phytonyms, Linguocultural Analysis, Metaphor, Symbolism, Phraseology, Proverbs, Folklore, Worldview, Semantics, Comparative Study, English, Kazakh, Russian.

1. INTRODUCTION

"Language is closely linked to culture: it grows within it, develops within it, and expresses it" [Leontyev 1996]. Based on this idea, a new discipline—linguacultural studies emerged as an independent branch of linguistics in the 1990s.

Cultural linguoscience is a complex scientific discipline that emerged at the intersection of linguistic and cultural studies. It studies the relationship between culture and language in their functioning. It also examines their interaction. The process is analyzed as a holistic structure of units. These units are considered in the unity of their linguistic and extralinguistic dimensions. For that the discipline uses systemic methods and focuses mainly on contemporary priorities reflecting a new value system.

Cultural linguoscience focuses on individuals, viewed as speakers of language and culture, their background knowledge, and the nationally specific behavioral norms that make them representatives of a specific culture. Issues related to the functioning and learning of language in a multilingual society are examined against the backdrop of the overall linguistic situation, whose components include; language status, language policy, linguistic competencies, and the value orientations of native speakers, all of which constitute the linguistic portrait of society.

Currently, linguacultural studies is represented in Russia and internationally by several influential schools, each distinguished by its own principles, scope of inquiry, and specific analytical procedures. Representatives of the Moscow School of Linguacultural Studies include N.A. Arutyunova, V.V. Vorobyov, V.V. Krasnykh, V.A. Maslova, Yu.S. Stepanov, V.N. Telia, and others.

In Volgograd V.I. Karasik, E.I. Shaigal, N.A. Krasavsky, and others are actively working in this field; in Krasnodar S.G. Vorkachev; and in Voronezh, the research is led by renowned linguists namely Z.D. Popova, I.A. Sternin, V.B. Kashkin, and others [Karasik 2002, 103].

This paper examines the linguacultural characteristics of herbal names (hereinafter referred as phytonyms) in English, Russian, and Kazakh. In Greek, a phytonym term has emerged from phyton "plant" and onyma "name", it is the name of a plant as an object of linguistic study.

Accordingly, the relevance of this research topic emerges from the comparative study of phytonyms in languages with different structures, namely: English, Russian, and Kazakh.

The scientific significance of this study is

determined by the purpose and objectives of this paper, namely: the identification of unresolved issues related to the subject of the study, examining the cognitive (conceptual) representation of terms, defining the boundaries of term meanings or metaphorization of a term, and the study of metaphorical terms in specialized discourse.

The purpose of this research is to study the linguacultural characteristics of phytonyms in English, Russian, and Kazakh.

To achieve this goal, following key objectives have been designed;

- 1) To explain the essence of the concept of "linguacultural studies" and examine the fundamental views regarding this field of linguistics.
- 2) To identify the cognitive-semantic characteristics of terms and describe their structural organization.
- 3) To develop a methodology for the linguacultural analysis of phytonym terms in languages with different structures (namely: English, Russian and Kazakh).

2. RESEARCH METHODOLOGY.

In order to achieve the above-mentioned objectives, following are the key methods used in the current study;

- General theoretical methods: Observation, description, systematization, and generalization of the studied material.

- Linguistic methods: Elements of definitional analysis of phytonym terms, structural analysis, contextual-stylistic analysis, and discourse analysis.

- Linguacultural and linguacognitive analyses, as well as a comparative-contrastive method for studying languages with different structures.

Comparative Methodology and Data Selection Criteria

Step-by-Step Research Methodology

Stage 1. Selection of Language Material

Stage 2. Definitional Analysis of Phraseological Names

Stage 3. Analysis of Phraseological Units

Stage 4. Analysis of Proverbs and Sayings

Stage 5. Contextual Analysis of Literary and Folklore Texts

Stage 6. Linguocultural Interpretation of Results

Language Material Selection Criteria

The following criteria were used to include units in the study.

1. Lexical Criterion
2. Cultural Criterion
3. Phraseological Criterion

4. Paremiological Criterion
5. Frequency Criterion
6. Comparative Criterion

3. MAIN PART

3.1. Linguistic And Cultural Analysis of Phytonyms in English

Based on the analysis of English dictionary definitions, we can identify the main cognitive features of the concepts.

For this purpose, we identified the following phytonyms from the Oxford English Dictionary [2005] using a continuous sampling method and we have listed them alphabetically (Table 1):

Table 1: Phytonyms Of the English Language.

Names of phytonyms	Definition
<i>Azalea</i>	1. - noun, 1) A plant or bush with large flowers that may be pink, purple, white or yellow, grown in a pot or in a garden; 2) Word origin: Mid-18th century; modern Latin, from Greek, feminine of azaleos (dry), because the shrub flourishes in dry soil.
<i>Birch</i>	2. - noun, 1) A tree with smooth bark and thin branches that grows in northern countries. 2) The hard, pale wood of the birch tree. 3) The birch (singular): the practice of hitting someone with a bunch of birch sticks as a punishment. 4) Word origin: Old English bierce, birce, of Germanic origin; related to German Birke.
<i>Cactus</i>	3. - noun (plural cacti or ~es; also ~), Any of a family (Cactaceae, the ~ family) of plants that have juicy stems and branches with scales or spines instead of leaves and they are found especially in dry areas (like deserts). Word origin: New Latin, genus name, from Latin, cardoon, from Greek kaktos; Dated: 1767.
<i>Dahlia</i>	4. - noun, 1) any composite garden plant of the genus Dahlia, of Mexican origin, cultivated for its many-coloured single or double flowers; 2) Word origin: A. Dahl, Sw. botanist. Dated: 1789.
<i>Fern</i>	5. - noun, a green plant with long stems, narrow leaves like feathers, and no flowers.
<i>Gardenia</i>	6. - noun, a large white or yellow flower with a pleasant smell, or the bush that produces this.
<i>Marigold</i>	7. - noun, a plant with bright yellow or orange flowers.
<i>Narcissus</i>	8. - noun, 1) a plant with white or yellow flowers that appear in spring. There are many types of narcissus, including the daffodil; 2) Word origin: via Latin from Greek narkissos, perhaps from narkē numbness, with reference to its narcotic effects.

The next stage of analysis—terminological—allows us to identify the concept across three component levels. The conceptual level reflects the concept's attributive and definitional structure. The figurative level captures the cognitive metaphors that support the concept in linguistic consciousness; and lastly the axiological level is mainly determined by the place the concept's name occupies in the lexical and grammatical system of a specific language. It also includes its etymological and associative characteristics of the specific language.

From the analysis it has been identified that plant names which possess only a conceptual structure,

constitutes a fairly significant group in quantitative terms. For example; cedar, clover, daisy, fern, gardenia, geranium, hyacinth, lilac, magnolia, maple, marigold, oak, orchid, pansy, petunia, poppy, rose, tulip, waterlily, and willow. For these plant names, only a botanical description is provided in the dictionary. The remaining terms, in addition to their original meaning (except for botanical descriptions) have figurative, axiological as well as etymological information.

The next group consists of phytonyms, for which the dictionary identifies their etymology in addition to their conceptual structure (Table 2):

Table 2: Etymology Of English Phytonyms.

Names of phytonyms	Etymology
<i>Azalea</i>	✓ mid-18th cent.: modern Latin, from Greek, feminine of <i>azaleos</i> dry, because the shrub flourishes in dry soil.
<i>Cactus</i>	✓ new Latin, genus name, from Latin, cardoon, from Greek <i>kaktos</i> ; Date: 1767 any of a family (Cactaceae, the ~ family) of plants.
<i>Dahlia</i>	✓ A. Dahl, Sw. botanist d. 1789.
<i>Elm</i>	✓ Old English, of Germanic origin; related to German dialect <i>Ilm</i> , and Swedish and Norwegian <i>alm</i> .
<i>Fir tree</i>	✓ late Middle English: probably from Old Norse <i>fyrir</i> (recorded in <i>fyriskógr</i> fir wood).

Next, the study underwent an analysis of phraseological units with phytonym components. For this purpose, it used the encyclopedic dictionary of F.A. Brockhaus and I.A. Efron [1896], Dictionary of Idioms [1997], the book "Latin Winged Expressions"

[Tsybulnik 2003], and "Semantics of English Phraseological Units with a Phytonym Component" [Petrunina 2009].

Following phraseological units were identified from the analysis (Table 3):

Table 3: Phraseological Units.

Phraseological units	Definition
<i>To gain (win) laurels, reap one's laurels</i>	✓ - 'reap laurels, gain glory' are associated with the special symbolism of this plant, which was attributed to it in ancient times: the laurel wreath, like the laurel branch, has been considered as a symbol of glory and victory since Greco-Roman antiquity [Laur 1896, 217-218].
<i>As fresh as a rose</i>	✓ - 'fresh, like a rose'. Fresh as a cucumber; attractive; blooming; vigorous.
<i>Watch grass grow</i>	- 'watch the grass grow' - this idiom reflects the process of grass growing to be compared to any boring and time-consuming activity [Dictionary of Idioms 1995, 169].
<i>To eat of the fruit of knowledge</i>	✓ - 'to partake of the tree of knowledge', <i>sift the grain from the chaff</i> - 'to separate the chaff from the wheat'. Figuratively it basically means gaining insight or knowledge and having critical judgment.
<i>A rose by any other name would smell as sweet</i>	✓ - 'what matters is who people really are, not who they are thought to be'.

Thus, having examined English phraseological units with phytonym components, we can draw the following conclusions that the world of modern English phraseology is vast and diverse, and every aspect of its study undoubtedly deserves due attention. Translating phraseological expressions from English into other languages poses certain difficulties due to their semantic value and complexity. A literal translation of a phraseological expression misrepresents the meaning of the utterance. Thus, an adequate transfer of the meaning of the phraseological unit into the second language is required. Also, it shall be noted that other languages have equivalents of phraseological units, through which the informational aspect of language is supplemented by a sensory-intuitive description of our world, and our lives.

Proverbs and sayings constitute the heritage of people, that serves as a "fountain of folk wisdom." As T.G. Bochina states that "Not only in its use but also

in its origin, a proverb represents a dialogical process." Proverbs are rooted in the centuries-old history of a people, they are "a result of the past, and a possible action for the future." Here are some examples of proverbs and sayings that contain components of phytonyms. For this, we used the English and Russian proverbs and sayings dictionaries of Dubrovin [1999] and the English collection of Gvardzhladze and Mchedlishvili [1971].

1. *A rolling stone gathers no moss.*
2. *Life is not a bed of roses.*
3. *No rose without a thorn.*
4. *A tree must be bent while young.*
5. *The gods send nuts to those who have no teeth.*
6. *Oaks may fall when reeds stand the storm.*
7. *A tree falls, so shall it lie.*
8. *As the tree so fruit.*
9. *The apple never falls far from the tree.*
10. *No garden without its weeds.*
11. *The rotten apple injures its neighbors.*

12. Money doesn't grow on trees.

13. Leaves without figs.

Having examined proverbs and sayings in the English language, we came to the conclusion that phytonyms mostly represent generic concepts. There are few proverbs and sayings that have mentioned about herbs, and most of them are presented with concepts of fruits.

3.2. Linguistic And Cultural Analysis of

Phytonyms in Russian

Based on an analysis of dictionary definitions in Russian explanatory dictionaries, we can identify the main cognitive features of concepts.

For this purpose, the study has identified the following phytonyms from Ozhegov's explanatory dictionary [1994] using continuous sampling method (listed in alphabetic order) (Table 4):

Table 4: Phytonyms Of the Russian Language.

Names of phytonyms	Definition
APRICOT	A southern fruit tree of the Rosaceae family, producing juicy, sweet fruits with a large pit, as well as its fruit.
ORANGE	A citrus tree, as well as its juicy, aromatic, sweet-and-sour fruit with a soft, orange peel. Like a pig understands oranges, who (colloquial, ironic) - about someone who is completely ignorant, knows nothing about something.
PEANUT	A southern herbaceous plant of the legume family with fruits containing oily substances, as well as its fruit, the peanut.
AZALEA	An ornamental shrub of the heather family with pink, white, yellow, or red flowers.
BARBERRY	A thorny shrub with small red sour berries, as well as its berries. The family Barberry (n.). B. bush.
HAWTHORN	A plant of the Rosaceae family - a thorny shrub or small tree, grown as a hedge and as an ornamental plant.
CORNFLOWER OAK	A light blue wildflower-weed growing in rye and other cereals. 1) A large deciduous tree of the beech family with staple wood and acorn-shaped fruits. Century-old oaks. On an oak or on an oak tree. 2) Figurative: About a stupid, insensitive person (colloquial). To give an oak (colloquial) is the same as to die. Oak grove. Oak doors (made of oak).
MARIGOLD	An annual garden plant with orange-yellow flowers, a medicinal calendula.

The next stage of analysis – terminological Stage – allows to identify the concept at three component levels namely the conceptual level that is based on reflecting the characteristics and definitional structure of the concept; the figurative stage mainly focused on capturing the cognitive metaphors that support the concept linguistically. The last level is the value-based level, focused over examining the representation that the concept's name occupies in the lexical-grammatical system of language definition, which includes the etymological and associative characteristics.

Concluding from the analysis of the above group, the phytonyms that have clear structure and meet the quantitative requirements include; APRICOT,

PEANUT, AZALIA, WATERBORNE, QUINCE, BARBERRY, LINGONBERRY, BINDERCONE, CORNFLOWER, CHERRY, ELM, DAHLIA, BLACKBERRY, SPRUCE, JASMINE, STRAWBERRY, IVAN-TEA, WILLOW, IVAN-DA-MARYA, JUNIPER, FORGET-ME-NOT, FERN, FIR, CLOB MOSS, IVY, BEANS, VIOLET, HORSETAIL, CHRYSANTHEMUM, CYCLAMEN, HELLEBARUS, and GARLIC.

These phytonyms have only a botanical description in the dictionary. Furthermore, definitional and terminological analysis allows us to identify the figurative and value aspects of phytonyms (Table 5):

Table 5: Figurative And Value Aspects of Phytonyms.

Names of phytonyms	Figurative and value aspects of phytonyms
PEA	1. A herbaceous plant of the legume family with colored seeds in pods; 2. Round specks, circles depicted on fabric);
OAK	1. A large deciduous tree of the beech family with hard wood and acorn-shaped fruits; 2. About a dull, insensitive person);
CATTAIL	Cattail fiber is obtained from cattail leaves; cattail starch is obtained from cattail rhizomes
CHAMOMILE	A medicinal infusion or powder from dried flowers
CARAWAY	A plant used as a spice; caraway tincture
DILL	A plant used as a seasoning for food, in pickles

CELANDINE	A plant used in medicine, perfumery
ORCHARD	A plant used in medicine

Below group includes phytonyms whose dictionary distinguishes obsolete, colloquial, and figurative meanings;

1. ORANGE - (colloquial and ironic - like a pig in oranges - someone who has transformed into something completely and repeatedly understands nothing about something);
2. PEAS - peas scattered seventy ways - proverb; like peas against a wall - words, persuasion, and suggestions are useless and fall on deaf ears
3. OAK - to give an oak tree (colloquial) - to die
4. NETTLE - nettle family (obsolete, derogatory) - about a clerk, official
5. RASPBERRY - not life, but raspberry (colloquial) - it describes about a very good, carefree life.

To sell someone for a bowl of lentil soup (figurative) - to betray, to change for petty gain or advantage of someone.

Furthermore, the research undertook an analysis of phraseological units with phytonym components.

For this purpose, the following phraseological units were identified from the book "Russian Phraseology: Semantic, Pragmatic, and Linguocultural Aspects" [Teliya 1996]:

1. *A pea scarecrow* - to evaluate an awkward or pretentious person, this term is used. The clothing, behavior, or manners of such people typically evoke either laughter in society or outright disrespect. Historically as well as in modern practices today, scarecrow or effigy are used to scare birds from fields or gardens.

2. *Before the Carrot Lent* - This expression is often used to describe a time whose arrival is uncertain, or may never occur at all. In Russian language, the word "zagovenie" comes from the verb "govet" (to fast) - "to fast for confession or communion." If breaking the fast comes after Lent, then Zagovedenie among Christians is the last day before Lent when one can eat meat, eggs, and dairy products, which are prohibited during Lent. Thus, if Meat Zagovedenie was the day when meat was eaten for the last time before Lent, then Carrot Zagovedenie signified a non-existent day after which one cannot munch on carrots. For example: "We'll wait for this tram until Carrot Zagovedenie; let's take a taxi instead!"

3. *Like a bath leaf* - to do something persistently, annoyingly, against the speaker's wishes. For example, "How many times do you have to tell me this? What are you like a bath leaf!". This expression is basically focused towards the traditional bathing

culture in Russia, in which the bath leaves that is venik or birch etc are used persistently or repeatedly for giving bath thus the person is been resembled with the bath leaf.

4. *Birch porridge* - It is a phraseological unit that symbolically signifies punishment for a misdeed. In ancient times, in Rus', rods were made from bare birch branches and used to discipline children for misbehavior and hooliganism. It is a kind of parental punishment, primarily in peasant families. It was also used in school occasionally. Birch rods were called "porridge" because of the many branches in the bundle and such punishment always caused a fever in the body. In some places, the expression "birch noodles" was used. Some of the common sayings included; "Birch gives intelligence," "Feed with birch porridge," or "Give birch porridge." Nowadays, "birch porridge" rods are considered corporal punishment, the use of which is prohibited by law.

5. *To give oak* - The phrase basically means "to die". This expression has originated in different versions for instance;

1) The expression originated in Russian soil and is related to the verb "zadubet" (to cool down, lose sensitivity, and become hard). Thus, the original meaning of the expression is "to become motionless like an oak, to straighten up, and to grow cold."

2) Secondly, the expression may be related to the fact that the dead were buried under oak trees.

3) The expression is associated with pagan rituals; its original form was "to give to an oak," that means to make a sacrifice to a deity. In old times, oaks were sacred to the thunder god Perun.

6. *Green fir trees* - This denotes an exclamation of surprise or annoyance. The expression is actually Russian, and it is believed to be connected to the fact that before the Revolution, fir branches were depicted on tavern signs.

7. *To strip someone bare* - This phraseological unit means to rob or fleece someone completely, down to the last thread. This expression has been originated from the traditional production of linden bast (cf. "bast does not knit," "bast does not sew with bast"), which was used in peasant households to make bast shoes, *tueski* (wooden baskets) and other sort of containers. The bast was stripped from young linden trees which metaphorically reflects the complete removal. Thus, having examined the above phraseological units of the Russian language, it has been concluded that a phraseological unit is a semantically controlled combination of words that is reproduced in speech as a unified whole in terms of

semantic content and lexical-grammatical structure. Phraseological units serve in the language to share or express different phenomenon of reality. As a special unit of language, they possess a number of characteristics namely: semantic integrity, reproducibility, and structural dissection, etc.

Proverbs and sayings are condensed forms of folk wisdom; they express truth that are verified over centuries of experiences of human being. It can be further explained through the examples of proverbs and sayings that contain the name of phytonyms that are extracted from Dubrovin's book of proverbs and sayings, "English and Russian Proverbs and Sayings in Illustrations" [1993].

1. *Nettle seed* – It refers to a bribe-taker, a scoundrel.

2. *Horse radish* is no sweeter than radish – It highlights that one is no better than the other, both are the same. They say that when someone wants to replace one with the other, nothing is better.

3. *Horse tail is thin, but corn (bread) is plump* – It basically symbolizes wealth, and prosperity.

4. *There is trouble in the village when there's quinoa on the table* – Quinoa is a herbaceous weed that grows abundantly in wastelands and vegetable gardens. During famine-ridden years, peasants added it to bread dough. Thus, this way its presence on the table signifies scarcity.

5. *Throw away the bad grass from the field* – It basically highlights the need to get rid of anything harmful or unnecessary to the collective or society.

6. *There's no time to pick mushrooms, and if there's no time to pick berries, then at least pick pine (or spruce) cones* – This relates that if an individual cannot get anything valuable or useful, then he or she shall try to make do with what is available.

7. *Like a birch tree, like its offspring* – This phrase

clearly states that children always adapt to the habits and character traits of their parents.

8. *Bend a tree while it's young* – It relates to the idea that children shall be taught in their early age which develop their learning and habits in better manner as compared to later age. It says that children learn the most in their early age.

9. *No rose without thorns* – This phrase explains that everything attractive and good inevitably has its downsides, or its negative traits. It is often said as a support, advising one to come to terms with the negative traits of someone or something that is undoubtedly beautiful or good.

Having examined above proverbs and sayings in the Russian language, it is clearly evident that majority of them are associated with raising children. It further reflects that the people in old time were illiterate mostly, and the easiest approach was to preserve their life experiences and observation in form of proverbs and sayings. If one considers folk proverbs in their entirety, it is evident that they reflect the people's mentality in all its diversity and contradictions. Moreover, they are an important part of the people's traits, way of life, and moral standards.

3.3. Linguistic And Cultural Analysis of Plant Names in the Kazakh Language

Based on an analysis of dictionary definitions in Kazakh-language explanatory dictionaries, key cognitive characteristics of concepts can be identified.

For this purpose, the study has utilized a continuous sampling method represented in alphabetically ordered, to identify the relevant list from the explanatory dictionary of plant names [Kaliev B., 2012] (Table 6):

Table 6: Phytonyms of the Kazakh language.

Names of phytonyms	Definition
<i>Alabuta</i>	It is an annual plant belonging to the Alabuta family. It often grows along the banks of rivers and lakes, as well as in marshes, swamps, and other kind of water-logged areas. There are approximately 20 species found in Kazakhstan. Its length varies from 5 to 300 cm. Its flowers are bisexual, and clustered in paniculated flowerings. The most common types of Alabuta are common Alabuta and fragrant Alabuta. White-tipped leaves are arranged alternately on an erect branched stem. Its flowers are bisexual, and light yellow in color. It blooms from June to August, and bears fruit in September. Its seeds contain many useful substances. It is used in folk medicine. Its seeds are mixed with bran and fed to livestock. Fragrant Alabuta is yellow-green in color, fragrant, and about 15-60 cm tall. Its long leaves are arranged alternately on the stem. Its small flowers are clustered in a paniculate flowering. It blooms from June to August and it is used as a medicinal plant to treat blood vessels, asthma and to destroy black moths.

<i>Adyraspan</i>	It is a perennial and deep-rooted plant that belongs to the family of aktykenes. The stems and flowers of this plant though contain poison. It is a medicinal plant with a particularly strong stench. Its height ranges from 30 to 80 cm, but commonly it reaches up to 30cm. It grows on mountain slopes, along roadsides, and in plains. It bears fruit in summer and autumn. There are three species of this plant found in Kazakhstan, while six species are found in Southern Europe, Western and Central Asia, North Africa and Mexico. In the deserts and saline lands of Kazakhstan, especially in the barren pastures along the Chu, Ili, Syrdarya, Sarysu rivers, the most commonly found species is <i>Peganum harmala</i> . Its stem is branched, and its roots can go down up to the depth of 10 meters. The flowers are white, yellow, pale yellow and are located at the top of the stem in groups of 1-3. It Blooms from May to July. It bears the fruit that is like a multi-seeded capsule. The seeds are small, pale or black in color. The fruit is a brown, spherical capsule with a seed about 1cm thick inside.
<i>Celery (Apium)</i>	It is a genus of annual, biennial, and perennial plants belonging to the Apiaceae family. About 20 species are distributed in Europe, Asia, Africa, America, and Australia. They grow in moist soil along sea and river coasts. The <i>graveolens</i> (commonly known as celery) is a biennial, cold-resistant, herbaceous, aromatic plant that is easy to grow. In the first year of its life, roots or rhizomes and underground leaves are formed. In the second year, stems and clusters of small white flowers (complex panicles) are formed. It mainly is seen in three kinds of species namely: leafy celery, stalked celery and root-fruited celery. It is sown in the form of seedlings and it grows well on moist loamy soils rich in humus. The average yield is 200-250 c/ha. Celery leaves are rich in ascorbic acid and carotene. The root contains 4.3% sugar, as well as potassium, calcium and phosphorus salts, while other parts contain vitamins such as thiamine, riboflavin, nicotinic acid and essential oil. The leaves, stems and root of celery are used in the food and canning industries, while the essential oil is used in the pharmaceutical industry.
<i>Clover (Trifolium)</i>	It is a perennial and annual herbaceous plant belonging to the legume family. Uptil now, around 200 species are known, found in the temperate zones of the Northern Hemisphere, and rarely in South America and tropical Africa. It grows throughout the republic, in meadows, lowlands, along rivers, roads, and on mountain slopes. The most common species is red-headed clover (<i>T. pratense</i>). Its height is about 15 to 50 cm, the stem is round, while its roots are thick. The leaves are compound having 5-9 leaflets. The flowers are small, red, pink, yellow or white, forming a round or oval, collected in a panicle inflorescence. Its fruit is a bean, which has commonly up to 6 seeds. It blooms from May to August. Clover is sown in its pure form or mixed with grass, and ryegrass. In this case, it gives a rich harvest and is eaten by livestock. It contains a lot of protein, carotene, vitamins, nitrogen-free substances, fiber, oil, ash and phosphorus, and it is harvested 3 to 4 times in a year. It has a great effect on soil salinization, in the fight against erosion, and during flowering. Also it's a source of collecting good honey.
<i>Mint (lat. Mentha)</i>	It is a perennial rhizome plant belonging to the Lamiaceae family. Around ten species of the mint family grow in Kazakhstan including peppermint, which is used for medicinal purposes. Other species of this plant are also used for perfumery, confectionery, and hygiene purposes.

Moving forward to the next phase of analysis that is – the terminological stage – it allows to identify the concept across three component levels namely: conceptual stage that is reflecting the concept's attributive and definitional structure; figurative stage that is focused towards capturing the cognitive metaphors supporting the concept in linguistic consciousness; and lastly the axiological stage that is determined by the place the concept's name occupies in the lexical-grammatical system of a specific language, which also includes its etymological and associative characteristics.

It has been concluded from the above analysis that phytonyms that possess only a conceptual structure constitute a fairly significant group in quantitative terms: *Zhagaltay*, *zhaylaugul*, *konraugul*, *yarrow*, *licorice*, *wormwood*, *tobolgy*, and *goat's-foot trefoil*. These phytonyms in the dictionary only provide botanical descriptions.

The current study has also identified terms in the dictionary with descriptions of their functions.

They are mentioned as under;

- ✓ *Alabuta* (used as food in ancient times);

- ✓ *Mint* (used in medicine, food and perfumery-cosmetics);
- ✓ *Calendula* (used for food its young leaves);
- ✓ *Betel* (used as food because it is rich in vitamins);
- ✓ *Plantain* (used in folk medicine).

Kazakh dictionaries do not list phytonyms with multiple meanings, but only provide their botanical descriptions and functions.

3.4. General And Nationally Specific Characteristics of Phytonyms in Comparable Linguistic Cultures

A step-by-step analysis of phytonym concepts in English, Russian, and Kazakh revealed that these concepts have both similarities as well as distinctive features across the compared linguacultures at different stages of the study.

Phytonyms, as a significant layer of semantic vocabulary, express specific plant characteristics while simultaneously reflecting the spiritual world of people. As per the **comparative analysis of**

dictionary definitions conducted above, the conceptual meanings of English, Russian, and Kazakh lexemes are largely the same. Thus, during the analysis of the definitions of lexemes, it was observed that in the English, Russian, and Kazakh languages, botanical descriptions predominate in the literal meaning of phytonyms, and in all three languages, these phytonyms constituted a fairly significant group in quantitative terms. The current study has also identified terms with a description of their functions in definitions, while the languages were compared. In English, the definitions of phytonyms indicate such functional meanings as: decoration ("*carnation*"); furniture making ("*mahogany*"); culinary use ("*sunflower*"). While, in Russian, the dictionary definitions of phytonyms highlighted different functions for instance, it is used as a spice in cooking (*cloves, caraway, dill*); used for medicinal purposes (*valerian, ginseng, calendula, lily of the valley, raspberry, marigold, sea buckthorn, wormwood, chamomile, celandine, orchis*). In the Kazakh language, definitional analysis revealed such functions in the meaning of phytonyms as: use for medicinal purposes (*almond, oak, bellflower, maple leaf, chamomile, calendula*); and use for food purposes (*flounder, kelp, fennel*).

A distinctive feature when comparing phytonyms and their definitions is that Kazakh dictionaries do not provide figurative meanings, but only list their botanical descriptions and applications.

An analysis of **phraseological units** with phytonym components indicates that the conceptual content of these set phrases in the compared languages is the same, while the differences lie in their figurative meaning and linguistic means of expression. To denote similarity between people, the English phraseological unit "*as two peas*" is used. While in Russian, the phraseological unit used the phrase "*a berry from the same field*", and in Kazakh language, it used "*like a ripe double cherry*".

There are certain nuances when translating phraseological units with phytonym components. Both full and partial equivalents can be found in the target language. There are also non-equivalent phraseological units, which are translated using calques that is the literal translation.

The expression "*to gild the lily*" means to do something that has already been done; to engage in unnecessary, useless activity; or to waste time and energy. "*To look for the grass on the top of the tree*" means to search for grass at the top of an oak tree which reflects engaging in useless activity. In the Kazakh language, there is an expression meaning to search something that doesn't exist, that is, to waste

time and effort in vain - "*looking for a missing flower*". The phraseological unit "*fresh as a daisy*" - "*blooming, bursting with health*" - is a poetic description of someone's appearance. Also, in English, a rose is a symbol of female beauty: "*a rose between two thorns*" - "*a beautiful woman sitting between two men*", "*milk and roses*"; "*With roses in one's cheeks*" - blood and milk, "*as fair as a rose*" - beautiful as a rose, "*rose-bud lips*" - lips like a bow. And in the Kazakh language, a girl is compared to a ripe berry - "*like a ripe apple*".

Phraseologisms in Russian also have equivalents in both English and Kazakh. For example, the phraseologism "*bath leaf*" means to do something persistently, annoyingly, imposing oneself against another person's wishes. The equivalent of this expression in English is "*to stick to somebody like a leech*," and in Kazakh, "*tree (willow, poplar) planting*" - refers to a person who is always annoying. "*A pea scarecrow*" refers to an awkward or pretentious person; "*wooden tongue*" refers to a person who speaks rudely and lacks civility. "*Green trees*" is an exclamation of surprise; "*to be bitten by a lizard*" refers to a sudden situation that leaves one surprised. "*To get lost in three pines*" means to experience difficulty in something simple. The Kazakh language has an equivalent with the same meaning: "*getting lost among three pine trees*." "*To understand something like a pig in oranges*" means to have no understanding at all; the Kazakh equivalent is "*getting lost between two trees*" (ignorance of something). "*God's dandelion*" is a quiet, uncontroversial, and weak person, usually an old person; "*wooden tongue*" is a dull or rude person.

Kazakh phraseological units also have equivalents in English and Russian. For example, the phraseological units "*to sit on the green grass*", "*to wipe one's mouth with grass*", "*to ride on a wooden horse*" - means to deceive. In Russian, they mean "*to hang noodles on the ears*", or "*to lead by the nose*", while in English, they mean "*to pull somebody's leg*". In Russian, they mean "*Anika is the warrior*", while the English equivalent is "*a hot-air artist*" (or merchant). The expression "*There is no place for the apple to fall*." corresponds to the Russian phraseological unit "*there's no room to swing a cat*" and the English equivalent is "*there isn't enough room to swing a cat*", which denotes overcrowding. The Kazakh expressions including "*The one who is afraid will be seen twice*", "*to shake like a leaf*", "*to tremble like an aspen leaf*" - means to be afraid, to shake with fear.

Following are some of the folk songs that represents how plants or phytonym are been significant part of expression in different languages, especially considering English, Russian and Kazakh language.

Proverbs and sayings carefully preserve the memory of folk traditions, customs, and rituals. They are like an unwritten code of laws—these linguistic signs used to denote typical situations and relationships between people and the surrounding reality. Consequently, they are of particular interest from a linguacultural perspective, particularly in comparative studies. Analysis revealed that in the compared linguacultures, proverbs and sayings have an educational nature; many are about family, emphasizing the similarities between children and parents: *"the apple never falls far from the tree"; "like a birch, like a sprout"; "the apple never falls far from the tree"*

The analysis revealed that many proverbs and sayings have equivalents in Russian and Kazakh. For example, then proverb *"a tree must be bent while young"* and the Russian *"Bend the tree while it is young"* have the same meaning, i.e. *"a child should be taught while still young."* The proverbs *"no rose without a thorn"; "no garden without its weeds"; "no rose without thorns"; "тікенек арасында өскен гүлден сақран"* also have a common meaning – everything attractive and good inevitably has its downsides, and negative traits. *"As the tree so fruit"; "from the apple tree an apple, and from the fir a cone"; "Apples grow on an apple tree, thorns grow on a thorn tree"* – children are similar in their behavior and actions to their parents, i.e., children always adopt habits and character traits. The proverbs *"the gods send nuts to those who have no teeth," "life is not a bed of roses," and "if you don't crack the nut, you won't eat the kernel"* all indicate that life is full of obstacles and challenges, and therefore, achieving a goal is only possible through making a certain amount of effort, and sometimes even sacrifice.

The Russian proverb *"horseradish is not sweeter than radish"* (the English equivalent is *"between two evils 'tis not worth choosing"*) Of two evils choose the least, and the Kazakh equivalent is *"You can't praise one and criticize the other."* (one is no better than the other, they are conceptually identical). The Russian proverb *"There's no time to pick mushrooms, and there's no time to pick berries, so at least pick pine (or spruce) cones."* (if you can't get something valuable or useful, then you'll make do with what you have, what you can get) has an equivalent in Kazakh: *"be thankful for what you have"* (if you can't get something valuable or useful, then you'll make do with what you have, what you can get), but there is no direct equivalent in English.

Equivalents are also proverbs: the Kazakh proverb *"Worms eat a soft wood"* (literally, *"worms eat a soft tree"*), the Russian one – *"worms eat a soft*

tree" – a tree is compared to a person, and a kind, gentle person is often used for selfish purposes; selfish people are compared to a worm. *"Rather than be a crow in a big forest, be a nightingale in a single bush"*, also corresponds to the Kazakh proverb – *"Be a citizen in your own country better, than you become a sultan in another."* The following proverbs coincide in their conceptual content: *"to strike iron while it's hot," "to make hay while the sun shines"* – to hurry to do something while opportunities and favorable conditions exist, i.e., seize the moment. *"A tree is famous for its fruit and man for his work"* – work is seen as the foundation of life, the source of all human-created blessings.

As we can see, proverbs and sayings, like phraseological units, are based on figurative meaning, possess semantic integrity, and generally express folk wisdom recorded in the language.

Having studied **folklore and literary texts** in English, Russian, and Kazakh, we discovered the following:

A cycle of ballads about the adventures of Robin Hood, *"a hero representing the common people from English background,"* is widespread in English folklore. Forests where Robin Hood hid from his enemies still exist in England—Sherwood Forest, Oak Major.

Unlike the linguacultural parameters of English-language herbal names, in Russian folklore, herbs are believed to possess mystical powers. They were collected on the night of Ivan Kupala or Agrafena Kupalnitza (witch grass, thorn-grass, odolene-grass (in Slavic fairy tales and myths – a herb that has magical powers against demonic spells), bluegrass, fern). According to mythology, herbal names are believed to possess divine powers (iron oak). There were also night-blooming herbs that bloomed with fire (black fern, to king-king, lion, dove).

Kazakh folklore primarily describes herbal names consumed in the spring, and whoever eats six May herbs is saved from sixty diseases (spinach, kale, cabbage, collard greens, and spinach).

In works of fiction, English writers frequently use terms denoting garden flowers: azalea, canna, camellia, gardenia, geranium, lilac, mimosa, and others. Gardening is a favorite national pastime in English culture. The use of plant names in fiction is quite varied: they are used as metaphors (similes, allegories, and symbols), to characterize characters, and as plot catalysts.

From a cultural perspective, an English park is a cultivated forest where everything is natural. Straight lines and geometric shapes are absent in an English park. Trees and shrubs are not arranged in

straight lines, and their pruning has always been done in wavy lines.

In an English park style, plants are planted in tiers in approximately the following order: closely trimmed grass, then flowerbeds, borders, and flower gardens, then clumps of shrubs, and then large trees envelop the entire park. This arrangement of plants most closely resembles natural surroundings.

The English landscape style is designed in such a way that it is difficult to find anything artificial or man-made within it. An English Park may be arranged with chaotically scattered elements and details, but this chaos is only apparent; in reality, everything is thought out to the smallest detail.

The whole point of chaos is that, as one moves along a winding path (an essential requirement of the style), new structures and constructions are revealed at each turn, which, when arranged, create harmony and completeness in the landscape.

In literary texts, both Russian and Kazakh people admire the beauty of nature. Using phytonyms, authors compare the characters in their works; they feel alive and close to them.

Each nation also has its own plant symbol, which embodies the country's history. The United Kingdom comprises the countries located on the British Isles: England – *the red rose*; Scotland – *the thistle*; Wales – *the daffodil and leek*; Northern Ireland – *the clover (shamrock)*. Despite the shared national symbols, each country has nurtured its national identity and has its own semi-official symbols.

The Russian people's plant symbol is *the birch*. The birch was considered a sacred tree; it is often personified as a girl, possibly related to the color of its trunk (white is a symbol of innocence and purity).

During the spring festival of Semika, a birch tree with its leaves in full bloom was brought into the village; girls wore wreaths of birch branches. At the same time, the birch can also represent evil spirits. It is generally a feminine symbol, which explains its ambivalence. In Russian literature, it often appears as the personification of Russian state.

The Kazakh **sybyzgy** is another wind instrument used by shepherds. It resembles a flute. It was made from two hollow tubes made of reed or cast silver. These parts were tied together with thread.

The sybyzgy is a fairly long instrument – up to 65 cm. There are two types of this flute in Kazakhstan: the western (long and thin) and the eastern (cone-shaped, smaller in both diameter and length).

Thus, each individual has its own plant symbol, and each symbol has its own history and origin. The symbols form a harmonious whole, imbued with a profound meaning.

4. CONCLUSION

In summary, it should be noted that the study of phytonyms from a linguacultural perspective represents a comparative description of a fragment of the national worldview associated with the natural world. This national worldview is reflected in the semantics of linguistic units through the system of meanings and associations of words with particular culturally specific meanings.

Linguacultural studies can be viewed as the science of the interaction of different linguistic worldviews, which reflect the perception of the surrounding world, national and cultural differences, and the mentality of different people. In recent years, great importance has been attached to the use of English in all spheres of communication, and the comparative study of languages with different structures is becoming a highly relevant topic of scientific research. The object of this study was phytonomic units that are part of the language terminology of the English, Russian, and Kazakh languages.

Phytonyms, as a significant layer of semantic vocabulary, embody certain characteristics of plants and reflect the spiritual world of people. The study of plant names from a linguacultural perspective has allowed us to gain a certain understanding of the diverse linguistic phenomena of a people, as well as to trace how extralinguistic reality is refracted in language. Particular attention is paid to the national-cultural or universal characteristics of the languages studied: the religious and mythological origins of plant names, their similarities to everyday objects or body parts (human, animal, etc.).

Overall, through the linguacultural analysis of phytonyms in the compared languages of different structures – English, Russian, and Kazakh – following key conclusions have been generated:

1. At the initial stage of the linguacultural analysis, we undertook a dictionary description of the definitions, semantic components, and functions of phytonyms, allowing us to determine the cognitive status of a linguistic unit, i.e., classify a phytonym as either a term or a concept. The dictionary definitions and terminological analysis of phytonyms were analyzed using data from three languages of different structures namely: English, Russian, and Kazakh. English and Russian dictionaries present not only a botanical description of the phytonym but also its figurative and value-based parameters. Kazakh dictionaries, however, consider only the conceptual and logical properties of

phytonyms. Furthermore, through the analysis of dictionaries in different languages, the research has been able to identify the following characteristics: 1) the phytonym's belonging to a specific genus or family; 2) habitat; 3) color characteristics of bark, leaves, and flowers; 4) taste and smell; 5) description of the fruit or berry; 6) functions (use of the plant); 7) similarity of plants or their parts to an object.

2. In English, Russian, and Kazakh, there are a significant number of phraseological units that include phytonyms. English, Russian, and Kazakh phraseological units include the names of flowers and herbs, edible and inedible plants, shrubs, cultivated and wild trees, etc. English, Russian, and Kazakh phraseological units are examined in a comparative and contrastive aspect, which allows us to establish similar and distinctive features in the phraseology of languages with different structures (English, Russian, and Kazakh). Most phraseological units of the English, Russian and Kazakh languages contain phytonyms with the names of trees: *to look for the grass on the top of the tree; birch porridge; tremble like an aspen leaf; to get lost between three trees; to ride a tree; to eat a tree; to plant a tree; to get lost between two trees*. Less frequent in the compared languages are phraseological units with names of colors: *to gild the lily; (as) pureasily; under the rose; as fresh as a rose; God's dandelion*. Russian phraseological units include names of the following fruits: *peas (a pea scarecrow), raisins (not a pound of raisins), radishes (horseradish is as sweet as radishes), apple (an apple is as big as a cucumber), cucumbers (fresh as a cucumber), oranges (as different as a pig's oranges), onions (onion grief), and carrots (carrots' fasting)*. Having compared phraseological units in the analyzed languages (English, Russian, and Kazakh), which contain

phytonyms, we were convinced that these linguistic expressions differ in their component composition and figurative basis. As an analysis of phraseological units in the compared languages showed, there are no complete phytonym equivalents. Even having identical nominative components, the phraseological units do not coincide semantically.

3. English, Russian, and Kazakh have many proverbs and sayings that include plant names. All three languages have proverbs related to raising children (*a tree must be bent while young*). The resemblance of children to their parents (*as the tree so fruit, the apple never falls far from the tree, what a birch tree is, so is its shoot, from an apple tree an apple, and from a fir tree a cone*). The difficulties of life (*life is not a bed of roses, trouble in the village, if there is quinoa on the table, if you don't crack a nut, you won't eat the kernel*). Having compared proverbs and sayings from three languages with different structures (English, Russian, and Kazakh) that contain phytonyms, it has been concluded that in all languages, proverbs express folk wisdom and historical memory. They are a set of rules for living that touch upon virtually all spheres of life and situations. Proverbs cannot be translated literally into other languages, as their meaning is not always the sum of the meanings of the words they contain.
4. Folklore reflects the life of a people. Since ancient times, our ancestors passed on their wise thoughts and knowledge orally. Folklore vividly reflects the spirit of each people. As for works of fiction, authors who are native speakers of a particular language indirectly expressed a national worldview and, therefore, the spirit of their people; through phytonyms, they describe nature and compare humans to plants.

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