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PHYTONYMICAL CONCEPTUARY AS A DICTIONARY OF NEW TYPE

(on the materials of the Chuvash and Russian languages)

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The scientific edition is devoted to the description of the set of concepts of the vegetative cycle - trees, and bushes, which are most widespread in the territory of Chuvashia and in the midland of Russia. The universal and national concepts connected with flora, inherent in the Chuvash, Russian cultures and those of the Turkic people are scrutinized.

Kěnekene kukka yvālne, Vašša šälläma, halallatäp
(I devote this book to my younger brother Vasily, a son of my uncle)

PREFACE

In recent years the term **concept** became the one actively used in the scientific lexicon. In linguistics, two directions - cognitive linguistics and linguoculturology are especially closely connected with it. In essence, the main object of research in these both areas is semantics - semantics of words, word-combinations, discourses, statements, sentences, texts, - which forms a concept kernel. Set of concepts - conceptosphere - reflects specifics of consciousness and outlook of ethnos, a speaker of this or that language.

The world picture, i.e. world vision, attitude where the understanding of reality by man, its special “conceptual” drawing, on the basis of which man comprehends the world is reflected, is formed of separate concepts. The concept of a picture of the world (including language picture of the world) is under construction on studying of representations of man about the world. A world picture - real human consciousness. World vision of each ethnos is embodied in a world picture. Knowledge of the world - a picture of the world, which underlies individual and public consciousness. Thus, language carries out mission of informative process. Speaking different languages can have close conceptual pictures of the world, we are convinced of it on the examples the conceptosphere “flora” and “fauna”. Universal, national and personal are present at the conceptual picture of the world. It is considered to be wider and much richer, than the language picture of the world. Nevertheless, the conceptual picture of the world “is adhered” to language and refracts through language forms. Its formation influences not only language, but also traditions, religion, nature, enlightenment, training and some other social factors. The language picture of the world - a national picture of the world also comes to light in language levels of different degrees. Language picture of the world is the main link of a conceptual picture of

the world; this common cultural property of the nation (ethnos), it is multilevel, depends on its communicative behavior of people, understanding of the surrounding (external) world and internal state of man.

Conceptosphere “flora” contains a high potential for studying of national culture. In this work, the universal and national concepts connected with flora, inherent in the Chuvash and Russian cultures, with the attraction of examples from others, related and unrelated, languages are scrutinized. In each national language there is a national image of a live being, which reflects lines of spirituality of the nation. We refer to live beings: 1) man (person); 2) animals (creature); 3) plants (plant).

To unite these three groups in one subclass with the meaning of “live beings” existence in substantial structure of lexico-semantic alternants - the general components being dominants allows: 1) man - a live being having ability to speak and think, etc.; 2) animal - a live organism, a creature possessing ability to move, etc.; 3) plant - a growing live organism, etc. At the semantic structure of these words there is a sign (component) “live”, owing to this fact they are united in the subclass with the meaning “live beings”. The words *people*, *animal* should be considered *plant* as **hyperonyms** (i.e. words with wider meaning), and words with narrower meaning - **hyponyms**.

Our research is connected with the hyperonym “flora”, which means the flora, all types of plants - herbs, flowers, trees, bushes and even mushrooms. At the hyperonym “plant”, hence, appears co-hyperonym “tree”. Here we face complicated **hyponyms**: flora (plant) *tree*: *oak*, *maple*, *birch*, *guelder-rose*, etc. A peculiar hierarchical organization of the structural elements stemmed on the generic-specific relations - look submission to a sort, private - to the general, the highest - to the lowest turns out. On the example of concepts “oak”, “birch”, “fir-tree” and others we will try to show in a condensed form that each language reflects a certain way of perception of the organization of the world, the meanings expressed in it, which develop in a certain uniform frame of reference, the so-called collective philosophy, which is imposed by language to all its speakers;

that the conceptualization is partly universal, is partly national specific. Before starting the description of sets of concepts under the names “trees” and “bushes”, we think it necessary to consider briefly the content of the main concepts used within the subject studied.

The issued edition marks a certain stage of my research activity, hence its emergence is very important and significant for me.

Sincere appreciation and deep respect I want to express to those, who at all stages of the work on the book - idea formation, collecting the actual material, registration, editing – rendered assistance and help.

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CONCEPT

AS A LINGUOCULTURAL PHENOMENON

The term **concept**, which has become the last two decades a key one in linguistics, was borrowed from mathematical logic, where it serves as designation of the content of concept, its sense. In cognitive linguistics and linguoculturology this term bearing high heuristic potential, and discussions about its nature is often used, despite large quantity of scientific production, still proceed.

Concept (Lat. *conceptus* “thought, notion”) - a fancy of the material and ideal world, object, directly connected in consciousness with the corresponding language signs.

In linguistic literature there is an uniform approach to term definition *concept*, as well as in linguoculturology, linguoconceptology, cognitology. The concept is understood by us as numerous, integrative education having logically calculated kernel and various layers, caused by the linguocultural and sociocultural background. It is a bunch of representations, concepts, knowledge, associations, experiences, which accompanies a word. Concepts arise “as a result of interaction of such factors, as national tradition and folklore, religion and ideology, life experience and images of art, feeling and system of the meanings” [Arutyunov, 1993, p.3].

Though the science dealing with concept develops promptly, some questions of conceptual linguistics still remain debatable. Among scientists there is no consensus even concerning the terminological nomination of key concept of this direction of science. So, some linguoculturologists suggest to use concept *logoepisteme*, and others - *linguocultureme*. In this research the term *concept*, used by the majority of experts, is utilized. According to S.G.Vorkachev, this term appears the most viable, as on frequency of the use it considerably outstripped all other terminological new growths [Vorkachev, 2003, p.5].

Other issues of the theory of concept: concept nature, its structure, difference of concept from notion, typology, etc. - also have no unequivocal

decision. Here, it is necessary to define the content of such main concepts of the theory of conceptual linguistics, as *conceptosphere* and *mental space*.

The problem of definition *nature of concept*, i.e. the sources of information participating in the formation of conceptual structures, at the end of the 20th century was the subject of discussion by many scientists. Some researchers expressed the opinion that units and learning tool are only logic forms, that is reflective process is limited to logic thinking, other forms participating in knowledge, are excluded; language is capable to reflect only the system of knowledge and representations of man. Other scientists emphasized active participation of language in the formation of conceptual structures.

From concepts of logic, strict and enough motionless, words which man uses in everyday life, differ. Here concepts are classified more likely on type, instead of on formally expressed general signs. In thinking of the people or even a certain man of concept are formed mainly not by perception and association of subjects of identical signs inherent in group, and thanks to that in concepts such properties, which are the most essential from the point of view of language community, level of development of production, cultural stereotypes first of all are perceived and processed. Already this circumstance specifies that concepts of logic and concepts of natural language are formed and function differently that demands their terminological differentiation.

Logic procedures in the primary unambiguity are quite adequate only in relation to unequivocal objects. In a daily picture of the world, unlike strictly ordered and hierarchized-scientific, the phenomena are categorized as often “wrongly”, and language of the people reflects these “abnormalities” very consistently, causing thereby originality of language picture of the world of these or those people. And the same images help to structure representations about external, physical, the world and the world of human soul (*width of field* and *soul width*, *warm day* and *warm reception*). Absence of accurate focusing, a certain vagueness and amorphousness are reflected in a concept sometimes very brightly and peculiar.

S.A.Askoldov determines “concepts of informative character” and “art concepts”. By its definition, the concept is mental formation, which replaces in the course of thought an uncertain set of subjects of actions of the same sort [Askoldov, 1997, p.269]. For the researcher, the cognitive role of concepts is important. Planting concepts of knowledge and art concepts, S.A.Askoldov determines the general character, the relation to multiple concreteness of the first and identity of the last, for which are peculiar combination of lines of concepts, representations, feelings, emotions, even strong-willed personifications, as well as their associative character. The most important characteristic of concept he calls its *potentiality*.

S.A.Askoldov develops concept definition as mental formation, which replaces to us in the course of thought an uncertain set of subjects of the same sort, being as though “algebraic” expression of the meaning. D.S.Likhachev, making a start from S.A.Askoldov’s definition, deepens this concept. So, unlike it, he considers that the concept exists not for a word, and for each major importance of a word. The concept does not arise directly from a word meaning, and “grows out of collision of a dictionary word meaning with personal public experience of man” [Likhachev, 1997, p.281]. D.S.Likhachev adds the concept of conceptosphere: “In aggregate the potentialities hidden in lexicon of a certain man, as well as all language as a whole, we can designate conceptosphere” [Likhachev, 1997, p.282]. National language in potentiality is a peculiar “deputy” Russian culture. Theory conceptosphere offered by D.S.Likhachev, derives the problem of ratio of the concept and language meaning for a framework of linguistic perspective in a wide cultural and national context. Thus, the conceptual space of language is the semantic space of language organized by crossings of various mental structures, i.e. concepts, but thus it is correlated with the historical experience of nation, its culture and religious beliefs.

N.D.Arutyunov interprets concepts as the concepts of ordinary, practical philosophy arising “as a result of interaction of such factors as national tradition and folklore, religion and ideology, life experience and images of art, feeling and

system of the meanings” [Arutyunov, 1991, p.3]. Yu.S.Stepanov gives a thorough interpretation of the concept in his volume work “Constants: Dictionary of the Russian language culture” (1997, 2001, 2004), where he argues what exactly the concept is the stem term. The concept is a bunch of representations, concepts, knowledge, associations, experiences, which accompanies a word. Unlike notions, concepts not only are thought, but also *endured*, they are connected with emotions, sympathies and antipathies of an individual and language community as a whole. Yu.S.Stepanov notes the complexity of concept structure, its polylevelness: on the one hand, it possesses “everything that belongs to concept structure”, on the other hand, in structure of concept all is presented that” does it by the culture fact” [Stepanov, 2001 p.43]. At different levels of structure of the concept its origin, etymology, various modern associations, estimates etc. find the reflection.

V.I.Karasik determines three components of concept: conceptual, semantic and axiological [Karasik, 1996, p.3-15].

By S.H.Lyapin’s figurative definition, “in the heart of concept a notion flashes” [Lyapin, 1997, p.27]. S.H.Lyapin considers the concept as multidimensional cultural significant socio-psychic formation in collective consciousness, subjectivized in this or that language form. The researcher, on the forefront, puts forward the idea about multidimensionality of concept, determination in it rational and emotional, abstract and concrete components. Concepts are the primary cultural formations broadcast in various spheres of life of man, in particular to spheres mainly conceptual (science), figurative (art) and active (ordinary life) world development. Then in lexical units of language it is possible to oppose: 1) objective potential contents, or concept; 2) substantial minimum, which is usually presented in a dictionary definition and which is concept actualization, always partial and subjective in relation to semantic potential (it is known that each dictionary is reflection of subjective author’s treatment of the objective maintenance of words); 3) specification of the substantial minimum, which is shown in several directions: a) subjectization

(*smoothing-plane* is a tool; *differential* - mathematical concept; *adjust* - to carry out certain actions); b) pragmatization (the word *evacuation* for a man, who has survived a war, contains important emotional and estimated characteristics, which hardly arise in the people, who do not have such experience; status and role, situational, ethnospecific overtones of language realities are treated here, too).

At description of the nature of concept or conceptosphere of separate language it is necessary to answer an essentially important (as from the point of view of methodology, and applied aspects of research) question: has any concept a verbally expressed form, are all concepts, without fail, verbalized? The majority of researchers answers this question in the negative. It is approved that they, as a rule, are verbalized, but their verbalization is not obligatory [Vezhbitskaya, 1997; Lyapin, 1997; Sternin, 1999; Krasavsky, 2001, etc.]. In language they can be expressed differently: as one word or a word-combination. Verbal form (one word or a descriptive design) concepts gives the chance to transfer it at the connection act.

Concepts, from S.H.Lyapin's point of view, are "idealized shape-formations leaning on conceptual (either pseudo-, or preconceptual) basis fixed in the meaning of any sign: scientific term or word (word-combination) of ordinary language, or more difficult lexico-grammatico-semantic structure, or nonverbal subject (quasisubject) image, or subject (quasisubject) action, etc" [Lyapin, 1997, p.18].

O.N.Selivestrova notes that conceptual semantics in linguistics does not form an independent direction, making thus the major theoretical part in a number of linguistic directions. She specifies that the term *concept* (or notion, corresponding to it) is used for determination of the meaning both in F.de Saussure's theory, and in the psychological direction in linguistics of the end of the 19th century [Selivestrova, 2001, p.294]. It is quite natural that thus ideas of the maintenance of language concepts can differ to some extent. So, structuralists focus attention to roles of differentiating elements. For representatives of the psychological direction, the situation when in the meaning the direct perception

of the outside world, and the representations born at the “secondary” cognitive processing of primary data is reflected, is not extremely important. Understanding of the meaning as concept allows to carry to conceptual semantics and cognitivism.

In scientific literature, the problem of identity or non-identity of concepts in different languages remains debatable. For those researchers, who do not separate terminologically “concept” and “notion”, that a rational kernel of concept, its substantial party can be re-formulated is important, are adequately transferred by means of different languages. According to another, more widespread now, point of view, concepts in different languages and cultures do not coincide, as at formation of concept or concept determine different sides of observable processes and the phenomena, though a certain community thus, certainly, is traced. At the heart of it lies global contradiction between the community of laws of human thinking and differentiation of ways, by means of which cogitative activity is really carried out.

In the framework of V.I.Ubiyko’s conceptosphere suggests to differentiate superconcepts, macroconcepts, stem concepts and microconcepts. For example, an integrating superconcept is the concept “people”. The macroconcepts, underlying conceptosphere “interior”, are concepts “soul” and “spirit”. They unite the sensitive sphere of the inner world (concept “feeling”), mental (concept “mind”), imperative (concept “will”), moral (concepts “good” and “evil”) spheres in a whole. Interaction of concepts is carried out in the area of derivational relations, paradigmatic and syntagmatic connections, their verbalizing lexemes [Ubiyko, 1999, p.52]. From V.I.Ubiyko’s point of view, the concept represents the volume mental education incorporating not only an invariant of the meanings of representing nest and the semantic field with the same name [Ubiyko, 1998, p.3]. So, in the complex functional-situational dictionary “Conceptosphere of interior” (1998) initial lexemes, their derivatives, antonymic, synonymic ranks and lexical compatibility are presented.

Those researchers, who are engaged in the logic analysis of language, give

another interpretation of concept. Interpretation of conceptual system of Pavilenis for which the conceptual system shows the main context of interpretation of not language and language texts is peculiar. In his opinion, concepts are the senses making cognitively basic subsystems of opinion and knowledge. The scientist emphasizes meaning of those conceptual structures, which represent opinion of an individual on the world. Relying on methodological aims of the logic analysis of language and theory of speech acts, R.I.Pavilenis notes, that only taking into account it, native speakers are capable to distinguish illocutive intention of other native speakers and to define the illocutive content of language expressions used by them [Pavilenis, 1986].

Language in itself does not express any senses, existing irrespective of conceptual systems as to express is symbolically represent the maintenance of one conceptual system this symbolization was interpreted in any other or same conceptual system in order that such symbolization become the object to “radical interpretation” (quoted from: Pavilenis, 1986, p.386).

The separate concept is realized only within the conceptual system of language as a whole, and out of the system approach it is impossible to present neither substantial layers, nor specifics of separate concepts. One of the French post-structuralists, characterizing the modern episystem, explains: “In order that the word could tell that it is explained, it is necessary, that it belonged to primary, fundamental and defining, its grammatical integrity”. Modern researchers of concepts act as successors of ideas I.A.Baudouin de Kurtene and F.de Saussure, for whom systemness of language is its fundamental characteristics. A separate concept in the isolated look, possibly, can be described or interpreted in known limits, However, in itself verbal formulation cannot settle the relative contents with it.

Free command of a language is not only possession skills of coding of concepts. “Symbolical fixing of concepts gives a chance to manipulate them, manipulating language signs and by that to build new semantic structures, which without language could not be constructed, and corresponding “world pictures”

could not be formed in the conceptual system”, R.I.Pavilenis writes [Pavilenis, 1986, p.386]. Hence, language assimilation, as a substantially conventional act, assumes communicative orientation in such system. Depending on educational level, vocational guidance, estate-class or other social characteristics of the language personality the perception and individual use of concepts will be rather differentiated. To a certain extent it is possible to argue that language can be used for socialization of “world pictures”, containing in individual conceptual systems for their approach to the “picture”, divided by members of language community. That is language, in a considerable measure by means of originality of the conceptual system as a whole, adapts unique existential experience of an individual, transforming and explicitly outlining socially significant layers of this experience. Thanks to it, especially individual experiences will be transformed to something intersubjectival, objectivized, even in a certain degree objective (world articulation by means of the uniform system of coding).

Language is not a conceptual system, and means of its structure and a symbolical representation. Hence, in such understanding it is the means of designing and the stem of deployment of various conceptual systems, each of which, being based on the initial system, will possess a number of qualitative characteristics. “The conceptual system in such understanding is not a set of rules for using language expressions and not a corpus of “encyclopedic knowledge of the world”, and the system of interconnected information reflecting informative experience of the individual in the most different levels (including preverbal and verbal) and in the most different aspects of knowledge, judgment of the world: the most abstract concepts in such system are conceptually connected with the concepts reflecting our ordinary experience as a part of one conceptual system” [Pavilenis, 1986, p.387].

We cannot eliminate conceptual attributes of language and thinking and to investigate directly objective reality, to correlate it with the plan of expression and the contents in language. However, a researcher can study the world and man as a part of this world and to learn, what information it can possess, that prevails round

it. The largest representative of analytical philosophy of the 20th century Quine argues: "... that uniformity, which unites us at connection and in our belief, is uniformity received as a result of training, connections imposed on chaotic subjective variety between words and experience. Uniformity appears where it has social importance" [Quine, 2000, p.24].

In spite of the fact that one of foremost requirements to terminology is lack of polysemy, many notions of not only a natural language, but even language of science are multiple-meaning. Often these notions in many respects represent an inevitable product of the process of knowledge, expression of its dynamics, multigradualness and discrepancy, many-sided nature of human experience as a whole. And specification of concepts assumes not so much elimination of someone's subjective errors, as deepening of knowledge of the phenomena and processes in the nature and the society designated by these concepts.

It should be noted that in a natural language always inexact are empirical characteristics (*biek* - high, *erak* - far, *iske* - old, etc.), in limits of even one language such usual concepts connected with life, as *øj* - house, *išek* - door, *taraza* - window, etc. absolutely are differently realized.

Thus, to concrete things it is not possible to eliminate doubt in applicability of concept by attraction of any new facts, additional analysis of the concept. Discrepancy can have contextual character, and in the analysis of separate concepts of language this circumstance is necessary for considering. Thus, language, speech and extralinguistic context often interact features of operating with concept.

The erodeness of word meanings quite often grows out of their change eventually, consequence of that different cultures and epochs look at the same things absolutely differently. A.V.Akhutin in the monograph "Concept "nature" of antiquity and during New time" notes that distinctions in understanding of that we call nature, in different sociocultural conditions, were very essential. On the basis of scrupulously performed analysis (substantially analysis of word usage, lexical compatibility, word-formation connections and etymology), the author

proves that Greek “physis” radically differs from what philosophers and scientists of the 17th century called “character”, “nature”, and this distinction is so essential that translation of both words by the word “nature” can seem mixture of homonyms [Akhutin, 1988, p.164]. A.V.Akhutin notes that we cannot compare “physis” and “nature” on the basis of an outcultural certain practice, practical experience corresponding to them is formed in the centre of culture.

“Dictionary of cognitive terms” specifies: “The concept is more likely an intermediary between words and extralinguistic reality, and the word meaning cannot be reduced only to forming concepts. It would be more correct to speak, perhaps, about concepts as about correlative concepts with a word meaning. The concept seized by a sign” [Kubryakova, CDCT, 1996, p.92] becomes a word meaning. Thus, the concept is the multilayered, integrative formation having logically isolated kernel and various layers, caused by the sociocultural and linguocultural background.

At the end of the 20th century differentiation of terms *meaning*, *concept* and *notion* becomes one of the most important and controversial questions of conceptual linguistics. N.D.Arutyunov provides the term *concept* with own status, but associates with it the conceptual content of language expressions. *The concept* and N.D.Arutyunov’s *notion* uses terms as synonyms. In the article “Truth: background and connotations” the researcher notices: “The concept *truth*, as well as other concepts of religious consciousness, is defined as a set of interdependent signs - attributes of some essence designated by symbol” [Arutyunov, 1991, p.24]. N.D.Arutyunov in his another work notes: “The concept is a concept of practical or ordinary philosophy resulting such factors, as social tradition and folklore, religion and ideology, life experience and images of art” [Arutyunov, 1999, p.3].

N.D.Arutyunov’s idea about a certain interchangeability of these terms - *concept* and *notion* - is caused not only specifics of the direction, but also that the concept and notion have much in common (both that, and another belong to the mental world of man). Besides the use of only one word *concept* in works causes

stylistic difficulties, hence *notion* is used as a synonym quite often.

Taking into account these or those features and properties of concepts approaches to *typologization* of concepts are ambiguous. Now, the set of classifications of concepts is known. In the first third of the 20th century the Russian researcher S.A.Askoldov (Alexeev) differentiated for the first time **informative** and **art** concepts and defined specifics of each of them. The author of pioneer article in this area “Concept and word” noted that in art knowledge goes other way, than in logic, i.e. science. According to Askoldov, informative concepts are characterized by “community”, as it only “schematic drawing of many similar subjects”, that is “schematic representations deprived of these or those concrete details”, attributed to subjects individual consciousness [Askoldov, 1997, p.271]. If “knowledge concepts - community, art concepts - are individual” [Askoldov, 1997, p. 274] as any art vision of the world, idea of it is subjective, as it is reflected in the text of this or that author. The researcher sees another essential difference of art concept of knowledge that “to concepts of knowledge feelings, desires, in general the irrational are not added. The art concept is a complex of either, that is combination of concepts, representations, feelings, emotions, sometimes strong-willed personifications” more often (Ibidem).

Thus, the art concept is capable to create defined “emotional and esthetic pressure”, that knowledge concepts more often are deprived. It is probable, hence in the structure of art concept, except actually general and individual informative senses, it is possible to determine also emotionally-estimated: negative and positive, or axiologic, perceptual, etc.

In modern science also, at least, two types of concepts are determined according to aspect of consideration of this phenomenon: concept as a unit of linguoculturology and concept as an object of cognitive and semantic analysis.

However, this general classification demands smaller rubricizing. Yu.S.Stepanov suggests to consider two important types of concepts: concepts representing “**frame concepts**”, and concepts – “**notions with a compact**

kernel”.

Frame concepts, according to the researcher, have “some main, actual sign (or some small set of such signs) which, actually, makes the main maintenance of concept. Concept emergence... of “collective unconscious” or “collective representation” – the result of spontaneous, organic development of society and mankind as a whole. ... Subsequently these concepts, actually - their “frame”, can “be tried on”, “be imposed” on this or that public phenomenon, in these cases - on this or that society (and others are excluded), on this or that social group (and others are excluded, too). Here we deal with another process, which is hardly possible to call “organic” or spontaneous. It is the process of social assessment, leading under norm, under the standard, the process connected with conscious activity of public forces and even with their fight” [Stepanov, 1997].

Yu.S.Stepanov calls such “imposed” concepts “concepts with a dense kernel”. The researcher continues the reasonings: “Certainly, one can tell that not only concepts which we called “frame”, differ this feature that all spiritual concepts much or maybe have some ideal contents (that, actually, and makes a concept), which is possible “to try on” to the different concrete social or individual phenomena. So, we say that “it (any concrete something) is *love*”, and “here it (something alternative) – *dislike*”.... However, between these concepts and concepts of the first group, “frame”, there is an essential distinction. The second, that is *love*, *belief* and to that similar, are cultural significant in the integrity, in all the structure of signs, and derivation of one of them as concept “frame”, though it is possible, but there is only artificial logic procedure. In the first case, on the contrary, “frame” also is the main maintenance of the concept, owing to which the concept is both socially and culturally significant, - the highest point of its development. This distinction can be put in parallel with some philosophical reasons about division of concepts into two groups - concepts aprioristic and concepts aposterioric (skilled or empirical)” [Stepanov, 1997].

A researcher in the field of linguoculturology V.I.Karasik determines such types of concepts: “1) specialized ethnocultural and sociocultural concepts, in the

concentrated look expressing features of culture; 2) unspecialized concepts, which cultural specifics is expressed in a smaller measure and demands search of hidden cultural significant associations; 3) universal concepts, which do not have cultural specifics” [Karasik, 2004, p.9].

Among ethnospecific concepts, V.I.Karasik suggests substantially “to oppose **parametric** and **nonparametric** mental formations. “To the first, - the researcher specifies, - those concepts which represent itself as classifying categories for comparison of real characteristics of objects belong: space, time, quantity, quality, etc” [Karasik, 2004, p.30]. One of the most important signs of the categorial status of such concepts “is their automatic character, existence of **binary opposition** as a constructive sign of concept” (Ibidem. P.31).

The concepts having the subject contents belong to the nonparametric. According to Karasik, it is possible to break them into two classes. The first class is represented **by regulatory concepts**: those mental formations, in which an axiological component occupies contents the main place (for example, *happiness*, *duty*, *generosity*, etc.) and which determine and regulate the behavior of man. Thus, among them there are teleonomic concepts (reference to universality of spiritual culture and creating for man meaning of life, for example are determined: *happiness*, *love*) and more private concepts (*pride*, *mercy*, etc.). These regulatory concepts more are of interest for the linguoculturologist. V.I.Karasik carries **non-regulatory concepts**, which represent sinkretic mental formations of different character (for example to the second class: *travel*, *gift*, *health*, etc.) they express both negative, and positive meanings (for example: *hope* and *envy*) [Karasik, 2004, p.30-33].

Among concepts-regulators the researcher also determines **universal**, **ethnospecific**, **sociospecific** and **individual concepts**.

However, the scientist emphasizes possibility and other approaches to typologization of concepts, for example, linguistic (to be more exact – concerning parts of speech) in the basis typology in which subject, scenary and qualitative concepts (analogy to semantics of prototype nouns, verbs and adjectives are

determined); cognitive and psychological, assuming pictures, schemes, scenarios, hyperonyms, etc.

The last from the called classifications is scrutinized in detail by researcher A.P.Babushkin, who offers the following typology: cogitative pictures, schemes, frames, scenarios, kaleidoscopic and logically structured concepts.

Cogitative pictures are especially individual, they are based on concrete life experience of man. So, the researcher argues: "... one native speaker can associate *road* with a country road to the house, where each hillock and pot-hole are familiar lexemes, another "mind" sees a wide highway conducting to the airport, but the general scheme "extent"... will join in structure of sememe of this word" [Babushkin, 2001, 28]. **Concept-frame**, according to the researcher, "implies a complex situation; it can be compared with "shot", to which framework everything gets that is typical and essential to this set of circumstances" (Ibidem. P.29). The researcher gives an example with the word *hospital*. In this case, the frame will include such components, as an accident ward, wards with beds for patients, doctors and nurses, etc. **Scenario**, as A.P.Babushkin considers, is the concept developed in dynamics. The scenario consists of stages as in it there is an outset, culmination of the plot and outcome.

Logically designed concepts in A.P.Babushkin's typology are absolutely deprived of the figurative beginning, they in general are far from sensual human experience. The sense of such concepts is equal to their dictionary interpretation. **Kaleidoscopic concepts**, on the contrary, are interfaced to cognitive metaphors (Gestalts) through which prism the essence of abstract name is comprehended [Babushkin, 2001, p.55-57]. Arguing on the called types of concepts, A.P.Babushkin emphasizes that "these types have universal character, and national specifics of concepts consists in distinction of their contents at identity of their types" (Ibidem. P.57).

V.I.Karasik suggests to add this classification by one more heading: "Along with pictures, schemes, scenarios, hyperonyms and other versions of concepts it is possible to determine a linguocultural type [Karasik, 2004, p.30-33].

Thus, the researcher understands as a linguocultural type “recognizable images of representatives of a certain culture, which set makes culture of this or that society” [Karasik, 2007, p.88]. The researcher gives the brightest types as an example: *odd fellow* in English culture - man with amusing strangenesses in behavior, usually keen on any occupation and causing inconveniences to nobody; *foolish* in Russian medieval culture - poor, silly-blissful, torturing and man having a gift of prediction (Ibidem. P.89).

On brightness and estimateness signs, V.I.Karasik determines bright, soft, positive, negative linguocultural types.

As the linguocultural type is a mental formation, it is also a concept, hence, it is possible to determine figurative, conceptual and axiological components in its structure.

O.A.Dmitrieva, studying linguocultural types (LT) of Russia and France of the 19th century, makes the most general definition of this term (“language personality in foreconsidering of linguoculturology represents itself as a linguocultural type”) [Dmitrieva, 2007, p.56]) and specifies that “the communicative behavior of LT is regulated by axiological priorities, stereotypes, archetypes” (Ibidem. p.57). From this it follows, according to the researcher, what to scoop the material for studying of linguocultural types it is necessary on the basis of the analysis of proverbs and aphorisms, plots of literature, associations of word and speech, legal norms of society, these polls, questioning and other sources.

A detailed classification of types and types of concepts of linguoculturology was developed by M.V.Pimenova. Concepts were divided by the researcher into three categorial classes: 1) **basic concepts**, which make the stem of language and all picture of the world (space, social and mental (spiritual) concepts; 2) **concepts-descriptors** qualifying stem concepts, among which dimensional concepts (concepts of measurements are determined: *size, volume, depth, height, weight*, etc.); qualitative concepts, expressing quality (*heat - cold, integrity - portability, hardness - softness*); quantitative concepts, expressing

quantity (*one, a lot of, a little, enough - insufficient*); 3) **concepts-relatives** realizing types of relations, among which concepts-estimates (*well - badly, correct - wrong, harmful - useful*) are noted; concepts-positions (*against, together, nearby, close - far, modern - unmodern*); concepts-privatives (*own – alien, to take - to give, to own - to lose, to include - to exclude*).

Subsequently, M.V.Pimenova concretizes each of classes of stem concepts. For example, among mental (spiritual) concepts the researcher determines concepts of inner world (*soul, spirit, heart*); character concepts (*heatedness, patience, complacency, pride, roughness, trustfulness, happiness, rage, grief, suffering, fidelity, melancholy, alarm, love*); mental concepts (*knowledge, mind, thought, understanding, memory, representation, reason, mind, imagination, inspiration, consciousness*) [Pimenova, 2007, p.81-82].

The researcher suggests to determine also the main types of concepts on the different stems and gives the following classification.

1. On the basis of structure development, concepts can be divided on **developing** (actively used in national conceptosphere, filling up the structure new signs) and **stiffened** (the concepts which structures ceased to replenish with new signs; usually such phenomenon is explained disappearance of the realities connected with this concept, process of transition of word - a representative of concept - from active lexicon in passive (archaisms and historicisms).

2. On the basis of emergence, concepts can be subdivided on **primordial** (those concepts, which arose in national conceptosphere) and **borrowed** (those concepts, which were introduced from another national conceptosphere).

3. On the basis of constancy of stem structure, concepts are **remained** (such concepts at which the conceptual and axiological part of structure did not change, despite disappearance or transformation of reviewers) and **transformed** (those concepts, which were transferred in connection with disappearance of referential stem on new realities).

4. On the basis of primacy concepts share on **primary** (those concepts, which appeared the first and formed stem for development of derivatives) and

derivatives (to the last point derivative words - representative of concept; originally derivative concepts were included as compound signs into the structure of the main concept, later they developed independently. However, their structures still did not reach that extent of development, which exists at primary concept).

5. On the basis of urgency, concepts can be divided on **leading**, or key (the concepts, which have been widely presented in the pareomiological fund, folklore, fiction: *soul, heart, mind, man, nature*, etc.), and **minor** (concepts, which conceptosphere are on the periphery, they are secondary, less actual, their representative are less frequent, for example, concepts *official, adviser*).

Also, **constantly actual, irrelevant and variable (“floating”)** concepts are determined.

Constantly actual are leading (key) concepts, irrelevant - minor concepts, variable (“floating”) - the concepts, periodically becoming either actual, or irrelevant.

Depending on the period, when a concept becomes again actual, it can become transformed. Variable concepts can have a name, representing a concept, and even a part of the structure. So, in the war in the Caucasus in the 19th century the concept *doomed* was actual in the Russian conceptosphere. In the last decade, this concept was transformed and there was not less actual under the name *chechenets* [Pimenova, 2007, p.84-86].

I.A.Sternin, a representative of cognitive and semantic direction, allocating in concept structure a stem layer, or a kernel to which additional cognitive layers grow, “knowledge of the outside world reflecting a certain result, that is result of cognition”, differentiates three types of concepts. It takes to them: 1) **single-level**, consisting only from the stem layer (*yellow, green, salty, spoon, cup, plate*, etc.); 2) **multilevel**, having, besides the stem layer, cognitive layers, abstractions differing by level (cf. *competent* - the stem layer: “educated man”; cognitive layers of different degree of abstraction: “able to read and write”; “able to read and write well”; “able to communicate effectively”, etc.); 3) **segment**, consisting

of the stem layer surrounded with several segments (cf. concept *tolerance* - the stem layer: “tolerance, restraint”; segments: “political tolerance”, “scientific tolerance”, “household tolerance”, “administrative tolerance”, etc.) [Sternin, 2001, p.59-61].

In modern science, thus, there was a set of approaches to typologization of concepts that is caused many-aspectness of studying this phenomenon.

Cognitive linguistics sets the aim for analysis of conceptualization and categorization, saved up by man and experience mankind, description of ways of conceptual organization of knowledge and ways of their verbalization in the language system. In language, the reality surrounding a man, living conditions of the people, feature of his thinking and perception of reality is reflected. Difficult interlacing and interconditionality of language and culture predetermine universal and at the same time specific nature of perception of reality speakers of different languages.

In the language picture of the world, the ethnic mentality is staticized in the key concepts, which studying allows to glance in the core of national culture. Language as the most important component of culture, directly expresses ethnic features of perception of reality and habit of thought. “It is possible to consider the lexical unit of some language “key”, if it can serve as some kind of key to understanding of any important features of culture of the people using this language” [Shmelev, 2002, p.11]. Certainly, speech cannot go about comprehension of all national culture in all its variety. However, it is possible to tell about any essential models and patterns built in national culture and perceived by speakers of national language as something natural, self-evident. For this reason, such representations practically do not become a reflection subject under natural conditions of language connection by ordinary native speakers. A.D.Shmelev specifies that these representations find reflection in semantics of language units so, seizing word meanings, the native speaker at the same time gets used to them, and being peculiar to all native speakers, they appear defining for the culture using this language [Shmelev, 2002, p.12]. Essential features of

language and culture reveal by comparison to the facts of other language and culture. For man being in the framework of one culture and language, the habitual way of perception and categorization of the world represents the only real, unique and adequate one to reality.

Identification and description of linguospecific concepts, which at the same time reflect and form the mentality of people, continue to remain an actual problem of linguoculturology. Researchers note that meanings of a large number of lexical units, at first sight having equivalents in other languages, at detailed studying of lexical semantics appear as though including linguospecific configurations of ideas.

The concept *people*, without which analysis it is not obviously possible to describe culture of ethnos adequately, as the place of any reality in the system of cultural meanings - irrespective of, belongs this reality to the world of artifacts or the natural world belongs to key cultural concepts of any language picture of the world - can be defined first of all through that role, which plays in relation to this reality of people. In the Tatar picture of the world *chelovek* is expressed by the word *keşe*, in Chuvash - *şyn, etem*; in Engl. - *a man*.

“In culture there are neither “purely material”, nor “purely spiritual” phenomena; subject as a subject of culture is created also by material concreteness, and the relation to other subjects”, ascertains Yu.S.Stepanov [Stepanov, 2001, p.697]. For this reason the word *heart* in different languages is represented as a receptacle of human feelings and is opposed to *head* as to the receptacle of reason, mental abilities. The analysis of cultural fullness of concepts is often based on identification of the internal form of words and idioms, that is the motivation of word meanings connected with understanding of the relations between verbal elements of language system is scrutinized.

Designation of separate subjects of the inner and outside world gets into sensual perception, imagination, emotions and thanks to interaction all of them - in national character in general, because here really the nature is united with man, materiality, partly really material, - with forming spirit more deeply. In this area,

respectively, national originality most brightly appears through.

Language certification as means of connection is inseparable from consideration of its functions in intraethnic measurement. The mutual determinism of language and culture most distinctly comes to light in crossing of language and household way, language and social structure, language and art. Language existence is a necessary condition of material and spiritual life in all spheres of social space. Language in ethnic limits of its speakers is not only and not so much a means of connection, as memory and people history, its culture and experience of practical activities in the forms traditional and habitual for ethnos. Language “represents the form of culture personifying historically developing type of life in all its variety and dialectic discrepancy” [Tarlanov, 1993, p.5]. From these positions, conceptual registration in language of that space, where everyday, daily existence of members of ethnos proceeds, is extremely important for linguoculturology, which aspires to determine the most significant cultural schemes, to characterize cultural space of ethnos through the description of key cultural concepts.

The picture of the world, which develops in the language of ethnos, is to a certain extent determined by the pragmatical moments and arises mainly as an answer to practical needs of man, and main types of labor activity, traditional way of life continue to make a certain impact and at change of axiological orientations. As V.A.Maslov marks out, “most likely, set of subject and figurative and reference ideas of subjects, the phenomena with which man meets more often than others, as a whole forms some stable language picture of reflection of objective reality”. “Applying for absolute truth, knowledge of this type can depart from that the traditional science would count as an objective truth as is wished. Their criterion formal and logic consistency, and in itself integrity and universality of model, its ability to serve explaining (more often - quasiexplaining) as a matrix for structuring experience” [Maslov, 2001, p.69] does not act.

Unlike intensively changing information of texts, information concluded in

language semantics, is characterized by relative stability. Stability of information concluded in language, is connected with its internal, basic character in relation to the knowledge containing in concrete text embodiments. We put forward a working hypothesis according to which, despite promptly changing reality, the main forms of conceptualization in language of the phenomena of the material world remain rather invariable.

The language units serving as designation of objects and the phenomena of the studied sphere, can be incorporated in as linguo-culturological field “house – housing”. It, on the one hand, acts as a combination of language units, denotes of which correspond to a concrete segment of reality, on the other hand, these nominative units taken in the set and forming system, act not simply as the nomenclature, and rather, as a certain schematization of cultural and historical experience of members of language collective. Hence, the analysis carried out by us will consider interrelation of language units with extralinguistic background, with historically developed subject sphere and sociocultural environment.

Being based on the fact that language is the main form of fixing and representation of knowledge of man about world around and that for everyone a certain volume of information on a designated passage of reality stands a lexical unit, we distinguish reality as a source of our knowledge and its reflection in concrete language.

For designation of all created by man, contrary to natural existence the name artifact, by which any process or object of artificial origin is marked, as we know, was accepted.

Family, life organization, way of life represent paramount interest for research of the language picture of the world.

The term *conceptosphere* was applied for the first time by D.S.Likhachev in the article “Conceptosphere of the Russian language”. Researchers entered the term into scientific use quickly enough, noting different shades of its meaning. V.A.Maslov understands under conceptosphere “a set of concepts, from which as from mosaic slices, there is a canvas of outlook of the native speaker” [Maslov,

2007, p.34]. By way of illustration, the researcher gives an example conceptosphere of orthodox Russian consciousness, noting that “the genetic code, which has entered into consciousness of our people, in its mentality and spiritual experience, can be represented by the concepts *Word, Creator, Truth, Good, Benefit, World, Freedom, Advantage, Man*, each of which possesses sacral senses in limits conceptosphere of Russian orthodox consciousness” [Maslov, 2007, p.34].

Representatives of the semantic-cognitive approach to studying of concepts, Z.D.Popova and I.A.Sternin, use the term *conceptosphere* as “an ordered set of concepts of the people, information stem of thinking” [Popova, Sternin, 2006, p.26]. These researchers note that conceptosphere is made of not casually collected concepts, it is a set of units being with each other in the system relations.

Scientists speak about a certain isomorphism of structure of concept and whole conceptosphere. V.A.Maslov defends the provision on field structure of conceptosphere: “In the structure of conceptosphere are *a kernel* (cognitive propositional structure of important concept)”, *nuclear-side zone* (other lexical representation of important concept, its synonyms, etc.) and *periphery* (associative and figurative representation). The kernel and the nuclear-side zone mainly represent universal and national meanings, and the periphery – individual” [Maslov, 2007, p.35].

The concepts, connected with the system relations, form certain mental spaces within one conceptosphere.

The term *mental spaces* is used in the work of professor of the Tambov university named after G.R.Derzhavin, V.B.Goldberg, “Mental spaces reflecting biological existence of man”. However, the author of the article notes that this term was borrowed from Zh.Fokonye and M.Turner’s devoted to studying of mental spaces of works. Researchers understand as mental spaces “small conceptual associations “packages” created as we think and we speak” (translation by V.B.Goldberg). However, authors concentrate, according to

V.B.Goldberg, only on studying of cause-and-effective relations between concepts, which create the basis of mental space. The domestic researcher argues that at the heart of formation of mental space can be not only relationship of cause and effect, but also other types of conceptual connections. “Depending on it, types of mental spaces will differ” [Goldberg, 2004, p.7]. Subsequently, the author determines different types of conceptual connections: meronymical (relations of a part and whole), phase, connection – “inclination”, reminiscential, autonymical, graduary, polar, motivating-purpositive links, etc. (Ibidem).

Really, semantic units of one conceptosphere can form mental spaces on the basis of inclusion relations (for example, *mind - knowledge, wisdom - experience - age*, etc.), antonymousness relations (*mind - stupidity, light - darkness*, etc.), cause and effect relations (*crime - punishment, sin – fault*), etc.

Nowadays, units of different mental spaces are actively studied.

Phytonymy is one of the low-studied branches of linguistics. The concepts relating to the semantic fields “trees” and “bushes” with the support on lexicographic sources will be analysed in this work. As entries give only a general idea about the word meaning, word-combinations, and encyclopedic dictionaries - about concept, various contexts will be involved in the analysis: scientific, poetic, philosophical, cultural, publicistic, riddles, proverbs, sayings, myths, legends, fairy tales, etc.

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CONCEPTOSPHERE “TREES”

According to explanatory dictionaries, *derevo* is a perennial plant with a firm trunk and branches forming a crown [Ushakov, 2007, p.176; Ozhegov, 1994, p.156]. Being a natural symbol, tree in many cultures designates continuous growth, natural enrichment and dying, regeneration - restoration by organism of the lost or damaged organs or tissues, as well as restoration of the whole organism from its part. Tree (plant) - a regenerator (reducer) of air, deletes excess gas and fills up oxygen decrease in air on purpose to make it again suitable for breath of man. The respectful relation to tree at different ethnoses is stemmed on belief in its salutary force. In fairy tales trees protect, cure, grant a desire.

Many peoples in the ancient time were wood inhabitants, and it served giving to trees of supernatural force. The world model, on belief ancient, is connected with the world of tree. “Rain clouds, darkening the heavens widely stretched and multiloosely spreading shade, in the most extreme, immemorial antiquity were assimilated to tree giant, embracing by themselves the whole world, - to the tree which branches are turned down - to the earth, and roots stretch to the highest sky” [Afanasyev, 1994]. According to A.N.Afanasyev’s description, this fabulous tree is a mythical representation of cloud, water of life at its roots and honey dripping from its leaves, - metaphorical names of rain and dew, and the sea where it grows, are waters of the heavenly ocean. The world tree stretches its wide branches under which souls blissful stay and together with gods taste the immortal drink.

There is also such description of the world tree: “And in the middle of paradise the tree animal, a fensehog is a deity, and the top of that tree to heavens comes nearer. A tree that gold-shaped in fiery beauty; it covers all paradise with branches, has leaves from all trees and fruit too; the sweet fragrance proceeds

from it, and from its root flow¹² sources as milk and honey”.

About the world tree the Slavs mainly refer to the legend to oak. In their memory the legend on oaks which existed even before world creation remained. There is a legend about an iron oak on which keep water (air sea, sky), fire (scorcher, hell) and the earth, and its root stands on God's force. In the national fairy tale it is told about an oak which grew to the sky; the old man on that tree got, climbed-climbed and climbed up the sky, where a rooster - a gold comb which either on fire did not burn sat, or in water did not sink. It reminds the Scandinavian ash-tree: on it keep three great worlds - sky, earth, hell; on branches lightning birds nest, and at the root the terrible snake lies, at a tree live sources flow and prophetic maidens live.

The image of the world tree - a sacred tree - was present and in the consciousness of ancestors of the Chuvashes. These representations of ancient people found reflection and remained in oral national creativity, in character and images graphic and arts and crafts. Researcher A.A.Trofimov finds semantic feature of the image of trees in the ornament of the Chuvash national embroidery, in patterns of women's clothing (*masmak*, *surpan*, *ama*, *sulă*). In its work there are such descriptions and judgments: “In a pattern of the first *masmak* on two sides of figures of “animals” the images reminding trees” are placed; “Representing ears, trees, animals near construction, hilly terrain, current of water, embroideress aspired to reflect some aspects of life of farmers”, “A figure in “plant” top (tree. - *Yu.I.*) reminds fruit”, “Around the diamond-shaped figure the stylized trees are placed...”; “However, there is not clear a meaning “a pole with a circle”, represented near “tree”; “The trunk of a sacred tree (i.e. life trees) gets through a sanctuary to develop over it branches”; “The central figure of reliefs of a mortar is the sacred tree. The trunk of the central tree begins with the second, horizontal, circle”; “A composition axis, as well as in a relief, “tree” serves, it, beginning with the second circle, reaches the third. The top circle includes tree top”; “... the breast ornament of the shirt consisting of images of “Sun”, “tree of life” and other real subjects.” [Trofimov, 1977, p.44].

For carrying out a ceremony of sacrifices, the Chuvashes chose the places surrounded with trees, way from the village, usually beside a spring or a small river. The special relation to trees is explained that they were esteemed as a receptacle of gods. For example, it is known that in India in the valley of Indus there was a custom to plant trees at the city gate. These trees were, on beliefs, a residence of the Sun which leaves on guards at a door installed at top of a tree of life. There are special holidays devoted to honoring of trees. There is a belief that character of man corresponds to one of trees: trees, as well as people, happen lonely and group, strong and weak. Connection of plants and man involves researchers. A.M.Semenov-Tyan-Shansky's book "Flora and people" (1986) tells about the meaning of vegetative cover (in particular trees) in life of all planet, including man. The negligent attitude of people to trees, their negative impact on vegetation is shown. Meanwhile to live, people should care not only preservation and reproduction of forests, but also about rational use of wood resources. The green cover being together with the soil "life film" and a basis of all biosphere, creates favorable conditions for all live: feeds, dresses, clears air, delivers oxygen in the atmosphere, provides development of industry and fills energy resources of the Earth.

Trees are considered as fruit of the Mother of Earth they are born from Earth and Sky marriage. Belonging to two worlds grants to a tree the right to take an important place in word meanings, word-combinations, paremies and myth-poetical representations of all ethnoses.

For the Chuvashes flora has always been the world of live beings. In legends they say that souls of many generations are stored in trees [Mifsem, 2004, p.19]. Ancient Chuvashes believed that trees and plants live as the people: they are born, grow, get old and die, feel both love, and offenses, they have parents, ancestors and tsars. In particular, the Chuvashes esteemed such trees, as oak and mountain ash (Ibidem. P.111).

Conceptosphere "tree" gives a chance to us to familiarize with the collective wisdom of the people, its customs and averters.

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VĚRENE



MAPLE

Věrene “maple” - a tree with wide carted leaves.

Phonetic alternant: *vrene*.

Derivative: *věrenelěh* “maple thickets, a place abounding with a maple”.

Toponym: *Šěně Věrener* - village name.

Etymology: Uig. *eren*, Uig. internat. *űrenči*, Kazakh. *uje□ki*, Tat. *örenče* “maple”, Bashk. *ojanke* “willow, white willow” [Egorov, 1964, p.52].

M.R.Fedotov quotes derivative forms and almost the same Turkic compliances [Fedotov, I, p.118].

Yu.Dmitrieva presents contrastive-comparitive material: Tat. *öränge*, Tat.dial. *örgä*, K.-Balk. *űrge*, Kum. *űrge (terek)*, Uig. *erän* “maple”. According to the author, this word is characteristic only for a narrow circle of Turkic languages of Kypchak group. It is not available even in Bashkir, where the word *sagan* is used for designation of maple. Etymological dictionaries of V.G.Egorov, M.Räsänen, and M.R.Fedotov contain only comparative material concerning given phytonym, but do not point to its origin. The parallels quoted by V.G.Egorov and M.Räsänen have only structural similarities and represent absolutely another phytonym. Yu.Dmitrieva erects *věrene* to archetype *űrűn* + *ke* < **űr* “to blow” (cf. Old-Turkic *űr-* “to blow”) and explains the motivation of the name by an onomatopoeic character [Dmitrieva Yu., p.31].

R.G.Akhmetyanov Tat. *orange*, Chuv. *věrene* connects with Old-Turkic *yrä□h*, *yrγh* “white” (ak). In the Tatar dialect the name of maple is the word

čagan; the author erects *čagan* “maple” to Mong. *čagan* “white, white tree, maple”, cf. Ottom. *aḡça agač* “maple” (literally: white tree) [Akhmetyanov, p.160].

In Chuvash *čakan* bot. “walking-stick, reed mace”, “Great Club-ruš”, there are Turkic compliances: Kirgh. *čeken*, Tat. *zhiken*, K.Kalp. *zheken*, Turkm. *eken*, Alt. *dzheken*, Bashk. *eken* “reed mace”.

Čakan – “species of cane for preparation of mats”; “mat made from this cane” [Egorov, 1964, p.316; Fedotov, II, p.387]. Chuv. *čakan* has no relation to Tat. *čagan* “maple”.

L.V.Dmitrieva for the word *maple* provides the following parallels in the entry: Turk. *àkçààğàç* < [*akça* “whitish” + *ağaç* “tree”]; Kazakh. *űje*□*ki* “maple”; cf. Bashk. *öjänkä*: Tat.Barab. *jönkä* “white willow”, “poplar”, Tat. *öjänke* “willow”; Turkm. *kerkav*; Uzb. *zaraḡ*□ “maple”, “barberry”; Kirgh. *zaraḡ*□, Uig. *jerän*, Chuv. *věrene* < [? *ir. zerin* “gold”], Bashk. *sagan*, Tat. *čagan* “maple” < [writ.-Mong. *čaayan* “white”];

writ.-Mong. *aγči modi(n)*, *modu(n)* [*aγči* “maple” + *modi(n)* “tree”; Mong. *agč mod*, Kalm. *aktši modn*];

Tung.-Manch.: Evenk. *ačakta* “maple, mountain ash ” [Dmitrieva L., p.191-192].

Let’s note that L.V.Dmitrieva erects Chuv. *věrene* (though under the “?” sign) to Iranian *zerin* “gold”. Perhaps, the colour “white” in the name of *maple* nevertheless is present in writ.-Mong. *aγči modi(n)* “whitish tree”, too, cf. R.G.Akhmetyanov’s data: Ottom. *aḡça agač* “maple”, Chuv. *věrene* ~ Old-Turkic *γrə*□*ḡ* “white” [Akhmetyanov, 2001, p.160].

Word-combinations: *věrene šulši* “maple leaf”, *věrene pěvě* “maple trunk”. *Värmanta kukkuk avätat’*, *věrene pěvě janăratъ* (folklore); *věrene šyvě* “maple juice”; *Amerika věreni* “American maple”; *věrene purtă avri* “maple axe handle”.

Collocation: *věrene tărri* “siskin”; *věrene kupăs* “violin” [Ashmarin, V, p.363-364].

Folklore data: *Věrene šul'či (šulši) sǎnǎm porč (porčě ~ purččě), šurhi hěvelpe saralčě te, kěrhi hěvel šoratminč(čě).* (*Kasrām-kasrām věrene, turām lartrām šurǎ pǔrt, šurǎ pǔrtre šur sētel, sētel šince šur kulač* “I cut down a maple, put a white hut, there is a white table in the white hut, there is a white kalatch on the table”). “Hur kayāk” jumahri hur kayāk yurri: *Hur kayāk, hur kayāk, aśu kilne mantǎn-i? Apu kilne mantǎn-i? Piču kilne mantǎn-i, aku kilne mantǎn-i? - Aj, manassi manman ta, věrene vutti hutrěš te, věr šunata vētrěč te, hurǎn vutti hutrěš te, hur šunatne (šunata?) vētpěš te vātār hur tāla tērtterčěš* [Ashmarin, V, p.364].

Věrene kurka - sar kurka, alāran alla šūretěr, alāk patnelle an jarār “Let the yellow maple ladle pass from hand to hand, but do not transfer it to the doors” [Ashmarin, I, p.139].

Riddles: *Vrene, vrene, věrene ylttǎn, šūppi-šappi pin ylttǎn* (pyl tǎvakan hurtsem “honey bees”) [Ashmarin, V, p.364];

Šulla siměs hys tǎhǎnat', kěrkunne sarǎ kěřek tǎhǎnat' “In summer in a green caftan, in autumn in a yellow fur coat” (věrene “maple”) [ChRD, 1982, p.573].

Věrene šyvěpe ělěk kěsel šijaččěš tit [Ashmarin, V, p.364]. *Věrene šyvě, vrene šu* - maple juice, they drink it as a beverage.

The use of maple leaf is popular in the Chuvash folklore (*věrene šulši*):

- | | |
|--|--|
| 1. <i>Vārman urlǎ kaśrāmǎr, kaśrāmǎr
Vrene šulši šutipe, šutipe.</i> | “Passed, passed through small grove
In the light, in the light of maple leaflet”. |
| 2. <i>Atte panǎ puršǎn tutār
Tytam šyham teně čuhne
Věrene šulši pulsa vyrtrě.
[AChP, 1962, p.26].</i> | “The silk kerchief presented by father,
When I decided to tie it round my head,
Became a maple leaflet”. |

In the quoted poem “Kash-kash vārman” (The wood rustles) it is said that a bay horse (*tur lasha*) turns into an oak block (*yuman kaska*); a white cow (*šur ěne*) - into a birch chump; a red sheep (*hěrlě surǎh*) – into a wood decay, rot; a silk belt (*puršǎn pišihhi*) – into a splinter.

*Kash-kash vārman, kash vārman!
Měn-ma tǎtǎšah kashlat' vǎl?*

The wood rustles, the wood rustles!
Why does it rustle continuously?

*Šullen turat hušas tet.
Kash-kash hāmāš, ash hāmāš!
Měn-ma tātāšah kashlat' vāl?
Šullen syppa laras tet.
Kěr-kěr halāh, kěr halāh!
Měn-ma kěrlet šav halāh?
Šulleneh čun hušas tet.*

Wishes to grow with branches.
The cane rustles, the cane rustles!
Why does it rustle continuously?
Wishes to grow with stalks.
The people makes feast, has fun!
Why does the people have fun?
Wishes to help its family grow.

*Atte panā tur lasha
Tytam kŭlem teně čuhne
Yuman kaski pulsa vyrtrě.
Atte panā šur ěne
Tytam sāvam teně čuhne
Hurān kaski pulsa vyrtrě.
Atte panā hěrlě surāh
Tytam ilem šāmně teně čuhne
Hěrlě yankar pulsa vyrtrě.
Atte panā puršān pišihhi
Tytam šyham teně čuhne
Pušāt čělě pulsa vyrtrě.
Atte panā puršān tutār
Tytam šyham teně čuhne
Věrene šulši pulsa vyrtrě.*

My bay one - a fatherly gift
When wanted to harness it,
Turned back in an oak block.
White cow - a fatherly gift
When wanted to milk it,
Turned back in a birch pack.
Red sheep - a fatherly gift
When wanted to take wool,
Turned back in wood dust.
Silk band - a fatherly gift
When wanted to put it on,
Turned back in splinter.
Silk kerchief - a fatherly gift
When wanted to tie it,
Turned back in a maple leaflet.

In folklore works the word *věrene* is often rhymed with the word *pěrene*. *Kasrām, kasrām věrene, turām, turām pěrene, lartrām, lartrām šurā pŭrt* “I cut a small maple, dubbed out logs and constructed a white hut” [ChRD, 1982, p.74]. *Ankartinči věrene hāšan pulayě-ši pěrene?* For the sake of justice, we note that the use of the word *věrene* in the texts of similar contents - only for the assonance, actually anybody never cut down a house from maple, its wood is applied in construction only for ornamental finishing.

The people use maple branches during Whitsunday. Platbands of windows and gate are decorated with them. They symbolize awakening of nature, beginning of summer. Handles for different tools are made from harewood, and maple juice has curative effect and is used for strengthening of body [Matveev, 2005, p.50].

Kljon - a tree growing in temperate zone, with characteristic lobed leaves [Ushakov, 2007, p.350].

Kljon - generic name of tree *Acer*, usually mean *Acer platancides*, Russian maple, *Acer campistre*, paklenok, černoklenina; *Acer pseudoplatanus*, yavor?

sikomor, German maple; *Acer tataricum*, neklen, paklen, černoklen, serezhnik?, limok.

Derivatives: *klenina* - one maple tree; *klennik*, *klenovnik* - maple wood, grove; *klenovyyj* - relating to maple, made from it, *klenovina* – nape of the neck, zavoek, zavoyka of fur; *klenovina*, *klenovik* - maple sap, as berezovitsa, birch sap [Dal', II, p.116].

The secondary (figurative) meanings: *kljon* - nape of the neck or cervical ridge. *Kljon naterlo* - *nadoelo* (Ibidem).

Etymology: 1) *Kljon* - Common-Slavic, having compliances in Baltic and German languages (cf. Lith. *klevas* “maple”; Old-Engl. *hlyn* (too) [Shansky, Ivanov, Shanskaya, 1971, p.197];

2) *klen*, *klena* ~ Ukr. *klen*, *klenь*, Polish *klon*, it is related to Old-Icel. *hlynr*, Kymr. *kelyn*, Old-Corn. *kelin*, subsequently Lith. *klevas* “maple” [Fasmer, II, p.247].

Kljon - dates to Indo-European **kleno* - along with **klino*, from where rare in Slavic Serbo-Croat. *kŭn* (from **klъnъ*), above, formally corresponding to the relict Maced. “species of maple”; Germ. *behne*, Anglo-Sax. *hlyn*, Old-Icel. *hlynr*, subsequently Lith. *klėvas* “maple”. Indo-European **kleno-*, probably, is connected with Indo-European **kel* “to chip”, and a more concrete motivation appears disputable. On the one hand, the tree maple *Acer platancides* attracts attention by its characteristic dissected-pointed form of leaves. On the other hand, it is necessary to mean a possibility of a bit different real-semantic motivation: “Maple is pierced for the sake of its sweet juice”. This second version allows to comprehend not only the root, but also its shaping: **kleno* “pierced”, passive past participle. Unsuccessful affinity **klen* and *сълнъ*, allegedly originally “boat from the trunk of one maple” [EDSL, IX, p.194-195].

Maple wood - *klenьje*: Serbo-Croat. *klŭjeње*, *kleње*, dial. *kliње* neuter, collective. *Klijeње* - village name in Machva, Czech. *Kleni* - local name from the initial “maple wood”: Old-Rus. *klenye* neuter, collective:... *Kuplen voz na klinja*; Rus.dial. *klen'ě* - maple leaves, maple grove. Derivative with the suffix *-ьje*

(collective) from *Klenʔ* “maple” [EDSL, IX, p.197].

Of particular interest is the name of fish *klen*, *klyan* - river fish: “roach, chub, dace, fish from the breed of carps, the fish looking like orfe”. The explanation of the fish name from the tree name maple, actually - from the tree blossoming season is original [EDSL, IX, p.196] (with reference to: *V.T.Kolomijets*. The ichthyological nomenclature of Slavic languages as a source for research of interslavic ethnic relationship. Kiev, 1978. P.13-14). Perhaps, the name of fish *elets* from the root of the word *el'*. Cf. Chuvash names of fishes with the participation of a wood component: *širěk pulli* “trout, lemming” (literally “fish of alder” or “alder fish”); *yuman pulă* “asp” (literally “oak + fish”).

Folklore and literary texts: *Klyon da yasen', plyun' da sgasni* (and spit down to the ground). From a wedding song: *Kljon da berjoza čem ne drova, hleb da voda čem ne eda?* [Dal', II, p.116-117].

S.Yesenin's poem “My fallen down maple, icy maple.” is devoted to *kljon*:

My fallen down maple, icy maple,
Why do you stand, having bent down, under white snowstorm?
Or what did you see? Or what did you hear?
As if you left outside the village to take a walk.
[...]
There it met a willow, there noticed a pine,
Sang songs to them under snowstorm about summer.
I seemed to myself as the same maple,
Only not fallen down, but green to the utmost.
And, having lost modesty, stupefied,
As another's wife, I embraced the birch.

Yesenin's lyrical hero compares himself with the maple usually personifying hardness, force, firmness in his verses. This tree reminded him in winter a drunk watchman, who froze his feet in snowdrift. The poet feels himself as a young maple which met a willow, “there noticed a pine” and embraced (“as another's wife”) a birch.

Sergey Yesenin has a maple – a male image (watchman), birch - female (another's wife).

In the poem “Smuglyanka (brunette)” which has become the text of a popular military song, the image of maple is uncertain: either female, or male.

Green maple is curly, its leaf is carved,
I am enamoured and blunt before you.
The green maple and curly maple,
And curly, carved!

<...>

Green maple is curly, its leaf is carved,
Hi, lad, my good, my native...

Maybe, because the leaves of maple are similar to the human hand, the Slavs believed that after death or as a result of sorcery a man can be turned into this tree [Library..., 1988, p.53].

Comparisons: *tryastis* ', *zatoryastis* ' *kak klenovyy list* - about the man shaking with fear; cf. *tryastis* ' (*drozhat* ') *kak osinovyy list*.

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J◻MRA



WHITE WILLOW

Jāmra “white willow” - a species of willow.

N.I.Ashmarin’s dictionary has the following entry: *Jāmra* - *pysāk häva* “white willow - big willow”. White willow - a permanent friend of a Chuvash village. It surrounded streets, ravines and banks of small rivers and ponds. The Chuvashes carefully look after young white willows, fence them, and and water during dry season. In the Chuvash poetry white willow is mentioned quite often (Ashmarin, V, p.73).

Here are the lines from K.V.Ivanov’s poem “Narspi”:

*Silpi yalě puyan yal,
Larat’ vārman āšēnče,
Kantur pekeh šurčěsem
Vat jāmrasem ayēnče. <...>
Tārā šyvān āšēnče
Kāvak pělēt javānat’.
Vatā jāmra tayālsa
Tēsne pāhsa savānat’.*

“And in Silbi riches are numerous,
Crowns of trees are like tents.
Under willow branches here
Houses are like temples. <...>
The sky’s the river –
A violence of colours,
The willow still looks at ripples,
And admires its own beauty”.

The following song lines are known to everybody:

*Eh, jāmra, jāmra,
Šuršālti jāmra.*

“Eh, white willow, white willow,
White willow in Šuršāl”.

Or we will remember N.Shupuśsynni’s poem of “Šelttēm-šelttēm āvās šulśi” (in the processing of S.Azamat “Šelttēm-šelttēm jāmra šulśi”).

Jāmra yalta ūset, širěk - šyrmara “White willow grows in the village, alder - in the ravine” [Vattisen sāmahěsem...].

K.Turkhan wrote the novel “Jămrallă yal” (“The village in white willows”).

White willow has always been considered as the main tree in the Chuvash village. It is connected with the fact that traditionally settlements were founded near springs, streams and ravines, where mainly white willow grows. Under white willows communal horseplays, round dances were held, it was a meeting place of lovers. White willow was also used in household as protection for fire safety [Matveev, 2005, p.50].

Derivative: *jămrălăh* “vetelnik”. *Jămrălăhra kurak ta šăvar tulli kăškărat*’ [Ashmarin, V, p.73] “In vetelnik a rook croaks at the top of voice”.

Toponym: *Jămra varě* - ravine name; *Jămra pussi* - field name.

Phonetic alternant (dial.) *jumra* - tree name: *Šŭllě tu šince viš äväs, viš äväs ayěnce ik jumra, ik jumrana kas ta kupäs tu* [Ashmarin, IV, p.330] “On the high mountain there are three aspens, and under three aspens there are two white willows, cut down two white willows and make a violin (literally: accordion)”.

Etymology. V.G.Egorov and M.R.Fedotov did not include *jămra* lexeme in the register of etymological dictionaries.

Yu.Dmitrieva writes that the origin of the word is not known, compliances are not present either in Turkic, or in Finno-Ugric languages. Judging by phonetic shape, the word is a linguistic borrowing, perhaps, Tat. *yomra* → Chuv. *jumra* → *jmra*. N.I.Zolotnitsky in his dictionary compares it with Tat. *jumura* “willow”, but such a lexeme is not fixed in the dictionaries of the Tatar language known to us [Problems of historical lexicology..., p.31].

G.E.Kornilov’s data are worthy noticing: *-ra*, perhaps, dates to the word with tree meaning as it is present in the structure of *tuyra* “a young oak forest”, *jămra* “white willow, willow”; cf. Svan *jebra* “sweet cherry” [Kornilov, ELP, 1973, p.23]. In that case the root *jum* ~ *jm* comes to light with the meaning of “red”, as in the case *jumuri* ~ *jimüt* ~ *sěmërt* [Dmitrieva Yu., 2001, p.26].

From the root *jăm* was formed *jămăh* “to redden”: *jămăh hěrlě* “crimson”. Actually, in nature there are white willows with red wood, as well as violet willow, willow. By our assumptions, colour naming passed to the integral object

of world outlook *jāmra* “redwood” (by colour of wood).

R.G.Akhmetyanov for comparison takes Tat. *tuyra* “oaklet”, “oak (young)”, Chuv. *tuyra* “young oak”, Mordov. *toyara*, Udm. *tujyro* “bush, shrub”, Old-Turkic, Uig. *toḡrak* “poplar”. He considers Old-Turkic *toḡ* “pitch, glue” as the root of this word (these words); see: Old-Turkic *toyrayu* “pitch”, from here *toḡra* “to pitch”, thus the name of the tree giving (containing) pitch is formed, subsequently from this root – Tat. *torangy*, K.Kalp. *turangy*, Uzb. *turanḡil* “tamarisk (resinous wood)” [Akhmetyanov, 2001, p.210].

In R.G.Akhmetyanov’s eyesight, *tuy* < *to* “pitch, glue”, “resinous”, and *-ra* (according to G.E.Kornilov) “tree”, hence, *tuyra* “resinous tree”. From the same root the tree name *tuya* (*tuja*) “coniferous evergreen tree with small leaves” can be, too.

In the origin of the word *tuyra* there are many unclear things: why did a young oak become a resinous tree? Perhaps, there was a specific change of the name of tree. The element *-ra* can go back to *or* “tree” in Tohar [Sevortyan, I, 1974, p.473]. Perhaps, *or(ar)* changed in *ro(ra)*, as in the word *rakita* < **orkyta* or in the word *rak* < **orkъ*, where the combination *or* has changed in *ra* [Shansky, Ivanov, Shanskaya, 1971, p.382].

The saying (*jāmra*) given by N.I.Ashmarin, the riddle written down by N.R.Romanov about white willow entirely consist of the words unknown to us. *Vorot-vorot, vortan kilen, nimčě huli Mikpoli* [Vattisen sāmahěsem...]. N.I.Ashmarin entitles *nimčě huli* as a city [Ashmarin, IX, p.28].

Word-combinations: *jāmra hulli* “willow rod”, *jāmra śulśi* “leaf of white willow”, *jāmra turačě*, *jāmra vulli*.

Folklore: *Epir jāmra kasman-i, jāmra pěkě tuman-i?* “Whether we cut down white willow, whether we made a shaft bow? (of a harness)”.

Vetla – violet willow, rod, brittle willow, broom of different species.

Derivatives: *vetlovoj, vetlyanyj* - relating to white willow, made from it, violet willow. *We bent an elm shaft bow, we will bend the white willow one, too;* *vetlyanik, veteljnik, vetlovník* - white willow grove, thicket;

vetlyanyj - friendly.

The plant *Cytisus* is called in places as *vetlovník* – *zinovat’? beljak*, tree, *čizhovnik*, *ščekotavnik*, giving it other strange names, too: *rakitnik*, *baguljnik*, *čiliga*, *zveroboy* (*St. John’s Wort*) and so forth [Dal’, I, p.188].

Etymology. *Vetla* - East Slavic. It is formed by means of the suffix *-bla* from the same stem (cf. *witg* - “willow”), however, with alternation *□* - *b*, as *vetv’* [Shansky, Ivanov, Shanskaya, 1971, p.78].

Vetla. Most likely, East Slavic: Ukr. *vetlina*, Belarus. *vetlina*. Represents a suffixal (suffix *-bl-*) formation from the same stem, as *vetv’* (with alternation *□* // *ь*) [Fasmer, I, p.79].

Vetv’. Common-Slavic, having parallels in Baltic languages: Polish *witwa* “willow”, Czech. *vetev* “branch”, Slov. *vetva* “too”. It is formed from the noun *v□tb* “branch” (cf. Old-Rus. *v□tb* “branch” and “willow” with the help of the suffix *-vb* [Fasmer, I, p.77]).

V□tb - a word of Indo-European character (Lith. *vytis* “rod”, “osier”, Latv. *vitols* “willow”, Lat. *vitis* “grapevine”, Old-High-Germ. *wida* “willow”, Old-Ind. *vetasas* “rod, curling waterweed”, Avest. *vaeiti* “willow”, N.-Pers. *bid* “too”, Gr. **vaituva* “willow”), representing a suffixal derivative of the same stem, as *vitb* [Fasmer, I, p.193]. The primary meaning of *v□tb* “curling tree” with the subsequent specialization (“willow” and “white willow”), and narrowing of the latter, from where “branch”. In the Old Russian language *v□tb*, obviously, had the meaning of “willow”, whereof tells East Slavic word *vetla*.

Folklore. *Dozhdat’sya kak ot vetly yablok* (cf.: as pears on willow) - about impossibility to wait smth. from someone. *Nepravda (greh) čto duga vetlovaya: kontsy v vode, tak seryodka naruzhu; seryodka v vode – kontsy naruzhu* - a sin always will find itself, will reveal to people [Mokienko, Nikitina, 2008, 93, p.179].

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JĚLME



ELM

Jělme “elm” is a deciduous tree with tough wood, a species of elm.

We did not reveal any phonetic alternants. Though Yu.Dmitrieva gives dialectal *elme* “elm”, it is not available in Ashmarin’s dictionary, either.

Derivatives: *jělmelěh* “ilmovnik, ilmovyj les”; *jělmahva* (from *jělme* + *háva*).

Toponyms with the component *jělme* “elm”: *Jělme varě* - ravine name; *Jělme kata* - district name; *Jělmel* - the name of the settlement of Ilmovo; *Kiv Jělmel*, *Šěně Jělmel* - names of settlements; *Jělmehva* (*jělme* + *háva*) - village name [Ashmarin, V, p.122]; *Ylmel* < *Ylmeel*.

Etymology. According to V.G.Egorov, *jělme*, dial. *elme* “elm”, Kum. *elme* “elm”, Bashk., Tat. *elme* “elm”, Kirgh., Kazakh., Uzb. *il'm* “too”.

N.K.Dmitriev declares that all these three alternants go back to one Tatar-Bashkir alternant *elme* [Egorov, 1964, p.78] (with the reference to “The system of Turkic languages”).

According to M.R.Fedotov, *jělme* - tree name elm. *Jělme tupan šuna kirlě* “It is necessary that runners were made from elm”. The settlement name *Jělmel* is from *jělme* + *el* (vowel harmonic alternant of the word *jal* “village”). Subsequently, the author calls down V.G.Egorov’s opinion, suggested by N.K.Dmitriev, that Rus. *ilem*, *ilim*, *il'm* go back to Tatar-Bashkir alternant *elme*. It must be borne in mind that Russian forms in the Ukrainian, Czech, Polish, Lower-Lusatian, Polabian, possibly, are cognate to Lat. *ulmus*, Old-High-Germ.

elmboum, M.-High-Germ. *ilme*, Old-Icel. *almr*, Engl. *elm* [Fasmer, II, p.126-127], but in to a lesser degree can confirm the Indo-European origin of some Turkic names of elm. E.g., V.V.Radloff writes that Kazan-Tat. *elme* is from the Russian language that corresponds to modern German *Ulme* “ulmus, elm” [Fedotov, I, p.194; with reference to: Radloff, I, p.1583].

According to Yu.Dmitrieva: Chuv. *yěłme*, dial. *elme* “elm”. Cf. Tat. *elmä*, Bashk.dial. *elmä* “elm”, but Bashk. Lith. *yila*, Nog. *elmen* “aspen”, Kum. *elme* “ulmus, English elm”; Rus. *i'lem*, *il'ma*, *ilm* “ulmus”. Subsequently, the author adduces the opinion of N.K.Dmitriev, V.G.Egorov and M.R.Fedotov; agrees with V.V.Radloff's opinion that Kazan-Tat. *ilmä* has been borrowed from Russian, and following T.V.Gamkrelidze and V.V.Ivanov establishes the Indo-European root *el*, by means of which in the Italo-Celtic-German languages elm is called, but which (**el*) is one of the forms of Indo-European root of the name of fir-tree (**edlo* and **el*) [Dmitrieva Yu., p.41].

R.G.Akhmetyanov considers Tat. *elme*, *i'lem* as a linguistic borrowing from Russian, the stem of Indo-European origin; cf.: Germ. *Elm*, Lat. *ilmus*, Old-Rus. *ilemъ* “elm” [Akhmetyanov, 2001, p.255].

According to L.V.Dmitrieva, the name *elmä*, *elme*, *elmen* in Turkic (wider: Altai) languages differ in the meanings: “elm”, “ulmus”, “aspen”. In the Mongolian language: “elm”, “elm”, but Kalm. *džökē modn* “elm”, “ulmus” reminds of Turkic *zhöke* “linden”; Tung.-Manch., Nan. *ɣajila*, Manch. *ɣajlan moo* “elm”, “ulmus” [Dmitrieva L., p.189].

Word-combinations: *jěłme tupan* “elm-tree runners (of sledge)”; *jěłme yěłtěr* “elm-tree skis”:

Jěłme yěłtěr - yăltăr-yaltăr,
Šusa tuhrămăr hire.

“Elm-tree skis sparkle on snow,
On fields we had a slide on them”.

Mětri Vasleyě. Yěłtěrpe

Jěłme kasrăm, yěłtěr turăm “I cut down elm, made skis”; *jěłme jyvăs* “elm tree”.

Folklore and literary texts: *Jěłme tupan šuna kirlě* “It is necessary, that

runners were made from elm-tree”. *I, jut kēper ayēnče, vārām čārāš tārrinče, yarāna-yarāna kukārtat* (kukkuk avātat’. - Yu.I.). *Kukki vēšše kajsassān jēlme jyvāš jantārat*’ “And, under a strange bridge, at the top of a high fir-tree, a cuckoo cuckoos incessantly. And when the cuckoo flies away, the elm still rustles”. *Jēlmisene kasrām, kupās turām ūrkev kilnē čuh vyljama* (read: *kalama*) “I cut down an elm and made from it a violin to play it during melancholy” [Ashmarin, V, p.121-122].

Children’s folklore (*sāpkavsem* - lullabies):

1. <i>Jēlme jivāš avānat’</i> <i>Vāš-vāš šilē vērnēren.</i> <i>Pirēn ača šyvārat’</i> <i>Yjhā pussa kilnēren.</i>	“The elm-tree is bending Under the puff of the wind. Our child sleeps Because the dream overcomes”.
2. <i>Avān ujāh tāhrinčen</i> <i>Vārām vēren kartarāp.</i> <i>Vārām vēren unkinčen</i> <i>Jēlme sāpka šaktarāp.</i> <i>Jēlme sāpka hērrinče</i> <i>Kēmēl kēsle šaktarāp,</i> <i>Šav kēsle kalasa</i> <i>Šak ačana šyvratāp.</i>	“I’ll span a rope Behind the bend of the moon. And on the ring of rope knot I’ll fix up an elm cradle. And on the edge of the elm cradle I’ll fix up a silver gusli. And playing the gusli, I’ll put the child to sleep”.

In children’s counting rhyme one meets the word *jēlmelliyēn* (literally: at the man, who has elm):

<i>Ulmalliyēn – ulttā,</i> <i>Jēlmelliyēn – šiččē.</i>	“At whom apple - six, At whom elm – seven”.
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Ilm - the wood tree growing in the midland of Russia, a species of elm.

Ilem (*ilim, il’ma*) “birchbark; berestina”; *karagač, karaič*; tree similar to *ulmus, Ulmus campestris* and other cognate species. *Ilmočka kustistaya. Ilmovyj* - elm relating, from it taken (leaf), made from this tree.

Derivatives: *ilmjak, ilmovnik* “elm wood or grove”; *il’mopryad* - type of *sumerechnik*, moth, which caterpillar lives on elm, eating it [Dal’, II, p.41].

Ilem, genitive case of *il’ma*: also *il’ma* “*ulmus*”; Ukr. *ilem, il’m, lvom*; Old-Rus. *ilemъ*, Czech. *jilem, jilm*, Polish *ilm, ilem*, also *ilma*, L.-Lus. *lom*, Polab. *jelm*.

The names of districts are extremely widespread in Russia: *Ilemno, Ilemna*,

Ilemka, also *Elemka* river.

Possibly, are related Lat. *ulmus*, Old-High-Germ. *ilme*, Old-Icel. *almr*, Engl. *elm*. There is a popular belief of linguistic borrowing from M.-High-Germ. *ilme*, *ilmpaum* “ulmus” [Fasmer, II, p.127]. T.V.Gamkrelidze and V.V.Ivanov consider **el* as the root of the word *il'm*, *ilem* and connect it with other names of trees in separate dialects, in particular, Italo-Celtic-German name of *ulmus*: Lat. *ulmus* “ulmus” (**ol-mas* or **l-mos*), M.-Irish *lem* (**lemos*), Old-High-Germ. *elmboum* “ulmus” (Germ. *Ulme*, Old-Engl. *elm*, Old-Icel. *almr*).

In Ancient Greek the fir-tree is designated by the word *Ελατη* (<**el-n-tā*); by Homer as well in the meaning of “oar”. The same root is found in Armenian *eleven* (**el-eu-*) “fir-tree”, “Christmas tree”, also “cedar”, too. Here refer usually Rus.dial. *jalovets* “juniper”, Czech. *jalovec* [Gamkrelidze, Ivanov, II, p.634]. It is possible to refer here Rus. *elenets* ~ *jalovets* “juniper”, Sloven. *jalov*, genitive case *-vca* “grapevine”, too [Fasmer, IV, p.554].

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KAVRĚŠ



ASH-TREE

Kavrěš “ash-tree” is a tree with pinnate leaves and high density elastic wood.

Phonetic alternants: *kavrěš, kavřěš. Āvāspa hurān, vērenepe kavřěš un ayēnče kuklenseh larnā. Kavřěšran kisip tāvaššē. Kavřěšran tukān avaššē* [Ashmarin, VI, p.18], *karěš* (in combination *karěš yūš*), *karěš* “ash-tree” [Ashmarin, VI, p.96].

Derivatives: *kavrěšlāh* - place where ash-trees grow; cf. dial. *karěšlāh* “ashen grove”, from here *Karěšlāh* - district name. *Karěšlāhra ēlēk ěmpū porānnā; onta krepěš por teššē. Krepěš karta vyrānē por teššē, lakšāk (ditches)* [Ashmarin, VI, p.96]. Here *karěšlāh* can mean “place abounding with corncrakes (birds)”, too, because the name of bird *karěš* “corncrake” has also an alternant *karěš* (Ibidem).

Etymology: *kavrěš* “ash-tree”; Bashk. *kores agas*, Tat. *karyu agač*, Karach. *kūrūč* “ash-tree”; Hung. *kōris* from Old-Chuv.; V.I.Abayev considers Osset. *koerz* passed from Old-Chuv. in Alan language [Egorov, 1964, p.84].

M.R.Fedotov gives Turkic compliances and specifies: Kalm. *kūrūs* “ash-tree” (< Turkic, Old-Chuv. *kavřěš*); (Hung. *kōris* (*fa*)id, **keūres* < **keūrič* (with reference to: Ramstedt G.J. Kalmückisches Wörterbuch. Helsinki: Suomalais-ugrilainen Seura, 1976. 8. 250).

According to Z.Gombocz, Hung. *kōris* has already been testified in the 12th

century; M.Räsänen considers that the old-Turkic form was **käbrűč* [Fedotov, I, p.209].

Yu.Dmitrieva gives more detailed etymology of the word *kavrăś* “ash-tree”: Chuv. *kavrăś*, dial. *kavărăś*, *kavărs*, *karăś yűś*; K.-Balk. *kűrűč*, *kűjrűč*, Kum. *gűrűč*, Nog. *kűjriś*, Azerb. *kejrűś*, Kalm. *kűürűś*, Osset. *kärz*, Hung. *köris*.

The Chuvash word *kavrăś* has few parallels in Turkic languages. To refer here Tat. *koryč agač* and Bashk. *koros agas*, though they designate the same tree, is inconvenient due to phonetic signs: the basis of the Tatar name moves closer to *koryč* “steel”, to which *hurśă*, *hurăś* corresponds in Chuvash.

Except Turkic languages, the compliances of Chuv. *kavrăś* are available in a number of different-system languages. Taking into account the lack of Iranian parallels of Ossetian *kärz*, V.I.Abayev considers it as a linguistic borrowing from Old-Chuvash language [Problems of historical lexicology..., p.33].

Yu.Dmitrieva added these particulars with new data: “Due to the fact that for Ossetian *kærz* there are no Iranian parallels, and Chuv. *kavrăś* has a compliance in Mongolian (*kűirűś* “ash-tree”), V.I.Abayev assumes that this word has been borrowed by old Ossetian (Alanian) language from the old Chuvash (Bulgar) language”.

According to Z.Gombocz and the data from the Historical etymological dictionary of the Hungarian language (HEDHL), Hungarian *köris* “ash-tree” too dates to the old Chuvash source < **kevrič* or **kűiűč*. The Chuvash language just defines as the source for Kalmyk *kűrűś* “ash-tree”.

According to L.Ligeti, the importance of this word lies in its rather narrow geographical prevalence, what directs us to its approximate place of linguistic borrowing. Ligeti, as well as originators of “The historical etymological dictionary of the Hungarian language”, is not doubtful of the unity of the Chuvash, Tatar and Bashkir data. A.Rona-Tash brought out his doubts about correlativeness of Chuv. *kavrăś* ~ Tat. *koryč agač* ~ Bashk. *koros agas*.

Existence of the given phytonym in Ossetian and Hungarian languages

gives evidence of former contacts of these languages speakers with ancient Bulgars. The Caucasian region in the 4th–6th centuries AD could have been the place of these contacts. The considered word got into the Kumyk, Nogai, Karachai-Balkar languages also from Old-Bulgar (cf.: Old-Bulg. **käürič*), and Tatar and Bashkir phytonyms, contrary to our former opinion, as Yu.Dmitrieva writes, are considered to be rather late linguistic borrowings of Chuvash *kavrăś* [Dmitrieva Yu., p.24].

R.G.Akhmetyanov in the entry *koryč agač* “ash-tree” quotes Tat.dial. *koreč agačy*, K.-Balk. *kurug*, Chuv. *kăvărăč*, Hung. *körisça*, where *ça* “tree”, Osset. *körz*. Chuv. *kăvărăč* was provided by the author incorrectly, in the Chuvash language *kăvărč* – “cracklings, fat scum”, and no phonetic alternant of the word *kavrăś* like this has been fixed in the Chuvash language. The author connects the origin of Tatar *koryč* with Pers. *gurunč* > Tat.dial., Uzb. *guruč* “rice” and motivates with the fact that the leaf of ash-tree is similar to that of rice [Akhmetyanov, 2001, p.114].

L.V.Dmitrieva quotes the following parallels of “ash-tree”: Nog. *tal terek* < *tal iva* < *terek* “tree”; Uzb. *šumtol*; Turk. *dishbudak ağaci* < *dish* “tooth”, “jag” < *budak* “branch”, “leaf” + *ağaci* “its tree”; K.-Balk. *kjyrjč* ~ *kjryč* (cf. Osset. *koerz* “ash-tree” < Indo-European language layer; Azerb. *köjryš*, Nog. *kjyriš*, Kum. *gjjryč*, Chuv. *kavărăś* ~ *kavrăś*, Tat. *koryčagač* < Tat. *koryč* “ash-tree”, “steel” + *agač* “tree”; Bashk. *koras agas*. There is an interesting comparison: Tat. *dar-dar agačy*, where *dar* “gallow” [Dmitrieva L., 1972, p.211]; Mong.: writ.-Mong. *nicügün xobula* < *nicügün* “nagat” + *xobula* “bark” (cf. Chuv. *hupă* “bark”), Mong. *nutsgen hovol*; Mong. *j ash il*, Kalm. *j ash l* < Rus. *jasen*; Tung.-Manch.: not *ivagda*, Nan. *sivagda*; Evenk. *elš*; *kajlarun* “elm”, “poplar”, “ash-tree”; *hyla* “aspen”, “alder (black)”, “poplar”, “ash-tree”; Nan. *koere* “ash-tree” [Dmitrieva L., 1972, p.211]. Nan. *koere* partly reminds Chuv.dial. *karăś* “ash-tree”.

Word-combinations: *kavrăś šulsi* “ashen leaf”; *kavrăś vărmaně* “ashen grove”.

Ash-tree – holly tree, *Fraxinus excelsior*, having rare leaves, there is a lot of gleam [Dal', IV, p.681]. There is no special entry, reference is given to the word *jasnyj*.

Ash-tree is a high tree with pinnate leaves and heavy elastic wood used for various articles. *Yasenevyj* - made from ash-tree: *yasenevaya mebel'*; *yasenets* - perennial grassy plant with pinnate leaves, as at ash-tree, releasing volatile oils [Ushakov, 2007, p.1238].

Folklore: comparisons, proverbs and sayings: *raskačivat'sya kak yasen' pod vetrom* - about strongly shaken man [Matvienko, Nikitina, 2008, p.779].

Etymology. *Yasen'*. Common-Slavic word. Dates back to unattested *asen'* that developed the initial *j*. The form *asen'* is the formation with the suffix *-en'* from the stem **as* acting in Lith. *úosis* “ash-tree”; Old-Prus. *woasis* – “too”, Old-Icel. *askr* – “too” [Shansky, Ivanov, Shanskaya, 1971, p.526].

According to M.Fasmer: Ukr. *yasen'*, dial. *osen*, *осѣн*, словен. *jasen*, Czech. *jasen*, *jesen*, Polish *jasien*, *jasion* // Com.-Slav. **asenъ* is related to Lith. *úosis*, Old-Prus. *woasis*, Lat. *ornus* “species of ash-tree”, “spear” (**osenos*), Old-Celt. **osnā*; Old-Icel. *askr* “ash-tree” [Fasmer, IV, p.564].

Geographical distribution of respectively forms **asenъ* and **asenъ* is deprived of any clearness, hence they are given combined, in comparative-historical and typological respects the form **asenъ* is more original. Old-Slav. **asenъ/b* is the closest to Lat. *ornus* “ash-tree” < **osenos*, besides both words unite not only the Indo-European root **os*, acting also in other languages, but also the general expansion of the stem *-en*. The close proforma **os-no* lies also in the stem of Celtic names of tree: Old-Ir. *huinnius*, Kymr. *onnen*, Bret. *ounnenn*. The Slavic form continues the Indo-European **oseno-* with the duration of root vowel, reflecting, perhaps, the secondary lengthening of Indo-Europ. *o*. This last feature pulls together Com.-Slav. **asenъ/b* with the Baltic names, which also continue **os-*: Lith. *osis*, Latv. *úosi*, *uoss*, Old-Prus. *woasis* “ash-tree”.

The initial element *j-* in the forms of living Slavic languages is explained as a secondary prosthesis, like the initial *w-* in the Old Prussian word [EDSL, I,

p.79-80].

Derivative words **asenb* (ash-tree) are interesting: Bulg. *yasenets* - plant; L.-Lus. *jasenc* “ashen wood”; Serbo-Croat. *jasenbe* neuter collective “ash-trees”; Sloven. *jesknic* “ashen wood” [EDSL, I, p.80].

The Indo-European name *yasen*’ and shift (transfer) of the meanings in the semantic field “ash-tree” are shown in the work “Indo-European language and Indo-Europeans” by T.V.Gamkrelidze and V.V.Ivanov: Old-Icel. *askr* “ash-tree” → “spear”, “vessel” transfer of the meaning “ash-tree” → “beech” in Greek [Gamkrelidze, Ivanov, 1984, p.625].

The phonetic proximity of Indo-European forms **hos-* “ash-tree” and **(h)osp* [*h*] “aspen”, “poplar”, which finally can be considered as formations from a certain **hos-*, draws attention to itself (Ibidem. P.625-627).

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KATĀRKAS



HAWTHORN

Katārkas “hawthorn” is a thorny bush with edible fruit, planted as a green fence [Ushakov, 2007, p.47].

Katārkas “hawthorn”; figuratively a splinter, a captious man [ChRD, 1982, p.52].

Kātārkas, kātārka - a tree with knobby, rough bark.

Phonetic alternants: *katārkaś, katārka, katār, kaltārkas ~ kältārkas* [Ashmarin, VI, p.161,162].

Etymology. V.G.Egorov and M.R.Fedotov did not include this word in the register of etymological dictionaries, the reason - lack of lexical parallels in other Turkic languages. Yu.Dmitrieva considers *katārkas* as a Mari linguistic borrowing and for the stem takes Mar.G. *kadyra* “dry bough”, *kadyri* “frequent thorny boughs (at wild apples)”. In spite of the fact that in Mari language it has no hawthorn meaning, the author believes that here is a transparent motivation. This brings up the question: motivation of what – that of semantics or phonetic shape? There is no answer to this question [Problems of historical lexicology, 1980, p.33-34]. A rough, shaggy surface can be attributed to many trees.

The initial opinion was rejected by the author herself in the monograph “Chuvash national names of wild-growing plants” after 20 years: “Due to the attempt to derive Chuv. *katārkas* from Mar.G. *kadyra* “dry boughs”, “frequent thorny boughs (at crabs)” difficulties arise, as the Mari word, having no

compliances in other Finno-Ugric languages, most likely, is a linguistic borrowing from Chuvash” (it is referred to *katär*); cf. Mar. *agytan ora* “hawthorn” (*agytan* “cock” + *ora* “fly”).

A new version was proposed: “Judging by the initial *k* in Chuv. *katärkas*, as well as by numerous phonetic alternants, this phytonym, apparently, is a linguistic borrowing, rather Tat.dial. *katyrgan* “gooseberry” [TTDS, 1993, p.596], which, in turn, corresponds to Old-Turkic *gattırqan* bot. “sophora”. Both these plants are united with the quality of spinosity. The same quality is expressed in Yakut *haty*, too, which major meaning is “roughness, asperity”, as well as “blackthorn, wild rose, dogrose, nettle, hawthorn” (reference to: Pekarskiy E.K. Dictionary of the Yakut language. V.1-13. Pb., Pg., L., 1907-1930. P.3405-3406).

In the stem of *katyrgan*, as well as Yakut. *haty*, most likely, lies *kat* (Chuv. *hyt*) with the meaning “to be hard”, to which joins a voice affix *-är* (*-ir* - Zakiyev, 1995, p.442) + *-gan* a result affix [Dmitrieva Yu., 2001, p.33].

In our opinion, *katärkas* (*katärkaś*) consists of two parts: *katär* + *agač* (*agas*) “hard tree” or “hawthorn tree”; cf. *katär śyrli* (literally: “hawthorn + its berry”); by N.I.Ashmarin *katär śyrli* is a plant name “hawthorn”, berries are red; *katärka jyväsši* is a tree name [Ashmarin, VI, p.161].

In Turkic languages: cf.: Tat.Barab. *daulan agačy* (literally “hawthorn + its tree”, Alt. *tolonyn agazhy* (literally “hawthorn its tree”) [Dmitrieva L., 1972, p.180].

Word-combinations: *katär śyrli* – the name of plant hawthorn. It has thorns; berries are red; leaves as those of currant; *katärka jyväsši* - tree name: *Katärka[s] jyväsši huneše, erne kun turäšě hunemem, yěplenč jyväsši yvāl pultär, värmanti kurshank hěr pultär* [Ashmarin, III, p.30]; *katärkas* - name of the tree having yellow berries.

Katärkas is a tree having berries. *Katärkas* (branches resemble an apple-tree, very thorny; berries are black, as those of bird cherry; berry interior is yellow). *Katärkas* (almost directly from the trunk there are dark blue berries singly, in the middle there is a kernel; eadible). *Katärkas* - a bush with thorns,

possibly, “hawthorn”. *Katārkas – šyrļa tāvakan jivās (palan jivās pek). Katār-katār katārkas katārkipe muhtanat’*. *Katār-katār katārkas ta, katār-katār katārkas katārkasna muhtanat’*. *Katārkas šyrli* - berry name. *Sahal vāl, lapsārkkamar; šyrli hērlē, pylak, šieššē āna. Šalta - timēr, tulta mimēr (katārkas šyrli)*.

Katārkaś - a hawthorn. *Katārkaś* - a bush, “wolf berries”; sweepers are made from it.

Katārkaś - vāl vārmanta jyvaś šinče ūset, pilešren kăšt kăna šupkarah tēslē tata sapakki te sapalančăkrah. Katār-katār katārkaś katārkaśepe muhtanat’:

sarā katārkaś “hawthorn”; *Ilyuška šyrli* “too”;

hura katārkaś - the same that *jytā šēmērčē. Jytā šēmērtne hăšē hura katārkaś tēššē*;

šurā katārkaś - the same that *ušā* or *āvāš* (plant name) [Ashmarin, VI, p.161-162].

N.I.Ashmarin understands different names of trees under the word *katārkas* ~ *katārkaś* (cf. *katārkas kati* “sloe bushes”), hence it is not known what name of the tree we mean in toponyms (*Katārkas utti* - field name; *Katārkas koč* - ravine name) - what a hawthorn, what a sloe, what a buckthorn? [Ashmarin, VI, p.162].

In the riddle *Šalta timēr, tulta nimēr* “Inside iron, outside jelly” it is told about a hawthorn berry, not about a tree.

Boyaryšnik is a bunchy berry tree Czataequs, boyarka, glod, gludina, glog, talono, black glod, cup tree, medlar; Siberian mountain hawthorn; white hawthorn, mealy tree. Hawthorn is good, but not before a boyar porch [Dal’, I, p.121-122].

Boyaryšnik - 1) a thorny tree or a bush of the family of rosales, some species are used as a green fence, ornamental plants, etc., and fruit - in pharmacology; 2) fruit of such tree (plant); *tsvety boyaryšnika; extract boyaryšnika, nastoyka boyaryšnika* [DSRLL, I, p.728].

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KEDR



CEDAR

Cedar is a coniferous tree giving cedar cones or nuts. The Cembra pine gives nuts, cedar of Lebanon – a highly-valued construction material.

Shoots of cedar can be seen in many corners of taiga, even where there are no nearby adult trees. Nutlets are carried across the wood by animals and birds who eat them. Inhabitants of taiga do stocks of nutlets and hide them in a moss and other secluded places. Meanwhile stocks often remain untouched. Besides, animals and birds take away the whole cones, a part of nutlets appears on earth. On the one hand, the cedar feeds up inhabitants of taiga, and on the other hand, uses their services at dissemination of seeds.

Cedar, rather Cembra pine, is presented by nature to the Russian people and many peoples living in taiga, as nearly 99% of cedar woods of the world are in Russia. Two species of cedar pines - Siberian and Korean cedars - are forest-forming species on extensive spaces of Siberia and the Far East, and play a huge role in forestry thanks to axiological wood and seeds (nuts). Strong and hard wood of cedars is used for manufacturing of pencils, timber for boats and decks, accumulator scale wood, musical instruments, furniture, ware, etc., in construction, including aircraft building. People of Siberia long since have known and appreciated wonderful properties of cedar: using its resin they treated and treat suppurated wounds, and infusion from fir-needles - scurvy. Milk does not turn sour for a long time in the ware made from cedar wood, and moth does not affect the clothes stored in the casework made from cedar.

Cedar seeds - cedar nuts are of special importance. They are food not only

for animals - inhabitants of taiga, but also man as contain a large amount of protein and fats. Cedar trade - provision of nuts - belongs to very old crafts of the taiga population of Russia. Already in the 16th century among the wood goods exported from the Moscow Russia to England, cedar nuts have been mentioned. Harvesting cedar cones and their processing demand observance of certain rules and skills. Especially labor-consuming and branched-off operation is collection of cedar cones from trees. Provision of cedar nuts is a profitable trade. Use of resources of cedar taiga allows to receive the income from 1 hectare 2-4 times more than from provision of wood only. Cedars incapable of fructification are merely chopped.

Ketär “cedar” (tree). *Tata ketär mājārē numai pulat’*. *Suhārlā jāvāšsem: čārāš, hyr, ketär, pihtā. Ketär, differently vēt mājār jāvāšši* [Ashmarin, VI, p.192].

Word-combinations: *Šēpēr kedrē* “cembra pine”, *kedr vārmanē* “cedar wood”, “cedar forest”, “kedrach”, *kedr jivāšši* “cedar tree, cedar”, *kedr mājārē* “cedar nuts”, *kedr jēkelli* “cedar cone” [ChRD, 1982, p.166].

Turkic: Tat. *erbet agačy* “cedar”; Khakas *huzuh agazy*, Tat.Barab. *қызық ағачы*, Tat.-Tom. *қузуқ агаты* “cedar, hazel” (literally “nut + its tree”); M.-Iran. *gouz* “nut”; Alt. *möš*, Tof. *bosh*, Tuv. *қөш*; Tat.Barab. *қарағай* “cedar, pine”;

Mong.: writ.-Mong. *xusiγun*, Mong. *huš*, Buryat. *huša*, Kalm. *hošu modn* “cedar” (*hošu* “cedar” + *modn* “tree”);

Tung.-Manch.: Evenk. *koldon* “cedar”, *ḡāḡte* “cedar, fir-tree, fir, pine” [Dmitrieva L., 1972, p.190].

Kedr is a coniferous tree giving cedar cones or nuts, cedar; cedar of Lebanon, *Pinus cedrus*, cembra, *Pinus cembra*, meleda; red cedar, cedar heather, Spanish juniper, *yuniperus oxycedrus*. In the extreme northeast there is also a cedar slate, or yernik.

Kedrovnik - cedar wood; *kedrovik* - a hazel grouse living in cedar forest, *kedrovka*, or *orehovka*, - a bird of corvine genus; *kedrovščina* - a holiday of picking cedar cones, minnow [Dal’, II, p.104].

Etymology: *kedr* was borrowed from Greek. In the monuments it has been noted from the 11th century; Gr. *kedros* – “pine, cedar” [Shansky, Ivanov, Shanskaya, 1971, p.193; Fasmer, II, p.221].

Comparisons:

- *lohmatyj kak kedr* - about a man with a tousle;
- *temnyj kak kedr* - about an illiterate, ignorant man;
- *lipnut' kak smola ot kedra* - about something very sticky, stuck to something;
- *stroynee kedra* - about a well-shaped, tall, graceful young man or girl;
- *temno kak v kedrovnike* - about utter darkness somewhere;
- *kulak kak kedrovaya šiška* - about somebody's big, heavy fist.

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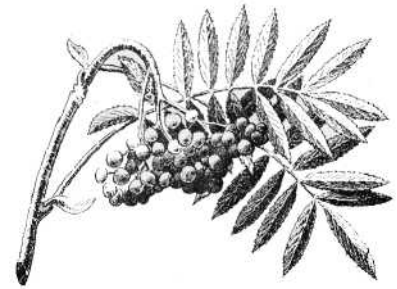
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PILEŠ



MOUNTAIN ASH

Pileš “mountain ash ” is a tree yielding fruit as a bunch of orange-red berries.

Derivative: *pilešlěh* “false spiraea, mountain ash tousle”.

Word-combinations: *hěrlě pileš* “red mountain ash ”; *hura pileš* “black-fruited mountain ash”; *pileš šyrli* “mountain ash” (berry); *pileš jyvašě* “mountain ash” (tree); *pileš sapaki* “mountain ash truss”; *pileš erehě* “mountain ash fruit liqueur”; *pileš kayākě* “fieldfare”; *pileš kurākě* bot. “tansy” [ChRD, 1982, p.295].

In Ashmarin’s dictionary: derivative *pileške* (?) - an unknown word in the unintelligible song: *Pěr pěrelě, ikkě ikelě, viššě višelě, tăvattă tăvatkal, pilěk pileš, ulttă ulma, šiččě šimen, sakkār saman, tăhhār tăman, vună pileške tăm kašan* [Ashmarin, IX, p.211]; cf. *sapankă*; *pilešelle* - game name.

Pileš sapaki - synonym *pileš tepeki* (t ~ s?), *pileš šupkămě* “truss, cluster of mountain ash”; *pileš uti (utti)* - plant name (grows on meadows, leaves as at mountain ash); *pileš tărăllă kurāk* - plant name; *pileš hulă (huli, hulli)* “mountain ash rod”; *pileš hupăllă čărăš* - tree name - Siberian fir; *pileš huppi* “mountain ash bark”; *pileš šyv* “mountain ash tincture”; cf. *pileš erehě* “too”.

Toponyms: *Pileš var(ě)* - Mountain ash ravine; *Pileshkassi* - name of the village of *Pindikovo* (Kozlovsky district); *Pileshkasy* (Sumerlyya district); *Pileš šyrmi* - ravine name.

Many Chuvash beliefs are connected with the tree *pileš* “mountain ash”.

Hăš-hăš čuhne pěrne-pěrne sivě čir ersen vărmana kayaśśě te čěrě pileše varěncen śursa vitěr tuhaśśě [Ashmarin, XI, p.129] “Sometimes, when someone is overcome by fever (*siv čir*), he goes to the wood, halves a live mountain ash, passes through (across) two halves”. *Tata tunkata śinče šatnă pileš vitěr tuhsan părăhat’ teśśě* (fever) “Yet say, if you pass through the mountain ash, which has grown on a stub, fever subsides”.

Pileš jāvăs, śak sivě čire manran uyăr; hăsan ta hăsan śav sivě čir san vitěr tuhě, śavăn čuh tin mana ertěr and so forth. (From hex against fever, said at creeping through the split mountain ash in the wood) [Ashmarin, IX, p.210].

Pilešpe huraltăsene śapsan Tură usalsene hăvălasa kălarat’ teśśě “If to strike buildings with mountain ash rods, God is said to expel devils from them”.

Orpash pošanča vărman horolyă (huralě) šěrle śűret tet vărmana. Aśatsa aslati avătsa śomăr śoat tet. Śiśēm śiśsersen (śiśce jarsan) păhat’ - hośăk yuman tărrinče arśuri larat’ tet... śăpati čalăš tărśśă tet. Horolă pyrsa pileš holipe śoot! śapat tet te, arśuri śăpatine praksah tarsa tet [Ashmarin, IX p.210] “The night watchman bypasses his possession about the village Orb ash. It thunders, and it lightens. When lightning lights up the environs, the watchman looks - a wood goblin, a bast shoe of sagene, sits at the top of the broken oak. The watchman approaches to the oak and strikes it with a mountain ash rod, and the wood goblin runs away, having left the bast shoes”.

Pileš jivăśśinčen vyljăhsene usal an ertěr tese hěres tusa śaksa yaraśśě “Of mountain ash wood do a cross and hang up on cattle, allegedly thus the evil spirit (ail) does not stick to them”. *Pilešren arśuri hărat’* “Wood goblin is afraid of mountain ash”. *Pileš numai pulsan kiles śul jyvăr pulat’* “If there is a lot of mountain ash (berries), the coming year will be heavy”. Alternant: *hěl sivě pulat’* “winter will be cold”. *Pileše sěrēm tivsen śieśśě* “Berries of mountain ash are eaten from coal gas”. *Čăvaśsem pileš juvăśran usal hărat’ teśśě. Pileše vësem temren te mala huraśśě* “The Chuvashes say that the evil spirit is afraid of mountain ash. They esteem mountain ash in the first place” [Ashmarin, IX, p.209-210].

There is an interesting legend under the name “Pileš jivášši mēnšēn sāvaplā?” (Why is a mountain ash tree sacred). Here is the text of this legend: *Šuittansem pērrehinče śyr hērrine puhānsa larnā ta kanashlaššē tet. “Tavay Turra śakatpār, attu vāl pire hirēs angelsem yarat’, hamār ēssene tuma čārmantarat’”, - tese kalaśsa laraśšē tet. Šut turēs tet te hatērlenčēs tet. Turra śakma hupārlasa ilčēs tet te śuhārma puślarēs tet. Turri kāna kursan śuhalsa kajrē tet, nim tuma aptārasa tārat’ tet. Untalla pāhrē tet, kuntalla pāhrē, čupsa kajrē tet te pileš śine hāparsa kajrē tet, pytančē tet. Šuittansem pileš jyvās patne pyma hārasa tāraśšē tet. Sapalansa kajrēs tet vara. Śavānpa pileš jivášši asamlā-sāvaplā tet* “Once devils gathered on the bank and conferred how to hang up God, for he does not let them create dirty deeds in plenty and sends angels. Conceived and got ready. Devils surrounded the God to hang up, and started to shout. God, having seen it, was lost, stands and does not know what to undertake. He looked there and here, saw a mountain ash, ran up to it, climbed it up, hid. Devils were afraid to approach the mountain ash and dispersed. That is why a mountain ash tree is said to be sacred” [ChF, VI v., 2nd part, 1987, p.56].

Kile usal-tēsel an ertēr tese Śimēk kun pileš turattisene huśsa pūrte, kēlete, vitene al śiteimen, ančah ta kurānakan vyrāna tirse tuhaśšē “By the holiday Semik, for the purpose of scaring away any evil spirits, a branch of mountain ash is stuck on inaccessible, but foregrounds in a hut, a barn and a šed”.

The image of mountain ash, connected with the characteristic colour of berries, remained in the riddle: *Yuplē-yuplē tērē jāvās śinče čērē aś śakānsa tārat’* (pileš) [Ashmarin, XV, p.81] “Raw meat hangs on a branchy tree”.

The Chuvashes use leaves and slices of mountain ash branch for taking damage of a sorcerer away. The Chuvash women of northern territories put mountain ash branches in hair and headdress, when going to a wedding not to be bedeviled there. Also mountain ash branches are hanged up on the neck to foals and calves from malefice [Mesaroš, 2000, 98, p.261].

N.V.Nikolsky writes the following about belief of the Chuvashes in miraculous force of mountain ash rods:

“Mountain ash has a surprising force. Once I had a strong headache suddenly and it was so strong that I could not open eyes and had a roll on the meadow. Then I was, possibly, about 12 years and I grazed cows together with my age-mates. They began to treat me. They cut off from a mountain ash its top and let me eat some leaves from the cut-off twig, and then my companion started to expel dirty spirit from me: released the rod from leaves and started to beat me on the back, kept repeating: “Usalli toh” that I, despite an incredible pain in my head, jumped in trice and outrun in the wood, escaping from the expelling evil spirit from me. But the head hurt me till the evening, though the evil spirit was expelled even in the forenoon” [SA ChIH (Science archives of the Chuvash Institute of the humanities). Otd. I. N.V.Nikolsky’s fund. Storage unit 154. Inv. No.4632. P.8].

Etymology. V.G.Egorov gives the following parallels: Bashk., Tat. *mil*□š, Turkm. *meleş*, Alt. *pele*, Oir. *bele* “mountain ash”; Tat. *mileš čypčygy* “ousel”, Chuv. *pileš kayăkě* “false spiraea”, “gray oussel”; cf.: Udm., Komi *pelyś*, *palez*’ “mountain ash” [Egorov, 1964, p.160]. At M.R.Fedotov we find: Alt., Tel., Leb. *pälä* “mountain ash” (as quoted by Radloff, IV, p.1243), Tat., Bashk. *mil*□š “mountain ash”, Turkm. *meleş* “mountain ash”.

Finno-Ugric forms: Udm. *palez*’ / Komi *pelys*’ ~ *pelidz*’ ~ *pelyś* / Mar.G. *pyzle* / Mordov.M. *pizel* / E.Mordov. *pizël* “mountain ash”. M.R.Fedotov does not point to the direction of linguistic borrowing, and quotes V.G.Egorov, who erects Udmurt and Komi words to Chuvash *pileš*. M.Räsänen does not speak about it [Fedotov, I, p.431-432].

Yu.Dmitrieva writes: “Much is written about etymology and history of this phytonym (Y.Vikhman, V.G.Egorov, A.M.Räsänen, A.Rona-Tash). According to Redei and Rona-Tash, Chuv. *pileš*, judging by the first vowel *i*, cannot directly be derived from Udmurt *palez*’, and dates to proto-Perm. **pelz* or **peliz*. Hence, contrary to Y.Vikhman and V.G.Egorov’s opinion, Perm words have a Finno-Ugric origin and cannot be considered as Bulgar-Chuvash linguistic borrowings. Volga region-Turkic, including Chuvash *pileš*, also go back to the

epoch of the pra-Perm community” [Dmitrieva Yu., 2001, p.38].

In Turkic languages the concept *mountain ash* is transferred by different lexemes: Bashk., Tat. *milěš*, Turk. *meleş*, Tat.-Kas. *muliš*, Chuv. *pileš*; but Kirgh., Uig. *četin*, Uzb. *četan*, Kazakh. *ščeten*, Bashk. *myšar*, Tat. Tyum. *mytsyr*; Azerb. *jyváz*, Turk. *űvez*, Tat.-Tom. *bailan* ~ *pailan* “guelder-rose”, “fir”; Kazakh. *balam* ~ *palam* “elder”, “guelder-rose”; Alt. *bele*; Tat.-Penz. *pizel*; Khakas *mjündyr-ges*, Yakut. *syrbynjah* ~ *syrbanjah* [Dmitrieva L., 1972, p.202].

No researcher gave phonetic parallels to Chuvash *pileš*, but by R.G.Akhmetyanov we find the following: Tat. *mil□š* ~ Tat.dial. *m□l□š*, *muliš*, Chuv. *mileš*, *pileš*, *puleš*, Tat.dial. (mišer) *pizel* < Mordov. *pizel*, *pizol* ~ Fin. *pihlaya* “mountain ash”. According to A.G.Akhmetyanov, the word *mil□š*, *m□l□š* is of Finno-Ugric origin [Akhmetyanov, 2001, p.144]. The Chuvash phonetic alternants *mileš*, *puleš* are given, perhaps, by mistake.

We find interesting dialectal data in I.S.Nasipov’s work “Lexical-thematic groups of Finno-Ugric linguistic borrowings in the Tatar language”: *mil□š*, *m□l□š*, *meliš*, *mil□yeš*, *mileš*, *mil□u*, *mil□č*, *muliš*, *m□liš* “mountain ash”.

Tat. *mil□š*, as well as Chuv. *pileš*, is used for designation of both a bush, and its fruit. For differentiation of the plant and the fruit *mil□š agačy* (Chuv. *pileš jyváš(ě)*, *pileš jivášši*) “mountain ash tree” are used; *mil□š ăčil□ge* (Chuv. *pileš śyrli*) “mountain ash berries”. Two species of mountain ash are distinguished: *kara mil□š* (Chuv. *hura pileš*) “chokeberry” and *kyzyl mil□š* (Chuv. *hěrlě pileš*) “red (or red-fruited) mountain ash” [Nasipov, 2006, p.219].

In Tatar, as well as in Chuvash, *mil□šlek* (Chuv. *pilešlěh*) “false spiraea”, “mountain ash thickets” is considered to be a derivative, and in Bashkir *mil□šl□ne* “to be fastened, to tie” (about mountain ash berries after flowering); cf.: Mar. *pyzle* “mountain ash” (tree), *pyzlygičke* “mountain ash berry” (collective).

As well as any tree, mountain ash was used in old times by the Chuvashes as a material for manufacturing of tools:

Pilěk yuplě pileš pur,

“There is a five-pointed mountain ash pole,

Seněk tuma pit selēm.

It is very suitable to make a pitchfork”.

M.Fedorov. Aršuri

A wooden pitchfork (three- and five-pointed) was used earlier, when giving sheaves on a haystack.

Mountain ash is a tree with fruit as a bunch of orange-red berries, as well as berries themselves.

Derivatives: *ryabinnik* collective - mountain ash grove; *ryabišnik* - tansy; *ryabinovka* - fruit liqueur, vodka on mountain ash berries; *ryabinina* - one tree of mountain ash: mountain ash (tree); *ryabinnik* - big gray ousel; *ryabinka* - grass on stubble fields, yellow colour, leaves are as daggers, sick eyes are washed out by its infusion; *ryabika* - plant. The word *ryabina* appears in proverbs, sayings and riddles: *Pod yarusom-yarusom visit zipun s krasnym fusom* (mountain ash). *Ne byvat' šiške na ryabine. Ryabina tsvetet rjasno – mnogo ovsy budet. Ne tvoemu (ne nashemu) nosu ryabinu klevat'. Vyjdem na dolinu da syadem pod ryabinu. Horošo ryabina tsvetet – k urozhaju l'na.* [Dal', IV, p.124].

Ryabina - Eastern Slavic word, is formed with the help of the suffix *-in-* from *ryabъ* “speckled” (<*ębъ); Ukr. *orjabina*, *orobina*, Slav. *jerebika*, Czech. *jerabina*, Polish *jarzebina*, Bulg. *yarebitsa*, *erebitsa* are connected with Church Slavonic *jaryabъ*, *eryabъ* “speckled”, “partridge” [Fasmer, III, p.534-535].

In folklore works: riddles, proverbs, sayings, etc. - images, symbolical properties of trees are transferred to the character and the behavioural stereotype of man. For example, in I.Z.Surikov's poem “Thin mountain ash”:

Why do you stand, shaking,
A thin mountain ash,
By your head declined
To the very fence?

And over the road,
Behind the wide river,
There likewise lonely
A high oak stands.

No matter how I, mountain ash,
Get over to the oak?
I then would not begin
To bend and to shake.

With my thin branches
I'd huddle up on it
And with its leaves
I'd whisper day and night.

But it's impossible for a mountain ash
To get over to the oak.
See, my destiny is such, -
Time to shake alone.

A slim mountain ash is identified with a girl, a woman, and a high oak - with a man. Between them there is an impassable barrier: the road, the wide river, moreover "it is impossible for mountain ash to get over to the oak". It is realizable only in dreams, there it is possible to huddle up on it and day and night to whisper. It is possible only to mountain ash with oak to dream of joint life: "See, my destiny is such, - Time to shake alone". The destiny is the most strict and major category of consciousness, by means of which the entire conceptual picture of the world of the people is being constructed. In images of trees - mountain ash and oak - figurative barriers, limiting implementation of some plans in the destinies of people, are shown in this poem.

Trees, on perceptions of antiquity, are determined with supernatural force. Birch, oak, fir-tree at many people symbolized a handsel; guelder-rose, mountain ash, aspen - transfer more often the experiences of man caused by some trials of life. People turn to mountain ash for council, together with it look for exit ways from intricate histories.

Mountain ash, mountain ash, unfortunate I am.
Two lads, two friends, fell in love with me.
Only evening comes – they come to the gate,
Together under a mountain ash sigh and wait.
Mountain ash, mountain ash, give a good advice...
<...>
Mountain ash, mountain ash, maiden grief...

In "Uralskaya ryabinushka" (words of M.Pilipenko, music of E.Rodychina) the same motive is traced: "Somewhere under ryabinushka lads wait for me"; "Both lads are courageous, both are good, oh, mountain ash,

ryabinushka, give a cue to the heart”.

The subject of unrequited love in the image of mountain ash develops in the poem “Ah, this red mountain ash” (A.Safronov’s words, music of S.Zaslavsky), too:

Ah, this red mountain ash
Among autumn yellowness.
I look at you, darling,
By this time from outside.

From sufferings of the former,
From the left years.
Which, as if to spring dawns,
No return is already more.

In the Chuvash national poetry the bitterness about leaving playful youth is also connected with mountain ash (berry):

Šyv hërrinche pileš ay pišet-ške,
Šupkām-šupkām šyva ay ūket-ške.
Epir vyljanisem, ay kulnisem
Uškān-uškān asa ay kileš-ške.

By the brook mountain ash berries ripen,
And fall in grapes into the brook.
Sometimes we remember as
We played and enjoyed ourselves.

At times, as our ancestors thought, the soul of tree punishes the one who cuts it down. By all means it will happen, if a man cuts down mountain ash. It should dry up, and if somebody cuts down mountain ash, the tree-cutter will be doomed to misfortunes.

Among Maris mountain ash was used also in the magic purposes as an averter. For example, during wedding the groom and the bride put mountain ash branch into bosom. It was usually planted near the house, also tried to keep mountain ash branches inside the house, too. It was forbidden to cut down mountain ash, but if mountain ashes grew much, it was considered that the year will be bad for human health [Toydybekova, 2007, p.201].

The mountain ash, on beliefs of Slavs, protected from failure and sorcery, magic staffs were made from it [Library., 1988, p.53].

Comparisons:

- *gnut’sya (šatat’sya) kak ryabina, ryabinka na vetru* - 1) about the man bent, unsteady from weakness, illness (especially about woman); 2) about the man exhausted under the weight of life trials (especially about woman);

- *odinokaya kak ryabina; stoyat’ kak ryabinka* - about absolutely lonely woman;

- *golova kudryavaya, kak ryabinka* - about somebody's curls (in folk songs);
- *šatat' (kačat') kak ryabinu (ryabinku)* - about the man (usually about woman), who sways, shakes from weakness, illness, etc.;
- *viset' kak ryabinovaya grozd'* - about a congestion of fruit, grains (for example oats) on one branch as lash ;
- *napudrilas', kak korova ryabilasya* - about the girl who put excessive and tasteless make up.

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PIHTA



FIR

Pihta is a coniferous tree with soft flat needles and cones standing upright.

Pihta, as well as spruce, is a kind of wood of great worth in construction business, now it is generally used for production of cellulose.

Viscose silk, staple cloth, explosives and many other things are made from this wood. A miraculous balm for treatment of wounds is developed from the pitch of fir. Medicines are also made from it, for example, synthetic camphor from the essential oil of fir – a right hand in the fight against diseases of the cardio-vascular system. At the same time it is a film ingredient.

By means of chemistry more than 20,000 substances and subjects are received now from wood.

Etymology. Turkic: Bashk. *aq šyršy*, Tat. *aq čyršy*, Chuv. *šur čărăš* “fir” (literally: white fir-tree); Tat.-Tom. *om bailan* ~ *pailan* “fir”, “guelder-rose”;

Mong., Buryat. *zhodoo*, *ėdoo* ~ *doo*; Kalm. *šar χaryā* “fir, pine”;

Tung.-Manch.: Evenk. *nāhte* ~ *lāhte* “fir-tree, pine, fir, cedar”; Ulch. *vahta* “fir, fir-tree” [Dmitrieva L., 1972, p.201].

Russian *pihta* is a coniferous tree close to pine; Polish fir, western, *Pinus* alies, Siberian fir; *pihtovyj les*, *pihtovnik* [Dal', III, p.116].

Perhaps, it was borrowed from the West Finnish languages (cf. Fin., Karel. *pihka* “pitch”, Vep. *pihk* “dense wood”, Vod. *pihku* “pine”). Its initial meaning – “pine forest” (cf. in Old-Russian language the word *bor* “pine”), explanation of this word is unpersuasive on historical and linguistic causes as a renewal of Germ.

Fichte – “fir-tree” [Shansky, Ivanov, Shanskaya, 1971, p.340], but, according to M.Fasmer, *pihta* from Germ. *Fichte* “pine” [Fasmer, III, p.270].

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ŠĀKA



LINDEN

Šāka “linden” is a deciduous tree with melliferous flowers and heart-shaped saw-toothed leaves [Ushakov, 2007, p.409].

Derivatives: *šākalāh* “lime-grove, lime wood”: (*Šākalāhra šāpčāk avātat’, sassi kayat’ jal šine* (folk.) “A nightingale sings in the lime-grove, and this singing reaches the village”; *šākasar*:

Pit mattur-ške Ivanov bul’varē,
Pyllāhri pek šamrāk šākasar.

“A brisk place is Ivanov boulevard,
As if a young lime-grove on a glade”.

V.Mitta

Toponyms: *Šākallā šyrma* - natural boundary name; *Šāka Tavāš* - small river name; *Šākallā uy* - glade name; *Šākallā var* - forest name; *Šākalāh’jal* - name of the village of Lipovo; *Šākalāh* - Lipovaya, Lipovka.

In proverbs, sayings and riddles: *Sētken kēmen šākana kasma an vaska* (proverb) “Take your time to cut a linden, while it is not poured in juice”. *Šul šinči šāka pūrte kērse kay teššē (hāna tāvakan pēlēš e hurāntash patne kērse kay)* “Come into the lime house (in the house cut down from linden) at the road (visit your natives and friends). *Šul šī šāka pūrt teššē* (proverb) “On the way come into the house (lime), they say” [Ashmarin, XIII, p.8].

In the Chuvash language a young linden is called *pušāt jivāšši* “lutoshka”, derivative: *pušātlāh* “place rich with young linden” (for bast). *Aslā šul hērrinče sar pušātlāh, šul šynniseṃ pēlēš hisepne* “Near the main road there is a beautiful lime-grove, passers-by are judge of it”.

Riddles: *Pēčēksē pušāt jivāšši puššapsa larat’* (hurān šyrli). “Small lutoshka kow-tows to passers-by (wild strawberry)”. *Vārmanta turā, šul šinče huška, kile kilsen - šurā* (pušāt jivāšši) “In the wood it is bay, on the way spotted,

in the house white” (lutoshka). *Tulta tură, şalta şură* “In the wild it is bay, at home white” [Ashmarin, X, p.70; Ashmarin, XIV, p.155]. Cf.: Rus. *Into the hut – as a raven, and from the hut – as a swan*; Udm. *Enters into the hut black, and leaves white*. All these riddles about lutoshka.

Word-combinations: *şăka vărmaně* “lime-grove”; *şăka čečekě* “lime flower”; *şăka pylě* “lime honey”; *şăka sētel* “table with a lime desk top”; *şăka şulşi* “lime leaf”; *şăka ulmi* “horoşavka” (a variety of apple); *şăka kărăs(ě)* - mushroom name; *şăka mājri* “linden nutlets”; *şăka hysmi* “transparent juice flowing down after disbarking a linden”; *şăka kătki (kăpshanki)* dial. “ladybird”.

Puşăt jivăşşi “bast tree”. Versions of this formation: *puş jivăşşi*, *puş jyşşi*, *puşişşi*, *puştűşşi* and so forth; *puşăt şăčči* “pile of bast”. Versions of this formation: *puş şučči*, *poşşučči*, *puşčičči*, *poşçučči*, *puşči* and so forth; *puşăt tēşşi* “bast core”. Versions of this formation: *poşçuşş*, *poçuşşi*, *poşçuş* and so forth. The first forms are common in southern, and the second and the third - in the central and northern parts of Chuvashia [Ashmarin, X, p.65].

Etymology. There is no satisfactory etymology of Chuvash *puşăt*, *poşăt*. M.R.Fedotov under the question mark presents Mar. *piste: pişte*/ M.Mordov. *pyase* “linden”/ Est. *pähn* [Fedotov, I, p.458]. Besides, the word *şăka* “linden” does not have any authentic etymology. Etymologists contented themselves with presenting Turkic parallels: Azerb. *čök*, Bashk., Tat. *juk*, Kazakh. *zhöke*, Nog. *yo’ke*, Uzb. *zhuka*, Karach. *dzhöge*, Kum. *äge* “linden”, K.Kalp. *zhöke* “bast mat” [Egorov, 1964, 205]. M.R.Fedotov presents **phonetic version** *şăka* ~ *şăba* (Pškrt.) “linden” [Fedotov, II, p.91].

R.G.Akhmetyanov expanded the entry *juk* “linden, bast” with the following parallels: Kazakh., K.Kalp. *zhöke* “lime bast”, “hemp”, “sack, bast mat”, indicates possible connection with Old-Turkic *jufka* “puff” [Akhmetyanov, 2001, p.258] and concedes a possible connection of *juk* “linden” with the words of Alt.dial. (Shor.) *čufā* “thin”, *yuka* “thin, lank”; *juk* “bass”, and the following word-combinations are interesting: K.Kalp. *zhöke kinder* “hemp”, Tat.dial. *juk kabık* “linden (wood)” or “elm slip”.

In the entry *juk* “linden” there is a reference to *yuka* “thin, lank”, where are provided Bashk.dial. *joka*, Alt., Turk. *yuvka*, Uig.dial. *jupka*, Old-Turkic *jufka* “thin”, K.Kalp. *zhuka* “lean, lank”, Tat.dial. *zhokak* “thin”; perhaps, archaic *jabukak* “thin, lean”, as well as *juvfa* “puff”, Tat.dial. *yuxa*, Turk. *jufxa* “puff flat cake”, “puff pie”.

In everyday life of the Chuvashes, naturally, lime wood has been a construction material, this received reflection **in the national poetry**:

Pičče mana ķelet lartsa parac tetčē
Uram varrinče šāka šātsa ūssessēn.
Uram varrinče šāka šātsa ūsejres šuk.
Pičče mana ķelet lartsa paras šuk.
Irēksēreh kajas pulat' šēn šēre –
Sēm vārmanta šāka kassa ķelet lartma.

“My brother promised to cut a barn for me,
 When a linden grows amid the street.
 The linden won't grow amid the street,
 Brother can't cut a barn for me.
 I'll have to go to virgin lands, having cut
 A linden in primeval forest, to build a barn”.

The bast shoe is known not only to the Chuvashes, but to many other peoples. In the same folk song there is the following:

Irēksēreh kayas pulat' šēn šēre –
Sēm vārmanta pušāt kassa šāpata tuma.

We'll have to go to virgin lands, having cut
 A bass tree in the primeval forest
 to make a bast shoe”.

The etymology of the word *šāpata* “bast shoe, bast shoes” still raises doubts. Turkic compliances: Kazakh. *čabata* < Pers., Bashk. *sabata*, Kazakh., K.Kalp. *šabata* “bast shoe”, Tat. *čabata* “bass bast shoe”; subsequently It. *ciabatta* “type of boot”, Fr. *savade*, Germ. *Schabatte*.

Etymologists (V.G.Egorov, M.R.Fedotov, R.G.Akhmetyanov) believe that this word is made from Pers. *cabbada* “boot”. In our opinion, the word is formed of two words: *šāka* “linden” + *at* “boot”, i.e. “lime (bast) boot”; *šāka* ~ *šāba* “linden” was fixed by N.I.Ashmarin and it was reproduced by M.R.Fedotov; cf. *kāšat(ā)* < *kēšatā* > *kēšše* “felt” + *atā* “boot”, i.e. “felt boots”, “valenki”.

In folklore a lonely linden in the middle of field personifies the image of mother:

Uy varrinče lashtra šāka,
Anne tese ay kayrām ta...

“In the middle of field there is an effuse linden,
 Thinking that mother, I went to it...”.

The poem of the Chuvash poet Maxim Yastran “Uyri šāka” (“Linden in the

field”) describes the same tree, it too lonely stands in the field, but does not associate with man, and serves for expression of the relation of the lyrical hero to social realm. Spring awakening of nature, flowering of linden are capable to give rise to a mass of positive emotions in man:

*Uy-hirte pĕčĕen larat' šăka...
Šurkunne tuh'ja-tevet šakat'.
Šullahi tăp-tără kaśsenĕ –
Merchenpe ahah un śiyĕnche.
Hĕr upraś āna kursan vara
Šuśămĕĕen sănat', sănat' vărah,
E poet āna kursan, pallah,
Šulămpah śunat', śunat' vutpah!*

“In the field a linden stands alone,
In spring it puts on tuh'ya-tevet,
And in summer fine nights
It has coral-agate necklace.
Girls enjoy its appearance
Till the flush of dawn,
If eyes of poet stop on it,
They will light up as a flame!”

In the Chuvash poetry a blossoming linden usually symbolizes love.

*Vărman hĕrrinĕ,
Šăka ayĕnĕĕ,
Kĕtet sarpike
Chunĕ savnine.
Śil śuk ĕšnere,
Šăka šeškere.
Eh, mĕnle hitre
Kaĕĕăpa hĕre!*

“On the edge of a wood
Under linden-lime,
Waits a bonny lass
For her soul mate.
There is no wind on the edge,
The linden is blossoming.
Oh, it's very good
For these lovebirds!”

The description of the leafage, ruffling from wind, tells about unrest and feelings of those who fall in love:

*An humhan šăkalăh,
An humhan, siren',
Hal' āšta-ši, tusăm,
Es irtse śŭren?*

“Do not nod, a lime-tree forest,
Do not nod, a lilac;
Where are you, my friend,
Where do you walk around?”

Linden usually acts as an embodiment of slenderness. It is reflected in the folk song “Surăm vărmanĕ” (Forest of Surăm):

*Šăka pulat' yalan yashtaka.
Śulśi pulat' yalan śavraka.*

“Linden is always well-shaped,
Leaves are always orbiculate”.

The mention of lime leaves is connected with the thoughts about the written language of the Chuvash people:

*Šăka śulśi śavraka,
Mĕn kalasa śyrnă-ši?*

“Linden leaf is orbiculate,
What does it tell about?”

The folk legends store a lot of interesting information about linden. One of them, for example, tells about what feature of this tree was taken into account,

when manufacturing a children's cradle from it:

Ača sǎpkine Čávašsem avaltan pitě juratsa hatěrleně. "Sǎpka yěrkellě te kanlě pulsān ača ta syvlāhlā pulat'", - they said. Šavānpa ta āna puli-pulmi hupran mar, ama hup teninčen, viśśēn yunashar ūseken šāka tupsa varrinče ūsně šāka hupēnčen tuma tǎrašnā (V.Ya.Kanyukov). "Since ancient times the Chuvashes made cradles with big love. They believed that, if the cradle is good and convenient, the child will grow healthy. Hence for it they took not any bast, but the so-called *ama hup* (literally: female bass), from that linden that grew in the middle of the group of three lindens".

According to Ashmarin: "*Ama hup* - lime bark (bast) cleared of the upper black layer, with the oblong longitudinal opening formed from an obliquely growing knot or from a tree illness". In the opinion of the Chuvashes, if to make a cradle of such a bast, there will be many children and they will not die. *Sǎpkine ama hupran mēnšēn tutarmarān?* "Why did you not order to make the cradle from *ama hup* (literally "from female bast")"? [Ashmarin, I, p.191-192].

In ancient Chuvash songs there are fixed attributes for the image of linden. Constant epithets specify that it is not simply a tree, but one of the ways for expression of the world tree image.

In songs, linden is almost always "wide", "yellow", "old". These adjectives serve as the best description for the world tree. In esthetics of the Chuvash people the adjective *sarā* "yellow" is a synonym of the words "beautiful", "nice", "graceful". It means that the combination "yellow linden" is read as "beautiful linden". The epithet *sarlaka* says "wide" that branches of this tree from end to end expanded over the whole world. The epithet *vata* "old" reminds that the generic tree exists on the earth since the birth of the world, and linden is equivalent to the world tree. According to mythology, the world tree sprouted at top of the world mountain at the moment of world origin, it will wither only when a doomsday comes. Hence, the age of generic tree is equal to that of the Universe. In other words, the epithet "old" opens the hidden meaning of the image of linden used in songs. The image of the wide (loosely spreading) linden standing "in the middle

of field” (*uy varrinče*), meets quite often. In song texts through the combination “wide linden” the image of mother is transferred. The “mid-field” serves as the world space.

Different birds, herbivores, insects are often described in the songs near linden or under its branches. Each name of animal in folk creativity hides in itself the meaning, inherent only in it.

In Mari mythology linden is a sacred tree, object of worship. For treatment from diseases they used to resort to linden. There was a ceremony, where a woman in hope to recover from infertility, went after midnight to the sacred linden, rose naked onto it and went from it upside down. The ceremony was carried out before sunrise, secretly [Toydybekova, 2007, p.191].

Lipa - 1) deciduous tree with melliferous flowers; 2) figuratively forgery, fake [Ozhegov, Shvedova, 1994, p.316].

Linden is one of the softest carpentry trees; ware, spoons and so forth are made from linden; *lubnjak* (lime, used for roofs under batten), *lyčnik* (bark residue of young linden used for bast shoes); *močal'nik* (lime bass soaked and torn apart into fibers, used for sacks, bast mats, bedmatts, bast shoes, ropes). *Lipa* dial. “tiresome and importunate man”.

Derivatives: *lipovyj* (relating to linden, from it extracted, made from linden tree); *lipnjak* (lime wood, grove); *lipjak* (height covered with any wood); *lipnya* (lime pack for beehive); *lipovka I* (lime dublyanka, stoyachok, lagunok, chiljak); *lipovka II* (breed of apples); *lipovitsa* (lime juice, strained off in spring; drink); *lipets* (white fragrant honey collected by bees from lime flower; boiled bottle honey from this honey // name of the month of July, when linden blossoms); *lipovane* (our foreign Separatists, rumours of the sect without a priest in Austria, on Danube); *lipina* (linden, one tree); *lipka* dial. (butterfly, moth); *lipina* (lime splinter; door or window jamb); *lipty* dial. (underwear self-made boots); *lipkiy*, *lipučiy* (easily sticking, tenacious, sticky); *lipnut'* (to stick, to be linked, to be pasted), from here: *lipučka*, *lipučnik*, *lipkovatyj*, *lipkost'*, *lipok* (butterfly); *lipets* (birch bud); *lipak* (hide of lamb); *lipač* (lime-sand brick) [Dal', II, p.253-254].

Proverbs, sayings, riddles: *Byla lipka, a stala lutoshka; Sosna kormit, lipa obuvaet.*

Etymology. Nearly all scientists are unanimous that the word *lipa* has been formed from the word stem *lipnut'*. The tree was called so because of its sticky juice [Shansky, Ivanov, Shanskaya, p.240-241]. Possibly, the tree name is connected with stickiness of lime bast, which was widely used, when manufacturing footwear, baskets, bags. Now linden meets considerably less than before.

Slavic **lipa* together with its Baltic compliances dates to the Indo-European dialect name of linden **lēipā* and it is correlative with Common Slavic **lipati* “to be pasted, to stick, to clam” [EDSL, XV, p.114-116].

In the Chuvash language we noted alternation $k \sim p$ in inlaut: *śāka ~ śāpa* (*śāva*) “linden”, and in Slavic languages meets alternation $p \sim k$: *lipa ~ lika* “linden” [EDSL, XV, p.114]. Perhaps, the word *lyko* too has a direct relation to the words *lipa ~ lika*.

Among Slavic people a very tall man was called *lipa*.

In toponymic names: *Lipata* - name of district, slope with the beech forest; *Lipa* - territory name with forests, as well as pastures and fields; *Lipa* - village name; *Lipa* - left inflow of Dniester; *Lipovka* - village name.

In some languages, the figurative sense of lexeme was noticed: in Buryat linden → oak, and linden → elm in Celtic language, in Greek linden → species of oak.

In derivative words the transfer of the meaning to man is noted:

lipak (*Lipak* - nickname); Ukr. *lipak* - worker rough-casting a wall with clay;

lipak Rus.dial - legless man who moves on knees;

lipun - annoying, importunate man.

In comparisons the seme of transfer “linden” → “man” is visible distinctly:

- *Antipa ne lipa: hot' lub sodral, da im ne pokrylsya* - about a man doing

everything awkwardly, inaptly;

- *budto lipa list vykladyvat'* - about a man speaking smoothly, fluently;

- *vrat' bydto (kak) lipa list kladet, budto lipa list vykladyvayet* - about somebody's easy and impudent lie;

- *pet' kak lipa list kladet* - about very good, melodious and natural singing;

- *vperet'sya kak byk v lipu* - 1) about the man who seized, grasped something and not releasing it; 2) about the man who has suddenly stopped at one place;

- *nevesta plačet, kak lipu kladet* - about the bride wailing well at the wedding ceremony;

- *rovno lipon'ka gola* - about the man who sent down the throat to poverty;

- *kak lipina golaya* - about the man who is very poor, without any property;

- *obodrat' kak lipočku, kak goluyu lipinu* - to pick out, take away everything clean from someone;

- *obodrat'sya na lipinu* - to grow poor, to become extremely impoverished;

- *bela slovno lipinka* - about the girl who has turned pale for fear;

- *tonkiy kak lipinka* - about a very thin man;

- *bela slovno lipinochka* - about a pale girl;

- *obluzhit' (obodrat', obdirat', občistit', občiščat', obobrat', obirat') kak lipku* - 1) about the man who was ruthlessly deprived of all property, plundered or subjected to cruel exploitation; 2) about the man who was completely robbed, who was stolen all property or who went absolutely to the cleaners in gambling;

- *oškurit' kak lipu = oblupit' kak lipu*;

- *vrat' kak lipov list* - about a harmoniously saying lies, fibbing man;

- *sodrat' kak s lipočki* - about the man who is ruthlessly deprived of property, picked out something, completely ruined (as a threat);

- *obodrat'sya na lipinu* - to grow poor, to become extremely impoverished

[Mokienko, Nikitina, 208, p.347].

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TIREK



POPLAR

Tirek: 1) poplar - tree from the family of osier; 2) black poplar - tree, poplar subvariety.

Phonetic alternant: *tirĕk* - poplar (so constantly in translation of Pushkin's "Poltava"): *Kiev huli patĕnĕe yashtak, śŭllĕ tireksem ilemlense ŭseśśĕ* [Ashmarin, IV, p.258]; *kirek* = *tirek*.

Synonymous expression: *tar jivăśši* - fragrant poplar; black poplar, willow poplar.

Derivatives: *tireklĕh* - a place where there are a lot of willow poplars or poplars; black poplar grove. *Alăkăr umĕ tireklĕh, pĕr ut kăkarma tivĕślĕ*.

Etymology. According to V.G.Egorov: *tirek* "poplar"; Uig. *ter□k*, Uzb. *terak*, Kirgh., Kaz., K.Kalp., Alt., Tuv. *terek*, Tat. *ter□k*, Bashk. *ak tir□k*, Nog. *akterek*, Turkm. *derek*, Turk. *direk agaĉy* "poplar"; Chag. *ak t□r□k*, Turkm. *ak derek*, K.Kalp. *ak terek*, Khakas *ah tirek* "silvery poplar"; Kum. *terek* "tree", *ak terek* "aspen"; Uig., Khakas *hara tirek*, K.Kalp. *kara terek* "black poplar", cf. Pers. *derăht* "tree" [Egorov, 1964, p.252-253].

According to M.R.Fedotov: Turkic compliances are given as *tărăk*, *terăk*, *tirăk*, *tir□k*, *tireh/tereh* with the meanings: "poplar", "black poplar", "aspen" [Fedotov, II, p.235].

Yu.Dmitrieva gives Turkic compliances as *terăk*, *terek*, *tirăk*, etc. in the meanings: "willow poplar, black poplar, any tree; fruit tree, tree"; *akterek* "poplar" [Problems of historical lexicology., p.30; Dmitrieva Yu., 2001, p.19], as well as Yakut. *tirăĭ* 1) poplar; 2) fir tree; 3) aspen; here figurative names are given, too: Kirgh. *terek* 1) poplar; 2) tree (general name, *figuratively* support,

protection; Kum. *terek* 1) tree; 2) *figuratively* tall (about man).

In view of the fact that compliances of this word are widespread in the majority of Turkic languages, the author considers it as an old-Turcism. However, in her opinion, the initial name of poplar in Chuvash did not remain, what testifies its present form (*tirek*), representing linguistic borrowing from Tatar. Yu.Dmitrieva sees the reason of loss of the initial Turkic name in Chuvash in the fact that trees poplar and aspen seldom meet now in the territories occupied by the Chuvashes (in our opinion, the last statement is incorrect).

Subsequently, the author refers to a number of researchers, when speaking that R.G.Akhmetyanov has described the cult meaning of poplar in detail; G.I.Ramstedt and M.Räsänen specified that Kalm. *ter'g* “ein Baum; Pappel od. Espe” was borrowed from Turkic languages; that V.I.Alatyrev erects Udm. *täreg* “willow”, (bay willow) to a Turkic source; that M.Räsänen considers Turkic *terek* only as the result of contamination with Pers. *deraxt* “tree” and many researchers derive it from the persian phytonym [Dmitrieva Yu., 2001, p.19].

Terek designates a growing tree and is characteristic for the West Kypchak languages: Balk., Kum., Nog. *terek*, Crimean-Tat. *terek/derek*, Karaim-Tat. *terjak*. It is possible to state some assumptions about the origin of this word: a) transfer of specific designation on the generic – “poplar” > “tree”; b) the Iranian linguistic borrowing – *deraht* > *terek*; c) *daraht* designates also a growing tree widespread in the Central Asian area: Uig. *d□r□h*, Uzb. *daraht*; cf. also Kirgh. *daraç*; borrowed from the Iranian languages [Musaev, 1984. p.137]

L.V.Dmitrieva along with the phonetic alternants *tirek* ~ *terek* ~ *tiräk* ~ *derek* provides also word-combinations: Bashk. *aç tiräk* (*aç* “white” + *tiräk* “tree”), Kazakh. *qara terek* “black poplar”; Uzb. 14th century *daru safid* < (Iran. *dar=i safid* “white poplar”); Tat.Barab. *jönkä* “poplar”, Turk. *kovak* “poplar”, etc.; Mong. *uliangar* ~ *ulias*, Buryat. *uljangir* “poplar”, “aspen”;

Tung.-Manch.: Evenk. *hila* “aspen”, “poplar”, “ash-tree”, “alder” (black); Sol. *burgas* “poplar”, Evenk. *kajlahyn* < [Mong.] “poplar”, “elm”, “ash-tree” [Dmitrieva L., 1972, p.207].

K.M.Musaev writes that for poplar designation certain areas use three words: 1) *terek* with insignificant phonetic deviations; 2) characteristic for southwest, or Oguz groups of Azerb. *govak*, Turk. *kavak*; 3) Crimean area: Crimean-Tat. *sal'bi*.

The Mongolian languages have one general word: Mong. *uliangar*, Buryat. *uljangir*, Kalm. *ulaen*, which Ramstedt pulls together with the name of aspen and poplar in Tungus-Manchu languages.

In Tungus-Manchu languages: Evenk. *hul* “poplar”, “aspen”, Evenk. *hula* “aspen”, *sul* “poplar”, Nan. *polo* “aspen”, Olch. *pulu*, Manch. *orulha* “poplar”, “aspen”. The root *hula/pula/fula*, undoubtedly, is of common origin with the root of adjective “red” in Tungus-Manchu languages.

From what said above about the name of poplar, one can conclude that in the Altai languages two areas exist in the poplar name: 1) Turkic, 2) Mongol-Tungus-Manchu; in poplar naming the Mongolian languages appear closer to Tungus-Manchu, than to Turkic languages.

The cult meaning *tir□k* and *baytir□k* was described by R.G.Akhmetyanov as follows: “In the family of ceremonies of the people of the Volga region some role was played by the concepts connected with the word *tir□k* (Tat.), *tirek* (Chuv.), *t□reg* (Udm.) “poplar, willow, bay willow, tree (in general)” and *baytir□k* “old poplar”, “old big tree growing separately” [Akhmetyanov, 1981, p.94-96].

Tat. *tir□k* (Common-Turkic phonetic alternants *ter□k*, *derek*, *direk*, *tarek*) “tree in general”, “planted tree, poplar”, “pattern, embroidered tree or grass” is a linguistic borrowing from Persian, where *daraht* “tree” (cf. Uig., Kirgh.dial. *darak* “tree”).

Word-combinations: *hura tirek* - black poplar, willow poplar; *tirek kăčki* - poplar bud; *šură tirek* - silver (silvery) poplar. *Šură Atăl hërrinče šură tirek, suyla-suyla kasmashkăn hušaśśě. Atăl urlă kaśma perevus šuk, kaśsan ništa larma tirek šuk* [Ashmarin, XIV, p.65-66].

In the ancient time the word *tirek* meant, perhaps, not any tree, but such one

which served as a reference point or a symbol. The Tatar proverb, in particular, explains it: *Bilñček bashy biş tirñk, bilge tek tñ il utyrt* “The beginning of possession - five poplars, put a sign and create your il’ (community) - a sign of the owner on the land boundaries”. In the Tatar children’s game “Ak tirñk - kyk tirñk” the players are divided into two camps and play the scene of matchmaking and taking the bride away from one camp to another. A perfect analogy (with singing of the same couplets) is the Kirghiz game “Ak terek - kök terek”.

Proverbs: *Tirñgeñ bulsa tərñgeñ bulyr*. “If you have *tirñk*, means, there is a support” (cf. Chuv. *tirek* “poplar” and *tėrek* “support”. - Yu.I.)

Kirghiz: *Teñirim bir zhaasa, teregim eki zhaajt*. “If my god is raining once, my *terek* is raining twice”. It says that the word *terek* meant a defender of the family or the boss (cf. also Tat. *tirñk* “native home”).

In the family meaning the word *bayterek*, *baytirñk* “aspen, black poplar, poplar”; “generic sacred tree” is used more often. This tree has also some other names: at Khakases *rayhahin* “bay-birch”, at Altaians and Shorets *pay-huzuk* “bay-cedar”... The word *bayterek* could mean a planted tree or a pole in the centre of nomadic possession, where they used to stay in a certain season (during seasonal migrations). This tree (and a bird on it) received in national consciousness an aura of sanctity and hyperbolic meaning (and sizes).

At the settled peoples of the Volga region this name (Chuv. *Paytirek*, Mar. *Paytirek*, *Payterek*) was given to the boy, if it was known in advance that he remains the only heir of the ancestral home. Cf. *Paytirek* - pagan name of man. From here *Paytirek yalě* - Bayderjakovo village in Yalchiki district [Ashmarin, IX, p.72]; other names: *Paytukan*, *Paytul*, *Payhač*, *Payherey*, *Payhiltě* (Ibidem. P.73), *Pay* (Ibidem. P.66).

The word *bay* in Turkic languages has, except the meaning “rich, “share, stake”, also another one “sacred, especially intended”; cf. Chuv. *payär* “own”, “property”; “really, for certain, definitely” [Ashmarin, IX. p.68]

Etymology *tirek* “poplar, black poplar” is presented by R.G.Akhmetyanov as follows: Old-Turkic *terek* “poplar”, Uig. *terek*, *derek* “very big tree”, “sacred

tree” ← Pers. *dereht* (Rus. *derevo*) [Akhmetyanov, 2001, p.202].

G.E.Kornilov believes that, perhaps, ancient and modern Slavic parallels of Russian derivatives of qualitative adjective *černyj* originate from *čer* “ink oak”. As the initial *č* cannot be nothing but only the affricated step of palatization of cycling of *t* and *k* at the uralo-Altai level, for the initial stage dialect allomorphs can be restored: 1) **ker-*; 2) **ter-*; 3) **kar-*; 4) **tar-*. From them the 1st and the 3rd are confirmed by Turkic derivatives *kara* (~ Chuv. *hura*) “black”, *karagaz* “larch”, and the 2nd and the 4th are effected by the phytonyms - Turkic parallels of Chuvash *tirek* “poplar” [Kornilov, p.191-192].

Then Chuv. *śirěk* “alder” and Com.-Turkic *terek* ~ Chuv. *tirek* have a general etymological root **tir (ter)*, *tar* as a name in the meaning of “tree”, and it means that Russian *derevo* is not from the verbal basis *der (deru, drat’, obdirat’)*, but from the nominal root *der, dar*; cf. Old-Ind. *daaru* “tree”, Gr. *doru* “tree”, “spear”. At the Nostratic level Old-Ind. *tar* and Gr. *doru* could not be formed in any way from Rus. *der (deru)* with the verbal meaning. Hence, the initial meaning of the word *derevo* - that what is torn out or peeled - does not represent the facts.

In the Chuvash language for designation of the name “poplar” there is a dialectal word-combination *tar jivăśši* 1) fragrant poplar; 2) black poplar, willow poplar [ChRD, 1982, p.445].

Phonetic alternants: *tar jăvăś* “poplar”, *tar jűś* “black poplar”. *Tar jűś Atăl hěripe numai văl* [Ashmarin, XIII, p.208].

Etymology. According to V.G.Egorov: *tar jyvăśě* “willow poplar”, “one of species of poplar”, “black poplar”; in other Turkic languages willow poplar is called: Kirgh., Kazakh. *kara terek*, Uzb. *kara terak*, Tat. *kara tir□k*, Uig. *toḡrak*, etc. Cf.: Ind. *tar* “palm tree” (similar to date palm tree, gives juice taken as a nappy) [Egorov, 1964, p.231].

According to M.R.Fedotov, Chuv. *tar* has no relation to Ind. *tar*, nevertheless, the author cites data from W.Radloff’s dictionary: Chag. *tar* (< Ind.) “palm tree sort”, there is also a tree *tar*, all branches of tar are at the top: to the tar, as to palm tree, tie a jug, take water (i.e. tree juice) and drink it [Radloff, III,

p.836].

L.V.Dmitrieva in the entry to the word *osokor'* (willow poplar, *Papulus nigra*) gives an erroneous, in our opinion, translation *tar* “sweat” in the word-combination Chuv. *tar jivăśśi*, i.e. *tar* “sweat” + *jivăśśi* “its tree” [Dmitrieva L., 1972, p.200]. In the Chuvash language the component *jivăśśi* joins only specific names of trees: *pileš jivăśśi* “mountain ash”, *hurăñ jivăśśi* “birch”, etc.

Topol' - tree *Papulus* of different species: white poplar, silvery poplar, odorous, fragrant poplar, fragrant willow poplar, Altaian, paradise-tree; willow poplar, black poplar, suhara, fern; pyramidal, Italian poplar, raina.

Derivative: *topol'nik* - poplar grove. *Topolevoe derevo drjablo i ploho, a potomu počti v podelki ne idet; topol'nyj zapah* [Dal', IV, p.417].

Osokor' - poplar tree: balsamic, fragrant, resinous poplar; *osokorina* – willow poplar tree, *osokornik* – willow poplar grove [Dal', II, p.701].

Etymology: *topol'* - Common-Slavic, corresponding to Lat. *Papulus* “poplar”. Due to the Slavic, the word was renewed as a result of dissimilation of *p-p* in *t-p* with its inclusion in the Russian language in another type of declension [Shansky, Ivanov, Shanskaya, 1971, p.446]. We find Slavic compliances in M.Fasmer's dictionary: Bulg. *topola*, Czech. *topil*, Polish *topola*; it is pointed out: connection is assumed with Lat. *pāpulus* “poplar” and dissimilation of *p-p* > *t-p*. But right there is a doubt: “Linguistic borrowing from Latin would have been probable, if it was possible to start with M.-Latin *papulus* as in the case with Old-High-Germ. *papilboum*, M.-Upper-Germ. *papel* “poplar” [Fasmer, IV, p.79].

Osokor' - Common-Slavic, it is formed by means of addition of stems of *os* (see *osina*) and *-kor'* (see *kora*). It literally means “Tree with bark, as at aspen” [Shansky, Ivanov, Shanskaya, 1971, p.315].

Osokor' - silvery poplar, black poplar *Populus alba* and *nigra*; cf.: Ukr. *yasopir*, Bulg. *yasokor*. The word on *o*, perhaps, should be referred to *osina* and *kora*. The forms on *yaso* are connected with Serbo-Croat. *jacina* “aspen” or “yasnyj”; i.e. tree with a light bark [Fasmer, III, p.163]. Some of South Slavic forms with the suffix *-ika* have the meaning “willow poplar”, “black poplar”:

Bulg.dial. *yasina* “aspen”, “chereza”, “type of poplar”. The Slavic name of this tree of **asokor - j/-i* can be interpreted as a stem-composition **aso - kor-* “with aspen bark” [Gamkrelidze, Ivanov, II, 1984, p.624].

Comparisons:

- *kačat'sya kak topol' v buryu* - about man shaking from weakness, fatigue, etc.;

- *stroen (strojnyj) kak molodoj topol'* - about a well-shaped, tightened and tall, graceful young man or a girl; expression is known in other languages, too: cf. Czech. *chlap jako topol*;

- *otstat' kak ot topolya listok* - about an orphan, lonely man;

- *vyrasti kak topol'ka* - about a slender girl.

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HURAMA



ELM

Hurama “elm” is a deciduous tree, usually high, grows in the broad-leaved and mixed forests, there are different species.

Since ancient times, *hurama* timber has been used in household purposes, runners, rims, parts for cars were made from it. The following **word-combinations** serve as an evidence: *hurama pěķě* “shaft bow from elm”; *hurama pušáčě* “elm bast”; *śuna hurami* “straps of sledge”; *urapa hurami* “straps of cart” (flexible rods with which wedges are connected); from here are **derivatives**: *hurala* “to put on straps” (on sledge, cart); *huramalāh* “elm wood; forest, plentiful of elm”.

The Chuvashes have a belief: *Huramapa yuman lartnā śyn jyvaśsem hāj mājě pysākāś pulsān vilet tet* “The one, who planted an elm or an oak, will die, when these trees have thickness as his/her neck”. A similar belief exists among Russians, but they consider planting a willow to be a bad sign. They used to say: *Kto verbu sazhaet, sam sebe zastup gotovit* (i.e. will die, when it is possible to make a spade, shovel (wooden) from this willow).

The same motive contains in the following saying: *Pusma vēśne hurama lartrām, tuhmasseren hurlantarčě, kuna pělně pulsassān tavnu kassa pārahmallacčě* “At the porch I planted an elm, and I lost rest, if knew it, long ago I would have cut it down”.

Huramana śuittan šālě ķēnē teśśě, hurama pušáč šāpatipe ķelle kajma yuramast’ [Ashmarin, XVI, p.214] “They say that a tooth of evil spirit is in elm, in bast shoes from an elm you mustn’t go to prayer”.

Earlier the Chuvashes thought that an idol, calf (pagan god), lives in a box from elm, hence this box was stored in a barn.

The Chuvashes in old times worshipped *kiremet'*, an elm standing alone in the field was chosen as a place for intercession, from here the name *kiremet hurami* (elm of *kiremet'*).

In toponymics the names of settlements, where there is a component *hurama*, remained: *Huramakassi* - village name; *Huramal* - name of the village of Horamaly (Ibresi district); *Kivě Huramal*, *Šěně Huramal*, etc. Perhaps, *Karmaly*, *Karamal'kasy* are linked with the name *hurama* "elm" (i.e. *Vyazovyje*), too.

Etymology. M.R.Fedotov has supported V.G.Egorov's opinion that the word *hurama* consists of *hura* (in translation from Chuv. "black") + *mas* (Yakut. *mas* "tree"), but in Chuv., Tat., Bashk. the final *s* has dropped out; cf.: Uig. *kara□ač*, Azerb. *gara□ač* "elm", literally "black-wood" [Egorov, 1964, p.307; Fedotov, II, 1996, p.364-365].

Yu.Dmitrieva considers this word purely regional, as it appears only in Chuv. *hurama*, dial. *horama*, Tat., Bashk. *karama*, K.Kalp. *karaman* "hard tree similar to oak". According to the researcher, Chuv. *χurama* dates to Kypchak *karama*.

The Volga region-Turkic *karama* has entered into some Finno-Ugric, Kalmyk, Ossetian languages, cf.: Mansi *karam* "elm"; Khanty *χaramā* "straps of sledge"; Udm. *kuromo* "strap" < Tat., Kalm. *χarmog modn* "Siberian dwarfish elm"; Osset. *χarman* "elm". As for Karakalpak and Ossetian data, the author assumes that the final *n* in them – some kind of affix, and doubts concerning M.Räsänen's and V.G.Egorov's stated opinions (*kara* "black" + *mas* "tree") "loss of the final *s* is extremely doubtful" [Dmitrieva Yu., p.35-36].

Neither in the Chuvash national poetry, nor in fiction any positive connotation on *hurama* "elm" was revealed.

In M.Fedorov's ballad "Arśuri" (Wood goblin) this tree acts as a subject inspiring universal, holding fear:

- *Hura lasha, an hartlat,*

" - Do not snort, the bay horse,

Huramaran ma hăran?

Why do you fear an elm?"

Since ancient times, the Chuvashes have used elm wood in household purposes as it is strong, hard, viscous, is bent well. M.Fedorov emphasizes also this feature:

*Hurăňsurta hurama
Tură ũstepně turatsăr,
Turta tuma văl yurat'.*

"God grew vyazina in Hornshur
Without boughs,
It is suitable for shaft".

Here is one more example of folk song, where the image of elm was used [Moshkov, 2011, p.129]:

*Hurama śulśi ilemlě,
Hurt ileśes sassi pur.
Larma kilně hěrsene
Kačč[ă] ileśes sassi pur.*

"An elm leaf is beautiful,
[Of] bees are said to get into the way of it.
To girls, who came on gathering,
Lads are said to get into the way".

In "Explanatory dictionary of living great Russian language": "*Vyaz* - a tree *Ulmus Effusa*, one of the most flexible trees, from which straps, rims, runners are made. The same sort are elm-tree, birchbark, elm. *Vyazina*, *vyazovina*, *vyaznik* - elm tree, elm. *Vyazok* – elm tree // flexible rod, fresh stick, flexible lesinka split lengthways, for bending, sheafing of some parts of cart, sledge. *Vyazovnik*, *vyazovina* - buzник, dry elder, dog's, selenik (zelenik)" [Dal', I, p.337].

In many languages, including Russian, the name of this tree meets in different versions: *vyaz*, *il'm*, *beresta*, *karagač*. When one says "vyaz", both elm, and birch-bark, and English elm are meant. It can be confirmed by examples. Cf. *berest*: this sort (ilmovyj) is distinguished by its species: *il'm*, *il'ma*, *karagač*, *karaičnik*. Turkic: *karagač* (> *kara* "black" + *agash*, *agač* "tree") "English elm, elm, elm-tree, aspen" [Dmitrieva L., 1972, p.184, 189, 190].

Vyaz - Common-Slavic: Ukr. *vyaz*; Belorus. *vyaz*; Polish *wia□*, Czech. *va□*. A number of scientists connects this word with the verb *vyazat'*. In that case the tree has been named either on flexibility of trunk, or on "connecting" property of the bark from which bast is torn up. Cf.: *vyaz* is a "component of peasant's sled fastening wedges and runners".

Comparisons:

- *mogučiy kak stepnoj vyaz* - about a strong, solid, thick man;
- *greh kak duga vyazovaya: kontsy v vodu, seredka naruzhu* - sin will always find itself, will reveal to people; there is an alternant: *greh (nepravda) čto duga vetlovaya: kontsy v vode, tak seredka naruzhu; seredka v vode – kontsy naruzhu*.

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HURĂN



BIRCH

Hurăn “birch” is a deciduous tree with white bark. In the territory of Russia it belongs to the number of the most widespread tree species: birch forests take in Russia the third place on the area. Young birch forests are usually very dense, but thin out over time. Young fir-trees are going in strength under the canopy of birches. For this reason, years later, birch woods are replaced by fir forests. The shade-bearing fir-tree pushes out the light-demanding birch.

The bark of birch, which is called *beresta*, remains for a long time and does not decay. Thanks to it, Old Russian birchbark manuscripts came to now.

Hurăn “birch” takes an important place in culture of the Chuvashes. A significant amount of words and names has the root *hurăn*. In the “Chuvash-Russian dictionary” the following **derivatives** are fixed: *hurănlăh*, *hurănsar* “birch forest”, “birch wood”.

The following **word-combinations** are given: *ama hurăn* “birch with catkins”; *hurăn vărmaně* “birch forest”; *hurăn kăčki* “birch catkin”; *hurăn huppi* “birch-bark”; *hurăn šyvě* “birch syrup”; *hurăn kămpi* “birch mushroom”; *hurăn pušlă šėlen* “grass-snake”; *hurăn šyrli* “strawberry”; *hurăn milke* “birch broom”.

Toponyms. Names of settlements and villages with the component *hurăn* are given in Ashmarin’s dictionary: *Hurănaykassi*, *Hurăn Ulhash*, *Hurăn Kăkšăm*, *Hurăn Olkash*, *Hurănsur Šarmăs*, *Hurănlă Čăkar*, *Hurănvar*, *Hurănkassi*.

In pagan prayers it occurs in the deity name (*Jyvăšlă Hurăn turri*); and *kiremet’ (Malti Hurănsur kiremečě)*.

Hurăn is available in the combination *Hurăn(lă) śul* – “name of the Kazan tract”; *Husantan tuhakan măn śolě te ik aykkipe hurănlăh* “On both sides of the Kazan tract there are birches”. Many legends are connected with the Kazan (Birch) tract. Here are some of them:

1. *Tahśan aval Kěterne patša Čurnay yalě patěncen Husana kaynă. Śulsem japăh pulnă. □na spheres pulnă tet. Vara Kěterne patša ku śulăn ikě eněpe te hurănsen lartma huśnă. Vara śul hěrripe hurănpa śăka lartsa kaynă. Halě hurănsen pětně. Śavăntan vara śav śula Hurănlă śul teme puślană* [ChF, v.VI, 2-měš payě, 1987, p.341] “Very long time ago the empress Catherine II passed by the village of Churnay on the way to Kazan. Roads were bad. It was very hot for her. Then Catherine II ordered to plant birches on both sides of the road. Birches and lindens have been planted. Now birches did not survive. Since then this road is called “Birch tract”.

2. *Kěĺsyрма yalě śuměpe Hurănlă śul irtse kaynă. □na Kěterin patša tutarnă. Ku śul Čulhularan Husana śitiččen Śěpěrelle tăśălnă. Śul ik enne hurănsene ikšer ret lartnă. Văl śulpa ristansene ilse śűreně...*

Dvorikra postoyalı dvor pulnă tet. Un pek dvor Martynkasra ta pulnă. Ristansene śav śulpa kunne śirēm pilěk śuhrăm uttarnă (Ibidem. P.342) “The birch tract passed by the village of Kyulsirma. It has been constructed at Catherine II will. This road is stretched from Nizhny Novgorod to Kazan and subsequently to Siberia. On both sides of the tract birches were planted in two rows... In the yard, they speak, there was an inn. A similar yard was in Martynkino, too. Prisoners walked along this tract daily for 25 versts”.

Various **beliefs** are connected with the name *hurăn* “birch”: *Pěčik hurăna vată śynsem lartaśśě, śamrăk śynsen lartma yuramast’ tet, měňšěn tesen hurăně lartakan mājě pek ũsse śitsen lartakanni vilet tet* [Ashmarin, XVI, p.221] “Small birches are planted by old men, young are not authorized to plant, for when the birch becomes in the thickness of a neck of those planting, the last will die”. A similar meaning contains in the entry text *yuman* “oak”: *Pěr-pěr śyn yuman ũstere puślasan unăn lartnă yumaně mājě hulăměš pulsan huśi vilet teśśě* [Ashmarin,

IV, p.322].

Tělēkre hurān kassan hērarām vilet tet. “If (in a dream) to cut down a birch, a woman will die”. *Vattisem hurānran nihśan ta tuya tumaśśě.* “Old men never make a staff from birch”. *Hurān hullipe vyljāha śapmaśśě. Vyl’āhě hēsēr pulat’, ěrčemest teśśě.* “Never whip cattle with birch rods. The cattle is said not to yield”.

The Chuvashes made ware and house utensils from birch bark. Also it is considered as a tree of kiremet’, and in northern territories of Chuvashia - a sacrificial tree (*čuk jyvāśě*). Bones of animals and ashes of the burned bones were dumped at the bottom of this tree [Mesaroš, 2000, p.97].

In the riddle: *Hurān hulā humhanat’, hura hurt puśtarānat’* (šăpărpa šalni) “Birch branches flap, black bugs are gathered” (sweeping by broom).

Etymology. V.G.Egorov and M.R.Fedotov confined themselves to adduction of parallels from other Turkic languages: Uig. *kejin*, Uzb. *kajin*, Kirgh., Kazakh. *kajyn*, Nog., Bashk., Turk. *kajyn*, Turkm. *gajyn*, Tat. *kaen*, Shor. *kazyŋ*, Tuv. *hadyn*, Yakut. *hatyn*; cf. Mong. *hus(an)*, Buryat., Mong. *husun* [Egorov, 1964, p.308].

According to Yu.Dmitrieva, “in Turkic languages the birch name both by origin, and by distribution is primordial, and undoubtedly it is possible to refer it to an old-Turkicism. It is possible to consider its archetype to be **qaδin*” [Dmitrieva Yu., 2001, p.30]. The author notes the reflection of interturkic compliance of intervocal concordants *d~t~δ~z~y~r*, that in Chuvash gives *r*, in Yakut *t*, in other Turkic languages *y*. With reference to L.V.Dmitrieva, the author specifies that the stem in this word *qaδ // qaz < *kad* “something separated ~ torn off (from tree)” + *-iz* - archaic indicator of plural, perhaps, a denominative affix with diminutive meaning. It seems to us that the second point of view is closer to truth.

Yu.Dmitrieva supports the point of view of L.S.Levitskaya, who sees an etymological connection between *qaδin* “birch” and *qaδiz* “bark” [Dmitrieva Yu., 2001, p.30-31].

According to R.G.Akhmetyanov, Tat. *kaen* - Com.-Turkic. *kajyn* is erected

to *kadyḡ* < *karg-aḡ* “birch”, that it has been formed from ancient Common-Turkic root-stem **ḡarg* with the meaning of birchbark [Akhmetyanov, 2001, p.85].

In folklore, texts of poems *hurān* “birch” - embodiment of woman, mother, girl.

*Uy varrinče lashtra hurān,
Anne tese ai kajrām ta...*

“In the middle of field there is a loosely spreading birch,
Having taken it for mother, I went to it...”

A girl figure is compared to a silver birch: *hērsen kēletki-šurāmē šur hurānān tuyānat*’ “figure of the girl seems a silver birch”. *Šap-šur hurānsem hēr upraś pekeh vyljantaraśśē pūne, pit-kuśne* [Ashmarin, XVI, p.221] “White-white birches with their figures and faces flirt, as maidens”.

In folklore (in prayers) there is an expression *hurānsur kassisem ~ hurānšur kassisem: Tēpelti hurānsursem, kēske yēm pēśśisem. Hurānsurān kassisem, tērlē minter śinčisem!* From the address to women during the ceremony “savāš kurki” [Ashmarin, XVI, p.223]. In N.I.Ashmarin’s dictionary there is a modified alternant: *hurān šurkassisem* (Ibidem. P.225).

Among Maris a birch - object of worship, embodiment of fertility and woman. It was also considered as a favourite tree of deities. A custom of planting of birch on the grave of the deceased is a symbolical connection with afterworld. Birch is also a symbol of beauty, tenderness and slenderness of the bride. Birch brooms are used for disposal of evil spirit, and for keeping the beauty girls washed with birch sap [Toydybekova, 2007. Page 139].

In Russian (and in Slavic) the word *beryza* is of Indo-European origin: Lith. *bēržas*, Latv. *bērzs*, Old-Icel. *bjork*, Old-High-Germ. *birka*, “birch”. Com.-Slav. **berza* dates to Indo-Europ. *bher*□*g*’, - suffixal derivative from **bher* – “light, clear”, formed from the same root (*bhe*), as white. The tree was called owing to the white colour of bark [Shansky, Ivanov, Shanskaya, 1971, p.42].

Etymology. The name of birch finds an exclusive antiquity, but it is characterized also by the rare clarity of etymology as, unquestionably, made from the stem with the meaning “shine, light, white colour”. Despite of the more or less resolutely expressed scepticism of several scientists, here belongs Lat. *frāxinus*

“ash-tree”, cf. Taj. *bur* “archa”, Pamir forms *furz* “birch”, disappearance of the ancient meaning and transfer on “ash-tree” in Italy is explained by the fact that birch does not grow in natural state in the south of Europe. In view of etymology (“light, white”), we see the initial adjective in this word. The trace of this ancient use remained in archaic Bulgarian dialect: *bryaz* adjective with the meaning “in white spots” (about buffalo), Serbo-Croat. *breza* noun in feminine - about pets, who have white hide with red spots [EDSL, I, p.201-203]. As some scientists, we are doubtful of reliability of etymology of the word *beryoza*, other researchers see here ambiguity in the form and semantics [EDSL, I, p.202]. The tree name birch represents a classical case in ancient botanical lexicon, when, first, all Slavic forms (Ukr. *bereza*, Bulg. *breza*, Serbo-Croat. *breza*, Sloven. *breza*, etc.), possessing the same meaning “*Betula alba*”, date back to Com.-Slav. **breza*, not yielding to etymological analysis on Slavic ground, secondly, the reconstructed Com.-Slav. **breza* dates to Indo-European **bher*gos, **bher*ga... It is very doubtful.

Cf. *berka* - name of the variety of mountain ash so far has not received convincing etymology: Sloven. *berka* masculine, plant *Sorbus*, *Sorbus aria*; L.-Lus.dial. *break* “maple-leaved hawthorn”, Rus. *beryozka* feminine “*Sorbus torminalis*”, Ukr. *beréka* “plant *Pyrus torminalis*”. It would have been typologically most perhaps to divide this word as *ber-k-a*, formation with *-k-* is suffixal, obviously, formed, as other such derivatives, already during the basically Slavic period. To see in Com.-Slav. **berk* the derivative from Indo-Europ. *bher* with *-k-* by expansion as a certain analog to the birch name - it is doubtful, for neither hawthorn, nor mountain ash have any light bark [EDSL, I, p.194]; cf. *brekovec* “birch” *Sorbus torminalis*, Upper-Lus. *brekowc* masculine “mulberry” (Ibidem).

T.V.Gamkrelidze and V.V.Ivanov did not bring anything essential in the etymology of the word “*beryoza*”: tree is named as per its characteristic colour of bark [Gamkrelidze, Ivanov, II, p.620].

According to V.Dal’ dictionary, **derivatives** are as follows: *bereznik*

(*bereznjak, berezuga*) - pure birch wood, grove // birch hill, brushwood, dry trees; mushroom, podgreb; *beryofovka, berezuha* - vodka, infused on birch buds or distilled through them; *beryofovitsa, beryozitsa, berezovnik, berézovka* - birch sap strained off in spring, which, refermented, forms a sweetish drink; *brezozol, berezozol* - month March or April (ancient).

The **sayings** connected with the word *birch*: *Beryoza, kak otvet svahe, - soglasie; sosna, el', dub - otkaz. Beryoza ne ugroza, gde stoit, tam i šumit. Beryoza uma daet* (about birch-rods). *Sotvoril Bog duraka, sotvoril i beryozu, i čiligu. Koli beryoza popered raspuskaetsya, to zhdi suhogo leta, a koli ol'ha – mokrogo.*

Uslan beryozku sčitat', i.e. he has been banished to Siberia along the main road (cf.: Chuv. *Hurānlā šul* - Birch (Kazan) tract, along which convicts were driven to Siberia) [Dal', I, p.83].

In the Russian legend “Birch and poplar” it is narrated about transformation of the woman into a birch and the man into a poplar.

The lad married the beauty, whom he loved very much, and lived with her happily, and mother began to hate the daughter-in-law and wanted to kill her by all means. Once she called to herself young marrieds for entertainment and poured green wine to them in rouses, only nobody noticed that she poured from different jugs: to the son - pure wine, and the young wife - with malicious poisonous potions. But the young married have a custom to change the rouses - and they began to treat each other. They divided everything in life half-and-half – they shared death, too.

The mother tore her hair on herself, but late. And she had to bury only them far away from each other: the son before the church, and the daughter-in-law behind the church. In the same night a poplar grew from the grave of the husband, and a birch grew from the grave of the wife, and they were weaved by branches and in such a way that it was impossible either to split, or to break them off. The mother wanted to cut the trees down and people did not allow. Both the birch and the poplar grow in that village up to now [Grushko, Medvedev, 2008, page 170].

Slavs regarded the birch (on the level with oak) sometimes as the main world tree, and at times that of the entire earth, about what it is told in the ancient plot: “On the sea, on the ocean, on the Buyan island there is a silver birch standing with down branches, and up roots...”

The Birch, patroness of young maidens, honored the female spirit in this tree, too [Grushko, Medvedev, 2008, p.171]. During the spring holiday Semik, when a growing tree was brought in the settlement, girls put on birch wreaths.

At the birth of a girl the Slavs had a custom to plant a birch or a pine. As the birch was considered to be a female tree, it was esteemed as a symbol of averters, mermaids. The white trunks of birches were associated with the sun, light, purity and happiness. The slavs believed that the force of this tree is capable to absorb any illness in itself, having taken it away from man. And besides good luck and happiness, it could cause a trouble. In Polesye, for example, people believed that the birches planted close to the house, cause female diseases [Levkievskaya, 2003, p.171].

Comparisons:

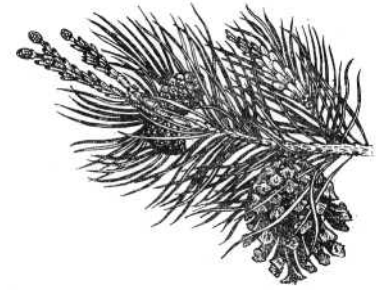
- *belyj kak beryoza* - about the colour of mushroom (Bryan.);
- *blednet' / poblednet' kak belaya beryoza* - about the man strongly turned pale;
- *kak beryoza skripet'* - about the one who is ill, is sick all the time;
- *stroinyj kak beryoza* – about a well-shaped, tightened man, more often about a woman;
- *hot' belaja beryoza ne rasti* - about someone's indifference, about indifferent relation to something, to someone < it is connected with the cult of vegetative force of the earth;
- *beryozej raspustit'sya* - about the man who became very friendly, tender and smiling;
- *vertet'sya kak beryoza na ogne* - to live in constant cares, efforts;
- *stroinaya kak beryoza* - about a well-shaped, graceful young girl;
- *kak soroka na beryoze* - about a girl who did not marry, remained lonely;

- *vstat' beryozkoi* - to rise head over heels;
- *postavit' beryozkoi* - to put someone head over heels;
- *zuby kak bereznik* - about someone's white, healthy teeth;
- *kak čurka beryozovaya s glazami* - about a stupid, shallow person;
- *gluhoi kak pen', durnoi kak pen' beryozovjy, molčat' kak pen' beryozovjy* - about absolutely deaf, dull man because of deafness;
- *serdtse trepeščet kak beryozovjy list* - about someone's strong excitement, joy, fear.

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HYR



PINE

Hyr “pine”. It is difficult to estimate, what benefit this plant brings to man. Common pine takes the second place after oak in construction business. It went to construction of houses, river and sea vessels. Later, lodgepole pine was used for construction of industrial buildings, railway cars; cross ties, various overlappings, poles for communication lines and so forth were made from it. Many wooden details are still manufactured from pine. A large number of it is used for processing of paper. Significant are its pitches, from which tar, turpentine, rosin, etc. are extracted. Siberian pine, or cedar, is called a tree-combine: from its wood are made furniture, musical instruments, hardening agents from bark - in leather manufacture, vitamin flour for animals are received from its needles, and its nutlets are very useful and nutritious.

The northern tree, which seeds we call cedar nuts, actually is Siberian pine. The real cedar is a southern tree and in Russia grows only in the conditions, which have been specially created by man.

All pine forests are places of collecting mushrooms, berries and hunting areas. On scarp hillsides they have water- and woodland-conservation value (cf. “in the north a wild pine stands alone at bare top”). Pine grows very well in planting and especially many its plantings are made on sand, nutrient-poor sandy soils, where it develops better than other tree species and is, besides, a fine sandbinder [Semenova-Tyan-Shanskaya, 1986, p.22-25].

Hyr “pine” in Chuvash (Turkic, Mongolian and Tungus-Manchu languages) is an evergreen coniferous tree with long needles and roundish cones.

Phonetic alternant: *hyră*.

Derivatives: *hyrlăh*, *hyrălăh* “pine forest”, “pine wood”; *hyrsor* (*hyrsur*) “too”; *hyray* “coral milky cap” (name of mushroom).

Word-combinations: *hyr vărmaně* “pine wood, pine forest”; *hyr jěkelě* (*jěkelli*) “pine cone”; *hyr lăssi* “pine needles”; *hyr hăma* “pine board”; *hyr kučě* “pine buttress”; *hyr kămpi* “coral milky cap”; *hyr kărăšě* “orange milky cap” (name of mushroom).

Toponymic names: *Hyrrayě* - name of the field near Persirlany village; *Hyrray kŭlli* - lake name; *Hyrotti var* - name of the ravine near Verkhnie Mochary village; *Hyr kartiš* - name of the field near Laprakasy village; *Hyrkassi* - name of settlements; *Măn Hyrkassi* - settlement name; *Hyrlă Šot* - name of the field near Persirlany village (there have been pines); *Hyrlă tême* - height name; *Hyrlă šor* - wood name; *Hyrlă kŭl* - lake name; *Hyřallă var* - natural boundary name; *Hyřălăh* - village name; *Hyrsor* - name of the wood near Elzhikhovo village [Ashmarin, XVI, p.95].

Semantic derivative: *hyră* “pine” → “fir”.

Etymology of the word *hyr* “pine”. V.G.Egorov was content with adduction of parallels from the related languages: Tuv. *hady*, Khakas *hara*, *hazy* “pine”, Yakut. *hyryja* [Egorov, 1964, p.314]. Almost the same was adduced by M.R.Fedotov, but with an addition: Tuv. *hadylyg* “pine”, *hadylyg aryg* “pine forest”; Yakut. *haryja* “fir-tree” (> Evenk. *karyja* “fir-tree”, the last with the reference to TMD, I, p.38) [Fedotov, II, p.381]. The opinion of I.Benzing that Chuv. *hyr*, *hyră* has Finno-Ugric origin, M.R.Fedotov considers to be insolvent, as Udm. *kyz*, Mordov. *kuz*, Fin. *kuusi* “fir-tree” stand separately, hence here there are no reasons to look for transition of Finno-Ugric *-z* > Chuv. *-r* [Fedotov, II, p.506].

Yu.Dmitrieva specifies that Chuv. *hyr* has Ural compliances: Fin. *kuusi*, Lapl. *guossa*, Mordov. *kuz*, Mar. *kozh*, Udm. *kyz*, Komi *koz*, Mansi *kavt*, Khanty *hut* “fir-tree”, Nen. *haadi* < old-Ural. **kowese* [Problems of historical lexicology., p.28].

The author notes that the meaning of Finno-Ugric words is not “pine”, but “fir-tree”. Chuv. *hyră* together with Tuva, Tofalar and Yakut compliances dates to old-Turkic **kađi*, that in turn is a linguistic borrowing from old-Samodian language. As the linguistic borrowing of Samodian form was not accomplished in Old-Chuvash, but in old-Turkic, even before disintegration of the old-Turkic community into Ogur and Oguz branches, the Chuvash word represents a natural reflex of the old-Turkic. Old-Turkic - old-Samodian contacts have allegedly taken place prior to the beginning of the new era in the Sayano-Altai region. With the reference to A.Rona-Tash’s work, the author specifies, that not Chuv. *hyră*, but old-Turkic **kađi* is a linguistic borrowing from Ural, in particular, from old-Samodian language. Yu.Dmitrieva considers B.Sherner’s opinion to be erroneous that the Volga Bulgars, as newcomers to the Volga-Kamye, have borrowed this word from the Finno-Ugric people, who have long ago settled there. According to B.Sherner, Bulgars settled in the Volga-Kamye only in the 7th–8th centuries, and sound transition **z > r* should have occurred later. Yu.Dmitrieva believes that in the case *χiră ~ χadi* the question is not of compliance of *r ~ z*, but about *d > z □ r*. In the Chuvash language a replacement of earlier *z* through *r* has taken place [Dmitrieva Yu., 2001, p.39].

In Turkic languages, according to L.V.Dmitrieva, the name of pine is transferred by different words: Old-Turkic *tivdar* < [Sansk. *devadāru* “species of pine”]; Uzb. 16th century *sanaubar* < [Iran. *sanoubar* “fir-tree”: “pine”; Alt., Bashk., Kazakh., K.Kalp., Uzb. *qaragay* “pine”; Tat.Barab. *qaraƣay* “pine”, “cedar”; Iran. *karagay* “pine” < Turkic *karaƣay* “pine”; Tat. *narat* < mo; Yakut. *bes*; cf. Bashk. *beš* □ “pine forest”; Iran. *biše* “wood”; Chuv. *yahtă* < Mar. *jakte* “pine”; Turk. *şam* < Arm. *şame* “candle”]; in the Mongolian languages: writ.-Mong. *narasun(n)*, Mong. *nars(an)*, Buryat. *narha(n)*; Kalm. *şar hary* □ ~ *şar haryg* “pine”, “fir”; Tung.-Manch., Evenk. *şagda* “pine”; Evenk. *ᠬᠠᠭᠳᠠ* “pine, fir, fir-tree, cedar”, Oroch. *vahta* “pine, fir” [Dmitrieva L., 1972, p.205]. In the Chuvash language *narat*, *yahtă* are the synonyms of the word *hyr* (*hyră*).

In folklore: *Hura vărman hyşēnce purtă vitmen hyrăm pur* “Behind a dark

forest there is (my) pine not amenable to axe”. *Hyräměsem hyr šinče ula-ula laraśśě* “Stomachs sit on a pine, and howl”. *Hyrämsem hyr tărrinče laraśśě* “Stomachs sit on top of pine” (say when hunger overcomes). *Vyrăsła ta hapha ay hămsem – purte vată hyr ay varrisem, pirěn kolhoz ేశki ay śikisem - purte vată hurtăn pylěsem* [Ashmarin, XVI, p.94] “The boards of gate are a la russe - all from the middle of old pine, drinks of our collective-farm holidays - all this thanks to diligence of old bee”. *Hyr śulči tăkānsan sana kačča pyrăp* [Ashmarin, XVI, p.95] “When needles of pine fall down, then I will marry you”.

There is an interesting Chuvash legend about why pine and fir-tree do not abscise their needles in winter:

Śŭlti Tură śynsene jalanah yră tuma tărašňă. Văl vėsene yalanah pulăśśa pynă. Śakna vara śuittansem yuratman. Pėrrehinče āna vėlerme śut tytnă. Ah, hăvalaśśě tet. Turri tarat’. Kėseh ku vărmana kėrse kayat’. Pėr jyvăs ta āna hŭtėlemest. Tură nim tuma aptărat’. Čărăśpa hyr ayne pytansa yulat’ tet. Tură ytti yuvăsene śakăňśān kaśarman. Kėrkunne śitsen yuvăsēn śulśisem kashni śylah tăkāňňă. Hyrpa čărăś ěmėrėpeh sip-simės larnă [Mifsem... 2004, p.112] “The Supreme God always tried to be good to people. He always helped them. The devils were displeased with it. Once they decided to kill him. And pursued him. God runs away. Soon he runs into the wood. However, no tree took him under protection. God does not know what to do. He escaped, hiding under pine and fir-trees. God did not forgive other trees for this. As soon as autumn comes, every year their foliage falls down. Only pine with fir-tree eternally remain green”.

Narat “pine”. This word in the meaning of “pine” meets only in riddles, the pine is called *hyră*, more rarely - *yahtă*. *Narat, narat śinče turat, turat śinče yăvi, yăvi śinče śămarti (pea). Kavlem, kavlem, kavlem śinče narat, narat śinče kŭlli, kŭlli hyśēnče hăvallăh, hăva śinče hura vărman (head of man)* [Ashmarin, IX, p.9; VI, p.19].

Phonetic alternant: *nart* “pine”: *Nart, nart śinče turat* (hops) [Ashmarin, IX, p.11]. Chuv. *narat* - *nart* are given as dialectal ones and have the following

compliances: Tat. *narat* (as well as *narad*); K.-Balk. *narat*; Kum. *narat terek* “pine”, *telinarat* “fir-tree”; Mong. *narat* (plural from *narasun*); Buryat. *narkan* [Problems of historical lexicology..., p.29].

Etymology. According to Yu.Dmitrieva, Turkic forms go back to the Mongolian prototype, Chuv. *narat* is directly borrowed from Tatar, Tat. *naratbash* “horsetail” and the compound name *narat* □*l*□*ne* “horsetail” includes the same word (Ibidem).

In the Tatar language there are word-combinations: *narat zəmb*□*se* “boletus” (mushroom); *narat urmany* “pinery, pine forest”; *narat čypčygy* “chiffchaff” (birdie); *narat ǰil*□*g*□ “blueberry”.

R.G.Akhmetyanov writes the following: “...*narat* “pine” - Mong. *telenn*□*n bulsa kir*□*k*, Tat., Chuv., Bashk., K.-Balk., Kum., Nog. *narat*, Yakut. *nurat* “pine, fir-tree” *kypčelek tərki tell*□*rg*□ *bilgele tygel, anyǰ karavy mongol tell*□*rend*□ *kiǰ taralgan*, Buryat. *narhum, narassun, narahun*’, Mong. *naras sun, nara-t-sun* “*narat, čyršy*”. Cf. Mong. *nara-n* “koyash (sun), *alsu* (pink), *kyzyl* (red)” [Akhmetyanov, 2001, p.149].

Yahtă “pine”. According to the data of the dictionary of N.I.Ashmarin, pine and aspen grow only in the North (*Šuršer enče yuvăssenčen yahtăpa ävăs ančah ũset*). Slenderness of *yahtă* (*Man hyśra pěr viś utămra pysăk yahtă*) is emphasized. A tongue twister is given: *Šŭlte Tură, šerte patša, yahtăseren pakša, arămseren* [...] [Ashmarin, IV, p.252].

V.G.Egorov, considering *yahtă* as a dialectal word, calls the source of linguistic borrowing Mar. *jakte* “pine” [Egorov, 1964, p.355].

M.R.Fedotov considers it as a Mari linguistic borrowing, too: *yahtă* “pine” = *hyră* < Mar.L. *jakte*, Mar.G. *y*□*kty* “pine”; Udm., Komi *yag*: *puzhym jak* “pinery”, Khant. *jay*□*m, juym*□*m* “pine forest”. Right there the author gives M.Räsänen’s opinion, which points to the etymological link of Chuv. *yahtă* (< Mar.) with Yakut. □*agta, aytu, čagta, čayda* “pine wood, pine forest” < Tung. *d’aqda* “pine” [Fedotov, II, 1996, p.505-506].

In N.I.Ashmarin’s dictionary: *jahta* (*yahta* with *-a* at the end)

“well-shaped, long”. *Jahta hyr, jahta jāmra* “well-shaped pine, well-shaped white willow”. In the same meaning (“well-shaped as a candle”) usually say about a well-shaped growing tree, mainly - about young pine, as well as about cut-down delimbed tree), *jahtă* - young pine, and *hyră* - old are used, too [Ashmarin, V, p.409]. Yu.Dmitrieva marks that *yahtă* in Chuvash is a dialectal word. According to N.I.Ashmarin’s remark, “it is mostly widespread in the lower dialect of the Chuvash language, but is fixed in the northwest Chuvash-speaking territories adjacent to Mari republic, too” (Ibidem).

Compliances of the word *yahtă* in other Turkic languages are not met, they are available in the Mari language: Mar.G. *y□kty* “pine”, Mar.L. *jakte* “pine”. Certain difficulties arose and arise in connection with the origin of the Mari word, as the final *-te* in the Mari word is not perceived as an affix. It is not excluded that in the formation of Mari and Chuvash words (*jakte, yahtă*) a certain role was played by the word *yahta* meeting in the Russian language since the 17th century and borrowed from English. Well-shaped high pines used in shipbuilding quite could be called *yahta* [Dmitrieva Yu., 2001, p.40] (high fir-trees reaching the sky, served in homeric Greece as a material for shipbuilding, the word *el’* in the Ancient Greek occurred in the meaning of “oar”, too [Gamkrelidze, Ivanov, II, 1984, p.634), as well as the Iranian names of fir-tree and pine are connected finally with the all-Indo-European name of castle (big boat) **nāu-*: Old-Ind. *nāu-h* “vessel, castle” (Ibidem. P. 634).

V.Dal’ gives such derivatives from the root of the word *sosna*. One pine tree: *sosnina, sosenka, sosninka*.

Derivatives: *sosnjak* (dial. *sosonye, sosennik*); “pine wood”; *sosnovka* 1) birdie snowflake; 2) plantain; 3) vodka, infused on pine needles or cones, used to drink from acute pains; *sosnyanka* 1) pine pitch; *sosnovka* or *sosnyanka* - mushroom, the labellum growing on a pine stub; *sosnobi* - a nosed bug.

At the place of upgrowth and on the quality of wood, the following is distinguished: northern, red, rudovy, strizhnevy pine; Arch. *honga, konda* (it is hard and close-grained) and hollow, marsh, myandovy, myandach, white (it is

crumble, faded and easily rots), borovy pine.

Proverbs and sayings: *Sosna tam krasna, gde vzrosła. Gde sosna vzrosła, tam i krasna. Sosna šumit so sna. Gde sosna vzrosła, tam i v delo pošla.* (version: *where was born, there was useful, too*).

Riddles: *Letom sosenka, zimoi korovka* (hemp and juice). *Zimoi i letom odnim tsvetom* (pine and fir-tree). *Vse kapraly poskidali kaftany, a odin kapral ne skinul kaftan* (pine) [Dal', IV, p.278].

Etymology. The word *sosna* - Common-Slavic; Czech, Pol., Slov., L.-Lus. *sasna*. The tree, perhaps, was called for the colour of its bark (cf.: Old-Prus. *sasnis* – “hare”; Old-High-Germ. *hasan* – “gray”, Germ. *Hase* – “hare”. The explanation of the word as a derivative with the suffix *-sna-* from the same stem is less convincing, that in Old-High-Germ. *saf* - “juice”, Lat. *sapa* – “juice”, etc. (*psn* > *sn* as a result of simplification of groups of consonants), according to which *sosna* actually – “resinous (juicy) tree” [Fasmer, III, p.726-727].

Comparisons:

- *vysokaya kak sosna* - about a tall and well-shaped girl, a woman;
- *goret' kak sosna smolyanaya* - about something burning with bright flame;
- *zdorovyj kak bordevaya (bortevaya) sosna* - about physically strong, healthy man, *bordevaya (bortevaya)* - big pine tree, bee-tree;
- *kak sosna v pole* - about absolutely lonely man, who has remained without natives;
- *odinokaya kak sosna* - about a widow, a lonely woman;
- *stroinaya kak sosna* - about a well-shaped, slender woman;
- *vysokij kak sosenka* - about a tall, well-shaped young man; cf. Czech. *vysoky jako socna*;
- *gol kak sosenka* - about an absolutely poor, deprived man;
- *rovna (pryama) kak sosenka* - about well-shaped, graceful girl;
- *v sosenku* - about any patterns as the line, from which on either side short parallel dashes outgo at an angle;
- *gryazi (na kom.-l.) kak kory na sosne* - about a long-time not washed, dirty

man.

Concept “pine” in the poem.

The Russian reader knows the poem of H.Heine “Ein Fichtenbaum steht einsam...” translated by F.Tyutchev, A.Fet, A.Maykov, M.Yu.Lermontov, etc.

Here are the lines of this poem in F.Tyutchev’s translation:

In the gloomy north, on the wild rock,	It dreams about a young palm,
Cedar lonely shows white under snow,	That at remote borders of the East
And it fell asleep with pleasure in frost haze,	Under ardent sky, at the parching hill
And its dream is cherished by snowstorm.	Stands and blossoms, lonely.

F.Tyutchev has kept the grammatical opposition of two keywords, using the Russian compliances *kedr* and *pal'ma*. Traditionally such an opposition of language units by gender is the basis for the development of love subject. However, not all Russian poets followed in this plan to the prototype. Let’s address to the translation of the poem by M.Yu.Lermontov:

In the wild north a pine stands	And it dreams about everything
Lonely on the bare top	That’s in a remote desert –
And it dreams, swinging,	In that land, where the sun rises,
And covered with dry snow,	Alone and sad on the bitter cliff
As with a robe, it stands.	A beautiful palm tree grows.

The main contents of the poem of H.Heine makes the description of separation of two lovers, and it is reached at the expense of the grammatical opposition by the gender of keywords of the original text: *Ein Fichtenbaum* (masculine) and *eine Palme* (feminine). In M.Yu.Lermontov’s translation, the grammatical antithesis of these keywords was removed, and in so doing the esthetic possibilities of grammatical gender in the development plan of the love plot between man (lad) and woman (girl) were neutralized. As a result, L.V.Shcherba and V.V.Vinogradov have noted a drastic change of the entire semantics of the poem.

In the article “Experiences of linguistic interpretation of poems” L.V.Shcherba writes: “...masculine gender *Fichtenbaum* (instead of *Fichte*) is not casual and... in the opposition to feminine gender *Palme* it creates the image of man’s unsatisfied love to the far, and hence inaccessible, woman. Lermontov with

the feminine gender of pine took away all its love determination from the image and turned strong man's love into starry-eyed dreams". Subsequently, the author does generalization that the essence of the original is reduced to that a certain man, who has been held down in hands and feet by external circumstances, aspires to the woman inaccessible to him, as well as himself, being in heavy imprisonment. And the sense of the poem in M.Yu.Lermontov's translation consists of the fact that a certain lonely man dreams kindheartedly about any far, fine and also lonely creature. And if to consider, as the main idea of the German prototype, the tragic idea of the fateful constraint, which is not giving any possibility to join the loving hearts, by Lermontov the motive of constraint of man is absolutely lacking. The main idea in his Russian translation is made by sweet dreams about fantastically fine "far". Other versions (N.M.Shansky and Yu.M.Lotman) concerning the translation are quoted in G.A.Khairutdinova's book "Esthetics of morphological means of the Russian language" (Kazan, 2001. P.59-60).

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ČĀRĀŠ



FIR-TREE

Čārāš “fir-tree”, “Christmas tree” is a coniferous evergreen tree with the crown of cone-shaped form.

Derivative: *čārāšlāh* “fir wood, fir forest”.

Word-combinations: *lās čārāš* “a loosely spreading fir-tree”; *pēcēk čārāš* “fir-tree”; *čārāš vārmanē* “fir wood”; *senker čārāš* “blue spruce”; *čārāš jēkelē (jēkelli)* “fir-cone”; *čārāš lāssi* “fir-needle”; *čārāš pura* “fir-tree blockhouse”; *čārāš sētel* “fir-tree table”; *čārāš hāma* “fir-tree board”; *hunav čārāšlāh* “young fir wood”; *čārāš tārri* bot. “field horsetail”; *čārāš kurākē* “pinesap” (grass); *šur čārāš* “fir” [ChRD, 1982, p.585].

Dialect alternants: *čāršā, čārāš, čirēš, čirāš*.

Toponyms: *Pysāk Čārāš, Pēcēk Čārāš, Čārāškas Mārat, Čārāškassi, Čārāš Šyrma, Čārāš Tuša, Čārāš Hirlep, Čārāš Šēner (Sēner)* [Ashmarin, XV, p.274], perhaps, the names of settlements with the component *Čurash* belong here, too (Ibidem).

Folklore (according to Ashmarin’s dictionary): *Jāmra vārām teetēr, untan vārām čārāš pur* “You say that a white willow is high, but a fir-tree is above it”. *Čārāš kēlet - sar kēlet, tārri čānkā kilēšet* “Fir-tree barn - yellow barn, with a steepness its roof scores us”. *Čāršā tārri sillenet kasma kilet tiejse* “The top of the fir-tree flutters, perhaps, it waits for tree cutters”. *Vārām čāršā tārrinče pārna-pārna kuk avtat’* “On the fir-tree top a cuckoo cuckoos dodging”. *Čāršā kēlet alākne vitēr šursa kērēpēr* “Let’s break through the fir-tree doors of the barn, having broken into parts” [Ashmarin, XV, p.274-275].

Oy varrinče vārām čāršā, vārām čāršāra lāš torat, lāš toratra sar kokku;

sarāla-sarāla vāl atat, ša ta polat perěn inki [Ashmarin, VIII, p.131] “In the middle of the field there is a high fir-tree with loosely spreading branches, on the loosely spreading branches there is a motley cuckoo, dodging, it cuckoos, therefrom is our daughter-in-law”.

<i>Pirěn vārman pit čiper:</i>	“Our small forest is fine,
<i>Yāvā ūsně jyvášsem,</i>	Trees grow very densely,
<i>Pitě vārām čārāšsem,</i>	Our fir-trees are very slim,
<i>Pāhsan - šělěk ūkmelle,</i>	If you look upwards – your cap will fall,
<i>Kassan - časah ūkmelle.</i>	If you cut them down – they’ll fall at once.

M.Fedorov. Aršuri

*Atte mana šur pūrt lartsa paras tetčē,
Yētem varrinče čārāš šātsa ūssessēn.
Yētem varrinče čārāš šātsa ūsejres šuk,
Atte mana šur pūrt lartsa parayras šuk.
Irēksereh kajas pulat’ šēn šēre -
Sēm vārmanta čārāš kassa pūrt lartma.
Sēm vārmanta čārāš kassa pūrt lartsan
Pyrša kurār pirěn pata, tāvansem.
[ChPA, 1962, p.24].*

“Father used to say that he would build a white hut for me,
When a fir-tree grows in the middle of barn-floor.
A fir-tree cannot grow in the middle of barn,
And the father cannot build a white house for me.
And against my will I’ll have to leave to a new place -
To cut down fir-trees in the dark forest and build a house.
When I cut down spruces in a dark forest and build a house,
Come, our natives, to us on a visit”.

In the song it is sung about a fir-tree as a construction material. Earlier all houses were built from wood (fir-tree, pine, linden, oak, etc.).

The decorated fir-tree in room (or in the street) on New year holiday in the Chuvash language is called *yolka* (linguistic borrowing from Russian): *Šēně sul yolki* “New Year tree”; *yolka tettisem* “fir-tree toys”; *yolka ilemlet* “to decorate Christmas tree”.

Etymology. The word *čārāš* has no established etymology. V.G.Egorov confined himself to putting parallels from related languages: Tat. *čyršy*, Bashk., Nog. *šyršy*, Kazakh., K.Kalp. *šyrša* “fir-tree”, Tat. *ak čyršy* “fir-tree” [Egorov, 1964, p.320]. The same parallels are also given by M.R.Fedotov [Fedotov, II,

1996, p.404].

Yu.Dmitrieva also puts only Turkic lexical parallels: Chuv. *čārāš*, dial. *čirěš*, *čērěš*, *čāršā*; cf. also *čirša* “plant name”; Tat. *čyršy*, Bashk.dial. *syršy*, Kazakh., K.Kalp. *šyrša*, Kirgh., Turkmen. *čyryš*, Azerb. *čirish*, Turk. *čirišotu* “grass name”.

The author considers that *čārāš* was borrowed from Tatar. “And it is interesting that in the Bashkir dialects this word is met with the initial *c-*, and in the literary Bashkir *šyršy* is a linguistic borrowing. In Oguz languages (except for Gagauz) and in Kirghiz we find phonetically close forms at semantic divergence. Speakers of Oguz languages could know the word *čirši* in its reference quantity “fir-tree”, but after migration to the South, possibly, began to call another plant, similar to fir-tree, using this word. Cf. the same component in the horsetail name in the Volga-Turkic languages: Chuv. *čārāš tārri*, Tat. *čyršy ũl□ne (uty)*, Bashk. *šyršy ũl□n* [Problems of historical lexicology..., p.29].

Yu.Dmitrieva surely notes that, judging by the anlaut *č* (i.e. *ch*), *čārāš* / *čāršā* is not primordially Chuvash, but a borrowed word, most likely its source - Tat. *čirši* “fir-tree”, “Christmas tree”. Here, the author specifies that in Turkic languages this word has also other meanings: “mast, pole, post”; phonetic-semantic alternants: *čirgay* “Tyansh. wood thicket; bush thickets”; “southern name of tree”; *širgiy* “thin young fir-tree”; “thin dry fir-tree”, “pole”; Tuv. *širiš* “thicket”, “dense bush”, “bush”; *širgay* “jungle, thicket”, Tof. *širiš* “alder”. The same Turkic data adjoin, perhaps, Kh.-Mong. *čargau* “traditional wood”, “long-boled” (about the wood growing densely), too, and Kalm. *tširgā* “any tree or bush”. According to the evidence of data, this phytonym, perhaps, is divided into the stem (i.e. root) *čir*, *šir*, *sir*, to which in different languages two versions of affixes join: *-ās (-šā)* // *-gay, -giy*. According to the author, the component meeting in Oguz phytonyms *širiš* (cf. Turk. *čirišotu* “asphodel”, Azerb. *čirišotu* “asphodelina”, Turkmen. *čiriš* “desert-candle” (grassy plant), Gag. *čiriš* (paste; strip, sticker) is homonymous to the above-stated Turkic names and, most likely, dates to Persian *sāriš*: 1) asphodelus (from which roots glue is

produced in Iran); 2) glue, paste [Dmitrieva Yu., p.36-37].

It is possible to agree with Yu.Dmitrieva's opinion, in that she divides phytonym *čārāš* into two parts: *čār* + *-āš* (*-šā*); *čār* in this case is the root, not the stem, and *čyr*, *šyr*, *syr* are not verbal stems, but etymological (historical) roots of nominal character.

R.G.Akhmetyanov, having put the Turkic parallels of Tatar *čyršy*, Bashk., Nog. *šyršy*, Chuv., Mar. *čārāš*, K.Kalp. *šyršy*, kaz.-Tat. *šyryš* "fir-tree", as well as kaz.-Tat. *šyryš*, Tat.dial., Kum. *čyryš* "pitch, glue" (*čiršy agačy* "glue tree, resinous wood"), considers that it represents the late Iranian linguistic borrowing [Akhmetyanov, 2001, p.245].

According to L.V.Dmitrieva, for fir-tree name in Turkic languages different words are used; cf.: Kirgh. *qaragai* "fir-tree", as well as "pine"; Azerb. *ardyš* is not only "juniper", but also "fir-tree"; Khakas *tigän* "prickle", as well as "fir-tree"; Turk. *küknar* "fir-tree" [Dmitrieva L., 1972, p.186-187].

El', yolka - a large evergreen coniferous tree of cone-shaped form with long scaly cones.

Alternants: *elina*, *yolka*, *elushka*, *elinka*, *elocka*, *elinuška* - coniferous tree *Pinus abies*.

Derivatives: *el'nik*, *el'njak*, *elushnik*, *el'nyazhnik* "fir forest"; *el'nikovyj* - relating to fir wood; *yeln'ya* - coniferous clearance; *yolkin*, *Ivan-yolkin* sportive the tavern on which there is a custom to put a fir-tree; from here: *idti pod yolku*, i.e. to tavern; *yolki* - crude marshy place overgrown with small fir wood; *yoločka* – ambrose plant, wild mustard; *el'tsy* – a tool like a rake, with which soil is cultivated manually, on stubs and mounds, where harrow does not pass [Dal', I, p.518-519]. Perhaps, dial. *eluy* - log in the bucks, given by V.I.Dal' under the question mark, belongs here, i.e. the root here *el*; *elovik* - young, still soft fir-cone, a kind of delicacy.

Sayings: *Kak hleba krai, tak i pod el'yu rai; a hleba ni kuska, i v tereme toska* (As a bread edge, and under a fir-tree paradise; and a piece of bread, and in tower melancholy). *Naideš' kel'yu i pod el'yu* (You will find a cell under a

fir-tree, too). Ot yablon'ki yabločko, a ot eli šiška (From apple tree an apple, and from fir-tree a cone). Venčali vkrug eli, a čerti peli (Crowned round the fir-tree, and devils sang). Ne rasti yabločku na yolke (An apple will not grow on a fir-tree). Ne budet tebe s yolki igolki (You will not get a needle from fir-tree). Eti tolki ne s yolki (These rumors are not from fir-tree). Ne s yolki tolki (Not from fir-tree are rumors).

Proverbs: *Yolka čišče metly dom podmetaet (A fir-tree sweeps the house cleaner than a sweeper). Yolka zelena – burlak denezhku dobudet (A fir-tree is green – a barge hauler will get money) (for boozing).*

Etymology. Common-Slavic word *el'* (*yolka*) has compliances in some Indo-European languages: Ukr. *yalina*, Belorus. *yolka*, Polish *jedlina*, *jodla* “fir”, Czech. *jedle* “fir”, Slov. *jedl'a* “fir, fir-tree”, Bulg. *elyu*, Serbo-Croat. *je'la*, Old-Prus. *addle*, Lith. *qlé*, Latv. *eqlé* “fir-tree”, Lat. *ebulus* “elder”. Indo-Europ. **edhlos* “thorny”, to which ascends Com.-Slav. **edhli-*, is a derivative of Indo-European root **edh-* “sharp” (EDRL, V, 1973, p.258).

The authors of etymological dictionaries of Russian (Slavic languages) note that *edla*, *ela*, *el'* and their derivatives in some languages have different meanings: “fir-tree”, “fir”, “juniper”, “elder”, *edlina* “needles (of fir-tree, fir)”, “mountain overgrown with fir-trees”; Old-Rus. *elin'* “fir forest”, *yelets* “high fir forest” [EDSL, VI, 1979, p.14-15].

In “Etymological dictionary of Slavic languages” under O.N.Trubachev's edition it is noted that *edl'* (i.e. *fir-tree*) is related to Old-Prus. *addle*, Lith. *ẽqlé*, Latv. *eqlé* “fir-tree”, with which Slav. **edl'* unites semantics and belonging to feminine (Slav. - stem on *-i-*, Balt. *-ē-*). Subsequently it is related to Lat. *ebulus* feminine, *ebulum* neuter “elder”, which together with Baltic and Slavic words are raised to Indo-Europ. **edh-l* from **edh* “sharp”.

T.V.Gamkrelidze, V.V.Ivanov write that the names of fir-tree are restored only for certain dialect communities: Prus. *addle* “fir-tree”... Rus. *el'*. The related words in Celtic and Italic have the meaning “elder”: Lat. *ebulus*, *ebulum*, Gal. *odocos*. This group assumes the archetype **edh^[h]lo* with a not quite clear primary

meaning: “a coniferous tree such as a fir-tree” or “a low deciduous plant such as an elder” (?). A possible ratio of the word with the root **ed* (Lith. *adyti* “to darn”, *ādata* “needle”) solves as though in favor of the primary meaning “coniferous tree”, “fir-tree”: **ed^[h]lo* is etymologized in that case as “thorny”.

In Ancient Greek *el'* is designated by the word *Εγρε*, by Homer as well as in the meaning of “oar” (high fir-trees reaching the sky, served in homeric Greece as the material for shipbuilding). The same meaning in the related word is found in Armenian *elevin* “fir-tree”, “Christmas tree”, also “cedar”. Rus.dial. *yalovets* “juniper”, Czech. *jalovec* put usually here, too.

Thus, for naming of fir-tree two forms distributed on dialects are restored: **ed^[h]lo-* and derivatives of the root *el*. Thereby, it is not obviously possible to reconstruct the uniform single Indo-European form in the meaning “fir-tree” [Gamkrelidze, Ivanov, II, 1984, p.633-634].

With the same root **el* also other names of trees in separate dialects are connected, in particular the Ital.-Celt.-Germ. name of elm: Lat. *ulmus* “elm” (**ol-mos* or **l-mas*); M.-Irish *lem* (**le-mos*), Old-High-Germ. **ulmboum* “elm” (Germ. *Ulme*), Old-Engl. *elm* (Engl. *elm*), Old-Icel. *almr*.

In our opinion, authors are right restoring the old-form as **el*.

We have already noted that in Turkic languages there is a semantic shift: evergreen tree (fir-tree) pitch, paste, asphodel: Turk. *çirişotu* “asphodel”; Gag. *çiriş* “paste”. In this case *çiriş* “fir-tree” means the tree, from which paste is extracted for producing of glue.

The origin of Indo-European names of evergreen trees and etymological connection of these names with the meaning “pitch, paint” are noticed, as well as, it is possible to think, “glue”, too (Ibidem. P.632). The authors note that the roots in the names of fir, pine appear as phonetically very close alternants for designation of certain types of coniferous evergreen resinous trees. Pitch is a sticky juice of coniferous and some other plants hardening in air. The formal connection of the words with designations “pitch” and “to paint”, “to write paints” can be interpreted as an initial identity of the words explained, apparently,

by use of pitch in ancient technique as a black vegetative paint for drawing certain symbolical pictographic signs and drawings, later for writing (Ibidem. P.632).

In life, a speaker of this or that language very often uses the image of majestic fir-tree for designation of solemnity of the case, where the meliorative emotional condition dominates. For example, the Russian song “In the wood the fir-tree was born” familiar since childhood:

In the wood the fir-tree was born,
It grew in the wood.
In winter and in summer
It was well-shaped and green.

Or the poem “Čäräš” of P.Huzangay:

*Epě - čäräš, epě - čäräš,
Pělmesen pělmeškěn täräš.
[...]
Yolka kam vāl? - Ep pulatāp,
Yurlār, tashlār man tavra,
Savāntarār čunāra!*

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YUMAN



OAK

Yuman “oak” is a large deciduous tree with dense timber, having fruit - acorns. Only one species is considerably widespread in Russia – petiolate oak. The height of this tree reaches 40 m, it lives 400-500 years. Historians consider, and botanists confirm that if petiolate oak did not possess ability to give young growth after felling from stub, it would have disappeared long ago both on the Russian plain, in the subband of broad-leaved woods, and in the forest-steppe.

In Peter I days, when the fleet was built, oaks were planted in the south, near Taganrog, in Voronezh and on the bank of the Gulf of Finland, near Petersburg. Oak was the main timber species not only for shipbuilding. It was appreciated at all times for the durability of the wood and was used for the most important parts of constructions. It was also used in construction of stone buildings. In ancient Novgorod, Pskov, Moscow, Kiev - everywhere the foundations of numerous stone churches were built from oak logs and blocks. They were used in the construction of all cathedrals and major buildings in Petersburg, where enormous quantity of such blocks, logs and piles was required because of marshy ground.

In nonchernozem belt and in the northwest, soils from under oak woods were considered to be the best for agriculture. The people called them “poddubitsa”.

Chuv. *yuman* (dial. *yoman*) “oak” has parallels in other Turkic languages: Uig. *em□n*, Uzb. *eman*, Kirgh., Kazakh., K.Kalp., Nog., Balk., Kum., Karach. *emen*, Turkm. *imen*, Tat., Bashk. *im□n* [Egorov, 1964, p.348]. According to

M.R.Fedotov, in the Kazan-Tatar and Barabinsk dialects of the Tatar language *im□n* has also the meaning of poplar [Fedotov, II, 1996, p.485]. According to Yu.Dmitrieva, in the Altai language this word has the form *ermen* with the meaning of oak. In her opinion, the initial *y* in the word *yuman* points, obviously, at the borrowed character of the word. Taking into account the territorial distribution, it is possible to consider it a derivative of Kypchak group of languages. Absence in Old-Turkic and M.-Turkic monuments affords ground to assume that this word is a derivative one. The word *im* “remedy, medicine” could be its stem. Earlier decoction of oak-bark was applied as medicine, hence originally meant “remedy”. The final *-n* of the word is a sort of special affix in the names of plants, cf.: *sālan* “dogrose”, *palan* “guelder-rose”, etc. [Dmitrieva Yu., 2000, p.37]. R.G.Akhmetyanov believes that Tat. *im□n* (~ Chuv. *yuman*) “oak” is the word that contains the same root *□rem*, *□rem□*, *ur-man* (~ Chuv. *erēm* ~ *arām* (*uti*) “wormwood”), *urman* (~ Chuv. *vārman*) “wood”, “bush” [Akhmetyanov, 2001, p.78].

Derivatives of the word *yuman*: *yumanay* “oak pepper-mushroom, lurid boletus, podduben’ (mushroom)”; *yumanlāh* “oak wood, oak forest, oak grove”; *yumansar* “oak forest”; all three words are appeared in the names of settlements: *Yumanay*, *Yumanlāh*, *Yumansar*, *Yumankassi*. The derivatives are also personal names of men *Yumankka*, *Yumantei*, *Yumankki*. The composite or the word-combination *yuman jyvāš* has not only the meaning of oak tree, but also is a deity name [Ashmarin, IV, p.323]. *Yuman* - the name of the hero in fairy tale. *Yuman* is a personal pagan name of men: *Yuman*, *Mětri Yuman*, *Yuman Hvetuś* (Ibidem). *Yuman* among the Chuvashes is an esteemed tree: < *Śav yumana pirēn yalsem teme hiseplenē pekeh hisepleśšē... śav yuman śine pāhsa akā śapla kalasa irtse kayaśšē: esē pur pusri yuvaśsenēn patši, sana kashni śulah asānsa vitēnetpēr...* [Ashmarin, IV, p.322] “From all esteemed trees oak is the most respectable... looking at oak, they say: you are the tsar of all trees”. Oak personifies man, father: *Uy varrinče laštra yuman, atte tese ay kayrām ta, kileh, yvlām, ay temerē...* “Among field there is an oak, I approached to it as to father,

“Step up to me, sonny”, - it did not tell...”

As we see, *yuman* serves for the characteristics of only men. N.I.Ashmarin, possibly, has been inaccurate in the description of expression *yumansar kassisem*: “This expression, apparently, has the same meaning, as *hurānsur kassisem*: *Yumansar kassisem, huśa jatlā kurka tusa yaras tet*. These words concern both men, and women” [Ashmarin, IV, p.324]. In our opinion, these words concern only men, for *hurānsur kassisem, tēpelti hurānsursem, kēske yēm pēššisem; hurānsurān kassisem, tērlē minter šinčisem* - these addresses concern only women during the ceremony “*savāš kurki*” [Ashmarin, XVI, p.223]. It is confirmed by the entry *alpas* [Ashmarin, I, p.164]. *Alāk patēnči alpassem* “those sitting at the doors are *davilas*” (*alpasy*, i.e. men. - *Yu.I.*). *Tēpelti hurānsursem (hurānsur kassisem)* “inhabitants of the birch village” (i.e. women. - *Yu.I.*) [Ashmarin, I, p.164-165].

Yuman patne šitsen maltan vyljāhsene uy čūk yumaně jyšānat-i tese kurāk šine jarsa pāhaššē. Vyljāhsem kurāk šisen: “Čūk yumaně jyšānat”, - *teššē; šimesessēn: “Vyljāhsene kurākne šime hušmast’, šavānpa jyšānmast’ pulē”*, - *teššē (uy čūk tuni)* [Ashmarin, IV, to p.308] “Coming to oak, at first check, having let out the cattle on grass, whether the sacrificial oak accepts them. If the animal eats grass, they say that the oak accepts, if it does not eat, they say that the oak does not allow the cattle to eat grass, it means, the oak does not accept”.

Numerous **word-combinations** with the word *yuman* testify that this word enters into the active word stock: *ēmērhi yuman* “age-long oak”; *lashman yuman* “ship oaks”; *yuman vutti* “oak firewood”; *yuman šāpaně* “oak nut” (on leaves); *yuman sētel* “oak table”; *yuman kām̐pi* “lurid boletus” (mushroom); *yuman jēkelli* - “acorn”; *yuman pulā* “asp”, *yuman tuyri* “young oak forest”; *yuman itti*: where *itti* – an unknown word in the unintelligible song [Ashmarin, IV, p.323-324]; *yuman partas* “chub”.

The Chuvash language is rich in **proverbs, sayings and riddles** with the word *yuman*: *Pysāk yuman ta pēčēk jēkelten ūset* “Big oak grows from a small acorn, too” (proverb) [ChRD, 1982, p.639]. *Yummi yuman, tupi selen (pērlēhen)*.

Yumansar ayěñčen tăman tuhat' (šănăh alani). Pěr yumana ikě šurham tăvăp, ikě takana tăvăp "Having cut down one oak, I will do two blocks and two shallow troughs". *Yuman kutne yun tăknă (hěvel anni). Šătman yuman kutěnce suralman mulkač vyrtat' (suya).*

For the Chuvash *yuman* "oak" is a symbol of health and longevity, soundness and durability. It is interesting to note that the image of oak never personifies a woman. In the Chuvash national songs, oak is almost always sprawling (*lashtra*), wide, with a lush crown (*lapsărkka*), high (*šŭllě*), old (*vată*). The same adjectives are main features of the world tree. The epithets "sprawling" and "loosely spreading" mean that the branches of generic tree cover the whole world with shadow. The epithet "high" lets know that its top reaches the top world, and the epithet "old" (wise) reminds that the generic tree grows from earth depths from the beginning of time.

There is a Chuvash legend, how an oak rescued a hunter who lost his way. *Vărmanta usal pur teššě. Pěr ohotnik atašsa kaynă tet. Těttēm pulsān yuman patne pynă ta: "Yuman, mana syhla", - teně pulat', vyrtsa šyvărnă pulat'. Tepěr yuman kun patne pynă pulat'. "Atya, pičče, asatteme tirpeileme", - tese kalarě tet. Etem vyrtnă Yumaně kalarě tet: "Man văhăt šuk", - terě tet. Ak šapla ěntě vărmanta atašsa kaisan yuman syhlat' teššě usaltan, šapla halap pur* [Mifsem... 2004, p.115] "They say that in the wood there is an evil spirit. One hunter once lost the way. And when night came, he approached to oak and said: "Oak, hide me", lied down and fell asleep. Another oak approaches to this oak and says: "Let's go, brother, to bury my grandfather". And the oak under which the man lied, answered: "I have no time". Here, if you lose the way in the wood, thus an oak will rescue from an evil spirit, there is such a legend".

One of the constant signs of oak in the Chuvash national songs is an old age. The epithet "old" (*vată*) also confirms that the oak in poetry is not simply a tree, but magic and blessed. The Chuvashes honored the old men on a par with gods, the people, who have died of old age, commemorated for the longest time. In the Chuvash mythology, gods always appear in the images of aged men, they

are gray-haired, white-bearded. In the national esthetics, those respecting old age become happy, receive grace; and the people, who are not showing due respect for age, as a result perceive grief and torment. By the myth-ethical traditions fixed over centuries, the oak symbolizing the world tree in macrocosm, at the level of mesocosm is connected with the senior generation of men of their family. In the Chuvash national songs this group is designated by the term “father”. But in national songs the meaning of this word is wider, than in colloquial speech. More often national songs were performed, when all relatives gathered together. They were devoted to the seniors, wise members of generation, each of whom to someone had been a parent or an ancestor, or a brother (sister). And nevertheless, everybody called old men as “father” and “mother”. Hence, the word “father” from national songs united all senior generation in itself.

In Old-Chuvash texts a constant place was fixed to oak in space, it is always in the world centre, and speaking the language of myths – in the “hub of the universe”. In songs, this concept is expressed in concrete images: oak can grow “in the middle of dark forest”, “in the middle of the steppe”, “fields”, “in the centre of round island”, that is in the middle of milk lake, “at the top of high mountain”. Folklore specialists of different times note that in the songs, which have been written down in different localities, the position of this tree is definite.

In songs, next to oak, various animals are often mentioned: birds, vegetarians, predators, and insects. In oral folk arts, each such animal has a hidden meaning.

Oak, according to S.I.Ozhegov and N.Yu.Shvedova’s dictionary, has two meanings:

1. A large deciduous tree with hearty wood and fruit - acorns. 2. About a stupid and thick-skinned man.

One more meaning is given in the “Explanatory dictionary of living great Russian language” of V.I.Dal’: canoe, boat, dugout boat, big odnoderevka, dolbushka [Dal’, I, p.498-499].

Derivatives are as follows: *dubok*, *dubets*, *dubina*, *duben’*, *dub’e*, *dubovyj*,

dubit', dublen'e, dubil'sčik, dublyonka, dubil'nyj, dubinnik, dubaska, dubljak, dubovina, dubovnik, dubovka, dubnjak, dubonoska, etc.

There are **proverbs, sayings and riddles** with the word *oak*: *Velik dub, da duplyast, a mal dub, da zdorov* (Oak is big, but hollow, and oak is small, but healthy). *V lesu dub rubl', v stolitse po rublyu spitsa* (In the wood oak costs a ruble, in the capital a spoke is one ruble). *Pod dubkom svilas' klubkom, da i s hvostikom* (Under an oaklet it twisted like a ball, and with a small tail) (turnip).

Etymology. The origin of the word *dub* is not clear. There is no standard etymology. Common-Slavic compliances: Ukr. *dub*, Belarus. *dub*, Polish *dab*, Czech. *dub*, Bulg. *дъб*, Sloven. *dôb*. Some researchers believe that it is a suffixal derivative of the same stem, as *dom*. Others believe that the tree (oak) received the name due to dark wood. The Indo-European root of this word is identical to the root of the word "tree".

Oak is one of the most sacral trees, with which many symbolical layers are connected. The sign of hardness and durability of oak can be put on the whole complex of concepts "true ~ strong ~ reliable", expressed by single-root words: Old-Engl. *Trum* "strong, durable", modern Engl. *true* "correct".

Modern secondary meaning in Russian of the words *dub, dubina* "fool" is, perhaps, the latest formation. In the mental picture of the world of many peoples the image of oak is a symbol of the spirit strength of a healthy man.

Sacrally comprehensive influence of old-Christian life of many peoples was tree, in the dominating case - oak. N.I.Ashmarin gave examples about worshipping oak by the Chuvashes [Ashmarin, IV, p.322].

The legend about the world tree Slavs mainly refer to oak. The legend about oaks, which existed even before world creation, have remained. In one national fairy tale it is told about the oak, which grew to the sky.

Three great worlds - the sky, the earth and the hell keep to oak. There is a legend about an iron oak, on which water, fire and the earth are kept, the root rests on the divine power. In ancient times, ancestors of Slavs held court and truth under old oaks (the image of an old oak by the Chuvashes is in the ceremony *čŭk*:

< *Šav katalähra pěr pysāk vatā yuman larat', vāl yuman kutěnce pirěn yalsem kašni šulah uy čůk tăvaššě* [Ashmarin, IV, p.322] “In that coppice there is an old oak, near which annually our villagers offer field prayers”.

By Slavs oak was devoted to Perun, linden was Lada tree, and birch – that of Kupala (Grushko, Medvedev, 2001, p.171, 466).

There are data that in 1909 and 1975 two huge sacred oaks have been lifted from the bottom of Dnieper and Desna. In their trunks were found wild boar jaws, which, on beliefs, preserved Slavs against various enemies [Levkievskaya, 2003, p.171]. Oak at Slavs was associated with the world tree and machismo, hence at the birth of a boy they had a tradition to plant an oaklet.

Comparisons:

- *dub dubom, kak dub* (dubina) *stoyerosovyj, stat' dubom* - about very silly, slow-witted man;

- *dub duba lučše, roslyj kak dub, kak dub'e* - about a physically firm, strong, healthy man;

- *zdorov (zdorovy) kak dub, krepok kak dub* - about a very healthy, physically firm, strong man. Expression is available in many languages and their dialects: Polish *Chlop jak *dob*;

- *krepok kak dub, upryam kak osel* - about healthy and very stubborn man;

- *sdelat'sya krepkim kak dub (dubina)* - about something oaken, hardened;

- *stoyat' kak dub* - about a strong, firm, standing surely, powerful, strong man;

- *stoyat' odin kak dub* - about a lonely man, but surely fighting against rigours of life;

- *smotret' kak sova iz duba* - about somebody's queer look;

- *čto iz duba maslo* - about uselessness of doing something;

- *dubom vstat'* - to rise full-length, to straighten up;

- *kosit' dubom* – to mow standing;

- *stat' (stoyat') dubom (dubkom)* - about ridging, warping clothes;

- *dub'e* - 1) about a man standing idle; 2) about a firm, courageous man;

- *kak s dubu (rvat')* - about somebody's causeless, unreasonable, vain claims to someone;

- *sduru kak s dubu* - 1) about somebody's unexpected silly and precipitate statements or acts; 2) about impudent and indecent address or a man who is sharply singling out somebody's defects or drawbacks;

- *kak dubalyj* - about something (especially soil) strongly hardened, dried;

- *ispol'zovat'sya kak dubina* - about technically perfect and difficult tool, mechanism, computer, etc., used extremely primitively, illiterately, non-functional;

- *kak dubina* - 1) about a silly, stupid and very stubborn man; 2) about a tall, high, healthy and man with rough constitution;

- *ne gnut'sya kak dubina* - about unbending, hardened and dumb extremities;

- *kak dubina* - about a dull, silly man;

- *stoyat' kak dubina* - about a man standing in stupid immovability, understanding nothing;

- *čelovek ne glina, a dozhd' ne dubina* - human nature is not too soft and pliant, and rain is not so terrible;

- *vertet'sya kak šiš na dubine* - about a brisk man (*šiš*: 1) devil; 2) prick);

- *temno kak v dubine* - about big darkness somewhere - l. (*dubina* - oak wood, oak grove?);

- *dobroe slovo lučše dubiny (laskovoe slovo lučše dubiny)* – with kind words it is possible to achieve utmost, than by coercion, beating;

- *idti kak iz-pod dubiny* (cf. *kak iz-pod palki*) - about a man unwillingly, on coercion, going somewhere, for performing something;

- *kak dubinka* - about stiffened, dumb extremities;

- *nosik dubinkoy* - about a wide, flat, squashed nose;

- *hot' dubinkoy probivay* - about a man whom you cannot compel to do something;

- *beshmel'noe pityo – dubinnoe bit'yo* - nonalcoholic drinks oppress;

- *dubnoy hvost* - 1) about a man fleeing from someone; 2) about a man,

discordant with someone or something, persistently refusing something;

- *ličiko slovno dublenoe* - about somebody's rough, strong, healthy face;
- *suhoi kak dubovka* - about a very dry, overdried mushroom;
- *krepiy kak dubovaya kaša* - about a very weak, sickly looking man;
- *pyatki kak dubovyje* - about somebody's heels hardened from walking

barefoot;

- *yabloki (gruši) kak dubovyje* - about overhard, rigid fruit;
- *ruki dubkom* - about somebody's clumsy, slow hands (*dubok* - stick);
- *kak molodoy dubok* - about a healthy, tall, well-fed and strong child;
- *krepiy kak dubok* - about a very strong, thickset, small growth man;
- *myagkiy kak dubok kalyanyj* - about something hard (*kalyanyj* - hard, rigid,

solid);

- *rasti kak molodoy dubok* - about a child, growing healthy, resilient, strong;
- *dubkoi hvost* - 1) about a man fleeing from someone; 2) about a man,

discordant with someone or something, who is persistently refusing something;

- *stanovit'sya (stat') dubom* - to go obstinate, contradict, persevere;
- *kak dub'e* - about strong, mighty, solid and healthy people.

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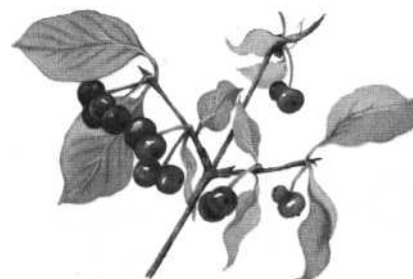
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CONCEPTOSPHERE “BUSHES”



ĀVĀŠ

PALMCHRIST

□vāš - 1) palmchrist; 2) dial. dandelion.

Kleščevina is a southern plant, from which seeds castor oil is obtained [Ushakov, 2007, p.350].

□vāš - bush name.

Phonetic alternants: *uš* - tree name: *Čapārkka avri tuma ančah yurat'*. *Šulši palan jāvāš manerlē* [Ashmarin, III, p.352]; *ušā - kăpčankă peksker. Ušāran čăpārkka avri tăvaššē*. This tree is called *šură katārkaš* [Ashmarin, III, p.353]; *hāvāš* [Ashmarin, XVI, p.314]; *vāš* [Ashmarin, V, p.341]; *vyš* - the same as *āvāš* [Ashmarin, V, p.415].

Word-combinations: *uš jivāšši* - bush; grayish bark; *čělēm čăpăkē* is made of its trunk. It is necessary to distinguish *jyt šēmērcē* from it [Ashmarin, III, p.363].

□vāš: bot. palmchrist; *āvāš tuya* “staff from palmchrist”; *Ēntē šil šavrānat'*, *āvāšpa tupālha avānat'* “Wind rushes change the direction, bending down palmchrist and meadowsweet bushes” [ChRD, 1982, 50].

□vāš: 1) bush name. □vāš *pit hytă jyvāš; hēs šălē tăvaššē, pušă avri tăvaššē; šyrlisem hērlē. Yurăra ta “āvāš tuya” tese yurlaššē*. □vāš – *kăpčankă majlă*. □vāš - a berry similar to cranberry; belongs to the special type of bush.

□vāš - tree name. In the same dialect there is a name of another tree - *kăpčankă*.

□vāš - kleshchevnik. □vāš, bush, berries are red; by autumn blacken; some of its pieces are swallowed from headache. In *Kăнна Kuški* berries of this bush are

considered as poisonous; 2) □*văš* - dandelion. □*văš šaranra ŭset. Ačasem hălha alki tusa vylyaśśě*; 3) □*văš* - *śeśpěl* “snowdrop”. (*Śeśpěl śeški – kāmaka melki* - written beauty (say in irony) [Ashmarin, IV, p.37].

Hăvăš - kleshchevnik, honeysuckle; *hăvăš śyrli* - zhimolostnik [Ashmarin, XVI, p.314]. *Văš* - honeysuckle; buttercup (in Alatyr district); kleshchevnik (in the village of Shumatovo, Yadrin district) [Ashmarin, V, p.341].

V.G.Egorov pulls together *ăvăš* “palmchrist”, “honeysuckle” with Old-Turkic *oš* (reference to: *Mahmoud K ash gari*. Divan lugat at-turk. In 3 v. M.: Vostochnaya literatura, 2010. V.1. P.38) “wild reed”. M.R.Fedotov cites data of N.I.Ashmarin’s dictionary and refers to V.G.Egorov [Fedotov, I, p.81].

Yu.Dmitrieva is inclined to consider *ăvăš* and *hăvăš* as two independent words with identical semantics; according to the author, *ăvăš* is a phonetic alternant of the initial *hăvăš*. Chuv. *hăvăš*, in her opinion, is a linguistic borrowing of Tatar *kuis* (*kuyš*) - is not actually a phytonym, and designates “hollow, cavity”. Thus, *xăvăš* in the Chuvash language is a plant with hollow, coreless trunk”, that is supported by N.I.Ashmarin’s description *uš yivăśśi*, “of which trunk do *čělēm čăpăkě* shank of pipe”; Tatar *kyiš* dates to old Turkic word *goguš* with the meaning of “gutter” [Dmitrieva Yu., 2001, p.34-35].

Kleshchevnik – a plant from which seeds castor oil is prepared [Ozhegov, Shvedova, 1994, p.271].

Zhimolost’ - shrubby or climbing plant with leaves located in pairs and fragrant flowers.

Zhimolost’ - shrubby or climbing plant... Forest honeysuckle is called dogberry [Ushakov, 2007, page 221].

Zhimolost’ - shrubby or climbing plant with fragrant flowers [Ozhegov, Shvedova, 1994, p.189].

Zhimolost’ (*zhimolostnik, zhimolusta*) - tree or bush; Tatar honeysuckle is known at us; *zhimolostina* - rod, stick of honeysuckle; *zhimolostnyj, zhimolostovyj* - relating to this tree; *zhimolostyanyj* - made from it; *zhimolostka* - a berry similar to blueberry [Dal’, I, p.542].

Etymology. East Slavic. *Zimolist* is considered to be a renewal of the word. In that case *zhimolost'* literally means “a plant keeping leaves in winter, too”. It is rather, nevertheless this noun is a reversal form of the word *zhilomost'* made up by addition of words *zhila* and *most'* (from *mostit'sya* – “to rise, to climb”, cf.: dial. *mostina* “round stove basket, basket with a trumpet up”). Hence, the plant was called as for its “zhimolistnyj” and “climbing” character [Shansky, Ivanov, Shanskaya, 1971, p.147; Fasmer, II, p.55].

Comparisons:

hudoy kak zhimolostina ~ hudoy kak zhilomustina - about a very lean and thin man; *zhimolostina* - a thin branch (rod) cleared of bark and leaves used for weaving of laces; stick of honeysuckle. *Zhilomustina* - honeysuckle [Dal', II; Mokienko, Nikitina, 2008, p.201].

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KÄPČANKÄ



EUONYMUS

Kăpčankä “euonymus” - bush name; *kăpčankä šyrli* “euonymus berries”, *kăpčankä tymarë* “euonymus root” [ChRD, 1982, p.162].

Phonetic alternants: *kăpčank*, *kăpčak*, *kăpčakan*.

According to N.I.Ashmarin: *Kăpčankä* - euonymus (name of bush). *Kăpčankä* - *pěčëkkë yapala. Šyrline šimeššë, hërlë pulat'. Jivăšši huppi hura, šură varrisem, hëš šălesem tăvaššë; pit pišë. Jivăšši sară. Kăpčankä jyvăs. Kăpčankä šyrli. Kăpčankä* - a bush with a spotted trunk; grows in ravine and valleys. *Kăpčankä* - kleshchovnik. *Kăpčankä* – “slepokurnik” - kleshchovnik. *Kăpčankä* - krushatnik. *Kăpčankä* - bush name (not the same that “ăvăš”). *Kăpčankä tipsessën pitë jakalsa kayat'. Kăpčankăran šërë varri tăvaššë. Jyvăsran usal kăpčankä. Vărman ilemne mën yarat'?* - *Kapčankä šulši, šav yarat'* [Ashmarin, VII, p.168].

Kăpčan - euonymus. *Otăra lapakan kăpčan jyvăs sayhaha joriman.*

Kăpčan - tree with red berries. *Kăpčan* - the same that in Mari *кычъ bandy*; whip handles are made from it.

Kăpčanlăh - place abounding with euonymus. *Atti karti kăpčanlăh, tatrăm iltëm, tutantăm, šampa kătra ham pultăm* [Ashmarin, VII, p.167-168].

Kăpčakan - tree name, euonymus. *Vărmansenče yuman, šăka, šëškë, vërene, ăvăš, šúše, palan jivăšši, šëmërt, jytă sëmërcë, pileš, ulmašši, šălan jivăšši, katărkas, hăva, săvăš jivăšši, kăpčakan, hămla šyrli jivăšši ũseššë* [Ashmarin, VII, p.167].

In the dictionary entry *Ortohha* (personal feminine name) there is a text including the word *kăpčan*: *Tata, piči, hër kortăm, kămaka milki pušë por,*

kăpčan tēm̄mi kēletki, ori-alli Ortoħha, laptak tokmak koparči, ahal' parsan kirlē mar [Ashmarin, III, p.291]

Etymology. According to Yu.Dmitrieva, “the given phytonym has no reliable etymology”. One of the possible versions of its origin is the hypothesis offered by her. She believes that the phytonym *kăpčankă* has a genetic linkage with the word *kăpshankă* “insect”, “wood louse” (cf. Mar. *kâpsang* “bug, small insect, small insect”) and is its phonetic alternant. On similarity of black seeds, half covered with vermeil red scale, with forceps, Russians quite often call this plant *kleshchevnik*, cf. Rus.dial. (perm.) *kleščovnik* “warted euonymus”. Obviously, this bright feature of euonymus has formed the basis for the Chuvash name of euonymus *kăpčankă*, too. This assumption also proves out by the synonymous name *săvăs jivăśši* “euonymus”, “honeysuckle”: *săvăs* “tick” + *jivăśši* – third person from *jivăś* “tree”, literally “tick-borne tree”. There is a belief that ticks affect a euonymus [Dmitrieva Yu., 2001, p.42-43].

Euonymus – a shrubby plant with deciduous or evergreen leaves, some species of which contain gutta-percha. Euonymus’ - the family of evergreen or leaf-losing trees, bushes and lianas, to which belong a euonymus, red-senna, etc. *Euonymuss* - relating to euonymus, consisting of it; made from euonymus: *Zvonkimi i serebryanymi takimi golosami zvenyat bereskletovyje uzornyje koklyuški. Zarosli bereskleta (Euonymus thickets).*

In compound names of trees, bushes: *Tsvetki bereskleta kazhutsya nezhiyymi, oni kak budto voskovyje* (V.Petrov. World of wood plants). *My vstrechaem zdes' [v Zaussuriyskom krae]... takie porody, kotoryje ne znaeš', kuda b prichislit': k kustarnikam ili derevjam, naprimer, beresklet širokolistnyj, dajuščij dlinnokrylyje plody* (Arsenyev V.K. Dersu Uzala). *Vetvi etogo kustarnika osobennyje: oni imeyut temno-zelenyj tsvet i pokryty mnozhestvom mel'chaiših bugorkov* (Petrov V. World of wood plants) [DSRL, I, 1970, p.494].

Bereskled (beresklet, beresdren) - bush from the buckthorn family; *kurinaya slepota, bruhmelya, bruzhmel', bruslina, brusynina, burusklen, meresklet, kislyanka, zhigalok* (mistake: wild pepper) [Dal', I, p.83].

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PALAN



GUELDER-ROSE

Palan “guelder-rose” is a bush from the family of honeysuckle, with red bitter berries; berries of this bush [Ushakov, 2007, p.332].

In the Chuvash language this phytonym prevails in two phonetic alternants: *palan* - *palam* (*n~m*). Derivative: *palanlăh* “kalinnik”, “thicket of guelder-roses”. *Aslă vărmanŋa palanlăh, tărrinčen palan tatar-i, tēpēnčen kăšăl avar-i?* “In the big wood there is kalinnik, let’s dig guelder-roses, and twist a hoop from rods?”

Word-combinations: *palan jivăšši* “guelder-rose (tree)”; *palan šyrli* “guelder-rose (berry)”; *palan lakki* - name of bird (eats guelder-rose); *palan timěřevě* - illness name, herpes. *Palan timěřevě tuhsan šupkăn palanpa šăvaššě* “Herpes is treated by washing with a cluster (truss) of guelder-rose”.

Toponymic names: *Palan uyě* - glade name; *Palan varě* - ravine name; *Palan šyrmi* - small river name; *Palan šot varě* - natural boundary name; *Palan šurě* - district name.

M.R.Fedotov gave **phonetic alternants:** *palam* - *palan* - *pallan* “guelder-rose” and pointed to Turkic compliances: Tel., Azerb., Shor. *palan*, Kazakh. *balan* and exemplified Mar. *palan* < Chuv. [Fedotov, I, p.381].

Etymology. V.G.Egorov gives the following Turkic parallels: Alt. *palan*, Oir., Bashk., Tat. *balan*, Tat. Tyum. *malan* “guelder-rose”; Kum. *palam*, *balam* “elder”, *ētel-balam* “guelder-rose” and here with the sign “cf.” he adds Gr. *βαλανος* “acorn” [Egorov, 1964, p.142].

Etymological dictionaries of the Chuvash language do not indicate the word origin *palan*, and Yu.Dmitrieva does not add anything new either, but she

considers that the word *palan* was borrowed by the Chuvashes from Tatars [Dmitrieva Yu., 2001, p.33-34].

F.G.Akhmetyanov believes that *balan* “guelder-rose” in the Tatar language dates to Old-Kypchak *balan*, exemplifies Alt. *balan*, Kumyk., Nog. *balam* “ayu balany”, “bear guelder-rose”, emphasizes that the origin is not clear [Akhmetyanov, 2001, p.34], refers to the entry *mil*□š “mountain ash”.

By L.V.Dmitrieva *balan* ~ *palan* appears in different phonetic alternants with various semantics: *bailan* ~ *pailan* “guelder-rose”, “fir”; *balam* ~ *palam* “guelder-rose”, “elder”, “mountain ash”; *ayu (aju) balany* “elder”; *aiyubalan* “honeysuckle” [Dmitrieva L., 1972, p.139].

E.V.Sevortyan refers to the following authors: M.Räsänen reconstructs the archetype of Chuv. *palan* as *polan* on the basis of Cher. (Mari) *polan*; G.I.Ramstedt compares *bolan* in doubt with Kalm. *balgany* “tree with red bark and soft wood” and assumes that it is from *bal* “honey”, from here *balgu* “tamarisk”, too [Sevortyan, I, 1974, p.52].

We hold by the opinion that the word *balan* ~ *palan* really contains the root **pal* ~ *bal* (~ *val*), connected with the meaning “plant”, “tree”, “wood”; -*an* - the word-formation affix, just as in the words *yuman* “oak”; *šālan* “dogrose” (*šāl* “tooth” + -*an*).

G.E.Kornilov believes that Chuv. *palan* “guelder-rose” is literally “tree having hollow trunk” and the initial here is the root **pal* [Kornilov, 1973, p.81].

The image of guelder-rose (*palan*) exists **in the Chuvash national poetry**, too.

*Piś, piś, palan, piś, palan,
Sana piśme lartnă vêt
Kămakana čŭlmekpe.*

*Čăt, čăt, tăvan, čăt, tăvan,
Sana čatma lartnă vêt
Kěrekene četvėrtpe.*

* * *

*Pahči-pahči - palan pahči,
Palan śise ŭsrēměr, eh, ŭsrēměr,
Śampa śyră pultămăr...*

In Yu.Semender’s **poem** “Uślankări palan” (Red guelder-rose), which had

received popularity as the song on F.Lukin's music, the image of guelder-rose brings motive of unsteadiness, fugacity, illusoriness of happiness. Guelder-rose blossoms, then fades, beaten by frosts, and in autumn unexpectedly becomes covered by berries - in the nature everything repeats, revives for life continuation. But not always so by people.

*Ušlankāri palan
Šap-šurā šurālsan
Epir sāmah tatsaččē sanpalan.
Kērhi kunsem šitsen,
Palanāmār pišsen
Es tavrānma pulsaččē ajakran.
Sana āsatsanah
Tām tivrē palana,
Šap-šur čečekē ūkrē šul šine.
Šavna es pēltēn-ši,
Šavna es sistrēn-ši –
Tāvan yala kilmerēn kērkunne.
Mana kursan yalan
Pušne usat' palan,
Tuyat' pul' epē sanšān šunnine.
An man, savni, an man,
Hal' hēp-hērleh palan,
Pire kētse uprat' vāl šyrlīne.*

“When the guelder-rose on the edge
Blossomed very white,
We had an arrangement with you.
When autumn comes,
When berries of guelder-rose ripen,
You pledged a word to return from afar.
As I have seen you off,
Flowers of guelder-rose withered from frost,
Petals fell down on the road.
Perhaps, you learned about it,
Perhaps you felt it -
Did not return to the native village.
At the sight of me
Guelder-rose always mourns,
As if it knows that I am aflamed with love.
Do not forget, darling, do not forget,
Now the guelder-rose is all red,
Protects berries, waiting for us”.

The beginning of love story - in spring, when guelder-rose blossomed, separation came, when petals of the guelder-rose froze and fell down (perhaps, they signal about hostile rumour). The guelder-rose stands with its drooping head as if it is sick for the heroine, who grieves for her darling, but the happy end is not present in verses - there is a tedious waiting. Maybe, autumn came in the soul of the hero? It is not known. The image of the blossoming guelder-rose gives feelings and experiences of the girl.

The blossoming guelder-rose overhangs one-line in Yu.Petrov's poem “Senkerlenčē šušām”, too (The painted dawn).

*Senkerlenčē šušām...
Šėškere palan.*

The dawn is painted...
Guelder-rose is all in colour.

The poem narrates about painful expectations (of hero or heroine) of the words about love:

*Māšār hura kušām,
An šuntar čuna:*

My dark-eyed,
Do not oppress my soul:

Kalasamččě uššān
Hāvān šuhāšna.

Explain in earnest,
Tell me the truth.

The image of guelder-rose (*palan*) finds a reflection in **proverbs, sayings and riddles**, which are fixed in N.I.Ashmarin's dictionary:

1. *Atāl hěrrinče akak šārši larat'* (*palan*) "On the bank of Volga there are carnelian beads (guelder-rose)" [Ashmarin, I, p.86]. 2. *Atāl urlā ahah kurtām* "Across Volga I saw agate" [Ashmarin, II, p.192]. 3. *Yuně pur ta, čuně šuk* (*palan*) "It has blood, but it has no soul (guelder-rose)".

Guelder-rose - bush with white flowers and red bitter berries, as well as its berries. Diminutive-affectionate: *kalinka*, *kalinočka*, *kalinuška* - tree and its fruit. Derivatives: *kalinina* - tree, guelder-rose bush; *kalinnyj*, *kalinovyj* - relating to guelder-rose, tree or fruit, made from them: *Kalinovye pobegi pjut ot zolotuhi*. *Kalinovka* - kalinovy fruit liqueur on berries or tincture on leaves, sprouts; *kalinnjak* - kalinnik, kalinovy grove; *kalinnik* - kalinovy grove, bush; kalinovy trusswood, small rod for stems (of smoking pipe); kalinovy pie; dough which is kneaded on guelder-rose; lover of guelder-rose; *kalinniki* - remote autumn thunder-storms, glow, summer lightning, on behalf of sacred Kalinnik, on July 23 and 29; early autumn frosts, that's why there is a saying: *Pronesi Bog kalinniki morokom*, t.e. *oblačnoi pogodoy* (Carry, God, kalinniki in darkness, i.e. cloudy weather). *Kalinka* - small fish bleak.

In the fairy tale, *mosty kalinovy* are a road of brushwood, paved with trusswood, guelder-rose, a road on bog. *Kalenaya kalina* - baked in the furnace in pot, under the cover tightly covered with dough. *Čornaya kalina* – gordovina, gordina. *Oi, kalina moya, oi malina moya; Ne byvat' kaline malinoi* (Oh, my guelder-rose, oh, my raspberry; A guelder-rose will not become a raspberry).

Kalinku lomat' – a wedding custom: on the table of the young there are a gammon and a Stof of wine, stopped up with a bunch of guelder-rose with a scarlet tape; the young stood up, and there is treatment, bypassing the houses of parents of the bride, relatives of the members of wedding procession, and having come back, the best man pulls down a gammon and, having splitted a

guelder-rose, serves wine [Dal', II, p.78].

We are struck by the word polysemy of *kalina*: pomegranate tree, mountain ash, peony, pomegranate (tree and fruit); tear, guelder-rose bush, fluffy honeysuckle. In toponymic names: *Kalina* - stream name; name of rivers; as a part of phraseologism: *razzheč v kalinu* "to lead to the heated condition" [EDSL, IX, p.120].

Etymology. Etymologists consider *kalina* as a derivative with the help of the suffix *-in-* from *kal-*, i.e. initial designation of crude place, and already on it – that of a hygrophilous plant. A certain independence of motivation reveal the cases like Old-Rus. *kalina* "a heated state, incandescence" - is directly from the verb *kalit'* in the meaning of "to heat, to become hot" [EDSL, IX, p.121].

Perhaps, *kalina* received the name thanks to the colour of berries: burning hot, red.

In the Russian poetry the image of guelder-rose is presented rather widely. Legends endow it with gentle disposition, to it attribute an ability to calm those suffering, to absorb pain of lonely women in oneself. About it they sing in "Guelder-rose is red, guelder-rose ripened...". Guelder-rose is a forerunner of spring love:

*Oy, tsvetet kalina v pole u ruč'ya,
Parnya molodogo polyubila ya.*

A guelder-rose blossoms in the field at stream, oi,
I fell in love with a young lad.

Apparently, girl's love finds parallels with images of mountain ash, guelder-rose, bird cherry, as well as willow:

*Ah, eta krasnaya ryabina
Sredi osennei zheltizny.
Ya na tebya smotryu, lyubimyj,
Teper' uzhe so storony.*

Ah, this red mountain ash
Among autumn yellowness.
I look at you, my darling,
Now already from outside.

A.Sofronov

*Pod oknom čerěmuha kolyšetsya,
Raspuskaya lepestki svoi.
<...>
Zhdi menya, moi radostnyj...*

Under the window bird cherry flutters,
Spreading its petals.
<...>
Wait for me, my joyful...

Russian national song

*Ivuška zelenaya,
Nad rekoi sklonennaya <...>.*

My green small willow,
Bent over the river <...>.

*Byli s milym vstreči
U tvoi h vetvei <...>.*

Dates were made
At your branches <...>.

V.Alferov

*Stanu ya čeremuhoi,
Tiho zatsvetu,
Podaryu komu-nibud'
Devič'yu mečtu.*

I'll become a bird cherry,
And I'll blossom quietly,
I'll give to somebody
A girl's dream.

V.Bykov

In the national poetry such a technique, as figurative overlapping, is often used. In its basis lies likening of actions of people, their states to the processes occurring in nature.

In the given Russian national songs and author's verses overlapping is shown in the fact that in the first lines the question is about tree, and subsequently about human life, his ups and downs, dreams, love and hatred. Negative overlapping stands closely to negative comparison, when a special form of figurative comparison gives not a comparison, but opposition of one subject to another. Negative comparison is a favourite stylistic technique in the Chuvash national poetry. We find such a striking characteristic example in the following passage:

*An jar utna pahčana:
čeček tärne an tattär,
Kalärsamär kaččäna:
hër ėmërne an tattär.*

“Do not let your horse in kitchen garden:
Do not let it ruin flowers,
Tell the good fellow:
Let him not ruin the girl's life”.

Comparisons:

- *krasivyy kak kalina* - about a beautiful man;
- *minovalas' krasota kak kalina* - about quickly withering girl's beauty;
- *kalina kak kalenaya* - about a dark red, fiery colour of guelder-rose. In the

dialect context associativity of figurative (comparison) meaning of the turn is revealed, the speaker intentionally chooses the words for exact description of the word “guelder-rose”: “Kalina, ona zhe kak kalenaya stoit, krasnaya vsya, raskalilas'. Tozhe krasivo, osen'yu, kogda eë posmotriš', ona kak gorit, raskalennaya kak [Guelder-rose, as if kaleny stands, all red, heated. It is beautiful in autumn, too, when you look at it, it is if burns, as heated]” [Mokienko, Nikitina,

2008, p.240].

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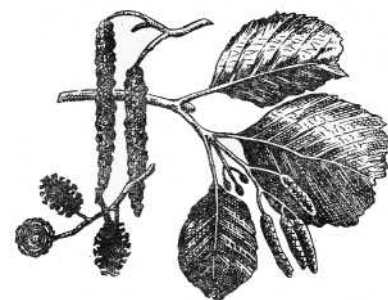
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ŠIRĚK



ALDER

Širěk “alder” is a deciduous tree or a bush of birch family.

Phonetic alternants: *širěp* (in combination: *širěp tărri*); *širěh* (cf. *širěh tărri*) - name of birdie, redpoll; *širěk* (in combination with *širěklě šěr*; *Širěklě yalě*), *Širětlě* - small river name (Bula inflow); [Ashmarin, XII, p.169-171]; *šerěk* (Ibidem. P.87); *šyrāk* (Ibidem. P.117).

Derivatives: *širěkai* - name of fish (on taste its meat is bitterish; the same, as *širěk pulli*); *širěklěh* “alder forest”, “alder thicket”: < *Šakă jal - širěklěh, tăla horatma pit layăh* “This village is an alder forest, it is very good to paint the cloth” (cloth was painted by bark of alder).

Etymology: According to V.G.Egorov: *širěk* “alder”, Tat. *zirek*, Tat. Tyum. *jörek agats*, Uzb. *zirk*, Kazakh. *zhirek*, Karach. *dzherk*, Bashk. *erek*, Yakut. *sihik*, *sisik* “alder” [Egorov, 1964, p.214].

According to M.R.Fedotov: Turkic compliances Chag., Kazakh. *zirěk* “alder”, Kaz.-Tat. *zirěklěk* “alder grove”, Bashk. *erek* “alder”, □ara *erek* “black alder”, a□ *erek* “white alder”, *ereklek* “alder forest”, Yakut. *sihik* “alder”.

H.Eren gives the synonym *jirek* to Tatar *zirek* and notes a proximity of the latter with Chuv. *širěk* (M.R.Fedotov’s reference to: Eren H. Remarks on V.G.Egorov’s etymological dictionary of Chuvash language // Studies in Chuvash etymology I. Edited by Rona-Taš. Szeged. 1982. Pp. 20-65). “It would be useful to mention the fact, - he writes, - that it is possible to establish the link between Hung. *gyűrű* (*giren*, *gyrow*) and Chuv. *širěk*. I will notice that in the Dialectological dictionary of the Tatar language (DDTL). (Kazan: Tat. book publishing house, 1969. P.72.) the form *jerek* “alder” corresponding to the literary

form *zirek* is given. Cf. Mordov.E. *sirt'* "elm", Mordov.M. *sirek* "ash-tree", which D.E.Kazantsev (*Kazantsev D.E. A wood strip of Eastern Europe in volosovsko-turbine time. Yoshkar-Ola, 1978. - Yu.I.*) refers to the Finno-Perm community. In our opinion, it is doubtful" [Fedotov, II, p.121].

According to Yu.Dmitrieva: Chuv. *śirěk* (dial. *śerěk, śirāk*); Tat. *zirek*, Tat.dial. *žirek, yerek, yepex*; Bashk. *yerek*; K.-Balk. *džerk*; Turkm. *zirk* "barberry"; Alt. *jūrgek, jūrūk* "cedar"; Uzb. *zirk darahti*; Yakut. *sisik* "alder, type of willow"; Mordov. *sirāk* "alder"; Hung. *gyűrűfa* "maple" or "cornel" [Problems of historical lexicology., 1980, p.32-33; Dmitrieva Yu., 2001, p.27]. From the provided data, the author concludes that these words allegedly are taking place at different times and different-dialect linguistic borrowings of Bulgar and Chuvash initial forms. A.Rona-Taš considers Tatar, Bashkir and Mordovian words as Bulgar linguistic borrowings. So, Tat. *zirek* and Mordov. *sirāk*, judging by their anlaut sounds, are rather late linguistic borrowings of Chuv. *śirěk*. The initial form of Hung. *gyűrű*, Tat., Bashk. *yerek* and K.-Balk. *džerk* could have been Bulg. **jerik* (*yerik*).

G.E.Kornilov told interesting thoughts in connection with Hung. *čer* "dub(ovyj); *dub černil'ny/ or Burgundskii"; "tannic bark". Cf. also: *čere* "wood", "bush", "oak forest"; *čeret* "reed thickets"; *čerje* "bush". Accession to the radixoid *čer* of the suffix of diminutive *-ě(k), -e(k)* gives spatial and chronological allomorphs real for Bulg.-Chuvash and other Turkic languages: *čer(ě)k, yer(ě)k, (d)zhirek, śirěk*, etc. what we have for the majority of Altai dialects in the meaning of "ol'ha", "ol'hovyj". The tannins containing in bark of specified trees, since ancient times have been used at dressing, and as dyes [Kornilov, 1973, p.191].

According to R.G.Akhmetyanov, Tat. *zirek* "alder" - farces *zirk, zirik* "barbaris taly suzennen" [Akhmetyanov, 2001, p.75], i.e. the author believes that *zirek* "alder" from Pers. *zirik* "barberry".

According to L.S.Levitskaya, Chuv. *śirěk* "alder" can be a source of Tat. *zirek*, could get through mišarskij zekayushčij dialect. In the Tatar and Chuvash

languages the types of alder are designated equally: Chuv. *šoră širěk* “white alder” - Tat. *ak zirik* “too”; Chuv. *hora širěk* “black alder” - Tat. *kara zirik* “too” – and we also meet the phraseologism *širěk turta* ~ *zirik t□rt□* “quick-tempered, sensitive”.

On the basis of the Tatar and Chuvash forms an earlier phonetic alternant **jerik*, **zherik*, which received reflection in the Hungarian dialectal *qyűrű* “maple” or “cornel”, can be reconstructed. The Hungarian etymologists restore, as the primary source of *qyűrű*, Old-Turkic **~žirey* < *-žiräk* [Sevortyan, 1989, p.206].

L.V.Dmitrieva gives numerous Turkic, Mongolian and Tungus-Manchu parallels: Tat. *zirek* < Iran. *zirk* “barberry”; dial. *ierek* ~ *zhirek*; Bashk. *jerek*; Chuv. *širěk*; Yakut. *sisik*; Uzb. *zirk darahti* < Iran. *zirk* “barberry + *darahti* < Iran. *dereht* “tree” [Dmitrieva L., 1972, p.199].

The researchers did not pay due attention to Yakut. *sisik* “alder”, in Tungus-Manchu languages it corresponds to: Evenk. *sirikta* “willow” (big, old); *sirikte* “ash-tree”, “poplar”; Udm. *sükte* [**cijikte* < **sirikte*] “willow”; Nan. *sirikte* “willow, osier-bed” [TMD, II, 1977, 95]; cf.: *sijegde* “bush name”. Chuv. *širěk* is comparable with Evenk. *sirikta* “willow”; in Evenk. *sirikte* the meaning derivation is observed: “willow ↔ ash-tree ↔ poplar”. The derivation of the meaning of lexemes with the meaning of “alder” is observed within Turkic languages, too: Kirgh., Turkm. *zirk* “barberry”; Yakut. *sisik* < *sirik?* (*r* ~ *s*) “alder” ↔ “type of willow” [Sergeev, 2001, p.63].

It is rather interesting to compare Chuv. *širėkai*, *širěk pulli* “trout, lemming” with Manchu *siri* “ide”, “carp” (young) [TMD, II, 1977, p.95].

Word-combinations: *hura širěk* “black alder”; *šură širěk* “gray, white alder”; *širěk šulši* “alder leaf”; *širěk huppi* “alder bark”.

Collocations: *širěk pulli* - trout, lemming; *širěk tārri* - siskin; *širěk turta* - quick-tempered man (literally “alder shaft”). *Širek pit čas hušālat’, širėke kăšt hăyārsassānah hušālsa kayat’*. Cf.: *kėske turta, turti kėske* – he has a tough character.

Toponomic names: (*Śirėklė, Śirėklė Šāhal'* - names of villages; < *Śakā ta Śirėklė yalėnė ūseśśė samrākran yr hėrsem. Śirėkle yalė (varrinė) vyrānėnė Śirėk numai pulnā; Śireklėh* - natural boundary name. *Śirėkkassi, Śirėkkassi Tuśa* - name of a number of settlements in Chuvashia: *unta ělėk śirėklėh pulnā. Śirėtlė* - small river name, Bula inflow, *Śirėkle* - ravine name.

Names of deities: *Śirėklėhri yrāsem; Śirėklė ~ Śirėtlė* - deity names [Ashmarin, XII, p.169].

Folklore: *Lapā ayėnėi śirėkė kasnā čuhne hėp-hėrleh, kassa pārahsan šup-šurah. Śirėk tēpė - śyrla šyv. Tytāp terēm śirėkren, hurama tuya huśālčė. Śirėk yupa pultām ta uy yupine yurarām* [Ashmarin, XII, p.169].

Śirėk kurākė - plant name with a red root. *Śirėk kurāk - hėrlė māyan, ku kurāka vylyāhsene numai śiterme yuramast', vāl vēleret.*

Śirėk tārri - name of birdie. *Śirėk tārri yur šāvsanah śirėk śine larsa śirėk kačkine yur śine tākat'. Śirėk tārrine yur kupalamė śine serepe lartsa, kėl sapsa tytaśśė.*

Śirėk tārri - redpoll. *Timėr rešetkellė čūreče tulashėnė śirėk tārri (yurlakan kayāk) larnā.*

There is an interesting recording of the ritual ceremony, where *śyrāk (śirėk)* acts as a magic averter.

Tepėr kun kaśhine, haihi mimėre pėšernė čuh, hun śyrāk vuttin kėlne śurt tavra sapsa šavranėčė: hāśan piśnė šāmartana čāh pusma larsa čėp kālarė, šavān čuhne śak kėl karta urlā kaśsa śurta-yėre pāsė, t'fu! - tet (pāstash tasatni). Śyrāk, tēnčere sanran hāvatlā jāvāś pulmė, šuittan ytti jāvāśān čelhine pėlsen te sanānne pėles śuk, - terė tet. Śav hallap tārāh, šėnė pūrt purattarnā čuhne alāk śine yuri, pāstash an kėtėr tese, pėr pėrene śyrāk hursa hāvaraśśė. Tata ytti šerte te imlė teśśė [Ashmarin, XII, p.117-118].

In the ceremony name *pāstash tasatni* “cleaning of damage” there is the word *pās* “to spoil, ruin”. *Pās* in this example means “to make damage, to harm with sorcery or quackery”. At the ceremony *pāstash tasatni* [Ashmarin, X, p.146-147] there is a set of word-combinations, in which trees are called: *śur*

hurān (“*šur hurāntan hāšan ta hāšan čeček tuhtār ta...*”); *čārāš* (“*šav čārāš hāšan ta hāšan...*”). In the aforementioned text there is the name of tree *šyrāk* (*širěk*) “alder and ashes of alder tree (*širěk vuttin kělě*), which are used in driving out damage”.

This phenomenon is connected with mythological plots and reflected in traditional beliefs. On perceptions of the Chuvashes, the Supreme God has invested alder with godsend. It was considered that the dishes, prepared on alder firewood, possess sacral purity and gain special aroma. Alder log was recommended to be put in timber set over the door. It should protect the dwelling from penetration of evil spirits, protect the blockhouse from rotting [Matveev, p.50; Chuvash encyclopedia. V.3. P.320].

Ol’ha - a deciduous tree or a bush of middle and northern climatic zones from birch family [Ushakov, 2007, p.599].

Phonetic (dialect) alternants: *jolha, eloha, ol’šina, elšina, ol’šina, vol’ha*.

Derivatives: 1) *ol’hovnik, ol’šnjak, olešnik, ol’šanik, elošnik, elšanik, elšinnik, ol’hovinnik, oljoh* “wood, grove; small alder logs, firewood”; *Na ol’šnjake bobyški (počki) – urozhai na ovjes*; 2) *ol’hovik, ol’šanik* “mushroom podolesnik”; *oleš’e* “alder wood or firewood”; *ol’hovina, ol’šanina, olešina, elšina* “one alder tree”; *ol’hovyj les; elhovyj, el’šanyj, ol’šanyj list* – alder’s, flowers of alder, yellow-brown, especially about birds; *ol’šnjakovyje* (thickets); *ol’shanka* - 1) birdie (bird); 2) different small fish, more bunting; *ol’hovka* - local northern partridge; *ol’šanyj* (hawk) - all brown, without whiteness and without small ripples: mytyas’ hawks on age change feather; the young are olshanye, accepting gradually more ripples and blueness; the old are pure freckled. Perhaps, it is possible to consider as a derivative word *olyadiya* (old-time) “castle, lod’ya” [Dal’, II, p.672].

Etymology. Alder - Common-Slavic, having compliances in Baltic languages. It is a suffixal derivative of the same root as *olovo* (cf.: Lat. *alrus*, Old-High-Germ. *elira*). The tree was called according to colour [Shansky, Ivanov, Shanskaya, 1971, p.308].

Slavic compliances: Ukr. *vil'ha*, Serb. *jel'ha*, Bulg. *elha*, Serbo-Croat. *joha*, *jova* (from *jeoha*), Sloven. *jelsa*, dial. *olša*, *jolša*, Czech. *olše*, Slov. *jelša*, Polish *olcha*, *olsa*, Upper-Lus. *wolša*.

Common Slavic **el'ha* along with **ol'ha*; it is related to Lith. *alksnis*, *alksnys*, *aliksi* “alder”; Latv. *ālsnis*, *lksnis*; Old-High-Germ. *elira*, *erila*, it is New-High-Germ. *Erle* “alder”, is pulled together with Old-High-Germ. *ēlo* “yellow, reddish”. Fluctuation of **elis-*: **olis-* bears already Indo-European character. Fam. name *Ėlšin* was formed from *ēlha* [Fasmer, III, p.137-138].

Word-combinations: *ol'hovyj les*; *ol'hovyj, elšanyj list*; *ol'šanyj stol*: *Tolkuj pro ol'hovyje, a dubovyje krepče*; *černaya ol'ha, kamennaya ol'ha* – *ol'hovyj ernik* “podol'shanik”; *ol'hovaya lozhka, ol'hovaya zherd'*.

Proverbs, sayings, riddles: *Ispodvol' i ol'hu sogneš, a vkrut' i vyaz perelomiš'* (*Gradually and you will bend alder, and you will break elm twisting*). *Koli beryoza pered ol'hoi list raspustit, to leto budet suhoe, a esli ol'ha napered, to mokroe* (*If birch unfolds a leaf before alder, summer will be dry, and if an alder beforehand, wet*). *Na ol'he mnogo serezhek – k urozhayu ovsy, a mnogo šišek – k urozhayu yačmenja* (*If on alder there are a lot of aglets - to oat crop, and if there are a lot of cones - to barley crop*). [Mokienko, Nikitina, 2008, p.259].

Alder was an averter from damage, bad weather and illness [Library..., 1988, p.53].

Comparisons:

- *kartoška drobnaya (melkaya) yak yabločki ol'hovye* (*potato fractional (small) as alder apples*) - about very small potato;
- *sidit yak ol'hovyj klin: ni tudy ni syudy* (*sits as an alder wedge: neither there, nor her*) - about somebody's deadlock.

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ŚŮŚE



WILLOW, OSIER-BED, BRITTLE WILLOW

ŚŮśe “willow, osier-bed, brittle willow” - a tree or a bush with narrow leaves and flexible branches.

Toponymic names: *ŚŮśellě var*; *ŚŮśellě śyrma* - names of natural boundaries [Ashmarin, XII, p.308]. *ŚŮśellě var*, *ŚŮśe varě* - name of district, ravine.

Derivative: *śŮśelěh* “willow-bush, osier-bed, thickets of osier-bed, green broom”.

Etymology. Chuv. *śŮśe*, except the meaning of “willow, osier-bed, brittle willow”, is also known in the meaning of “fringe, truss”, they are homonyms. The same can be said about dial. *śŮśe* “chorda”; cf.: *śŮś pitti*, *śŮś vitti* “chorda”. In Turkic languages we revealed no parallels.

V.G.Egorov gives parallels of the word *śŮśe* only in the meaning of “fringe, truss”: Tat. *čačak*, Bashk. *sasak*, Azerb. *sačak*, Turkm. *seček*, Turk. *sačak*, Uig. *čuči* “fringe”, Kirgh. *čačos*, Kazakh., Nog. *šašak* “truss, fringe” – and questions: “Perhaps, from *śŮś*?” [Egorov, 1964, p.224].

M.R.Fedotov does not give any data on the etymology *śŮśe* “willow”.

Yu.Dmitrieva assumes that in the Chuvash language this word has a metaphorical nature: willow could receive the name thanks to similarity of its hanging-down branches to trusses, fringe. On the semantic part, such hypothesis is possible, however, there are phonetic difficulties: if Chuv. *śŮśe* to erect to the old-form **čačak*, it is difficult to explain the pronunciation of *Ů* instead of *a*. It is

possible to assume that *-aq* – is a diminutiveness affix, and at the heart of the word has been the Turkic *čač* < *šač* ~ Chuv. *śűś* “hair” [Problems of historical lexicology..., p.30; Dmitrieva Yu., p.43].

To say that Chuvash *śűše* “willow” has no parallels in other Turkic languages, it will be not quite true, for Yakut. *sisik* “species of willow” resembles Chuv. *śűše*. Perhaps, Yakut. *sisik* has Tungus-Manchu origin: Oroch. *sisi* “willow”, *sisikte* “willow” (old tree). Probably, Oroch. *sirikte* “willow” < *sirikta*, Udm. *sikte* < *sujukte* < *sirikta* “willow” [Dmitrieva L., 1972, p.188].

Word-combinations: *kahăr śűše* “weeping willow”, *hěrlě śűše* “bog willow”, *śură śűše* “willow”; *śűše těmě* “brittle willow bush”; *tip śűše* “goat willow”; *śűše hulli* “willow sprout” (or rods); *śűše huppi* “willow bark”; *śűše shanki* “osier-bed” (cut down, without bark); *śűše śulśi* “willow leaf”; *śűše śulči* (dial.) - plant name [Ashmarin, XII, p.308].

Folklore: *Śyv hěrrinče śűše ůset-śke, śűše ayěnce syrla ta pišet-śke* “As at the small river brittle willow grows, and under brittle willow berries ripen.” *Kukkuk ašta avätat’? Vărman śuměnce śűsere (śűśelěhre e śűše śinče?)* “Where does the cuckoo cuckoo? About the wood on brittle willow (or in osier-bed?). *Epěr kăçal śűśenni - śűše jăvăś yătas śuk* [Ashmarin, XII, p.308-309].

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TUPĀLHA



MEADOWSWEET

Tupālha “meadowsweet” is a meadow perennial plant from the rose family with strong trunk and inflorescences of white fragrant flowers [Ushakov, 2007, p.1029].

Phonetic alternants: *tupālka, tupālta, tāpālha* [Ashmarin, XIV, p.145, 285].

Derivatives: *tupālhalāh* “meadowsweet thicket”; *tupālha* - tree name; meadowsweet, honeysuckle, tavolzhanka; bush, stalks for lashes are twisted from its roots, differs by its flexibility. *Tu, tu tārāh tupālha, turta tuma yurat’-ši? Lashi eple - tur lasha, turti eple - hurama, pēkki eple - tupālha. Šyvān leš ajakkinče jun pek hērlē tupālha. Tupālha teššē tata, pēkē avaššē untan. Kaččapa hēr huššine tupālha šātsa tuhinččē. Tupālha ta turta, turā lasha. Sarā-sarā tupālha, sakār šērtēn hušālččē. Sirēn allārti tuyārsem tupālha-i, šēmērt-i? Vāl ku tupālharan šāhlinčē tāvat, šāhārtma tytānat.*

Tupālha - tree, red as blood, firm, a knife does not cut it (*nuhajkka avri*); *Uškān kāna uškān ai tupālha, hērlisene suilasa kasrāmār. Turtisene tupālharan tutartām. Vilnē šynna šusa tupāka vyrttarsan un sulahai alline tupālha (tupālāha) tyttaraššē; tupālha pulmasan - jēplē hulā... Vāl pataka ak mēnšēn tyttaraššē: šynna pytarsan un patne šuittansēn pyrsa syrānaššē, vilnē šyn vara šuittansene hāj patēnčen šav tupālha patakēpe hāvālasa yarat tet. Everyone allegedly has one’s own “tupālha”; it is stronger than all other plants for banning of evil*

spirits.

Tupālha - osier-bed sort, very hard tree, even, they say, allegedly it sinks in water. Its bark is absolutely red. At the markets wattled small whips from “*tupālha*” are sold [Ashmarin, XIV, p.145].

Tupālka - tree name. *Untan vara āna śunā čuhne tupālka hullipe višē hut śurāmēnčen sātāraśšē, untan kalaśšē: śak tupālka eple pit kirlē, śavān pekeh turā āštāmaka (śātmaha) kūrttēr teśšē. Untan vara tupāka vyrттaraśšē* [Ashmarin, XIV, p.144-145].

According to Ashmarin’s dictionary, *tupālha* “meadowsweet” is suitable for manufacturing of lashes (as stalks), shafts, shaft boes (of a harness), crabsticks, penny whistles, whip handles, etc.

Etymology. V.G.Egorov and M.R.Fedotov confined themselves to adduction of lexical parallels: Chag. *tabulgu*, Khakas *tabylgy*, Alt. *tabylgy*, *tabylka*, Uzb. *tobulgi*, Kazakh. *tabylga*, Kum. *toburgu*, Tat. *tubylga*, Azerb. *topulga*, Turk. *tobulga*, *tavulga*, *tavolozhnik*; cf. Mong. *tavilga* “meadowsweet”, and specified that the word entered into Russian from Turkic languages [Egorov, 1964, p.258-259]. M.R.Fedotov in addition quoted Bashk. *tubylgy* bot. “Siberian pea shrub” [Fedotov, II, p.250].

Yu.Dmitrieva added data from Yakut. *tamaltan*, *tamalχan*, *tamilχan* “meadowsweet”, a plant from the great spearwort family; Uzb. *tobulgi* “goatweed meadowsweet”; Kirgh. *tabilgi* “spirea”; compliances from the Mongolian languages; cf. Kh.-Mong. *tavilga* “willow-leaved meadowsweet”, *tavilgana* “middle meadowsweet”; Kalm. *tāwlχa* “ein Strauch (mit roten Früchten und sehr hartem Holz); Spierstrauch” [Ramstedt, 1952-1957, p.388], and pointed out that M.Fasmer considers Rus. *tavolga* as a linguistic borrowing from Turkic languages [Dmitrieva Yu., 2001, p.27-28].

This phytonym was described by a number of researchers (V.G.Egorov, M.Räsänen, H.Sherner, Yu.Dmitrieva, I.Dobrodomov, H.Zharimbetov, H.Tsintsius, etc.), however, the majority of them places it only against the data of different languages and does not take up their etymologizaion. L.V.Dmitrieva

offers two possible etymologies: 1) the stem **tab ~ *tav-yl* with the meaning of “to run”, “to skip” places against the Finno-Ugric stem **tule* “wind”, in this connection the following development is adduced by her: “tavalga” ← “wind” (← “to run, to skip”), i.e. “meadowsweet” – that what from wind (protects?). In her opinion, “with it the use of drought-resistant and winter-hardy meadowsweet (by analogy to it - possessing the same qualities of tamarisk) for fences” would have something in common. In the second case the author deals with the Nostratic stem **taph(a)* “to beat”, since “meadowsweet has long been used, as well as willow, osier-bed, in connection with flexibility of its rods for household hand-made articles, and before the use they are usually beaten, wetted”. Then the Turkic word-formation should be explained as follows: **tapi* “to beat” + affix *-l-qu / -l-qa*. Yu.Dmitrieva writes that “the second alternant seems to be more convincing” (Ibidem).

Agreeing with I.G.Dobrodomov’s opinion, considering Tat. and Bashk. *tabylygy* as Chuvashisms in the forms *tibīlqu*, *tavīlqu*, *tavīlquč* in the monuments of Old-Turkic literature, because of heterogeneity of the accentological alternant *tavalga*, *tavlagā*, Yu.Dmitrieva is inclined to refer this word to Bulgarisms of the Russian language. Rus. *tavalga* and Chuv. *tupālha*, in her opinion, go back to different Bulgar dialects [Dmitrieva Yu., 2001, p.28].

According to R.G.Akhmetyanov: *tabylygy* “meadowsweet” - Tat.dial. *tubyrhan*, *tubyllyk*, Udm. *tabylygy*, Mar. *tovylygo* “meadowsweet”, “whip handle”; Tat.dial. *tubalgy*; Old-Turkic *tabylyku*, Alt. *tabalgy*, Sag. *tabylykam*, Chuv. *tāpālha*, rather: *tāpālha* [Ashmarin, XIV, p.285]; Kirghiz. *tabylyga*, Kum. *toburgu*, Yakut. *tobuluoskai*; from the root: Mong. *topul*, Old-Turkic *tamal* “to pass through”, “to pierce”.

Subsequently, the author writes: “Tabylygynyň kayber tərle jomşak yzkle, tury botakly bula. Yzgen tişep, annan şyre h.b. yasala; kara farsy *tuburlan* “čybyrky saby”. Ikenče jaktan, tabylygyny ččklre şarsyman bula” [Akhmetyanov, 2001, p.209].

According to M.Fasmer: *tavalgá* - plant *Spirala*, *távolga*, *tavlagā*, adj.

tavolinovyj; Old-Rus. *tuvoľzhan* “from meadowsweet”. The name was borrowed from Turkic languages: cf.: Tat., Bashk. *tubulyy* “meadowsweet, honeysuckle”. Shahmatov assumes primordial Slav. **tav’lga*. From *tavolǵa tavolzhanka* was formed, wherefrom under the influence of the Volga river the name on national etymology - *volzhanka* “meadowsweet” [Fasmer, IV, p.8] was formed.

Word-combinations: *tupālha tuja* “crabstick from meadowsweet”, *tupālha śyrli* “meadowsweet berry”.

There is a sample of recruit song, written down in 1969 in the village of Malyachkino, Shiton district of Kuibyshev region from M.N.Arkipova (1919), where she sings about a red meadowsweet [Kondratyev, 1982, p.137-138].

Hěrlě-hěrlě tupālha
Hamār hirte oj pulinččě,
Hamār hirte pulinččě,
Turta javma oj jurinččě,
Turta javma jurinččě.
Çut tur utne oj kűlmeškěn,
Çut tur utne kűlmeškěn,
Kűlně tǵratnǵ tur utne,

“The meadowsweet is red
 If it be, oh, on our field,
 If it be on our field,
 It would be, oh, useful to twist tugs,
 It would be useful to twist tugs.
 To harness, oh, a light-bay horse,
 To harness a light-bay horse.
 The bay horse, oh, is harnessed, prepared,

Kűlně tǵratnǵ tur utne
 □*śta kajm ash kǵn oj kűlně-śi?*
 □*śta kajm ash kǵn oj kűlně-śi?*
Tuja kajma oj kűlně-śi?
Tuja kajma oj kűlně-śi?
Pěreh te tuja kajma mar,
Pěreh te tuja kajma mar,
Priem umne oj kajm ash kǵn.

The bay horse is harnessed, prepared.
 Where to go, oh, is it harnessed?
 Where to go is it harnessed?
 Maybe to go to wedding, oh, it is harnessed?
 Maybe to go to wedding it is harnessed?
 Not to a wedding, oh, to go,
 Not to a wedding to go,
 To the recruit collector, oh, to go”.

In this song, in our opinion, the life journey full of deprivations and hardships is metaphorically stated. *Turta* (tug) is mentioned in the lyric for a reason. On the one hand, tugs, if one may say so, have unenviable destiny, on the other hand, they are made from the tree which is capable to abide great loadings.

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URT□Š



JUNIPER

Urtāš “juniper” is a coniferous tree or a bush from the cypress family.

Phonetic alternants: *ortāš, urttāš, urča, orčča, orčāš yŭš, orččuš, orčča, orččā, urtmāš* [Ashmarin, V, p.401]; *urttuš, orčča, uvttāš, orččuš* [Ashmarin, III, p.195, 291]; *urtmāš, otčā* [Ashmarin, V, p.401-402]; *urt (urt jyvāšši)* – “juniper” [Sergeev, 2001, p.75]; cf. *urt ~ ort jyvāš(ši); orčča jyvāšši* [Ashmarin, III, p.289-291]; *urtmāš* – name of the tree “juniper”.

Etymology. According to V.G.Egorov: *urtāš* “juniper”, MK. *artuč*, Zamakhsh., Kirgh., Turkm. *arča*, Uzb. *kararča*, Kazakh., K.Kalp. *arša*, Uig. *arča ardash*, Azerb., Turk. *ardych*, Tat., Bashk. *artyš* “juniper”; cf. Pers. *ārdādzh* “juniper” [Egorov, 1964, p.276].

According to M.R.Fedotov [Fedotov, II, p.288]: *urtāš/ urttāš/ ortāš/ orāš*: *urtāš jyvāšē; orāš yŭš* “juniper”. Bashk. *artyš* and Yakut. *arčy* ethnogr. relig. fumigating; birch-bark, small slivers for fumigating (from the tree broken by lightning); cf. Chuv. *uvttāš*, some fragrant tree. Maybe distorted *urttāš*?” [Ashmarin, III, p.195]. Ashmarin in additions mentions *urtmāš* - tree name, juniper. *Ėlēk Čāvašsem etem murē (cholera, plague) kilet tenine iltsen uj haphi patēnce vut hursa śuntarsa laraččēs; vutne hapharan tul enne ikē aikkinē te huratččēs; unta urtmāš jyvāšne ančah hursa suntaraččēs: unān tētēmēnčen mur hārassa tarat’ tese ēneneččēs.* [Ashmarin, V, p.401] Cf. still: *Urttāš* - usal-tēselden kirlē yapala [Ashmarin, III, p.290].

Subsequently M.R.Fedotov gives parallels - Mong. languages: writ.-Mong. *arča*, Mong. *arts*, Buryat. *arsa* “juniper”; Tung.-Manch.: Evenk. *arča*, Neg.

atčimka (<**arčimka*) “juniper”; “wild rosemary”, Nan. *arča* - name of coniferous bush; type of willow; Manch. *arča burga*, *arčilan burga*, *aršan burga* “osier-bed” - is used for doing crafts [Fedotov, II, 288]. There is M.R.Fedotov’s reference to “Comparative dictionary of Tungus-Manchu languages” [TMD, I, 1975, p.52], where it is told that the Mongolian and Old-Turkic parallels are considered as the source of Tungus-Manchu words; among them Buryat. *arsa* “juniper”; *arsada* “to fumigate with juniper”; Yakut. *arčyla* ~ *aččyla* “to fumigate”.

In the entry “juniper” L.V.Dmitrieva gives Chuv. *năhăt jivăšši* < [*nht* < Iran. *nohud* “pea”] [Dmitrieva L., 1972, p.197].

Actually, in the Chuvash language there are *năhăt* (*nuhăt*, *năkăt*), *năhăt jyvăšě* “juniper”. N.I.Ashmarin gives *nuhăt* in the following meaning: originally “fortunetelling” (from Arab. *nutyg* “fortunetelling”), but this meaning is not quite clear to modern Chuvashes any more. Its use is known in combinations: *nuhăt jyvăšši*, *nuhăt hulli* - shrubby plant growing on slopes of mountainous places and used in fortunetelling. In some places the Chuvashes call the plant itself *nuhăt*, sometimes its berries. *Nuhăt hulli* - bush name, it is used when fortunetelling, guessing [Ashmarin, IX, p.44]. From here: *Nohatnar* ~ *nohăt nar* - unknown word, see *nuhăt*; *Nohatnar kiremečě* - the name of kiremet’; *Nohatnar šyrmi* - ravine name (Ibidem).

So wide dissemination of the names of this type of plant in the Altai languages (*ardyš*, *ardyč*, *urča*, *arča*) should have warned etymologists against rectilinear erection of *ardyč* and *arča* to old-Turkic verbal name *aryt* “to clean”; *ary* “to be pure”. Naturally, juniper (*urtăš*) was widely used by the Chuvashes in purification ceremonies. But it is necessary to pay attention to the fact that juniper (*Juniperus*) was also used in purification ceremonies by different peoples of Eurasia. Among Russians and Finno-Ugors, many Turkic people fumigating with juniper received the meaning of the religious ceremony corresponding to burning incense among Christians. On the basis of it, in all languages of the Euroasian people juniper should have been a derivative of the verb with the meaning “to be pure” or from the adjective “pure”. But there is none, hence, searches of

etymologizaion of this word need to be conducted with another way. It is necessary to pay attention to unlikeness of the word *ardyč* - *arča* in different languages; cf.: *ardyč* - *arduč* “cypress subvariety”, Azerb.dial. *ardyš* ‘fir-tree, Christmas tree’; Turk.dial. *ardi* “mountain plant”, “thuya, cypress”; the following meanings have also been fixed: “pine, fir, heather, willow, osier-bed”, “wild rosemary”, etc. This list of names disquiets and urges to look for other ways of etymologizaion of the word *urtă/ orăș/urča/orča/orčča*. In our opinion, in this word remained the root (*or/ ur*) with the meaning of tree, as well as in the word *orman* (*urman/vărman*), whereat E.V.Sevortyan specified. According to our research, Chuv. *urča* - *orča* and Turkic *arča* “juniper” refer to the “r” group of words of Turkic languages with the meaning of tree [Isayev, 2010, p.61]. It means that the words *arča/urča/orča* were originally formed, and then under the influence of national etymology appeared the word *ardyč/artyč*, Chuv. *urtăș*, where *d (t)* is presented as a derivational element under the influence of the word *ard* “cypress subvariety” [Sevortyan, 1974, p.182] or under the influence of the verb *artyš* “to clear, to clean”.

Phytonym *urtăș* (in various phonetic alternants) often appears with the component *jyvăș*, *jyvășě*, *jyvășši*.

Urtăș jyvăș “juniper”: *Hura vărman vitěr tuhrām (sic!) čune urtăș jyvăș šine urtăntām* “When passing through the dark forest, I leaned on juniper” (literally “on juniper tree”). *Věsse pyran āmārt kayāk ta urtăș jyvăș šine larsa kanat* “Even the eagle, flying by, sits down on a juniper tree to have a rest”. *Urtăș jyvășši pēkeči, hurama huppi šānarši* (săpka) “A handle of cradle (zybka) is made from juniper, a cradle - from elm bark”. *Urtăș jyvășši... hurăn evěrlěreh huppi* “Juniper tree, its bark is similar to birch” [Ashmarin, III, p.290-291].

Urtăș has a second meaning – “peacock”; *urtăș kayāk* - name of bird (the same, what *šalankăș*?). *Çav ulma jāvășši tărrinče urttăș kayāk pur, čelhipe kěvē kalat’, sunačēpe šupat’, uripe tashlat* “On that apple-tree there is a bird (a wood-grouse?), with the tongue it plays a melody, drums, dances with feet”. *Urtăș kayākě* “wood-grouse” (bird) [Ashmarin, III, p.290].

Word-combinations: *urtăș jyvășě* “juniper tree, juniper”; *urtăș tuya* “juniper stick”: *urtăș (orčča) šyrli* - “juniper berries”, *urtăș kayăkě* 1) “peacock”; 2) “wood-grouse”.

In N.I.Ashmarin’s dictionary *urtti* - an unknown word, apparently, “pole” [Ashmarin, III, p.290]. And there is a saying: *Ylttăn săpkine vyrttarčěš, kěměl urttipe sikterčěš*. If one takes into account the fact that in lullabies *urtăș jyvăș siktěrmī* – “juniper pole” (or “pole from juniper”), the translation will be as follows: “Put in a gold cradle, dandled with a silver pole (made of juniper)”.

Folk lullaby:

Pileš jivăș pěkēcī,
Urtăș jivăș siktěrmī.

“Cradle handle of mountain ash,
Pole of juniper”.

Alternants:

Ulma jivăș pěkēcī,
Urtăș jivăș siktěrmī.

“Cradle handle of apple-tree,
Pole of juniper”.

Urtăș jivăș pěkēcī,
Pileš jivăș - siktěrmī.

“Cradle handle - juniper,
And pole of mountain ash”.

One more alternant of lullaby was written down by M.G.Kondratyev in 1975 according to oral information provided by A.V.Rodionova, 1920 year of birth, an inhabitant of Novaya Shemursha of Shemursha district of the Chuvash ASSR [Kondratyev, 1982, p.97]:

Urtăș jivăș pěkēcī,
h[u]rama huppi săpki.
Šyvăr, hěřēm, šyvăr,
Šyvăr kanlě yjhăpa.

“Of juniper twig is the handle,
from elm bark is the cradle.
Sleep, the daughter, sleep,
sleep peacefully”.

The Turkic peoples, including the Chuvashes, since the old days believed in supernatural properties of the bush *urtăș (artyš)* “juniper”. Its smoke frightened off evil spirits from the dwelling, cattle and people. Spirits, on popular beliefs, are afraid of thorny plants. *Urtăș* can be considered as a synonym of the word *năkăt* - bush name. *Năkăt (jivăș)*. Berry name. *Năkăt tese šyrline kalaśšě* [Ashmarin, IX, p.53]; *năhăt jivășsi* “juniper” [Fedotov, I, p.371].

Such an attitude toward juniper confirms its use in funeral ceremonies. So, for example, among Bashkirs on boards, where a dead man lies, they spread grass

artyš, sometimes fan him (dead man) by a burning branch, clearing thereby the house from impurity. Also put juniper under the head of the dead man, in the grave [The Bashkir national creativity..., 2010, p.308, 318]. During ablution of a dead man, Tatars burned down juniper - *artyš* around. Sometimes this was done after carrying out of the dead man, too [Urazmanova, 1924, p.119].

The Tuvinians had an unusual ceremony, used when children often died in the house. The child was secretly given to another man, who put him behind bosom and carried him away. After his leaving, they burned down juniper so that spirits did not pursue the child [Alexeev, 1980, p.161]. They fumigated the dress of the deceased child with juniper smoke, then it was considered suitable for wear (Ibidem. P.213).

The Chuvashes in old time actively used the curative properties of *urtăš*. When there were rumours about imminence of epidemy (cholera or plague), they kindled a fire near external gate and burned down there only juniper branches, and believed that the illness is afraid of its smoke [Pilsempe kělësem, 2005, p.337]. “Berries of juniper are used also as a diuretic at dropsy, haemorrhage of women, oedemas, at intoxication and headache” [SA ChIH (Science archives of the Chuvash Institute of the humanities). N.V.Nikolsky’s fund. Inv. No.6052. P.13].

The Finno-Ugric peoples attributed the feature to frighten off evil spirits to juniper, too. In particular, ancestors of Udmurts used to hang up juniper branches over the door and windows, believing that it possesses protective properties [Sadikov, 2010, p.70].

R.G.Akhmetyanov presents Tat. *nogyt* “beans”, Uig.dial. *nokut*, Turk. (Ottom.) *nohud*, Old-Chag. *nohud* “beans”; Pers. *nohud* “pea, beans”; cf. Old-Rus. *nohot* “pea”, Chuv. *nuhăt* “guessing, fortunetelling”, Komi, Mar. *nogyt* [Akhmetyanov, 2001, p.152].

In Turkic languages there are different names of juniper: K.-Balk. *škildi* ~ *šhyl̥dy*; Tuv. *šaanaq* “juniper (Siberian)”, “wild rosemary”, Yakut. *kytyan* “juniper”, “heather”.

Yu.Dmitrieva gave a detailed etymological reference about Chuvash *urtăš*,

dialectal *urča*: “For designation of juniper in the Chuvash language three words are used: all-Chuvash *urtăș*, dialect *urča* and *lomihoši*. The first two words have a set of structural and phonetic alternants of both components. By origin, they can be referred to Turkic. Dialectal *lomihoši* fixed in N.I.Ashmarin’s dictionary, can be referred to Mari etymon *lymegozh*”.

R.G.Akhmetyanov connects Tat. *artyš* “juniper” with Old-Turkic, Old-Mong. *artiča* “pure”, “fresh” and considers **ar* as its root [Akhmetyanov, 2001, p.19].

E.V.Sevortyan considers the word *arča* (*artyš*, *ardyč*, *arčyn*) as a derivative with assimilating-diminutive affix - *ča* from *ard* “cypress version” (*arča* < *art* + *-ča*) and notes that in “The confessional legend” *arča* means “thuya”, “cypress” [Sevortyan, I, 1974, p.173-174, 182-183]. By the way, we will note that in Turkic languages *arča* is not only “juniper”, but “pine”, “fir”, “fir-tree”, “thuya”, “heather”, as well; and in Mongolian *arča* – “osier-bed”, in Tungus-Manchu – “wild rosemary”. This suggests a thought that the archaic root in the word *arča* < **ar* with the meaning of tree with alternants **or* ~ **ur* (cf.: Chuv. *urtăș* ~ *ortăș* ~ *orčča*; cf. Tofalar *or* “tree” in *orman* ~ *urman* “forest”, where *or* ~ *ur* + suffix *-man* [Sevortyan, I, 1974, p.472-473]).

Mozhzhevel’nik is a coniferous bush from the cypress subfamily with fragrant berries.

Juniper (*mozhzhevel’nik*, *mozhzhevel*) - a coniferous bush *Juniperus communis*, *veres* (not *veresk*) with which strew the way at funeral, and with berries fumigate it; *moz Zhuha*, *arsa*, *yalovets*, *bruzhdeveljnik*, *elenets*, *arča*, *stone veres*, *cedar veres*, *Spanish*, *red* - *Cossack cedar*, *Cossack mozhzhevel*, *artyš*, *artsa*, *arha* or *ardyš*.

Moz Zhuha - *mihunka* - plant *moz Zhuha*, *mošnuha*, bladder cherries [Dal’, II, p.330]. *Mozhzhevel’nik rasts vetaet – pora seyat’ jačmen’* (*Juniper blossoms - it is high time to sow barley*).

Derivatives: *mozhzhevelovyj*, *mozhzheveljnyj* - relating to *mozhzhevel*. *Mozhzhevelina*, *mozhzhevelinka* - juniper branch or berry.

Mozhzhevelovnik - big, gray, stripe-breasted ousel.

Mozhzhevelovka - vodka, infused or distilled on juniper berries.

Mozhzhuha ~ *mozzhuha* - mozhzhevel; dried juniper berry.

Mozzhušnik - bush mozhzhevel. *Mozzhušnyj*, *mozhzhevelovyj* [Dal', II, p.338].

Ársa - juniper. The people in different places confuses the names of plants, and our scientists, not less than that, write, without having understood: *veres*, *verest* instead of *veresk*; *ars* instead of *arsa*; *ardiš* instead of *artyš* [Dal', I, p.24]; *artsa*, *artyš*, *arsa* - plant, Cossack juniper [Dal', I, p.25];

veres, *veresok* or *borovyj veresk* - plant that suppresses clearings in the woods. Derivatives: *veresnik*, *veresnjak* - vereskovyj thicket; wrongly called also mozhzhevel, and sometimes wild rosemary, too; and as *veresk* is called *jornik*, so locally *beryozovyj ernik* is called *veresk*;

veresovyj, *vereskovyj* - relating to it;

veresnoj - coniferous, resinous, in general suffocatingly odorous;

veresit' - to smoke, puff, intoxicate; to reek of needles, resinous wood;

veresovik - 1) juniper kvass; 2) mushroom or labellum, sponge growing on juniper stubs [Dal', I, p.180].

Etymology. *Mozhzhevel*, *mozh(zh)evel'nik*; dial. *mozhzhuha*; Old-Rus. *mozhzhevel'nik*. Probably it is connected with *mozg* "fresh, hard wood", apparently, expansion **mo□gjъ*, the stem on *-ju-*; a number of people bring this word together from Lith. *mā□qas* "knot" and consider it as a reference meaning "knotty tree". Obviously wrong the derivative from **mezheeljnik* "growing between fir wood" [Fasmer, II, p.637].

The Russians also attributed supernatural abilities to juniper. To make cream good, on Pure Thursday they steamed milk jugs with juniper and, if someone dreams about juniper, it is a sign of decedent [Grushko, 1995, p.273].

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HÄVA



WILLOW

Häva “willow, osier-bed, shrub” is a bush or a tree with flexible branches and narrow leaves.

Phonetic alternant: *hua*: *ola hua*, *ahal' hua* “osier-bed”; *hěrlě hua* “willow”; *hua šůlči* - name of fish [Ashmarin, XVI, p.140-141]; *huva* [Ashmarin, XVI, p.144].

Häva “willow/ osier”.

Derivative: *hävaläh* “osiery, willow-bush, osier-bed”; *hävaläh vărman* “willow thickets”; *hävallä* “overgrown with willows, osiery, osier-bed”, *hävallä šýran* “the bank overgrown with osiery”.

Etymology. According to V.G.Egorov: *häva* 1) willow; 2) shrub; Tat. *kuak*, Bashk. *kyuak*, Nog. *kuvak* “shrub”; Tuv. *haak* “willow”; Turk. *kavak*, Azerb. *govag* “poplar”. Also Goldskoe *hevagda* “ash-tree” is mentioned; Turk. *kovalyk* “reed species” [Egorov, 1964, p.288].

According to Yu.Dmitrieva: *häva*, dial. *hua* “willow, branch, broom”. “The word is Common-Turkic by origin and distribution. “Shrub”, noted in Kypchak languages, could have been its initial meaning. However, in Tuvinian, Tofalar and Chuvash languages it designates a willow. The Chuvash language is the only one, where this word is used in both meanings. The name of willow *tal*, popular in Turkic languages, is not available in the Chuvash language. In ancient script monuments and in the majority of modern Turkic languages the initial word meaning *tal* “bough, branch” exists in parallel with the meaning of “willow”, only in Turkish and Gagauz languages it designates “bough”. The word *tal* was

borrowed by Russian dialects in the meaning of “willow”, and affixal formation *tal’nik* passed into the lexicon of countrywide language, too” [Problems of historical lexicology..., 1980, p.30-31].

Compliances of Chuv. *hăva* are available since the Chagatai era in the majority of Turkic languages. On the basis of this, Yu.Dmitrieva considers it as an old-Turkicism.

The difference of the meanings of this word is observed, in Oguz languages *kavak* and its compliances mean only “poplar”, and in the languages of Kypchak group – “shrub, bush”. Also Karaim *kavaklyk* “poplar” adjoins Oguz data (with the affix of collectiveness *-lyk*. Cf.: in Oguz languages *poplar* - *kavak*, and in Kypchak - *ausak*).

Kypchak compliances of Oguz *kavak* - *kuak* began to mean not a concrete plant, but only a shrub, a bush. And only in two languages, Chuvash and Tuvinian, as well as in the dialect of the latter - Tofalar - *haak* and *hăva* mean “willow”.

Turkic *kavak* - *kuak* - *χăva* were borrowed also by the languages of other families; cf.: Pers. *qavah* < Azerb.dial. *gavah*; Udm. *kuak* “bush” < Tat., Mar.M. *ua* “willow, osier-bed”; *üe* “white willow” < Chuv. [Dmitrieva Yu., 2001, p.22-23].

Dial. *huva* “violet willow, white willow, willow, osier, broom, tal, osier-bed” [Ashmarin, XVI, p.144]. This dialecticism finds a place in the composite of Tungus-Manchu *sayxuva* “willow-bush” (plant with round leaves and reddish ends of branches, from which baskets and different round stove baskets are wickered); *saysaxa* ~ *sajexan* “basket” (oval with a handle for putting on hand); Manch. *sajxuva* “willow-bush” is given in the entry *sēkta* “willow” [TMD, by II, 1977, p.70]. The first part of the composite *saj* meets in the Tungus-Manchu languages in the lexemes *sajba* (*saiva*, *sajva*) “warehouse, small barn, granary (on piles); *cajri* “pole” (for threading of spread fish for drying) [TMD, II, 1977, p.55]; cf.: Chuv. *say* “flooring or prop from sticks on wood sledge”; *sayhah* ~ *sayhak* “pole, beam, flooring from poles”; *saihalăh* “pole,

beam”: *Hăvaran arpalăh avtartăm, avtartăm, uraine saihalăh ai sartartăm* [Ashmarin, XI, p.6-7].

The popular name of tree (willow) in Turkic languages *tal* is present in the Chuvash language, too. In N.I.Ashmarin’s dictionary *tal* is presented as an unknown word; *Śüllě pěr tu śinčen annă čuhne tayanaysa tătăm tal śine* [Ashmarin, XIII, p.164] “Going down from an ice slope, I leaned on *tal* (willow or poplar)”.

The word *tal* “willow” in the Chuvash language, certainly, is a borrowed one, it is specified in the dictionary indirectly – “Samar.”, i.e. the word was fixed by the Chuvashes of the Samara province, hence, it could be borrowed from the Tatar language. Cf. Tat. *tal* “willow, violet willow”, “osier, white willow”: *tal bəbkəse* “osier (white willow) bud”; *tal gol(e)* bot. “oleander”; *tal kisməne* zool. “orpine”; *tal kuagy* “osier-bed”; *tal čybygy* “willow rod, osier”; *tal čybygy ashatu* “to give birch porridge” (i.e. to whip with willow rods).

The component *tal* is present in the name of thorny grassy plant *tal pišen*. *Tal pišen, onpala ačasene tětěreččěś* “It is used for fumigating of children” (from malefice) [Ashmarin, XIII, p.144].

The component *talah* as an unknown word is present in the combination *talah kaska (?)*; toponyms *Tală śěr* - field name, *Taluy* - settlement name; the combination *tal pišen* has alternants: *tallă pišen, talnă pišen* “curled thistle” [Ashmarin, XIII, p.166-169].

Word-combinations: *sară həva* “1) rod-like willow; 2) purple willow”; *těklě həva* “shaggy willow”; *těmlě həva* “willow, tal”; *hěrlě həva* “bog willow”, “red willow”; *śură həva* “white tal”; *həva kati* “thickets of willows, broom”; *həva tēmi* “willow bush”; *yěre həva* “weeping willow” (*Yěre həva turačěsem śyva perěnes pek lapsărkka usănsa tăraśśě* “Branches of a weeping willow hang down over water”); *həva kati* “a willow thicket (young)” (*Śaran varěnce həva kati, kam kassa ta savně-ši, śakă yalăn hěřesene kam ilse te savně-ši?* “In the middle of meadow there is a willow thicket, who will have luck to cut it down, who is that lucky man, taking the girls of this village in marriage?”) [Ashmarin, XVI, p.308].

Folklore: *Kayăk kayat' kušlansa, hăvi yulat' hurlansa. Ayal tu, ayal turan văta tu, văta turan śŭllě tu, śŭllě turan vak hăva, vak hăvaran vak kayăk* "There is a low mountain, behind the low mountain there is an average mountain, behind the average mountain there is a high mountain, behind the high mountain there is a small willow, in the small willow there is a small wildfowl" (riddle). *Olăh tărăh til yurtat', hăva tēmi śyvharat'* "In meadows a fox trots, a willow bush comes near". *Huran-huran kurnakan hura hurlăhan hăvisem* "The ones that are seen pitch-dark, are currant bushes". *Šannă hăvara kayăk śuk teśśě* (cf.: *Šannă jăvara kayăk śuk teśśě*) "In the willow, where a bird was expected to meet, it did not appear" (In the nest, where a bird was expected to see, it did not appear).

Toponyms: *Vărămhăva* - name of the village of Novo-Bayderjakovo (Yalchiki district); *Hăva śyrmi* - ravine name (Ibidem).

Synonyms of the word *hăva* can be the following: *hulă* in the combination *hěrlě hăva - hěrlě hulă* "violet willow"; *śŭše: hěrlě śŭše* "bog willow"; Chuv.dial. *yenkke, yenkkě* "willow", "violet willow"; cf.: Tat. *öyanke*, Bashk. *öyanke* "willow", Kazakh. *ŭjenki* "maple". The name was formed from the stem *öy-* "to gather in one heap", hence, its initial meaning "what is collected in heap, heap, pile". Willow is obliged to such a name to the form of its branches making falling trusses. The word was fixed only in some Chuvash dialects coming in contact with the Tatar language [Problems of historical lexicology..., p.31].

Yenkkě - this in its own way widespread purely Kypchak phytonim, possibly, entered into the Chuvash language from the Bashkir language, moreover it is fixed only in some Chuvash dialects made contacts with the Bashkir language. Tat. *öyänke* was borrowed by Udmurts, cf. Udm. *iyanki* "white willow". The initial name was formed from Old-Turkic root *öy* < *ŭg* (< *ŭk* to heap up, accumulate "to gather in one heap") and the affix *-inki/ -yenke*, forming qualitative adjectives from verbal stems. Thus, the word passed the following development: Old-Turkic *ŭk-* + *inki* > *ŭginki* > cf.: Kypch. *ŭyinki* → cf.: Bulg. *ayinki* > *yinki* > *yenki* → Chuv. *yenkkě*. *Öyänke* means the tree, for which the form of the branches making falling trusses is characteristic [Dmitrieva Yu.,

2001, p.32].

Let's point out, in Tat. *öyänke* is not “willow”, but basically “white willow”, and only then – “weeping willow”, and in Chuvash *yenkkě* is not only “willow”, but also “white willow” [Ashmarin, IV, p.275].

R.G.Akhmetyanov in the entry *əjanke* “willow” gives the following: Tat.dial. *yjanke, evenke, bänke* ~ Chuv. *evenkě* ~ Bashk. *əjanke* “willow”, K.Kalp. *yjanke* “maple”; Tat.dial. *yek* “maple”. The origin is not clear. Perhaps, the word originated in the Volga-Ural region [Akhmetyanov, 2001, p.160]. We did not find the word *evenke* in the meaning of “willow” in the Chuvash language. Perhaps, it is narrow-dialectal.

In the majority of Turkic languages the name of willow is presented by the following lexemes: 1) *tal* (*dal, tol*), Yakut. *taläh*; 2) Turk. *söqüt*, Azerb. *cöüyq*, Turkm. *sövyt*, Gag. *sýt*, Yakut. *yöt*, cf. writ.-Mong. *uda* “willow”; 3) Tat. *öjänke*, Bashk. *öjänkä*, Tat.Barab. *ūönk* “poplar, white willow”, Kazakh. *yjenki* “maple”, Chuv. *hăva*, dial. *hua*;

in Mongolian languages: 1) Mong. *burgaas(an)*; 2) Mong. *ud* “willow, white willow, osier-bed”; 3) Buryat. *γšөөhe(n)* “willow, violet willow, white willow, osier-bed”;

in Tungus-Manchu: 1) Evenk. *sekta* (*hēkta, šekta, hem, sat*); Manch. *sayhuva*; 2) Evenk. *sirakta*; 3) Nan. *tyḡdä*; 4) Neg. *čojomka*; 5) Manch. *fodoho**; 6) Olch. *zalanta*; Nan. *datała* “type of willow”; Oroch. *sisi, sisikte* [Dmitrieva L., 1972, p.189].

Iva - the general or generic name of trees of the *Salix* sort: *talina*, *rod*, *broom*, *bredina*, *violet willow*, *white willow*.

Ivyanoj - made from willow: *ivyanoj košel'*, *ivyanoje korye*; *ivovyj* - relating, belonging to willow, made from it: *ivovaja kora*, *ivovaja duga*, *ivovaja roščä*; *ivnjakovyj* - relating to osier-bed, consisting of it.

Derivatives (one-word): *ivnjak* “cut-down willow wood and firewood”; *vetel'nik*, *verbnjak*; *ivina* - willow pole, block, bough, rod; *ivitsa* - Sib., low white willow, white willow *yernik*.

Etymology. *Iva* - a Common-Slavic word having compliances in Baltic and German languages (cf. Lith. *ieva* “bird cherry”; Old-High-Germ. *iwā* “yew”, Germ. *Eibe* “yew”). Distinctions in the word meanings designating different trees, are connected with the fact that the names were given on their general reddish shade [Shansky, Ivanov, Shanskaya, 1971, p.168].

In the opinion of etymologists, *iva* dates to Indo-European **(e)ivo*, representing a suffixal “expansion” **ei* “reddish”. Indo-European **(e)i-wo* designated the plant with catchy berries; it seems to be more probable that the Indo-European word has been the name of the plant, connected with red colour or colouring of berries, from where in a number of Indo-European languages this word appears in the meaning of “grape” (Arm. *aiqi* “vine(yard)”; Gr. *óa* “mountain ash”), or with wood colouring (Latv. *iēva* “bird cherry”). Willow and bird cherry have a reddish wood [Fasmer, II, p.113].

The authors of the “Etymological dictionary of Slavic languages”, as though disproving the aforesaid (“designated trees have a reddish wood”), write: “... for willow flexibility of branches first of all is characteristic. However, attracts attention such a name of willow as Germ. *Weide*, Old-High-Germ. *wida*, undoubtedly, explainable from Indo-Europ. **wi-* / **wei* “to twist” [EDSL, VIII, p.249].

It is characteristic that from this Indo-European root in the meaning of “to twist”, “to spin” numerous archaic derivatives, designating curling flexible plants, branches, rods, grapevine, Lat. *uitis* “grapevine”, Avest. *uaēiti* “willow, willow rods”; Slav. *viti* “twisted work” are formed in Indo-European dialects. [Gamkrelidze, Ivanov, II, p.449-450].

Etymology. The word *tal* (shrubby willow) was borrowed in the 18th century from Turkic languages [Shansky, Ivanov, Shanskaya, 1971, p.435].

Tal (talina, willow) < Turkic. *tal* “willow, osier-bed”, “young tree”, “rod”. Do not mix with Old Church Slavonic *talia* “young sprout”. The assumption of primordially Slavic origin of *tal* and relationship with Lith. *atola* “aftergrass” is unacceptable; cf.: Old-Ind. *tāli* - name of a certain tree; *talas* - bamboo; Lat. *tālea*

“sapling” [Fasmer, IV, p.13-14].

The Old Ind. *tar* “tree (palm tree)” and *tāli* - tree names, can be the words of one root through the *r ~ l* step of alternation.

Folklore: *Kogda s ivy i lozy puh letit, sei pozdnii oves* (When fluff flies from a willow and a rod, sow late oats). *Koli iva rano po oseni pokrylas' ineem, to budet protjazhnaya vesna* (If the willow became covered by hoarfrost early till autumn, there will be a prolonged spring) [Dal', II, p.5]; *kak plakučaya iva* (as a weeping willow) - about a woman, who has sadly inclined the head [Mokienko, Nikitina, 2008, p.228]

Comparison: *Tal, tal'nik* - handicraft willow: arrows and lattices of the Kirghiz tilt cart are *talovye, tal'nikovye*. *Talovaja storona* – the banks of the meadow lowland. *Talovka* - white partridge; cf.: *talyzina* “thick bludgeon”, “dryagalka”; perhaps, here belongs *tal'yan* - a net lowered to the bottom of the sea and being raised from four poles, when fish comes over [Dal', IV, p.388-389].

Drozhat' kak talovyj kust - about strongly shivering man (*talovyj* - adj. from *tal* – *tal'nik*). *Pryama (rovna) kak tal'ka* - about a well-shaped, thin, graceful girl [Mokienko, Nikitina, 2008, p.330, 672]; cf.: Chuv. *hăva pek yashtaka* - about a well-shaped figure of girl.

Verba - generic name of a mass species of trees, *Salix*; *iva, loza, bredina, rakitnik, molokitnik, verbina*. In the Astrakhan dialects *verba, verbočka* instead of tree in general, in St.Petersburg *berezka* and *yolka*, and in other places *dubok, verboloz, šelyuga, šeljuzhina, krasnotal* (*tal, tal'nik* in general), *melkaya verba, hvorost; belotal, krasnotal, tal'nik, lomashnik, verbovnik, sinetal, zheltoloznik, nitseloz* (composed by scientists), *lozka, beloloz, netala?, talovyj ernik, malyj tal'nik, brednik (bredinnik?), verbovnik, lomashnik, pesčanaya lozka, talaščanik, korzinočnik, kuzovnitsa, vyazinnik, verboloz; verba ierusalimskaya, agnovy vetvi, loh, lohovina, masličnaya iva*.

Derivatives: *verbnjak* - osier-bed; *verbeški* - pussy-willow goslings, flowers and seed; *verbovnik* - grass rainbow weed; *verbok, verbovnik, verbič* - bream, who throws roe during the time of *verbotsvet*, when willow is in fluffy

goslings.

Folklore: *Ne verba bjet, staryj greh. On skazyvaet na verbe grušu (lies). Dozhdeš'sya ot verby yabloka. Gde voda, tam verba, gde verba, tam i voda. Kto verbu posadit, sam na sebya zastup gotovit (will die, when it will be possible to hew a shovel from a willow). Nemets čto verba: kuda ni tkni, tut i prinyalsya.*

Religious motives: *On the eve of Palm Sunday Saint Lazarus climbed for a willow. Lazarus, Lazarus, come to eat our jelly (they say in Lazarus Sunday). They shepherd cattle to the field for the first time with a willow from Palm Sunday. If Holy Week is fair-weathered, with early morning frost, spring crops will be good. If there is a frost on Holy Week - spring crops will be good. If roach rubs for the first time on Holy Week, for another - when birch unfolds, for the third - on Ascension day [Dal', I, p.178].*

Violet willow symbolized rapid growth and health [Library., 1988, p.53].

Comparisons, proverbs and sayings:

- *bud' zdorov kak verba* – Holy week penalty, wish of health;
- *verba verboj* - about a tall, shapeless man;
- *kak verba, krasiva kak verba, pryamo verbinka* - about stately, well-shaped, beautiful, pleasant woman, girl. *Verba* – a frequent symbol of bride in wedding poetry, has also distinct semantics of holiness;
- *krasivyj (horošij) kak verba* - about a handsome and well-shaped lad; *čto verbina* - about a handsome, tall and well-shaped young man;
- *verbnyj prigovor* - wish of rapid growth and health;
- *takaja pravda kak na verbe gruša* - bosh, absurdity, stupidity, absolute lie;
- *dozhdatsya kak ot verby yablok(a)* - never to wait to whom from someone, something;
- *kak verbočka rastyot, tak ty rasti* – Holy Week wish: wish of rapid growth and health.

Rakita – the name of some plants and bushes, mainly willow ones [Ushakov, 2007, p.869]. *V čistom pole pod rakitoi bogatyr' lezhit ubityj (In a clean field under a brittle willow bogatyr lies killed)* (Pushkin).

Brittle willow - a species of willow, different species of willow: *vetla*, *verba*, *bredina*, *tal'nik*, *šelyuga*; in places: *topol'*, *osokor'*, *rakitnik*;

Rakitovye zarosli - osier-bed, willow on the banks; *rakitnik* - names of some willow bushes. *Po beregam v rakitnike korosteli skripeli* (*On the banks in broom corn crakes creaked*) (Nekrasov);

\ *rakitnik* - willow, white willow bark, instead of oak one, for tanning of skin; *I rakitovyy kust za pravdu stoit* - from the true story, where the bush was an occasion of a proof of murderer;

rakitina - one *rakitovy* tree, one rod [Dal', IV, p.56]. *Vlyubit'sya kak čert v suhuyu rakitu* (*To fall in love as the devil with a dry brittle willow*) - about man who has strongly fallen in love with someone [Mokienko, Nikitina, 2008, p.562, 741].

Etymology. *Rakita* dates to Old Rus. *rokita*, changed in pronunciation and writing under the influence of failing to differentiate unstressed vowels and its fixing on the writing, developed from Common-Slavic **orkyta*, formed by means of the suffix *-yta* and from the stem of, possibly, Indo-European character (cf.: Old-Ind. *arkas* “species of plant”, Gr. *arkethas* “juniper”); the combination *or* has changed in Old Russian into *ro* [Shansky, Ivanov, Shanskaya, 1971, p.382].

Rakita differentiated as a result of failing to differentiate unstressed vowels; cf.: North-Rus.dial. *rokíta*, Ukr. *rokíta* “species of willow”, Bulg. *rakita*.

Common Slavic **orkyta* is placed against Latvian *ērcis* “juniper”, *eraškis* “blackthorn”, *erkuls* “spindle” [Fasmer, III, p.438].

Bredina - tree *iva*, *verba*, *vetla*, *rakita*, *molokitnik*, *loza*, *tal*, *tal'nik*, *Salix*. Species of this sort in Russian names are shaky: *šeljugá*, *krasnotal*, *verba krasnaya*, *belotal*, *verboloz*, *loznjak*, *chernoloz*, *beloloz*, *bredinnik*, *nitseloz*, *talaščinik*, *sinetal*, *vyazinnik*;

- *brednjak*, *bredinnik* - collective *ivnjak*, *rakitnik*, *verbovnik* // bark residue of pussy-willow for making bast shoes, sheepskin coats, and currying;

bredovyy - made from *bredina* or its bark residue: *bredovaya duga*, *bredovye lapti*;

bredjuk, brednjak - trusswood which fishermen fell in water to bait fish;

bredovnik - bredovy bast shoes;

bred - collective, wood leaf and branches cut off for forage of cattle on lack of hay [Dal', I, p.126].

Etymology. *Bredina* - Russian dialectal, *derevo iva, verba, vetla, rakita, rakitnik, molokitnik, loza, tal, tal'nik*.

Derivative with the suffix *-ina-* from *bred*. It is problematic to define the age of the derivative itself, a late local background is not excluded. As for the stem, it is most probably etymologically identical to **bredb, *bredo, *bresti*; the real basis for this explanation is in the fact that willow grows in damp places, stands in water, allegedly “lags”, “wanders”. Complex Indo-European etymologies, such as related link with Old-Ind. *vrđh-*, with Alb. *breth, bredni* “fir-tree”, are less successful [EDSL, III, p.11-12]. Perhaps, one circumstance was not taken into account, that the combination **br < *bor* and **ber* with the meaning of tree; cf. *bereza, bor, brevno (bervno, bervenno, bereno)* [EDSL, III, p.11-12, 73].

Loza – a thin, long and flexible stalk of some bushes, mainly those of grapes and the so-called basket willow; thin and flexible rod of any tree or bush, as punishment tool; birch-rod [Ushakov, 2007, p.413-414];

Loza - 1) *derevo vetla, iva, verba*; collective *loznik, loznjak, lozovnik, lozinnik* - small osier-bed are more common; 2) rod, birch-rod, whip, horsewhip;

loza – a trunk of bunchy wooden plant, especially that of grape;

pesčanaya lozka; lozha - willow bark, bast; *lozga* - species of willow.

Folklore. *Nelyubimogo syna lozoju, a lyubimogo zhezlom* (The unloved son with rod, and loved one with staff). *Vovremya grozoi da lozoi, a nevporu kolom da dubinoi* (In time with thunder-storm and rod, and not just right with stake and cudgel). *Ne vse lozoyu, ino (inoyu) i grozoyu* (Not all with rod, sometimes (at times) with thunder-storm);

- *loz'e* - rods, trusswood; *loznyj* - grape; *lozovyj* - willow, violet willow, white willow [Dal', II, p.264].

Comparisons, proverbs and sayings:

- *gibkij kak loza, stroinyj (tonkij) kak loza (flexible as rod, well-shaped (thin) as rod)* - about well-shaped, tall and flexible young man or (more often) girl; cf.: Ukr. *strunkiy kak loza*;

- *lozina*; flexible as *lozina*; well-shaped (thin) as *lozina* - the same, as *flexible (well-shaped) as rod*;

- *lezhat' v lozu (to lie in rod)* - to lie, without having forces to move; to be ill;

- *lezt' kak koza na lozu (to climb as a goat on rod)* - about an obstinate, pig-headed, uncompromising man;

- *lezhat' lozgom; lozgom lezhat'* - about man struck on the spot; about the man lying in full immovability (especially at serious illness);

- *kačat'sya (šatat'sya) kak lozinka (na vetru) (to shake (be unsteady) as lozinka (on wind))* - about a very weak, on the last legs (for fatigue, illness, hunger) man [Mokienko, Nikitina, 2008, p.267, p.352-353].

Etymology. *Loza* - Common-Slavic, not having doubtless compliances in other Indo-European languages. Some scientists connect this word with *lezt'*, *lazit'*. In that case *loza* (cf. Bulg.: *loza* “grape sprout”, Slov. *loza* – “grape shank”, etc.) was named for its “clinging, clambering” character [Shansky, Ivanov, Shanskaya, 1971, p.244].

Loza, Ukr. *loza*, Bulg. *loza*... Possibly, related to Lith. *lazda* “stick, hazel”, Latv. *laqzda* “hazel”, Old-Prus. *laxde* “too”, Arm. *last* “raft, boat” though the phonetic relations are not clear. On the other hand, it is necessary to raise a question about connection of *loza* with *lazb*, *lezu*, i.e. “creeping, curling tree” [Fasmer, II, p.512].

In our opinion, the word *loza* is related to *lozhina* < **ložina* “wood, bush, thickets”; Rus.dial. *luzhina* “low crude place”. *Luzhina* is a derivative with the suffix *-in-* from *log* (*loqb*) “lowland, meadow”; “grove, wood” [EDSL, p.152-153; 137-140].

Nevertheless, even some new etymological dictionaries generally do not give affinity **loza – lezt'* [EDSL, XVI, p.118 and subsequently].

Loza has a special symbolical loading in Christian culture. The Christ spoke about himself: “I am loza”, and his pupils have been kind of its branches.

Dowsing - search with the help of special indicator - a doubled stick made from willow twig (hazel, ash-tree, mountain ash), from metal, whale mustache or plastic.

Dowsing was known in China and Egypt. Moses, as it is known from Bible stories, possessed the ability of a dowser, when struck the rock with an iron and gave water, which has hammered from stone, to drink to Israelites. One of the most known descriptions of search of metals by means of magic rod is in the treatise about mining business “About metal”, written in the 16th century by the German expert on minerals Georg Agricola. A French woman, baroness de Bosoeu, wrote in 1640 that it was possible to find deposits of gold, silver, copper, lead, and iron in the same way.

Dowsers aspire to put their craft on scientific basis. In 1981 Paul Sevinyi, the president of the American society of dowsers, supported the sceptics, who have suggested to him to carry out an experiment. The results did not fall outside the long arm of coincidence, but Sevinyi insisted that if he has found water in really serious situation, he would have made it.

It is not known, whether dowsers possess natural ability to trap radiation emitted by various substances, but they, certainly, have successfully shown ability in real situations, and today their craft is held in respect [Almanac of the unknown..., 2000, p.237].

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ŠĀLAN



DOGROSE

Šālan “dogrose” is a wild rose with simple, singleton flowers [Ozhegov, Shvedova, 1994, p.880].

Šālan dial. “blackthorn”; “wild rose”.

Phonetic alternants: *šilan* [Ashmarin, XVII, p.198], *šākan* [Ashmarin, XVII, p.271]; *šāhan* [Ashmarin, XVII, p.359].

Word-combinations: *šālan jivāšši* “dogrose”, *šālan kurākē* “marsh horsetail”, *šālan šyrli* “dogrose berries”, *šālan šyrli avri* “dogrose”, *šālan šyrli jivāšši* “dogrose”, *šālan yēppisem* “dogrose thorns, prickles”, *šālan kayākē* “shrike”.

Šālan “dogrose”, “šuplina, šuplitsa”. *Šālan - jēplē hulā*. A tree with roses and thorns; blackthorn, wild rose. *Šālan ūset tata vārmanta*. *Šālan čečekē*; dogrose berries; marsh horsetail. *Šālan - vārmanta ūseken kurāk, humāš (hāmāš) evērlēsker, hytā pulat’, varri pušā, uraysem śuma tataššē, sētelsem šālaššē* “Šālan, like a cane, grows in marshy places, is used instead of dishwasher, for wiping of tables” [Ashmarin, by XVII, p.286].

Šāhan “dogrose”. ...*Ku ačapa sivle tet, kajsa kasār-ha šāhan, vara aču šyvārsan una šāhanpa vētēr, vara šavāntan hārasa sivle taštallah tarat’ tet. Šāhan kački. Allisene hāšē-hāšē salamat ilčēš, hāšē-hāšē šāhan hulli šapāsem tytrēš* (Hēr suhi). *Šāhan hulli yēppipe, muhtanat’-ške hērlē šyrlipe* [Ashmarin, XVII, p.359].

Etymology. M.R.Fedotov gives the following compliances: cf. K.Kirgh. *dolono* “tree with thorns and yellow fruit” [Radloff, III, p.1720];

Mongolian forms: writ.-Mong. *dolucyana* ~ *dolunu* “hawthorn”, Mong. *doloogono*, Buryat. *dologono* “hawthorn”;

Mar. *šulan*, *šuan*: *šuanvondo* (*šuan* + *vondo* “stem”, “stalk”) “dogrose”/ Udm. *šilan* “marsh horsetail” (< Chuv.) [Fedotov, II, p.441].

Yu.Dmitrieva to Chuv.dial. *šăkan*, *šăxan* gives Tat.dial. *šigan agač*, *šogan* “dogrose”. *Šălan* is etymologized only owing to Chuvash, hence there is a basis to believe that Tat.dial. *šilan* “muddy horsetail”, *šilan agač* “dogrose”, Bashk.dial. (southern) *šilan* “horsetail” are linguistic borrowings from the Chuvash language. The Tatar dialectal words with intervocal *g*: *šigay*, *šigan agač*, *šigan čiy*□*se*, *šogan* “dogrose”, as the author believes, are not included into the number of phonetic alternants *šilan*, but are independent lexical units, which initial meaning can be considered “high, direct tree”, the secondary meaning of “dogrose”, perhaps, resulted from blending of two words: *šilan* and *sigan*.

Polysemousness of the considered phytonym is reflected in the Tatar dialectal data, it is used both concerning dogrose and marsh horsetail, and concerning blackthorn, see *šilan* “blackthorn”, “horsetail”. In it there is nothing surprising as all these plants have thorns, prickles characteristic for them, to some extent reminding teeth. They are available in horsetails, which top vaginas disclose 6-7 lanceolar black teeth. This line uniting them is, perhaps, the basis for the name *šălan*, that for the first time was noticed by G.Ramstedt. He erected Chuv. *šălan* “thorny plant” to *silgan*, as *šăl*, in his opinion, dates to *sil* “tooth, cog”. According to Yu.Dmitrieva, such explanation entirely corresponds to the motivation of names of the three mentioned plants.

The semantic model “dentate plant” (*šălan*) is supported by the identical model from Bashkir dialects, cf.: Bashk. east. *tešte*□*y* “dogrose” - *teš* “tooth”, *tešte* “dentate”, -*k*□*y* - either a diminutiveness affix, or an affix forming phytonyms in a number of languages; cf.: Bashk.dial. *kel*□*nk*□*y* “wood angelica”, Chuv.dial. *šămak-kay* “angelica”.

The Chuvash semantic model is traced in the Mari name of dogrose, too, cf. Mar. *šuanvondo* < Mar. *šu* “prickles, thorns”, “bristle”, *šuan* “bristly” + *vondo*

“stalk”, literally “thorny stalk” or “stalk with thorns”.

Hence, *šālan*, contrary to Sherner’s opinion, deducing the Chuvash word from New Persian, - the phytonym of actually Chuvash formation.

Concerning the origin of Udm. *šilan* “marsh horsetail”, Mar. *šuanvondo*, *sulan-vondo* “dogrose”, *šilan*, *šilan-udo* “marsh plant used for washing of floors”, and Tat. *šilan* “marsh horsetail”, the opinions of researchers differ. M.Räsänen considers Mari and Udmurt phytonyms as linguistic borrowings from the Chuvash language. M.R.Fedotov and I.V.Tarakanova have an absolutely opposite opinion in this respect. They believe that *šālan* from Mari passed to the Chuvash language. L.Sh.Arslanov and N.I.Isanbayev put forward the Mari language as the source language of Tat. *šilan* [Dmitrieva Yu., 2001, p.29-30].

G.E.Kornilov disagrees with Gombocz’s opinion, who for Chuv. *šālan* “blackthorn, horsetail, dogrose” restores the ancient proforma as **čalahan* “nettle”, to which erects Hung. *čalaan*, *čilaan*, *čillaan*, *šilaan*’ “nettle”, and believes that here we deal with the root having the meaning “something thorny”, cf.: Chuv. *šāl* “canine, tooth, tusk”. From this root Ket. *syl* “mammoth”, Chuv. *sālan* “elefant”, *šāla* “pike perch”, *šālan* “dogrose” [Kornilov, 1973, p.165].

In the book “Imitatives in the Chuvash language” (Cheboxary, 1984) G.E.Kornilov described in detail the etymology of Chuv. *šālan/ sālan/ jěplě hulā* “dogrose, blackthorn, wild rose”, *šālan* “marsh horsetail”.

The author writes: “The perception of **teeth** as **sprouts** is connected with the fact that man is born without them, they sprout and grow later, in the same way, as sprouts of plants from seeds and buds; like sprouts they are updated (the milk teeth drop out, constants grow) or the erased ones overgrow again (by squirrels, other rodents and some other animal species); moreover, there are animals (sharks, some fishes, etc.), by which teeth grow out of the mouth, directly on the body (after the manner of buds and thorns of trees and bushes), similar to teeth grow also tusks of elephants, walruses, etc., horns (especially - by legendary rhinoceros); on rings in the basis of canines, tusks, teeth, horns, etc., in the same way, as on annual rings of plants, the age of “the master-owner” is judged.

<...> On the basis of Chuv. *šāl/ sāl* “tooth, canine, tusk, prickle, thorn” not only *šālan/ sālan* “blackthorn, dogrose”, etc. were formed, but also *sālan, sālon* “mammoth, elephant” (cf.: Rus. *elen’/ olen’* “horned animal” and dial. *elenets* “juniper; thorny plant”, *elenets* “big horned bug”, Rus. *zubr* “animal” or Nen. *tivtei* “walrus”, literally “klykan” from *tibja* “tooth, canine” [Kornilov, 1973, p.168-169].

The word ***shipovnik*** does not contain a separate entry in V.I.Dal’s dictionary, and there is a reference to *šip*, which is explained as awn, prickle, needle of a plant. *But a prickle grows as a knot, but šip as if it was planted and grew as a sole. Thorns of rose, prickles of sloe. There is no rose without thorns. The flower could have been good, but the thorn is sharp.*

Lexical dialectal alternants: *šipičnik, šipičnjak, šipnjak, šipšina, šipets, šipitsa, šipička* - wild, not a terry rose, *Rosa canina*, čiporas’(šiporoz).

Synonyms (dial.) *toloknyanik, šuplina, petušji yagody, čerbalinnik.*

Word-combinations: *šipovničji zarosli; šipičnyj tsvet.*

Derivatives: *šipičnik (čapyzhnik)* - plant of red buckthorn; *šipovina* - meat of ship fish [Dal’, IV, p.633].

Etymology. M.Fasmer supposes that *šipovnik* from *šip*, and gives lexical parallels: *šipets* “wild rose”, Ukr. *šipok* “rosebush”, Old-Rus. *šipok* “rose, flower, rosebush, pomegranate”, Bulg. *šip* “needle, prickle, arrow”; *šipka* “dogrose, wild rose”, Serbo-Croat. *šip* “nail”, *šipok* “dogrose, pomegranate”. Common Slavic **šipъ* still has not received a satisfactory etymology [Fasmer, IV, p.440].

Perhaps, Common Slavic *šip* had a similar meaning “tooth” (“thorn”, “prickle”) in the ancient time, as in the Chuvash language; this meaning laid down in the basis of fish names: cf. Chuv. *šāla* “pike perch”, Rus.dial. *šip* “sturgeon”; *šipy* “large scale, small denticles, scutes, steeplefoofed or with a crest, that is why fish *šip* - from hry ash cheviki or red ones; *osetriy šip, šip beluzhiy* [Dal’, IV, p.633].

Comparisons:

- *krasnet’, pokrasnet’ kak šipovnik* - about densely, crimsonly reddened

(from confusion, shame, awkwardness) man (especially girl);

- *kolyučiy kak šipušnik (šipovnik)* - about something very thorny, prickly;

- *kolot' kak šip* - 1) about something painfully stinging; 2) about somebody's prickly, sharp remarks, reproaches, etc.

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ŠĚŠKĚ



HAZEL

Šěškě “hazel, nut-tree” is a bush with edible fruit - nuts, as well as a thicket of such bushes. The wood bush giving nuts with edible seeds.

Phonetic alternants: *šěškű*, *šeškě* “hazel”; *Šěškě ayěn śul turām* “I cleared the way under a hazel”; *šeškotti* (from *šěškě otti*, sound *k* is soft) “hazel”, *šěškutti* “too” < *šěškě utti* “hazel”.

Word-combinations: *šěškě těmě* “hazel bush”; *šěškě kăčki*, *šěškě purśăně* – “goslings of hazel (hazel goslings)”; *šěhkě kămpi*, *šěškě ayě* “podoreshnik” (mushroom); *šěškě śatraki* “dry hazel, hazel trusswood”; *šěškě mājri* “nut”.

Derivative: *šěškělěh* - place abounding with hazel, hazel thickets; nut wood; *šěškě śaně* “tub from a nut tree”; *Šěškě śaněpe śara turām* “I used a big hazel tub, when brewing”.

Folklore: *Šěškě jyvăs humhanat’ sar mājārne tăkasśăn* “The hazel tree flutters, being about to throw off ripe (yellow) nutlets”. *Tilli kajalla śavrănsa pyrat’ te šěškě tuya huśsa ilse tytănat’ kashkāra āśalama* “And the fox came back, broke off a hazel, took the wolf by tail and began to quilt it well on the back”.

Pirěn te jalăn hurănlăh, tărrinčen śăppăr śyhatpăr, tēpne hyljăh tatatpăr. Pirěn te jalăn yumanlăh: tărrinčen ikěl (jěkel) tatatpăr, tēpne tupan avatpăr. Pirěn te jalăn šěškělěh, tărrinčen mājăr tatatpăr, tēpne śatan avatpăr. Pirěn te jalăn śēměrtlěh, tărrinčen śēměrt tatatpăr, tēpne kăśăl avatpăr. Vět vărmana šěškělěh, śinčen mājăr suylyar-i te tēpne tenkel tăvar-i [Ashmarin, XVII, p.380-381]. “Near our village there is a birchwood, we use vershoks for wisps, and roots for splinter. Near our village there is an oak grove, we use vershoks for

acorns, and the butt end for bending of runners. Near our village there are hazel thickets, from veršoks we collect nutlets, and roots go to wattle fence. Near our village there is a cheremushnik, from vershoks we pick berries (bird cherry), and rootlets go to hoops. In young forest there is a hazel, let's collect nutlets from its top, or shall we make a seat from its roots?"

In the Chuvash national poetry *šěškě* "hazel" is used often, for example, in the song "An avăn, šěškě" (it is known in S.Maximov's processing):

<i>An avăn, šěškě, an avăn ta,</i>	"Do not bend, hazel, do not bend,
<i>An avăn, šěškě, an avăn</i>	Do not bend, hazel, do not bend
<i>Kăštah šilě vėrnipe te,</i>	At an easy whiff of breeze,
<i>Kăštah šilě vėrnipe.</i>	At an easy whiff of breeze".

The prosaic work of A.Artemyev with the same name "An avăn, šěškě" is familiar to all admirers of the talent of the writer.

Children's folklore. In the collection "Săpka yurrisem (săpkavsem)" (Lullabies), prepared by N.V.Vasilyev (Ydarai), there are such lines:

<i>Šav-šav enče, šav enče,</i>	"Very far on that party,
<i>Šavra vărman varrinče,</i>	Among the round wood,
<i>Lutra kăna šěškě pur.</i>	There is a low hazel.
<i>Lutra šěškě tărrinče</i>	On the top of low-growing hazel
<i>Tulsa šitně mājăr pur...</i>	There are ripe nutlets..."

In G.I.Vorontsov and V.I.Vorontsova's book "Ačasempe šamrăksen văyyisem" (Children and youth games) there is a description of the game "Jămra (white willow), čărăš (fir-tree), šěškě (hazel)". Children break by threes into groups and stand in a circle. The first are "white willows", the second – "fir-trees", the third – "hazels". The participants of groups mix up - now one cannot know, who is white willow, fir-tree and hazel. The leader calls one of three trees, for example, a hazel, and members of the group should join, and then the game proceeds...

There is a game "Šěškělle" (literally: as a hazel), there are song lines:

<i>Šěškělěh, šěškělěh,</i>	"There is a hazel, a hazel,
<i>Šěškělěhre – mājărlăh,</i>	And in the hazel - a lot of nutlets,
<i>Mājăr katas - tēšši šuk...</i>	Want to crack nuts – there are no kernels."

Almost same lines are given in the section "Šut hailavěsempe šăpa yamalli

sāvāsem”:

*Šěškělěh, šěškělěh,
Šěškělěhre šākalāh,
Šākalāhra mājārlāh,
Mājār tatas - tēšši šuk...*

“There is a hazel, a hazel,
And in the hazel – a lime-wood,
In lime-grove there is a hazel,
Want to nut - there are no kernels...”

Etymology. The word *šěškě* is not included into the index in the etymological dictionaries of the Chuvash language by V.G.Egorov and M.R.Fedotov. Yu.Dmitrieva writes the following about it: “In any of Turkic languages there is no compliance of Chuv. *šěškě* “hazel, nut-tree”, its origin in Chuvash is still not known”. The author quotes L.V.Dmitrieva’s statement, who erects *šěškě* to Russian *šiška*. However, due to phonetic and semantic discrepancies such an origin seems improbable.

Yu.Dmitrieva set out the affinity version of *šěškě* with Turkic verb *šiš* / *šiš* / *šeš* “to swell, unfold”, etc. (~ Chuv. *šiš*), in particular, with Tat. *šeš* “tumor”, “abscess”, “cone”. In the Chuvash language *šěškě* could be formed from Tat. *šeš* - 1) “to inflame”, 2) “to swell” - by means of the affix forming names from verbal stems. So, *šěškě* can mean “something turgid, swollen, round”, i.e. “nutlets” [Dmitrieva Yu., 2001, p.43].

Yu.Dmitrieva has already pointed out that “in some Kypchak languages hazel is called as the word *čiklāvek*, missing in the Chuvash language. In the Tatar and Bashkir dialects exist alternants of this word with vowels of both forward, and back zones, *čiklāvek* - a derivative word from the stem with unknown meaning and the affix unproductive nowadays. From Kypchak languages this word got into Kalmyk” [Problems of historical lexicology..., 1980, p.32].

Really, in Tat. *čiklāvek* “nut” in dialects appears in two-three alternants: *čitleyek*, *čatlauyk*, Crimean-Tat. *čatlāyek*, Bashk. *sətlāyek* - Common-Turkic *čərtle-γ*, *čərtla-y* “čyrt itep jaryu” syzemnən (*čiklāyek* < *čitlāyek* ~ *čətlāyek* < *čərtlā-γ-ek* “čərtli, čyrtlyj torgan”); Chag. *ise əd čatlauyk* “čiklāvek vatkyč”, Alt. *čərt* - “*čiklāvek ash au*, Chygt. (Chagatai *čəkirdək* “жѣмѣшнѣ katy t□še” [Akhmetyanov, 2001, p.234].

Having studied the Chuvash-Tungus-Manchu lexico-semantic parallels,

V.I.Sergeev fixed the following:

- Manch. □*isixa* “hazel” ~ Chuv. *šěškě* “hazel” (p.103);
- Evenk. *kočikta* “hazel” < Mong. *huš* “cedar”, *hušga* “walnut” ~ Chuv. *šěškě* “hazel” (p.115);
- Sol. *š’iš’ikta* “cedar nut” (cf.: Nan. *sisikta* “wood nut”, Manch. *sisiri* “too”) ~ Chuv. *šěškě* “hazel” [Sergeev, 2001];
- Evenk. *kočikta* “nut” (tree); Oroch. *kočokto* “bush” (dead wood); Udm. *kusikta* (**kučikta*) “nut” (Manch., a specie of wild walnut); Mong. *huš* “cedar” [TMD, I, 1975, p.419].

In our opinion, Chuv. *šěškě* finds its parallels in Tungus-Manchu languages: Manch. □*isixa* “hazel”, which is single-root with Neg. □*isikte* “willow” (young, scrubby), □*ik-te* “rod” (thin osier-bed, used for basket weaving) [TMD, I, 1975, p.260].

As to phonetic and semantic relations, Chuv. *šěškě* is accordant to Sol. *š’iš’ikta* “cedar nut”, Nan. *sisikta* “wood nut”; “willow” (old tree) cf. Oroch. *sisiktə* [TMD, II, 1977, p.426]. As we can see, semantic differentiation is observed, if it is remembered that in Turkic languages transition of meaning “cedar → hazel” is regular, cf.: Yakut. *bolbukta* “hazel”, “cedar trailing shrubbery”; Tat.Barab. *kuzuk agačy* “hazel”, “cedar trailing shrubbery” [Dmitrieva L., 1972, p.194], then Chuv. *šěškě* phonetically and semantically can be comparable with Sol. *š’iš’ikta* “cedar nut”, Manch. □*isixa* “hazel”.

Let’s quote data from the article of L.V.Dmitrieva “Names of plants in Turkic and other Altai languages”:

Leščina (hazel; *Corylus* L):

I. Turkic: Old-Turkic, *jayaqliq* [*jayaq* “nut” + affix. *-liq*], Uig. *joaḡalıq*, Uzb. *jonfoḡ darahti* “hazel” [*jonfoḡ* “nut” + *darahti* “its tree” < Ir. *dereht* “its tree”], kaz. *zhaḡḡak aḡ ash y* “hazel” [*zhaḡḡak* “nut” + *aḡ ash y* “its tree”]; cf. Kalm. *jaḡhad* “walnut”; Uzb. 16th century *ëuz* < [Ir. *dzhouz* “walnut”]; Bashk. *sätläueklek* < [*sätläuek* “nut” + affix *-lek*]; subsequently: all word-combinations contain a tree component, and the first component – “nut, walnut”;

II. Mong.: Buryat. *hamaraj eše* < [*hamaraj* “nut” + *eše* “stalk”; *Kalm. jaŋhad modn* “nut + tree”];

III. Tung.-Manch.: Evenk. *kočikta*, Ud. *kusikta*, Manch. *ḡusiḡa moo* “nut + tree”, *ᠵisiha* “hazel”, *učilen* “hazel with flexible rods” [Dmitrieva L., 1972, p.194].

Orešnik < *oreh* + *-nik* (*h~š*). The word *oreh* has no satisfactory etymology; cf.: Com.-Slav. related to it Lith. *riešutas*, Alb. *aře* and others speak about its originally suffixal character. The modern form arose on the basis of Old-Rus. *opꙋxъ* after loss of reduced and the change of *ꙋ* into *e* [Shansky, Ivanov, Shanskaya, 1971, p.313];

oreh, Ukr. *gorih*, Old-Rus., Ch.-Slav. *opꙋxъ*, Bulg. *oreh*, Serbo-Croat. *orah*, Upper-Lus. *worjeh*; Alb. *arrë* “nut”. This word was repeatedly tried to explain as non-Indo-European. Affinity with *rěšiti* “easily picked fruit” [Fasmer, III, p.151-152] is unpersuasive.

Affinity of *oreh* with *orman* “wood”, “tree” seems to be more demonstrative, and it is expedient to consider *or* < **ar* as a stem (cf. Tohar. *or* “tree” (“wood, firewood”) [Sevortyan, I, 1974, p.473], i.e. originally could mean “wood (fruit)” > “nut”. The component **or* ~ **ar* meant “tree”, “wood”, “mountain”; cf.: Old-Prus. *qarian* “tree”, Lat. *ornus* “mountain ash-tree”, *farnus* “ash-tree”, Old-Ind. *daru*, Het. *taru* “tree”; cf.: Ukr. *gorih* “nut”.

In historical Indo-European dialects two various stems stand out as a nut name: Alb. *arrë* “nut”, “nut tree”, Old-Rus. *opꙋxъ* “nut”, *opꙋиue* “nut tree”. The initial stem with the meaning of “nut”, “nut tree” is restored in the form of *q^[h]ar* with a dialect reflection # *k-* #~ *q-* of the initial post-velar phoneme **q^[h]-*. The forms with the initial # *k-* in a number of Indo-European languages... correlate with zero: Gr. *χαρvon* “nut”, Panj. *karuā* < **karuk* at Old-Sl. *orěchŭ* “nut” [Gamkrelidze, Ivanov, I, p.131]. Perhaps, Het. *ᠵara* – “poplar”, with special semantic development and reflection of Indo-European **q^[h]* as Het. *ᠵ-* belong to the same forms.

The second stem **k[h]ne*: Lat. *nux*, genitive case *nucis* “nut”, Germ.

Nuss “nut”. Here also belong: Lat. *corulus* “nut bush”, *colurnus* (from **korulinos* “nut tree”).

The phonetic archaism of the stem **q^[h]ar* in the meaning of “nut”, “nut tree” speaks for antiquity of this stem. The use of the word *oreh* in the meaning of “nut tree” is observed.

The specifics of Old-European names of nut and hazel shows that they originally belonged to small wood (cf.: Toif. **or* “wood”) nut and nut bushes, hazel. Hazel fruit - small hazelnuts - since the most ancient times have been widely used for food, along with oak acorns. The names of small hazelnut, hazel in Old-European dialects did not mean originally “walnut” and “nut tree”; cf.: Old-Engl. *wealhhnutu*, Engl. *walnut* “hazelnut”, and the names of walnut are formed from the composition with the meaning of “Gallic” or “foreign nut” (cf.: Lat. *nux gallica* “Greek nut”).

Another ancient Indo-European stem **q^[h]ar* meant, apparently, mainly “walnut”, that is reflected in Greek and Albanian in the meanings of the corresponding words [Gamkrelidze, Ivanov, II, p.635-637].

Comparisons, proverbs and sayings as a part of which there are words *oreh* or *orešek*:

- *krepkij (ili plotny) kak orešek* - about a thick, chunky and healthy man; cf.: Chuv. *măjăr hurčě pek* “as a nut worm” (about a thick, healthy child of tender years);

- *raskolot'sya kak orešek* - to confess, admit everything (usually - in committing offenses, crimes);

- *vyvernut'sya kak iz oreška jadryško* - about a man, who can wriggle himself free from the most difficult situation, to come out dry;

- *kak orehi ščelkat'* - about fast, correct and easy solving any problem by someone;

- *kak oreški ščelkat'* - to do something with skill;

- *bujnyj kak oreh* - about very large peas;

- *greh ne oreh, ne raskusiš* - about incorrigibility of sins;

- *greh s oreh* - about small and innocent sin;
- *greh čto oreh: raskusi da bros'* - it is necessary to get rid of sins and forget them quicker;
- *drug neispytannyj čto oreh neraskolotyj* - without having tested friends, you do not learn them;
- *zhopa kak oreh, tak i prositsya na greh* - about somebody's strong, lusty buttock nudging a sin;
- *gusli – poteha, a huzhe oreha* - about psaltery as a tool for empty entertainment;
- *koz'ji kruglyashi ne orehi, myšinyj sor ne perčik* - about a low-value of waste [Mokienko, Nikitina, 2008, p.467-468].

Mäjär, mäjär jivášši.

In the Chuvash language *mäjär* (*mäjärě, myjār, myjră, mäjřă, muyără, murjă, murě, myrjă*) “nut” and *šěškě* “hazel” are not words that contain the same root and *mäjär* “nut” is not used instead of *šěškě* “hazel”.

Species differences *mäjär* “nut” in the Chuvash language are concretized by word-combinations:

- *Aštärkan (Aštärhan) mäjärě* - walnut (literally Astrakhan nut);
- *ik těšěllě* (by N.I.Ashmarin: *čěšěllě*), *viš těšěllě mäjär* - guber;
- *vět mäjär* - cedar nut, volotskij nut;
- *vět mäjär jivášši* - cedar;
- *pahča mäjri* - volotskij nut;
- *hěr mäjri* - walnut;
- *šoltra mäjär* - walnut;

Word-combinations: *kača (kăča) mäjri ~ myri* - horn, seedpod *ceretonia siligua* [Ashmarin, VIII, 1935, p.290-291].

Folklore. *Pysăk hankărma, čugun mäjär, sassi šittěr čun šine. Jěkěr mäjär pek ũsrēměr, mäjär huppi pek ujrăltămăr* “Grew as nuts – seed balls, and parted ways as nutshells” [Ashmarin. VIII, p.290]. *Sar mäjär pek sănăm porč (purččě), sarămsăr saya kayasran jămăk pohsa horinččě* “I had a look as a yellow (ripe)

nut: not to lose in vain, let younger sister would keep it” (Ibidem).

Proverbs and sayings. *Mājāra kaisan syrļa tatmaśśē* “During nuttings do not tear berry”. *Avmasār mājār tataymān* “Without having bent a hazel, you will not pick off a nut”. *Sar mājār ta šātāklā pulat’* “And a ripe, fresh nut is worm-eaten”. *Sar mājāra hurt šinē* “A ripe nut is worm-eaten”. *Šultra mājār katma layāh* “A large nut is well cracked”. *Šikēm-šikēm šiklentēm, šēškē kutne kuklentēm* “Secretly for fear, I made the way to a hazel”.

Mājra “nut”: *upa mājri* “Turkish hazel nut”, *šēškē mājri* “hazel nut”;

šārši (~ *šāši*?) *mājri* - meets in the text of a game song: *Šārši mājri - šātāklā, ori miše?* “A mouse nut has holes: how many paws?” [Ashmarin, VIII, p.293].

Mājralāh - place rich with nuts. *Šēškēlēhre mājralāh* “In hazel there is abundance of nuts”.

Mur’ā “nut”: *Vēt šēškēpe vēt mur’ā* “In a small hazel there are small nuts”. *Kērtēm karām vārmana, mur’ (mur) korlanki šapānčē, muri alla kēmerē* [Ashmarin, VIII, p.275] “Came in small forest, a bunch of nuts struck (in face), but nuts did not get into hands”.

Riddle: *Čiper inki ūpne vyrtsa astarat’ (myr’ā)* “A beautiful sister-in-law, lying facedown, is a focus of attention” (nut) [Ashmarin, UŠ, p.235].

Āšē mimēr, tulē timēr “Inside jelly, outside iron”. *Pēčēk huranān pätti tutlā* “In a small boiler the porridge is tasty”. *Husan turpas - sar turpas, ūpne vyrtsa astarat’ (mājār huppi)* “The Kazan chip - a yellow chip, tempts, lying prone”. *Sak-sakālta, sakālta, sakār vunā sakālta* “Wrinkled, eighty wrinkles”. *Pēr sar ačan šičē hālha (mājār kurlanki)* “One fair-haired lad has seven ears” (a bunch of nuts) [Vattisen sāmähsem..., 1960].

Etymology. V.G.Egorov considers *mājār* as a word of unknown origin. He finds the corresponding word in the Hungarian language - *moguoro (moqyoró)* “hazelnut” - borrowed in ancient times from Bulgars (ancestors of the Chuvashes). Cf.: Bashk.K. *mujyl*, Kazakh. *mojyl* “bird cherry” [Egorov, 1964, p.129-130].

M.R.Fedotov too points to the Hungarian root of Chuv. *mǎjǎr*: *moqyoro* “hazelnut” < Chuv. *mǎjǎr*. There is an opinion that Chuv. *mǎjǎr* is of Old-Hung. origin, as in Turkic languages there are no genetic compliances (herewith reference is made to Z.Gombocz) [Fedotov, I, p.346].

In the Hungarian language *moqyoró* means a tree (bush) in the meaning of “hazel”, as also “hazel fruit”, “hazelnut”.

As we can see, in many languages *nut* exists with the definition *lesnoj*. In Russian there is a word-combination *leskovyj oreh* - ordinary nut. M.Fasmer concedes that **leska* is from *les*, *lesá*; cf.: Ukr. *liska*, *liščina* “hazel” [Fasmer, II, p.486].

Perhaps, Chuv. *mur’ă*, *murě* < **mur* ~ **mur* with the meaning of “wood, wood (fruit)”.

R.G.Akhmetyanov in the entry *muel* “bird cherry” quotes Bashk. *mujyl*, K.Kalp. *mojyl* “bird cherry”, Yakut. *mojnjozon*, *mojnogon* “pintail (a species of duck)”; “currant”; Buryat. *mojhon* “bird cherry”, “currant”. Cf.: Chuv., Tat.dial. *myjyr*, Karach.-Balk. *majar* “nut” [Akhmetyanov, 2001, p.147].

Leščina - wood bush giving nuts with edible seeds, hazel; wood hazel.

Etymology. *Leščina* “hazel” – a derivative from **leska*, see *leskovyj oreh* [Fasmer, II, p.491]. Here are the words of one root: *lešij* “wood”; “wood spirit”, i.e. from *les*; perhaps, and *lešina* “alder” < **olešina* from *oleh* - an alternant of the word *ol’ha* [Fasmer, II, p.490].

Leščina Com.-Slav. **lésъkъ* – a derivative with the suffix - *ъk(ъ)* from *les* “wood”; Serbo-Croat. *lijesak* “hazel”, “nut tree”, zool. “grosbeak (bird)” [EDSL, XIV, p.253]. From the word *léšъ* > **léšъje*, Serbo-Croat. *lešje* “hazel, nut bush”, Rus.dial. *lēša* “wood hazel” **léšъka*, Rus.dial. *leška* “our wood hazel, hazel, zahazel, wooden nuts, lyazga, lyazgovina”, *leška* “wood hazel”; a derivative with the suffix - *ъk(a)* from the basis of adj. **léšča*: or with the diminutive suffix - *ъk(a)* from *lēša* “hazel”; **léšča*: Bulg.dial. *lešči* “nut bushes, nuts”; Sloven. *lēšča* = *leska* “hazel”; Rus. *lešča* “hazel”, “nut-tree, wood hazel”; **léščakъ*: Bulg. *leščak* “hazel”; **léščanъ*: Bulg. *leščani* “nut-tree nuts”; **léščarъ*: Serbo-Croat.

leštar “nut bushes”; **léšče-vika*: Polab. “bush, hazel”; **léščina* “hazel, nut-tree”; **léščbje* “nut bush” [EDSL, XIV, p.259-264].

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CONCLUSION

Conceptosphere is a set of concepts, of which the picture of outlook of man, and that of the world languages are formed. Concept is a fancy of the material and ideal world, object, directly connected in consciousness of the native speaker with the corresponding language sign, grows out of difficult interaction of semantics of the word with personal experience and that of the people, with its culturological background.

The most important concepts are coded in language, and in lexicon. Conceptualization prevails, first of all, through the lexico-semantic system of language.

Conceptualization is an all-important process of informative activity of man, consists of judgment of information arriving to man and leads to formation of concepts, conceptual structures and the entire conceptual system in mentality of man.

Man perceives the world through concepts and determines in them elements actual for it, divides them into parts and uses for perception of reality. Concept is the most important object of research in cognitive linguistics.

Hyperonym *plant*, comprising co-hyperonym *tree* and at the same time the concept *tree* and hyponyms forming it, or the synonymic row: *oak*, *birch*, *elm*, *guelder-rose* and others - became the object of this research. We understand names of plants as the term *phytonyms*, but for the description we have chosen not the whole list of plant species, but only trees and bushes.

Tree (as a concept and co-hyponym) is a natural symbol, in many cultures it marks dynamic growth, natural dying and regeneration. In the picture of the world of the majority of peoples trees possess supernatural force (Chuv. *hurama* “elm”; *pileš* “mountain ash”, etc.), salutary force (*yuman* “oak”; *hurăn* “birch”, *šălan* “dogrose”, etc.).

By the Chuvashes the motive of familiarizing with the world of ancestors (*kiremet jivăšši*, usually “elm”, “tree” on a sacrifice place) and mythical

perceptions of the world tree - the tree of life are connected with the tree.

As per the traditional pagan canons, both the Chuvashes, and many peoples considered the fruit-tree as a double of man; it is impossible to cut down tree (*ulmuśśi* “apple-tree”) in the garden for the owner of this garden – the man will die.

Describing the concept “tree” *yuman* “oak”, *hurăn* “birch”, *hăva* “willow” and others, we face the collective wisdom of the people, with its customs and averters.

The images of some trees are most pronounced in literary texts. They symbolize man (*yuman* “oak” - strong, healthy man; *hurăn* “birch” - bride, girl, woman).

The texts of oral folk arts allow us to judge that the nature is biologically twisted in human life of any nationality. Each ethnos has its own representation of this world. Proceeding from this, ethnoses form ready concepts for comfortable existence in nature. Also it was interesting, when among different peoples the concepts coincide, and sometimes differ cardinally. In particular, in sacral and magic issues. It is necessary to notice that duality in the world outlook is identical among each and all.

LIST OF ABBREVIATIONS OF LANGUAGE AND DIALECT NAMES

Avest. - Avestan
Azerb. - Azerbaijani
Azerb.dial. - dialect of the Azerbaijani language
Alb. - Albanian
Alt. - Altai
Alt.dial. - dialect of the Altai language
Engl. - English
Anglo-Sax. - Anglo-Saxon
Arm. - Armenian
Balk. - Balkar
BAlt. - Baltic
Bashk. - Bashkir
Bashk. east. - east dialect of the Bashkir language
Bashk.dial. - dialect of the Bashkir language
Bashk.K - Bashkir (the word is taken from “Bashkir-Russian dictionary” of Katarinsky), 1899
Belorus. - Belorussian
Bulg. - Bulgarian
Bulg.dial. - dialect of the Bulgarian language
Bret. - Breton
Bulg. - Bulgarian
Buryat. - Buryat
Upper-Lus. - Upper-Lusatian
Hung. - Hungarian
Hung.dial. - dialect of the Hungarian language
Veps.- Vepsian
Vot. - Votic
East.-Slav. - Eastern Slavic
Gag. - Gagauz
Germ. - German
Gr. - Greek
Old-Engl. - Old English
Old-Bulg. - Old Bulgarian
Old-Hung. – Old Hungarian
Old High Germ. - Old High German
Old-Ind. - Old Indian
Old-Ir. - Old Irish
Old-Icel. - Old Icelandic
Old-Corn. - Old Cornish
Old-Mong. - Old Mongolian
Old-Prus. - Old Prussian
Old-Rus. - Old Russian
Old-Turkic - Old Turkic
Old-Chag. - Old Chagatai
Old-Chuv. - Old Chuvash
West Fin. - West Finnish
Indo-Europ. - Indo-European
Ind. - Indian
Iran. - Iranian

Ir. - Irish
 It. - Italian; Italic group of languages
 K.-Balk. - Kabardino-Balkarian
 kaz.-Tat. - Kazan-Tatar
 Kazakh. - Kazakh
 Kalm. - Kalmyk
 K.Kalp. - Karakalpak
 K.Kirgh. - Karakirghiz
 Karach. - Karachay
 Karach.-Balk. - Karachay-Balkar
 Karel. - Karelian
 Karaim-Tat. - Karaim-Tatar
 Celt. - Celtic
 Kymr. - Kymric (Welš)
 K.-Kirgh. - Karakirghiz
 Kirgh. - Kirghiz
 Kirgh.dial. - dialect of the Kirghiz language
 Crimean-Tat. - Crimean-Tatar
 Kum. - Kumyk
 Lapl. - Lapland
 Lat. - Latin
 Latv. - Latvian
 Leb. - Lebedin dialect of the Altai language
 Lith. - Lithuanian
 Maced. - Macedonian
 Mansi - Mansi
 Manch. - Manchu
 Mar. - Mari
 Mar.G. - mountainy dialect of the Mari language
 Mar.L. - meadowy dialect of the Mari language
 Mong. - Mongolian
 Mordov. - Mordovian
 M.Mordov. - Moksha-Mordovian
 E.Mordov. - Erzya-Mordovian
 Nan. - Nanaian
 Neg. - Negidal
 Germ. - German
 Nen. - Nenets
 Nog. - Nogai
 L.-H.-Germ. - Lower-High-German
 L.-Lus. - Lower-Lusatian
 N.-Pers. - new Persian
 Com.-Slav. - Common-Slavic
 Com.-Turkic - Common-Turkic
 Oir. - Oirat
 Oroch - Oroch
 Osset. - Ossetian
 Ottom. - Ottoman Turkish
 writ.-Mong. - written-Mongolian
 Panj. - Panjabi
 Pers. - Persian
 Polab. - Polabian

Polish - Polish
Old-Celt. - Old-Celtic
Com.-Slav. - Common Slavic
Prus. - Prussian
Rus. - Russian
Rus.dial. - Russian dialect
Sag. - Sagai dialect of the Khakas language
Serbo-Croat. - Serbo-Croatian
Serb. - Serbian
Sanskrit. - Sanskrit
Slav. - Slavic
Slov. - Slovak
Sloven.- Slovenian
Sol.- Solon
M.-Upper-Germ. - Middle Upper German
North-Rus.dial. - North Russian dialect of the Russian language
M.-Iran. - Middle Iranian
M.-Irish - Middle Irish
M.-Latin - Middle-Latin
O.-Sl. - old Slavic
O.-Chuv. - old Chuvash
Taj. - Tajik
Tat. - Tatar
Tat.Barab. - Barabin dialect of the Tatar language
Tat.dial. - dialect of the Tatar language
Tat.-Kas. - Kasimov dialect of the Tatar language
Tat.-Penz. - Penza dialect of the Tatar language
Tat.-Tom. - Tomsk dialect of the Tatar language
Tat. Tyum. - Tyumen dialect of the Tatar language
Tel. - Teleut dialect of the Altai language
Tof. - Tofalar
Tuv. - Tuvinian
Tung.-Manch. - Tungus-Manchu
Turk. - Turkish
Turk.dial. - dialect of the Turkish language
Turkm. - Turkmen
Turkic - Turkic
Ud. - Udey
Udm. - Udmurt
Udeg. - Udege
Uzb. - Uzbek
Uig. - Uigur
Uig.dial. - dialect of the Uigur language
Ukr. - Ukrainian
Olch. - Olcha
Uryankh. - Uryankhai (Old Tuvinian)
Fin. - Finnish
Fr. - French
Khakas - Khakas
Kh.-Mong. - Khalkha-Mongolian
Khant. - Khanty
Hitt. - Hittite

Ch.-Slav. - Church Slavonic
 Chag. - Chagatai
 Cher. - Cheremiss (Mari)
 Czech. - Czech
 Chuv. - Chuvash
 Chuv.dial. - dialect of the Chuvash language
 Shor. - Shor
 Evenk. - Evenki
 Est. - Estonian
 Yakut. - Yakut

adj. - adjective

too - also

EDSL - Etymological dictionary of Slavic languages

KSKT

MK - Mahmoud Kashgari. Divan lugat at-turk

Zamakhsh. - Mongolian dictionary "Mukaddimat al-adab", I-II. M.-L. 1938-1939

[Zamakhshari]

TMD - Tungus-Manchu dictionary

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