
REFLECTION OF THE NAÏVE CHRISTIAN WORLDVIEW IN THE ROMANCE, GERMANIC AND SLAVIC PHYTONYMIC LEXICON

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Abstract

The paper highlights the principles of naïve world perception by Christian people reflected in the names of medicinal plants. Phytonyms contain information connected with history, culture and mentality of peoples. The cognitive analysis of phytonyms gives the possibility to reconstruct stages of world understanding by common people and to trace how it is being categorized via the medicinal plants' names.

Keywords: phytonyms, cognitive analysis, language, conceptual worldview

1. Introduction

Flora world surrounds us from times immemorial. People use plants in their everyday life, as food, as forage to cattle, in medical practice and also in cult and religious practices. Therefore it is no wonder that the names of plants in general and medicinal in particular have repeatedly served as an object of linguistic studies, which resulted in specification of their semantic classes and means of designation.

2. Medicinal plants' names from a linguistic point of view

In the vocabulary of any of language the names of medicinal plants (MPs), or phytonyms, form a connected organized system with specific structure. They represent a big and various group of terms, which includes scientific, literary and common names united by their ancient origin, structural-semantic features, and synonymy. In plants' names there are reflected stages of historical development, ways of life, common and social life, formation of primary representations about the natural phenomena. This lexicon is nationally

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specific and is connected with peoples' culture reflecting features of national consciousness. My research is based on the contrastive analysis of languages with different structures, but there is something which unites all these examples – the cultural component.

One of features of my research is the attraction of a wide layer of colloquial and dialect lexicon. It gave me the opportunity to define a role and a place of phytonymic lexicon in the language pictures of the world, which is one of basic notions in cognitive linguistics.

3. Cognitive linguistics and its basic notions

Nowadays all fundamental language theories get cognitive orientation. Cognitive linguistics is interested in all the manifestations of human speech and language behaviour (communicative act, writing, reading, translation). The person has verbal and nonverbal knowledge received via sensory and communicative channels. Verbalized knowledge is included into a language worldview and is the object of cognitive linguistics research. Not less important problem of cognitive linguistics is the attempt to determine what objects from the outside world features are fixed by language and in what way. It is possible to assume that language fixes meanings of perceived and intelligent world. It designates things, objects, their properties, processes and phenomena, i.e., everything that is comprehended by a person. Each phenomenon, object, process is a conceptualized essence. If language reflects conceptual systems then it is necessary to know which conceptual structures develop in the course of world knowledge, what the world perception on this language is, and what the principles of this perception are. The results of human cognitive and classifying activities are represented in the system of designation, which can be direct or indirect, primary or secondary, non-segmented and partitioned, literary or figurative [1]. The detailed analysis of MP's designation [2] testifies to the fact that examples of indirect designation are very numerous. Phytonymic lexicon we are going to discuss below mainly consists of metaphoric way of plants' naming.

The cognitive approach to language provides conditions for deeper penetration into the essence of language functions, leading to new insights into language nature. Today language is considered not only as a means of communication, but also as a way of cognizing the surrounding world, which is closely connected with the notions of 'conceptual image of the world' and 'language image of the world' (or its synonym 'language worldview'). Language image of the world makes possible to find universal and nationally specific features in different languages. The language material may be different, but it seems to me that differences between national worldviews are most vividly displayed in herbs' names.

Having analyzed around 10.000 examples of MPs' names in Romance (Latin, French), Germanic (German, Dutch and English) and Slavic languages (Russian, Ukrainian, Polish, Czech and Slovak), I have come to the conclusion that phytonyms reflect stages of historical development, everyday life of a

society and formation of primary notions about natural phenomena. I distinguish four stages of cognitive activity: 1) initial information which includes knowledge about where the plants can be found, time when they blossom, what parts of them can be used and how effective their usage is; 2) processing of the received information, which means comparing plants with the aim to find similarity in form, colour or other outward features with other plants or objects; 3) attracting cultural background that refers to the social sphere of a person's existence rather than to the biological one; 4) final evaluation of useful properties, effectiveness of usage, etc. This final stage refers to the plants from a certain class: healing, poisonous, edible, raw materials or other [3]. World's cultural and historical heritage is reflected in phytonyms.

Information processing about a plant can be completed, however it may be continued, because additional information is involved. If the association with the plant becomes more complicated and the plant itself is compared to an object, which has cultural value, then human cognitive experience exceeds the limits of sensory perception and includes judgment of the factors leading to the formation of specific cultural concepts. During information processing about a new MP, a person usually involves background knowledge, which has cultural specific value.

The cognitive approach to the system 'Herb' has allowed me to reconstruct the principles of perception and categorization of the world by a person. Analysis of the MPs' names gives the chance to describe a language image of the world, which is present in the consciousness of the speaker and organizes one's mental lexicon. Systematization of literary and common medicinal plants' names in terms of cognitive linguistics allows finding out, what part of knowledge concerning this plant is reflected in its name and what features are designated in the languages under consideration.

The analysis of culture specific information allows specifying ideoethnic concepts which, being imposed on universal ones, give the possibility to recreate a language picture of the world. Having analyzed literary and especially common MP names in different languages, it is possible to establish how the world is arranged in the representation of common people, how the naïve Christian worldview looks like, what spheres, microconcepts and clusters it consists of. My purpose is to make a complex comparative description of the phytonymic lexicon conceptual space, exposing those MP's names, which most vividly reflect peculiarities of the Christian worldview.

3.1. Language worldview

Language picture of the world is one of the basic notions of cognitive linguistics. This term was used for the first time by Gerts in 1914 [4] as a set of internal images of the external objects which serve for the deduction of logical judgments concerning the behaviour of these objects. Language picture is a complete image of the world, result of person's cognitive activity. It has many synonyms: cognitive world model, image of the world, mental representation,

mental model, language worldview and some others. Scholars make a subdivision between language and conceptual worldview as basic ones and single out other types, such as national, evaluative, mystic, satiric, worldview of colour, author's worldview, etc., among which I would like to mention naïve [5, 6] and religious worldviews [7]. Olena Ananchenko in her PhD thesis presents a detailed analysis of the so called basic worldviews, connected with the spiritual culture: religious (mythological), scientific, aesthetic, ethic political, mythological and literary [8], which further on can be subdivided into Christian, Muslim, Indian, etc. [9]. Christianity in its turn includes Orthodox, Catholic and Protestant worldviews, which testifies to their plurality [7, p. 30-31].

3.2. Conceptual worldview

Another important type of worldview is a conceptual one, the most complete definition of which belongs to Postovalova, who claims that the conceptual picture of the world results from contemplation, understanding, analysis and assessment of the surrounding social environment by a person as an intermediary between various spheres of human activity. Thus there is a transformation of sensory information to an image adequate to the subject world. The existence of a person is impossible without such a conceptual picture of the world because it is the core of people integration, means of harmonization of different spheres of human activity, a basic component of a person worldview [10].

Conceptual and language images of the world are closely connected, because the separate elements of a conceptual picture of the world are verbalized by a language picture of the world [11], which includes words, phrases, word-formation formants, syntactic constructions and so forth, typical of different languages and reflecting the knowledge of the world. The language picture of the world enters the general conceptual model of the world and therefore is a consciousness product, result of processing representations and knowledge of a person based on one's sensual experience, reflecting the process of changes and development of the objective world and our knowledge about it reflected by language means in communication acts. Language provides purposeful transfer of individual and social experience from one person to another, from one generation to another. Naïve Christian worldview has its own specific structure presented by a set of concepts, which we will consider below.

3.3. Concepts, their typology and structure

It is well-known that we are surrounded by the world of notions or concepts which "govern our everyday functioning... Our concepts structure what we perceive, how we get around in the world, and how we relate to other people." [12] From an information flow a person, as a rule, chooses essential, relevant signs of the objects, repeated phenomena. Conceptual system, which is exposed to continuous changes according to the information income, forms the

conceptual model of the world. This model has strictly individual character and is specific to each language personality which structure includes semantic, cognitive and pragmatic levels [13] or designation, cognition and assessment. The intelligence of a person forms ideas and concepts which form semantic fields as parts of the general picture of the world.

Ananchenko having investigated linguistic cultural concept *RELIGION* has distinguished in its structure three interrelated and interdependent conceptual spheres, namely the *SPIRITUAL WORLD*, the *PERSON* and the *MATERIAL WORLD* [7]. I share her opinion, but I present the naïve Christian worldview in a different way. I single out three layers: *HEAVEN*, *EARTH* and *HELL*, which I consider as culture specific microconcepts, formed by MPs' names. On one side they are differently verbalized in the languages under consideration, on the other hand they are united by an identical nominative core – the perception of the world by common Christian people.

4. Language material

As far as I have a large number of examples in many languages, I find it necessary to explain how I present my examples. I use the definite principle of their presentation. In my research I use the field approach which gives me the opportunity to differentiate botanical names (which I give in Latin) and the literary names, usually included into dictionaries and known to many people, like *Marigold* or *Lilac*, and common (folk) names. To show the differences between them I mark all the examples, which are in italics with 'lit.' for literary names; the rest of examples are common ones, which prevail. Each example is accompanied by its translation into English in angle brackets and the scientific botanical name of the plant in round brackets, e.g. Polish lit. *Kalina koralowa* /coral/ – Water elder (*Viburnum opulus* L.); Dutch *Stinkende gouwe* /stinking gold/ – Greater celandine (*Chelidonium majus* L.). In some languages a plant's name is written in capital letters, in others – in small. Taking into account the strict rules of the botanical term structure, which is always double, with the first element denoting the generic name in a capital letter and a specific synonym coming after it in a small letter, I write in all considered languages under the first element the plant's name in a capital letter [2].

5. Naïve Christian worldview structure

In my opinion, naïve Christian worldview can be presented as a combination of different conceptual spheres and several concepts. My approach to its structuring is based on the research conducted by Ananchenko [7]. Using the method of complete selection she has chosen 4559 lexical units which designate realities of Christianity from English and Ukrainian dictionaries and sorted them in a specific way, singling out knots which form the respective spheres. The greatest lexical density is shown by the conceptual sphere *PERSON*, which is presented in seven substantial knots from which we mention: 'Attendants of a Christian cult', 'Religious ceremonies', 'Religious holidays'.

The sphere SPIRITUAL WORLD is verbalized by lexical units designating the main Christian doctrines: the polar concept ‘divine–diabolical’ and also six knots: ‘The Supreme being’, ‘God’s Assistants’, ‘God’s Opponents’, ‘Habitat of the powers of good and evil forces’ and some others. The conceptual sphere MATERIAL WORLD is realized by the smallest quantity of the lexemes which values are connected with objects and subjects necessary for the implementation of Church institute activity and for carrying out religious practices, like ‘Religious constructions’, ‘Clothes of priests’, ‘Subjects of a religious cult’ (8 knots).

These spheres are reflected in MPs’ names in a different way: many knots are missing and those which coincide have different frequency. We find the largest number of phytonyms in the microconcept HEAVEN, then comes EARTH and the smallest number of examples is found in the microconcept HELL. Naïve Christian worldview can be presented in the following way (Figure 1).



Figure 1. The structure of naïve Christian worldview reflected in the phytonymic lexicon.

In my research I have several languages which reflect religious worldviews of people who live in these countries. People who speak these languages belong to different trends of Christianity: Orthodoxy, Catholicism and Protestantism. Below I will show how language (MPs’ names) reflects religion

spread in different countries and how religion trend influences the quantity phytonyms of this or that cluster. From the names of the MPs under consideration there appears that the world is arranged as follows. There is God, Jesus Christ, the Holy Ghost/Spirit, the Trinity, Saint Virgin Mary, the Paradise in which Adam and Eve lived and now are angels and saints. On the Earth the bearers of God's ideas are the ministers of religion who have religious cult objects. Underground there is a hell, location of devils. Notwithstanding the differences between the basic trends of Christianity, there is something which unites people who speak different languages. All of them understand God, God's assistants, and Heaven as something which is good, just, safe and use the corresponding lexemes for naming MPs with extremely high medical healing properties. Among Christian saints, who are acknowledged either by the Orthodox, Protestant or Catholic Church there are many who were at first professional doctors or made healing practices. Among them there are such highly respected saints as: Saint Panteleimon (honoured in Anglicanism, Eastern Orthodoxy and Roman Catholicism), Saint Diomedes (Diomede) of Tarsus, Saint Tryphon, Saints Cosma and Damian, Cyrus and John, Saint Sampson the Hospitable, the Archbishop of Simferopol and the Crimea Luka Voyno-Yasenetsky and many others. The supreme saint patron of all the healers is the Archangel Raphael. Without any doubt, these and other saints used not only traditional methods of healing, but phytotherapy; this fact is recorded in numerous written documents. No wonder that the cluster containing the names of saints includes many examples in all the languages under consideration.

The antipode to Heaven is hell, the location of evil forces. The number of phytonyms, which are connected with this microconcept is limited. It may be explained by the fact that poisonous plants, which contain in their names lexical elements connected with hell and its attributes are less numerous. The motivational features regard physical properties, evaluation, alienate and inalienate possession, reflecting warnings about their properties and negative consequences of their use.

What unites all the Christians, is the understanding of God and God's assistants as embodiment of kindness, good power, justice, assistance and understanding of devil as embodiment of evil forces, sins, cruelty, harm, etc. In the examples below I will show how these micro-concepts are verbalized. Taking into account that is impossible to explain all the examples, I will enumerate them and give interpretation to the most important and interesting ones.

5.1. The microconcept HEAVEN – conceptual sphere

The word 'heaven' needs some explanation. In some languages there is only one word for it: Russian and Ukrainian – *Paŭ*; Polish – *Raj*; in Czech and Slovak there are *raj* and *nebo*, but they are used as equal synonyms. In English we differentiate between **Paradise** (earth), where Adam and Eve lived before being exiled by God, and its corresponding synonyms – *Eden, the City of God* and **Heaven** (skies) or *empyrean, the New Jerusalem* – a place of eternal

pleasure of people who after the Last Judgment are worthy of being there thanks to their virtual life. Small and capital letters in these words and differences in understanding of these two important religious notions are pieces of mosaics, which create naïve Christian picture of the world.

Interpretation of the MP's name demands not only attraction of background cultural knowledge, but also additional information on properties of a plant which are encoded in its name. E.g., in Russian two different plants – *Belladonna* (*Atropa belladonna* L.) and *Lilac* (*Syringa vulgaris* L.) have identical common name – *Райдеревцо* /heaven + tree/. The cognitive interpretation of this phytonym is connected with the channels of perceiving information (i.e. smell for Lilac). Thus *Lilac* is 'a tree, which grows in paradise'. The person inhales pleasant aroma, enjoys it as if one were in Paradise where beautiful and pleasant (evaluative features) plants grow. *Belladonna* is not only a poisonous plant, but it is a lethal plant. Having tasted it, it is possible to go to Heaven (euphemistic designation of death). Therefore, the name contains a feature of warning about plant's dangerous properties.

5.1.1. Adam and Eve

These are some examples are connected with Adam and Eve: Russian *Адамово ребро* /Adam's rib/ – Celandine (*Chelidonium majus* L.) and Valerian (*Valeriana officinalis* L.); Ukrainian *Адамова голова* /Adam's head/ – Celandine (*Chelidonium majus* L.); *Адамове ребро* /Adam's rib/ – Moneywort (*Lysimachia nummularia* L.); Slovak *Adam* – Ribwort plantain (*Plantago lanceolata* L.); Ukrainian *Євка* /diminutive from Eve/ – Horsetail (*Equisetum arvense* L.).

English phytonym *Adam's flannel* – Mullein dock (*Verbascum thapsus* L.) has a very interesting interpretation. According to the Bible, Adam, the first man on the Earth, didn't wear any shirt; by the shirt his skin is meant. This plant is used in the treatment of skin diseases; after its use the person will have such a smooth and velvet skin, as Adam had. The name of this plant includes several motivational features: physical properties (the texture of the leaf's surface), functional purpose (treatment of the person), the object of influence – the skin and the high efficiency of treatment.

5.1.2. God

This group has many examples in all Germanic and Slavic languages under consideration. It is connected with features of alienate and inalienate possession, metaphorically presenting positive evaluative features: Russian *Божье чело* /God's brow/ – Celandine (*Chelidonium majus* L.), *Божьи глазки* /God's eyes + dimin. suff./ – European spindle-tree (*Euonymus europaea* L.); Ukrainian *Божі очі* /God's eyes/ – European spindle-tree (*Euonymus europaea* L.), *Божя кровця* /God's blood + suff./ – Saint John's wort (*Hypericum perforatum* L.). The features of inalienate possession in combination with

artefact metaphorically indicate the feature of the form: Dutch *Paaskaars* /God's candle/ – Common mullein (*Verbascum thapsus* L.); Russian *Богова скатертка* /God's tablecloth + dimin. suff./ – Dwarf everlasting (*Helichrysum arenarium* (L.) Moench.), *Боговы грабельки* /God's rake + dimin. suff./ – Meadow cranesbill (*Geranium pratense* R. Knuth); Slovak *Boží chléb*, *Pán Bohov koláčik*, /God's bread/kalatch + dim. suff./, *Pánboskou chlebíček*, *Pámbožkou chlebík* /God's bread + dim. suff./ – Common mallow (*Malva silvestris* L.).

In Russian and Ukrainian the lexeme 'God's' is combined with abstract nouns: in Russian *Божий дар*, *Божья благодать*, *Божья помощь* /God's gift, assistance, *Божья милость* /God's mercy – Meadow cranesbill (*Geranium pratense* R. Knuth); in Ukrainian *Божя благодать*, *Божя милость* – Hedge hyssop (*Gratiola officinalis* L.). There are also some phytonyms connected with the types of a plant: in Russian *Божье дерево* /God's tree – Spring adonis (*Adonis vernalis* L.); Ukrainian *Божя травка* /God's herb + dim. suff. – Saint John's wort (*Hypericum perforatum* L.); in Czech *Božcové koření*, *Božcovník*, *Božcovník voňavý*, *Božec* – Woodruff (*Galium odoratum* (L.) Scop.); in Slovak *Božé drevco* (small God's tree) – Wormwood (*Artemisia arborescens* L.), *Božadrevina*, *Božie Drevce*, *Božie drievko*, *Božje drevja*, *Palina Božie drievko* – Southernwood (*Artemisia abrotanum* L.). All these examples are mainly word combinations, some of them are compound words, only in Czech we find some derivatives with this root: *Božcovník*, *Božec* – Woodruff (*Galium odoratum* (L.) Scop.).

The Slovak phytonym *Pánbožková apatieka* deserves special attention. *Apatieka* is the old Slovak *apateka*, modern *lekáreň* – drugstore – God's drugstore – Common elder (*Sambucus nigra* L.). Drugstore is a medical institution; the name of the plant contains the additional teleological features specifying the high efficiency of treatment, because this drugstore belongs to God. The person comes to a drugstore for medicine acquisition, but it can be received free of charge in a pantry, in a nature drugstore. In this name we have the final estimation of plant's properties.

5.1.3. Trinity

This lexical element is found only in Slavic languages, where it specifies **the number of colours** in Wild pansy (*Viola tricolour* L.): Russian *Троицин цвет*, *Троицкая трава*, *Троичный цвет*; Polish *Kwiat Sw.Trojcy*, Czech *Trojice*, *Trojické bylina* /Trinity flower, herb/; **the specific tripartite form of leaves** in Meadow cranesbill (*Geranium pratense* R. Knuth): Russian *Троица* and Ukrainian *Тройця* and **high estimation of plant's properties**: Ukrainian, *Божя трійця* /God's Trinity/ – Saint John's wort (*Hypericum perforatum* L.). These common plant's names reflect the features of outlook (number of colours and form) and evaluative one.

5.1.4. Jesus Christ

Examples with this lexical component are not numerous and they are more typical of the German and Eastern Slavic languages. We may speak about features of alienate and inalienate possession: German *Falsche böhmische Christwurzel* /false Bohemian Christ's root/, *Christwurzel* – Spring adonis (Adonis vernalis L.), *Christwurz* /Christ's root/ – Mountain arnica (Arnica montana L.) and Spring adonis, *Jesusblümchen* /flower + dimin. suff./ – Wild pansy Viola tricolor L.); Russian *Июсца Хрифта конье* /Jesus Christ's spear/ – Meadow cranesbill (Geranium pratense R. Knuth); Ukrainian *Христова кров* /Christ's blood/ – Saint John's wort (Hypericum perforatum L.), *Руки Христові* /Christ's hands/ – Fragrant orchid (Gymnadenia conopsea (L.) R. Br.); *Христовий корінь* – Blessed thistle (Cnicus benedictus L.). Some phytonyms have cultural connotation and are connected with stories and legends about Jesus Christ: Russian *Христонокрої*, /something that hides Christ/ – Mullein dock (Verbascum thapsus L.).

5.1.5. Holy Ghost

Though the examples with this lexical element are not numerous, I find it important to mention at least these ones: Czech *Kořen sv. Ducha* and Slovak *Svätodušný koreň* /Holy Ghost's root/ – Garden Angelica (Archangelica officinalis (Moench.) Hoffm.).

5.1.6. Saint Virgin Mary

In the countries of Western Europe where Catholicism is more widespread, Saint Virgin Mary's cult finds its reflection in MP's names, e.g., in French *Rosier de la Vierge* /Virgin Mary's bush/ – Dog rose (Rosa canina L.). The base of this word combination is type of a plant (bush) combined with the feature of alienate possession. The interpretations of this name are directly connected with the cultural traditions of peoples. In many countries *Dog rose*, during flowering, is compared to a bride in a wedding dress [14]. According to other western legends, after death of the sinners who are repeatedly in their prayers addressing to Virgin Mary on their lips the rose blossoms [15].

Another interesting French example is *Chemise de Notre Dame* /Saint Virgin's shirt/ – Corn bindweed (Convolvulus arvensis L.); in the summertime, the walls of Notre-Dame de Paris are plentifully covered by bindweed. Here we have an alienate possession feature, which metaphorically describes the outlook proper. Examples in other languages are also presented by features of alienate and inalienate possession, which are connected with the high estimation of plant's properties: Dutch *Mariabloem* /Saint Mary's flower/ – Pot marigold (Calendula officinalis L.); Russian *Богородицкое зелье* – Blessed thistle (Cnicus benedictus L.), *Богородская трава* – Dwarf everlasting (Helichrysum arenarium (L.) Moench.), *Ленок божья мать* – Common Speedwell

(*Veronica officinalis* L.); Ukrainian *Матки божої зілля* – Saint John's wort (*Hypericum perforatum* L.), *Богородичний гірчак* /smth., which has bitter taste/ – Water-pepper (*Polygonum hydropiper* L.); Czech *Bylina panny Marie* – Common Lady's Mantle (*Alchemilla vulgaris* L.); Slovak *Panny Márie kúpeľ* /bath/ – Common yarrow (*Achillea millefolium* L.), *Koreň Matky Božej, Kvietá Panny Márie* – Saint John's wort (*Hypericum perforatum* L.). Another group of examples with features of alienate and inalienate possession includes examples connected with plant's outlook (form of a flower, leaves, seeds, etc.) combined with plant's physical properties: Russian *Матери божьей слезы* /tears – indicates red colour of the plant's juice/ – Saint John's wort (*Hypericum perforatum* L.); Ukrainian *Черевички Божої матері* /slippers – form of flowers/ – Yellow balsam (*Impatiens noli-tangere* L.), *Матери божої коса* /plait/, *Матери Марії сережки* /ear-rings/ – Meadow vetchling (*Lathyrus pratensis* L.), *Ручка Пресвятої Діви* /hand + dimin. suff./ – Fragrant Orchid (*Gymnadenia conopsea* (L.) R.Br.); Polish *Dzwonki panny Maryi* /bells/ – Saint John's wort (*Hypericum perforatum* L.); Slovak *Vrkôčky panny Márie* /plaits/ – Common agrimony (*Agrimonia eupatoria* L.)

5.1.7. Archangels and angels

Phytonyms with such a lexical component are not numerous and contain information about the high estimation of plant's healing properties: Dutch *Blauw engeltje* /blue angel/ – Wild pansy (*Viola tricolour* L.); Ukrainian *Ангельске зілля* – Mountain arnica (*Arnica montana* L.); Czech *Andělský kořen*; Slovak *Anjelský koreň* – Garden Angelica, the last two examples correspond to a plant, which Latin name is *Angelica archangelica* L. or *Archangelica officinalis* (Moench.) Hoffm.) – Garden Angelica; perhaps thanks to its Latin influence or to its great healing properties in many languages it has in its name components 'angel' or 'archangel'. Usually additional information is hidden in common names. Here literary names with such a component prevail: French lit. *L'Angélique vraie, l'Archangélique, l'Angélique officinale*; German lit. *Arznei-Engelwurz, Echte Engelwurz*; Dutch lit. *Grote engelwortel*; English lit. *Garden Angelica*; Czech lit. *Andělka lékařská*; Slovak lit. *Archangelika lekárska*. Some examples presented below are derivatives and have the word 'angel' in its root; some of them have its colloquial form: Czech *Andělčička, Andělka*; Slovak *Andělka, Anjelika věščí*.

5.1.8. Saints

It is one of most numerous groups of phytonyms. There are saints recognized by Christianity trends and locally worshiped saints, e.g.: French *l'Herbe de Sainte Claire* – Celandine (*Chelidonium majus* L.), *l'Herbe de Saint Fiacre* – Mullein dock (*Verbascum thapsus* L.), *l'Herbe de Saint Innocent* – Water-pepper (*Polygonum hydropiper* L.), *l'Herbe de Saint Jean* – Common yarrow (*Achillea millefolium* L.), *l'Herbe de Saint Paul* – Cowslip (*Primula*

veris L.), *Racine de Sainte Hélène* – Sweet flag (*Acorus calamus* L.); German lit. *Echtes Johanniskraut* /real Johan's grass/, English *Perforated Saint John wort* – Saint John's wort (*Hypericum perforatum* L.); Dutch *Sint Luciaanskruid* – Mountain arnica (*Arnica montana* L.); English *Saint Benedict's thistle* – Blessed thistle (*Cnicus benedictus* L.); Russian *Св. Ивана зелье, Зелье святоянского* (*Hypericum perforatum* L.), *Петров крест* /Peter's cross/ – Mullein dock (*Verbascum thapsus* L.); Ukrainian *Зілля святого Івана, Кров святого Івана*, Polish *Świętojańskie ziele* – (*Hypericum perforatum* L.); Czech *Petrklič* /Peter's key/, *Bylina sv. Petra* – Cowslip (*Primula veris* L.), *Svatojánská bylina, Swatého Jana bylina* (*Hypericum perforatum* L.), *Kořeni sv. Petra* – Common chicory (*Cichorium intybus* L.); Slovak *Bylina sv. Jana* – Mugwort (*Artemisia vulgaris* L.).

Here is the detailed explanation of one Russian example. *Егорьево копье* /Yegoriy's spear/ is the common name of two plants – Meadow crane's-bill (*Geranium pratense* L.) and Mullein dock or Feltwort (*Verbascum thapsus* L.). The key element in this word combination is such an artefact as the weapon, the spear, however in a meadow crane's-bill it is the form of a deflowered inflorescence, while in a mullein it characterizes the plant as a whole. It is also necessary to explain that the colloquial form of Yegoriy or Yegor corresponds to the literary Georgiy (George). Saint George (in Russian culture Saint George, the Victorious; Saint George the Dragon-Slayer; Saint George the Glorious) won the dragon (in Russian – Zmiy – a large snake, the serpent) with his spear. Taking into account that Saint George is a highly respected saint in Russia (and not only); he is the patron of Moscow (the image of him can be seen on the coat of arms of the capital of Russia and on modern coins), there appears a positive connotation: this plant is useful and highly effective in treatment; it deals shortly with the disease, like Saint George who kills the serpent.

It looks logical to make a separate word group, somehow connected with Christianity in general and the microconcept HEAVEN in particular. It consists of phytonyms, which include such lexical elements, as 'sacred', 'blessed', 'grace', 'heavenly', etc. These and some other words indicate that the plant belongs to that level at which are God and the saints and thus contain a highly positive assessment: English *Herb of Grace*; Russian *Дедовник благодатный* – Blessed thistle (*Cnicus benedictus* L.), *Аллилуйя трава* – Woodsorrel (*Oxalis acetosella* L.), *Святая рябина* – Tansy (*Tanacetum vulgare* L.), *Святое деревцо* – Mugwort (*Artemisia vulgaris* L.), *Благодатка, Божий дар, Божья благодать, Божья милость, Благодать* – Common hedgehyssop (*Gratiola officinalis* L.); Ukrainian *Святе зілля* – Spiny cocklebur (*Xanthium spinosum* L.); Czech *Nebeský dar* – Celandine (*Chelidonium majus* L.), *Nebeská rosa* – Common Lady's Mantle (*Alchemilla vulgaris* L.), *Svatý kořen* – Garden Angelica (*Archangelica officinalis* (Moench.) Hoffm.).

5.2. The microconcept EARTH – a human being and material sphere

As it has been already mentioned, on the Earth the bearers of God's ideas are the ministers of religion who have religious cult objects, specific dress and

headdress, buildings where sermons take place, etc. These examples appeared during different historical periods and contain positive, neutral and negative connotation. This micro-concept is verbalized by words with different structure: simple words (metonymy), derivatives with the diminutive and pejorative suffixes, compound words and word combinations.

5.2.1. A human being

This group of examples includes names of ministers of religion in different languages, countries and religious confessions; parts of their body, and their headdress. **Ministers of religion**: Dutch *Gemeene Kardinaals-Muts*, *Wilde kardinaalsmuts* /common/wild cardinal's hat/ *Kardinaalshoed* /cardinal's hat/ – European spindle-tree (*Euonymus europaea* L.); English *Priest's crown* – Dandelion (*Taraxacum officinale* Wigg.); Russian *Пон*, *Понава*, *Понки*, *Поповник* – Dandelion (*Taraxacum officinale* Wigg.); *Попенок* – Corn bindweed (*Convolvulus arvensis* L.); **parts of their body**: Russian *Попова плешь* /priest's bald patch/ – Dandelion (*Taraxacum officinale* Wigg.); **their headdress**: Russian *Попова скуфья* /skouphos, skull cap/ – Dandelion (*Taraxacum officinale* Wigg.); it is a specific black or violet cap of an orthodox priest, which is known to people where Orthodox Christianity is spread; Czech *Kněžské čepičky* /priest's small hats/ – European spindle-tree (*Euonymus europaea* L.). Such an artefact as a hat indicates the shape of the berry, a diminutive suffix indicates its small size. These examples have cultural connotation: the shape of the berry reflects specific quadrangular shape of a hat with the fields bent up which usually a Catholic priest wears. This phytonym is better understood by people who regularly see a catholic priest or Pope with his specific cap on [2].

5.2.2. Material sphere

These phytonyms reflect such aspects of material sphere, as parts of houses, belonging to the ministers of religion, cult buildings and religious cult objects. Though the number of these examples is limited, I find them interesting, because they vividly illustrate what elements of material culture are important in this or that religious confession. **Parts of houses**: Russian *Попово гуменце* /priest's threshing-floor + dim. suff./ – Dandelion (*Taraxacum officinale* Wigg.); **cult buildings**: English *Church steeples* – Common agrimony (*Agrimonia eupatoria* L.) and **religious cult objects**: Russian lit. *Кадило медоволистное* *Кадило мелиссолистное*, Ukrainian *Бабине кадило*, *Кадило пахуче*, *Кадильник пахучий* /censer/ – Bastard balm (*Melittis melissophyllum* L.).

5.2.3. Monks, their dress and orders

The monks belonging to different orders have specific hood. Some plant's flowers remind us the form of a Catholic monk: German *Mönchskappe*; Dutch

lit. *Blauwe monnikskap*; English lit. *Monkshood* (*Aconitum napellus* L.); Polish *Mnich* /monk/, *Mniszek* /monk + dim. suff./, *Popowa glowka* /priest's head + dim. suff./ – Dandelion (*Taraxacum officinale* Wigg.). All these phytonyms have strong cultural specific connotation.

Some of phytonyms can be considered as historicisms, because they appeared at a definite period of time: in German *Iesuitenthe* and in English *Jesuit tea* – Wormseed (*Dysphania ambrosioides* (L.) Mosyakin & Clemants) – in 1534 after the foundation of *Jesuit* order while in French we have *Barbe de Capucins* – Love-in-a-mist (*Nigella damascena* L.) – in the 16th century when Capucins order appeared.

The Ukrainian *Черноризка* – Blackberry (*Myrtillus officinalis* L.) is a complex-compound word, which includes the motivational feature of outlook (colour), but it is necessary to make some explanation of this phytonym. The monk who usually wears black clothes, in Ukrainian is called a ‘chernets’, ‘black’ – in Ukrainian is ‘chorny’. The structure of this word includes a basis formed not by the adjective ‘black’ but by noun ‘monk’. Here we also have a part of monk’s dress – *riza* (cope). Thus, it is possible to interpret this name as follows: something (plant), has black colour of berries, grows in small groups isolated from other plants that causes association with a black cope of the monk, who also often lives in isolation from people.

Let us analyze the Polish example *Mniszek lekarsky* /monk + dim. suff. + medicinal/ – Dandelion (*Taraxacum officinale* Wigg.). The key element in this word combination is the person (a monk), which metaphorically describes the flown flower of the dandelion, i.e., the feature of the outlook. A monk belongs to a definite order of the Catholic Church, according to which he should shave on the head top the so-called tonsure; this phytonym represents the name of a person with a diminutive suffix that expresses the positive relation to this plant (emotive-expressive positive estimation).

Another Polish example is *Ztymniszek* /angry monk + dim. suff./ – Monkshood (*Aconitum napellus* L.). It is a complex-compound word, which denotes a person, to which a diminutive suffix is added; the adjective denoting the personality trait. The interpretation of this phytonym is ambiguous. It is possible to assume that the outlook of a plant (an unusual form of inflorescences) reminds us a hood of a Catholic monk. At the same time, as it is known from historical documents, monasteries were not only culture centres, but also some kind of laboratories for the study and introduction the experience of non-traditional medicine. The monk in that case acted as an agent which makes treatment. However the diminutive suffix gives phytonym an ironical shade of meaning, and the adjective ‘angry’ reminds that Monkshood is an extremely poisonous plant deadly to a person (a feature of warning about plant’s dangerous properties).

5.2.4. Religious holidays

Though there are many religious holidays, the examples connected with them are very scarce. I would like to mention the German phytonym *Weißer Osterblume*/a white Easter flower – European wood anemone (*Anemone nemorosa* L.). This plant blossoms in early spring and is used for decorating the dwellings during Easter. The name has been given to the plant before the 16th century, when there was the split inside the Catholic Church with the appearing of Protestantism. This plant is usually on a festive table; hence, it is non-poisonous and beautiful.

5.3. The microconcept HELL – conceptual sphere

The antipode of Heaven, as it comes from naïve Christian worldview is the Underworld or Hell, whose inhabitants are devils. This microconcept is verbalized with the help of word combinations, compound words and in the Slavic languages by derivatives: French *Chasse-diable* /chase the devil/ – Saint John's wort (*Hypericum perforatum* L.); it is an imperative phrase, connected with an old Latin name of this plant – *Fuga daemoni* /devil's flight/. The same example with the same meaning can be found in German – *Teufelsflucht* and in Russian *Беспогонная трава* – Pansy (*Viola tricolor* L.). These two plants are said to chase the devil. Other examples have different motivational features, but they show negative attitude to plants because of their physical properties. Some MPs are prickly and may injure during the direct contact with one's body: Ukrainian *Чертов бур'ян*, *Чортове ребро*, *Чортоплох* – Spiny cocklebur (*Xanthium spinosum* L.); some are very poisonous: English *Devil's helmet* – *Monkshood* (*Aconitum napellus* L.). Deadly nightshade (*Atropa bella-donna* L.) in many languages has the names reflecting its dangerous features: Russian *Бесиво*, *Чертовы горлачи*; Czech *Čertova třešeň* /devil's cherry/; Slovak *Čertova višňa*. Explanation of some plants' names is connected with local legends: Slovak *Čertová rebra* /devil's ribs/ – Male fern (*Dryopteris filix-mas*).

6. Conclusions

Naïve Christian worldview perception appears to be an extremely difficult and special phenomenon. Displays of this phenomenon are diverse. Some of the phytonyms, which contain the lexical element 'God', 'Virgin Mary', names of the Saints in their structure, etc. can be classified as theologisms; these examples express the high effectiveness of treatment. Some of examples with proper names connected with historical events belong to historicisms. All the examples have a vivid cultural context and many of them, especially with features of possession, are metaphors. The nominative space of a MP's name appears as a cognitive model of person's specific activity with the objects of the surrounding world. Giving a plant a name, the person transfers to it a part of one's cognitive experience, filling ipso facto loci a certain conceptual space.

The common people create in their imagination a naïve picture of the world [16]. The Christian picture of the world includes three levels: something which up, divine, unseen – HEAVEN (PARADISE); something which you see everyday and which is familiar to you: the priest, the church, monasteries and nunneries, etc. – EARTH, and something which is Underworld, not seen, inhabited by devils, the location of evil forces – HELL. It is the conceptual image of the world which is verbalized by language means. From this view point MP's names are simple words, compound, complex-compound, derivatives, word units, nominal and verbal phrases. The frequency of these types is directly connected with language structure. Word units are typical of all the languages under consideration; compound words characterize the Germanic languages, whereas derivatives are mainly found in Slavic languages. An important means of knowledge presentation is metaphor together with metonymy, numerous examples of which we find in all languages (detailed analysis of them see in 2).

Analyzing the names of plants in various languages, it becomes obvious that theme groups of theological lexicon differ in the quantity of examples and semantics according to the Christianity trends. So, in those countries of Western Europe where Catholicism is widely spread, phytonyms connected with the name of Virgin Mary are more frequent. For eastern Slavic languages examples containing such lexical elements, as 'God', 'God's', 'angel', 'angelic' are more characteristic.

Behind each MP's name there is, as a rule, a certain concept which belongs to the conceptual model of the world, connected with certain ways of world perception and understanding by a person. On the basis of such analysis we can draw wider conclusions about mentality of various peoples. Naturally, it demands further research and study of materials on this subject from other languages.

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