

6.2 The English-language agrarian discourse and its representation

Many of the terms used in the research field are characterised in a multifaceted and contradictory way. They certainly include such a concept as discourse. Every science and scientific field approaches the study of discourse depending on the specifics of the subject. It is a complex multifaceted phenomenon, studied by many foreign and domestic scientists, who have worked on the study of various aspects of this phenomenon.

Considering the currently available meanings of the word «discourse», it should be stressed that in the French linguistic tradition the word «discourse» first denoted language in general, text (fr. discours, type of speech, text, type of text) and discourse was considered inseparable from its lexical meaning and was identified with speech or speech communication. It is considered as one of the complex concepts to define. Despite this, it is a frequently used and functionally convenient term. Although research on discourse has been ongoing for more than half a century, the concept has not been clearly defined.

Originally, the word «discourse» in French linguistics meant language in general or text.

Consequently, in the narrow sense, discourse is a spoken or written text, taking into account the presence of only one verbal component. From this perspective, the term «discourse» refers to the completed or ongoing «product» of a communicative action, its written or spoken result that is interpreted by the recipients (e.g. the verbal product of a written or spoken communicative action) [632].

It is believed that the theory of discourse, has its origins in the concept of E. Benveniste, who defined discourse «as speech appropriated by the speaker». He drew a distinction between the narrative plane and the language plane appropriated by the speaker (discours). An understanding of discourse can therefore be reduced to the very procedure of text generation by the speaker, as opposed to narration, narrative, storytelling. In E. Benveniste's theory, discourse was contrasted with narrative.

Teun van Dijk distinguishes between discourse and text: «discourse is a concept

referring to speech, to actual speech action, whereas text is a concept referring to the system of language or formal linguistic knowledge, to linguistic competence» [633]. The author defines discourse as «as a speech flow, language in its constant movement, incorporating the diversity of the historical era, the individual and social characteristics of both the communicant and the communicative situation in which the communication takes place. Discourse reflects the mentality and culture both national, universal and individual, private» [632, 633].

T. van Dijk suggests distinguishing between two definitions of discourse. According to him, in a broad sense, discourse is a complex communicative event occurring between the speaker and the listener (observer), in a particular temporal, spatial and other context. A communicative action can be verbal, written, and have verbal and non-verbal components (e.g. a conversation with a friend, a dialogue between colleagues) [633]. At the same time, the researcher notes that «the concept of discourse is as vague as the concept of language, society and ideology. We know that the most often vague and difficult to define concepts become the most popular ones» [632].

French semioticians G. Greimas and J. Courtes find both similarities and differences between discourse and language and speech. In their view, discourse is similar to speech in that it is also a process and an activity [634]. However, unlike speech, discourse implies a system, it has the property of wholeness, it has internal organisation and form, the notions of species, genre and style are applicable to it. Although the property of systemicity brings discourse closer to language, language is a universal abstract micro-system, while discourse is a concrete mini-system and is seen as language endowed with a sociocultural dimension, or as language transformed by the speaking subject and included in a specific sociocultural context, or language immersed in life.

Anglo-Saxon linguists have viewed discourse non-traditionally as a specific text. In their view, discourse had all the inherent features of texts and should be treated as a text. Much later representatives of the Anglo-Saxon school of linguistics realised that discourse is not so much an inherent feature of a text, but rather some system behind

that feature, primarily grammar [635].

P. Serio believes that the concept of «discourse» cannot be conflated with either empirical speech produced by the subject or the text [636].

Emphasising the interaction between the study of language formations and the analysis of social context conditions, M. Stubbs distinguishes three basic characteristics of discourse: 1) formally, it is a unit of language that exceeds sentences; 2) informatively, discourse is associated with the application of language in a social context; 3) in its form, discourse is interactive, that is, dialogical. («It is about trying to study the organisation of language beyond or beyond a sentence, and hence to study large linguistic units such as spoken exchanges or written texts. It follows that discourse analysis is also concerned with the use of language in social contexts and, in particular, with interactions or dialogues between speakers» [635].

The above statements suggest that discourse is not only similar to text (spoken and written) and dialogue, but also to language and speech.

As discourse is the result of interaction with society, the study of discourse reveals its role in shaping the addressee's opinion as well as controlling the addressee's opinion. On the one hand, the study of discourse aims to investigate the pragmatic situation to which it is addressed, thereby clarifying the communicative adequacy of the discourse and its implication. In addition, it aims to discover the strategies of its understanding in those or other contexts by the addressee and the ways of achieving the addressee's goals. Discourse research is conducted in the mode of processing linguistic knowledge, the researcher refers not only to his own linguistic knowledge, but also to the knowledge of the real world, because in the process of understanding and generating speech all the databases stored in the human cognitive apparatus are activated.

Thus, a review of the different trends in the study of discourse leads us to the conclusion that there are different interpretations of the term «discourse», but they do not contradict each other, but complement each other, revealing the essence of discourse in the fullest way from the perspective of different sciences.

Consequently, the most important characteristics of discourse can be defined as:

1) integrity (structuredness and separateness);

2) finality or completeness;

3) compositionality;

4) belonging to a certain register and genre;

5) extra-linguistic aspect (or focus on the implementation of certain communicative purposes, correlation with the participants of communication and the context of the communicative environment).

Speaking about the laws of discourse, it should be noted that the process of discourse generation is influenced by extra-linguistic principles of communication embodiment, which G. P. Grice, the famous linguist and philosopher, calls the principles of communication, and some French researchers (O. Ducrot, C. Kerbrat-Orecchioni, D. Maingueneau, etc.) call discourse laws. These laws are reduced to a set of norms that interlocutors are obliged to observe from the beginning of communication.

The discursive laws include:

- The desire for cooperation: each of the interlocutors makes an effort to ensure that their joint verbal activity, where everyone has certain rights and responsibilities, is ultimately successful;

- Appropriateness of the utterance: it must be as close as possible to the context of the communicative environment and of interest to the communicators;

- Credibility: The information conveyed must be consistent with the realities of the communication environment;

- Informative: the discourse must contain information that is new to the interlocutor; it must not be said in order to say something;

- Quality: the language must be clear and economical.

Discourse, as one of the main phenomena of human speech life, encompasses all spheres of human activity. «Every act of speech use - be it a work of high value or a fleeting line in a dialogue - is a constantly moving part of the stream of human experience. As such, it absorbs and reflects in itself the unique concurrence of the circumstances in which and for which it was created.» These circumstances include the

communicative intentions of the author; the relationship between the author and the addressees; other «circumstances», significant and incidental; the general ideological features and stylistic climate of the era in general and of that particular environment and specific individuals to whom messages are directly or indirectly addressed, in particular; the genre and style features both of communication itself and of the communicative situation in which it is included; a host of associations with previous experiences that somehow fell into the orbit of this language action. Different interpretations of discourse entail corresponding typologies of discourse. Let us consider some of them, which have received extensive coverage in the scientific literature.

A typology of discourse in the semiotic understanding of the term is possible in several directions. First, it can be conotative, «characterizing a given cultural area delineated geographically and historically» [634], since discourse is a discourse of a particular culture. [634], as a discourse is defined as a particular «domain of semiotic facts» already through its social connotation relating to a given cultural context. The disadvantage of the mentioned classification is that it draws a clear distinction between syntactic and semantic analysis and does not even consider it at all. Within this typology, for example, literary discourse is distinguished on the basis of its belonging to literature and philosophical discourse to philosophy, i.e. the criterion for classification here is the semantic (content) feature. The second perspective of discourse typology is conditioned by narrativity, the property that characterizes a certain class of discourse, «based on which one distinguishes narrative types of discourse (narrative discourses) from non-narrative types of discourse» [634]. Narrative discourse is embodied in the form of narrative and non-narrative discourse is carried out in the form of dialogue, but these two forms, as A.J. Greimas and J. Courte argue, almost never occur in their pure form: «any conversation almost automatically turns into a story about something» and «a story can develop into a dialogue at any moment» [634].

In sociolinguistics, discourse is the communication of people considered in terms of their belonging to a particular social group or in relation to a particular typical

speech behavioural situation, such as institutional communication. Thus, the sociolinguistic approach to the study of discourse implies the analysis of the participants of communication as representatives of a particular social group and the analysis of the circumstances of communication in a broad socio-cultural context. From the perspective of sociolinguistics, scholars suggest distinguishing between two main types of discourse: personal (person-centred) and institutional.

In the first case, the speaker acts as a person in all the richness of his inner world, while in the second case, he acts as a representative of a certain social institution. Personal discourse is represented by two main varieties - domestic (everyday) and existential discourse. Everyday communication takes place between people who know each other well, and is limited to maintaining contact and solving everyday problems. Its peculiarity lies in the fact that it is dialogical in nature, the participants know each other well and therefore communicate at a reduced distance, without talking about what they are talking about in detail. It is a conversation about the obvious and easily understood. It is in this type of discourse that verbal communication only supplements non-verbal communication, and the main information is conveyed by facial expressions and gestures. Domestic communication is the natural initial type of discourse organically absorbed from childhood. This type of discourse is characterised by spontaneity, strong situational dependence, pronounced subjectivity, violation of logic and structuring of statements. Phonetically, vague pronunciation is the norm here. Communicating at the household level, people resort to lowered and slang words, although statistically colloquial words account for no more than 10% of the lexical fund of utterances in colloquial language. The most important characteristic of the units of colloquial language is their specific denotative orientation, these words are indicative in their purpose (which is why they are easily replaced by non-verbal signs), in addition, in a narrow circle of people who know each other well, the limiting (limiting, password) function of communication is implemented, communication signs emphasize their belonging to the relevant collective and are not understood by outsiders. Pronunciation vagueness correlates with semantic vagueness of units: word meanings are very fluid, words are easily replaced by approximate substitutes, this is a

language dominated by pronouns and exclamations: «Well, how are you?» - «Well, are you...» - «Yeah, well...». Domestic discourse is distinguished by the fact that the addressee needs to understand the speaker at a glance. The active role of the addressee in this type of discourse provides the speaker with great opportunities to switch topics quickly and to easily translate information into subtext (irony, language play, innuendo, etc.).

Unlike everyday life, everyday discourse attempts to reveal one's inner world in all its richness, communication is extensive and extremely meaningful, all forms of language based on literary language are used; everyday communication is predominantly monological and is represented by works of fiction and philosophical and psychological introspective texts. Genesis discourse can be direct and indirect. Direct existential discourse is represented by two opposite kinds: semantic transition and semantic breakthrough. The compositional and verbal form of meaning transition is reasoning, i.e. a verbal expression of thoughts and feelings, the purpose of which is to identify non-obvious phenomena concerning the external or internal world of a person. A semantic breakthrough is an enlightenment, a sudden understanding of the essence of a matter, a state of mind, a state of affairs. The compositional and verbal form of a semantic breakthrough is a textual flow of images, a kind of magma of meanings, broken with its nearest mental formations, it can be a coordinate enumeration of diverse and incongruous entities or phenomena. The state of consciousness is rearranged and structured along new orientations suggested by certain image resistances. This is accompanied by intense emotional turmoil. Such texts require repetition and each repetition is recognised by the addressee as a valuable experience.

The mediated being discourse is an analogical (figurative) and allegorical (symbolic) development of an idea through storytelling and description. The narrative is an account of events in their sequence. For the fictional story, the opposition of plot and storytelling as an in-depth development and a superficial enumeration of events is essential.

Description is a static characterisation of obvious phenomena. Narrative and

descriptive analogy is based on stable socially anchored immediate semantic connections, while parable requires a broader cultural context and relies on the active support of the recipient of language. Direct existential discourse is represented in all kinds of logical inference by means of the sense transition. These forms of discourse are fairly well reflected in the linguistic literature.

Less well-studied are the types of semantic breakthrough. It should be noted that while the semantic transition is very likely to induce the addressee to the outcome that was planned by the author, successful semantic breakthroughs are much rarer. In the case of communicative failure, a meaning transition may reveal some form of logical error or deliberate sophisms, and a failed meaning breakthrough turns into white noise, an inexplicable verbal accumulation. Genesis discourse is diametrically opposed to everyday discourse in many respects, but it is similar to it in one important quality: in its reliance on active comprehension of the content of speech by the addressee. Personally oriented communication is built on a broad field of meanings in the mind of the addressee, although the nature of the extension of meanings in everyday and everyday communication is different.

Institutional discourse is communication within a set framework of status-role relationships. The term 'institutional discourse' is explained by scholars as follows: «Institutional discourse is a specialized clichéd variety of communication between people who may not know each other, but must communicate according to the norms of a given society. Of course, any communication is multi-dimensional, partisan in nature, and its types are distinguished to a certain degree of conventionality». It is therefore proposed to distinguish institutional discourse on the basis of two systemic features: the purpose and the participants in the communication. For example, the purpose of political discourse is to gain and retain power, pedagogical discourse is to socialise a new member of society, medical discourse is to provide skilled care to the sick, etc. In pedagogical discourse, the share of the personal component is quite significant. In scientific and business discourse, the personal component is much less pronounced, although, for example, recently traditional impersonal turns have been used less frequently in the genres of scientific articles and monographs.

To describe a particular type of institutional discourse, philologists propose to consider the following components: 1) participants; 2) chronotope; 3) goals; 4) values (including the key concept); 5) strategies; 6) material (subject matter); 7) varieties and genres; 8) precedent (cultured) texts; 9) Discursive formulas. Participants in scientific discourse are researchers as representatives of the scientific community, and a characteristic feature of this discourse is the fundamental equality of all participants in scientific communication in the sense that none of the researchers has a monopoly on the truth, and the infinity of knowledge forces each scientist to be critical of both others' and their own developments. In the scientific community, the respectful address «colleague» is adopted, which neutralises all status.

The chronotope of scientific discourse is the circumstances typical of a scientific dialogue. Such dialogue can be oral and written, so the meeting room, the laboratory, the department, the scientist's office are suitable for oral discourse, and the library for written discourse».

The aim of scientific discourse is the process of deducing new knowledge about a subject, phenomena, their properties and qualities, presented in verbal form and conditioned by the communicative canons of scientific communication – logicity of presentation, proof of the truth and falsity of certain statements, ultimate abstraction of speech». The values of scientific discourse, according to philologists, are concentrated in its key concepts (truth, knowledge, research) and are reduced to the recognition of the cognizability of the world, the need to multiply knowledge and prove its objectivity, respect for facts and impartiality in search of truth, high praise for precision of wording and clarity of thought. These values, as the author notes, are articulated in the expressions of thinkers, but are not expressed in specific codes, they derive from the etiquette accepted in the scientific environment and can be articulated in the form of certain value judgments: «To study the world is necessary, interesting and useful; one should seek to unlock the mysteries of nature; knowledge should be systematised; research results should be recorded (negative results are also important); it should be questioned»; The interests of science should be placed above personal interests; all facts should be taken into account; the achievements of predecessors should be

considered.

As for the strategies of scientific discourse, they are defined by its particular objectives: «1) to find the problem situation and identify the research subject; 2) to analyse the background; 3) to formulate the hypothesis and the research objective; 4) to substantiate the choice of research methods and material; 5) to build a theoretical model of the research subject; 6) to present the results of observation and experiment; 7) to comment and discuss the research results; 8) to give an expert opinion on the research conducted; 9) to determine the area of practical application of the research findings. These strategies can be grouped into the following classes: implementation, expertise, and putting the research into practice. Among the genres of scientific discourse we can distinguish the following: scientific article, monograph, dissertation, scientific report, conference presentation, poster presentation, scientific and technical report, review, abstract, annotation, thesis.

One type of scientific discourse is agrarian discourse. Agrodiscourse or agricultural discourse is a person-oriented and institutional type of communication in the sphere of interaction between agricultural producers as participants of the agrosphere - one of the areas of production, processing and consumption of agricultural products (agronomy, crop production, horticulture, veterinary medicine, animal husbandry, mechanization and reclamation and irrigation of agricultural land, ecology, etc.).

Thus, it is clear that the discourse of agro-culture is not a monolithic phenomenon: it is a conglomerate of different types and kinds of discourses – agronomic, veterinary, economic, agrotechnological (agricultural mechanization), environmental, hydromeliorative, electro-technological, as well as agrotourism discourse. This circumstance makes it necessary to speak not just about a separate type of discourse, but about discursive practices that determine its aggregate state: V. B. Burbello is right when he notes that «...with regard to discursive practices, we can talk about the emergence of new communication channels, the mixing of discourses and codes (interdiscursivity, polycodes), and the formation of new identities and ideologies that stimulate the transformation of discourses» [637].

The cognitive model of this type of discourse cements the entire stratum of agro-culture as a semiotic formation that constitutes a significant part of universal culture, and contains the corresponding chronotope, participants (agents and clients - producers and consumers of agro-products), tools, objects and conditions of cultivation, production, processing and consumption. Within the framework of this model, linguosemiotic actualisation of signs - pragmatonyms, which are defined by scholars as «... conditionally united groups of nominative units having denotations in the pragmatic sphere of human activity: household items, furniture, food, clothes, food points» [638] and form a system of concepts and nominations of agro-industrial themes.

The signs-pragmatonyms receiving linguosemiotic actualization in agro- or agricultural discourse include the following, verbally explicit formations:

First, it is the pragma-concept «Land», which is a universal concept that contains topographical (area of crops, vegetable gardens, orchards, aqua- and ichthyoculture cultivation areas, cattle grazing), agronomic (plant cultivation) and institutional (legitimacy) aspects of land ownership rights) [638]. On the one hand, it fixes universal values associated with the existence of *Homo sapiens* as a biological species from the perspective of its need for survival, and on the other hand, it fixes ethnospecific values and uniqueness of this or that ethnoculture as a whole, reflecting the specificity of mentality of a particular ethnic group, which gave grounds to consider this concept a universal, general civilization and ethno-specific concept, key for any lingvo-culture. Moreover, it is the key concept for the volumetric part of the world picture studied and mastered by ethnosocieties. Its nominative expressions are such pragmatonyms as field, plough land, soil, meadow, pasture, furrow, bed, row, checks, etc. This concept is part of the topos of the discourse described here.

Secondly, these are resource-signs denoting food products produced during the functioning of agricultural organizations and associations (farms, private and state land holdings). These include: a) agro-cultural nominations of food plants (grain, rice, wheat, rye, millet, peas, chickpeas, sorghum, lentils, beans, pulses, barley, oats, etc.); b) agro-cultural nominations of horticultural crops (apples, plums, grapes, apricots,

carrots, cabbage, aubergines, tomatoes, cucumbers, watermelons, pumpkins, courgettes, etc.); c) crop nominations (apples, plums, grapes, apricots, carrots, cabbage, aubergines, tomatoes, cucumbers, watermelons, pumpkins, courgettes, etc.); d) the nomination of farm animals reared for the meat and dairy industry for meat and milk processing and of poultry reared for meat production and processing and for egg production; e) nominations of fish, molluscs and crustaceans which are caught in the wild and farmed for food consumption; f) nominations of types of production in which agro-industrial products are stored, processed and produced (elevator, farm, poultry farm, teakery, workshop, slaughterhouse, dairy plant, etc.).

Third, these are the signs-instrumentatives as nominations of the tools of land cultivation and agricultural production. These include: a) tools and mechanisms of soil preparation for sowing, seeding and harvesting crops (harrow, seeder, combine, tractor, cultivator, potato harvester, plough, rake, sapa, etc.); b) tools for milking cows and subsequent milk processing and creation of dairy products (milking machine, separator, etc.); c) electrical equipment for agricultural work; d) medicines for the treatment and care of the sick and their children; e) medicines for the treatment and care of the sick and their); f) electrical equipment for agricultural work; g) medicinal products for the treatment and care of farm animals; h) greenhouses for the cultivation and cultivation of agricultural plants and flowers; i) pools and equipment for the cultivation of fish, molluscs and crustaceans; j) beehives and equipment for industrial apiaries as means of producing honey; k) fertilizers and equipment for chemical treatment of plants against insect pests, wild birds and rodents; l) equipment for irrigation and irrigation equipment; m) equipment for wine production (tools for wine and cognac production - barrels, distillers, presses, stills, distillation tanks, etc.);

Fourthly, economic cluster signs take part in the agro-cultural discourse formation and discursive deployment; they are used to keep records of income and expenditures in the agro-cultural sphere.

Fifthly, the participants of agro-cultural discourse formation and its agents are agro-sphere workers (combine operators, drivers, milking machine operators, poultry farmers, ichthyologists, agronomists, mechanics, electricians, workers of biochemical

laboratories, veterinarians, zootechnicians, economy of professions. In a certain sense, the participants of agro-cultural discourse formation and discourse deployment are dacha residents – urban population, who have plots of land in gardening and horticultural societies. The clients of this type of discourse are the consumers of agricultural products themselves and employees of trading companies supplying and selling agricultural products to consumers.

Within the framework of Ukrainian-language agro-cultural communication dialectal forms of speech interaction of residents of a particular rural area, where they carry out their work activities, are intensively exploited. Creative elements of folk oral art (fables, songs, folk songs, fairy tales, myths and legends), superstitious phenomena, folk omens and prejudices, as well as artistic folk elements (folk crafts, folk) are universally attracted to Ukrainian-language agro-cultural discourse today.

Thus, the discursive practices of agroculture form a whole linguosemiotic system of scientific and practical knowledge, which are discursively deployed in the form of specific narratives, the semantic «pattern» of which is based on the signs-pragmatonyms of the corresponding subsystem of knowledge – agronomic, veterinary, economic, economic), environmental, hydrometeorological, electrical and technological, and agrotourism.

Thus, the agro-cultural discourse is a conglomerate of different types and kinds of discourses: agronomic, veterinary-scientific, economic, agrotechnological (agricultural mechanization), environmental-hydromeliorative, electro-technological, as well as agritourism discourse. This circumstance makes it necessary to speak not just about a separate type of discourse, but about discursive practices that determine its aggregate state.

Agrocultural discursive practices form a linguistic-semiotic system of scientific and practical knowledge, which are discursively deployed in the form of specific narratives, the meanings of which are translated at the expense of signs-pragmatonyms of the corresponding subsystem of knowledge - agronomic, veterinary, economic, agrotechnological (agricultural mechanization. electro-technological and agrotourism.

The linguosemiotic actualization of the signs-pragmatonyms, which form a

system of concepts and nominations of agroindustrial topics, as well as provide cognitive systemicity of the corresponding narratives, constituting individual discursive practices of agroculture, takes place in the agrarian discourse.

Agronomic discourse is characterized by the peculiarity of conceptual and thematic organization. The following cognitive thematic segments are distinguished, uniting agronomic terms: 1) cultivated plants (watermelon, aubergine, wheat, asparagus, apple tree, etc.); 2) weeds (all-over, melilot, spike, etc.); 3) vegetative organs of plants (petal, leaf, ovary, inflorescence, spike, etc.); 4) the most important phases of vital activity and biological existence of agricultural plants (branching, earing, budding, tubes, multiplication, etc.); 4) the most important phases of vital activity and biological existence of agricultural plants (branching, earing, rooting, wood, tubes, multiplication, etc.); 5) insect pests of agricultural crops (beet aphid, weevil, mite, mite, etc.); 6) plant diseases (anthracnose, bacteriosis, homoseed, stolonitis, etc.); 7) tillage practices (ploughing, harrowing, husking, rolling, etc.); 8) phenomena and processes of heredity, variability and selection (mutation, deletion, mutagenesis, regression, pleiotropy, etc.); 9) micro-organisms and plant diseases (anthracnose, bacteriosis, homophytes, etc.); 10) diseases of plants (fungi, fungi, mites, etc.); 11) diseases of plants and animals; 12) micro-organisms (micro-organisms); 13) properties, qualities and attributes of plants and microorganisms (mutability, seedlessness, bushiness, sugariness, etc.); 14) person by profession (agronomist, agronomist-approbator, soil specialist, plant breeder, etc.). It is these cognitively thematic segments that actualize the most important semantic correlations of the entire agronomic discourse. Modern English-language discourse is a unified system, for the construction of which a variety of lexical categories are used: onomastic, coloristic, homonymic and polysemic.

In most theoretical works of onomatologists the proper name is considered as a linguistic category, as a linguistic category as an abstract-concrete category of language [640]. Accordingly, the linguistic essence of proper name, its difference from other lexical (and wider - linguistic) categories underlies the traditional understanding of the category of proper name in the system of language. Onomastic knowledge is acquired

as a result of conceptualisation and categorisation of the surrounding reality. As a result, it is natural to think that knowledge of a proper name, of its specific features, is the result of cognition, comprehension and use of a particular word for the purpose of naming. This knowledge presupposes the relevant characteristic of the object of thought and illustrates the specificity of linguistic consciousness and the forms of mastering the world in language. In other words, onomastic knowledge is the knowledge of one's own name and everything associated with it. Many scholars, considering the specificity of proper names, note that any proper name has a set of grammatical categories, the most important of which is concreteness [641]. Like any word of the lexical system of language, a proper name is a lexical and not a lexico-grammatical and especially not a grammatical category. Considering the specificity of proper names, scientists unanimously emphasize the diversity of proper names (on denotative relatedness, semantics, structure, time of their appearance and existence, functional specificity) and point out the special position of onomastic units in the language system of phonetics, grammar). According to N. K. Frolov, the proper name serves as a factor of distinguishing objects and subjects on the basis of initial knowledge, extending, overlapping with new information. From the traditional point of view, the subject of onomastics is onomastic vocabulary as artificially created linguistic signs and names, as a set of words, which is a designation of a certain broad class of objects. In the process of speech, they «have a specific content for the speaker and are filled with their own specific content»[640]. The onomastic category at the level of language is strictly divided into certain semantic groups of words: names of terrestrial space relating to living nature (anthroponym, zoonim, phytonim, etc.), names of terrestrial space relating to non-living nature (toponym, hydronim, oikonom etc.), names of space that do not exist in nature (virtualuonym, mythonym, theonomy, biblionym, poetonym, etc.).

One or another onomastic category finds its linguistic reflection in a materially expressed set of certain thematic groups of onomastic vocabulary and reveals its own conceptual content. When studying onomastic space in domestic onomastics, most scholars use the approach in which all onomastic vocabulary is treated as an onomastic

field. Onomastic field is a certain way organized elements of onomastic space, within which regularities of their systematization and functioning are realized.

The study has shown that the peculiarity of the English terminological field of animal diseases consists in aspiration to use national terms, as of a sample of terms denoting animal diseases of a total volume of 1560 units, 639 are originally English, that makes 41 %. Proprietary terms, which appeared in the terminological field of 'animal diseases' in English, are represented by a large corpus of eponymic terms. Eponyms are terms containing names that reflect the development of veterinary medicine as a science, denoting a concept directly related to the causes, diagnosis and treatment of animal diseases [639]. As an example, here are nominations of diseases named after a person whose surname is associated with the research and discovery of the disease: Aujeszky's disease, Barlow's disease, Chagas disease, Christmas disease, Legg-Calve-Perthes disease, Marek's disease. A large number of animal disease names are related to the place of detection and diagnosis. For example, Eastern equine encephalomyelitis, an acute neuroviral disease affecting the central nervous system of animals and humans; Nairobi sheep disease, African sheep gastroenteritis (Nairobi is a city near the equator, the capital of Kenya); Newcastle disease, Newcastle disease, a pseudococcal disease of birds found in north-east England near Newcastle town. In the studied terminology field, many terms contain the name of the animal to which the disease is characteristic, e.g. bovine spongiform encephalopathy; swine dysentery; swine erysipelas; swine influenza (swine flu). Some names refer to the body parts affected by the disease: foot-and-mouth disease (hoof-and-mouth disease) - foot-and-mouth disease, a disease affecting ungulates as well as pigs, characterized by lesions of the oral and nasal mucosa and limbs; bluetongue - infectious catarrhal sheep fever, bluetongue, which is manifested by mucosa lesions, tongue swelling, fever, with a dirty blue colour of the tongue. As for onomastic units of agronomic terms in modern English, we found anthroponyms. They are usually found in the names of plants. For example: Lady Laurel is common wolfsbane, Adder's Tongue is common grass, Alexanders is black grass. Sometimes the reverse process can be established, when on the contrary plant names are used as names of people. Female names usually refer to

something delicate, beautiful and fragile, e.g: Vanessa (butterfly), Viola (violet), Zara (dawn), sometimes indicate character traits Rachel (lamb) or character Debra (from the Hebrew «honeybee») , sometimes something unusual Rosemary (sea rose). Male names, on the other hand, indicate strength and power Bearnard (brave as a bear), Oak (strong as an oak), a trade, e.g. Adam (from the Hebrew «earth»), Philip (friend of the horses), Butch (butcher), Abel (shepherd), George (farmer).

Terminology in plant growing can be inherent in such phenomenon, the presence of anthroponyms in the Ukrainian equivalent, for example, apple gum - Bridges' eucalyptus [642], names of mythological creatures, evangelic names: common St. John's wort (*Hypericum perforatum* L. - St. John's wort); designations of kinship, etc. One of the names of the well-known plant *Tussilago farfara* in English sounds like son-before-father - which can be translated as «son before father» [643]. This name reflects the fact that immediately after the east snow the plant blooms (appears «son») and then, much later, the leaves grow («father»). And the Ukrainian name of this famous plant emphasizes another peculiarity of the plant - the upper and lower surfaces of the leaves are noticeably different to the touch. The soft, «warm» lower surface and the cold, smooth upper one are called «mother-oil». These are names that reflect an area of spiritual popular culture.

However, peoples' conceptions of plants as living beings endowed with evil and kind forces one to look for in the names not only rational, but also emotional, evaluative, characteristic, sacred and other motifs of nomination. In this connection, it is possible to identify a group of «subjective» nominations (although they also reflect to a certain extent human knowledge about the properties of a particular plant). The characteristics of plants with cognitive and evaluative orientation are recorded in the folk phytonymy. The medicinal and poisonous properties of plants, their pleasant or unpleasant smell, as a rule, are realized in evaluative nominations:

1) the model of evaluative identification of positive or negative properties of a plant through sacred verbal «images» (God, Mother of God), many English names of plants refer to the Virgin Mary: Our Lady's bedstraw (*Galium*), Lady's candlesticks (*Primula*) cushion (*Armeria*) [643].

2) names reflecting beliefs connected with the folk calendar of nature (phononyms formed on such nominative model are most often derived from saints' names): herb Archangel (*Lamiastrum* - greenberry), Saint John's wort (*Hypericum*), Saint Bridget's anemone (*Anemone coronaria*), Saint Bruno's lily (*Paradisea liliastrium*), Saint Bernard's lily (*Anthericum liliago*), Saint George's beard (*Sempervivum tectorum*). etc, In Wales, narcissus (*Narcissus pseudo-Narcissus*) is called Saint Peter's bell, and Saint Peter's herb is the name for primrose (*Primula veris*) in some parts of England [643];

3) principles of nomination associated with pagan ideas and beliefs, and «images of unclean powers» (witch, devil): witch panic grass (*Panicum capillare*), devil grass (*Elytrigia repens*), devil's flaxseed (*Mulgedium*), devil's ironweed (*Mulgedium devitovannii*, Molokan), etc.[643].

Romantic names are given to particularly bright flowers that evoke appropriate emotions, e.g. love-in-a-mist (*Nigella damascena*), love-lies-bleeding (*Amaranthus candatus*). Especially eloquent is the «unofficial» name for pansies (*Viola tricolor*) - love-in-idleness, or jump-up-and-kiss-me, kiss-me-quick [643].

If the principles of scientific botanical nomenclature and «household» names of plants are considered in detail, it is easy to notice that the English language (unlike Ukrainian) is characterized by great imagery, so there are more often names formed by metaphorical way of nomination: milk-vetch - thistle, needlegrass - conifer, southern lady fern - southern fern, thorn-apple - blackthorn and many others. The reason for this is the long history of British horticulture, and the English love of the natural world and their concern for the plants around them, which has led to embodiment, comparison, anthropocentricity and vivid imagery.

Plant terminology also uses eponyms, i.e. names in honour of prominent people, usually scientists, who discovered and described this or that plant species (Table 1):

Table 1

Table of correspondence of names of botanical genera [644]

Scientific name	Botanical characteristics	After whom the plant genus is named
Amherstia Wall. (1826)	Amherstia. Deciduous trees from Myanmar with large orchid-like flowers	Amherst, Sarah (English Sarah Amherst, 1762-1838), female naturalist, botanist, explorer of the flora of the Himalayas, India, Myanmar
Ammannia L. (1753)	Ammannia. Low aquatic plants from lakes and marshes of Africa	Ammann, Paul (German: Paul Ammann, 1634-1691), German physician and botanist, director of the medical garden at the University of Leipzig, author of the work on the flora of the vicinity of Leipzig.
Bougainvillea Comm. ex Juss. (1789)	Bougainvillea. Evergreen shrubs (sometimes trees) from South America. Valued as indoor and greenhouse plants, primarily because of their brightly colored broad bracts.	Bougainville, Louis Antoine de (French: Louis Antoine de Bougainville, 1729-1811), French explorer, leader of the first French circumnavigation of the globe, member of the Paris Academy of Sciences.
Commelina [Plum. L. (1753)]	Commelina. American and Australian herbaceous plants, often with creeping stem. Flowers are small, with three petals, usually blue.	Commelin, Jan (Dutch: Jan Commelijn (Commelin), 1629-1692), one of the founders of the botanical garden Hortus Botanicus Amsterdam,
Degeneria I.W.Bailey & A.C.Sm. (1942)	Degeneria. Low trees from the Fiji Islands. Degeneria embryo is remarkable because it usually has three cotyledons, occasionally - with four. This genus was called «botanical sensation of the XX century».	Degener, Otto (English: Otto Degener, 1899-1988), American botanist, researcher of the flora of the Pacific Ocean, one of the best experts on the flora of the Hawaiian Islands; Degeneria was described on the basis of materials collected by Degener on the Fiji Islands in 1941.

One of the sections of onomastics, which also takes place in plant names, is toponymy. Among the toponyms that are components of agricultural terms, the following can be distinguished (according to classification objects) [11].

1) names of countries Pellitory-of-Spain - German chamomile, Japanese Mint - field mint, Mexican Poppy - Mexican argemona [643].

2) names of continents or countries African Marigold - erect marigold, Arabian Jasmine - garden jasmine, American Chestnut - edible chestnut [643].

3) names of islands Madagascar Periwinkle - quarantus pink, Barbados Nut - jatropha curcas [643]

4) names of states: Californian Juniper, Californian Laurel - California umbellaria [643].

5) names of water bodies Mediterranean Aloe - aloe vera [643].

6) names of cities Lima Bean - common bean, Jerusalem Oak - fragrant quinoa [643].

We propose to use another classification element, namely the authentic name, because many plants were named by the aborigines of a certain area, for example Bhang (Arabian) - hemp, Buffalo Gourd (Amer. Indians) - stinking pumpkin, Wahoo (Dacota Indians) - euonymus; Hebe (Maori) - thick-leaved hebe [643].

Sometimes geographical objects are named after plants or other natural objects. So, for example, the states: Garden State (an unofficial advertising nickname for the state of Kansas, given to it because of the landscape of hilly prairies and fertile fields); Land of the Shining Mountains (an unofficial nickname for the mountainous state of Montana). Sometimes nicknames are associated with the history of the state. For example, Tree Planters' State (an unofficial nickname of Nebraska, expressing recognition of the merits of the first settlers who planted trees in these steppe lands).

In livestock terms, place or town names function as breed designations. These can be for example:

1. Breeds of cows: Jersey, British White
2. Pigs: Yorkshire, Duroc
3. Sheep: Hampshire, Suffolk
4. Chickens: Orpington.

As for polysemy, polysemy refers to the ability of a word to have several meanings at the same time. The phenomenon of polysemy or polysemy refers to the most important problems of lexicology and is constantly in the focus of linguists' attention. Homonymy, i.e. the coincidence in sound and spelling of words with different meanings.

An example of polysemy is the word «land». In the modern Ukrainian language

it has the following meanings: 1. Dry land (as opposed to water space). Navigators have finally reached land; 2. Country, government. A native land; 3. An area of land owned, used by someone. Farmer's land. [645]. As seen from the example, modern lexicology sees in the polysemy of words their ability to semantic variation, and the implementation of one or another meaning of a word is carried out by the context, situation or topic of speech.

There is a certain semantic connection between the meanings of a polysemous word, which is expressed in the presence of common elements of meaning - *semes*. A polysemy, i.e. a polysemous word, is one word that has several related meanings.

One of the main features of a polysemous word is that its individual meanings are always linked. Secondary, figurative meanings of a polysemantic word are grouped around the main one, which is usually the semantic core.

The essence of homonymy is not unambiguously understood in scientific and linguistic literature. The main work is the 1968 article «On homonymy and related phenomena» by V. V. Vinogradov in the journal «Voprosy lingvistik». In this article, Vinogradov defines homonymy and distinguishes its related phenomena. And D. E. Rosenthal agrees with Vinogradov's point of view and gives the following definition: homonymy (from Gr. *homos* - same, *ónyma* - name) is an aural and grammatical coincidence of language units, semantically unrelated to each other. And lexical homonyms are words that sound the same but have completely different meanings. For the most part, almost all linguists, when defining homonyms, note that homonymic pairs are words that are the same in sound, the same in form, but whose meanings are in no way related to each other, that is, they contain no common content elements, no common semantic features. They are separate, independent words.

The relationship between polysemy and homonymy Having examined a number of definitions of the concepts of polysemy and homonymy, it is easy to find that the relationship between polysemy and homonymy seems to be very closely related and complex.

Polysemy is a most interesting phenomenon in terms of the problem of speech and thought. Behind polysemy there is always an effort of human thought in search of

new and new means of cognition, expression, expression. So behind homonymy there is nothing hidden but a game of chance.

One of the main factors determining the boundaries between polysemy and homonymy is the presence of a semantic connection. In polysemy, the different meanings of the same word are always linked in content. This relationship may be different: it may be based either on the similarity of the objects referred to by the same word, or on relatedness, or on the relation «part-whole». No matter how many meanings a multi-valued word may have, no matter how varied these meanings may be, the word remains itself.

Scholars argue that in order for the lexical varieties of a word to be variants of the same word (in other words, so that there is no homonymy), it is necessary that: 1) that they have a common root part, that is, a lexico-semantic commonality expressed in the sound shell, 2) that there is no correspondence between the material, sound differences and the lexico-semantic differences, that is, that the former do not express the latter. Thus, in word variants we see either a lexical difference that is not expressed externally, or, on the contrary, an external difference that does not express a lexical difference. An example of the latter is the English adverb often and the adverb oft; By revealing an outward difference in phonemic composition, both forms have the same meaning, namely 'often', and they should be recognised as variants (phonomorphological) of the same word.

Polysemy is a most interesting phenomenon in terms of the problem of speech and thought. Polysemy always hides the effort of human thought in search of new and new means of cognition, expression, expression. So behind homonymy there is nothing hidden but a game of chance. How does it come out?

In contrast to polysemy the meanings of homonymic words have nothing in common with each other or the former connection between the meanings of homonyms in terms of modern state is lost.

Homonyms are words that sound the same but are not related in meaning (by similarity, relatedness (from the Greek homonyma from homos-»the same« and both -«name«)). The phenomenon of coincidence in the sound of words not related in meaning

is called homonymy: lead [li: d] «lead» and lead [li: d] «lead».

A distinction is made between full and partial homonymy, where only the individual forms of words, called homographs, English «saw» and saw (verb form to see «to see»); a rose (noun) and rose (verb form to rise «to go»). Words with the same spelling, but different accent in pronunciation «bow» [bou] - bow and «bow» [bau] - bow, and homophones - words that are pronounced the same way but differ in spelling: for example: tail [teil] - tail and tale [teil], to write and right,

In languages with more traditional orthography, such as English, there are many more homophones: write and right, week and weak, etc.

Homographs are such different words, which coincide in spelling, although pronounced differently (both in sound syllable and place of stress in a word), for example: English a tear and tear - to tear. For the most part, one cannot but agree that homonymy and polysemy are different concepts, nor can one fail to acknowledge that these concepts have a common attribute - the difference in meaning according to the identity of form. Even to a certain extent, we can consider that this allows us to combine it into a broader concept of ambiguity.

Colour symbolism in different languages has different meanings. The witness to a people's history is its speech. A language in which every word is a fact. A fact of a nation's attitude towards a historical event. That is, language can describe different situational moments of life through the names of colours.

Coloronyms are a complex linguistic and cultural concept. Coloronyms act as part of a text, conveying its meaning, and enriching the structure through informational and figurative potential [646].

Colour perception reflects the most significant objects and events for people. But the picture of the world cannot fully convey the real reality of the environment. When naming colours, certain associations arise, the basis for which was the immutable properties of man and nature: red for blood, green for grass and trees, blue for the sky [646]. In English, colour denotations belonging to the lexico-semantic group are often replaced by commonly used words for special vocabulary, i.e. the use of basic colour is transferred to detailed description [647]. For example, superstitious human

prejudices caused a certain negative attitude towards the perception of certain colours [647]. Thus, black in English has long been associated with all kinds of misfortunes: darkness, gloom, grief («black mark», «black humour»), sadness, evil («black mood»). There is also an implicit way of referring to black itself, found in the colour perception of the English in everyday life and traditional culture [647]. The first association is darkness (black as coal, black as ink, black as night). In English the same colour, black, can be perceived in the opposite sense: («black day»), but «black as coal», «black as a raven's wing» has a positive meaning [647].

The colour can take on a different meaning and colouring in different contexts, «black» being identified with illegal activity: «black market» / «black market», «black economy» / «black accounting», «blackmail». [646]

The colour white has not always evoked positive emotions. It is known that this colour is associated primarily with the concept of peace, innocence and purity, but let us also pay attention to its negative perception, meaning as sickness (white as a sheet), falsehood and hypocrisy (white sepulcher) and uselessness (white elephant») [646].

In English the word red is translated as red and red («red-haired», «red fox»). But for the latter there is a corresponding designation ginger («ginger-red hair»). The semantic meaning of red certainly changes in different contexts. Most people initially associate red as the colour of blood. In English this meaning is implied in expressions like to take smb. red-handed' / 'catch someone red-handed', literally 'catch someone with red hands'. The expression «eyes reddened» «to see red» [647]. There is a simple rhyme - «true blue». In English the phrase «navy blue» is used to denote «dark blue», since Great Britain is recognized as a maritime state, and during the colonial heyday «Indian blue»/»indigo» came into fashion.

The concept of coloronym is a single lexeme, identical to the concept of a word combination that conveys the meaning of a colour shade. It is known that each language is unique in structure and content, but this does not exclude the possibility of identifying basic and additional colour names in them [647].

A foreign language (in this case English) has its own peculiarity in colour perception.

It should be noted that basic colour definitions are mostly found in texts, but due to the lack of their internal form, one defines it only by resorting to unique etymological research.

In the case of complementary level colour definitions, a pronounced internal form can be noticed. Examples of plant or flower names are «rose» or «lavender». Objects and phenomena can be the source of colour definitions [646]. Consider colour definitions formed from two roots, each word denoting a colour: «yellow-brown», «reddish-purple», «purple-red».

The following adjectives can also be singled out for their basic connotations: golden, sorrel, silver, crimson, scarlet, emerald, gold, silver, saphirblau, ultramarin. The lexemes «dark», «light», «pale», «bright», «hell», «dunkel» «blasse» are also included here, which do not act as colour names, but denote its intensity, i.e. they perform the function of words - intensifiers.

In some adjectives defining colour, there are two roots, but one base means colour and the other base means object: brick-coloured, flesh-coloured [647].

In A. P. Vasilevich, we find the following classification, the category of colour: inanimate nature (snowy), flora (laxen), fauna (canary, fliery, raven), fruit, berries, vegetables (chestnut), flowers (rose), foodstuff (milk-white), metals and precious stones (emerald green, pearlwhite), artefacts (brick-red), names of paints and colourants (carmine).

For comparison, in Ukrainian language such words are more often called objects of nature: from plant names (15 units, 48%): madder - «madder colour (bright red)» - formed by the colour of bright coloring substances, picked from the madder shrub plant; rowan - by the colour of ripe rowan berries; pistachio - light green, by the colour of pistachio seedling, etc;

- stones, minerals (5 units, 16%): malachite is formed from the colour of a malachite stone, lead from the noun lead, etc.

- natural dyes (1 unit, 3%): the name of the dye purple, extracted from marine molluscs, became the basis for the adjective purple - from purple to purple-purple.

Much less represented in the Ukrainian language are such colour words, which

are derived from the names:

- the colour of animal hair (1 unit, 3%): camel - «greyish-yellow»;
- artefacts, i.e. products or objects made by men (3 units, 10%): bottle-green, i.e. the colour of bottle-glass; from sugar, the colour meaning sugar (suto-white), etc;
- substances (1 unit, 3%): milk became the basis of the colour meaning milky, denoting a bluish-white colour;
- phenomena (2 units, 7%): the noun smoke is the basis of the adjective smoky, 'light grey, the colour of smoke'; from the noun ash the colour meaning ashy, 'light grey, the colour of ashes' is formed.

The object for colour naming may even be a person himself (3 units, 10%): dead-pale, formed from the addition of the words dead + pale (the typical colour of dead people's skin is blue) and pale, which together give the meaning 'pale to blue' and others. In English, colour definitions formed from different objects of reality differ not qualitatively, but quantitatively. Quite often such objects are natural phenomena: - plants (9 units, 24%): the colour name aubergine denotes dark purple colour, the name is formed from the word aubergine; from the bright purple-red colour of fuchsia flowers the colour name fuchsia is formed; the noun hazel (hazel) gave the colour name hazel - «reddish-brown colour»; - names of stones, minerals (6 units, 16 per cent); - names of stones and minerals (6 units, 16 per cent); the colour meaning magenta is formed from the name of red aniline dye; the word jade gets its colour meaning from the colour of a jade stone; the colour meaning platinum is formed from the colour of platinum; - names of stones and minerals (6 units, 16 per cent);

- natural dyes (4 units, 10%): the word ultramarine is formed from the name of the pigment ultramarine with bright blue colour, etc. In comparison with Ukrainian, in English the names formed on the grounds of similarity with the colour of animals are more significantly represented (7 units, 18%);

- the colour meaning of the word salmon is formed from the noun denoting fish on the grounds that its meat has orange-pink colour, therefore the compound name salmon pink means orange-pink colour (salmon meat colour); the colour name buff means «yellowish-brown colour, buff skin colour».

The word fawn is derived from the name of a young deer (fawn), which has a light yellowish-brown skin colour, etc.

The objects of reality, which have given names to the colour names, are also:

- artefacts (3 units, 8%): the word burgundy - «dark red colour» - is formed from the name of Burgundy wine, similarly in the word wine: its colour meaning - dark red - is formed from the inherent colour of the liquid itself - wine (or wine), etc;

- phenomena (3 units, 8%), 8%): the name midnight blue means 'very dark blue', this hue is formed due to the component midnight - dark, almost black time of day; sea green is an adjective meaning light bluish-green, this hue is formed due to the first component, sea, which has a greenish colour (the colour of the sea, sea waves). To the formation of colour names may be attracted objects associated with humans, children (6 units, 16%): the name baby pink denotes a light pinkish hue. It is the component baby in combination with the colour component that creates this shade, because a child's skin is light, delicate and has a light pink hue; the name cardinal takes its colour meaning from the bright red colour of clothes worn by dignitaries of the Roman Catholic Church; the word tan has a colour meaning, referring to tanned skin, etc.

Thus, colour definitions in both languages can be primordial and derived from the names of different world objects. It is revealed that the motivated bases of words can coincide in both languages.

It has been determined that speakers of both languages most often choose as the object for the formation of colour meanings the names of plants, stones, minerals and various artifacts. The most frequent such objects in Ukrainian are natural phenomena - plants and stones, minerals, in English - stones, minerals, colours of animal hair, the person itself. The findings can be presented as a graph (Fig. 1).

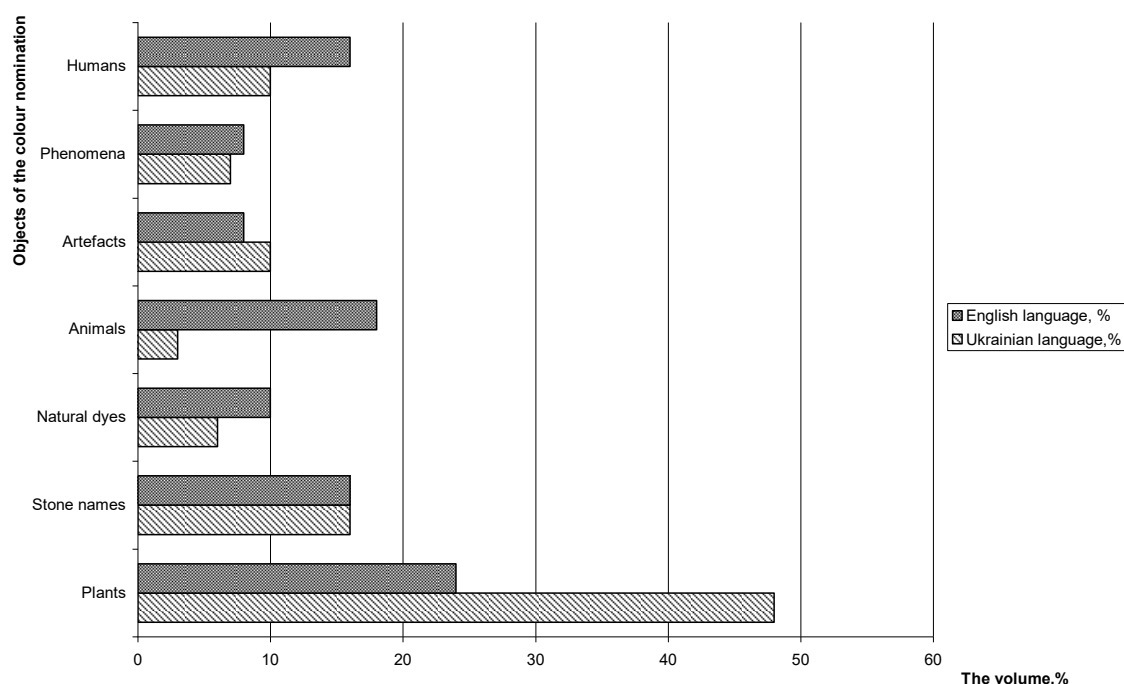


Figure 1. Objects of colour nomination in Ukrainian and English

Thus, in the languages under consideration, the colour designations are divided into complex, compound and constitutive. It should be noted that colour designations in English are also heterogeneous, that is, in the stylistic direction there are words with neutral coloring, as well as words that can be attributed to the poetic vocabulary. In the lexico-semantic field there are mostly adjectives, less often nouns and verbs.