


Contrastive Ethnolinguistic Features of <i>Rosa Canina</i> Phitonyms			Horticulture
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Abstract			
<p>The linguistic ethnobotany may include primitive and modern information and methods to survey and describe the life through plant names. The Albanian culture is very rich in wild vegetation elements that are used as food, medicine and handicraft materials. So the study of the area and the relations between plants and the Albanian traditional folk culture make up an indispensable contribution for the development of agriculture and the identification of the national identity. The paper deals with the four variants <i>Rosa canina</i> phitonym detected in Devoll and Korça area. Based in the contrastive linguistic insight of this plant name between some Balkan Slavic languages and Albanian we concluded that there are some close semantic and lexical parallels. In this frame, the study of linguistic features of <i>Rosa canina</i> phitonyms, and in a larger perspective even the other plant names can offer the important information for their widespread and usefulness. This study is a possibility to extend these kinds of studies in Albania, especially in south.</p>			

Introduction

Ethnobotany as a systematic study of the relationships between plants and people is not simply the study of the human "use" of plants; rather, ethnobotany locates plants within their cultural context in particular societies, and situates people within their ecological contexts (Tasić 2012:72). As result, this field of study is considered as study related with ethnographic, linguistic, and anthropological features of lands that are isolated, when technology has not contaminated the natural vegetation. The ethnobiologists in Europe work to get rid of widely held notion that ethnobiology is all about “non-Western people” (Svanberg et al. 2011:190)

In this frame, the history of ethnobotany is antic, Ancient Greek and Roman writers sometimes mentioned the importance of the *acorn* (*Quercus*) for bread and the use of medicinal plants such as *herba vettonica* (*Stachys officinalis*). The physician Pedanius Dioscorides (AD 40–90) in “*De material medica*” described in detail more than 600 medicinal plants and also included medicines made from animals and minerals. This work is of great influence until now.

Countries where ethnobotanical studies are most intensive now usually place where little ethnobotanically oriented research has been done before (Łuczaj 2012:245). Albania is one of them.

Uses of plants in calendric rites, festivals, folk beliefs, and household economy have been studied by many ethnologists. Today, this fieldwork is extended, especially in eastern and southern Europe, with recent publications from Balkan area, Albania, Bosnia-Herzegovina, Bulgaria, Greece, Turkey (Łuczaj 2012:245), Kosovo (Mustafa et al., 2012 a; 2012b) and Macedonia (Pieroni et al., 2013). Ethnobotanical studies in South-Eastern Europe are seen as a crucial initial step for local rural development based on eco-tourism, small-scale trade of local

medicinal plants, high-quality local foods, eco-museums, and community-based bio-conservation strategies (Pardo de Santayana et al., 2010; Mustafa et al. 2012; Pieroni et al., 2013).

Local plant names are closely related to the local language used by the people of that area (Çakılcıoğlu et al. 2010: 567). Local Albanian names for plants vary from one region to another (Mitrushi, 1955; Lako 1965). This variation is closely related to culture and local names may vary in diverse regions, even from one town or one village to another.

The beginning of all knowledge is the name, because each term is specified by its name. The folkloric knowledge and the differentiation of the plants is the base on which the botanical nomenclature has been created (the scientific names for the plants and their groups) (Nedelcheva & Dogan, 2009:169). The studying of this part of the knowledge of each people or region of the world is a subject of a series of ethnobotanical studies. According to this, the purpose of the present study is to give general idea about the diversity and overlaps of *Rosa canina* names in some Balkan areas from a linguistic point of view.

Methods

Ethnolinguistic fieldwork is mainly focused in the collected data. The data were collected in two ways: Twenty key informants (average age: 60) were selected in some village of Devoll and Korça region, using participated in-depth interviews regarding their ethnographic and linguistic features especially for the local flora. The target of the interviews was on medicinal uses of some wild food plants. Prior informed consent was obtained verbally before commencing each interview. Free-listing and semi-structured interview techniques were used. When available, the wild plant species cited during interviews were collected and verified by the interviewees. These interviews were made in period of the preparatory of the doctorate thesis in ethnosociolinguistic in Devoll area.

Secondly, the collected data were compared to ethnobotanical literature, with dictionaries of plants names in Albanian language, and in other regional languages, and with etymological Albanian and Slavic languages dictionaries as well.

Based on the interviews, it was noticed that there are different terms for the same plant (it should be noted that this happened in villages close to each other). One of the plants with many terms is *Rosa canina*, which is widely spread in this area and takes an important place as a medical plant.

Results and Discussions

The *Rosa canina* in turn is called: *Hip*, *Rosal canine*, *Zarzarrosa*, *Rosehips*, *Dog rose*, etc. The distribution of these roses as *Native species* in Europe is: in *North*: Denmark, Ireland, Norway, British Isles, in *Central*: Austria, Belgium, Czech Republic, Slovakia, Germany, Hungary, Norway, Poland, in *East*: Ukraine, *South*: Albania, Bulgaria, Former Yugoslavia, Greece, Italy and Romania, in *Southeast*: Spain including Balearic Islands (Mabellini et al. 2011:160).

In Albania, *Rosacea*'s family (Roses) is rich in various species of wild roses, including about 20 species of wild roses, among which *Rosa canina*.

Rosa canina has diuretic properties. It is used in chemistry and herbalism and its fruits have high vitamin C content. In folk medicine pills, this is used to stop diarrhea, because it possesses astringent features. It also has been used in liver and kidney diseases, in calming migraine and severe flu, by affecting the growth of the organism resistance.

It has been observed that some *Rosa canina* communities that grow in humid areas have pedicels and longer fruits and wider leaflets than the ones from plants thriving in arid areas. They are less branched plants and with scarce aculei in the mostly reddish stems that grow upright or somewhat curved. *Rosa canina* grows up to three meters height. The length of the fruits from these individuals is greater than the ones from the plants of the same species described in the Iberian and European floras but coincide with the values given for the fruits of plants from the Scandinavian flora. Some communities of the most arid areas exhibit abundant porosity on both sides of the leaflets, some stipitate glands, rachis and petioles and on these latter structures small curved aculei. However, in other species of the same genre, *Rosa canina* is very polymorphic therefore, there is no a clear identification of the varieties.

Traditional plant names contain information about popular taxonomy with plants arranged by color, features and their characteristic (Svanberg et. al. 2011:201). The Roman naturalist Pliny attributed the name dog rose to a belief that the plant's root could cure the bite of a mad dog (Haas, 1995: 470; Cicio & Gottardi, 2007:124; Mabellini et al. 2011:161), or the prefix dog may be a corruption of dag or dagger, a reference to the plant's sharp prickles (Herbalpedia, 2012). The ancient Greeks may have just been implying that Dog Rose was of "little worth" in the garden, 'dog' being a derogatory term (Herbalpedia, 2012).

The name of this plants in Albania, specifically in the Devoll area (in the southeast of Albania), appears in four phytonyms, namely: *shipka*, *kromobythë* (in variants *krumymbllkë*, *kurumbyllkë*), *trëndafil i egër*, *xinxife*.

Mitrushi (1955:134) gives these synonyms for *Rosa canina*: *trëndafil i qenit*, *kaçë*, *kaçibardh*, *kërmnëbythe*, *krocë*, *kromë*, *kromëbythe*, *rodhostan i egër*, *trëndafil i egër*, *trëndafil qeni*, *trendafilok*, *therë e kuqe*; rusian *shipovnik sobaçij*. For fruits there are found terms such as: *kromobythje* or *bythëkroma* (Mitrushi 1955:135).

Papadhopulli (1978: 365) found synonyms such as: *trëndafil i egër*, *bythëkromë* (a term which is encountered in villages of Dardhë, Drenovë, Boboshticë, etc.), *koçkë*, *kroca*, *kromë*, *rodhostan i egër*, *trëndafil qeni*, *thara e kuqe*, *krymbythkë* (a term which is encountered even in the area of Sovjan, Maliq). The same author in his work "Medicinal plants in Albania" (1976, 226) offers synonyms: *trëndafil i egër*, *bythëkromë*, *koça*, *krocë-a*, *kromë*, *rodhostan i egër*, *trëndafil qeni*, *thara e kuqe*, *krymbythkë*, *kaçibardh*.

In Shtëpani (1973:83) for this species, there are names such as *kaçë*, *kaçibardh*, *kërmnëbythe*, *krocë*, *kromë*, *krombythe*, *rodhostan i egër*, *trëndafil i egër*, *trëndafil qeni*, *trendafilok*, *ther e kuqe*, whereas in Dictionary of Krasniqi et al. (2003:247), the label varies with a range of synonyms: *trëndafil qeni*, *trëndafil i egër*, *krocë*, *kromë*, *kaçibardh*, *kaçë*. Lako in "Latin-Albanian glossary of classified plant names of Albanian flora" (1965:136) *trëndafil i qenit*, *trëndafil i egër*, *krocë*, *kromë*, *kaçibardh*.

Anasi (2002:91) found only the terms: *trëndafili i egër*, *trëndafil qeni*, *kaçe*, whereas in Shabani (2004:168) *kaça*, *trëndafili i egër*. In Hasrama (1996:50) for *Rosa canina* we encounter the terms: *trëndafil i egër*, *bythëkromë*, *koça*, *krocë*, *kromë*, *rodhoshan e egër*, *trëndafil qeni*, *tharë e kuqe*, *krym-buthke*, *kaçibardh* and in Qafzezi (1978:510) *trëndafil qeni*, *kroçë*, *ferrëbardhë*. In village Nikolicë, for this plant and its fruits, the term *shipkë* was discovered, whereas in villages Dardhë and Sinicë *kromobythë*, in village Bradvica phonetic variants *kyrymbyllkë*, *krymymbylle*. Commonly, the plant fruits are called *xinxife*.

The *krimbabith* version is found in Pieroni (Pironi et al. 2002:171) in his studies for plants in the Italian Arbëreshë area. Shekov (2003:103), for *Rosa canina* offers the synonyms *div gjull* (див гюл), *div trëndafill* (див трендафил), *shipka* (шипка). These synonyms are found even in AU (1) & (2), in Kënçev (2005:211) *shipka* (шипка), *obiknovena shipka* (обикновена шипка), *div trëndafil* (див трендафил), *div gjoll* (див гюл), *diva roza* (дива роза), *kuçeshka shipka* (кучешка шипка) and in Ster&Pres (2007:40) *obiknovena shipka* (обикновена шипка).

Toshev (1890:642) for this specie offers synonyms as *div trendafil* (дивъ трендафилъ), *div trandafil* (дивъ трандафилъ), *ship* (шипъ), *div gjull* (дивъ гюлъ); for fruits *shipinki* (шипинки), *gloginki* (глогинки), *shiplinki* (шиплинки). In MFF (1) is found *gull* (гул), *ship* (шип), *shipka* (шипка).

Gerov, in V 5 (1895:58) denominates this species with synonyms as *shipka* (шипка), *shipok* (шипокъ), *ship* (шипъ), *shiklla* (шикла), *div trandafil* (дивъ трандафилъ), *shipovnik* (шиповникъ).

In Pocket Guide for Distribution and Use of Medicinal Plants in Maleshevia the names of this plant are *shipinka* (шипинка), *shipka* (шипка), *ship* (шип), *diva roza* (дива роза), *srbogaska* (србогаска). Another source for this denomination is found in Kolev (2005:58), *sërbogëska* (сърбогъзка) – плод на шипка (fruits of *Rosa canina*).

In explanatory dictionaries, many plants designation when presented as a phrases, set a supplementary and illustrator material while when presented with a word structure, are used as a title word (Xhaferri, H. 2013:370). From this point of view, it is interesting to analyze two names of this plant; *kromobythë* and *shipkë*

Similar to the picture, the sign is a concrete being but it looks like the concept by reference to the one and the other does not relate exclusively to themselves and they can replace something other than itself. However, the concept has in this respect in an unlimited capacity, while the sign is limited. Based in this concept, the explanation that Selishçev gives is accepted; the fruit of this plant *serb.* is called *sërbiguz* (сърбугуз), bullg. *sërbogëz-ka* (сърбогаз-ка), which are translated in Albanian language *kruaj bythën* (to scratch bottom) (1981:234). In fact, this term *kromë* in Albanian is considered as derivate from *kruaj* (scratch) and name of the disease “scabies, dog roses” (Orel, 1998:198). As such, the name *kromobythë* is a compound name presented as an analogy with Bulgarian and Serbian languages with a single word as a title. Thus, it can be deduced that the same semantic of this name is a derivate by metonymy in both languages, Albanian and Slavic.

In “Albanian-English Dictionary” of Newmark (2000:114), it is stated that *bythekromë* means “dog rose (*Rosa canina*)”. FGjSh (1954:241) asserted the term *kromë* is determined as a medical term for “scabies”, but *shipkë* for “palm or slap”. In Tase (2006:180), *shipkë* is found with the meaning “slap; to give a slap”. Based on the widespread and the phonetic and lexical form of this term, the researchers concluded that this denomination probably is borrowed from Albanian Language from Slavic language.

The entirety plant labels come as a result of their features (color, shape, size) from the environmental growth conditions, their special features or their use.

The name of this plant with the transfer of meaning with metonymy is made for the fact that it is the fluff found within the fruit that causes severe itching, as the disease of scabies.

Initially, this label described the fruit, and then the whole plant had eventually been denominated. The researchers believe that the oldest term should be *kromobythë*, as far as Italian Arbëreshë and Devoll’s area still use this term. The phonetic variants were developed in accordance to the phonetic Albanian laws and these had occurred the vocal assimilation in distance (Dodi, 2004:147) and the process of sound metathesis (Dodi, 2004:153) as a dialectal variant phenomenon in the southern area.

Conclusion

In the language of craft, conceptual proliferation is more sustained to the properties of real attention to interest and is more alert to the distinctions that can be introduced. This appetite for objective knowledge is one of the most neglected of the thought among the "primitive" aspects (Levi- Straus, 1962:5). The modern science involves intellectual approaches and comparable observation methods. In both cases, the universe is an object of thought, at least as a means to satisfy needs.

The linguistic ethnobotany may include these methods to survey and describe the life through plant names. The Albanian culture is very rich in wild vegetation elements that are used as food, as medicinal and for handicraft. The study of the area and the relations between plants and the Albanian traditional folk culture make up an indispensable contribution for the development of agriculture and the identification of the national identity (Dinga et al, 2001:189). Within the last decade, detailed ethnobotanical studies have been carried out in North Albania (Pieroni et al. 2005, Pieroni 2008) to preserve the disappearing traditions of wild food plant use. This work has the possibility to extend these kinds of studies in South Albania. In this frame, the study of linguistic features of plant names, the contrastive insight among Indo-European languages can offer the important information for their widespread and usefulness in this global society.

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