

Plants and Religion - Religious Motivations in Naming of Plants in Albania

Anyla Saraçi¹, Ani Bajrami², Robert Damo³

¹Department of Linguistics and Literature, University "Fan S. Noli", Korçë, Albania

²Museum of Natural Sciences "Sabiha Kasimati", University of Tirana, Albania

³Agricultural Department, "Fan S. Noli" University, Korçë, Albania

ABSTRACT

Ethnobiologists have emphasized the importance of plant local names as repositories of traditional knowledge to understand how communities recognize and use plants known to them, while linguists and anthropologists have illustrated them with examples of the semantic motivation of plant names in the language of these communities. The paper aims to analyse the naming patterns of some Albanian plants as a reflection of the religion in the language image of the world. Analysing some components of the culture and traditional knowledge used in relation to plant naming, perceptions and categorization of the religious world in plant names were investigated. In order to categorize their meaning in the relevant lexical field, a vast corpus of plants with religious attributes in their names were selected from several thematic and explanatory dictionaries. Based on the concept that the image of the world is a picture of everything that exists as an integral and multifaceted structure, reflected in the language in names that come from centuries of experience, the names of plants give us a view into community's way of life. Religion has always been an important part of people identity within a certain culture and it is expressed or mirrored in the names of plants due to similarities or usage.

Key words: ethnobotany, plant names, language, religious contents, semantic motivations

Introduction

Language is the most important way for the development and existence of human knowledge about the world¹, because the language and its signs provide translation of knowledge inherent in human's consciousness determined by one or another culture². It is a cultural mirror and repository as well as the very medium of culture dynamics³. A person fixes the results of cognition in a word reflecting on the objective world in the process of an activity⁴. Folk plant names are the root of traditional plant biodiversity knowledge, which concerns the names, uses, and management of plants as perceived by the local people of a given area⁴⁻⁶. These are condensed forms of traditional knowledge and ethnobiologists have emphasized the importance of plant local names as repositories of traditional knowledge to understand how communities recognize and use plants known to them⁷. Folk plant names constitute a nomenclature that represents a set of terms, a list of names belonging to the domain of folk botany, containing all the lexical units created inside a linguistic community,

to identify the elements of natural world used by different social categories⁸.

Phytonyms are names of natural organic existence necessary for human life support and used from generation to generation in daily life⁹. According to Shormakova *et al.*¹⁰, phytonyms are the linguocultemes (culture relevant language units) that demonstrate the material culture of the people, which combine the form (symbol) and content (linguistic meaning and cultural background), covering various types of linguistic units: from lexeme and text fragments to the whole text. Folk plant names are based on the denomination processes and formative patterns specific to the culture, civilization and language of a community and represent a part of its traditional knowledge⁸. Folk names assigned to plant species often carry etymological values such as therapeutic effects, morphological features, mythical connotations, and their allegorical values⁶, allowing us a clear insight into the community spiritual culture and heritage¹¹.

Common plant names have many sources and can refer to appearance, shape, size, habit, colour, utility, resemblance to body parts and other peculiar characteristics of

the plants^{11,12} as well as their medicinal/culinary/religious and cultural use, so they can provide a window to the past - how plants were used in people's everyday lives. These names often describe some characteristic feature of the plant itself or of its part, in which the communities are interested^{11,12}. Considering the broad historical and cultural landscape surrounding the naming of plants, it should be noted that plant names undergo significant changes over time due to a complex set of linguistic and extra-linguistic factors³.

According to Sindik and Carić¹³, ethnobotanical and ethnolinguistic studies provide important point of view when considering the history of a certain area or human environment. Human-plant relations have played a crucial role not only in the historical development of the Albanian' traditional culture but also in religious consciousness reflecting connection between the religious world and the language image of the world. Linguistic view of the world is a set of people's ideas of reality, which was fixed in the language units at a certain stage of people's development². As pointed out by N.Yu. Shvedova "the linguistic world-image is a picture of everything that exists as an integral and multifaceted world in its structure and in the connections of its parts, which is comprehended by the language of its parts, developed by the centuries-old experience of the people, and carried out by means of linguistic nominations"¹⁴. Folk patterns of naming the plants can explain some general and specific features of the linguistic' image of the world¹⁵.

The plant names of religious descent pertaining to the scientific nomenclature were replaced by technical, more descriptive names, whereas the common plant names honouring religion continued to make up a significant part of the folk lexicons³. Despite a number of studies on the influence of religion on language and *vice versa*, research on the influence of borrowings in languages or on the naming of plants due to semantic changes of words has not been carried out in certain languages.

Like in all other languages, religion has played an important role influencing the Albanian language and it is reflected in the Albanian folklore, mythology, literature, and plant names. It can be assumed that the names of many plants originate from the fact that religions exerted pressure suppressing all sorts of linguistic and cultural practices perceived as pagan, which in the meantime threw into oblivion a considerable number of folk names of plants, while some unknown plants at a certain point of time were given names related to religion.

Albanian phytonyms are one of the most difficult lexical-semantic groups to study and for this reason as well as for the gap of knowledge on the plant naming process in Albanian, there have been few studies on folk plant names¹¹.

A group of phytonyms with religious vocabulary exists in the Albanian language, but no special study has been conducted on them so far. Against this background, the present study has been undertaken to explore the lingua-

cultural aspect of denomination of religiously motivated plant names in the Albanian language. To achieve this aim, a group of folk plant names with Christian elements was selected to discuss the semantics of religious images and the predominant word-forming processes of the botanical lexicon.

Methodology

Albania is a multi-religious country and for many centuries, four traditional religious communities (Sunni Muslim, Muslims Bektashi, Orthodox and Catholic), coexisted peacefully and united. This multi-religious panorama has found its reflection in the language as an essential non-material cultural element for the community life. Religious culture and consciousness are reflected in the language image of the world and specifically in the plant names with religious elements.

Albanian folk names given to plants are closely linked to empirical knowledge and are based on the denomination processes and formative patterns specific to Albanian culture and language, and they represent a part of the traditional knowledge of the world, passed down from generation to generation. In this study, a wide corpus of examples of different Albanian plant names (about 52 plant species), included in terminological dictionaries, etymological dictionaries, dialectal dictionaries, Albanian ethnolinguistic studies, and other relevant literature as well as those collected by original field investigations, were examined. To distinguish terms in different languages all the examples are recorded in the following way: Albanian folk names are given in italic; the literal translation into English is in square brackets; the scientific botanical name of the plant (Latin name) is given in italic (e.g. Albanian folk name *zojmiranë* [lit. good Lady], is given for spearmint, *Mentha spicata* L.).

Plant names based on Christian elements and symbols were analysed. In this paper, the methods of material selection from lexicographic and field research sources, description, and semantic-structural analysis were used. To group and study the lexical units, which contain religious phytonymic markers, the method of content analysis was applied. In the light of the above made considerations, the folk Albanian plant names with religious resonance are examined to understand the conventional lexicalization of historical and cultural representations. It should be noted that there is a lack of literature in Albania as plant names have little been investigated in etymological or motivational aspect yet. While there are many sources for popular names of plants, there are few motivational notes referring to Albanian plant names. For this reason, we analysed the naming process based on plant characteristics (colour, size, shape, symbolism etc.) and the main types of structural models of phytonyms (simple, derived, compound, complex-compound words, many-component units, and phrases). This type of analysis does not only give the opportunity to allocate word-formation models, but also to

identify the typical cultural contexts for the phytonymic lexicon.

Results and Discussion

The material and symbolic interaction among humans and plants has its roots in distant history¹³. In different societies, there exists a relationship between people and environments reflected in language denominations and subsequently meaning. Some plants have great religious significance and therefore they are worshiped as icons of gods and goddesses, so they are grown or protected with special care¹⁶. In Albanian culture, many plants were used allegorically, as religious symbols. Although the religious significance of the plant is not as important today, plant names with religious elements are still in use. For the purposes of presenting the research results the studied folk names of plants were divided into naming categories according to the religious image that the lexical units carry, referring to biblical figures and deity, Virgin Mary, Jesus Christ and Saints (Holy days).

Biblical figures and deity

A number of plant names may be called dedicatory and embody the names of biblical figures and the deity. In the Albanian language, plant names in relation with biblical figures are few. The folk plant name *molla e Adamit*¹⁷, *mollë Adami*¹⁸, [lit. Adam's apple] is given for persimmon/Oriental persimmon, *Diospyros kaki* L., perhaps in referring to similarity in shape of tree to an apple tree and the resemblance of the fruit shape of this plant to the biblical myth of Adam's apple. *Diospyros kaki* is also named apple of the east/apple of the Orient (Eng.). According to Pachisia¹⁹, ancient references to it as “food for the gods” led to its classification in the genus *Diospyros* (*Dios* means God, *pyros* means grain or food). Albanian folk name can be assumed from this naming and reference.

Virgin Mary

In the practice of folk plant naming, Saint Virgin Mary's cult finds its reflection in many plant names. In the practice of folk plant naming, the proper name Virgin Mary is widely employed to identify various plant species.

Accompanied by the general term *bar* “herb”, two plant species are found: *bar i Shën-Mëri* for Greek rock cress, *Aubrieta thesala* H. Boissieu²⁰, and *bari i Shën Mërisë* [lit. herb of Virgin Mary] for houndstongue, *Cynoglossum officinale* L.²¹.

Pignoli²² has identified some other plant species that contain the Virgin Mary name: *lulja e Shën Mërisë* [k'ula e j'an mr'is], for Italian gladiolus *Gladiolus italicus* Mill; *luleza e Shënrisë* [l'uleza j'əm'r'is], for common fumitory, *Fumaria officinalis* L. The noun *lule* “flower” is the lexical base of both names [lit. flower of Virgin Mary], the latter being a diminutive form *lulez* “small flower”.

The lexeme Virgin Mary is also part of the folk plant name *umbrella e Shën Marisë* [t'umbr'ελα j'ər mer'i:s], that is given for dwarf morning glory, *Convolvulus cantabrica* L.²². Folk name *umbrella e Shën Marisë* [lit. Virgin Mary umbrella], with structure of “object + entity of the Christian religion”, is related to the shape of the plant flowers.

The name of Virgin Mary is also part of the folk plant name *sitë ta Shënrisë* [s'i ta j'əm'r'is] lit. “Virgin Mary eye”, birdeye speedwell/common field-speedwell, *Veronica persica* Poir.²², in which the lexical base is a human body part.

In addition to the above-mentioned plant names with direct reference to Virgin Mary, a considerable number of plant names are also referred to the title *zonjë* (in Tosk dialect)/*zoje* (Gheg dialect) “Lady”.

Based on the same structure of the mentioned plant names named after Virgin Mary, some plant names are specified in the form of the title “Lady”. The name *bar zoje* [lit. Lady's herb] is given for cat thyme, *Teucrium marum* L.²³, whereas for felty germander, *Teucrium polium* L. identical dialectal terms *bar zoje* and *bar zonje*, are used according to Lako²⁰ and Qesku²⁴.

Felty germander is also presented with phrase structure *lule zoje* (Gheg)^{17,20,25} and *lulja e zonjës* (Tosk)²¹ and with the compound *lulezonja*²¹ [lit. Lady's flower]. The compound *lulezgjë* [lit. Lady's flower] refers to honeysuckle, *Lonicera caprifolium* L.^{17,20}.

The folk plant name *zjomiranë* [lit. good Lady], is given for spearmint/garden mint, *Mentha viridis* (L.) L. (syn. of *Mentha spicata* L.)¹⁸. The lexical base of both names is the title “lady”, accompanied by an adjective.

One of the most beautiful flowers of *Asparagaceae* family is lily of valley, also known as Our Lady's tears/Lady's tears, *Convallaria majalis* L. In Albanian this plant is named by the phrase structure *lotët e zonjës*²¹ / *lot zoje*^{20,26}, and as compound *lotzonjë*^{17,21} [lit. Lady's tears]. The compound is also found accompanied by the noun *bar* “herb”, *bari i lotzonjës* / *bari i lotzojës*^{21,26} [lit. herb of Lady's tears]. The plant with sweet-scented, pendent, bell-shaped white flowers refers to the tears shed by Virgin Mary at the cross of Christ that, according to a Christian legend, turned into lilies of the valley.

Some species of *Lonicera* L. in Albanian are named with respective Tosk/Gheg compound variants: *dorëzonja*^{17,21,27} / *dorëzojë*^{17,20} [lit. Lady's hand]. Referring to *Lonicera caprifolium* L. there are some phrase structured plant names: *dorëzonja e ëmbël* [lit. sweet Ledy's hand]²¹, *dorëzonjë gjethe dhie* [lit. goat leaf Ledy's hand]¹⁷ whereas the name *dorëzonja drufortë* [lit. hardwood Lady's hand] is for fly honeysuckle, *Lonicera xylosteum* L.²⁷.

Jesus Christ

As compared to plant names with the lexical component Virgin Mary, those with Jesus Christ in the Albanian language are fewer. The lexeme “Christ, Christ's”

usually is combined with nouns: flower, thorn, bramble, thornbush, eye etc.

The folk name *ferrë Krisht*²⁰ [lit. Christ bramble] is given for honey locust, *Gleditsia triacanthos* L., and for Christ's thorn *Paliurus spina-christi* Mill.²⁴. In the Christian tradition, *Paliurus spina-christi* is identified with the thorns Jesus was crowned with before his crucifixion, hence the second part of its scientific name ('Christ's thorn'). Another name associated with the Christ is *dris a Krisht* [lit. Christ's thorn, Christ's thornbush/brier], for European tea tree, *Lycium europaeum* L.^{28,29}.

The blue passionflower plant, *Passiflora caerulea* L. is found with folk plant names variants *lulja e Krishtit*²¹ / *lule Krisht*^{17,30} / *lule-Krisht*¹⁸ [lit. Christ's flower]. This plant is also named *mundimet e Krishtit* [lit. Christ's suffering/effort], derived from the scientific Latin name *passiflora*, from lat. *passi* = pain, suffering and *flos, floris* = flower, because of the parts of the flowers (cresas) that resemble the means of the crucifixion of Christ.

Another phytonym with the lexical component Christ is *plenër sykrisht*¹⁷ [lit. plenër eye Christ] for Christ's eye, *Inula oculus-christi* L. This name is related to the Latin name of the plant 'oculus-christi' [lit. eye of Christ]. The term *plenër* in the Albanian language is used for plants of the genus *Inula* L.¹⁷.

Jesus Christ is part of the folk plant name *buka e Bumbinelit* [b'uka ε bumbin'el:it]²² that is given for quaking grass, *Briza maxima* L. *Buka e Bumbinelit* [lit. bread of the Child Jesus] is a phrase structure composed by *buka* 'the bread' accompanied by the specifier arb. *e Bumbinelit*, "of the Child Jesus". This syntagm with the structure "object + entity of the Christian religion" is one of the most common lexical typologies in popular phytonymy. The same structure is also found in the folk name *skutina e bumbinelit* [skut'ina e bumbin'elit]²², "lit. bed of the Child Jesus", given for elegant bindweed, *Convolvulus elegantissimus* Mill., based on the shape of the flowers.

Saints

It is natural that legends, myths, and religious ideas as an integral part of everyday life are reflected in the linguistic environment, specifically in naming and often the depiction of a saint with a typical attribute that the language user learned from church or a story of the saint's life that served as a motivation³¹. Many plant names reflect Christian images with the names of saints in their lexematic structure.

In the Albanian folklore and religious life, as well as in other countries, several saints are more salient such as, e.g., Saint George, St. John and St. Dimitri. Saint George's Day and St. Dimitri's Day, as well as other holidays have the same content as in other European nations and other countries³². St. George's Day (23rd of April) fairly coincides with the middle of astronomical spring and with the time of plant sowing, and St. Dimitri's Day (26th of October) coincides with the middle of autumn and with the end of harvesting. According to Tirta^{32,33}, St. George's Day in the

life of the Albanian peasant does not have only a ritual character, but also a practical one, because from this day until St. Dimitri, there are more works in agriculture and livestock than in winter. According to Tirta³³ the name Gjergj is derived from the old Greek word that means "farmer", so this holiday had to do with the cult of fertility and agricultural production. According to a widespread popular belief, on St. John's Day (24th of June) considered as the day of the summer solstice, the skies open and all the living creatures can speak, and this day is also associated with many superstitions, magical practices and rituals³.

The naming of plants related to a saint mainly coincides with celebrations in his honor; it can indicate positive qualities and can refer to the period of flowering or medicinal properties^{3,22}.

Saint George

The Albanian folk plant name for *Lysimachia nummularia* L. moneywort, is formed as a phrase structure (herb + George/Saint George): *bar-Gjergji*^{20,24}, *bâr gjergjit*³⁴, *bari i Gjergjit*, *bari i Shëngjergjit*²¹ and with a compound *bargjergji*^{17,18,24,25,27,35,36}, *barshëngjergji*³⁶.

The structure of the plant name "herb+George/Saint George" is also used for some other species of *Lysimachia* with respective adjectives: *bari i Gjergjit kaçurel* for whorled loosestrife, *Lysimachia quadrifolia* L.; *bari i Gjergjit qafëgjatë* for gooseneck loosestrife, *Lysimachia clethroides* Duby and *bari i Gjergjit i verdhë* for yellow loosestrife, *Lysimachia vulgaris* L.²¹. This plant is also named with the phrase structure *lulja e Shëngjergjit* "flower+Saint George"²¹.

Another plant with the semantic structures "herb+Saint George" and "flower+Saint George" is common crossword, *Galium cruciata* (L.) Scop. (Syn. of *Cruciata laevipes* Opiz) *barshëngjergji*²⁷, *bar Shëngjergji* and *barshngjergji*³⁵, *bari i shëngjergjit*²¹, *lulëshinxherchi*³⁵ and *lulja e shëngjergjit*²¹.

The structure "flower+Saint George" is widely spread in various phonetic forms for chamomile, *Matricaria chamomilla* L., *lule Shin Gjergjit*²⁰, *lule e Shën Gjergjit*³⁷, *lulë e Shingjergjit*³⁵, *lule e Shingjergjit*³⁸, *Shëngjergji* and *lule shëngjergji*³⁶. This structure is also found for lily of the valley, *Convallaria majalis* L., *lulja e Shëngjergjit*²¹, *lule shëngjergji*¹⁷ and *luleshnjergji*¹⁸; for tiger lily, *Lilium tigrinum* Ker Gawl. (syn. *Lilium lancifolium* Thunb.), *luleshnjergj*¹⁸ and for eastern gladiolus, *Gladiolus communis* L. *lule Sh. Gjergjit*²⁰, *lule shëngjergjit*¹⁷. According to Nushi³⁹, *lule Shëngjergji* is an herbaceous plant, with a thin, long stem and hollow inside, with thin and long leaves and small, yellow flowers around the stem.

Saint John

St. Joan (24 June) is one of the most celebrated religious holidays. The Christian saint, after which this holiday is named, apparently has replaced the name of any local deity of agriculture and fertility, which belonged to

antiquity, as has happened in other European peoples³³. The ritual of this holy feast celebration had an agricultural and livestock character, and it has to do with the summer solstice. The white of the St. John's flowers is symbolic for purity of heart and body, whereas the yellow flowers of St. John are also known as the flowers of Saint John the Baptist.

The semantic structure "flower+Saint Name" is also widely used for other plant names in Albanian language. So, the phrase structure "flower+Sain Joan" *lule shëngjini/Shëngjini* is found for clary sage, *Salvia sclarea* L.^{17,21,38}, for clary/annual clary, *Salvia viridis* L.²¹ and for purple dead-nettle, *Lamium purpureum* L. are found the forms *lulja e Shëngjinit*²¹ and *lule e shën Gjini*³⁵. Whereas compound structure *luleshëngjini* is for clary sage, *Salvia sclarea* L.^{27,35} and *luleshnjin, luleshengjin* for common sage, *Salvia officinalis* L.¹⁸. The simple form *shëngjin* [lit. Saint Joan] is used for clary sage, *Salvia sclarea* L.^{17,21,35,38} and for annual clary *Salvia viridis* L.²¹.

The phrase structure "herb+Saint Joan" *bari i Shën Janit, bari i shënjani* is found for absinth wormwood *Artemisia absinthium* L.²¹ and *bar Shëngjini* for mugwort, *Artemisia vulgaris* L.²⁴. Pignoli²², the same structure *bari i Shën Janit* [b'ari i fji'janit] is also used for St. John's-wort, *Hypericum perforatum* L.

The phrase structure "thistle+St. Joan" *gjemb i shënjani* [lit. St. Joan' thistle] is found for cotton thistle /Illyrian thistle, *Onopordon illyricum* L.²¹, *gjemb i shënjani* [gɛ'əmbi fji'janit]²² and *karduni i Shën Janit* [kard'uni sənɟu'anit] [lit. St. Joan' thistle] for milk thistle, *Carduus marianus* L. (syn. of *Silybum marianum* (L.) Gaertn.)²² (arbëresh karduni < abruzzais cardónə "thistle, artichoke plant"). The phrase structure "bread+St. Joan" *bukë Shën-Gjini* [lit. bred of St. Joan] is found for common grape hyacinth, *Muscari botryoides* L.^{17,20}. Folk name of common grape hyacinth is also found and in simple form, *Shën Jani*²¹ [lit. St. Joan].

Several other naming with St. Joan has been found for plants sorts. *Misër shëngjinjës* [lit. Saint Joan maize] is named an early corn variety (*Zea mays* L.) with small grain suitable for planting in non-irrigated soils⁴⁰. The name *fik shëngjinas* [lit. Saint Joan fig] is used for fig fruits (*Ficus carica* L.) that ripen for the first time. Whereas *shëngjinese* is name for a thin-stemmed bramble that grows scimming on the cornfields³⁹.

Saint Demetrius

Several plants of *Chrysanthemum* L., are identified with the name of Saint Demetrius. The compound *luleshmitter* name the feverfew *Chrysanthemum parthenium* (L.) Bernh (Syn. *Tanacetum parthenium* (L.) Sch.Bip.), the corymbflower tansy *Chrysanthemum corymbosum* L. (syn. *Tanacetum corymbosum* (L.) Sch. Bip.) and *Chrysanthemum larvatum* (Pant.) Griseb. ex Pant. (Syn. *Tanacetum larvatum* (Pant.) Hayek)¹⁸. The phrase structure *lulja e shëmitrit* identify garland chrysanthemum, *Chrysanthemum coronarium* L. and Indian chrysanthemum, *Chrysanthemum*

indicum L. (*Dendranthema indicum* (L.) Des Moul.)²¹. The phonetic variant *lule Shën-Bitri* names autumn crocus/naked ladies, *Colchicum autumnale*³⁷. Both forms, compound and phrase structure mean lit. "flower of St. Demetrius" referring to the flowering period.

Other saints

The phrase structure "lily+Saint Name" is found in two other plant names. The plant name *jj i samikellit* [j'ij i sam:ik'ɛyi:t], Alb. "zambaku i Shën Mikelit" is referred to Italian gladiolus, *Gladiolus italicus* Mill., in which the specifier denoting the Saint name signifies the flowering period of the plant (specifically St. Michael who is celebrated in May 23, according to the Byzantine calendar)²². The plant name *zambak Shën Antoni* [j'ij i sanand'ənit], [ɟ'ɪi sənand'ənit], [k'ɪi i sanand'ənit], [ɟ'iji sənand'ənit] is for Madonna lily/ white lily, *Lilium candidum* L.²².

The same structure "flower+Saint Name", but with other saints are *luljë Shën Markt* referring to shepherd's purse, *Capsella bursa-pastoris* (L.)⁴¹, *lulja e Shën Antonit* [k'ula sanad'ənit] common flag, *Iris germanica* L.²² and *lule Sh. Jozef* [k'ula ɛ jəndʒuz'ɛps] for paperwhite, *Narcissus tazetta* L.²², as well as primrose, *Primula grandiflora* Lam.²⁰ (sin. of *Primula vulgaris* subsp. *Vulgaris*). The variants *lulja Shën Kostandinit*²¹ and *lula e shën Kostandinit* [k'ula f'ən kostand'init]²², name field gladiolus, *Gladiolus italicus* Mill. referring to the flowering period, which is identified with the month of May, when Saint Constantine is celebrated according to the Byzantine calendar (May 21).

The compound with the same semantic structure *luleshjozef* [flower of Saint Joseph] is used for cowslip, *Primula officinalis* (L.) Hill. (Syn. of *Primula veris* L.)¹⁸.

Conclusion

In this paper the patterns of plants naming as a reflection of the religious world in the Albanian language were analysed. The plant name analysis within this special field expressing folk specific worldview, shows how notions related to religion can serve as a mean of fixing information about different properties of plants in Albanian mentality. Due to the great importance that man has always attached to religion in the Albanian culture the religiously motivated phytonyms containing hagnonyms such as Mother of God, Jesus Christ and Saints are numerous. Analyzing some elements of culture and folk mentality in the naming of plants, the perceptions and categorization of the religious world in the names of plants according to this category were investigated. From this analysis, we can conclude that the Albanian people have a tradition of associating religion with different features of plants, mainly positive features like beauty and medical properties related to the Virgin Mary, some features of the plant appearance that remind the means of Christ's crucifixion, or the flowering period related to the specific Holy Days. The folk patterns of plant naming related to religious tra-

dition can explain some general and specific features of the linguistic world-image. In the multicultural context of Albania and Muslim majority, they reflect the influence

of the Christian faith on the Albanian population, and the importance that Christian spirituality and civilization have had on the collective Albanian imagination.

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A. Saraçi

Department of Linguistic and Literature at University "Fan S. Noli", Bulevardi Rilindasit 11, Korçë, Albania
e-mail: asaraci@unkorce.edu.al

BILJKE I RELIGIJA - VJERSKI MOTIVI U NAZIVIMA BILJAKA U ALBANIJI

SAŽETAK

Etnobiolozi ističu važnost lokalnih naziva biljaka kao repozitorija tradicijskih znanja za razumijevanje načina na koji zajednice prepoznaju i koriste njima poznate biljke, dok su ih lingvisti i antropolozi ilustrirali primjerima semantičke motivacije u jeziku tih zajednica. Rad ima za cilj analizirati modele imenovanja nekih albanskih biljaka kao odraz religije u jezičnoj slici svijeta. Analizirajući neka obilježja kulture i tradicijskog znanja u vezi s imenovanjem biljaka, istražene su percepcije i kategorizacija religijskog svijeta u nazivima biljaka. Kako bi se njihovo značenje kategoriziralo u relevantnom leksičkom polju, iz nekoliko tematskih i eksplanatornih rječnika odabran je veliki korpus biljaka s vjerskim obilježjima u nazivu. Na temelju koncepta da je slika svijeta slika svega što postoji kao cjelovita, višestruka i međusobno povezana strukturna cjelina, koja se u jeziku odražava u nazivima proizašlim iz višestoljetnog iskustva, nazivi biljaka mogu nam pružiti uvid u način života neke zajednice. Religija je oduvijek bila važan dio identiteta ljudi unutar određene kulture i izražava se ili zrcali u imenima biljaka na temelju sličnosti ili upotrebe.

