

FOLK NAME OF SPONTANEOUS PLANTS IN NORTH DOBROUDJA

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Abstract: The study that I made regards the traditional botanical terminology, the evolution and the etymology, with a view to identify the used characters of unexperts to recognize the plants' species.

The identification criteria, utilizations, known and unknown names are reviewed. The informational contents of the terms and the linguistic methods through the evolution of the folk botanical lexic made, are analysed.

Keywords: folk names, linguistically proceedings, etymology.

Introduction

The folk names of the various creatures have origin in the old times and reflect the language, traditions and mentality's evolution. The etymologies of terms show a good observation of nature and correlation with events of human community life (Borza 1968, Butură 1979, Drăgulescu 1995).

I considered that is interesting to know which are the plant's identification criteria used by unexperts, the utility and tradition related with plants and how much these are involved in etymology of folk name.

Because the main occupation on this area is the agriculture, the people are much enough attached by plants and well know these.

The weeds are wellknown and easy to identify, because they involved in agriculture problems, but, also, numerous spontaneous plants that used for animals nourish, in human therapy or even as human food.

There are, also, many traditions, superstition, interference of Christianity and heatheness related by plants, which have perpetuated since today, and which are very important in spiritual life of people.

In this study I attempt to survey the folk name, the etymology, the grammatical proceeding through which the evolution of folk botanical terminology made (Hacrea 1958, Joja 1966-1968, Iordăchescu 1991).

Material and methods

The research made on restricted area, between the locality Greci, Măcin, Cerna, county Tulcea. This area are homogeneous enough regarding the culture.

The data collect made during some years and the method was the interview of old people (Drăgulescu 1995), supposing that this category preserved better the archaic terms.

The goal of questions was to obtain the information about plants' names, identification criteria, habitats, utilisation and superstition. The interviewed people

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were main agriculturist and homemaker; this person saw the plants and given a description, showing the morphological characters, and, if the confusion is possible, what these are.

A list of species is in alphabetical order, indicating the scientifically name for each taxon (Săvulescu 1952-1976, Tutin 1964-1980) and folk name (Borza 1968, Butura 1979, Drăgulescu 1995).

The identification of species in the field was helped by identify book of high plants (Beldie 1977-1979, Ciocîrlan 1988-1990).

The linguistically problems were solved consulting the dictionary (Hacrea 1958, Joja 1962-1966) phonetically and vocabulary handbooks (Iordăchescu 1991).

Results

143-th species of spontaneous plants was recognised and identified. Most of them have commonly name, which was found by other authors in other area of country (Borza 1968, Butură 1979, Drăgulescu 1995). 32-th species was found with new folk name, used in restricted area.

The characters that are used to the people for identification are especially morphological and regarding all organs of plants (dimension, shape and colour of herbage, of leafs, of flowers). There are other characters such as: the presence or absence of hairs, thistle, or special shape. Almost the same importance is given to ecological criteria, especially place of growth and blossoming season.

Regarding etymology, are present down some explanations of native people for plants name: *sadin*, *părul porcului* (*Brachypodium sylvaticum*) - "the grass are lay down, like pig's hairs"; *curmei* (*Clematis vitalba*) - "the trunk is like a vegetable rope named *curmei*"; *mustața flăcăului* (*Consolida regalis*) - "have the leaves like hair's moustache of young man"; *strugurași* (*Corydalis solida*) - "the flowers are like grapes"; *porci*, *turbăciune* (*Datura stramonium*) - "the weed has bad smell"; *ardal* (*Raphanus raphanistrum*) - "all the plants are hot".

Often, the terms are cryptically, and not is possible to explain their etymology.

There are other terms that refer to some parts of plants: *pâtâraci*, *turiță* - very small zoochore fruits (*Daucus carota*, *Galium aparine*, *Agrimonia eupatoria*, *Lappula* sp.); *scoruște*, *măceșe* -fruits of *Rosa canina*; *hălăciuga* - thicket composed of more species with talkative trunks; *rugi de mure* - trunks of *Rubus* spp.; *gogoșele* - capsule fruits; *gornițe* - gamopetale flowers; *pomițe* - fruits of *Eleaegnus angustifolia*.

Some of used spontaneous plants: *măturica* (*Artemisia annua*) - scald of wine cask; *pelin* (*Artemisia absinthium*) - to compose the soap used; *susai* (*Sonchus* spp.), *știr* (*Amaranthus* spp.), *căpriță* (*Chenopodium* spp.), *iarbă grasă* (*Portulaca oleracea*), *urzica* (*Urtica dioica*) - most useful in animal feed; *tei* (*Tillia* spp.), *măr padureț* (*Malus sylvestris*) - for wool, hair, Easter eggs paint; *tei* (*Tillia* spp.), *sunătoare* (*Hypericum perforatum*), *pelin* (*Artemisia absinthium*), *coada șoricelului* (*Achillea* spp.), *mușețel* (*Chamomilla recutita*), *menta* (*Mentha* spp.), *soc* (*Sambucus nigra*) - in human terapy used. Just occasionally, fresh leaves of *susai* (*Sonchus arvensis*), *leurdă* (*Allium ursinum*), *samaldăr* (*Nectaroscordum siculum*), or fruits of *capșuni* (*Fragaria viridis*), *mure* (*Rubus* spp.), *coarne* (*Cornus mas*), *porumbe* (*Prunus spinosa*) in human feed are used.

The plants are very important in spiritually life of people, such as: in 3-th Thursday after Easter in the house *pelinul* (*Artemisia absinthium*) is brought,

considered a protective plant; in the Saint George day the gates are adorn with branch of *salcie* (*Salix alba*); in the Rusalii day *drăgaica* (*Galium verum*) are collected, never gather *macul ielelor* (*Papaver rhoeas*) because bring bad look.

Discussions

Usually, the used terms in folk names contain information regarding some characteristics of plants, and have such reference point: phenology: *dragaica* (blossom in Drăgaica season); zoomorpha comparison: *coada mielului* (till of lamb), *ciocul berzei* (beack of stork), *părul porcului* (hair of pig); antropomorpha comparison: *mustața flăcăului* (moustache of young man), *colții babei* (tooth of hag); indications about morphological particularity: *știr roșu* (red herbage), *iarba grasă* (fatty grass), *urzica moartă* (dead nettle), *flori nemuritoare* (immortal flowers); indications about utility: *buruiana de trânt* (herba for piles); information related of history, traditions, superstitions: *macul ielelor* (poppy of witch).

The mathapor is a proceed very used in names of plants, and it is done in comparison with other plants, things, unreal beans, phenomena, and the used words louse a part or all semantic contains (Bejan 1991): *umbra iepurelui* (rabbit's shadow), *rodul pamântului* (earth fruit), *rochița rândunicii* (bindweed). From linguistically point of view, the terminology are done (for most of the species) trough composition, change the grammatical value, derivation (Iordachescu 1991) : composition (to form syntactical stabile groups): *nalba mare* (holyhock), *vișin turcesc* (Turkish cherry); change the grammatical value (the adjective is done noun): *gălbeneala* (pallor), *turbăcine* (rabies); semantically derivation: *măturica* (small broom), *căprița* (kid), *sunătoare* (hardhay).

There are the cases in which some species was brought in this area with the names of other species, such as *Lycium halimifolium*, probable initially cultivated, then became underspontaneous known as *dracila*.

Some etymological explanations for the names about the native people did not give an answer: *chisa* came probably from Ukrainian word "kysca", which means "full of, stuffed" (Joja A. 1962-1966). The terms are related, generally by plants which have the small berry, fragile (exceptions is *Prunus mahaleb* which is put in the same category). Also, *ardal* (*Raphanus raphanistrum*) came probably from sensation that the plants produced in human being and animals, trough eating or touching; *chirău* (*Cynodon dactilon*) is formed trough repeated derivation of "pir" word (Bejan 1991).

It is remarkable that were differentiated numerous plants and were observed some particularities related by plant's biology: the sterile plants of *Morus sp.* was named *agudoii*, because the people thought that these plants are male; two species of *Achillea* with white flowers are differentiated about discret morphological character (loose or compact inflorescence), even both of them are named *coada șoricelului*; three species of *Tilia* are differentiated about flowering season.

As we see, the folk botanical terminology is complex and in a permanent evolution.

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NOTA ETNOBOTANICĂ DIN NORDUL DOBROGEI - PLANTE SPONTANE

Rezumat: Studiul realizat are în vedere terminologia botanică tradițională, evoluția și etimologia acesteia, cu scopul identificării caracterelor folosite de către nespecialiști în recunoașterea speciilor de plante.

Se trec în revistă criteriile de identificare, utilizări, denumiri cunoscute sau inedite.

Se analizează conținutul informațional al termenilor și procedeele lingvistice prin care a avut loc evoluția lexicului botanic popular.

Cuvinte cheie: denumiri populare, procedee lingvistice, etimologie.