PHYTONOMASTIC "IMAGES" OF SERBIAN AND OTHER (SOUTH-)SLAVIC NAMES FOR THE SPECIES ACONITUM NAPELLUS

MAJA KALEZIĆ

Serbian Academy of Sciences and Arts, Institute for the Serbian Language, Belgrade, Serbia, maja3m@yahoo.com

Abstract This paper presents one segment of a two-part multidisciplinary research study conceived to be, in its integral form, a unique "anthropolinguistic scan" of one complex and multidimensional cultural *phenomenon* called *potio et venenum naturales*. This phenomenon is analyzed and re-viewed within the framework of an ancient concept, which was the first to impose itself on individuals after a detailed linguistic analysis of the constitutive function of the names for *these entities*; this obviously succeeded to exist in an "unembodied" form unreachable to "eye focus" until they were named. This paper is about presenting the way through which it was possible to activate brain cells that detect light and send signals back to the brain, which then interprets them as new images needed to be subject to the process of linguoitemization by pre-defined language tools in order to create 'designantes' for newly light shaded 'realia' waiting to be include in the process of communication. Subsequently, the designations we try to enlighten in this paper turned out to be the lingoitemized (linguo)reflexes of the concept well-known throughout the history of human civilization as *the Law of Similia,* which caused our research study to emerge in an entirely new light.

Keywords: phenomenology of *potio et venenum*, *the Law of Similia*, etymology, phytonomastics, cultural anthropology

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FITONOMASTIČKI "PORTRETI" SRPSKIH I (JUŽNO-)SLOVENSKIH ONIMA ZA BILJNU VRSTU ACONITUM NAPELLUS

MAJA KALEZIĆ
Srpska akademija nauka i umetnosti, Institut za srpski jezik, Beograd, Srbija,
maja3m@yahoo.com

Apstrakt Ovaj rad predstavlja jedan segment dvodelne multidisciplinarne istraživačke studije zamišljene da u svom integralnom obliku predstavlja jedinstveno „antropolingvističko skeniranje" jednog kompleksnog i višedimenzionalnog kulturnog fenomena pod nazivom potio et venenum naturales. Ovaj fenomen se analizira i preispituje u okviru drevnog koncepta koji nam se prvi nametnuo nakon detaljne lingvističke analize konstitutivne funkcije naziva za ove entitete koji su očigledno uspeli da egzistiraju zbog svojih "bar-bar-skih" imena u „ne-materijalizovanom" obliku van granica vidljivog i razumljivog. Ovaj rad definiše i determiniše način na koji je bilo moguće aktivirati moždane ćelije koje detektuju "onu" svetlost koja šalje signale nazad u mozak da nazive protumače kao 'eikones' koje je neophodno podvrgnuti procesu 'lingvoajtemizacije' unapred definisanim jezičkim alatima kako bi se kreirale designacije za novoosvetljene realije radi njihovog uključivanja u proces komunikacije. Najzad, kao jedan od najvažnijih rezultat cele studije "pojavili" su nam se 'lingvoajtemizovani' (lingvo)refleksi koncepta dobro poznatog kroz istoriju ljudske civilizacije kao Zakon sličnosti koji je doveo do toga da se cela naša istraživačka studija pojavi u potpuno novom svetlu.

Ključne reči: fenomenologija otrova iz prirode, Zakon sličnosti, etimologija, fitonomastika, kulturna antropologija

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1 Introduction[1]

The paper presents a segment of the wide linguacultural area in a networked two-part study conceived to be, in its integral form, a unique "anthropolinguistic scan" of the phenomenon called *poisons from nature*. Being intra- and interdisciplinarily oriented, the study in its entirety pre-determined an application of the linguistic analysis and interpretation of the names for certain poisons as a linguistic method to instantiate cultural theory, which makes a unique bridge-connection between language data with ethno-/socio- and other cultural phenomena and processes which are studied by cultural and/or especially medical anthropology. In other words, it was not only linguomethodology that was used in this study in order to make a specific "sciencescope" for observing and re-analyzing one particular biocultural phenomenon. For the most part, an ethnosemantic analysis[2] was also used to create a mini-corpus of 'designantes' and 'designata/or realia denotata,' which one may oppose to *modus ponens* – commonly accepted as the traditional bionomenclaturs principle. Finally, the componential analysis also found a place in this research topic because there is undoubtedly a need to give precise definition of the criteria which people use or have used to classify concepts according to which 'designantes' could be or could have been analyzed and described in terms of their semantic components; this stems from our awareness of the fact that the reference criteria are always limited by requirements or conditions which rely on coordinates that determine "onomatourgoi tools" being used in the process(es) of denomination according to "(co-)ordinated system of time and space" by fundamental tenets. While another part of the study[3] is, for the most part, dedicated to the literary-linguistic interpretation of the relevant records from the circle of folk literature and art that belong to the cultural heritage of the Serbian and (South-)Slavs in general, this main part could actually be read as the part of the study that presents an 'in concreto,' particular, etymological-phytonomastic essay in which an applied semasiological-onomasiological analysis of 'data referrentia' enabled us to make a re-

[1] This study was financed by the Ministry of Education, Science and Technological Development of the Republic of Serbia according to the Contract No. 451-03-9 / 2021-14, which was concluded with the Institute for the Serbian Language of SASA.

[2] - the one that is framed by ethnolinguistic study -

[3] Actually, the second part of the study is a paper entitled: **Sr. nalep/nalijen**: an ethnological-phytonomastical essay on re-telling of the *Low of Similia* with regard to nature's poisons and venoms phenomenon in oral folklore of the Balkan Slavs, presented at: Международная конференция памяти заведующего кафедрой славянской филологии (1991–2010гг.) Владимира Павловича Гудкова: *Славянский мир в настоящем и прошлом*, Москва, Россия, МГ, 24–25 Мая 2021. The paper is in print.

construction of the process(es) of poisons named in Classics being predefined or determined by certain socio-ideological tendencies that were deeply encoded in the iconymic structure of 'nomina refferentia'. However, both parts of the study can be easily read as independent. Finally, the study/research in its entirety confirmed, once again, that there is a need stressed by the 21st century's linguistics tendencies regarding enlarging the traditional concept of this linguistic research – primarily in the field of cultural anthropology. Namely, in dealing with phytonymy, researchers usually get in touch with phytonyms-hyperonyms, which have the most complex structure of the transfer of naming unit(s) that put a phytonomastician in a position to be surrounded by totally insubstantial "settings" for re-constructing denominational process(es). When faced with an unusually created morphism net, it is almost impossible for one to find the starting point which would establish a solid ground for re-constructing the original meaning of 'nomina refferentia' and, subsequently, to identify designated 'realia refferentia'. Suspicious identification of designations leads to misconceptions concerning 'eikones' that lie behind them, as well as to misconceptions concerning determination of 'realia denotata' according to predefined categories in the human mind, which constantly re-appear and develop throughout the numerous vicissitudes of our living spaces and endless time.

2 Contemporary scientific botanical "Aconitum napellus profile"

Considering the evidence that the species *napellus,* from its first "appearance" up to the present day, has "occupied" an important "position" in traditional concepts of medicine art and healing praxis – especially where they border the so-called *concept of (un)licensed toxicity* – we are first going to present related scientific botanical dates, generally accepted today, which are very important for verifying presupposed "diagnostic signs" that could have served as a motive for denominational processes being questioned. Afterwards, we will return to those records which concern *Aconitum napellus* and which have been found in ancient scripts.

2.1 **Description** (or 'On some noteworthy species characteristics')

'Aconitum napellus is an erect, tuberous-rooted perennial … commonly found in moist pastures and moist mountainous areas of Europe and Asia. Dark green leaves are deeply divided into 5–7 toothed lobes. The sepals and petals of the flowers are similarly colored, with the upper sepal developing into a large, helmet-like structure

that somewhat resembles the hood worn by medieval monks, hence the common names of monkshood and helmet flower. It is also sometimes commonly called wolfsbane, because this plant was once used as an arrow poison and in a poison bait for killing wolves. All parts of the plant (especially the roots and seeds) are extremely poisonous. The drug aconite is made from the leaves and roots of this species and was once prescribed as a cardiac and respiratory sedative…' (*The Missouri Botanical Garden*).

2.1.1 Traditional Uses

'*Aconitum napellus* … was considered to be of therapeutic and toxicological importance … When touched to one's lip, the juice of the aconite root produces a feeling of numbness and tingling … Aconitum poisons have been used in antiquity, for both hunting and for warfare (e.g., as arrow poisons). The herb was cultivated widely in Europe, probably reaching England before the tenth century, where it was farmed with some difficulty, but came to be widely valued as an anodyne, diuretic, and diaphoretic. In the nineteenth century, a lot of aconite was imported from China, Japan, Fiji, and Tonga, with a number of species used to manufacture alkaloids of varying potency, but with generally similar effects, most often used externally and rarely internally. Effects of different preparations were standardized by testing on guinea pigs. In Western medicine, preparations of aconite were used until just after the middle of the 20th century; but it is no longer used, as it has been replaced by safer and more effective drugs and treatments.' (*American Association for Clinical Chemistry*). However, folk medicinal use of the *Aconitum* species is, e.g., still practiced in some parts of Slovenia (cf. Povšnar 2017).

3 Botanical "Aconitum napellus profile" in Classics

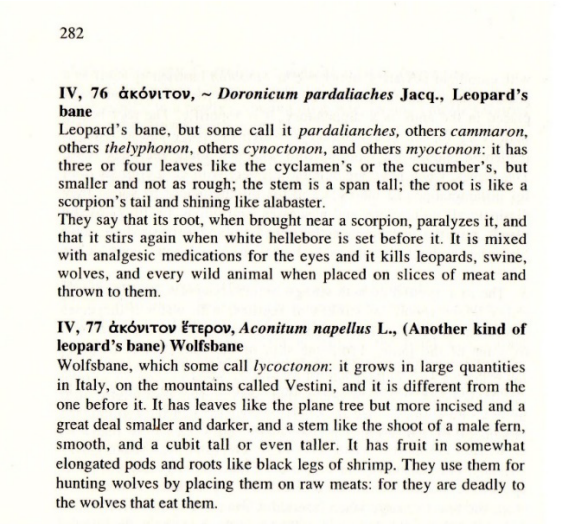
Aconitum is an ancient Greek name for the plant genus of which two species identified as *anthora* and *napellus* were well-known to the Greek physician and pharmacist Dioscorides. Dioscorides lived around the mid-first century A.D. and served as a specialist of *medicina botanica* in Nero's armies. The names of these species, as well as their "*medicina botanica* properties," were also well-attested in numerous records in classical antiquity. Here are 'excerpata' that verify the previous sentence:

a. [akoniton, to, leopard's bane, Aconitum Anthora, Theopomp. Hist. 177a, Thphr.*HP*9.16.4, Dsc.4.76, Gal.11.820: — also akonitos, hê, dub.l. in Nic.*Al.*42, cf. *AP*11.123 (Hedyl.), Euph.142.]
II. wolf's bane, Aconitum Napellus, Dsc.4.77. (*Pollux: Archimedes Project Dictionary Access*).

According to M. Aufmesser, when Dioscorides mentions the species Aconitum napellus, he named it '*another akoniton,*' together with their synonyms '*lukoktonon*' or '*akoniton Pontikon*'. *Akoniton nostrum* is just a transliterated expression of the Latin one. Specificum – *nostrum* suggests that the species *napellus* was probably the most frequently mentioned in Latin literature. M. Aufmesser does not comment on the possible origin of the word *akoniton* and only gives us Frisk's etymological interpretation (< IE *ak-) (Aufmesser 2000: 167–168). However, according to Lewis and Short, the term *aconitum* that is mentioned in Latin literature is identified as:

ăcŏnītum, i n. ἀκόνιτον [=Aconitum Anthora], *a poisonous plant*, *wolf's-bane*, *monk's-hood*, *aconite*, Plin. 27, 2, 2; 6, 1, 1 *fin.*: "aconiton" Ov. M. 7, 407. — In plur., Verg. G. 2, 152; Ov. M. 7, 419; *Aus. Idyll. 12, 9, 11*; Luc. 4, 322. — For *a strong poison* in gen., Ov. M. 1, 147; Juv. 10, 25. (*A Latin Dictionary 1879*).

In addition, the following paragraphs, there are two very interesting 'excerpata' from Dioscorides' and Pliny's records on Aconitum spp.:



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IV, 76 ἀκόνιτον, ~ *Doronicum pardaliaches* Jacq., Leopard's bane
Leopard's bane, but some call it *pardalianches,* others *cammaron*, others *thelyphonon*, others *cynoctonon*, and others *myoctonon*: it has three or four leaves like the cyclamen's or the cucumber's, but smaller and not as rough; the stem is a span tall; the root is like a scorpion's tail and shining like alabaster.
They say that its root, when brought near a scorpion, paralyzes it, and that it stirs again when white hellebore is set before it. It is mixed with analgesic medications for the eyes and it kills leopards, swine, wolves, and every wild animal when placed on slices of meat and thrown to them.

IV, 77 ἀκόνιτον ἕτερον, *Aconitum napellus* L., (Another kind of leopard's bane) Wolfsbane
Wolfsbane, which some call *lycoctonon*: it grows in large quantities in Italy, on the mountains called Vestini, and it is different from the one before it. It has leaves like the plane tree but more incised and a great deal smaller and darker, and a stem like the shoot of a male fern, smooth, and a cubit tall or even taller. It has fruit in somewhat elongated pods and roots like black legs of shrimp. They use them for hunting wolves by placing them on raw meats: for they are deadly to the wolves that eat them.

Figure 1: Dioscorides' and Pliny's records on Aconitum
Source: Beck (2005: 282)

b. CHAP. 2. (2.)—ACONITE, OTHERWISE CALLED THELYPHONON, CAM-MARON, PARDALIANCHES, OR SCORPIO; FOUR REMEDIES.

But who, I say, can sufficiently venerate the zeal and spirit of research displayed by the ancients? It is they who have shown us that aconite is the most prompt of all poisons in its effects — so much so indeed, that female animals, if their sexual parts are but touched with it, will not survive a single day. It was with this poison that M. Cæcilius accused Calpurnius Bestia of killing his wives in their sleep, and it was this that gave rise to that fearful peroration of his, denouncing the murderous finger of the accused. According to the fables of mythology, this plant was originally produced from the foam of the dog Cerberus, when dragged by Hercules from the Infernal Regions; for which reason, it is said, it is still so remarkably abundant in the vicinity of Heraclea in Pontus, a spot where the entrance is still pointed out to the shades below. And yet, noxious as it is, the ancients have shown us how to employ aconite for the benefit of mankind, and have taught us, as the result of their experience, that, taken in mulled wine, it neutralizes the venom of the scorpion: indeed such is the nature of this deadly plant, that it kills man, unless it can find in man something else to kill. When such is the case, as though it had discovered in the body a fit rival to contend with, that substance is the sole object of its attack; finding another poison in the viscera, to it alone it confines its onslaught; and thus, a truly marvelous thing! two poisons, each of them of a deadly nature, destroy one another within the body, and the man survives. Even more than this, the ancients have handed down to us remedies employed by the animals themselves, and have shown how venomous creatures even effect their own cure. By the contact of aconite, the scorpion is struck with torpor, is quite benumbed, assumes a pallid hue, and so confesses itself vanquished. When this is the case, white hellebore is its great auxiliary: the very touch of it dispels its torpor, and the aconite is forced to yield before two foes, its own enemy and the common enemy of all. Now, after this, if any one should be of opinion that man could, by any chance or possibility, make such discoveries as these, he must surely be guilty of ingratitude in thus appreciating the beneficence of the gods! In countries frequented by the panther, they rub meat with aconite, and if one of those animals should but taste it, its effects are fatal: indeed were not these means adopted, the country would soon be overrun by them. It is for this reason, too, that some persons have given to hellebore the name of "pardalianches." It has been well ascertained, however, that the panther instantaneously recovers if it can find the opportunity of eating human ordure. So, far as these animals are concerned, who

can entertain a doubt that it was chance only that first led them to this discovery; and that as often as this happens the discovery is only a mere repetition of the accident, there being neither reason nor an appreciation of experience to ensure its transmission among them? (3.) It is chance, yes, it is chance that is the Deity who has made to us these numerous revelations for our practical benefit; always understanding that under this name we mean Nature, that great parent and mistress of all things: and this is evident, whether we come to the conclusion, that these wild beasts make the discovery from day to day, or that they are gifted from the first with these powers of perception. Regarded in another point of view, it really is a disgrace that all animated beings should have an exact knowledge of what is beneficial to them, with the exception of man! The ancients, openly professing their belief that there is no evil without some admixture of good, have asserted that aconite is a remarkably useful ingredient in compositions for the eyes. It may therefore be permitted of me, though I have hitherto omitted a description of the poisonous plants, to point out the characteristics of aconite, if only that it may be the more easily detected. Aconite has leaves like those of cyclaminos or of the cucumber, never more than four in number, slightly hairy, and rising from near the root. This root, which is of moderate size, resembles the sea-fish known as the "cammarus," a circumstance owing to which the plant has received the name of "cammaron" from some; while others, for the reason already mentioned, have called it "thelyphonon." The root is slightly curved, like a scorpion's tail, for which reason some persons have given it the name of "scorpio." Others, again, have preferred giving it the name of "myoctonon," from the fact that the odor of it kills mice at a considerable distance even. This plant is found growing upon the naked rocks known as "aeonæ;" and hence it is, according to some authorities, that it is called "aconitum," there being not so much as dust even about it to conduce to its nutriment. Such is the reason given for its name by some: but according to others, it receives this appellation from the fact that it fatally exercises the same effects upon the body that the whetstone does upon the edge of iron, being no sooner employed than its effects are felt. (Naturalis Historia).

4 On a few of the most noteworthy testimonies in folk literature and art, as well as in scientific disciplines until the beginning of 20th century medicine

In Greek mythology, the goddess Hecate is said to have invented aconite, which Athena used to transform Arachne into a spider (*A Modern Herbal*).[4] Medea is supposed to have murdered her son with it. Dioscorides mentions that the root kills scorpions. As we have already mentioned, *Aconitum* was well known in antiquity. However, it is thought that Avicenna was the first to describe its use in nosebleeds, bleeding of the lungs, dizziness, circulatory collapse, paralysis, consumption and epilepsy (*A. Vogel*), presumably unaware of the main syndrome/condition in connection with poisoning with *Aconitum*. 'Our knowledge of this alkaloid is chiefly derived from cases of poisoning and over-dosing. The symptoms of numbness, tingling, prickling and heat of the Aconite are produced by the alkaloid, but with increased intensity. Upon local application, first, there is a sensation of warmth; then, of burning with sharp pains and itching; finally, numbness and anesthesia… Fear of death, anguish, intense chilliness; feeling of sickness; a constricting burning sensation, extending from mouth to stomach. Twitching and spasms over whole body, especially in face … In one poisoning case "vomiting recurred every two or three minutes, and was performed by a sudden jerking action of abdominal muscles, accompanied by a loud shout, probably caused by a sudden contraction of the diaphragm. Every attempt to swallow was followed by spasmodic contractions characteristic of hydrophobia, but they were not renewed by the sight of water. The slightest touch renewed the spasms." Aconitine should be helpful in cases of hydrophobia, whether the convulsive or the paralytic kind. The senses are disordered or lost – sight, hearing, smell. In one poisoning case, the blindness was coincident with a sudden dilatation of the pupils, and sight partially returned as the pupils contracted. … All parts except the head and stomach feel as if filled with lead. … Creeping sensations on the face with a feeling of swelling and tension. … Acon. n. Hydrophobia symptoms: 1. … Mania … Ferocity … Numbness of the jaw, like incipient paralysis, > by compression and by drinking wine … Aversion to food in general … Constant thirst even when drinking … Burning thirst … Thirst at night

[4] For the etiology, see Dioscorides' description of the species Aconitum napellus in above cited text in which Dioscorides mentioned a comparison regarding roots of this plant species: 'like black legs of shrimps'.

… hypochondrium … Desire to urinate with copious emissions … Urging with ineffectual efforts …' (Clarke 1902).[5]

5 'Benefacta in luce collocare'

These are the main results obtained from data factor analysis presented via key words sorting: *tight-rooted*, dark-colored tapering roots, the juice of the aconite root produces a feeling of numbness and tingling, widely valued as an anodyne, diuretic, and diaphoretic, with pointed leaves. *Akonitos* in Pontus [the hill where Heracles brought the three-headed dog Cerberus from the Underworld and where, according to Ovidius], where the plant grew from the animal's slaver with notched (toothed) leaves, caused paralysis, hydrophobia, itching 'Hydrophobia symptoms: 1. … Mania … Ferocity … Numbness of jaw, like incipient paralysis, > by compression and by drinking wine … Aversion to food in general … Constant thirst even when drinking … Burning thirst … Thirst at night … hypochondrium … Desire to urinate with copious emissions … Urging with ineffectual efforts …' (Clarke, op.cit.).

6 Etymology of the Gk/Lat names

Besides some so-called (etio-)etymological popular interpretations which were found primarily in Pliny's records on the Gk akoniton and on the Latin transliterated form aconitum, as we have mentioned above, there is no strict statement of facts regarding iconymic structure of these names – transposed into 'signifiers' - in any of the relevant etymological literature (cf. Strömberg, Carnoy, Frisk, Aufmesser, Walde/Hofmann, Ernout/Meillet, André, Marzell …); therefore we are of the opinion that it is worth of mentioning the possibility that some of the plant species

[5] Clarke concerns himself with symptoms characteristic for diseases or (un)healthy conditions (scabies) that can be treated with Aconitum napellus used as a 'pharmakon': 'Aconitine should be helpful in cases of hydrophobia …' (op.cit., l.cit).

designations in Latin that denote plant species from the genus *hemlock*[6] (Old English *hymlic* et var.) could be connected with the following Greek and Latin words,[7] primarily regarding their similar formal and semantical structure, cf. Gk **akoniton** with:

Gk ἀκόν-η [α^], ἡ,
A. *whetstone, hone*, "λιθίνη" *Chilo 1*, *Hermipp.46*, etc.
3. part of tragus of ear, *Poll.2.86*. (Cf.Skt. *áśan-* 'stone'.),
ἀκονάω , (ἀκόνη)
A. *sharpen*, "μαχαίρας" *Ar.Fr.684*; "λόγχην" X.Cyr.6.2.33:—Med., "ἀκονᾶσθαι μαχαίρας" Id.HG7.5.20:—Pass., *Arist.Pr.886b10*, *Phld.Sign.34*. (*Greek Word Study Tools*), and

Gk knaô, knai Plu.2.61d, but in correct Att. knêi, inf. knên (v. epiknaô) corrupted to knein Moer.p.234 P., Hsch., Ion. knan Hdt.7.239: fut. knêsô Hp.*Coac.*460 (prob. l.): aor. eknêsa Id.*Int.*23, Pl.*Smp.*185c (prob.l.), Arist.*Pr.*965a23, (kat-) Ar.*V.*965; but knasai: olesai, lupêsai, Hsch.; 3sg. Ep. impf. epi-knê Il.11.639:—
Med., inf. knêsthai Pl.*Grg.*494c, later knasthai Plu.2.89e, etc.: fut. knêsomai Herod.4.51: aor. eknêsamên Luc.Bis Acc.1, Dor. ekna_s- Theoc.7.110:—
Pass., knatai Gal.10.979: pf. kata-keknêsmai Id.13.1022:—
scrape, grate, epi d' aigeion knê turon Il.l.c., cf. Hp.*Int.* l.c.; ton kêron knan to scrape it off, Hdt.l.c. (nisi leg. ekkn-), cf. Gal.13.1022:—
Pass., prob. for knistheisa in Thphr.*HP*9.20.4.
II. scratch, têi cheiri Hp.*Fract.*21; ton peri tas maschalas topon Arist.l.c.:—
Med., scratch oneself, aphthonôs echein tou knêsthai Pl.*Grg.*l.c.; knômenos to kranion Timocl.2.5 D.; to bregma knêsêi Herod.l.c.; [elaphoi] knômenoi [ta kerata] pros ta dendra Arist.*HA*611b16; daktulôi knasthai tên kephalên Plu.*Pomp.*48: abs., Id.2.1091e, Jul.*Caes.*323b; tribein tous ophthalmous kai knasthai Phld. *Rh.*2.143 S.; knêsasthai to ous Luc.l.c.; knêsamenon heni tôn podôn tên pleuran Gal.8.443.
2. Med., itch, Id.10.437, 979.
III. tickle, tên rhina prob. in Pl.*Smp.*l.c.:—
Med., knasthai ta ôta pterôi tickle one's ears, Luc.*Salt.*2, etc.: metaph., touto knai kai gargalizei kai anapeithei Plu.2.61d:—
Pass., ou parergôs eknômên pros auta Luc. *Nec.*3. (*Pollux: Archimedes Project Dictionary Access*).

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[6] These are plant species denoted by phytonym-hyperonym *hemlock*:
hymlic
noun, m., a-decl., 13 occ.
hemlic, heomlic, humeloch, huymblicae, hymblicae, hymelic, hymlic, hymlice
Meanings
– *Conium maculatum* L., hemlock, *Gefleckter Schierling*
– *Cicuta virosa L.*, cowbane, *Giftiger Wasserschierling*
– *Cnicus benedictus L.*, blessed thistle, *Benediktenkraut*
(DOEPN. Last viewed: 12-09-2021 on http://oldenglish-plantnames.org/index).
[7] See the Latin words [→'*signifier*'] cited in the previous footnote.

Namely, Old English *hemlic* (et. var.) is supposed to be related to *hymele* '*hop plant*' (~ '*climbe down*' or '*not being able to move*' or perhaps → '*paralyzed*'), Middle Low German *homele*, Old Norwegian *humli*, Old Slavonic *chŭmelĭ* (DOEPN; EDUCALINGO). As is evident, even if some of the above-mentioned "key words" were the denominational process(es) stimulus, it is difficult to precisely determine how the conceptualization and organization of the content according to which Gk phytonym was "performed" and has been formed. As for Latin, *napellus* = *rapum*, according to André (1956: 217), and it is derived from the Gk word (form) *napu(-)* by using the Latin diminutive suffix *-ellus*; reversely, the Gk *rapa* is of the Latin origin meaning different root vegetables (Aufmesser 2000: 78), e.g., in Serbian, it is *pena[/-иџа]*.

7 Re-considering etymology of the Serbian *nalep* (et. var.), *nalijen* and its/their onomastic equivalents in other South-Slavic languages

The origin of the Serbian phytonym *налеп* '*Aconitum napellus*' (cum variantibus *налеп*, *налијен*, *налип*)[8] of wide area distribution together with its exact phytonymic equivalents in other Slavic languages (e.g., Slovenian *nálep*, *nalíp*, Czech *nálep* id., etc.) has been subject to various linguistic discussions for almost a century; however, they are in competition with other numerous Slavic phytonyms of insufficiently enlightened formal and semantic structure, subsequently being left without a generally accepted etymological solution. In the paper *О облицима фитонима налеп,* which is an 'in toto' lexicological analysis of the lexeme *налеп* indexed by the same lemma in the SANU Dictionary (PCA), the author of the paper, M. Tešić, put aside the question of the origin of the phytonym with the comment that future etymological analyses which, 'per naturam,' include re-construction of the process(es) of naming units should be focused on revealing the origin of the name variants prototyping the Latin *napellus* which show *p-/-l-* metathesis and different *jat*-reflexes in the word(s) formation analogous to the verb *nalepiti,* meaning '*glutinare*'. It is obvious that the author concedes solutions given by Croatian linguist N. Vajs, who ultimately accepts Skok's interpretation of the phytonym *nalijep*; however, there is no explanation for the aforementioned morphonological changes that occurred in the alloglottic prototype; besides, similar samples that would confirm their regularity are also lacking (Тешић 2013: 3–11; Vajs 1984–1985: 236–237; Skok 1972/2: 500–501). There is no mention of the synonym *nalijen* either. As for the possibility that,

[8] … as well as of the synonymous *nalijen* which is on the contrary attested only in Vuk's dictionary (1852)…

in the case of the Serbian word *нален* we could deal with an idioglottic etymology, it should be underlined here that there are some older explanations that concern themselves with some of the aspects of this hypothesis. One of them was mentioned for the first time in the treatise of Zubatý, published in 1913. His interpretation of the Czech formal and semantical equivalent term *nalep* and *nalip* compared to Old Czech *nalep* 'strup za mazanje orožja' was later accepted by V. Machek and F. Bezlaj (Zubatý 1913: 265–270). Namely, they have based their assumptions on the ground of the mutual comparison of the Serbian word *нален* with corresponding expressions found in Slovenian, Slovakian and (Old) Czech being of identical or similar morphonological and semantical structures. According to their opinions, all attested expressions could have been considered as reflexes from a common Slavic prototype: **nalěpъ* which presents an unsuffixed deverbal formation derived from the verb **nalěpiti,* meaning '*glutinare'* (Machek 1954: 45–47; Bezlaj 1982: 213; cf. ЭССЯ 22: 160–162).[9] Here, it is important to note that all of the mentioned proponents of this idioglottic hypothesis leave aside the re-construction of the denominational process(es), while, on the other hand, they manage to find the motive for naming only in the fact that the poison obtained from the plant Aconitum napellus was used in the ancient homeland of the Slavs for warfare (e.g., as arrow poisons). Lastly, we will mention just one more extremely important piece of work, which is completely different from those previously mentioned, primarily in the methodological approach to the problem itself. In the paper *Una denominazione preromana dell' Aconitum napellus L.*, Italian linguist G. B. Pellegrini deals with the etymology of the 'referens' Italo-Romance phytonym derived from the base **lud-*. This root is used "for" the genus name of the rabies virus - *Lyssavirus*, because the Greeks derived the word *lyssa*, from the root **lud-*. The paper is based on broad linguistic and extra-linguistic groundwork. Namely, the author implicitly points to the fact that only theoretical knowledge – of lexical-semantic categories, diachronic semantics, conceptual-categorical apparata and methodology of monitoring the change of the meaning of 'se ipsum' during the historical development of the language itself – only such theoretical knowledge, supplemented by knowledge from other linguistic disciplines, can create conditions for comprehensive monitoring of linguistic phenomena, but also for what is perhaps even more important: for connecting language history with cultural history. Being thus "armed", Pellegrini fully explained the origin of the Italo-Romance word, as well as its formal and

[9] However, any possible connection with Bulagarian *налѝвам се, на̀лна се* 'налягам, нападам' (attested in БЕР 1995/4: 482) has remained unnoticed until today. For the reference explanation, see below.

semantical structure, thus, subsequently, indirectly or unintentionally shedding light on a way which would lead us to the protosemantical 're-constructum' of the corelated Serbian designations and their previously mentioned equivalents in other Slavic languages for the species A. napellus. In order to understand how it is really possible to do so, the following facts must be remembered: first, one regards the meaning of the base **lud* – '*mentally disturbed*; *deranged*; *insane*; *enraged*; *ferocious*, *rabid* (esp. If it concerns animals)' – which directly transfers us to the field of something unreachable to one's mind, or, something that is reachable only in the state of altered consciousness. So, the first reaction to such an act would be the appearance of an immense **fear/'phobos'** of the unknown, etc. The second fact is one that reveals the historical background of homeopathic medicine, which can be summarized in one sentence: SIMILIA SIMILIBUS CURANTUR [sic!]. This formula enlightens the doctrine that any drug capable of producing morbid symptoms in healthy individuals will remove similar symptoms occurring as an expression of disease. The next matter is what reminds us of what has been written down by Clarke on the symptom called *hydrophobia*, which is very much a characteristic symptom of rabies that could be treated by preparations made from the species A. napellus. And finally, the last statement: The symptoms of aconite poisoning in both animals and humans include restlessness, excessive, often frothy, saliva, irregularity of heartbeat, impairment of vision and vocalization, anxiety, vertigo and eventually coma, similar to the symptoms of rabies. It is possible that rabies may have been interpreted by classical physicians as to be caused by a poison similar to aconite. This belief reappeared even during the Renaissance because of the fact that a number of scholars of that time believed that rabies or hydrophobia was being caused by the same or "similar" poison (cf. Blaisdell 1995). These facts present solid base for stating, I would dare to say, a final solution in regards to the iconymic structure of the Serbian phytonyms in question and, subsequently, of their equivalents in other Slavic languages. Allow us to present this finding using graphic-like tools:

A. Serbian *налијен* = *prefix/suffix derivative* = substantivized deverbal adjective < Common Slavic and Serbian *лити*, via Old Church Slavic and PSl < IE **lei- 'fundere'* = *наливен → препуњен (водом) → онај који задржава воду → онај који чини да се вода задржава* (cf. Skok 1972/2: 309-310).

B. Serbian *нален* (et variantes) < Common Slavic **lépati* + prefix *na-* meaning '*greedily drink (or eat)*'[10] and 'in ultima analysi' the Serbian form *налијен* < **lenuti* < **lepnuti* (with regular loss of -p-) < Common Slavic **lépiti* id. most often found in Bulgarian, e.g. *налнòвам се*, *нàлна се* '*налягам*, *нападам*' (attested in БЕР 1995/4: 482); if we bear in mind the fact that this Bugarian word also has the meaning '*стискати*' ↔ 'Разг. *Въздържам се от ходене по малка или голяма нужда*', then it is easy to recognize in "it" the sematic realization similar to one that is recognizable in Serbian *налијен* ↔ препуњен (водом) ↔ онај који задржава воду ↔ онај који чини да се вода задржава.[11]

8 Instead of conclusion

As a physical and as an emotional disorder, hydrophobia was conceptualized in different ways through the systems of almost all European traditional *materiae medicae* and '*pharmacopoeias*', becoming one of the motives for naming the poison obtained from the plant species A. napellus. However, it has to be underlined that the fact is that this plant species can always "acts" 'ut mortifera autem pharmaka ad sanandum'.

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[10] Likely to be compared with the Slovenian name for the virus Aconitum napellus – *preobjeda*.
[11] For more details on the origin of the Serbian verbs **lepati*, *lepiti*, *lepnuti* with their projection on PSl level, see: Vlajić-Popović 2002: 272–348.

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Fitonimski "portreti" srpskih i (južno-)slovenskih onima za biljnu vrstu Aconitum napellus

Fenomen otrova iz prirode predmet je izučavanja brojnih naučnih istraživanja koja bilo isključivo teorijski bilo i teorijski i analitički dele predmet izučavanja odnosno metodološki aparat sa drugim srodnim i nesrodnim naučnim disciplinama. Ova studija, podeljena u dva dela, posvećena je pre svega jezičkoj analizi i interpretaciji naziva za pojedine *otrove iz prirode* - kao jednoj od lingvističkih metoda implementiranih u teoriju kulture koja povezuje lingvističku analizu i interpretaciju kulturnih fenomena i procesa, posebno onih koje izučava medicinsko-kulturna antropologija - u jednu celinu. Dok u drugom delu studije dominira književno-jezička interpretacija zapisa iz kruga narodnog stvaralaštva (pre svega onih, sakupljenih u traktatu *Otrovi* eminentnog srpskog etnologa, folkloriste i istoričara kulture T. Đorđevića), prvi deo studije predstavlja jedan specifičan etimološko-fitonomastički ogled u kojem se semasiološko-onomasiološkom analizom građe rekonstruiše proces imenovanja otrovne biljke

Aconitum napellus u klasičnim jezicima. Na kraju rada se na osnovi dobijenih rezultata istraživanja upućuje na mogućnost povezivanja ikonimskih struktura klasičnih naziva za ovaj otrov sa nazivima za istu realiju u srpskom jeziku i drugim slovenskim jezicima - pre svega na Balkanu - u cilju rasvetljavanja njihovih etimologija.