NOUNS MEANING 'PERSON WHO TAKES CARE OF FLOCK OF SHEEP' IN BULGARIAN

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For centuries sheep breeding is a main occupation for a significant part of the population worldwide. Therefore, the shepherds' trade occupies an important place in the material and spiritual culture of the Slavic (and, in particular, Bulgarian) people and pastoral vocabulary is of particular interest to dialectology, as evidenced by many linguistic studies. It is noteworthy, however, that they do not usually comment on the very name of the person who takes care of the flock of sheep. The reason for this is the fact that the subject of dialectological studies are mostly individual villages or groups of villages, and within such small areas typically only one term is found whose motivation is clearly distinguishable. Even in this case, however, the lack of such a basic token is appreciable in view of the completeness of the study.

In the lexical system of the Bulgarian language with the availability of essential meaning 'man who takes care of a flock of sheep' are characterized a few words with different root (comp.: овьчарь, пастоухъ – Old Bulgarian; овчар // овчарин (овчерин), пастир, чобан // чобанин, (dial.) кехая (кяя, кея, кехе), бюлюктешин, бравушарник etc. – Bulgarian, Bulgarian dialects in Macedonia (Apx. БДР; Apx. ЕЛА; РБЕ 2002; Gerov 1978: 32, 43; РБЕ 2004; РМЈСХТ 1965; РМЈСХТ 1966; ОЛА 2003, к. № 25a etc.). Most of them are of old Bulgarian origin, and therefore are found in all or the majority of Slavic languages, but some of them have Persian roots and become part of the lexical system of the Slavic languages (mainly southern and western type) through Turkish as a result of a series of geo-political processes that led to the permanent adjacent to those nations with representatives of the Turkic languages and even created the conditions for a real bilingualism in some of them (БЕР 1979: 348; БЕР 1999; 687).

From a formative pont of view the names for a person dealing with the cultivation of herbivores in Slavic languages are often motivated on the name of the animals that form the herd. In Bulgarian linguistic system function separate words for different kinds of pastors – *zose∂ap* 'cattle shepherd', *δυεοπαρ* 'buffalo shepherd', *κραβαρ* 'cow shepherd', *menuap* 'calves shepherd', *∂желеп* 'a cattle merchant with many herds depastured on alpine pastures in summer and in White Sea region in winter', *κομβρ* 'horse paster', *χερρεπ∂жия* 'a person who tends herds

FD, XXXIV, București, 2015, p. 28-37

of mares', бощан 'a groom which tends horses in free grazing' (dial. in Gabrovo region, hense transferred in South-Eastern Bulgaria and Bessarabia), мулетар 'mules shepherd' and камилар 'camels shepherd' (Rhodopa region), свинар 'pigs shepherd', гъсар 'geese shepherd' etc. (ЕБ 1983: 51–52). Therefore, it is hardly surprising that the most widespread name of the person who raises sheep flock is derived from the noun sheep. It is formed by means of the suffix -ap- (for agent), being the direct successor of the Slavic *avьčārь, formed by suffix -ārь from *avьčā (comp.: овьца — овьчарь — Old Bulgarian; овца — овчар — Bulgarian and Bulgarian dialects in Macedonia (Apx. ЕЛА; БЕР 1995: 771–772; Mladenov 1941: 372)). On dialect level within this token we find also the suffix -ин- (comp.: овчарин // овчерин — Bulgarian and Bulgarian dialects in Macedonia (Apx. ЕЛА)).

It should also be stressed that while in most Slavic languages the word shepherd is unambiguous, as the designat which is denoted by it is fixed and the connection between the name and the reality fact is clearly very motivated, in Polish and Russian it is ambiguous, meaning either 'medicaster' (Polish) and 'shepherd, shepherd dog' (comp.: Собак пять-шесть, одна другой лохматей и безобразней, приветствовали нас лаем. — Овчары!-заметил Мартын Петрович. - Russian (Garavalova 2013: 182-183)), and in Bulgarian it developed unique in its richness and diversity semantics, which directly reflected the specifics of pastoral life. Besides the common to all Slavic languages meaning 'a person who deals with sheep; sheep shepherd // person who is employed to tend sheep and care for them at a particular time of the year', the noun in question here is also used figuratively (mostly in conversational field of communication), meaning 'common and not enough educated man' (eg.: Вместо да се съветва с компетентни хора, той се заобиколил с овчари. (РБЕ 2002: 287)). Such use can be easily explained by the isolation of the shepherds of society (a direct result of their long stay in the mountains with their flocks), which causes them to lose their ability to communicate with people outside their professional circles, to embarrassed to enter the civilization and behave badly there, and makes them ignorant, rude, even cruel people because of their heavy life full of deprivation and penury who have no goals and aspirations. (Stoyanov 1983: 39–53). Closely linked to the everyday life of the shepherd who spends most of the year away from home, is the second meaning of the analyzed token in Bulgarian literary language and its dialects 'man who has returned from afar, from abroad and from work abroad to his relatives; a guest' (comp.: Честити ти овчар. (РБЕ 2002: 287)). On dialect level the noun is also characterized by the presence of meaning 'name of a star' (Apx. БДР), which is due to the veil of poetic over the shepherd image in folk art, whose life is idyllic and harmonic, marked by simplicity and poetry, but also lonely and full of work and hazards so it is wrapped in a halo of heroism and righteousness and rises its character to heaven (Garavalova 2014).

A sign of the high degree of vitality and functionality of the noun *shepherd* in the Bulgarian linguistic system is not only its extremely rich semantic paradigm,

but its appearance as a major component of phrases that have specifying function or serve to indicate the hierarchy or specialization within the profession of the shepherd (eg.: οβναρ-γ∂ακάμα (βο∂α∂καμ) – 'shepherd who drives sheep for milking', οβναρ-μαρμ∂καμ 'shepherd for waste sheep', δυελικ γφνέρυ 'shepherds of beglik (annual tax on sheep and goats in Turkish period (БТР 1976: 41))', cmàpuu γφνάρ 'head of shepherds', μυκλι'ὰμοκυ γφνάρ 'shepherd of a neighbourhood's flock' (Apx. БДР)), or in complicated names (comp.: nьдù-οβναρ (κъηρυ-κοκγχ) 'purple (autumn) crocus – Colchicum autumnale', изпъди оβναρ 'yellow hollyhock – Tagetes erecta' – Bulgarian (Apx. БДР)).

Since it is established practice children or young girls to look after smaller herds that grazed in the morning and go home in the evening back to the village, in the lexical system of Bulgarian language besides the analyzed masculine noun function also feminine and thus neuter names denoting also 'a person who grazes herbivores' (eg.: овчарка (dial.: овчариня, овчаркиня, овчарица) // овчарче – Bulgarian and Bulgarian dialects in Macedonia (PEE 2002: 287; TPMJ 2006: 445)). Compelling evidence to support the thesis that the analyzed feminine and neuter nouns are derived from the word shepherd, and not derived directly from sheep, except the presence of the extension of -ar- for agent is the fact that they are ambiguous in all Slavic languages (Garavalova 2013), which is a sign of their later appearance in the lexical system. For example, in the Bulgarian dialects, located both within and beyond state borders, the word οβναρκα can mean not only 'a woman who takes care of a flock of sheep' or 'wife of a shepherd', but 'breed sheepdog' (eg.: Двете от трите кучета, ..., са обикновени овчарки), in this meaning associated in a steady phrase with the adjective German to become the term to refer to the East European Shepherd dog breed. In the analyzed linguistic paradigm the noun also means 'ritual St. George's day bread' (in Northern-East Bulgaria – Preslav, Provadia and Shumen regions), 'the plants bone cam, yellow hollyhock, field poppy' (Petasites Tourn, Petasites albus Gartn, Petasites officinalis Much, Erythronium dens canis или Tagetes erecta) or 'sort of mushrooms sadenki' (Pirin region) (РБЕ 2002: 287; Apx. БДР). Ambiguity is also observed with the neuter noun obvapue, which in Bulgarian language and its dialects of the geographical area of Macedonia functions with meaning 'boy who takes care of sheep', as diminutive name formed by овчар (e.g.: Овчарче, младо пастирче, / защо та жалба нажали ...?) or as a name of Bulgarian white wagtail bird (Motacilla alba) (Apx. БДР; РБЕ 2002: 288). In the analyzed linguistic system also is used the sustainable combination of words льжливото овчарче, which is marked as colloquial phrase, meaning 'man whom no one wants to believe, even when he is telling the truth because he was already caught in a lie or has made a name of a liar' (PBE 2002: 288). It is characterized also by the formed with the suffix -κ- diminuitive (tender) form *οβчαρκο*, which is used mainly on dialect level or in folk poetry, usually in addressing (comp.: Овчар стадо на егрек не дига, / дор не мине гиздава девойкя,/ да му рече "Добро утро, овчарко!"), and as

magnifying form derived from *shepherd* (e.g.: Види се байо да е бил некойе старопланинско овчарище, шчо имал на двор от воденицата ягънца, а не звер. — Bulgarian; овчариште — Bulgarian dialects in the geographical area of Macedonia (РБЕ 2002: 287–288; TPMJ 2006: 445)).

Besides common Bulgarian noun овчар (овчарка (feminine), овчарче (neuter)), characterized by the highest frequency of names with similar semantics, which is typical for all Bulgarian dialects and the literary language and commonly means 'one who takes care of sheep' in the linguistic paradigm of Bulgarian function several more names (both domestic and of foreign origin), serving to describe this profession, but characterized by the presence of significantly more narrow and specialized semantics that are also motivated by the name of the animals. This is due to the fact that in large herds kept outside inhabited areas, the animals were divided into groups according to the age, sex and the purpose for which they are grown to make it easier to make high-quality care for them, and shepherds are of large number and share the work, each of them "specialized" in the performance of certain functions. Since there is a separate name in Bulgarian language (and on dialect level several names) for each stage of the sheep growth from a little lamb to an adult animal, it is not surprising that they form the corresponding number of names for the profession of the person who takes care of the herd of animals with specific features. This occurs when a suffix for agent is added to the noun designating a certain stage in the life of a sheep – in most cases the suffix -ap, accompanied or not by a suffix -uh or -huκ, also suffixes -uκ (-uu) and -джия. For example, if the chronology is followed, for the smallest of the flock is taking care агнищар (агнишар) - from Old Bulgarian агна, агньць, ъгньць, агнець 'a lamb' (БЕР 2007: 3). When they grow up and they are about a year, they become *шилета* and a shepherd who cares for them is called *шилегар* (шилегарин) / (feminine) шилегарка (БТР 1976: 1062; Antonova-Vasileva etc. 2001: 277). In smaller herds cared for by a smaller number of people the lambs are not separated and are included in other barren animals group, who for some reason are not mated and therefore do not give milk. The person who grazes the infertile animals is called яловар (яловичар) / (feminine) яловарка (БТР 1976: 1075). When the sheep reaches adulthood and started to give birth to lambs and milk, cares are taken by *подойник / подойничар* 'shepherd who takes care of sheep that give milk' (ETP 1976: 642; EEP 2007: 416-417). The origin of this noun is derived from the dialectal name *подойница* 'animal that gives milk; sheep whose lamb is slaughtered or weaned and it is being milked', which, in turn, comes from the verb don 'squeeze milk from animal; (dial.) breastfeed a child' from Old Bulgarian доити, донж (БЕР 2007: 416-417). As for the male mature animals, there are several names in Bulgarian dialects: κον 'non-emasculated ram' (from Turkish koç, koçu 'ram'), *\(\text{fama}\tilde{n} \) 'ram that is 3 years old and more' (from Turkish \)* batal, bâtil 'empty, useless'), mamop 'non-emasculated ram or a male animal for

breeding; old' (from Old Bulgarian матерьство 'old age'; даматоръти 'getting old'), овен 'male animal, he-ram, buck' (from Old Bulgarian овына) etc. (БЕР 1979: 685, EEP 1986: 686; EEP 2007: 36; Antonova-Vasileva etc. 2001: 135). They form the names for the profession - кочовар, маторичар, баталджия, овнар under the care of whom these animals are separated into flocks to eat better and prepare them for insemination of the females (EE 1983: 43; EEP 1979: 685, EEP 1986: 686; EEP 2007: 36; Antonova-Vasileva etc. 2001: 135). When sheep got old and no longer can give milk, they turn into *δpaκ* 'bad, worthless commodity' (from German Brack with the same meaning), and this herd is held by a бракничар (БЕР 2007: 73). However, since the sheep is a very important part of the livelihood of the Bulgarians, to which they refer with care and respect, for the old animals that are not fertile and do not give milk, in Bulgarian dialects there is another, far more tender and poetic name- мария, маря, which forms the noun мариджия, indicating the corresponding profession (Apx. БДР; Antonova-Vasileva etc. 2001: 134). It should also be stressed that on dialect level in Bulgarian there is a complete semantic equivalent of the name shepherd – бравичар / бравушарник (бравушарец и браушарец), formed by the lexeme брава (брав – Prilep, Veles regions) 'individual sheep, ram; unit for small animals (sheep, goat)' from Old Bulgarian бравъ (Gerov 1978: 32; БТР 1976: 64; БЕР 2007: 71). Here can be presented also the dialectal noun $\delta a \gamma$, derived from Hungarian bács 'shepherd' and has entered into Bulgarian lexical system by Serbo-Croatian бач 'mountain shepherd', which in Bulgarian diaects functions mainly with meaning 'cheesemonger in a dairy' (proved by its derivatives бачия 'dairy' and бачило 'dairy cattle pen'), hence an additional semantics is developed: 'main shepherd in a dairy, chesemonger master, dealing with large amounts of milk and distributing it for making different dairy products' (EEP 2007: 37).

In Bulgarian language the name of the person who takes care of sheep, may be motivated not only from the name of the animal, based on gender or particular stage of its development, but also by indicating the name of the herd and the parts in which it is divided. For example, from the dialect noun *δυπιοκ*, *διοπιοκ* (from Turkish bölük 'company, crowd'), used with meaning 'large multitude (usually livestock); herd of sheep', with the suffixes *-mew* and *-uH* is formed the name *διοπιοκπευμι* 'second shepherd'; by the suffix *-πu(ŭa)* – the name *δυπγκπὶὰι* 'shepherd', and with *-uu(ŭa)* – *δ'yn'yκιὰιὰ(a)* 'shepherd' (Apx. БДР; БЕР 2007: 48; Л. Antonova-Vasileva etc. 2001: 27; Gerov 1978: 43). The same Turkish adoption is found in the composition of the complex noun *δ'yn'yκιδαμμιὰνε* (from Turkish bölük 'company, crowd'+baş 'head; main'), characterized by the meaning 'head shepherd' (Apx. БДР; БЕР 2007: 37, 48). From the Turkish adoption *cazman* 'herd of milking sheep' again with the help of the agent suffix *-∂πευ(ŭa)* is formed the name *cazmanðπευμ (cezmanðπευμ)* 'shepherd for milking sheep' (БТР 1976: 847; ΕΕ 1983: 43; Л. Antonova-Vasileva etc. 2001: 214). Another division of the

sheep herd is $\tilde{u}o3bm$, which includes the infertile sheep or rams and lambs that do not give milk (EE 1983: 43). In Bulgarian dialects the noun $\tilde{u}o3$ meaning 'infertile sheep' is again a Turkish adoption (from Turkish yoz 'simple, common' and dial. yoz 'infertile herd'), and hence with the aid of the flexion $-uu(\tilde{u}a)$ is formed the corresponding name for the person who takes care of these animals— $\tilde{u}o3uun$ ($\tilde{u}y3uun$) (from Turkish yozçu) 'shepherd who grazes infertile sheep' (Π . Antonova-Vasileva etc. 2001: 98; EEP 1979: 105).

In most Slavic languages the marked as archaic name *shepherd* is gradually displaced by the more general *nacmup* meaning 'man who grazes livestock, animals; shepherd, herdsman ' (Garavalova 2014; BEP 1999: 85). In Bulgarian such a trend is not observed, as the two nouns are equally functional in our linguistic system, and between them there are synonymous links, e.g.: Гергьовден идеше, та рекохме отрано да си спазарим пастири за селската стока.; Както в полето бели овчици,/ тъй по небето светли звездици -/ сякаш е пастир месец ги води. (РБЕ 2004: 181; СРСБКЕ 1980: 361; СРБЕ 1997: 584). In this case, it is not a matter of full synonymy, as the name *nacmup* has a more common meaning -'a person who takes care of herbivores as general', while in the case of the shepherd, as demonstrated above, animals can only be sheep. But similar to the lexeme osuap, the noun nacmup also is widespread on the whole Bulgarian language territory (including literary language), being primordial Slavic word, motivated by the way herbivores are being fed; in Old Slavic *pāstyrjь is derived from the verb *pāsq 'graze' (e.g.: пастырь – Old Bulgarian; nacmùp – Bulgarian literary language; nacmыp and nàcmыp – Bulgarian dialects in Banat; nacmùp – Bulgarian dialects in Macedonia (EEP 1999: 85; Mladenov 1941: 413-414)). The analyzed noun functions as a Slavic adoption also in the lexical system of Hungarian (comp.: pasztor – Hungarian (EEP 1999: 86)). Moreover, it should be noted that, as in all Slavic languages and also in Bulgarian, it is ambiguous, in addition to the above semantics and functions with a secondary meaning 'cleric in terms of his flock; mentor' (comp.: Единодушно мнение съществуваще за него, което го признаваще за образец на всички добродетели и способности, които трябва да обладава един духовен пастир. – Bulgarian; духовен пастир - Bulgarian dialects in Macedonia (PEE 2004: 181; PMJCXT 1965: 13). Although being derivative itself, the lexeme *nacmup* is transformed into a fundament, on the basis of which are formed derivative words. For example, similar to other Slavic languages, in Bulgarian in parallel with the masculine noun with semantics 'man who cares for herbivores' there are the corresponding female and neuter names with the same meaning (comp.: Там по това време прибираще стадото си Лилова Калинка, малката пастирка: Често пъти пастирчето я оставя [телицата] сама и отива след биволите. И като се върне след час-два, заваря я на същото място. – Bulgarian; пастирка / пастирче – Bulgarian dialects from Macedonia (Арх. БДР; РБЕ 2004: 181). For them, however, the second meaning 'priest; spiritual mentor', found in nacmup, is not relevant by

obvious reasons. However, the analyzed type of female and neuter words are not synonymous. For example, within the whole Bulgarian linguistic territory the lexeme *nacmúpue* means not only 'a child shepherd', but also functions as a diminuitive name for *nacmup*, and *nacmupкa* means 'a female shepherd', but also 'a shepherd's wife' (Apx. БДР; PMJCXT 1965: 13).

Some dialect nouns meaning 'shepherd' are also motivated by actions supporting the care of the flock, which are characterized by a limited range of distribution within the Bulgarian linguistic territory. Unlike the lexeme *nacmup*, which semantics is more widespread than the semantics of *oeyap*, their meaning is considerably narrower, because they name the agent of only one of the accompanying the shepherd's trade actions. For example, the man who fetches sheep for milking them is called *изкарвач* 'person who fetches sheep to be milked'. The origin of the noun is derived from the verb καραм 'make somebody to walk (before me); drive, make, fetch' (possible from Old Bulgarian карати са 'make war, quarrel, wrangle', comp. in Romanian a câra, car 'fetch, drive', derived from Latin *carrare, and carrus 'car' (EEP 1979: 235)), while the addition of the prefix u₃- brings the additional semantic nuance of removal from the inside out to the meaning of the word. The same function in the care of the sheep flock performs the водаджия (удажийа) 'shepherd who drives sheep for milking'. In this case again it is a home lexeme derived from the verb водя 'make somebody to walk before me or along with me' from Old Bulgarian водити, въводити, въвождж, въдводити (БЕР 2007: 170-171). Of dialect level in Bulgarian language as names for certain types of shepherds exist the nouns мльзничар (малзничар) /мьлзач 'person who milks the sheep' (Apx БДР). They come from the verb that is still preserved in some territorial dialects мълзя 'milk; breastfeed' (from Old Bulgarian мадж, мажети), and in their composition is found again the familiar suffixes for agent (EEP 1995: 388). Following the same word-forming pattern, from the verbs, domestic by origin like *Bus* 'make something in the form of circle, bend, twist', чукам 'bang; break, crumble' and стрижа 'shear, shore (animal)' (comp. Old Bulgarian вити, повити, давити, идвити, повивати; чолкати; стрищи, (стригж, стрижеши)) are formed nouns naming the subdivisions of the shepherd's trade: виач 'person who emasculates the male animals by means of twisting', *чуκαч* 'person who emasculates the male animals by means of hammering' and *cmpuzay* 'person who shear the sheep' (CP 2009: 752; BEP 2007: 157; BTP 1976: 1056). The difference in these occupations is that the people who perform them can be part of the sheperd team, but there may be external groups of representatives of concerned professionals who travel from place to place and exercise their craft for a fee. Apart from domestic words in Bulgarian language the names for various types subshepherds are formed by a number of adoptions. For example, from the name of the

existing in the Turkish period annual tax on sheep and goat herds *δεεπικ* 'tax for sheep herd paid to a Beg' (from Turkish beğlik), which is derivated from *δεŭ* (East) / *δεε* (West) 'large landowner or manager of a small town in the Ottoman Empire ' (from Turkish beğ), is derived the name of the shepherds who care for herds of animals collected as this type of tax (БЕР 2007: 38, 40; БТР 1976: 41). The person who has the right to gather beglik is called *δεεπικνια* (διεπιενιάδ) from Turkish beğlikçi (Apx. БДР; БЕР 2007: 38, 40). The Turkish word barak 'hairy, shaggy; ragged dog' enters the Bulgarian dialect lexical system with meaning *δαρακ* dial. 'ragged dog or person; dirty person' and from it, probably because of some associations with the appearance of the shepherds is formed the noun *δαρακνια* 'dairy worker who deals with the milk' (БЕР 2007: 33).

Series of geo-political processes lead to lasting neighborhood between some of the Slavic languages and representatives of the Turkic language family. Even more, as a result of the invasion of the Ottoman Empire in the Balkan Peninsula during the Middle Ages the south and much of the Western Slavs lived for centuries under Ottoman rule, i.e. in a real bilingualism. It is therefore not surprising that many words with Persian roots enter through Turkish in their linguistic system. Usually they are marked as colloquial or carry negative semantic feature, but yet are alive and function on dialect level. One of these adoptions - the lexeme **406àH**, similar to *nacmup*, is the semantic equivalent of the noun *obvap*, since it is also used to mean 'a person who takes care of herd' (e.g.: Ψοδὰμ // чобанин – Bulgarian; чобан (mostly in the folk poetry) – Bulgarian dialects in Macedonia (EEP 1999: 687; PMJCXT 1966: 546)), and therefore belongs to the analyzed synonymous nest in Bulgarian language (CPCEKE 1980: 361; CPEE 1997: 584; GTP 1976: 1053). Unlike all presented so far words with key meaning 'shepherd', however, the name *чοбан* is motivated by the action of taking care for the physical survival of the animals and the integrity of the herd. In Bulgarian lexical system, like in all Slavic languages, characterized by the presence of this word, function its derivative diminutive form чобанче, formally identical to the neuter lexeme meaning 'child-shepherd' and the corresponding feminine and neuter nouns чобанка / чобанче meaning 'female-, respectively child-shepherd' (EEP 1999: 687; PMJCXT 1966: 546; Garavalova 2013; Garavalova 2014).

The lexemes reviewed in the exposition above, used to refer to the person who takes care of herds of herbivores, are representative for all or for a large part of the Slavic languages. However, there are words with similar semantics, typical only for a specific linguistic system. This is exemplified by nouns motivated by belonging to a particular social or minority (ethnic) group in the Bulgarian language, whose main occupation is the shepherd's trade. They have in common the fact that they are all synonyms of the lexeme *obuap*, but their main meaning is 'person belonging to a minority or ethnic group or social circle, making a living from sheep caring' and only then comes the semantics 'man who takes care of

sheep'. For example the name κεχαη, similar to ψοδαμ, is also of Persian origin and through Turkish passes into the lexical paradigm in question, then reconsidered on Bulgarian ground, because, while the Turkish literary word kâhva (dial.: κehava) is characterized by the presence of the semantic feature 'host in a big house; head; superior', in Bulgarian the analyzed lexeme is used with the meaning 'head shepherd; shepherd; village herald; superintendant; owner of a big herd of sheep', and it is motivated from the name of the wealthy owners of herds which are of certain social status (EEP 1979: 348; EE 1983: 43). In Bulgarian language this noun is marked as obsolete and of folk speech. On dialect level besides kexan we met also the shapes κgg , κeg (Lower Vardar), obtained directly from the literary Turkish word κâhya with the prolapse of x and contraction, and κexè (Chepintsi region), derived from the Turkish $\kappa \hat{a}hy\hat{e}$, adopted in Serbo-Croatian ($\hbar ex\acute{a}ja$), Modern Greek (κεχαγιάs) and Romanian (chehaiá) with the meaning 'customs officer; postmaster; quartermaster of pasha or vezir' (EEP 1979: 348). It should also be noted that in the Bulgarian language on dialect level this Turkish adoption is particularly productive for the formation of the names in the hierarchy of shepherds (e.g.: енкехая // ян кехая (Turkish en and kâhva) 'experienced and rich in sheep shepherd, assistant of the kehaya', nodκexaπ' second shepherd after the kehaya' etc. (БЕР 1979: 348)). Unlike the noun κεχαπ and its derivatives, suggesting a certain social status, the words каракачанин / (feminine) каракачанка 'person from a small mountain tribe with a particular language and costume who goes around the mountain pastures with their herds of sheep and horses; куцовлах' (from Turkish kira, Dative from kir 'field' and kaçan, present participle of the verb kaçmak 'run' or from Turkish *kara kaçan 'miserable fugitive' from kara 'black; miserable (figurative)' and substantive present participle kaçan, or from Turkish kara kaçan 'land fugitive', or from Turkish *sarakaçan<*sirakkaçan 'fugitive from Northern Greece', reconcidered with Turkish kara 'black; miserable (figurative)') and моканин 'lazy, dirty person; or villager; or Romanian; or Wallach shepherd' are indicative of the ethnicity of the shepherd (БТР 1976: 320; БЕР 1979: 232–233; Л. Antonova-Vasileva etc. 2001: 141). It should also be noted that, similarly to the noun *οβυαρκα* with the lexeme каракачанка a transfer is observed from the name of the person with the analyzed kind of job to the dog that helps them in the performance of those functions – in this case the selected breed in Bulgaria Karakachani Shepherds.

As a result of the above formal and semantic analysis of the words, operating in the lexical system of the Slavic languages with a meaning 'one who takes care of sheep' and their derivatives several major conclusions are imposed. First, given that closely related languages are considered which belong to a language family, whose archetype of word-formation models is found in pre-Slavic, and the majority of the analyzed vocabulary is of home origin, it is logical for a particular word to operate in a large part or in all of the analyzed lexical paradigms. Here of great help are the very close geo-political conditions in which are situated and developed the Slavic

peoples, which is the reason for the existence of interesting parallels in the development of the Turk loanwords in them (Garavalova 2013; Garavalova 2014). Nevertheless, the great wealth of nouns with semantics 'shepherd' should be highlighted and exclusive variety of motivations in creating these names, found in the Bulgarian lexical system and featuring it as a unique linguistic paradigm.

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