THE DENOMINATIONS FOR 'SHEPHERD' AND THEIR DERIVATIVES IN THE ROMANCE LANGUAGES

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The names for 'shepherd' denote a term, which is very important for the livelihood of the European nations from the ancient times to the present day. Nowadays the way of raising sheep has undergone significant changes, which reflects in the evolution of the name for 'shepherd'. However, shepherding continues to be of importance for the peoples of Europe. In the northern European countries, due to the specific climatic conditions, sheep are not bred and hence, there are no denominations for shepherd. The relationship of the word to the basic livelihood concept determines their similarity in terms of onomasiological basic form. Most of the names are *motivated by the name of the animal sheep, used as root of the word*. This root transforms with suffixes for *nomina agentis*. The material for *Atlas Linguarum Europae* (ALE) shows that in the European languages many denominations are recorded, derived from the naming of the animal sheep: for example, with the root *ovc: ovtsa* > *ovčar* [овца > овчар] in Bulgarian and many other Slavonic languages; *ber-: brebis* > *berger* in French and other Romance languages; *pecor-: pecora* > *pecoraio* in Italian and other languages; *muton-: mouton* > *moutonnier* in French and other languages; *shep-: sheep* > *shepherd* in English, German and other languages; *juh-: juh* > *juhas* in Hungarian and other languages; *lam-: lammas* > *lampuri* in Finnish etc.

The aim of this article is to study the names for shepherd in Romance languages as well as in some languages, closely related to them.

It is interesting to know that according to the *Sanskrit-English Dictionary* in Sanskrit there is not a registered naming for 'shepherd', derived from the root of the word *avika*, which means 'sheep' (SED 1970: 155 – *avika*). There exists a naming formed from the root *pas-: paśú* or *paśu* m. having the following meanings: 'cattle', 'kine', 'any tethered animal singly or collect'; 'a herd'; 'a domestic or sacrificial animal'; 'wild animal'; 'any animal or brute or beast' (also applied contemptuously to a men); 'an uninitiated person'; 'a mere animal in sacred things'; 'an animal sacrifice'. There is a derivative *pasú*, *paśu–nātha* m. 'lord of cattle'; a herdsman; *paśú// paśu–pā; paśú*//*paśu–pāla* with the same meaning (SED 1970: 611 – *paś- paśú* or *paśu*). It is evident that the denominations from root *pas*-, widespread also in many European languages, are well known in

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Sanskrit. They are additionally connected with the etymon (in etymological plan) for a pet. The initial form of this root in Sanskrit, however, has rich semantics, and shows great variation in meanings. It might be concluded that they are closely related to the meaning of 'animals for a special use'. All these are associated with the practice of animal sacrificing, widespread in ancient times. Therefore, this naming is widely distributed in the biblical texts and Christian literature. In Christian literature, as well as in related literary texts the figurative meaning 'novice, parishioner' of the word *sheep* came into use. So, the two concepts built a linguistic picture of the Christian leader and his followers, that of the *shepherd* and his *sheep*. On this basis the secondary meaning 'priest, spiritual guide' was developed in many European languages. In some languages denominations with a root related to the name of the animal 'sheep' develop similar meanings, but not as often as the names with root *pas-t-*. The same occurs with the phrase combinations (collocations) of two types of words – that with meaning 'animals for a special use' (with the root *pas-t-*) and that with meaning 'sheep' (with the root *ovc-*, *bre-* etc.).

According to the *Oxford Latin Dictionary* in Latin the denomination *pastor* m. 'one who looks after flocks, herds, poultry, etc., especial a shepherd' is registered with the meaning 'shepherd'. It has also registered the figurative meaning 'adoptive-father' (OLD 1983: 1306). The noun is related to: *pastus* m. [*pasco* + *-tus*] – 1. 'the feeding or pasturing of animals'; 2. 'feeding-ground, pasture; also, means of feeding, pasturage'.

The lexeme *pastor* develops word-formation derivatives related both to its direct and figurative meanings: *pastōralis* adj. 'of or connected with animal husbandry, pastoral; on a (particular) pastor; of a type of poetry – pastoral, bucolic'; *pastōrĭcius* adj. 'of or connected with herdsman'; *pastōrius* adj. [*pastor* + *-ius*]. Derivatives related to figurative meanings in Latin are widespread in modern Romance languages. They become evident in the cultural vocabulary and terminology of the European peoples.

It should be noted that in Latin denominations for 'shepherd' derived from the name *ouis* (OLD 1983: 1278), *ovīnus, ovis* (DGLI 1965: 1180) for 'sheep' are not found. There exist some other derivatives from roots of this significance as: *ueruex, ~ēcis* m., *uerbex* pl. *(berbex)*; *berb-* (by assimilation) (OLD 1983: 2045) 'a castrated male sheep'; *pecorālis* adj. 'of or connected with cattle'; *pecorōsus* adj. 'marked by large numbers of cattle' (OLD 1983: 1315). Some of the differences in the namings for shepherd in European languages is due to the fact that they are formed from different types of denomination for a sheep. In some languages there are different names for the shepherd which depend on the type of the denomination for the flock of sheep that he grazes: for example, young sheep which are nulliparous; dairy sheep with their lambs; dairy sheep, separated from their lambs; neutered sheep etc. But such a practice to separate sheep according to their age and their use for the production of milk, meat, wool, etc. sometimes is limited even according to the different seasons. Since ancient times, as the Sanskrit material

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shows, there exists the practice of mixed breeded animals. And within the modern European languages usually one or some individual types of names for sheep functions as a representative and becomes the basis from which to form the name of a shepherd (for example in Italian *pecore* not *ovino*, but in Spanish *ovelha*, in French *brebis* and *mouton* etc. – vide *infra*).

In Italian denominations meaning ‘shepherd’: *pastore* m. ‘shepherd’; *pastora* f. ‘shepherdess’ (synonym *pecoraio*) (DGLI 1965: 1218; DSTI 1981: 472) are formed with the root *past-*. The name *pastore* has a stylistically colored figurative meaning ‘spiritual leader’, ‘priest’; *pastore di anime* ‘clergyman, priest’; ‘pastor’ (religious). The lexeme occurs in sustainable phrases (collocations) in literary texts: ‘member of Academie of Arkadia’; *pastore in Buon* ‘the good shepherd – Jesus Christ’. In use there are also semantic derivatives: *pastorella* f. – 1. ‘shepherd girl’; 2. ‘straw hat with a wide brim’; *pastorelo* m. ‘shepherd boy’; *pastura* f. – 1. ‘pasture, grazing’; 2. ‘feed, food’; *pasturare* v. – 1. ‘graze, grazing’; 2. ‘nourish, feed’.

The derivative adjective *pastorale*: *poesia pastorale* ‘pastoral poetry’; also *sinfonia pastorale* ‘pastoral symphony’ (compare e. g. in Bulgarian: *пасторална поезия* [pastoralna poezija] ‘pastoral poetry’, *пасторална симфония* [pastoralna simfonija] ‘pastoral symphony’) is widespread in Italian and as cultural borrowing in some other European languages. The derivative is recorded also in texts with religious themes: *lettera pastorale* ‘pastoral letter’; *bastone pastorale* ‘crosier, crook’.

In Italian occurs a derivative word meaning ‘shepherd dog, sheepdog’ as well as *cane pastore* (DGLI 1965: 1218). This is widespread in the languages of Europe, a feature reflecting the fact that the dog that guards sheep is intrinsically linked with the personality of the shepherd as a concept.

The synonym *pecoraio* m. (*pecoraia* f.), as already mentioned, is used in Italian, too. It is a derivative of the naming *pecore* ‘sheep’ (DSTI 1981: 474). The lexeme has a regional variant *pecoraro* (VLI 1955: 1110; DGLI 1965: 1225). It is used with the figurative meaning ‘rude, surly guy, lout, tartar’, while the lexeme *pastore* is loaded mainly with positive meanings. Compare also the derivatives *pecorame* m. ‘flock of sheep’, fig. ‘servility, obsequiousness’; *pecoreccio* m. ‘sheep smell’, fig. ‘involvement’. The diminutive derivatives as *pecorella* f. ‘sheep’, but fig. ‘white cloud’, ‘foamy wave’ are rather exceptions.

In literary Italian naming with meaning ‘shepherd’ derived from the lexeme *ovino* ‘sheep; mutton’ (DSTI 1981: 456) are not registered. It is registered the derivative *ovile* m. ‘rustic building for the housing of sheep and goats’ (DGLI 1965: 1180). It can be concluded that in Italian there is a stylistic differentiation between lexemes derived from the root *past-*, associated with the higher register of the language, as they become a derivative base for a number of terms in arts, while derivatives of the root *pecor-* of the lexeme meaning ‘sheep’, are associated with the neutral and lower register, and even have a negative nuance in their meaning.

In French the lexeme *berger* m. *(bergère* f.) is used. It is derived from denomination for ‘sheep’ (*brebis*) and has the direct meaning ‘someone who keeps

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the sheep'. It is synonym to the lexeme *pâtre*, *pasteur* which, according to the dictionary, is stylistically coloured and used mainly in literary texts (DNT 1992: 1154, 1156).

The lexeme *berger* has a second, figurative meaning, which is stylistically marked 'leader, guide': *Les bons, les mouvais bergers* 'good and bad leaders' (DNT 1992: 129). On this basis the name *berger* is used in French literature as a nickname of some famous historical figures: *berger de Mantoue* 'shepherd of Mantoux' (of Virgil); *berger de Syracuse (ou de Sicile)* 'shepherd of Syracuse (or of Sicily) (of Theocritus) (ФРФ 1963: 118). As far as I know, in Bulgarian a similar meaning is not typical for the lexeme *овчар* [ovčar]. It is associated especially with the lexeme *пастир* [pastir]. The same situation is in Italian. In some French proverbs, where *berger* is one of the components, the same figurative meaning is observed *'one who takes care of a group of people, leader'*: *bon berger tond et n'écorche pas* 'good shepherd mows and does not flay'; *est mauvais berger qui aime le loup* 'bad shepherd is one who loves the wolf'. The lexeme *berger* has developed a third meaning 'shepherd dog' (DNT 1992: 129).

An interesting secondary meaning has developed in French, for the form feminine: *bergère* f. 'large and deep armchair with upholstered backs and cushions' (NPL 1954: 108; DNT 1992: 129). The appearance of this metaphorically related meaning probably emerged from the transfer of the semantic feature 'big woman'. It shows the increased role of women-shepherd in the traditional lifestyle of a Romance peoples in comparison with the Slavic and Balkan nations where the shepherds are mostly (but not exclusively) men and boys (Гаравалова 2013: 181–187).

You can specify the following persistent and phrase related meanings (meanings in collocation) of the lexeme *berger* (ФРФ 1963: 118; DNT 1992: 129): ● *L'heure du berger* (from *Voyage en Espagne*, Th. Gautier) 'hour for love meeting, preferred time of lovers'. The phrase reveals the image of the romantic life of a shepherd, for disengagement with the norms of society. The phrase occurs in fiction: *heure du berger* 'blissful minute, opportune moment' (from Th. Gautier, *Mademoiselle de Maupin*; H. de Balzac, *La cousine Bette*); ● *L'étoile du berger* 'la planète Vénus'. The collocation results from the use of lexeme *shepherd* as the basis for naming the star. The transfer of basic semantic element is due to the relationship of personality of the shepherd and his work in nature: early morning wake up, orient star etc., which became the basis for the emergence of the naming; ● *Réponse du berger à la bergère* 'immediate and unequivocal answer in dispute'. Idioms reveal the image of the shepherd as rude and brusque man, oaf; ● *Dieu des bergers* 'pastoral god Pan'. The existence of this relationship reveals names from the Latin mythology and religion. In the Bulgarian culture the saint who protects shepherds is St. George. St. George's celebration is one of the biggest in the folk calendar, which is a natural consequence of the role of the shepherd and his craft in people's life. It is also celebrated due to its relationship to early spring. In folk songs it is said: *Светъл е ден Великден, дваж по-светъл – Гергьовден.*– 'Big

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day is Easter, twice as big is – Saint George’. Obviously in the Bulgarian folk tradition Christianity has penetrated widely in people’s culture. Therefore, the personality of the saint has replaced the concept of God as shepherd, and accordingly the names associated with it. French shows preservation of the link with the tradition of Latin, where language keeps the idea of god Pan.

The lexeme *shepherd* in French became the basis of word-formation and derivatives: *bergerie* f. ‘place where the sheep are kept, sheepfold’; ● *Enfermer le loup dans la bergerie* ‘to let the wolf into the sheepfold, to introduce a dangerous element’. The naming corresponds to *овчарник* [ovčarnik] in Bulgarian, which is known, but more often *кошара* [košara] is used, or other lexemes, calling different folds for sheep.

Interestingly, the formative derivative meaning is ‘bird wagtail’ of the word *bergeronnette* f. (Saarinen 2002: 93). Identification of similar onomasiological basis exists in Spanish *(cabrero)*, as well as in Albanian *(çobankë)* (vide *infra*).

In the dialectal material in French also the derivatives *mouton* ‘sheep’ > *moutonier* are detected synonymous with *brebis* > *berger*.

As already mentioned, in French also the names for a ‘shepherd’ *pâtre*, *pasteur* are used. They are specific for the literary texts: *pâtre* m. ‘one who keeps, feeds his flock’; *pasteur* m. poetically ‘shepherd’; ethnographic ‘who lived mainly on animal rearing’; ‘leader who exercises on a community symbolic paternal authority, parenting authors’. They are associated with the derivative (figurative) meaning ‘leader, spiritual father’, which is widespread in Christian literature – compare *Le bon pasteur, L’Évangile, Jésus-Christ* (DNT 1992: 1154, 1156).

In Portuguese names are detected with meaning ‘shepherd’ motivated by the root of the lexeme denoting sheep *ovelh-* and also from the root *past-*; compare: *ovelheiro* m. ‘shepherd’, derivative by *ovelha* f. ‘sheep’ + suffix *-ejro* (NDLP: 1020; ПБР 1996: 606); *ovelheiro* adj. ‘what is related to the care of the sheep; shepherds dog’; transitional meaning ‘parishioner’; *pastor* m. ‘shepherd’ (NDLP: 1053), fig. ‘pastor’; ‘food’; fig. ‘spiritual food’; ‘satisfaction, delight, joy’; ‘theme, plot’; in collocation *casa de pastor* ‘eating house’. There exists also the derivative *pastoral* adj. ‘pastoral’ (ПБР 1996: 623).

In addition, in Portuguese there are names derived by the root *pegur-* < *pecor-* (lat. *pecorarius*): *pegureiro* m. ‘shepherd, a keeper or herder of sheep’; trans. ‘shepherd dog’; hunting dog; derivative *pegural* adj. ‘pastoral’ (NMID 1961: 944; NDLP: 1066; ПБР 1996: 628, 630). The name is derived from the naming of sheep *pecora*, which is spread in the Romance languages – compare Italian and Spanish (vide *infra*), as well as *pecuária* f. ‘livestock’ (ПБР 1996: 628), and *pecora* f. ‘promiscuous woman’. Compare the same semantic development in: *cabra* f. ‘goat’; figuratively ‘hussy’, but also *cabreiro* (lat. *caprarius*) ‘shepherd who keeps goats’, fig. ‘diligent, active person, intelligent, lively, insightful’ (NDLP: 243); *cabriteiro* m. ‘goatherd’; ‘goat keeper or breeder’; ‘goat dealer’ (NMID 1961: 200).

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In Portuguese there is also the naming *maioral* m. It has a more general meaning ‘leader’, but in some cases it could be used as the head of a farm or herd of pets (ПБР 1996: 797). The name is formed from the Latin *mājor* ‘greater’ (OLD 1983: 1065).

In Spanish there is a denomination for shepherd which is derivative from the naming of the animal sheep – root *ov-ejr-*: *ovejero* m. ‘shepherd’ < *oveja* f. ‘sheep’, lat. *ovicŭla* (DLE 1970: 954; DEB 2002: 602). In the dialect material there is also naming formed from the root *pecor-/ pegor-*, which in the literary language is found in the following lexemes (tokens): *pecora* f. – 1. ‘sheep’; 2. fig. ‘malefactors, whore’/ (comp. similar fig. and Portuguese); *pecuario* adj. – 1. ‘relating to herd’; 2. ‘of animal origin’/ (DEB 2002: 624); *pegujal* m. – 1. ‘small farm’; 2. ‘small piece of land’; 3. ‘little flock’; *pegujalero, pegujarero* m. ‘yeoman, owner of a small cattle’ (DEB 2002: 626).

There are also names formed from the roots *past-*: *pastor* m. – 1. ‘shepherd’; 2. ‘spiritual leader’; 3. ‘pastor’ (religious); *pastora* f. ‘shepherdess’ (DLE 1970: 988; DEB 2002: 620). These naming forms are typical for the Romance languages. They are semantic and word-formation derivatives associated with the development of terminological meanings in literature and the arts in general. Compare also: *pastoral* – 1. adj. ‘shepherd’s’; *poesía pastoral; sinfonía pastoral*; religious *pastoral epistola*; *anillo pastoral* ‘episcopal ring’. Associated with the name *pastor* are the tokens: *pastorear* verb tr. ‘graze’; *pastura* f. – 1. ‘feed’; 2. ‘pasture’; 3. ‘ration feed’; *pasturaje* m. ‘municipal pasture’; *pasto* m. – 1. ‘grazing’, 2. ‘pasture’; 3. ‘grass, forage’; 4. ‘resettlement, spiritual food’; *vino de pasto* ‘simple wine’; *a pasto* ‘in abundance, plentiful, to saturation’; *pastizal* m. ‘pasture’.

Furthermore, the dialectal material shows words with base *ganad-* < *ganado* m. ‘cattle, livestock, heard of cattle’; *ganado mayor* ‘cattle’; *ganado menor* ‘sheep and cattle’ and also ‘swarm of bees’ (DEB 2002: 413). In the dictionary of the Spanish literary language we can opencast these related words: *ganadero* adj. – 1. ‘which refers to livestock, stockbreeding’; *ganadero* m. – 1. ‘cattleman, farmer’; 2. ‘cattle merchant’; *ganadería* f. – 1. ‘cattle, livestock’; 2. ‘goods, livestock’; 3. ‘trade in livestock’ (DLE 1970: 652; DEB 2002: 413). As it is evident from the dictionary, they are more general and may be used as names for the shepherd in cases where sheep are raised and grazed together with other animals.

The dialectal material presents also a lexeme from the root *cabr-* formed from the name of a goat *cabra* (lat. *capra*) > *cabrero* (lat. *cabrarius*) m. ‘goatherd’; *cabrera* f. (DLE 1970: 218). Obviously, in this case the naming of shepherd is due to the co-cultivation of animal and/or to the fact that in the region there are grown also mainly goats. It should be noted that the lexeme *cabrero* is used with the derivative meaning ‘name of bird slightly larger than canary, black and white things head, orange body’. That is an interesting metaphorical meaning of the name of ‘shepherd’, which has its parallels in other European languages (vide *infra* Albanian, Rumanian).

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In Spanish there is also the naming with root *boreg-*. The lexeme is derived from the noun *borrego* m. – 1. ‘hogget; sheep aged one to two years ‘; 2. fig. ‘fool’ > derivative *borreguero* m. – 1. ‘pasture’; 2. ‘shepherd’; *borreguil* adj. ‘sheep’, ‘ovine’; *borreguillo* m. ‘curly white cloud’ (DLE 1970: 196; DEB: 144). Such derivatives associated with the names of different types of sheep are also registered in French and Italian.

In Albanian the names for *shepherd* are generated from the root *bar-, berg-*, as in the Romance languages. The lexeme *bari* is more general: *bari lopësh, dhensh, derrash* ‘shepherd cows, sheep, pigs’ (Meyer 1891 [2007]: 62). According to G. Meyer (Meyer 1891 [2007]: 70) the lexeme is derived from *berr- [beř-]* m. ‘sheep, head of sheep’. The author considers the word as “old Alpine” and connects it to the Old Italian *bar, bara, barinn, berg* and others, also similar to Old Slavonic *baranъ*, Serbian *baran*, from the Slavic borrowing in Lithuanian *barónas* ‘goats’ and in Hungarian *báráni* ‘lamb’. With the lexeme collocations are marked: *fyelli i bariut* ‘shepherd’s flute’. There are also proverbs: *Gej njëherë bari, pastaj shko e bli dhi* ‘find first a shepherd, then go and buy a sheep’.

The lexeme *bari* is used in Albanian with the derivative meaning *‘spiritual leader of the faithful, the priest’*. It is marked in the dictionary as old. This corresponds to the semantic developments in other European languages. Such a meaning is detected also in proverbs: *Mbeti si pa dhentë bari* ‘[they] were like a shepherd without a sheep’; *Vuri ujkun bari* ‘put the sheep to the wolf’ (FSS 1984: 62).

In Albanian the lexeme *çoban* is used, which is borrowed from Turkish. It is obvious that it has adopted into Albanian after the fall of the Balkans under Ottoman rule. Therefore that borrowing is common for Romanian, Greek, Bulgarian etc. As mentioned above, the diminutive *çobankë* in Albanian dialects has the meaning ‘bird wagtail’. Such semantics is also found in French *(bergeronnette)* and Spanish *(cabrero)*. Besides the basic meaning ‘shepherd, cattle shepherd’, its derivation *çobanëri* in Albanian develops a secondary meaning ‘wallach’. The semantic development is due to the fact that the ethnic groups *Wallachs* often practice the craft of *shepherd* in the southwestern part of the Balkan Peninsula. Confirmation of this is found in the material from Greek. In Corsican the word *vlàxos* with the meaning ‘shepherd’ is registered. In Albanian the phrase *flet çobançe* is used, which develops the meaning ‘speaking Wallach’.

Word-formation derivatives from *çoban* in Albania are: *çobançe; çobanisht* adj. and adv. ‘a shepherd’s way’: *kërcen (këndon) çobançe* ‘dance (sing) in a shepherd’s way’; *veshje çobanësh* ‘shepherd’s/ pastoral clothing’; *çobani* n. ‘pastoralism, shepherding’; *çobanak* m. ‘place of residence of the shepherds’; *çobanoj* v. – 1. ‘care for something’; 2. fig. ‘wander aimlessly’. The second meaning is developed by the transmission of the semantic meaning, reflecting the *way of life of the shepherd*.

There are also proverbs: *Gjej çoban e kërko gjizë* – word translation *‘you will find a shepherd looking like cottage cheese’; Mbeti si çobani pa bagëti/ mbeti si*

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bariu pa bagëti ‘it’s left as a shepherd without cattle’; *I vijnë dhëntë pa çoban* ‘ram comes without a shepherd’ (FSS 1984: 167).

In Romanian the lexemes *cioban* [čoban] and *mocan* [mokan] are used with the meaning ‘shepherd’. The lexeme *cioban, ciobănaş* which is typical for the Balkan languages, has its derivative meanings ‘folk dance, folk melodies, folk game, disguised person in the folk game’ (MDA 2001: 523). The same word is used as a name for the star of heaven: ‘main star in the constellation Lyra’; ‘night star in the constellation of Lucifer’; ‘polar Star’. Such a nomination was noted about the French. It is found also in other Balkan languages (Младенова 2006: 44–49, 308 – m. n^{o} 9). The lexeme *cioban* has additionally the meaning ‘wooden bowl for drinking water’ associated with the subject which is specific for shepherd’s life. Similar semantic development is noted in Arumanian dialects: *čubán* m.: ‘shepherd’ and *čubánă* f. ‘small wooden spoon with which to serve the shepherds’ (Papahagi 1974: 455). But in the Arumanian dialects for the meaning ‘shepherd’ there is also the naming *picurár* m. (Papahagi 1974: 972) as in Italian and other Romance languages.

The lexeme *mocan* [mokan] in Romanian has the main meaning ‘shepherd from the mountain regions of Transylvania’. It is widespread in R. Moldova as well as in Bulgaria. In R. Moldova this lexeme has a secondary meaning ‘shrewish, frowning, angry and evil woman’. In Romania and R. Moldova there exist the names *păstor* ‘shepherd’ and *pastor* ‘protestant priest’ as well as in other European languages the adj. *pastoral* related to the idyllic notions of shepherd’s life, reflected in art.

The overview of the names of the shepherd in the Romance languages leads to the following conclusions:

The names of the *shepherd* are primarily derived from the name of a *sheep* with enhanced suffix for *nominations agentis*. Among them we must first outline those formed from the root **ber-* and those with root **ovc-*, which are parallel between the Romance and Slavic languages: *berger* – French; *borreguero* – Spanish; *bari* – Albanian; *ovelheiro* ‘shepherd’ – Portuguese; *ovejero* – Spanish etc. To these names we could also add those with roots *pecor-* and *muton-: pecoraio, pecoraro* – Italian; *pegureiro* – Portuguese; *păcurar* – Rumanian; *moutonier* – French etc.

In Romance languages prevail names with root *past-*, which we find in Sanskrit. In its etymological meaning, they are also associated with the name of an animal that is kept for specific purposes. But they have also a broader meaning and because of that in modern Romance languages they are usually associated with the higher register of speech and develop secondary meanings associated with language of religion and of arts: *pastore* m. ‘shepherd’; ‘spiritual leader’, ‘priest’; *pastore in Buon ‘Jésus-Christ’* – Italian; *Le bon pasteur ‘Jésus-Christ’* – French.

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The names which are derived from the denominations of animals sheep develop a number of secondary meanings related to everyday life of the shepherd and thus are used to refer to everyday objects – e.g. *pastorella* ‘straw hat with a wide brim’ – Italian; *bergère* ‘large and deep armchair’ – French; *cioban* ‘wooden bowl for drinking water’ – Romanian; *čubánă* f. ‘small wooden spoon with which to serve the shepherds’ – Arumanian dialectal etc.; natural phenomena – the names of the stars: *L’étoile du berger* ‘planet Venus’ – French; *cioban, ciobănaş* ‘main star in the constellation Lyra’, ‘night star in the constellation of Lucifer’, ‘polar Star’ – Romanian; animals – names of dog: *cane pastore* – Italian, *berger* – French, *ovelheiro, pegureiro* – Portugues; names of birds: *bergeronnette* ‘bird wagtail’ – French; *cabrero* ‘name of bird’ – Spanish; *çobankë* ‘bird wagtail’ – Albanian; characteristics of the mental and human intelligence: *mocan* ‘shrewish, frowning, angry and evil man’ – Romanian etc. Further study of such derivatives at dialect level will contribute to the enrichment of knowledge about the relationship between the Slavic, Romance and Balkan languages.

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DENUMIRILE PENTRU 'CIOBAN' ŞI DERIVATELE LOR ÎN LIMBILE ROMANICE

REZUMAT

Principala sursă de material utilizat în elaborarea acestei cercetări este ALE, pe baza căruia autoarea constată, mai întâi, că majoritatea denumirilor pentru 'cioban' întâlnite în limbile europene provin de la cuvinte însemnate 'oaie', la care se adaugă diverse sufixe derivând nume de agent.

În continuare, autoarea urmăreşte denumirile pentru 'cioban, păstor' atestate (la nivel standard/literar şi dialectal) în limbile romanice: italiană, franceză, portugheză, spaniolă, română, dar şi în albaneză, remarcând că, pentru acest grup de limbi, prevalează numele derivate de la rădăcina *past*.

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