SEMANTIC CHARACTERISTICS OF THE NOUNS WITH ESSENTIAL MEANING 'SHEPHERD' AND THEIR DERIVATIVES IN THE SLAVIC LANGUAGES

ILIANA GARAVALOVA

As pastoral vocabulary is of particular interest to dialectology, it has been devoted a number of linguistic studies involving both individual talks and large geographical areas. However, it is noteworthy that they usually do not comment the very name of the person who takes care of his flock of sheep. The reason for this is the fact that a subject of dialectological studies are mostly individual villages or groups of villages, and within such small areas typically only a single term is found, which motivation is clearly distinct. Even in this case, however, the lack of such a basic token is appreciable in regard of the completeness of the study. It should not be forgotten that for many centuries sheep is the main livelihood of a significant portion of the world population. Therefore the profession of shepherd occupies an important place in the culture of the Slavic (Bulgarian and in particular) peoples.

The importance of this type of farming not only for the livelihood of people, but in terms of trade and crafts, transforms the shepherd to a significant figure within the society. This is evidenced by its emergence as a central figure in a number of sacral rites and ritual activities, related mainly, but not exclusively to the Christian holiday of St. George. The way society perceives the shepherd is particularly important in terms of determining the motivation that generates additional meanings and makes the token ambiguous in a particular linguistic system. In this respect, very indicative are the literary texts that preserve the image of the shepherd as it was in the time of creation of the work.

For example, the shepherd is a common character in Bulgarian folk songs, which is usually depicted as a beautiful, black-eyed young man leaning on his forged crook and playing with a copper pipe, pounding girls' hearts (Stoin 1975: 99, 430; SNPSIB 1962: 55). He lives in the green forest, away from the sinfulness of people, high in the mountains, i.e. closer to God, and St. George and St. Peter watch over his flock (in some versions St.Peter, St. Elias and St. John) (SNPSIB 1962: 86). Therefore when he strays off the righteous path, the vengeance is not late, but the punishment is very severe (SNPSR 1973: 415, 430). His life is idyllic and harmonic, marked by simplicity and poetry, but also lonely and full of labor

FD, XXXIII, Bucureşti, 2014, p. 51–70

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and danger, so it's wrapped in a halo of heroism and righteousness. Despite the bravery of the shepherd, his remoteness from home and relatives and of civilization often makes him a tragic figure in Bulgarian folklore. He is isolated and vulnerable, so easily falls prey to predatory raids and attacks by wild animals or is exposed to dangerous natural disasters or illnesses without hope to get help. His family is also left unprotected and he learns the bad news from it too late (Stoin 1975: 99, 430; SNPSIB 1973: 176, 524; SNPSR 1973: 45, 413, 419, 429). The humorous folk songs on the other hand, focus on simplicity and ingenuousness raised by the shepherd's lonesome vocation – being the reason this deprived of social contacts shepherd very easily to become an object of ridicule (Stoin 1975: 65, 155, 430). But regardless of the diversity of stories in the folk artist's mind the shepherd stays as a positive figure.

The description of the pastoral way of life made by Zahari Stoyanov in his "Notes on the Bulgarian revolts" is of particular interest, since it has not been covered by the veil of poetry, specific for the folk art. The emphasis here is again on the isolation of the shepherds from society, thereby clearly indicating the negative effects that it may have on human nature. Driven by his personal experience, the author depicts the shepherds as ignorant and rude, even cruel people, living a wild life full of deprivation and destitution, which have no goals or aspirations. As a result of this long stay in the mountains with their flocks the shepherds have lost their ability to communicate with people outside their professional circle, are afraid to be close to civilization and behave badly in public. This remoteness of the shepherds from their hometowns and their families sometimes lasts so long that even becomes a reason for imposing changes in some traditional Bulgarian ritual to enable them to be carried out in their absence (e.g.: a wedding with a shepherd's cap) (Stoyanov 1983: 39–53).

The specifics of pastoral life indicated in the above artworks are directly reflected in the semantics of the lexeme shepherd. In Bulgarian language this word is distinguished not only by the presence of characteristic of all Slavic languages meaning 'a person who deals with sheep / person who is employed to tend sheep and care for them in particular time of the year', but operates in the linguistic system also by a directly consequential figurative use, manifested primarily in the area of conversational communication, which serves to designate a 'common and not enough educated man' (e.g.: *Вместо да се съветва с компетентни хора, той се заобиколил с овчари.* (RBE 2002: 287)). Closely related to the everyday life of the shepherd who spends most of the year away from home, there is a second meaning of the analyzed token 'man who has returned from afar/abroad, someone who works afar/abroad and has returned to his relatives – a guest' (e.g.: *Честити ти овчар*. – Н. Геров, РБЯ III 327 (RBE 2002: 287)).

Unlike the Bulgarian, in most Slavic languages the word 'shepherd' is unambiguous, as the object it denotes is fixed and the connection between the name and the actual reality is very clearly motivated. Exception are Russian and Polish language in which the second major meaning and the figurative meaning, typical

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for Bulgarian lexical system do not differ, but however the token has developed its semantics in another interesting direction. In Polish for example, ‘shepherd’ means also ‘healer’ (BPRS 1988). Such semantic development is quite logical, since as they spent most of the year in isolation, away from populated areas, the shepherds have the opportunity to better know the flora and fauna of the region in which they reside with their flock. Thus, in the process of taking care of the animals, as well as in efforts to preserve their own health and life, they learned to use and understand the valuable qualities of the natural resources that surround them. In modern Russian the word ‘shepherd’ functions in the lexical system also by meaning of ‘shepherd’s dog, sheepdog’ (comp.: *Собак пять-шесть, одна другой лохматей и безобразней, приветствовали нас лаем. – Овчары!-заметил Мартын Петрович*. – Тург. Степн. кор. Лир. (SSRY 1959a: 602)). This type of semantic development is also not surprising, since in their lifestyle shepherds are invariably accompanied by their dog (dogs). It is not only his companion and friend, but also a valuable assistant for the movement or for the protection of the herd.

From formative perspective the names for someone dealing with shepherd’s trade in Slavic languages are often motivated by the name of animals that make up the herd. In Bulgarian linguistic system there are separate words for different kinds of shepherds depending of the type of animals they take care of: *говедар* ‘for cattle’, *биволар* ‘for bulls’, *кравар* ‘for cows’, *телчар* ‘for calves’, *джелеп* ‘a cattle merchant with many herds depastured on alpine pastures in summer and in White Sea region in winter’, *коняр* ‘for horses’, *хергелджия* ‘a person who tends herds of mares’, *бощàн* ‘a groom which tends horses in free grazing’ (coll. Common in Gabrovo and from there transferred to South-Eastern Bulgaria and Bessarabia), *мулетар* ‘for mules’ и *камилар* ‘for camels’ (Rodopa region), *свинар* ‘for pigs’, *гъсар* ‘for geese’ and many others (EB 1983: 51–52). The situation is similar in other Slavic languages (comp.: *чередни́к*, *скота́р* ‘herdsman’, *ванта́жник* ‘shepherd’, *коза́р* ‘goatherd (coll.)’, *гусíй, гуся́тник* ‘who takes care of geese’, *ста́дник* ‘ostler’, *свинопа́с* ‘swineherd’ – Ukrainian; *чердар* ‘cattleman’, *сточар* – Serbian, Croatian; *свињар* – Serbian; *чередни*к – Russian, Slovenian; *кокар* ‘cattleman’ – Bulgarian dialects in the geographical region of Macedonia; *гуся́тник* ‘who takes care of geese’, *свинарь* // *свинопа́с* (obs.) ‘swineherd’ – Russian etc. (RBS 1965: 195, 926; RUS 2003: 736; RUS 1984: 460; TRMJ 2006: 445; Vlahov 2007: 414; Lopatin etc. 2006: 422; FSSRLY 2004: 716; RSCKJ 1969: 900; ČBRDT 2002: 649; RUS 1984: 278; BRSS 1963: 753; RČS 1978a: 587; SSJ 1960: 631; BPRS 1988a; SSRY 1959a: 602)). Much more often, however, on the literary level in these languages is used a word group formed by the noun shepherd and the name of the animal (e.g: *пастир коні́* ‘ostler’, *pasák vepřů* ‘swineherd’ – Czech (ČBRDT 2002: 21)). In analyzing the above names there is a clear repeatability of the root *чер(е)д-* in the formation of the corresponding tokens meaning ‘one who takes care of cattle herd’ in various Slavic languages. The reason for this is found in the fact that their origin is common and

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is derived from the pre-Slavic name *čerda ‘aggregation, herd’ and suffix *-nikъ (BER 1979: 348).

On literary level, the name of the person who takes care of sheep herds in Slavic languages is also most often motivated by the name of the animal for which care is taken and lexeme is derived from the word for sheep in the respective language and forms using the suffix *-ар-* (for agent), being the direct successor to the pre-Slavic **ањьčārъ*, formed by suffix *-ārъ* from **ањьčā* (comp.: *овьца–овьчарь* – Old Bulgarian; *овца – овчàр* – Bulgarian; *овца – овчàр* – Bulgarian dialects in the geographical region of Macedonia; *овца – òвчāр* – Serbo-Croatian; *ovca – ovčàr* (остар.: *ovciak*) – Slovenian; *овцà – овчàр* – Russian; *вівця – вівчàр* – Ukrainian; *авечка – оўчàр* – Belorussian; *ovca – ovčiar* – Slovak; *owca – owczarz* – Polish; *ovca – ovčàř* – Kashubian; *vovca – wowčer* – Upper Sorbian (Archive ELA; BER 1995: 771–772; Mladenov 1941: 372). In some of the belonging to the analyzed group languages within the lexeme meaning ‘a person who is engaged in sheep caring’ is reveald the presence of a suffix *-ак-* (comp.: *ovce – ovčák* – Czech; *ovciak* (obs.) – Slovenian; *vejca –wojcak* – Lower Sorbian (Archive ELA; BER 1995: 771–772; Mladenov 1941: 372)), and on the dialect level other suffixes too (e.g: suffix *-ин-* (*овчàрин // овчѐрин* – Bulgarian geographical region of Macedonia); suffix *-ник-* (*вове́чник* – Ukrainian) etc. (Archive ELA)).

Because it has a specific denotated object and is clear motivated, the word *shepherd* is characterized by a high degree of vitality and functionality into these linguistic systems. In the Bulgarian dialects for example except with the semantics stated above, it is also used to mean ‘name of a star’ or is a main part of phrases which have a specifying a function or serve to indicate the hierarchy and specialization within the shepherd’s occupation (e.g: *удажи́йа (водаджия*) – ‘shepherd who manages the sheep milking’, *овчар-мариджия* ‘shepherd wo manages the disabled sheep’, *биглѝк уфчѐри, стàрши уфчàр, мъхл’àнски уфчàр* (Archive BDR)). In Slavic languages the analyzed token often occurs as a constituent element of the idioms, proverbs or sayings (comp.: *пъдѝ-овчар* ‘crocus – Colchicum autumnale’, *изпъди овчар* ‘hollyhock – Tagetes erecta’ – Bulgarian; *на патникот патот, на овчарот стапот* ‘everyone should mind their own business’ – Bulgarian dialects in the geographical region of Macedonia etc. (TRMJ 2006: 445)).

Although as stated above it is derived from the name of the animals in the flock, the token itself becomes a basis on which forms a number of derivative tokens. For example, in all Slavic languages alongside the masculine noun with semantics ‘person who deals with sheep’ there is a corresponding name in feminine and neuter with the same meaning (e.g.: *овчàрка // овчàрче* (dial.: *овчариня, овчаркѝня, овчàрица* (see: *Йостала е Стана /.../Бре млада вдовица,/ млада овчарица.* – Folk song Сб. ВСтТ. 1036.)) – Bulgarian and Bulgarian dialects in the geographical region of Macedonia; *овчàрица* – Serbo-Croatian; *вівча́рка* – Ukrainian; *овчàрка* – Russian etc. (RBE 2002: 287; TPMJ 2006: 445; RSCKJ 1969: 901; RUS 2003: 649; SSRY 1959a: 602)).

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Compelling evidence to support the thesis that analyzed nouns for feminine and neuter are derived from the word *shepherd* but not derived directly from the word *sheep*, besides the presence in them of the suffix *-ar-* for agent, is the fact that, unlike the lexeme in masculine, which in most Slavic languages is unambiguous, they are ambiguous, which is a sign that they appeared later in the lexical system. For example, in the Bulgarian dialects, located both at state borders and beyond, the word *овчарка* can mean not only ‘a woman who takes care of sheep’ or ‘wife of a shepherd’, but ‘breed sheepdog’ (e.g: *Двете от трите кучета, ..., са обикновени овчарки*), and in this meaning is associated in a steady phrase with the adjective *немска* and becomec a term to refer to the East European Shepherd Dog breed. In the analyzed linguistic paradigms the noun also means ‘ritual bread for St. George’s day’ (in northeastern Bulgaria - Preslav, Shumen and Provadiya), ‘the plant Petasites Tourn, Petasites albus Gartn, Petasites officinalis Much, Erythronium dens canis or Tagetes erecta’ or ‘sort of mushrooms’ (Pirin mountain area) (RBE 2002: 287; Archive BDR). In Serbian and Croatian the lexeme *овчàрица* exept of ‘female shepherd’ also means ‘kind of bird’ or ‘room for sheep’ (RSCKJ 1969: 901). In Ukrainian language the feminine noun *вівчáрка* is also ambiguous, serving to refer to both ‘female shepherd’ and ‘breed dogs that are bred mainly for guarding flocks of sheep’ (Zagnitko etc. 2012: 113). Even in Russian, where the word *овчàр* is marked as obsolete and from synchronic perspective shifts to *пастýх*, a second meaning is kept for *овчàрка* ‘breed sheepdog’ (see: *Гайдар привел в наш дом огромную лохматую овчарку... Он говорил, что это пастушеская горная собака.* /Паустов. Золот. роза./; *восточноевропейская овчàрка, кавказкая овчàрка* – Russian (SSRY 1959a: 602; Vlahov 2007: 414; Lopatin etc. 2006: 422)). Especially interesting in this case is that the phrase *овчàрная собака* is also identified as archaic because of the high degree of functionality in this linguistic system of the adjective *пастýший* (FSSRLY 2004: 716).

Ambiguity is observed also with the neuter noun *овчарче*. In Bulgarian language and its dialects of the geographical area of Macedonia it functions as *‘boy who takes care of sheep’* or diminutive name formed by *shepherd* (e.g.: *Овчарче, младо пастирче,/ защо та жалба нажали-/ да не йе стадо болняво,/ или йе сръце ранено?* – Folk song, Сб.НУ XBVI, 202 (RBE 2002: 288)). With the lexeme *овчарче* is also named the common in Bulgaria bird wagtail (*Motacilla alba*) (Archive BDR). Within the analyzed linguistic system is used and sustainable word group *лъжливо овчарче* that has been marked as colloquial and means ‘man who no one wants to believe, even when telling the truth because he was already caught in a lie or has made a name of a liar’ (RBE 2002: 288). It is characterized also by the formed with the suffix *-к-* deminutive (affectionate) form *овчарко*, which is used mainly on dialect level or in folk poetry, usually in invocation (comp.: *Овчар стадо на егрек не дига, / дор не мине гиздава девойкя,/ да му рече “Добро утро, овчарко!”* – Folk song СбНУ XXIX, 42. (RBE 2002: 288)).

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In Bulgarian dialects located as within the state borders as beyond, there is the presence of a magnifying form derived from *овчар* (e.g.: *Види се байо да е бил некойе старопланинско овчарище, шчо имал на двор от воденицата ягънца, а не звер.* – Bulgarian language; *овчариште* – Bulgarian dialects in the geographical region of Macedonia (RBE 2002: 287; TPMJ 2006: 445)). In Polish the lexeme *owczarczyk*, although marked by synchronous perspective as outdated, also functions as a name of a child shepherd and as diminutive (BPRS 1988a).

In most Slavic languages from the lexeme *овчар* using the suffix *-ник-* is formed a masculine noun meaning 'a building or room that serves as a housing for sheep, usually in winter' (e.g.: *овчарник /Кооператорите бяха построили един овчарник, дето рядко се среща. Това бе дълга сграда, бяла и чиста, вътре ясли за овцете, корита за вода и какво ли не.* - Кр. Григоров, Н, 147./ – Bulgarian language; *овчарник* – Bulgarian dialects in the geographical region of Macedonia; *довчāрник /Подигнути [су] нови свињци, овчарници и друге стаје за смяштај изложених грла.* – Пол. 1959./ – Serbo-Croatian; *овча́рник* / *Ольховцы начали собираться на колхозный двор, на южной окрапне деревни. Здесь была просторная конюшня, светлый коровник под тесовой крышей, овчарник из сборного леса.* – Бубенн. Бел. береза./ – Russian; *вівча́рьник,* coll. *ове́чник* – Ukrainian (RBE 2002: 289; RMJSCT 1965: 20; RSCKJ 1969: 901; SSRY 1959a: 602; RUS 2003: 649; RUS 1984: 278-279). In Bulgarian folk speeches the analyzed token, like the word *овчарка* occurs meaning 'ritual bread that is kneaded on Christmas Eve and St. George's day' (RBE 2002: 289). Such a transfer of title is not surprising, since type of bread usually depicts precisely the sheep pen.

In Slovenian lexical system functions a word, characterized by identical semantics and grammatical features, but formed using the suffix *-ik-* (comp.: *ovčiarik* – Slovenian (SSJ 1960: 631)). It also should also be noted here that the name of the dwelling in question comes directly from the marked as obsolete in terms of synchronous form *ovciak*, which is a sign of its archaic structure, and on a dialectal word level functions the word *vid'*, characterized by a completely different origin (comp.: *ovčiak* – Slovenian (BRSS 1963: 753)).

Common to all these languages here is that, regardless of its type, the suffix which builds the lexeme meaning 'a building or room that serves as a sheep dwelling, usually in winter', is attached to the base of the word for shepherd. The situation is different in Czech language where noun in question is also masculine, but the suffix for agent, used for a *овчар*, is missing, while the suffix *-in-/-inek-* is attached to the base of the word *sheep* (comp.: *ovčín / ovčínek* – Czech (RČS 1978a: 587). The same occurance is being observed in the Ukrainian language in aspect of the colloquially used lexeme *ове́чник* (RUS 1984: 279).

In many Slavic languages is used a feminine noun, characterized with the same semantics. In Bulgarian on dialect level functions the word *овчарница*, formed by suffixes *-н-* and *-иц-* (e.g..: *В края на 1935 г. стадото се премества в*

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опитната ***овчарница*** *при земеделското училище край Свищов*. – Пр, 1953, кн. 1, 23. (RBE 2002: 289)). Due to the nature of the mandatory representations here also (as in *овчарка* and *овчарник*) is observed a transfer of the title on the ritual bread prepared for Christmas Eve and St. George’s day (RBE 2002: 289). In the majority of this group of languages the feminine noun meaning ‘a building or room that serves as a dwelling for sheep, usually in winter’ is characterized by a suffix *-н-*, distinguished by a soft consonant (comp.: *овча́рня /Перепуганная многолюдным сборищем и общим вниманием, ярка с отчаянным блеянием затрусила к овчарне*. – Николаева, Жатва/ – Russian; *вівча́рня* – Ukrainian; *owczarnia* – Polish (SSRY 1959a: 602; RUS 2003: 649; RUS 1984: 279; BPRS 1988a). In Polish the analyzed feminine noun is ambiguous and can also mean ‘sheep herd’ and ‘congregation’ (BPRS 1988a). In Ukrainian from *вівча́рня* is derived the adjective *вівча́рный* ‘related to the sheep pen’, as opposite of *коша́рний* ‘related to the sheep breeding’ (RUS 2003: 649; RUS 1984: 279).

In Slavic languages the name of the activity related to the sheep breeding is also most often directly derived from a word for *shepherd*. In the Bulgarian literary language is used the lexeme *овчарство*, meaning ‘occupation and livelihood of the shepherd’, but on dialect level often occurs *овчарлък* (e.g: *А смятах,..., да развъдя овце и да се заловя за* ***овчарлък***. – А. Каралийчев, ТР, 191.; *И* ***овчарството*** *е работа.* – Х. Русев, ПЗ./ - Bulgarian language; *овчарлак // овчарство* – Bulgarian dialects in the geographical region of Macedonia (RBE 2002: 289; RMJSCT 1965: 20)). Within the analyzed lexical paradigm *овчарство* functions also with a second collective meaning ‘all shepherds as a whole, as a community’ (RBE 2002: 289)). Same token occurs in many other languages (comp.: *овча́рство // овча́рēње /****Овча́рство*** *с гајње, узгој оваца као привредна грана – У сухим степским подручјима ...* ***овчарство*** *је најраширеније*. – ОГ.; ***Овча́рēње*** *с чајење оваца – Развио [се] овдје већ одавна номадски начин* ***овчарења.*** – ЕГ 1./ – Serbo-Croatian; *ovčarstvo* – Slovenian; *owczarstwo* – Polish. (RSCKJ 1969: 901; SSJ 1960: 631; BPRS 1988a).

The noun *овчар* stands in the base of the lexeme *овчарина* meaning ‘what is paid to the shepherd watching sheep’, typical for Serbo-Croatian (RSCKJ 1969: 901).

As nouns derived from *овчар* in Slavic languages appear lexemes which belong to other parts of speech. For example, for each of these language systems is typical the existence of an adjective meaning ‘shepherd’s, who is associated with shepherd’ (e.g.: *овчарски* // coll.: *овчаров* (see.: *Дойчин изпива шише ракия, ... допира ръка до* ***овчаровия*** *кавал и подхвърля...* – К. Петканов, ОБ 2–3.) – Bulgarian; *овчарски* – Bulgarian dialects in the geographical region of Macedonia; *овча́рев // овча́ров* (belonging to a shepherd) and *о̀вчā̄рскӣ* (connected to a shepherd and sheep breeding) – Serbo-Croatian; *вівча́рьский* (related to a shepherd) – Ukrainian; *ovčiarsky* – Sovak; *owczarski* – Polish; *овчарны* – Russian. (RBE 2002: 288-289; RMJSCT 1965: 20; RSCKJ 1969: 900; RUS 2003: 649; RUS 1984: 278-279; BRSS 1963: 753; BPRS 1988a; SSRY 1959a: 602)). It should be

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noted also that in Bulgarian language the adjective *овчàрски* is used as well as 'which is inhabited by shepherds or consists of shepherds' (e.g..: *Селяните от овчарските села слязоха да видят новата гара, която майсторите съградиха между двете села Кремиково и Вълчи дол.* – А. Каралийчев, НЗ, 22.*; овчарски сдружения*), as well as with the archaic semantics 'pastoral' (e.g..: о*вчарска драма; овчарска пиеса; овчарска поезия*) (RBE 2002: 288-289).

Typical for all Slavic languages is that the considered adjective type is often a component of sustainable nominal groups. An interesting example of this is the fact that since the sheepdog is constant friend and helper of the shepherd, the general prevalence and specificity of the object can be a cause in the analyzed linguistic group to show more than one way of referring, besides using the above feminine noun, in the Slavic languages the naming going through sustainable combination of words formed from adjective derived from *овчар* and the corresponding noun meaning 'dog' (comp.: *овчарско куче (псе) // овчарски пес* (вж.: *Вълкът прилича на голямо куче и се смята за прадядо на овчарското куче.* – П. Петков, СП, 31.) – Bulgarian and Bulgarian dialects in the geographical region of Macedonia; *овчарски пас* – Serbo-Croatian; *ovčiarsky pes* – Slovak; *ovčárský pes* – Czech; *ovčiarsky pes* – Slovenian; *owczarski pies* – Polish; *овчарная собака* (comp.: *Каждый дом охраняется неистовым полчищем меделянских и овчарных собак.* – Н. Усп. Деревня Гнилуши) – Russian (RBE 2002: 288; RSCKJ 1969: 900; BRSS 1963: 753; RČS 1978a: 587; SSJ 1960: 631; BPRS 1988a; SSRY 1959a: 602). To refer to this kind of dog in the analyzed lexical paradigm of the Slavic languages is operating a masculine noun whose origin is also displayed by the corresponding word for *shepherd* (e.g.: *ovčiak* – Slovak; *ovčák* – Czech; *owczarek* – Polish. (BRSS 1963: 753; RČS 1978a: 587; BPRS 1988a). The situation in Bulgarian is different. It is also characterized by a masculine noun used for the naming the object but because under Shepherd usually is understood "East European Shepherd Dog breed native to Eastern and Central Europe and mainly used to guard flocks of sheep" with a distinctive appearance similar to that of the wolf, the origin of the name is not of *shepherd* but of *wolf* (see: *вълчак* – Bulgarian (RBE 2002)).

In Bulgarian language occurs also the sustainable phrase *овчарска торбичка* (e.g.: *В ливадите зеленее сочна трева, изпъстрена тук-там от цъфнала лайкучка, овчарска торбичка и синкавочервеникави детелинки.* – Кр. Григоров, ОНУ, 171. (RBE 2002: 289)). It is used for Herba (Capsella) Bursae-pastoris, one-year or two-year herbaceous plant of the family Cruciferae with fragile stem and tiny white flowers in racemes top cluster. As it is common found in the temperate climate zone as a weed or grassland and has been used as an herb in folk medicine, it is also known in other Slavic countries, where is also named by sustainable combination of words, but unlike in Bulgarian the adjective is derived from lexeme *пастир* (see details below).

With the presence of the adjective *shepherd's* in their composition are characterized also a number of other typical for the specific linguistic system of

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each of the Slavic languages resistant phrases (e.g.: *owczarski szałas* ‘shepherd’s hut’ – Polish. (BPRS 1988a)). They are particularly numerous in the Bulgarian dialects located both inside and outside the state borders, as in this lexical system the word *овчар* is not marked as archaic and fully protects its functionality. These include some Bulgarian dialect names of plants (comp.: *овчаров // овчарски стап* ‘wild grass which is used for food; магец’ (Н. Геров РБЯ), *овчарска мерудия // овчарска чубрица // овчарски босилек* ‘thyme’ (*Наоколо дъхаше ... на овчарски босилек, на зеленина*. – Х. Русев, ПЗ, 29.), *овчарска (горска, полска) тинтява* ‘gentian’ (*И все пак змейовете са безсилни срещу чародейната сила на тревите вратика, комунига, перуника и овчарска тинтява.* – Д. Мантов, ХК, 29.), *овчарска комунига* ‘white clover (MELILOTUS ALBUS DESft)’, *овчарско хоро* ‘a specific type of male dance, performed usually by young shepherds’ (*Овчарското пусто хоро, / най-хубаво, най-гиздаво -/ със овчици заградено,/ със ягънца преграденко!* – Folk song СбНУ XLVI, 273.), for the curd, called in some regions of Bulgaria *уфчàрскạ ỳрдạ*, and the hoopoe, which in part of the Bulgarian dialects is called *овчарско пиле* (RBE 2002: 288-289; RMJSCT 1965: 20)). Persistent phrases of this type are typical of Bulgarian literary language (comp.: *овчарска (пастирска) резба* ‘specific type of wood carving for household items in which a small number of instruments are used’, *овчарски скок* ‘pole-vault’ and the colloquial *овчарски гювеч* ‘a type of hotchpotch made of milk, eggs and cheese’, *овчарска салата* ‘type of salad with meat and cheese’ etc. (RBE 2002: 288-289)).

From the noun *овчар* is derived also the Bulgarian adjective *овчарски*, which however has a relatively limited use (e.g.: *Галските народи населяват възточните брегове, живеят овчарски и разбойнически.* – Г. Икономов, КЗ, 102. (RBE 2002: 289)).

Importance of shepherd’s trade as a main occupation of a significant part of the population becomes a cause of a verb meaning ‘to perform shepherd duties" in many Slavic languages (e.g: *овчарувам* (dial.: *овчарствам*) – Bulgarian; Bulgarian dialects in the geographical region of Macedonia; *овчàрити* – Serbo-Croatian (Archive BDR; RSCKJ 1969: 901). It forms a verbal noun in the Slavic languages (e.g: *овчаруване* – Bulgarian; *овчарување* – Bulgarian dialects in the geographical region of Macedonia, Serbo-Croatian etc. (Archive BDR; RMJSCT 1965: 20; RSCKJ 1969: 901).

In most Slavic languages this marked as archaic word *овчар* is gradually being replaced by the more general name ***пастир*** meaning ‘a man who graze cattle’ (e.g: *Гергьовден идеше, та рекохме отрано да си спазарим пастири за селската стока.* (Н. Попфилипов, РЛ, 30.); *Както в полето бели овчици,/ тъй по небето светли звездици -/ сякаш е пастир месец ги води*. (П. Р. Славейков, Избр. пр I, 321.) – Bulgarian; *Трепере звијезде ... иза велябита пење [се] сјајnie пастир да разгледа дивно стадо своје.* (Кум.) – Serbo-Croatian; *ako ovce bez pastiera o l’ud’och bez vedenia* – Slovenian; *nie je stádo bez pastiera* – Slovak;

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И пастырь нисходит к веселым долинам. (Пушк. Кавказ.) – Russian и др. (BER 1999: 85; RSCKJ 1971: 352; SSJ 1963: 38; BRSS 1965: 33; SSRY 1959b: 277). Whether it is enforced or operates in parallel with the noun *овчар* however, it is typical for the lexical system of all Slavic languages, since it is a basic Slavic word, in pre-Slavic *pāstyrjь is derived from the verb *pāsq 'graze', and other entities with the suffix -tyrъ are not currently known (e.g: пастъıрь – Old Bulgarian; *пастȕр* – Bulgarian literary language; *пастыр* and *нàстыр* – Bulgarian dialects in Banat; *пастȕр* – Bulgarian dialects in the geographical region of Macedonia; *нàстȗр* (*pastir*)*, пастијер* (dim. *пастȕриħ* /*Смотримо под ... дрветом дерана пастирчиħа*. – Вел./) – Serbo-Croatian; *pastír* – Slovenian; *пастирь, пасты́р* – Russian (obs.); *ná́стырь* (obs.), *ná́стир* (poet.) – Ukrainian; *pastýř* – Czech; *pastier* – Slovak; *pasterz (pastyrz)* – Polish; *postårnik* – Polabian; *pastyś* – Upper- and Lower Sorbian, etc. (BER 1999: 85; Mladenov 1941: 413-414; RUS 1984: 460; Holub etc. 1952: 266; BRSS 1965: 33)). The analyzed noun functions as a Slavic borrowing in the lexical system of the Hungarian language, too (comp.: *pasztor* – Hungarian (BER 1999: 86)).

In Czech, however, in parallel with the noun *pastýř* meaning 'a person who breeds a herd of herbivores' we can find also *pastevec* and *pasák* (RČS 1978b: 12), formed from the verb *graze* again, but typical for Slavic languages, though not in this case, the suffix for agent -*ak*. The same phenomenon is observed in the Ukrainian language, where for naming assistant shepherds, though rarely, the lexeme *підпáсок (підпáсич) // підпáсач (підпáси(а)ч)* is used (RUS 1984: 460; RUS 2003: 736)).

Unlike the lexeme *овчар*, which in most Slavic languages is unambiguous, the noun *пастир* besides the above semantics, operatesl in all the analyzed linguistic paradigms with a second meaning 'cleric in terms of his flock; mentor' (comp.: *нàстȕр /Единодушно мнение съществуваше за него, което го признаваше за образец на всички добродетели и способности, които трябва да обладава един духовен пастир*. – К. Величков, ПССъч. VIII, 77./ – Bulgarian; *пастир /духовен пастир/* – Bulgarian dialects in the geographical region of Macedonia; *pastier* /*duchovný pastier*/ – Slovak; *нàстȗр /Митрополит је добар пастир, от и музе и стриже своје стадо*. – Кост. Л.; *[Виши човек]... је крмар, пастир, от је буктиња*. – Скерл./ – Serbo-Croatian; *пастырь* (obs.) /*Мир ти, Агафья, - сказал подошедший пастырь, снимая шляпу*. – Шишк. Тайга./ – Russian; *ná́стир* 'shepherd', 'priest' – Ukrainian; *pastýř* (църк.)/*duchovní pastýř*/ – Czech; *pastierz* 'shepherd', priest' – Polish; (RBE 2004: 181; SBR 1970: 536; RSCKJ 1971: 352; ESUM 2003: 311; RUS 1984: 460; ČBRDT 2002: 21; RMJSCT 1965: 13; BPRS 1988b: 21; SSRY 1959b: 277-278; RČS 1978b: 12). In Slovenian, however, alongside with the marked as obsolete noun *pastier* meaning 'priest, spiritual guide' functions also lexeme *pastor* (in ecclesiastic sense), whose origin is derived from the Latin *pastor* and it is

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considered that the Latin word in German entered the Slavic languages (BRSS 1965: 34; Fasmer 1971: 214)).

Since it was common practice children or young girls to look after for smaller herds that were grazed in the morning and carried home in the evening back to the village, in the lexical system of the Slavic languages besides the analyzed masculine noun function also names of feminine and neuter respectively, also meaning ‘a person who breeds herbivores’ (comp.: *пастѝрка / Там по това време прибираше стадото си Лилова Калинка, малката пастирка.* – Е. Пелин, Съч. II, 56./; *пастѝрче /Често пъти пастирчето я оставя [телицата] сама и отива след биволите. И като се върне след час-два, заваря я на същото място.* – Ил. Волен, БХ, 29./ - Bulgarian; *пастѝрка / пастѝрче* – Bulgarian dialects in the geographical region of Macedonia; *пàстӣрка // пастрѝица /По пољанама богата крда пасу, али се пјесма пастирке не чује.* – Шанг.; *Пастирица [је] крива што јај је аутобус прегазио прасе.*/; *пасти́рче* /*пàстирчāд* – /fem. collective name formed from пастирче/ – Serbo-Croatian; *pastýřka // pasačka* – Czech; *pastierka; pastierik* (dim.: *pastierča*) – Slovak (RBE 2004: 181; SBR 1970: 536; BRSS 1965: 33; RSCKJ 1971: 352; RMJSCT 1965: 13; RČS 1978b: 12). For them, however, the second meaning ‘priest, spiritual mentor’ that is found in *пастир* is not relevant for obvious reasons.

However, the analized type feminine and neuter words in most Slavic languages are ambiguous. For example, within the whole Bulgarian language territory, and in Serbo-Croatian language lexeme *пасти́рче* means not only ‘child-shepherd’, but also functions as a diminutive name formed by *shepherd* (e.g: *пастѝрче* (dim. from *пастир*) – Bulgarian, Bulgarian dialects in the geographical region of Macedonia; *Усред те невоље пониче из народа пастирче које ће га спасти*. (М. 1867.) – Serbo-Croatian (Archive BDR; RSCKJ 1971: 352; RMJSCT 1965: 13)). In connection with this theory should also be noted that in the Serbo-Croatian language ambiguous are also the lexemes meaning ‘female-shepherd’, as in the analyzed linguistic system with a presence of semantics ‘Wagtail (Motacilla flava)’ *пàстӣрка* is used, as well as the feminine noun *пастрѝица* (comp.: *бела пастирица, жута пастирица*), which is also used to refer to the book for the education and training of young priests (*Књига пастирица ... би младо свећемство ... одгајала*. – Павл.), and its diminutive form *пастѝричица* (*Шојка ... пастиричица стане цвргуљит*. – Кур.) (RSCKJ 1971: 352). Thus the Serbo-Croatian lexical system directly corresponds to Bulgarian, where there is an identical transmission of the name *овчарче* from the person who takes care of the flock to the bird – Wagtail (see above for details). It should also be noted that the language in question is characterized by the existence of another kind of diminutive noun from shepherd – *пасти́рић* (e.g: *Смотримо под ... дрветом дерана пастирића*. – Вел. (RSCKJ 1971: 352)).

As is the case with the word *овчар*, *пастир* forms a noun meaning ‘occupation of shepherd pastoralism, pasturage’ in several Slavic languages

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e.g: *nàstȕrstvo // pastirlȉk* (dial.) /*Пастирството едно време било работа на самите царици, та чудно ли е, че моята Евдокия тръгнала сега подир овцете*? – Т. Шишков, В, 16.; *Макар по-рано никога да не бе мислил, че ще става овчар, сега той бе овладял пастирлъка доста бързо и хората бяха доволни от него*. – Ст. Даскалов, СЛ, 300./ – Bulgarian; *пастирство /Најосновнији облик стогарења је пастирско сточарство или пастирство које се оснива на сталној промјени испаше*. – ОГ./ – Serbo-Croatian; *пастырство* (остар.) / *Что может еще делаться, то как-то пока само делается, и я это видел под конец моего пастырства в Сибири*. – Леск. На краю света./ – Russian; *пастырство* – Ukrainian; *pastierstvo* (neuter) // *pastiereň* (fem.) // *pastorácia* 'shepherd obligation' – Slovak (RBE 2004: 181; RSCKJ 1971: 352; SSRY 1959b: 275; RUS 1984: 460; SBR 1970: 536; BRSS 1965: 33)). Similar to the word *пастир* that except of 'someone who breeds a herd of herbivores' can also mean 'priest, spiritual guide', and its derivative noun functions in the lexical system of the Slavic languages meaning 'spiritual leadership, mentoring' (e.g: *nàstȕrstvo* (obs. lit. coll.) /*Копти, произхождани от вехтите египтяне, говорят още язика на прадедите им развален и държят възточната православна вяра под пастирството на Александрийского патриарха*. – Ив. Богоров, КГ, 244./ – Bulgarian; *пастырство* (eccl. obs.) – Ukrainian etc. (RBE 2004: 181; RUS 1984: 460)). Logical consequence of the existence of this semantic feature is the third key meaning, with which the noun *nàstȕrstvo* occurs in Bulgarian language – 'all clerics regarding their congregation' (comp.: *От той отпласк ся оправдаха доста последователите на отделността, а ся ужалиха много пȍ учителите на доктрината един пастир и едно пастирство*. – Ч, 1871, бр. 12, 366. (RBE 2004: 181)). It also features with a shade of collectiveness, is marked as obsolete and a literary from a synchronous point of view and is therefore largely functionally limited to the analyzed linguistic system. In Serbo-Croatian language on literary level the lexeme *пастирство* occurs meaning 'motives of pastoral life' (see: *Заволио [је] и сувремену талијнску поезији, у којој је превладало пастирство и анакреонтика*. – Водн. (RSCKJ 1971: 352).

According to the model of the lexeme *овчарина* (see details above) in the analyzed language system is formed the word *пастȉрина* to refer to what the shepherd is paid at the end of the year (e.g: *Сваке године о Мартињу убирали су говедари ... пастирину*. – Гор. (RSCKJ 1971: 352)).

Both the nouns *овчар* and *пастир* in all Slavic languages form the corresponding adjective meaning 'which refers to shepherd; shepherd's, herdsman's' (e.g: *nàstȕrski // pastȕrev* (obs.) /*Петко го познаваше като добър селянин, но никога не бе допускал, че той ще се хване за пастирската работа*. – Ст. Даскалов, СЛ, 58.; *Кир не могъл да са наприказва и безпрестанно поменувал за помайчимата си, пастиревата жена, която той нежно обичал*. – Н. Михайловски и др., ОИ (превод), 123./ – Bulgarian;

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пастирски – Bulgarian dialects in the geographical region of Macedonia; *nàстӣрскӣ* ‘which refers to shepherd’ / *пасти́ров // пастирев* ‘which belongs to shepherd’ – Serbo-Croatian; *пастирский* (obs. ‘which refers to shepherd/ belongs to shepherd’) /*Тут мы расположились на временную пастырскую жизнь...* – Гриб. Путев.; *Он с пастырской солидностью ходил из угла в угол*. – Аник. Крамола./ – Russian; *па́стырский* (obs.) – Ukrainian; *pastiersky // pastierov* – Slovenian; *pastiersky* – Slovak; *pastýřský* – Czech etc. (RBE 2004: 181; RMJSCT 1965: 131; RSCKJ 1971: 352; SSRY 1959b: 275; RUS 1984: 460; SSJ 1963: 38; SBR 1970: 536; RČS 1978b: 12)). This lexeme type is characterized by high frequency and functionality in the lexical system of the majority of this group of languages (comp.: *пастирска песен*, *пастирско сборище* – Bulgarian; *пастирска песна* – Bulgarian dialects in the geographical region of Macedonia; *пастирски једу* ‘as a shepherd, in shepherd’s manner’ /*За синију дугу [су] сјели да пастирски једу*. – Уј./ – Serbo-Croatian; *pastierovi trúba* (shepherd pipe), *pastiersky život* (shepherd life), *pastiersky roh* (shepherd horn), *pastiersky spev* (shepherd song), *pastierska palica* (shepherd crook) – Slovenian; *pastierska palica* (crook), *pastiersky klobúčik* (hat), *pastierske kmene* (communities), *pastiersky roh* (horn), *pastierske piesne* (songs) – Slovak etc. (Archive BDR; RMJSCT 1965: 131; RSCKJ 1971: 352; SSJ 1963: 38; SBR 1970: 536; BRSS 1965: 33)).

Similar to the lexeme *овчарски*, the adjective formed from the noun *пастир* in Slavic languages often functions as a vital component of sustainable collocations and phraseological expressions. For example, in Serbo-Croatian language are used set phrases *nàстӣрска игра* (lit.), with which in Drama region is named a type of folk dance, and *nàстӣрско песништво* ‘pastoral poetry’, in which the main motifs are borrowed from idyllic pastoral life (RSCKJ 1971: 352). Exact equivalent of the latter phraseme is used in Slovenian – *pastierska poézia*, in which lexical system functions also the sustainable word group *pastierska piesen* ‘shepherd’s song’ (SSJ 1963: 38). For Slovak language are typical the phraseological nominal phrases *pastierska poézia* (old) and *pastierska kapsička* ‘shepherd’s urse’, which denotes the plant (Herba (Capsella) Bursae-pastoris) (SBR 1970: 536; BRSS 1965: 33-34). It is curious that each of the above idioms has an exact equivalent of identical semantics in Bulgarian language (comp.: *овчарско хоро, овчарска поезия, овчарски пай и овчарска торбичка* (RBE 2002: 288-289)), where instead of the lexeme *пастир* as a backbone word of the noun phrase is functioning *овчар* (see details above).

Due to the ambiguity of the noun, from which is directly derived, in many of the Slavic languages the adjective *пастирски* functions also with a meaning ‘which refers to the spiritual pastor, ecclesiastical, priestly’ (e.g: *nàстȉрски /Stoyanov не се е стеснявал да привлече и вниманието на митрополит Григорий, под чието ръководство е развивал пастирската си дейност Климент*. – М.Арнаудов, БКД, 266./ – Bulgarian; *пастирски /пастирска проповед*/ – Bulgarian dialects in the geographical region of Macedonia;

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пáстирський (църк.) – Ukrainian (RBE 2004: 182; RMJSCT 1965: 131; RUS 1984: 460)). Unlike other Slavic languages, in Slovak the adjective *pastiersky* which is derivative of *shepherd* meaning 'which refers to the spiritual pastor, ecclesiastical, priestly' is marked as obsolete and gradually moving in the background and in its place are increasingly used either the formed by suffix *-čný* on the same base lexeme *pastierčný* (eccl.), either the word *pastorský* (eccl.) (see: *pastorský úrad, hodnost' pastora*), which origin develops from the Latin *pastor*, having an identical semantic nature, hence in German (*pástór*) passes in Slavic languages (SBR 1970: 536; BRSS 1965: 34; Fasmer 1971: 214).

Besides the above word *овчарувам,* for the lexical system of the Slavic languages is typical the presence of a verb with the same meaning 'graze cattle, have occupation of shepherd', but formed from the noun *пастир* (e.g: *пастирýвам* (rare.) /*Следобед аз заминах за Сойката, където бяха заседнали свиневъди от границата. Два дни пастирувахме заедно с тези непретенциозни и кротки мъже*. – Й. Радичков, ЧП, 222./ – Bulgarian; *пастирòвати* // *пàстирчити /Ожеговић Имбро ... стаду пастирује.* – Кур.; *Одмах по очеву одласку дала га мајка да селу пастирчи*. – Гор./ – Serbo-Croatian; *pastierčit'* – Slovak etc. (RBE 2004: 181; RSCKJ 1971: 352; SBR 1970: 536)). In Bulgarian of this verb type is formed also a corresponding verbal noun meaning 'shepherd's trade, pasturage' (see: *пастирýване /Говедарите се бяха загубили между разбъркания добитък. Той [Мито] позна Цоло дългия, Копралята, както му викаха, който размахваше тоягата си и подвикваше с глас, който от дългото пастируване, наподобяваше вече дрезгавия глас на добитъка*. – Ст. Даскалов, БМ, 266./ – Bulgarian (RBE 2004: 181)).

Unlike the reviewed lexemes *овчар* and *пастир*, which are typical of the lexical system of all Slavic languages, the noun with identical semantic characteristics ***пастýх*** occurs only in some of them (mostly in eastern type). Similar to *пастир*, it is used with two main meanings 'man who takes care of a herd of herbivores' and 'priest, spiritual mentor' as in pre-Slavic language the word **pāstuxъ* derives from the verb **pāsti, pāsq* (see: *пасà*), of which is formed by means of the suffix *-ихъ* (found also in *петýх, конѭх*), hence inherited in part of the languages of the Slavic linguistic family (e.g: пастоухъ – Old Bulgarian; *пàстýх* – Serbo-Croatian; *pastùh* 'stallion' – Slovenian; *пастýх /Хороший пастух знает каждую корову своего стада*. – Львова, На лесн. полосе./ – Russian; *пастýх* – Ukrainian; *pastuch(a)* – Czech; *pastuch* – Polish (BER 1999: 87; Mladenov 1941: 414; RUS 2003: 736; SSRY 1959b: 274)).

Like all analyzed above types of lexemes meaning 'one who takes care of a herd of herbivores', from *пастух* are also formed corresponding nouns for feminine and neuter (e.g: *пастушка / пастушок* (dim., flatt. *пастушонок*) */Когда в поле пастушкой за стадом ходила*. – Аврамен. Благодарность.; *Из-за ометов выскочили два пастушонка и отчаянно начали колотить тыков*. – Гусев Орент. Страна отцов./ – Russian; *пастушка* (dim., flatt. *пастýшечка*) /

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пастушóк (dim., flatt. *пастушóнок*) – Ukrainian; *pastuszka / pastuszek* – Polish etc. (SSRY 1959b: 275; RUS 2003: 736; BPRS 1988b: 21; Lopatin etc. 2006: 476)). However, it should be noted that, like *овчарче* and *пастирче* and the neuter noun formed by *пастух* operates in the analyzed lexical systems with double meaning, as it may mean ‘shepherd child’ or to act as a diminutive form of the word, which is derived from (e.g: *Тут скалы – и стадо бродит. По скалам, и пастушок*. (Мятлев. Сенсации... госп. Курдюковой.) – Russian; *пастушóк* (dim. flatt.) – Ukrainian etc. (SSRY 1959b: 275; RUS 1984: 460)). In addition to the above two in Russian the lexeme *пастушок* is characterized by a third meaning ‘small bird with protective coloration’ (e.g: *Пингвин, пастушки, кулики, ржанки, чайки...-вот морские птицы, морские в той или иной степени или изключительно*. – Н. Тарас. Море живет.; *болóтный пастушóк* (SSRY 1959b: 275; BRSS 1965: 34)). Similar transfer of the name of the person who breads animals to a bird - wagtail (*Motacilla alba*) is observed, as mentioned above, and in some other Slavic languages (see *овчарче* – Bulgarian; *пàстӣрка* // *пастирѝца* // *пастирѝчица /бела пастирица, жута пастирица/* – Serbo-Croatian (Archive BDR; RSCKJ 1971: 352)).

For lexical paradigms that are characterized by the presence of the word *пастух* is typical also a process of forming of a derivative noun meaning ‘occupation of shepherd , pastoralism, pasturage’ (e.g: *пастушество /[Панька] как вышел в отставку, так, по привычке к пастушеству, нанялся у степных татар конские табуны пасти*. – Леск. Дурачок./ – Russian; *пастухува́ння* (coll.: *пастушене́*) // *скота́рство* (obs.) – Ukrainian (SSRY 1959b: 274; RUS 1984: 460)).

In the Russian lexical system functions also the derived from *пастух* noun *пасту́шные* (pl. t.), meaning ‘reward for taking care of animals’ /*Из этих тридцати пяти рублей [получаемых в год за работу] крестьянин должен заплатит подушные, пастушные, пожарные, мостовые*. – Н. Усп. Издалека и вблизи./ (SSRY 1959b: 274).

For all Slavic languages, in which the reviewd lexeme is in use, is typical also the formation of its derivative adjective. In Russian there are three words of this type, as a distinction between semantic level is mde between *пастухóв* ‘which belongs to a shepherd’ (e.g: *Вспомнил Аггей про пастуховы побои и побоялся сказать правду*. – Гарш. Сказ. о горд. Аггее.) // *пастушеский* (‘which relates to a shepherd’ /*пастушеский труд*/; ‘connected to the shepherd’s trade /*пастушеские племена*/ or (obsolete) ‘which is pastoral’ /*пастушеские стихотворения*/) // *пасту́ший* ‘which relates to a shepherd, which is connected to a shepherd’ /*Пастушьи песни огласили Долины*. – Барат. Весна./ (SSRY 1959b: 274-275; Lopatin etc. 2006: 476). Such distinction, although only between two types of forms is observed in Ukrainian language (comp.: *пастуш[ач]ий* ‘related to a shepherd’ // (coll.) *пастухíв* ‘which belongs to a shepherd’ (RUS 2003: 736; RUS 1984: 460)). In Polish the adjective *pastuszy* is used (BPRS 1988b: 21).

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The plant Capsella bursa pastoris Moench, known in some part of the Slavic languages on conversational level as *shepherd's bag* (see details above), in Russian is called through sustainable word group, the composition of which includes an adjective with the base *пастух* (comp.: *пастýшья сýмка // сумочник* – Russian (FSSRLY 2004: 716; SSRY 1959b: 275)).

In Ukrainian from the noun *пастух* are formed derived verbs *пасту́шити, пастуша́ти* and *попастухува́ти* meaning 'work as a shepherd' (RUS 2003: 736; RUS 1984: 460).

A series of geopolitical processes lead to permanent 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 southern and much of the Western Slavs lived for centuries under Ottoman rule, i.e. on an actual bilingualism. It is therefore not surprising that many words with Persian roots entered through Turkish in their linguistic system. They are usually marked as colloquial or carry negative semantic feature, but are alive and function of the dialect level. One of these borrowings is the lexeme ***чобàн***, used also by meaning 'one who takes care of a herd' (e.g: *чобàн // чобàнин* – Bulgarian; *чобан* (mainly in folk poetry) – Bulgarian dialects in the geographical region of Macedonia; *чóбан* (*čoban*) *// чобанин* (*čobanin*) *// чобáнац* /*Чобан овце оставио, ђак се с књигом опростио... сви одоша да се боре*. – Њоп.; *јелени завршавају у јефтином барањском чобанцу који ће по приватним крчмама конобари дискретно нудити*. – Bj 1972.; *Чобани терају овце и говеда*./ - Serbo-Croatian; *чабáн* – Ukrainian etc. (BER 1999: 687; RMJSCT 1966: 546; RSCKJ 1976: 890; RUS 1984: 278).

In all Slavic languages, characterized by the presence of the word *чобан* is used and its deminutive form, formally coinciding with the lexeme in neuter meaning 'child-shepherd' (comp.: *чобàнче* – Bulgarian; *чобанче* – Bulgarian dialects in the geographical region of Macedonia; *чóбāнче* (*čobanče*) – Serbo-Croatian и др. (BER 1999: 687; RMJSCT 1966: 546; RSCKJ 1976: 891)). In connection with this problem should also be noted that in Serbo-Croatian lexical system that is rich of derivatives from the analyzed word, are used also the diminutives *чóбанић* (from чобан) and *чобáнчић* (from чобанин), as well as augmentives *чóбанина* (from чобан(ин)) and *чобáнчина* (from чобанин) (RSCKJ 1976: 890–891).

In all reviewed Slavic languages, similar to all presented above lexeme types, corresponding nouns in feminine and neuter are formed from *чобан – чобанка / чобанче* meaning 'female-, respectively child-shepherd' (comp.: *чобàнка / чобàнче* – Bulgarian; *чобанка / чобанче* – Bulgarian dialects in the geographical region of Macedonia; *чóбāнка* (*čobanka*) / *чóбāнче* (*čobanče*) /*Под густом хладовином... немарно се бацило на траву младо чобанче*. – Ранк/ – Serbo-Croatian; *чабáнка* – Ukrainian etc. (BER 1999: 687; RMJSCT 1966: 546; RSCKJ 1976: 891; RUS 1984: 278)). In this respect, Serbo-Croatian lexical system turns

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out to be richer, as besides the above words there operate some characterized by the presence of identical semantics nouns – *чо́ба́ница (čobanica)*, which had formed the deminutive *чо́ба̄нчица* (fem.) and *чо́банча̄д* (neut.) (e.g: *После краћеz времена појави се озго, кроз шуму, млада чобаница*. – Ранк. (RSCKJ 1976: 891)). Moreover, in the analyzed language rather than ‘female shepherd’ the lexeme *чо́ба́ница* (*čobanica*) means ‘a bird (Motacilla alba) wagtail’ (see: *бела чоба́ница*), and its diminutive word form *чо́ба̄нчица* serves to refer to the red hawthorn plant (RSCKJ 1976: 891).

The reviewed here Persian by origin base is characterized by a high degree of productivity also in terms of the formation of adjectives (e.g.: *чобанов* ‘which belongs to чобан’ / *чобанск*и ‘which relates to чобан’ /*чобанска песна, чобанско куче*/ – Bulgarian dialects in and beyond the state borders; *чо́банов (čobanov) // чо́банинов (čobaninov)* ‘which belongs to чобан’ / *чобански* (*čobanski*) ‘as чобанин’ /*Ја, као чобанин, простро сам у авлији опаклију, извалио се онако чобански*. – Јакш. Ћ./ – Serbo-Croatian etc. (Archive BDR; RMJSCT 1966: 546; RSCKJ 1976: 890-891)). Moreover, in Serbo-Croatian is observed an interesting phenomenon that distinguishes it from all other Slavic languages. In its lexical system are detected adjectives formed not only by *чобан* but also of its derivatives feminine and neuter (e.g: *чо́ба̄нкин* ‘which belongs to чобанка’, *чо́ба́ничин* ‘which belongs to чобаница’, *чо́ба̄нчетов* ‘which belongs to чобанче’ (RSCKJ 1976: 891)). This phenomenon has no equivalent even within the same language system in the analyzed above types of lexemes with similar semantic.

As noted repeatedly above, the analyzed lexical basis of Persian origin is particularly productive in the Serbo-Croatian formative system. A proof of this fact is that only here from all Slavic languages are found lots of its derivatives. One of them is the name of the elder shepherd formed by using the same Turk by origin borrowing баша / башия meaning ‘master’ *чо́банбаша* (e.g: *Покупише [чобани] оне паре, па их чобанбаша однесе газди*. – Вес. (RSCKJ 1976: 890). Same basis is found in the derived nouns *чоба́нија* meaning ‘pay for shepherd’s obligations’, also ‘чобани (coll. e.g: *Зачу птице српска чобанија*. – НП Вук.)’, *чо́ба́нство // чоба́нлук*, meaning ‘occupation of a shepherd, shepherd’s trade, pasturage’ (e.g: *А када је био на чобанству, окупљао је чобане поред лугова*. – Ћур.; *Власи зашли чобанлуком па притиснули горе*. – Павл.) and the name of wooden cup used for drinking water or in brandy making, *чо́бања* /*Једним појасом привезаше чобању па је спустише [у бунар] и напунише је водом*. – Вес./ (RSCKJ 1976: 890-891). The verbs by which is indicated the execution of shepherd duties *чо́ба́нити* and *чо́ба́новати* are also formed by it (e.g: *А ја му кажи село гдје Мапде сиротује и чобани*. – Љуб.; *Јачица Шафран чобановао селу до старости*. – Гор.), as well as the derivative of *чо́ба́нити* verbal noun with similar semantics’ implementation of shepherds obligations’ *чо́ба́њēње* (RSCKJ 1976: 891).

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The lexemes discussed in the statement above, used to refer to the person who takes care of a herd of herbivores and their derivatives are typical for all or for a large part of the Slavic languages. However, there are words with similar semantics which are typical only for a specific linguistic system. An example is the noun ***кехая*** in Bulgarian language. Like *чобан* it also is of Persian origin and passes through the Turkish into hereby reviewed lexical paradigm being reconsidered on Bulgarian basis, because while the Turkish literary word *kâhya* (dial.: *kehaya*) is characterized by the presence of semantic 'host of a rich house, the head of a guild', in Bulgarian the analyzed lexeme is used to mean 'chief shepherd, elder shepherd, village herald, superintendent, owner of a large herd of sheep' (BER 1979: 348). In Bulgarian language the noun in question is marked as obsolete and of folk origin. On dialectical level except *кехая* are found also its variations *кяя, кея* (South of Vardar), derived directly from the literary Turkish word *kâhya* with dropping of x and contraction, and *кехѐ* (Chepino region), derived from Turkish *kâhyè*, employed in Serbo-Croatian (*ћехája*), Greek (κεχαγιάs) and Romanian (*chehaiá*) meaning 'customs officer, postmaster, quartermaster ' (BER 1979: 348). It should also be noted that in the Bulgarian on dialect level this Turk borrowing is particularly productive in the formation of the names in the hierarchy of shepherds (e.g: *енкехая* // *ян кехая̀* (turkish *en* and *kâhya*) 'a shepherd who has a lot of practice and lots of sheep and is second in the hierarchy after кехаята', *подкехая̀* 'second shepherd after кехая' etc. (BER 1979: 348)). Another example related to this issue is the Ukrainian lexeme *ку́ндель* 'shepherd's dog', which operates only on dialect level and does not occur in any of the other Slavic languages (RUS 1984: 278).

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. Simultaneously, however, there is no exact match in the semantic characteristics of words as the meaning of each of them undergoes also an individual development within the specific linguistic system in which it is found. Also is noteworthy the completely identical nature of the transfer of title from the person with the analyzed specific profession (the same in all languages) to special species of plants, birds or realities of the environment, named with stable collocations, which testifies for their archaism.

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CARACTERISTICILE SEMANTICE ALE SUSTANTIVELOR CU SENSUL „PĂSTOR" ŞI DERIVATELE LOR ÎN LIMBILE SLAVE

REZUMAT

După o prezentare succintă a importanţei păstoritului în cultura bulgară şi slavă (abordând şi obiceiurile rituale de Crăciun şi de Sfântul Gheorghe), autoarea realizează o analiză comparativă cu celelalte limbi slave (rusa, ucraineana, poloneza, sârba, croata, ceha, slovaca şi slovena), din perspectivă diacronică şi diatopică, a denumirii generice *păstor*, din punct de vedere formal şi semantic.

Concluzia autoarei evidenţiază prezenţa unui *arhietip* care îşi are originile în slava veche.

The Institute for Bulgarian Language
Bulgarian Academy of Sciences

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