Языкознание

Composite *nomina agentis* with Low Frequency Usage in the Tarnovo Revision of the Verse Prolog

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Abstract
   Purpose. The paper focuses on some compound nominal entries from word-formation and semantic aspect with low frequency of occurrence, typical of the Tarnovo Revision of Verse Prolog. *Results*. I. Names of persons, whose occupation is connected to: writing hymns, to the icon painting, writing chronicles. II. Names of persons, whose occupation is connected to the stone, metal and fur processing. III. Names of persons from the ruler's circle, who have routine obligations; whose activities are related to trade. The specificity of the prolog passionaries makes it possible to highlight an interesting layer of lexis from semantic perspective, related to a number of professions and occupations during the Middle Ages.
Keywords
   Verse prolog, compound nominal entries, rare lexemes

Сложные *nomina agentis* с низкой частотой использования в Тырновском издании Стишного пролога

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Аннотация
   Последовательно рассматриваются 16 сложных существительных с низкой частотностью фреквентности в Тырновской редакции Стишного пролога со словообразовательной и семантической точек зрения. Выделяются три группы имен: 1) лица, деятельность которых связана с созданием и исполнением гимнов, написанием икон, составлением летописей и письмом как профессией; 2) лица, деятельность которых связана с обработкой камня, металла или кожи; 3) лица из окружения правителя, имеющие домашние обязанности, деятельность которых связана с торговлей и странным хозяйством или с обеспечением пищей. Выяснилось: а) эти существительные имеют одинаковую структуру: (имя существительное + инфикс -*о* / -*е*– + глагольный корень + суффикс -**ьць**); б) три лексемы встречаются в проповедях Григория Цамблака, что поддерживает

мнение о том, что некоторые тексты в Тырновском издании Стишного пролога имеют среднеболгарский перевод; в) в современном болгарском языке сохранились: **живописец, риболовец, скорописец**; с измененной семантикой встречаются **животописец, хлебопродавец**; сегодня не употребляются **баснотворец, каменострѣжец, ложеположец, песнословец**; лексемы **доброписец, каменосечец, песнотворец, усмошвец, странноприемец** отмечаются как книжные, устаревшие, а **кузнец** имеет диалектной характер; г) специфика проложных житий позволяет выделить в семантическом аспекте интересный пласт лексики, связанный с названиями ряда профессий и занятий в Средние века, который до сих пор не был предметом изучения. Исследование дает возможность представить динамику в развитии языка, поскольку некоторые лексемы сохранились до наших дней, а другие вышли из активного употребления, а также является вкладом в будущий исторический словарь болгарского языка.

Ключевые слова

Стишной пролог, составные существительные, редко встречаемые лексемы

The lexis in the texts of the calendar hagiographic collection *Verse Prolog* (= VsPr) has not been thoroughly examined. There are some cases of analysis on certain nominal words of dialectic character, derivative nouns with the prefix -**нц̈е**, which refers to the lexis of naming wild animals and means of torture, lexical-semantic doublets, as well the thematic group of names/titles of artefacts [Spasova, 2009; Spasova, 2016; Tikhova, 2003; 2020; Krivchev, 2014; Shcheglova, 2012; Shcheglova, Goncharenko, 2022]. The lexical fund of the corpus of passionaries and verses in the Tarnovo revision of the *Verse prolog* contains a considerable number of entries, which are either missing, or rarely manifested in the old Bulgarian literary language.

The present study dwells on a set of compound nominal words / entries for persons of rare frequency and usage from a word-formation and semantic perspective, formed in a compositional-suffix manner with the suffix -**ьць**, which are identified in the texts of the Tarnovo revision of the *Verse prolog* [1]: **баснотворьць, доброписьць, живописьць, животописьць, каменостръжьць, каменосѣчьць, ложеположьць, пѣснословьць, ръыболовьць, скорописьць, страньноприемьць, сьреброкоугꙁньць, оусмошьвьць, хлѣбопродавьць, щѧдописьць**.

The suffix -**ьць**, connected to the preverbal stem, is one of the most active in the formation of nomina agentis in the indication of persons, doers of the action. The meaning of these composite derivatives through the subject, is explicit in the pre-substantial motivating stem [Radeva, 1991, p. 82, 91–94]. In the examination of each one of the 16 compound nominal name derivatives with the suffix –**ьць**, titles of persons, the following model is adopted: lemmatized lexeme [2], the number of uses in the Verse prolog, grammatical characteristics, the meaning, the parallel word in Greek; the example in a minimal context in VsPr, where the semantics of the compound nominal entry becomes obvious. In the cited sample text the respective grammatical form is also cited, which refers to the compound nominal entry, if identified. The data regarding the exact lexeme from VsPr are also presented taken from the lexicographic reference books, and are further compared to the lexis of the classical old-Bulgarian records (= OBR) on the database from Dictionary of Old Bulgarian (= DoB) and from Старославянский словарь (Dictionary of Old Slavonic) (= DOS), as well as Fr. Miklosich's dictionaries (= Mikl) and I. I. Sreznevskiy (= Sr), with St. Mladenov's Dictionary of Etymology (= EtMl), with the dictionaries in Church Slavonic (= CSL) in DCSL and ECSL. There are further data taken from studies on the collections of Grigory Tsamblak (= GrTs). The

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[1] The reviewed lexemes are excerpted from the lexical index appended to each volume, see [Petkov, Spasova, 2008–2014].

[2] The process of lemmatization according to the grammatical norms of Old-Bulgarian language.

ISSN 1818-7919

Вестник НГУ. Серия: История, филология. 2023. Т. 22, № 9: Филология
Vestnik NSU. Series: History and Philology, 2023, vol. 22, no. 9: Philology

presence of composite words in the modern Bulgarian language is examined following the Bulgarian monolingual dictionary (= BMD) and following the Dictionary of Bulgarian language (= DBL), while the etymology of the formative components is traced on the basis of the Bulgarian dictionary of etymology (BDE).

Compound nominal words, names / titles of persons according to their activities in the area of art (music, painting) and literature (church poetry)

1. Titles of persons, whose activities are connected to the creation and performance of songs (hymns). This group comprises compound words, for example, **пѣнослоⷡвьць** and **пѣснотворьць**.

пѣснослоⷡвьць, ⁻**а** (1) *м.* (singer, masculine) 'writer and performer of eulogistic songs, praising God; of song panagyrics; song-singer, song-writer, psalm-singer'. In Greek, ὑμνολόγος. In VsPr: **съи... бⷢгогодеⷩъ и бжⷱтвныи пѣснослоⷡвеⷰъ иавлѣа сѧ**, this, pious and divine song-singer coming across to be ... *4ᵗʰ October, St. Hierotheos, Archbishop of Athens* [vol. 2, p. 15: 15] [3]. Gr. [4]: ἑωράτο θεόληπτος καὶ θεῖος ὑμνολόγος φαινόμενος [Delehaye, 1902, p. 103].

In OBR – ø. The nominal entry is observable in the Chronicles of Lavrentis from 6771 [Sr, vol. 2, p. 1787], is also met in Miklosich [Mikl, p. 761]. In CSL it means *song-singer* [ECSL, p. 529]. It is also included in Synotic Typicon № 91, Menaion for November, 1097 [Doseva, 2013, p. 157][12]; in GrTs – ø. In BMD is missing. The lexeme is a loan translation of the Greek word compositum ὑμνολόγος.

пѣснотворьць, ⁻**а** (2) *м.* (song-writer, masculine), who writes songs, dedicated to God; compiler of eulogistic songs; song-scrible; song-creator. Greek ὑμνογράφος, μελοποιός, ὑμνῳδός. In VrPr: **дⷩь прпоⷣбнаго оⷬца нашеⷢ исповѣдника їѡсифа пѣснотворца**, day of our venerable father and confessor Joseph song-creator, *3ᵗʰ April, Joseph the song-creator* [vol. 8, p. 11: 24]. Gr. Ἰωσὴφ ὁ ᾽Υμνογράφος [᾽Ευστρατιάδης, 1960, p. 242];

In OBR – ø. The lexeme is indicated in Sr [vol. 2, p. 1787] and in Menaion for October with the meaning *compiler of songs* [ECSL, p. 529]. In Miklosich there are missing data in what types of records the lexeme is met [Mikl, p. 761]; in GrCh – ø. It is present in DBL with the marker *obsolete, literary, poetic*: **pesnopoets** (song-singer) [DBL, vol. 12, p. 294]. The Greek corresponding equivalents of song-creator are: ὑμνογράφος, μελοποιός and ὑμνῳδός, when only song-creator is a calque to μελοποιός.

2. Names of persons, whose occupation is related to painting of icons and pictures. Here we can refer to the compound nominal entries of **живописьць** and **животописьць**.

живописьць, ⁻**а** (2) *м.* 'artist, painter' (masculine). Gr. ζωγράφος. In VsPr: **на дъскаˣ врѣменныиˣ ѡⷠа отрока // разпати пишѧ ѡтроци живѡписеⷰь**, On temporary boards two infants crucified, // the infants – painters paint[15], *28ᵗʰ June, Two crucified infants* [5] [vol. 10, p. 66: 20].

In OBR – ø. The nominal entry is present in Sreznevski [Sr, vol. 1, p. 866], in Kramchaya from 16ᵗʰ c. [Mikl, p. 196]; also in Johannes [Sadnik, 1983, p. 672]; In GrChr – ø; in ECSL **живописецъ** [p. 171] (painter). It can also be seen in Novgorod menaion copies from 1095 and 1097 [Doseva, 2013, p. 156]. This composite is registered in the Slavonic translations of "Funeral oration for St. Basil of Caesarea" by Gregory the Theologian [Spasova, 2008, p. 164]. The lexeme is kept by now with the same meaning: *painter, artist, who works art* [BDE, vol. 5, p. 65], master of the brush [BND, p. 230].

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[3] The examined nominal entries are cited in the context, and in order to be complete the date and the martyr are indicated as well as the volume, page and the respective order in the edition of [Petkov, Spasova, 2008–2014].

[4] In cases when there is a correspondence with [Delehaye, 1902], or of [᾽Ευστρατιάδης, 1960], when it is indicated.

[5] The translation of the verses is made by Prof. M. Spasova, PhD.

ISSN 1818-7919

Вестник НГУ. Серия: История, филология. 2023. Т. 22, № 9: Филология
Vestnik NSU. Series: History and Philology, 2023, vol. 22, no. 9: Philology

живописьць, –а (1) *м.* (life-writer, masculine) 'who draws, depicts; painter, artist''. Gr. ζωγράφος. In VsPr: **памд꙯ прпо꙼бнаго оц꙯а нш꙯его лазара животописца**, memory of the Venerable Lasarus painter, *17ᵗʰ November, Lasarus painter* [vol. 3, p. 62: 19]. Gr. Λάζαρος ὅσιος ὁ ζωγράφος ['Ευστρατιάδης, 1960, p. 269].

In OBR – ø; in Sr – ø. It is also present in Kramchaya from 1262, in Zlatoust from 1578, in the life of St. Sava from 16ᵗʰc. [Mikl, p. 197]; in GrCh – ø. In CSL **животописецъ** means *painter or iconographer* [DCSL, p. 172; ECSL, p. 184]. Today the lexeme is preserved, but it is with different semantics: a person, who is depicting someone's life, an author of life-description, a biographer [BMD, p. 230]; it is present in DBL with the marker *rarely* [vol. 5, p. 73].

3. Names of persons, whose occupation is related to the description or depiction of genealogy, to writing chronicles or legends, or fables. Here we can see the two rare composites **щѧдописьць** and **баснотворьць**.

щѧдописьць,–а (1) *м.* (chronicler, masculine) 'who describes the genealogy; chronicler'. In Greek γονογράφος. In VsPr: **Єлиакиима авиꙋдъ щѫдïе пишет.// мат꙯оеи намь извѣстныи щѫдописецъ,** Aviud was the father of Eliakim, // writes Matthew, the prominent genealogist [6], *16ᵗʰ December, Eliakim, son of Aviud* [vol. 4, p. 29: 33]. Gr. Τὸν Ἐλιακεὶμ Ἀβιοὺδ γράφει γόνον // Ματαῖος ἡμῖν ἀκριβὴς γονογράφος ['Ευστρατιάδης, 1960, p. 128].

In OBR – ø, in Sr – ø. In Miklosich the lexeme **штѧдописьць** is fixed in Prolog from 1360 and in Menaion – Vuk. [Mikl, p. 1137]; in GrChr – ø. In BMD it is absent. The lexeme is a calque from Greek γονογράφος.

баснотворьць, –а (1) *м.* (fable-writer, masculine) 'who speaks or writes fabrications; fable-writer, fable-maker'. Greek μυθοποιός. In VsPr: **таковыѧ же бѣсовы раздѣлѣеть… баснотворцемь и єресеначалникомь,** such demons split … with fable-maker and with heresy-master, *19ᵗʰ January, Sm. Venerable Macarius of Egypt and Macarius of Alexandria* [vol. 5, p. 46: 23].

In OBR – ø. The nominal entry is observable in Menologion [Mikl, p. 12] and in Georgios Amartolus with the meaning *writer of tales*; synonymous to **басносъставьць** (fable-writer) [Sr, vol. 1, p. 44]. In the old-Bulgarian translation of Second and Third Word against the Arians from Athanasios of Alexandria we can find the nominal entries of **баснословесик** (fable-telling) (2) and **басньнотворъ** (fable-writer) (1) with the meaning *fiction* [Ilieva, 2018, p. 72]; in GrCh – ø. It is in the Dictionary of Church-Slavonic language – **баснотворецъ** (fable-writer) [DCSL, p. 28]. The lexeme is absent in modern Bulgarian language [BMD: ø].

4. Names of persons, whose occupation is writing, which in the Middle Ages was not only a profession, but also a form of art. Here the following nominals are identified **добр、письць** and **скорописьць**.

доброписьць, –а (2) *м.* (who writes well, masculine) 'a talented writer, a skillful copy-writer, a calligrapher; a person writing well'. Gr. καλλιγράφος. In VsPr: **трꙋблаженыи и вьсеславныи дорооеи…не тъчиѧ же о си꙯ˣ. нꙗ и ѡ прочïихъ ап꙯ѓлъ и многы꙯ˣ стх꙯ъ. еще же и о сщ꙯енны꙯ˣ пр꙯ркъ написа бѣше же ст꙯ыи… добрѡписецъ ꙗкоже инъ никто,** the triple-blessed and all-glorious Dorotheus … not only for those, but also for the other apostles and many saints, also for the holy prophets he wrote … the holy was a scrivener like no one else, *14ᵗʰ April, St. Apostles from the 70, Aristarchus, Poudes and Trophimus* [vol. 8, p. 35: 12]. The fact that St.

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[6] The translation of the verses is made by M. Spasova, see [Petkov, Spasova, 2008–2014, vol. 4, p. 161].

Dorotheus wrote about the apostles, about many saints and prophets, proves that he had the gift to be a talented writer.

In OBR – ø. It is seen in Georgios Amartolos [Sr, vol. 1, p. 678] and in Prolog from 17th century [Mikl, p. 166]. M. Spasova observes the lexeme in the old Bulgarian translation in 16 words by Gregory the Theologian [Spasova, 1999, p. 158]. The compound nominal becomes explicit as a by-name of Gregorius Dobropisets (writing well), the author of The Life of Romilus of Vidin [Tsibranska, Karamfilova, 2007, p. 393]. In DCSL **доброписєцъ** is obvious with the meaning *calligrapher* in Prolog from July [p. 146]; in GrTs – ø. In BML ø, and in BDE it is indicated with the marker *obsolete, literary* and in the meaning 'well-writing, calligrapher" [vol. 4, p. 151].

скоропнсьць, ⁻а (3) *м.* (fast writing scrivener, masculine) 'who can write fast, fast-writing scrivener, a scribe". Gr. ὀξυγράφος, γραμματεύς. In VsPr: **протєрїє тръстомъ ẑакланъ бысть.** // **скоропнсєцъ тръсть сын на прѣлъсть,** Proterius slayed with reed was he, the quill fast-writing against the fraud[7] *28th February, St. Martyr Proterius, Archbishop of Alexandria* [vol. 6, p. 76: 25]. Gr. Ὁ Προτέριος σφάττεται τοῖς καλάμοις, // ὀξυγράφου κάλαμος ὢν κατὰ πλάνης ['Ευστρατιάδης, 1960, p. 406].

In OBR – ø. The word is fixed by Georgios Amartolos and in Short novel of the passed years from 6406 [Sr, vol. 3, p. 383]; it is also seen in Prolog from 17th century [Mikl, p. 847]; it is also evident in the Extended Passionary of Methodius and in GrChrwith 2 cases [Spasova, 1999, p. 112, 141]. It is also present in the dictionary of Ch-Slavonic Language with the meaning of 'clerk, scribe' [ECSL] The meaning is connected to the speed, with which the scribe was writing as well as to the quality of writing. The lexeme is present in the Dictionary of Etymology by St. Mladenov [EtMl, p. 585]; now it is still preserved with its original meaning: speed-writer [BDE, p. 890].

**Compound nonimal names, names of persons,
whose occupation is connected to stone treatment, metal and fur hand-processing**

1. Names of persons, whose occupation is related to stone treatment: **камєностръжьць** and **камєносѣчьць**.

камєностръжьць, ⁻а (1) *м.* (stone-carver, masculine) 'who carves stones, stonemason'. Gr. λιθοζόος. In VsPr: **сн ст҃їн братна бѣхѫ блнẑньцн сѫцнн камєностръжцн хѫдо⁻жьствомъ,** these holy brothers-twins, stone-masons in occupation, *18th August, St. martyrs Flor and Lavar* [vol. 12, p. 49: 4]. Gr. Οὗτοι ἦσαν ἀδελφοὶ δίδυμοι. Λιθοξόοι τὴν τέχνην ['Ευστρατιάδης, 1960, p. 468].

In OBR – ø, in Sr. – ø, in Mikl– ø. In Miklosich the following synonyms are met with the suffix ⁻ьннкъ: **камєностроѹжьннкъ; камєностръжьннкъ**. The lexeme is observable in Church Slavonic Language with the image of **камєностр᲋жєцъ** with the meaning 'who carves stones' [DCSL, p. 229] as well as **камєносѣчєць** 'who cuts stones' [ECSD, p. 243]. In BMD is absent.

камєносѣчьць, ⁻а (1) *м.* (stone-cutter, masculine) 'who carves stones, sculptor'. Gr. λιθοτόμας. In VsPr: **сън бы꙯ ѿ снрскыа страны камєносѣчєць хытростїа,** he was from the Syrian area, master-stonecutter, *9th November, St. Martyr Anthony* [vol. 4, p. 34: 4]. Gr. Κατήγετο ἐκ τῆς κώμης Ἀριβαζοῦ (τῆς δευτέρας Συρίας) καὶ ἦν τὴν τέχνην λιθοτόμος ['Ευστρατιάδης, 1960, p. 48].

In OBR – ø. The nominal entry is indicated in Prolog from 16th century [Mikl. P. 281] and in Sr [vol. 1, p. 1185]. It is also observable in GrCh (1) with the image of **камєньносѣчьць** [Spasova, 1999, p. 91,138]; it is in ECSL [p. 229]. In BMD is absent; it is observable in BDE with the marker *obsolete, literary*: stone-cutter [BDE, vol. 7, p. 128].

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[7] The translation of the verses is made by M. Spasova, see [Petkov, Spasova, 2008–2014, vol. 6, p. 126].

2. Names of persons, whose occupation is connected to the hand-processing of metal and more precisely, of jewellery making; here we can see the compound nominal **сьреброкоуѕньць**.

сьреброкоуѕньць, ‾а (4) *м.* (silversmith, masculine) 'a smith of silver, master of silver objects; goldsmith; jeweller'. Gr. ἀργυροκόπος. In VsPr: **то͡г обрѣтъ нѣкоторыи среб쿠кⷮзнецъ идыи от нѣкѫдѣ**, he met a <u>master of objects made of silver</u>, coming back from somewhere, *18ᵗʰ December, Modest, Patriarch of Jerusalem* [vol. 4, p. 80: 19].

In OBR – ø; in Sreznevski – ø, but it is always observable with its synonymous word **среброклепьчии** [Sr, vol. 3, p. 480]. Miklosich refers to: **среброковьць, среброклепьчии, среброковачь** with examples from Prolog from 14ᵗʰ century [Mikl, p. 875]; in GrCh – ø. R. Stankov cites a case from Historical Paleya, in which **сьреброкоуѕньць** is manifested in the collocation **коуѕньць среброу и ѕлатоу: то ни коуѕнець среброу и ѕлатоу**; in the Chronicle of Georgeos Amartalos R. Stankov points to a case, in which **коуѕньць ѕлатыи: показа ѕлатопродавцю и кⷮзнецю ѕлатомоу** [Stankov, 2017, p. 131]. In CSL some synonyms can be identified: **среброковачь, среброискоуѕьникъ** with the meaning *master of silver items* [ECSL, p. 654]. In BMD it is absent. In modern Bulgarian literary language the nominal is not preserved, in BDE the dialect nominal is present **ку̀знец** and **кузнѐц**, the personal name *Кузнецов (Kuznetsov)* (Smolyan region), the location name *Кузня (Kuznya)* (of Smolyan region), as well as **кузня (kuznya)** (blacksmith's) (Gotse Delchev region), **кузняр** (kuznyar), master (Serres region) [BDE, vol. 3, p. 79].

3. Names of persons, whose occupation is connected to the hand-processing of fur and more precisely to tailoring: **оусмошьвьць**.

оусмошьвьць, ‾а (1) *м.* (tanner, furrier, masculine) 'who works with fur, furrier; tailor of leather/fur items". Gr. σκηνοποιός. In VsPr: **с͞тыи акила оусмошъвецъ бѣше хѫдож҇тво͞м**, St. Achila, in occupation, was a furrier, *13th February, St. Martyrs Achila and Prschila* [vol. 6, p. 35: 3]. Gr. ὁ Ἀκύλας... ἦν <u>σκηνοποιὸς</u> τὴν τέχνην [Εὐστρατιάδης, 1960, p. 23].

In OBR – ø; in Sreznevski the lexeme is present in the variants: **ⷮсмошьвьць, ⷮсьмошьвьць, ⷮсмошвець, ⷮсмошевьць** with the meaning of *furrier, shoe-maker* in Nicon's pandectae from 15ᵗʰ century, in Nicon's Chronicles from 6512 and others [Sr, vol. 3, p. 1268]. The nominal is present in Prolog from 14ᵗʰ century [Mikl, p. 1066] and in GrCh (1) [Spasova, 1999, p. 116, 141]. The lexeme is included in CSL [ECSL, p. 761], and as a synonym is given the word **оусморѣѕатель**, Prophet Nahum 17. In ElMl we see the form **усмошвец** which is considered to be *obsolete* [EtMl, p. 655]; in BMD it is absent. The fact that the lexeme **оусмошьвьць** from VsPr can be identified in the preaches of Gregory Tsamblak, supports the statement that part of the texts in the Tarnovo revision of VsPr has a middle-Bulgarian ***translation***.

Compound nominal entries, names / titles of persons
in the ruler's circle, who perform routine chores; whose occupation is related to trade
and hostelry business or to food provision

1. Names of persons in the circle of the ruler, who has routine obligations: **ложеположьць**.

ложеположьць, ‾а (1) *м.* (bed-valet, masculine) 'a servant in the ruler's chambers; a valet'. In VsPr: **бѣше нѣкто мѫжъ... единъ сыи ѿ цр҇кыих ложеположець**, there was a man, who was one of the tsar's servants in (his) royal chambers, *5ᵗʰ October, A vision of Cosmas mnih* [vol. 2, p. 18: 22].

In OBR – ø, in Sr – ø. The nominal is observable in Patericon from 14ᵗʰ century, translated in Gr. ὁ ἐκ τοῦ κοιτῶνος [Mikl, p. 342]; in GrCh. – ø. In DCSL and in BMD is absent. This compound nominal does not translate the Greek compositum. There is evidence that in VsPr there are some

ISSN 1818-7919

Вестник НГУ. Серия: История, филология. 2023. Т. 22, № 9: Филология
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abstracts and paragraphs from the passionary texts from the Patericon in view of their old-interpretation translation [8] [Spasova, 2020, p. 229–230]. That could be how exactly the compound nominal might have found its place in VsPr from the Patericon, but in order for this supposition to be proved, a deeper examination is required.

2. Names of persons, whose occupation is connected with the trade and hostelry business: **хлѣбопродавьць** and **страньноприимьць.**

хлѣбопродавьць, −а (1) *м.* (bread-seller, masculine) 'a seller of bread; bread-seller". Gr. σιτοκάπηλος. In VsPr: **бывшаго глада ѿ хлѣбопродавецъ разⷣрѣши, ѹборившим сѧ имь житницамь**, found a solution with the hunger because of the bread-sellers, when their barns emptied[38], *12th December, St. Spyridon, Bishop of Cyprus* [vol. 4, p. 44: 27].

In OBD – ø; in Sr – ø. The lexeme is identified in Prologs from 14th and 17th century [Mikl, p. 1091]; in GrCh – ø. There is every likelihood that the meaning of the lexeme could not refer to a person who sells bread, but rather to "a seller, merchant of wheat; wheat-man'. The given correspondence in Greek by Miklosich σιτοκάπηλος supports the former supposition. The lexeme is included in EtMl [EtMl, p. 669]; **хлебопродавец** is still preserved, but the semantic nuance is different [BMD, p. 1041]. The rare lexeme **хлѣбопродавьць** in VsPr can be regarded with the meaning 'a seller of wheat', which by means of sinekdoha is equalled to "A seller of bread', that is 'a seller of what bread is made'.

страньноприимьць, −а (6) *м.* 'welcoming strangers, masculine; hospitable, welcoming person'. Gr. ξενοδόχος. In VsPr: **памꙗⷮ прпоⷣбнаго ѿца нⷲ҇ сачⷩ҇на стран′ноприемца**, commemoration of our Venerable father Sampson the Hospitable, *27th June, the Venerable Sampson the Hospitable* [vol. 10, p. 61: 16]. Gr. Σαμψών ὅσιος ὁ πρεσβύτερος καὶ ξενοδόχος ['Ευστρατιάδης, 1960, p. 416].

As for **страньноприемьць** used as a person, whose occupation is related to the care and accommodation of strangers (hostelry) some traces can be found as early as the Old Testament. In OBR one is used in Syn. euh. with the meaning "a hospitable person' [OSD, p. 628]. The lexeme is identified in Mstislav's apakros gospel, in Apostle epistle from 1220 [Sr, vol. 2, p. 539]; it is also present in Patericon from 14th c. and in Prolog from 17th c. [Mikl, p. 888]. In GrCh – ø. It is also included in the dictionary of ChSL and refers to persons, who made holy places to accommodate strangers/travellers [CCSL, p. 670]. It is present in EtMl [EtMl, p. 611]; in BMD it is absent. In modern Bulgarian it is identifiable in the compound nominal **странноприемница (inn)**, which refers to nomina loci.

3. Names of persons, whose occupation is connected to food providing: **рꙑболовьць.**

рꙑболовьць, −а (1) *м.* (fish-hunter, fisherman, masculine) 'a person who catches fish; fish-hunter, fisherman'. Gr. ἁλιεύς. In VsPr: **никеискыи прьвосѣдалникъ сꙑ и прьвѣе петръ.// рꙑболѡвцꙋ̈ състрадалецъ бывъ**, Peter, being the first chairman of Nicaea // first to the fisherman (Peter) sympathetic he became [9], *10th September, St. Aptl. Peter of Nicaea* [vol. 1, p. 53: 8]. Gr. Νικαέων πρόεδρος ὤν πρῴην, Πέτρε, // ἁλιέων σύνεδρος ἐκθανών γίνη ['Ευστρατιάδης, 1960, p. 386].

In OBR – ø; in Zogr. and in Mar. Gospel, it is observable in **рꙑбарь** (4), Mt 4:18 [OSD, p. 586]. Sreznevski finds the nominal in the Passionary of Zosimus from 16th c. [Sr, vol. 3, p. 209]; it is also present in Prologs from 16th c. [Mikl, p. 809]; in GrCh – ø. The use of **рꙑболовьць** in VsPr is even earlier compared to the cited examples in the dictionaries. It is also included in EtMl [EtMl, p. 560]. The lexeme **риболовец** (ribolovets, fisherman) now is part of the active lexical fund of the modern

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[8] The translation is made by Prof. M. Spasova, PhD.

[9] The translation of the verses is made by M. Spasova, see [Petkov, Spasova, 2008–2014, vol. 1, p. 141].

Bulgarian language [BMD, p. 843]. The initiation of this composite might probably have been influenced by the collocation *hunters of fish* or *hunters of humans* in the Gospel, according to which Jesus's disciples will transfer *themselves from hunters of fish to hunters of humans*.

* * *

The present study dwells on 16 compound nominal entries, names of persons, which are formed in a compositional-derivative manner with the suffix -ьць. In view of the structure, two types are identified:

a) (*Nom.* + infix -о- / -є- + verb root + -ьць): баснотворьць, животописьць, каменостръжьць, каменосѣчьць, пѣснословьць, пѣснотворьць, рыболовьць, сьреброкоу͗ꙁньць [10], оусмошьвьць, хлѣбопродавьць, щѧдописьць; ложеположьць (= 12);

b) (*Adj.* + infix –о- + verb root + -ьць): доброписьць, живописьць, скорописьць [11], страньноприємьць (= 4).

In view of the criterion identical *first / second component*, the following groups become evident:

a) with a first component камен-: каменостръжьць, каменосѣчьць;

b) with a first component пѣсн-: пѣснословьць, пѣснотворьць;

c) with a second component -творьць: баснотворьць, пѣснотворьць;

d) with a second component -письць: доброписьць, живописьць, животописьць, скорописьць, щѧдописьць.

It is obvious that all presented nominal entries are of *low frequency* (from 1 to 6) in the passionary corpus of VsPr: 10 (= 69 %) have only *one* use: баснотворьць, животописьць, каменостръжьць, каменосѣчьць, ложеположьць, пѣснословьць, рыболовьць, оусмошьвьць, хлѣбопродавьць, щѧдописьць; with *two* uses are (3): доброписьць, живописьць, пѣснотворьць; with *three* – скорописьць; with *four* – сьреброкоу͗ꙁньць; with *six* – страньноприємьць, that is, a total of 31 %. In OBR only странноприємьць is observable.

From the set of examined nominals *only in Mikl* we find (4): ложеположьць, сьреброкоу͗ꙁньць, хлѣбопродавьць, щѧдописьць; каменостръжьць is missing both in OBR and in Sr and in Mikl, and enriches the lexical fund in the middle Bulgarian period. The process of tracing of the lexemes, which form the observed composites, show that they are also present in the other Slavic languages. With the exception of рыболовьць and ложеположьць, all other nominals translate nominals in Greek.

Out of the 16 examined composites, the following have been preserved *without any change in meaning*: **живописец, риболовец, скорописец** (3), and in some *deviations in semantics* are **животописец** and **хлебопродавец** (2). *The following had dropped out:* **баснотворец**, **каменостръжец, ложеположец, песнословец, щѧдописец** (5). Though they are observable in the dictionaries of modern Bulgarian language, **доброписец**, **каменосечец** and **песнотворец** have a marker *obsolete, literary*, due to the fact that they are included in EtMl, **усмошвец** and **странноприемец** should also be regarded as *literary* forms, which are not active now. The nominal **кузнец** now has a dialect use (in Smolyan, Gotse Delchev, Serres regions).

Although the study speculates on a limited number of lexical items, which refer to names of persons according to their occupation/activities, the observations allow us to catch the dynamics of the language processes, which is an inseparable part in the changes of intra-language reality. The grad-

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[10] In сьреброкоу͗ꙁньць the infix -о- overlaps with the flexion of the nominals in neuter gender сьребро.

[11] The first component of скорописьць can also refer to the root of the adjective скоръ or of the adverb скоро (speedy, fast).

ISSN 1818-7919

Вестник НГУ. Серия: История, филология. 2023. Т. 22, № 9: Филология
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ual decrease in the number of persons working as **каменоделец** and **баснотворец** can explain the omission of the lexemes which refer to the former occupations; along with this, the language has encompassed certain words such as: *камериер* (*kamerier*, *valet*) (instead of ложеположец (lozhepolozets)), *хотелиер* (*hotelier*) (instead of странноприемец (stranopriemets)), *композитор (composer)* (instead of песнотворец (pesnotvorets)) of foreign origin, which had led to the dropping-out of their equivalents in Slavonic.

In view of the observations, the following **conclusions** can be drawn:

1. The examined nominal entries, names of persons has a similar structure, which can be illustrated in the following summarized formula: (*Nom.* / *Adj.* + infix -**о**- / -**є**- + verb root + -**ьць**).

2. The fact that the lexemes **каменосѣчьць, скорописьць** and **оусмошьвьць** from VsPr are present in the preaches of Gregory Tsamblak, supports the statement that part of the texts in Tarnovo revision of VsPr have middle-Bulgarian translation.

3. The specificity of the prolog passionaries makes it plausible to examine an interesting layer of lexis from semantic perspective, which in turn is related to the names/titles of professions and occupations during the Middle Ages with regard to art, as well as to material culture, and which can enhance our knowledge in the semantic field of *professions*.

The lexical fund of VsPr is yet to be thoroughly explored, though it is a source for the Historical dictionary of the Bulgarian language. The perspective studies on the text will provide solid and reliable basis so that the lexis of this essential source can be fully revealed in regards to the history of Bulgarian language.

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ISSN 1818-7919

Вестник НГУ. Серия: История, филология. 2023. Т. 22, № 9: Филология
Vestnik NSU. Series: History and Philology, 2023, vol. 22, no. 9: Philology