

On lexemes of foreign origin in church administrative style documents

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Abstract: In this paper, we will try to observe the administrative documents in the field of sacral communication, collected in the book *The Statutes and Regulations of the Belgrade Metropolitanate: 1857-1876*, from the lexical standpoint. Specifically, we will point out the use of words of foreign origin and their linguistic and stylistic expression. The data on lexical changes are important for diachronic semantic research on the development of the lexical fund of the Serbian language.

Streszczenie: W niniejszym artykule postaramy się spojrzeć na dokumenty administracyjne z zakresu komunikacji w przestrzeni sakralnej, zgromadzone w księdze Dekretów i rozporządzeń Metropolity belgradzkiego: 1857-1876, z punktu widzenia słownictwa. W szczególności zwrócimy uwagę na zastosowanie słów obcego pochodzenia oraz ich językową i stylistyczną ekspresję. Dane dotyczące zmian leksykalnych są ważne dla diachronicznych badań semantycznych nad rozwojem zasobu leksykalnego języka serbskiego.

Keywords: theolinguistics, sacral communicative culture, administrative style, Statutes and Regulations, words of foreign origin

Słowa kluczowe: teolingwistyka, kultura komunikacji w przestrzeni sakralnej, styl administracyjny, dekrety i rozporządzenia, słowa obcego pochodzenia



1. Introduction

Inter-lexical linguistic influences are not just a linguistic phenomenon. They cannot be separated from the historical context – political, social and cultural. Mutual linguistic influences and permeations are the result of contacts between linguistic and cultural communities and are a reflection of their changing relationships. In other words, the history of one particular language is at the same time the history of that people.

Foreign words present in the Serbian language are the consequence of the connections between the speakers of Serbian and of foreign languages, and they reflect the nature and intensity of these connections, their ups and downs during mutual contacts – approaching and moving away, alliances and conflicts, acceptances and rejections.

All lexemes of foreign origin in any language can, in general, be divided into two basic groups: loanwords and loan translations. Loanwords are the result of taking over lexemes from the donor language, mostly with the necessary adaptation to the receiving language. They can be

taken directly or through the intermediary language. Loan translations, on the other hand, are created when the receiving language forms a new word from its own material, using a foreign lexeme as a model. In many lexemes, however, it is difficult or impossible to determine with certainty whether they are really loan translations or original word-formation innovations which structure only by coincidence coincides with the structure of their equivalent in one of the possible donor languages.

2. The Study

The aim of this research is to examine the use of lexemes of foreign origin in church administrative documents, collected in the book *The Statutes and Regulations of the Belgrade Metropolitanate: 1835-1856* (see Ранковић & Лазић, 2010). Therefore, a complex of documents from the sphere of sacral communication will be presented in the first part of this paper. During the analysis, the priority has been given to the documents which were given in

connection with reproductions, which is to be found in the book after the part with transcripts – a bit more than 60 documents were being analyzed. Introductory and final elements (addressees, titularies, signatures) were omitted from the research, because they represent official, administrative phrases and therefore they do not represent an authentic material. Due to the volume of material, we cite, for illustration, only individual examples.

The sacral functional stylistic complex includes the following styles: theological scientific style, administrative-business style, informative-publicistic style and conversational style in intra-Church communication (Кончаревић, 2015, pp. 173-177). In the following presentation, we will expound on the administrative-business style, its extralinguistic framework and intralinguistic dominants.

The administrative-business style in the sphere of the Church's activity is used in the sphere of administrative-legal relations within the organization and structure of the Church, as well as in the regulation of the relations between the Church and the state. It is realized exclusively in written form, and it is divided into several substyles: a) legislative and legal in a narrower sense (laws, regulations, rules, decrees, edicts, legal regulations in the field of Canon and Civil law, acts of Canon law, statutes of Church bodies and organizations, disciplinary typikons, resolutions of Church gatherings, etc.); b) administrative-office substyle (acts, decisions, business documents, statements, letters of authorization, etc.); c) diplomatic (protocols, agreements, communiqués, agreements, conventions, memoranda, etc.); d) individual-affirmative (related to the activity of clergy and laity in the Church: autobiographies, diplomas, testimonies, certificates, confirmations, recommendations, confessional letters, etc.), and e) correspondential (letters, petitions, complaints, reports, schematisms, requests, summonses, letters of authorization, etc.) (Кончаревић, 2015, p. 178).

3. The Methodology

The basic features of the administrative-business style are the precision of presentation, which does not allow the possibility of double interpretation, preciseness, stereotyping and standardization in the expression of content and the directive character of the message. The language of administrative and legal documents requires first of all the precision and impossibility of invalid or different – alternative or mutually exclusive – interpretations. These features are reflected not only in the system of linguistic means but also in the extralinguistic principles of shaping specific administrative and legal texts – in their structure, composition and rubrication (Кончаревић, 2015, p. 174).

The original documents published in the book *The Statutes and Regulations of the Belgrade Metropolitanate: 1857-1876* are placed in the archives of the Diocese of Braničevo in Požarevac. They originate from the period when Požarevac was the seat of the Požarevac Protopresbyterate, which, as a smaller Church-administrative unit,

was a part of the Metropolitanate of Belgrade. The original material contains statutes, regulations, rules as well as decisions of the Bishops' Councils, which the Metropolitanate of Belgrade, through the regional protopresbyters, forwarded to the local clergy. Considering the content and structure of published sources, one can see a wide range of topics which concern, not only those from the Church, but also from social, political and cultural history (Ранковић & Лазвић, 2010, pp. 15-16).

Certainly, the majority of the documents refer to the organizational structure and Church-administrative organization of the Serbian Orthodox Church in the Principality of Serbia, as well as the establishment of religious and Church life in accordance with current theological and liturgical literature, which the Consistory regularly recommended to the clergy. In addition to the documents which concern the internal organization of the Church, circulars also occupy an important place, thanks to which the educational role of the Church in constituting the individual and collective identity of the Serbian society of the 19th century can be seen in the right way. Within the state program of systematic religious and cultural and educational edification, the state, through the Church as an institution, which, taking care of establishing faith and morals in the people, as a pledge for the spiritual and material prosperity of the nation, had an important role in the general enlightenment of its subjects – from the political and social edification to raising awareness of the need to maintain hygiene and public health. The documents deserving special attention are those that shed light on the relationship between the Church and the state and rulers, among which a particular place is given to those in which the divine authorization of the ruler's power through anointing and liturgical mentioning is confirmed. On the other hand, the state also saw in the Church a strong integrative factor in building national identity and establishing the authority of its own government. Thus, after the political upheavals and changes of rulers on the throne in the Principality of Serbia, at a time when positions and the shaken authority of the government needed to be strengthened, the Metropolitanate of Belgrade, as the highest Church institution in the Principality of Serbia, under the direct control of the state regularly issued orders to the clergy calling to loyalty and obedience to the ruling dynasty and the existing state legal order. In addition, a number of documents touch on the Serbian spiritual and cultural heritage, viewed primarily from the perspective of adopted legal acts on which basis the building and equipping of churches and monasteries in the Principality of Serbia was regulated (see Ранковић & Лазвић, 2010, pp. 5-13).

4. Discussion

The typology of *The Statutes and Regulations of the Belgrade Metropolitanate* can be based according to several parameters: the addresser, the addressee, the topic and the aim.

The analyzed documents have an individual addresser – a clergyman in the rank of hierarch or priest (it is mostly the Archbishop of Belgrade and Metropolitan of Serbia – with the frequent addition of *благожелателни*, there is also a hierarch who replaces him *привремено извршујући дужностъ*), a responsible person on behalf of the Consistory [the president (*председателъ* and *председникъ*), secretary, protocolist or member], minister (Министар просвете и Црквених дела) and a responsible person of the War Victims Assistance Committee („председник Одбора“).

According to the addressee, all documents can be divided into “intra-Church” and “extra-Church”. The addressees of “intra-Church” documents are: a) persons, that is, clergymen (they appear only with the title: *честнѣйшій намѣстникъ*, *благоговѣйный намѣстникъ*, *благоговѣйный протоерей*, *пречестнѣйш. госп. протоерей*, *пречастѣејши протојереј*, *благоговѣйны Иерей*, *честнѣйшій Иерей*), and laity (*пречестнѣйшій господине*), and b) Consistory (Consistory of the Diocese of Belgrade). Only one of the state ministries (Министерство Просвете и Црквених дѣла) is mentioned as the addressee of “extra-Church” documents.

According to their purpose, the analyzed documents can be divided into informational, didactic and epideictic. The informational documents have the aim to inform the ministers of the Church, and through them the believers as well, about the most important events of the Church and the state. The didactic ones aim to explain the most important aspects of the Orthodox religious doctrine in an understandable way. The epideictic documents call for celebrating important events, both from the life of the Church, and from the state and public domain (feasts of the annual circle of the Church, chirotony or ordination, celebrations of the ruler’s birthday).

The original documents, created by the end of the seventh decade of the 19th century, were written in the old alphabet, that is, in the civil cursive type of the Cyrillic script, enriched, though rarely, with letters characteristic of Serbian sounds. In other words, the Cyrillic script of these documents is in a number of its features traditionally Slavic-Serbian, but also progressive, with simplified writing system. At the beginning of the eighth decade of the 19th century, there appeared the first documents written, with certain deviations, in Vuk Karadžić’s alphabet. As a reminder, in 1832, the government of the Principality of Serbia announced a ban (for the text of the ban, see Младеновић, 2008, pp. 473-475) on printing books in Vuk Karadžić’s alphabet. In Serbia, the ban on the use of the Vuk’s alphabet was lifted in 1859/60. In 1865, it was accepted at the Great School. It was only in 1868 that the last restriction for its use was removed. In the publication, the text of the original documents is given in transliterated form, that is, the original graphemes are consistently transposed by the graphemes of the same sound value. The spelling of the documents is disorganized and tentative. The scribes took advantage of the absence of generally accepted rules so that everyone created their own spelling

or wrote without any rules. Certain letters and punctuation marks are sometimes used depending on the scribe’s assessment (Ранковић, 2013, pp. 465-472; Ранковић & Лазић, 2010, pp. 16-17).

The basic lexical fund of original documents is mostly Serbian. The Serbian vernacular lacked expressions for many abstract concepts, as well as for the more recent achievements of the civilization (Ивић & Кашић, 1981, pp. 311-380). Such shortcomings were filled with words from Russian-Slavic, Russian, Slavo-Serbian, Turkish, German, French, Hungarian languages, unless internationalisms or colloquialisms were taken over (Ранковић & Лазић, 2010, p. 17).

From the point of view of the stylistic features of the units that constitute the documents of *The Statutes and Regulations of the Belgrade Metropolitanate*, several stylistic strata can be distinguished: neutral, sacral, academic and conversational. Neutral lexis has the function of a neutral lexical framework. It is characterized by zero functional-stylistic marking and has no emotional-expressive coloration. As it does not provide a specific idea of the topic or content of *The Statutes and Regulations of the Belgrade Metropolitanate*, this function is performed by stylistically marked lexis – sacral, academic and conversational (Ранковић & Кнежевић, 2016, pp. 65-75).

A group of lexemes with academic coloring enables the creation of a special, sublime tonality of certain “administrative” documents. These are mostly lexemes with formation elements taken from the Russian-Slavic or Serbo-Slavic languages. Among them there are archaic derivatives with suffixes *-ство*: *правителство*, *предстателство*, *свидѣтелство* *свештенодѣйство* (the Church Slavonic grapheme “jat” in these and the following examples is marked with the grapheme *ѣ*); *-аније/-еније*: *страхопочитаніе*, *благодареніе*, *крещеніе*, *сохраненіе*, *прошеніе*; *-ствије/-стије*: *молебствіе*, *благочестіе*; *-тель*: *Спасителѣмъ*. There are compounds with the formants *благо-*: *благословъ*, *благоволила*, *благодѣтель*; *бogo-*: *богомoля* (some of these are calques from the Greek language). The adoption of Slavic lexemes should be understood as the influence that idioms based on the Sts. Cyril and Methodius tradition had on Serbian writers. The Serbian language, both at that time and modern, does not resist in filling the lexical, especially abstract fund of words by suffixation. On the contrary, it is ready to participate in the construction of various linguistic means which requires that it has modern knowledge and way of thinking (Грицкат, 1969, pp. 26-29).

In order to provide literary language with intellectual vocabulary that is not present in the vernacular, the following means are usually used: 1) adaptation of the loanword or use of a foreign word; 2) intellectualization of language; 3) introduction of neologisms; and 4) use of calques.

In the Serbian literary context of the 19th century, only non-Slavic lexical elements can be described as foreign. Foreign words are mainly those intellectualisms which intellectuals introduced to express certain concepts from science, philosophy, and other similar fields, while loanwords

are words typical of vernaculars, which were accepted through spontaneous interconnections between neighboring languages. Slavic lexical elements should be viewed as a common Slavic cultural heritage. In the 19th century, Slavic linguistic influence came primarily from Russia and contained many Russian literary elements. Serbo-Slavic forms are also present, at least since the beginning of the 19th century (Ранковић, 2015, pp. 140-144).

Internationalisms are words of Greek or Latin origin, taken directly from the dictionaries of those languages, which have spread in European languages through their use in scientific discourse. The language through which they reached the Serbian intellectuals of the 19th century is not of special importance.

In the analyzed documents, internationalisms came from the sphere of the sacral, that is, from Church texts. This is evidenced by selected examples from the archives – Grecisms: полугимназија (the first part of the compound noun *полу-* is a Serbian element), протопрезвитер, протопрезвитерат, парох, антиминос, полијелеј, јекте-нија, литија, тропар, типик and others similar to them; Latinisms: олтар, капела.

If we exclude the influence of the Greek and Latin languages, the Turkish language had the strongest influence on the Serbian language in the past, which is also supported by the condition in the 19th century. The term Turkism is used for the words that came to Serbian through the Turkish language during the rule of the Ottoman Turks in the Serbian-speaking area space (Драгићевић, 2018, pp. 45-65). As illustration, we list several Turkisms that appear in *The Statutes and Regulations*: ме(х)ана, дућан, кулук, апсеници, ћумрукана, ћумруцма, пешкир, чаршав.

Apart from the Turkish language, we should also mention the influences of some other foreign languages on the vocabulary of *The Statutes and Regulations*, which enriched the Serbian vocabulary (Драгићевић, 2018, pp. 248-254).

The French lexical influence on the Serbian language became strong in the second half of the 18th century. As an illustration, we will give a few examples of words of French origin – Gallicisms – in *The Statutes and Regu-*

lations: инжењер – as well as in the variants: инжињир, инжинир и инцинир; пасош.

Throughout the Middle Ages, there were strong ties between Hungarians and Serbs, so that mutual cultural influence was established. This is reflected in the lexicon of *The Statutes and Regulations* in which the so-called Hungarianisms are to be found: варош, вашар.

Germanisms occur less frequently. In *The Statutes and Regulations* these are mostly lexemes from the sphere of Church and military terminology. The old loanword from the German language is the lexeme гроб and the word derived from it – гробље. It is worth mentioning that the verbs-internationalisms can be found in the form under the influence of German: при регрутираню, при рекрутираню.

The appearance of loanwords (Turkisms, Gallicism, Hungarianisms) is not a special feature of *The Statutes and Regulations of the Belgrade Metropolitanate*. Most of these words are widely represented in the vernacular. As noted, in order to adapt to the new way of life, during the 18th and 19th centuries Serbs published bilingual dictionaries, some of which aimed to help Serbian speakers learn the basic lexicon – conversational, which is most frequent – and foreign language phraseology (Драгићевић, 2018, pp. 89-93).

5. Conclusion

After such an analysis of the use of the lexemes of the foreign origin in the abovementioned Church-administrative documents, it can be concluded that the lexical system of the Serbian language is prone to change, elastic, open, ready to receive foreign influences, so that gaps can be filled from appropriate resources. Many words of foreign origin that entered the Serbian language through the historical contacts of Serbian people with native speakers of other languages have taken root in the Serbian language and are no longer felt a foreign “tissue in the body” of the Serbian language. They indicate former contacts with other peoples and languages and may have the significance of historical and cultural determinants.

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