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THE SEMANTICS OF THE TERM *VATRA* IN THE DIALECTS
OF THE LANGUAGES OF THE BALKAN-CARPATHIAN AREA
(Based on the General Carpathian Dialectal Atlas, vol. 1, maps 55-59)

In the General Carpathian Dialectal Atlas (Общекарпатский диалектологический атлас — ОКДА) — a topic-based lexico-semantic atlas of genetically heterogeneous dialects in the Balkan-Carpathian area — there are three lexical and two semantic maps which are devoted to the lexeme *vatra*. They show the territorial distribution of its lexical variants and semantic register elements. The lexical questions (from the meaning to the word) contain the formulations of the phenomena — „place in the stove, where the fire burns, hearth“ (No. 85), „fire (general denomination)“ (No. 86), and „place in the field, where a camp-fire burned“ (No. 90). The semantic questions (from the word to the meaning) show the lexemes (roots, stems), which are represented in the dialects in the given research zone, „*vatra*“ (No. 87) and „*vatr-*“ (Nos. 88, 89).¹ The maps were compiled by J. V. Zakrevska and R. J. Udlер on the basis of materials which were gathered by questionnaires in the territory of the former Yugoslavia (in Croatia, Bosnia and Hercegovina, Montenegro, Serbia, and Macedonia), the northern part of Hungary, the former Czechoslovakia (in the Czech and Slovak Republics), southern Poland, and in several western regions of Ukraine and in Moldova. The data was gathered by a large collective of dialectologists who worked on the creation of the atlas. The information which was registered in the Bulgarian area was deleted from the maps of the atlas by a decision of the Institute of Bulgarian Language of the Bulgarian Academy of Sciences. The territory of Romania is represented by the redrawing of dialectal data from the corresponding maps, publish-

¹ Общекарпатский диалектологический атлас. Вопросник. Москва, 1981, с. 42-43; Общекарпатский диалектологический атлас. Вступительный выпуск. Скопье, 1987, с. 115.

ed in the zonal, national, and regional atlases: ALR, ALRM, ALR s. n., ALRM s. n., ALRR-Mar., and NALR-Olt.²

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Many scientists have studied the etymology of the word *vatra*. Highly different, often opposite, opinions have been offered as to this question. Al. Philippide notes that in Albanian and Romanian, as well as in other Balkan languages, among a few autochthonous words, inherited from the language of the Thraco-Daciens, exists the word *vatră*. B. P. Hasdeu considers the word *vatră* to be inherited by Romanian from the Indo-European speech of the Daciens. Ov. Densusianu explains the provenance in Romanian of the word *vatră* by a common or related substratum on the level of Indo-European, and it has correspondences in Albanian and other languages of south-eastern Europe. Ov. Densusianu, however, denies the influence of Albanian on Romanian. Al. Rosetti allows a common Thracian or Illyrian substratum influence on Albanian and Romanian. S. Pușcariu supposes that the Romanian word *vatră*, which is widely encountered in other languages of the Balkan peoples, is not a borrowing from another language, but rather a relic from the primordial Daco-Geto-Thracian speech. Refuting an Albanian-Romanian symbiosis in the pre-middle-ages period, I. I. Russu claims that the Romanian and Albanian linguistic relations are characterized by an ethno-social-lingual substratal community. In the Pre-Latin foundation of the Romanian language among the autochthonous words, which have a Indo-European origin and are shared with Albanian, I. I. Russu lists also the word *vatră*. This word is not a borrowing from Albanian, but a word of Thraco-Dacien origin.³

N. Jokl holds an opposite opinion. He asserts that the Romanian word *vatră* is a borrowing from Albanian, and passed from Romanian into many Slavic languages. J. Rozwadowski and O. Hujer share this opinion. H. Pedersen, A. Meillet, and A. Walde, whom M. Vasmer cites in his etymological dictionary of Russian, consider the following: Ukr. *в́атра*, Serb.-Cr. *в̑а̀тра* „fire“, Cz. (East Mor.) *vatra*, Pol. *watra* „hearth“, „fire“,

² Общкарпатский диалектологический атлас. Выпуск I /ОКДА, II. Кишинев, 1989, карты 55–59; Общкарпатский диалектологический атлас, Вступительный выпуск, с. 2, II, 100.

³ Pușcariu S. *Limba română*. I. Privire generală. București, 1976, p. 168–171; Rosetti Al. *Istoria limbii române*. București, 1986, p. 189–201, 225–260, 574–685; Russu I. I. *Limba traco-dacilor*. Ed. I. București, 1959, p. 119–131; Ed. 2. București, 1967, p. 253, 431; Russu I. I. *Elemente autohtone în limba română*. București, 1970, p. 78–114, 210–211; Russu I. I. *Etnogeneza românilor*. București, 1981, p. 97–102; Vraciu A. *Limba daco-geților*. Timișoara, 1980, p. 109, 119–121, 123, 127–138.

„decaying ashes“, Slov. *vatra*, Bulg. *vampál* „poker“, related to O. Ind. *atharvā* „priest of fire“, Avest. *ātar-* „fire“, Md. Per. *ātur-*, Arm. *airem* „I burn, I set fire to“, **air-* „fire“, Ir. *áith* „oven“, Celt. **ati-*. M. Vasmer thinks that there is a basis for speaking of the O. Slav. **vatra*; cf. Russ. *ватрушка*.⁴

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In Albanian there are the forms: *vatrë*, *vetr(ë)*, *votër*, *voter*, *votrë*, and others with the meanings „hearth“, „fire“, „camp-fire“, and so on. In Albanian dialects the forms *vatre*, *vōtre*, and so on are attested.⁵

In the Romanian literary language the word *vatră* has the following meanings: „place in the stove, where the fire burns, hearth“, „kitchenrange in the entry hall, on which food is prepared“, „stove-couch“, „dwelling, house“, „native hearth, paternal home“, „place, where a village is located“, „center of a village“, „settlement“, „homeland, mother country“, „den, lair of a wild animal“, „bed (of vegetables)“, „trough of a wine press“, and so on. In the Romanian literary language there are quite a few words derived from *vatră*, for example: *vătruță*, *vetrișoară*, *vătraiu*, *vătrrar*, *vătral*, *vătrani*, *vătrăraș*, *vătrăiaș*, *vătrăruș*, *vătrărel*, *vătraș*, *vătrărit*, *vătresc*, *vătrice*, and others; toponyms: *Vatra Dornei*, *Vatra Moldoviței*. There are also person names: *Vătra*, *Vatrea*, *Veatreș*, and others. The word *vatră* is used in all Romanian dialects from south of the Danube River (Aromanian *vatră*, *veatră*, *vătrică*, *cacavatră*; Meglenoromanian *vatră*; Istroromanian *vațră*).⁶

The trustworthy materials of the ОКДА, as with other linguistic atlases, fill out and make more precise the information of the literary and dialectal dictionaries, monographs and articles. They allow the establishment of a precise territorial distribution of the corresponding lexemes. They also bring out their semantic modifications, and pinpoint the age of the borrowing, and the path of its penetration.⁷

⁴ Фасмер М. Этимологический словарь русского языка. Москва, 1964, с. 279.

⁵ Meyer G. Etymologisches Wörterbuch der albanesischen Sprache. Strassburg, 1891, S. 464–465.

⁶ Dicționarul explicativ al limbii române. București, 1975, p. 1009, 1011; Resmeriță Al. Dicționarul etimologico-semantic al limbei române. Craiova, 1924, p. 892; Saineanu L. Dicționar universal al limbei române. Craiova, 1926, p. 690–691; Russu I. I. elemente autohtone în limba română, p. 210.

⁷ Удлер Р. Я. Значение восточнороманского языкового элемента в Общекарпатском диалектологическом атласе. — В кн.: Общекарпатский диалектологический атлас. Лингвистические и этнографические аспекты. Кишинев, 1976, с. 30–33.

In the questionnaire of ОКДА, the word *vatra* is included in the section entitled „Vocabulary of folk ways of life“⁸. In the given ОКДА maps, first volume, in the Albanian dialect of Kabash (pt. 198), a village in Serbia, the forms '*voter*, '*votar* are used with the meanings „place in the stove, where the fire burns, hearth“, „camp-fire (large fire on the field, in a mountainous pasture)“, and „kitchen“.

In Romanian dialects to the north of the Danube the most widespread meaning is „place in the stove, where the fire burns, hearth“. In the eastern part of Oltenia (pt. 166, 181, 186), Muntenia, Dobrogea, and Moldova the meaning of „place, where a village (city) is located“ is also fixed. Sporadically occurs the meanings „forging furnace“ (pt. 133, 147, 148, 152–154, 156, 158, 160, 161, 166, 169, 170, 177–179, 183, 185, 187, 190), „raised earthen foundation of a house“ (pt. 132, 135), „lower part of a rick“ (pt. 182, 183), and „small mound of earth around a peasant's house“ (pt. 132). In many populated points were written the compound words *vátra cupt'óruľi* (pt. 139), *vatra focului* (pt. 142, 153, 154, 159, 163, 175, 181, 182), *vatra luminii* (pt. 161, 172), *vatra satulu(i)* (pt. 141, 142, 149–152, 160, 170, 171), *vatra satului* (pt. 166, 177–181, 183–186, 190), *vátra comúni* (pt. 187, 190), *vátra oraşului* (pot. 188), and others.

In the Republic of Moldova and in the eastern Romance dialects on the territory of the regions of Chernovtsy and Zaccarpathia besides, everywhere the following meaning spread: „place in the stove, where the fire burns, hearth“, the following meanings were also fixed: „paternal home“ (pt. 78, 94, 114, 117, 120, 122–125, 129), „demobilized from the army“ (*lăşát la vátrьi*) (pt. 78, 94, 114, 117, 122–125, 129, 131), „center of a village“ (pt. 78, 117, 119, 122, 123, 125, 127), „the oldest part of a village“ (pt. 114, 120, 122, 125, 128), „part of a village“ (pt. 114, 120, 128), „place, where a camp-fire burned in the field“ (pt. 78, 80, 94, 110, 118, 122, 125, 127, 131), „stove-couch“ (pt. 80, 94, 114, 119, 120, 127, 129), „general foundation of the stove, along with the kitchen-range“ (pt. 118), „part of a stove, a little step (a ledge in front of the stove)“ (pt. 94, 110), „bed of vegetables“ (pt. 123, 130), „a level place in the village outskirts“ (pt. 129), „place for a beach at a pond“ (pt. 129), and „native village, place, where a person was born“ (pt. 130). Just as in Romania, *vatră* is used in compounds: *vátra cupt'jórulu* (pt. 94, 114, 125, 127), *vátra cuptóruľu* (pt. 80), *vátra fókulu* (pt. 80, 114), *vátra sóbi* (pt. 125), *vátra sáťulu* (pt. 114), *vátra jázulu* (pt. 129), and *vátrьi di fok* (pt. 125).

⁸ Общекарпатский диалектологический атлас. Вопросник, с. 35–62; Cf. Russu I. I. Op. cit., p. 103–105.

In the Moldavian Linguistic Atlas the word *vátrvi* is recorded in many dialects with the meanings of „stove-couch“, „kitchen-range“, „ash-pit“, „bed of vegetables“, „bed of flowers“, the derived words *vatráru*, *vatráru*, *vatráy*, *vatráp'*, *vatráyicy*, and the compound words *vatráp' máre*, *vatráp' máru di kunťjóp'*, *vatráp' di ú'er*, and others are recorded with the meanings of „stove-couch“, „ash-pit“, „poker“, „part of a cart — a piece of iron which joins the edge of the axle to the cross-beam of the cart“, „dust-pan“, „a stick with which the coals are stirred up, so that there will be more fire into the stove“, and others.⁹

In Romanian and Moldavian dialects, in accordance with the data of the dialectal atlases, the word vatră does not carry any meaning which relates to sheep-breeding.

Only in the former Yugoslavia (pt. 191 in Croatia, 192–194 in Bosnia and Hercegovina, 195 in Montenegro, 197, 199–202, 205 in Serbia) and far to the north, in western regions of Ukraine (pt. 63, 64, 70, 72, 75, 82–84, 88, 89, 91–93, 105, 107–109, 111–113), in northeastern Slovakia (pt. 41, 50, 51), and in southern parts of Poland (pt. 7, 9), the word *vàtra-vátra* are used with the meaning of „fire (general denomination)“. The lack of this meaning in the extensive intervening territory of Romania points to the fact that this meaning is characteristic only for those Slavic dialects enumerated out above which are, surely, ancient. It is possible that *vatra* made up one compact area of settlement which was earlier a Slavic one which was split up by the arrival here of the Romanians. *The territorial distribution of the meaning „fire (general denomination)“ confirms the suppositions of several Slavists (S. B. Bernstein, K. Gutschmidt, V. M. Illich-Svitych, M. Mladenov, O. N. Trubachev) about the existence in the past of one united Slavic linguistic expanse, which united the Carpatho-Balkan zone.*¹⁰

⁹ Атласул лингвистик молдовенеск, волумул II, партя I. Лексикул де В. Комарнички. Кишинэу, 1972; партя II. Лексикул де В. Мелник ши В. Павел. Кишинэу, 1973, хэрциле 557, 568, 662, 663, 697, 956, 981, 982; Дикционар диалектал, волумул I. Редактор респонсабил Р. Удлер. Кишинэу, 1985, р. 209–210, 236–237.

¹⁰ Бернштейн С. Б. Лингвистические аспекты карпатистики. — В кн.: Общекарпатский диалектологический атлас. Лингвистические и этнографические аспекты, с. 8; Бернштейн С. Б. Итоги работы над Общекарпатским диалектологическим атласом и задачи VI Международной конференции по ОКДА. — В сб.: Справочно-информационные материалы по ОКДА. Москва, 1978, с. 7; Бернштейн С. Б., Клепикова Г. П. Введение. — В кн.: Общекарпатский диалектологический атлас. Вопросник, с. 9–11; Бернштейн С. Б., Демина Е. И., Клепикова Г. П. Введение. — В кн.: Общекарпатский диалектологический атлас. Вступительный выпуск, 6, 7–9; Младенов М. Распространение некоторых карпатизмов в болгарских говорах. — В сб.: Симпозиум по проблемам карпатского языкознания. Москва, 1973, с. 36; Трубачев О. П. Ранние славянские этнонимы. I. Славяне и Карпаты. — В сб.: Симпозиум

*The presence of a common meaning of „fire“ in the dialects of the former Yugoslavia, in the Balkans, and in the dialects of the northern Carpathians may be explained also by a later migration of a part of the Slavs from the South to the North*¹¹.

*The absence of a common meaning of „fire“ in the Romanian dialects and its presence in the Serbo-Croatian dialects suggests the idea that the word was borrowed into Serbo-Croatian dialects from the Albanian dialects.*¹²

The meaning „place in the stove, where the fire burns, hearth“, which is the most widely distributed one in the territory of Romania and in the Republic of Moldova, was recorded also in the majority of the populated points in western Ukraine (pt. 61, 63, 64, 66, 76, 78–86, 94, 96, 98, 100, 101, 105, 107, 109, 110). In the dialects of western Ukraine are also used the meanings of „fire in the stove“ (pt. 64, 68, 72, 73, 88, 90–93, 112, 113), „camp-fire (large fire on the field, in a mountainous pasture)“ (pt. 63, 68, 69, 72, 73, 75, 77, 88, 90, 91, 101, 105, 109, 111–113), „embers, burning hot coal“ (pt. 63, 64, 82, 83, 96, 100), „ashes, hot ashes“ (pt. 63, 82, 83, 96, 100), and „place, where a fire (or camp-fire) burned in a field“ (pt. 61, 66, 86).

In the Ukrainian literary language there are the word *в́атра* and *в́атрище* with the meaning of „camp-fire“, „hearth“, and „fire“.¹³

In local dialects of various regions of Ukraine, the word *в́атра* is used in the sense of „fire“, „camp-fire“, „habitation of Goutsoul“, „ashes from straw or tall weeds“, „stove“, „hearth-stone in a stove“. These derived words are also recorded: *ваторник* „part of a habitation of Goutsoul, where one can sleep and cook food“, „place for the preparation of milk products“, *ватр́ак* „hearth outside“, *ватр́алка*, *ватр́алька*, *ватр́ан*, *ватр́ач*, *ватр́ачка* „poker“, „stout stick used to rake out the embers out of the stove“, *в́атрисько* „place, where there was a в́атра“, *в́атрище* „camp-fire“, „hearth“, „hearth-stone in a stove“, *в́атроль* „wooden oven

по проблемам карпатского языкознания, с. 56–58; Славяноведение в СССР. Изучение южных и западных славян. Библиографический словарь. New York, 1993, s. 35; Cf. Ivănescu G. Istoría limbii române. Iași, 1980, p. 267–284.

¹¹ Трубочев О. Н. Указ. соч., с. 57; Кобылянский Б. В. Можно ли говорить о своеобразном балкано-карпатском союзе языков? — В сб.: Симпозиум по проблемам карпатского языкознания, с. 29; Rosetti Al. Istoría limbii române, p. 195.

¹² Десницкая А. В. К интерпретации балканизмов в карпатской лексике. — В кн.: Общекарпатский диалектологический атлас. Лингвистические и этнографические аспекты, с. 18.

¹³ Словник української мови, том I. Київ, 1970, с. 297–298; Українсько-російський словник, тома I–VI. Київ, 1953–1963, с. 26, 282 и др.

piten-fork“, „fork for the frying-pan“, „duffer, ninny“, *zavámpa* „secondary fire“. ¹⁴

In Slovakia, the Czech lands, and in the southern part of Poland the most widely used meaning turns out to be „camp-fire (in an open place, large fire on the field, in a mountainous pasture)“ (pt. 2, 7–9, 12–14, 22–27, 30–38, 40–42, 44, 45, 48), and also „embers, burning hot coal“ (pt. 3, 21, 35, 36, 46, 49, 51), „ashes, hot ashes“ (pt. 1, 5, 6, 11, 21, 22, 25, 46, 49), „place in the stove, where the fire burns, hearth“ (pt. 3, 4, 15, 18–20, 39, 45–51), „place, where a fire (camp-fire) burned in a fields“ (pt. 15, 50). These meanings are also established in the dialects of western Ukraine. ¹⁵

The areas where the meanings of „place in the stove, where the fire burns, hearth“ and „place, where a fire (camp-fire) burned in a field“ are diffused in Ukrainian, Slovakian, and Polish dialects, are a continuation of the eastern Romance areas and can testify to the borrowing of the afore-mentioned meanings, taken from the eastern Romance dialects.

*On the given ОКДА maps, on Hungarian territory (pt. 52–60) and in Hungarian populated points 95, 97, 102, 103, and 106 on the adjoining Zakarpathian territory, the word *vatra* is not used. This word is not contained in Hungarian dictionaries. ¹⁶ The absence of the word *vatra* and its derivatives in Hungarian dialects and the literary language testifies to the usage of native Hungarian words in order to name the corresponding objects: 'kemence, 'kemence „place in the stove, where the fire burns, hearth“; tÿz, tÿ:z „fire (general denomination)“, and 'tÿ:shcy „place in the field, where a camp-fire burned“ (pt. 54). ¹⁷*

*The word *vatra* is likewise not attested in several Polish (pt. 16, 17), Slovakian (pt. 28, 29, 43), Ukrainian (pt. 62, 65, 71, 74, 81, 87, 99, 104), Macedonian (206–210), Montenegrin (pt. 196), and western Serbian (pt. 203, 204) dialects.*

*In the Bulgarian Dialectal Atlas the word *vatra* does not exist. In dictionaries of the Bulgarian literary language this lexeme is also not at-*

¹⁴ Етимологічний словник української мови, том I. Київ, 1982, с. 339–340. The compilers of the dictionary cite diverse opinions of the scholars about the provenance of the word *vatra*. With reference to the works of A. V. Desnitskaja, B. V. Kobylansky, and M. A. Gabinsky, they hold to the suppositions of the Dacien substratum or a borrowing from Albanian.

¹⁵ ОКДА, I, карты 55, 57–59.

¹⁶ Bibikov K. Magyar-ország szótár. Kijev–Uzsogorod, 1969.

¹⁷ ОКДА, I, карты 55–59.

tested. The derived form ватрaль „poker“, „shovel“ is given with the note that it is a regional word.¹⁸

From the solitary meanings, sporadically recorded on the ОКДА maps, the following can be cited: „fire, obtained through friction“ (pt. 68 — *su'xa 'vatra* and pt. 112 — *žy'va 'vatra*), „place, where the forest or bushes burned down“ (pt. 85), „burning firewood“ (pt. 64), „fire“ (pt. 23, 75), „torch“ (pt. 67), „hollow near the stove, where the fire is contained“ (pt. 10), „fire in an open hearth in a mountainous pasture“ (pt. 92), „fire, which was placed inside the old house on the floor; the smoke left through the roof“ (pt. 69), „place, where the fire burns in a shepherd's dwelling“ (pt. 89), „hearth in a lodging where the shepherds stand“ (pt. 93), „high body temperature“ (pt. 197), „evil person“ (pt. 192, 193 — *zì.va vàtra*), and others.

The phonetic form *'vatra* occurs over the entire Balkan-Carpathian area. Exceptions are the Albanian dialectal variants *'voter*, *'votər*, the eastern Romance *'vatrə*, *vàtră*, the Ukrainian *'vatra* (pt. 20), the Croatian (pt. 191), Bosnian and Hercegovinian (pt. 192–194), Montenegrin (pt. 195), and Serbian (pt. 197, 200–202) *vàtra*.

There are countless derivatives from the inherited word vatra. They testify to its wide use, which, in its turn, is the consequence of its long existence in dialects of the Balkan-Carpathian zone. The areas, where the word vatra is distributed sometimes do not correspond with the areas, where its derivatives are used (cf. maps 55, 58, 59).

The derivatives, formed, on the whole, through suffixation brought about new meanings. Thus the derivatives of the word *vatra* are attested with the meanings: „place in the stove, where the fire burns, hearth“ — *va'třysko* (pt. 6), *za'vatlqš* (pt. 15), *'vatrysko* (pt. 20), *va'trisko* (pt. 48), *'vatřište* (pt. 202); „place in the stove for ashes“ — *va'třysko* (pt. 6); „warm cinders“ — *'vatryšče* (pt. 77); „bench made from stones or bricks that stands in front of the oven“ — *ve'tricы* (pt. 118); „small mound of earth around a peasant's house“ — *vătriřă* (pt. 135); „place, where a fire burned or burns in a field, site after a fire“ — *va'třysko* (pt. 6), *va'tšysko* (pt. 15), *'vatrysko* (pt. 20), *'vatrisko* (pt. 30–33, 36, 38, 39, 41, 42), *'vatřište* (pt. 31), *va'trisko* (pt. 44, 46, 51), *va'treško* (pt. 45), *va'tresko* (pt. 47, 49), *va'ternыk* (pt. 64, 89), *va'trovыš':e* (pt. 66), *va'trovыš'čэ* (pt. 68, 69), *'vatryšče* (pt. 72, 77, 108, 109), *'vatryšč'e* (pt. 73), *'vatryš'č'э* (pt. 75, 113),

¹⁸ Български диалектен атлас, тома I–IV. София, 1964–1981; Речник на съвременния български книжовен език, том I. София, 1955; Геров Найдено. Речник на българския език, част първа. София, 1975, с. 109; Бернштейн С. Б. Болгарско-русский словарь. Москва, 1966, с. 66.

vetriš'uoarbi (pt. 78, 94), *va'ternik* (pt. 82), *'vatřiš'č'q* (pt. 88), *va'trovys'č'e* (pt. 89), *'vatrys'č'e:* (pt. 89), *'vatrys':e* (pt. 90, 91), *'vatrys':ə* (pt. 92, 93), *ve'tricy* (pt. 94), *'vatřiš'č'e* (pt. 111, 112), *vätřiš'ce* (pt. 193), *va'třište* (pt. 205); „place, where a fire burns in a mountainous pasture“ — *va'ternyk* (pt. 90, 91), *va'ternyčok* (pt. 90); „camp-fire (on the field, in a mountainous pasture“ — *va'třysko* (pt. 6), *va'tšysko* (pt. 19), *'vatřište* (pt. 202); „lodging in permanent building in a mountainous pasture, where a fire burns“ — *va'ternyk* (pt. 72), *'vaterka* (pt. 72); „place in a lodging (or a separate lodging) in a mountainous pasture, where a fire burns and where cheese is prepared“ — *va'ternyk* (pt. 90), *va'ternyčok* (pt. 90), *va'trak* (pt. 112, 113); „fire in a mountainous pasture under a cauldron with whey“ — *va'třysko* (pt. 6); „lodging in a mountainous pasture, where the shepherds eat“ — *va'ternyk* (pt. 112); „separate lodging in a mountainous pasture, in which the shepherds sleep“ — *zavatra* (pt. 112); „shepherd's helper, who follows the fire in the mountainous pasture“ — *va'trak* (pt. 91), *va'ternyk* (pt. 112); „piece of wood, which is placed between the open fire and the wall as a precautionary measure“ — *zava'ternik* (pt. 11); „thickest log in the camp-fire“ — *va'ternik* (pt. 14); „temporary building near the house, which serves as a kitchen“ — *va'trak* (pt. 92, 93); „site after a fire“, „site of a burnt house“ — *'vatřiš'č'q* (pt. 88); „place after the fire“ — *'vatřiš'č'e* (pt. 111); „poker, which is usually iron, long or short, with which the coal is raked out of the stove“ — *'vatljar* (pt. 41), *va'tral'ka* (pt. 48, 51, 77), *va'trak* (pt. 77), *va'trač* (pt. 79), *va'trar'* (pt. 80, 114, 123, 129), *və'trar'* (pt. 94, 122, 124–127, 130), *vättrar*, *vätřari^{iu}* (pt. 134, 135, 167), *vätřaiu* (pt. 136, 160, 183), *vättrar*, *vätřari* (pt. 142, 150), *vätřár* (pt. 143), *vättrar*, *vätřári* (pt. 148, 151), *vätřári* (pt. 152), *vätřái* (pt. 155, 161, 162, 170, 173, 174, 176, 177, 181, 182), *vättrar*, *vätřari^{iu}* (pt. 156), *vätřariu*, *vätřöriu* (pt. 159); *vätřai*, *vätřaiⁿ* (pt. 163, 175), *vätřai*, *vätřai^hu* (pt. 166), *vätřai*, *vätřai^{ju}* (pt. 179, 184), *vätřaiu* (pt. 185), *vätřai* (pt. 186, 187, 189, 190); „wooden shovel, with which the coal is raked out of the stove“ — *va'třqlka* (pt. 15), *wa'tral'ka* (pt. 20), *vätřal'* (pt. 205); „stick with which the coals are stirred up, so that there will be more fire (in the stove or camp-fire)“ — *'vatra:l'* (pt. 23), *'vatljar* (pt. 41), *va'tral'ka* (pt. 47–51, 63, 82), *va'tral'* (pt. 61, 64, 85, 89, 205), *va'trač* (pt. 76), *va'trar'* (pt. 80, 114), *və'trar'* (pt. 120), *vätřari* (pt. 136), *vätřari^{iu}* (pt. 136), *vätřári* (pt. 139), *vätřári* (pt. 141), *vätřai*, *vätřai^{ju}* (pt. 179, 184), *vätřai^{ju}* (pt. 185), *vätřa:l'* (pt. 191, 193, 195); „stick“ — *va'tral'* (pt. 85); „shepherd's stick“ — *'vatra:l* (pt. 40); „place in a farriery, where iron is forged“ — *va'tšysko* (pt. 19); „part of a cart — a piece of iron, chains or rope, which joins the edge of the axle to the cross-beam of the cart“ — *vätřaie*, pl. (pt. 156, 164, 174, 176, 182, 183, 186, 189), *vätřaie*, pl. (pt. 160), *vätřari*, pl. (pt. 160), *vätřaiuri*, pl. (pt. 179); „place, where

gypsies lived“ — 'vatřišće (pt. 48); „slob, tramp“ — 'va'tral' (pt. 89), and others.

The meanings of the derived words relate not only to the section „Vocabulary of folk ways of life“, but also to „Sheep-breeding“, which is characteristic for the Carpathian area. The meanings of several derived forms, like „place, where a fire burns in a mountainous pasture“, „lodging in permanent building in a mountainous pasture, where a fire burns“, „place in a lodging (or a separate lodging) in a mountainous pasture, where a fire burns and where cheese is prepared“, „separate lodging in a mountainous pasture, in which the shepherds sleep“, „lodging in a mountainous pasture, where the shepherds eat“, „shepherd's helper, who follows the fire in the mountainous pasture“, are closely tied to high-mountain shepherding and are localized in the dialects of points 72, 90, 91, 112, and 113, forming a compact area in the upper reaches of Siret and Prut on the junction of Romanian and Ukrainian dialects.

* * *

The modern dialects of the Balkan-Carpathian area are characterized by their identities, which were formed a long period of time and were the results of complex processes of language interpenetration. In an etymological sense, the so-called „Balkanisms“ and „Carpathianisms“ are, heterogeneous origin (Daco-Getian, Thracian, Illyrian elements of the autochthonous population, as well as eastern Romance, Albanian, Slavic, Modern Greek, and others lexical units).

In the formation of a Balkan-Carpathian linguistic community, determined by similar geographical and historical conditions, mode of life with almost identical social situations, the same beliefs, superstitions, and customs, common Orthodox religion, identical cultural influences, and so forth, their fully developed united mentality played an important role.¹⁹

In the creation of south-eastern European linguistic community, both the direct and indirect influence of eastern Romance on the languages and dialects of the Slavic and other ethnic groups was considerable. The migration of the Wallachian shepherds from the Balkan Peninsula across the Danube River up to the Northern Carpathians was intensive and lasted many centuries right up to the seventeenth century. So, for example, through their dialects, Western and Eastern Slavs and Hungarians received words and expressions of Greek, Albanian, South-Slavic and other origins, which were modified semantically, grammatically and phonetically in the eastern Romance language environment.

¹⁹ Russu I. I. Etnogeneza românilor, p. 101.

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In modern linguistics there are two opposing views on shared linguistic features, specifically concerning the Balkan Sprachbund.

As known, G. Weigand, Kr. Sandfeld-Jensen confirmed, that the Balkan Sprachbund includes Albanian, Modern Greek, Bulgarian, Romanian and, in lesser degree, Serbocroatian. These scientists worked out some theoretical principles of Balkan linguistics, which have found many adherents in the last decades. Common phonetic, morphological, lexical, and semantic traits were brought to light. These traits add a particular aspect to the languages listed above.

The Slavists from the Institute of Slavic and Balkanic Studies of the Russian Academy of Sciences, for example, S. B. Bernstein and the OKДА group under his direction, the Albanian scholars from the St. Petersburg's Division of the Institute of Linguistics of the Russian Academy of Sciences such as A. V. Desnitskaja and the group under her direction, who wrote „The Basis of Balkan Linguistics“, the first volumes of which are already published, and other scientists from various countries successfully worked in this field and widely use the term of Balkan linguistics and argue for the existence of a Balkan Sprachbund.

Romanian linguists hold diverse opinions. Some reject the term „Balkan linguistics“. Some, like S. Pușcariu and I. I. Russu instead use the term „southeastern european linguistics“ („lingvistică sud-est europeană“) and they look on the similarity between languages of the Southeastern European region as an occurrence of convergence, but not filiation („fenomene de convergență, nu de filiațiune“). I. I. Russu asserts that Romanian is only partly Balkan, having in mind its southern dialects — Aromanian, Meglenoromanian, and Istroromanian. By his definition, the Romanian language of the basic Daco-Romanian area is a Danubian and Carpathian language²⁰. Others, for example, Al. Rosetti²¹ and G. Ivănescu,²² express with understanding the essence of the problem. G. Ivănescu recognizes the Balkan appearance („aspect balkanic“) of Romanian, but suggests that a more appropriate term would be „Balkan-Carpathian language union“ („uniune lingvistică balcano-carpatică“) or „Southeastern European language union“ („uniune lingvistică sud-est-europeană“).

The international group of scholars, working on OKДА, is trying, through certain degree, to uncover the truth in this scientific dispute.

²⁰ Pușcariu S. *Limba română*, vol. 1, p. 161–165; Russu I. I. *Op. cit.*, p. 97–102.

²¹ Rosetti Al. *Op. cit.*, p. 189–195.

²² Ivănescu G. *Op. cit.*, p. 192–195.