AN ESSENTIAL CHARACTERISTIC OF THE DERIVATION SYSTEM FROM THE LANGUAGE OF METROPOLITAN DOSOFTEI'S TEXTS: THE CONSEQUENCE OF THE SPIRITUAL BASIS OF THE MOLDAVAN SCHOLAR

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Abstract: *Derivatives with affixes from a Latin or a Greek neologism (typical of the old period of Romanian) are one of the features of the literary language of Metropolitan Dosoftei's work that can be rarely found in this period, however, they can be found, to some extent, in Cantemir's work, according to the Thesaurus Dictionary of the Romanian Language. Adopting and applying a useful concept from A. Philippide–G. Ivănescu's doctrine in philology and linguistics, we believe that Dosoftei's characteristic literary language is determined by features of his psychological/spiritual basis.*

Keywords: *derivation, neologism, literary language, lexical creativity, psychological/spiritual basis.*

1. All the experts who have dealt with the language of Metropolitan Dosoftei's texts noted that derivatives were a distinct note of his lexical creativity. So important is the element of derivation in his work, that in "Istoria limbii române literare" [23, p. 151], for example, they tried dividing the words by the absence or presence of the prefix into two categories, "prefixed groups" and "non-prefixed groups", while derivatives with suffixes were grouped in various subcategories, all types being supported in this work by a series of examples. In a monographic study like that of D. Puşchilă [22], derivatives are grouped into grammatical classes: nominal derivatives, noun derivatives, verbal derivatives. The author says in a brief introduction that "regarding the words formation Dosoftei's *Molitvenicul* has a great number of derivatives [in which he includes, however, the change of the grammatical value], some existing in language, but many of them formed ad hoc with the help of suffixes and prefixes" [22, p. 57].

2. G. Ivănescu states that besides the phonetic reforms performed in the old literary language, this great scholar "aimed to perform a lexical revolution of language" [14, p. 54]. By making this statement, the scientist from Iasi referred, inter alia, to the taking over of the neologistic Latin and Greek element by Dosoftei, and in this sense, he expresses an important conclusion, which we shall quote in full, as it refers to the old period, on the whole: "He is a new type of Romanian theologian, different from the one common to those times, who was inspired especially by the church Slavonic language; Dosoftei knew Greek and Latin and sought to enrich the language with Greek and Latin elements. Only Simion Ştefan had tried this before, but not to the same extent as Dosoftei. It is therefore not surprising that Dosoftei's translations present a large number of neologisms of Greek and Latin origin, as it will be the case with D. Cantemir. It is true that, in his time, other activated who were inspired by the Greek and Latin languages

and who borrowed neologisms from these languages: some Wallachian clergy, brothers Greceanu, N. Milescu. But the work of Dosoftei is, in this aspect, the most impressive" [14, p. 57].

By analyzing the derivates from the work of the Moldavian scholar, we extracted several features of the derivation system, of which we present here ***the formation of derivatives with affixes from a Latin or Greek neologistic word (for this period)***. In a relatively recent paper, Eugen Munteanu finds in the language of Dosoftei's texts a category of "derivative lexical creations, in which the Romanian suffixes are attached to foreign-tongued roots" [18, p. 183], "foreign-tongued" also include the derivatives from a Slavonic radical. Distinguishing this category of products on the basis of the analysis, we have in view, as closer to the specificity of Dosoftei's derivatives, only the derivates with a Latin and Greek radical, because we think that the Slavonic language, as it was most widely known then and many words were inherited from the previous century, the Slavonic radical - maybe not with the same frequency as in Dosoftei - was widely used at the time[1]. In addition to this argument we must consider, especially in case of the Slavonic words, an idea advanced by Ivănescu which is an own vision and comes from a deep observation of the dynamics of ancient literary Romanian: "It is possible that a large number of neological terms were present in the language of the clergy and nobles in the sixteenth century and the first half of the seventeenth century; but they never had the opportunity to be recorded in writing and, therefore, they can only be presumed" [14, p. 53][2].

3. From the category of derivatives discussed in relation to Dosoftei's work[3], we have distinguished two sets:

(a) the one which consist of derived words: ***aposcorachință***, ***aschitac***, ***aselghiciune***, ***demonesc*** with the form ***dimonesc***, ***despuitoresc***, ***a disputui***, ***a dogmătici***, ***dogmăticit***, ***formuire***, ***formuit*** and with the form ***furmuit***, ***înformui***, ***neînformuit***, ***nemateri͡alnic***[4], ***necompozit*** and with the form ***necompozuit***, ***nefigurat***, ***nemăculat***, ***plăzmătareț***, ***plăzmător***, ***a plăzmui***, ***plăzmuire***, ***politicie***, ***a preformui***, ***a preplăzmui*** and with the form ***prăplăzmui***, ***a ritorici*** etc. We must point out that some derivatives of this type appear in the era in other scholars' work, and a number are considered as creations of Dosoftei, original both in terms of form as well as in terms of meaning;

(b) words with the suffix *–icesc*, such as: ***aselghicesc*** şi ***mirtopsicesc***, created by analogy with a number of loans that Dosoftei tended to take over with this termination.

One of the most special creations by derivation from the work of this scholar is noun ***aposcorachință:***

"Ce-m trimite, Doamne, a ta socotință,
Să nu duc delungul ***aposcorachință"*** (Dosoftei, ***Psaltirea în versuri 1673,*** p. 179)*.*

The etymology is *aposcorachinţă* < ἀποσκορακιζω + suffix *–inţă*[5] [18, p. 172], and ἀποσκορακιζω < ἀπο- + σκορακιζω < εἰς κόρακας ,**la corbi; la dracu'**, according to BABINIOTIS (s.v.).

Given the context, which refers to God, and its meanings ἀποσκορακιζω [17, 13, 1] we believe that by *aposcorachinţă* Dosoftei wanted to express the state of the one who feels abandoned by God, as if he had a curse on him, therefore the meaning would be "curse, anathema; repudiation". The Metropolitan must have found this meaning in his many readings of sacred texts, primarily in the *Bible* (ἀποσκορακιζω în Isaiah 17:13 and in the Psalms 26:15, and ἀποσκορακισμοῑ in Isaiah 66:15)[6].

To the same category, of the derivatives with a Greek or Latin radical, belong a number of other derivatives. For example *aschitac,* from Gr. Ecl. and Ngr. ασκητικόῑ (< ασκητηῑ ,hermit, recluse') [13][7], accommodated by suffix *–ac*: *"(Părinţii noştri, blagonosnicii săhastrii) aschitacii, (carii acea mai zăbavnică şi mai trudnică măcenicie a ştiinţii luptară)* [11, p. 12]; *aselghiciune* < *aselghie*, by abstract suffix *-iciune* (cf. [6]), of the formations which occur only in Dosoftei[8]: *(pîngărite) aselghiciuni* [11, p. 274]; *despuitor* < *a despui* (present indicative first person from *despune* [5] s.v. *despuietor* < Lat. *disponere*) + suffix *-tor*: *(Acestea le păzîm noi pînă la dzua giudeţului, cînd va veni) despuitoriul (Dumnădzău)*; *despuitoresc* from *despuitor* (based on the neological Latin root *disponere*) + suffix *-esc*: *(O şi prăznuim, făcîndu-ă şi sărbătoare şi) despuitoreasă (dzî pentru Domnul)* [11, p. 217]; *dimonesc*, from *demon* (< Lat. *daemon*, Gr. Δαιμονιο[9]) + suffix *–esc*: *(S-au luptat cu multe supărări şi, mai vîrtos,) cu dimoneşti* [11, p. 126]; *a dispotui* ,to explain, to debate' (< Lat. *disputo, -are*) + suffix *–ui*[10]: *(Iaste ş-altă a lui carte asupra păgînilor, întru carea pentru firea dimonilor) disputuiaşte* [11, p. 401]; *a dogmătici*[11] we believe that it was formed by analogy from adjective *dogmatic(esc)*[12] (<Lat. *dogmaticus, -a, -um* (according to [5]; without attestations in the old age), but we also believe that Gr. Ecl., Mgr., Ngr. δογματικόῑ) + verbal suffix *–i*; adjective *dogmăticit* < *a dogmătici*. These derivatives can be found in Dosoftei, *Novă adunare de istorii, începînd de la faptul lumii...*: *(Daturile [...] de sinţii părinţi) dogmăticite (aşedzate)* [8, f. 229r]; verb *do<g>măticiră* appears in the marginal gloss in relation to the context *Tocmiră şi pentru sintele icoane şi a sintei cruci, să fie de închinat* [8, f. 344r].

We found in Dosoftei's writings several derivatives from the verb *formo, -are*, and under the influence of noun *forma –ae*[13], such as: noun *formuire* < *a formui* < Lat. *formo, -are* + suffix *–ui*: *(fericita) formuire* [11, p. 164]; participle *formuite (cu ceara)* [11, p. 162] and in *(trii păhară) furmuite* [8, f. 59v]; verb *a informui*, formed by parasynthetic derivation from prefix *în-* + *a forma* (< Lat. *formo, -are*) + suffix *-ui*, used in [7] in the same context as in [22]: *(Ai făcut pre omul din ţărînă şi pre acesta) l-ai informuit (în fai şi-n bunătate)* [22, p. 198]; *L-ai înfurmuit (în faiă şi-n bunătate)* ,to give shape, to create' [22, f. 81v]; *(De*

iznoavă) ai înformuit (acea stricată de păcat firea noastră) [7, p. 293]; the participle from this verb, with prefix *ne-* appears in [8], in the context *(Cum să fie trup acee ce-i nesămuită și nehotărîtă și) neînformuită, (nehizmuită și nepipăită)* [8, f. 361ᵛ]. Another verb created from Lat. *formo, -are* is *a preformui* < prefix *pre-* + *a forma* + suffix *-ui* ,to adorn' [22, f. 141ᵛ]. This can be found, according to [5] (s.v.) in [3], with the meanings "to compose, arrange, to plan" and "take someone's shape to turn to". In [2] another derivative from the same radical and with the same prefix can be found, but with a different suffix, *înformălui* with the sense "to polish, to arrange", used by this scholar as participle and the noun, *înformăluire*, meaning "information, explanation". In [6] it is supposed that these words are either scholarly formations from medieval Latin *informo-, -are*, or form *formo, -are* with prefix *în-* and the attestation in [22] is not given. In [2], *înformăluire* may be based on *informo,-are*, but we believe that the Metropolitan scholar created the words analyzed in this section rather by derivation from *formo, -are* "to create, to shape" because, on the one hand, this is the meaning with which he uses it again and, on the other hand, the same radical lies at the basis of the other derivatives disclosed herein.

Another derivative from the series discussed here is the adjective *nematoriᴧlnicъ*, from [22], present in the context: *(pentru făgade și rugi) a nematoriᴧlnicilorъ (tăi slujitori)* (f. 95ʳ). By analyzing this word, D. Pușchilă gives the hypothesis, which we consider true, that this could be a typo, and that in fact, the word created by Dosoftei is *nemateriᴧlnicъ*, from Lat. *mātĕrĭa, -ae*[14], and the sense of the derivative would be 'spiritual'[15].

Other derivatives of this type are: *necompozit*, with the form *necompozuit*, from Latin neologism *compono, -ere* "to put together, to reunite; to compile", with the glossed sense: *(Esti Dumnădzău […] necompozit, (adecă netocmit din bucăți)* [8, f. 327ᵛ] and *(Așe-i și la dumnădzăiasca,) necompozuita (fire în cumeniciune dumnădzăirii, unirea)* [8, f. 351ʳ].

Dosoftei creates from Latin *figuro, -are* "to form, to shape" derivative *nefigurat*, present in the context: *(Unul Dumnădzău, ună tuturora începătură ne-ncepută și nezidită […],) nefigurată, (o ună din sus de ființă suprădumnădzăiască, dumnădzăire în trei staturi)* [8, f. 355ᵛ].

In [22], the derivative adjective *nemăculată*, was used along with Latin neologism *macula, -ae*, from which it was formed: *(fără prihană, fără oc<ar>ă, fără maculă,) nemăculată* (f. 155ʳ).

Dosoftei uses the verb *a plăzmui* with the meaning "to create", adapted by suffix *-ui* after Gr. plaςma and Lat. *plasma, -ătis*: *(Mînule Tale mă făcură și mă) plăzmuiră* [7, p. 19, cf. and 16], also used in [11]: *Au plăzmuit (omeneasca fire)* (p. 182), and in [8] *(Pre sine au deșertat singur Născutul Fiiu și Dumnădzău, om de s-au făcut din fetescul singe cu alt ustav decît a firii obicei) de s-au plăzmuit* (f. 359ᵛ) and also, several times in [9]: *Plăzmui (Dumnădzău pre omul, țărnă luînd din pămînt)* (p. 112); *Te-am plăzmuit (și te-am dat și te-am pus în testament*

veacinic) (p. 163, cf. and 113, 146, 157, 184, 190). The noun from this verb is also used, *plăzmuire*, with the meaning of "God's creation", in [22, f. 81ᵛ] and in the context *(Să nu treci cu căutatul a Ta) plăzmuire* from [7, p. 199, cf. and 293, 295). The derivatives in this category include the verbal derivative *a preplăsmui*, with the form *a prăplăzmui* with the meaning "to prefigure" < prefix *pre-* + *plăsmui* (< Gr. plasma, Lat. *plasma, -ătis*), from the context: *prăplăzmuind (a ceriurilor împărățíie)* from [11, p. 221]. Other derivatives created by Dosoftei based on the neologistic radicals mentioned here are: noun derivatives *plăzmătareț* "creator" [22, f. 146ʳ] and *plăzmător: (Tu -) Plăzmătoriul (nostru și lucruri mînulor tale, toț noi)* [9, p. 305]. In the era, the verb *a plăsmui* is also used in [3], meaning "to imagine, to invent". In [3] we can also find noun *plăsmuire*, with the meaning "creation", and noun derivative *plăsmuitor* "creator, maker". The latter with the meaning of "person who imagines, invents" appears in a writing from 1798, according to [5] (s.v.).

A derivative created from Greek politikhṽ formed by adapting this noun to suffix *-ie*, is *politicie* from [8], in the context *(Așe s-au înfrîmășat Rîmul de Romul cu cele de războiu, iară de-acesta, cu cele de cetățenie,) politicie (și de pace)* (f. 75ᵛ).

A derivative based on a neologistic radical is the verb *a ritorici*[16], formed by analogy, like *dogmatici,* from adjective *ritoric(esc)*[17] (< Gr., **Ngr.** rhtorikoľ, Lat. *rhetoricus* + verbal suffix *–i: (Ceale dumnădzăiești) ritoriciia* [9, p. 255]; *(Bun măiestru și bine grăitori rost) a ritorici (nu poate să te cînte)* [9, p. 280, cf. and 271]. This verb also appears in [4].

We also noticed in the language of Dosoftei's texts the frequency of words with termination *–icesc*, adapted in general, in the old literary Romanian after Gr. -ikoľ and Lat. *–icus*[18] such as: *astronomicesc, canonicesc, dogmăticesc, icumenicesc, iroicesc, loghicesc, politicesc, practicesc, silloghiticesc* etc. The recent study on the suffix *-icesc* conducted by Carmen-Gabriela Pamfil and Elena Danilă Tamba, which examines the history of this issue and the etymological solving from *Thesaurus Dictionary of the Academy* offers solutions to the different eras of literary Romanian regarding the etymology of words terminated as such and for the etymological paragraph of this dictionary, solutions that we consider reasonable and fair. Thus, in agreement with other opinions [19, p. 259-272] according to which suffix *-icesc* could be formed "toward the end of the eighteenth century and especially in the nineteenth century" [20, p. 200], the authors conclude in a nuanced way with which we agree, that "adjectives borrowed from Greek and Latin, ending in -ikoľ and *-icus* in old literary Romanian as in the case of loans from other languages, entered in the phase of transition to modern literary Romanian" [idem, p. 201], the conclusion is that they should be considered loans adapted to the Romanian language system, and not derived words.

We said that Dosoftei tends to adapt by means of this termination the type of neologisms in question, but we must emphasize that, more than that, he had linguistic intuition and felt this termination as a suffix. We also found in his texts formations such as *aselghicesc*[19], *mirtopsicesc* and with the Slavonic radical *vrăcebnicesc, mironosicesc*[20] and also *tăinuicesc*, that have no equivalent in any foreign language, so that in these cases, we can say that we are dealing with derivatives that Dosoftei created by analogy: *aselghicesc*[21] < *aselghie* (< аѕеlgеiа 'dissipation') + suffix *-icesc*; *mirtopsicesc* (we have not found in the Greek dictionaries forms corresponding as loans) < *mirt* < мurто, which by closeness to the verb mureyw "to prepare something like ointment" could give for euphony the consonant group *-ps-* + suffix *-icesc*; *tăinuicesc* < *tănui* + suffix *-icesc*. These derivatives appear in contexts such as: *(spurcăciuni) aselghiceşti* [22, f. 96ʳ]; *(curvii spurcate) asîlghiceşti* [8, f. 230ʳ]; *(spurcări) aselghiceşti* [8, f. 230ᵛ]; *(petrecînd în necurăţîi) aselghiceşti* [9, p. 314]; *(Svîntul măcenic […] împlînd văzduhul de miros scump) mirtopsicesc, (să sui ca o stea luminoasă la Dumnăzău)* [11, p. 304]; *tăinuicesc* [22, f. 101ᵛ].

4. Therefore, when they discuss a philological problem such as the authorship of a text or language problems such as the literary language of Dosoftei's works or the evolution of the Romanian literary language (in the old period), they should consider this aspect of derivation, which characterizes the language of the Metropolitan scholar's texts: *the formation of derivatives with affixes from a Latin or Greek neologistic word* (for this period). This is a characteristic determined by features of his spiritual basis – we adapt and apply this concept of A. Philippide–G. Ivănescu doctrine[22], which is very useful and entirely appropriate - such as: the knowledge of the classical language, and the tendency to assimilate neologisms and to integrate them in the Romanian literary language – with a special vision on the ones coming from Latin [12] – and, of course the sense of language, the linguistic intuition, too, combined with linguistic creativity, the latter being a feature of the creators of language, especially rare in the old period.

Notes

[1]See also [23, p. 149], which states: "The words of Slavonic origin, great in number [in Dosoftei's language] were somewhat in fashion in old Romanian literary language, especially in ecclesiastical and administrative language".

[2]We must mention here that once finished the first edition of the *Romanian Language Dictionary* of Academy – even if it has the imperfections inherent to a work of this importance and extension – has already opened the way towards the study of ancient vocabulary, which Ivănescu thought about.

[3]We extracted the material for analysis from [7], [10], [9], [11], [8], [22].

[4]We kept the transcription system used by D. Puşchilă to extract the words from [22] that he analyzed.

[5]See the *Romanian Language Dictionary* accomplished by A. Philippide and his team, where the definition of the word is 'chasing out with disdain' and the following is

stated for the first time: "Dosoftei issued the word, which was not used before him nor after him, from the Greek word ἀποσκορακιζω ,chasser avec mépris'"; also see the complete etymology and the discussions from 17, p. 172.

[6]We prepare a broader communication about this creation of Dosoftei, which we intend to present at the fifth edition of the international symposium "Explorations in Romanian and European biblical tradition" held in Iaşi, and whose works are to be published in Volume *Receptarea Sfintei Scripturi între filologie, hermeneutică şi traductologie (Reception of Holy Scripture between Philology, Hermeneutics and Translation Studies)* which reached the fourth volume, in preparation for printing.

[7]The *Romanian Language Dictionary* [6] states that this is „A word Romanized by from Neo-Greek. "F6OJ46`H. Cf. *ascet.*" This process was produced by derivation.

[8]Also see [15, p. 450, 470, 472].

[9]According to [13] in Eccl. Gr. it means "unclean, crafty soul".

[10]The word was not recorded in [5]. Instead they recorded *disputaţie*, without attestations in Dosoftei's texts.

[11]In [5] the verb is recorded with the form *a dogmatisi* (s.v.) < dogmatisa, aor. of dogmatizw, without attestations in the old period.

[12]For *dogmaticesc* see: *(cuvintele) dogmăticeşti* (Dosoftei, *Vieaţa şi petreacerea svinţilor,* p. 199); *(Şese săboară, pentru credinţă, cercare s-au făcut şi socoteală, adecă hotariu) dogmaticesc (s-au scos)* (Dosoftei, *Novă adunare de istorii, începînd de la faptul lumii...,* f. 342ᵛ).

[13]This Latin neologism appears in Dosoftei's writings, see [22, p. 93], [7, p. 124], [11, p. 12, 164, 376].

[14]The neologism *materie* is used several times in [8] (f. 348ᵛ, f. 351ʳ, f. 352ᵛ, f. 356ʳ).

[15]See [22, p. 82]. D. Puşchilă states that the word is a "derivative of Dosoftei" and he considers it analogous to *înfurmui* derived from *formă*. Therefore, this linguist believes that the verb *înfurmui* is derived from the Latin noun *forma*, not from the verb *formo, -are*. He reaches this conclusion because in [22, f. 12ᵛ] the noun *formă (de şerb´)* appears as well.

[16]In [5] s.v. *ritorici* the etymology *ritor* + suffix *–ici* is suggested.

[17]For *ritoricesc* see [11]: *Era învăţat în toată filosofiia şi deprins la cuvintele ritoriceşti* VS (184).

[18]For explanations about this category of words and this process valid for old age, see [20, p. 191-202].

[19][6] suggests the etymology: „Derived from *aselghie*, by adjectival suffix -*esc*".

[20]With Slavonic radical, by closness to врачевьнъ, adj. ,ἰατρου῀ medici', врачевьскъ adj. ,ἰατρικοῖ῀ ἰατρου῀ medici', врачевьскъι adv. ,ἰατρικωῖ῀ arte medica' [16] is *vrăcebnicesc* ,healing; medical': *Aceştiia [....], de meşterşugul vrăcebnicesc foarte fiind iscusiţi, îmbla la tot oraşul şi cetatea, tămăduind fără plată* [11, p. 89]; by closness to mironosica ,murofovro unguentum ferens' [16]: *(Acea [...] femeie, a ta simţind dumnedzăire) mironosicească, (luînd rînd tînguind miruri ţie [...] aduce)* [8, f. 251ᵛ].

[21]We have not found in the Greek dictionaries a form *aselgikoῖ῀, but the adjective is aselghῖ῀, hῖ῀, eῖ῀.

[22]View a summary of A. Philippide–G. Ivănescu doctrine on the issue of *articulatory basis* and *psychological/spiritual basis* in [21].

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