

DICTIONARY OF PATRIARCH EUTHYMIUS OF TARNOVO (14TH CENTURY)

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In the 14th c. the Slavic literary and script flourish for the second time after the Bulgarian Golden Age during the reign of Tsar Simeon the Great and his son Tsar Peter. The main actors in this process are Bulgarian men of letters led by their spiritual leader and patriarch Euthymius of Tarnovo. His creed includes the renovation of the literature through creation of a new orthographic norm and the redaction of the liturgical books. According to Gregory Tsamblak who wrote an encomium in praise of Patriarch Euthymius “as a new Moses and a second lawgiver he descended from the intellectual mountains and brought down new divine tables...thus giving the Church a real celestial treasure – brand new and honorable according to the Gospel of Jesus Christ”. As book lovers act also two great men and rulers- the tsars Ivan Asen II (1218-1241) and Ivan Alexander (1331-1371). Without their perspicacious and zealous support, the spiritual bridge between the First and the Second Bulgarian Kingdoms would not have existed.

During the reign of Ivan Alexander, the capital city of Tarnovo became an important literary center attracting the most prominent men of letters from all over the peninsula and not surprisingly Tarnovo was the city where patriarch Euthymius established the famous Tarnovo Literary School with great contribution to Mediaval Bugarian culture. After the fall of the Bulgarian state under the Ottoman domination in 1396 Euthymius’ orthography spread rapidly throughout other Orthodox Slavs – first in Serbia, and later on in Wallachia, Moldova and Russia. It was taken there by the followers and disciples of s. Euthymius – Kyprian (who became later metropolitan of Kiev, Lithuania and all Rus’), Gregory Tsamblak (who was also a metropolitan of Kijvan Rus), Constantine of Kostenets. Tarnovo manuscripts were considered to be very prestigious at that time due to the high authority of the Patriarch and formed the core of Serbian, Russian, Wallachian and Moldavian literature written in Slavonic. During the first centuries of Ottoman rule Serbian Resava orthography created by Constantine of Kostenets according to Euthymius norms was the official literary norm in Bulgarian lands up to 17th-18th cc. when it was replaced by the Church Slavonic that also was influenced by Euthymius’ reform.

The literary and linguistic reform undertaken by Patriarch Euthymius was meant to fight the corruption of the language of liturgical books that accumulated a lot of errors during almost five centuries of circulation of the first translations. In addition, the Bulgarian phonetics also evolved and some of the inherited Cyrillic characters lost their phonetical value. So Euthymius had to adapt the sacred Cyrillic letters to a new phonetic situation without losing no one of them according to the Christian Neoplatonist concept that applies the verse “He keepeth all his bones: not one of them is broken” (Psalms 34:20) to the Holy scriptures.

The patriarch invented and introduced new rules for the use of the lost letters adapting the Greek concept of antistichoi to the Bulgarian orthographic situation. Unlike the Greeks that used the different characters with equal value depending on the etymology of the words for making difference between homonyms, Tarnovo men of letters led by Euthymius based their rules on their own pronunciation and some formal conventions, for example – the Greek letters were used to mark borrowings and foreign personal names, bigger letters like omega or large o should mark the plural forms etc.

The research tradition on life and literary production of Euthymius of Tarnovo, the last patriarch of Tarnovo tsardom, goes back to the mid-nineteenth c. Despite of the vast literature dedicated to him and his literary and spiritual legacy until recent we had not thoroughly explored the lexis of his writings. That is why three years ago when our last project BG05M2OP001-2-009-0005 *Modern Palaeoslavic and Medieval Studies* started we decided to compile a dictionary of his language using resources and functionalities of Histdict system. Thus we were at the same time expanding the use of Histdict to produce a historical dictionary of synchronic type. The first part of the digital version of the dictionary was uploaded eight months ago in March 2019. At present we are finishing the second part of the dictionary. The first part has a paper version published also in March this year. The second part will be also issued in a printed version. The dictionary is being elaborated based on 24 writings that are usually ascribed to Euthymius with more or less certainty. Among them are original and translated texts of different genres – lives of the saints, encomia, epistles, services and payers.

All texts are published in the Diachronic corpus of Bulgarian language as a free access resource. Both electronic and paper versions refer to them and even the readers of the paper version could also freely accede them if needed. The digital version is supplied by links to all texts that are cited in the dictionary entry. The texts are digitally reproduced with the UTF font *CyrillicaBulgarian10U*. Twenty of Euthymius writings are published according to the edition of *Kalužniacki, E. Werke des Patriarchen von Bulgarien Euthymius (1375–1393)*. Wien, 1901. The last four follow the edition of *Дикова, Е. Фразата в житията и похвалните слова на св. патриарх Евтимий Търновски. Приложения. София, 2011, 60–102*.

For compiling the dictionary, we used an already proven methodology that we tested compiling the Glossary index of Synodikon of Tsar Boril.

1. Production of an alphabetic index of all wordforms with the respective signature showing the title of the work, the page and the raw the forms occur plus the number of occurrences of each form. The index was automatically compiled by Prof. Ivan Christov who is the author of the respective software.

2. Lemmatization. The project participants, involved in this task identify the wordforms that belong to the same lexeme and create the headwords (lemmas) of the dictionary entries.

3. Composing dictionary entries. The format of the entries follows the format of the entries in Old Bulgarian and Historical Dictionaries. The latter was needed because we planned to include the new lexemes and new meanings found in Euthymius' writings in the Historical Dictionary of Bulgarian. For the time being over 500 new lexemes and meaning variations are introduced in the historical dictionary. In regard to the orthography of the headwords we made some compromises with the etymological principle of the other two dictionaries in order to make it compatible with the orthographic principles of the 14th c. Given the fact that project involved also under and postgraduate students to whom the specialized software for composing and editing dictionary entries seems to be rather complicated we decided to produce a MSWord converter that should enable us to compose the entries working in MSWord environment. Together with our ICT specialist we developed special format for the dictionary entries that allowed their converting and uploading in the electronic space of the dictionary. All authors were handed out with the format they were supposed to stick to. Nevertheless, we were facing problems and unforeseen challenges all

the time. The biggest one occurred when we started testing the converter prototype on our computers. Though it worked properly on the computer of its designer, we were not able to convert already composed entries and to include them in the dictionary. Using the old trial-and-error method we finally manage to finetune the converter and to upload all entries in due time. It turned out that the spellcheck on our machines was the reason for our failures. The converted entries could be edited in the same way as well as historical dictionary entries. This experience helped us when producing a similar converter for the terminological dictionary. Now we are exploring the opportunity to design another converter for digitizing the Greek-Church Slavonic dictionary compiled by Ivan Christov. The MSconverter is rather easy to use and accelerates the work process of composing and compiling specialized dictionaries. Hopefully in the near future such a MSconverter could be used for compiling the Historical dictionary, too.

Starting the work on the dictionary we agreed that each entry should contain not more than three samples under each of identified meanings. The digital form of the dictionary allowed us to bring up all occurrences of the lexemes attested in the index and classified them according to the meaning. By clicking on the sample signature, the user can see the respective source and the context of the wordform. The paper version does not contain such type of references and shows only the titles of the texts, in which a certain lexeme is attested.

Though the second part of the dictionary of the language of Patriarch Euthymius has not been published yet the lexis contained in the first part was compared to the lexis of the translation of *Sermon on all Saints* by patriarch Philotheos Kokkinos and the comparison proved that patriarch Euthymius was the translator of this sermon. This discovery seems to be rather significant because the sources do not refer to any periphrastic activities on behalf of the Patriarch. Given the fact that we are compiling the historical dictionary following thematic principles this approach to the lexis of Old Bulgarian writers seems to be very promising in terms of the research results it might produce. Thus the researchers of Old Bulgarian literature and language have to expect more dictionaries of such type.