

VOCABULARY ELEMENTS IN EARLY MACEDONIAN LEXICONS

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The earliest published Macedonian text and one of the earliest vernacular Macedonian manuscripts both contain lexical items of relevance to the study of verbal abuse and taboo. The first printed Macedonian text was the *Tetraglosson* (Macedonian *četirijazičnik*) of Hadži Daniil of Moskopole (Albanian *Voskopojë*) published in Venice in 1794. This quadrilingual didactic conversation manual, with parallel Greek, Albanian, Aromanian, and Macedonian texts, while important for all the Balkan languages it includes, is of special significance for Macedonian due to its being the first work printed in that language. It is thus possible to date the first printed Macedonian word relating to sexuality and abuse, viz. *kurvalak* (Greek *porneia* [πορνεία]) "whoredom, prostitution." It occurs in line 760 of the *Tetraglosson* in a sentence admonishing parents to marry off their sons and daughters at the proper time, lest they fall into the abovementioned vice (Pogorelov 1925:35).

One of the earliest manuscripts written in pure vernacular Macedonian is a lexicon using the Greek alphabet, composed in the 16th century in the Kostur (Greek *Kastoria*) region of Aegean Macedonia. Aside from its great philological significance, it is of great maledictal importance because of the content of a section on body parts and the text of a curiously ambiguous folksong. Lines 176-210 of the lexicon constitute a list that might best be labeled "Body parts and related terms"

(Giannelli and Vaillant 1958:37-38). Other words for body parts occur elsewhere in the lexicon, but only as scattered items, and none of them concerns the present work. Of the words in lines 176-210, three are terms for more or less tabooed body parts. Two of these words are considered unacceptable in polite company, while the third is considered so coarse that it was even excluded from the three-volume *Dictionary of the Macedonian Literary Language* (Skopje, 1961-1966). The three words are the following:

Line	Original	Transcription	Literary Macedonian	Meaning
203	γκάς	gas	gaz	ass
205	κούρο	kur-o	kurot	the prick balls
206	μάντε	made	made	balls

The excluded term was *kur*; while *made* and *gaz* are considered vulgar, *made* the more so. It is quite interesting to note that of the 34 items in this section, only the word *kur* has the definite article added to it.

The fólksong has the following text. The first line is the original, the second one the transcription, and the third line is our translation:

- 94 νόσχα μη τε οὐκραντόχε
nósthā [=nóhča] mi te ukradóhe,
By night they stole you from me,
- 95 ντένια μη τε προνταντόχε κ...
dénja mi te prodadóhe, k...
By day they sold you to me, w...
- 96 ζα ντβανάντεσετ φλοριν.
za dvaná[v]deset florin.
For twelve florins.
- 97 ποστελί μοι ποστελάτα κυρ...
postelí mi postelá-ta, k...
Make my bed, w...
- 98 πόκρι μένε σο γιοργάνο κ...
pókri méne so jorgán-o, k...
Cover me with the blanket, w...

- 99 ἔλα λέγνη πόκρε μένε κ...
 éla légni pókre méne, k...
Come lie next to me, w...
- 100 νί τε γγίμπαμ νί τε ντάρκ...
 ní te gíbam, ní te dárk[am].
I won't touch you; I won't poke you.

The ambiguity arises from the word κ[υρ]..., which was cut off because it came to the edge of the page. It could be the Greek κυρά, Slavic *kira* "lady," or it could be the Slavic *kurvo* "O whore." I have chosen the translation *w...* because of the nice parallel ambiguity *w[oman]* / *w[hore]*, despite the fact that *kira* is a more polite vocative than *woman*. While the fact that Slavic /u/ is usually rendered by /ou/ in Greek spelling seems to make the delicate reading more likely, the nature of the content of the song and the possibility of using *upsilon* alone for Slavic /u/ is such that Vaillant (1958:31) did not indicate which of the two possible readings he thought to be more likely. If the second, i.e. *kurvo*, is correct, then this manuscript undoubtedly represents the first recorded text of a lewd Macedonian folksong.

REFERENCES

- Giannelli, Ciro and André Vaillant. 1958. *Un lexique macédonien du XVII^e siècle*. Paris: Institut d'Études Slaves de l'Université de Paris.
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