

# A Dialect Dictionary of the Lublin Region

## Volume 8.

### Man and Family. Hygiene and Diseases. Furniture, Appliances and Household Jobs

Volume 8 of *A Dialect Dictionary of the Lublin Region*, titled *Man and Family. Hygiene and Diseases. Furniture, Appliances and Household Jobs*, contains 2461 entries devoted to man and his environment as well as 22 illustrations and 39 linguistic maps. The entries form a thematic area devoted to human physical and psychological features, the body parts, degree of kinship, hygiene and diseases, old furniture and some household jobs.

The vocabulary presents an image of the Polish village with its distinctive features as reflected in man's interpersonal relations and in his place in the rural setting. What brings the above-mentioned thematic areas together is thus the human subject and agent of all activities set in the regional customs and culture, rich in the environment-related interpretational possibilities. This is reflected in both local and regional multitude of names used for one and the same designatum (e.g. *bujawka, bujda, hojda, hojdawka, huśtak, huśtawka, kobylica, kobyła, kobyłka, kojda, koleba, kolebajka, kolebak, kolebka, kołysaja, kołyska, koń, korbon, koromak, koza, koziół, stojak, trójnog, uwiązak, zajda* 'a cradle made of cloth supported by four sticks'; *bambetel, kanapa, kanapka, ława, połata, połatka, sofa, sofka, szlaban, tapczan, tarczan, wyrek, wyrko* 'a bed covered with a board to sit on'; *boczek, czerkadło, czerkalniczka, czerkawka, dracka, drapaczka, drapka, draska, draśniczka, masa, pocieradło, potarka, siarka, siarniczka, tarło, tartka, zapalniczka, zapalnik, zapalecznik, zapłonka* 'a sulfur strip on the side of a safety match') as well as in a variety of features, phenomena and objects which are open to public judgment (e.g. 'left-handed person' is called *lewak, lewczan, leworóg, lewus, majkuciarz, majkus, majkut, majkutnik, malkuta, mantykus, mańda, mańka, mańkus, mańkut, śmaja*; 'illegitimate child' is *bachor, bajstruk, basak, bękart, najdka, najdych, najdur, najdus, najduszek, niewiadomski, przychówek, przypalitka, zdybaniec, zdybel, znajda, znajdek, znajdych, znajdus*; 'a disease manifested by attacks of convulsions, the appearance of foam on the lips' is called *choroba świętego Antoniego* [st Anthony's disease], *choroba świętego Walentego* [st Valentine's disease], *świętego Wita* [st Witt's disease], *padaczka* [epilepsy], *przypadek* [a case], *slabość* [malaise], *slabość świętego*

*Walentego* [st Valentine's malaise], *słabota*, *wielga choroba* [big disease], *wielka niemoc* [big malaise, infirmity]).

The folk world picture generated by the geographically-related multitude of names and the variety of terms, often used to refer to the same designatum, could be qualified not only as a particular onomasiological series, but can also be seen as forming the various semantic fields which reflect the manifold associations evoked by the surrounding world. Thus the name for 'żrenica oka' (*pupil*) is motivated by the activity of looking (*patrzyczka*, *patronka*) and by the opening of the eyes (*żrenica*, *żronko*, *żrenica*); it is also a reflection of the cultural and customs-related meaning component which reveals the interlocutor's intentions (*człowieczko*, *człowieczek* 'dim.-man', *laleczka* 'dim.-doll', *lalka* 'doll', *panienka* 'teenage girl'). In some cases one term is used for several designata which look similar and perform similar functions. Thus *kulak* means 'a fist' or 'a joint which links the arm with the forearm'; *wujek* is either 'mother's brother' or 'father's brother', but also 'mother's- or father's sister's husband'.

Volume 8 of *A Dialect Dictionary of the Lublin Region* has a non-differential inter- and intra-dialectal character and is based on the same methodological and editorial principles as the seven volumes already published. All entries have a similar structure; the terms are alphabetically arranged; they contain broad cultural- and customs-related contexts, established with the use of atlas and iconographic techniques. All sources and the names of places from which the material has been derived are well-documented.

The data were collected in the Lublin region in its borders from before 1975 which changed slightly in 1999 (see Map 1). The data were extracted from spoken material of the eldest inhabitants of 612 villages from the Lublin region (see the list of the villages) and from 2510 informers. The corpus includes the following: 1. tape recordings, 2. transcribed running texts (no audio), 3. word lists collected via questionnaires (no contextual exemplification). Additional material comes from the following atlases: *Polish Dialect Atlas* (decontextualised lexis), *Dictionary of Polish Dialects of the Polish Academy of Sciences*, various language archives and partly from BA and MA dissertations as well as printed sources.

Each entry consists of the following elements:

1. An entry and its meaning explained in the entry's definition.
2. An illustration – a cross reference to a photograph of a designatum included at the end of the dictionary. A number following a cross-reference *zob. (see)* stands for the number of the photograph.
3. The contexts of the word.

4. Sources.
5. The geographical distribution of the word by making a reference to the linguistic map enclosed at the end of the Dictionary.
6. Inflectional phenomena and the most frequent phonetic variations located in the section which deals with pronunciation.
7. References to synonyms (a variant name functioning in one village) and heteronyms (variants of names functioning over a larger area) by using a cross-reference *por. (compare)*.

Below are some illustrative examples.

#### **Człowieczek** ‘żrenica oka’ [‘pupil’]

*Kto powi żrenica, a kto inny paninka, laleczka, człowieczek, to jest to samo, ale jak sie mówi paninka, laleczka to tak przyjemnie, bo to z uczciwym człowiekiem rozmawia, patrzy mu prosto w oczy i śliczno panienkę widzi, tako laleczkę, a jak człowieczek to już nie taki to uczciwy, bo ino jakiegoś człowieczka zobaczył* [Some say “pupil”, while others say “paninka, laleczka”; this is the same, but if someone says “paninka” or “laleczka”, it is nice because he is an honest man; one looks straight into his eyes and sees a “panienka” [teenage girl], a small doll, but “człowieczek” is not honest as one can see [only] a *człowieczek* [dim. “man”] [in the interlocutor’s pupil]] (Barbarówka). *Bo laleczkę i panienkę może zobaczyć tylko człowiek prawy, co ma czyste sumienie, a złodziej, krętacz to ino człowieczka zobaczy* [Only a righteous person who has a clear conscience can see a “laleczka” or a “panienka”; a thief or a liar can only see a “człowieczek”] (Stryjów). *To człowieczek, ale i żrenica mówim, ale do pani to lepi powiedzieć żrenica, bo człowieczek to tak więcy między sobo mówim* [That’s “człowieczek” but we also say: “żrenica” [‘pupil’], but it is better to say: “żrenica” to a woman; we say: “człowieczek” when we speak to each other] (Jabłeczna). *U nas to człowieczek i żrenica na to mówio, a już w mieście to żrenica będzie* [Here we call it “człowieczek” or “żrenica” but in town they say “żrenica”] (Lubień). *To mówi sie człowieczek i żrenica, to jest to samo, w oku jest* [Here they say “człowieczek” and “żrenica”; that’s the same thing – it is in the eye] (Olenówka).

Sources: PM, KAGP, PI, MG.

Geography: the Eastern part of the Lublin region (see Map 2).

Gen.-Sg. *człowieczka*; Gen-Pl. *człowieczków*; pronunciation: *čʎov'eček, čʎuv'eček, čʎuv'eček*.

Cf. *człowieczko, laleczka, lalka, panienka, patronka, patrzączka, żrenica, żronko, żrenica*.

**Kufer** ‘drewniana, ozdobna skrzynia na odzież’ [**Coffer, Chest**] ‘a wooden decorative box for keeping clothes’] (see Illustration 7).

*Kufer to zamykana drewniana rzeźbiona skrzynia* [“Kufer” is a wooden chiselled chest] (Zagórze). *Kufer to drewniana skrzynia na ubranie* [“Kufer” is a wooden box for keeping clothes] (Rozięcín). *Kufer to mebel z żelaznymi okuciami na ubrania* [“Kufer” is a piece of furniture with iron fittings] (Osmolice). *A tak ży ni było żadnych sygmentów jak teraz jest, tyku były, tak zwany skrzyni były, kufry były. Bilizne składało si du kufra, w skrzyni tu były ubrania puskladany* [There were no such segments as they are today; there were only so-called boxes and “kufry”] (Kryłów). *Szafów nie było, tylko w tem kufrze wszystko* [There were no wardrobes, things were [kept] only in this “kufer”] (Lipa). *Kufer to skrzynia drewniana na ubranie* [“Kufer” is for [keeping] clothes”] (Wiski). *Kufer to drewniana, często zdobiona skrzynia na ubrania* [“Kufer” is a wooden box, often decorated, for [keeping] clothes] (Grabowiec). *Kufer ma wieko półokrągłe i okute* [“Kufer” has a semi-circular iron-fitted lid] (Karczmiska). *Kufer ma wieko wypukłe* [“Kufer” has a well-rounded lid] (Polichna). *I kufry, tak, kufry. To w tych kufkach so takie. Skrzynia taka ło. A wszystko, te galgany wszystkie te plachty, tam koszule, kalesony, o to tak. To kufer to stary jeszcze u nas je* [So “kufry, kufry”. And in those boxes you have such [things]. This is a box. And all these rags, all these cloths, shirts, underpants. Oh yes. We still have such and old “kufer”] (Tulniki). *Kufer to schowek na rzeczy, skrzynia z wiekiem półokrągłym, okuta* [“Kufer” is a storage chest with a semi-circular lid with fittings for [keeping] things] (Rudno). *Kufer to rodzaj ozdobnej skrzyni* [“Kufer” is a kind of decorated chest] (Suchawa). *Kufer to paka drewniana na ubranie i bielizne* [“Kufer” is a wooden box for clothes and underwear] (Orłów Drewniany). *Kufer ma wieko zbijane jak skrzynka i to sie zapiro, kufer jest przynośny* [“Kufer” has a box-like lid which closes; one can move it around] (Gromada). *Kufer jest półokrągły, zasuwalo sie go na skobel* [“Kufer” is a semicircular [box]; one closes it with a staple] (Hucisko). *Kufer jest mniejszy od skrzyni, jest żelaznymi obręczami ukuty, ma wieko wypukłe* [“Kufer” is smaller than a chest, with shod iron fittings; it has a semi-circular lid] (Ruda Solska). *Kufer to schowek na ubrania i bielizne w kształcie pudła* [“Kufer” is a storage box-like [thing] for clothes and underwear] (Ratoszyn). *Kufer to schowek na ubrania z półokrągłym i okutym wiekiem* [“Kufer” is a storage [thing] for clothes and underwear with a sem-circular lid with fittings] (Grądy). *Kufry, skrzynie stały w komorach* [“Kufry”, chests were [stored] in compartments (chambers)] (Branew). *Kufer to już jak panna młoda za mąż wychodziła, to tam już mama jej nakładala to dywany, to pościel to co nakładzone miała, to*

*walki płótna swojej roboty narobione* [“Kufier” – when a bride was getting married, her mother put rugs, sheets and home-made linen wear in it] (Hołowno). *Kufier to drewniana, często zdobiona skrzynia na ubrania* [“Kufier” is a wooden case for clothes, often decorated] (Grabowiec). *Tak, kufier, dywany, płótno, to wszystko, to musiała panna mieć, i w posagu ojciec dawał krowe. Jak w wesele, orszak szedł weselny, to ten kufier jechał za, z tyłu od razu kufier jechał do teściów. I co najcięższy był, to była najbogatsza panna* [Yes, “kufier” rugs, the linen – the bride had to have it all; her father gave a cow for the dowry. When the wedding procession was walking, the “kufier” was travelling right behind them, [meant] for the parents-in-law] (Bojary). *Kufier to drywniana, często zdobiona skrzynia, w której panna przechowywała wyprawę ślubno* [“Kufier” is a wooden box, often decorated, for a bride to keep the trousseau in] (Malinówka). *Ważny był też kufier, który dziewczyna miała u siebie w domu. Od niego zależał stan materialny dziewczyny. Były kufry pięknie malowane i ozdabiane lub też bardzo skromne. W nim mieścił się dobytek przyszyj panny młodej* [“Kufier” was important too. The girl kept it at home. The girl’s material status depended on it. There were beautiful “kufers” painted and decorated; there were also more modest ones] (Bytyń). *Na wiano to dawała matka córce kufier, żeby se te gałgany miała dzie włożyć* [‘Her mother used to give her daughter a “kufier” for her dowry for all the clothes to put in] (Gołąb). *Dla panny młodej wyprawa musiała być. Musiał też być duży kufier z wikliny albo z drewna* [The bride had to have a dowry. She had to have a “kufier” made from wood or wicker] (Moniatycze). *Drużbany zabierają kufier, poduszki, pirzynie, wiążą na wóz już, i siadają na ten wóz, już przyjadą do młodej, to już musi ojciec wykupić. Kufier to był w kształcie pudła do przechowywania odzieży* [The best men took the “kufier”, pillows, the feather-bed with them onto the cart; they got onto the cart and went to the bridegroom. Her father had to “buy her out.” The “kufier” was a box-like thing for clothes to be kept in] (Gałęzów). *Jak w wesele, orszak szedł weselny, to ten kufier jechał za, z tyłu kufier jechał do teściów* [During the wedding time, when the wedding procession was walking along, the “kufier” was travelling behind them – on, for parents-in-law] (Glinny Stok).

Źródła: PM, ML, KAGP, MG.

Geography: general (see Map 33).

Gen-Sg. *kufra*; Gen.-Pl. *kufarów*; pronunciation: *kufier*.

Cf. *kuferek, sąduk, skrzynia, skrzynka*.

**Lewus** ‘człowiek leworęczny’ [‘left-handed person’]

*Lewus to wszystko robi lewo ręką* [“Lewus” does everything left-handed] (Gręzówka). *Lewus, bo zamiast prawo ręką, to robi lewo* [“Lewus” – instead doing things with his right hand, he does everything left-handed] (Stanin). *Kiedyś to na lewusów krzyczeli, żeby przeszedł na prawo ręką* [In the past, the “lewus-pl.” were rebuked to switch from left to right-handedness] (Telatyn). *Ja patrze, a un pudpisuje sie lewo ręką, przecie to lewus jest* [I am looking and he is signing with his left hand; surely he is a “lewus”] (Ulhówek).

Źródła: PM, KAGP, MG.

Geography: around of Hrubieszów, Tomaszów Lubelski, Biała Podlaska, Łuków and Puławy (see Map 16).

Gen.-Sg. *lewusa*; Gen.-Pl. *lewusów*; pronunciation: *levus*.

Cf. *lewak, lewczan, leworóg, majkuciarz, majkus, majkut, majkutnik, malkuta, mantykus, mańda, mańka, mańkus, mańkut, śmaja*.

Analogically to volumes 1 -7 of *A Dialect Dictionary of the Lublin Region*, Volume 8 uses an orthographic transcription with the form of its entries standardized to fit the all-Poland format. Each entry has been supplied with contexts using a standardized half-phonetic codification conforming to phonetic, morphological and syntactical features of the Lublin Region dialects.

Maps and qualifiers in the dictionary constitute an integral part of the entries. A map plays an important role in a visual specification of a geographical location. It has been embedded in the entry in order to make a better use of geographical data and capture a location of a given lexical item in a dialectal structure of the region. Maps help the reader to navigate in a spatial occurrence of a given name and in its range (concentrated, scattered, scarce, uneven, central or peripheral); they also show a lexical connection between the neighbouring areas. All these data determine the type of a name and its designatum. The reader learns how a given name functions among other words related to the designatum, i.e. to its synonyms and heteronyms. The range and localization of the name informs the reader about the its recessive or expansive properties. Illustrations help provide a better identification of the designatum including its detailed visual description.

The qualifiers are an integral part of an entry and of all of its components; they are embedded in the dialectal contexts created by the dialect users. They have been carefully selected and organized according to the methodology used in an entry description. Using qualifiers in this way, i.e. combining them with the appropriate contexts, reflects the linguistic

awareness of modern village inhabitants, who bring up the past through a given name and its designatum.

Volume 8, *Man and Family. Hygiene and Diseases. Furniture, Appliances and Household Jobs* is a study which documents the language heritage and, according to the UNESCO convention from 2003, is designed to preserve the non-material and cultural legacy of the region. In an era of changes which modern dialects undergo, this form of record becomes a cultural necessity and challenge for generations now and in the future. The dictionary reflects the complexity, multiculturalism and lexical diversity of the Lublin region involving Little Poland, Mazovia, the Eastern Borderlines as well as all-dialect and Poland-wide phenomena. The dialectal-ethnolinguistic analysis of the material carried out in this volume provides multi-sided characteristics not only of a particular term but also of its place in the cultural, customs-, beliefs- and awareness-related structure of the village of the Lublin region. It is expected to function as a bridge not only between the east and the west but also between the European Union and Eastern Europe.

Volume 8 of *A Dialect Dictionary of the Lublin Region*, which is aimed not only at academics but is also designed to serve a pragmatic purpose, is a way of preserving the cultural and linguistic legacy of the Lublin region conceptualized by means of words that form a dialectal lexicon. The volume is expected to be an important instrument in creating a “regional trademark” and in promoting the Lublin region not only among linguists but also among scholars of other disciplines, regional artists, regional culture promoters, teachers who pursue an educational regional path and who spread the concept of a “little homeland,” as well as among teenagers (junior high school and high school students) willing to understand the cultural and linguistic essence of their region.

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