

# A Dialect Dictionary of the Lublin Region

## Volume 10.

### Rites and Folk Customs

Volume 10 of *A Dialect Dictionary of the Lublin Region*, titled *Rites and Folk Customs*, contains 2069 entries with 25 illustrations and 41 linguistic maps. It forms a thematic unity of its own, with the naming terms relating to different phases of rites of passage (birth, baptism, marriage, wedding, death and burial), annual holidays and holiday celebrations and linked with them, rituals and religious and lay customs involving superstitions, magical and symbolic behaviour. Some of the rituals and customs belong to the past, others are still observed in Polish village life.

The vocabulary of this volume depicts the Polish traditional rural community with its deep religiosity which combines the Christian and pagan elements still functioning in interpersonal relations. The common denominator is the rituality and customs-related folk practices deeply rooted in the villagers' everyday existence, in their sense of communality and their celebrations. Generally, the cultural practices and behaviour intermingle, and so do the weekdays and holidays; religiosity blends with magic and with symbolic and pagan elements which reside in the folk rituality and customs-related practices. The wealth of interpretation of the surrounding world manifests itself in the use of both local and regional synonymic expressions which relate to one and the same designatum. Thus 'the first visit paid in the home of the future bride's or bridegroom's parents before the couple's marriage' is called *dowiady*, *obgadziny*, *obzory*, *ogłędne*, *ogłedy*, *ogłędziny*, *omówiny*, *opatry*, *ośle ogłędziny* ("donkey inspection"), *psie baby*, *swaty* ("marriage agreement"), *ugoda* ("agreement"), *wymówiny*, *wywiady*, *zapytywiny*, *zmówiny*, *zwiady* ("reconnaissance"); 'hen party' is termed *babski wieczór* ("ladies' evening"), *babskie wesele* ("ladies' wedding"), *dziewiczy wieczór* ("virgin's evening"), *korowajnice*, *rozpleciny*, *różga*, *różgowiny*, *wianeczki*, *wiejczyiny*, *wieńczyny*, *złubiny*; 'gate crashers at the wedding party' are *futryniarze*, *kościelne*, *kościelniaki*, *kościelnicy*, *kościelniki*, *nieproszone goście*, *obozowce* ("campers"), *pasierby*, *postrona*, *przydany*, *sienne goście*, *surowce*, *sybiraki* ("Siberians"), *wieczorowe*, *zaporozcy*, *zawiślaki*; 'a bunch of flowers with herbs and fruits sprinkled with blessed water on the Day of Mother of God' is *bukiet żniwny* ("harvest bunch"), *kwiątka*, *kwiетка*, *kwiетка*, *równianka*, *wianek* ("wreath"), *wiązanka*, *ziele*, *zielnica*; 'end of carnival' is termed *kródky*, *kusak*, *kusaki*, *maslennaja niedziela*, *miasnycia*, *ostatki*, *ostatki zapustne*, *przedpoście*, *szalone dni* ("mad days"), *zakudy*, *zapusty*.

Volume 10 is a sequel to the volumes already published, which combine the methodological requirements of an intra- and interdialectal dictionary. The volume has a non-differential character and its entries, just like those in the volumes already published, have the same structure: the names of the designata are alphabetically ordered and the cultural and customs-related contexts are provided by using the atlas-based techniques and iconography. For the sake of methodological unity with the preceding volumes, this volume also contains a section which recapitulates the methodological assumptions and the editorial lay-out and provides a list of the sources and names of locations from which the material has been gathered.

The research area on which the Project is based coincides with the administrative division of the Lublin region established before 1975 and re-established with minor changes in 1999 (see Map 1). The material compiled is based on spoken texts of 636 oldest villagers of the Lublin region (cf. the list of place names) and comes from 2530 informers. The corpus of

Volume 10 includes (i) tape-recorded fieldwork data; (ii) continuous texts in written form (without sound-file documentation) and (iii) questionnaire-based lexis without contextual exemplification. Additional material comes from the dictionary files of *Atlas gwar polskich* (*Atlas of Polish Dialects*; entries without contexts), *A Dictionary of Polish Dialects* (The Polish Publishing House–PAN), linguistic archives, partly from MA- and BA-papers and from other printed sources.

Each entry consists of the following elements:

- (i) the entry and its meaning given in the form of definition;
- (ii) an illustration referred to by using references to the designatum, given at the end of the *Dictionary*. The digit which follows the referencing symbol stands for the illustration number;
- (iii) contexts in which the word is used;
- (iv) sources;
- (v) the geography of the word with a linguistic map, referred to by the referencing symbols given at the end of the *Dictionary*;
- (vi) inflexional processes and the most frequent phonetic variants given in the Pronunciation section;
- (vii) references to the synonyms (variants of names of a particular village) and to the heteronyms (name variants on a larger territory), introduced by the symbol „por.” (“cf.”).

Some illustrative examples are given below.

**Dyngus** ‘a custom of throwing water over others on Easter Monday’ (see Illustration 14). *Dyngus to taki starodawny zwyczaj oblewania sie wodo w Poniedzialek Wielkanocny* [*Dyngus is an old custom of throwing water over each other on Easter Monday*] (Skoków). *Dyngus to oblewanie wodo panien w Pońdzialek Wielkanocny* [*Dyngus is throwing water over girls*] (Grabówka). *W poniedzialek sie oblewali wodo, z wiadra oblewali. Był dyngus w poniedzialek i oblewali sie wodo tak samo, jak dziś. Panny sie cieszyły i dawały pisanki, co same zrobiły, bo to znaczyło, że sie chłopaki nio interesujo i nie zostanie staro panno* [On [Easter] Monday they threw water over each other; from buckets they did it. It was a Monday *dyngus* and they threw water over each other, just as they do it today. The girls enjoyed this and they offered boys Easter eggs they had painted themselves. This meant that the boys took interest in themso that they would not remain spinsters] (Krynica). *W Wielki Poniedzialek to lejus, dyngus, chłopcy oblewajo dziewczęta wodo* [On Easter Monday [there is] *lejus-dyngus*; the boys throw water over the girls] (Baranów). *Koło studni to było pełno wody naciąggnięte dla bydła, a my jo do tego koryta. Mokra jak kura była. Taki to był dyngus kiedyś* [There was plenty of water at the well prepared for the cattle and we [pushed] her into the trough. She was [dripping with water] like a wet hen] (Moniatycze). *W Wielki Poniedzialek był dyngus, kawalery oblewali panny* [On Easter Monday there was *dyngus*; bachelors threw water over girls] (Bałtów). *Dyngus to jest oblewanie wodo we święta* [*Dyngus is throwing water over [others] during Easter holiday*] (Łopatki). *W Wielgi Poniedzialek to oblewajo, jest dyngus* [On Easter Monday they throw water over [each other]; there is *dyngus*] (Łazy). *Dyngus to jeszcze do dziś jest ten zwyczaj oblewania sie wodo w Wielki Poniedzialek Wielkanocny, no taka już tradycja* [*Dyngus is still a custom of throwing water over each other on Monday Easter; this is just a tradition*] (Orłów Murowany). *W Wielki Poniedzialek to lijek, dyngus* [On Easter Monday [there is] *lijek, dyngus*] (Świeciechów).

Sources: PM, ML, KAGP, MG.

Geography: spread all over the region – extended diffusion (see Map 12).

Gen. Sg. *dyngusa*; Gen. Pl. *dyngusów*; pronunciation: *dyngus*.

Cf. *lanie, lany poniedziałek, lej, leja, lejak, lejek, lejka, lejus, oblewanie, oblewanka, śmigus, śmigus-dyngus, święty lej.*

**Piska** ‘Easter egg is an egg coloured on the occasion of Easter with a paint or through boiling it in natural substances such as onion peel, bark, cereal, herbs and decorated with geometrical designs or flowers using wax and an Easter-egg marker’ (see Illustration 15).

*Piska to takie kolorowe, malowane jajko świąteczne* [Piska is a colorful, painted holiday egg] (Hosznia Ordynacka). *Piski to jajka malowane kilkoma kolorami* [Piski are eggs colored with several paints] (Studzianki). *Piski byli pisane woskiem w takie wzorki różne, kółka, kreski, grabki, kwiaty, listki, kwadraty, trójkąty, co tam kto umiał zrobić, i to woskiem i w łupinach z cebuli na żółto, na brązowo, w życie młodym na zilono, w korze olchowej, dębowej, to na czarno* [Piski were painted with wax; there were many patterns on them: circles, lines, fork-line figures, squares, triangles – anything that one was able to paint with wax. [They were colored] yellow or brown with onion peels, green, with young rye, black, with oak and alder] (Staw Noakowski). *Grabki, słoneczka takie robili, chmurki, no i różne kwadraty, trójkąty, zawijasy, koła na tych piskach, i to woskiem i takim pisakiem sie pisało. I na kolorowo to malowali w gotowanych z różnych tam, a to zboże, a to łuski cebuli, a to w korze orzechu. Ale ni każdy potrafił piske zrobić* [Fork-like figures, clouds and various squares, triangles, squiggle patterns, circles, they painted; and one drew all this with wax and a wax marker. And they were coloured with rye, onion peel and with nut tree bark. And not all can make them] (Żrebce).

Sources: PM, KAGP, ATO, MG.

Geography: The central part of the Lublin region (see Map 11).

Gen. Sg. *piski*; Gen. Pl. *pisek // pisków*; pronunciation: *p'iska*.

Cf. *jajko kraszane, kraska, kraszane jajco, kraszanka, malowanka, pisa, pisanka, skrobanka, wołoczebne.*

**Południca** ‘a mythical woman-like spectre making sure that no work is done at noon’ *Południca, to kiedyś mówili, że pilnuje, żeby w południe ludzie nie byli na polu, żeby nie pracowali w samo południe* [Południca, they say she watched lest harvesters were in the field working at high noon] (Karmanowice). *W polu były południce, a w rzyce topielice. Tak sie godało, nie idź w pole, bo cie złapie południca. Nieroz sie swoji babki pytałam, jako ta południca, bo babka godali, ze nie siedź w polu długo, przyguń krowy na południe, bo cie południca złapie. A babka godała, ze je w takim białym prześcieradle łokrucuno, gęby nie widać* [In ther fields, there were *południce* and in the rivers, *topielice*. One used to say: “don’t go to the field because you will be caught by a *południca*”. I often asked my grandma what such a *południca* looks like, since my grandma used to say: “don’t stay in the field, bring the cows back [to the cowshed], because you will be caught by a *południca*”. And my grandma said their faces could hardly be recognized, being wrapped in bedsheets] (Świeciechów). *Jak jeszcze moje babcia mówili, to były takie różne tam strachy, i te południce, co w południe pola pilnowali* [As my grandma said, there were many ghosts, and those *południce* among them that guarded the fields] (Nielisz). *W południe w polu żniwiarzom szkodziła południca* [At noon, the harvesters were disturbed by *południce*] (Poniatowa). *Południca to, no, to jakaś kobieta miała być ubrana w białe szaty i ona straszyla. O, tak, tak, pamiętam dokładnie, tak. To była kobieta w białe szaty ubrana i ona straszyla czy zabierała dzieci, czy łapała dzieci, coś takowego było właśnie* [Południca was a woman dressed in white who scared people. O yes, I remember: she wore a white dress and took kids away or she caught them, something like this] (Krępiec). *Jak pływienie buraków czy tam co innego w polu, to do domu na południe sie leciało, bo złapie południca. To z dawien dawna wierzyły, że w południe łapie południca na polu* [When beetroots were weeded in the fields, then at noon one ran back home not to be

caught by a *południca*. This was an old belief that you could be caught by a *południca*] (Trzydnik Duży). *Wy żniwa to krzyczą, uciekaj, bo cie południca porwie, bo one w południe były, w to największe gorąco* [During the harvest time one shouted: ‘run away because you will be caught by a *południca*. Because they were seen at noon, during the heat peak’] (Otrocz). *Południca w południe grasuje, dwunasta godzina, to trza z pola uciekać i modlić się* [*Południce* prowl at noon; when twelve strikes, you have to run away from the field] (Babin). *Południca to taka carownica, co lotała w samo południe, ubrana tak w lachy, z siwymi włosami. I to była południca* [*Południca* is a kind of witch who was flying at noon, dressed in rags, with grey hair.’ And this was *południca*] (Rzeczyca Ziemiańska). *Południco straszały dzieci, że to łapie, i żeby w południe po polach nie latały* [*Południce* scared kids that they would be caught if [they] were running around in the fields] (Olbięcín).

Sources: PM, KAGP, ATO, AD-ZL, MG.

Geography: The western, central and southern parts of the Lublin region (see Map 35).

Gen. Sg. *południcy*; Gen. Pl. *południc // południców*; pronunciation: *poɯdɲica, puɯdɲica, połudɲica, pułudɲica*.

Cf. *laskotka, rusalka, upiór, wiedźma, zmora, żytnia baba*.

**Szeptucha** ‘a woman who heals people with herbs or with healing spells’

*Byli takie szeptuchy, stare babki, nie każde, tylko takie wybrane. Normalnie wyglądały, niedużo we wsi takich było, ze dwie, trzy. To ktoś taki specjalny musiał być, że umiał, wszystko wiedziała. Przyszła kobieta, że ją brzuch boli, a ona tam poszeptala, poszeptala i mówi, bo ty gruba jesteś, ty jesteś w ciąży. A ona sama o tym jeszcze nie wiedziała. I z kołtunami taki zwykły lekarz już nie pomógł, tylko się do tej szeptuchy, żeby coś tam zamawiała. Ona tam zamawiała to, to, szeptała potem* [There were such *szeptuchy*, old women; not all, but some of them. They looked normal; there were not many of them in the village – two or three in all. They were very special, they knew everything. A woman came over saying she had a stomach ache, and she whispered and says” ‘you’re big, you’re pregnant’. And the woman didn’t know this. An ordinary doctor healing Polish plait could not help her. And she went to see a *szeptucha* for her to be spell-healed. And the *szeptucha* did the heal-spelling, and she whispered and whispered and whispered] (Hołowno). *Takie kołtuny na głowie były. [...]. Tylko szeptucha mogła obciąć kołtuna, obciąć tak jakby specjalnymi nożyczkami* [There were Polish plaits on heads. [...] Only a *szeptucha* could cut them with a pair of special scissors] (Mosty).

Sources: PM, MG.

Geography: North-Eastern part of the Lublin region.

Gen. Sg. *szeptuchy*; Gen. Pl. *szeptuchów*; wymowa: *šeptuxa, šyptuxa*.

Cf. *baba, babka, guślarza, lepietucha, szeptunka, zamawiaczka, zielarka, znachorka*.

Analogously to volumes 1- 9 of *A Dialect Dictionary of the Lublin Region*, Volume 10 makes use of 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 syntactic features of the Lublin Region dialects.

The maps and the qualifiers in the dictionary constitute an integral part of the entries. The maps play an important role in the visual specification of the entry’s geographical location by helping the reader to make a better use of the geographical data and to capture the location of a given lexical item in the dialect system structure of the region. They also help navigate in a spatial occurrence of a given name and in its range (concentrated, scattered, scarce, uneven, central or peripheral) by showing the lexical connections between the neighboring areas of the lexis. All the data point to the type of the name linked to its

designatum and to its function in the entry's system of synonyms and heteronyms. The localization and the range of the name help inform the reader about its recessive or expansive properties. Illustrations help provide a better identification of the name's designatum including its detailed visual description.

The qualifiers *per se* are not part of an entry but are embedded in the dialectal contexts evoked 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 appropriate contexts, reflects the linguistic awareness of modern village inhabitants, who bring up the past via the name and its designatum.

Volume 10, *Rites and Folk Customs*, 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 the era of the changes which modern dialects undergo nowadays, this form of record becomes a cultural necessity and a challenge for present and future generations. 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 presented 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.

Although Volume 10 of *A Dialect Dictionary of the Lublin Region* is an academic study, its purpose is also a practical one: it aims to preserve the cultural and linguistic legacy of the Lublin region conceptualized by means of words which form the dialectal lexicon. The volume is expected to play an important role in creating a "regional trademark" by way of promoting the Lublin region not only among linguists but also among scholars of other disciplines, regional artists, regional culture promoters, teachers spreading the concept of a "little homeland," as well as among teenagers who want to understand the cultural and linguistic spirit of their region.

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