

A Dialect Dictionary of the Lublin Region

Volume XII

Activities – Measurements – Emotions – Features and Properties – Other. Dialect Texts. Index of Entries

This volume is a supplement to *A Dialect Dictionary of the Lublin Region*. It contains 1397 entries and 11 linguistic maps which relate to the semantic fields of *Activities, Measurements, Emotions, Features and Properties and Other*. An integral part of the volume are dialect texts and an index of the entries from volumes 1–12 of the *Dictionary*. The material in volume 12 is not thematically uniform: it summarizes, segments and complements the lexical entries of the entire *Dictionary*. Apart from the names associated with the activities, features, properties, measurements and emotions, the volume supplements some of the thematic domains of the entries found in the previous volumes, including words such as *balonie* ‘roślina – jastrun właściwy, *Leucanthemum vulgare*’ (‘ox-eye daisy’), *gruba* ‘piec do ogrzewania wszystkich pomieszczeń domu’ (‘a stove used to heat all rooms in a house’), *grzęda* ‘drażek umocowany pod sufitem w rogu mieszkania, służący do wieszania ubrań’ (‘a rod placed under the ceiling in one of the rooms’ corners for hanging clothes’), *kryzysówki* ‘pierogi z ziemniakami i cebulą’ (‘potato and onion-stuffed *pierogi*/dumplings’), *kusy pies* ‘skorek pospolity, *Forficula auricularia*’ (‘common European earwig’), *łuczyna* ‘żywiczny, wysuszony kawałek drewna służący dawniej do oświetlania izby’ (‘resin-saturated dry piece of wood used for lighting a room’), *pecyna* ‘kawałek ukruszonej gliny, tynku, wapna’ (‘a piece of chipped clay, plaster or lime’), *żywina* ‘zwierzęta domowe’ (‘domesticated animals/pets’).

The volume also contains new, “non-naming” entries such as *ano* ‘yes, sure’, *byle* ‘that’, *coby* ‘that’, *ino* ‘only’, which are important elements of the rural linguistic worldview, i. e. of the material and spiritual culture of the village, known in the past, very often difficult to define, yet inscribed in the everyday village life. Such entries often function as conjunctions and various “pro-forms” in longer utterances or in their parts.

The vocabulary of Volume 12 shows a somewhat different picture of a traditional village community; still, as is the case with all other naming domains, one can appreciate the wealth of possible interpretations of the surrounding world in its local and regional cultural spaces as reflected in the multitude of names referring to a particular designatum, e.g. *beltać*,

brzechtać, kalatać, klócić, mącić, mieszać ‘mieszać płyny’ (‘mix fluids’); *bryznąć, cisnąć, kidnąć, kinąć, pyrznąć, rucić, rzucić, szmyrgnąć* ‘rzucić czymś’ (‘throw something’); *brudzić, ćmoruchać, kitlać, morusać, murdzać, rechać, smolić, tytlać, walać* ‘brudzić siebie lub swoje ubranie’ (‘to smear clothes; to get dirty’); *cknić się, kuczyć się, przykrzyć się, skuczno, tęsknić, tęskno* ‘odczuwać tęsknotę’ (‘to yearn’).

This volume is the next part of the several volume regional dictionary, which combines the methodological requirements of an intra- and interdialectal dictionary. The dictionary has a non-differential character and is based – with a view to preserving its uniform character – on the same methodological principles as the eleven volumes already published. It has the same entry structure, with alphabetically arranged items inscribed in broad cultural and customs-related contexts aided by atlas-based techniques. The dictionary contains a section which recapitulates the methodological assumptions and publishing guide-lines and provides a list of sources from which the material has been extracted.

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 571 oldest villagers of the Lublin region (cf. the list of place names) and comes from 2500 informers. The corpus of Volume 12 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) contexts in which the word is used;
- (iii) sources;
- (iv) the geography of the word with a linguistic map, referred to by the referencing symbols given at the end of the *Dictionary*;
- (v) inflexional processes and the most frequent phonetic variants given in the Pronunciation section;
- (vi) 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.

Bałykować ‘marnować, tracić czas’ (‘waste time’)

Bałykuje, próżniok je, nie chce robić [(He) *bałykuje*; the lazy-bone would just eat a lot and does nothing] (Gościeradów). *Nie chce mu się robić, ino bałykować lubi całymi dniami* [He is just fooling around; he *bałykuje* all day long] (Opoka). *On lubi się tak bałykować, żadnej roboty się nie bierze* [He just likes *bałykować*; he does not feel like working] (Gałęzów). *Robota go się nie trzyma, woli bałykować* [He does not like to work; he prefers *bałykować*] (Charlejew).

Sources: PM, MG.

Geography: the western part of the Lublin region

Pronunciation: *bałykować*.

Cf. *barłóżyć, byczyć się, hać, leniuchować, mitrężyć, próżnować, przeliwać się*.

Katulać się I ‘tulać się po świecie’ (‘wander around the world’)

Bedzie katulać się po świecie, jak tu gospodarka jest [He *katula się* all over the world despite the good shape of the country’s economy (intended meaning: ‘He keeps wandering around the world [in search of a job], while this country’s economic growth is very good (hence he can get a job easily’)] (Uchańka). *Ja jeszcze dwa lat po wojnie tak katulał się, to tu, to tam, i potem dopiero wrócił tutaj* [Two years after the war I still *katulał się* here and there and finally returned] (Stulno). *Co bede na stare lata katulać się po świecie, chco, niech jado, a ja katulać się ni bede* [In my old age, why should I *katulać się* all over the world? If they so wish so, let them do it] (Hrebenne).

Source: PM, MG.

Geography: the eastern part of the Lublin region.

Pronunciation: *katulać się*.

Cf. *tulać się*.

Pecyna IV ‘kawałek ukruszonej gliny, tynku, wapna’ (‘a piece of chipped clay, plaster or lime’)

Pecyna to grudka gliny wypalona [*Pecyna* is a piece of baked clay] (Staw Noakowski). *Pecyna to wapno z pieca, z glino co leci* [*Pecyna* is the lime and clay taken out from the oven] (Rożki). *Pęcyna, to jo dziecko wybiera jak dhubie w piecu* [A child gets *pecyna* when he pokes in the stove] (Tarnawka). *Pęcyna to ten gruz, co leciał, jak się drzewiane ściany łomiatło*

[*Pecyna* was the rubble which fell off the wooden walls during the clean-up] (Stojeszyn). *Pęcyna to odpadający kawałek wapna z pieca* [*Pęcyna* is a piece of lime falling off from the stove] (Sulów). *Pęcyna to jest ta glina do łobleciania ścian, co łobleciała* [*Pęcyna* is the clay covering the wall which fell off] (Sąsiadka). *Pęcyna łodpada z pułapu, to takie suche* [*Pęcyna* is something that is dry that falls off the ceiling] (Łazy). *Pęcyna to sie kruszy z pieca* [*Pęcyna* is a thing that peels away from the stove] (Horyszów Ruski). *O, to tak pęcyna tam czegoś, z pieca sie ukruszy pęcyna* [Oh, this is *pecyna* – some stuff that chips away from the stove] (Siedliska, the district of Tomaszów Lubelski). *Pęcyna to twarde z pieca, chleb jak pęcyna, jak twardy* [*Pęcyna* is something that comes off from the stove; a loaf of bread is as hard as *pecyna*] (Oszczów).

Sources: PM, MG.

Geography: common.

Gen. Sg. *pecyny*; Gen. Pl. *pecynów*; pronunciation: *pecyna, pęcyna, pycyna, pyncyna*.

Cf. *pacyna*.

Swarzyć się ‘kłócić się’ (‘to quarrel, argue’; *swarnik* ‘club moss’ [etymologically linked to *swarzyć się* – HK]).

Swarnik kwit żółto i swary wszelkie powodował, mówili, że przez to ludzie mieli swarzyć sie, przez to ziele [*Swarnik* (club moss) bloomed yellow, making people quarrel; people quarrelled because of this weed] (Rogóżno). *Zgoda w domu, a swarnik przyniesić, to zara zaczną swarzyć sie, tak to ziele działa* [When you bring *swarnik* to a peaceful home, the family members start quarrelling; this is what this weed does] (Niedzieliska). *Tak mówili, że przyniesła swarzybabe do domu i od razu zaczęli swarzyć sie* [They said she brought *swarzybabe* home and they immediately started to quarrel] (Kulik). *Swarzybaby to nie chcieli ludzie nawet brać do ręki, bo zaczęli sie kłócić, po dawnymu swarzyć sie* [They did not even want to hold *swarzybaby* in their hands because they did not want to argue or *swarzyć się*, as they used to say] (Kasiłan). *Swarzyć sie kiedyś swarzyli i dali ludzie swarzyć sie bedo. Przydzie i tak będzie podjudzać, bo może zaszkodzi, może zaczęli swarzyć sie* [*Swarzyć się*; in the past they quarrelled and they will still be quarrelling in the future. When she comes along, she will start egging them on and they will probably start to quarrel] (Majdan Stary). *Swarzyć sie ludzie bedo o byle co* [People would argue about anything] (Worgule). *So takie, co lubio byz przerwy swarzyć sie, jak ni w domu, to z sąsiadami* [There are some who like to argue all the time, if not with the family members, then with their neighbours] (Sól). *Swarzyli sie byle czego, powodu ni było, a te swarzyli sie* [They quarrelled about nothing; there was no cause for quarrels but nonetheless

they (did) quarrel] (Potok Górny). *O byle co ludzie swarzo sie* [One (always) quarrels about anything] (Niedziałowice).

Sources: PM, MG.

Geography: the eastern part of the Lublin region and the Biłgoraj area (see Map 9).

Pronunciation: *sfażyć się*.

Cf. *jarchać się, klócić się, spierać się, sprzeczać się, wadzić się*.

A special part of this volume contains 413 oral dialect texts recorded from 119 villages of the Lublin region. They are longer conversations about the various aspects of old village life with references to the present-day rural life. The themes relate to agriculture practices, home appliances, food, plants, the animal kingdom, village building and construction, village space, social and religious life, astronomy, meteorology, time, folk customs and rites. This volume also contains an alphabetically ordered reference list of the entries included in the 12-volume set of the *Dictionary*.

Analogously to volumes 1–11 of *A Dialect Dictionary of the Lublin Region*, Volume 12 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. This codification has also been applied to the entries-related contexts.

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. linking them to

appropriate contexts, reflects the linguistic awareness of modern village inhabitants, who bring up the past via the names and their designata.

Volume 12, *Activities, Measurements, Emotions, Features and Properties and Other*, is a study which documents the language heritage and as such is, according to the UNESCO convention from 2003, designed to preserve the non-material and cultural heritage 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 a multi-sided characteristic 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 12 of *A Dialect Dictionary of the Lublin Region* is an academic study, its purpose is also a practical one: its goal is to preserve the cultural and linguistic heritage of the Lublin region conceptualized by means of dialectal words and expressions. It is hoped that the volume will play an important role in creating a “regional trademark” of the Lublin region by promoting it 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 the region.

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