

SANTRAUKOS / SUMMARIES

Juan-Andrés Villena-Ponsoda

Geolingvistikos ir dialektologijos duomenų patikimumo dilema atliekant sociolingvistikos tyrimus. /θ/ skilimo Andalūzijos ispanų kalboje atvejis

Kadangi geolingvistikos, dialektologijos ir šiuolaikinės sociolingvistikos teikiami duomenys vertinami remiantis labai skirtingomis kalbos ir visuomenės teorijomis, kyla dilema siekiant geolingvistinių ir monografinių tarmių duomenų pagrindu rekonstruoti besiformuojančios kalbos atmainos istoriją. Sociolingvistiniai duomenys yra pagrįsti sociologinėmis prielaidomis apie imties sudarymą ir nuokrypį, bet jos nesuderinamos su tuo, ką suponuoja geolingvistiniai ir dialektologiniai duomenys (Villena-Ponsoda 2010). Taigi, tiriamoji problema sietina su klausimu, kiek geolingvistiniai ir monografiniai tarmių duomenys yra patikimi, siekiant retrospektyviai nustatyti tiriamos kalbos atmainos istoriją ir konkretų kalbos pokytį.

Dabar vykstantis vidurinėsios miestiečių klasės kalbos atmainos, tarpinės tarp nacionalinės standartinės (Madrido) ir pietinių Andalūzijos ispanų kalbos atmainų, formavimasis yra suprantamas kaip kalbos panašėjimo į šiuo metu gyvuojančią prestižinę vidurinėsios klasės kalbos standartą pasekmė. Jos tradicinės pietietiškos tapatybės kaitos procesai vyksta nuo šeštojo dešimtmečio vidurio ir artėja prie šiuolaikinių modernizacijos ir urbanizacijos diktuojamų tapatybių (Regan 2017; Villena-Ponsoda, Vida-Castro 2017).

Pakartotinė geolingvistikos ir tarmių tyrimų duomenų analizė bei palyginimas su dabartiniais sociolingvistikos teikiamais rezultatais leistų, pirma, kruopščiai ištirti šiuo metu vykstančių pokyčių paplitimą visuomenėje realiuoju laiku, antra, išnagrinėti *ideologinį* atsilikimą, turintį įtakos šio tipo retrospektyvinėms trajektorijoms.

Dalia Pakalniškienė, Jūratė Lubienė

Šiaurės žemaičiai kretingiškiai geolingvistiniu ir sociolingvistiniu požiūriu: plotas, tarmės vartojimas, kalbinės nuostatos

Straipsnyje svarstoma, ar įmanomas vienu dialektu kalbančios bendruomenės kultūrinės ir kalbinės tapatybės tęstinumas globalizacijos ir diglosijos (dialekto ir bendrinės kalbos) sąlygomis. Remiantis teorine geolingvistikos kaip dinamiškosios dialektologijos koncepcija, Antono M. Hageno pasiūlyta domėnų klasifikacija ir empirine projekto *Šiuolaikiniai geolingvistikos tyrimai Lietuvoje: punktų tinklo optimizacija ir interaktyvioji tarminės informacijos sklaida* (2011–2013) medžiaga, pristatoma vienos patarmės – šiaurės žemaičių kretingiškių sociokultūrinės tapatybės problematika. Tarminės grupės gyvybingumą ir sociokultūrinę tapatybę lemia įvairūs veiksniai, o ypač svarbūs trys: pakankamai išvystyta infrastruktūra, tarmės vartojimas ir tarmės vartotojų vertybinės nuostatos.

Dabartiniai šiaurės žemaičių kretingiškių tarminiai punktai infrastruktūros požiūriu yra nevienodi: vieni yra stiprūs, kiti vidutinio stiprumo, silpni arba nykstantys. Didžioji dalis kretingiškių tarminių punktų (per 80 proc.) yra stiprūs, gyvybingi, jų centrai išsaugoti tradiciniai ar kiek pasislinkę. Punktų silpnėjimui ir nykimui daugiausia įtakos turėjo mokyklų, kultūros centrų, bibliotekų centralizavimas.

Tarmė vartojama visose srityse, ypač gausiai – izoliuotajame (namų) ir solidarumo domenuose: apie 80 procentų pateikėjų kalba tarmiškai su šeimos nariais, kaimynais, draugais, pažįstamais. Instrumentiniame, arba viešajame, domene tarmės vartojimas sumažėja perpus – tesiekia 40 procentų. Maždaug penktadalis informantų keičia kalbinį kodą, t. y. kalba bendrine kalba, izoliuotajame ir solidarumo domene, o viešojoje erdvėje bendrinę kalbą renkasi net pusė žemaičių, ypač vidurinės ir jaunesniosios kartos (per 70 proc. abiejose amžiaus grupėse) atstovai.

Tik bendrine kalba su šeimos nariais, artimaisiais bendraujama retai. Maždaug penktadalis jaunesniosios kartos atstovų (apie 20 proc.) kalba bendrine kalba solidarumo ir instrumentiniame domenuose.

Tyrimo metu nustatyta, kad tarp visų šiaurės žemaičių kretingiškių kartų respondent grupių dominuoja sąmoningos nuostatos tarminio kalbėjimo atžvilgiu (apie 80 proc.): žemaitiškai kalbantis žmogus gerbia savo tarmę, yra savo krašto patriotas, laisvas žmogus. Pozityvus rašytinės tarmės vertinimas ir jos vartojimas, ypač internetinėje erdvėje, teikia naujų galimybių išlikti ir gyvuoti tarmei bei jos vartotojų tapatybei.

Chitsuko Fukushima

Veiksmožodžio asmenavimo sistemų kaita Tokunošimos tarmėse: draudimą reiškianti forma kaip dar vienas įrodymas

Straipsnyje aptariamas tarmės geografijos tyrimas, prasidėjęs nuo morfologinės veiksmožodžio asmenavimo sistemų analizės Riūkiū archipelago Tokunošimos saloje. Tyrimo tikslas – ištirti Tokunošimos veiksmožodžio asmenavimo sistemoje vykstantį kaitos procesą. Ši kaita rodo polinkį pertvarkyti japonų tarmių veiksmožodžio asmenavimo sistemas. Dviejų vietinių sistemų palyginimas atskleidė, kad šios kaitos dalis buvo naujovė, susijusi surieveksminėmis formomis, konkrečiai su *-ri* pridėjimu prie originalios formos, o skirtingų duomenų pagrindu sudaryti lingvistiniai žemėlapiai atskleidė istorinius pokyčius ir kartų lemiamą kaitą (Fukushima 2017). Šiame straipsnyje pateikiami 1977 m. Okamuros tyrimo pagrindu iš naujo nubraižyti lingvistiniai žemėlapiai ir teigiama, kad draudimą reiškianti forma yra dar vienas kaitos įrodymas. Rieveksminės formos ir draudimą reiškiančios formos žemėlapiai atskleidžia panašų geografinį pasiskirstymą: formos su *r* besibaigiančiu veiksmožodžio kamienu dengia visą salą, o formos su balse besibaigiančiu veiksmožodžio kamienu užima pavienius salos plotelius. Taigi, formos su balse besibaigiančiu veiksmožodžio kamienu yra senesnės nei formos su *r* besibaigiančiu veiksmožodžio kamienu. Ši išvada dera su Riūkiū tarmių pasiskirstymu bei japonų kalbos istorija.

Jūratė Pajėdienė

Expression of Samogitian Identity: Putting Together the Examples from *Kretinga Dialect Dictionary* (2011) into a Single Picture

Based on the illustrative material used in the Kretinga Dialect Dictionary (KDD), the article discusses the most prominent utterance models chosen by the speakers of the Northern Samogitian dialect of Kretinga by which the speaker reveals the attitude towards him/ her and his/her environment. An attempt to group the KDD speaker's utterances illustrating different realizations of commitment-based emotions by the functionality of the chosen phrases on the axis *I – you – third person – individual's indefinite expression: localization in time – localization in space – localization in community / cooperation* raises the possibility of versatile emotions at any point of choosing the focus of attention. It is noteworthy that more frequent repetition is characteristic of certain utterance models in the whole KDD (it is also linked with a generally greater probability of using such utterances in real speaking situations). The summary of more prominent features of the discourse revealing the emotional field of the KDD speaker, which are described in the article, makes it clear that each focus of attention (directing attention towards oneself, towards the addressee, towards the third person, towards the environment) is linked with the probability of revealing certain emotions to a different intensity. When speaking about oneself, the KDD speaker reveals one of the major commitments – love for oneself – most clearly. The communication with the addressee based on direct instructions reveals the expression of caring emotions very clearly. Caring and trust are most vivid when speaking about activities and being together. The KDD speaker's utterances about the third person and the maxims and generalizations of behaviour are usually based on evaluations. The emotion of anxiety/worrying comes to the fore when the KDD speaker discusses localization in time and space.

The article is based on the assumption that an attempt to group certain utterance models provoked by some daily situations out of the entirety of illustrations presented in the KDD enables us to assemble a certain picture of the SPEAKER representing the experiences and utterances of the multitude of depersonalized individuals. The outline of the Samogitian's emotional field shaped in this study should be further revised and highlighted by also referring to the Summary Table of the Psychic Characteristics of Samogitians established in the Research of

Ethnically Determined Psychic Phenomena (cf. Bliumas 1997). But that is already another stage of the study.

Loreta Vaičiulytė-Semėnienė

Concept of Human Identity on the Basis of *tapatus*, *-i* and Its Derivatives in Contemporary Lithuanian Opinion Journalism

The article addresses the content of human identity on the basis of the adjective *tapatus* and its verbal (*tapatinti*, *tapatintis*) and nominal derivatives (*tapatybė*, *tapatumas*). It combines structural and cognitive approaches to meaning. A human being is the starting point of the study. It refers to the material collected from the Corpus of Contemporary Lithuanian Language developed at the Centre of Computational Linguistics of Kaunas Vytautas Magnus University.

The material of opinion journalism available at the CCLL enables us to recognise and see the image of an identical human being shared by every more active reader of opinion journalism through the subjective identification with oneself and another human being. The features of the group concept can be seen on the basis of the peculiar concept of identity existing in the consciousness of an individual human being.

In the sentences in question a human being is actualised as the patient and/or percipient, agent or beneficiary.

The research revealed that human identity is a peculiar entirety of the person which is sensed, perceived and/or created on the basis of duality right from birth: as a more or less close relationship between a human being and partial identities (inherent or non-inherent, heavenly or earthly). The true inner human identity – the soul – is “received” from God at birth. It is the stable part (layer) of human identity. By similarity (the mirror principle) and earthly (another person’s, place, time) criteria a human being created, creates or will create the most variable layers of non-inherent identity. The outer layer of identity received at birth (gender, general external traits) is between the inherent inner layer and the non-inherent identity layer. From a temporal perspective, inherent identity is more stable than non-inherent. Variability (dynamism) correlates with expression by different forms of *yra tapatus* and *tapatinti(s)*.

The usage of the nominal derivatives of *tapatus* used as the actants of perceptual and action predicates leads to the conclusion that a human being feels, perceives and (re)creates his or her identity in his or her own way. It substantiates the peculiarity of everyone’s identity.

Considering that the adjective *tapatus* has two different semantic features – “similar” and “peculiar” – which are also shared by the words *toks pat*, *tolygus* and *kitoks*, *savitas*, *originalus* respectively, the dictionary definition of *tapatus* should apparently be updated. Notwithstanding the fact that when speaking (writing) about identity a human being often tries to find and finds the identity of oneself, another human being or other two human beings as similarity, which he or she brings to the foreground in the sentence, this similarity is always partial and variable. In essence, a human being with all of his or her relevant and/ or potential similarities (i.e. partial identity with oneself or another human being) is peculiar – different from everyone with whom he or she was, is or will be similar in some aspect.

Veslava Čížik-Prokaševa

Establishment of the Concept *sqjūdis* in Lithuanian

Based on the *Corpus of Contemporary Lithuanian Language* (CCLL) developed by the Centre of Computational Linguistics of Kaunas Vytautas Magnus University, the article seeks to determine how the concept *sqjūdis* established itself in Lithuanian. It was determined that 28 words originated in Lithuanian on the basis of the word *sqjūdis*: 14 nouns (one diminutive), 12 adjectives (10 adjectives of the short form, 2 adjectives of the pronominal form), one verb, and one adverb. These words were formed on the basis of different word-formation patterns. They are predominated by suffixal derivatives; the number of compound words is slightly smaller, whereas prefixal derivatives are even less common. The formations deriving from the word *sqjūdis* demonstrate a different level of word-formation: the formations of the fourth level are most

common; third-level formations are less common, whereas the formations of the fifth level are least common.

The word *sqjūdininkas* is most common; it was used for 234 times in the CCLL. The adjective *sqjūdinis* is much less common; it was used for 42 times. The noun *sqjūdietis* is even less common; 32 examples were found. Fourteen words were used only once in the corpus.

Masculine nouns are most commonly used in the CCLL; there are few feminine nouns. The adjectives of both genders are used in equal proportions. Nouns are usually used in the plural, whereas adjectives are more commonly used in the singular.

It should be noted that 26 out of 28 words originated after the events of 1990 in Lithuania and are connected to them. Only two words have no connection with the restoration of Lithuania's independence. These words are usually used in the sources of opinion journalism (340 out of 380 examples); they are less common in other sources.

After summarising all the words formed on the basis of the word *sqjūdis*, the following fields of meaning can be singled out: size, feature of action, action, type, name of object, time, name of person, peculiar feature.

Aurelija Gritėnienė

The Partisan of Postwar Lithuania in the Discourse of Opinion Journalism

Following the methodology of conceptual analysis elaborated by the Lublin ethnolinguistic school, the article attempts to find out how the Lithuanian partisan is conceptualized and categorised in the discourse of opinion journalism and what its cognitive definition is. The advanced search in the texts of opinion journalism of the *Corpus of Contemporary Lithuanian Language* found approximately 7,500 sentences on postwar Lithuanian partisans. By strictly adhering to the chosen methodology, the conceptual analysis should be performed on the basis of three types of data: language system, questionnaires, and texts. The present article focuses on the data of contemporary texts of opinion journalism only. Hence, it is important to underline that the cognitive definition of the partisan proposed in the article is not absolute and finite; it is based on the findings of the textual analysis of one type only. This definition should be supplemented in the future after studying systemic, fiction and questionnaire based data. Scholars have not yet been drawn to study the image of the partisan in the Lithuanian language and our worldviews; therefore, it is meaningful to formulate the concept of the PARTISAN on the basis of the analysis of opinion journalism texts; it is interesting to see how our consciousness perceives the postwar partisan today and how much the formation of this concept is determined by a historical, political and ideological context.

The semantic analysis of the data made it clear that the identity of the partisan is not uniform in the corpus. The perception of the partisan in the discourse of opinion journalism is three-fold: 1) as a particular, explicitly and accurately specified person; 2) as an abstract, unidentified figure; 3) as an unreal, falsified identity. As regards a particular, explicitly specified identity, the following cognitive definition of the partisan can be proposed: A Lithuanian partisan is a participant of the guerilla warfare against the regime of the Soviet Union, which took place in postwar Lithuania in 1944–1953, with a known name, surname and nickname, year of birth (age) and place of birth, the period of involvement in the guerilla warfare, the place, time and circumstances of fight, death and burial, marital and social status, the posts taken, the belonging to a specific military district, platoon, company, brigade or ethnographic region, rural district, countryside district, district, town or village; a partisan is usually armed, uniformed, having made an oath, characterised by certain character traits and external features and usually maintaining a contact with the environment through supporters. The connection between the past and the present is maintained through surviving partisans or through partisans' dreams, memoirs as well as the children and grandchildren of the perished partisans. Today, their memory is honoured through monuments, crosses, commemorative stones, films, books, television broadcasts about partisans, etc. The evaluation of their activities is rather ambiguous. Most of the illustrations speak about their positive evaluation: they are referred to as the heroes and legends of the nation; their blood is considered sacred, etc.; however, quite a number of sentences also speak about the murders, atrocities, etc. committed by partisans.

An unidentified partisan means an unknown, unfamiliar, unrecognised, forgotten or concealed person without a specific name and surname.

An unreal partisan implies a person who is: 1) in the pre-partisan state (not yet a partisan, almost a partisan, like a partisan); 2) half-partisan (the identity is not realised to the full); 3) an alleged partisan (pretended, disguised, camouflaged, calling oneself a partisan, introducing oneself as a partisan, etc.).

The material of the corpus analysed in the study leads to the conclusion that at the end of the 20th century the postwar partisan often takes the form of a romanticised, idealised, even mythologised, figure, as a certain role model to be followed, as an ideal citizen (warrior) of tragic fate in the Lithuanian consciousness. In today's context the partisan figure emerges as a peculiar source of inspiration for the builders of the state and its common citizens.

It should nevertheless be noted that such an image of the partisan is prompted by the texts of opinion journalism of the late 20th century only. The analysis of the opinion journalism of the 1950s–1970s would bring up an absolutely different definition of the partisan, because the evaluation and image of this figure in people's consciousness is highly dependent on the political and historical context.

Laimutis Bilkis

Peculiarities of Formation of Lithuanian Toponyms with Root *Gal-* (< Lith. *gālas* 'end, edge')

The toponyms deriving from Lith. *gālas* 'a place where a longer object ends; an outside limit of an object (front, outermost part); edge, border; boundary' and other common-root words of similar meaning constitute the largest entry (etymological word-family) of the third volume of *The Dictionary of Lithuanian Toponyms* (G–H). The toponyms with this root also abound in other Baltic languages. The toponyms with *gal-* stand out for their varied formation patterns and a special diversity of compound and composite formations; therefore, the analysis of their formation supplements and expands the description of the grammar of the Lithuanian language with new data.

The following characteristic features of the formation of the toponyms deriving from Lith. *gālas* can be singled out:

1) The most common patterns of the formation of the toponyms with the (first) root *galare* pluralisation (*Galaĩ*), suffixation, compounding and composition (prepositional constructions and composite toponyms);

2) The most productive type of the formation of suffixal toponyms is *gal-* + *-inè* (*Gal-ìnè*), *-inès* (*Gal-ìnès*), *-inis* (*Gal-ìnis*), *-iniai* (*Gal-ìniai*, *Gal-iniaĩ*). These derivatives are attributable to the *nomina attributiva* category;

3) The largest group of compound toponyms consists of the toponyms formed from *gālas*, *galaĩ* and common nouns (*Gal-ã-balè*, *Gal-ì-daubis*, *Gal-ý-laukè*, *Gal-ù-daržis*, *Gal-úo-žeras*, etc.). A significant part of compound toponyms is formed under the pattern *gālas*, *galaĩ* + another toponym (*Gal-ã-verknè*, *Gal-ia-kaušiaiĩ*, *Gal-ilgiaĩ*). These determinative compounds have a specific feature – the second component defines the first one.

4) Prepositional toponyms are most commonly formed from the novel prepositions denoting a place *galù*, *galè* and common or proper nouns (toponyms and personal names) in the genitive case (*Galù sodýby*, *Galù Dēblono*, *Galè salū*, *Galè Širvintōs*). A number of prepositional constructions are also formed from the novel preposition expressing a direction *galañ* and the common nouns in the genitive case (*Galañ miško*, *Galañ pīevos*);

5) Most of the toponyms forming word-phrases are the phrases expressing quantitative (part) relations with the common and proper nouns (usually toponyms) in the genitive case where the component with *gal-* is the principal component (*Gālas pīevos*, *Gālas Vilčiautinio*). The phrases with the common nouns in the genitive case expressing place relations where the component *gal-* is considered the dependent component constitute a slightly smaller group (*Gālo lankà*, *Galū šaltinis*);

6) The following grammatical properties of the toponyms with *gal-* can be considered rare: locative primary toponyms *Galuōs*, *Galuosè*; models of the formation of compound toponyms *gal-*

(← *gālas, galaĩ*) + proper noun (toponym, personal name), + adjective, + verb; compound toponyms formed from the illative *galañ* and a common or proper noun; word phrases where the adverbialized noun in the instrumental case, *galù*, is used in combination with the noun in the nominative case (*Galù raistēlis*).

Anželika Smetonienė

Absolute Synonyms in the Catechism of Petkevičius in the Context of Other Lithuanian Writings of the 16th–17th Centuries

The Catechism of Merkelis Petkevičius (CP) was published three years after the publication of the Catechism by Mikalojus Dauša. Though the CP is the first Lithuanian book of the Reformers in the Grand Duchy of Lithuania, it has so far received little attention from scholars. The Catechism has been discussed mainly in the general context of Lithuanian writings of the 16th–17th centuries, and scholars have most frequently focused on the translations of psalms in the Catechism of Petkevičius from the Polish language. The grammatical, lexical and phonetic features of the language in the CP have been analysed in several articles only. This article focuses on absolute synonyms (doublets) as a segment of lexis in the Catechism of Petkevičius, where one element is of Slavic origin or a hybrid with a Slavic stem and the other element is an indigenous word. The goal of the article is to identify whether the absolute synonyms found in the CP were typical of the lexis in the 16th–17th centuries and what could have determined the use of rarer doublets found in the CP only. In pursuit of this goal, all the pairs of systemic synonyms were selected from the Catechism of Petkevičius and absolute synonyms were singled out afterwards. The Lithuanian text of the Catechism was compared to the Polish source of translation to reveal the influence of the original text on the translation into the Lithuanian language. Though the absolute synonyms from this Catechism are most frequently found in other Lithuanian writings of the 16th–17th centuries, this Catechism is regarded differently in some cases, because rarer synonyms, which are not attested in other sources, can be found in it. The reasons for the choice of such lexis by Petkevičius are not always clear, because in some cases the text in Polish did not seem to have any influence on this.