

## RECENZIJOS

Jonas Palionis, *XVI–XVII a. lietuviškų raštų atrankinis žodynas*, Vilnius, Mokslo ir enciklopedijų leidybos institutas, 2004, 572.

In the foreword Palionis writes that with the coming of independence interest in the older Lithuanian writings has increased. But many words in these writings are no longer used and have not been included in the 20-volume “Lietuvių kalbos žodynas”. Since, up to the present, there is no complete dictionary containing all these words Palionis has considered it useful to create a work which would be helpful for language and literature teachers and students, and others interested in the older writings.

For the dictionary the author has used his lexical notes from old writings, dictionaries and lexical indexes as well as photo-copied reprints of old writings. The fundamental criterion for including words was their absence in the third edition of the “Dabartinės lietuvių kalbos žodynas” (1993). In other words archaisms of word formation and meaning are included (even borrowings) which are not widely used in contemporary Standard Lithuanian. In addition neologisms created by authors of that time and which did not survive into the present are included.

Words are given in the contemporary orthography, declined words in the nominative singular and verbs in the infinitive. If the orthography of the word is greatly different from the contemporary, first the original orthography is given and after that an equal sign, then the contemporary orthography.

Following the head word the part of speech is given in italics, and then in quotes the meaning of the word at that time. If the document is a translation and if the original or a copy was available to the author the corresponding word in the original is given in parentheses. Examples which best illustrate the meaning are then given with the source and then other sources are added.

A sample entry is: **algoti** v. tr. ‘vadinti’ (nazwać, zwać, nominare) Jus manę ąlgatę Mištrū ir Wiešpatimi... DP 365<sub>16</sub>; ...bus wadintas/ alba ąlgôtas Jezuach... DP 56<sub>12</sub>; MT 97b<sub>21</sub>; SE 5<sub>10</sub>; SD I 85 = **algoti** *transitive verb* ‘to call’ (nazwać, zwać, nominare) ‘you call me master and lord...’ DP 365<sub>16</sub>; ‘...will be named / or called Jezuach...’ DP 56<sub>12</sub>; MT 97b<sub>21</sub>; SE 5<sub>10</sub>; SD I 85. The abbreviations for the names of the sources are standard, e.g., DP = Mikalojaus Daukšos “Poštilla CATHOLICKA...”, MT = Simono Vaišnorio 1600 m. “MARGARITA THEOLOGICA...”; SE = “SUMMA Abá Trumpas įsguldimas EWANIELIU SZWENTU...”, etc.

The meanings of the words are established by reference to the Academy Dictionary (“Lietuvių kalbos žodynas”) and Samuel Bogomil Linde’s “Słownik języka polskiego” (1809–1814) with reference also to other manuscript and printed Lithuanian dictionaries, especially those of K. Sirvydas and Fr. Pretorius.

The word *abišalystė* (p. 17) from Sirvydas’ “Dictionarium TRIVM LINGVARVM” (Vilnius, 1642, 233 [original *Abišalifte*]) is defined here as *abipusiškumas* ‘mutuality, reciprocity’ and it is said to be a translation of Pol. *obojętnaść* ‘indifference’ *obostroność*. The LKŽ I 10 translates *abišalystė* as *abejingumas* ‘indiffe-

rence'. For the English-speaking reader inclusion of Sirvydas' Latin *indifferentia, in contrariis partes facultas* would have been helpful. Sirvydas also includes *adiophoria* which is apparently a Latinization with accompanying misprint for Gk. ἀδιαφογία 'indifference, absence of difference'.

Mostly, however, the Latin is, indeed, given from Sirvydas' "Dictionary". Thus under the entry *adynykas* 'clock' (p. 18) we find (Pol.) *Bije zegar* (Lat.) *Sonat horologium*. (Lith.) *muša adinikas* 'the clock is striking'.

It is interesting for me to see common words with meanings which I did not expect, e.g., *akylas* with the meaning 'clear' rather than the expected 'sharp-sighted'. Note (p. 20) the quotation from Daukšos "Poštilla": ... *ir pamatīkite kaip tikėjimas yra akilas* '... and see how faith is clear'.

Sometimes the definitions given in this dictionary differ from those in LKŽ even when apparently referring to the same source. Thus in Bretkūnas' "Bible" we encounter (I Samuel 26:19): *Jei tave aidin ponas prieš mane, tada teafteravo strovos afterą* 'if the Lord have stirred thee up against me, let him accept an offering' (King James "Bible"). The verb *aidinti* is defined as *erzinti* 'to annoy' by Palionis (p. 20), but (in this context) as *kurstyti, kelti* 'to incite, to raise' by LKŽ I 34. The verb *alčyti* is defined by LKŽ I 93 as 1. *įkyriai ko prašyti* 'to beg for something in an annoying way', 2. *derėti* 'to bargain', but by Palionis (p. 22) as *burti, kerėti* 'to bewitch, to charm'. The example cited by Palionis from the "Lexicon Lithuanicum": *zyne al[c]zyne βi βmogu* 'the witch bewitched this man' certainly justifies his old Lithuanian definition. The German counterpart of the preceding Lithuanian sentence is: *Hexe hat dieser Mensch behexet* (It seems to me, however, that an article or demonstrative pronoun should precede *Hexe* and that the nominative *dieser* is a mistake for the accusative *diesen*. I don't know whether this mistake is in the "Lexicon Lithuanicum" or whether it is just a misprint here.).

The word *avynienė* is defined as *teta* 'aunt' by Palionis (p. 50), who has it from the "Clavis Germanico-Lithvana" III 91, where it

corresponds to German *Muhm*. The LKŽ I 528 defines *avynienė*, however, as *avyno pati* 'uncle's wife', a somewhat narrower definition than that of *teta* which, like English *aunt*, could be either the 'uncle's wife' (like *avynienė*) or the father or mother's sister. Nepokupnyj (2002, 39–40) quotes Grimms' "Deutsches Wörterbuch" (VI 2645) to the effect that *muhme* originally denoted only the sister of the mother, but at least by the time of late Middle High German meant also the sister of the father, cousin or niece and also any female relative on the mother's side.

Sometimes the ingenuity of the early Lithuanian authors in creating neologisms is quite impressive. I was struck by the Lithuanian translation of German *Nachforschern* which Palionis modernizes (p. 86) to *dasižinodinėti* (Clavis Germanico-Lithvana III 108) and *Ergründen* which Palionis modernizes (p. 148) to *išdasižinodinėti* (Clavis Germanico-Lithvana I 592), which would translate literally to something like 'to cause to get to know for oneself'. An attempt at preliminary morphemic cuts gives us at least *iš-da-si-žino-din-ė-ti*, an impressive seven morphemes (three prefixes, one root and three suffixes). Another charming word is *akmuo geležiatraukis* 'magnet' which is, of course, literally 'a stone attracting iron'.

The LKŽ II 210, gives two meanings for *daginėti*, viz. 'to burn somewhat' (cf. *dėgti* 'to burn') and 'to gather thistles' (cf. *dagys* 'thistle'). Palionis (p. 83) offers the meaning 'to finish' for *daginėti* giving the following quotation from Jokūbas Morkūnas' "Poštilla LIE-TVWISZKA...": ...*o kada iau daginesī tā biednā pelgrinawoimā sawo / tikray išwifī Ponā sawo* 'and when you finish this poor pilgrimage of yours, you will surely see your Lord'. The LKŽ II 318, gives a form *dagynėti* with the meaning 'to finish'. In various other words Palionis has not hesitated to correct for vocalic length by writing contemporary -y- for earlier -i-, cf., e. g., *abišalystė* for *Abiβalifste* mentioned above. Perhaps *daginesī* in Morkūnas' "Poštilla" also presupposes an original infinitive *dagynėti* rather than *daginėti*. The noun *pelgrinawoimā* mentioned in this quotation appears neither in this dictionary nor

in the LKŽ, although the meaning is obvious from the verb *pelgrinauti* 'to make a pilgrimage' recorded here on p. 332.

The head word *lozorius* is defined as 'invalid' and the example is given from Bretkūnas' "Poštilla": *Giwenimas Lazaraus scheme Swiete* which would seem to mean 'the life of an invalid in this world'. Still the context given in the quotation here isn't really sufficient to show whether this really denotes 'invalid' or 'Lazarus' (the archetypal invalid described in Luke 16:20 ff.).

I have not been able to locate some words in any other Lithuanian dictionary at my disposal, e. g., *likta* 'last hour, end of the life' (p. 224) which is encountered in Vaišnoras' *Malda, ieib ifchganitingai numirtumbei* 'Prayer so that you should die in a state of grace'. The example cited is: *Ne dūk mane Liktoie umai ir nekentintinai ant manęs ušpulti = Lass mich nicht plötzlich und unuersehens mit meinem letzten Stündlein uberfallen werden* 'Do not let me be overtaken by my last hour suddenly and unexpectedly'. Perhaps the meaning of *likta* could have been determined by context without the German original, but that is not certain.

I noticed the misprint *pasterior* for *posterior* (p. 314), but I don't know whether this was in Sirvydas' original dictionary or whether it was just a common mistake in East European Renaissance Latin.

I didn't count the words, but I estimate that there must be between 8,000 and 10,000 words in this dictionary.

In conclusion, Palionis is to be thanked for creating an extremely useful and interesting dictionary, one from which I and many others interested in the history of the Lithuanian language will gain vast benefit as we have all benefited from his many other books and articles over the years of his extremely productive and fruitful academic life.

## REFERENCE

Nepokupnyj A., 2002, Prusskoe tabu: *mosuco* E 662 'laska' kak deminutiv ot *moazo* E 178 'tetja', – *Baltistica*, XXXVII (1), 35–43.

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**Latviešu literārās valodas morfoloģiskās sistēmas attīstība.** Lokāmās vārdšķiras, Rīga, LU Latviešu valodas institūts, 2002, 560.

2002 m. pasirodē stambi Latvijos universiteto Latvių kalbos instituto mokslininkų parengta monografija „Latviešu literārās valodas morfoloģiskās sistēmas attīstība“, apimanti kaitomāsias kalbos dalis. Monografiju sudaro Pratarne, Įvadas (autorė – Aina Blinkena), penkios dalys: Daiktavardis (Lietvārds, autorė – Gunta Smiltiece), Būdvardis (Īpašības vārds, autorė – Aina Blinkena), Skaitvardis (Skaitļa vārds, autorė – Silvija Mieze), Įvardis (Vietniekvārds, autorė – Dzidra Barbare), Veiksmazodis (Darbības vārds, autorė – Ruta Veidemane), didelis (net 21 puslapio) literatūros sąrašas, šaltinių ir sutrumpinimų sąrašas. Tai latvių literatūrinės (rašomosios) kalbos istorijai skirtas darbas, kuris parašytas iš esmės aprašomuoju metodu. Įvade atsirihojama nuo istorinės gramatikos ir teigiama, kad „Literārās valodas vēsture aplūko tās valodas parādības, kas pieejamas analīzei un vērtēšanai pēc noteiktiem hronoloģiski datētiem avotiem. Šim nolūkam visnoderīgākais ir tieši rakstos fiksētais mūsu valodas materiāls, kas saglabājies kopš 16. gs. beigām un tapis līdz pat mūsu dienām“ (p. 4). Visos dalys, kaip minėta, parašytos aprašomuoju metodu. Monografijos autorės nuosekliai fiksuoja kaitomųjų kalbos dalių fleksines formas nuo XVI a. pabaigos iki šių dienų, aptaria gramatinės minties raidą, išryškina turtingas žodžių darybos priemones. „Šai monogrāfijā morfoloģiskās struktūras un sistēmas ietvaros daļēji aplūkota arī vārddarīnāšana, kas ir cieši saistīta ar vārdformu lietojumu un to izpratni un nereti mijas un saskaras vienas vārdšķiras kategoriju apcerē“ (p. 6).

Suprantama, kad kiekviena kalba kinta pagal savo vidinės raidos dėsnius, tačiau jos raidą gali veikti ir išoriniai (ekstralingvistiniai) veiksniai, rašomoji kalba dar ir norminama. Kalbos būseną yra nuolatinis jos kitimas visuose posistemiuose, tik ne visuose posistemiuose jis vyksta vienu metu ir vienodu būdu ar laipsniu. Kalbos pakitimai plačiaja prasme yra substitucijų procesai – vieno elemento pakeitimas kitu. Vykstant kalbos pakitimams vienas jos elementas panaikina kito elemento vienalaikį