DOCUMENTARY LINGUISTICS I
Prof. **Tomasz Wicherkiewicz**
UAM winter semester 2017/2018

Fifteenth lecture
30 January 2018

MATERIAL CULTURE or ARTEFACTS
TERMS RELATING TO SUBSISTENCE ACTIVITIES

The terminology relating to the building and structure of the traditional house may prove relevant, for example, if some of its parts are named after human body parts, as well as being useful from a comparative perspective.

Terms: plants, verbs denoting actions and events in the agricultural economy, often extractable from origin myths on cultivated plants, the lexicon relating to types of swidden agriculture and phases of cultivation enables the extraction of important data on the organization of agricultural work as well as comparative observations.

SHAMANISM / RITUALS
Kuikuro lexicon

a key thematic field for many societies

Ideally, the lexicon would include all the terms designating supernatural beings or entities, explicating them individually and as a whole, and associating them with etiology, the classification and denomination of illnesses, cures, rituals, masks

```
\lx     itseke
\entyp  root
\lc     itseke
\ph     [iˈt͡seke]
\ps     N
\ge     hyper-being
\xkk    tinegetinhüha ugei itsekeinha
\te     I am afraid of the hyper-beings
\xkk    itseke ingilüha kupehe kukapüngu igakaho
\te     we see the hyper-beings before we die
\xkk    kagamuke kaginenügü itseke heke
\te     the hyper-being frightened the child
\defkk  itseke ekisei kukengeni, kugehüngüha ekisei, inhalüha
        ingilüi; itseke kukilüha ngiko heke kukengeni heke;
        itseke ekisei kukotombani kukügünuhata.
\defe   Itseke is that which eats us, it is not a person, it
        cannot be seen; we say that itseke is something which
        eats us; itseke is that which hurts (otomba-) us with
        invisible arrows when we are sick. Itseke is a super-
        natural being, a spirit, a 'beast;' it dwells in the
        forests, rivers and lakes; it causes illness and
        death; only shamans and the sick can see them.
\cf     kuegü, otomba
```

HOW / WHERE TO DOCUMENT (THIS KIND OF) LEXICAL KNOWLEDGE ?

from a previous lecture

Metalinguistic knowledge,

manifest in the native speakers' ability to provide interpretation and systematizations for linguistc units and events

(Himmelmann 1998)

Table 2. Extended format for a language documentation

Primary data	Apparatus	
	Per session	For documentation as a whole
recordings/records of observable linguistic behavior and metalinguistic knowledge	*Metadata* *Annotations* – transcription – translation – further linguistic and ethnographic glossing and commentary	*Metadata* *General access resources* – introduction – orthographical conventions – glossing conventions – indices – links to other resources … *Descriptive analysis* – ethnography – descriptive grammar – dictionary

Woodbury, Anthony C. 2003.
"Defining documentary linguistics",
in: P.K. Austin (ed.) *Language Documentation and Description* 1: 35-51.

Bridging «linguistic behavior» and «metalinguistic knowledge»

«[…] for example, if you are making a thesaurus, you don't want to just find the names of different grasses in your corpus, you also want the resultant list to be discussed and gone over by speakers who are authorities on grasses to make sure you have the field properly covered and to generate good definitions. Rather, what a documentation-oriented view says is that **the discussions of grass names** should themselves be videotaped or tape recorded and **should themselves become a part of the whole corpus**; as should any and all grammatical elicitation of the traditional kind. Moreover, years from now, it will be the grass name attestations and grasses discussion tapes, and not the dictionary, that you will consider as the final document on grass names.»

PRINCIPLES OF LANGUAGE DOCUMENTATION

☐ done in **interdisciplinary teams**: linguists + other specialists,

☐ outsiders and insiders: speech community is involved not only as

„informants"

☐ done for **various purposes**

☐ published electronically (and on paper)

☐ stored in digital archives

☐ contains written, audio and video material

☐ documents the use of the language in various situations

BRIDGING PRIMARY DATA, ANNOTATION AND ANALYSIS

Gaby Cablitz. 2011. The making of a multimedia encyclopaedic dictionary for and in endangered speech communities. In: *Documenting endangered languages*, eds. G. Haig et al., 223-261.

Software: LEXUS and ViCoS (MPI Nijmegen, not longer supported)

Towards a *multimedia encyclopaedic* lexicon for the Marquesan and Tuamotuan languages

Language archives: they're not just for linguists any more
Gary Holton

While many language archives were originally conceived for the purpose of preserving linguistic data, these data have the potential to inform knowledge beyond the narrow field of linguistics. Today language archives are being used by people without formal linguistic training for purposes not necessarily envisioned by the original creators of the language documentation.

The DoBeS Archive is particularly well-placed to become an important resource for cultural documentation, since many of the DoBeS projects have been interdisciplinary in nature, documenting language within its broader social and cultural context. In this paper I present a perspective from a legacy archive created well before the modern era of digital language documentation exemplified by the DoBeS program. In particular, I describe two types of non-linguistic uses which are becoming increasingly important at the Alaska Native Language Archive.

Language Documentation & Conservation Special Publication No. 3

Potentials of Language Documentation: Methods, Analyses, and Utilization

edited by
Frank Seifart, Geoffrey Haig, Nikolaus P. Himmelmann, Dagmar Jung, Anna Margetts, and Paul Trilsbeek

All Alaska Native languages are extremely endangered, and for most, the youngest speakers are already age 70 or older.

As the number of speakers continues to decline, there has been a marked increase in language revitalization. And these efforts increasingly turn to ANLA as a resource for developing derived or secondary language materials.

For no language is this more evident than it is for Eyak. In 2008 Eyak became the first Alaska Native language to disappear in recent times. While all of Alaska's 19 remaining languages are severely endangered, the Eyak situation is in many ways exceptional. In most situations of language shift, it is difficult to identify a "last speaker". Rather, as knowledge of language erodes, the criteria which define a fluent speaker adapt, creating new last speakers.

But in the case of Eyak the break-up and scattering of the community of speakers led to a large generational gap in transmission, with the last few speakers actually outliving their immediate descendants.

Eyak Language Project

In a very real sense, Marie Smith Jones was indeed the last Native speaker of Eyak; no partial or semi-speakers survive.

… the only surviving sources of information about the language are found in the archival documentation at ANLA.

Creating educational materials in language documentation projects
Creating innovative resources for linguistic research

Ulrike Mosel

Language Documentation Corpus:

1. text corpus

   (annotated recordings, metadata)

2. lexical data base

3. sketch grammar

→ descriptive grammar

→ dictionary

→ educational materials
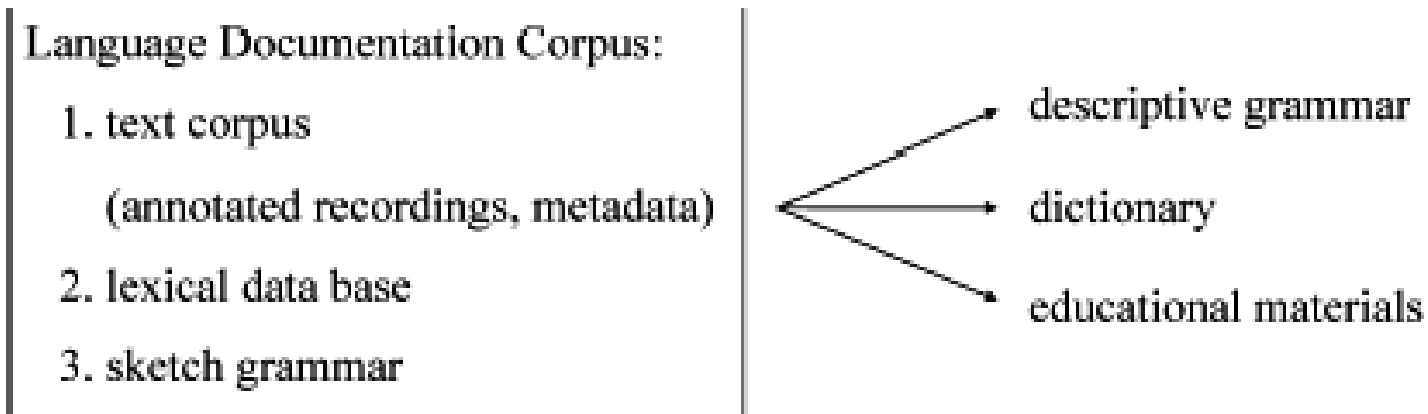
Hierarchical model of LD

"commodification of endangered languages"

"Linguists' professional obligations to field communities are often formulated in terms of transacted objects rather than through knowledge sharing, joint engagement in language maintenance activities or other kinds of interactionally-defined achievements."

"Community members often also report sometimes feeling that the linguist comes in, reifies the language, turns it into a commodity and then takes it away."

Bowern, Claire 2011. „Planning a language-documentation project", in P.K. Austin & J.Sallabank (eds.) *The Cambridge Handbook of Endangered Languages*. Cambridge University Press, 459-482.

Dobrin, Lise M., Peter K. Austin & David Nathan 2009. "Dying to be counted: the commodification of endangered languages in documentary linguistics", in: P.K. Austin (ed.), *Language Documentation and Description* 6: 37–52. London: SOAS.

problems with the hierarchical model

even if a standard orthography has already been developed, creating educational materials from a Language Documentation Corpus may turn into a discouraging task for a number of reasons:

1. the texts of the Language Documentation Corpus represent spontaneous or elicited speech and may be difficult to understand because of repetitions, hesitation phenomena, and missing information

2. the texts may contain expressions like loan or swear words that are not acceptable for teachers

3. the people who are involved in the production of the Educational Materials do not know how to exploit the Language Documentation Corpus

4. the texts may not include contents or registers and genres that are considered useful or suitable for the prospective users of the planned materials

The first and the second problem can be solved by editing the transcripts, and the third one by training, though once the documentation is finished, it may be difficult for the linguist to find the time and the money to conduct training courses or help individual community members to derive Educational Materials from the Language Documentation Corpus . The fourth problem cannot be solved because the Language Documentation Corpus simply does not provide any suitable resources for Educational Materials .

The integrative model of language documentation

applies collaborative methods of language documentation which combine fieldwork with teaching, training, and mentoring native speakers for sustainable documentation projects.

In this approach it is the indigenous language documenters who decide on the content, the purpose, and the format of the Language Documentation Corpus, while the linguist works as their adviser in technological, organizational, and linguistic matters, explaining to them what can be done with the available resources and which kind of genres and topics would be the most suitable to begin with.

Grinevald, Colette 2003. „Speakers and documentation of endangered languages", in: P. K. Austin (ed.) *Language Documentation and Description* 1: 52–72. London: SOAS.

Mosel, Ulrike. 2006. „Fieldwork and community language work", in J. Gippert, N.P. Himmelmann & U. Mosel (eds.) *Essentials of Language Documentation*. Berlin: Mouton de Gruyter, 67–85.

The first products of language documentation in this Integrative Model are certainly not:

a comprehensive dictionary and recordings, transcriptions, and edited versions of conversations, but

stories that are frequently told in the community or descriptions of certain activities that are considered as useful texts and are easily recorded and transcribed.

Thus, from the very beginning, the team will work on building a Language Documentation Corpus that includes educational materials for children, teachers, or the general public, but probably excludes a collection of texts that have nothing to do with the community's culture, such as translations from the contact language or elicited stories like the famous frog or pear stories.

In contrast to narratives and procedural texts, the recordings of natural conversations are too difficult to annotate and edit in the beginning of a Language Documentation project so that the production of conversational texts for learning-oriented materials can only be considered for a later stage of the project.

Ynzer śpröh
Ynzer kyndyn

Wymysiöejer fibl

Justyna Majerska

Warśawyśer Uniwersytet
Tál „Artes Liberales"

Linguists who depend on money from universities and scientific funding agencies may wonder if this kind of collaborative fieldwork is compatible with their professional aims and obligations. The answer is definitely yes if the compilation and annotation of the LDC meets scientific standards and provides a reliable basis for linguistic and other research.

Justyna Olko & Tomasz Wicherkiewicz 2016. „Endangered Languages: in Search of a Comprehensive Model for Research and Revitalization"

In: J. Olko, T. Wicherkiewicz & R. Borges (eds.) *Integral Strategies for Language Revitalization.*

Warszawa: University of Warsaw Faculty of *Artes Liberales*
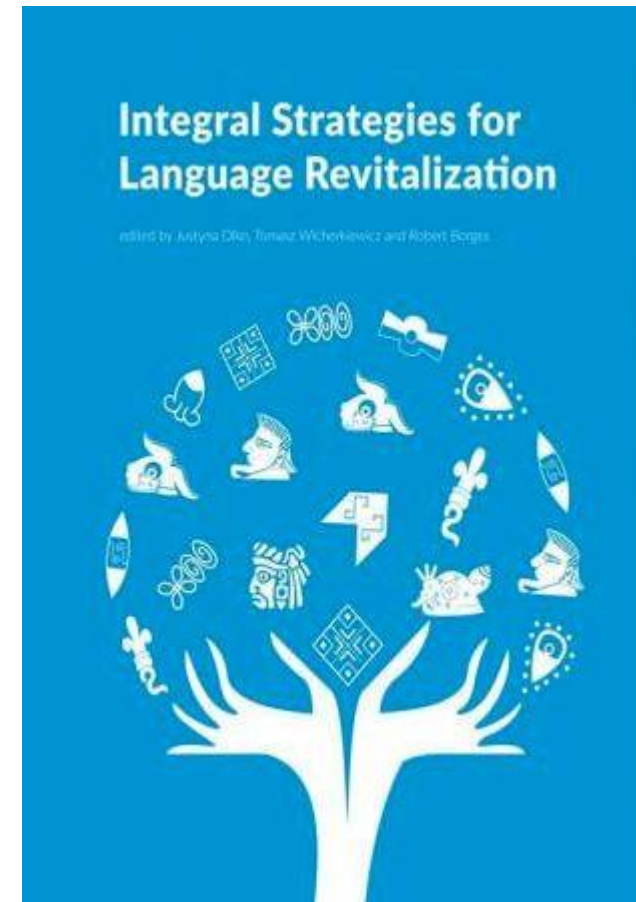
Teop

Oceanic Meso-Melanesian language
spoken by ca. 6,000 people in Papua New Guinea

Documentary Linguistics

Ulrike Mosel, Kiel University

DOBES – Dokumentation Bedrohter Sprachen

1. Magum, Enoch Horai, Joyce Maion, Jubilie Kamai, Ondria Tavagaga, with Ulrike Mosel & Yvonne Thiesen (eds.) 2007. *Amaa vahutate vaa Teapu. Teop legends*. Kiel: Seminar für Allgemeine und Vergleichende Sprachwissenschaft, Christian Albrechts Universität.

http://www.mpi.nl/dobes/projects/teop

2. Mahaka, Mark, Enoch Horai Magum, Joyce Maion, Naphtali Maion, Ruth Siimaa Rigamu, Ruth Saovana Spriggs & Jeremiah Vaabero, with Ulrike Mosel, Marcia Schwartz & Yvonne Thiesen 2010. *A inu. The Teop-English dictionary of house building*. Kiel: Seminar für Allgemeine und Vergleichende Sprachwissenschaft, Christian Albrechts Universität.

http://www.mpi.nl/dobes/projects/teop

1 = the very first book in the Teop language

40 edited versions of legends which were originally oral and narrated by 24 speakers, and it was produced in the following way:

1. recordings done by the linguist and native speakers

2. transcriptions done by native speakers, checked by the linguist, discussed with native speakers, revised and adjusted to a practical orthography developed by teachers in the 1980s, and eventually translated into English by the linguist with the help of native speakers

3. editorial work done by native speakers, checked by the linguist, discussed with the editor, revised and translated by the linguist with the help of native speakers; all writings done by hand because of the lack of electricity

4. oral and edited versions typed in Germany

5. proofreading of all legends, and minor changes made independently by two teachers; changes discussed with both teachers

6. preliminary version typed in Germany

7. final proofreading done in PNG

8. printing done in Germany because there was no printing press in the Autonomous Region of Bougainville

9. copies of the book sent to Bougainville and officially launched

10. all legends archived in PDF format in the DoBeS archive and made accessible without registration

Educational materials

The problem with the hierarchical model is that even if a standard orthography has already been developed, creating educational materials from a Language Dpcumentation Corpus may turn into a daunting task for a number of reasons:

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☑ **Transliteracja**   ☑ **Ortograficznie**   ☑ **Tłumaczenie PL**   ☐ **Tłumaczenie EN**   ☐ **Morfologia**   ☐ **Fonetyka**   ☐ **Komentarz**

Pozycja	Transliteracja	Ortograficznie	Tłumaczenie PL
1	Óf jer welt	Uf jer welt	Na tamtym świecie
2	a gycyłykjé tragedyj	å gycyłikjy tragedyj	świętej pamięci tragedia
3	wymysojrysz, fy s flora flora	Wymysiöeryś, fu s'Fliöera-Fliöera	po wilamowsku, Flory-Flory / przez Florę-Florę
4	Łaza guty dąs "Óf jer welt"	Łaza güty dos "Uf jer welt"	[gdy] Dobrzy czytają to "Na tamtym świecie"
5	wájłs nist szłáchtys hąnn ągystełt,	Wåjł's nist śłåhtys hon ogyśtełt,	jako że nic złego nie popełnili,
6	fjétta zych goo nist myj fjém tót,	fjeta zih giöe nist mej fjym tut,	zupełnie nie obawiają się śmierci,
7	dertroon besser s ława yr nót.	dertriöen beser s'ława yr nut.	lepiej zniosą życie w potrzebie.
8	Łazas szłáchty, cyttyns wja esp,	Łaza's śłåhty, cytyn's wi'å esp,	[gdy] Czytają to źli, trzęsą się jak osika,
9	idłykjés woot śtychts, wjes a wesp	idłikjys wüt śtyht's, wje's å wesp	każde słowo kąsa jak osa;
10	krigia án szrek fy jém ława,	krigja ån śrek fu jem ława,	wpadną w przerażenie swoim życiem;
11	wada besser, wann gut śtarwa.	wada beser, wan güt śtarwa.	byłoby lepiej, gdyby dobrze umarli.
12	Óf jer welt	Uf jer welt	Na tamtym świecie
13	a gycyłykjé tragedyj	å gycyłikjy tragedyj	świętej pamięci tragedia
14	fy s flora flora	fu s'Fliöera-Fliöera	Flory-Flory

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IMPORTANCE AND USE OF DICTIONARIES

Since dictionaries are more visible or salient to the public than are grammars or text collections, community members are more likely to have strong opinions about dictionaries.

Speakers may object to dictionaries for religious, puristic, or political reasons.

Other speakers will consider the dictionary (particularly a handsome paper copy to be displayed on a bookshelf) to be an emblematic part of their linguistic heritage.

Extra care and diplomacy in securing community support and collaboration is crucial.

(Chelliah, Shobhana L. & Willem J. Reuse 2011. *Handbook of descriptive linguistic fieldwork*. Chapter 9: "Lexicography in Fieldwork")

EXAMPLES
a fictious dictionary of a dead language

[Virdainas](#)

Mikkels Klussis

PRVSSOLOGIA KLOSSIANA: LINGVA BORVSSICA NOVA, IIf

DICTIONARY OF REVIVED PRUSSIAN:

PRUSSIAN–ENGLISH
ENGLISH–PRUSSIAN

BĀZISKAS PRŪSISKAI–ĒNGLISKAS WIRDEĪNS

PER TĀLAISIN LAKSIKIS REKREACIŌNIN

(SEMBAS DIALAKTS)

BASIC ENGLISH-PRUSSIAN DICTIONARY

FOR FURTHER LEXICAL RECONSTRUCTION

(SAMLANDIAN DIALECT)

2005
2006

Baltic Tribes c. 1200 C.E.

Zinkevičius Z. 1992. „A Polish-Yatvingian Vocabulary?", *Linguistic & Oriental Studies from Poznań* I: 99–133

Pogańskie gwary z Narewu

#	Polish	Yatvingian		#	Polish	Yatvingian
1	ja	– aſ		20	deszcz	– letſ
	ty	– tu			tylko	– tik
	chcieć	– wułd			wiotr	– winta
	on	– eſ			woda	– auu
5	ząb	– dontiſ			niedzwedz	– łukaſ
	głowa	– kałfa		25	wilk	– wułks
	noga	– kaj			jelen	– brid
	ręka	– hantuſ			ile	– ſik
	brzuch	– wendoriſ			bagno	– puro
10	drzewo	– mejdo			góra	– kauni
	żyć	– giwatti		30	kto	– kit
	ziemie	– zem			szczęście	– łauma
	dawać	– dodi			woła	– łauſa
	ſlekera	– tirtiſ			przeciw	– praſ
15	broda	– ſmakra			słowo	– ward
	wieſ	– aucima		35	mówić	– taurit
	ryby	– żuwo			więc	– maiaſ
	pan	– wiroſ			powiedż	– paſauk
	kobieta	– wirba			uſać	– tibt

...any elements in the Polish section of the vocabulary, e.g. *biely* instead of *biały*, *bušiel* instead of *bocian*, *lisa* instead od *lis*, *zmija* instead of *gadzina*, etc. Now it is very difficult to ascertain whether the author of the vocabulary recorded words familiar to him (i.e. those he had heard before) or he recorded them from dictation.

Zinov's note-book contains a total of 205 words of the language; besides he entered 8 words not in his note-book but in his chemistry book, 1 word in his German text-book. All these entries have been found and are kept at the University Library. Thus the words copied by Zinov amount to 214. But he is not sure that he has copied all the words and admits that he may have failed to copy another 7-10 words.

The vocabulary is the only monument of writing of a Baltic language which was once spoken in the basin of the Narev. Hence it is of great value to sience. To render it accessible to scientists, we have published it twice – with commentary and a photographic analysis – in Lithuanian (Zinkevičius 1985), where a photographic copy of Zinov's manuscript (reprinted also in *Pasaulio lietuvis*, Chicago, 1986-2) is given and in Russian (Zinkevičius 1984). Where possible, the present publication has taken into consideration commentaries on the vocabulary made by other linguists and made accessible to the author of this paper until the first of February, 1988.

Text of the vocabulary:

Pogańskie gwary z Narewu

№	Polish		№	Polish	
1	*Ja*	– aſ	20	*deszcz*	– letſ
	ty	– tu		*tylko*	– tik
	chcieć	– wułd		*wiotr*	– winta
	on	– eſ		*woda*	– auu
5	*ząb*	– dontiſ		*niedzwedz*	– lukaſ
	głowa	– kałfa	25	*wilk*	– wulks
	noga	– kaj		*jelen*	– brid
	ręka	– hantuſ		*ile*	– ſik
	brzuch	– wendoriſ		*bagno*	– puro
10	*drzewo*	– mejdo		*góra*	– kauni
	żyć	– giwatti	30	*kto*	– kit
	ziemie	– zem		*szczęście*	– lauma
	dawać	– dodi		*wola*	– lauſa
	ſlekera	– tirtiſ		*przeciw*	– praſ
15	*broda*	– ſmakra		*slowo*	– ward
	wieſ	– aucima	35	*mówić*	– taurit
	ryby	– żuwo		*więc*	– maiaſ
	pan	– wiroſ		*powiedź*	– paſauk
	kobieta	– wirba		*uſać*	– tibt

№	Polish		№	Polish	
	ule	– bui		*ieżuć*	– guła
	dzień	– dinſ		*brzoza*	– birſ
	brać	– emt	90	*ſwińa*	– kuma
	mieć	– turd		*powietrze*	– aiſ
45	*plakać*	– wajrid		*rzeka*	– upa
	dziewczyna	– meido		*ezero*	– ziro
	nos	– naſiſ		*koń*	– zirgo
	bez	– ſjale	95	*lodź*	– lawe
	sosna	– puſe		*rzeka Narew*	– Naura
50	*jodłowića*	– egle		*praca*	– rada
	można	– geli		*polak*	– mażugaſ
	wina	– cauta		*matka*	– ate
	widzieć	– zurdit	100	*ojceć*	– tewſ
	patrzyć	– mact		*dzieci*	– barnaj
55	*na, do*	– an		*wrzystko*	– wiſa
	w, do	– ii		*ten*	– taſ
	bóg	– deuſ		*slóńcie*	– ſala
	las	– miſzta	105	*przyciśni*	– ſaſpriziz(a
	myśleć	– pratat		*begać*	– ſkraid
60	*piorko*	– ſpila		*czas*	– ajki
	wedzieć	– gindi		*jablko*	– alm
	kſięrzyc	– monda		*dla nni*	– man
	włosy	– laugi	110	*moje*	– mano
	ptak	– paud		*walka*	– karo
65	*chodzić*	– ejd		*pokój*	– mera
	szedl	– ejo		*kamień*	– akmi
	chować	– ſlibd		*wargi*	– libaj
	będę	– buſ	115	*ocze*	– augi
	ognisko	– ugne		*koniec*	– ajga
70	*pogańskie*	– Pjarku		*kończyć*	– ajgd
		laume		*inny*	– cit
	krzyrzacy	– guti		*drugi*	– andar
	moſkali	– drygi	120	*trawa*	– zil
	czekać	– laud		*pierśi*	– pikra
75	*czemu*	– kandi		*pamiętać*	– pramind
	rodzić	– gemd		*umrzeć*	– mort
	bušiel	– garſ		*język*	– walda
	lisa	– łapſ	125	*cicho*	– kajli
	zając	– zagſ		*szlach*	– weda
80	*sluchać*	– hirdet		*pływać*	– laudt
	tęcza	– argikaſ		*diabal*	– tuoliſ
	ciąć	– piaud		*maly*	– maz
	sam	– patſ	130	*wielki*	– lelſ
	sami	– pati		*wiele*	– daug
85	*robić*	– radid		*burza*	– wiiſ
	długa	– ilg		*człowiek*	– mard

№	Polish		№	Polish	
	ciemno	– dumno		*trzy*	– triſ
135	*piosienka*	– daina		*cztery*	– teter
	spiewać	– dainid		*pięć*	– pank
	lud	– taud		*sześć*	– sziasz
	tata	– paderſ	180	*sedem*	– geptiſ
	dym	– arſ		*osiem*	– aktiſ
140	*pić*	– terd		*łąka*	– wiza
	eść	– ezd		*dobrze*	– buni
	świerz	– wirza		*dobry*	– pagiſ
	pózno	– auli	185	*dąb*	– ejchol
	ja estem	– aſ irm		*kwiat*	– ſlumſ
145	*grzyby*	– ſini		*co*	– kar
	mięso	– fala		*palić*	– degt
	szukać	– ſihd		*do góry*	– auchſ
	rzucać	– narſad	190	*wzrastać*	– augd
	dziura	– ſula		*korzeń*	– wurc
150	*dom*	– chad		*nowy*	– nau
	bydlo	– pesi		*sen*	– seno
	pios	– kuo		*spać*	– ſlaubd
	przez	– par	195	*bardzo*	– łaba
	także	– je		*zdrowie*	– waltida
155	*bylo*	– wal		*potom*	– ſpot
	sowa	– puc		*zwyciężywać*	– wikruoti
	wrona	– kraugiſ		*skóra*	– a...oſ (atos?)[2]
	orzel	– adliſ	200	*krew*	– ſi...ga (sikga?)
	światlo	– lajcha		*nasz*	– m...tar[3] (muſtar?)
160	*siedzieć*	– ſid		*silny*	– ſt...r (str?)
	obok	– paſ		*prawy*	– dag...ſ[4] (dagks?)
	czarny	– melno		*trzeba*	– wa... (wa?)
	żulty	– zeld	205	*imię*	– nom...ſ (nomos?)
	biely	– baltaſ		*bośian*[5]	– gerve (Russian *aucm...* ſterkaſ
165	*czerwony*	– raude		*bušiel*	– garſ
	żimno	– kaldi		*żuraw*	– ſterkaſ
	gorące	– tarmi	210		garſ
	liść	– platſ		*matecznik*	– gyr
	nóż	– ſworſtiſ		*prosto*	– rekti
170	*mlody*	– iauniſ		*rodzina*	– gimna
	stary	– ſenſ		*wujki*	
	zmija	– ſerpine		*wujenki*	
	jenom	– anli		*zdrowe*	
	jeden	– anſ	214	*wyczucie*	– iauda[6]
175	*dwa*	– duo			

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[1] The last letter *a* is not clear.

Contextual dictionary of Wymysiöryś

zah s.f. (pl -**a**)   1 *yht gymaht fu materej, wu ej ny łanik* = rzecz, przedmiot / thing, object.   2 *yhta, wu mü zåjn gyendyt, jynt å cyl, wu mü zåjn gykrigt, ołys wos ej gyśon ån imyd interesjyt zih fu dam* = sprawa / matter, business; **Ny idy zah höt ind dan nymłikja wat, dy fejduł ej ufs ołder tojerer ån der pełc wyłwer** (Mojmir).

zak s.m. (pl. **zek**, dim. **zåkla**) *å grusy tiöerba fum tüh, łoder oba popjyr, y wyły śtekt må fersidnikjy zaha nåj* = wór, worek, torba, miech / bag, sack; **Der wawer pakt ołys y dy zek åj, bo å höt łåjmyt gynüg** (Mojmir).

załatwjån v. *yhta śofa, cym end maha* = załatwiać / arrange, settle.

załc s.n. *å wåjsy substancej mytum śiöefa gyśmak, wu ej bynöct s'asa cy wjyca oba fum heńbrengja cy bywjen* = sól / salt; **Opułn ho'h, ån uf załc wa'h oü nö derata** (Mojmir).

załca v.str. (**zułc; gyzałca**) *załc uf yhta rjyn* = solić / to salt; **Y Ałca ej dy puter gyzałca** (Inga Danek).

załcgrüw s.f. *å grüw, fu wyłer må załc roüzcoügt* = kopalnia soli / salt mine; **Y Wjelićka ej dy grysty załcgrüw ufer wełt** (Mojmir).

załcmest s.f. (pl. Ø) 1 *å klin fosła wu hełt må załc* = solniczka /salt-cellar. 2*Ufer friöed: å bow, s'måst ej dos dy pot fur junkweryn, wu fjyt dy goncy friöed, kłoüt śjyctühgjełd fun friöedagest, dy wihtiksty bow ufer friöed nör junkweryn* = starościna na weselu / forewoman at the wedding, cf. **za**łcmiöest.

załcmiöest cf. **za**łcmest.

HERMANN MOJMIR

WÖRTERBUCH DER DEUTSCHEN MUNDART VON WILAMOWICE

ZWEITER TEIL S—Z

BEARBEITET VON
ADAM KLECZKOWSKI UND HEINRICH ANDERS

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cùfołła = zufallen, zapaść, przymykać się (oczy), przypaść w udziale.

cùfuøn = zufahren, überfahren, jechać ku, przejechać.

cùgan = zugeben, przydawać przyczynku, zgadzać się, przystać, potakiwać.

cùgaɴk s. m. = Zugang, Zutritt, przystęp, dostęp, dojście: *ym vynter fəršnájts muøxja djyfyn azū, do cyn hytta duøx' a puør monda ny əj guø kå cùgaɴk* = im Winter werden manche Dörfer vom Schnee so (stark) sehr verschüttet, daß zu manchen Hütten ein paar Monate hindurch jeder Zugang unmöglich ist.

cùgöv s. f., *-a* pl. = Zugabe, przydatek, dodatek, przyczynek.

cùhałda = zuhalten, trzymać zamknięte, nie otwierać.

cùhonn = zuhaben, mieć co zamknięte.

cùxt s. f. = Zucht, das Großziehen der Brut, wychowanie, podchowanie; durch eigenartige Zucht erhaltene Abart; gatunek.

cùhuøx'x'ja = zuhorchen, zuhören, słuchać czego (wykładu, kazania), przysłuchiwać się.

cùknuøfułn = zuknöpfeln, zuknöpfen, zapiąć na guziki, cf. *cùšpaɴna*.

cùkumma adj. v. [cf. *zukommen*] herabgekommen, wychudły, mizerny.

cùłēn = zulegen, dokładać, założyć, przykryć.

cùmaxa = zumachen, zamknąć.

cùnama = zunehmen, wzrastać, przybierać na wadze.

cunder s. m. = Zunder, próchno, hubka.

cunɴ s. f., *-a* pl. = Zunge, Sprache, język, ozór, mowa.

cùnogəln, -gḷn = zunageln, gwoździami przybić.

cuøl s. m., *cāln* pl., dim. *càlla* {mhd. *zagel*, nhd. *Zagel* (*Zahl*), noch mundartl., z. B. hess., thür., pr., bayr. (Schm. aus Franken) HW., schl. *Zagel, Zâl, Zôl... Zalla* W.] Schweif, Schwanz, ogon, chwost: *ìder föks łövt zen cuōl* = jeder Fuchs preist (seinen Zagel) seine listigen Kniffe als bewährtes Jagdzeug.

cuønna v., *cuønnt* impf., *gycuønnt* p. pf. = zäunen, einen Zaun anlegen, ogrodzić (płotem), cf. *caun*.

cuøverȧj s. f. = Zauberei, schwarze Kunst, czary, czarnoksięstwo, cf. *švuøccy kunst, čaruøvnicc, pyłłvȧjz, heks*.

cuøveryn s. f., *-ynna* pl. = Zauberin, czarodziejka, czarownica, wiedźma.
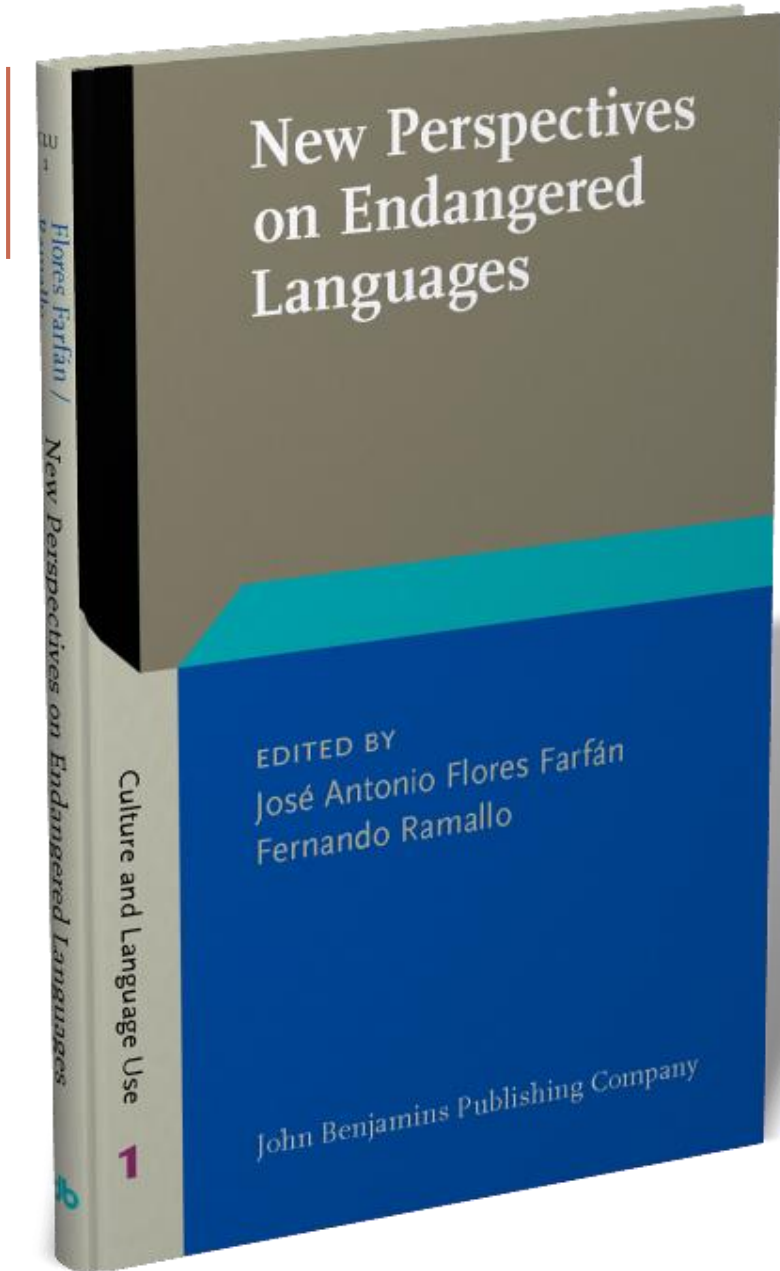
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Poland's minority languages

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