

KINSHIP TERMINOLOGY IN THE LUŽNICA REGION

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Abstract. *The paper offers an analysis of the kinship terminology for the relations by blood or marriage in the Lužnica region compiled in Rečnik govora Lužnice (The Dictionary of the Lužnica Dialect, 2018) by Lj. Ćirić. Along with a lexico-semantic analysis of about one hundred lexemes excerpted from the dictionary, some linguistic and etymological notes are also provided. The objective is to demonstrate that in collecting dialect-specific lexemes systematic lexical Rečnik govora Lužnice inventoring using questionnaires enables an almost perfect reconstruction of the particular terminological system of a dialect.*

Key words: Rečnik govora Lužnice, kinship, terminology, lexico-semantic analysis

1. INTRODUCTION

In this paper, the terminological system of the kinship lexis of the Lužnica region will be presented, with reference to *Rečnik govora Lužnice (The Dictionary of the Lužnica Dialect, 2018)* by Ljubisav Ćirić. The terminology analyzed refers to relationships based on ties of blood (consanguineal kinship) or ties of marriage (affinal kinship). These two types of relationships are intertwined because blood relations multiply through marriage. The main aim of the paper is not just to present the above-mentioned terminological system of the Lužnica dialect, but also to emphasize the fact that the use of questionnaires in inventoring dialect-specific lexemes supports a complete reconstruction of the terminological system based on the material from a dialect dictionary.

The study of kinship terminology in the Slavic and South Slavic regions so far is not negligible (Bjeletić 1994, 206) and it suggests that kinship terminology is preserved through the preservation of traditional kinship relations (Bjeletić 1994, 199; Petrović-Savić 2011, 181). Considering the fact that this terminology system is one of the key indicators of the social and spiritual code (Nedeljkov 2012, 109–111), it was included in *Upitnik za*

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srpskohrvatski/ hrvatsko srpski dijalektološki atlas (*The Questionnaire for the Serbo-Croatian / Croato-Serbian Dialectological Atlas*). In addition to nominal terms, terms of address were noted (Bjeletić 1994, 200; Dunjić 1996, 316; Petrović-Savić 2011, 187–188); therefore, they will also be discussed in this paper whenever they occur in *The Dictionary of the Lužnica Dialect*.

Lužnica is a region in southeastern Serbia which belongs to the Timok-Lužnica dialect. However, since it is fragmented, according to the distribution of its linguistic features, it is divided into Gornja (Upper) and Donja (Lower) Lužnica (GL, DL) – with Lužnica linguistic features, and Lužnica-Zaplanje (LZ), where the Lužnica dialect features are mixed with the Zaplanje dialect features (Ćirić 2018, 6–7). Thus, Timok-Lužnica palatalization is used in Gornja and Donja Lužnica, but not in Lužnica-Zaplanje, which is seen in the phonetic differences in certain terms, which appear as lexical variants in *The Dictionary* (e.g.: *majka / majha, maħa, yjka / yjha, yħa, cínke / cínħe, snajka / snajha*, etc.).

In the Introduction to *The Dictionary*, the author emphasizes that the lexemes were recorded not just in casual conversation, for the purposes of writing a master's thesis (Ćirić 2013), but also using *Upitnik za srpskohrvatski/ hrvatsko srpski dijalektološki atlas* (*The Questionnaire for the Serbo-Croatian/ Croato-Serbian Dialectological Atlas*), and a questionnaire designed for collecting various thematic vocabulary items (home and household items, “слава” and wedding customs, food and drink, hunting and fishing, farming, etc.). Also, the lexemes were collected from literary works written in the Lužnica dialect (Ćirić 2018, 6). The use of various questionnaires for collecting lexemes suggests systematicity in inventorying particular sets of thematic vocabulary. On the other hand, given that *The Dictionary of the Lužnica Dialect* is conceived as a differential dictionary, as opposed to the six-volume *Rečnik srpskohrvatskog književnog jezika* published by Matica Srpska (RMS), it may not have included the terms which could not be classified as dialexemes by any criteria, whose meanings, however, were well-known (Ćirić 2018, 7–8).

2. THE KINSHIP TERMINOLOGY

Kinship terminology which refers to blood relations includes the terms for the family in the narrow and broad senses, spouses – female and male parents, female and male offspring in relation to the parents and each other, the father and mother of each parent in relation to their children, the parents' brothers and sisters in relation to the parents' children, third-degree (and fourth-degree relatives) relatives, etc. General terms related to relatives include the following lexemes: *вaмíлиja, фaмíлиja* [A NUMBER OF FAMILIES DESCENDED FROM THE SAME ANCESTOR] and *рoд², рoдá, својíна²* [RELATIVES, RELATIONS]. The term *рoдá* refers to both male and female blood relationship (consanguinity). Cf. the illustrative material: *Moјá рoдá je голeмá и по мáтерину и по бáитину стрáну*.

The semantic field which refers to the founders of a family includes the names for spouses (*жeнa, чoвeк / мyж*) and parents (*мáјкa, бaитa / тaткo*). The terms that are also included in this semantic field refer to the new spouse of one of the parents in relation to a biological child with the previous spouse (*мáћиja, очув*). [A FEMALE SPOUSE, WIFE] is called *жeнá*, and [A HUSBAND, HOST] is called *чoвeк, мyж*. The basic meaning of this word is [A GROWN MAN]. [THE ONE WHO GAVE BIRTH TO THOSE SHE GAVE BIRTH TO, MOTHER] is called *мáјкa* in LZ, *мáјħa* in DL, *мáħa* voc. *мáħo* in GL; *мáтер*; *мáти* voc. *нáне*; *мáма* voc. *мáмо*; *нáна* voc. *нáне*. The term *мáма* is polysemic and refers to kinship based on

blood and on marriage: *мама* [1. HYP. OF MOTHER (USUALLY USED BY CHILDREN). 2. THE OLDEST AUNT IN THE FAMILY COMMUNITY] (see below). The word for [FATHER] is *баи́та*, pl. *баи́теви*; *та́тко*, hyp. *та́та*, voc. *та́те*, *та́мће* [A TERM OF ENDEARMENT FOR A FATHER AND FATHER-IN-LAW] (see heading 3). The lexeme *таткóвина* is used for [THE INHERITANCE FROM THE FATHER]. According to M. Bjeletić (1994, 204) the term *баи́та* was borrowed from Bulgarian. A [STEPMOTHER] is called *ма́ћуја* in DL, whereas a [STEPFATHER] is *óчув*.

Offspring are first-degree relatives to their parents. The general term for [FEMALE OFFSPRING] is *жéнска стрána*, and for [MALE OFFSPRING], it is *му́шка стрána* (see *стрána*). Special terms may be used for children born in wedlock (*син*, *черка*), depending on their birth order, the number of children, the death of a parent, etc., in relation to the parents (*првенче*, *истришче*), as well as to one another (elder / younger brother, elder / younger sister). [A NEWBORN] is called *прíнова*, *бебé*. [A MALE CHILD, A MALE OFFSPRING] is called *му́шко*. [A SON, A SONNY] is called *синьк*, voc. *сínке* in LZ, *сínђе* in GL, DL hyp. of son. This lexeme (*син*) is not mentioned in *The Dictionary*, considering that it is not a dialexeme, except prosodically, but it does occur, for example, in the exemplification of the lexeme *óчув*: *Óчув ми је бíл, али је дóббар човéк бíл, и ко ро́е́ног сíна чува́л и савéтува́л*. [A DAUGHTER] is called *чёрка*. Special names for offspring with respect to their birth order, twin pregnancy, whether the parent is alive, etc. are: [FIRSTBORN] – *првéнче*, *првáњче*; [THE PARENTS' YOUNGEST CHILD, THE FAVOURITE] – *истришко*, *истришљак* or *истришче*; [ONE OF THE TWINS (OF EITHER SEX)] – *близнé*, [A TWIN, ONE OF THE TWIN BROTHERS] – *близнак*; [A CHILD WITHOUT PARENTS OR WITHOUT ONE PARENT] – *сирочé*; [A CHILD BORN AFTER THE FATHER'S DEATH] – *пóсмрче*, [A SON FROM A PREVIOUS MARRIAGE TO THE SPOUSE FROM A NEW MARRIAGE, TO HIS STEPFATHER OR STEPMOTHER] – *на́сторак*, [A DAUGHTER FROM A PREVIOUS MARRIAGE TO THE SPOUSE FROM A NEW MARRIAGE] – *на́сторђиња*, [A CHILD FROM A PREVIOUS MARRIAGE TO THE SPOUSE FROM A NEW MARRIAGE] – *на́сторче*. The 3. person singular verb *приведе́* means [BRINGS A CHILD FROM A PREVIOUS MARRIAGE BY REMARRYING].

The names for the offspring of the same parents or one mutual parent (brother, sister), may have different forms depending on birth order (elder / younger brother; elder / younger sister). [A MALE TO OTHERS BORN TO THE SAME PARENTS OR HAVING ONLY ONE MUTUAL PARENT (FATHER OR MOTHER)] is called *брáт* or, if it is [A BROTHER BORN TO THE SAME PARENTS], he is called *ро́е́ни брáт*. (See the entry *брат*.) The lexeme *сестра* [SISTER] is not mentioned in *The Dictionary*, but it can be found in the illustrative material in the entries for a number of lexemes. E.g. with *дáда*, [ELDER SISTER], see: *Јá и даньс, áко сам стáра жéна, пóстарога брáта óкам бáте, а пóстáру сестрý дáде*. [AN OLDER BROTHER TO A YOUNGER BROTHER AND HIS WIFE, I.E. HIS SISTER AND HER HUSBAND] is called *бáта*, hyp. *бáтка* (voc. *бáмће*). In the words *бáте*, *дáде*, *сека*, the terminology of consanguineal and affinal kinship are intertwined. [AN OLDER SISTER TO A YOUNGER SISTER (also cf. *дáда*)] is *сéка*, *дáда*, voc. *дáде*. The vocative form is given in the illustrative material together with the lexeme *дáда*. The term *сéка* is also a bridal name (see heading 3). This distinction is common in Serbian dialects, therefore, the relationship *дáда: сестра* is observed in Veliki Krčimir, Bučum and Vranjsko Pomoravlje (Bjeletić 1994, 203).

The terms used for the relationship of the spouses' parents to the spouses' children are *баба*, *деда* for second-degree kinship, *прабаба*, *прадеда* for third-degree kinship, and *парабаба*, *парадеда* for fourth-degree kinship. The terms used for the father's and mother's ancestors are the same, which is common in Serbian-speaking areas (Bjeletić 1994, 201). The

term used for [THE FATHER'S AND MOTHER'S MOTHER] is either *баба* or a compound lexeme *роме́на баба*. This is a secondary meaning of the word *баба*. The primary meaning is [AN ELDERLY WOMAN, AN OLD WOMAN]. In affinal kinship terminology, this lexeme means [MOTHER-IN-LAW]. [THE FATHER'S OR MOTHER'S FATHER] is called *деда*. This is a secondary meaning of the word. The primary meaning is [AN OLD MAN], whereas in affinal kinship terminology, *деда* also means [3. FATHER-IN-LAW] (see heading 3). In Lužnica, [THE INHERITANCE FROM A GRANDFATHER] is called *дедевина*. [A GRANDMOTHER'S OR GRANDFATHER'S MOTHER] is called *прабаба* or *пребаба*. The name for [A GRANDMOTHER'S OR GRANDFATHER'S FATHER] cannot be found in *The Dictionary*, however, it can be assumed, with a high degree of certainty, that it is analogous to *прабаба*, *пребаба*, and is therefore *прадеда* or *предеда*. [A GRANDFATHER'S OR GRANDMOTHER'S GRANDMOTHER] is called *прабаба*, and [A GRANDFATHER'S OR GRANDMOTHER'S GRANDFATHER] is *прадеда*.

To their parents and more distant ancestors the children are grandchildren, and no distinction is made in terms of whether they are the children of a son or daughter, as is usually the case in the Serbian language (Bjeletić 1994, 201). The terms for the male and female descendants in relation to the spouses' parents, *унук* and *унука*, are not inventoried as dialexemes, but are mentioned in the illustrative material with the lexeme *уну́че* [DIM. OF GRANDCHILD]: *Имамо три уну́чета, уну́ка и две уну́ће*. The definitions and forms of the terms used for descendants in the third and fourth degrees of kinship are analogous to the terms for ancestors in the third (*прабаба* / *пребаба*) and fourth degrees of kinship (*прабаба*, *прадеда*): [A GRANDSON'S OR GRANDDAUGHTER'S CHILD] is called *праунуче* and *преунуче*; [A GRANDSON'S OR GRANDDAUGHTER'S SON] is called *праунук* and *преунук*; [A GRANDSON'S OR GRANDDAUGHTER'S GRANDDAUGHTER] is called *праунука*, [A GRANDSON'S OR GRANDDAUGHTER'S GRANDSON] is called *праунук*.

As in the majority of Serbian dialects (Bjeletić 1994, 202), different names are used for the mother's or father's brother or sister in relation to the parent's children, depending on the line of kinship: the male line (*старко* / *чича*, *тетка*) or the female line (*ујка*, *тетка*), but also on whether the uncle, as a prominent figure in the patriarchy, is older or younger than the father. The lexeme used for [AN UNCLE IN RELATION TO HIS YOUNGER BROTHER'S CHILDREN] is either *старко* or a compound lexeme *стари бау́та* (see *бау́та*), voc. *стари тате*, *старко*. [AN UNCLE YOUNGER THAN THE FATHER] is called *чича*. The secondary meaning of this word is [ANY ELDERLY MAN]. [AN UNCLE'S WIFE, THE WIFE OF THE FATHER'S BROTHER] is called *стри́на*, voc. *стри́но*. The secondary meaning of this word is [A FORM OF ADDRESS FOR ANY OLDER WOMAN], (cf. *стри́ц*). In the illustrative material it can be seen that the oldest aunt was called *стара мај́ха* (see also *мај́ха*), *стара ма́ма*,¹ voc. *стара мај́ће*, *ма́мо*, cf. the exemplification of the term *стри́на* 1: *Некада́ је најстара стрі́на билá стáра мај́ће, и свá децá су ју ока́ла „стáра ма́мо“, а дрў́ће су биле стрі́не, и ока́ле се „стри́но“*. [AN UNCLE] is called *ујка* in LZ, *уј́ха* in DL, *у́ха* in GL. The term for an uncle's wife is not listed in *The Dictionary*, but it can be assumed that it is not a dialexeme, except in prosodic terms, and that it is *ујна*. [THE FATHER'S OR MOTHER'S SISTER] is called *тетка*. The secondary meaning of this lexeme is [A FORM OF ADDRESS FOR ANY ELDERLY WOMAN]. [THE AUNT'S HUSBAND, UNCLE], who is not related through blood to the children of the spouse of the family founder, is called *тетин*. The names for the children of a brother or sister of one of the spouses of the family founder

¹ [THE OLDEST AUNT IN THE FAMILY COMMUNITY] is observed as a secondary meaning of the lexeme *ма́ма*, while, in the illustrative material, it can be seen that it is a compound lexeme *стара ма́ма*, voc. *стара ма́мо*.

differ depending on the sex of the relatives (brother / sister and son / daughter), which is in accordance with the situation in a wider Serbian-speaking area (Bjeletić 1994, 202): [A BROTHER'S SON, NEPHEW] is called *брáтанац*, [A BROTHER'S DAUGHTER, NIECE] is *брáтаница*; [A SISTER'S SON, NEPHEW] is called *сестр́ичиц*, [A SISTER'S DAUGHTER, NIECE] is called *сестр́ичина* in GL, DL, *сестр́ична* in LZ.

In Lužnica, kinship based on vows is denoted by the lexemes *побрáтим*, [THE FRIEND CHOSEN BY HIS FRIEND AS A BROTHER, OR USED ONLY IN COURTEOUS ADDRESS] and *посéстрима*, [ANY FEMALE WHO IS RESPECTED AS A SISTER]. [FRATERNIZE IN THIS WAY (3. person singular)] is said *брáтими се*, *побрáтими се*. The vocative form *брáтми*, [MY BROTHER], has the same root.

3. MARRIAGE RELATIONS

When a couple gets married (*венча се* or *венчује се*), each of the spouses [BECOMES RELATED BY MARRIAGE] – *орóди се*. These terms are part of the lexicon of wedding customs (Petrović-Savić 2009, 81–82; Jović 2020), but also of the lexicon of family relations (Dunjić 1996, 320–322; Petrović-Savić 2011, 182–185). The lexicon of wedding customs includes terms which denote different roles at a wedding, thus they can have a temporary nature: e.g. [THE BRIDEGROOM AND BRIDE DURING THE WEDDING CEREMONY] – *младéнци*, [MAN ON HIS WEDDING DAY] – *младожéња*, [BRIDE UNDER THE VEIL DURING THE WEDDING CEREMONY] – *млада неvéста* (see *неvéста*), which is a compound lexeme, consisting of the sememe [GIRL WHO SOMEONE INTENDS TO MARRY, FUTURE WIFE] – *млада* and *неvéста* [daughter-in-law in the first year of marriage]. The names of some of the prominent participants in a wedding ceremony, e.g. *кúm*, *куми́ца*; *старóјко* in LZ, *старóјћа* in GL and DL, *ста́ри свáт*, *старосватица*, strictly speaking, do not belong to kinship terminology, although the one of two godfathers (*ста́ри свáт*) had to be the bridegroom's relative, usually his uncle.

Since the parents of the newlyweds played an important role in the traditional marriage, the terms used for the newlyweds' parents are included in this semantic field. [THE FATHER OF ONE SPOUSE IN RELATION TO THE FATHER OF THE OTHER SPOUSE] is called *при́јетељ*, whereas [THE MOTHER OF ONE OF THE SPOUSES IN RELATION TO THE PARENTS OF THE OTHER SPOUSE] is *при́јетељица*. The verbs *при́јетéљи се*, *опри́јетéљи се*, *спри́јетéљи се* mean [BECOME RELATED TO SOMEONE BY THE CHILDREN'S MARRIAGE (3. p.sg.)]. The more general terms for relatives by marriage are: *свáт*² – [A MALE RELATIVE BY MARRIAGE] and *свáја* – [A FEMALE RELATIVE BY MARRIAGE].

The key kinship relationships based on marriage are established between the newlyweds and their families. The most important person in these relationships is the new member of the family who is, as a rule, the bride. [THE DAUGHTER-IN-LAW, THE SON'S WIFE] is called *сна́јка* in LZ, *снајћа* in DL, *снаа* in GL, with [THE DAUGHTER-IN-LAW IN THE FIRST YEAR OF MARRIAGE] being called *неvéста*. The secondary non-terminological meaning of this lexeme is [A YOUNGER WOMAN IN GENERAL], while the expressive, derogatory meaning is [A GROWN ALTHOUGH STILL CHILDISH YOUNG WOMAN]. [THE DAUGHTER'S OR SISTER'S HUSBAND] is called *зéт*. [THE HUSBAND WHO CAME TO THE WIFE'S HOUSE] is called *дозéтак* and *призéтко*.

The parents of the newlyweds on the bridegroom's side are: [THE HUSBAND'S FATHER, THE FATHER-IN-LAW], who is called *свéкр*, *свéкр*, *та́та*, voc. *та́те* and [THE

HUSBAND'S MOTHER], who is called *свекр'ва* (see *свекр'ва*¹). The term *máme* is a [TERM OF ENDEARMENT FOR THE FATHER AND FATHER-IN-LAW] (see heading 2). In the Lužnica dialect there is a homonym meaning [A WOMAN WHO COOKS AT WEDDINGS], found in the terminology of wedding customs (see *свекр'ва*²). For the groom, the bride's parents are [FATHER-IN-LAW] – *д'еда*, and [MOTHER-IN-LAW] – *б'аба*. For the other meanings of this lexeme see heading 2. In the terminology of kinship based on blood, the term *д'еда* also means [THE FATHER'S OR MOTHER'S FATHER] (see heading 2).

Some of the terms used for the newlyweds' brothers and sisters and their spouses are of foreign, Turkish origin (*балг'џа*, *б'аџа*). Cf. Škaljić 1989, *balduza* [THE WIFE'S SISTER, SISTER-IN-LAW] < Tur. *baldız*; *badžānak*, *badžēnok*... [THE HUSBAND OF THE WIFE'S SISTER (IN RELATION TO THE OTHER SISTER'S HUSBAND)...] < Tur. *bacanak*. [THE HUSBAND'S SISTER, SISTER-IN-LAW] is the bride's *з'лва*, whereas in *The Dictionary* there is no information about the term used for the husband of the husband's sister in relation to the bride.² The lexeme which means [THE HUSBAND'S BROTHER, BROTHER-IN-LAW] is not inventoried in *The Dictionary*, but the form *д'евеп* is confirmed in the illustrative material with the lexeme *прод'ава* [2. THE PART OF THE WEDDING RITUAL WHEN THE BRIDE'S BROTHER RITUALLY SELLS HIS SISTER TO HER FUTURE BROTHER-IN-LAW]. The same conclusion can be drawn from the derivatives *девер'ичич*, *девер'ичина* (see below). A similar deduction can be made about the sememe [THE WIFE OF THE HUSBAND'S BROTHER, SISTER-IN-LAW], which, based on the derivatives *јетрв'ичина* (see below) and *јетрв'етина* [PEJ. OF THE WIFE OF THE HUSBAND'S BROTHER], would read *јетрва* in the Lužnica dialect. In Lužnica, [THE WIFE'S SISTER IN RELATION TO THE WIFE'S HUSBAND] is *балг'џа*, *б'алг'џа*, *сваст'ика*, whereas [THE WIFE'S SISTER'S HUSBAND, SISTER-IN-LAW'S HUSBAND] is called *б'аџа*, *баџан'ак*. The secondary meaning of the lexeme *б'аџа* is [THE LOVERS OF THE SAME WOMAN]. The sememe [THE WIFE'S BROTHER] and the lexeme *шур'ак* are not mentioned in *The Dictionary*, but can be found in the illustrative material for the lexeme *шур'џа* [THE WIFE OF THE WIFE'S BROTHER]. Cf.: *В'олим да ми д'ојде шур'ак, али п'овише в'олим да д'ојде шур'џа*. For the children of her husband's brothers and sisters, the bride uses derivatives of the above-mentioned names for the groom's brother and sister: [THE HUSBAND'S SISTER'S SON] is called *з'лвичич*, [THE HUSBAND'S BROTHER'S SON] is called *девер'ичич*, [THE HUSBAND'S BROTHER'S DAUGHTER] is *девер'ичина*, which is the same as [THE DAUGHTER OF THE HUSBAND'S BROTHER'S WIFE] – *јетрв'ичина*.

In Lužnica, too, it is customary for the bride, who comes to a new home, to give the so-called bridal names to the younger members of her husband's family. This custom had a preventive character and was widespread among the South Slavs (Sikimić 1998, 29–30). Under the entry for *name*, *The Dictionary* mentions 36 female and 16 male bridal names, all of which have a positive connotation, and can be classified into several semantic groups which are mostly magical-symbolic in character (Bjeletić 1996: 97–99).³ Most often, female names are inspired by the names of plants or parts of plants: *Божур'ка*, *Вилд'анка*, *Врб'ица*, *Ј'абука*, *Ј'агода*, *Л'озица*, *Мали'на*, *Пловд'ина*, *Транд'авилка*, *Ћити'ца*, *Шами'урка*. M. Bjeletić (1996, 98) makes the same conclusion based on more extensive material, observing that plant names are used exclusively for women, as well as that they

² In the Željnj Župa region (Dunjić 1996, 321) he is *zem* to the bride as well as to her husband.

³ Cf. Sikimić 1998, 32–33 and the list of bridal names from a wider Serbian-speaking area, as well as Dunjić 1996, 322 and the data collected in the Željnj Župa region, and Petrović-Savić 2009, 84 and the data from Radjevina.

are the names of those plants that have special symbolism in folk tradition. Some female bridal names are inspired by the names of toponyms: *Београдка*, *Варошанка*, *Дунавка*, *Моравка*, *Студенка*, *Шумадинка*; bird names: *Голубица*, *Грлица* or *Грличка*, *Гузутка*, *Јеребица*; kinship terminology: *Сéја*, *Сéка*, *Сестрица* [THE BRIDAL NAME THAT, UPON COMING TO THE NEW HOME, THE BRIDE GIVES TO HER HUSBAND'S YOUNGER SISTER (cf. also *Сека*)], and, in general, the names with various positive associations: *Врвурка* (*врвуран* [DILIGENT, FAST]), *Големица*, *Дукатка*, *Краљица*, *Лалка*,⁴ *Левтерка* (*левтеран* [SUITABLE FOR HANDLING, EASY TO USE, WHICH FITS NICELY IN THE HAND]), *Писарка* [THE BRIDAL NAME GIVEN TO THE HUSBAND'S BROTHER'S OR HUSBAND'S SISTER'S OLDER DAUGHTER], *Прáпорка*, *Тавралија*, *Тавралика* [FOLLOWING THE LATEST FASHION TRENDS, BEING VERY/TOO STYLISH, ADORNMENT], *Убавица*. Male bridal names are usually inspired by the names of desirable occupations or titles: *Везир*, *Војвода*, *Овицир*, *Писар*; kinship names: *Бáјђа*, *Бáјча*, *Браца*; bird names: *Голуб*, *Славéјко*, *Сóкол*, or they have other positive connotations: *Дáса*, *Делија* [A HEALTHY AND ATTRACTIVE PERSON], *Бидија*, *Мераклија*, *Тавралија*, *Убавéнко*.

4. CONCLUSION

Based on around 80 analyzed terms, which, together with their phonetic and derivational variations, amount to around 100, and the additional 36 female and 16 male bridal names, it can be concluded that *Rečnik govora Lužnice* proved to be a very exhaustive and useful source of kinship terminology. It is a terminology which, as shown in this paper, in its essence coincides with the terminology used in a wider Serbian-speaking area and the standard Serbian language. A term can be a dialexeme⁵ based on its contents originating in its secondary meaning, which is very common in the Lužnica dialect (Ćirić 2013, 373), but also owing to its derivational morphology, phonetics and prosody. According to the phonological criteria, the dialexemes analyzed in this paper are usually characterized by the following: Timok-Lužnica palatalization, typical of the GL and DL dialects (*мáјђа*, *мáђа*, *пáсторђиња*, *снáјђа*, *ýђа*, *ýђа*); the presence of semivowels (*балгъза*, *бългъза*, *зълва*, *зълвичич*, *синьк*, *свэкър*); the absence of the consonant *h* (*мáђија*, *очув*, *снáа*); the substitution of the consonant *f* (*вамíлија*); the consonant *č* instead of *ć* <*tj (*деверичич*, *зълвичич*, *чёрка*); and also *dž* < *dj (*роџени брат*, *роџена баба*), which are the most striking phonetic features of the Timok-Lužnica dialect.

As only the prosodic criterion was used to determine whether a dialexeme would be included in *The Dictionary*, certain lexemes, e.g. *девер*, *јетрва*, *сестра*, *ујна*, *унук*, *унука*, *шурак*, were not included. However, they are present in the illustrative material with other, mostly related lexemes so that they too can be excerpted, through careful reading. Some terms could be reconstructed with great certainty, e.g. *пáдеда* / *пéдеда*, *ујна*, based on inventoried lexemes (*пáбаба*, *пéбаба*, *ујка*), which are their pairs in the system.

A special advantage of the insight into the terminological system of a dialect through a dialect dictionary is in the fact that secondary meanings of lexemes are inventoried in

⁴ In the Lužnica dialect, *лáла* is [THE NAME OF A PLANT], whereas *лáле* is both [THE NAME OF A PLANT] and [A TERM OF ENDEARMENT FOR A CHILD]. Other interpretations are possible, e.g. *лалка* means [OLDER SISTER] in Vranje (Bjeletić 1994: 203).

⁵ The author of *The Dictionary* defines this term as a lexeme which is formally and semantically marked compared to a standard lexeme (Ćirić 2013: 371).

the dictionary, but are usually not obtained through collecting vocabulary using a questionnaire. In that sense, dictionaries provide wider possibilities for the study of thematic vocabulary, which is particularly true for *The Dictionary of the Lužnica Dialect*, which, due to its underlying idea and scope, as well as a wide exemplification of entries, provides possibilities for linguistic and other research.

RESOURCE

Čirić, Ljubisav. 2018. "Rečnik govora Lužnice." *Srpski dijalektološki zbornik LXV/2*: 5–1166.

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TERMINOLOGIJA RODBINSKIH ODNOSA U LUŽNIČKOM KRAJU

U radu je na materijalu Rečnika govora Lužnice (2018) Lj. Čirića, odakle je ekscerpirano oko 100 leksema, predstavljena terminologija rodbinskih odnosa na osnovu krvnog srodstva i na osnovu braka u lužničkom kraju. Izvršena je leksičko-semantička analiza uz koju su date jezičke i etimološke napomene. Cilj je bio pokazati da sistematsko popisivanje leksike pomoću upitnika prilikom prikupljanja dijalekatske leksike omogućava veoma potpunu rekonstrukciju određenog terminološkog sistema jednog govora.

Ključne reči: Rečnik govora Lužnice, rodbinski odnosi, terminologija, leksičko-semantička analiza