

Language code-switching in Latgalian texts in LFK Digital Archive garamantas.lv

*Valodas kodu maiņa latgaliešu tekstos LFK digitālajā arhīvā
garamantas.lv*

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Study questions, sources, theoretical background

Study questions:

- Which languages are participating in the code change process in Latgalian folklore?
- In which genres of Latgalian folklore language code changes are identified ?
- What is the functional load of the language code changes in folklore?

Discussion question: does and how the language alternation affects the process of normalizing folklore text?

Theoretical background: sociolinguistics (code-switching), folk-linguistics.

Sources - Latvian folklore texts in Latvian Folklore storage (LFK) Digital Archives (garamantas.lv)

Highlights - challenges of normalization of Latgalian folklore texts in LFK digital archive in garamantas.lv (DHELI, BPP-IZM-DH-20221-0002)

Key words

- **Code switching:** process of shifting from one linguistic code (a language or dialect) to another, depending on the social context or conversational setting. Sociolinguists, social psychologists, and identity researchers are interested in the ways in which code-switching, particularly by *members* of minority ethnic groups, is used to shape and maintain a sense of identity and a sense of belonging to a larger community ([Britanica](#))
- **Folk-linguistic:** the beliefs about, reactions to, and comments on language by what we call "real people" (i.e., non linguists) are interesting, illuminating, and empowering from ethnographic, linguistic, and practical (or applied linguistic) points of view. (Denis Preston, 1993) Here - the spokesperson or writer's comments on the context of language usage available in folklore records
- **Normalization:** here - adapting unstandardized versions of the folklore text record to the requirements of official orthography so that it can be used for educational purposes, to make the text readable or understandable to the user, including by preventing erroneous, illegible or inconsistent and therefore incomprehensible forms of language, to preserve or restore original information lost or unreadable for technical reasons.
- **Substitution:** the use of one linguistic unit (sound, morpheme, word, word form, or syntactic construction) in place of another, while preserving the same meaning.(VPSV 2007,22).

Čuku, čuku, čukoda,
Nikas mani navede,
Kab' kas mani vastu,
Visi geri¹⁰⁾ rostu.
Div' kišini krapu, (?),
Trešs čaraviku,¹¹⁾
Div kuboly veižu,
Trešs baraviku.
Šapineica, trapineica(?)
Ša tev pikta vira,
Aiz galdeņa sādādama,
Kai barzalas(?) mira.
Namergelas, namergelas
As veļ na tova,
Kad nūjemsi vainukeli,
Tad as byušu tova.
Žāli man i vainukeli,
Pa upeiti plòvoj'¹²⁾,
Bolti muni namiteli(?)
Osareņas slauka.

Example of language code variation in a folk song recorded in Asune Parish

(IMM, Nr.8.,1924, 176.lpp.)



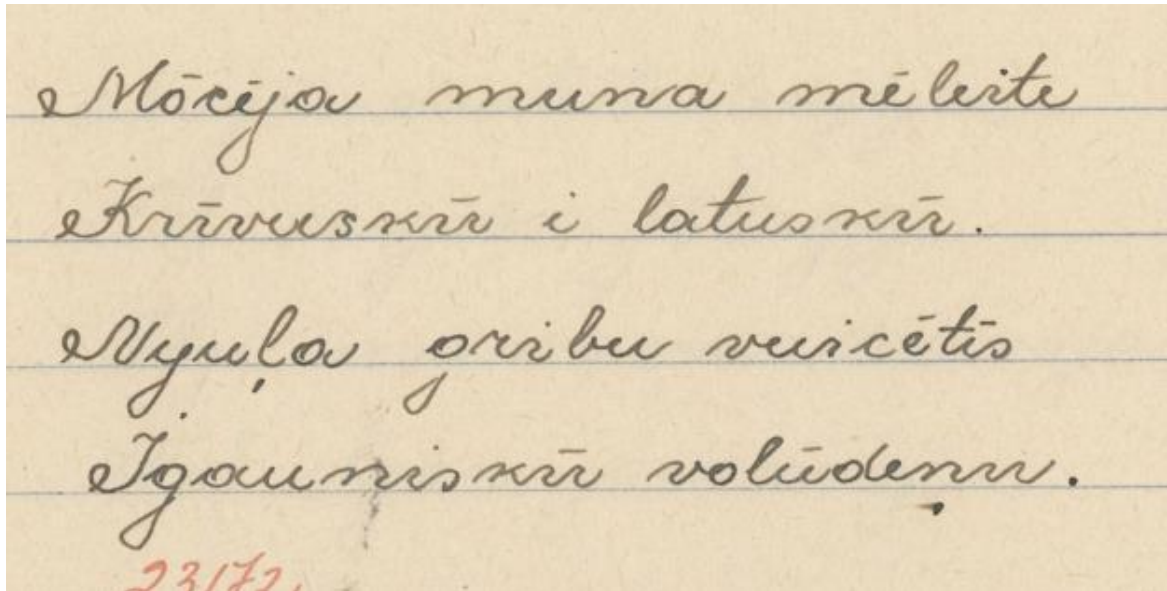
National composition in Latgale (end of the 19th century, beginning of the 20th century)

«The peculiarities of Latgale will become understandable to us only when we start looking for the cultural-historical and ethnographic root causes from which these peculiarities have grown». (Svenne, 1923)

	First general census of the population of the Russian Empire in 1897 (Vitebsk Governorate)	Third Census in Latvia (1930)
Latvians	53,7%	58%
Russians/ (Great) Russians	15,4%	25,10%
Belarusians	13,3%	4%
Jews	10,8%	5,51%
Poles	5,4%	5,59%
Lithuanians	-	0,18%
Estonians	-	0,08%
Germans	0,8%	0,25%

Multilingualism reflected in folksong

("I speak Russian and Latvian,
And now would like to learn Estonian")



Mōcēja muna mēleite
Krīvuskū i latuskū.
Nyuļa gribu vuicētīs
Igauniskū volūdenū.

Russian language

23 Bej Juoneišam, bej Juoneišam
Treju tāvu boguoteiba,
Bej Juoneišam, bej Juoneišam
Treju tāvu kumeliņi;
Dobrī koni, ostrī šablī,
Vot i sjadu, i poedu
Da krūdzeņa pyva pic,
Vot i sjadu, ogļjanuse
Cī jūoj muni buoleliņi,
Cī jījuoja, cī najuoja,
As krūgā pyva pic.

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Treju tāvu boguoteiba,
Bej Juoneišam, bej Juoneišam
Treju tāvu kumeliņi;
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Da krūdzeņa **pyva pic,**
Vot i sjadu, ogļjanuse
Cī juoja muni buoleliņi,
Cī jījuoja, cī najuoja,
As krūgā **pyva pic.**

Polish language

599,3300 Uzr.P.Smelters 1900.g.
dzr. Rz Andrupenes Kavaļevkā
no Marceles Mateisas, 50 g.v.,
dzim. D Dagdā.

Čūda, čūda, dziva, dziva!

Ja pa poļski gavarila:

"Čorna vōrna, īsāduse

Ūzūleņa zareņā,

Sauce mani: "Jegomosci!

Noc' ar mani kozeņos."

– Zavtra beņdu, jutro bendu

Ar vysom i moseņom.

Sivyj koņ, sabli /sadli/ – jōši /?/

Pazelteiti imaveņi.

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Sivyj koņ, sabli – jōši /?/

Pazelteiti imaveņi.

<https://garamantas.lv/lv/file/495611/0599-Peteris-Smelteris-03-0173>

Estonian language

1608 Igauni sabraukuši Voitu sādžā latgaliešu
kāžās un zobodamies teikuši, ka kāzu mielastā
„kassi liha” - kaķa gaļa. Visi igauņi smējūšies,
bet latgalieši nesaprasdami, domājuši, ka igauņi viņu
godībās labi jūtas, tāpēc tik jautri.

<https://garamantas.lv/lv/file/861145/2005-Ludzas-ekspedicija-07-0062>

51. Tulli, tullī iz (uz) pīguli
Iz tū pošu pūra molu.
Tī ir zyrgi tukly, tukly,
Pīguļnīki kuply, kuply.

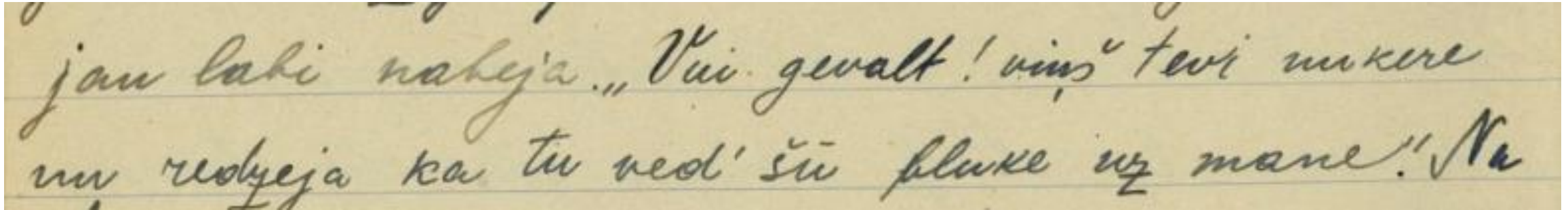
<https://garamantas.lv/lv/file/451259/0190-Ciprians-Apsenieks-0056>

Igaunī sabraukuši Voitu sādžā
latgaliešu kāžās un zobodamies
teikuši, ka kāzu mielastā "**kassi liha**" -
kaķa gaļa. Visi igauņi smējūšies, bet
latgalieši nesaprasdami, domājuši, ka
igauņi viņu godībās labi jūtas, tāpēc
tik jautri.

?

Tulli, tullī iz (uz) pīguli
Iz tū pošu pūra molu.
Tī ir zyrgi tukly, tukly,
Pīguļnīki kuply, kuply.

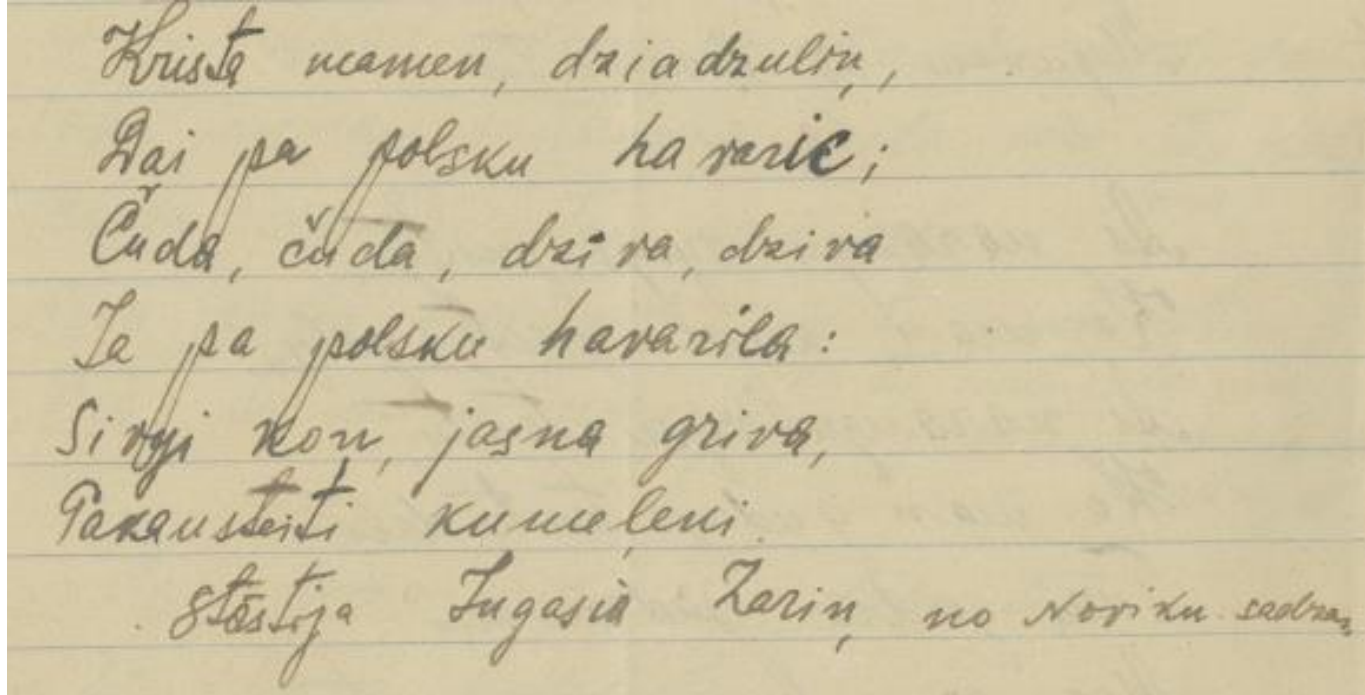
Yiddish language



<https://garamantas.lv/lv/file/980964/0225-Stanislavs-Dreimanis-01-0077>

"**Vui gevalt!** viņš tevi nukere un redzeja ka tu ved' šū bluke uz mane."

Belarusian language



Krista mamen, dziadzulin,
Dai pa polsku **havaric**;
Čuda, čuda, dziva, dziva
Ja pa polsku **havarila**:
Sivyi kon, jasna griva,
Pakausteiti kumełeni.

<https://garamantas.lv/lv/file/491061/0465-P-Gekiss-01-0021>

Lithuanian language

Čuku, čuku, čukoda,
Nikas mani navede,
Kab' kas mani vastu,
Visi geri¹⁰⁾ rostu.
Div' kišini krapu, (?),
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<https://www.periodika.lv/periodika2-viewer/?lang=fr#panel:pp|issue:36741|article:DIVL180>

Example of language code variation in a fairy tale written in Berzpils Parish in 1927 <https://garamantas.lv/lv/file/980964>

[..] Lesniki apskatejušis, apskatejušis šūs. "Na cinejamais kundzeš vini nav vainīgi, tur beja vīņs lels **očen** lels veirs kas myusus biksteja."

[..] Tod veļ Ruskulovas muižas kungs atprasejis uz **lesnikim**. "Tod jus vinu par **vinovnim** naatzīstot."

[..] Bejis izdzerdis šūs vōrdus Ruskulovas kungs uz reizes kai ar guni aizdedzis un aizklīdzis. "Ak, **vy dziabli**!

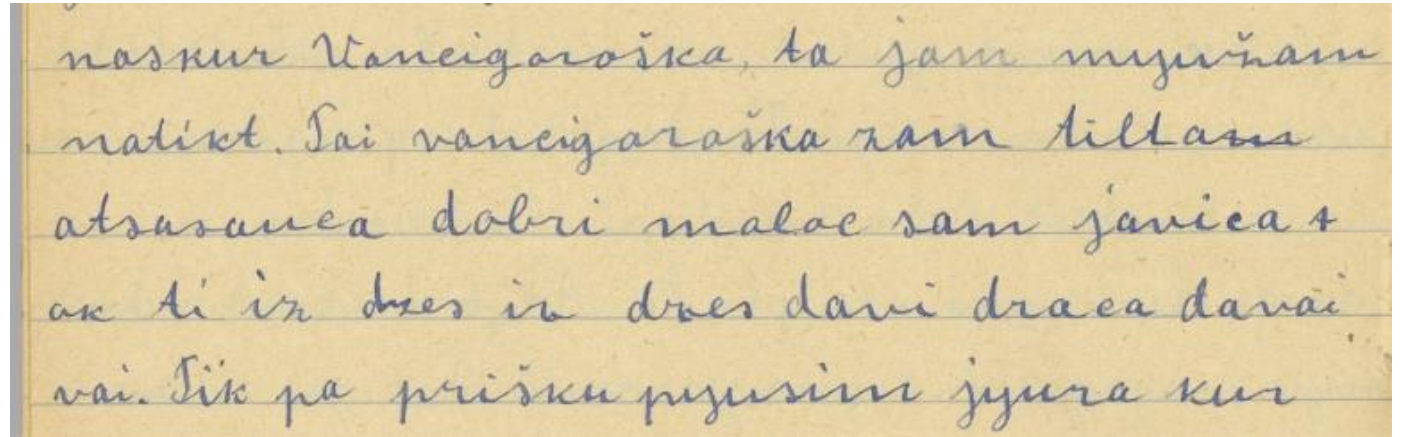
[..] bet kad kungs aizklīdzia "**Pa krepče prižmi**".

[..] "O **gevalt, gevalt** Klodz še jem tu drizok brandviņa butele un sitnika bulku un brauc ar vysu bluci pa ceļu, bet jo Uzulmuizas kungs izzinos ka tu man vedia šu bluke un lesnika nusīte, tod man bus beigas. utt.

Stōsteja: Ignats Līpiņš, Līpiņu mōjās 70 g.v. Bērzpils pag. 10.II.27.g. Staņislava Dreimaņa folkloras vākums.

Evidences of historical geographical connections

[..] ik naskur ir
Vancigarocinka kas jam
dava atīt. **Dobri moloc**
sam javica Vanci garoška
soka zam tilta. **Ak ti iz**
dzes davai draca davai
Vancigaroška izlīn nu zam
tilta. [..]



<https://garamantas.lv/lv/file/1041254>

Покатигорошек, Катигорошек, Иван-Горошко - Hero of Ukrainian and Belarusian fairy tales

Untranslatable words and phrases in folktales and other genres

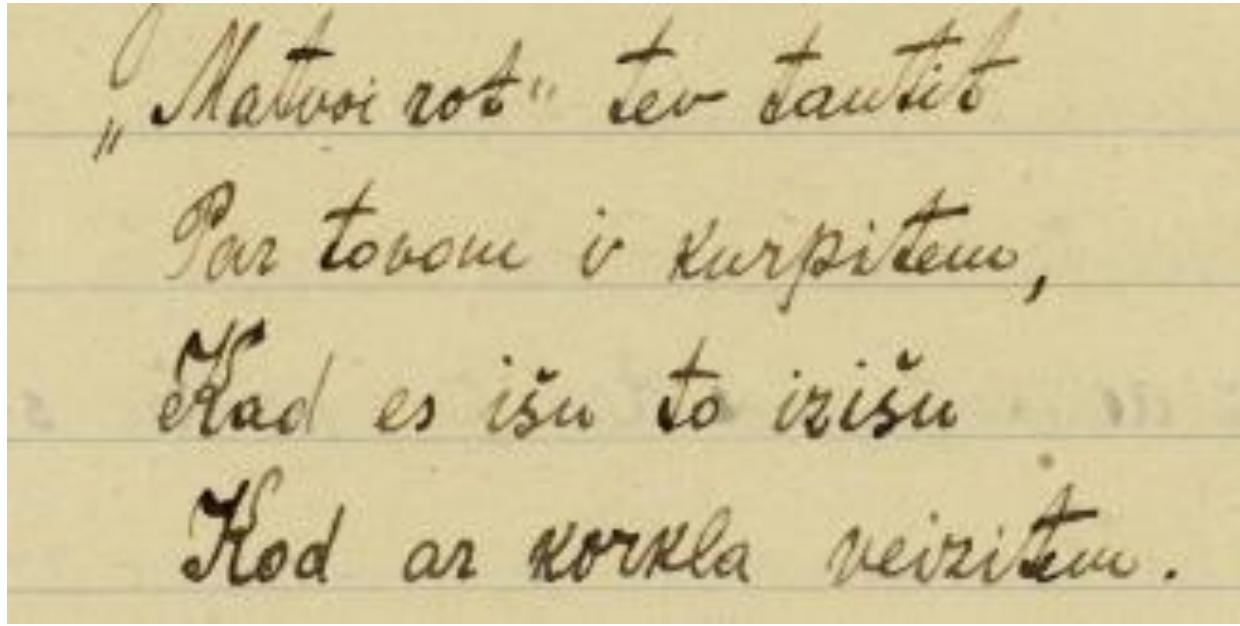
bet tev jāit un jopelnej maize. Jo tev
klāsīs slikti, tad pīmini mani un izsaki
šitos vārdus: „Убам Тупегом стало
перед самой как лист перед тرابой!”
Šitū pasacējis zyggs pasūda un zāns aizgāja
sev dozba maklāt. It, it, iit Rēnina

<https://garamantas.lv/lv/file/view/1436726>

aingāja un atsagula un gult
dēlītī gudroj kai jū varāt
reita kernaika aingāja
rā nu skūlas idams otr
tā kumēla vērās ka kur
vāda...

<https://garamantas.lv/lv/file/view/1041220>

Phraseological vulgar, obscene, or profane phrases, swear words



"Matvoj rot" tev dzismēit
Par tovu i karpitēu,
Kad es išu to irišu
Kod ar karkla veizitēu.

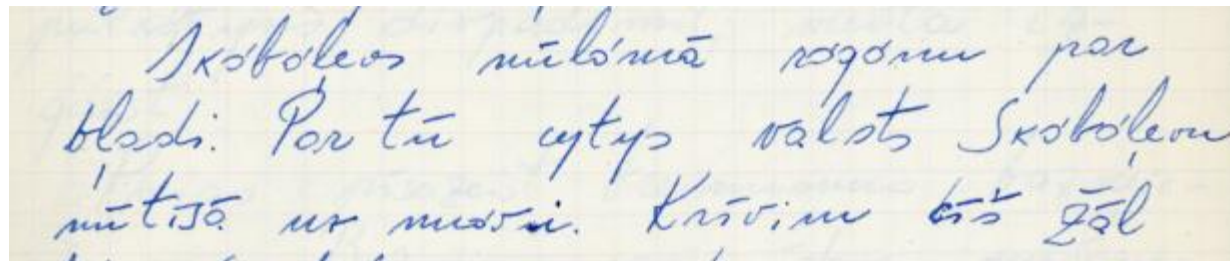
Matvoj rot tev dzismēit

Ka tu man i aizamersi

Matvoj rot tu puisīt

Ka tu maņa napajemi. [..]

<https://garamantas.lv/lv/file/980908>



Skoboļevs nūlōmā rogonu par
bladi. Par tū cytys valsts Skoboļevu
nūtīsā uz nuovi. Kārovim būs gāl

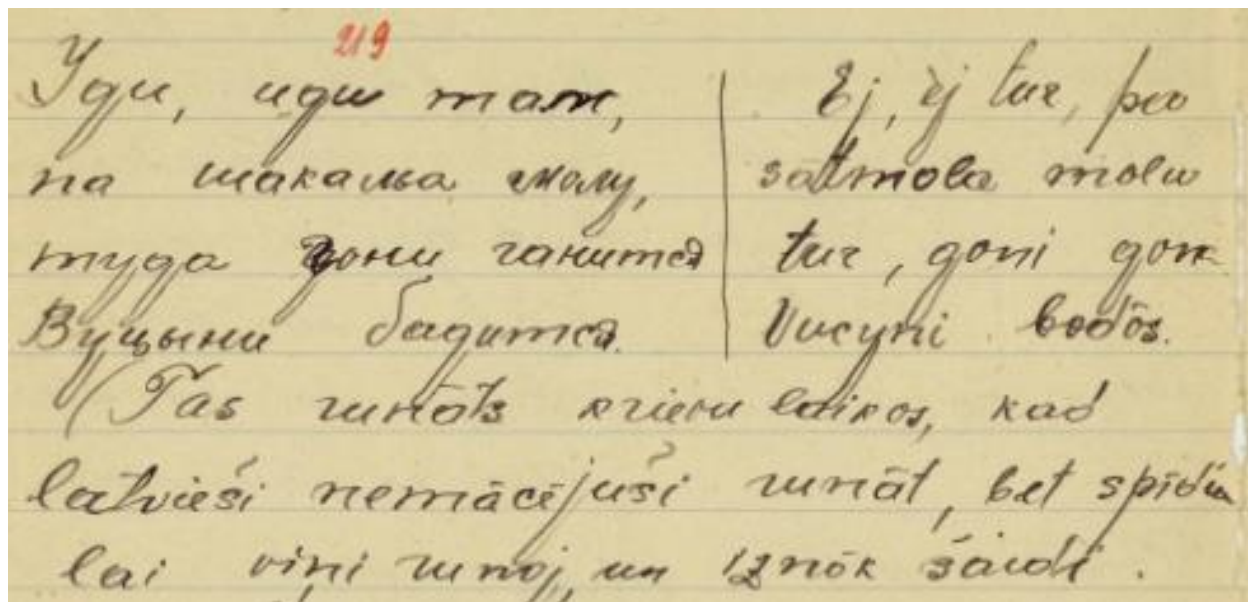
Skoboļevs nūlōmā rogonu par
bladi. Par tū cytys valsts
Skoboļevu nūtīsā uz nuovi.

<https://garamantas.lv/lv/unit/1439809/LFK-1950-8054#w6-tabtext>

Imitation of another language

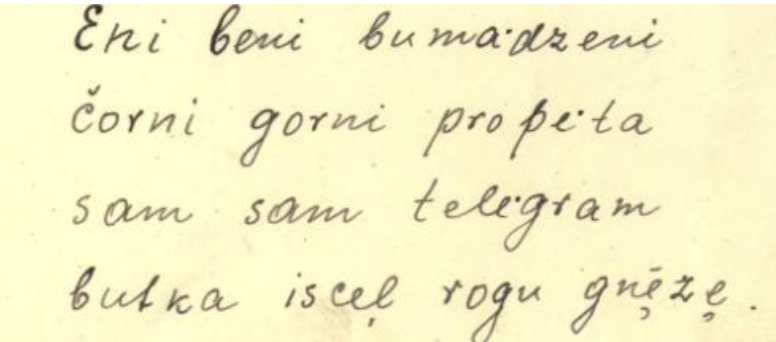
Иди, иди там, / Ej, ej tur pa
па такаля молу, / sātmola molu
туда гони ганится / tur, goni gona
Вуцыни бадится. / Vucyni bodōs.

*(Tas runāts krievu laikos, kad
latvieši nemācējuši runāt, bet
spīdia lai viņi **runoj**, un iznāk **šaidi**.)*



<https://garamantas.lv/lv/file/1470967/0233-Aglonas-vidusskola-01-0051>

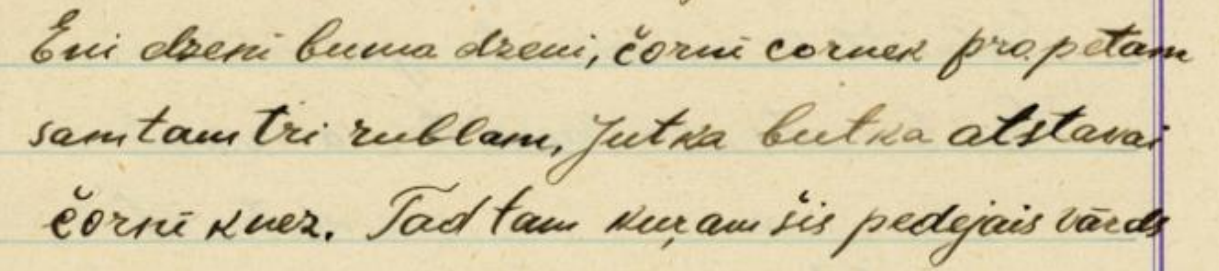
Dominance of rhythm over semantics. Children's lore



Eni beni bumadzeni
čorni gorni propeta
sam sam telegram
butka izceļ rogu gnēze.

Eni beni **bumadzeni**
Čorni gorni propeta
sam sam telegram
butka izceļ rogu gnēze.

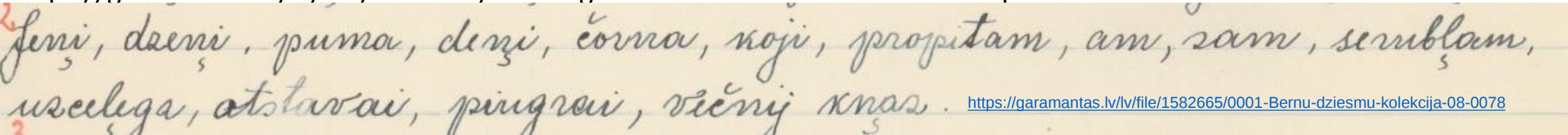
<https://garamantas.lv/lv/file/1825216/0624-Leonards-Latkovskis-01-0023>



Eni dzeni buma dzeni, čorni cornek propetam
sam tam tri rublam, jutka butka atstavai
čorni knez. Tad tam kuram šis pēdējais vārds

Eni dzeni **buma dzeni**, čorni cornek
propetam sam tam tri rublam, Jutka
butka atstavai čornī knez.

<https://garamantas.lv/lv/file/1470944/0233-Aglonas-vidusskola-01-0028> Bērnu spēle



Jeni, dzeni, puma, deni, čorna, koji, propitam, am, sam, serublam,
uzcelega, atstavai, iugrai, večnij knaz. <https://garamantas.lv/lv/file/1582665/0001-Bernu-dziesmu-kolekcija-08-0078>

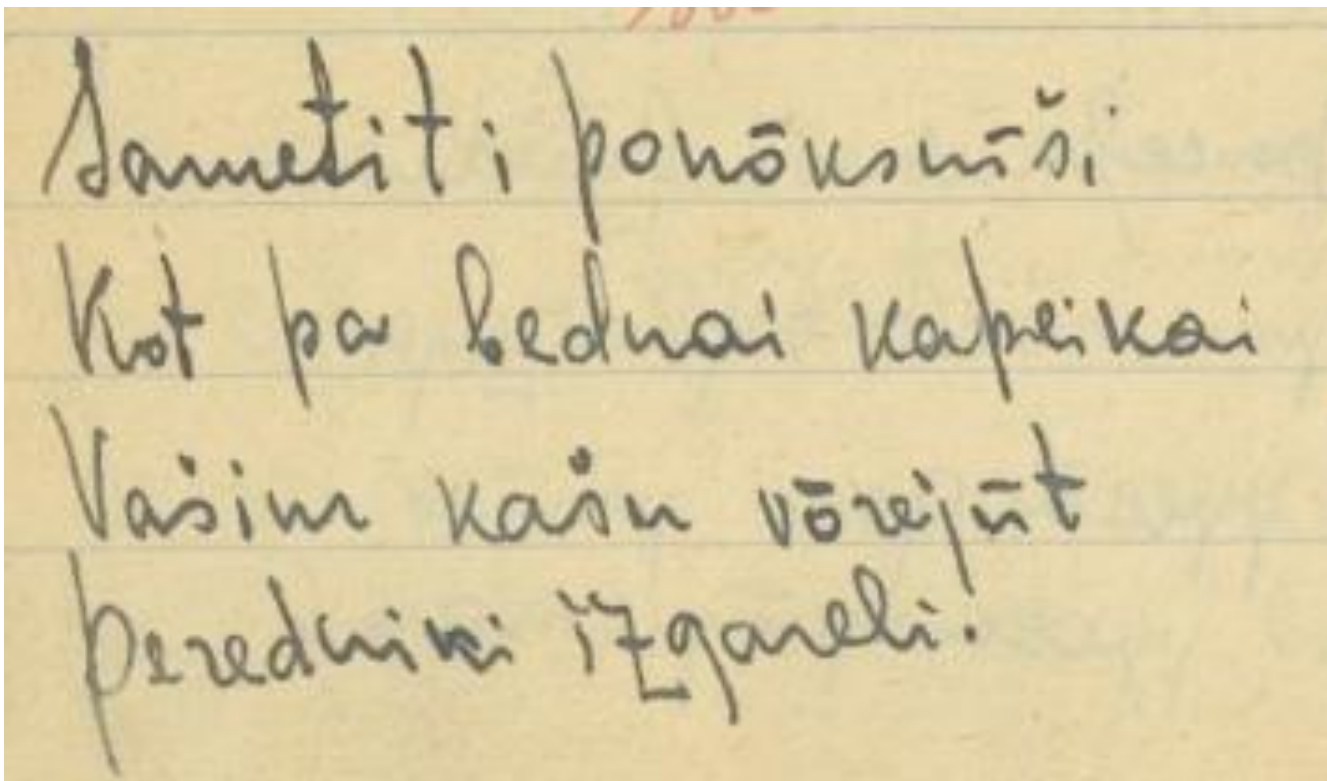
Jeni, **dzeni**, **puma**, **deni**, čorna, koji, propitam, am, sam, serublam, uzcelega, otstavai, iugrai, večnij knaz.

The magic function of language code-switching: healing traditions

Example of multilingual /
Latgalian villages in Siberia



Opposition “we : they”. Comism in Mocking Songs

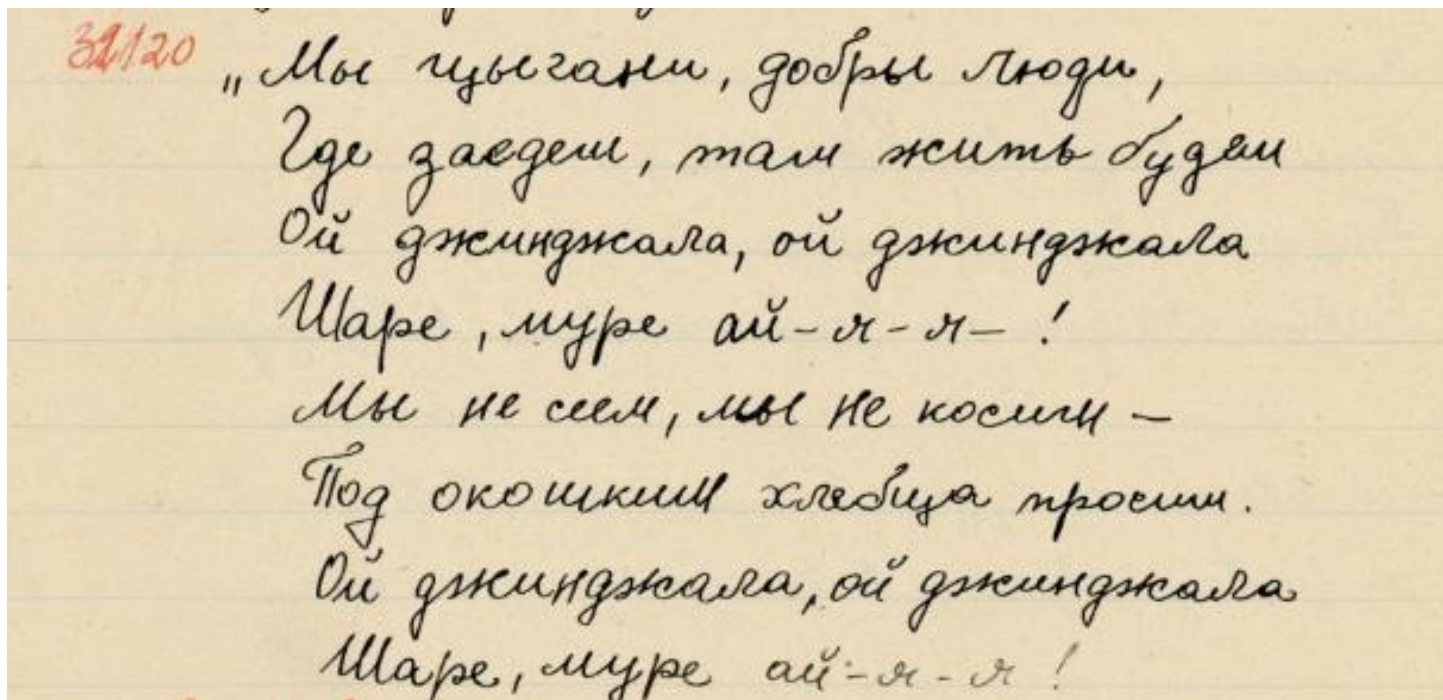


Sametīt i ponōksnīši
Kot pa bednai kapeikai
Vašim kašu vōrejūt
Peredniki izgareli.
Bīzu putru vorējūt.

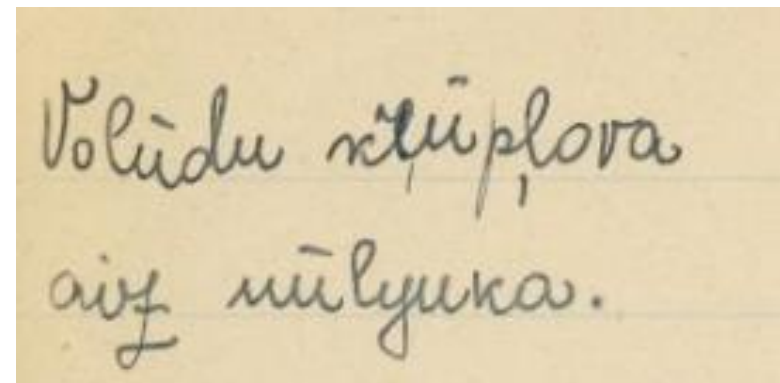
(<https://garamantas.lv/lv/file/1607695/1238-Valsts-Rezeknes-komerckola-04-0107>)

Opposition “we : they”. Language code switching in Masking Traditions

Pa lelokai daļai čygōni dzīsmes dzīdova un pat ari dažreiz runova krīvu, pūļu volūdā. Tei volūda beja brīsmēigi izkrūplota, jo jī nagribēja pīsazeit, ka jī nav čygōni. Vīna dzīsmē, kura bižōk tyka dzīdōta:



34120 „Мы цыганы, добры люди,
Где заедем, там жить будем
Ой джигджала, ой джигджала
Шаре, муре ай-я-я-!
Мы не сеем, мы не косим –
Под окошечком хлеба просим.
Ой джигджала, ой джигджала
Шаре, муре ай-я-я-!



Volūdu krūplova
aiz mīluka.

0935-Arvids-Aizsils-39-0110,
<https://garamantas.lv/lv/file/1142931>

Discussion. Normalization process in digital archive garamantas.lv

- challenges already affect the normalization of Latgalian language inflections and various writing peculiarities, although the Latg.val orthography has been developed, which should serve as a support
- ~ texts with language code switching is another challenge - how to render it so that you can
- ~ Currently, it is difficult to identify texts with language code switching, because the search is available by keyword, in fact, you have to search for the possibly known unknown - by feeling.
- What could be the solutions to help identify texts where two or more languages are used side by side? It seems that this issue should be considered separately.
- Similar problems: notation accuracy, normalization possibilities without losing the features of the curve, language experts (encoders, normalizers?)

Conclusions

- The change of language codes in Latgalian folklore was influenced by language contacts and the cultural-historical context. Russian, Polish, Yiddish codes are more widely used.
- Latgalian folklore texts include both language code switching and translanguaging.
- Language code-switching illustrates the stereotypical “own-foreign” opposition
- Language code-switching is often used in folklore texts that contain a comic modality: sing-along songs, children's joke songs, anecdotes,
- In ritual folklore (gypsies, marriages, buram), language code-switching is part of the function of the separation between natives and strangers and acts as a ritual element.
- In folk songs, the semantics of other languages obey the elements of rhythm and form.

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