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LEXICON
OF SLAVS AND THEIR NEIGHBOURS

Vol. 1

THE CONCEPT OF HOME

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**THE AXIOLOGICAL
LEXICON
OF SLAVS AND THEIR NEIGHBOURS**

(English Version, Abridged)

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Vol. 1. The Concept of HOME (English Version, Abridged) contains:

- an introductory paper *The Axiological Lexicon of Slavs and their Neighbours – what does it contain, what principles is it based on, who is it intended for?*
- a synthetic outline of the concept HOME – a universal and culture-specific concept;
- summaries of 18 papers on HOME, published in their full version in the volume *Leksykon aksjologiczny Słowian i ich sąsiadów*. [The Axiological Lexicon of Slavs and their Neighbours], T. 1. DOM. Editors: Jerzy Bartmiński, Iwona Bielińska-Gardziel, Beata Żywicka, Lublin 2015, Maria Curie-Skłodowska University Press, 504 pages;
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The concept of HOME in Serbian*

Stana Ristić

Ivana Lazić-Konjik

This paper presents the concept of HOME in contemporary Serbian. It is shown that the idea of HOME is conceptualized in the language worldview of Serbian speakers as a multidimensional notion, profiled by relevant parameters: physical, functional, social, axiological, and affective, and that it has positive value.

The concept of HOME in Serbian and the ways of its profiling are going to be presented on the basis of the material of the comprehensive *Dictionary of Serbo-Croat Literary and Vernacular Language of the Serbian Academy* (DSA)¹, as well as of the data obtained from the analyses of contemporary Serbian texts (Ristić 2013; Ristić 2013a; Ristić 2013b), folk proverbs, and elicitation tests (Lazić-Konjik and Milošević, in preparation). With a view to the fact that the material of

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¹ Material of the comprehensive Dictionary of the Serbian Academy comprises a dictionary entry of the lexeme *dom* 'home' and the entry of its closest synonym *kuća* 'house', as well as the lexical units of their derivatives. As a systematic language material it enables a representation of this concept in every pertinent lexical semantic relation: hypero-hyponymic, antonymous, synonymous, together with affixal and semantic derivation, with typical syntagmatic-syntactic co-occurrences and collocations.

DSA corroborates the all-encompassing, multidimensional conceptual image of HOME in Serbian, it will be used for the identification of the most relevant, general parameters for the profiling of this concept in all its aspects: physical, functional, social, emotional and axiological, which underlie the stereotype of this concept in the language worldview of the speakers of Serbian language. The corpus of folk proverbs (Folk proverbs 1969) points to traditional foundation of some of the parameters in contemporary notion of HOME. The corpus of elicitation data represents the concept of this notion, which is closest to its folk image in colloquial language, as the most neutral, original folk idiom.

The definition of *dom* ‘home’ in DSA, in which the semes of physical object (“building”) and social community (“family”) are jointly presented, reflects the common way of conceptualizing this concept in Serbian. The structure and hierarchical order of the primary, prototypical meaning show that in Serbian linguoculture lexemes *dom* ‘home’ and *kuća* ‘house’ function as synonyms on the verbal-semantic plane. Differences occur at the cognitive and communicative-pragmatic level, which is broadly manifested in the form of marked use of the lexeme *home* and the neutral use of the lexeme *house*. While the concept of HOME in everyday conceptualization includes the social parameter, for the concept of HOUSE this parameter is of secondary importance. In primary interpretation HOUSE is understood as a “building” with the purpose of “accomodation”, and only secondarily as “family”, which is confirmed by common collocations, such as *kupiti/prodati kuću* (buy/sell a house), *iznajmiti kuću* (rent out a house), in contrast to non-realized, and even unrealizable collocations **kupiti/prodati dom* (*buy/sell a home), **iznajmiti dom* (*rent out a home), as well as by elicitation data, according to which HOUSE in its most general sense is not strictly associated with the concept of HOME: *Kuća je objekat, zgrada. Ne mora da znači da je svaka kuća i dom* (House is a physical object, a building. Not every house is a home).

Physical aspects. Physical aspects of HOME are identified with respect to the following motifs: building a house: *sagraditi, podići, iz-*

graditi, dovršiti, omalterisati dom/kuću (build, erect, construct, finish, plaster a home/house); *obnoviti, renovirati, popraviti i sl. dom/kuću* (redo, renovate, improve, etc. a home/house); dilapidation of a house as a construction: *razrušiti, srušiti, porušiti i sl. dom/kuću* (devastate, destroy, demolish, etc. a home/house); the motif of home as inner space: *izaći, otići, oputovati iz doma/kuće* (go out of, leave, depart from a home/house); *doći, doputovati, vratiti se domu/kući* (come back, arrive, return to a home/house); *napustiti dom/kuću* (leave a home/house); types of building material for making houses: *kuća od cigala / kamena / drveta / betonskih blokova / zemlje i dr.* (house (made) of brick / stone / wood / concrete blocks / earth, etc.); architectural, construction type: *kuće na stubovima / na jedan / na više spratova, prizemna kuća, niska / visoka kuća i dr.* (houses on stilts / one-storey / multi-storey house, ground-floor house, low / high house); *prodati, iznajmljivati kuću* (sell / rent out a house); *osigurati, obezbediti dom/kuću i dr.* (insure, secure a home/house, etc.).

Social aspects. Social aspects of HOME are realized syntactically in syntagmatic links and in predicate units associated with axiological and emotional aspects. Motif of HOME as family is confirmed by the following examples: *porodični dom/kuća* (family home/house), *rodni dom* (native home), *domaće ognjište* (hearth), *steći svoj dom/kuću* (earn (for) one's home/house), *zasnivati dom* (found/make a home), which is also profiled by emotional parameters, as in the following expressions: *oprostiti se sa domaćim svojim* (take leave of one's host), *poštovati svoj dom* (respect one's home), *Domaćine, dome moj* (literally: 'Oh, my host, my home'), in which the concept of HOME is enriched by information concerning the personal pleasure of owning a home, a sense of respect and affection for one's home, towards members of one's family, but also concerning the responsibility for household management. Social aspects in conceptualization of HOME are complemented with other values, which represent an expression of personal, individual experience, knowledge, point of view and perspective. On a plane of social convention HOME is also conceptualized as a conjugal unit with fun-

damental, patriarchal values, according to which the *host* and *hostess* are the pillars of home, family, conjugal unit and founders of a new generation. Proverbs reflect the basic moral and family values of traditional community: writing off a debt: *Ako kuća izgori, dug na odžak izleti* ('If a house burns down, a debt goes out the chimney'); cherishing a spirit of tolerance in a family, unity: *Ako ne budu gosti bijesni, ne će biti kuća tijesna* (literally: 'If the guests are not angry, the house will not be too small'); a great responsibility for making and preserving a family: *Da je kuća dobra, i vuk bi je imao* (literally: 'If the house were good, a wolf would have it'); *Teško je tuđu kuću služiti, al' još je teže svoju steći* (literally: 'To serve in somebody else's house is hard, but to make one's own is even harder'). Elicitation data show that the essence of a "real" home in everyday conceptualization represent the following features: family, warmth, unity, love, safety, place/space inhabited by a family, familial atmosphere.² All those features are positive and they profile the concept of HOME as a distinctly positive value, with a dominant social and emotional dimension, placing it at the level of highest values.

Functional aspects. Functional aspects of HOME are profiled by fixed syntagmatic co-occurrences with the following meanings: temporary accomodation: *sirotinjski dom* (home for the poor), *starački dom* (old people's home), *dom za nezbrinute osobe* (care 'home' centre); for relaxation: *planinarski dom* (mountain 'home' centre), *kuća za odmor* (holiday house); for entertainment: *gostilni dom* (entertainment house),³ *luda (ludačka) kuća* (mad house), *noćna kuća* (night house); for some sort of business, line of work, etc.: *dom kulture* (literally: 'culture home', meaning "culture centre"), *dom zdravlja* (literally: 'health home', meaning "health centre"), *dom gospodnji* (house of the lord), *božja kuća* (god's house), *bratska kuća* (brotherly house), *trgovачka kuća* (literally: 'merchant's house', meaning "firm"), *izvoznička*

² Practically identical results were obtained for other languages (cf. Bartminski 2011: 236–237).

³ This is the meaning of less known, outdated, regional, etc. expressions, see DSA, under the entries *dom* and *kuća*.

kuća (literally: ‘export house’, meaning “export firm”), *špediterska kuća* (‘trucker house’, meaning “trucker firm”), *izdavačka kuća* (publishing house), *robna kuća* (literally: ‘house of merchandise’, meaning “department store”); parts of the house for specific purposes: *ženski dom* (women’s home); *vatrena kuća*, *ognjena kuća* (fiery house); for doing a service: *military house*.

Axiological aspects. Positive connotation based on a sense of comfort is realized by an expression: *biti kod (svoje) kuće* (be at (one’s) home); on a sense of comfort and freedom (a proverb): *Moja kuća moja sloboda* (literally: ‘My house my freedom’); reliability, safety: *kuća od kuća* (lit.: ‘house of a house’); closeness: *Domaćine, dome moj*, / *Evo vuka pred tvoj dvor* (literally: ‘Oh, my host, my home / Here is a wolf at your palace door’ (in a folk song)), *kućo moja*; *stara kućo* (lit.: ‘Oh, my house; old house’); hospitality: *držati (imati, voditi) otvorenu kuću* (keep (have, manage) an open house); *otvoriti kuću* (to open a house); industriousness, persistence: *gledati svoju kuću* (lit.: ‘watch one’s house’), *saviti kuću* (lit.: ‘bend a house’); *kuću (s)kućiti, (s)teći* (make, get a house); parsimony, moderateness (a proverb): *Zrno do zrna pogača*, / *Kamen do kamena palača* (lit.: ‘Grain upon grain a pie, / stone upon stone a palace’); on dignity, respect: *biti od (iz) kuće* (‘be from (of) a house’); on piety, respect: *večni dom / večna kuća* (eternal home / eternal house); moderated hospitality (a proverb): *Nezvanu gostu mjesto za vratima* (‘Uninvited guest gets a place by the door’); a clever, wise thought: *ta je iz doma* (‘that one is from home’, meaning “that remark struck home”; folk proverb); closer to home; unity: *ako ne budu gosti bijesni, neće biti kuća tijesna; nije kuća tijesna, dok nije čeljad bijesna* (a proverb) (literally: ‘a house is not small, while the little ones are not angry’); *dogovor kuću gradi* (‘an agreement builds a house’). Proverbs realized in the form of a curse also exemplify the significance of HOME as a positive value in traditional culture, as the subject of curses represent that which is the most valued: *Kuća mu se kocem zatvorila! Pusta ostala!*; *Kuća mu se kućerinom zvala!* (literally: ‘May his house be shut by a stick! May it be desolated! May

his house be called a shed!'). Negative connotation with the meaning of unreliability, unsafety, is realized by an expression: *kuća od karata* (house of cards); with the meaning of poverty, misery: *bez kuće i kućišta (biti, ostati), nemati kuće ni kućišta* (be left without a house/ destitute); *Kuća mu je od kamena, / A u kući ni kamena* (literally: 'His house is made of stone, / And no stone in the house'; a proverb); with the meaning of intolerance (proverb): *daleko (dalje) mu (ti i sl.) (lepa, crna) kuća* (lit.: 'may his (your, etc.) (pretty, black, etc.) house be far away'); intolerance, disunity: *dići (dizati) kuću na glavu (na leđa, na sebe)* (turn a house upside down (on its back, on itself)); *raskopati, rasturiti kuću* (dig up, tear down a house); rashness: *podupirati kuću odozgo, s krova* (lit.: 'prop a house from the top, from the roof'); spitefulness (a proverb): *zaigraće mečka i pred tvojom (njegovom i sl.) kućom* (lit.: 'A bear will dance in front of your (his etc.) house, too'); immorality: *javna kuća, bludna kuća, prostitutaska kuća, bludni (bludnički) dom* (a brothel, house of ill repute, prostitution house, house of debauchery); aimless wandering, doing nothing (a proverb): *Zašao od kuće do kuće kao vodičar* (lit.: 'He went from house to house like a man who sanctifies water'); with derogatory meaning: *luda (ludačka) kuća, žuta kuća, crna kuća (komunska kuća, stara kuća)* (mad house, yellow house, black house (communal house, old house)).

Oppositions. Multi-facetedness of the concept of HOME comes to the foreground in oppositions based on social, emotional (psycho-social), existential and spatial relations. Its realization is marked by basic existential values in the form of binary oppositions: "one's own – somebody else's" and "life – death". On a conceptual-cognitive plane the concept of HOME functions as a source domain in the categorization of other notions, not only according to positive parameters "one's own" and "life", but also according to a spatial parameter of a boundary as its essential value in establishing the opposition "inner space / one's own / friendly – outer space / somebody else's / hostile". The function of a landmark is fulfilled by a doorstep and door. Spatial and social oppositions underlie the antonymous relation of lexemes *home*

and the *world*: *home* is close, friendly, and the *world* is distant, foreign and dangerous, which can be illustrated by the following examples: *svuda je proći, al' je kući doći; svuda poći, ali kući doći; kod (svoje) kuće (biti)* ('go everywhere, but come home; be, stay at (one's) home).

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