On expressions for the otherworld in Baltic languages

Par viņsaules nosaukumiem baltu valodās

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The article analyses expressions for the otherworld in Baltic languages. Attention is given in particular to expressions containing the lexeme 'world' and to the lexeme's origin – literally 'a place under the sun' – is highlighted. Comparison with close languages (Slavic) and not only linguistic approach, but also some data from folkloristics and mythology research seem to be important. Based on the linguistic analysis, comparison and folkloristic data, up to three groups of placement could be found in the analysed expressions – first: 'beyond', 'behind', included in the Latvian prefix *aiz-*, Lithuanian *už-*. Second 'opposite to', 'across', 'on the other side', represented by the pronoun part *viņš* in Latvian compounds and *anas*, *kitas* the Lithuanian set phrases. There is also possibly a third: a location conveyed by a taboo-induced concealing term in the pronoun part of the expressions. Nevertheless, the main distinction which defines the 'otherworld' in Baltic languages seems to be the contrast to 'our world', 'the world upon which the sun is shining'.

Keywords: otherworld; localisation; world; Baltic languages; Slavic languages.

There are multiple ways of understanding the umbrella expression „otherworld". In the narrow sense of the word „the otherworld" can be seen as a space primarily connected to the deceased. In a broader sense the otherworld may be any sphere with a local meaning that is out of living people's reach. The second interpretation will be used throughout this article. As there may be many formulations clearly expressing the space mentioned above, this article will focus on expressions with a primary meaning of the otherworld. Moreover, the topic will be specified lexically – the aim of this paper is to examine the meaning(s) of otherworld's expressions which contain lexemes denoting 'world'.

According to Kregždys' (2012, 17–19) methodology of mythologems examination, a combination of linguistic analysis together with a stress on the „cultural" aspect of linguistic data will be applied. Apart from a diachronic investigation which, due to the smaller amount of data from Baltic languages, is limited, a comparison with geographically close Slavic languages may prove useful. From the formal point of view the expressions may be divided into three groups: expressions with prefixes (*aiz-saule*), compounds (*viņ-saule*) and set phrases (*viņa saule*)[1]. In

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[1] It is obvious that some of the expressions are just at a different stage of word-formation process. Although our standpoint is without any doubt artificial, it will help us analyse the expressions more clearly.

each of the above-mentioned groups a different instrument for analysis seems more important, thus in the set phrases analysis primarily the semantic meaning will be considered, in the morphological analysis the diachronical point of view may bring some results and in the lexicological expressions the diachronical sources shall be (carefully) used.

Vaiškūnas (1991, 30) in his review on Beresnevičius' book claims that Beresnevičius has chosen a yet not so popular topic among the researchers. Similarly Muktupāvela (2006, 79), investigating the image of dead ancestors in traditional Latvian and Lithuanian culture, concludes that there has not been any exhaustive research devoted to ancestor worship neither in Latvia nor in Lithuania. The most important previous research on Latvian perception of the otherworld in traditional culture comes from Pakalns (1991, 60) who examined the topic in his dissertation „Concept of the World of the Dead in Latvian Burial Folksongs". Pakalns researched the topic within the only genre of burial folksongs reasoning that each of the folklore genres has its own particularities and I cannot but agree that the plots and motifs in folktales, as can bee seen, for example, in the Aarne-Thompson classification systems, are usually highly international and „travelling". In contrast to narrative folklore, the Latvian folksongs are very stable in their form and better represent the nation-specific outlook. As the dissertation consists of six articles written in the years 1986–1992[2], in the later articles the researcher specified some of his previous conclusions, e.g. division into horizontal and vertical axes on which, according to his research in the framework of Latvian folksongs, the localisation of the otherworld cannot be placed.

Among Lithuanian studies touching upon the topic of local meaning of the otherworld there is Vėlius' (1989, 19) monography about the worldview of the ancient Balts. Vėlius classifies space into oppositions of *low – high* and *west – east* based on burial customs, claiming these are the most constant of all the customs. Beresnevičius in the aforementioned work quotes Propp (1996, 287) expressing a conclusion one should not leave out that there is no nation whose image of the otherworld would be cohesive; these images are rather diverse and they often contradict one another. Subsequently Beresnevičius opposes the under-world space 'požeminis', the beyond-world space 'užpasaulinis' and the beyond-water space 'už vandens', which Vaiškūnas (1991, 31) criticises, saying beyond-world and beyond-water space coincide and the under-world space lies beyond the world as well. Beresnevičius (1990, 88–112), analysing Lithuanian tales referring to travels to the otherworld (*į aną pasaulį*) or to the hell (*pragaras*), thus differs from Pakalns and presents a model of the otherworld's placement on two – horizontal and vertical – axes.

Before conducting an analysis, yet another fact should be borne in mind. As the presence of dead people touches upon the expressions of the otherworld, linquistic phenomena such as taboo or euphemism may be met with.

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[2] *On the problem of localization of the world of the dead in Latvian folksongs*; *The theme of way in Latvian burial songs in the context of family customs' poetics*; *The theme of way in Latvian burial folksongs*; *The World of the dead in the West – is it a myth on folksong mythology?*; *The word „dvēsele" (soul) in motives of „Latvju dainas"*; *On the „Dieva namdurvis" (the God's door) in the folksong mythology*.

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1. Expressions with prefixes

In modern Latvian the word ***aizsaule*** exists. From the morphological point of view aizsaule consists of the prefix ***aiz-***, the word stem *saul-* and the ending -*e*. According to Rudzīte (1964, 326) in the Curonian, in part of the Semigallian variety of Middle dialect and in Livonian dialect instead of *aiz-* the nominal-forming prefix *āz-* or *az-* is spoken. Rudzīte (1964, 108, 201)[3] considers the prefix *aiz-* a result of < *āz-* which would be a younger form of < *az-*, saying that she continues in the opinion of Jānis Endzelīns, who gives examples of words in which the *az-* form is not perceived as a prefix any more, thus it was left in the word in its unchanged shape (*az-ote*). Endzelīns (1951, 635) also mentions the Upper dialect form *oz-*, e.g. *ozdors* (aizdara) 'pigsty, fold', which according to the regularities of sound change in Upper dialect shows the same pattern, i.e. the earlier *az-* form: *oz-* < **az-* (in the Upper dialect the phonetic change *a > o* is often seen, see Rudzīte 1964, 267). Endzelīns (1951, 635–6)[4] also gives examples of geographic names such as 'Aspurwe' recorded in older sources with the preposition *az-*, but lately written with *aiz-* 'Aispurre'.

Looking into the corpora of old Latvian language sources (*Latviešu valodas seno tekstu korpuss*) trying to find the word *aizsaule*, there is no evidence of it. Even substituting the letters of the prefix by a sign for any arbitrary three letters (bearing in mind not only the German orthography and its letter *s* for a fricative *z* may play a crucial role), *aizsaule* is not to be found. Considering not *aiz-*, but *az-* or *āz-* should be the older form of the preposition, it would seem logical to find the word *azsaule/*āzsaule in the old sources, but even with instruments provided by the corpora there are no matches. However, both prefix' forms can be found in this corpora.[5] It has to be kept in mind that written sources in the Latvian language start only from the 16th century, nevertheless, such an important word for church writings as an expression for the model of the world – if it existed – would have very probably been recorded.

As Mīlenbahs (1923–25, 15) says, all meanings of this preposition are connected to a place standing for 'beyond, behind': „Alle Gebrauchsweisen der Präp. *aiz* gehen auf die räumliche Grundanschauung 'hinter, jenseit' zurück". Taking out the prefix *aiz-* it is clearly seen that the root word *saule* 'sun' remains. At that point a pattern of the expression for the otherworld *aizsaule* could be made (Figure 1):

prefix meaning 'beyond', 'behind'   +   sun

Figure 1.

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[3]   Endzelīns suggests the standart form *aiz-* has most probably emerged from fusion of *az* with *iz*.

[4]   Endzelīns speaks about the forms recorded in the 15th century when the usage of *az-/aiz-* in this parish still changes, today only the *aiz-* prefix in the names is being used.

[5]   For example „pehz galla^ ***as*=ees**„ (*Das Haus=, Zucht= vnd Lehrbuch Jesus Syrachs*, written in 1685) for *az-* and „[…] kas ***aisleed§*** JE§u eśśam to Kri§tu? „ or already written together for *aiz-* in the same year (Tas Jauns Testaments 1685).

Picking up semantic equivalents from close Baltic or Slavic languages with a similar structure, i.e. a one-word expression with the preposion for 'beyond, behind', the second part of the pattern can be extended to a lexeme meaning 'world' (Figure 2):

prefix meaning 'beyond', 'behind'		+	sun	/	world
Latvian	*aiz-*	+	*saule*		
Lithuanian	*už-*				*pasaulis ->*
	už--pa-	+	*saulis*		
Polish	*za-*	+			*światy*
	poza-				*grobowy świat* (adjective)
Czech	*zá-*	+			*světí*
Russian	*za-*	+			*grobnyj mir* (adjective)

Figure 2.

A Russian example *zagrobnyj mir* might seem to be the same in its form as a Polish adjective-based construction *pozagrobowy świat*, nevertheless, in the adjective *pozagrobowy*, not *po-* + *za-*, but *poza-* is a prefix. A meaning of these prefixes differs, *poza-* stands for 'outside', which should be mentioned for the purpose of understanding the localisation too. Thus, in Polish the designation *zaświaty* corresponds to the other expressions the best. Lithuanian has the word *užpasaulis*[6], which might be seen as a derivative from *pasaulis* 'a world', but as will be seen in the next mythologem's[7] analysis, the word *pasaulis* can be understood as the result of a prefix *pa-* and **saulis*, or more precisely *saulė* 'sun' (Lithuanian ending *-ė* in 'saulė' corresponds to the Latvian ending 'close' *-e* saule).[8] According to the Grammar of Modern Lithuanian almost all noun derivatives consisting of the prefix *už-* denote a place 'behind, beyond' the object that is expressed by the root word. Notably a less frequent meaning, still very close to the first one, stands for the object's back or side end (Ambrazas 2005, 146). At that point the root word would be semantically, but also lexically, the same as Latvian *saule*. However, the prefix meaning 'behind, beyond' would be put in front of the younger word *pasaulis*, thus the spatial relevance of the prefix *už-* seems to hold a slightly more recent meaning.

To sum it up a pattern which illustrates a structure of expressions consisting of a preposition meaning 'beyond', 'behind' and a lexeme for 'sun' or for 'world' in Baltic and Slavic languages can be drawn (Figure 3):

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[6] *Lietuvių kalbos žodynas* show its use mostly in the 19th or at the beginning of the 20th century, same as for the adjective *užpasaulinis*, see entries 'užpasaulis', 'užpasaulinis'.

[7] A term is used according to Kregždys' (2012, 47–49) methodology, meaning an object connected to a mythical image of the world.

[8] Lithuanian compounds made of two individual stems change the ending of the second part of the word, usually into -is or -ė, and so may compounds made of a stem and ending (Ambrazas 2005, 191, 228).

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prefix meaning 'beyond',  +    sun      /      world
              'behind'            ↑                ↑
                            Baltic languages    Slavic languages
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Figure 3.

Unlike the Latvian mythotoponym[9] *aizsaule,* the word ***viņpasaule*** carries more morphological information. It also consists of a prefix and a lexeme for 'sun' – the prefix ***pa-*** and the lexeme *saule*, but additionally the pronoun *viņš* is placed in front of the prefix. Nevertheless, as can be seen on Figure 4, the prefix *pa-* has its semantic and also genetic equivalents within the close Baltic and Slavic languages.[10] That may lead us to the conclusion that its presence here is not coincidental. Thus, it may show us a part of the direction the otherworld may be placed in, too.

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prefix meaning            +    sun    /  world  /  Earth
       'under', 'below'
---------------------------------------------------------------
Latvian      viņpa-       +    saule
Lithuanian   po-         +                     žeminis pasaulis
Czech        pod-        +              světí
Russian      pod-        +                  zemnoe carstvo
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Figure 4.

Describing the *pa-* prefix in Latvian language Endzelīns states that first of all it means 'under.' Expressing this meaning the prefix *pa-* is, same as the Lithuanian *po-*, followed by a noun in instrumental case. Endzelīns brings attention to his examples having been taken in particular from folksongs and since the language in folklore usually changes more slowly (or better, one can say it is in the folklore texts that language relics are more likely to remain than in other language layers[11]) it can be assumed that this use of the prefix *pa-* is no neologism. In Endzelīns' (1951, 665) examples: *māmiņa pa zemīti* 'mum under the ground', *pagulsi pa zemīti* 'you are going to lay under the ground', *dzīvs pa zemi nevar palīst* 'one cannot crawl under the ground being alive' etc. there is even a tendency to connect with the deceased buried in the ground, which indicates that the surmise, that the prefix *pa-* has the possibility to express an outlook on the division of the world, is right.[12]

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9   A term used by Kregždys (2012, 48), a geographical name of mythological characteristics.

10   According to Endzelīns (1951, 665–666), in Slavic languages for Baltic *pa-*, *po-* within the meaning 'under' substitutes a preposition *podъ* (even though Endzelīns speaks namely about a preposition, I assume this statement may be applicable to a prefix too).

11   A danger of having all the examples from just one dialect might lead to an incorrect conclusion, but Endzelīns presents examples from various areas.

12   This article is focused on expressions with the lexeme 'world'. There are also some with lexeme 'ground' – Lithuanian combination of both the meanings *požeminis pasaulis* or Latvian compounds with *zeme* and prefixes *apakš* or *zem*, but in this case these prefixes fulfil the same function as *pa-* (they point to space 'under').

A Lithuanian *pomirtinis pasaulis* and a Russian *potustaronnij mir* are not in the Figure 4, althought the preposition *po-* is a part of these expressions. The reason is that in these examples the mentioned preposition has another function. In Lithuanian *pomirtinis pasaulis* not a spatial, but a time meaning is clearly seen.[13] The Russian *potustaronnij mir*, however, expresses a spatial meaning, but this spatial meaning differs from the meaning in the chart. Since not many words with the preposition *potu-* exist, the Russian language grammar does not analyse such a preposition, but the root word *storonnij*, Czech *postranní* is apparent, or a noun Russian *storona*, Czech *strana*, Polish *strona*, Ukrainian *storinka* meaning a 'side', which are according to Vasmer (1958, 20) descendants of Proto-Slavic *storna, a word associated with space. Most likely, the discussed adjective comes from an adverbial clause *po tu storonu* which might be found in contemporary Russian, too. Such examples from the Russian National Corpus (*Nacional'nyj korpus russkogo jazyka*) as *po tu stóronu ózera* (8)[14] 'on the other side of the lake', *my popadáem po tu stóronu televiziónnyh reportázhej* (9) 'we are on the other side of the reportage'or *ot vseh ostávshihsja po tu stóronu dvéri* (10) 'from all who remained on the opposite side of the door' do not point to the direction 'under', but 'opposit to', 'across', 'on the other side'. Although Polish *pozagrobowy świat* may at first sight seem to fit the chart, the prefix in this word is *poza-*, not *po-*, meaning 'outside' the house (pozadomowy) and the like.

As was already mentioned, there is no evidence of the word *aizsaule* in the available old sources. Unlike *aizsaule*, the designation for 'world' *pasaule* occurs in the corpora rather often. It is only logical to have a word with such meaning recorded, but this shows us that it has been used in the current form at least since the end of 17th century, which means from this point the prefix *pa-* has not changed in Latvian, but both the forms *viņ-pa-saule* and *viņ-saule* exist. It is then quite obvious that the first form emerged in chronological order *pasaule -> viņpasaule*, thus *viņpasaule* seems to be perceived rather as a derivative from the 'world'. Still, there is the other form *viņsaule* and as was already shown the prefix *pa-* has a meaning of 'under', 'below', the root word would have been *saule*. Mīlenbahs (1927–29, III, 94–95) explains the word *pasaule* as 'space under the Sun'. This opinion is shared by Karulis (1992, II, 22) in etymology, saying 'originally something under the Sun' and pointing out there is a similar designation for the otherworld *viņa saule*, literally 'that sun', which stands in opposition to *šī saule*, literally 'this sun', meaning 'this/our world'. The etymology of *pa-* 'under' and *saule* 'sun' is recognised also for Lithuanian *pa-saulis* by Buck (1949, 15).

Looking at the Slavic expressions for 'world' there are basically two different lexemes. Both of them are still vivid in Russian *mir* and *svet*, the first one occurs in denotations for otherworld together with an appropriate adjective, but the second

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[13] Even though the *po-* prefix in Lithuanian substantives, as it was already indicated by Endzelīns' stated, means above all „under the object, down in the object", it could be used for the time meaning (denotation of time that follows just after the root substantive) too (Ambrazas 2005, 148).

[14] The numbers 8–10 stand for the examples found in *Russian National Corpus* for the entry 'po tu storonu', seen 2016/10/20.

one is more important for our purposes. For Russian *svet* there are cognates in the Ukrainian *svit*, Polish *świat*, Czech *svět*, Slovenian *svet* etc. But this common lexeme has yet another meaning – 'light'. In some Slavic languages the form of the 'light' remains the same as for the 'world' (Russian *svet*), though in most of them it changes slightly: Ukrainian *svitlo*, Polish *światło*, Czech *svit, světlo*, Slovakian *svit, svetlo*. In Old Slavonic *svъt"* combines both the aforementioned meanings, 'light', 'glare', 'brightness' and the other meaning 'world', 'life'.[15] Derksen (2008, 476) reconstructs a common Balto-Slavic lexeme **śwoit-*. The connection of both the light and the world we live in can be seen in idiomatic variations with the set phrase *místo pod sluncem* 'a place under the sun', e.g. 'najít si (své) místo pod sluncem' 'to take one's place in the sun', in Polish the same meaning of the set phrase stands for *miejsce pod słońcem*. It is obvious that the set phrases in both languages certainly denote a place in 'our world', 'this world'.

Polish etymological dictionary states that the term *świat* (the world) was initially an antonym to 'darkness', 'night' and denoted 'shine', 'brightness' (Długosz-Kurczabowa 2008, 646). Returning to the Lithuanian *pasaulis* there is a similar fragmentation of the meaning as in the Slavic languages. First of all, this word stands for 1. a 'world' today, but according to the Lithuanian dictionary it could also mean 2. 'a place where the sun is shining', e.g. *Atsisėsk pasaulyje* 'Sit down on the place where the sun is shining', or on the contrary 3. 'a place where the sun is not shining', e.g. *Pasauly sniegas kartais išsilaiko net iki Sekminių* 'On the place where the sun is not shining snow lasts even until Pentecost' (Naktinienė 2008, entry 'pasaulis'). Taking into account that in Slavic languages the meaning is connected to light, the third meaning mentioned by Lithuanian dictionary would probably be just a reversal of the second. All three meanings are also distinguished by place of stress and intonation.

Thus the Lithuanian meaning of *pasaule* is in agreement with Slavic data and it is possible to deduce that this expression for 'world' originally bears the meaning of 'a place where the sun is shining'. Together with the Latvian material which – as well as in Lithuanian – could be considered a derivative from 'sun', the meaning of 'world' in Baltic languages might be understood as an opposition to the 'sun', expressing space 'under the sun':

'sun' Latv. *saule*, Lith. *saulė*	sun
'world' Latv. *pasaule*, Lith. *pasaulis*	a place on which the sun is shining

Figure 5.

On the whole, the Baltic expressions for the 'world' might be seen as a place on which the sun is shining, the place 'under the sun', the place we live in. Since there are no matches for other derivatives from saule in corpora of old

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[15]   A Czech dictionary of Old Church Slavonic classifies the usage of *svъt,,*: 'light', 'glow','brightness'; 'daylight', 'sunrise'; 'this world' or 'this life' (s' svět,,); 'worldly', 'earthly' (sego světa); 'that world', 'eternity' (on,, svět,,) (Hauptová 1997, IV, 35–36).

Latvian language texts, it may also be assumed that most likely among the one-word expressions there only used to be the opposition *saule* and *pasaule*, 'sun' and 'under the sun', or more precisely 'sun' and 'the place on which the sun is shining' in Latvian.

2. Compounds made of two stems

Since some of these compounds are not made from word stems only but from a prefix as well, they have been already touched upon in the previous analysis of prefix expressions. Then, since compounds originally used to be separate words, it can be anticipated that some of the possible compounds may still maintain the form of separate words, set phrases and there indeed are only a few world-related compounds in compound form in Baltic languages.

The most important compound is probably the already mentioned Latvian *viņsaule* or *viņpasaule*. The root word *saule* is supplemented by the pronoun *viņ*(*š*) or even by the analysed preposition *pa-*. Speaking about an inanimate object, it is considered incorrect to use this pronoun, traditionally designated as a personal pronoun, in modern Latvian, but there is a historical meaning for this use – its roots lie in the function of a demonstrative pronoun (Nītiņa 2015, 437–8). There exist quite a lot of compounds in Latvian starting with the stem *viņ-*. Those of them with a spatial meaning refer to an object always located elsewhere than the object named by the other stem, or an object further than the first one from the observer's point of view (see the entries *viņļaudis, viņmājas*, *viņpagastnieks*, *viņpus*, *viņsētas*, *viņciems*, Benediks 1996).

Similar constructions like in *viņsaule* or *viņpasaule* exist in other Indo-European, for instance Germanic, languages. German *Jenseits*, expresssing space 'on the other side, beyond' (Kluge 1891, 159), is made of the demonstrative pronoun *jener* 'that'[16] and the noun *Seite* 'side'. The English expression used in this paper, *otherworld*, consists of the semantically identical noun as the Latvian *viņ-pasaule*, i.e. 'world'. The first component, 'other', might according to contemporary grammars be considered an adjective, but it should be kept in mind that these are only formal categories. Wedgwood puts cognates of the *other*: Goth. *anthar*, OFris. *ander*, *other*, ON. *annar*, Sanscr. *anya*, *antara*, Lat. *alius*, *alter* and Lithuanian *antras*, Latvian *otrs* (Wedgwood 1878, 612). In some of these cognates a hint of other grammatical categories such as numerals (Lith. *antras*, Latv. *otrs*) or pronouns (Lat. *alius* stands for a root word for indefinite pronouns *aliquis*, *aliquid*) can be recognised, thus the boundary between parts of speech, especially between adjectives, pronouns and numerals, might not be always so distinct. Therefore, to explain the component 'other' (or more precisely Latin *alius*) another similarity to Baltic expressions should be considered. The Lithuanian pronoun *kitas*, which could be translated into English as 'other' (also 'another, second'), can also form a designation for the otherworld in the set phrase *kitas pasaulis*. As the English

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[16]   In an English translation of Kluge's Etymological Dictionary of German Language the entry 'jener' is tagged as a pronoun meaning 'you, yonder, that, the former', which indicates something distant and is – yon, yonder – genetically connected to German 'jener' (Wedgwood 1878, 900).

term is possibly a calque of Latin *orbis alius*, the origin of the English pronoun is obvious, but what is important for this article is the motivation for this structure.

The question about the origin of a pronoun in an expression that might be connected with dead ancestors arises. Chistov (1982, 111) draws attention to the phenomenon of taboo which occurs in connection with the deceased: „During the burial rites, the terms designating a deceased, grave, cemetery etc. are made taboo." Because the otherworld is a place at least in part connected to the dead, this statement can be applied to expressions for the 'otherworld' too. As the fundamental function of pronouns is to substitute a noun and since the substitution has the ability to conceal, one may conclude that the taboo phenomenon is the motivation for the word stem 'viņš' to be present in this compound.

In Lithuanian, there is a compound *anapilis*, made of the demonstrative pronoun *anas* and noun stem *pilis* 'castle'. Before analysing the individual parts of the word semantically, however, one should ask the question whether this expression really has been in use in Lithuanian. According to B. Savukynas *anapilis* is a loan word from Scandinavian folklore which was adopted by T. Narbutas in his History of Lithuanian Nation (1835) and in the work of J. Kraševskis (Savukynas 2000, 7–9, 17–19). Thus, as an artificially created word, relatively a neologism, it has no value for our research.

As can be seen, there are not many compounds made of two stems, for most of the expressions remained separate, in set phrases. Looking at the compounds in general, the following Figure could be drawn (Figure 6).

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                 pronoun    +    sun   / world
         ------------------------------------------
Latvian          viņ        +    saule / pasaule
Lithuanian*
Polish, Czech, Russian, Ukrainian    -> set phrases
*a relative neologism, the loan word anapilis
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Figure 6.

3. Set phrases

As was said at the end of the compounds analysis, most of the expressions using the pattern of a pronoun and a lexeme for a 'world' or a 'sun' occur actually in the form of set phrases. Althought the Latvian *viņsaule* was mentioned as a compound, it can also be found in the form of the set phrase *viņa saule* (Mīlenbahs 1927–29, III, 773). In this instance the process of transition from a set phrase to a compound can be seen and the designation of the otherworld's localisation is more obvious.

	pronoun	+	sun	/ world
Latvian	*viņa*		*saule*	
Lithuanian	*anas*	+		*pasaulis*
	*ana*pusinis	+		*pasaulis*
	kitas	+		*pasaulis*
	*kita*pusinis	(pronoun + adj.)		*pasaulis*
Polish	*tamten*	+		*świat*
Czech	*onen*	+		*svět*
Russian	*tot*	+		*svet*
Ukrainian	*toj*	+		*svit*

Figure 7.

In Lithuanian more variations of set phrases can be found. Apart from *požeminis pasaulis,* in which the already discussed preposition *po-* can be seen together with both the lexemes of 'world' and 'ground', set phrases with pronouns are present. No other compound composed of word stems than the neologism *anapilis* has been found, which is the opposite of the situation in Latvian compounds, but illustrates a general tendency of both languages – a stronger shortening of words and an inclination towards compounds rather than separate words in Latvian. The demonstrative pronoun *anas* refers to an object that lays at the farthest location from the speaker, it stands in opposition to *šis, šitas* (Ambrazas 2005, 263). In the function of the localisator, the English version of *Lithuanian Grammar* uses the following example: „Šioje pusėje pasistatė Vilkas, o *anoj pusėj* Stagaras" 'Vilkas built on this side while Stagaras built *on the other*' (Ambrazas 2006, 195), which shows us that the place is 'opposite to', or 'across' (e.g. if a house stands on the other side of a river).

Another Lithuanian first part of the set phrase (or in case of adjective of the compound), *kitas*, belongs to the pronouns. The *Lithuanian Grammar* classifies *kitas* as an indefinite pronoun indicating an unknown object or quality. At the same time *kitas* can have the function of a distributive pronoun defining an unknown (but differing from the others) specified object or quality and it can be used either as a noun, or as an adjective. As a noun *kitas* expresses the other of the two opposite objects (Ambrazas 2005, 268). A proximity in meaning to the abovementioned *anas* is suggested by the explanation in *Lithuanian Dictionary* (Naktinienė, entry 'anas'). The ability to serve in the adjective function and the meaning of the set phrase *kitas pasaulis* makes it similar to Russian *мир иной* both formally and semantically. Slavic modifications of the pattern in which the noun 'world' is placed after the demonstrative pronoun 'that' are shown in the chart (Figure 7).

Conclusion

In this article, the expressions denoting the 'otherworld' in Baltic languages have been discussed. They occur as words in which the prefix carries the important meaning, as compounds made of two stems where the first part comes from a

pronoun and the second from a variation of the lexeme for the 'world' and, finally, as set phrases that are basically a previous stage of compounds. Unlike in Lithuanian, an inclination towards compounds instead of set phrases is obvious in Latvian. For the compounds equivalent constructions might be seen in other Indo-European languages. The question whether Baltic languages have adopted a system of discussed expressions from/via other languages might also arise, but a relatively late stronger influence would most probably mean „total" calques, which are not really present.[17]

As was quoted at the beginning of our article, the nations' images of the otherworld are usually not cohesive. In Baltic languages one can see such an image and a tendency to „balance", to find another way to express this variability of directions, which might have given rise to relatively new expressions (*aizsaule*, *užpasaulinis*). Still, none of the analysed expressions illustrate those of the pure Christian terms as *čystis*, *rojus* / *paradīze*, *pragaras* etc., which might indicate that the expressions analysed in this article are not calques, at least not loan words from Christian terminology.

According to the research of Pakalns, Beresnevičius and Vėlius, folklore texts refer to more than just one direction of the place where the otherworld lies, thus the same situation depicted by language could be expected. Up to three groups of the placement can be possibly found:

1. 'beyond', 'behind', included in the Latvian prefix *aiz-*, Lithuanian *už-*. The expressions made of these prefixes seem to be of a bit later origin.

2. 'opposite to', 'across', 'on the other side' represented by the pronoun part *viņš* in Latvian compounds and the Lithuanian *anas*, *kitas*.

3. In the abovementioned pronouns a concealment because of taboo probably plays a role.

Based on the first parts of the expressions (prefixes and (former) pronouns), a different localisation of the otherworld might be seen. According to data from the language segment, the horizontal axis on which the localisation of the otherworld

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[17] In case of calques for Latvian the most presumable would be a mediation through the German language in which expressions like 'Anderswelt', 'Jenseits' or 'Unterwelt' stand for the 'otherworld'. A literal translation of 'Unterwelt' would be *pa-* + *pasaule*, which does not exist, if for nothing else than for avoiding haplology. In Lithuanian, where German has a considerably smaller influence, but still played a certain role, such a calque would theoretically be possible, since in the place of the older Baltic *a* (persisted in Latvian *a*) a vocal *o* occurs (Zinkevičius 1987, 190), thus no haplology would emerge (*po-* + *pasaulis*). Latvian prefixes. *apakš-*, *zem-* could also certainly be mentioned, but there is still no fusion with *pasaule*. For 'Jenseits' a direct translation *tajā/tanī pusē* is not used as a designation of the otherworld. The last of these examples, 'Anderswelt', corresponds genetically to the English designation 'otherworld', but neither does Mīlenbahs translate the expression *viņa pasaule* as 'Anderswelt', nor does the word exist in the Grimms' (1854) dictionary. Probably the most important argument for refusing calque is the fact that there is no entry 'viņsaule' in Mīlenbahs dictionary, thus, most likely at the beginning of the 20th century this compound was still in the form of a set phrase.

lies is rather clear. Although defined by the first group, it is represented by the relatively later expressions (with prefixes *aiz-*, *už-*), which might have risen from the inner nature of the language/culture system (also seen by comparison with Slavic languages). Since the second group 'opposite to', 'across', 'on the other side' also lies on the horizontal axis, it seems to be the strongest. Explaining the pronouns' part of expressions, the function of pronoun – to substitute for a noun or noun phrase, making the noun or noun phrase a less definite, partially unknown, thus covering it – should be also considered. Together with the aforementioned taboo phenomenon that occurs in connection with the deceased, the third „placement" should be taken into consideration. Thus, a prohibited area for the „living" might be implied by pronouns in compounds and set phrases that are most probably carrying not only a particular placement, but a certain taboo function as well, so the question about the vertical axis remains unsolved.

In Baltic languages, similarly as in Slavic or other Indo-European languages, space is predominantly expressed by a lexeme meaning 'world'. Nevertheless, according to the etymology of either Latvian or Lithuanian, one can see that the origin of the denotation for the 'world' comes from the lexeme 'sun' (Latv. *saule*, Lith. *saulė* -> Latv. *pasaule*, Lith. *pasaulis*). Since there are no matches in older sources for expressions similar to these used today, a conclusion could be made that the main opposition used to lie between the 'sun' and 'the world under the sun' (*pa-* 'under' + *saule* 'sun'). Consequently, the difference between the 'world' and the 'otherworld' in Baltic languages could be understood as a difference between the place under the sun, or more precisely *a world on which the sun is shining*, and a place, where the sun (at least our sun) is not shining, an *unsunny world*. The unsunny world, in accordance with the direction indicating prefixes and pronouns, refers to some distant (or unknown) location, to a *strange world*, which in a certain way represents the opposition to *our world*. Thus, a pattern like this might be drawn:

$$\frac{\text{our world}}{\text{strange world}} : \frac{\text{sunny world}}{\text{unsunny world}}$$

To sum it up, in the framework of language expressions, the main distinction which defines the 'otherworld' in Baltic languages is most likely the contrast to 'our world', 'the world upon which the sun is shining'.

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Kopsavilkums

Rakstā aplūkoti dažādi viņsaules apzīmējumi baltu valodās. Uzmanība pievērsta galvenokārt tiem apzīmējumiem, kuros iekļauta leksēma 'pasaule', tāpēc analizēta arī šīs leksēmas izcelsme – burtiski 'vieta pa/zem/apakš saules'. Atziņas ir svarīgi salīdzināt ar ģenētiski tuvajām valodām (īpaši ģeogrāfiski tuvajām slāvu valodām), kā arī izmantot folkloristikas un mitoloģijas pētījumu sniegtos rezultātus, kuri papildina valodniecisku analīzi. Tādējādi viņpasaules atrašanās vietu var iedalīt trijās grupās: pirmajā grupā viņsaule novietota 'aiz' kaut kā, kas semantiski ir ietverts latviešu priedēklī *aiz-*, lietuviešu *už-*. Otrajā grupā viņasaule atrodas 'pretī', 'pāri', 'viņā pusē', uz ko norāda vietniekvārdi *viņš* latviešu salikteņos un *anas*, *kitas* lietuviešu vārdkopās. Iespējams, ir vēl arī trešā grupa: tanī viņpasaules atrašanās vieta ir izteikta ar latentā formā izteiktu tabu, kas izpaužas ar vietniekvārda klātbūtni šajos salikteņos un vārdkopās. Taču, visticamāk, galvenā viņsaules īpašība baltu valodās ir viņsaules pretstats 'mūsu pasaulei', 'pasaulei, kuru apspīd saule'.