

Trisdešimt aštuntoji pamoka

Lesson 38

KRISTIJONAS DONELAITIS

(1714 - 1780)

Vienas iš didžiųjų lietuvių poetų yra Kristijonas Donelaitis. Jis gimė, mokėsi ir visą gyvenimą pralėjo Mažajoje Lietuvoje. Ilgiausiai jis išgyveno Tolminkiemyje (1743-1780), kur jis buvo liuteronų parapijos klebonas. Ten jis ir parašė savo svarbiausią kūrinį — poemą “Mėtai”.

Pats Donelaitis niekuomet nematė savo poemos išspausdintos — visus savo raštus paliko rañkraščiuose. Jiė buvo išspausdinti pō jō mirties 1818 metais.

“Mėtai” yra parašyti hegzametru. Šioje poemoje Donelaitis aprašo Mažosios Lietuvos ūkininkų gyvenimą. Gražiais vaizdais jis piešia jų dárbus, vargus ir rūpesčius. Blogus ūkininkus jis pa-peikia, geruosius pagiria.

“Mėtai” yra svarbiausias lietuvių literatūros veikalas, parašytas 18-me (aštuonióliktajame) amžiuje. Jis išverstas į kelias kalbas.

Donelaičio kalbà yra kiek senóviška, bêt turtinga ir vaizdinga. Jō “Mėtai” laikomi labai svarbių lietuvių kalbós paminklū. Štai kėletas eilūčių iš Donelaičio “Mėtu” kartū sū anglišku ver-timū:

PAVASARIO LINKSMYBĖS

Jaū saulėlė vėl atkópdamà būdino sviėtą
Ir žiemós šaltós triūsūs pargriáudamà juókės.
Šalčių prámonės sū ledais sugaišti pagávo,

Iř putódams sniēgs visuř ģ niēķą paviřto.
 Tuó laukùs oraĩ drungnì gaivìndami glósté
 Iř žolelès visàs iš numirusių šauķé.
 Krúmai sù šilais visaĩ išsibùdino kéltais,
 O laukų kalnai sù klóniais pàmeté skrándas.

THE SPRING'S JOYS

Now the sun rose again to rouse the world
 and laughed to topple down chill winter's labors.
 And cold's creations, with the ice, diminished
 as foam of snow changed everywhere to nothing.
 Soon the bland weather stroked and woke the fields,
 called up herbs of all species from the dead.
 Thickets and very heath bestirred themselves;
 hill, meadow, dale threw down their sheepskin jackets.*

VOCABULARY

poėtas (2) — poet
 Mažóji Lietuvà — Lithuania Minor
 liuterónas (2) — Lutheran (noun)
 parāpija (1) — parish
 klebónas (2) — pastor
 svarbùs (4) — important
 kūrinýs (3a) — creation, work
 išspausdinti (išspausdinù, išspausdina, išspausdino, išspausdiñs) — to print
 rāštas (2) — writing, (written) work, (poetical) work
 palikti (paliekù, paliēka, paliko, paliks) — to leave
 rañkraštis -čio (1) — manuscript
 mirtis -iēs (4) fem. — death
 hegzāmetras (1) — hexameter
 poemà (2) — poem, (epic) poem
 aprašyti (aprašau, aprāšo, aprāšé, aprāšys) — to describe
 vaizdas (4) — view, picture, portrayal
 vařgas (4) — care, worry, suffering, hardship
 rūpestis -čio (1) — care, worry

papeikti (papeikiù, papeikia, papeiké, papeiks) — to scold, to admonish
 pagirti (pàgiriù, pàgiria, pagýrė, pagiřs) — to praise
 veikalas (3b) — work, (poetical) work
 senóviškas (1) — archaic
 vaizdingas (1) — full of beautiful images, poetical, expressive
 pamiñklas (2) — monument
 šaltinis -io (2) — source, well
 výstytis (výstausi, výstosi, výstėsi, výstysis) — to develop
 besivýstant — in the process of development
 bendrinis, -ė — common
 bendrinė kalbà — common language, standard language (both spoken and written)
 pacitúoti (pacitúoju, pacitúoja, pacitāvo, pacituoš) to cite, to quote
 eilutė (diminutive of eilė 'row') — line (of a poem, a page)
 kartù — together with
 vertimas (2) — translation

* Translated by Clark Mills. Taken from: *The Green Oak*. Selected Lithuanian Poetry. Ed. by Algirdas Landsbergis and Clark Mills, Voyages Press, New York, 1962.

NB. No vocabulary is given for this passage of "Metai".

GRAMMAR

38.1 Co-ordinating Conjunctions (*iŗ, taŗiaũ, õ, bêt, etc.*)

The words *iŗ* 'and', *taŗiaũ* 'but, nevertheless, however' *aŗ* 'whether', *arbà . . . arbà* 'either . . . or', *neĩ . . . neĩ* 'neither . . . nor', *õ* 'and, but', *bêt* 'but' are co-ordinating conjunctions and can connect either clauses, phrases or single words. Examples:

- 1) *Miŗsto gŗtvŗs yrà ilgos iŗ siaũros.* — The streets of the city are long and narrow.
- 2) *Jis atŗjo, taŗiaũ nedĩrbs.* — He came, but he won't work.
- 3) *Aŗ diŗbs, aŗ nedĩrbs, vis tiek jis gaũs pinigũ.* — Whether he works or not, he will still get some money.
- 4) *Ateĩkite arbà ſiaĩdien, arbà rytój.* — Come either today or tomorrow.
- 5) *Neĩ mokinỹs, neĩ mokinŗ nedĩrba.* — Neither the boy nor the girl pupil works.
The conjunction *õ* 'but' is used to contrast two ideas.
- 6) *Jis turtuõlis, õ aŗ vaŗgŗsas ſmogŗlis.* — He is a rich man, but I am just a poor little fellow.
- 7) *Jis turi daũg laĩko, õ atvaŗiũoti pàs mũs nenõri.* — He has lots of time, but he doesn't want to come to see us.
- 8) *Jis gŗli, õ aŗ negaliũ.* — He can, but I can't.
It may also be used following a negative clause.
- 9) *Jis negŗli, õ aŗ galiũ.* — He can't, but I can.
- 10) *Aŗ nesũ daĩlininkas, õ jis yrà.* — I am not an artist (painter) but he is.

In each of the preceding examples *õ* could have been replaced by *bêt*, which is more emphatic than *õ*. For example in sentence 6, the word *bêt* would have stressed the fact that it is *I* (not another) who is the ordinary little fellow, whereas *õ* merely contrasts the two clauses. Likewise in sentence 9 the *õ* merely contrasts the two clauses, whereas *bêt* would have stressed the ability of the speaker.

The clause introduced by *bêt* also denotes in some clauses something which is unexpected in view of the meaning of the main clause.

- 11) *Jis visai silpnas, bêt vis (dár) diŗba iŗ diŗba.* — He is very weak, but (even so) he works and works.
- 12) *Nõrs iŗ neturiũ pinigũ, bêt kaip nõrs atvaŗiũosiu.* — Although I don't have any money, I shall come somehow or other.
- 13) *Jis nedidelis vỹras, bêt stiprus kaip liũtas.* — He is a small man, but strong as a lion.

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- 1) *Miēsto gātvēs yrà ilgos iŗ siaũros.* — The streets of the city are long and narrow.
- 2) *Jis atējo, taċiaũ nediŗbs.* — He came, but he won't work.
- 3) *Aŗ diŗbs, aŗ nediŗbs, vis tiek jis gaũs pinigũ.* — Whether he works or not, he will still get some money.
- 4) *Ateĩkite arbà ūiaņdien, arbà rytój.* — Come either today or tomorrow.
- 5) *Neĩ mokinỹs, neĩ mokinē nedirba.* — Neither the boy nor the girl pupil works.

The conjunction *õ* 'but' is used to contrast two ideas.

- 6) *Jis turtuõlis, õ aŗ vaŗgšas žmogēlis.* — He is a rich man, but I am just a poor little fellow.
- 7) *Jis tũri daũg laĩko, õ atvažiũoti pàs mũs nenõri.* — He has lots of time, but he doesn't want to come to see us.
- 8) *Jis gāli, õ aŗ negaliũ.* — He can, but I can't.
It may also be used following a negative clause.
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The clause introduced by *bêt* also denotes in some clauses something which is unexpected in view of the meaning of the main clause.

- 11) *Jis visái silpnas, bêt vis (dár) dirba iŗ dirba.* — He is very weak, but (even so) he works and works.
- 12) *Nõrs iŗ neturiũ pinigũ, bêt kaĩp nõrs atvažiũosiu.* — Although I don't have any money, I shall come somehow or other.
- 13) *Jis nedidelis vỹras, bêt stiprũs kaĩp liũtas.* — He is a small man, but strong as a lion.

In examples 11, 12 and 13, *tačiaũ* 'nevertheless' might have been used, but *tačiaũ* is generally limited to formal discourse, whereas *bèt* is common in every day conversation. *Tačiaũ* is perhaps more common after a negative clause.

õ may introduce an interrogative sentence and/or one expressing mild surprise.

- 14) *O kàs gi čià?* — (Well,) what's this here? (or 'What's going on?')
- 15) *O kàs gi čià?!* — (Well,) what do you know?! (or 'My oh my!') in a conversation.
- 16) *O kaĩp tàvo bróliui Jõnui (sēkasi)? Aĩ jìs jaũ išējo iš ligóninēs?* — And how about your brother John? Did he get out of the hospital yet?
- 17) *O iš kuĩr tù tàì žinai?* — And how do you know that? (or: How come you know that?)
- 18) *O kaĩp gi jũs tai padarýsite?* — And how are you going to manage (to do) that?
- 19) *Bèt kã gi jũs dabaĩ darýsite?* — But what (on earth) will you do now?

In general one might say that *õ* and *bèt* are similar in usage, but *bèt* is more emphatic; *bèt* may be replaced by *tačiaũ* especially after negative clauses. One also finds such expressions as *õ visgi*, *bèt visgi*, *o vis dēltõ* 'but, nevertheless', *õ vis tiek*, *bèt vis tiek* 'but even so' or *o tačiaũ* 'however'; (*tačiaũ* is never used in combination with *bèt*).

The conjunction *beĩ* 'and' can only unite two closely related words or phrases, not two clauses:

- 20) *Tėvas beĩ mótina gývėna miestė.* — Father and mother live in the city.

38.2 The common conjunctions *kàd* 'that', *jóg* 'that', *idaĩnt* (rarely used and a bit archaic) 'in order that', *kadangi* 'because, for' (generally *kadangi* is found as the first word of a sentence), *nēs* 'because' (not used in sentence initial position), *jėigu* 'if', *nórs* 'although', *kad iĩ* 'although' are subordinating conjunctions. Examples:

- 1) *Aš nežinójau, kàd (jóg) jìs čià.* — I didn't know that he is here.
- 2) *Jìs taiĩp dãro, idaĩnt visi matýtu.* — He does this so that everybody would (could) see.
- 3) *Kadangi (lietùs) lijo, àš likaũ namiė.* — Since it was raining I remained at home.

- 4) *Mēs ēsame gerì studeñtai, nèš mēs daũg mókómès.* — We are good students because we study a lot.
See paragraph 31.2 for the uses of *jéigu*.
- 5) *Nórs jìš yrà gēras kaimỹnas, mēs jō vistiek nemēgstame.* — Although he is a good neighbor, we don't like him even so.
- 6) *Niēko nemačiaũ, kàd iř (nórs iř) labai sténgiausi.* — I didn't see anything, although I tried very hard.

38.3 List of Common Conjunctions.

A list of common conjunctions follows:

| | |
|--|--|
| <i>aĩ</i> — whether | <i>negù, nekaĩp</i> — than |
| <i>arbà . . . arbà</i> — either . . . or | <i>neĩ</i> (rarely used) — than |
| <i>bèt</i> — but | <i>neĩ . . . neĩ</i> — neither . . . nor |
| <i>bètgi</i> — but (emphatic) | <i>nebeñt</i> — except that, save that |
| <i>iř</i> — and | <i>nès</i> — because |
| <i>idañt</i> — in order that | <i>nórs</i> — although |
| <i>jéi, jéigu</i> — if | <i>ō</i> — but (and) |
| <i>jóg, jógei</i> — that | <i>tačiaũ</i> — nevertheless, but |
| <i>kàd</i> — that | <i>tàd</i> — therefore |
| <i>kadangi</i> — since, because | <i>taĩ</i> — then, so |
| <i>kai</i> — when, whenever | |

NB. One must keep in mind that not only conjunctions are used to connect clauses: pronouns and adverbs are also used.

Examples: *kàs, kóks, kurìs, kadà, kaĩp, kodėl, kōl, kiek . . .* are used in the dependent clauses. (See also Lesson 21 and Lesson 36 for relative pronouns). *tàs, tóks, tadà, taĩp, todėl, tōl, tiek . . .* are used in the main clauses.

- 1) *Kàs dirba, tàs tūri.* — He who works, has (something; is not a pauper).
- 2) *Kadà prašýsi, tadà gáusi.* — When you ask (for something), you will get (it), etc.
See also Appendix and various lessons where these questions are explained.

38.4 Interjections.

For a list of common Lithuanian interjections, see Appendix. The use of the interjections is similar to that of English. Examples:

- 1) *à* — oh; *A, kaĩp šálta!* — Oh, how cold it is!
- 2) *nà* — well, there now; *Nà, pāsakok viską iš prādžios.* — Well, tell us everything from the beginning.
- 3) *štai* — here, look here; *Štai jìs!* — Here he is.

38.5 The Particles.

Some common Lithuanian particles (*dalelýtès*) are listed below:

- 1) *-aĩ* — emphatic particle which serves to reinforce the preceding word. Thus one could say either *tàs mēdis* ‘that tree’ or *tasaĩ mēdis* ‘that tree’. In the second case the meaning of *tàs* ‘that’ is reinforced.
- 2) *aĩ* (*aĩgi*) — interrogative particle. As an interrogative particle *aĩ* appears as the first word of a sentence, e.g. *Aĩ jis žino?* — Does he know?
- 3) *bè* — may function as an interrogative particle; *Bè nežinaĩ?* Don’t you know?
- 4) *benè* — interrogative particle with the meaning ‘is it possible that?, can it really be that?’, *Benè tù vāikas?* — Is it possible that you are a child?; *Benè jis kã žino?* — Does he really know something?
- 5) *gì* — a particle serving for accentuation or emphasis; *Kã gì àš turiù darýti?* — What on earth am I supposed to do?; *Aš gì nè vagis!* — I am not a thief.
- 6) *jaũ* — particle of emphasis; *Kàs jaũ táu atsitiko?* — What on earth happened to you?; *Tóks jaũ jis iš mažeñs* — That’s the way he has been since childhood.
- 7) *jùk* — why, well, but; *Bèt jùk jō teñ nebùvo.* — But he wasn’t there anyway; *Jùk tù pàts žinaĩ.* — But you yourself know.
- 8) *Kažiñ, kaži* <(*kàs žino*) — who knows, it’s hard to say; *Kažiñ aĩ jis ateĩs.* — Who knows whether he will come.
- 9) *laĩ* — may one, let one; *Laĩ gyvuoja!* — May he live . . . (Long live . . .)
- 10) *màt* — let one . . ., may one . . . (used only in special expressions); *Màt jĩ gālas!* — Let’s forget him; *Màt tavè dievaĩ!* — All right, have it your way.
- 11) *nèt* — even; *Nèt Jōnas tō nežinójo.* — Even John did not know that.
- 12) *te-* (usually attached to the following verb) — only; *Kar̃ta teñ tebuvaũ.* — I was there only once.
- 13) *tè, teguĩ* — may, let . . .; *Tedĩrba. Teguĩ dĩrba.* — Let him work; may he work.
- 14) *tè* and *šè* — particle with the meaning of (familiar) ‘take’; *Tè, pasiĩmk sàvo knýga.* — Here, take your book.

38.6 Special Adverbs.

Frequently special adverbs ending with the letter *n* denote the object of motion whereas the same root with the locative ending denotes location. Cf.

laukaņ — out of doors, outside (as the object of motion); *Aš einu laukaņ.* — I am going outside.

laukē — outside (not as the object of motion); *Aš esu laukē.* — I am outside.

- 1) *aukštyn* — upwards; *aukštā* — up, in a high place.
- 2) *žemyn* — downwards; *žemā* — down, in a low place.
- 3) *tolyn* — farther on; into the distance; *tolī* — far; at a distance.

The adverb *namō* has no final *n*, yet it denotes the object of motion. Example: *namō* — home, homewards, to one's home; *namīē* — at home; at one's home.

EXERCISES

A. *Questions.* 1. Kuŗ ģimē Kristijōnas Donelāitis? 2. Kās jīs būvo? 3. Kuŗ jīs parāšē poēma “Mētai”? 4. Kadā būvo išspausdinti Donelāičio rāštai? 5. Kā jīs aprāšo sàvo poēmoje? 6. Kokià yrà Donelāičio kalbà? 7. Kuŗ yrà Mažóji Lietuvà? 8. Aŗ jūs jau skaītēte Donelāičio “Metūs”? 9. Kókias knygàs jūs mēgstate skaitýti? 10. Kaĩp vadinasi pirmóji “Mētų” dalis?

B. In lessons 31-35, write out all the sentences where *bēt* or *ō* is used. Compare them, paying particular attention to the meaning of *bēt* and *ō*.

C. *Translate into Lithuanian.* 1. He can speak Lithuanian, but his wife cannot (speak it). 2. Because it was raining, I remained at home. 3. They are good students because they have studied a lot. 4. I cannot go home, because the weather is bad. 5. He is a bad student, because he always sleeps in class.

CONVERSATION

PAMOKŲ RUOŠIMAS*

- Prānas:* 1. Jokūbai, aŗ jau pērskaitei Donelāičio “Metūs”?
- Jokūbas:* 2. Dār nēt nepradėjau, nēs ne tik neturėjau laiko, bēt iŗ knýgos dār nesù nusipiŗkes.
- Pranas:* 3. Aŗ jau pradėjau skaitýti, bēt nekaĩp sēkasi: kiek senóviška kalbà, ō be tō, tàs hegzāmetras!

- Jokūbas:* 4. Matai, reikia pirmiausia gerai išstudijuoti patį laikotarpį, taip pat paties Donelaičio gyvenimą.
- Pranas:* 5. Kuŗ čià žmogus gali viską perskaityti! Tiek daūg yrà prirašyta apie Donelaitį, kàd neįmànomà nē dailēs perskaityti.
- Jokūbas:* 6. Žinaĩ kã: àš turiu gērã sumãnyrà. Eikime pàs Juoza; jis viskã jau yrà perskaitęs, jis mums padēs.
- Pranas:* 7. Geraĩ, tàvo sumãnymas neblōgas, bēt reikētų iŗ mums patiems kã nōrs paskaityti.
- Jokūbas:* 8. Nebūk tù tōks jau sąžiningas. Verčiaũ eikime gōlfo pažaisti.
- Pranas:* 9. O kaip sù Donelaičiu?
- Jokūbas:* 10. Donelaitis nepabēgs. Rytój nueisime pàs Juoza, iŗ būs viskas aišku kaip ànt dëlno.* (or: kaip diēnã*)

HOMEWORK:

- Pranas:* 1. Jokubas (James), did you read Donelaitis' Metai? (The Seasons).
- Jokubas:* 2. Didn't even start it because it was not only that I did not have time, but I have not bought the book yet.
- Pranas:* 3. I did start to read it already, but it is not going too well: the language is somewhat archaic, and (in addition to that)—that hexameter.
- Jokubas:* 4. You see, one has first to study the era itself well, then the life of Donelaitis himself.
- Pranas:* 5. How can a body read all that! There has been so much written about Donelaitis; it is nigh impossible.
- Jokubas:* 6. You know what, I have a good idea. Let us go over to Joe's. He has read everything, he will help us.
- Pranas:* 7. O.K., your idea is not too bad, but we should also do something ourselves.
- Jokubas:* 8. Do not be so conscientious. We'd better go and play some golf.
- Pranas:* 9. And what about Donelaitis?
- Jokubas:* 10. Donelaitis will not run away. Tomorrow we will go to (see) Joe, and everything will be as clear as day.

NOTES:

- pamokų ruošimas — lit. 'preparation of lessons'.
 10. ànt dëlno — lit. 'on the palm of one's hand'.
 diēnã — (acc. of def. time) 'during the day, at daytime'.