

# VENEZUELAN AND PANAMANIAN LEXICAL UNITS DENOMINATING NATIONAL DAILY ROUTINE ITEMS IN LINGUISTIC AND CULTURAL ASPECTS

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## Abstract

The paper is devoted to the study of linguistic and cultural features of the lexical fund related to the Venezuelan and Panamanian national variants of the Spanish language and is made in the framework of interviant dialectology. For the methodological basis, the authors took the concept of national variants of the Spanish language developed by the domestic Hispanist G.V. Stepanov. The paper discusses the “venezuelism” and “panamanism” concepts as linguistic and cultural components of the considered linguistic pictures of the world. The authors conducted a continuous selection of lexical units calling household items in Venezuela and Panama from lexicographic sources such as “The Great Spanish-Russian Dictionary: Latin America”, “Diccionario de americanismos”, “Diccionario de venezolanismos”, and “Diccionario del español en Panamá”. The authors give a thematic classification of venezuelalism and panamanism, included in the semantic group of “national household items”, and also conduct a comparative analysis of the results obtained for both national variants. All examples are accompanied by translations and comments of the authors. The comparative analysis of the household vocabulary of the options considered allowed us to identify nationally specific features inherent in the linguistic picture of the world for the people of Venezuela and Panama. Despite the similarity in the formation of these national variants of the Spanish language under the influence of both linguistic and extralinguistic factors, the linguistic cultures under consideration are unique.

**Keywords:** Spanish studies, venezuelism, panamanism, national variant, vocabulary, daily routine items, linguistic culture, Venezuela, Panama.

## 1. INTRODUCTION

Modern studies demonstrate an actively developing tendency to study linguistic phenomena at the junction of various sciences and in conjunction with culture, linguistic consciousness and cognitive science [1; 2; 3]. Language and culture are inextricably linked with each other, the first is the embodiment of the second, the first expresses the second, being “a prerequisite for the development of culture as a whole” [2: 223]. In this regard, the consideration of the actual lexical layer of a particular language from the point of view of national and cultural specifics is valuable for understanding the reality

of a particular linguistic community. The geographical prevalence of the Spanish language contributes to the active study of its national variants, which, in turn, have linguistic and cultural characteristics that are manifested at all levels of the language system, especially at the lexical level. Consideration of the problems concerning the interaction between language and culture, as well as the analysis of language material from the point of view of cultural studies and interviant dialectology allows us to talk about the relevance of this investigation.

The lexical tradition of Venezuela is characterized by the presence of the so-called venezuelisms (venezolanismos) which are lexical units that are different from the common Spanish language. The concept of a "venezuelism" is closely related to national identity and characterizes the special way Venezuelans call things and look at the world around them [4]. Proceeding from this, a venezuelism is a lexical unit filling the gaps of the common Spanish language, thus being a designation of extralinguistic reality. This term is characterized by the problematic nature of its definition. So, according to the Venezuelan scientist Tulio Chiossone, the criterion for distinguishing venezuelism should be a contrast not only with the Spanish norm, but also with other national variants of the Spanish language: "To create a dictionary of venezuelism it is necessary to conduct a thorough study of the words of other countries, for example, "Argentinisms", "Chilinisms", "Uruguaynisms", etc. [5: 52]. According to E. Colmenares, lexical units which are used in Venezuela and unknown in Spanish as a whole, and lexical units that have a different meaning from the Pyrenean Spanish language, should be considered venezuelisms [6].

Panama, due to its location and a number of other factors, also could not escape the linguistic influence of other languages. The lexical base of the Panamanian national variant is Castilian, but many other languages have influenced its enrichment through borrowings (Native American, African, English, French, Italian and German). Unlike the Venezuelan scientific tradition, in Panama, the lexical units which call the extralinguistic reality inherent in this country have not get widespread use yet in studies devoted to the specifics of this national variant. In some sources one can find the concept of "panameñismo" [7]. However, in lexicographic sources this term is not enshrined. In our study, we considered panamanisms as the lexical units that characterize Panamanian reality and are absent in the Iberian version of the Spanish language.

## 2. METHODS

In the selection of practical research material, the method of continuous sampling from lexicographic sources was used: "The Big Spanish-Russian Dictionary: Latin America", "Diccionario de americanismos", "Diccionario de venezolanismos" and "Diccionario del español en Panamá". The material of the study was the vocabulary used in object-household environment characteristic of the Venezuelan and Panamanian national variants of the Spanish language.

The descriptive method, the field ethnography method, the contextual analysis, the analysis of lexicographic sources and dictionary interpretations were used in order to accomplish the objectives of the study.

The methodology of the study was based on the works devoted to the problems of the interaction between language and culture (V.V. Vorobyov, V.I. Karasik, V.A. Maslova, G.G. Slyshkin, etc.), issues of interviant dialectology (G.V. Stepanov, V.S. Vinogradov, N.M. Firsova, N.F. Mikheev, O.S. Chesnokov, etc.).

The lexicographic works of Lisandro Alvarado, Angel Rosenblatt, Minelli de Ledesma and Hugo Obregon contain descriptions of the features of Venezuelan speech. The works by Ricardo H. Alfaro, Elsi Alvarado de Ricord, Javier Giraldo Latorre, Margarita Vazquez de Perez are devoted to the study and analysis of the formation of the modern Panamanian national version of Spanish.

### 3. RESULTS AND DISCUSSION

Analysis of venezulisms presented in «Diccionario de venezolanismos» [8] has allowed to allocate 78 lexical units included in the semantic group "national daily routine items" and reflecting the national picture of the world of Venezuelans: their everyday lifestyle, household items and the like. It should be noted that, in the majority of venezulisms highlighted by the authors, they are mostly indigenisms that underwent graphic and sometimes phonetic changes.

The most common lexical units are the designation of such an object as a basket (18 lexical units, 23%). All these baskets are woven of willow, creeper or palm branches, are different in shape, availability or unavailability of lids and handles; they are used for a variety of purposes: from the collection and storage of foodstuffs to the transfer of various things. Examples are as follows: *agaje* - a large square basket woven of willow and creeper and used to carry animal carcasses [8: 9], *chirare* - a small wicker in the shape of a truncated cone, used for fishing in swampy ponds [8: 349], *escusa* - a basket or canopy that is suspended from the kitchen ceiling for storing food [8: 421], *guapa* - a fabric round flat basket decorated with black and red ornaments that the Indians use in the household [8: 501], *joro* - a small basket for collecting coffee or other crops [8a: 27], *mana re* is a rectangular or round basket that is suspended from the kitchen ceiling for storing food [8a: 130], *mara* is a large basket woven from cane or rattan and used to carry fish [8a: 169], *tature* is a wide conical shape basket for coffee collection [8b: 178], and others.

The next frequently encountered lexical unit is the name of a vessel or a reservoir (25 lexical units, 32%). The containers have various shapes and sizes and are made mainly of burnt clay or some fruit (bottle gourd, coconut, or calabash), cut horizontally in half; less often - from other materials: metal, plastic, cowhide, vine shoot and twigs. Containers are used to store various food products (salt, tobacco, and grains), most often liquids (water, milk) or for other household purposes: soaking the skin of animals, fermenting milk to make cheese or fermenting guarapo and chichi. Examples are: *bote* - a container made of cowhide and used to ferment milk in the manufacture of cheese [8: 142], *camaza / camasa* - a bottle of pumpkin [8: 198], *cuca* - a small container for storing salt or tobacco [8: 304], *chorote* - a container of baked clay with a wide neck and one handle, used to prepare drinks on an open fire [8: 362], *mata* - a container for milk, used during milking a cow [8a: 186], *matero* - a container for plants [8a: 192], *matón* - a water storage tank or grain [8a: 193], *moya* - capacitance of burnt clay for storing water or fermentation guarapo and chicha [8a: 259], *peco* - capacitance of elongate shape, made of pumpkin or coconut [8a: 421], *postrera* - jug for storing fresh milk [8a: 549], *tarro* - enamelled vessel with a handle and a spout for serving coffee or milk [8b: 176], *taturó* - a bottle pumpkin container for storing milk, grain, etc. [8b: 178], *totuma* - household utensils made from the fruit of a pumpkin or calabash tree [8b: 233], and others.

Close to the meaning of the previous group of words are lexical units that call utensils and cutlery (10 lexical units, 12%). Note that in most cases, these items are

made of natural material: bowls from a horn of a bull or the shell of a fruit, a plate of wood or clay. Examples: *budare / budale* - a round, half-concave tile made of iron or burnt clay, on which arepa, kachapa and kasaba are prepared and coffee and cocoa are roasted [8: 153], *cacho* - a bowl made from a bull's horn and used during travel [8: 182], *carebero* - a wooden plate out of which slaves ate [8: 228], *greca* - household utensils for making coffee [8: 483], *lonchera* - a small iron or plastic container with a handle in which schoolchildren carry food [8a: 18] *pichagua* - container made from calabash tree fruit shell and used as a spoon or a cup [8a: 488], *pocillo* - high clay cup [8a: 535], etc. .

A separate group consists of words (7 lexical units, 8%) calling the tools that are used for tillage, cleaning and grinding grain, whitewashing houses, hunting or protection. Examples: *chamba, fajina* - a trap for catching rabbits and partridges [8: 431], *macana* - a baton carved from a tree and used by the Indians for protection [8a: 93], *macuare* - a whip made by the Indians from the leaves of the palm tree Morice [8a: 98], *mandador* is an agricultural tool made from two cylindrical pieces of wood attached to a rope and used to clean and grind grain [8a: 134].

In the case of the Panamanian national variant, the analysis of lexicographic sources [9, 10, 11] helped us to identify 210 lexical units that call everyday objects.

The bulk of the lexemes found are units related to food and agriculture. It is not surprising, since the rural population of Panama makes up about 35% of the total population of the country. In 14% of cases (29 lexical units), the names of plants, grains, beans grown on the fertile soils of Panama for domestic consumption and export (rice, sugar cane, coffee, corn) are used in the definition of units: *bajareque* - a wall of woven leaves and stalks of reed) [10: 40], *bangaña* - a vessel made from the shell of a calabash tree fruit [11: 212], *birulí / virulí* - a thin reed for making cages for small birds and kites [10: 49], *cabuya* - a thread from pita [10: 60], *coladera* - fabric filter for coffee [10: 99], *motete* - a large basket woven with the stalks of the guaco plant, which the peasants carry on their backs [11: 1472], *paila* - an iron or bronze pot of various sizes for cooking rice or frying foods [10: 228], etc.

Of the selected lexemes, 9% are units denominating types of vessels (19 lexical units). The definitions of some of them specify that certain plants were the material for them, for example: *bangaña* - a vessel made from the shell of a calabash tree fruit [11: 212], *zumbo* - a vessel made from the shell of a pumpkin [11: 2218]). We can observe a similar situation among tokens called baskets: *cañizo* - a basket for grains or for sugar cane made of bamboo [11: 400]). An indicator of the main crops in the daily life of Panamanians are also tokens related to kitchen utensils (37 lexical units, 18%): *descapullador* - a tool for cleaning corn kernels [11: 776]), *olla arrocera* - an electric pan for cooking rice [11: 1535]); *paila* - an iron or bronze pot of various sizes for cooking rice or frying foods [10: 228].

41 lexemes (19%) are included in the thematic group "Tools for Home and Garden", 15 units among them are the names of knives for agricultural needs, which is caused by the abundance of various plantations in Panama: *cutacha* - a long, narrow and straight knife [11: 738], *güirito* - a device with a long handle for cutting grass [10: 163], *jaiba* - a working tool made of a wooden round part and a piece of machete, used to collect rice [11: 1203], *mocha* - an agricultural tool from a metal plate which is wide and shorter than machete has [11: 1432], *perica / o* - large knife, machete [9: 585], *rula* - machete used for harvesting bananas in Bokas and Chiriki and reeds on Kokle plantations [10: 281].

Although cattle breeding is developed only in the dry part of the country, a significant number of words among the selected lexical units (19 lexical units, 9%) refer to the theme group “Whips, ropes”: *alcarreto* - strong rope [9: 34], *cabuya* - cord or rope, made from the fibres of pita, kabuyo or penko plants [11: 325], *chicotazo* - the whip [10: 86], *pita* - a thin rope made from fibres of this plant [11: 1724], *tasajera* - a rod or rope on which dried meat is suspended for drying in the sun [11: 2021], etc. And from the selected tokens, 5 make up the “Harness” thematic group: *aparejo* - a small plaid that is placed on the mount under a saddle or harness [11: 1651], *barbiquejo* - a belt or rope to hold the harness so that a horse does not raise its head [11: 218]), and others.

Panama is a country which shores are lapped by the Caribbean Sea and the Pacific Ocean. It was expected that in the list of lexemes selected from dictionaries, a significant place will be occupied by the units of the theme “Fishing”, however, when analysing dictionaries, only two such lexemes were found: *chinchorro* - 2. A hand-operated trawl used in rivers and ponds [10: 87], *nasa* - A trap woven from a liane for catching shrimp or fish in rivers [10: 218].

#### 4. SUMMARY

Without a doubt, all the above analysed venezuelisms and panamanisms have a distinct national specificity. They serve as a kind of reflection of the history, traditions, culture and lifestyle of the inhabitants of these countries [12; 13; 14]. A comparative analysis of lexical units calling daily routine items in the Venezuelan and Panamanian national variants showed that in each national version of the Spanish language, along with the Spanish core, there are variant features. They are due to the identity of the culture, mentality and national character.

#### 5. CONCLUSIONS

The results of the study clearly demonstrate that the Spanish language of each individual Latin American country is an independent and standalone linguistic entity that has linguistic and cultural features and its own set of distinctive features that allow it to be distinguished from the common Spanish language continuum. Thus, each national variant has its linguistic features and speech standards that reflect the interaction between language and culture, since “language always embodies the uniqueness of the people, the national vision of the world, and national culture” [1: 12].

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