"From Cognitive Linguistics to Cultural Linguistics"
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3a. Gender: Virility in Polish
Numerals:
Two series of numerals dedicated only to counting men (not used for mixed groups):

> I: *dwu/dwóch* 'two', *trzech* 'three', *czterech* 'four', *pięciu* 'five', *wielu* 'many' (all numerals)

> II: *dwaj* 'two', *obaj* 'both', *obajdwaj* 'both two', *trzej* 'three', *czterej* 'four' (limited to these items)

Series I is associated with a special syntactic construction in which the verb appears with neuter singular (default) agreement, the noun designating the male humans is marked with the Genitive plural, and there is no Nominative subject, as in: *przyszło trzech studentów* 'three male students came (literally: came three of male students)'.

Marking of virility on plural nouns

> Options: honorific virility, neutral virility, and deprecatory virility
> Honorific ending: *-owie*
> Neutral virile endings: *-i/(-y)* with consonant mutation; *–e*
> Deprecatory virile endings: *–y/(-i)* without consonant mutation
> Honorific and neutral virility entail special Nominative plural and Accusative

(= Genitive) plural endings for nouns denoting male humans, along with virile syntactic agreement on associated adjectives, pronouns, and verbs. Deprecatory virility assigns the same inflectional endings and syntactic agreement patterns as used with females, animals, and inanimate objects.

> Honorific ending used with prestigious titles and professions, such as *królowie* 'kings', *generałowie* 'generals', *geografowie* 'geographers', ethnonyms (if monosyllabic) *Bałtowie* 'Balts', and male kinship terms like *ojcowie* 'fathers'. Some professions can receive either honorific or neutral virile endings, such as *psychologowie/psycholodzy* 'psychologists' and *profesorowie/profesorzy* 'professors'. Most remaining virile nouns receive the neutral ending *-i/(-y)* with consonant mutation, as in *studenci* 'students' and *autorzy* 'authors'. A few nouns occur with either neutral or deprecatory virility marking, such as *Żydzi/żydy* 'Jews', *Murzyni/murzyny* 'Negroes', and *cyganie/cygany* 'Gypsies'. Nouns referring to male human beings that belong to marginalized or maligned segments of the population tend to have the deprecatory ending, as in *bękarty* 'bastards', *koniokrady* 'horsethieves', *karły* 'midgets', *pedały* 'homosexuals (vulgar)'.

Polish scale of self vs. other has virile category at top
96.7% ethnic Poles, no minority group more than 0.4% (2006 CIA World Fact Book)

3a. Gender: Grammatical Profiles in Russian (research by Julia Kuznetsova)
(each example represents a group of >3 verbs)
Sample from top 100 masculine verbs

leadership	*načal'stvovat'*	'be chief'
professions	*remontirovat'*	'repair'
drinking	*p'janstvovat'*	'drink heavily'
smoking	*raskurit'*	'light up'
aggressive sex	*ebat'*	'fuck'
argumentation	*argumentirovat'*	'argue'
evaluation	*raskritikovat'*	'criticize'
cutting	*narubit'*	'chop'
hammering	*skolačivat'*	'knock together'
liturgical	*zapovedat'*	'enjoin, command'
high style	*obessmertit'*	'immortalize'

Sample from top 100 feminine verbs

maternity	*zaberemenet'*	'get pregnant'
child-rearing	*ukačivat'*	'rock to sleep'
needlecrafts	*vyšivat'*	'embroider'
cooking	*napeč*	'bake'
washing	*myt'*	'wash'
crying	*vsplaknut'*	'have a little cry'
exclaiming	*zaaxat'*	'start exclaiming ah!'
lamentation	*pričitat'*	'lament'
relationships with men	*koketničat'*	'flirt'
moving like a bird	*vporxnut'*	'flit in'
speaking like a bird	*zaščebetat'*	'start to twitter'

3b. Instrumental and Dative case

In both Russian and Czech, the Instrumental case is used with verbs that express mastery:

> (Russian) *Devuška vladeet kistočkoj/russkim jazykom*
> (Czech) *Dívka vládne štětcem/ruštinou*
> 'The girl has mastery of the paintbrush/the Russian language'

Only Russian uses Instrumental to mark people who are mastered: *dirižirovat'* 'conduct (a musical group)', *komandovat'* 'command', *pravit'* 'govern', *rukovodit'* 'lead, direct', *upravljat'* 'govern, administer', *verxovodit'* 'lead'.

The construction is the same as in *Mal'čik pisal avtoručkoj/pošel peškoj* 'The boy wrote with a fountain pen/moved his pawn'.

Czech uses the Dative case to express the domination of human beings.

Both Russian and Czech use the Dative case with verbs that denote human relationships, be they equal or unequal.

Equally matched human relationships: Russian *ravnjat'sja* 'equal', *protivostojat'* 'withstand' and Czech *rovnat se* 'equal', *odolat/odolávat* 'resist'

Both languages can mark an unequal relationship where the Nominative subject is weaker and therefore submits to a Dative object: Russian *poddat'sja/poddavat'sja* 'submit to', *ustupit'/ustupat'* 'yield to' and Czech *poddat/poddávat se* 'submit to', *ustoupit/ustupovat se* 'yield to'.

The third logical possibility is that the Nominative subject is the one with the upper hand, thus dominating the Dative object. This option is realized only in Czech, where the set of verbs denoting domination uses the Dative case, as in *dominovat* 'dominate', *vévodit* 'rule', *vládnout* 'govern'.

This set of Dative-governing Czech verbs fills the same semantic niche as the set of Instrumental-governing Russian verbs listed above.

3d. Dative reflexive clitic

Czech *si*

'get something for oneself': *dobýt si* 'obtain (for oneself)', *dovolit si* 'allow oneself', *koupit si* 'buy (for oneself)', *obstarat si* 'obtain (for oneself)', *opatřit si* 'obtain (for oneself)', *pořídit si* 'acquire', *chtít si* 'want for oneself', *přisvojit si* 'adopt/take possession', *přivlastnit si* 'take possession', *vynutit si* 'require/get by force', *zasloužit si* 'deserve', *zažádat si* 'demand', *získat si* 'get'. The verbs *dát* 'give' and *vzít* 'take' undergo a semantic collapse in the presence of *si*, such that both express 'give to the self', as in: *Vzal si cigaretu a hned si ji zapálil* 'He took a cigarette (for himself) and lit it immediately'. The use of a verb with *si* to mean 'take from the self' is limited only to situations where this would be beneficial, as in: *Ten další zákusek sis mohl odříci, začínáš se podobat svému otci*. 'You could have refused (for yourself) that extra pastry, you're beginning to look like your father'. Both *dát* 'give' and *vzít* 'take' participate in important idioms in conjunction with *si*; *dát si* means 'have (food, as when ordering in a restaurant)', and *vzít si* means 'marry (take wife/husband)'.

Self-indulgent behaviors. This can be seen in distinctions between the uses of verbs with and without *si*, such as: *hrát* 'play' vs. *hrát si* 'play for fun', *házet* 'throw' vs. *házet si* 'throw for fun'. The use of *si* to express self-indulgence is productive, as we see in these examples: *Klikněte si pro vetší obrázek* 'Click (for yourself) for a bigger picture'; *V jednom seriálu jel hlavní hrdina autem, na klíně měl notebook a surfoval si po Internetu* 'In one serial the main character was riding in a car, he had a laptop on his lap and was surfing the Internet (for himself)'. Czech *si*, along with the prefixes *po-* and *za-*, participates in a morphological derivation pattern that likewise indicates the "pleasure factor" of certain activities, as in *zajezdit si* 'go for a ride (for pleasure)' and *pochutnat si* 'take a taste of (for pleasure)'.

Personal comfort and hygiene are associated with Czech *si*. Verbs that express taking convenient positions require the use of *si*: *sednout si* 'sit down', *lehnout si* 'lie down', *dřepnout si* 'squat', *stoupnout si* 'stand up' (used only when standing is convenient for a task). Verbs expressing the routine maintenance of body parts (and some possessions, usually shoes and clothes) are accompanied by *si*, producing common phrases such as *umýt si hlavu* 'wash one's head/hair (literally: wash for oneself head)', *vyčistit si zuby* 'brush one's teeth', *ostříhat si nehty* 'cut one's nails'. Various verbs expressing both physical and psychological relief are commonly combined with *si*, such as: *oddechnout si* 'take a breather', *odpočinout si* 'rest', *odskočit si* 'relieve oneself (go to the bathroom)', *pohovět si* 'lounge', *postěžovat si* 'complain'. A more subtle expression of benefit is found with the verbs expressing awareness and capability that combine with *si*: *cenit si* 'appreciate', *myslet si* 'have an opinion', *pamatovat si* 'remember', *všimnout si* 'notice'.

There are examples of harm expressed with *si*, but this use carries implications of accident or ultimate benefit (through necessary punishment). Harm to a body part is necessarily interpreted as an accident (since otherwise *si* is an indicator of self-indulgence) in expressions such as: *narazit si palec* 'stub one's toe', *podvrtnout si kotník* 'sprain one's ankle', *rozbít si koleno* 'skin one's knee', *zlomit si nohu* 'break one's leg'. On occasion, if a person feels the need to castigate himself or herself for doing something foolish, it is possible to use *si* with a punishment verb to deliver self-flagellation, such as *nafackovat si* 'slap oneself' and *nakopat si* 'kick oneself'. This use of *si* strongly implies that the punishment is beneficial to the self, as seen in this example: *Já mám na sebe vztek, já bych si nakopal, já jsem blbec* 'I'm furious with myself, I could kick myself, I'm an idiot.'

3e. Singular vs. plural

	Russian	Czech
'apples'	*jabloka* [pl]	*jablka* [pl]
'potatoes'	*kartofel'* [sg]	*brambory* [pl]
'cranberries'	*kljukva* [sg]	*brusinky* [pl]
'raisins'	*izjum* [sg]	*hrozinky* [pl]
'peas'	*gorox* [sg]	*hrách* [sg]

3f. Source-location-goal

	source 'I came from Alta'	location 'I was in Alta'	goal 'I went to Alta'
Norwegian	*Jeg kom fra Alta* [fra]	*Jeg var i Alta* [i]	*Jeg reiste til Alta* [til]
Russian	*Ja priexala iz Alty* [iz + Gen]	*Ja byla v Alte* [v + Loc]	*Ja poexala v Altu* [v + Acc]
Sámi	*Mun bohten Alttás* [Loc]	*Mun ledjen Alttás* [Loc]	*Mun mannen Altái* [Ill]

Norwegian uses three different prepositions for source, location, and goal.
Russian uses the same preposition (*v*) for both location and goal (but different cases).
Sámi uses the same case (Locative) for both source and location.

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