

Overview on Phraseology from Dukagjini Region



Linguistics

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Abstract

Cultural, spiritual and material life of a country is best reflected through language. Seen in its entirety, PHRASEOLOGY is a complicated and a vast field of study. There are many issues that deserve special attention in future studies. Phraseological units with their petrified forms or relatively petrified, are extended in time in all forms of life. Viewed over the years, the way of living in these areas had more specifics related to life events, such as agriculture, livestock, orchards, vegetation etc. Therefore, the formation of phraseological units was motivated and related to everyday life and the surrounding environment. With the beginning of the organization of civic life and the emergence of different handicrafts, new phraseological units were formed and most of them already belong to the whole Albanian nation. In this regard, we will treat phraseological units associated with Dukagjini Region. Special attention will be paid to phraseological units considered as having "local" character, especially those formed last years, for which we have already concluded that they are petrified. Distinguished units such as: *si n'dardha t' Cetin* - in abundance, wholesale; *si shati i bac's Met* - crooked, that does not care for themselves; *si podrimçaki n'ar'* - dedicated, hard worker; *si bunkeri i Mark Avdyit* - fortified, strong (Mark Avdyli was an old man who fought in the last war and had built a bunker very strong and fortified, in the village of Ramoc); *s'e lan as Ereniki* - great shame; *prashit n'uj* - does work in vain; *korr mi tromak* - speaks without foundation, speaks unfounded, lying; *i cofi morri* - he finished his work, he lost influence.

Introduction

Viewed in its entirety, phraseology is a large field of study and quite tricky. Study of the phraseology units lies not only in simple idioms of language materials, there are also many other areas affected simultaneously as semiology, logical, ethno -psychiatry, socio-cultural, linguistic, socio-economic, historical - etymological, stylistic, etc. It can be said that the phraseology goes in step with developments in language, but also society in general, therein is intertwined spoken and written language.

The phraseology more than any language area is associated with tradition, history and culture of a people, because its units, phrases, are linked to the social context and because designates concepts, the occurrence of items related to nature, with human life, habits and institutions, with the living world and the way of conceiving the world, which means that the phraseology includes the outer side of the functioning language¹. One definition of them gives prof. Jani Thomai: "Unit idioms is a linguistic unit of autonomous meaning, consisting of two or more scoring words, with extremities and sustainable construction, formed historically for a long time, that has the value of a single word, which is reproductive and is functioning in the discourse as ready and indivisible unit"².

For generations, the life in regions of Dukagjini Plane was simple, mainly rural. This way of life has also influenced in formation of unit idioms with popular character, which were related to daily life and surroundings. With the beginning of the organization of citizen life and the emergence of different crafts, were formed the unit idioms associated with them³, although it should be noted that most of them already belong to nationwide expansion.

It is known that the formation of idioms units become historically and for a long time. Relying on the time factor for their formation, it meant that most of these units have spread nationwide. Unit's idioms with local spreading's, or considered specific to certain areas, are less, because they have not yet reached the extent outside

¹ Shefkije Islamaj *Gjergj Fishta, language and style II*, IAP, Prishtinë, 2012, p. 412.

² Jani Thomai, *Lexicology of the Albanian language*, Prishtinë, 2000.

³ Zenun Gjocaj, *Lexicon-semantic structure and stylistic of Albanian phraseology*, Prishtinë, 2001.

the territories where they are used, so our attention in this study is the reflection of some "specifics" of likely related to different linguistic regions of Dukagjini Plane.

Prof. Jani Thomai says that "a group in itself constitute units idioms related to name of someone, to a place or an event with historical story or with an anecdote: (speaking) orig. *`si e ëma e Zeqos`* (as the mother of Zeqo) (went) , or orig. *`dushk për gogla`* (oak for balls) , orig. *`lëshon brezin`* (left generation) (lost) *si Xhaferi simiten`* (as Xhaferi bun), etc. which are generalized"⁴.

Namely, the local character of units idioms observed in the elements associated with specific individuals, with names of different places belonging to that land, etc. Based on the different elements that correlate with the way of life in these parts, striking idioms units related with different spheres of life, especially in the field of agriculture and livestock.

Units idioms related to the name of a man have taken place in certain regions of Dukagjini Plane. We should mention that some of the following units idioms, although they have achieved the status of active use in their territories, their use is limited just to that geographical area. Some units idioms which are already ingrained and its territories are used such as: orig. *`si shati i bac's Met`* (as hoe of uncle Met) - crooked, lazy, almost useless (*Baca Met`*, was a farmer who did not care for the maintenance of the exterior look, not regulated and not carrying for himself at all, he is carrying with him almost always a crooked tail hoe, Rracaj). Other idioms unit of this group but also with the approximate by nature of forming is: orig. *`si lopa e Mejremit`* (like a cow of Mejrem) - lost, neglected without care (Mejrem, which is still alive, but alone, holds cow and a sheep or lamb. Her old age makes that cows are often have lost, they are seen everywhere, Rracaj).

Besides the group of phraseological units associated with the name of someone, in some cases, as additional semantic element in their formation, raise out also the circumstances and events of the time. The Kosovo war, among other things, has left traces in the language, which are present in the formation of local idioms. Even though formed later, the unit idioms as orig. *`bunkerit i Mark Avdytit`* (bunker of Mark Avdytit) - fortified, strong, invincible, has already taken its place and almost sinking the sense (Mark Avdyti was an old man who fought in the last war and he had built a fortified underground bunker, Ramoc). These combinations of words are not accidental, rather, their pronunciation of the speakers of these areas has particular purpose and meaning, their use becomes in simple manner but tightly compressed.

Within the group of local idioms that are not too old for the formation (use) but are already petrified with this sense is also the unit orig. *`si dardha e Çetit`* (pears of Çeti) like *`n'dardha t'Çetit`* - abundantly, "beregët i madh" (great plentiful), (Çeti, the old man who lived in the city, had lands in the village, all villagers have enjoyed that side of his pears without interfering and they had more and more fruits). To this phraseology unit formed with comparison idioms, except the name of the person, as a motivational element has served also the reality *the pear*. By construction, these units enter to the structure group of units with the noun-phrase name + name as *`pears of Ceti`*, as *`cow of Mejremit`*, etc. According to the lexicon and grammatical value, the above examples are adjectival idioms unit. The establishment of these units is made by a comparison. Such formations according to cattles we are facing in many Albanian language regions, they spread throughout Albanian language, such as: orig. *`si kal pa fre`* (as unbridled horse) – rampant, unrestraint, as *`si pulë e lagur`* (as wet chicken) – submissive, etc.

Another group of local idioms are those associated with the name of a country. Like around all Albanian language regions, in the dialects of Dukagjini Plane are not missing such units as: orig. *`si pasuli i Molliqit`* (like

⁴ Ibidem.

bean of Molliqi) - quality of beans that is known for the quality cultivated in the village Molliqi; or *`specat e Dobroshit`* (as peppers Dobroshi) - quality, outstanding peppers for quality grown in Dobrosh; *as `si rrushi i Cermjênit`* (grapes from Cermjêni) - sweet, with a high quality, the Cermjan region on that side is known for the cultivation of quality grapes; *kshtâjat n'Molliq` (chestnutin Mulliq)* - abundance (Molliqi known for chestnuts, as for the quality, also for quantity). Obviously, in the formation (motivation) of these units, except the name of the country has also affected the real fruits and vegetables.

Interestingly is the fact that the meaning site but also the figurative site, which carry these units contains elements from the area where they were originally created, later to be extended even further.

Idioms like orig. *si podrimçaki n'ar'* (the man of Podrimja in arable field), besides the motivational elements on which it is created, includes also the country's characteristics to be presented example *Podrime`*. Podrimja as the region is known for the cultivation of different agricultural crops.

These phraseological units are included in a group of motivation units and present figurative transformation of free phrases. In compliance with the Albanian language in everyday discourse we may encounter both types of compound words, as free compound words, f.eg.: orig. *Sivjet u kan' sene e that, te na nuk ka pasul veç n'u baft pasuli i Mulliqit se n'vene tjera nuk ka`* (This year's summer has been dry, we did not get bean at all, jus if will be **bean from Mulliq**, because there is no bean in other regions), **directly meaning**. In similar situations we find the discourse of - *as Pasuli n'Mulliq`*, *Pasuli n'Mulliq` (* Bean in Mulliq)*, etc. For example orig. *Çka po t'kesh fyra o Gani? - Jam i gzum se per gjys dite i shita krejt drut', kan shku si pasuli i Mulliqit`* (Why you have happy face o Gani? -I am happy because for half a day I sold of all timber like they were Mulliqi's bean)- figurative sense, sustainable nun-phrase.

In the group of local idioms associated with the name of a country is also the unit of sentence structure: *S'e lan as Ereniki` (not even river Ereniku could not wash him)* - great shame. This phraseology unit is from long time ago, the earliest idioms; it has a frequent use in this area. A synonym of its use with the same meaning, and is also active unit: *S'e lan Dri as Erenik`*. Motivated by two rivers, Drini and Ereniku, who are known for large water flow, is formed also the meaning which carries of this unit, which unit we find obtained also by other researchers who have contributed to the study of local idioms.

We have mentioned at the beginning of this paper work that the Dukagjin Plain is known as agricultural and livestock region, with numerous pastures, fertile soil, abundant water, etc. All those associated with the rural life which influenced in creation of many units with such elements. Many units idioms that we have collected are related to the rural life, land, means of work, with animals, with some craft, etc., but this has not prevented to be generalized: *silly grinds`* - speaks without weighing words, *emits club, snapped thick "thin grinds"* - speaks wisely, chose words mean, clever words, *(from the mouths of miller)*, *hall me buaj e hall me qe`* - "scrape with oxen and trouble with that"- man does not know what to do, it reluctantly, nor so as well *(from the mouths of farmers)*, *has face of seven hectare`* - doesn't care at all, *has eaten body with bread`* - keeps everything (based on hyperbole, characteristic of popular dialects), the *they get the goats`* - was raised, gathered, came crazy" (from the mouths of livestock), etc⁵. As stated prof. Thomas, idioms units of this group are spreaded in all Albanian dialects. Although any element in their composition may have local character to any particular area, nevertheless, these units can be found in other regions.

The number of units idioms associated with rural life is great, some units that are used most frequently are: orig. *u bâ per shati`* (became for hoe) can be found used as free phrase meaning the appropriate time for

⁵ Jani Thomai, *Lexicology of the Albanian language*. Prishtinë, 2000.

hoeing the field. Besides this use, not less is observed also figurative use (sustainable phrase) of it. In situations when used as idioms unit will be said to a boy who has reached puberty, or to perform in line with men, whether for marriage; e.g.: orig. *`e ma:n shatin mos me u rrrzu`* (rely on hoe to not be crashed) – that means does not work, is lazy; *`prashit n'uj`* (make hoe in the water) - does the job for nothing; similar to semantically is the unit: *`ke:p pa nyje`* (ness without knots)- does the job for nothing; or *`kosit n'shi`* (mow in the rain) - speaks when should not to, this unit has semantically synonymous also as orig. *`livron pa ajâm`* (It plows the field without property condition -when there is no adequate soil)- speaks when not to; *`korr mi tromak`*⁶ - speaks without reasoning, *`speaks in heaven`*, *lying`*.

Starting from the process work as a concept, local idioms that are motivated by rural elements, mainly has sense of categorical verb and in everyday use has meaning of the verb. Being an emotionally charged, units idioms related to agriculture lexicon, in many cases, express a higher degree of semantic intensity, compared with the word synonymous, e.g.: *`e punoi tokën sa me mbetë lepuri mbrendë`* (worked the land just for rabbit lagging within (Proscribe) in versus *`the cramped worked`*, or, *`he struck it as the dog beat by watermelons in versus `he beat it much`*, etc⁷.

Schematically idioms units that motivate from this area seem like following:

Orig. <i>`e ma:n shatin mos me u rrrzu`</i> `(rely on hoe to not be crashed)	orig. <i>`nuk e lëshon`</i> (kuptim i drejtpërdrejtë) (do not leave)- (literalism)
	nuk punon, është dembel (kuptimi frazeologjik) does not work, is lazy (phraseological meaning)
<i>`livron pa ajâm`</i> It plows the field without property condition (when there is no adequate soil)	pa kohë, para kohe (kuptim i drejtpërdrejtë) (without proper conditions- prematurely in time (literalism))
	flet kur nuk duhet (kuptimi frazeologjik) (speaks when not to- phraseological meaning)

A group on its own can be considered phraseological units related to animals. So, we have units such as: *`qeni i t'fortit`* (dog of the strongest) - sold, the traitor. This unit we find used everywhere in geographical space of Dukagjini Region; another unit which is not the earliest, could be of two last decades is: *`si kali i Bardhecit`* (like horse of Bardheci) - strong worker, eager to work (Bardheci is a resident of the village Osek Hile, whose horse had a reputation on that side). A number of phraseological units related to animals are used with pejorative sense. In this group we have units such as *`thi: Novoselle`* (pig from Novoselo) - blockhead, inaudible, crass (Novosella is a village that is known for the pigs cultivation). This unit idioms can say that has local character, except in Gjakova and the surrounding and in some villages in Deçani, and we have not encountered in other parts; Another unit, which is part of this group, and has widespread is: *`e ka qit synin e qenit`* (It has brought out the eye of the dog) - has run out of shame (acquisition), does not understand anything else; *`lëshon fjalt si lopa baglen`* (speaks with words like the cow throw the bagel)- spoken without thinking, hanging with words; *`ja hanger gjeli kapsollin`* (crows did eat the capsol) - weakened, lost power; *`i shti:n brinat ner veti`* (they put horns among themselves)- were caught, they argue, etc.

In accordance with the nature, origins, history and mentality of these areas, obviously the weapon takes place in spiritual and material culture of these areas, therefore, the formation of units idioms related is present. One of them is the unit of: *`pushkpavarun e djalkoritun`* (unhanging- weapon and despised boy) - humble man, person that is despited by others, to whom did not hang gun other friends because he`s being humiliated, has

⁶ Tromak (tramak)- fryt i zdapit të misrit.(fruit of corn `zdapit`)

⁷ Simon Pepa, *Agricultural traditions through linguistic treasure*, Shkodër, 2002.

violated the rules of society. Another unit of this group is like: *`barut i lagt`* (gunpowder wet) - not able, not good, without free hours, which is not going to hand anything; then unit: *`ju ka lag baruti`* (his gunpowder is wet) - cowardly, who has not the courage to face the people. Being motivated by the weapons, we have phraseology unit as *`si plumi i pushkës`* (guns rifle) - fast, efficient, accurate. This unit comes extended to many other areas of Albanian, perhaps in all around Albanian peoples. Even the unit: *`nana me zoj`* (mother with birds) - is followed by an interesting personality, it means for gun, (pistol, rifle or any other) and ammunition (bullets).

We have stressed that linguistic differences between town and villages are visible in many cases, they reflected also to the phraeological units. A typical example of this difference we think it is Gjakova. So, a certain number of units idioms are used only within the city, their use in the villages is rare or absent. Such units are: *`i preken n'mell`* (the affected in flour) - stupid, mentally disabled man, problems with head (often used with pejorative sense); *`mos ja le nomit`* (shall not let fame) - exaggerating, do not spit the end, do not exaggerate; *`e zuni ke:p`* (he's caught in) - the advantage of someone; *`si Mahalla e Qyilit`* (as neighborhood of Qyli)- of (the) perverse ("neighborhood of Qyli "is a neighborhood inhabited by members of the Roma community. Its infrastructure and care of the residents that are very poor level, even from this unit is also are motivated idioms).

Phraseological Units or idioms presented in this study are a very small part of the overall corpus of units used in linguistic regions of Dukagjini Plane, but, as mentioned above, we have tried to select those units that have approximately local character and are related to our study.

In following we mentioned a number of local idioms that due to of their use extents within the limits of the area with which we are committed to present, and related to all the lexical, in many cases we find collected by other researchers: *`U kall Ereniki`* (the Ereniku river sparks- is burned) - great atmosphere, excited great party; *`E ka kap kallukanxha`* (It has picked up evil witches) - has lost its way, is distracted; *`T'del dredht`* (appears winding) - will be mistake, wrong work out, as does not expect; *`Thes perfuni, thes permi`* (sack under, sack above) - Penury, poverty; *`ju ka rrxu rybja`⁸* - is underestimated by anyone, it has fallen authority; *`flet si çakalla e mullinit`* (speaking as the mill stone) - speaks quickly and to much; *`ka pi uj kjo pun`* (has drink the water this job')- it was decided before, his work was finished, lost influence;; *`s'e lan Dri: as Erenik`* (will not clean him non Dri nether Erenik river) - disgrace shame; *`e shet kallamoqin pa e korr`* (It sells corn without reaping) - rushing; *`i rru:m risht`* (newly shaved, young) - inexperienced; *`si era e very`* (like a North wind) - wavering, that changes the mind quickly; *`ka fryn era`* (as the wind blows) - changes side by personal interests; *`s'ka hoxh' per te`* (there is no imam for him) - not satisfied, there is no method to fill his mind; *`ma mir i fikt se i flliq`* (without anything better than dirty)- better dead than shamed in front of all; *`nuk ia ma:n zuz`* (did not hold its butt) - is a coward; *`si me ka:n prej Smolice`* (like it is from Smolice) - trouble maker; *`therra nuk bon dardha`* - expected not good from evil; *`si bima n' bagel`* (as plant in dirty) - isolated from others; *`si lopa baglen`* (as cow throw its dirtnes) - speaking without thinking; *`e qiti me amele`* - created such god circumstances that he can go; *`ata t'prronit`* (they from streams)- devils; *`e kulloti livadhin`* (he feed meadow) - was old; *`ska aborr ku me rrshu komen`* (no yard tu put the leg) - poor, without property; *`ja nxun grejzat deren`* (bees on his door) - big trouble, *`i ka cof ogiçi me kumon`* (to him has died lamb with bell) - remained alone; *`shkrue n'akell e kthe prej dillit`* (write on the ice and turn to the Sun) - not hope; *`e mori malin`* (It took Mount) - out of control, went mad; *`i ka bi e keqja n'ar`* (It has over the worst)- the worst evil that happens to someone; *`e ka qit hunin n;krah`* (It has brought out the stick in the arm)- was angry, it wants tinkering with someone; *`ia ledhi bet`* - has threatened, etc.

⁸ According to Tahir Dizdar word "rybe" by rybte - it is a Turkish word meaning scale, the range that occupies a military officer in the rank or hierarchical degrees

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