
A brief overview on illustrating phraseological syntagma used in the Italian Arbëresh dictionary of Emanuele Giordano

Dr. MANJOLA ZAÇELLARI

Department of Albanian Language
Universiteti Aleksandër Moisiu Durrës
Albania

Dr. LEDIANA BESHAJ

Department of the English Language and Literature
Universiteti Beder Tirane
Albania

Introduction

Phraseology is an inseparable part of the lexical structure of the Arbëresh speech. In it there are elements of the spiritual world incorporated such as, social, family, religion, the fight for survival in a bilingual environment etc.

In phraseology, rather than in specific words, becomes more evident the national uniqueness and features of the language, the history of its development, as well as ethno-culture, mentality and people psychology. According to researchers Jani Thomai (2006) "these features emerge when the phraseological units are coined, as well as on other relevant cases".

Compared to the word, which is considered as the 'equivalent' of the phraseological unit, it can be asserted that phraseology displays great differentiation, emotional, expressive and stylistic values.

Judging from what was said above, it has been noticed that even the vernacular discourse of the Arbëresh is rich in phraseological units, which have these features and these qualities. From this discourse, the written language, especially used in the books written by the Arbëresh writers, has absorbed a great number of phraseological units, which now have become part of their language. Phraseological units bear mostly characteristics of the vernacular language and are mainly used in this discourse.

It is widely accepted that the environment as well as the political, social, cultural circumstances, in which a group of people lives, leave a mark even in the language itself. Regarding the Arbëresh of Italy, these marks, even “*after many centuries of the two ethnicities, as well as the dual spiritual flow Arbëresh and Italian*” (Shkurtaj, 2001) are more evident in the linguistic system.

Phraseology is partly reflected in lexicographic works (partly, because there is no practical possibility that the linguistic wealth can be recorded all in a dictionary). There have been many cases when these phraseological units have been recorded in genuine phraseological dictionaries as it can be emphasised that they represent a considerable phraseological linguistic wealth (in most cases as illustrative material of the words meanings).

When talking about the phraseological bilingual dictionaries (Italian-Albanian, English –Albanian, French-Albanian), we can say that they are poor. The authors of these vocabularies have left aside and have not paid much attention to reflect the wealth of the Albanian language regarding phraseology.

However, today, this gap is surmounted, thanks to the great work of Jani Thomai. He has compiled a phraseological dictionary of the Albanian language ‘*Fjalor Frazelogjik i Gjuhës Shqipe*’ (Dictionary of Albanian language phraseology), which provides a solution to one of the problems in the field of

phraseology; its reflection in one full work. Today, seen in this context, the Albanian language has an esteemed tradition in phraseology. (*Memisha, 2011*).

Of the same dimensions is the other lexicographic work, which it will be dealt in this paper, the dictionary of the Italian Arbëresh of Emanuele Xhordano, '*Fjalori i arbëreshëve të Italisë*', which is not a phraseological, but almost each explanation of the meanings of the words is illustrated phraseologically. Taking into consideration this fact, it is appropriate to pay attention to it, especially to the illustrating syntagmatics dealing with phraseology, which at the same time is the focus of this paper. In this article a special attention has been paid to the phraseological syntagma with a special focus on the values, fields, function etc., of these units. The Arbëresh language is rich in phraseological units, the scholar Françesko Altimari (1989) asserts that, it would be good, to enrich the national language with new expressive means, so that they enter the circle of lexical norm, firstly in the written discourse and later on the unified spoken discourse, a set of words spread in all or in some Arbëresh dialects that, on the one hand, can be used as normative variants to give variegation to discourse and to express new semantic connotations, and, on the other hand, to clear many foreign words which are unnecessary, from the Arbëresh dialects in the literary discourse which can be achieved by an "internal loan".

Dictionary Values

The dictionary of the Italian Arbëresh of Emanuele Giordano has exceptional values, firstly, it recorded the Albanian (Arbëresh) word versus the Italian one. Secondly, it is the first dictionary which reflects the vast majority of the Arbëresh lexicon, which has been absent up to the time of the publication of the dictionary of Emanuele Giordano.

Many authors have previously made an effort to collect parts of the Italian Arbëresh lexicon, but they never succeeded in publishing something. There can be mentioned unpublished dictionaries of Pietro Komodeka, Kozmo Serembe, Bernardo Bilota, Enriko Kremonesi etc. Hence, the publication of the dictionary of E. Giordano was necessary; this publication helped not only the Arbëresh to preserve their linguistic wealth, but the other researchers who aim to study and to conduct their researches on the works of the Arbëresh writers. What should be emphasized is the fact that E. Giordano collected most of the examples (syntagma) from the works of the Arbëresh writers.

The dictionary contains around 19.000 words, associated with phrases, phraseological units, proverbs, historical data etc, which have been collected not only from the writers which we mentioned previously, but from the people.

In this way E. Giordano could save a good part of the Arbëresh lexical heritage, which was slowly being assimilated in the Italian environment.

Phraseology in the dictionary of the Italian Arbëresh

Phraseology dredged by the dictionary of the Italian Arbëresh of Giordano can be studied under two major groups:

- a. The phraseology inherited by its mother language, which is carried on by the ancestors of the Arberesh people who left Albania after the Turkish invasion.
- b. The phraseology created over the centuries from the daily life of the Arbëresh living in an Italian environment.

What draws our attention is the second group, the phraseology created by the Arbëresh who have been living in Italy. There are many phraseological units related to religion, culture, mythology, intellectual world of the Latin's or the Italians. However, a part of phraseology could be inherited from the

Greek environment, at the time when the Arbëresh settled in More, one example is: *Me zemrën pjotë ahjimi (guxim)- very bravely* etc.

In a dictionary there could be several fields, which can be cases for research. These researches could be historical, dialectical, comparative etc. In this paper it aimed to study the syntagmatics of the words in this dictionary, but not all of it; it will be dealt only with the phraseological units in the composition of this syntagmatics. According to Ernest Koliqi, in an assessment towards the Arbëresh dictionary says that, “what makes precious Giordano’s dictionary is exactly phraseology, which accompanies the definition of each word, with examples taken from the works of *De Rada, Santor, Serembe, Variboba, Dara, Skiroi, Bilota* etc.” There are numerous examples. For example: *Me zemrën pjotë ahjimi (guxim), Muarëm aht (shpirt), Ajlithmonore vashë, si vete jeta, Kush ha bukë të thatë e kush ha feta, Haptin sytë, Më rrotullohen trutë, Ti helq prush mose ka ana jote, Dalsh djall e vafsh tue trëmbur jetën, Të motit gazëm shkuar, I çajti gënetet, Gjakhthin tëj gëthitën gjithë, U bë krye goneje, Grisa bukën e gjellën, Çë ndë keq më grpësoi, U zu me grushte, S’na gjymton e bardha bukë, Kangjelë e vjetër (këngë e vjetër), Mos katallaftë njari nd’atë helm!, Me buzën mbë gas, Vete tue lypur katund për katund, Merr jeten mbela mbela , Hëngri aq sa deshi* etc.

The values of phraseological units are widely known; it brings enrichment and expansion to the expression means, but also the greatest value are related to the content and to the emotional connotations, it brings subtle nuances of meanings and uses, as well as the peoples judgment towards things and people (*Thomai, 2006*) Phraseology helps in the improvement of the discourse used by its users, be it simple, conversational or literary. The Albanian language, compared to the other languages is rich in phraseology and it has a well appreciated phraseological tradition. (*Memisha, 2011*). As phraseology has to do with expressivity, it is closely related to the human soul.

Phraseological “Resource” of a language is the source of knowledge about the culture and mentality of the people. Hence, phraseological units contain information about the people’s life, traditions, customs, morals, behaviour, ideas, thoughts, rituals, history, consciousness etc. They tend to give information about the traits, characteristics of the people, and, of the certain ethnicities.

There are some scholars who consider phraseology as a discipline of study, which clearly makes the link between the language and culture stronger than any other field. (Cowie, Colson, 1998). The reason to take such a stand is because the phraseological units are related to images, traditions, customs, which are characteristics for certain cultures, periods, and developments.

It is true that there are many phraseological units found in the dictionary of Giordano, which quite naturally reflect the spiritual world of the Arberesh of Italy.

This phraseology it is seen from the semantic point of view, the semantic fields where they can be included; thus there have been found many phraseological units denoting 1.bravery, like: *Me zemrën pjetë ahjimi*; 2. curse, e.g. *Dalsh djall e vafsh tue trëmbur jetën!* 3. Despise, e.g. *U bë krye goneje, Vete tue lypur katund për katund*; 4. Wish, e.g. *Mos katallaftë njari nd’atë helm!*

Phraseology has been seen and researched by the motivating components. The main motivating components are the designations of those realias, which are related directly to the material acquisition and to the struggle of the Arbëresh people for existence and survival for centuries in an unfriendly environment.

There are these elements which are related to the ethno-culture (to life, death, heart, eyes, mouth, blood, etc.), that not only take part in phraseology, but what is crucial is that they are of a great and a precious help in the resistance of the Arbëresh people in an Italian environment. For example what

draws attention are the motivating phraseological units, which have as a component a word denoting bread and blood. For example, *S'na gjymton e bardha bukë, Kush ha bukë të thatë e kush ha feta, Grisa bukën e gjellën* etc. It is known that the Arbëresh fought a lot to win their daily bread and continue a living and secure their life in Italy. Whereas the motivated phraseological units having as one of the components the word denoting blood often refer to their ancestors and the connection with their own home land, Albania e.g. *Gjakthin tëj gëthitën gjithë*

These phraseological are seen from their structure too. There are phraseological units which have a word group structure and phraseological units which have a sentence structure.

Phraseological units which have a word group structure are numerous. They can be formed by verb + noun like si: *haptin sytë, muarëm aht* etc., noun+ adjective like: *kangjelë e vjetër*

There are as well phraseological units formed by sentence structure e.g. *U bë krye goneje, Vete tue lypur katund për katund* etc.

Phraseological units can be classified as parts of speech (syntactical classification). This classification was suggested by I.V. Arnold. In this dictionary we have extracted adjectival phraseological units. E.g. *Me zemrën pjotë ahjimi, me vlerë foljore muarëm aht, haptin sytë, më rrotullohen sytë, i çajti gënetet, u bë krye goneje, hëngri aq sa deshi, me vlerë emërore kangjelë e vjetër* etj.

A general characteristic of phraseological units is that they are equivalent to one word, a characteristic called monosemantization. (Thomai, 2006). They change and are different from the words which in certain contexts acquire more than one meaning. In the dictionary of the Italian Arbëresh, there are phraseological units, the same as words, can acquire more than one meaning, they can create synonymy, antonymy

with phraseological units when faced; the Albanian phraseology towards the Italian phraseology.

It is important to notice that the polysemy of the phraseological units must not be confused with the polysemy of the word group, which could be free or phraseological.

What draws attention in the dictionary of the Arbëresh is the binary synonymous competition: Arbëresh phraseology – Italian phraseology. According to the researcher Shefkije Islamaj, “*synonymous should be considered words which have the same significant lexical meaning and are distinguished by semantic nuances, by expressivity, as well as by the affiliation of one stylistic sphere or the other, which have full or partly accordance, thus in certain context they are replaceable in themselves*”. Meanwhile when we talk about synonymy in phraseological units, according to Jani Thomai (2010) duals and synonymous phraseological units show no resemblance with the lexical ones. In phraseology there are generally synonymous duals and less synonymous verses. The components of the duals or of the synonymous phraseological verse are of a different nature from the structure and formation; they are more heterogeneous, different from the duals and from the lexical synonymous verses.

In phraseology there are synonymous structures with a common component, lexical synonyms variants etc., which can be explained by the syntactic dimensions of phraseology. Synonymy with special lexeme is also present in this range.

In Giordano’s dictionary, in most cases, the phraseology of the Arbëresh is accompanied by the equivalent synonym in Italian, thus contrasting the structure of the Albanian towards the Italian (Arbëresh) and not only the word, as we emphasized at the beginning, but also with phraseology. *For e.g. o Rromë, shisje vetëhenë, ndë gjënje një blerës, O Roma, venderesti te stessa, se trovassi un compratore!; shërbimin e ëngjëjvet, servizio degli angeli; si vamje e zezë, come nera fungeante; me zemrën pjotë ahjimi , col cuore pieno di*

ardimento; muarëm aht, attingemmo calore; haptin sytë, aprironi gli occhi; ti helq prush mose ka ana jote, tu tiri la brace sempre dalla parte tua; më rrotullohen trutë, mi gira il cervello; të motit gazëm shkuar, del felice tempo passato; i çajti gënetet, gli ha rotto i stinchi; çë ndë keq më gropësoi, che mi sprofondo nel male etc.

In the dictionary we could find reflected even the antonymous phraseological units, which are antonymous in the construction with a common component: *haptin sytë - mbyll sytë; shërbimin e ëngjëjvet – shërbimin e djajve etc.*

Conclusion

Through this paper it has been made an attempt to write a brief overview that shows two things: first, the Arbëresh language is very rich in phraseology; this is confirmed by hundreds of units that have been extracted; secondly, the author of the dictionary, E. Giordano, who is already 93 years old, worked with passion, perseverance and willpower to write not only about words, but also phraseology, making a comparison and approximating it with Italian phraseology.

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