

The Relations of Albanian and Italian Language in Phraseology

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Abstract

The contacts of Albanian language with the Italian one are ancient; these contacts have become deeper starting from the seventeenth century and onwards. These contacts are related mostly with the culture of faith. As a necessity to translate the bible from Latin, also from Italian, into the Albanian language, there are compiled a lot of grammar books and dictionaries, notably Italian-Albanian dictionaries. Thus, at the beginning of eighteenth century, over 300 years ago, Da Lecce compiled not only an Albanian grammar, but also an Albanian-Italian dictionary. Twentieth century indicates the peak of these contacts. The exposure of Albania towards the Italian culture and heredity in the years '20, '30, made possible the opportunity to have distinguished Albanian authors to bring into Albanian language the top of Latin and Italian literature. This way the Albanian language responded to these languages with all its lexical semantic power and syntactical agility, showing an unimaginable creative ability. An aspect of this confrontation, of the creative, connotative and expressive ability of Albanian language is also shown in phraseological units. In our article we are focused on the Albanian – Italian phraseological confrontation. The material is mainly harvest from Italian- Albanian Phraseological Dictionary, compiled by Naim Balla, Eshref Ymeri e Irena Ndoci, because is the biggest phraseological dictionary with almost 20 000 units.

Keywords: Albanian and Italian phraseological units, borrowings and calques

1. Introduction

Albanian language is mostly known as a polysemantic language (due to its late documentation), but not as an idiomatic one.

However, in the Albanian Lexical File (located near the Albanian Institute of Language and Literature, in Tirana) over 30 thousand phraseological units are registered; the vast majority of them have an idiomatic value (that cannot be explained) as, alb: *i jap dum, bëj pallë, vë re, i bie legenit* etc.

A part of this fortune is registered, after being selected in explanatory dictionaries, near every word, when phraseology was created, but also in special dictionaries as that of Jani Thomai, with 11 thousand phraseological units.

We find the Albanian phraseology also in confrontation with other languages, as with English, Italian, French, Greek, etc.

As we noticed before, our attention is focused on revealing common and differences between Albanian and Italian phraseological units.

Therefore, beside the Italian- Albanian Phraseological Dictionary, we have also consulted other bilingual dictionaries, as the one of F. Leka, Z. Simoni; phraseological Italian dictionaries as the one of B. M. Quartu etc.

However, as a starting point for every possible comparison, for tracing and finding common features etc., in all cases has served the Albanian language.

We know that common features of these two languages come from the same indoeuropean origin. This also explain the analogies on the process of phraseological units creation.

Therefore, according to the linguist Jani Thomai (1981:240) should also be considered the origin of the the parts of these units. He says that the *linguistic realization can differ from proper nature of language* (of Albanian and Italian language, in our case), *from the structure and other features of phraseological units*. So, he speaks for a *typological borrowing (slavic) or latin on the Albanian phraseological units with (slavic) or latin lexical elements*.

2. The relationship between Italian and Albanian language in phrasology

Contemplating the Italian phrasology and dredging phrasological units, we have run into a lot of interesting occurrences as:

Mental conceptual similarities between our two nations have led into the creations of phrasological units with the same structure, as if it seems they have been translated from each other. This has happened because of the expansion of economical, cultural and spiritual relations to Italian nation, which have deep roots in history.

It is known that in phrasology, more than in separate words it displayed the national feature of language, the history of its development, ethno culture, the popular mentality and psychology.

According to researcher Jani Thomai (2006:203) "*these features resurfaced as well as in the starting point of the construction of phrasological units, also other sides of them*". Compared to the word that it is taken as "*equivalence*" (Thomai 1981:240) of phrasological unit, the phrasology has got great differing, emotional, expressive and stylistic values.

Knowing that Albanian and Italian language have been and also they are in continuous contact, a lot of the features of the two languages are characteristic as well as for one of them and also for the other.

So, we run into phrasological units that are used in both languages (as calques or as borrowings), as: *carta bianca; vox in deserto; colpo di stato; salto mortale; mi va via la testa, metterci una po' di testa; sulla faccia della Terra, Terra di nessuno; tempo perduto mai si riacquista; mancare un pelo* etj.

We already know the values of phrasological units, it brings enrichment and expansion of means of expression and also great values in the content and emotional coloration. It also brings subtle nuances of meaning and uses, the people judgement about things and people (Thomai 2006: 203).

Phrasology beautifies the lecture of the user of one language, either in simple, conversational, or artistic lecture.

Compared to other languages the Albanian one is very enriched in phrasological units and has an evaluated phrasological tradition (Memisha 2011: 81).

The phrasology is closely related to the human spirit, since it highlights for expressive. The phrasological "*reserves*" of one language are the source of knowledge of culture and mentality of people.

So, the phrasological units contain information about people ideas, lives, habits, moral,

behavior, culture, history and consciousness etc. They may give information about the characteristic features of people, groups, but also about particular ethnicity.

In that view, the Italian people as the sequential of Romans, has got a very rich culture, much older, not only of Albanian people culture, but also of other European people.

So, Albanian language being in front of that language, will take a good part of its culture, ideas, behaviors, that will be transmitted through phrasological units.

At that moment it also displayed the occurrence of *linguistic relativism*, which the Albanian language has faced by tracing (translated word by word), or by creating special units under the pressure of Italian phrasology, as: alb: *çaj akullin, fjalët i merr era* etc.

The phrasological Albanian unit *fjalët i merr era* is a stunted structure of the Latin unit *verba volant, scripta manent*, which the Albanian language has adapted, giving in that way other possibilities for the remaining structures to enter in new lexicon-syntactic connections.

So, in Albanian this unit is used separately in the first part *fjalët i merr era*, but also in *e shkuara mbetet*.

3. Calques and borrowings

The Albanian language has borrowed and made its own property a lot of phrasological units, which are related to the Italian-Roman world, as for example: it: *dare a Cesare quel che e di Cesare*; alb: *jepi Çezarit atë që i takon Çezarit*; lat: *aut Caesar, aut nihil*; alb: *o Çezar o asgjë*; *Caesar laughs, Pompeu cries; Rome was not built in a day, mid-arts: lat. aura mediocritas*, etc.

We have got other phraseological borrowings or untranslated units mostly from Latin, but also from Italian, for example: lat: *ad incunabulis; ad augusta per augusta; ad hoc; ad usum Delphini; advocatus diaboli; alter ego; lama mater; aperto libro; ars longa; vita brevis; audiatur et altera pars; aurea mediocritas; avis rara; bos in lingua; caput mortum; caput mundi; carpe diem; casus belli; castigat ridendo mores; circulus vitiosus; cogito ergo sum; consummatum est; de lana caprina; de te fabula narratur; deus ex machina; divide et impera; dixi et animam (mean) salvavi; ecce homo;*

errare humanum est; exegi monumentum; ex nihilo nihil fit; extra nuros; fiat lux; flagrante delicto; fructus belli; fuit Troja; gutta cavat lapidem; hic sunt leones; homo homini lupus est; honoris causa; imperum in impera; incredibile dictum; in hoc signo vinces; in medias res; intra muros; in vino veritas; lapsus calami; lato sensu; magister dixit; manus manum lavat; mea culpa; mirabile dictum; modus vivendi; nec plus ultra; nil sub sole sovrum; nosce te ipsum; o tempora, o mores; pater patria; post festum; primus inter pares; punctum saliens; quod scripsi, scripsi; qio vadis?; spira, spera; summa cum laude; tabula rasa; urbi et orbi etc., it: dolce far niente; dulce in fundo, salto mortale etc.

A part of the units mentioned are used as calques and as borrowings. We can even use the same unit within a context in the both forms. This happens because it is felt necessary from the author to give the borrowing in Albanian, explaining it. Of the units used as

calques and borrowings we can mention: : *aura mediocritas; circulus vitiosus, o tempora, o mores; vox in deserto* etc.

It is worth mentioning that the Albanian has got a large number of phraseological units borrowed from Italian (Latin) notably in colloquialism. The Albanian language has translated and saved unchanged those units, which are widely used in press, translated literature, speeches, discussions, debates, interviews and other negotiation, notably in political, economical and social matters.

4. About the traslation of the phraseology from Italian to Albanian

Our attention has been attracted by one last problem. The one who deals with translating must know the Italian and the Albanian very well. This is necessary, especially in phraseology, because, people misunderstand phraseological unit, which is a figurative transformation of two or more components of a syntagma, with minimal structures, where the figurative meanings occur.

This inconvenience reappears even when bi-lingual dictionaries are compiled. We have very qualitative dictionaries compiled by lexicographers, but also dilettante dictionaries, where a lot of problems appear, especially in phraseology.

In most cases when traslating we can not find a "satisfactory" equivalence for the word, especially for the phraseological unit. The interpreters must be responsible, because we can not achieve the equality in some cases and this is possible with only some components of the phraseological units.

Phraseological units should be considered semantic units, because their meaning cannot be easy analyzed. Being such complex units, the translator have to find the equivalent in the proper language.

When talking about equivalence, we mean that of translating a situation with another one identically with it (Vinay, Darbelnet 1973: 25).

Another difficulty regarding to phraseology is that in many cases dictionaries (monolingual and bilingual dictionaries) can't help translators, because they give only the literal translation, without indicating the equivalence (Ulrych 1992:249).

We should consider that translation of phraseologisms is a very complicated problem. The dictionary we have taken into consideration (*Big phraseological dictionary Italian-Albanian*) made possible that a lot of Italian (Latin) phraseological units to be displayed and translated well into Albanian language. Right translation is stipulated with finding the most concordant and equivalent words. Some of right translating examples are shown below: *it: vendere cara la pelle - alb: e shet shtrenjtë lëkurën; it: alzare le mani su qualcuno- alb: vë dorë mbi dike, rrah, godas; it: uscire dal seminato - alb: dal nga tema; it: non c'è rimedio - alb: nuk ka ilaç; it: questo lì servira di scuola - alb: kjo do t'í shërbejë si mësim; it: portare uno alle stelle - alb: e ngre dike në qiell; it: proteggersi le spalle - alb: mbroj krahët; it: agire dopo le spalle - alb: vepron prapa krahëve; it: soffrire le pene di Tantalo - alb: shih me sy e plas me zemër; it: tu non sei da tanto - alb: nuk je nga ata burra ti; it: far da palo - alb: rri si dru; it: non avere la testa a posto - alb: nuk e kam kokën në vend; it: vedere lontano - alb: shoh larg; it: andare in tanto veleno - alb: bëhem pike e vrer etc.*

At the other part, there is the possibility of a non phraseological translation of a unit, especially in cases when the denotative meaning of the translation act is chosen as a dominant.

There are two possibilities in case of non phraseological translation: to make a lexical translation or to calque. Both cases are displayed when translating the Italian phraseologisms into Albanian. We have units used as calques, as: *aura mediocritas; circulus vitiosus, o tempora, o mores; vox in deserto* etc. The lexical translation consists in explicating through other words the denotative meaning of the phraseologism, as for example: *soffrire le pene di Tantalo - alb: shih me sy e plas me zemër; it: non c'è rimedio - alb: nuk ka ilaç* etc.

In fact, confronting Albanian and Italian language in phraseology we see that the equivalences of phraseological

units in Albanian testify about the great asset of phraseology of Albanian language and in front of Italian phraseology they form verses synonymous in a lot of cases.

5. Conclusions

In conclusion we might say that Albanian language in confrontation with the Italian displays a lot of interesting phenomena. This way the Albanian language responded to Italian language with all its lexical semantic power and syntactical agility, showing an unimaginable creative ability. In many cases, phraseologisms are translated into Albanian, meanwhile in other cases, as Latin phraseologisms they are used unchanged. There are also other cases when these units are used both as calques or borrowings.

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