

SILENCE IN THE SEMANTICS OF EXPRESSIONS AND PHRASEOLOGIES IN ALBANIAN AND BULGARIAN LANGUAGE

Dhimitri BELLO, Anila ÇEPANI

(University of Tirana, Albania, *dhimbello@yahoo.com*; *anilacepani@yahoo.com*)

ABSTRACT: Why we remain silent? What does the silence represent in the language and culture of the respective countries? This is a question that a part of the answer (because we can't claim for an exhaustive definition about this concept) can find in a widespread semantics with extreme connotations. This can be reflected better than everywhere in various expressions and phraseologies, which have their source in wide popular creativity, in folklore and proverbs.

Silence as courage, silence as fear, silence as a benefit, silence as poverty of thoughts and expressions, silence as wisdom and reliability, silence as "given word", silence as nobility, silence as wisdom, silence as taboo, silence as belonging, silence as...

There is not missing expressions whose semantic hearth is silence, special and characteristic of both languages in particular, in many cases similar in form and content, sometimes with an spread across Balkan areal, qualified as balkanisms or even beyond.

We hope to give a clear semantic picture regarding silence through concrete examples of expressions and phraseologies of two languages.

KEYWORDS: *phraseologies, expressions, Albanian, Bulgarian, silence*

Why do we silence? What does silence represent in the language and culture of the two respective countries? It is a question that as an answer for it (because we cannot expect to have a complete definition of it) can be found in the semantics with a wide range and extreme connotations. If we refer to the dictionaries of the two languages, Albanian and Bulgarian, the names deriving from the verb *hesht* (to silent) we come to this semantics:

Hesht, -a, -ur. 1. Pushoj së foluri, së qari etj. 2. Ndërpres njoftimet, nuk jap më të dhëna; e mbaj të fshehtë diçka, fig. Nuk them hapur mendimin, nuk kundërshtoj. Prej kësaj kemi emrin **heshtje, -a**. 1. Veprimi dhe gjendja sipas foljeve, 2. Mungesë zhurme; qetësi. (1: 382)

Мълча 1. Не говоря, не произнасям звукове. 2. Понасям укори и неправди без да възразявам. 3. Пазя тайна. 4. Не отговарям на писмо. **Мълчание** Действие по гл. мълча; безмълвие, тишина. (7: 471)

But as we mentioned above, besides referring to two representative dictionaries of Albanian and Bulgarian, this cannot be the whole semantics of what interests us in this article. In the dictionary it is given an explanation that we have to do with the stopping of an action like laughing, speaking, informing, sound articulation and signing, noise, etc. But that is the result, interrupting the action, noise, sound, etc, without knowing the cause of this silence. Thus, in this article we do not into our responsibility such a "task", because we could not reach to the right conclusions or widely accepted ones. We are trying to come closer to the logic expressed in each language. We will look for that in the different phrases that have their source in the folk literature, in proverbs, phraseology expressions, where this is mostly noticed.

Silence, as a dare, silence as fear, silence as profit, silence as lack of thoughts and expressions, silence as wisdom and intelligence, silence as loyalty, silence as nobility, silence as taboo, silence as belonging, silence as.....

Albanian and Bulgarian languages from where the material is taken are two central languages in what is called Linguistic Connection that includes the Balkan area. In linguistic connections, common linguistic phenomena are met in all levels of the language. They can be part of the phonetics, grammar, word formation and lexicology, but there are not excluded neither parts of the communication, development of this communication or giving an end to it, different forms of spoken, when you can speak, silence, gestures, set distance in direct communication, etc.

In our article, when collecting the information, we are concentrated on expressions that have as a semantic bases silence, special features and characteristics of the two languages, which in many cases they are similar in form and content, sometimes laying through the whole Balkan area, considered as Balkanisms or more.

We hope that with direct examples in the expressions and phraseologies from both languages we could give a clear semantic view regarding silence, how it is perceived in both languages under discussion, but also taking into consideration a wider area of the peninsula.

In many cases of expressions and phraseologies, it is advisable that in special occasions, you must be silent, because in this case you can reach the purpose better; there is no harm from silence; silence brings profits sometimes, it is so valuable.

bg. От мълчане глава не боли. *sr.* Од мучања глава не боли. *rum.* Cine tace nu se compromite (6: 178)

bg. Кротко агне от две майки суче (бозае) *sr.* Умиљато јагње од двије мајке посе. *rum.* Melul blând sughe la două mame. *gr.* Το καλο αρνι βυζαινει απο δυο μανναδες. *alb.* Qengji i urtë pi dy nëne (6: 133)

bg. Устата си затваряй, очите си отваряй. *sr.* Уста затвори, а очи отвори. (6: 263)

The proverb in some cases, even though it is encountered in both languages, can not be considered as a property of the people of Balkans, because it is encountered in other languages of the world, what shows that the expression must be borrowed from one of these languages:

al. heshtja është flori; *fr.* le silence est d'or; *ang.* silence is golden; *rus.* молчание- золото. *it.* il silenzio é d'oro (3: 85)

We silence, because it must or we shouldn't talk. Shall we speak or talk? When it is put in a balance, silence with the antonym speaking, in general what comes from the different expressions in Bulgarian, found in any case, even in Albanian or any other language of Balkan and the Indo-European language family, like Turkish, it is given priority to silence:

bg. Малко говори, а много слушай. *alb.* Folë pak' e dëgjo shumë (6: 140)

bg. Който мъдро мълчи, той по-добре говори. *sr.* Ко мудро мучи, лепо говори. (6: 124)

bg. Да говориш - дума става, а да мълчиш - болест става. Нека болест да стане, дума да не става. *tur.* Söylersen söz olur, söylemezsen dert olur. (6: 60)

bg. Думането сребро, мълчането злато. *tur.* Söz gümüş işe süküt altundur (6: 70)

bg. Отдето думата (излязва) оттам и душата. *alb.* Nga del fjala del dhe shpirti (6: 183)

bg. Сяка му дума струва една тояга. *sr.* Свака му ријеч батине вриједи. (6: 243)

If we compare speaking to thinking (a thought that is not expressed, because we are silent), the thought dominates by limiting speaking. We think in silence before we say (speak) the few necessary words like: think twice e speak once, think then speak. But there is also another case, where besides the desire to hide something in our mind, one day this silence is ruined by the “whitish” (the drink we had), which brings out everything by revealing oneself and maybe the others.

bg. Два пъти помисли, еднџ просборувай. *tur.* Düşünmeden söyleme. Önce düşün, sonra söyle. (6 :65)

bg. Размисли, па речи. *sr.* Размисли па речи. *tur.* Evvelâ düşün, sonar söyle (6: 214)

bg. Трезен го мисли, пиан го дума. *sr.* Што тријезан мисли, (то) пијан говори (изговара). *rum.* Се е în inima trézului, stă în gură betului. *gr.* Τό εν τη καρδια του νιφαντος, επι της γλωττης εστι του μεθοντος. *alb.* Ç'ka barku, e nxjerr bardhaku (6: 256)

To have a conversation or communication, between the sender and the receiver, all the necessary elements must function in communication where among everything it is also listening perceived and works then in the brain the given message. Listening in communication has more priority towards another element of speaking or transmitting the message. Listen and learn without hurrying to speak:

bg. Много слушай, малко думай (6: 145)

bg. Повече слушай, а по-малко говори. *tur.* İki dinle bir söyle (6: 198)

bg. Слушай много, думай малко. *rum.* Întîi ascultă și pe urmă vorbește (6: 235)

bg. Слуга да чува много и да знае, ала да говори малко. *sr.* Слуга нека много чује и зна, али мало нека бесједи (6: 234)

In some special moments, the word can be fatal for what articulates, it is betrayed from its own language, so it expresses regret for what he said, expressing the wish *to take back* what was said, to retreat exactly at the moment of speaking by *biting the tongue*, but being insecure when speaking in a *very low voice*.

bg. Язык мой, враг мой. *rum.* Toată pasărea pe limba ei piere (6: 277)

bg. взема си думите назад (8: 19)

al. e kthen fjalën (5: 124); del nga fjala (5: 123); i tërheq fjalët mbrapsh

bg. глътвам си/ глътна си езика (8: 32)

al. e ha fjalën (5: 123); e dredh gjuhën (5: 124); iu mpi gjuha (5: 124)

al. I ngeci fjala në fyt; *bg.* Засяда думата в (на) гърлото [някому]; *gr.* Του εμεινε η λεξη (το λογος) στο στομα; *rum.* A-i îngheța [cuiva] cuvîntul pe buze; *sr.* Reč mu zastade u grlu (2: 95)

al. me gjysmë gojë; *bg.* с половин уста; *rum.* cu jumătate de gură; *ar.* cu gumitati di gură

gr. Με μισο στομα (4: 243)

in Albanian and Bulgarian we come across the contrary: *al.* me plot gojën; *bg.* с пълна уста (4: 243)

We say that silence is necessary, but also indispensable in many cases. But how does silence work? In different expressions it is reached in different forms. To keep silence and to be sure, in the mouth of Balkan peoples, there are also other “security elements”, like: key, fence, bridle, or sewing to the mouth:

bg. Слагам си ключ на устата. – Съзнателно не говоря, не казвам нищо. *rum.* A-și pune lacătă la gură. A nu vorbi prea mult; gura adduce ura. (6: 234)

alb. I vuri fre gojës; *bg.* Свивам си устата; *gr.* Εβαλε φρενα στο στομα τοω (στι γλωσσα του);

rum. A-și pune în frîu limbii (gurii); *sr.* Držati jezik na uzici, zauzdati svoj jezik (2: 87)

alb. I vë gardh gojës; *bg.* Слагам си ключ на устата; *gr.* Βάζω φραχτη στο στομα μου; *rum.* A-și pune gard la gură; *sr.* Zauzdati svoj jezik (2: 97)

alb. E mbylli (e kyçi, e qepi) gojën; *bg.* Слагам си ключ на устата (зашивам си устата); *gr.* Το κλεισε (το κλειδωσε) το στομα (του); *rum.* A închide gura, *sr.* Zavezati usta, začepiti pljucu (2: 103)

But in many cases silence in many special people cannot be for long or at all. Thus, we have also expressions that show lack of trust or fear that the secret we preserve in our silence, they can show it in the “word market”. That’s why people have other expressions:

bg. Държи дума колко решето вода. *sr.* Држи ријеч ка’ и решето воду (6: 80)

bg. Сърби ме езикът.- Имам силно желание да кажа нещо. *rum.* Are mîncărimе pe limba. (6: 242)

bg. Языкът кости няма, но кости троши. *tur.* Dilin kemiği yoktur. Dilin kemiği, kemiği bile kırar. *rum.* Limba oase n-are, dar oase sfărîmă. Adică cu cuvîntul, mari lucruri săvîrșim. *alb.* Gjuha eshtra s’ka, po eshtra thyen (6: 277)

Silence and communication is stopping the word, not consuming it anywhere. But keeping a word, besides this semantics, in Albanian language, but also in other Balkan languages suppose to keep the promise, the manhood or what in Albanian language it is called “besa” (troth). This is a very wide topic that can be subject for a whole study. So, in the following expressions it does not have only the semantics of silence given in the dictionary:

alb. E mban fjalën; *bg.* Държа си на думата; *gr.* Τον κραταει το λογο; *rum.* A se ține de cuvînt

sr. Držati reč, održati reč, čuvati veru (2: 87)

You are not always free of speaking or saying what you want, because there is an obstacle to express in the proper way in a certain moment, you *don’t know what to say* or *words don’t come out of your mouth* what you want to say:

alb. S’më bën goja [ta them]; *bg.* Не ми се обръща езика [да кажа нещо]; *gr.* Δε μου κανει το στομα (να το πω); *rum.* A-i veni greu să pronunțe anumite vorbe (grele); *sr.* Ne mi ide da rećim, ne mogu ni reći (2: 100)

alb. Mbeti pa gojë; *bg.* Изгубвам и ума, и дума; *gr.* Εμεινε χωρίς στομα; *rum.* A-i pieri [cuiu] graul, a rămîne cu gura căscată; *sr.* Ostati bez reči, jezik se komu prilepio (2: 103)

Certain people are silent, they don't speak for very different reasons. Ata *nuk kanë gojë, nuk i dëgjohet zëri, nuk e hap gojën, e mban gojën mbyllur atë*:

alb. S'ka gojë; *bg.* Не се чува гласа; *gr.* Δεν έχει στομα; *rum.* A nu avea gură să vorbească, a vea gura cusută; a nu întoarce cuvîntul, a fi cuminte, *sr.* (Biti) lab na jetiku; ne zna ni beknuti, biti miran; ne se svađa. (2: 102)

alb. S'e hapi gojën (fare); *bg.* Не си отварям устата: Не ми излиза дума <из (от)> устата; *gr.* Δεν τ'ανοίξε τελως (καθολου) το στομα, *rum.* A tăcea chitic; *sr.* Ne reči ni be, mramorkom mučati, ne otvarati usta. (2: 101)

alb. [Rri] me gojë mbyllur; *bg.* Дума не обелвам; Държа си устата затворена; *gr.* Καθεται με το στομα κλεισμενο; *rum.* A tăcea din gură, a fi scump la vorbă; *sr.* (Stajati) zatvorenih usta (2: 104)

There are different moments for a person that has a great worry and does not say anything; it is silence of anxiety, silence that resembles the *beech, fish, and tomb*:

al. heshtje (prej) varri; *rus.* могильная тишина; *fr.* silence de cimetière; *ang.* silence of the grave

it. silenzio di tomba (3: 85)

bg. Мълчи като дъб. *rum.* Ca un lemn (6: 147)

bg. Мълчи като риба. *sr.* Нијем као риба. *rum.* A tăcea ca peștele (6: 147)

Speaking or being silent? In any case, in moments of speech words must be limited or the person must be silent because it is worthless *to floor* somebody:

al. mos prish gojën; *bg.* не си разваляй устата; *rum.* nu-ți strică gura; *gr.* Μη χαλας το στομα του (4: 242)

There is also silence that comes as an obligation, to shut the mouth up at somebody, to block the mouth so he/she cannot speak. That is how it is expressed in phraseologies:

bg. запушвам/ запуша устата (на някого) (8: 49); *bg.* затваряй си устата (грубо) (8: 50)

al. mbyll gojën (5: 149)

al. i zë gojën; *bg.* затварям някому устата; *rum.* îi astup gura (4: 238)

In special moments of communication, the conversation is limited, there is only silence. It is something that must not come out of two people, of two parties....

bg. между нас да си остане (8: 67); *al.* të ngelet midis nesh

bg. между нас казано (8: 68); *al.* e thënë mes nesh

bg. между четири очи (8: 68); *al.* sy për sy (5: 452)

Examples taken from some dictionaries in the both languages under consideration, do not have an ending character, because the language of Balkan people is rich enough and treated with

a big range of bibliography, more than what we presented in this article. We have been concentrated in a part of the dictionaries in both languages, Albanian and Bulgarian, to give a clearer view, but maybe not complete or full, because we have been focusing on the silence, that in most of the expressions it is positive. From the expressions we learn that in most of the cases, we stay silent (depending on the context of the silence). However, we are not giving recommendations, because we might be wrong. The people themselves teach us that we must be careful from the silent person, because he resembles “a covered coal”. And the Albanian people say that we must be careful of the covered coal (the sneak).

bg. Пази са от скрития (покрит) въглен. *sr.* Чувај се од угља потајна. *rum.* Ferește-te de cărbunele acoperit. Adică de cel viclean. (6: 186)

BIBLIOGRAPHY

- FGS 2006:** Fjalor i gjuhës shqipe. Tiranë, 2006.
FFB 1999: Fjalor frazeologjik ballkanik. Tiranë, 1999.
Jashari 2007: Jashari, A. Fjalor me shprehje të huazuara në gjuhën shqipe. Korçë, 2007
Thomaj 1981: Thomaj, J. Çështje të frazeologjisë së gjuhës shqipe. Tiranë, 1981.
Thomaj 2010: Thomaj, J. Fjalor frazeologjik i gjuhës shqipe. Tiranë, 2010.
БАН 1968: Балканска народна мъдрост. БАН, София, 1968. (Balkanska narodna madrost. BAN, Sofia, 1968.)
БТР 2008: Български тълковен речник. София, 2008. (Balgarski talkoven rechnik. Sofia, 2008.)
КБФР 1981: Кратък български фразеологичен речник. Институт за чуждестрани студенти, София, 1981. (Kratak balgarski frazeologichen rechnik. Institut za chuzhdestranni studenti, Sofia, 1981.)
НФРБЕ 1993: Нов фразеологичен речник на българския език. София, 1993. (Nov frazeologichen rechnik na balgarskia ezik. Sofia, 1993.)
ФР 1975: Фразеологичен речник. Т. I, II, БАН, София, 1974-1975. (Frazeologichen rechnik. T. I, II, BAN, Sofia, 1974-1975.)