

## Ethnolinguistics Flow of the Dialectal Dictionaries

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### Abstract

Ethnology is a branch of anthropology that analyzes cultures, so it is understandable and reasonable that during studies, to do the intertwining of methods and the ways of viewing it between different social sciences. The need for cooperation between ethnology and linguistics is based on the fact that "none of studies and knowledges can not be understood outside the culture and the time in which they are presented, they are always part or expression of culture and time. From a careful observation of the reflected objects in the dialect dictionaries, we note that in the dialectal lexicon are reflected not only denotations and connotations values but also the ethnolinguistic ones. Through them, dialectical dictionaries connect us with an certain ethnography which with the values and fresh flows are distinguished with new words related to some lexical fields of the albanians, such as: that ones related to flora and fauna, with material and spiritual culture, with habits and customs, etc. In particular, very interesting are the names of folk costumes of the provinces, which appear to us as rich and varied as they are valuable in lexical layer, and also the explanations, datas and reviews about the social organization of the provinces. They are an indispensable asset to the Albanian language, which enrich further with other semantical lexicon the paradigm of these areas and expanding more information Albanian language to the world.

**Key words:** ethno-linguistic, names the plant world, the folk costumes, reviews, social organization, linguistic information.

### Introduction

In every society exists a couple of norms and knowledge, which the man learns little by little, starting from the moment that is born to the end of his life. This really expresses synthetically the popular proverb "*lifelong learning*". From this perspective, this whole knowledge, practice habits, beliefs, moral and legal norms, material and spiritual values of a society is called culture. Culture is closely related to language, which is its integral part. It relies on a large scale in the language, as it serves as a tool for creation, enrichment, storage and transmission of cultural heritage from one generation to another. Without language, it was impossible to preserved and transmitted the experience gained in the preparation of tools in hunting of wild animals, use of fire, in recognition of the environment, etc. It is now known statement of big hunter Ferdinand de Sosyr that "habits of a nation left their mark on language, and on the other hand, to a large extent, language establishes nation." Throughout the history of humanity, generations inherit the culture of previous generations through language. The relationship between language and culture is interdependence: cultural needs influence on enrichment and development of language, but language also affects on cultural development of society. Study of mutual influence between language and culture is subject of Ethnolinguistics, a discipline that uses anthropology methods to discover the role of language in social life.

So, ethnology is the science which studies the culture of the people, so it is understandable and even very reasonable that during the studies to do combination of interests, application of methods and ways of treatment between different social sciences. In ethnology are highlighted these combinations with history, geography, sociology, general linguistics, etc. The need for cooperation between ethnology and general linguistics is based on the fact that "none of studies and knowledges can not be understood outside the culture and the time in which they are presented, they are always part or expression of culture and time."

In American linguistics from the end of the nineteenth century to the beginning of twentieth century, one of the first American researcher named Boas Franz noted that the language of the Indians of America should be studied with a specific approach and very different from the traditional ones, because in those languages there is no written evidence to the early stages, as well as their internal structures differed substantially from those Indo-European.

So, was born a special discipline, which was called **Ethnolinguistics**. Studies in this new field has continued from the student of Boasi, Sapir Edward. He thought that "language should be explained in full frames of humanity and especially to the cultural determinants of any civilization". This theory also supported by his partner Benjamin Lee Whorf, which was baptized "Sapir-Whorf hypothesis" according to him " the language determines the language of the human world", and in this way it varies from one to another language.

Without further analyze for the accuracy and validity of these assumptions (hypothesis) and those that opposed them, we can conclude that the American linguistics school expressed the need and necessity for a combination of these two directions not only the application of the bilateral methods on the research of different cultures, but also the need to understand more precisely from different peoples. There were similar and different views in contextual linguistics or English ethnographic, leading representatives of which were the anthropologist Malinovski Bronislaw and linguist Firth John who explored the influence of *context civilization* in language. Important step in combining application methods made anthropologist renowned frenchman Claude Levi-Strauss, who took advantage *structuralism* discovered by linguists in further research of its anthropological studies, using it not only in the study of myths, but also in others fields, such as: analyzing gender relations (tribal). So, obviously, this research method was quite popular in Europe, so that a similar theory elaborated Mesinger. R. and also called "Words and things" of which supporters were Jokli Norbert and his pupil Cabej Eqrem.

### **Contribution of prof. Cabej in Ethnolinguistics**

Prof. Cabej Eqrem could ranks among researchers that gives his studies an ethno-linguistic orientation as evidenced by many facts. Even, such an attitude is clearly expressed in his writings when he speaks to the issue of determining the character of culture it states: "Ethnography set to say its words in these issues, but on the other hand is the evidence authoritative language as a crucial element in defining a culture." Evidence that on the determination of cultural ethnic, influences also the fact that words, also the cultural phenomena that means those words, sees in synchrony and diachronic, but also in comparable relations to existing elements of peoples and other languages, so, reciprocal relationships that can constrain each other, to achieve thus present structure of our general culture.

From studies of prof. Cabej in the field of ethno-linguistic we can mention: "*Some of euphemisms of Albanian language*," and the names of places: "*Ancient habitation of Albanians in Balkan Peninsula in the light of the language and the names of places*," "*Some aspects of Albanian folk culture from linguistic overview*", and also "*Habits and customs of Albanians*", etc. But, we can say that besides that, in a much larger number of studies we find elements that illuminate the various cultural phenomena, for example: clarification of different words in the etymological dictionary, where during analysis of a word we detect different cultural layers or perhaps just a cultural evolution within a phenomenon and denomination, too. It is worth to mention some studies of Cabej Eqrem, which contribute to the discipline called Ethnolinguistics. Thus the paper "*Some aspects of Albanian folk culture from linguistic overview*", which is an ethno-linguistic genuine work, where by analysis of specific words, that names various cultural phenomena not only from the social field but also from those of material and spiritual, where by comparison of those words with other Balkan languages comes on an etymological and semantic explanation, too. If we see the case of the explanation that he makes for the general word, such as: *residence, live, residents, apartment*, etc. which he explains as a new form from popular language proves the genuine elements, authentic albanian elements, demonstrating the uniqueness of Albanian culture and determine its value not only in the neighbourhood but also wider. He realizes determining first the location in which this nation was formed, considering the historical and cultural flows from ancient times up to the time of the Ottoman Empire.

So, considering the influences of culture of albanian people with other peoples over the centuries. In reviews of definition of character of albanian culture, Cabej emphasizes the need for cooperation between different disciplines in order to do the accurate fair evaluations, supporting each other, but each of them must maintain their own autonomy. In this paper the value of Cabej as ethnolinguist, we can see into the consideration of the development of albanian folk culture in the internal and external processes. By analyzing the relationship between an element inherited and an element borrowed, as well as their interaction, Cabej defends the views that with the "*infiltration*" of a "*borrowing*" in languages does not mean that we have infiltration of an object or concept relevant in the field of the cultural or spiritual material. An example of this can explain clearly the internal language formations, such as: from the words *trial and judge*, which they are borrowed from Latin language form the ones: *trial, court and judge* that are internal language formations of words starting with *trial and judge*. In this paper, the author devotes importance to ancient words with albanian origin not only to demonstrate albanian cultural authenticity, but also the influence of our culture activity in neighboring cultures. He confirmed this cultural authenticity by the analysis of the names of settlements in terms of semantic, linguistic and social development, where is underlined the plural. Also, through the words with albanian origin, provided evidence not only of authenticity, but also the impact on language and culture of other peoples of the Balkans, such as: the case with the words: *village, treasure, fireplaces, etc*; from the culture of housing take the words: *beans, pod, bean, etc.*; from the culture of wearing take the word *dress*, etc. It is well known that dealing with livestock of our people, it served some scientific circles to characterize our culture as nomadic or even come from the lands far away but even in this case, Cabej argues convincingly with facts, as by the presence of Albanian words for naming the animals, colors and tools that are used in a culture of livestock, as well as by words borrowed from greek language to plant names and other farming crops, and through antique objects found and historical data written from since then, he ended assumptions about the origin, character and authenticity of albanian culture.

As an important ethno-linguistic study, we can count as "*Some euphemisms of Albanian language*", where during the study of words, which he called "*part of figurative speech*" practically he study also an important element ethnopsychologic, **taboos**, which are present in almost of all cultures and are related to different spheres of life. He noting ethnological aspect of euphemisms and their connection with taboo, making comparisons with "*the same presence*" to other languages and cultures inside and outside Balkans and he examines those related with the world of animals and insects. During information he gives for euphemisms that exist not only in our language, but also in many other european languages, for an animal named *weasel*, he manages to make a comparison of Indo-European languages, which he sees as a relic of the common Indo-European mentality. Another importance as Ethnolinguistics study is to analyse the origin of the words, for example: "*Christmas*", in which, as shown by its title means feast day. The analysis made by his method, now famous, which means that the history of words and trace of things illuminate each-other. In this way Cabej, making a detailed analysis ritual Christmas Eve on the night of Christmas, which actually represents a continuation of a rite of ancient pagan related to the strength of fertility, prosperity and well-being of the family, concludes that the more peoples of this night resulted with the denomination named Christmas Eve, because in this night Christmas Eve was important. Thus, Cabej with the Romanian word "*craciun*" finds reflex of the word "log" into Albanian language and to the word "*seara craciunului*" finds reflex of the word "*the night of Christmas*". We can say that the contribution of Cabej as ethnolinguist is very large and valuable for our national culture.

### **Ethnolinguistics flow of the dialectal dictionaries**

In this paper, under the conception of scientific outlook on ethno-linguistic studies, we have as a subject approach, we have done the ethno-linguistics vocabulary values reflected in the Albanian dialect dictionaries. In order for a language to be recognized in all its breadth and the words to be engraved deep in the historical memory of a nation and not be consumed by time, they must be written, by the index in a book according to certain rules. These books, with words of a language (by dialect or speaking), or with terms of a specified field of science, techniques, etc, which are usually indexed alphabetically or according to other criterias and are explained or translated in a language or some languages are called *dictionaries*. In this way, dictionaries are the primary books and the first pillars of a language which keep alive the memory of a nation. In Albanian language we have in use a lot of dialectal dictionaries. They hold the various techniques lexicographical subject features. Dialectal dictionaries, as a new genre of Albanian lexicography take a special place in the cultural linguistic heritage of the Albanian nation. So, they are a separate type of monolingual dictionaries, where descriptive and explain the specific words or idioms of other dialects. The main characteristic of these dictionaries is that their makers reflect on them not only general vocabulary but also and terminological one in all areas of concrete and abstract vocabulary, such as: names of the human world, the animal world (of cattle, birds, insects, fruit trees, flowers, etc.), which most of them have special terminological values and become object of terminological dictionaries. Furthermore, we find words from *family and kinship life, human body parts, from clothes, furniture, ornaments, kitchen (food labels, dishes), flats, dance labels, various folk tools, etc. We find also idioms, folk expressions, proverbs, vows, congratulations, curses, euphemisms, greeting, etc.* Such dictionaries take a leading role in dialectal publications. We find them published, not only within national borders, but also in ethnic territories; Kosovo, Macedonia, Montenegro, Italy. Seeing lexical dictionaries case in the light of the theory of the fields we would recognize several thematic groups, which find a fairly wide coverage.

From a careful observation of the reflected matter in the dialect dictionaries, we note that in the dialectal lexicon, except denotations and connotations values are reflected and the **ethno-linguistics** values. Through them, dialect dictionaries connect us to certain ethnography, reflecting, according to the region, folk prejudices, superstitions, spells, riddles, medications, habits, customs, etc, and this is another great value of them because they enrich the Albanian national culture.

They, more than many other linguistic and non-linguistic elements in communication, connect us with the ethnography of speaking directly, because, as the Prof. Shkurtaj. Gj. states; " in every act of speaking lies a certain ethnography and a social psychology associated with cultural traditions and spiritual life of the given community. We through the use of them from one speaker or another are face to face this ethnography. The majority of this treasure come from the mouth of people, from its creative skills, and there appear easily traces of Albanian ethnos. Full studies or different views, frequently analyses of lexicon, semantic, idioms etc., that they contain, create incentives for studies like ours or deeper studies and more complete in PhD level thesis.

These values are widely found in all dictionaries, because each one of them, not only records the vocabulary but also is a mirror of material and spiritual world of the heirs of the dialect. Of all dialect dictionaries, in the dictionary of Elezi. M. we have a level of coverage that must be valued in this field.

In particular, with interest are the names of folk clothing, which display a great variety as well as sometimes enriched with interesting information and traces of ethnology and ethnography of speaking. Even from this point of view the gleanings of petty and reliable material brought by authors are one of the glossaries values. Also, very interesting and valuable flow are the names of traditional games, tools and various furniture, as well as a good number of euphemisms reflected on dialect dictionaries.

In the "*Rare words dictionary*" of Zymberi. A. is a very wealthy group make up adverbs which are used for traditional games, also used as traditional terms in wrestling, running etc., like: kneeling "with a knee in the ground", winding making deviousness during walk or run, etc.

***There is a wealthy adverbial group and in Albanian Dictionary of Plava and Gucia of Haxhillazi. P. and Ahmeti. S.,*** such as: "mottled" (with more stamps on the side, mottled); "religiously" (from religious part); flods - flods ( in thin pieces, slices-slices), etc.

Some names of phenomena of speaking **ethnography** associated with elements of way of thinking and albanian culture, for example " **nun**" not only the meaning given in the dictionary, but also meaning "girls that do not marry", or expression "beans nun", who goes with expression " *widows cabbage*", "*cabbage without meat*". Likewise, also we find a part of **kinship** names with ethno-cultural values. It is with a great interest to know the Provincial Albanian Lexicon that is associated with different habits and customs of the provinces, such as: "*jealous*" and "*jealousy*", which are registered at the northern of Albania and are involved in Today Albanian Dictionary; *canon* (from a Latin preforms canone); *immobilize* "shut in"; *feud* " lock in"; *isolation* "*prisoner*", etc.

Highlighting the regional and ethnocultural value are also other words, such as: *the abdomens* with the meaning "tribe, generation", etc.

The case has brought a lot of Ethnolinguistics value in general, but there are words, which they unveiled directly Ethnolinguistics values, such as: *twisted* - "a whirlwind that wriggles leading leaves and dust "; earthquake - "an earth tremor"; *walkie* - "the falling into the bride's hand or get to bride's parent, etc.

We can mention here many other words and terms of family relationships, mainly with a provincial stretch that mainly reflected in dialectal dictionaries, such as: : *the wedding, wedding or the top of the wedding* - a guest man in wedding, a guest woman in wedding or the first of guests, although the meaning of the word can not be exact, because, at least in northern part of Albania " the first gest" is not "the one that deal with organizing of the wedding", but he is responsible or head of groups that goes to a wedding party to take bride; he stands first in table, he takes the first drink glass and wishes on behalf of the family of the groom, speak first and represents the other part of guests, gives the order to set up, for moving, etc.

In speaking language we find enough definitions of the places and winds, etc. with ethnolinguistic value. For example:

**Abundance** – it is a place name in the village Vajza of Vlora (where are found Illyrian ruins of graves) named because of the fertility of the soil, because this soil is more fertile for many crops.

**The stretch stream** - it is called in this way because in this place people made starch.

**Washtub** – a name of a source because of the place where the water comes out and has the shape of washtub, which was used to cook bread.

**Summer Day** - it is a name of a place in south, where people gather and celebrates this pagan holiday.

In the Albanian regions, according to the geographical and climate conditions, are also well known a few strong rhythms and winds which blow from different directions and from the directions they come and receive the names, such as: *the south* "the wind that comes from south direction", *Prishtina* - " the wind that comes from Prishtina direction", *Lezha* - " the wind that comes from Lezha direction", etc.

In the ethnofolkloric part, we can mention reflected proverbs, where the nectar of wisdom is collected giving us a valuable assets of words or sororities of the Albanian proverbs, which from a province to another, they have a special nuance especially expressed in a very attractive dialect, not only for researches who deals with dialectology. Some examples are: " *beauty goes and wisdom remains* " ; " *the hand in the mud and the bread in the honey* " ; " *good word for bad day* " " *don't harass the evil without work because it doesn't makes brave* ; " *if you stay with wolves you will learn the roar* " , etc.

By the ethnological side, in materials that are reflected in the dictionaries, interesting are the costumes of the provinces which appear not only very wealthy and diversified but also valid from of lexical perspective, explanations, evidences and reviews about social organization of the province. For example: in Kurbin, we mention, among others, an interesting case where the eldest people from that place, even they were Catholic, they didn't swear in the names of saints but according to the old traditions, where mention: " *for that sky* " , " *for that sun* " , " *for this land* " , " *for those mountains* " , " *for the swear* " , " *for the stone graves* " , " *for those rocks* " , " *for my word* " , " *for my bread* " , etc. Interesting are also descriptions and reviews about patriarchal families and several categories of social organization, for social sharing and organization of family and gender during old times, and the rest of these footprints nowadays.

Ethnological and Ethno-linguistic interests are also reflected canonical terms: "*owner of the house*" (householder); describing the right and duties that he had in family and social life, related with his property and the right and duties of householder.

Also, a special importance is about customs reflection and different practice to marriage, birth, death, etc. making a comparison with other region traditions where the authors show their wide recognition to albanian ethnology. In Today Albanian Vocabulary (1980) we find this explanation for the word prejudice:

**The first** , "*prejudice*" is wrong and unsupported opinion, ingrained by the uncompleted knowledge for the world phenomenas and their causes, from which someone begins his prejudice and actions contrary to the knowledge and the reason; viewpoint or attitude, which is formed by the social and environmental influence not by the knowledge and life's experience. *Religious prejudice (bourgeois). The roots of prejudice. The fight againts prejudice. The man without prejudice.*

**Second**, "*prejudice*" is unfair opinion, which is formed in advance for someone or something without knowing, and hinder the unbiased assessment. *Speaks with prejudice. Has prejudice for him/her.*

From Albanian Language Dictionary of Elezi.M. mention: "*If the cock sings at night a close friend will die*"; "*If the cock sings after we fall sleep will die one of the persons of the house*", prejudice. (Berishaj. K., M. M); "*If take away or fall a tooth in the dream someone will die*", prejudice. (Berishaj. K., M. M); "*When falling leaf poplar from the bottom not from the top we'll have a harsh winter*", prejudice. (Berishaj. K., M. M); "*If you have a strong pain in the dream someone will die*", prejudice. (Berishaj. K., M. M); "*When start for a road or for a job, go with right leg*", prejudice. (Berishaj. K., M. M.); "*When burning wick in one side shows road*", prejudice. "*When takes the word from the mouth of the other live longer*", prejudice; "*If one of the member of your family is in a long way don't sweep the house until take a news he arrived*", prejudice. (Berat ).

### **Superstition:**

In Today Albanian Dictionary (1980)" we find this explanation for the word 'superstition':

"**Superstition**" Wrong prejudice, in which some action or phenomena are taken as hidden signs which predict the future or which bring the goodness and the evil. "*Religious superstition*". "*Superstitious man*". "*Fight against superstitions*".

### **Habits or customs:**

In Today Albanian Dictionary (1980)" we find this explanation for the word Customs: "Customs - A lot of habits in the social life of a people arise in certain historical conditions and kept from generation to generation. "*Ancient costums*". "*Habits and customs*".

In Albanian Language Dictionary of Elezi. M. mention: "*Two weeks before wedding looking the moon is going to fill people decide for the wedding day*", customs (Sokoli. R. Folklore, 1, manuscript); "*To dead children, must overturned on grave the cradle, where left to rot*" customs (Sokoli. R. Folklore, 1, manuscript); "*the grave for women will be deeper than men*", customs; "*Rock of foundation must be with blood... The blood should be from a cock, but it's better to be from a sheep*", customs (Berishaj. K., M. M.), etc.

### **Folk medicine:**

From Albanian Language Dictionary of M. Elezit, we mention: *to cure hurts*: "simmer butter with pieces of pine, second skin of bush and little grass and it puts over hurt skin" Folk medicine ( Sokloi. R. Folklore, 1, manuscript); *to cure burns*: "simmer olive oil and lime and it puts over hurt skin" Folk medicine (Sokloi. R. Folklor, 1, manuscript), etc.

### **Riddles:**

"A thousand masons without hammers and without planes/ make dishes for kings" riddle, **the bee**;  
"Round and round/ three hundred butterflies inside" riddle, **pumpkin with seeds**;  
"In the mountain cut the wood, in the sea grow the shavings" riddle, **the ship**;  
"The snout like the mouse / the tail like the stick / the feet like the goat" riddle, **the pig**;  
"Ten works two weep, the head to butt and the butt to the head", riddle, **milking sheep/goat**

### **Legend, incantation, pray, curse**

"Do not try us God, how important is a person"! **pray**

"You are brave, the brother of my shit"! **lashing children when we especially catch them;curse**

### **Words of wisdom (Proverbs):**

"-Are you a man? - Yes, when they let me" proverb;  
"The men want their wives to be faithful and the others unfaithful" proverb;  
"The man is the one that governs himself" proverb;  
"He welcomes when he is poor is a strong man", proverb;  
"A wise man is he who knows the time and himself", proverb;  
"A good man under the shadow of bush" ironically proverb. It means: He pretend to be someone, but he can not escape from a bush;  
"Husband and wife are like lid and pan: when they both heated, bread is baked " proverb;  
"The man is too brave and faithful, too", proverb;  
"The man is five birds, fifteen cows, forty rams, sixty heads, seventy stickss and ninty eggs", proverbs  
"A strong man changes the view of the place", proverb.

**In conclusion**, we claim that the dialect vocabularies included their values and new entries, are well-known for abundant materials, connected with some of lexical fields of the Albanian environment, like: plant and animal world, with spiritual and material culture, with their customs etc. They constitute an irreplaceable wealth for Albanian language, because they enrich further with other units of semantic lexicon, the paradigmatic of these fields, expanding more the linguistic information to Albanian world. They reflects the denotations and connotations values and also ethno linguistic value, becoming a written evidence of the word which lives in spoken language, because , when alive word take place in dictionary, it is certain that this is not going to be forgotten.

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