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ADMIRATIVITY IN BULGARIAN COMPARED WITH ALBANIAN AND TURKISH

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Weigand (1923) was the first to observe that the Bulgarian 'perfect', i.e. the past indefinite, can be used with a present meaning to express surprise in a manner reminiscent of the Albanian admirative:

- (1) ...*če tja bila* xubava našata Bulgarija, (Konstantinov 1973:94)
 ...*po qenka* e bukur kjo Bullgarija jonë, (Konstantinov 1975:104)
 Meğer bizim Bulgaristan' imiz güzelmiş, (Konstantinov 1972:156)
 ...how beautiful our Bulgaria is.

As can be seen from the first example, this same usage occurs in Turkish with the *miş*-past, as was already observed by Conev (1910/1911:14-15), although he said nothing about the meaning of the usage. Since Weigand's and Conev's articles, there have been no comparative studies of these forms except for some observations such as those in articles by Fiedler (e.g. 1968) and Demiraj (1971). The major focus of scholars attempting to account for admirative usage in Bulgarian has been the demonstration that it is a use of the reported (e.g. Andrejčin 1944:311), despite the fact that the event described is witnessed, or a use of the perfect, i.e. the past definite, (e.g. Demina 1959:328), despite the fact that it refers to present time and lacks the third person auxiliary. This paper will study admirative forms and usages in the three above-mentioned languages by means of a systematic comparison of the relevant verb form usage in Konstantinov's *Baj Ganjo* in the Bulgarian original (1973), and in Albanian (1975) and Turkish (1972) translations, thus showing the relationship of Bulgarian admirativity to that of Albanian and Turkish.

Despite the obvious difficulties connected with the use of translations, *Baj Ganjo* is an excellent source for this comparison, because the language is highly colloquial (the admirative rarely occurs outside of dialogue [Schmaus 1966:105, 115]) and because the linguistic and socio-cultural orientation of *Baj Ganjo* makes it readily translatable into the other languages of the Balkans. In this paper, the Albanian translation rather than the Bulgarian original will function as the basis of comparison, due to the fact that the Albanian admirative is a morphologically distinct and therefore unambiguously identifiable category, whereas the Bulgarian and Turkish admiratives are merely specific uses of more general verb forms and are not independent grammatical categories. Since the present tense meaning of admirative forms and usages constitutes a major part of their problematic nature, and since nonpresent admirative forms in Albanian are clearly later and secondary, only present admiratives will be considered here. In the 143 pages of the Albanian translation of *Baj Ganjo* there are 79 admirative forms, 59 of which are present (17 perfect, 2 imperfect, 1 pluperfect).

The first point to be made in comparing Albanian present admiratives with verb forms in the other languages is the fact that the overwhelming majority correspond to simple presents, and many of the remaining forms have no correspondences at all due to differences in the styles of translation. This can be seen clearly in the table:

	present admirative	present tense	nothing	some form of past tense (Blg. in <i>-l</i> Turk. in <i>-miş</i>)
Albanian	59	—	—	—
Bulgarian	—	44	9	6
Turkish	—	42	10	7

The following are typical:

- (2) Vij s'vsem bez hljeb *jadete!* -- n'ndevna se baj Ganjo (p.58 of the 1973 edition)
Çudi qysh e *hëngërki* ju gjellën fare pa bukë! -- tha baj Ganua i çuditur. (58)
Siz ekmeksiz mi içiyor-sunuz su çorbasi yahu? diye de şaşar Bay Ganü. (79)
You *are eating* (the soup) entirely with -- no bread -- Baj Ganjo said amazedly.
- (3) No civilizacijata kakvi čudesna ne *prečel!* (27)
Po çfare cudirash nuk *bëka* qytetërrim! (19)
Uygarlik dediğimiz şey ne müzükler *yaratmaz* ki? (19)
But what wonders *does* civilization *not create*?!
(4) Ami *çe* kakvo *stois* na kafeneto, kato nesi svoboden? (30)
E qysh më *ndëjke* kafeneve kur je i zënë? (22)
Vaktin yok da, neden kahvede apışmış *oturuyorsun*? (25)
But why *are you hanging around* the coffee house if you're not free?
(5) Tuj li? (50)
Kështu *genka*, ë? (49)
Öyle mi? (64)
(*Is*) that so?

Examples (2), (3) and (4) show a gradation from polite surprise to sarcasm (dubitativity). Example (5) is of the same type as example (2), but it has a verb form only in the Albanian translation for stylistic reasons. The difference between (2) and (5) on the one hand and (3) and (4) on the other can be said to be a matter of orientation: the former are positive and the latter are negative. Be that as it may, the chief characteristic of all these examples is the fact that the Albanian admiratives do not correspond to admirative usage in Bulgarian and Turkish.

The following examples show complete correspondence in admirative forms and usages in all three languages:

- (6) Bravo, be Gunjo -- provikna se baj Ganjo, -- ti *si bil* cjal Bismark. (109)
Bravo ore Guno -- thirri baj Ganua i entuziazmuar -- ti *qenke* një Bismark i vërtetë. (123)
Bravo be Gunyo! dedi. Sen maşallah büsbütün bir Bismark *mışsin* be. (188)
Bravo Gunjo -- exclaimed Baj Ganjo -- you're a veritable Bismark.
- (7) Prosti *bili* bülgarite, a! (33)
Hë, injorantë ne *qenkan* bullgarët, ë! (26)
Burgarlar görgüsüz, bilgisiz insanlarmış, ha? (31)
(So you/they say that) the Bulgarians *are* simple, eh?

Example (1) also falls into this category; it expresses genuine surprise and delight at the beauty of the Bulgarian countryside. Example (6) expresses admiration, but with a humorous overtone. Example (7), however, is another matter. This usage is a type of reported-dubitative, as though Baj Ganjo were sarcastically quoting other people. On a positive-negative axis, (1), (2), (5), and (6) are on one side while (3), (4), and (7) are on the other.

In the following examples, the Albanian admirative corresponds to admirative usage in only one of the other two languages:

- (8) C... c... c... I *čexite imat* bosilek, bravo! (49)
Pa-pa-pa! Edhe çekët na *paskan* borzilok, bravo! (47)
Aman ne güzel! Haaa, demek, Çeklerin de fesleğenleri *varmış!* Aşk olsson! (62)
Well, well! So the Czechs *have* basil too, bravo!
- (9) Bülgarin! I tuj *bilo* bülgarin! Njama za pet pari patriotizëm! (84)
Bullgar! E ky na i *thënka* vetës bullgar. S'ke asnjë threme patriotizmi në shprit! (92)
Bulgar! Bul-gar! Bu da bulgar *geçiniyor*, baksanız! Beş paralık yurttaşlık duygusu yok adamda! (135)
Bulgarian! Some Bulgarian he *is!* He doesn't have a nickel's worth of patriotism (in him)!
- (10) Rektora, kaj, ne go *ostava*. (79)
Rektori, gjoja, nuk e *luajka!* (86)
Rektör, razı gelmezmiş. (124)
The rector, he says, won't *let* him.

Example (8) is of the same type as (1) and (6), but the present tense of the Bulgarian original has been translated by an Albanian admirative and a Turkish *miş*-past. Similarly in example (9), which belongs in the same group as (4), (5), and especially (7), the Bulgarian-Albanian corres-

pondence does not appear in the Turkish translation, where the meaning is expressed by other, lexical, means. In (10), as in (8), the Bulgarian present tense has been translated by the Albanian admirative and the Turkish *miş*-past, only here the meaning is simply one of reporting. It is clear from the context in which the example occurs that Baj Ganjo is reporting the words of a student without any dubitative (sarcastic) overtones, although there may be a nuance of admirativity (surprise). These examples demonstrate the facultativity of such usages.

The following examples have no admirative forms or usages in them, although their meanings would lead one to expect such:

- (11) *Strašen si djavol, baj Ganjo!* (112)
Djall i madh je, o baj Gano! (125)
Seytan gibi kurnazsin be, Bay Ganü! (193)
 What a devil you *are*, Baj Ganjo!
- (12) *A be toj e onzi be. . .* (89)
Ore, ai është. . . (99)
O, yahu. O iste. (146)
 Hey man, that's him!

Example (11) is an expression of surprise of the same type as in (6). Example (12) is especially important. Here is a genuine exclamation of surprise on the part of Baj Ganjo when he unexpectedly spots the main villain of the story walking down the street. The significance of these last examples will be discussed below.

The twelve examples given here illustrate the main types of admirative usages and correspondences between the three languages under consideration. What conclusions can be drawn? First of all, it must be pointed out that while many different types of verbs occur in the admirative in the Albanian version, only the verbs *bil* 'be' and *imiš* 'be' are used admiratively in the Bulgarian and Turkish. This calls attention to the following fact: admirative usage with an unambiguously present meaning occurs only with expression of state and general truth in Bulgarian and only with the verb *imiš* in Turkish.¹ Almost all of the examples with unambiguously present meaning cited in the literature on Bulgarian admirative usage (e.g. Stankov 1969:176-178; Aronson 1967:93-94) use the verb *bil* or the semantically closely related *imal* 'have' (cf. Benveniste 1966). Examples with other verbs which have an unambiguously present meaning express either a state or a general truth and can thus be transformed into a noun phrase with *bil* or *imal*. Thus, for example,

- (13) *Eto kakvo značelo da dūržis vlastta v rucete si. Dori obstinskata vlast.* (Maslov, 1955:316).

That's what it *means* to hold power in your hands. Even local power.
 can be transformed into something like

- (14) *Eto kakvo bilo značienieto. . .*
 That's what the meaning *is. . .*

As has already been said, only the verb *imiš* is used in this manner in Turkish.

The second point follows from the first: in Bulgarian, admirative usage does not occur as an expression of surprise at an action which constitutes a single specific instance and/or actually takes place in the presence of the speaker. This is especially apparent in (12). Here is a sudden recognition presented as an action rather than as a state and which occurs in a single instant in the presence of the speaker and causes an exclamation of genuine, unpremeditated surprise. In this context, it would be grammatically incorrect to say **A be toj bil onzi be!* Thus admirative usage in Bulgarian is not only limited to states and general truths, but it also is not an *expression* of surprise but rather a *statement* of surprise, as can be seen by comparing examples such as (1) and (6) with (12).

Since the situation in Turkish is more or less the same as in Bulgarian, Albanian will now be examined. The foregoing examples include two uses of the Albanian admirative which correspond to uses of the reported in Bulgarian and the *miş*-past in Turkish: ordinary reportedness (e.g. [10], although Bulgarian has an ordinary present here), and dubitativity ([7] and [9], and to some extent [3] and [4]). The verb in (4) is of particular interest. Here, in contrast to the other dubitative examples, the action described by the verb *ndëjke* 'you're sitting' (in the original Bulgarian *stoiš* 'you're standing') is not in doubt, rather it is the other clause in the sentence which is not believed. Nevertheless, the doubt is expressed by means of amazement at the observed action.

This leads to the connection between the three concepts: reportedness, dubitativity (doubt) and admirativity (surprise). According to Darden (1977), admirative usage in Bulgarian is derived from emotively marked, nonliteral dubitative usage which is itself an ironic or sarcastic use of the reported. Thus the forms *bili* and *bilo* in (7) and (9) can be understood as reports of some other person's words which the speaker does not believe. Hence admirative usage results from a description of an unexpectedly discovered fact the veracity of which the speaker is entirely convinced of, but the speaker expresses, or rather states, surprise by means of a nonliteral dubitative usage which has the effect of an exclamation of the type *I simply can't believe that...*

If ordinary admirative examples such as (1) are considered, there are two possible explanations for Bulgarian admirative usage. On the one hand, based on the fact that this usage occurs almost exclusively with the verbs *bil* and *imal*, and always describes a state or general truth which is ordinarily observed by the speaker, it can be said that the admirative is a use of the perfect (i.e. the past indefinite) where the state or truth existed in the past, when the speaker was unaware of it, and continues into the present, when the speaker unexpectedly learns of it and says, in effect, *Az ne mislex, če bilo taka, a sega viždam, če e taka*, 'I didn't think that it was so, but now I see that it is so'. In admirative usage, the verb can be said to agree with the pastness of the state or truth such that the *e* 'is' in the second clause is transformed into *bilo* 'was' as in the first clause (cf. Andrejčin 1938:68). On the other hand, since there is no auxiliary in the third person, and due to the meanings of surprise and presentness, and due to the fact that the surprise stated by admirative usage is not so serious as a genuine exclamation of surprise (cf. [6] and [12]: in [6] *si bil* can be replaced by *si* as in [11], whereas in [12] *e* cannot be replaced by *bil*), it can be said that the admirative is an emotive use of an ordinary cognitive form (cf. Stankiewicz 1964:240) in the following manner: The dubitative is an expression of genuine disbelief by means of the sarcastic use of a reported form which usually repeats the words of a real or hypothetical interlocutor as in (7) (v. also Maslov 1955:314, 2a). The admirative, then, is a marked dubitative which expresses insincere disbelief, i.e. surprise, as in (6) (v. also Maslov 1955:314, 2a).

From this material it can be gathered that admirative usage in Bulgarian, like the position of Bulgarian admirativity in comparison with Albanian and Turkish, is something intermediate. The Albanian admirative is a form which is probably marked for some sort of noncommitment and which occurs with all verbs, since it is an independent grammatical category with a distinct set of forms. The Turkish admirative is a use of the *miş*-past of 'be', 3 sg *imiş*, which is derived from the fact that the *miş*-past is unmarked with respect to the *di*-past in much the same manner as in Bulgarian, i.e. the *di*-past, like the Bulgarian past definite, is marked for confirmation on the part of the speaker.² From this it follows that the *miş*-past is not so marked, and it acquires the chief contextual variant meaning of 'nonconfirmative', which gives rise to 'reported', whence 'dubitative', which produces 'admirative'. But this occurs only with the principle verbs of state, *imiş*, perhaps because the *miş*-past was originally a perfect (Menges 1868:130) and because *imiş* has far more auxiliary functions in Turkish than does *bil* in Bulgarian. Admirative usage in Bulgarian is restricted to verbs of state or general truth. Thus it cannot occur with any verb as in Albanian, but it can occur with more verbs than in Turkish. From a typological viewpoint, the Bulgarian admirative occupies a position between the Turkish and the Albanian.

Admirative usage also occupies an intermediate position within the Bulgarian verbal system, viz. between the reported and the perfect. In its stativity, the admirative appears to be a use of the perfect, but in its emotiveness it appears to be a nonliteral use of the dubitative. If it is acknowledged that the perfect can occur *without* an auxiliary and the reported can occur *with* one in the third person, as is indicated in examples in Andrejčin (1938:44-45) and Demina (1959:322, n.36, 324, n.40)³, then it is necessary to say that admirative usage is not a separate category as in Albanian, nor it is a single usage of a single verb within the framework of a single tense as in Turkish, but rather it is a facultative usage (cf. [6] and [11] as well as [8]) *transitional* between the perfect and the reported which cannot be assigned with certainty to either category.

NOTES

¹ Expressions such as *Valjalo!* 'It is raining!' can be explained in the following manner: such an expression cannot be used as it begins to rain but only after the raining has already begun, i.e. the form is used in relation to the action as an already existing state. In Turkish, *imış* is used in this manner as both an independent and as an auxiliary verb, but there may be other difficulties (v. Başkan 1968:7).

² This can be seen from examples such as the following:

- (i) *İnanmıyorum ki o adam bunu yapmış/*yaptı.*
*Ne vjарvam če tozi čovek tova e napravil/*napravi tova.*
 I don't believe that that man did this.

It is not possible to enter into the details in this paper (v. Friedman 1978)

³ For example:

- (ii) *Sūbrali se bjaxa ot devet sela xora da prazdnuvat denja. . . Naduli gajdi dvamata čobani ot Balkana, deto letuvat u nas (Andrejčin 1938:45).*
 People from nine villages gathered to celebrate the day. . . The two shepherds from the Balkan Mountains who were spending the summer with us *inflated* bagpipes.
- (iii) . . . *sreštnaxme edna babička, nosi dva gūlūba. . . Kupix gi -- kazva. . . Momčeto mi e bolno. . .*
 — Ti — kazva — kakva si, ne ti li e sram. . . Daj sam gūlūbite. . . A kato ti e *bilo* bolno deteto — kazva Xadži Petūr — na ti pari da go ceris (Demina 1959:322, n.36).
 . . . we met a little old woman, she is carrying two pigeons. . . I bought them — she says. . . My boy is ill. . .
 — You — he says — what are you, aren't you ashamed. . . Give the pigeons here. . . And since your child is ill (you say) — says Hadji Petūr — here is money for you to cure him.

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