



## Glimpses on Proverbs About Women in English And Albanian Language

Fatma SHIJAKU

University of Tirana, Faculty of Foreign Languages

### ABSTRACT

In this study, we are going to explore the proverbs about women in English and Albanian language as depicted from English and Albanian written sources, mostly dictionaries with the aim of portraying the nature of women in their many aspects and roles assumed in the society such as appearance, virtuousness, diligence, verbal talent, intelligence, power and their roles as daughters, wives and mothers. The discussion draws on similarities and differences between Anglo-American proverbs and Albanian proverbs about women by investigating the proverbs' content, figurativeness and cultural features. The proverbs corpus designed here stems from the proverbs found in "Oxford Dictionary of proverbs" (2015), "American proverbs about women" (Lois Kerschen, 1998), and the dictionary "Fjalë të urta të popullit shqiptar" ("Wise sayings of Albanian people" as translated in English), (Folklor shqiptar, "Fjalë të urta të popullit shqiptar", sektori i prozës dhe i poezisë popullore, Jorgo Panajoti and Agron Xhagolli, 1983).

**Keywords:** Contrastive paremiology, woman, English proverbs, Albanian proverbs

### 1. INTRODUCTION

A study on contrastive paremiology regarding the semantic field of the gender patterns would be a multifaceted and fascinating enterprise that in its complexity would encompass many fields of study, such as history, linguistics, folklore, sociology, anthropology, ethnography, etc. In this study we endeavor to explore the proverbs about women in English and Albanian language as depicted from English and Albanian dictionaries with the aim of portraying the nature of women in their many aspects and roles assumed in the society: such as appearance, virtuousness, diligence, verbal talent, intelligence, power and their roles as wives, mothers, daughters by drawing on the similarities and differences between Anglo-American proverbs and Albanian proverbs in terms of the proverbs' content, figurativeness (mainly metaphors) and some cultural features. The paper discusses a specific number of examples from the corpus of Anglo-American and Albanian proverbs containing terms related to women. The proverbs which contain metaphors referring to women are analyzed in order to establish the similarities and differences between the metaphors used in English and Albanian language. Some proverbs can have a literal meaning. On the other hand, many proverbs contain metaphors. As it is known, "metaphor allows conventional mental imagery from sensorimotor domains to be used for domains of subjective experience" (Lakoff and Johnson, 1999, p. 45). In this paper we will focus on some metaphors referring to women in English and Albanian proverbs.

For the purpose of this study we have compiled a parallel corpus consisting of approximately 200 proverbs in English and Albanian (100 proverbs for each language). The proverbs have been collected from the original sources (dictionaries, books of proverbs). The richest Albanian collection of

proverbs used is “Fjale te urta te popullit shqiptar” (“Wise sayings of Albanian people” as translated in English), (see Folklor shqiptar, “Fjalë të urta të popullit shqiptar”, sektori i prozës dhe i poezisë popullore, Jorgo Panajoti and Agron Xhagolli, 1983), and the richest English source is “Oxford Dictionary of proverbs” (6 edition, edited by Jennifer Speake, 2015 and “American proverbs about women” (see Lois Kerschen, 1998). The two parts are analyzed contrastively. The methodology used in this analysis is contrastive and descriptive. The proverbs are collected, analyzed and compared thematically and semantically, therefore the ideological-thematic and semantic system of classification of the corpus is applied. By way of a general characterization, the proverbs are not text-based or referring to certain contexts of use. The methods applied rely on collection and classification of authentic data from dictionaries (holding that dictionaries provide abundant facts which facilitate the work) into thematic groups. Contrastive method is applied to reveal features of sameness and differences in the lexical meaning and semantic structure of proverbs as well as metaphors wrapped in images in English and Albanian.

Each Albanian proverb is accompanied by its English translation, which clarifies the meaning of the whole structure and lexemes used. While in some cases when an English equivalent (or very similar) proverb is easily identified, still, in certain other cases literal translation has been adopted to make the meaning more transparent and bring forth the different images used in Albanian. Further in the paper, regional proverbs of Albanian and Anglo-American are described, which illustrate the diversity of dialects and varieties in both languages.

## **2. RATIONALE**

Mieder dwells on the fact that “The wisdom expressed in proverbs is actually quite similar from culture to culture. That is why so many proverbs have found a wide distribution beyond national borders and why there are so many equivalent proverbs that might have different images and structures, but that mean the same thing!” (Mieder, , 22004), p.34), which makes one reflect on the relevance of this belief by contrasting the proverbial wisdom about women in the proverb lore of English and Albanian language.

Which are the values attributed to women in English and Albanian language? What is the treatment and the rights granted to them by the society? What’s the nature of the relationship that they establish in the family like? How are their rites of passage from daughter to wife and mother portrayed?

Little is done to include invaluable interpretive comments about the Albanian proverbs in general and the more so about proverbs about women when inquiring about the, origin, history, dissemination, structure, meaning, use, and function of proverbs (Panajoti and Xhagolli, 1983). Such contrastive analysis in English and Albanian might add to the attempts made to give more interpretation to the proverbs about women in both languages, especially in Albanian through a contrastive descriptive analysis.

## **3. PROVERBS AS LEXICAL ELEMENTS AND TRADITIONAL SIGNS OF CULTURAL VALUES**

Many definitions of proverbs are provided. Prominent linguist and paremiologist W. Mieder names 55 definitions of proverbs in his article “Popular views of the proverb” (Mieder, 1999). A great diversity of issues pertaining to culture, folklore, history, stereotypes, politics and worldview are analyzed by tracing proverbs of one’s proper culture. In this paper, we have viewed proverbs as lexical elements (by retrieving them from the dictionary) and traditional signs of cultural values (by contrasting and describing their content and images used in both languages) complying with the linguistic approach to

proverbs as David Cram has clearly shown in his article on “The Linguistic Status of the Proverb” (1983) and with the views of many other linguists such as Mieder and Sobieski, Alan Dundes, Zuzana Profantová, Geoffrey M. White, Peter Grzybek, Jani Thomaj, Jorgo Panajoti and Agron Xhagolli, etc. holding that proverbs and other phraseological units represent “a language of culture”(Telija, 1998, cited in Skandera, 2007: 207).

Cram and other linguists argue that the proverb should be viewed as a lexical element with a quotational status. The proverb is a lexical element in the sense that it is a syntactic string of words that is learned and reused as a single unit with a fixed internal and external structure. Its quotational status derives from the fact that proverbs are typically invoked or cited rather than straightforwardly asserted. In fact, proverbs often are quoted with such introductory formulas as “my grandfather used to say,” “it is true that,” “everybody knows that,” and even more directly “the proverb says” (Cram, 1983 cited in Mieder 1994: 132).

On the other hand, proverbs are much valued and analyzed as traditional signs of cultural values.

As it is known elsewhere, cultural and social historians, folklorists, linguists, and paremiologists have expended much energy in studying proverbs both as expressions of national character and cultural worldview (Mieder 1982, 1990, 1993, 2001; Mieder and Sobieski 2003).

Despite the drawbacks that the former approach to proverbs holds in conjuring up “a certain preconceived stereotypical view of a nation or an ethnic or social minority”(Mieder 2008, p.144), at the same time, it is important to know what proverbs are in actual and frequent use among a certain population in order to reach at least some conclusions about commonly held values (Mieder, 2008: 145).

As Zuzana Profantová has put it “the proverbial tradition [must be understood] as a cultural-historical and social phenomenon” (Profantová, 1998: 302-307).

In any case, proverbs and other phraseological units represent “a language of culture”(Telija, 1998, p.783) that permits scholars to draw valid conclusions about the worldview or mentality of those speakers who make vigorous and continued use of them. In a fascinating article on “Proverbs and Cultural Models: An American Psychology of Problem Solving” (1987), Geoffrey M. White has shown that proverbs “accomplish both conceptual and pragmatic work”, i.e., they express generalities based on experiences and observations and are used to make moral or ethical recommendations in socio-cultural contexts (White, 1987: 151).

Quite similarly, Albanian linguists Jorgo Panajoti and Agron Xhagolli hold that “In their entirety, proverbs constitute an encyclopedia of the wisdom and philosophy of the people of a particular culture, their mindset and psychology, their artistic and esthetic consciousness. Proverbs constitute the basic code of their ethical and moral norms” (Panajoti and Xhagolli, 1983: 7).

#### **4. NATURE OF WOMEN IN ENGLISH AND ALBANIAN PROVERBS**

It is important to mention that in the Albanian examples in the selected corpus, “grua” (woman) occurs as a conceptual blending with its synonymous word “wife”. The same kind of usage exists in some English proverbs, where the concept of “woman” blends with the concept of “wife”, “housewife” and “female” in general. Furthermore, we have noticed comparatively more lexemes being used for woman in English such as gal, lady, lass, maiden, squaw, wench, etc. which reveal a multiplicity of views and approaches (as well as dialectal words) to delineating the features, qualities and roles of women in the English culture.

Furthermore, we would like to emphasize that this article dwells on a particular number of features of the nature of women such as appearance, virtuousness, diligence, verbal talent, intelligence, power, as well as on women's roles as mothers, wives and daughters and we have not covered other features (although they emerge implicitly in certain proverbs) or roles assumed by women (we have discarded roles like grandmother, stepmother, etc.) for we have noticed much more resourcefulness of proverbs in delineating women in these aspects and roles and have respected the restriction of space demanded by an article.

#### 4.1 Appearance

There is a general truth held in many cultures that women's power over men relies on their looks and sex appeal while men exert their power over women through their material and physical strength. While good looks constitute a virtue of women is highly debated, the proverbs reveal that even so they might still have quite great power and influence on men. Numerous examples stress the advantages and profitability of female beauty in everyday life in both languages:

##### Albanian

1. *Vajza e bukur len e martueme. (This proverb has its complete equivalent in English)*
2. *Kali e ka me të ngarë, djali e ka me të parë. (You get a horse after it is ridden; man chooses his wife by the eye).*

##### English

1. *She who is born beautiful is born married.*
2. *The whisper of a pretty girl can be heard further than the roar of a lion.*
3. *One hair of a woman draws more than a team of horses.*

Despite the rewards which woman's looks receive sizable attention, impediments seem to accompany appearance, too.

**Albanian:** *Bukuri e nuses – një muaj gjë. (The beauty of the bride lasts but one month). Kush për grua merr bukurinë, humbet nder e katandi. (Who marries the looks of a woman, loses his honor and riches)*

**English:** *Appearances are deceiving. Beauty is skin deep. Choose a wife rather by your ear than your eye. A fire scorches from near, a beautiful woman from near and from far.*

#### 4.2 Virtuousness

The fall from grace is fatal to a woman who is always supposed to be virtuous as the **English** proverbs state *Fair woman without virtue is like stale wine. Beauty in women is like a flower in the spring, but virtue is like a star in heaven; A woman without religion is a flower without perfume. A man without religion is a horse without a bridle.*

**In Albanian:** *Gruaja asht nderi i kanakut. (Woman bestows honor on the whole household) Gruen e mban ndera e jo buka. (Women feed on virtue/honor and not bread which is similar to the English proverbs "The treasure of a woman is her virtue".)*

In these proverbs in both languages, the woman is not virtuous out of necessity, but is seen as inherently virtuous.

**In Albanian:** *Gruaja e mirë bën shtëpinë të begatë* (A good wife brings prosper to the house). *Gruaja e mirë të hijeshon shtëpinë.* (A good wife is a great grace in the house) *Gruaja e mirë si floriri në mushama.* (A good woman is like gold wrapped in plastic) *Gruen e mirë s'e peshon vendi.* (A good woman is priceless) *Grueja e mirë ta man shpijen.* (A good woman runs the home most perfectly) *Ç'e do mallnë e ç'e do gjenë, kur s'ke gruan për të qenë!* (What is all richness about, if you don't have a good wife?) *Gruaja e keqe ban treqind qese, e mira s'blihet me mall.* (One can set a price for the bad wife, the good one is just beyond price)

Another quality which adds to the virtuousness of women is lack of cunning. The devil is often associated with women: **English:** *Having sold her skin to the devil, she bequeaths her bones to God; An ill-tempered woman is the devil's door-mail). Woman rules man, but de debil [devil] rules her. In craft women can give points to the devil.*

There is only one **Albanian** proverb which gives an association of women with “shejtan” (a Turkish loanword for devil): *Gruaja ka futur shejtanin në shishe.* (Woman bottled the devil). It is quite interesting to have found an Albanian anti-proverb contradicting this depiction of the evil quality of woman by saying *Grueja s'e ka shti shejtanin në shishe, por e lyp puna kështu me thanë.* (No woman bottled the devil, but it's convenient for her to say so).

In proverbs, one of the parameters for a virtuous woman include knowing that her place is in her house (*The best furniture in the house is a virtuous woman; A virtuous woman, though ugly, is the ornament of the house*).

Quite similarly in **Albanian:** *Vajzën e njeh mëhalla e djalit pazari.* (The daughter gets to be known by the neighbors, the son gets to be known at the bazaar). *Burri në pazar, gruaja në shtëpi njihet.* (A man's place is at the bazaar, the woman's place is at home) *Gruaja është shtëpi.* (Literally this is translated as “Women are homes” which is similar to the English proverb *Men build houses; women build homes*). *Gruaja isht kllçi i shtëpisë.* (Woman is the key of the house. This proverb is identical to the Italian proverb “*La moglie e la chiave della casa*”)

All in all, being virtuous means possessing qualities of character and goodness, free from vice, immorality and wickedness (*A virtuous woman is a crown to her husband*), being trustworthy, consistently good, industrious, nutritionally conscious, early riser, caring for others, being entrepreneurial (working with mind and hands), physically fit (in English rather than in Albanian), thrifty shopper (careful about economics demonstrating frugality and resourcefulness), protective, charitable and generous, prepared and thinking ahead, elegant and modest dresser, a helper to her husband, self-employed, honorable (*Strength and honor are her clothing and she shall rejoice in time to come* (from the Bible), full of wisdom, kind, family focused, diligent, respectable. All these qualities will emerge in the classical dichotomic classification good wives versus bad wives in 5.2.2

### 4.3 Diligence

The most important occupation for a woman is serving her husband and children. In fact, a number of proverbs lay an emphasis on the fact that women should not leave their homes: *A woman's place is in the house. A woman, a cat and a chimney should never leave the house.* Many proverbs from our corpus express the idea that women were created for housework and they are portrayed as working

bees. Housework is considered to be hard work. The Albanian proverb expresses that it is necessary to have even harder assignments delegated to women: *Tre burra në shtëpi e gruaja në mulli!* (Three men in the house and it's the woman working in the mill!)

*The way to a man's heart is through his stomach. A dirty bread tray tells of a wasteful wife. A father to his desk, a mother to her dishes. He that hath a good wife shows it in his dress. Keep the ladies busy and that keeps them out of mischief. The men and dogs for the barn, the women and cats for the kitchen.*

It is the woman and not man who should work a lot as many **Albanian** proverbs reveal, too:

1. *Çupa e vrrarë – nëna e ndervarë. (e nderuar)* (A daughter worn thin by housework grants honor to her mother)
2. *Gruaja e vyene e kallzon veten kur t'i lanë enët.* (The virtuous woman shows her virtue at the washing-up This is equivalent to the English proverb: *Judge a maiden at the washing-up*) Another English proverb which is similar is *Judge a maiden at the kneading pan, not at the dance.*
3. *Grues mos i shif hundët, por punët.* (Judge a maiden not by her looks, but by her accomplished work)
4. *Gruaja asht shpinëkputme e punëpadukme.* (A housewife's back is broken and her work is never done. This is equivalent to the English proverb *A woman's work is never done*)
5. *Hop e dup, punët e gruas.* (The housewife is always dashing and rushing after the household tasks).
6. *Punë e gruas është pa uratë.* (Women's work is beyond praise and reverence).
7. *Puna e gruas si puna e merimangës.* (Woman's work is like cobweb work)
8. *Sa gjethe ka druja, aq punë ka grueja.* (Woman's work equals the number of a tree's leaves)
9. *Shikoje oborrin, pastaj hyn dhe në shtëpi.* (Judge a woman at cleaning the veranda and then welcome yourself into the house)
10. *Gruaja pa gjilpërë dhe bariu pa krrabë nuk janë as grua, as bari.* (A woman without a needle and a shepherd without a rod come to no good)

#### 4.2. Verbal talent

Verbal talent, talkativeness, chattering and gossiping are usually depicted as constituting an inborn female characteristic and the tongue is a body part primarily associated with women. Whether women's speaking should be viewed as better communication abilities is to be debated, in our material this is presented as a despised feature. Ideally, **the ability to be silent** is considered to be one of the most appreciated female characteristics although a very rare one. The following proverbs point out the power of silence in a woman.

*"Silence is a fine jewel for a woman, but it is little worn". "Ten measures of talk were sent down from heaven, and women took nine." "The best of women is never at a loss for words," and "When women are on board there is no want of wind." "Three women and a goose make a market"*

Quite similarly in Albanian, silence is best appreciated in women: *Është e begatë ajo shtëpi që ka nikoqire të urtë.* (Prosperous is the house run by a good housekeeper who falls silent. The word *nikoqire* which is a loanword of Greek origin in Albanian language, is emotionally very positively charged and has been translated into English as *housewife, housekeeper, thrifty shopper i.e. careful about economics demonstrating frugality and resourcefulness*. All these qualities are to be considered in this proverb) *Nuse e urtë – plasja e vjehrrës.* (The unspeaking daughter-in-law wears the patience of her mother-in-law thin) *Femra e mbarë, dhe me një sy, në shtëpi shef sa për dy.* (The good-to-do woman wears more than two eyes in the household i.e. she should show some good understanding by observing rather than talking)

### 4.3 Power

While many proverbs argue that women are stubborn, manipulative and bossy (one of the most deep-rooted stereotypes of women in a role of wife), having a **strong will**, and persistently trying to get their way, they most certainly are portrayed as exercising their power and dominance on men.

The fight for power and dominance remains one of the most important aspects in a wife-husband relationship, all the way through their marriage. Since men are afraid of losing their power, not surprisingly a number of proverbs picture bossy, dominant wives and wives who rule. (*Behind every successful man there is a woman*). The proverbs clearly state that wives' wishes have to be accomplished without any disputes or argument:

#### Albanian:

1. *Je uk, të ban pamuk.* (The wife can change a man from wolf to soft cotton)
2. *Grueja e mirë e ban burrin e nershëm.* (Behind an honorable man there is a great wife)
3. *Gruaja e mirë bën burrin të mirë.* (This is equivalent to the English proverb *Behind every great man there is a great woman*.)

**English:** *Strong men of arms become like putty in the arms of women. Any girl can handle the beast in a man if she's cagey enough. As the good man saith, so say we; but as the good woman saith, so it must be. He who has a wife has a master.*

### 4.4 Intelligence

While in life, as well as in proverbs, beauty is being associated with women, intelligence is with men. In line with the proverb *Long hair, little brains, women do not have brains or bright minds*. Moreover, men do not like women to be smarter than them; what's more, one proverb even points out that *It takes a smart woman to be a fool*. Therefore, if a really smart woman wants to exercise her power over a man, she sometimes has to pretend to be stupid. Women's stupidity, silliness, foolishness, mindlessness and ignorance are portrayed in a number of proverbs (Litovkina, 2011). A woman in the role of wife is frequently depicted as possessing such negative qualities. **English:** *A mule that whinnies and a woman that talks Latin never come to any good.*

In Albanian proverbs women's stupidity, silliness, foolishness, mindlessness and ignorance are not explicitly stated in the proverbs listed but the proverbs *Fjala e djalit – si shkrepi i malit; fjala e resë – si kokrra e rrfesë.* (The word of the son rocks the mountains, the word of the daughter-in-law is like a thunderbolt). *Femra e mbarë, dhe me një sy, në shtëpi shef sa për dy.* (The good-to-do woman wears

*more than two eyes in the household*) give a warning on the impact that women's intelligence or lack of it can have in the words she utters or things she observes. "Fjala të resë si plumi kresë" (*The word of the daughter-in-law is like a bullet in your head*).

## 5. WOMEN'S ROLES IN ENGLISH AND ALBANIAN PROVERBS

### 5.1 Daughters

Many proverbs about daughters hold that they will grow up to be just like their mothers (*Like mother, like daughter; Observe the mother and take the daughter*) or just the opposite (*Light heel'd mothers make leaden-heeled daughters*). There is an ingrained fear in raising a daughter with the prospect of cultivating her into being a good wife (*A diamond daughter turns to glass as a wife [probably too spoiled]; An undutiful daughter will prove an unmanageable wife*) or that she will not be marriageable in the first place (*It is harder to marry a daughter well than to bring her up well*). Therefore, the predominant concern has been marrying the daughters off (Kerschen, 2012), so (*Marry your son when you will, your daughter when you can; Marry your daughter and eat fresh fish betimes* [which means that the marriage of one's daughter, like the eating of fresh fish, should be done as soon as possible.]).

Quite similarly the Albanian proverb (from Arberesh dialect. The Arbëreshë or Italo-Albanians are an ethnic and linguistic [Albanian](#) minority community living in [southern Italy](#), mostly concentrated in scattered villages in the region of Calabria, but also with a few minor settlements in the regions of [Apulia](#), [Basilicata](#), [Molise](#), and [Sicily](#). Arbëreshë people. Retrieved from [https://en.wikipedia.org/wiki/Arbëreshë\\_people](https://en.wikipedia.org/wiki/Arbëreshë_people)): *Skanderbegu ljiçjëroi, kur të biljzën martoi.* (*Skanderbeg orated when his daughter was wedded*). (Skanderbeg is a very important Albanian national figure and hero who has received international recognition due to his great military skills against the Ottoman expansion. Skanderbeg. Retrieved from <https://en.wikipedia.org/wiki/Skanderbeg>. He is depicted in some Albanian proverbs highlighting his qualities as a prominent warrior of great bravery).

Thus, the raising of a daughter is actually the process of making a good daughter-in-law (*You speak to the daughter, and mean the daughter-in-law; A good daughter makes a good daughter-in-law*).

Quite similarly, there are many proverbs in Albanian which lay an emphasis on the importance of raising a daughter with the aim of cultivating her into being a good wife: *Pëlhurës shihi anën, cupës shihi t'emën.* (*Observe the mother and take the daughter just like you observe the fabric by its nap*), *Kërko shkop prej thane, kërko bijë prej nane.* (*Take the twig from the cornel tree, take the daughter by observing her mother*), *Amë e bijë – sheqer në tepsi.* (*Mother and daughter – sugar in the baking tray*). *Bëj bimë, të ngjajë.* (*The plant will grow to be like its kind*), *Bëmë nënë, të të gjaj* (*Like mother, like daughter*). *Nga avllia duket shtëpia, nga nëna duket e bia.* (*Judge a house at its cleaned verandah, judge a daughter by her mother*)

There is an overt expression of joy in having daughters in the family in both Albanian and Anglo-American proverbs emphasizing the nature of women as being closely tied and devoted to their families.



**Albanian**

1. Çuni “shqyqyr” një herë, e “medet” përherë; çupa “medet” njëherë, e “shyqyr” përherë. (One hurrah-s at the birth of the son and then one “oh-s” for evermore, one “oh-s” at the birth of the daughter and then gives a hurrah as one goes by)
2. Çupa – ambar i nënës e i babait. (The daughter is a vast field of corn for mother and father)
3. Çupa për prindërit – dollap me klyç. (The daughter is a keyed cupboard to her parent)
4. Kush ka djem pi zeher; kush ka çupa, ha sheqer. (If you have sons, you are given poison, if you have daughters, you are given sugar)

**English**

1. My son is my son till he gets him a wife; but my daughter's my daughter all the days of her life.
2. First a daughter, then a son, and the family's well begun.
3. The man had three or four daughters who, as the phrase goes, "gave you a good deal for your money." [i.e., were entertaining]

**4.2. Wives****4.2.1. Union of wife-husband**

What is the union of wife-husband like in different cultures? What makes it a happy, good or bad union?

The overwhelming majority of proverbs that discuss women in a role, deal with women as wives (A wife is a young man's slave and an old man's darling) or the subject of marriage as it affects women (Marriage is the supreme blunder that all women make). A whole spectrum of attitudes is reflected in these proverbs: advice, warnings, overt double standards, appreciation and resignation (Kerschen, 2012).

That "Husband and wife are one flesh" is a belief reflected in the proverbs of many cultures and there are comparatively more proverbs in Albanian to emphasize the importance of this union as the table reveals.

**Albanian**

1. Burre e grua – mish e thua (Husband and wife are like fingernail and finger flesh).
2. Burri me grun si barku me shpinën. (Husband and wife are like backbone and belly)
3. Burri me gruan s'kane gja të dame. (Husband and wife share everything)
4. Burri me gruan s'kanë gja të mçefet. (Husband and wife hide nothing)
5. Burri pa grua – si shkopi ne furrë. (A man without wife is like a stick in the furnace)

**English**

1. Husband and wife are one flesh.
2. A man without a wife is like a fork without a knife.
3. A man's best fortune, or his worst, is his wife.

6. *Burri pa grua – si zjarri pa dru. (A man without wife is like a fire without wood/a fireplace without fire)*
7. *Gruaja pa burrë – ara pa plehë. (A woman without husband is like the unfertilized field)*
8. *Gruja me burrë asht mret me vete. (Woman with husband is like a king)*
9. *Gruja me burrë – si hanmi në kullt. (Woman with husband is like the top of a protective tower). Kullas (Albanian Tower Houses) are heavily fortified buildings with small windows and shooting holes, because their main purpose was to offer security in a fighting situation. Tower houses in the Balkans. Retrieved from [https://en.wikipedia.org/wiki/Tower\\_houses\\_in\\_the\\_Balkans](https://en.wikipedia.org/wiki/Tower_houses_in_the_Balkans)*
10. *Gruja pa burrë – si shkopi në furrë. (A woman without husband is like a stick in the furnace)*
11. *Gruja pa burrë – si vneshti pa thurre. (A woman without husband is like a vineyard bearing no grapes)*
12. *Shpia ka gru- si zjarri pa dru. (The house without a housewife is like fire without wood)*

#### 4.2.2. Good wife versus bad wife

What is to be a good wife and what is to be a bad wife? The most frequent terms associated with the ‘bad’ wife are ‘evil’, ‘anger’ and ‘wickedness’ in English proverbs and ‘evil’ and ‘wickedness’ in Albanian. In contrast, words such as ‘goodness’, ‘submissiveness’, ‘angelic nature’ and ‘heavenliness’ are used to describe the ideal and idealized ‘good’ wife in English.

A **good wife in Albanian proverbs** is the one who is honest and honorable, takes care of the house, husband (i.e. she is family-focused), is virtuous, sharing her troubles and riches with her husband, is a thrifty shopper, takes you out of trouble, is a good housekeeper and a real friend.

A **bad wife in Albanian proverbs** is the one who is dishonest and wicked, vicious, a ruiner of the relationships within the family.

<b>Albanian</b>	<b>English</b>
<b>Good wives</b>	<b>Good wives</b>
1. <i>Gruaja e mirë bën burrin të mirë. (Behind every great man there is a great woman).</i>	1. <i>It is a good man that never stumbles, and a good wife that never grumbles.</i>
2. <i>Gruaja e mirë si floriri në mushama.( A good woman is like gold wrapped in plastic)</i>	2. <i>A kind wife makes a faithful husband.</i>
3. <i>Gruaja është shtëpi. (Men build houses; women build homes)</i>	3. <i>A lady is a woman who makes it easy for a man to be a gentleman.</i>
4. <i>Gruaja isht kllçi i shtëpisë. (Woman is the key to the house).</i>	4. <i>He that has a good wife has an angel by his side; he that has a bad one has a devil at his elbow.</i>
5. <i>Gruaja me burrin ndan hallin dhe mallin. (Wife and husband share everything, riches and</i>	5. <i>A gracious woman retains honor, (and</i>

*hardships).*

6. *Gruaja asht nderi i kanakut. (Woman bestows honor on the whole household)*
7. *Gruaja e mirë bën shtëpinë të begatë. (A good housewife brings prosper to the house)*
8. *Gruaja e mirë të hijeshon shtëpinë. (A good wife is a great grace in the house)*
9. *Gruaja e mirë të qet prej së keqes. (A good wife keeps evil at bay/gets one out of trouble).*
10. *Gruen e mban ndera e jo buka. (Women feed on virtue and not bread.)*
11. *Gruen e mirë s'e peshon vendi. (A good woman is priceless)*
12. *Gruaja e mirë e ban burrin e nershëm. (A good wife makes her husband honest and honorable).*
13. *Gruaja e mirë ta man shpijën. (The good housewife is good at housekeeping).*
14. *Gruaja e vërtetë asht shokë për jetë. (The truthful wife is the best of friends)*
15. *S'çmohet gruaja nikoqire. (Priceless is the wife who is a good housekeeper)*

## **Albanian**

### **Bad wives**

1. *Gruaja e keqe ban treqind qese, e mira s'blihet me mall. (One can set a price for the bad wife, the good one is just beyond price). Literally the proverbs would translate as "The bad wife costs 300 plastic bags, the good wife is worth of no commodity/money")*
2. *Gruaja e keqe si morr në musteqe. (A bad wife is like a louse in the mustache)*
3. *Ç'e do mallnë e ç'e do gjenë, kur s'ke gruan për të qenë. (What is all richness about, if you don't have a good wife?)*

*strong men retain riches)*

6. *A good wife and health are man's best wealth.*
  7. *Better to love a dog than a thankless woman, for a dog is grateful when he is fed. (New Mexico)*
  8. *A virtuous woman is a source of honor to her husband; a vicious one causes him disgrace.*
- Variation: A virtuous woman is a crown to her husband.*
9. *Beauty in women is like a flower in the spring, but virtue is like a star in heaven.*
  10. *The best furniture in the house is a virtuous woman. (Vermont)*
  11. *But roisterers are as quiet as lambs when they fall singly into the clutches of a fine woman.*
  12. *Female delicacy is the best preservative of female honor. (Pacific Northwest)*
  13. *No padlock, bolts or bar can secure a maiden as well as her own reserve.*
  14. *Slander expires at a good woman's door. (Illinois)*
  15. *The treasure of a woman is her virtue. (Mexican-American)*
  16. *A light wife makes a heavy husband.*

## **English**

### **Bad wives**

1. *The female of the species is more deadly than the male.*
2. *If a man is unfaithful to his wife, it's like spitting from a house into the street; but if a woman is unfaithful to her husband, it's like spitting from the street into the house.*
3. *The female's cunning is equal to her obstinacy.*
4. *A bad woman will ruin any man.*

4. *Zjarri, uji dhe gruaja e ligë. (Watch out from fire, water and the evil wife!)*
5. *The cunning wife makes her husband her apron.*
5. *Shumëçupa qëna duken sikur janë sheqer e mjaltë, dendur dalin uthull e thartë. (Many women who seem like honey and sugar, turn to be stale vinegar)*
6. *A bad wife likes to see her husband's heels turned to the door.*
6. *Grueja e keqe – këmishë zjarri. (The evil wife is like dressing fire)*
7. *An ill-tempered woman is the devil's door-mail. (Pacific Northwest)*
7. *Gruja e keqe – prishja e shtëpisë. (A bad wife will ruin the household)*
8. *A jealous woman is worse than a witch.*
8. *Grueja e keqe të ndan nga vllai. (Bad wives ruin the relationship with your brother)*
9. *A lazy girl and a warm bed are hard to separate.*
9. *Gruja e keqe të qit nga shpia. (Bad wives leave you without a roof over your head)*
10. *Fair woman without virtue is like stale wine.*
10. *U ruaj nga gruaja nazëtore. (Beware of the woman giving herself airs and graces!)*
11. *The unchaste woman will hesitate at no wickedness.*
12. *A woman without religion is a flower without perfume. A man without religion is a horse without a bridle.*
13. *He that has a good wife has an angel by his side; he that has a bad one has a devil at his elbow.*

A **good wife in Anglo-American proverbs** is the one who never grumbles, is faithful, a real lady, an angel, gracious, thankful, fair, virtuous, chaste, honorable, fine and elegant, delicate as the proverbs reveal.

A **bad wife in Anglo-American proverbs** is the one who is always grumbling, is unfaithful, a devil, deadly, cunning, wishful to the death of her husband, thankless, ill-tempered, jealous, lazy, unchaste, vicious, wicked, shameful, obstinate, without religion.

### 4.3. Mothers

There is an explicit devotion to one's mother which naturally carries over into proverbs where mother is a “doting saint” in English *Heaven is at the feet of mothers* (Kerschen, 2012, p.53). Instead of religious terms used for mothers, celestial bodies are applied to compare mothers in these Albanian proverbs: *Bija pa nana si nata pa hane. (A motherless daughter is like the moonless night). Ay qe s'ka nene, s'ka diell as hene. (S/He that no mother hath, is blind to the sun and moon)*

In the Albanian proverbs, much focus is laid on the suffering and worries of the mothers while bringing their children up and on the importance and power of mothers as sources of rejoicing and happiness.

1. *Bija pa nana si nata pa hanë. (A motherless daughter is like the moonless night)*
2. *Goja none, goja njomë. (The mouth is fed and wetted by only your mother)*
3. *Ay qe s'ka nënë, s'ka diell as hënë. (S/He that no mother hath, is blind to the sun and moon)*

4. *A u bëre nënë, prit dhe vaj dhe gjëmë. (Should one become a mother, the grief and wailing shall knock around).* This would be similar to the English: *A mother's tears are the same in all languages.* For the notion of “*gjama*” (in certain Albanian dialects written as *gjëma*) which has to do with the death ritual and collective lamentation or process of mourning held by men in Albania and considered as a very ancient and expressive custom for the human loss is often translated as “wailing, grief, lament, disaster, woe”. For further information see Vyshka, and Cipi, 2010).
5. *Kur vjen baba, qeshet zhaba; kur vjen bija, qeshet shtëpia; kur vjen motra, qeshet votra; kur vjen vllau, qeshet trau; kur vjen nana, qeshen te tana. (Father comes home, toads rejoice at his coming, daughter comes home, the whole household rejoices, sister comes home, the hearth rejoices, brother comes home, the house's supporting column rejoices, mother comes home, everyone and everything rejoices)*
6. *Nana des ka i herë në ditë. (Mother dies a daily death)*
7. *Nana pa thmi – si vera pa shi. (Mother without child is like summer without rain)*
8. *Kur vdes nana nis pleqnia. (When mothers die, old age knocks around)*
9. *U bane nanë, u bane gjamë. (Should one become a mother, the wailing (gjama) shall come by)*

## 6. FIGURATIVENESS

Among many terms of rhetoric such as parallelisms, hyperboles, similes, metonymies, metaphors, etc. metaphors seem to be abundant in proverbs of both cultures which we aim to mention in this article.

Considering the expression of the messages in proverbs in a metaphorical way, we can provide some of the metaphors (and images wrapped in them) found in the Albanian and Anglo-American proverbs:

**Women in Albanian proverbs** are metaphorized as *eyes, flower, fire, firelight, light, star, moon, sun, lantern, vineyard, fields of corn, sugar, honey, bread, key, apple, cat's paws, gun, a cupboard with a key, gold, golden crown, horse, mare, donkey, rose, quail* at her best and as *devil, thorns (wild berry bushes), vinegar, louse, dressing fire* when depicting her negative qualities.

**The woman in Anglo-American proverbs** is metaphorized as *a flower, star, firelight, vineyard, sugar, honey, wine, orchard, beanfield, a barn, fence, arms, chimney, furniture, books, ship, linen, angel, boat, horses, old dog, swine, mule, goose, bees, pig, ass, cat, song, olives, glass, a knife (with a fork), wealth, diamond, gold, money, padlock, bolt,* at her best and as *devil, devil-s doormail, witch, a bag of fleas, stale wine* when depicting her negative qualities.

### Albanian

1. *Pa grua, pa sy, aty-aty. (No wife, just blank sightless eyes)*
2. *Çfare lule të marrësh, qasi erë do nish. (The flower you reap, that smell you'll feel)*
3. *Hidh dorën, zgjidh mollën. (Step forward and pick the apple)*

### English

1. *Beauty in women is like a **flower** in the spring, but virtue is like a **star** in heaven.*
2. ***Heaven** is at the feet of mothers.*
3. ***Wine**, women and song will get a man wrong.*
4. *A house without a woman and **firelight**, is like a body without soul or sprite.*

4. *Shumëçupa qëna duken sikur janë sheqer e mjaltë, dendur dalin uthull e thartë.* (Many women who seem like **honey and sugar**, turn to be **stale vinegar**)
5. *Shpia pa gru- si zjarri pa dru.* (The house without a woman is like fire without wood/fireplace without fire)
6. *Bija e keqe flliq oxhakun.* (The bad daughter is a disgrace to the **hearth**). *Oxhaku* is literally translated as chimney.
7. *Gruaja e mirësi floriri në mushama.* (A good woman is like gold wrapped in plastic)
8. *Gruan e kalin zgjidhi vete.* (Do choose the wife and the horse all by yourself)
9. *Kënorë e parë – yll në ballë; kënorë e dytë, të dalin sytë; kënorë e tretë të fut në dhet.* (First wife is a **star** in the forehead, second wife blinds your eyes, third wife, sends you to the grave) A similar proverb in English is *The first wife is matrimony; the second, company; the third, heresy.* Furthermore *kënorë, kunorë* are some of the Albanian dialectal words for *kurorë* (from Latin *corona*) meaning both wreath and crown which is used as a metonymy to denote marriage and matrimony in Albanian. It can stand for first matrimony and first wife, as well.
10. *Gruaja – dritë e shtëpisë.* (Wife is the **lantern** of the house). This proverb is similar to the Italian “*Una casa senza donna e come una lantern senza lume*”. (A house without a wife is like the lantern without light).
11. *Gruaja pa burrë – arapa plehë.* (A woman without husband is like the unfertilized field)
12. *Gruaja e keqe si morr në musteqe* (A bad wife is like a louse in the mustache)
5. *Three things are as rare as **gold**: a good melon, a good friend, and a good wife.*
6. *Never pick women or **horses** by candlelight.*
7. *All women and **cats** are black in darkness.*
8. *Women, **cows, and hens** should not run.*
9. *There are three faithful friends—an old wife, **an old dog**, and ready **money**.*
10. ***Swine, women and bees**, cannot be turned.*
11. *Three without rule—**A mule, A pig, A woman.*** (Irish; North Carolina)
12. *Three things that will have their way—a **lass, a pig, and an ass.***
13. *A woman, a **cat**, and a chimney should never leave the house.*
14. *Women and **dogs** cause too much strife.*
15. *Three women and a **goose** make a market*
16. *The whisper of a pretty girl can be heard further than the roar of a **lion**.*
17. *One hair of a woman draws more than a team of **horses**.*
18. *A **barn, a fence**, and a woman always need mending.*
19. *A girl, a **vineyard, an orchard, and a beanfield** are hard to watch.*
20. *A **ship** and a woman are ever repairing*
21. *A faithless wife is the **shipwreck** of a home.*
22. *When the wife dies and the **mare** foals, prosperity begins.*

13. *Gruan, qetëe parmendës e hajvanë e samarit merri nga vendi yt. (Do take the wife, the oxen for the ploughing and donkeys for your saddle from your region).*

## 7. CONCLUSION

In this article, we have carried out a study on contrastive paremiology regarding the semantic field of the female gender, “women” in some aspects and roles in proverbs of Anglo-American culture and Albanian culture. The aspects we analyzed were appearance, virtuousness, diligence, verbal talent, intelligence, power and the roles we elaborated on were the roles as wives, daughters and mothers. The proverbs corpus designed of 200 proverbs (100 proverbs from Albanian language and 100 proverbs from English language) stems from the “Oxford Dictionary of proverbs”, “American proverbs about women” (Lois Kerschen, 1998), and the dictionary “Fjale te urta te popullit shqiptar” (“Wise sayings of Albanian people” as translated in English). The ideological-thematic and semantic system of classification of the corpus and the contrastive and descriptive method applied in this study have helped in revealing features of sameness and differences in the lexical meaning and semantic structure of proverbs as well as metaphors wrapped in images in English and Albanian. Not only are proverbs analyzed as lexical elements, but they are approached as traditional signs of cultural values as well.

Some of the findings analyzed along the article are:

1. In both languages, there is a conceptual blending of the word “woman” with “wife”. Furthermore, more lexemes are used for woman in English (14 vs 7) such as *gal, lady, maiden, squaw, wench, lass, maid, etc.* which provide different nuances as well as some of the dialectal variants for woman in delineating the features, qualities and roles of women in the English language. Fewer lexemes including dialectal variants of Albanian are used in Albanian proverbs such as *çupa, reja, goca* in addition to the more standard *femra (female), grua (woman/wife), vajza (daughter/girl), nuse (bride/daughter-in-law), nena (mother)*.
2. Quantitatively speaking, there are comparatively more proverbs about the ideological-thematic classification for the close ties husband-wife, mother-children, parents-daughter in Albanian than in English. There are comparatively more Anglo-American proverbs dedicated to the thematic division into good wives versus bad wives (although we could not involve all of them here and have carried no statistical quantitative analysis so far). Still further studies need to be undertaken for this.
3. In both languages we could find proverbs dwelling on women’s good looks as a very powerful aspect of women as well as impediments which accompany appearance.

Women should be imbued with precious qualities of virtue, such as goodness, honorability, trustworthiness, industriousness, and carefulness in economics demonstrating frugality and resourcefulness, generosity, wisdom, kindness, respectability, etc.

That “A woman’s work is never done” and *Puna e gruas si puna e merimangës (Woman’s work is like cobweb work)* is revealed in proverbs of English and Albanian language alike. Still, the images used to portray women’s diligence in Albanian proverbs are very emphatic such as *Çupa e vrarë – nëna e*

*ndërvare. (e nderuar) (A daughter worn thin by housework grants honor to her mother) or Gruaja asht shpinëkputme e punëpadukme. (A housewife's back is broken and her work is never done.)*

That women have a strong will is rendered so conspicuous in proverbs such as *Strong men of arms become like putty in the arms of women* in English-speaking culture and *Je uk, të ban pamuk. (The wife can change a man from wolf to soft cotton)* in Albanian culture.

4. The female rites de passage is accompanied with features and qualities which are very similar in the Anglo-American and Albanian proverbs.
  - The presence of daughters is a great relish for parents as well as a worry in cultivating them into good wives. Furthermore daughters are to be like their mothers: *Bëmë nënë, të të gjaj (Like mother, like daughter). "Observe the mother and take the daughter"*.
  - There is a predominant thematic classification of proverbs about wives into *husband-wife* relationship and *good wives versus bad wives* in both languages. In this classification in terms of quantity, we have noticed a greater number of Anglo-American proverbs pertaining to the good wives and bad wife's classification. There is a clear specification about what constitutes "bad" wives in English in having "bad" synonymous with "grumbling, unfaithful, a devil, deadly, cunning, wishful to the death of her husband, thankless, ill-tempered, jealous, lazy, unchaste, vicious, wicked, shameful, obstinate, without religion". In Albanian "good" (associated mostly with honor, care-giving, diligence and thriftiness) and "bad" (associated mostly with wickedness and evil) get semantically associated with fewer qualities and therefore fewer synonymous words appear.
  - Mothers are "doting saints" in English as compared to celestial bodies in Albanian proverbs: *Heaven is at the feet of mothers* and *Ay që s'ka nënë, s'ka diell as hënë. (S/He that no mother hath, is blind to the sun and moon)*.
5. Metaphors wrapped in amazing images pervade most of the proverbs in English and Albanian language. We have noticed similarities in conceptualization of women through the shared metaphors as: **flower, star, fire, firelight, light, lantern, vineyard:** *(A girl, a vineyard, an orchard, and a beanfield are hard to watch. Gruja pa burrë – si vneshti pa thurre. (A woman without husband is like a vineyard bearing no grapes); gold, money and wealth; horse, mare, donkey/ass: One hair of a woman draws more than a team of horses. Kali e ka me të ngarë, djali e ka me të parë. (You get a horse after it is ridden; man chooses his wife by the eye). Gruan e kalin zgjidhi vetë. (Do choose the wife and the horse all by yourself), etc.*
  - Some more metaphors used to portray women in a diversity of aspects and roles in Albanian proverbs are: *eyes, moon, sun, fields of corn, sugar, honey, bread, key, apple, cat's paws, gun, a cupboard with a key, rose, quail* when describing her at her best and as *thorns/wild berry bushes, vinegar, louse, dressing fire* when depicting her negative qualities. Some more metaphors used to portray women in a diversity of aspects and roles in Anglo-American proverbs are: *orchard, beanfield, a barn, fence, arms, chimney, furniture, books, ship, linen, angel, boat, old dog, swine, mule, goose, bees, pig, cat, song, olives, glass, a knife (with a fork), diamond, padlock, bolt,* when describing her at her best and as *witch, a bag of fleas, stale wine* when depicting her negative qualities.
6. This article shows an interest in the content of proverbs of English and Albanian language through a contrastive thematic analysis with the aim of witting what cultural realia are contained in



individual proverbs and how they differ from culture to culture in proverbs that might mean the same.

- Within the interpretive framework of comparative national history analysis, we observed that while religious terms seem to be quite apparently and dominantly used in Anglo-American proverbs about women, in Albanian language they are lacking. Just two proverbs with particular reference to religion are evidenced in the Albanian inventory of proverbs as drafted by us.
- Witchcraft theory as reflected in the historical development of English-speaking countries “has progressively accentuated women’s roles as inclined to evil just by their very belonging to womankind” (Schipper, 2006, p. 242): *A hairy man's rich, a hairy wife's a witch. A jealous woman is worse than a witch.*

Despite the existence of the word *shtrigë* in Albanian (from *Latin origin strix, Italian strega*) for which there is even a counterpart for men as *shtrigu, shtrigan*, the word bears reference to just a wicked, evil person and according to Northern Albanian folklore, it is said that a woman is not born a witch; she becomes one and as far as our analysis has gone, we have noticed no mention of *shtriga* (witch) in the Albanian proverbs. (Shtriga. Retrieved from <https://en.wikipedia.org/wiki/Shtriga>)

- The semantics of the Albanian *kurora* (*wreath/crown used as a metonymy for marriage*), *kulla* (*tower house as a metonymy for a strong, united family*) and *gjama* (*collective wailing as a strong metaphor for human loss*) which bear reference to the close ties within the Albanian family, reveal the symbolic representation of cultural realia closely connected to Albanian ethnography in the Albanian proverbs; and the semantics of the English word *lady* reveal a very unique English cultural realia connected to the political and social life in England and America (**Lady** connotes basically the added qualities implicit in gentle breeding, gracious nature and cultivated background. Lady is used to emphasize the exalted social position or refinement and delicacy. Lady can be used informally as a mere courteous synonym for woman though its indiscriminate substitution for woman carries courtesy into travesty: *A lady is a woman who makes it easy for a man to be a gentleman. Faint heart never won fair lady. To win the lady, first bribe her maid. A dainty lady takes a pin to eat a pea.*)
- Marriage is depicted as a very important phase in the life of Albanians where the whole community is involved. Furthermore, marriage is depicted as a very important social institution, but it mostly has a great individual importance which is more likely connected with the existential status of the individual rather than a union aimed at connecting groups and families in social relationships. The people united in marriage have importance not due to representing certain families or social groups, but due to the true essence of a human being. Albanian marriage is monogamous (the *hand, the soul, arm, the wreath* on the head used in singular are used as symbols for the wife/husband and their children). Marriage is monogamous in Anglo-American proverbs, too.
- Quite differently from the western culture where it seems that Western men “did not hesitate to express openly and without any restraint, great relief and even happiness about the death of a wife” (Schipper, 2006, p.119), in Albanian culture the loss of the wife is a source of grief and sorrow. What’s more, the first wife (implying either the dead wife or simply former wife, for this is quite ambiguous in the proverbs) is appreciated much more than the second wife wedded as the proverbs reveal, especially as one gets older:

### Albanian

1. *Mos të zëntë dimri pa dru dhe pleqeria pa gru. (May winter come with a warm fire to burn and may old age come with your wife besides you!)*
2. *Kënorë e parë – yll në ballë; kënorë e dytë, të dalin sytë; kënorë e tretë të fut në dhet. (First wife is a star in your forehead, second wife blinds your eyes, third wife, sends you to the grave)*
3. *Kurorë e parë – kurorë e artë. (First marriage – golden matrimony)*
4. *Pa grua, pa sy, aty-aty. (No wife, just blank sightless eyes)*
5. *Qor me një sy të isha, pa gruan e parë ta kisha. (I could do with a blind eye, if only my first wife were alive).*

### English

1. *"Two good days for a man in his life: when he weds, and when he buries his wife"*
2. *"A wife is seen with pleasure only at the wedding and in the winding sheet."*
3. *"Grief for a dead wife, and a troublesome guest, continues to the threshold and there is at rest. But I mean such wives as are none of the best"*
4. *"It's a sweet sorrow to bury a nagging wife."*
5. *When the wife dies and the mare foals, prosperity begins.*
6. *The first wife is matrimony; the second, company; the third, heresy.*

It is quite revealing to notice that the loss of the spouse in the Albanian proverb is experienced as a great grief by women too (even when she quite overtly gives expression of having had a troubled life by her husband. No relief or happiness whatsoever is expressed by her:

*Sa qe, më tretë; kur vdiqe, më shkrete; a burri im më derte! (Oh, husband of mine, when you were alive, you wore me out, then you departed and left me high and dry, so very thin have you worn me down in my whole life!)*

- The presence of Turkish loanwords in the Albanian proverbs might demand for further research into comparative paremiological analysis of Albanian and Turkish proverbs with the aim of exploring cases of proverbial neologisms in Turkish and Albanian languages: *Gruan, qetë e parmendës e hajvanë e samarit merri nga vendi yt. Burri nëpazar, gruaja në shtëpi njihet. Gruaja me burrin ndan hallin dhe mallin. Cuni shqyqyr një herë, e medet përherë; çupa medet njëherë, e shqyqyr përherë. Nga avllia duket shtëpia, nga nëna duket e bia. U ruaj nga gruaja nazëtore. (Beware of the woman giving herself airs and graces). Meanwhile American English has neologized many proverbs about women from Yiddish: *Women have nine measures of talk. A good daughter makes a good daughter-in-law. When the housewife is a slattern, the cat is a glutton* and Mexican Spanish: *Old maids make good lovers. (An old hen makes a good stew.) Give a woman neither all your love nor all your money, etc.**
7. Quite obviously from the list of the Albanian proverbs about women, there might also have been some censoring of sexual and scatological texts as it has happened with many other languages. Within the framework of contrastive analysis into the English-Albanian proverbs about women, this puritan attitude on behalf of collectors seems to be even more dominant in Albanian language. We could find some suggestive texts of sex and sexuality in English language: *"Women and glass are always in danger", "If you can kiss the mistress, never kiss the maid", "Women at lust are a contradiction", "Every wench has her sweetheart, and the dirtiest the most", "A woman never forgets her sex. She would rather talk to a man than an angel any day".*

In the introduction to the *Prentice-Hall Encyclopedia of World Proverbs*, Wolfgang Mieder asks questions like: "Do the proverbs of the old country still fit all aspects of modern American life? Does only the older generation use them, and how do the young people react today to this ethnic wisdom?" Mieder's answer that "Each individual is . . . to a certain degree preprogrammed by the traditional proverb stock that continues to be handed down from generation to generation. At the same time, new proverbs are still being added to this repertoire. . . . While such new proverbs are added to our basic stock, older ones may drop out since they no longer reflect newer attitudes" (Mieder, 1996) holds true along this study, too.

It stands to reason that especially those proverbs with high familiarity ratings and frequent occurrences in speech acts and written sources express at least in part the worldview of those people using them. Further studies on familiarity ratings and frequency of usage of these proverbs are needed in order to give more accurate data on the value systems of both cultures about women.

As a final note, we would like to clarify that this article intends not to exalt womanhood or criticize male chauvinism, but simply give a panorama of the proverbs about women in two languages with the aim of reaching for the assumptions made hidden in them.

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