



## THE BULGARIAN DARETZ DIALECT FROM THE EASTERN RHODOPES- PHONETIC FEATURES

Iv. Iliev\*

Plovdiv University, Kardzhali Campus, Kardzhali, Bulgaria

### ABSTRACT

This article presents the main phonetic characteristic features of the extinct Bulgarian dialect spoken in the village of Daretz till 1957. Daretz was the only Bulgarian village in the Kardzhali region, and it was surrounded by a Turkish population on all sides. Now it is at the bottom of the artificial dam called *Studen kladenetz* (*Cold well*). The village was inhabited by Christian Bulgarians, and its dialect was a mixture of the Bulgarian dialects spoken in Thrace and the Rhodopes.

**Key words:** Bulgarian language, Bulgarian dialects, Rhodopean dialects.

### INTRODUCTION

The town of Kardzhali and the region around it became part of Bulgaria in 1912, during the Balkan War. Up to that time, they had been inhabited only by a Turkish-speaking population. Afterwards, Bulgarians, mostly from Western Thrace, came to the administrative center – Kardzhali. However, the villages extending to Chernoochene in the north, to Momchilgrad in the south, westwards to Dzhebel; and to Krumovgrad in the east, remained purely Turkish. The only Bulgarian village inhabited by Christian Bulgarians between Kardzhali and Krumovgrad was the unique village of Daretz (now beneath the waters of the *Studen kladenetz* dam). Its dialect, especially on a phonetic level, is the object of research in this article. The closest villages where the Bulgarian language was spoken are the villages around Haskovo to the north, the Pomak villages south of Momchilgrad and west of Dzhebel, as well as the villages of Bulgarian fugitives from Asia Minor and from Western and Eastern Thrace. About the dialectal situation in the Eastern Rhodopes, one can see Iliev (1).

Initially, the village of Daretz was inhabited by Yuruks. They gave the village its first name – Yuruk (later, Yuglyuk). The name Daretz was given in 1934 (2). It is not known when the

first Bulgarians came to this place but, in 1844, there was a church at the village (3). According to Mihaylova (4), part of the inhabitants of Daretz came from the village of Dobrich, near Haskovo; another group came from the village of Sheytan, in the Smolyan region – maybe this is the present-day village of Kosovo (5); and the third one came from the village of Sachanli, near Komotini (now in Greece). This predetermines the mixed character of the dialect under research. The phonetic description of the Daretz dialect has been made on the basis of the only existing written materials, collected by M. Mihaylova, before the village was deserted and flooded by the artificial lake in 1957. These materials – which present a description of everyday life and the customs of the Bulgarians who lived in Daretz – were not collected by a professional linguist, and they have not been transcribed in the appropriate way (even the accents were not written down). However, since we don't have any other materials preserved concerning the Daretz dialect, we will have to do with them (M. Mihaylova probably made some mistakes although, in many instances, she is consistent in showing the definite characteristic features). The only change that I made, citing the examples from Mihaylova, is the replacement of the letters *я, ю, ъ* by the appropriate dialectological signs, where I could safely guess where the position of the accent was. In the same way, some wrongly written voiced consonants have been replaced by voiceless

\*Correspondence to: Ivan G. Iliev, Plovdiv University, Kardzhali Campus – Kardzhali, Bulgaria, [ivan\\_iliev20002000@yahoo.com](mailto:ivan_iliev20002000@yahoo.com)

ones. So far, the only works where the Daretz dialect has been mentioned are an article by Mitrinov (6) on the use of the interrogative pronoun *кинà* 'what' in this dialect, and also an article by Iliev (7), where it was stated that the Daretz dialect should be researched in the future.

## MAIN PART – THE PHONETIC FEATURES OF THE DARETZ DIALECT

### A. Development of the Old Bulgarian ©, -, ъ, ъ, э

Unlike the Central Rhodopean dialect, in the Daretz dialect the development of the above-mentioned Old Bulgarian vowels is the same as in the Thracian dialects or in the Rhodopean Zlatograd dialect.

© → ъ: *к<sup>3</sup>итата* 'the house', *к<sup>3</sup>итите* 'the houses', *п<sup>3</sup>т* '(one) time', *м<sup>3</sup>ики* 'men', *ръките* 'the arms';

ъ → mainly ъ: *д<sup>3</sup>и* 'rain', *с<sup>3</sup>н* 'dream', etc., but: *длѣга* 'long (feminine singular)', *длѣги* 'long' (plural);

ь → ъ/е (in some cases the letter *е* maybe represents the vowel *е*): *л<sup>3</sup>скави* 'shining' (plural), *мъгла* 'mist', but: *тѣнку* 'thin' (neuter singular), *стемни са* 'it became dark', *дѣн* 'day', *учѣл* 'who has gone';

ѣ → *е/а* (rarely): *дѣсет* 'ten', *тѣшки* 'heavy(-ily)', *врѣме* 'time', 'weather', *светѣна ода* 'holy water', *светѣцѣт* 'the saint' (but also *св'ати* 'holy'), *в'азму да си везе* 'to embroider a piece of embroidery', *пугл'ава* 'he (or she) takes a look';

ѣ → (\*а)/ъ (mainly in the forms of reflexive pronouns): *сгр'аиши са* '(you) get warm', *са изрѣква* '(he) shouts', *съ н<sup>3</sup>рснѣхме* 'we dispersed', *ж<sup>3</sup>дни* 'thirsty' (plural).

The vowel э → 'а in all positions (with rare exceptions): *гул'амет* 'the big one (masculine singular)' – *гул'ами* 'the big ones' (plural); *р'аката* 'the river' – *р'аките* 'the rivers'; *р'ачката* 'the small river'; *н'аишту* '(some)thing'; *л'ак* 'a medicine', *л'абѣт* 'the bread', *сгр'аиши са* 'you (sg.) get warm'; *тр'ави* 'herbs'; *вр'амету* 'the time', 'the weather' (but also *врѣме*); *умр'алите* 'the dead'; *чув'аишки* 'human'; *т'афни* 'their'; *в'аишки* 'eyebrows'; *м'аецу* 'month'; *дубр'а* 'well'; *дв'ате* 'both (women)'; *д'ате* 'a child', *д'атиште* 'a big child' (but: *дица* 'children', *дицата* 'the children' – here, maybe because of the unaccented position). Replacement э → *е* under stress is attested in *недѣле* 'sunday', *бѣлу вину* 'white wine' (by the way, all shown forms may contain *ѣ*, written as *е*); one can see *а* in *на сраде нивата* 'in the middle of the field', as well as in all forms of 'whole': *цал дѣн* 'a whole day',

*цала гудина* 'a whole year', *цалата* 'the whole (feminine)', *цалту сѣлу* 'the whole village', *цалет стан* 'the whole loom'.

### B. Reduction of unstressed vowels

More-frequent are the cases of reduction of the vowels *о* and *е*:

*о* → *у*: *утк<sup>3</sup>иваме* 'we tear', *гул'ами* 'big (ones)', *вр'амету* 'the time', 'the weather', *сѣлу* 'a village', *дурдѣту* 'until', *ну* 'on', 'along';

*е* → *и*: *дица* 'children', *дицата* 'the children', *идин* 'one', *прис* 'during', 'through', *търчѣми* 'we run', *прикарат* 'they spend (the night)', 'they endure', *станим* 'we get up', *мѣжиши да кажиши* 'you (sg.) can say'.

Less frequent are the following cases of reduction:

*е* → ъ: *слѣт пладнина* 'in the afternoon', *дѣсѣм* 'eight';

*а* → ъ: *шѣка* 'a joke', *пърлива пипѣрка* 'a hot pepper', *къскандѣсвам* 'I envy', but: *каскамѣк* 'envy' (as a noun).

### C. Changes of stressed vowels

The following cases can be seen.

*ѝ* → *у*: *ут Гѣспуде* 'from God', *Гѣспудѣ* 'Dear God (diminutive)', *нѣдаме* 'we go' (a very common phonetic change in the Rhodopean dialects), *нѣда* '(he) goes', *дѣхѣда* '(he) comes', *нахѣдаме* 'we find', and, which is very interesting, *штѣ/стѣ/шѣ* 'what', *штѣшту* 'whatever'. It may be a coincidence or not, but the use of the forms *штѣ* и *шѣ* is common in the vernacular of the town of Zlatograd, too, where the Zlatograd ъ-dialect is spoken (8);

*ѣ* → *ѝ*: this change, typical for many Eastern Rhodopean dialects, is present in the dialect under research, too: *упрѣиши* 'at the front', *н<sup>3</sup>й-напрѣиши* 'first (of all)';

*а* → *ѣ*: the change is seen in *к<sup>3</sup>к* 'how', *к<sup>3</sup>кто* 'however', and, in a clear consecutiveness, in the superlative degree particle *н<sup>3</sup>й*: *н<sup>3</sup>й-напрѣиши* 'first (of all)', etc.;

The change *ѝ* → *ѣ* is observed in *н<sup>3</sup>и* 'night', and the change *а* → *ѣ* is consecutively seen in *делѣче* 'far away', *делѣку* 'far away', *пѝ-делѣку* 'the farthest'.

### D. The change 'а → е

The change 'а → *е* is attested in the following word: *едѣ* '(he) eats', *едѣм* 'we eat', *наедѣм* 'we eat enough', *пѣде* 'a span', *недѣле* 'Sunday', *шѣс грѣше* 'six pennies', *зѣ е* '(he) took her', *нимѝй е ф<sup>3</sup>рле* 'don't throw her', *етѣк* 'rebel's helper', *кѝнет* 'the horse', *ѝгенет* 'the fire', *изгурѣт* 'they will burn',

but: *б'аице/б'еице* '(it) was', *м'аве/м'еве* 'these'.

### E. Labialization and delabialization

These changes are rarer but they could be illustrated by the examples *кол'уџу* 'wheat, boiled for commemoration' – for the first one, and by *йурици* 'Yuruks (a Turkish tribal name)' for the second one.

**F. Elision of vowels:** *п'ница* 'a bowl', *сирмашка жена* 'a poor woman', *ицама* 'the eggs', *йалте* 'do come' (plural).

### G. Changes of consonants

**The change *c* → *ц*:** *утк'ца* '(he) tore', *утк'цваме* 'we tear', *утк'цаиш* 'you (sg.) tear', *нуц'ва* '(he) swears at someone'. The change can be seen in different Eastern Rhodopean dialects, for instance, in the village of Pripek, in the Dzhebel region (9).

**The change *ч* → *ц*:** *испицваме* 'we bake', *упицат* 'they bake', *цървило* 'a kind of grass', *църнилуту* 'blackening', *царница* 'mulberry', *цървени* 'red (ones)', *цървену вину* 'red wine'. The same phenomenon is typical for the Sachanli dialect – one of the dialects that played a part in the formation of the Daretz dialect, since in the former, there are examples like *цървен* 'red' (masculine singular), *цървенушка* 'a kind of a mushroom' (literally – 'a red mushroom'), *ц'рен* 'black' (masculine singular), *ц'рница* 'mulberry' (10).

**The change *ш* → *ч*:** *уч'ел* 'who has gone' (masculine singular), *уч'ло* 'who has gone' (neuter singular)'.

**The change *х* → *ф/в*:** *сра'ф* 'fear', *м'афни* 'their', *б'а'ф* 'I was', *вид'а'ф* 'I saw', *са с'ати'фа* 'they thought of something', *слу'шава* 'they listened'.

**The change *м* → *ж*:** There are cases in which there is *ж* instead of *м*: *ман'жа* 'a meal', *ман'жи* 'meals', *меж'е* 'working-bee', *жам'вету* 'the windows', but: *бой'аи'скет'* *ка'мен* 'the dyer's stone', *ча'бу'чик* 'immediately'.

### H. Development of consonantal groups

#### Development of \*tj, \*dj

The development of the first consonantal group, in general, is typical for the Bulgarian language: \*tj → *шт*: *н'ашту* 'some(thing)', *д'ашту* 'a big child', *ишту* '(he) wants', *иштехме* 'we wanted', *ишту'аха* 'they wanted', *пущр'ештам* 'they meet', *шту* 'what', but there are exceptions, too, containing the hard consonant *т*: *испа'ртът* 'they send', *шту* 'what', *с'атаме са* 'we think of something'.

The situation with the second consonantal group is more specific: \*dj → *д* (after hardened consonants)/*шк*: *дух'уда* '(he) comes', *дух'адаха* 'they were coming', *нах'удаме* 'we find', *изва'даише* '(he) was taking out', *в'аи'ки* 'eyebrows'.

#### Development of *élê* and other similar groups

Here, one can see diverse variants: *п'рс* 'finger', *в'рзуват* 'they tie', *п'рвет* 'the first (one)', *ча'рву* 'a gut', but: *тп'г* 'auction', *врати* '(he) turns', *са в'рти* '(he) turns himself' and *са разв'рти* '(he) begins to turn', *дър'жим* 'we hold' and *дар'ж'т* 'they hold', *са п'лнеха* 'they became full'; *дл'еги* 'long' (plural).

**The change *шт* → *ст*:** *шту* 'what'.

#### I. Elision of consonants

**Elision of *т* and *д* from the consonantal groups *стп*, *здр*:** *осру* 'sharp' (neuter singular); *зра'ва* 'in good health' (feminine singular), *узрав'ават* 'they recover from an illness'.

**Elision of consonants in other cases:** *д'ру* 'a tree', *ол'вету* 'the oxen', *ода* 'water', *болес* 'an illness', *ш'ес* 'six', *ф'рлет* 'they throw', *л'йца* 'a spoon', *з'е* '(he) took', *з'ели* 'these who have taken', *д'ор'ят* 'the yard'.

#### J. Softness of consonants

In the dialect under research, this phenomenon is very common outside the standard uses: *Вел'д'ен* 'Easter', *бил'ки* 'herbs', *бол'ка* 'rain', *ол'вету* 'the oxen', *кол'ве* 'stakes', *мис'ал* 'a towel', *тем'елет* 'the basement', *Вас'ил* 'a personal name', *оген* 'fire', *огенет* 'the fire', *жив'ет* *оген* 'the live fire', *к'он* 'horse', *к'онет* 'the horse', *пара'т'ка* 'empty', *зап'ал'ваме* 'we set fire', *п'т* '(one) time. In some cases, Mihaylova has not designated the softness of consonants by the letter *ь* (= ') but due to the transition *'а* → *е*, one can conclude that, in those cases, the consonant before *е* is soft, too: *пуд мис'але* 'under the towel' (in singular – *мис'ал* 'a towel'), *ум Г'успуде* 'from God', *ден'ет* 'the day', *пеп'елет* 'the ash'. In *з'оске* 'guests', there is even a change *т* → *к*.

### CONCLUSIONS

The phonetics of the Daretz dialect shows mainly the phenomena typical for the Rup dialects. That is why, on the phonetic level, it is more difficult to differentiate between the influence of the three main components that have formed it – Northern Thracian, Southern Thracian, and Rhodopean (the latter can contain not only elements from the Central

Rhodopean dialect). This will be done more precisely when I have analyzed the morphological features of the dialect.

#### REFERENCES

1. Илиев, Ив. Г. (2006). Постижения и задачи на източнородопската българска диалектология. In: Илиев, Ив. *Езиковедски опити*. Пигмалион, Пловдив.
2. Мичев, Н. (2005). Речник на имената и статута на населените места в България. 1878-2004 г. Петър Берон, София.
3. Михайлова, М. (1996). Село Дарец, Крумовградско. In: М. Михайлова. *Етнографски проучвания на Източните Родопи*. Кърджали.
4. Михайлова – Op. cit.
5. Митринов, Г. (2007). Въпросително местоимение *кина* – употреба и разпространение. In: *Филологически и методически изследвания. Доклади от*

ILIEV IV.

*международна научна конференция, посветена на 100-годишнината от рождението на доц. Стайко Кабасанов*. Смолян – Люблин.

6. Митринов – Op. cit.
7. Илиев – Op. cit.
8. Митринов – Op. cit.
9. Тончева, Х., Илиев, Ив. Г. (2011). Към описанието на говора в село Припек, Джебелско. In: *Традиции и приемственост. 50 години полувисше и висше образование в Източните Родопи. II. Езикознание и педагогика*. Фабер, Велико Търново (in the article, the stressed ъ is shown as *i*, due to editor's negligence).
10. Бояджиев, Т. (1971). Речник на говора на с. Съчанли, Гюмюрджинско. In: *Българска диалектология. Проучвания и материали*. Издателство на БАН. София, 6, 1971.