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Dialect of Rahovec and the surrounding area

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Abstract. The Project "The dialect of Rahovec and the surrounding area" is fifteen years work of dialectologists and sociolinguistics issues of this area. During the description of linguistic situation of Rahovec area, we have found linguistic meeting points with those of whole north-east gege dialect. The best matches have been found in Ratkoc's areal. Whereas in two other areala, Rahovec and Krusha, we have come across with some differentiating points, whether in phonetic, morphologic or syntactic occurrences, which have been handled in the paper. Thus the level of nasality, which comes across differently between two areala of this area.

Keywords. dialect, phonetic, morphologic, syntactic, linguistic

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In villages: Krusha e Madhe, Nagac, Brestoc, Zaçisht, etc., the level of nasality is higher than in villages Ratkoc, Deje, Malesi e Vogel, Drenoc, Palluzhe, etc. The length of vowels in villages of Krusha's areal, is evident in comparison to the other part of Rahovec and Ratkoc's areal. In this areal we have heard long vowels as well, which reach the scope of reduplication of vowels. This characteristic appears in theme vowels in one-syllable, two-syllable and three-syllable nouns, as well as in the last vowel of people's names, e.g. *bri::sk*, *li::s*, *bi::sht*, *dyzly::k*, in proper nouns: *Bedri::*, *Zylfi::*, *Ali::*, *Babi::*, etc., the vowel extension in speech of Krusha's areal has influenced in mixing the gender e.g. *pla::k*, *kuna::t* etc. Speakers of this areal cannot distinguish the feminine and masculine gender regarding these words. They are pronounced the same way for both genders. Due to continuous use of long vowels, grammatical and semantic mixing usually occurs in this areal. The noun *shok*, can be heard only with extended vowel. i.e.: *Agimin e kam sho::k*, is pronounced with long *o* and sounds like the plural, *shokë*. Also the noun *bollë* and the adverb *boll* (enough) cannot be distinguished in this areal. In both cases we hear *bo::ll*, (either for the noun or for the adverb). *Punova bo::ll* and

hâŋra *bo::ll*. In phonic system, in Rahovec areal, we have heard back non-nasal vowel **a** every time we heard long vowels in two other areala (Ratkoc and Krushe). *Ki plaki është i mençur, E ka thy këmben etc.*

In the town of Rahovec we have noticed the missing of vowel **y**, it is regularly replaced with the vowel **i** by the speakers of Rahovec (especially the older generation and the uneducated one) e.g.: *giip, siini, krria, filli, frim etc.* Although the missing of vowel **y** was not noticed in speech, it could be noticed in written documents in Rahovec, such as in L. Kujunxhici's work as well as in Sulejman Haxhia's work "Famurtari i Kosovës- Isa Buletini".

In comparison with the speech in the villages, a distinguishing feature in Rahovec, is the use of vibrant **r** for **rr**, which have been used interchangeably: **rr** when **r** was needed, and vice versa, the same thing happens with the use of **ll** for **dh**. I.e.: *Arra (ara), ara (arra), rushi (rrushi), ruga (rruga); llami (dhami), darlla (dardha)*. Another characteristic of this areal was the intact preservation of consonant groups **mb, nd, ng**. I.e.: *mbiell, mbërrij, mbaroj; nder, nderoj, mend, mendoj; ngusht, ngihet, etc.*, which in two other areala: Ratkoc and Krushe have been fused in **m, ñ, and ŋ**.

During our examination in this area we have noticed distinctions between areala in the morphological system as well, from which the most interesting one is: The noun **kryt**, which in the entire north-east gege dialect doesn't denote any distinction, in Krusha's areal can be heard as a noun ranked in the groups of nouns of third declension and it is declined as such: *kryja and krye, I kryes, kryes, kryen, kryes*. The same noun in Rahovec areal and in Xerxe village is heard as noun of the first declension and noun of the second declension: *krevi, kreu*. Whereas in Ratkoc areal this noun is heard like in the entire north-east gege dialect, as a noun of the fourth declension: *kryt*.

In Shah Maliqi's work, we have found regular declension of the Albanian and Oriental words as well, which have been used with grammatical features of Albanian, taking Albanian inflections, e.g.: *allahu, allahut, allahun, etc.*

In the first person singular of personal pronouns in the speech of Krusha's areal, respectively in villages Zocisht, Opterushe etc. we have heard the pronoun form *una*, which while browsing the literature we have found in E. Cabej's and Sh Demiraj's works. We have heard the nominalization of forms of demonstratives in areal of Ratkoc and Krushe, such as: *kjohja, ajohja*, as well as *çikjohja, çajohja, çitâhen* etc. In the areal of Rahovec we have heard the possessive pronoun *t'veten* used instead of the first person singular and plural pronoun *temin, tonin*. Also in Krusha's areal we have heard the first person pronoun *yni*, which in other idioms the audition space of the possessive pronoun has been shrunk, where the property is in singular whereas the owner is in plural e.g.: *hoxha ynë, i yni asht shum i urt etc.*

In Krusha's areal we have heard the helping verb form *kam* in third person plural in present tense *po kajnë*, for *kanë: po kajnë boll*, instead of *kanë boll*.

In Krusha's areal we have heard verbal mode of past simple in endings *-ta, -te, -ti*, which have not been heard in other idioms and have not been presented in Dialectological Atlas of Albanian Language (DAAL) for first person: *shkojta, punojta, lexojta, msojta, kënjta*; for second person *shkojte, punojte, lexojte, msojte, kënjte*; as well as the third person: *shkojti, punojti, lexojti, msojti, kënjti*, which even though geographically very far, Gj. Shkurtaç had come across with in idioms of Italian Arbereshe, in the region of Cosenza and in other idioms¹. The first and second person are heard sporadically, mostly at older generation, while the third

¹ Shkurtaç Gj. , *Ligjërimet arbëreshe*, Julvin, Tirana 2006, p. 214.

person is used widely. These forms of past simple also emerge in L.Kujunxhici's Dictionary. We have heard the verbal forms *vesi, flasi, masi, presi*, etc. in the same areal.

Another interesting issue seems to us, the comparison with DAAL. We have found there a good support for juxtaposing the arguments between the Atlas and the findings in the field. DAAL canvass, in most cases match with those that are heard in ground, even though they have been done early and in unfavorable circumstances for DAAL authors. These canvasses have enabled and facilitated our research, directing our canvass towards the final goal.

In Syntax, the idiom of Rahovec (within the town) demonstrates differences regarding other idioms, not only north-east ones, but with two other areala within the area of Rahoves (Ratkoc and Krushe). The differences which appear in clause syntax we have heard in verbal forms e.g.: the active voice was used instead of passive voice. Thus instead of the verb *kam* (*have*) we have heard the verb *jam* (*be*) e.g.: *A jam une faj*, instead of: *a kam unë faj*. Also the idiom of two other areala (Ratkoc and Krushe), like the other idioms, in north-east gege dialect has created spatial adjunct by means of the preposition **pej** which morphologically belongs to ablative case, whereas in standard language it should be lead by accusative case preposition *për* e.g.: *A po vjen shkojm **pej shpie**, a shkojm **pej shpie**, a i nisim lopt **pej shpie**, u kry pazari a shkojm **pej shpie*** etc.

In all cases, in both areala (Ratkoc and Krushe), the second noun is indefinite in the function of subject and is located at the end of the clause, after the object, whereas in the idiom of the town of Rahovec, the second name is definite and it is located at the beginning of the clause, before the predicate e.g.: *Mulla Shaipi ka pas emnin*, instead of: *e ka pas emrin Mulla Shaip*

In some cases the speakers or writers of the Albanian language in Rahovec use the indefinite form instead of the definite one, e.g.: *At Shtjefën kthehet prej Prizrenit...* instead of *At Shtjefni...* and vice-versa you can hear the definite form instead of the indefinite one e.g.: *Çit javen po takoj*, (*këtë javë e takoj*). In this case the noun *javë* should be in the function of object. Another occurrence regarding the idiom in Rahovec, mostly at the elder generation, is the use of a noun in nominative case in indefinite form associated by the indefinite article **një** instead of a noun in nominative case in indefinite form. I.e.: *Jemi kon **te ni msusi** me msu. **Ni partia e para** neve jemi kon *gjasht muj* (we have been the first party for six months).*

The use of indefinite article *një*, when the noun is in definite form, even when the noun is in accusative case is a common occurrence in the idiom of the town of Rahovec, e.g.: *Ni pusheken pa fishek. Pi pushken e that di: vet po tuten etc.* Regarding creation of verbal forms, the idiom of Rahovec differs in comparison to the idiom of the villages. It happened to hear syntactic formulations such as: ***Jem çillu** n'Prishtin tuj shit rush*, instead of the active, *kemi çillu*. The speaker of Rahovec happens to use non-active form of the verb *jemi çillu*. *Kusaret e **kan hin** me plaçkit kishen* (it doesn't fit with the participle of the verb *hyn* with the helping verb *kam* e.g.: *e kanë hi*, for *kanë hyrë apo janë hyrë*.)

The clauses linked with partitive conjunctions, like the other conjunctions are widely used in the idiom of Rahovec and its surrounding. Among the conjunctions that could be heard mostly are: *viç, ose, apo, jah...jah* e.g.: *O ti djal **viç** mos t'zafsha. Un nuk di shka me t'than **viç** po ves n'shpi. Lutnja me u forcu e me bo kast qi një pun per me punu, **ose** me bo kast per me u lut e me bo dua, All-llahit per me nis evradin* (Risalet Sheh Maliqi). ***Jah** hajde **jah** po vij* etc.

Dependent clauses in this idiom are created through temporal conjunctions, but also through those that are in function of temporal conjunctions, e.g.: *Para se me e nis evradi sherifin ket azimet duhet me e kendu, **masandej** evradi kendohet.* (Risalet Shah Maliqi). There also can

be heard clauses formed by means of ordinary temporal conjunctions or functionally temporal, e.g.: *Kur erdha n'shpi s'e gjeta. Si dola n'oborr ja nisi shivi. Sa i bani señet diç. Derisa kemi shku na erdh shpirti n'fyt. Ka livru pej sabahut dej n'akshom* etc.

To help the examination of the linguistic developments in Rahovec and its surrounding, we have made a historical-geographical description of the area. Bringing data from the archeological findings to the education and culture today. In the field of sociolinguistics we have tried to describe the changes of the language during the time, as well as the linguistic differences regarding the age and gender. We have found the documents which for the first time have become the object of study in linguistic aspect, i.e.: Shah Sylejman's religious song 'Ilahia', the song about 'Erzer Forici' (Hazir Gorici) published in Thimi Mitko's piece "Bleta Shqiptare", or S.Haxhia's piece "Falamirtari i Kosovës-Isa Buletini". This piece enabled us to make a comparison of the written Albanian language with Shah Maliqi's Divan. In S. Haxhia's piece, we have encountered an attempt by the author to write in a more generalized linguistic form.

Having in mind linguistic developments in this idiom, we have made another examinations and analysis of some authors' publications such as: the work of Ukshin Hoti, which has enabled us to see the level of writing of this intellectual and his generation in the period after the Congress of Orthography. "Etnografia e te folurit" (Idiom Ethnography) raised quite an interest in us. We have gathered a lot of linguistic materials from this field which are connected to habits, practices, which start from the wishes for a baby's birth, like: *u rrit me prind, u baft plak, i baft niçin vjeç* etc., wishes for engagements e.g.: *perhajr çe e fejve çiken, perhajr çe e fejove djaln,* or wedding wishes, e.g.: *perhajr çe e martove djaln, perhajr çe e martove çiken, ishalla bahet ni mahall pi tina,* etc., as well as the forms of condolence, which can be heard in cases of a mortal ceremony, such as: *zoti ju lasht shnosh, zoti ju çoft gajretin, zoti ju perpjekt n'xhenet,* or for the younger generation, a moderated expression.: *n'gushllime!*

From this field we have traced in the idiom of Ravoec's areal, where issues of the time when the language of Rahovec was born, the state of bilingualism and the state of Albanian language there have been examined. We have studied those linguistic occurrences which the contemporary sociolinguistics calls "code switching". Contemporary communication forms, like the language expressed through secret codes, which have been usually heard at the ages of schoolchildren, as well the language used in internet and mobile phone communication, seemed pretty interesting to us.

The lexicon has been seen in two parts: a) original Albanian language lexicon, b) borrowed stratum of lexicon, which is created by Slavic and oriental (Turkish and Arabic) borrowings. The present state of old borrowings, in the idiom of Rahovec with its surrounding, should be seen in the light of linguistic developments in entire Albanian language. The lexicon in this idiom can be seen as part of passive lexicon and active lexicon. Passive words of the lexicon in Rahovec and its surroundings' idiom are mostly Albanian, Slavic and oriental words, which can be considered as words that have become old, but which are still used from the older stratum of the population, especially the uneducated ones, such as: oriental words: *aksham, akraba (friendship), sabah, hapsane, hamamxhik, divenhane, sylah, turxhiment, iz(permission), horxhelden, sagllam (sure) çystek (watch chain) hamamxhik (bathroom), haber, çardak, terlik, nizam,* Slavic words: *zadruga, opshtina, sudija* etc. And many other original Albanian words which have been given in the glossary.

In our regard for the lexicon we have noticed that some foreign words that have entered through the technology have different meanings in Kosova and Albania. The reason for this is the import of tools or the element the word has come with.

Such words in Albanian language have been adapted regarding the grammatical nature of Albanian language. Several words have been said about the types of words that have entered Albanian language without any need, which according to us represent a overload and deformation of Albanian language. Regarding the aspect of development of Albanian we think that Albanian language is going towards the natural unification of words and idioms, leaving aside local idioms and dialectic forms.

References

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