

Sociolinguistic phenomenon and direction in the dialect of Rahovec, its perspective period of globalization

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The purpose of this paper is to study society and its dialect, but primary is society's language. This means that it's not our purpose to do a research on linguistic sociology but a linguistic research. As other researchers said that sociolinguistics' cases study is language in relation to society¹. While sociology of a language's case study is the study of society in relation to language². In this matter professor Gj. Shkurtaj would say "... *designations (namings) in sociolinguistics and in language's sociology compete with one another. Sociolinguistics is linguistics, language's sociology is sociology*"³. Such study over the principles of sociolinguistics for the dialect of Rahovec and its surroundings is necessary. In this part of the survey we'll try to do a survey according to the principle "*who speaks, what language, who to, where and when*".

For differences in the view of building a "linguistic identity" of the big centres maybe not with a nature of a sociolinguistic study also speaks A. Kostallari, who among other adds: In the language of our towns, especially the big ones like Berati, Shkodra, Gjirokastra, Elbasani etc., which in the end of the XVII century a big flood of "turkisms" (here we include not only real turkisms but also the word with an arab, persian origin etc.) that entered in albanian language through turkisms. If we take as a historic criteria the dialect of the arbershs of Italy and the beginning of penetration of the turkisms, we can notice that some turkisms had entered in albanian language even before the Ottoman Empire has entered in Albania. As it's obvious, these few borrowings were taken mainly from textile and furniture field for example: *çarçaf(sheet)*, *çorape(socks)*, *gajtan(cable)*, *penxhere(window)* etc., or military terminology like: *fital(fuse)*, *mejdan(battlefield)*, *daulle(drums)* etc. With Albania invaded there were easier conditions to

¹ Shih: R.A. Hudson, *vep. cit.* f. 13.

² Shih: R.A. Hudson, *vep. cit.* f. 13.

³ Shih: Gj. Shkurtaj, *Sociolinguistikë e shqipes. Kristalina, Tiranë 2009.* f. 23.

penetrate. But in XV-XVI centuries and sometime in XVII century the rhythm of turkisms entering in labanian was pretty slow⁴.

For analogy with this what Kostallari says, we could assume that economic factor is the foundation of a society. People because of economic or job interest were forced to learn the language or codes of the language in order to participate in society, e.g. our emigrants in Germany learn german, the ones who are in Englang learn english, other in France learn french etc. Arbëreshët were under a lot of pressure of italian, albanians in Bullgary bullgarian, the ones in Ukraine ukranian, albanians of Zara croatian⁵, but with all the deformations that albanian has suffered managed to survive. When we describe the situation of the albanian in the town of Rahovec it seems like we should stop a little for it's analogies to see how it appears the labanian language in the mouth of the "old" labanian speakers in the town of Prizren (this phenomenon doesn't include the catholic albanians), where the turkish minority influenced their albanian no matter that they were a few in percentage compared to albanians. This influence hit especially citizens who came from villages which for developments (job's) or their integration in society of the "citizens" whose first criteria was the language. A lot of villagers who started their bussinesses have "broken the language", because the suppliers they either were "old" citizens of Prizren or they belonged to turkish minority, in the other hand if they would'n fit in they'd be called "qyl"⁶. While in Rahovec the ones who are identified as villagers from the town citizens are called "selani" (villagers).

Cultural factors

Another very important factor, is the disbalance between town-village. Villagers were pathetized in the eye and mouth of a citizen. And this doesn't happen only in the dialect of Rahovec but also in the other towns' dialect. Let's take some examples and see how albanian sounds in the mouth of the albanians who are considered to be old citizens of Prizren, where in the albanian dialect of Prizren the bilingual situation has caused psycholinguistic problems which in certain circumstances create different spiritual situations where the person is undergone

⁴ Shih: Andokli Kostallari, *Studime mbi leksikon dhe formimin e fjalëve në gjuhën shqipe*, ASHSH, Tiranë 1989, f. 94.

⁵ Shih: J. Gjinari, Gj. Shkurtaç, *Dialektologjia*, SHBLU, Tiranë 2003, f. 33.

⁶Shih: R. Ismajli, *Gjuhë standarde dhe histori identitetesh*, ASHSH, Tiranë 2005, f. 18.

being sarcasmicised and patheticised. “*Un qe sa po thirri tye tilifuni iq s’po ban*”, “*ku po foli ship kejt po perzi*” “*ka ardh usta po lyn shpien, un spo jam ktu*”, “*qe sa po kçyri un tye iq s’po nxhofi*”, “*bujrum myshteri*”, “*i kuja e ka pas ky djali*” (i kujt është ky djali). Linguistic interferences we have noticed even during our work. Let’s take an example in Mamushe two cousins of the turk comunity (at least they considered themselves so) 25 year old, one of them spoke better albanian whereas his cousin from Pagarusha village, you could tell easily that he is not a regular albanian speaker and the other hardly spoke albanian. The last one told us that he learned albanian at school and added that his cousin learned how to speak albanian in Italy, talking to his albanian colleagues. In a such different point of view for the oppurtunity of deformation of a language to another which proffesor Gj. Shkurtaj has noticed and speaks about athe dialect of Madrica in Bullgary, where the bullgarian has deformed albanian⁷. And in this case the language of a heart goes and frees the space for the bread language.

If we refer to the history of Rahovec’s formation like an urban center, as a starting point we could take the settlements which we find in the book of Selami Pulahës, where we have two Rahoveces the big one and the small one which together had 43 families⁸. It’s development and turn into a town has happened very late. Let’s remind that in 1892 Rahovec has only had 500 families⁹. Albanians for economic and trading developments needs although to protect their own physicall being started to communicate in the language of whom Rahovec was supplied and by which Rahovec was administrated in goverened. The need for bussiness development forced them to come under the pressure of the language whom they had relationships. That in Rahovec albanian was a mother tongue it’s clear that they have some remainings of the groups of the consonants **mb, nd, ng** etc. Even in the dictionary of Lubomir Kujunxhiçit, the words he wrote showw the billingual situation in the town of Rahovec¹⁰. Hilmi Agani has said: “In the end of XIX century and in the beginning of this century (talking about XX-F.D), when his dictionary was written in 1902, albanian popullation in the locality of Rahovec had albanian as a common language to communicate, along with a serbian in some specific points which was used mainly in trading relations. Later Gj. Shkurtaj calls this situation “heart tongue” mother tongue, while the

⁷ Shih: Gj.Shkurtaj, *vep. cit.* f. 305.

⁸ Shih: S. Pulaha, *vep. cit.* f. 104.

⁹ Shih: B. Nushiq, *vep.cit.* f. 25.

¹⁰Shih: H.Agani, *Fjalori i Lubomir Kujunxhiçit*, Rilindja, Prishtinë 1981, f 40.

trading language he calls it “bread tongue” which is necessary for work. As an oppose to this for protecting maybe the disappearing of the albanian language they intesified marriages in closed albanian monolingual circle. But this didn’t pass without consequences, in damadging albanian language, in some certain circumstances population of the locality of rahovexc started to use more rahovecianian, even a big part of family life even though centuries in row albanian element was dominant”¹¹. For this dominant situation, in the usage of the albanian over rahovecinian and serbian also speaks Bernisllav Nushiq in his book¹². But Nushiq says that Por Nushiq citizens of Rahovec sometime spoke serbian and he complains that they are forsaking the serbian language as a result of their marriages to village wives (marriages-F. D)¹³.

Drawing in what Hilmi Agani says, in the thought of B. Nushiqit also in the Gjuhën e Divanit of Sheh Maliqit, where inside of Divan are used only five or six slavian words, we come to a conclusion that rahovecinian has known two of it’s developing stages. The first stage of it’s massive use starts in 1912 with the invasion of Kosova from Serbia, a stage which will continue to develop until 1941. Starting the World War II when the slavian was putting pressure on spoken albanian of rahovec, but with it’s ending again the serbian invasion was back. During the first period as the subject we interviewed prove that almos rahovecians had almost submitted in language point and as aa consequence of this they damaged and pidgined their mother tongue, by giving favors the artificial language rahocianians which by time took a cultural and identity character to be distinguished from backward economical and uneducated peasantry. To protect the destruction of national bed of Rahovec and albanian language many men were born in this locality. Rahovecian engagements in the National Movement were acive and permanent. Many known patriots’ names are known from this town: Musa Rahoveci, Mustaf D rguti, Ali Sokoli all the way to last heroes, KLA soldiers who were sacrificed for the fatherland together with others through all Kosova.

From what was said above, it’s clear that rahovecinian dialect in Rahovec until the Second World War was expanding in the usage and in the meantime influencing or interfiering over phonetics, morphosyntax, and albanian lexic which without a doubt was active and was considered to be the mother tongue of these people.

¹¹ Shih: H.Agani *vep. cit.* f. 40.

¹² Shih: B. Nushiq, *vep. cit.* f. 24-30.

¹³ Shih: B. Nushiq, *vep. cit.* f. 25.

Sociolinguistic theory speaks about the interference of the official languages over family one. So Basil Shader in his study “Linguistic survey over the contact between albanian and german in Switzerland” among other it speaks about “code-switching” and lists the factors which influence the mixture of a language “ limited presige of albanians in Switzerland and the concern of destroying albanian for sure have influence on teh bilingual practice of albanian dispora”¹⁴. Further B. Shaderi lists three levels of “code-switching”, which we have noticed in the Rahovec dialect: a) speaker, who in family always spoke in rahovecinian. In these families the level of mixture is high or as B. Shaderi calls it “High Switch”, b) speaker who in family they speak rahovecinian and albanian, the level of mixture is medium “Medium Switch” and c) speaker who in family usually have tried to speak only albanian, in this case the level of mixture is lower or as B. Shaderi calls it “Low Switch”¹⁵ at these families the mixture of languages can be seen only at certain phenomenon e.g. changing the vibration of **r** with **rr** e.g.: *arra* instead of *ara* (*ka shku me punu arren*). According to this theory we could say that albanian language in Rahovec in the first part of the XX century had limited prestige. The invasion of Kosova by Serbia in the beginning of the XX century had almost fade the hope of albanians for freedom of Kosova. Therefore in the bilingual circumstances in which the albanian in Rahovec was, the presige was given to the invador’s language, the language of whom had the power which means serbian. H. Maliliqi to present the wildness of serbian invador over the albanians in the ilahi of Divan titled “will you listen turkman and brother”(“A po ngoni turk e vella”) wrote:

*“ erdh kolera Serbija,
naj hoq hakku shejtnia”*

During the time I spent with my rahovecian colleague decoding and analizing the language of Divan of Sheh Maliqit from Rahovec, we needed to find expressions inside the verses of Divan and after a long silence that we were looking in the handwriting, he was looking in the arab alphabet and I in the handwriting (from the rewriting of a rahocian born in the beginning of the last century) in the alphabet of albanian language, my co-worker because of joy he shouted “*e gjeta- e dyta ilahia*” whin in standard albanian should be “*e gjeta ilahia e dytë*”.

¹⁴ Shih: B. Shaderi, *Shqyrtime gjuhësore rreth kontaktit mes shqipes dhe gjermanishtes në Zvicër*, Kristalina-KH, Tiranë 2005, f. 179.

¹⁵ Shih: B. Shaderi, *vep. cit.* f. 180.

Fortunately these influences didn't touch the phonetic and morphosyntax system of the dialect of the villages surrounding Rahovec. Sllavian and rahovecinian didn't have any impact on village speakers, who even if they borrowed words they came because of the official language like: Opshtin (municipality) naçallnik (high police officer), pareznik (tax collector), zapisnik (processverbal), sastanak (meeting), upravnik (director) etc., or words from technology: dubok (freezer), struja (power), soki (juice) menjaqi (transmission box) etc. Traces of these words are heard mainly by the elder people. While younger people such words are rarely heard.

Today in town of Rahovec, medium and young generation still live in bilingual condition: *albanian-rahovecinian*. During the research it happened to see different bilingual situations. Here is how the bilingual situation appeared in a family in a neighborhood of Rahovec. Grandmother didn't know to speak albanian. Son after finishing university in the 90's was married to a girl whose family always spoke albanian. They had two children under mother's care so they spoke albanian. A situation came that grandchildren couldn't understand grandmother.

The bilingual situation in Rahovec could be seen vice versa: remainings of albanian in rahovecinian. Hilmi Agani in his study for *Trevën gjuhësore të Fjalorit të Lubomir Kujunxhiçit*, speaks about albanian influence over sllavian dialect (rahovecinian)¹⁶. To our opinion this should be seen differently. We agree with H. Agani's opinion that in the albanian dialect of Rahovec, rahovecinian has an interference (sllavian as he calls it) in albanian language and this is obvious, as we have mentioned before in the phonetic and morphosyntax system. Rahovecinian's interference in albanian's phonetic in Rahovec and morphosyntax also are as a result of sociolinguistic factors and that the direction of damaging was over albanian language. So if albanian words in rahovecinian are considered influence, we could run away from the truth that rahovecinian was build on three basic languages: *albanian, sllavian and oriental languages like persian, arabic and turkish*.

If this theory that we are surveying here is acceptable then it comes that sociolinguistic factor has influenced the phonetic and morphosyntax system of the Rahovec dialect. By developing rahovecinian the issue was damaging albanian. And the remainings of albanian words in this "new language" (rahovecinian) for albanians represents preserving not entering albanian words.

¹⁶ Shih: N. Nushiq, *vep. cit.* f. 51.

Hilmi Agani has expressed sociolinguistic problems by the phrase “linguistic interference” and in this view, professor Agani should be seen as precursor of sociolinguistics in developing linguistics in Kosova.

Considering what was said above for linguistic developings on sociolinguistic view we could come to a conclusion that social factors produce psycholinguistic effects. This is seen in that as much as we hear, or go deeper in our researches our conviction is stronger that *albanian is the first mother tongue of rahovecians, but without denying the fact that rahovecinian language in a specific moment of history has put albanian into difficulties in this locality.*

We think that albanian language didn't influence and couldn't influence over the dialect of rahovecians, except served this dialect with necessary words. Those expressions which are heard as words and phraseologisms, or short speeches, different phrases etc., inside rahovecinian, are remainings of labnaian language which didn't assimilated, because of interruption of the further development of rahovecinian for which we remind you as it was mentioned above, different historic changes happened which started the World War II.

Phraseologisms and other linguistic elements, that we face make us strengthen our conviction that rahovecians in all that spiritual composition they have protected and enveloped albanian language. As a convincing proof is the fact that rahovecians don't know and don't want to sing rahovecinians. They sing albanian all the time, in weddings, in national feasts and religious also (ilahi- songs of Shii sect)

WE'll give some phraseologisms and expressions in rahovecian dialect with an albanian word in the middle: *ti beše shko e eja si Adem Peja* (you are, come and go like Adem Peja), *fatbardha nana za tebe* (lucky mother for you), *mu s izgubela fija* (he lost his mind), *nikat ne vidaja dit t'bal* (may you not see a brighter day), *nemoj da binaš fjalët si Demushi, punt si kerkuši* (don't make the words like demushi and deeds like nobody), *nema ni in vjet* (he's not hundred), *ga udarili msiš* (i ka ra msysh), *ne moj da çiniš hajgare* (don't joke around), *idemo Shkup e n'Shkoder*” .

As it's seen by the given examples, rahovecians when they speak and the phraseologisms they use, in lacking of finding immediately of the right albanian word they express their thought using rahovecinian.

At the end of this paper we could fully claim that standard language in this period of globalization is in danger because of the bread language (bussiness and economic language) which day by day is taking heart language's place (mother toungue)