

ABOUT SOME ASPECTS OF "LANGUAGE OF WOMEN" IN A MIXTURE OF PRIZREN TOWN SURROUNDINGS

MuharremGashi

Email Address: rremi_77@hotmail.com

Abstract

Gender and age, affect the social communities divisions, which are sources of group speaking it is already known that the educational status, reflects the linguistic behaviorist the higher the educational level is, the higher is the level of linguistics reflection. U. Labovit theory is considered essential in the most stressed sensivity role of female spoken language such as in familiar relationships and other different situations; were we can specify the clearest expression toward the social circle, taith and advantages of the other gender. The educational spoken level of females in Prizren city and area is quite the same to the spoken level of all kosovar females. It`s very important for human beings the place where he is born, the environment where is grown up and start to learn speaking, because without this social environment, people wouldn't talk at all, as in case of the children sosied wolves. The conservative side of the society is a phenomenon that has divided women, not only by gender, but also by social status, i.e. works and responsibilities. This means the women deal with housework and nothing else. In highlands (our north) the Kanun is still respected and functional. And when our tradition is eddied to this what we provides a darker surface. In the spoken female language aspect there is a stress on the spoken language of young women, especially new brides that don't have any children yet. They mainly respect the "rules" of speaking such as talking in a low voice, smooth behoriour, and being kind and gentle to everyone. This behoriour in the speaking of Prizren is better found in events as Pergim (beby born), kanagjegj (the night before the wedding) and weddings. Brides one put in a row where can clearly be seen, stay there without moving, the greet but very carefully, take cringe to the relatives etc. these actions make them special. All this is seen by all the people especially by unmarried girls, who gather and sing these behaviours:

/E ka Afërdita o: një pikë n`ball`

Ani nuk na la o: shoqe n`mahall`!//

Prizren)

(Billushë-Kodrinë,

This is the nature of the spoken women language. Due to these circumstances they live their bridehood. The bride is not supposed to speak, even though they are trying to make her speak. If they can make the bride speak, then they are going to lought at her, because every behovious is critisized:

/Nusja Ali agës dimijat me topa

N`ren`in e nuseve po duket si shota!//

etc.

(Vlashnjë, Prizren)

Keywords: *language of woman, speaking, female spoken, educational status.*