

Some Approaches Between Cham, Arbëresh and Arvanitika within the Standard Literary Language

Edlira Troplini (Abdurahmani)

University "Aleksandër Moisiu" Durrë
Faculty of Education
E- mail: edlira.troplini@yahoo.com

Abstract: *The regional dialects are not all equally oriented toward the standard language. The orientation towards the prestige language is appropriated to the life of each of the dialects. The more the gap between the standard language (the general Albanian) and the provincial dialects, a side or of the Diaspora in general, the greater become the semantic differences, thus increasing the difficulty in communication. What attracted us most is the pace of change. A considerable weight in developing and changing all linguistic varieties have mainly the extra lingual factors. There are these factors that make some of the dialect have the development towards general Albanian slower in comparison with other dialects. A typical example of dialects to consider is the psychological factor as well, which relates to the cause of the displacement of these populations with the same fate, is not the same, but determines them the same. Privilege for such dialect is the fact that they are innovative and conservative at the same time, so there is a convergent relation between the new and the old generations. On the other hand, this relationship is never seen outside the report provincial culture- civic culture, as language itself can not be seen outside the report language - culture, language - thought. So the starting point for all problems in sociolinguistic perspective is the way these communities are integrated within the host communities.*

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This study comes after a deep work in the dialect of the coastal region of Epirus in southern Albania,-Chams, as one of the first studies in sociolinguistic perspective. For the geographical description of Cham province, we have preferred what comes from the elderly today, "Chameria is situated from Shalsi River to the black stones in Preveza" (Qemal Haxhihasani, 1971). They often cite one of its side "e ndërsme sides." According to science language "the ndërsme" is "upland Chameria", while the western part lies in the lower areas, it is called "fields", or "true Chameria (Selman Sheme 2008). E. Çabej according to Albanian phonetic laws mentioned the continuity between the two terms Thyamis - Cham: "*Cham - Chameria, Cham, and Çamërisht, the name of the most southern province of Albania, its people and the dialect of their own. As first was considered by M. Leake (Researches in Greece. 1814, p. 13, according to Shpresa Hoxha 2007) is the reflex of Thyamis, the ancient name of today's Kallama River. This verified the Albanian autochthony. (sh. Bul. I Univ. Shtet. të Tiranës. Seria. Shk. Shoqërore 2 (1958) 61*" (Egerem Cabej 1976). Today's Chameria is the Thesprotia of the ancient Illyrians. The names of mythological and historical figures also prove this.

The division of boundaries at the London Conference in June 1913 fragmented Chameria. Terror crimes in Chameria in May 1944 were unprecedented and unheard. After these massacres, many Albanian families of Cham cities were forced to flee to Albania (Hajredin Isufi). Political borders of 1913 resulted not only in the economy but also in the demographic composition. The calculation of population data shows that the number of Cham population in Albania, or Epirus Chameria (Greece), Turkey and the diasporas (USA) exceeds 700 000 inhabitants (S. Sheme & A. Hyseni 2008). Tragedy has followed and continues to accompany the people of this province when they wandered in the form of a *dishevelled diaspora* (term borrowed from Shkurtaç) throughout the Albania. Their painful history has been the key points of the interviews, surveys, etc., Because only when they recall the painful years, they forget everything, confesses a Cham that flowed naturally.

As a preserving dialect, Cham approaches and creates us numerous opportunities. After the observations of the static situation, we concluded that Cham dialect is preserving. This feature became the starting point of this study, which has to approach this dialect with the others similar to it. Nowadays, we compare Cham to a

mixture of old Albanian authors, Arvanitika language and a mixture of Arberesh. As advised in the years by the mentor and associate academic Gj. Shkurtaj. He stated in one of his references: *the Cham dialect, continues to maintain today, features of an overcome stage of Albanian (Edlira Troplini 2010), features that, in the course of years, in many provinces generally in the central Albania are alienated sheds that now surprise us (Edlira Troplini 2010). Even younger age, when they hear it, they seem to read the first book of Gjon Buzuku (Edlira Troplini 2009). Certainly, these phenomena may be only encountered in a few dialects of Arbëresh diaspora today. This preservative (conservative) character (Troplini 2009), and other special features of Chameria are a good appeal for dialectologists, but also for historians of the Albanian language, phonetics (Eqerem çabej 1957, 1958) and scholars of popular culture, etc. (Shkurtaj 2008)*

In this regard we are interested in some works of Albanian and foreign authors, such as Johann Georg Von Hahnit, respectively Albanesische Studien (Albanian Studies), Franz Boppit, as *On the Albanian language in its kinship ties*, Heinrich Karl Theodor Reinholdit entitled *Noctes pelasgicae* (pellasgian nights etc). But even early, these are William Martin Leak (1777-1860) and Francois Pukëvili (François Pouqueville, 1770-1838). While some of the most popular figures and Albanology linguistics in general, who have given their contribution either directly or indirectly in-depth study of this language in terms of spoken language are: H. Pedersen, E. Çabej, Q. Haxhihasani, F. M. Rrapaj, F. Dyke, N. Stylo, N. V. Falaski, A. Llalla etc.. Valuable contributions to the Chams and Cham language have given other prominent thinkers as Hasan Tasini, Bilal Xhaferri, Muhamed çami, Selman Sheme, Gjovalin Shkurtaj etc.

The question is, "Can we classify all the Cham speakers included the diaspora, as speakers of a particular community?"

To answer the above question, we find very helpful the Lyons' definition about the social community: the linguistic community is defined "all people who use a given language." (John Lyons 1970). On the other hand, different linguistic communities intersect and overlap with each other, therefore, "each individual creates his systems of verbal behaviour in a way that they resemble of those group or groups with who may wish to identify." (La Page and Tabouret-Keller 1985). We also share the same the opinion with professor Rrokaj who asserts that geographical criterion is not always a functional criterion in identifying a spoken language. (Shezai Rrokaj 2010).

We consider preserving, a feature that unites utterly in a common denominator all the dialects. For all these we have highlighted the values they conserve, before they undergo extinction in the future. Of course, on the other hand, we are aware of the fact that dialects will disappear and others will arise, but due to a late documentation of the Albanian language and all the other problems still unsolved, especially in the field of linguistic history, we must precede this risk. As Berruto says, "different languages and cultures, even those of minority should be preserved and protected and not push them towards extinction." (Gaetano Berruto 1994).

The strength, which characterizes Cham dialect and Arvanites dialect in Italy, is a preservation and conservation and on the other hand, the development of these dialects under the pressure of linguistic and extra linguistic factors etc. This feature is not only a feature of these dialects, but all Albanian minorities everywhere.

In today's Cham, we distinguish some elements of the early Albanian. To verify such a thing, we have made an approach between the Cham dialect and the oldest Albanian authors, namely, *Meshari* of Gjon Buzuku (1555). By this approach, we have noticed these common occurrences (Troplini 2009):

-Conservation of long vowels. Buzuku: meh chaat chleneh 188/31; baasi 4b28; teh paah Lih tatti tpaemenit 29b42 etc. tagdiir, undiir, cihuur, buhaar; of shpii (given), do vii (do vent) (will come), i lii (left):

-Lack of vowel y: Buzuku: sutë emii 4b41; Jo ata ta ç hin për gojë pëgan nierinë, por ata qish del 74a15; Cham: n'at qitet qi t'thash ù ti ;(someone mentioned and he appears)

-Buzuku forms were replaced by the personal pronoun I like Cham. Therefore, in both dialects we find it without epithesis - në: atah nëh janë xhudhi edhe u jam... (Buzuku); ù të kam si vajzat e mia tashi (Cham);

-Preserving I, the old intervowel: fëmilë (fëmijë) (child), bilë (bijë) (daughter), kuel (kuaj)(horse), rrumulë (rremujë) (mess), milë (mijë)(thousand), palë (pajë)(dowry), valë (vajë) (weave), golë (gojë)(mouth) etc.

-Lack of -j, with emphasis on certain finite words, such as *shtëpi-shtëpia* (house), *qevërri- qevëria* (government), *Çamëri- Çamëria*(Chameria), *Parmëthi- Parmëthia*, *Hasimea*, *Gjulea*, *Fatimea* (names used for girls), *nuse- nusa* (bride), *dele- dela*, (sheep) *lule- lula* (flower), *maçe- maça* (cat)etc. Buzuku,-the enclitic e with o-in the verb in the imperative of uniting without a consonant j: *huchoe*.

- Maintenance of consonant trunks kl, gl mainly in words such as *kle- qe* (ishte)(was) , *kleçë- qeshë*(been), *glisht- gisht*(finger), *klumusht* (*qumësht*) (milk), *i glatë*(i gjatë) (long), *kliçe* (kyçe) (wrist), *glëmbi* (gjëmbi) (thorn), *i shklier* (i shqyer) (torn), *i shklarë* (i shqarë- i shkarë)(batty), *klishtë* (qishë-kishë) (church)etc. Buzuku: *i glatë, endiglo, gluhë, clissë, klai/ klanjinë, glunjë* (me zrdtunë mendetë e atyne qi të ndiglonjinë);

- Some visible concourse between the two dialects is observed in the conjugation of verbs, mi: *kam, jam, thom*, konkretisht tek format: *jeshe, ish/ jeshëm, jeshët, ishnë; kesha, keshe, kish/ keshëm, keshët, kishnë, kleva, kleve, kle, etc.*

- In both dialects are found forms of stigmatic aoristic: (Buzuku) *u mbeç, gjegjsh, erdhshë, u paçë, u gëzuoshë, u mplakshë etj.* ; (Cham) *i thaçë, ia thaçë ù, t'e thaç ù më parë, do viç me mua; do të shkruaç ti; do t'inçizoç ti...; u bëç (u bëra), u mplakç, u merruaç, u lodhç, u poqç etc.*

- The presence of the verb *gjegjem* and the frequent use of the verb in today's Cham still bring us the old language of "Meshari".

As the researcher Selman Riza cites , we find a mixture of some typical elements of Buzuku, even a mixture of Cham which are some characteristic elements of Cham language as: the presence of "syntactic" emphasis (*jo moj/ çish i strehōjē:m?*); a few unchangeable words of speech, as: *shklata, çish, eni, oj, nek*.

All the approaches discussed above demonstrate the proximity between the two dialects, therefore, the closeness between the two dialects in the earliest stages before Buzuku.

On the other hand, researchers have confirmed that Buzuku's works exceeding the period of explicit evidence like Guilielm Adës, in 1332. *Albanians have a language different from Latin, but in their books, they use the Latin alphabet*. Some other hypothesis as the researcher Niko Stylo through Cham and Arvanitika extends the prior research of Buzuku time, looking at old Albanian elements or Pelasgian to Greek, and reaching some etymological conclusions. He explains that many Greek words considered as *perister, varka*, etc are clean Albanian words. Therefore, for *për er ster* means that was thrown to the wind, meaning the great queen of Pelasgians or Albanians, Peristera, which wears a crown with wings of a dove. The word *varka* comes from the Arvanit word *bark* that means boat, as Homer writes (Niko Stylo, 2007). It is of great interest is the way the author interprets decorated mosaic floor of a small basilica church, near a castle in Shushica, southeast of Vlore, which dates from the 6th century AD and nowadays is in the National History Museum in Tirana. Here we see a figure, a person adjacent the image and a text, which scholars have taken as the name of the person who is in the picture, that the author is great man, the eighth king of the Pelasgians, named Beot. Transliterated text of the Latin alphabet writes: *a paq ke ash ose a paq ke atsh (aç)*, pra, *ha pak, ke të hash*, means eat less, you eat, which is the basis of Spartan philosophy regarding lifestyle. (Stylo).

Therefore, we have favoured a different approach between this dialect and that of Arvanit. First let's explain briefly the names by which are called the Albanians of diaspora.

Liku states that, "Greeks first called on all neighboring Illyrian tribes that spoke a common dialect, shared their customs and the way of living with *Albanoi* tribe by the names *Albanoi / Alvanoi, Albanites* or *Arvanites*. Later on the name *Albania, Alban* was borrowed by Italians from the Greeks and then by other people of Europe from the latter. (Hoxha: 2007). "The distinction of names of *Albanians, Arvanites-allvanos* relates to a historical fact: the region of Chameria remained outside the territory of present day Greece after declaring its independence in 1821, which in subsequent years remained under the control of Turkey. This was also the reason according to him that the Chams were called *allvanos* and not *Arvanites* (Llalla: 2007). On the other hand, according to the author the name *Arvanites* and not *Arbereshe* accounts for the fact that the Greeks pronounce letter B of Latin alphabet as V. Instead, the Turks called Arvanites *Arnaut* or *arnavud*, whereas orthodox Arvanites of Constandinopole and Egypt were called *Greci*. After these data let's proceed with

some common linguistic phenomena between the texts of Reinhold and modern Cham dialect (Ardian Klosi 2005). Among the most remarkable phenomena worth mentioning are:

- The strong consonant *h* (χ), which differs from the strong Albanian *h* marked by Reinhold sometimes with χ and sometimes with *ch*. Klosi has regularly presented this sound with *h*.

- *ng* group, which according to Klosi is marked sometimes with \check{c} and sometimes with *k* by Reinhold, but the author in case has simply marked it with *ng*: *nga*, *ngalkonj*. Regarding this phenomenon, we think that this is the case of the assimilation of *ng* group, which also occurs in the Cham dialect, as a result of which we have once *k* once *g*: *nga* > *ka*, *ngarkoj* > *garkonj*, *ngas* > *gas* etc..

- The regular use of *-i* instead of phoneme *y* occurs in both dialects, except that in Reinhold in rare cases this sound appears: *tharëtyrë*, *vëryt*, *fëndyell*, *detyrë* etc.; we should not forget that in the Cham dialect instead of it we find the vowel *u*: *dusheme*, *duqan* etc..

- The preservation of the unstressed vowel *-ë* in final position: *dhelpërë*, *këmbëtë*, *gjatorëtë*, *të parëtë* etc..

- The conversion of vowel *-ë* into *-i*, in the root of the word: *një*, *njiut*, *njira* etc.. From the data collected in the Cham dialect we have today *njira*, *nji-it*.

- The *gl*, *kl* groups are preserved: *i glatë*, *klishtë*, *klumësht* etc.

- As regards the phenomenon of assimilation likewise in Reinhold we have the assimilation of consonant groups: *mb* > *b* (R: *banj*; in the Cham dialect: *bi*); *nd* > *d* (*donjë*), *nx* > *x* (*xuar*) *xv* > *x* (*xarris*). Regarding groups *mb* > *m* (*mërda*), *pm* > *m* (*jammë*); in the Cham dialect we have: *mb* > *b* (*bërna*), *pm* > *mn* (*jamnë*).

- In the Cham dialect we observe as well *q* < ζ and *c* > ζ (*qysh-çish*; *cili-çili*).

- Metaphonia is a phenomenon equally active in the Cham dialect too, even in the same words, e.g.: *kulaç-kuleçe*, *çurap-çurepe*, *shatë-shetër*, *peshq-pishq*, *i glatë-të glet* etc..

- Even in the Cham dialect we find the avoidance of dative and instrumental case as in: *vuante ka uria*, *e muarë sish* (Reinhold: *jashtë nga mëkatit*);

- The accusative ending for the male nouns is *në*. This is often assimilated to *ë*, as in the Cham dialect: *ciapnë*, *varmë*, *gjatorë*, *burrë* etc..

Verbs that denote in Albanian that the subject is affected by the action in past simple as in Reinhold often have the ending *sh*: *u dogjsh*, *u poqsh*, *u zushë* etc., the same form is also found in Buzuku (Ardian Klosi 2005). The ending of the verb in past continuous, third person has remained the same as in the Albanian of Peloponnese in the speech of old Chams: *lij*, (*linte*), *mbaj* (*mbante*), *vej* (*vente*), *vdis* (*vdiste*), *piq* (*piqte*) etc. (Edlira Troplini 2010). As regards past simple, the ending of third person singular emerges in the Cham dialect nowadays in verbs with diphthong *xuar*, *muar*, *suall* etc..

- Regarding the construction with *pa* we notice that they are very much present in the Cham dialect. We think that in the examples *pa të pienj*, *pa t'e ndiejmë* treated by Reinhold, we are not dealing with the pattern *pa pyetur* (*without asking*), *pa ndierë* (*without feeling*) (as explained by the author), but with a special pattern of the Cham dialect we encounter quite often at the time being: *pa t'e ndoqi me vrap* (*immediately chased you*), *pa t'ia dha të qarit* (*immediately burst into tears*) (*pa* = *immediately*), *pa t'e qëlloi* (*hit you*) etc..

While analyzing the manuscript of Reinhold the researcher Klosi speaks of "vivacity and rhythm of the spoken language", which he thinks has to do with vivacity and rhythm of Patër Basil (collector of Reinhold's arvanitic texts). This brings us immediately back to mind a similar feature that the well-known scholar Riza Selman classifies as a feature of Buzuku's individual pronunciation, but in fact in all this years of studying and getting acquainted with the Cham dialect I have reached the conclusion that that we are neither dealing with Buzuku's individual pronunciation (Riza Selman), nor with vivacity and rhythm of Patër Basil (Ardian Klosi 2005), but with a characteristic feature of the old Albanian.

As seen from the examples, many phenomena were similar to the dialect of Buzuku. Therefore we are listing some common lexical words between the Buzuku Dialect, Reinhold's texts (R.) and the modern Cham dialect as: *Botë* (*dhe*)(*dirt*), *çep* (*sqep*) (*beak*), *dreç* (*drejt*) (*straight*), *nglaturë* (*shtrirë*) (*laid*), *nguaq* (*squaq*) (*fry*), *fëmilë* (*R.-fëmiljë*: *familje*) (*family*), *glanë* (*ngjanë*) (*looked alike*), *gjator* (*gjahtar*) (*hunter*), *gjegj* (*dëgjoj*) (*listen*), *nuku* (*R. nëkë*: *nuk*) (*non*), *njegulli* (*R. mnjegull*: *mjergull*) (*fog*), *parë* (*përpara*) (*in front of*),

pluhurë (R. plëhurë: pëlhurë) (canvas), *pishq* (peshq, -in Chams in Chameria), *qesh* (vë në lojë) (tease), *thom* (them) (tell), *u* (unë) (I), *u-ja* (urija) (famine) etj.

Many similar phenomena appear both in the Cham dialect and in certain dialects of Arbëresh. An interesting toponym that unites arberesh and Arvanites and therefore both relevant dialects, as evidence to overcome phases of Albanian, is St. Mitri of Koron, a toponym preserved from the Arberesh of South Italy originating from More, or today's so-called Peloponnese in Greece.

Thus, we have noticed that some common phenomena between the dialect of Leke Matrenga (M.) and the Albanian of western Peloponnese (Ardian Klosi 2005), match well with the modern Cham dialect, specifically some words and phonetic phenomena within them, such as *Botë* (dhe- u) (dirt), *glas* (gas, ngas) (drive), *helmonem* (helmohem) (get poisoned), *ishtë* (është) (is), *klënë* (qënë) (were), *psonj* (M. mbsonj, R. mbsonj, mpsuaritë,- mësoj) (learn), *nuku* (M/R. nëkë, nuk) (non), *përzierë* (takuar) (met, past participle) *pra* (pasataj), *rerazë* (gënjeshër) (lie), *sherti* (M. sherëtinj, R. sherëti, psherëtij) (whisper), *dergjej* (lengonte) (languish), *thom* (them) (tell), *u* (unë) (I), *u-ja* (urija) (famine), *vashëzë* (vajzë) (girl), *vetëhe* (veten) (myself), *jatri* (barë, ilaç (medicine), in Cham dialect we also have *jatro*, - mjek (doctor)), *kurm* (trup) (body), *pisë* (i zi sterr) (dark) etc..

An interesting issue to be addressed is that of common graecism of both dialects used in the modern Cham dialect as: *aguridhe* (e papjekur) (immature), *allonar* (korrik) (July), *dhaskal* (mësues) (teacher), *dhimon* (R dhemon, - shosh), *dhiplo* (dyfish) (double), *fahji* (h-X, R: fajil/fagi,- gjellë), *farmëk* (e hidhur) (bitter), *kallmar* (R. Kallamar, type of dessert), *kallathe* (shportë), *karfos* (R. mbërthej, gozhdoj (hook, hammer); in the Cham dialect sewing thick thing with a big needle: *i karfosa dushekët*), *kurm* (trup) (body), *lavomë* (plagë, nuk shihet me sy) (wound), *migladhë* (R: migdhale), *nikoqir* (i zoti shumë) (capable), *pis* (skëterrë) (darkness), *qerdhes* (fitoj, e qerdhese- e fitove) (win, won), *taks* (taks diçka dikujt) (taxing something to somebody).

In the above data draw attention some words that we think that in Cham dialect sometime might have been like the dialects of Buzuku, Reinholdit, Boçari etc., but in the dialect of today they have changed under the general Albanian. So is the case of the word *qell*, which in Cham dialect we find in the form *sell* (Albanian verb - to bring), *shtrenjtirë / të shtrenjtëtë*; in cham dialect: *ngursier* (saver), *fufjuakë / fufuvajkë*; in Cham dialect: *kukumjaçe* (owl); *i halkomtë*; in Cham dialect, *bakwr* (copper); *amarti*: in Cham dialect: *gjunah* (sin). These examples, but also many others like these, indicate that the developments within each of the dialects cannot be avoided.

Referring always to the conclusions about Cham dialect, we are listing below some common phenomena between Cham dialect and Dialect of Arberesh, through the phenomena highlighted by prof. Shkurtaj in his advanced study dialect of arberesh - "Arberesh Discourses ". Both dialects seem to have the following similarities:

- Lack of phoneme *y* and the use instead of it of the phoneme *i*: *grika*, *frin*, *gjims*, *bin* etc. (Lambertz, Demiraj, Solano, Altimari).

- Preservation of older groups *kl*, *gl*: *Gluha*, *glishti*, *klishal*, *kliçi*, *Kloft* etc. (Lambertz, Demiraj, Solano)

- Preservation of sound *l* in words like: *bilë*, *gole*, *ndëlesë* etc., a phenomenon which appeared parallel innovation in both dialects: both in Cham dialect and dialect of the Arberesh of Hora.

- Regarding the two preceding phenomena, areal storage, Solano considers the maintenance of the consonant *l* as well in the groups: *pl*, *bl*, *fl*, *pl*: *plak*, *plëh*, *bluanj*, *blenj*, *flutur*, *flamur* (Solano)

- The so-called locative case: *ndë dhet*, *ndë kamaret* (Demiraj etc.).

By the same text we add a few other common phenomenon among Cham and Arberesh dialects, which we find in the monograph "The dialects in Italy" (Gjovalin Shkurtaj 2006, p 161). In the dialect of

Marceduza there are observed these concourses (Gj. Shkurtaj 2006) - lack of phoneme */y/*; the phonemes */a/*, */e/*, */i/*, */o/*, are short before and after the emphasis in Cham dialect as well; they are long when emphasized; the phoneme */ë/* first emphasis position has the same trend as in Cham dialect to pass in */i/* (*kijo*); in Cham dialect is still preserved the terminal *ë* as: *bukënë*, *ditënë* etc; within the composition

of the word is highlighted the platoon *ua* by emphasizing the phoneme *u*: *dual*, *martuarë*, *ndërtuarë*, *grua*, *duamë* etc; the platoon *ie* with emphasis on *i*: *shërbier*, *krietë*, *ngrie* (*grie-Cham Dialect*), *thier*, *shklieret*.; the conservation of old groups *kl*, *gl*, using the the short form *-u* of the personal pronoun "*Unë*" (in this dialect the author noted the use of a different form of the personal pronoun *Unë*, the form *ure*).

In the dialect of **San Marzano** except such phenomena are observed such concourses: the passing of the stressed-*e* into *ë*: *dhëmb*, *brënda* (*bërna*), *gjëmb* (*glëmb*), *zëmbra* etc; the passing - the stressed *ë* into the stressed *u* and the stressed-*i*-into the unstressed *-u*: *shurbej*, *kushtu*; *urizi* etc; the maintaining the early length of pronounced vowels, especially in the overtly terminal syllables; the maintaining of neutral gender in a few words as *të parët*, *të klarët*; some conjugation's paradigm of verbal forms completely similar to today's Cham dialect (which are not the only ones): *u vata*, *ti vate*, *ai/ajo vati*; *ne vatëm*, *ju vatët*, *ata/ ato vatën*; *u pava*, *ti pave*, *ai/ajo pavi*; *ne pavëm*, *ju pavët*, *ata/ ato pavën*; *U trëmbemë*, *ti trëmbë*, *ai/ajo trëmbetë*; *ne trëmbemi*, *ju trëmbeni*, *ata/ato trëmbenë etj.*; the form of the past in the passive voice: *u ka bënë* (and here the participle of the verb *do-* *bëj* is the same as in Cham language); resemblance to adverbs, prepositions, numerals, conjunctions etc. (Gj. Shkurtaj 2006, p 181); similarities in vocabulary (here are included the words that are distinguished by phonetic features characteristic phonetic of both dialects), as: *Dhez*, *gjegj*, *dërsinj*, *duami*, *frin*, *glemb*, *glisht*, *klumusht*, *kliç*, *krie*, *kushtu*, *ljip* (*lip*), *nguqet* (*skuqet*), *nxiret* (*nxihet*), *si*, *shomi*, *urja* (*uja*, *uria*), *valje* (*valë*, *vaj*), *ve:* (*vezë*), *ble:t* (*koshere*), *gjellë* (*jetë*), *se di:j* (*se dinte*) etc.

The affinity between these dialects proves once again the confirmed fact of researchers: the affinity between our dialects in early times (Çabej, Riza, Ismaili, Lafe, Demir, Shkurtaj, Beci, Mansaku etc..). Regarding the Dialect of arberesh, Çabej protects the opinion that both dialects of arbërisht and arvanitish belong to southern Tosk dialect, with multiple common points with Cham and lab dialects, but on the other hand he says that, "*the equality Arberisht – Tosk dialect doesn't explain everything in this issue. ... There is room for differences of more than one view*" Although: "*the most founders of settlements Arbëresh derive from the coast of Vlora and surroundings, till Preveza in Chameria and from the respective hinterland.*"

We deny the view that the dialect of arbërisht is a dialectal form in itself, but we think that we are dealing with a variant of a dialect. And this is a conventional label if we refer to *its main fund* created, by distinguishing it *from the element brought with it, as confirmed by prof. Shkurtaj: historical documents mention the immigration of Albanians from Kruja, Shkodra, Durres etc to Italy.* (Gj.Shkurtaj 2006)

Even Demiraj explains the change of phenomena between the different Arbëresh dialects with the fact of Albanian origin from different areas. The author provides an example of preserving feature of vowel *a* before nasal consonants in the dialect of Vakarico that differentiates this dialect from other dialects, for which Eric Hamp thinks that "*the group of dialects of Tosk*" (Gj.Shkurtaj 2006), and treats to this dialect the feature of nasality, namely reflex / *ae* / of the phoneme *a*, as divergence of this dialect.

From this data processing, we think that this very sensitive issue continues to seek answers and the problem should be addressed to the origin of displacement. **We think also that there are Gheg elements, which are nothing but the reflection of the situation** of the penetration of Arberesh out of the border in different time phases. However, such a thing should be proved only advanced studies related to such issue.

But how does the situation of these Albanian dialects appear within the standard?

Sociolinguistics has frequently done and continues to make object of its study the relations language-dialect (Gjovalin Shkurtaj 2003). In the study of these dialects, the relationship of dialect-standard language draw attention to similar problems, already present in all dialects (by their tendency to orient toward the standard), and on the other hand, for those specific features only to the Chameria dialect, the Arvanites dialect, the dialect of arberesh, all dialects of Diaspora etc.

After a thorough study of Cham dialect for several years, we reached the following conclusions: Besides the two variants or types of speech, the traditional version and new one of this dialect displayed prominently a third process as well, which is as important as that of the presence of the two firsts. In the conventional way we called it "a process of mixing (interaction)", which plays the role of a communicator

between the archaic dialect and the moderated Cham dialect..This is a process that is subject to continuous funnel; a natural and necessary process that decides on those phenomena which will be subject to wastage, conservation, innovation, transformation, change, bilingual situations, violations of the rate of speech, etc.. These last ones are always controlled by an official rate, but also a civil one.

Regarding the Arberesh dialect I think that Kostallari has said everything in these lines:

... The arberesh are distinguished and will always be distinguished by their endeavor to preserve the mother language, to preserve the national inherited values of the tradition and, in particular, in the attempt to assimilate somehow the national standard, a unified language common to all, making it an irreplaceable tool of ethnic self-conservation..... following always the example of national tradition. "(Androkli Kostallari 1985)

As for the dialect of Arvanites, the issue is more complicated since, making a comparison between the Arberesh in Italy and Arvanites in Greece, we think that the latest ones are really are "unlucky" (term used by Altimari) *... To the Arvanites miss two conditions: religious difference with the Greeks, with whom they coexist and an identity amplifying founding myth, as has been the myth of Skanderbeg to Arberesh (Altimari 2010)*. So, despite the same fate, the two dialects life has not been the same: *... in Greece, the political and cultural climate to Arvanites,has not been historically so tolerant as occurred in Italy. Though they speak their language, along with the Greek language, they are not treated by the Greek state as a minority,..... this attitude of Greek politics conflicts with the respect to multiculturalism and multilingualism in European institutions, that is a practice of our modern society as well* (Altimari 2010).

From all this, finds explanation the rational attitudes of some linguists, an at certain times the ours as well, regarding the preservation of these dialects: *Wind of change and growing contacts between the Italian element and Arberesh one blows with fury and tries to grab local identities An awareness of families and the entire community is required, a spontaneous and convincing commitment to the best of language that is today threatened today* (Costante Fortino 2011)

Despite the circumstances that accompany these dialects, the standard language plays an important role in unifying the language and leveling the ethnic differences in speaking. We reached this conclusion not only by examining the report "official Albanian" and "regional dialect", but also through a screening test of differences in linguistic behavior of individual the performance it could have as the bearer of a significant lingual deficit, as part of such a social community.

The more evident the gap between the traditional and the literary version, the more frequent are the linguistic prejudices of individual behavior. Linguistic deficit (social) is more pronounced in the dialects under consideration. Indeed, *the conflict between the values of the group based on regional, social and national values, the national values prevail at the expense of less powerful group* (Richard Hudson, AR, translated in Albanian in 2002), but on the other hand, this assertion is more or less sensitive in adaption with the life of each of the dialects. The regional dialects are not all equally oriented towards standard language.

We have been always convinced of the crucial role extralingual factors in the life of the Dialect, one of which with considerable force in the conservation of the dialects in question, is the psychological factor of the displacement of these populations with the same fate (although the purpose of displacement is not the same), that determines the dialects. Certainly, in preserving a dialect affect inevitably other extralingual factors having the root to the first, so crucial to this process, such as: love for the land of his ancestors, the pride of being Arberesh, Arvanites, Albanian, Cham, etc. After this, the most diverse problems to be addressed are: issues of dialectal bilingualism, ways of integration, the kinds of linguistic inequality, conformism and individualism, quantitative problems of the speech, etc.

We are dealing with a variety of factors, which lead us to interesting conclusions about the nowadays relationship, *the regional dialect* of a certain type (in our case, Cham dialect), *ethnic dialect .. etc: Albanian-language standard*. The standard fulfills successfully its function in our institutions and its unifying tendency prevails. During observation in educational institutions the students of Cham origin could be identified either by their surname, or during a long-term observation of the Dialect of any sliding of the case of any

phenomenon, largely phonetic. Even among the dialects in question are clearly distinguishable the features of two variants or types of speech, the traditional version, which highlighted the lasting preservation of elements of the old version and new version (Gjovalin Shkurtaj 1998), which reflects wider the transformations and the changes of the system under pressure of macrosystem (Gjovalin Shkurtaj 2000). Although they are found in different environments of a culture, a language and a different way of life, under the pressure of a bilingual situation or constant diglossy, these dialects are regarded by us as infinite deep wells, to which the more it digs, the more we are attracted to them.

In conclusion we can say that the for the study of Albanian language plays an indispensable role each of its dialects. For Albanian language and its history of development, where Arvanit dialect can help us, cannot come to our aid the Arbëresh dialect, where Cham dialect can help us, cannot help us the other regional dialects. We support the opinion of prof. Altimari or prof. Kostallari etc.. when they claim that, in this dialect has no phases, no development toward the Albanianin general, as it happens with all the dialects of the Albanian language dialect as a whole, but on the other hand we think that the development towards the general Albanian general of those dialects is not missing, buy it is defined less or more as sluggish.

And finally, we can say that the ratio between the provincial dialect and the standard dialect cannot be seen outside the relation regional culture and civil culture, as language cannot be seen outside of the relation language-culture, language - thought.

Another typical example of this are the linguistic differences related to the field of linguistic prejudice. The first who has studied such a distinction was Basil Bernstein, which argues his hypothesis of linguistic deficit, throwing his first socio-pedagogical ideas (B. Bernstein's by Gabriela Klein 1977). The assertion of Bernstein on the relationship between the expressive lingual capacity and psycho-social experience is not new. He is present in the thesis of linguistic relativity of Sapir Whorfit. (Gabriela Klein 1977).

Carriers of this deficit have been the Chams for 50 years to us. They were called the supposed strangers. Carriers of this deficit remain to this day the Albanian minorities everywhere, migrants etc.. But it has never prevented them to be integrated and to survive, or to be successful (Edlira Troplini 2010). This deficit has not reduced their performance at school, at work, in life, to the extent it becomes a limiting factor. Of course, individuals for which we are talking about, pay a great tribute to defeat this kind of difficulty, compared to the rest of the privileged. We reached this conclusion without denying the influential strength of *layer* factor in the language.

The analysis of the so-called sociolinguists on this issue would not make sense without Giglioli's opinion *that it is difficult to come to satisfactory conclusions of language policy, as long as the political, economic, and social level is quite different for different countries. Programs and projects of linguistic planning should be such as to suit individual countries.* (P.P.Giglioli 2000)

Types of inequalities in discourse are diverse and therefore standardization policies can not only be education policy, but they can be lingual in a broader context, in order to serve all speakers, including the Diaspora.

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