

A Historiographical and Cultural Overview of Old Albanian Writing

Dr. Anisa Kosteri¹, Dr. Zamira Shkreli²

¹Department of Linguistics, Faculty of Social Sciences, University of Shkodra "Luigj Gurakuqi", Albania, anisa.kosteri@unishk.edu.al

²Institute of Albanology, University of Shkodra "Luigj Gurakuqi", Albania, zamira.shkreli@unishk.edu.al

Abstract

The northwestern dialects of Albanian stretch from Plava and Gucia in the North to Mat in the South, from Tivari and Ulqini in the West to Nikaj-Mërtur and Pukë in the East. This group of dialects includes the dialects of Kelmendi, Hoti, Kastrati, Shkreli, Buza e Uji, Koplik, Grizha, Lohe, Reci, Rrjollë, Shala, Shosh, Pulti, of Postriba, Shllak, Temal, Shkodra, Buna Bank, Drini Bank and Zadrime. The areas where the northwestern dialects of Albanian are spoken, as evidenced by the discoveries made so far, were inhabited very early. The great Ardiaean tribe lived in these places. Moving specifically to the studies of Northwestern Albanian dialects, we see their origin at the beginning of the 20th century, although their data did not present scientific certainty. The Albanian lexicographers of the Northern region Frang Bardhi, Nikollë Gazulli and Benedikt Dema also played a fundamental role in the creation of the old Albanian literature, but the invaluable help started by Buzuku, Budi and Bogdani should not be left out.

Keywords: Albanian language, northwestern dialects, dictionaries, lexical words, gege speech.

1. Introduction

The northwestern dialects of Albanian extend from Plava and Gucia in the North to Mat in the South, from Tivari and Ulqini in the West to Nikaj-Mërtur and Pukë in the East. This group of dialects includes the dialects of Kelmendi, Hoti, Kastrati, Shkreli, Buza e Uji, Koplik, Grizha, Lohe, Reci, Rrjollë, Shala, Shosh, Pulti, of Postriba, Shllak, Temal, Shkodra, Buna Bank, Drini Bank and Zadrime.

Most of these speeches are already known and there are monographic studies published about them, such as for Shkreli by B. Beci (Beci, 1971). Gj. Shkurtaj has written monographs and problematic articles about Kastrati, (Shkurtaj, 1967), Hoti (Shkurtaj, 1974), Kelmendi (Shkurtaj, 1975) and Rranxat e Mbishkodrës (Shkurtaj, 1982); J. Gjinari wrote about Buna Bank, (Gjinari,

1971). F. Luli has published a monographic study about Postrripa (Luli, 1974). As for the city of Shkodra we have the study of its phonetic and phonological system by B. Beci. (Beci, 1995).

T. Osmani has written about Shiroka's speech. (Osmani, 1965).

Considering the Shala's speech, we only have the paper on some features of Theth's speech, (Kastrati, 1965) as well as a survey data for the "Dialectological Atlas of the Albanian language" at many points.

The areas where the northwestern dialects of Albanian are spoken, as evidenced by the discoveries made so far, were inhabited very early. The great Ardian tribe lived in these places.

Moving specifically to the studies of Northwestern Albanian dialects, we see their origin at the beginning of the 20th century, although their data did not present scientific certainty.

We will mention here Maksimilian Lambertz, about the report published in 1916 in some phonetic and morphological features of the speech of Gruda and Shoshi (Lambertz, 1916).

During his trip to Albania, he visited Gruda, Shkodra, Lezha, Kruja, Tirana, Durrës, the valley of Kiri, Shosh, Shala, the valleys of Drin and Valbona, and especially Mirdita. (Haxhi, Topalli, 2012, pg.609). Notes on the speeches of the city of Shkodra were given by Justin Rrota. In 1951 Cimohevski as well published the monograph "Dialekti i Dushmani," (Cimohevski, 1951), work which has a more descriptive synchronic character. This work constitutes the most complete publication in terms of Northwestern Albanian dialects. Shortly, the dialectological works of the period before the Second World War are few and cover a small part of northwestern Albanian.

The post-war period saw some further tracing of these areas. Here it should be mentioned the drafting of two questionnaires by Mahir Domi, Spiro Floqi, Eqrem Çabej, which served as a basis about these talks. Studies were prepared about the dialects of Theth, Shiroka, Kastrati, Shkreli, Kelmendi, Buna Coast, Postrriba, Hoti, Rranxa of Mbishkodra, etc.

Starting from 1978, in the territory of these dialects, the collection and recording of tape recorder materials began according to a special questionnaire for the Dialectological Atlas of the Albanian Language.

Regarding the location of the centers of old Albanian writing, we first refer to the relations maintained by the prelates about the state of northern Albania in the 16th-12th centuries and the following. This time in the history of our people and our country, is the period when the more than hundred-year war against the Turkish occupation had reached its peak.

The frequent uprisings of the Albanians had caused great difficulties for the rulers, but these uprisings had brought about a revival in the people, keeping alive the love for the country and for its diversity.

2. Methodology

The Albanian lexicographers of the Northern region Frang Bardhi, Nikollë Gazulli and Benedikt Dema also played a fundamental role in the creation of the old Albanian literature, but the invaluable help started by Buzuku, Budi and Bogdani should not be left out.

For Nikollë Gazulli, the Franciscan library was the main center in Shkodër, because it served the parish of Rrjollli, but also covered the parish of Shkreli (after 1940).

From his erudition, Nikollë Gazulli, especially devoted to folklore and history, concludes that Albania has a religious history parallel to that of Italy, with martyrs, bishops and its own Fathers, and says that "*ndë Shkodër t'anë kemi një Rromë të dytë në Ballkan. Këtu fillimi i Krishtnimit nis me kohna apostolike e vazhdon me një Seli Ipeshkvnore që ka një vijim të pakëputun deri në kohët e vona*" ("In Shkodër we have a second Roma in the Balkans. Here the beginning of Christianity begins with apostolic times and continues with an Episcopal See that has an unbroken continuity until recent times") (Zamputi, 1963, pg.463).

This knowledge was being materialized there in the silence of the Prroi i Thatë valley in Shkrel, where Gazulli was drafting another major work: "Toponomastic Dictionary", written under the pseudonym "Gelasius" (Zamputi, 1963, pg.463).

In 1946, after the closure of the Franciscan schools by the regime that was established, Father Benedikt Dema spent his life within the doors of the "Franciscan assembly", never separating the services of the priesthood with his passion for studies, until for a while it can be called "closed in studies". In June 1967, Benedikt Dema wanted to publish a dictionary. It was the year when the communist Albanian state closed all religious facilities and stopped following their rites. Apparently, Father Benedikt Dema had chosen an inopportune moment for the publication of such a Dictionary.

In all the study work of Father Benedikt Dema, the Albanian language, its lexical and semantic wealth, occupied the fundamental place. This automatically led to the drafting of the dictionary.

- The role of the Zadrimon clergy and beyond for the affirmation and cultivation of the Albanian language

The demand for knowledge and education was also the main aim of the clergy, for this reason, Albanian language schools were opened in addition to pastoral and religious outreach, and priests became teachers in them. The ideas of the Renaissance had to enter to emancipate the Albanian society of the time, books were published, small assemblies were also organized in the provinces and areas so that the ideas of the uprisings reached the simplest people.

We can say that this movement had a perfect organization and direction of intellectuals. In the 1920s-30s-40s, this movement reached high levels of development under the leadership of patriots and intellectuals charged with the duties of bishops Pjeter Budi from Guri i Bardhë from Mati and Frang Bardhi from Nenshati i Zadrime.

At this time, Albania has established close ties with several anti-Turkish western countries. Despite the pressure and Turkish pressures, trade develops, goods are exchanged and people circulate mainly through the help of the Catholic clergy.

Works in the Albanian language during the first centuries of the Ottoman occupation are few.

The oldest of them that has arrived to this day is "Meshari" by Gjon Buzuku (1555).

With the work of Buzuku, we have a continuity of the Albanian culture and the Albanian literature even in the difficult conditions of the Ottoman occupation, a culture that was represented by works in the humanist language mainly in Latin, which was the language of culture of the time and which was later enriched with the works of Budi, Bardhi, Bogdan, etc., in the Albanian language.

The content of the work testifies the use of the Albanian language in religious services. There are mainly liturgical parts, parts that are read and re-read only by the clergy in church services, a translation of a Latin book written in the Latin alphabet.

Influenced by the ideas of this movement, Buzuku did his utmost to create opportunities for the Albanian Catholic believers to receive the holy scripture directly in their native language. His work was not only for hearing and understanding the contents of some religious ceremonies, but also a starting point for writing the language. With his work, he tries to assert Albanian individuality. Buzuku's work has not only literary merit, but is also a bold cultural step, which is part of the Albanian people's struggle for liberation and progress.

We can mention Frang Bardhi, who *"passing through Venice and a short stay, caused a work to be printed, which he dedicated to the Doge and the Venetian Senate. The work was dedicated to Skanderbeg and was assigned to shoot down the publication that had been published four years earlier by Joannes Tomcus Marnavitus, bishop of Bosnia, who wanted to connect Gjergj Kastriot with the Marnavic family and Bosnia"*. (Demiraj, 2008, pg.25).

In order to defend the Albanianess of Skënderbeu, the author starts from reliable and numerous historical arguments, without underestimating the oral traditions.

We should also mention the reports sent to Rome for the diocese of Sapa, which contained important geographical and folkloristic information.

But his colossal work belongs to the collection of words, mainly the Albanian translation of Latin words, because, according to him, he emphasized the need to help the Albanian language, which was being lost and bastardized.

Pjeter Bogdani is the most prominent figure of the old Albanian literature. He stands out not only as a high cleric, but also as a patriot, with boundless love for the Albanian language and the Albanian people, but also as a literary scholar, as an indomitable fighter for the liberation of the country from the Ottoman yoke and for the development and progress of his cultural.

With his 40-year political activity, especially with the role he played as the leader of the liberation uprising of 1689 and with his own work "Çeta e profeteve", Pjetër Bogdani has rightly been called an early forerunner of our National Renaissance movement.

He dealt with the cultivation of our language, he also wrote a grammar of Latin in the Albanian language, and even held a school in Kosovo where the Albanian language was taught, not only as a cleric, but also as a patriot.

With his broad encyclopedic culture, with his enlightened and patriotic progressive thoughts, with his long and persistent work of more than thirty years, Bogdani gave to the Albanian literature and the Albanian people a major work, which crowned the previous literary and cultural tradition and which heralded a new period of nationwide awakening.

The four Bs (Buzuku, Budi, Bardhi and Bogdani) started out of love for the homeland, as Buzuku himself said: "*En seh dasunit she botesse saneh..*" (*for the love of our world*) (Topalli, Haxhi, 2007, pg.18).

Dom Gjon Buzuku may not have translated from a single book, but he collected the homilies of the incarnation prepared and held in Albanian according to Sundays, celebrations and marked holidays of the faithful in what has been called "Mesar" by researchers.

As for the language used, R. Ismajli emphasizes: "*As much as it manifests a tendency for a certain standardization, the language of Buzuku essentially represents the popular Albanian of the areas of the Highlands of Kraja*".

This line of love for the Albanian language and the homeland has passed like an unbroken thread, passed from author to author until Bogdani, about whom the linguist A. Kostallari wrote: "*Great people work not only for their time, but also for the future. This is precisely where the greatness and vitality of their work lies. That's how Pjeter Bogdani was and remains...*" (Kostallari, 1991, pg.17).

Thus Bardhi, in the conditions of a student in Fides Propaganda in Rome "...*ghiuhe tane ghi po bdarete e po baftarçohete faa maa pare te vé...*" (*our language that is disappearing and bastardized as soon as possible*) (Demiraj, 2008, pg.75), he manages to compile a bilingual Dictionary (Latin - Albanian with about 2500 words), confronting Albanian for the first time with one of the most cultivated languages in the world (for centuries the language of culture, science and literature).

He made the scientific record of thousands of Albanian lemmas as active words at the time when the Dictionary was compiled. This love leads him, within the Dictionary, to provide some grammatical, initial information about Albanian as well as to reflect a part of the Albanian folklore treasure - with 113 proverbs, probably all the property of our popular visar.

Furthermore, the most productive author with three religious works: "Doctrine of Christianity", 1618, "Roman Ritual", 1621, "Pasëqyra e trefyemi", 1621 translated from Italian and Latin, also confronting the Albanian language with western culture. Budi's Albanians proved the expressive possibilities of our language, as he said "... *e tue paam ashtu ende se këta diesitë e letërorët hollë, qi u vjen ndore ashtu gjaakafshë me ndimuom, e lanë shkret e gjaa maa s'po ndimonjënë; maa s'keshë tjetër qish me baam, veçëse hina mbarë e prapë, sido munda, shkrova mbë gjuhu tanë maa parë...*" . "... and seeing it, seeing as well that these scholars and literary scholars, who come to their hands like this to help, left everything desolate without helping them; I didn't have anything else to do but to enter again and again, as best I could, I wrote in our language before...") (Topalli, Haxhi, 2007, f.28).

In addition, the Albanian literature will find in this author its beginnings in poetic creativity, with hundreds of verses with not only religious, but also patriotic themes.

The last writer of this generation of masters of the Albanian language is Bogdani, who started with the first original work "Cuneus Prophetarum" 1685. (Omari, 2005)

This writer did not confront Albanian with foreign languages, but proved that our language has possibilities and expressions for different fields of knowledge, such as: theology, pedagogy, philosophy, moral law.

All four of these authors (studied in the field of lexicon by linguist K. Ashta) (Ashta, 2000-2012), reflect quite truthfully the resistance of Albanian to the surrounding languages as well as the penetration of orientalism, which come and grow from Buzuku to Bogdani.

"The Albanian of the Albanian authors of the 17th century - Pjetër Budi, Frang Bardhi, Pjetër Bogdani, is literary par excellence. It often presents supradialectal features to the extent that philologists find it difficult to identify all the specific elements of their natural idioms. They have even often talked about genuine coinization processes within the Greek language related to Bogdan's language..." (Ismajli, 2005, pg. 32).

Another name is Gjon Nikollë Kazazi. The very fact that he was a doctor in theology and philosophy, testifies about the most knowledgeable people of the Albanian world in the XVIII century. He stayed in the archdiocese of Skopje for ten years, developing a long apostolic, cultural - literary and linguistic activity, always opposing, with concrete words and deeds, the assimilationist policy of the Ottoman conqueror. Aware that with the transition of the Albanians to the Islamic faith, the Albanian language had remained "the language of the home and the market", Gjon Nikollë Kazazi, following the enlightened tradition of Albanian writing of his predecessors, had translated and published the catechism *Doktrina e Krishterë* (Rome 1743).

About Father Donat Kurti, Simon Pepa writes: *"And now, on the 55th anniversary of the publication of the Albanian "Iliad", all those who collected and published it are no more. Even the Franciscan Assembly where they worked, has turned into ruins."* (Pepa, 1994-1990, pg.30).

Even though he was in prison, he continued his scientific work, from which only death separated him. There he got to know prisoners from different provinces of Albania, and collected language phrases that they used among those provinces. He wrote in his notebook and prepared the "Phraseological Dictionary of the Albanian Language". This dictionary had 45000 phrases. It was handwritten in two copies, one for the University, and one he would take with him when he was released.

Honored by the poor and humble throughout Albania, to whom, in this miserable life, a very precious treasure was bequeathed by his enlightened mind: "VISARET E KOMBIT".

Another bright figure in the Albanian culture, a great intellectual and cleric, was Father Gjergj Fishta, also born and grown up in Zadrime and who, for the great fortune of Albania and Albanians, would work all his life in Shkodër and in the Great Highlands, adding to the wisdom and gentleness of Zadrime, the common citizenship of Shkodër and the proverbial manliness and generosity of the Highlanders.

Thus, in fact, through the works of Fishta, the entire lexemantics and phraseology of the entire northwestern Greek language would be revealed to us, as it were, we would be given bread made

with the flour of many fields, from Fishta of Zadrima in the east to the mountains of Mbishkodra, where he lived, worked for many years as a priest in Rapsha e Hoti. (Shkurtaj, 2009, pg.79-104).

Being dressed in the robe and barefoot sandals of Saint Francis of Assisi, he was a parish priest in the parish of Lezha, a teacher and priest in the College of Troshan and for 12 months he was in Gomsiqe of Puka. In cooperation with the abbot of Mirdita, Monsignor Prengë Doçi, creates the "Bashkimi" Literary and Cultural Society, publishes important and insightful articles, spreading the truth to as many people as possible.

He was the first to open civic classes, introducing the Albanian language into teaching, at the time he was appointed director of the Franciscan primary school. Then he was the head of the Albanian Language Alphabet Commission in Bitola (1908), as well as founder and manager of the well-known cultural and scientific magazine "Hylli i Dritës" (Shkodër, 1913). He opened the Franciscan Press, from where Catholic and cultural periodicals began to appear regularly in the city of Shkodra.

He created connections and bridges of cooperation with all the well-known European Albanologists of that time, having them as collaborators and co-handlers of many interesting topics on Albania, the language, the visas of the nation, tradition, literature and early Christianity among Albanians, inaugurating the opening of the well-known gymnasium "Illyricum" in Shkodër, which would bear his name after his death.

We can honestly say that without Fishta, Albanian history and culture would be incomplete.

Simon Pepa said: *"Catholic clergy, local and foreign, gave a lot in the field of lexicography. They were pioneers in many branches of this discipline: they gave the first etymological dictionary (P. Mazrreku, 1633), the first Albanian language dictionary (Frang Bardhi, 1635), the first Italian-Albanian dictionaries and vice versa (Rossi, 1866; Jungu, 1895;*

"Bashkimi", 1908), laid the first foundation stone in provincial lexicography (Gazulli, 1941, together with the researcher from the South, Pano Tase), in onomastic lexicography (Gazulli, 1939-1943), so a very important work praised this". (Pepa, 1999, pg. 444-445).

3. Results

- Description of dialectal - provincial dictionaries in general and the country of three dictionaries (Bardhi, Gazulli, Dema) in particular.

Dialect lexicography is a new branch of our linguistics. The intensity of publications in this field increases significantly only in the last century, which stand out for a large and diverse flow of dictionaries and for a visible increase in their scientific level. In the Albanian language, we use many dialect dictionaries.

They not only bring rich but also interesting lexicographical subject matter on which studies can be undertaken by various linguistic and non-linguistic disciplines.

The regional dialect lexicon is faced with two phenomena, where the main cause is the strong development of Albanian society and the challenges of globalization.

First, we have the Latin-Albanian Dictionary, published in 1635 by Frang Bardhi. It is the work that made it occupy a fundamental place in Albanian lexicography, where it would serve as a basis for the drafting of other language dictionaries.

In addition, this has an incalculable linguistic value, as it is an overview of the popular lexicon of the 19th century. XVI-XVII. As a basis for Bardhi's Dictionary, the Latin ecclesiastical language was taken, because it was necessary that all people who served the church knew Latin.

In 1710 an Anonymous from Albania published *Dizionario italiano et albanese peralfabeto*.

On p.1-17 is the Italian-Albanian Dictionary. The introduction mentions the city of Berat and a village named Dobrovnik. Since the manuscript is in the dialect of the North, it must be thought that we are dealing with a missionary who also lived in the South and who could also be the author.

Further in 1763, we mention Nicolo Chetta, with an Italian-Albanian Dictionary, compiled when he was no more than 21 years old.

This note is kept: “ *Ki leksiko kle shkruarë ka zoti Ketta të horë e Kuntisësë vit linsu Hristonit 1763 e e dhuroi z. Sul të horësë Pallacit Adhriano* “. (Shuteriqi, 1976, pg.120).

The note is in Greek letters, while the Glossary is in the Northern Latin alphabet. So the note must be later, when Keta began to hesitate on issues of the alphabet.

Shemimi Shkodra, in 1835, left us an Albanian-Turkish Dictionary in verse. The author states that he drafted it to help the Turkish soldiers who came to Albania and the Albanians who did not know Turkish.

It used the Arabic alphabet. Its basis is the dialect of Shkodra, but there are also words from Berat, which proves that he lived in Berat as well. It has about 1000 words and some phraseology.

In 1904, we have the publication of Christopher's Dictionary, which has more than 40,000 words. It served as a foundation stone for the formation of later dictionaries. It was the best dictionary of this period, which is considered as the first step to the drafting of an explanatory dictionary of the Albanian language, because the lexical and phraseological wealth collected from the mouths of the people was included in the dictionary not as a dialect wealth, but as a common wealth of Albanian.

"Fjalori i Ri" of the Union "Bashkimi", 1908. A dictionary printed in Latin letters. It is considered richer than the dictionary of Christopher, in terms of the number of words and the alphabet used. It contains about 13,000 words. Although it is a bilingual dictionary, Albanian-Italian, its lexical subject belongs to the Northwestern Greek.

From Dom Nikollë Gazulli we have "Fjalorthi i ri" (rare words used in the North of Albania), June, 1941, which also marked the birth of dialect lexicography. At the same time, in 1941 we have Pano Tase's "Fjalorth i ri", which contained words from Përmet's speech, as well as some expressions, wishes and curses of these three.

Also, in the 40s of the 20th century, Karlo Taliavini studied the dialects of Kosovo and northwestern Macedonia.

As for the dialects within the borders of the Republic of Albania, we mention V. Cimokovski's monograph on the dialect of Dushmani (Dukagjin).

After the Liberation, in 1954, the Dictionary of the Albanian Language was published, compiled by Kostaq Cipo (head), Eqrem Çabej, Mahir Domi, Anton Krajni, Osman Myderrizi, publication of the Institute of Sciences, the first literal explanatory dictionary of Albanian and the greatest achievement of this phase of Albanian lexicography. It is of the small type, because it reflects the active layer of the Albanian lexicon and a limited part of the passive layer, which is absolutely necessary to understand today's Albanian language. Although the dictionary was drawn up based on the literary Toskrit, it included words from all parts of Albania. (Cipo, Çabej, Domi, Krajni, Myderrizi, 1954.)

Of the provincial words, those that had a wider spread, as well as those that were valid for the general lexicon, are reflected.

The study of dialectal and regional lexicon in Albanian linguistics is done through not direct studies, but in the context of studies that have been carried out for the standard Albanian language, for its dialects and special dialects.

Aleksandër Xhuvani and Eqrem Çabej have dealt directly with the dialectal lexicon.

In the work "Studime Shqiptare" E. Çabej points out the importance of dialectal and regional lexicon for two fundamental issues of Albanian linguistics: about the history of Albanian and Albanians and about the history of standard Albanian.

In 2001, we have the dialectal monograph "Leksiku dialektor e krahinor në shqipen e sotme" from J. Thomai, as a more complete and accomplished work in this field, in which the meanings of the words dialectism and provincialism are clearly given and the relationships are clearly reflected of the dialectal and regional lexicon with the standard Albanian lexicon.

J. Thomai as the first indicator of dialethism and regionalisms, takes their inconsistency with the literary norm or the widespread non-use in the literary language.

In 2005, " Fjalor fjalësh të rralla të gjuhës shqipe " was published by Benedikt Dema, which we know as a manuscript since 1966, but it did not see the light of publication, while in 2006 Mehmet Elezi published the work " Fjalor i gjuhës shqipe " .

Similarly, about the Arbëresh dialects, we mention "Fjalor i arbëreshëve të Italisë " by Emanuelo Giordano.

But the question arises: What is the place occupied by Bardhi, Gazulli and Dema in the Albanian lexicography?

Bardhi, together with his Latin-Albanian Dictionary, published in 1635, is the first Albanian book that we know to have come out of the Propaganda Fides printing house and the first known dictionary of our language, with about 2500 words, which Kolë Ashta republished with a new arrangement. In addition, this has an incalculable linguistic value, as it is an overview of the popular lexicon of the 19th century. XVI-XVII. It includes words from the northwestern lexicon, mainly Zadrime and Malësia e Madhe.

Bardhi compiled this dictionary with the aim of improving the Albanian language and enriching it away from bastardizations and corruption, as well as to facilitate the work of those who wanted to write in Albanian with the aim of spreading their religion.

"Fjalorthi i ri" by Gazulli, published in 1941, is valued as the first regional dictionary of Greek published to date. It includes rare words, some of which are unheard of in the north of Albania, mainly in the northwestern part. For the drafting of this Dictionary, it is learned that there was a close correspondence with Jokli and mutual collaboration of dictionaries, because while Gazulli was finishing his Dictionary, Jokli was finishing the Etymological Dictionary of Albanian. Gazulli was an erudite in the full sense of the word, connoisseur of several foreign languages, which is clearly reflected by the fact that many words in the Dictionary give their corresponding Latin, Italian, German, Greek and Slavic. The years in which his name and Dictionary were forgotten, mark a darkness of Gazulli's own personality, which came to light only a few years ago, only when he saw the light of publication and his evaluation as an important figure even in language studies.

Benedikt Dema, another lexicographer in the field of Albanian, who was also forgotten along with his dictionary, until 2005 when it was published by the Toena publishing house, left us a provincial dictionary and a study of linguistically rich.

This Dictionary was completed in 1966, with the intention of going to press, but it never did.

As the author himself points out, this Dictionary is an addition to the words added to the Dictionary of the Albanian language, 1954, including many words that are not mentioned, or that have a different meaning than the one reflected in the 1954 Dictionary.

For the compilation of this Dictionary, he relied on the "Fjalori i Bashkimit", 1908, "Fjalorthi i Gazullit" 1941, on some works of Fishta and Kanun by Lekë Dukagjini, not leaving out the valuable research work he has collected the author from the mouth of the people.

The wording of this Dictionary reflects the speech of Northwestern Greek, the area of Shkodra of the Great Highlands with its surroundings.

An important place in this Dictionary is also occupied by neologisms, words created by the author himself, which give this work a special feature of its own.

4. Conclusions

As noted, these three "great" people of the Albanian lexicography left us a rich linguistic heritage, where each of them is the "first" of its kind.

Bardhi's dictionary is the first authentic bilingual Albanian-Italian dictionary, Gazulli left us the first provincial dictionary (of Northwestern Gege), Dema, also the first of its kind, where with his research work, he provided us with an addition of words that did not exist in the Dictionary of the Albanian language of '54, or that had a different meaning from this Dictionary.

What these authors had in common was that all three were priests, all three made a significant contribution to the field of lexicography, leaving us three large dictionaries, and most

importantly, we note that in these dictionaries, the Gege dialect is reflected, respectively in the area of Zadrime, Shkodra and the Great Highlands.

WORKS CITED

- Ashta, K. Leksiku historik i gjuhës shqipe, 1-6, 2000-2012, botim i ISA, Shkodër.
- Beci, B. E folmja e Shkrelit, "Dialektologjia shqiptare" I, Tiranë 1971.
- Beci, B. Të folmet veriperëndimore të shqipes dhe sistemi fonetik i së folmes së qytetit të Shkodrës, Tiranë, 1995.
- Cimochovski, W. Le dialecte de Dushmani, 1951.
- Cipo, K., Çabej, E. Domi, M., Krajni, A. Myderrizi, O. Fjalor i gjuhës shqipe, Tiranë, 1954
- Demiraj, B. Dictionarium latino-epiroticum, Shkodër, 2008.
- Gjinari, J. Vëzhgime mbi të folmen e Bregut të Bunës, Dialektologjia shqiptare I, Tiranë, 1971.
- Haxhi, A., Topalli, T. Maximilian Lambertz, Leksikon - gjuhëtarë shqiptarë dhe albanologë, Shkodër, 2012.
- Ismajli, R. Gjuhë standarde dhe histori identitetesh, Akademia e Shkencave të Shqipërisë, Tiranë, 2005.
- Kastrati, J. Mbi disa tipare të së folmes së Thethit, në Konferenca I e Studimeve Albanologjike, Tiranë, 1965.
- Kostallari, A. Pjetër Bogdani dhe gjuha letrare shqipe, Pjetër Bogdani dhe vepra e tij, Tiranë, 1991.
- Lambretz, M. Bericht über meine linguistischen Studien von Mittel Mai, bis Ende August 1916, në Anzieger der Akademie Wissenschaft in Wien, . hist. Klasse XX, 1916.
- Luli, F. E folmja e Postëripës, Studime Filologjike, 3, Tiranë, 1974.
- Omari, Anila. Pjetër Bogdani, Cuneus prophetarum, Akademia e Shkencave e Shqipërisë, Insituti i gjuhësisë dhe i letërsisë, Tiranë, 2005.
- Osmani, T. Shënime për fonetikën e së folmes së Shirokës në Buletin Shkencor i Institutit Pedagogjik 2-vjeçar të Shkodrës, Shkodër, 1965.
- Pepa, S. Martirizimi i kishës katolike shqiptare 1994-1990.
- Pepa, S. Kontributi i klerit katolik në leksikografinë shqiptare, Krishtërimi ndër Shqiptarë - Simpozium Ndërkombëtar - Tiranë, 16-19 Nëntor 1999.
- Shkurtaç, Gj. E folmja e Kastratit. Studime Filologjike, 2, 3, Tiranë, 1967.
- Shkurtaç, Gj. E folmja e Hotit, Dialektologjia shqiptare II, Tiranë, 1974.
- Shkurtaç, Gj. E folmja e Kelmendit, Dialektologjia shqiptare III, Tiranë 1975.
- Shkurtaç, Gj. E folmja e Rranxave të Mbishkodrës, Dialektologjia shqiptare IV, Tiranë 1982.
- Shkurtaç, Gj. Tri ndihmesat për gjuhën e Fishtës, Pësia e e fjalës shqipe, Tiranë, 2009.
- Shuteriqi, D.H.S. Shkrimet shqipe në vitet 1332 - 1850, Tiranë, 1976.
- Topalli, T., Haxhi, A. Shqipja e shkruar në shekullin e XVI-XVII, Histori e gjuhës së shkruar shqipe, Ushtrime, Shkodër, 2007.
- Topalli, T., Haxhi A., Shqipja e shkruar në shekullin XVI-XVII, Histori e gjuhës së shkruar shqipe, Shkodër 2007.
- Zamputi, I. Relacione mbi gjendjen e Shqypnis veriore e të mesme në shekullin XVII , Vëllimi I, Tiranë, 1963.