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Book Review

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Citation

Vaan, M. A. C. de. (2010). Book Review. *Kratylos*, 212-216. Retrieved from <https://hdl.handle.net/1887/16425>

Version: Not Applicable (or Unknown)
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Note: To cite this publication please use the final published version (if applicable).

KRATYLOS

KRITISCHES BERICHTS-
UND REZENSIONSORGAN
FÜR INDOGERMANISCHE
UND ALLGEMEINE
SPRACHWISSENSCHAFT

JAHRGANG 55

2010

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The following is a short list of reviews of recent Albanological publications which may be of interest to the readership of *Kratylos*. Four of these titles concern critical editions of Old Albanian texts from the 17th and 18th century, and one is a dialect atlas of Modern Albanian. Rather than fully reviewing these books, I will restrict myself to a short summary of the contents. All comments and explanations by the modern editors in these books are in Albanian, with the partial exception of the dialect atlas, which includes an Italian version of the introduction. I will present the text editions in chronological order of the original authors.

- a) **Ismajli, Rexhep:** *Pjetër Budi: Poezi*. Prishtinë: Akademia e shkencave dhe e arteve e Kosovës, 2006. 357pp. 24 cm. Paperback. ISBN: 9951-413-43-9.
- b) **Demiraj, Bardhyl:** *Dictionarium Latino-Epiroticum (Romae 1635) per R. D. Franciscum Blanchum*. Shkodër: Botime Françeskane, 2008. 800 pp. 21cm. Hardcover. ISBN: 978-99956-701-2-2.
- c) **Omari, Anila:** *Pjetër Bogdani: Cuneus Prophetarum (Çeta e Profetëve). Botim kritik*. Tiranë: Akademia e Shkencave e Shqipërisë, Instituti i gjuhësisë dhe i letërsisë, 2005. 905 pp. 25 cm. Hard cover. ISBN: 99943-773-8-2.

- d) **Demiraj, Bardhyl:** *Gjon P. Nikollë Kazazi dhe "Doktrina" e tij*. Prishtinë: Akademia e shkencave dhe e arteve e Kosovës, 2006. 522 pp. 20 cm. Paperback. ISBN: 9951-413-34-X.
- e) **Gjinari, Jorgji; Beci, Bahri; Shkurtaç, Gjovalin and Gosturani, Xheladin** in collaboration with Dodi, Anastas and Totoni, Menella: *Atlasi Dialektologjik i Gjuhës Shqipe*. Two volumes. Akademia e Shkencave e Shqipërisë, Instituti i gjuhësisë dhe i letërsisë/Università degli Studi di Napoli l'Orientale/Dipartimento di Studi dell'Europa Orientale, 2007, 2008. 464+601 pp. 29cm. Paperback. ISBN: 978-8895-04418-7.

ad a) Budi's three works *Dottrina Christiana*, *Speculum Confessionis* and *Rituale Romanum* add up to over 1000 printed pages, making Budi the most productive (or: best preserved) Old Albanian author. His texts were published in 1618-1621, and were reedited with transcriptions and concordances by Gunnar Svane in the 1980s. Yet Ismajli judges that a new edition was desirable because Svane did not reproduce the original text, and because his editions "were not distributed very widely". Since a complete edition would have taken too long to prepare, Ismajli instead reedits only the poetry from Budi's works. Apart from an 8-line poem in the preface of Matrangga's 1592 *Dottrina*, Budi has written the oldest Albanian poetry preserved. It deserves to be studied in its own right, which suffices to justify this edition.

The poems are mainly found in *Dottrina Christiana* (175-228), with further small portions in *Speculum* (403-408) and *Rituale* (353-354). Ismajli provides a facsimile of the original plus a transcription in the modern orthography and some clarifications in the footnotes. The text is preceded by a modest survey of Budi's life and works (12-45). In the appendices (298-349), the editor transcribes some additional interesting texts which illustrate Budi's aims and method: the introductions and postscripts to *Dottrina* and *Speculum*, and the well-known 1621 letter from Budi to Cardinal Gocadino, in which he assures that northern Albania is still firmly Catholic and would offer strong support for military action against the Turkish. The letter was originally in Italian, and translated into Albanian by Injac Zamputi in 1989 in a publication of the Albanian Academy of Sciences. Note, by the way, that the headers and the table of contents in Ismajli contain an error: the header "2. Nga Pasëqyra e t'rrëfyemit" should start at page 303, not 333. The correct details can be found in the footnotes.

ad b) The first-ever Albanian dictionary was reprinted in 1932 by Mario Roques, but Demiraj now provides a much more elaborate edition. The introduction contains the 1964 Albanian (Gheg) translation by Willy Kamsi of Roques' 1932 introduction to Frang Bardhi and his life, to which Demiraj has nothing to add (9-49). As the footno-

¹ So die pragmatische Anordnung des griechischen Satzes nach D., die unabgekürzt lautet: „Setting – Topic – Focus – Verb – Remainder“ (38).

tes show, however, Kamsi has recently reviewed his own text and added some bibliographical data. Demiraj then adds small sections on the graphemic system (50–55) and on his transcription (56–65) of the dictionary. The main body of the edition consists of a facsimile of the original, on the left page, and a diplomatic transliteration plus a critical transcription on the opposite page. Some explanatory notes (546–565) precede the lemmatized word concordance of the Albanian entries (569–750; this especially comes in handy as the original dictionary is organized in the alphabetical order of the Latin entries), and an index of the Albanian words according to their MoAlb. correspondences. The 44 geographical and 20 personal names are separately indexed.

ad c) The text of Pjetër Bogdani's original work *Cuneus Prophetarum* from 1685 was made available to a larger audience in the 1977 reprint by Trofenik (Munich), but Omari has now added a commented transcription in the modern orthography, an introduction with elaborate justification of the transcription criteria (7–83), and a bibliography.

ad d) Another very complete edition is provided by Demiraj of the *Breve Compendio della Dottrina Cristiana*, translated into Albanian by Gjon Kazazi and published in Rome in 1743. Kazazi was born in Gjakova (Kosovo) and became bishop of Skopje, after having studied theology in Italy. The text itself is again given in three versions: in facsimile, in a diplomatic transliteration, and in a critical version approaching the modern orthography, with elaborate explanations. A lemmatized lexical concordance is also included. In addition, Demiraj provides 230 pages on the life of Kazazi and the historical background, and with a graphematic and linguistic analysis of the text.

ad e) This truly monumental work adds Albanian to the European languages of which we possess a detailed, scientific dialect atlas. Although the project of an Albanian dialect atlas was first planned by Matteo Bartoli in the 1930s, and first preparations were done by Eqrem Çabej as early as 1943, it was not until the 1970s that work on the atlas began to be done in earnest in Albania. An elaborate questionnaire was devised, which was used during the entire 1980s to gather the data on which the present ADGjSh is based. Thanks to financial support from the Italian Consiglio Nazionale delle Ricerche and the regional authorities of Campania, the University of Naples has now finally been able to print the ADGjSh. It has become a fine work. The decision to publish it in quarto format means that it can be read and browsed through as a normal book; the editors use four different colours and four different symbols, in

several combinations and variations, to create most of the dialect maps. The original questionnaire is appended at the end of volume 1.

The atlas covers the whole continuous Albanian-speaking area in Albania, Kosovo and parts of Montenegro, Serbia, Macedonia and Greece, as well as the older diaspora in Italy, Greece and Croatia. In all, 175 localities: 85 from Albania, 66 from Kosovo and surrounding areas, 5 from Çamëria in Greece, and 19 from the diaspora. It must be noted, though, that the questionnaires for Albania and Italy were answered by native speakers from the towns and villages indicated in the atlas, whereas most of the informants for Montenegro, Kosovo, Macedonia and Chameria were speakers who had migrated into Albania, some of them many decades ago. The reasons for this procedure in the 1980s are clear, but it has the effect that the speech of some of these informants will have been influenced by the language of the place they came to live in, as the introduction candidly states. In any case, the name and origin of the informants, the origin of their mother and wife (mostly) or husband (in 20 cases), their level of education, and their migratory history, are all duly listed in the introduction (25–29). The list also gives the age of the informants at the time they were interviewed, but, unfortunately, not their birth year.

The ADGjSh contains the following chapters: phonetics (maps 1–134), morphology (135–351), syntax (352–360) and lexicon (361–634). As expressly stated in the introduction, the project takes modern Standard Albanian as its point of departure for describing the dialectal variation within Albanian. This is borne out by the choice of maps. For example, the maps dealing with the dialectal correspondences of Standard Albanian /e/ discuss this vowel in several environments where it merged in the standard, but not in all dialects: before nasal plus voiced stops (map 68), before other word-internal nasals (69), before word-final nasal, now lost from the standard (70), in *vend* 'place' (71), in *vezë* 'egg' (73), where *e* arose from contraction of an earlier vowel sequence, and in some verbal forms such as *dhe* 'you gave' (74), which are also the product of vowel contraction. No map deals with phonetic variation in sequences in which Proto-Albanian **e* was treated similarly in all dialects, e. g. in front of non-nasal consonants, or in open syllable, where one expects lengthening in many dialects. But even this drawback is partly remedied by map 2, which indicates which dialects generally distinguish two phonemes /e/ and /e:/, and which do not. The lexicological volume is organized in themes (natural phenomena, animals, body parts, etc.), and each map singles out a number of 'token' lexemes which are the dialectal correspondences of the standard word. The different lexemes can be alphabetically retrieved through the general index at the end. In addition, each map is accompanied by a survey of the exact phonetic forms per dialect. For instance, the map *ngrohem* 'to get warm' distinguishes only two tokens, *ngrohem* and *ndzohem*, but the next page lists 25 phonetic variants for these two forms.

Thus, the ADGjSh offers a wealth of information for both historical and general linguists, on all traditional linguistic aspects except syntax. The atlas is a major asset to Albanology, and I have no doubt that it will be used by generations of linguists to come.

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