

Introduction to script syntax original of Peter Budi

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Abstract

In this introductory essay on some features of the structures in Budi's original writings, the author has provided essential indications to look for when researching this author's early 17th-century syntactic constructs, both for poetry and prose. We are talking about the problem of the predicativeness of forms not reflected in Albanian grammar, mainly of the Gegean accusative: from our syntactic tradition, and to the level of today's discussion. She emphasized that it is important to take into account the theoretical and practical implications of our authors, from the first syntax of a century, starting with the textbooks of A. Xuvani, Shepherd Justin Rrota, etc., without excluding the monologue study of the albanologist Austrian Max Lambertz, who published in 1914 the work "Die hypothetische Periode im Albanischen", in the Indogermanische Magazine "Indogermanische Forschungen" (Hypothetical Period in Albanian), 1914-1915, Volume 34. The whole issue of the predicate of the ungodly forms serves the author as to the boundaries of the communicative units, the sentences, but also to determine their syntactic function, because they are so intensively used by Budi as a native speaker of the dialect of the North dialect, in poetry and in prose, chiefly in the preface to the translated works he published.

Argument

As for research on P. Buddhist literature, the scientific discussion of the unpopular forms must be made for the two stages, if we divide the feeds into our linguistics which have become fundamental: one belongs to the pre-World War II period and is mainly related to the name of the grammarians who drafted the first textbooks of pre-

university education, in which self-taught verbal forms (as they may be called) are known as predicative; for example: *It was said tajavet, get out / How about the straw tower; Or: O brave son Tahir / What have you done to the goldsmith's arms? / I hung them under the olive tree / to release roots all over Ulcinj.* (where the conditional relations in the first phrase and the intentional in the second are constructed by means of the gege "with" and "wither" geges - compare: *as if there were, in order to release them*); the other period occupies the time, up to the present day, when in our books of Albanian language and in high school programs, these forms are mostly classified among the second limbs, except where there is a reference word for them, for example, in the following verses, all the unpopular forms: the two partial and the two partial Geges, in the Albanian Grammar (otherwise, of the Academy of Sciences of Albania) in the analysis of functional limb, fall into the second syntactic category. : two way circumstances and two purpose circumstances: *How did my bread turn out? / Without baking or pasting / Don't eat, don't try.*¹ Whereas in the passage of an erotic song recorded by Kasem Taipi, in the collection "Zana Popullore", the unpretentious form of the 4th verse is provided with the predator, from which there is a name for the main function:

*My eyes don't rest, /
as a water pump, as a water source, /
anytime they go, /
my dad is tormented. "*

Or from our national Epos of the Nation's Visits, compiled by Kurti's Palaj, we found:

"Muji said: /
- if this dream doesn't show anything, /
I will never believe in dreams;"

the unexplained negative form of "do not belittle" behaves like the predicate of the second verse, having the noun "this dream", while the other form of "I do not believe" is taken as a second limb, while its subject, for native speakers of Albanian are clearly distinguished from the auxiliary verb "have" - the first / singular self. In popular creativity there are often cases where the denial of the predicativeness of unpolished forms, such as that of the Gegian

¹ Same, Ibit, p. 117.

accursor, comes across as complicated and difficult to interpret, as in the following case: “*The Rifle of Rage is making a noise \ When they shoot you, they kill you,*”² - where speaking without the "decadent" self, only circumstantial purpose cannot be in any way; in the simplest sense, it relates to the subject-subject (SN) “rifle rifle - the subject of the driving sentence in this phrase.

Max Lambertzi, among other things, deals with the formation of conditional sentences with the gege syllables ("with me ..., with that ..."), relying on the little literature that was in circulation in his day, such as singing books published by the "Knowledge" Society of Vienna, the works of Christoforidh and the journalism of the Koran. In other cases addressing this argument, he has also used folklore collected by Prennush, Fishti's poetry, and articles by the Albanian diaspora press, such as Konica's "Albania" magazine, without omitting Bogdani's basic works Kamarda, Naim, Sami, Meyri, Pedersen, Gjergj Pekmez, Sotir Gurras and others. After 6 years, in 1922, when other Albanian syntax textbooks were designed and published by albanologist Alexander Xhuvani, a textbook on secondary education, which he also reprinted in 1938, where our linguist takes steps forward in dealing not only of the passages we are talking about, but it also categorically delivers sentence terminology; thus, in presenting the keyword sentences he knows us by dividing them into two groups: a. in sentences that are constructed in the unambiguous way and which are called impersonal sentences and b. sentences constructed in other ways, called spoken sentences. Eg: *You should / should protect the poor. Who dwells well, finds good. She / he should speak well, or not at all.* With this logic, the author goes for the object sentence, when using such examples: I plan a trip this summer. The good does not know how to do bad. Xhuvani has also preserved this division into spoken sentences and non-spoken sentences for periods of time, locally, causally, and intentionally, concretized with examples of predicative in the form of gege. The phenomenon we are discussing is related to Ilia Dilo Sheperi's "Grammar and Syndication of the Albanian Language" (Especially for Grammar Schools), where the well-known Albanian education activist deals first with constitutional relations through the gege: were wise, you had a lot to

² Vincens, P., Visari Komtaar, *Kangë popullore gegnishte*, Sarajevo, 1911, Druck und Verlag von Daniel A. Kajon, p. 52.

gain, / you gave me the word, you have to keep it. At the same time, he points out that "the dialect uses the connective mode instead of the paschal."³ Këtu Sheperi jep mendimin se për ndërtimin e fjalive qëllimore, mund të përdoren të dyja trajtat dialektore, si: Përgatitet *për të shkuar* (ose për me shkue) Vete *të punojë* (ose me punue).⁴ Broadly speaking, the gege paschor in predicate functions is witnessed by the linguist Justin Rrota, in the famous work "Albanian Syntax", in 1942, to express subject sentences, object sentences, and many proverbial sentences, equipped with so many natural examples of the Albanian language, such as: *It is never good, with a mouth to the fore, Who does not speak, does not speak, Swallows come back to us as soon as spring comes, Edhe të më kishesh pvetë, un lanë me shkue nuk të kishem. (Think ahead so you don't regret back,) etc.*

In his work, the linguist Kostaq Cipo, 1952, analyzes dependent sentences without identifying the unit of the period as a separate loop, p. 86 and, in presenting the predicate constituents of the phrase, completely excludes the use of the gege syllable in the expression of predicates; for the unprocessed sentences, he gives examples only with the verb "to + part", which is also of today's standard. The last text we have reviewed is the book "Grammar of the Albanian Language", Part Two - Syntax - Textbook for Elementary and Secondary Schools, compiled by prof. Mahir Domi in 1954, but published as a textbook in 1957. We think this textbook closes a phase of our syntactic studies, to continue with a higher level of scientific elaboration of not only syntactic functional categories, but even of the constituents of the period, without skipping an elaborate and quite unified terminology. Knowledge of the period is given by p. 131 - 215, and throughout this division, the author pays particular attention to the predicativeness of unpolished forms. In & 2 of p. 132, the author has noted the note that applies to all sentence sentences, both in conjunction with parataxis and in hypotaxis, especially:

"Verbs of a period sentence can be either one of the ways they have their own number (such as the signifying, conjunctive, injunctive, conditional, optional, habitual) and then they are called elaborate sentences, either in one of the ways they have the same form for all of them, both in the singular and in the plural, (such as the prepositional, partial, conjunctive modes) and are sometimes called

³ Same, Ibit, p. 167.

⁴ Ibit, p. 174.

unprocessed sentences. We take the verbs of the transcendental, partial, and conjunctive ways as predicate words, as separate sentences, when we can turn them into elaborate sentences. For example, *I'll go shopping to buy cherries (= to buy cherries). Going down the road (= as I was going down the road), I saw your brother.*

These verbs can sometimes also be taken as part of a sentence (noun, adverb, complement) rather than as a separate sentence, especially when they are not accompanied by other words, other parts of the sentence. For example, in the period: *not in a hurry* - we can take the accusative as a verb. "

In addition to this very important scientific data, for many subordinate sentences, the author has treated separately the use as predicates of all unexplained forms, as in definitive, temporal, conjunctive, intentional, modal, derivative, conditional sentences. and permutations, in which the gege-like transverse form occupies a special place. In other works, compiled in the years to come, there have been revisions, new attitudes of linguists and scholars to the problem of prediction, expressed in unpublished forms, while in Albanian Normative Grammar, AAF publication, part II, 1997 , the group of drafting authors has held the following position:

"The contentious issue with unequal solutions is in the syntax the value of constructions with unpolished verbal forms, such as: escalator, pascal, participle. (See also the "whistleblower" chapter). These forms do not have grammatically expressed categories of self, number, manner and time, so there have been and are different attitudes regarding their ability to be predicate, word-organizing centers. Postmodern constructions, some conjunctive constructions, sometimes some conjunctive constructions, in some languages grammar are taken as a kind of dependent sentence. So has our earlier grammatical tradition, in which they are called "unpolished hanging sentences". But since they do not possess the category of modality, the main feature of predicates in many constructional grammars is that they are denied the value of the sentence and are taken as limb sentence and limb sentence. Occasionally they are treated differently according to specific cases and conditions: in certain cases they are taken as sentences, in other cases as limbs. "

It has to be said that these constructions, as the case may be, are inclined at times from the limb, sometimes from the sentence. They most often come out as limbs as sentences, may be enlarged as

opposed to circumstantial, and may sometimes have pronouns other than those of the directional verbs. They are usually joined directly, but sometimes also with connecting words or with links. Occasionally they are functionally equivalent to the verbs in the conjunctive verbs as predicate, substituted by them, thus functionally synonymous with the various subordinate sentences. It is justified to take them as subordinate sentences. Likewise, with some reserve, when they are sufficiently expandable and replaceable, without difficulty, the various dependent sentences can be taken as synonymous constructions with these sentences and studied alongside them.” In order to close this chronological presentation of the status of the Gegian Paschal, in general, we should point out that our linguistics has had two in-depth monographic works compiled by M. Çeliku and Tafil Kelmendi for nearly 20 years. The first, elaborating more on the structure of the gerund, has not expanded into the role of the Gegian accent, but concludes that the present-day Albanian language has no literal accent, comparable to the accents of other languages and the accent of the working accent. . The same author, in 1999, publishes the special study, "The Syntactic Status of the Unshaped Forms and the Constructions Formed with Them", where, in some way, the author takes a different attitude towards the Gegian accent, while also appreciating the legacy of tradition outlined by many linguists of the first half of the twentieth century and dwelling on this unpretentious form; says Steel: “But there is another type of independent scapegoat. It is about the semicolon that comes out as a function of the subject in the two-sentence sentences. To this scoundrel a whistleblower responds, and she herself is not a predatory center.” Next to Albanian, he also gives models in Russian:

It is our duty to work well / Rabotat horosho - nasha zadaça.

M. Çeliku further concludes that today's Albanian literary language has no accursed language like most European languages, as does the northern dialect (Albanian). The Beggar's Passover, which is a literal with the literal meaning, fully comparable in all respects with the other languages, performs over 12 major syntactic functions. " *But the work that agrees and is fully in support of our work (including extensive treatment in the doctoral thesis), is T.Kelmendi's monograph "The Syntactic Functions of Postmodern Constructions in Albanian (According to Folklore)" Just to mention two loops, from Chapter IV, p. 91 "Verbal in vain" - separated by the author with the titles "Verbal in*

*the lexical sense of verbs and verbal locations” and “Verb in the lexical meaning of the verbs in verbal comunicandi” convinced of the multiplicity of this dialectic of beggars in oral creativity, viewed from the standpoint of folk syntax, the field where the chosen thesis assigned to me also applies. With compelling examples and models, the young linguist Kelmendi has a valuable contribution in the field of Albanian syntax, otherwise, of the national visage in prose and poetry; how about objective, intentional, etc. functions: *Did I tell you not to come before me. They're calling me to go. Po bërtet uki sa munet me ja shlirue kamen prej lisit. I çon fjalë njih arap me dalë me ba bejleg, po ishte plak. (Let the king write to us, / We shall surround Shaqir Grishennen).**

At the end of this article let us bring to mind the fact that Martin Camaj, who in 1984, when writing the book "Albanian Grammar", also uses the conjunctive way besides the Gegean postmodern (as he has done in his literary production in prose and poetry), but also the other unpolished forms of predicative value, as in the following examples: *to escape danger is not weakness, but wisdom; to become his master, begs of every young man; saw him going down the road; how could I have fallen into it, for I am a woman, not a man; without dying, let me not forget, the wife left one girl with greed for everyone; it was small, which I could hardly see; without saying one, there are two, etc.*

One characterization:

It seems appropriate to relate the explanation of this lexical phenomenon to an appreciation made by the Kosovar linguist Selman Riza for Buddhist writing in general, unlike the original lectures by which the prominent historian of written Albanian meant: The Preface to the Doctrine of Buddhism. Crested (Dottrina Christiana-1618), with 3-4 pages; 10-page Overview of the Confession (Specvlvm Confessionis - 1621), as well as its 69-page Overview, and the 26-page Roman Ritual Overview (Ritvale Romanvm - 1621). Let us bring the passage of Prof. Riza in full, emphasized by R. Ismail: Especially the two passages, after him, have the character of lectures, not only because they address readers and address topics that are personal issues, rather than pervades "a pathetic intonation and an oratory spirit", the budding quality of Albanian writing. The syntactic indicator we are highlighting, Riza specified: "a budding way of

writing in Albanian and characterized, first of all, as a pronounced tendency to express it in precisely longer and more rounded periods; with periods, we want to say, where almost every noun is combined with one, two or three qualities more ornamented than shabby, and where almost every syntactic limb is constructed as in quantitative balancing with the corresponding limb at the same time in the intensity-to-limb ratio. ... the Buddhist way of writing in Albanian is characterized primarily by the intention of our author to express himself as an orator.

"In the following, by R. Ismail, we read:" This, according to him (according to S. Riza - my note, S. Kastrati) was related to the way Budi lectured, which should give us an explanation of why such texts have a "character essentially spontaneous of the original lectures." Based on the laws of oratory, we add that this art of oral or written expression has a very essential feature: the presence of Latinisms and Greeks, understood as words, word classes and paremiological expressions, with which lectures of this style are conveyed.

Budi is convinced that his Arbërerers should not waste time in telling vain tales and lies in Albanian, but in this language they should pray to Him through the lauds he has woven. And he writes:

*Gluhe conë i kërshenë
Të mos e spexonjë motnë
Ndë përrallëzë e ndë rrenë,
E sã kafshë për të nkotë,*

*Po shpëresënë ta venë
N kishë t'shintë tue votë,
E për fë (t) të kërshenë
For (t) ta lusë Tënëzotë.⁵*

Conclusions

We needed this introduction for a modest research into the syntactic structures of P. Budi's original writings, because the unpublished forms, namely, the syllable of the beggar, our old author used it so densely, so we had to bring in his theoretical treatment of tradition grammarians regarding this problem.

First, it must be asserted that the ungodly gege form "with speech" expresses some functional, connective and non-syntactic syntactic relationships that have been present to all authors, both before and after Bud.

⁵ Pjetër Budi, *Poezi*, Prishtinë, 2006, p. 281, 283.

Second, the functional syntactic relationships that are constructed through this self-treatment, in most cases, do not necessarily have the presence of the relevant links depending on the role these subordinate units perform in relation to the keywords.

Third, the units of communication with these forms without themselves, in the verb of the beggar, have special expressions, both in prose and poetry.

Fourth, they often take a stylistic approach to these ungodly forms, especially when they have enumerated verbal endings, such as "to speak", "to say", "to count and count", "to why did it go".

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