



The presence of Turkish borrowings in XIX century written Albanian, the case of the New Testament translation by Vangjel Meksi

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ABSTRACT

The historic moments and socio-cultural developments permitted Turkish and Albanian languages to interact through everyday words as well as legal, administrative and state terminology, further to be developed in the research. The quantitative and qualitative effect of Turkish language on XIX century written Albanian draws our attention towards the linguistic phenomena of interferences of Turkish into Albanian, observed from the angle of lexical notions. The linguistic wealth creates a favorable environment for the observation of the linguistic areal by entirely reflecting the lexical effects on the translation of the New Testament.

Keywords: History, socio-cultural development, science and terminology, linguistic interaction and interinfluence.

1. INTRODUCTION

According to contemporary knowledge of linguistic science and especially sociolinguistics of that part of science that deals more specifically with the study of the relationship of language with society, any linguistic variety (geographic or dialectical) in order to reach new notions, neologisms, in the creation of new lexical structures, which constitute the basic source of linguistic borrowing. In this way, the Albanian language, through its diverse historical,

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cultural and other contacts with the Turkish language, managed to get from it, as it was expected, a high number of linguistic elements.

Thus, in the eighteenth century, the process of the fall of the Ottoman Empire as a world power started, which is related to the unbundling of military feudalism. The great fief properties arose, causing the feudal lords to strengthen their political positions in the spaces in which they governed and formed the great eyalets (pashaliks), which also led to contradictions with the High Gate. Under these conditions, feudal anarchy grows and moves into the concentration of power in the hands of a few feudal lords. In the Albanian territory, such a pashalik was created in the North with the Bushati dynasty, whose domain stretched to below Middle Albania and flourished with the rule of Kara Mahmut Pasha Bushat; while the other pashaliks rose strongly in the South, in Berat and in Ioannina, with Ali Pasha Tepelena, who almost managed to form an autonomous state from the Sultan (Haxhi & Topalli, 1999: 86).

These feudal state formations also defined economic and political development on new bases, but above all, fueled the people's desire for freedom. Many towns began to take on a new physiognomy, made steps ahead in craftsmanship and centers were created, such as Shkodra, Prizren, Berat, Elbasan, Voskopoja. Trade boosted relations with the Balkans, the Mediterranean Basin and Central Europe, mainly to Italy, Austria, Germany, to Poland and Russia. Albanian trade groups were found in Venice, Trieste, Budapest, Vienna and Leipzig. The economically-developed cities turned into cultural and educational centers, opening schools, even in foreign languages, especially in the Greek language in the South of the country, as in the North, where many foreign schools were taught Albanian language. Large feudal families already had rich libraries, such as the Bushats library, from which a huge collection of manuscripts, religious, philosophical, juridical works was inherited.

We should not fail to point out that the three foreign languages in Albania were used to meet the needs of the three largest religious communities that exercised their activity in our country. It is about Muslim, Christian, and Orthodox faiths. These three faiths are still not separated from the languages of their ancestry to this day, and coexist with Albanian according to the functional style of each of them. Here one can speak of the case of *functional bilingualism*, as the researcher Xhevat Lloshi calls in his writings. In these cases of use of religious languages, the foreign language acts systematically either in written or oral form, and it does within its rituals and literature with analogous religious content. This functional

bilingual form is old in its expression among the Albanians. Even in the text of Buzuku we encounter it, and for illustrative purposes, we will only bring one example: *Psalmi kondra superbijesë* and to the next column we have (XVI, 3): *Psalmus kondra golësë* and slightly below (XVII) there is in Latin: *Psalmus condra invidiam, Psalmus condra Iram*.

In these cases, it is worth to dwell on how the lexic of this type of lecture would be treated. For this we have to divide the borrowings (as a borrowing we will call the words that the Albanian has used and use as its own) from foreign words (as foreign words we will call those units that do not belong to the Albanian language but for different reasons they are used) and in this case the reader tries to know and learn the foreign word, otherwise he fails to understand it.

Unlike borrowings, foreign words are used in oral and written texts without being subject to the grammatical rules of phonetics, spelling, syntax and sometimes it becomes very difficult in writing and reading them. Religious words (borrowings and foreign words) being used again in religious communication, under frequent use, are somewhat transformed into exclamations or intermediate words, and consequently they are not subject to all grammatical rules of the Albanian language. If such a significant difference were not made, we would have to overthrow the whole concept of our mother tongue as Albanian, as an Indo-European language, because we should not have gender for a few words, not to have some definite forms for some other, we would not have cases, adaptations, etc. Therefore, these religious words used in the form of citations do not manage to acquire their "citizenship" among the Albanian language dictionaries.

One solution could be to design a special vocabulary to include the words and the terminology used in the Albanian language, under the umbrella of functional bilingualism mentioned above.

What we need to insist on is that: a word as quotation passes as a borrowed Albanian word only when used outside the functional field, ie when it is used in the everyday language of speech and writing.

Surprisingly, and here it is said that it has happened in our country, religious discourses can be used by clergy of various rites even without having the people's understanding of the meaning of preaching texts, listening to these sermons and even accepting them as a common language. This is the case with Arabic for Muslim believers, with Latin for most Catholics and Greek for Orthodox believers. To this day, the minarets are broadcasting Arabic sounds in

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Albania, although the vast majority of Albanians do not speak Arabic; so, do Catholics with religious Latin teachings, which extremely few individuals can understand and also lectures in Greek, followed by Orthodox clergy among Albanian speakers and in the Albanian environment.

The biggest problem of bringing the New Testament in Albanian, of course, was finding the words of the Albanian to answer the lexical richness of the original text. Indeed, in the case of the Albanian language, for the task variety, this problem required an extraordinary work to be solved for the simple reason, because there was no written literature or anything else before the translation was made. This means that, as in the experience of all languages, no consecutive evidence has been carried out for centuries to determine the equating words for the fundamental notions of any field.

Another difficulty is added. The Testament books include a certain thematic field. It's obvious, for example, that many events are repeated in various gospels and have a more or less systematized language solution. This means that after the translator has found a solution, it is obligatory to use the corresponding Albanian equation regularly throughout the text. In other words, a free translation is not accepted, although the relevant notion may arise in various contexts.

And recently, the text is meant to be used by people with long experience in recognizing the Greek original text, i.e. namely a man like Bishop Grigor Gjirokastriti, who would soon notice that in spite of his Greek text possession, fluctuations would occur. Here is worth mentioning from world experience something else which is important. It is known for instance that the translation of Martin Luther into German in 1517 was of great importance for the stabilization of the religious instruction in written German, but beyond that he became a founder of the church, for example, for the legal terminology of written German. This means that in the Albanian language, the New Testament could not present random solutions with any kind of Albanian words, because behind them there was not only a concept of religious dogma, but also regulatory concepts of social life, which also served as the basis of the legal discourse.

Our interest is in the fact how the New Testament of 1827 has resolved this complicated complex lexically?

The translator and editor of the work have the merit that in the first place they have been directed to the living language of the Albanian people. From this point of view, this text has a value that has given us a lexical asset obtained from the spoken language, which would then become a stable part of the written version of the Albanian on the basis of the tosk. To support this opinion, it is enough to mention again that throughout the 19th century this text served as a reliable source for European scholars dealing with Albanian language. Here at this point we can list the names of J. G. Von Hann, F. Bopp, and A. Dozon. We are bringing a few words about the meticulous meaning of which, there is no doubt in today's written language: *agjërim –agjëroj (fastening), barrë (burden), bespeak (unfaithful), bunacë (calm sea), çapëloj (hardly walk), delmer (shepherd), dërrmëhas (pig farmer), i ditur (wise man), djallëzi (evil man), dorëz, (për duajt) (batch), drizë (bramble), errësirë (darkness), faqeza (sides), i gurtë (stoned), gjëkundi (anywhere), gjithëkush (anyone), gjykatë (judge)s, helmuar (poisonous) (ndajfolje), hënëz (moon), kalua (passed), këmbej (exchange) (për paratë), korrës (mower), e kremte (celebration), kuvendoj (talk), i lëkurtë (leather-made), mates (measuring equipment), mbjellës (planting equipment), mëno (come late), murriz (hawthorn), ndonëse (although), i ndritur (enlightened), e nesërmja (tomorrow), i pabesë (unfaithful), i pafërkuar (unrubbed), i pamend (unwise), i pamundur (impossible), i papunë (jobless), paqësoj (to calm), i pashuar (unextinguished), qeveris (govern), qindës (hundredth), shëmtoj (make ugly), tekdo (anywhere), të tepruarit (the leftside), trimshor (brave), trimth (not very brave), uratë (priest), ushtër (hosts), veçoj (put aside), e vërteta (truth), zotëri (sir).*

It is understandable that in some cases the translator has been given the opportunity to adapt or even create new words with the patterns of the nature of the Albanian language. For example, in his manuscript V. Meksi has tried to make the Turkish borrowing *hambar* as *arkëzë* in Albanian. It is known that this neologism did not survive, but it is evidence of a just effort. In some cases, we find uses, which we believe to have been in the spoken language, but are no longer in use today such as the adverb *ateje* that has been used with the meaning «*prej andej*», (from here), which we use and that sounds good today. V. Meksi for the fasting person has created the neologism *agjëror*. Grigor Gjirokastrit the word group *pas pak kohe* (after a while) has given the word group *me një çikëzë*, something that sounds completely belonging to the spoken language. V. Meksi, for the shepherd of pigs has given us the word *derrar*, he has also said the word *dreqësi*, which we still feel today as a fresh neologism, while Grigori for *pagëzuesi* (the baptist) has used *pagëzori* (the baptistery), *shkronjës* and

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shkrues. From the verb *trembem* (get frightened) they both made neologisms: *trembarak* and *tremblak*. For *pijanecin* (the drunken man) Grigori has created the word *verëpimës*.

1.1 More concrete use of examples of Turkish borrowings in the translated work

It is known that during the XIX century there was a real flood of Turkish words in the spoken language as well as in the state, administrative and legal spheres. The long centuries of Ottoman rule had already managed to bring Albanian into difficult circumstances. That is why the Renaissance figures of the time became aware of the necessity of a clear attitude towards Turkish borrowings. This needs clarification. The Renaissance figures knew well the condition of the spoken language, and their concern was that this condition should not pass on the variety of the written Albanian. For them Albanian literature and culture should have as many Albanian words as possible and less Turkish words. However, Vangjel Meksi and Grigor Gjirokastriti in the beginning of this period could not afford this task immediately, which would be used by generations of Albanian writings. Therefore, it was inevitable that in their text a range of Turkish words did not emerge, because they were also present in the spoken language. It is worth pointing out here that Konstandin Kristoforidhi has firmly tried to avoid this exact lexicon in the written Albanian, but as evidence of what hard work this was, it is sufficient to say that Kristoforidhi himself used the Turkish word *kurban* (sacrifice) in translating biblical texts, ie. if we come to this day, we will acknowledge that we have not yet avoided this word, though the words *fli*, *flijim* are known.

We are bringing here a list of the Turkish words found in the text of the New Testament of 1827 (explained according to *Fjalorit të orientalizmave në gjuhën shqipe* (Dictionary of orientalisms in Albanian), by Tahir Dizdari)

Adet (custom) - *zakon, doke, shprehi, ves*, according to Tahir Dizdari p. 4.

Aferim (come near) - *të lumtë, përfaqe të bardhë*, according to Tahir Dizdari p. 5.

Amin (amen) – *ashtu qoftë*, expression at the end of praying, according to Tahir Dizdari p. 28.

Argat (worker) – *punëtor krahu me mëditje*, ai që bën punët më të rënda në ndërtim, Tahir Dizdari p. 34.

Apansëz (suddenly) – *befas, pa pritur*, according to Tahir Dizdari p. 31.

Asqer (military man)– *ushtar, ushtarak*, according to Tahir Dizdarit p. 40.

Avlli-ja (yard) – *oborr*, according Tahir Dizdarit p. 46.

Baba (father)– *baba*, according to Tahir Dizdarit p. 52.

Bajalldis (fainted)– *të pakët, të fikët, të mekun*, according to Tahir Dizdarit p. 58.

Bakër (copper) – *metal me ngjyrë të kuqërremtë*, Tahir Dizdarit p. 62.

Bakëret (copper dishes) - *enë prej bakri*, according to Tahir Dizdari p. 62.

Bakshish (tip)– *dhuratë në të holla që i bëhet dikujt kundrejt një shpërblimi*, according to Tahir Dizdari p. 64.

Bara (agile) – *i shpejtë, i shkathët, i zhdërvjelltë*, according to Tahir Dizdari p. 67.

Barabaris (same, equal)– *në mënyrë të barabartë*, një masë, një peshë, according to Tahir Dizdari p. 67.

Bardak (a dish made of clay)– *enë doracake prej gastareje a prej balte*, according to Tahir Dizdari p. 67.

Bardakçi (kettle with one hanger) – *shtamë e vogël me një vegjë*, according to Tahir Dizdari p. 68.

Bazërgjan (spending, trader)– *ai që shpenzon pa masë, tregtar, esnaf*, according to Tahir Dizdari p. 79.

Bekçi (farm watchman)– *rojëtar i arave e i vreshtave në periferi ose në fshatra*, according to Tahir Dizdari p. 90.

Bina (premises)– *ndërtesë, godinë*, according to Tahir Dizdari p. 104.

Borxh (loan) - *para e marrë me interes ose pa interes*, according to Tahir Dizdari p. 114.

Borxhli (loaner)– *debitor, huamarrës*, according to Tahir Dizdari p.114.

Bre (man as an exclamation) – (pash.) *në rast habije, në rast çudije*, përdoret edhe kur do t'i japësh zemër dikujt, according to Tahir Dizdari p. 116.

Bylyk (knights troops) –*trupë këmbësoriye, artilerije, kalorësish*, according to Tahir Dizdari p.130.

Çadër (umbrella)– *mjet që përdoret për t'u mbrojtur nga shiu*, according to Tahir Dizdari p.140.

Çanak (clay casserole)– *enë e thellë prej balte, enë që vlen për të shtënë gjellën, qumështin, kosin*, according to Tahir Dizdari p.147.

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Çardak (long hall) – *korridor i gjatë, karakteristik në shtëpitë e vjetra*, according to Tahir Dizdari p. 152.

Çarçaf (sheet) – *pëlhurë apo beze që i shtrohet dyshekut*, according to Tahir Dizdari p. 151.

Çati (rooftop) – *mbulesë me tjegulla e një shtëpie ose ndërtese*, according to Tahir Dizdari p. 155.

Çaush (non-commissioned officer) – *nënoficer me gradë midis marshallit dhe rreshterit në ushtri*, according to Tahir Dizdari p.156.

Çiflig (land property)– *pasuri toke, me ara, kullota etj.*, according to Tahir Dizdari p.169.

Çifut (jew)– *besimtar i fesë së Moisiut, hebre, izraelit*, according to Tahir Dizdari p.171.

Çifutrisht (jewish) – *sipas zakoneve të çifutëve*, according to Tahir Dizdari p.171.

Çoban (shepherd)- *ai që kullot duke lëvizur e duke ruajtur gjënë e gjallë, ai që mbarështon kopenë, grigjën e bagëtive*, according to Tahir Dizdari p.177.

Daulle (tambourine)– *vegël muzikore membranofone e përbërë prej një kase a druri në trajtë cilindrike të mbuluar nga të dyja anët me lëkurë të regjur*. according to Tahir Dizdari p.196.

Dert (problem, issue) – *hall, brengë, gajle, qeder*, according to Tahir Dizdari p.207.

Destemel (face towel)– *peshqir për të fshirë sytë, peshqir, shami hundësh*, according to Tahir Dizdari p.1030.

Dynja (people, world)– *rruzulli, gjithësia, toka e yjet, jeta, shekulli*, according to Tahir Dizdari p. 238.

Elci (messenger, diplomatic prerepresentative) – *lajmëtar, zëdhënës, përfaqësues diplomatik*, according to Tahir Dizdari p. 250.

Ezjet (effort, scourge)- *mundim, pesim, mynxyrë*, according to Tahir Dizdari p.261.

Fiqir (thought, memory)– *mendim, kujtesë*, according to Tahir Dizdari p.276.

Fodull (bossy and offending)– *krenar deri në përçmimin e tjetrit*, according to Tahir Dizdari p.280.

Jemixhi (beggar)– *i përgjëruari*, according to Tahir Dizdari p.452.

Gjesdis (wander)– *shëtis, bredh, endem*, according to Tahir Dizdari p. 307.

Gjoja (supposedly)– *kinse, sikur, gjasme*, according to Tahir Dizdari p.309.

- Gjoks** (chest)–*kraharor*, according to Tahir Dizdari p.310.
- Gjol** (lake, pond)– *liqen, baltë e madhe, llucë*, according to Tahir Dizdari p.310.
- Gjynahqar** (sinner, guilty)– *mëkatar, fajtor*, according to Tahir Dizdari p.317.
- Haberdar** (messenger)– *lajmëdhënës*, according to Tahir Dizdari p.322.
- Hadëm** (castrated man)– *burrë i tredhun, skopaç*, according to Tahir Dizdari p.323.
- Hajde** (exclamation: Come)– *pasthm. eja*, according to Tahir Dizdari p.329.
- Hajdut** (thief)– *grabitës, kusar*, according to Tahir Dizdari p.330.
- Hak** (reason, deserved deed)– *e drejta, arsyeja, e vërteta, merita*, according to Tahir Dizdari p.333.
- Hambar** (barn)– *magazinë ose depo për vendosje drithërash*, according to Tahir Dizdari p.345.
- Han** (inn)- *bujtinë, bujtinë pranë stacionesh ndalimi*, according to Tahir Dizdari p.347.
- Hanxhi** (inn owner)–*pronar ose mbarështues i hanit*, according to Tahir Dizdari p.347.
- i hapsosur** (prisoner)– *i burgosur*, according to Tahir Dizdari p.352.
- Haraç** (tax on non-muslim population)– *taksë ndaj popullsisë jo myslimane*, according to Tahir Dizdari p.353.
- Harxh** (cost, expenses)– *shpenzim, konsum*, according to Tahir Dizdari p.360.
- Hasëm** (enemy, evil)- *armik, njeri dashakeqës*, according to Tahir Dizdari p.364.
- Hasmëri** (feud)– *armiçësohem*, according to Tahir Dizdari p.364.
- Hatër** (favour)– *favor, nder*, according to Tahir Dizdari p.368.
- Hazër** (prepare)– *përgatitem, bëhem gati*, according to Tahir Dizdari p.376.
- Hazine** (jewelry)– *grumbull ari, argjendi, sende të çmueshme*, according to Tahir Dizdari p.377.
- Hile** (sly, cunning)– *dhelpëri, dinakëri*, according to Tahir Dizdari p.389.
- Hoshnut** (joyful people)– *njerëz që shkojnë mirë, të kënaqur me njëri-tjetrin*, according to Tahir Dizdari p.396.

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Hurma (dates)– *dru i madh nga familja e palmave dhe jep fruta të ëmbra*, according to Tahir Dizdari p.400.

Hyzmet (service)– *shërbim, punë*, according to Tahir Dizdari p.406.

Hyzmeqar (service man)– *shërbëtor, rrogëtar*, according to Tahir Dizdari p.406.

Inati (anger)– *zemërim, mëri, idhnim, mllef*, according to Tahir Dizdari p.419.

Iman (symbol of Muslim, believe)– *simbol i fesë myslimane, besojmë*, according to Tahir Dizdari p.417.

Isharet (sign, wave)- *shenjë, gjest që bëhet me sy, me dorë, me buzë*, according to Tahir Dizdari p.428.

Jastëk (pillow)– *një farë qeseje e madhe me cipë pambuku, lini a mëndafshi dhe e mbushur brenda me lesh*, according to Tahir Dizdari p.446.

Kala (fortress)– *vend i fortifikuar, i ndërtuar për të mbrojtur*, according to Tahir Dizdari p.477.

Kallaballëk (crowded)- *shumësi njerëzish, turmë, mizëri*, according to Tahir Dizdari p.480.

Kallauz (evil guide)– *ai që u tregon udhën të tjerëve, ai që e bën këtë me qëllim të keq*, according to Tahir Dizdari p.483.

Kallfë (helper in a handicraft workshop)– *zejtar që punon si ndihmës në dyqanin e një mjeshtri*, according to Tahir Dizdari p.486.

Kamxhik (whip)– *lëkurë e ngjitur në një pjesë druri që vlen për të grahur kuajt*, according to Tahir Dizdari p.490.

Karakull (carnivores)– *mishëngrënës*, according to Tahir Dizdari p.508.

Karshi (in front of)- *përballë, kundrejt*, according to Tahir Dizdari p.513.

Kasaba (small town)– *qytet i vogël, qytezë*, according to Tahir Dizdari p.515.

Killë (measure unit)- *masë 40-50 okëshe, baras me dy shinikë*, according to Tahir Dizdari p.539.

Koçi (small battering ram)– *dash i vogël*, sipas fjalorit të orientalizmave në gjuhën shqipe, të Tahir Dizdarit p.542.

Kollaj (easily)–*lehtë, pamundim*, according to Tahir Dizdari p.546.

i kollajshëm (effortlessly)– *i lehtë, i pamundimshëm*, sipas Tahir Dizdarit p.546.

i kollajtë (effortless)– *i bërë me lehtësi*, according to Tahir Dizdari p.546.

Konak (inn)–*vend ku shkojmë natën, ku bujmë, përbujtoje*, according to Tahir Dizdari p.550.

Kube (dome)- *mbulesë e një ndërtese, dhomë me trajtë gjysmë të rrumbulloshur*, according to Tahir Dizdari p.559.

Kullë (tower)– *shtëpi e lartë dy ose tri katëshe*, according to Tahir Dizdari p.562.

Kurban (sacrifice)– *bagëti që sipas ritit fetar theret në kushtim të perëndisë*, according to Tahir Dizdari p.568.

Kuti (box)– *enë zakonisht prej druri, kartoni, metali me madhësi të ndryshme dhe forma të ndryshme*, according to Tahir Dizdari p.572.

Kuturis (unmeasured trade)– *shitblerje e papeshuar*, according to Tahir Dizdari p.573.

Kuvet (power)- *fuqi, forcë*, according to Tahir Dizdari p.573.

Lesh (*kufomë*) (corps)– *trup i ngordhur, i vdekur, kërmë*, according to Tahir Dizdari p.585.

Magru (bossy)– *mendjemadh, hundëpërperjetë*, according to Tahir Dizdari p.602.

Maraz (anger)– *inat, mllef, duf*, according to Tahir Dizdari p.617.

Mejdan (square)– *shesh, vend i hapur*, according to Tahir Dizdari p.635.

Meshinë (dried fur)- *lëkurë e rregjur, që përdoret për astar këpucësh*, according to Tahir Dizdari p.649

Milet (people)- *komb, popull, gjindje*, according to Tahir Dizdari p.658.

Mumqim (possibility)– *mundësi*, according to Tahir Dizdari p.685.

Nasihati (advice)– *këshillë që i japim një tjetri*, according to Tahir Dizdari p.704.

Nijeti (purpose)– *qëllim, kushtim, paravendosje*, according to Tahir Dizdari p.715.

Nishani (sign, target)- *shenjë, synim, pikësim*, according to Tahir Dizdari p.716.

Omuth (hope, trust)- *shpresë, besim*, according to Tahir Dizdari p.1133

Pazar (market)- *pjesa e qytetit ku shitet e blihet, tregu*, according to Tahir Dizdari p.755.

Penxhere (window)– *dritare*, according to Tahir Dizdari p.761.

Perde (curtains)- *pëlhurë që varet para dritares e derës*, according to Tahir Dizdari p.764.

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Pishman (repent, regret)- *pendohem*, according to Tahir Dizdari p.772.

Qilar (store room in the house) - *një farë ndarje brenda shtëpisë ku ruhen ushqime*, according to Tahir Dizdari p.808.

Qilarxhi (store room watchman in a wedding)- *ai që në dasmë ka për detyrë të rrijë në qilar e të kontrollojë ushqimet e pijet*, according to Tahir Dizdari p.808

Qira (rent)- *shumë e caktuar që paguhet ose merret në krye të muajit*, according to Tahir Dizdari p.810.

Qoshe (corner)- *kënd muri*, according to Tahir Dizdari p.815.

Reshper (master)- *kryemjeshtër, usta*, according to Tahir Dizdari p.840.

Sahat (measure of time, hour)- *njësi kohe baraz me një të njëzetekatërtën pjesë të ditës, distancë, etj.* according to Tahir Dizdari p.858.

Sakat (disabled physically)- *njeri ose kafshë e mangut dhe e paralizuar*, according to Tahir Dizdari p.863.

Sebep (case, event)- *ajo çka sjell mbrapa një efekt*, according to Tahir Dizdari p.884.

Sira (order)- *rend, rresht, varg*, according to Tahir Dizdari p.914.

Soj (relatives)- *fis*, according to Tahir Dizdari p.920.

Suret (face)- *fytyra e njeriut*, according to Tahir Dizdari p.931

Synet (circumcision)- *ndërhyrje tek fëmijët meshkuj myslimanë, rrethprerje*, according to Tahir Dizdari p.935.

Shinik (measure for cereals)- *masë me drithra deri në 45 okë*, according to Tahir Dizdari p.970.

Tamahqar (envious)- *lakmitar, dorështrënguar*, according to Tahir Dizdari p.992.

Tallaz (waves)- *dallgë e detit, shkul valë, tundullimë*, according to Tahir Dizdari p.992.

Torbë (bag pack)- *qese e madhe me një mbajtëse për t'u varur në sup*, according to Tahir Dizdari p.1046.

Ujdis (fix, hit, build)- *ndreq, godas, vë në vijë, ndërtoj*, according to Tahir Dizdari p.1065.

Usta (master in handicraft)- *njeri i plotësuar në zanatin e tij*, according to Tahir Dizdari p.1068.

Xhaiz (allowed)– *e lejueshme*, according to Tahir Dizdari p.1096.

Xhelat (executer of life punishment)- *ai që merrte përsipër të zbatonte dënimin me vdekje*, according to Tahir Dizdari p.1104.

Xherrah (mini surgeon)- *kirurg empirik që bënte operacione të vogla*, according to Tahir Dizdari p.1111.

i xhindosur (supernatural, angry creatures)- *krijesa të inatosura, të mbinatyrshme*, according to Tahir Dizdari p.1120.

Zahmet (effort, trying)- *mundim, vështirësi*, according to Tahir Dizdari p.1140.

i zahmetshëm (taking an effort)– *i mundimshëm*, Tahir Dizdarit p.1140.

Zanat (craft)- *mjeshtëri që ushtron një njeri*, according to Tahir Dizdari p.1144.

Zaptoj (possess, own)- *okupoj, shtie në dorë*, according to Tahir Dizdari p.1146.

Zile (bell)- *kumbonëse prej metali që i varet në qafë bagëtisë*, according to Tahir Dizdari p.1158.

Zinxhir (chain)– *varg rrathësh prej metali të lidhur me njëri-tjetrin*, according to Tahir Dizdari p.1159

Zurna (musical instrument with a wooden muzzle)– *vegël muzikore aerofone me një tytë druri në trajtë cilindri*, according to Tahir Dizdari p.1163

Zymbyl (hyacinth) - *lule me ngjyrë të kuqe*, according to Tahir Dizdari p.1166.

2. CONCLUSIONS

Looking at this list of words, it can be seen that the vast majority of them continue to live in Albanian even in our day. Of course, after the great work done by the Albanian writers, but also for historical reasons, some of these words have come out of use, or have remained as outdated words, such as *historicisms* and especially as conversational words. Only be some of them might be accidental, as the word *lesh* from Grigori, for *kufomën, kërmën* (corps), which cannot be considered as a word of Albanian. We have here a testimony of the Turkish words condition in the beginning of the XIX century.

From the counting we find that there are approximately 154 Turkish words. Given that the general word count of the New Testament is 4800¹ words it can be estimated that in the lexicon of this book, Turkish words account for nearly 3.5%. This is an acceptable percentage for a text written in Albanian at the beginning of the 19th century. Such a percentage is quite acceptable and proves to be a good job with the lexicon in that period, when in fact in the spoken language the percentage of Turkish words was much higher. This data complies with the assessment that with few exceptions, most of these words were present in the Albanian spoken language.

In addition, we have also made a comparison with the Turkish words in Greek. Of course, we are not able to make a comparison here with the Turkish words in Greek of the two centuries ago, but we have obtained the data of an etymological Greek dictionary today, which is admitted that there are 630 Turkish words in Greek language. The comparison with the list of Turkish words of the New Testament in Albanian reveals that one third of these words are still used in today's Greek, so it is no coincidence that, being common to both languages (Albanian and Greek), these words would naturally come out in translation. There is even a fact that makes us curious, meaning that the Albanian text also has some Turkish words, which is only Greek borrowing, ie, in the Albanian text it came precisely from the presence in Greek. We believe it is the word *lesh* in the meaning of *kufomë* (corps), which in Albanian is not a borrowing, because it was a homonym with the basic word *lesh* in meaning *hair*.²

The phenomenon of linguistic contact is undoubtedly one of the most fertile research fields of the linguistic science itself. Especially the field of lexical borrowings between Albanian and Turkish emphasizes in the lexical structure the diverse and long-lasting historical contacts of the two peoples, creating a special scientific interest.

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¹ Shih për më tepër: rev. *Albanohellenica* 5, 2013, Lloshi Xh., *Huazimet nga greqishtja në Dhiatën e re* (1827), f .77.

² Shih *Fjalorin e gjuhës së sotme shqipe*, Tiranë 1980, f. 966.

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