

# Conference Program - Abstracts

7<sup>th</sup> German-Albanian Cultural Studies Conference

## THE ALBANIAN LANGUAGE AREA AND ITS SURROUNDINGS DURING ANTIQUITY TO THE HIGH MIDDLE AGES

APRIL 21<sup>st</sup> - 22<sup>nd</sup>, 2023

Hotel Lindenhof,  
Hubmersberg 2,  
91224 Pommelsbrunn



Vergleichende und Indogermanische  
Sprachwissenschaft sowie Albanologie  
(LMU)



Higher Education Institution





## Conference program

### Day 1 - Friday, April 21, 2023

09.30-10.00	Organizational issues	Guests registration
10.00-10.45	Opening ceremony	- Welcome of the conference by the host - Welcome of the conference by representatives of several cultural and scientific institutions in Bavaria and Albania, as well as the consular representations of the Albanian speaking countries in Bavaria.

**10.45 - 11.00 Coffee break**

#### Module A: Keynote speeches

	Speaker	Topic
11.00-11.40	Prof. Dr. Peter Schreiner Uni Köln	Byzantinoalbanica. Die Bedeutung byzantinischer Zeugnisse zum Studium der albanischen Geschichte und Kultur (11./12. Jh.-15.Jh.)
11.40-12.20	Prof. Dr. Rudolf Haensch LMU München – angefragt –	Was erfahren wir aus antiken Inschriften über die Bevölkerung Albaniens unter römischer Herrschaft?
12.20-13.00	Prof. Dr. Olav Hackstein LMU München	Albanian and Balkans Indo-European

**13.00 - 15.00 Lunch / break**

#### Module B: Archaeology

	Speaker	Topic
15.00-15.30	Dr. Thomas Maurer Museum Passau Dr. Elvana Metalla ASA Tirana	Neue archäologische Forschungen in Zgërdhesh und die Suche nach Albanopolis
15.30-16.00	Dr. Etleva Nallbani CNRS Paris	'Komani culture'. New understandings on the Early Medieval western Balkans
16.00-16.30	Dr. Nevila Molla ASA, Tirana	Before the dawn of the 'Dark Ages'. Butrint's fortifications in the late antique period
16:30-17:00	Dr. Saimir Shpuza Aix-Marseille Uni / ASA Tirana	Urban and Rural Networks in Roman South Illyria

**17.00 - 17.30 Coffee break**

**Module C: Population genetics and historical anthropology**

	Speaker	Topic
17.30-18.00	Prof. Dr. Ilia Mikerezi ASHSH Tirana	Different Genetic Analysis Reveals Interesting Data on Genetic Structure and Relationships of Albanian Human Population
18.00-18.30	Prof. Dr. Genc Sulçebe Uni. Med. / ASHSH Tirana	The Albanian presents in -ën: form and meaning
18.30-19.00	Prof. Dr. Aleksandër Dhima Eur. Uni. Tirana	The Albanian presents in -uaj and -ye

**19.15 Common dinner**

**DAY 2 - SATURDAY, APRIL 22, 2023**

**Module D: Medieval Studies**

	Speaker	Topic
09.00-09.30	Dr. John Quanrud IASP Tirana	The Albanoi and Latinoi in George Maniakes' Armies: Cultures in Contact in Eleventh-Century Byzantium?
09.30-10.00	Prof. Dr. Pëllumb Xhufi ASHSH Tirana	Osmosi albano-slava nel Montenegro durante il Medioevo
10.00-10.30	Dr. Konstantinos Giakoumis Uni. Coll. LOGOS Tirana	The Allure of Byzantium in Self-Identifications of Late Medieval Albanian Elites

**10:30 – 11.00 Coffee break**

**Module E: Historical Linguistics**

	Speaker	Topic
11.00-11.30	Prof. Dr. Elton Prifti Uni Saarland / Uni Mannheim	L'apporto della lessicografia storica in ambito romanzo alla storiografia dell'albanese
11.30-12.00	Prof. Dr. Stefan Schumacher Uni Wien	The question of the phonological/phonetic value of 'uk' and 'vëdë' in Buzuku.
12.00-12.30	Dr. Nevila Molla ASA, Tirana	Parasynthetic verbs with a nasal prefix in Old Albanian and Old Romanian
12:30-13:00	Dr. Saimir Shpuza Aix-Marseille Uni / ASA Tirana	Noms de couleurs en albanais et en roumain : termes pour 'pâle'

**13.00-15.00 Lunch / break**

## Module F: Language Contact and Etymology

	Speaker	Topic
15.00-15.30	Prof. Dr. Anila Omari ASA Tirana Prof. Dr. Xhelal Ylli Heidelberg	Zur Frage der ältesten slawischen Lehnwörter im Albanischen
15.30-16.00	Assoc. Prof. Dr. Enkeleida Kapia ASA Tirana / LMU München	Pitch-accent across Albanian varieties: a typological perspective
16.00-16.30	Dr. Sergio Neri Uni Basel / LMU München	Zu alb. bathë ‚Saubohne‘ und gr. phakós ‚Linse‘: Substratwörter oder indogermanische Erbe?
16.30-17.00	Dr. Marek Majer Uni Lodz	Material etymologies: (1) vobeg ‚poor‘, (2) send ‚thing‘

**17.00 -17.30 Coffee break**

## Module G: Cultural Studies and Ethnolinguistics

	Speaker	Topic
17.30-18.00	Dr. Andrea di Giuseppe Uni d. St. Roma Tre	Quando splendebat lucerna eius super caput meum: riflessi iconografici albanesi attorno alla „lampada“ di peca (Kukës)
18.00-18.30	Dr. Donato Martucci Uni Salento	Note antropologiche sulla „Relatione Universale dell’origine, e successo della Missione Apostolica de Frati Minori Osservanti Riformati del Serafico Padre S. Francesco nel Regno d’Albania“ di P. fra Giacinto da Sospello
18.30-19.00	Prof. Dr. Bardhyl Demiraj LMU München	Alb. fe im ethnolinguistischen Kontext

**19.15 Farewell party followed by Albanian music program**

**April 23, 2023**

**Departure of the guests: check-up until 12:00**

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## ABSTRACTS

Day 1 - Friday, April 21, 2023

Module A: Keynote speeches (11:00 – 13:00)

### 1. Prof. Dr. Peter Schreiner

(Uni Köln / München)

#### Byzantinoalbanica.

#### Die Bedeutung byzantinischer Zeugnisse zum Studium der albanischen Geschichte und Kultur (11./12. Jh.-15. Jh.)

Die Entstehung und Ausbreitung des albanischen Ethnos hat sich ganz auf dem Boden des oströmischen Reiches und weitgehend innerhalb dessen griechischer Sprachzone vollzogen. Angesichts des langen Fehlens eigener schriftlicher Quellen kommt fremdsprachlichen Zeugnissen eine besondere Bedeutung zu, unter ihnen vorrangig griechischen.

Ein Hauptproblem besteht darin, wie griechische (byzantinische) Quellen gesammelt und aufgearbeitet werden können, um möglichst lückenlos alle Stellen zu erfassen, die sich auf Personen, Orte (Niederlassungen), Gegenstände und politisch-kulturelle Vorkommnisse beziehen, die von Relevanz für eine wie auch immer geartete albanische Präsenz sind. Diese Recherchen lassen sich nur mittels des Datenprogramms des Thesaurus linguae graecae durchführen, wie an dieser Stelle mit einschlägigen Beispielen für die vielfältigen Möglichkeiten gezeigt werden soll.

Diese Daten sind aber nur "Stellenhinweise" und müssen im historischen, ethnischen oder linguistischen Kontext verarbeitet, kommentiert und gegliedert werden, so dass ein Quellenbuch (nicht nur eine "Sammlung") entsteht, welche die Bezeichnung "Byzantino-albanica" tragen könnte, in gewissem Sinn analog dem Pionierwerk von Guyla Moravcsik, den "Byzantinoturcica", das mit dem Untertitel "Quellen zur Geschichte der Turkvölker" versehen ist.

Eine Fortführung in die Neuzeit ist denkbar, doch fehlt hierfür die Aufarbeitung der Daten, die dann auch verstärkt den Bereich lateinischer, slavischer und osmanischer Quellen neben griechischen umfassen müssten.

### 2. Prof. Dr. Rudolf Haensch

(LMU München)

#### Was erfahren wir aus antiken Inschriften über die Bevölkerung Albaniens unter römischer Herrschaft?

- Abstrakt wird nachgereicht.

### 3. Prof. Dr. Olav Hackstein

(LMU Munich)

#### Albanian and Balkans Indo-European

The present paper focuses on the question of Balkans Indo-European, a subgroup often assumed to include at least Greek, Armenian, Albanian, Phrygian, and which, according to some scholars, also exhibits affinities with Tocharian; cf. *inter alios* Klingenschmitt 1994:244-247, and Matzinger 2012. An ongoing research project conducted at the Ludwigs-Maximilians-Universität in Munich has carried out investigations into the inherited lexicon of Old Albanian for the past three years (“Digitales Philologisch-Etymologisches Wörterbuch des Altalbanischen”), yielding a number of both new and revised etymologies. In light of these results, further headway concerning the question of the Balkans Indo-European subgroup can be made. My presentation will summarize some results, treating both the lexicon and the grammar of Albanian.

#### *Selected bibliography*

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Schumacher, Stefan, and Joachim Matzinger. 2013. *Die Verben des Altalbanischen. Belegwörterbuch, Vorgeschichte und Etymologie*. Wiesbaden: Harrassowitz.  
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## Module B: Archaeology (15:00 – 17:00)

**4. Dr. Thomas Maurer – Dr. Elvana Metalla**  
(Museum Passau) (ASA Tirana)

### **Neue archäologische Forschungen in Zgërdhesh und die Suche nach *Albanopolis***

Im Jahre 2017 begann ein albanisch-deutsches Archäologenteam mit systematischen Forschungen in Zgërdhesh, fast ein halbes Jahrhundert nach den Kampagnen Selim Islamis (1969-1972), denen wir *bis dato* nahezu das gesamte Wissen über diese antike Stadtanlage im Hinterland von Dyrrachium (Durrës) verdanken. Nach einem Survey mit geophysikalischen Prospektionen 2017 fanden 2018, 2019 und 2021 Grabungen statt.

Bei diesen Grabungen konnten zahlreiche neue Erkenntnisse gewonnen werden, die unser Wissen über die Topographie und Geschichte von Zgërdhesh wesentlich erweitert bzw. verändert haben. Zu erwähnen sind etwa die Ausgrabung einer kleinen spätantiken Nekropole *intra muros* – u.a. Gräber mit Waffenbeigaben – sowie die Entdeckung eines Rundmonumentes im Vorfeld der Stadtmauern (wohl Grabtumulus) während der Kampagne 2018, die Entdeckung des Südtores der Stadt 2019 sowie bislang unbekannter Bebauungsstrukturen unmittelbar oberhalb der Quermauer 2021. Dieses Areal wird im Fokus der für 2023 geplanten Kampagne stehen.

Ferner wurde 2019 und 2021 die in den Grundmauern erhaltene Ruine einer kleinen, undatierten Kirche untersucht. Dabei konnten mehrere beigabenlose Körpergräber im Innern des rechteckigen Saals aufgedeckt werden (C14-Datierung steht noch aus).

Die Forschungsarbeiten haben aber auch gezeigt, dass die Ruinen von Zgërdhesh aufgrund ihrer etwas abseitigen Lage gewissen Gefahren ausgesetzt sind (Raubgräberei, Vegetations- und Erdbebenschäden). Ein Mittel für mehr Aufmerksamkeit und besseren Schutz liegt unserer Auffassung nach in der Stärkung des bis heute nur rudimentär ausgeprägten (Kultur-) Tourismus. Die antike Stadtanlage könnte dabei von der eigentlich sehr günstigen Lage profitieren (Nähe zum Flughafen und zum Tourismus-Hotspot Krujë).

Seit der Entdeckung der Ruinenstätte im 19. Jahrhundert wurde immer wieder vermutet, es könne sich bei Zgërdhesh um das bei Ptolemaios (Geogr. 13,23) erwähnte *Albanopolis* handeln. Bis heute wird überwiegend an dieser Identifizierung festgehalten. *Albanopolis* ist nur durch zwei Quellen bekannt; neben der Nennung bei Ptolemaios als ein Ort der Provinz *Macedonia* erscheint der Name noch als Heimatangabe auf einer lateinischen Inschrift in Gorno Sonje (Nordmazedonien,

südwestlich von Shkup). Diese Inschrift wird traditionell in die flavische bis hadrianische Periode datiert.

Aus Sicht der Verfasser sprechen nun mehrere Indizien dafür, Zgërdhesh NICHT mit *Albanopolis* zu identifizieren. Erstens scheint der Besiedlungsschwerpunkt dem Fundmaterial nach zu urteilen in hellenistischer Zeit zu liegen. Zweitens erscheint die bei Ptolemaios angegebene Differenz zum Längengrad von Dyrrachium mit einem Grad zu hoch, um die Lage eines noch küstennahen Ortes zu umschreiben.

Wahrscheinlich wird man *Albanopolis* weiter östlich zu suchen haben. Stellt man die Verortung in die Provinz *Macedonia* durch Ptolemaios nicht in Frage, kämen etwa das Tal des Drin i Zi (Albanien) oder der Oberlauf des Vardar (Region Polog, Nordmazedonien) als „Verdachtsregionen“ für die Lage von *Albanopolis* in Betracht.

### **Zbulime të reja arkeologjike në Zgërdhesh dhe kërkimi për *Albanopolis***

Kërkime arkeologjike sistematike janë zhvilluar vitet e fundit nga një grup arkeologësh shqiptaro - gjermanë, në qytetin e Zgërdheshit, pas gati gjysmë shekulli nga fushatat dhe puna e arkeologut Selim Islami (1969-1972), duke ndjekur njohuritë mbi këtë kompleks të lashtë të qytetit në brendësi të prapatokës Dyrrachium (Durrës). Pas një kërkimi sipërfaqësor (survey) dhe prospeksione gjeofizike në vitin 2017, u zhvilluan gërmime/studime në vitet 2018-2019, 2021.

Gërmimet arkeologjike, kanë sjellë zbulime të reja që kanë zgjeruar dhe ndryshuar ndjeshëm njohuritë tona fillestare, mbi topografinë dhe historinë e qytetit të Zgërdheshit. Vlen të përmendim në vitin 2018, gërmimin e një nekropoli të vogël të antikitetit të vonë intra muros – ndër të tjera varre me armë dhe inventar të pasur – si dhe zbulimin e një monumenti në formë rrethore përpara mureve të qytetit (ndoshta varr tumulus); zbulimin e një porte jugore të qytetit në vitin 2019, si edhe disa struktura ndërtimi të panjohura më parë, të vendosura menjëherë mbi murin tërthor në vitin 2021. Kjo zonë do të jetë fokusi i fushatës së planifikuar për vitin 2023.

Për më tepër, gjatë viteve 2019 dhe 2021 u studiuan rrënojat e një kisha të vogël, ende të padatuar saktë, së bashku me zbulimin e disa varreve, brenda nefit qendror të kishës (datimi C14 i skeleteve është ende në proces).

Puna kërkimore ka treguar gjithashtu se rrënojat e Zgërdheshit për shkak të vendndodhjes së tyre disi të largët, kanë qenë të ekspozuara shpesh edhe ndaj rreziqeve (grabitje varresh, dëmtime të bimësisë apo dhe tërmete). Theksojmë se, një mjet për të tërhequr vëmendje dhe mbrojtje më të mirë, qëndron në forcimin e turizmit kulturor, i cili deri më sot, ka qenë vetëm elementar. Qyteti antik mund të përfitonte gjithashtu nga vendndodhja shumë e favorshme (afërsia me aeroportin dhe qytetin turistik të Krujës).

Që nga zbulimi i rrënojave në shek. XIX në mënyrë të përsëritur supozohej se Zgërdheshi mund të ishte *Albanopolis* i përmendur nga Ptolemeu (Geogr. 13,23). Deri tani, kryesisht i përmbahen këtij identifikimi. *Albanopolis* njihet vetëm nga dy burime: përveç përmendjes nga Ptolemeu si një vend në provincën e Maqedonisë, emri shfaqet edhe në një mbishkrim latin në Gorno Sonje (Maqedonia e Veriut, në jugperëndim të Shkupit). Ky mbishkrim tradicionalisht datohet në periudhën



flaviane deri në atë hadriane. Nga këndvështrime të ndryshme, tashmë ka disa të dhëna se Zgërdheshi nuk duhet të identifikohet me Albanopolisin. Së pari, duke gjykuar nga materiali i gjetur, fokusi i vendbanimit duket të jetë në periudhën helenistike. Së dyti, ndryshimi në gjatësi një gradë nga Dyrrachium, i dhënë nga Ptolemeu, duket shumë i gjatë për të përshkruar një vend afër bregdetit.

Ndoshta duhet ta kërkojmë Albanopolis më larg drejt lindjes. Nëse nuk vëmë në dyshim vendndodhjen në provincën e Maqedonisë nga Ptolemeu, do të ndodhte që lugina e Drinit të Zi (Shqipëri) ose rrjedha e sipërme e Vardarit (rajoni i Pollogut, Maqedonia e Veriut) të konsideroheshin si “rajone të mundshme” për vendndodhjen e Albanopolis.

## **5. Dr. Etleva Nallbani**

(CNRS-UMR 8167

Inst. d. Civil.-Coll. de France)

### **‘Komani culture’.**

#### **New understandings on the Early Medieval western Balkans**

This paper focuses on the history of the medieval site of Komani, highlighting historiographical assumptions related to the eponym of the so-called “civilization of Komani”, settled in a key region at the crossroads of the western and eastern spheres.

Grave contents of Komani’s necropolis, constantly inspired mythical interpretations from the very first excavations, at the end of the 19th century till nowadays. On the other hand, new fieldwork undertaken over the last fifteen years has shown an extraordinary complexity of the site, structured already from the first centuries of the Middle Ages. This medieval expansion of the late Roman castella, caught in the Roman defensive chain of the south-west of Illyricum, makes a perfect case study in the mechanisms stimulating the early medieval regrouping settlements in the western areas of the Balkans. New wealthy civilian and military elites based on kinships structures, settled. They invested themselves in the accumulation of wealth through long-distance trade, construct religious buildings and defenses, caring about the demonstration of their social status. This renewal of military and ecclesiastical elites succeeds thanks to the control that the Byzantine Empire had regained at the 8<sup>th</sup>-9<sup>th</sup> over the Balkans, restoring the viability of this region. The new results also allow the contextualization of several old data and a reconsideration of the general historical and archaeological framework.

## **6. Dr. Nevila Molla**

(ASA Tirana)

### **Before the dawn of the ‘Dark Ages’.**

#### **Butrint’s fortifications in the late antique period**

Continued archaeological research on late antique Butrint has shown that human activity peaked once again in the first half of the 6th century AD, when the settlement experienced a final phase of investment, particularly on defence and religious works,

before it soon after entered into a period of decline detected throughout the region by the early 7<sup>th</sup> century AD. This paper will discuss this final phase of urban development by focusing, in particular, on the most distinct markers of urban space at this time, the fortification walls. The early 6th century defences encircled the entire peninsula, leaving undefended the earlier Augustan suburb across the Vivari Channel on the Vrina Plain. Recent re-examination of the towered landward-facing walls shows that the late antique construction phase included a *proteichisma*, previously believed to be a late medieval addition. Although smaller in size, the emphasis placed on the landward defences as suggested by the quality of construction and the use of a specific feature of military architecture such as *proteichisma* highlights the special status that Butrint appears to have enjoyed in the late antique period. Placed in its wider context, comparative analysis of Butrint's walls with the walls of other contemporary urban centres in Albania such as neighbouring Onchesmos (modern Saranda), or the region's late antique capital, Nikopolis, sheds light on the particular significance of fortification walls at Butrint and elsewhere in this period.

## **7. Dr. Saimir Shpuza**

(Aix-Marseille Uni /  
ASA, Tirana)

### **Urban and Rural Networks in Roman South Illyria**

This paper highlights the striking contrast between the elevated number of the cities in South Illyria during the Hellenistic era and their considerable decrease through the Roman imperial period. On the one hand, this led to the creation of metropolises controlling large regions bringing to end the extreme territorial fragmentation of the Hellenistic period. On the other hand, it determined an important demographic shift of the population near the main cities and adjacent to the main roads of communication. The result was the creation of a new series of settlements whose role might have been secondary compared to the main traditional cities. This new framework of territorial occupation in South Illyria projected important new patterns in terms of political, administrative as well as urban transformations, from the 1st to the 3rd centuries AD.

## **Module C: Population genetics and historical anthropology (17:30-19:00)**

## **8. Prof. Dr. Ilia Mikerezi**

(Commis. of Biol., Agricult. and Veterin.,  
Alb. Acad. of Sciences, Tirana)

### **Different Genetic Analysis Reveals Interesting Data on Genetic Structure and Relationships of Albanian Human Population**

The study of population genetic structure is of great interest because it serves as a main source to understand its genetic history. In this context, it is important to understand genetic relationships between different internal local subpopulations

and, on the other side, genetic relationships with other foreign populations. A number of historical processes and events have contributed to the composition of the present genetic structure of Albanian human population. In order to better understand the role of migrations, isolation and other micro evolutionary processes that have produced actual genetic variability of Albanian population, different approaches and methodologies have been used.

By isonymic method, as defined by Crow and Mange (Crow J F, Mange A 1965), it was analyzed the present structure of Albanian population in three administrative levels: prefectures, districts and communes. Different parameters that define genetic population structure were calculated based on the information on 3.068.447 persons for a total of 37.184 surnames. The data were the surnames of electors of 2009 general election database. Interestingly, two main clusters were identified by MDS analysis that corresponded to two main linguistic areas of the country: Gegë in North Albania and Toskë in South. Actually, most internal migrations seemed to take place mainly towards the capital and other main cities (Mikerezi I, et al. 2013)

On the other side, it may be concluded that the actual population structure has been composed as consequence of the joint effect of directional short-range migration and drift. The results obtained by multivariate analysis pointed out that migration processes in the North-South direction and from eastern regions towards West have been important processes.

In the context of genetic structure of Mediterranean Basin area populations the genome variation patterns of Albanians, Albanian speaking (Arbëreshë) of South Italy and Sicily were investigated along with other related populations of Sicily, South Italy, part of Greece, Cyprus and Crete, as well.

One of the main questions posed in this investigation was: Is there any evidence of genetic links between the Arbëreshë and Greek speaking ethno-linguistic minorities of Southern Italy and their putative populations of origin? Could our data provide additional insights into their demographic history as recent “cultural islands”? (Sarno S et al 2017). Different genetic analysis revealed genetic continuity of Albanian speaking (Arbëreshë) with Albanian source of Balcan. In addition, various genetic exchanges within Balcan Peninsula could explain genetic similarities between Albanian and mainland Greek populations. Like in other populations of Southern Balkans, Greece and Southern Italy, Albanian populations share a Neolithic-like genetic component. On the other side, increasing frequencies of the European-like component are observed in Albanians and mainland Greeks as well as in the rest of the Balkan Peninsula (Sarno S et al 2017, Sarno S, et al 2014).

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## 9. Prof. Dr. Genc Sulçebe

(Uni. of Medicine, Tirana /

Alb. Acad. of Sciences, Tirana)

### **Human Leukocyte Antigen (HLA) studies in Albanians and their impact on understanding the genetic relationships with other European populations**

The analysis of the genetic polymorphism of the HLA system is very useful for defining the genetic relationships between populations. The investigation of these relationships is particularly interesting for anthropologic studies and for designing standard international transplantation programs and unrelated donor registry networking.

In this presentation, we report the results of our studies on human leukocyte antigen (HLA) polymorphism in the Albanian population from Albania and Kosovo and their comparison with neighboring and other European populations.

The HLA typing has been conducted through molecular methods from the DNA of sampled populations from Albania and Kosovo. HLA allele and haplotype frequencies have been estimated using computer tools adapted to HLA data. Population differentiation from the frequencies of HLA-A, HLA-B, and HLA-DRB1 alleles was studied by testing  $F_{ST}$  significance among each pair of populations and by computing the Nei's genetic distances. HLA data from 24 European populations were used for inter-population comparisons.

Based on the HLA system polymorphism, the genetic relationships between Balkan and Central European populations are graphically presented through computer-generated phylogenetic trees using a Neighbor-Joining algorithm starting from Nei's genetic distances.

According to  $F_{ST}$  and Nei's genetic distance analyses, we conclude that the Albanians from Kosovo share a very close genetic relationship with the Albanians from Albania, the Bulgarians, and the Northern Macedonians, followed by the Greeks. At the same time, the Croatian, Bosnia-Herzegovinian, and Serbian populations are slightly more distantly located but with statistical significance.

From these data we can infer that HLA-compatible unrelated hematopoietic stem cell donors for Albanian patients could be found with a higher probability in donor registries of populations more closely related genetically with Albanians such as North Macedonians, Bulgarians and Greeks, but also among other populations living in the Balkan area.



## 10. Prof. Dr. Aleksandër Dhima

(Europ. Uni Tirana)

### Der Übergang von der Spätantike zum Frühmittelalter im albanischen Lebensraum aus dem Gesichtspunkt der historischen Anthropologie

Die Entwicklung einer neuen ethnischen Entität, nämlich die der *Arbër*, welche unmittelbare Vorfahren der heutigen Albaner sind, dürfte das wichtigste Ereignis im gegenwärtigen albanischen Lebensraum während des Frühmittelalters gewesen sein. Aus ethnogenetischer Perspektive setzte sich der *Brachycephalisationsprozess* in diesem Zeitraum (7.-8. Jh. n. u. Z.) mit einer neuen Intensität durch, dessen Anfänge jedoch seit der kulturgeprägten hellenistischen und römischen Periode besonders in der albanischen Hochlandschaft zu suchen sind.

Anhand zahlreicher Knochenserien aus dem Frühmittelalter vermittelt der Autor die anthropologische Struktur entsprechender Bevölkerungsgruppen, die auf eine gemeinsame genetische Basis hinweisen. Dies kann bestenfalls durch die systematische Darstellung der chronologischen Schichten verschiedener anthropologischer Merkmale in den Friedhöfen von *Koman* (Puka) und *Prosek* (Mirdita) und nicht zuletzt in denen aus Südalbanien wie z. B. in den Friedhöfen von *Piskova* und *Pacomit* (Përmet) unter Beweis gestellt werden, die vom archäologischen Gesichtspunkt der *Komani*-Kultur angehören.

Die nordischen und *cromagnoiden* Merkmale bestimmter Skelette aus der Küstenregion (Lezha, Kruja, Durrësi) könnten mit der Präsenz der ersten Slawengruppen auf diesem Gebiet (6.-7. Jh. n. u. Z.) zusammenhängen. Eine ähnliche Situation lässt sich noch in mancher späteren Serie (10.-12. Jh. n. u. Z.) aus Südost-Albanien: *Gostomickë* (Skrapar), *Shtikë* (Kolonjë), *Rapckë* (Përmet) bestätigen, die auf die bulgarische Niederlassung in der Region zu dieser Zeit datieren.

Seit Ende des Frühmittelalters wird eine ununterbrochene Erhöhung des horizontalen Schädelindex in Richtung *Brachykranie* ermittelt, in dem Sinne, dass eine Kontinuität des *Dinarisierungsprozesses* festgestellt wird. Da die Illyrier, nach dem 6. Jh. n. u. Z. in der historischen Dokumentation nicht mehr als eine ethnisch geprägte Bevölkerungsgruppe erscheinen, dürfte der angesprochene Prozess der *Arbër*-Bevölkerung zugeordnet werden.

Während des Spätmittelalters (12.-18. Jh.) wird der Anstieg der *Brachykranisationskurve* abermals verzeichnet, u. a. in *Pazhok* (Belsh) und *Çepunë* (Gjirokastrë), wo sie in den letzten zwei Jahrhunderten deren Höhepunkt erreicht, was als retrospektive Widerspiegelung der anthropologischen Situation bei der heutigen Bevölkerung vor Ort dienen sollte.

Der Autor folgt hiermit der Meinung, die historische Anthropologie verfüge inzwischen über eine ganze Reihe von Argumenten zur Bestätigung der Hypothese, infolgedessen *die Brachykephalie unter den Albanern sich in Richtung Dinarisierung – gestützt auf inländischer Grundlage – entwickelt hat*. Neben anderen westlichen Gebieten der Balkanhalbinsel, die im Laufe der historischen Zeit zu den *Illyrii proprie dicti* gehörten, gilt Albanien anscheinend als Zentrum dieses Prozesses.

Wie dem auch sei, dürfen die Hinweise auf die chronologisch zusammenhängende Entwicklung des *Brachycephalisationsprozesses* auf diesem ethno-kulturellen Gebiet bei der Lösung dieses Problems beitragen. Nach diesem ersten “Höhepunkt” im Frühmittelalter waren noch andere Faktoren wirksam, die mitberücksichtigt werden müssen.

**Day 2 – Saturday, April 22, 2023**

**Module D: Medieval Studies (09:30 – 10:30)**

**11. Dr. John Quanrud**

(Inst. for Albanian and  
Protestant Studies, Tirana)

**The *Albanoi* and *Latinoi* in George Maniakes’ Armies:  
Cultures in Contact in Eleventh-Century Byzantium?**

In 1970, Era Vranoussi published a study arguing that the *Albanoi* — twice mentioned in Michael Attaleiates’ *History* — were not Albanians from the Balkans, but, instead, Norman mercenaries in southern Italy. French Byzantinist Alain Ducellier published a refutation to Vranoussi’s thesis, starting a long-standing debate that was never resolved. More recently, a growing number of influential scholars have begun to incorporate Vranoussi’s hypothesis regarding the *Albanoi* into their work. In October 2021, John Quanrud published a reassessment of Vranoussi’s arguments and concluded that the evidence favours the interpretation of *Albanoi* in Attaleiates’ *History* as a reference to Balkan Albanians. One question left unresolved by that study concerns the identity of a people Attaleiates named as closely linked to the *Albanoi* in the mid-eleventh century. In his *History*, Attaleiates called them *Latinoi*. This paper will consider the possible identity of these *Latinoi*, their relationship to the *Albanoi*, the likely history of the *Albanoi-Latinoi* in the period after they broke relations with the Byzantine Empire in the early 1040s, and the possible significance of this question for Balkan history in the early Middle Ages and beyond.

**12. Prof. Dr. Pllumb Xhufi**

(Alb. Acad. of Sciences, Tirana)

**Risultati dell’osmosi albanoslava nel Montenegro durante il Medioevo**

Al declinar del XVIII secolo, il principato di Montenegro (Crnagora) assorbì quattro comunità di montagna: Palabardhi (Bielopavliči), Kuči, Pipri e Bratoneši. Il fatto ebbe grande significato per la storia del piccolo principato slavo, che d’ora in poi negli atti ufficiali si presenta come *Il Principato di Crnagora e di Brda*. Con quest’ultimo aggiuntivo si intendevano, appunto, le quattro montagne dell’entroterra montenegrino. Colpisce, intanto, che *Brda* ha un significato preciso in lingua slava e significa *collina* (P. Skok: germ. *Hügel*, fr. *colline*), il che poco si addice al paesaggio del posto, dominato da vette altissime superanti i 2 500 metri d’altezza. Ami-Boué denominava “*roi des montagnes de la Turquie*” il più alto, il monte Komb nel territorio dei Kuči.

Ma, già prima che apparisse nei documenti ufficiali slavi nella forma *Brda*, la regione comprendente le quattro comunità di montagna compare nelle fonti veneziane e papali sotto nome di *Barda* (*monti di Barda, ville di Barda*). Va detto, che oltre alla regione in studio, nel *habitat* albanese dentro e fuori i confini politici della Repubblica d'Albania, s'incontrano diversi casi di monti, che le fonti latine chiamano *Monte Bianco*, e che gli indigeni, tutt'oggi chiamano in albanese *Mali Bardhë*. Dunque, Barda dei documenti latini altro non è, che la parola albanese *bardha* che significa, appunto, *bianco*. La prova inconfutabile di tale equazione la si trova in un piccolo paese sulle Bocche di Cattaro, che nelle fonti compare con tre nomi apparentemente diversi: *Biela, Bianca, Barda*. Si tratta, invece, dello stesso nome espresso in tre lingue diverse: slava, italiana e albanese. Così, ritornando ai *monti di Barda* nell'entroterra montenegrino, si può dire che essi rappresentano uno dei tanti casi di creste montuose chiamate dagli Albanesi *Mali Bardhë* (Monte Bianco). Agli inizi del XVII secolo, gli abitanti di quella regione erano ancora di fede cattolica e di etnia albanese (*li popoli Albanesi a Barda, li Christiani Albanesi di Barda*). Ma già allora, un missionario francescano, fra Cherubini, pur riconoscendo che i *Bielopavličići*, i *Kučići*, i *Pipri* e i *Bratonešići* erano albanesi, credeva che ormai si potevano considerare slavi, avendo loro aderito al rito slavo ortodosso e parlando diffusamente la lingua slava. Ne è prova di questa transizione etno-culturale lo stesso nome dei *Bielopavličići*, che tra le quattro comunità era anche la più importante. Il nome appare spesso nella forma albanese, *Palabardhi* (Paolo il Bianco). Con questo nome si chiamano tutt'oggi paesi fondati da abitanti provenienti da *Palabardhi* delle montagne di Barda. Così, abbiamo individuato un *Paugliebardo* (Dubrovnik), ed' un altro *Palabardhi* (Gjakovë, Cossovo). Nella mitologia dei popoli di Barda, *Pali Bardhë*, cioè Paolo il Bianco, veniva raccontato come capostipite dei *Palabardhi* (*Bielopavličići*). Alla stessa tipologia appartiene il nome del capo della comunità di Hoti: *Hoti Bardhë* (Otti Bardi over Bianco). Ne risulta, che la parola albanese *Bardha* (Barda) era così profondamente radicata nell'area di Montenegro, che si usava tale quale anche da cancellerie e soggetti stranieri. Perfino la parola apparentemente slava *Brda*, usata nei documenti ufficiali del Principato di Crnagora, altro non è che il nome albanese *Barda*, che in bocca d'una popolazione sempre più slavofona, finì per assimilarsi alla forma slava, creando, però, un abisso fra il significato di *Brda* (collina), ed il paesaggio decisamente montuoso.

## Rezultate të osmozës shqiptaro-sllave në Mal të Zi përgjatë Mesjetës

Aty nga fundi i shek. XVIII, principatës së Malit të Zi ju bashkuan katër bashkësi fisnore (male): *Bjelopavličët, Kuçët, Bratoneshët e Piprët*. Ngjarja u konsiderua e një rëndësie të veçantë për principatën e vogël sllave, që këndej e tutje fillon të quhet "principatë e Crnagorës dhe e Brdës". Nga ajo kohë zë fill përdorimi zyrtar i emrave përgjithësues *Brda* për të katër malësitë, dhe *brdjani* për banorët e tyre. Ndërkohë vendet e *Bjelopavličëve, Kuçëve, Bratoneshëve e Piprëve* përmenden shumë më herët në burimet vaticane dhe në ato veneciane, qoftë veçmas, e qoftë me një emër përgjithësues, *Barda* (*monti di Barda, ville di Barda*). Qysh hershmëria e formës latine *Barda* të emrit, e akoma më shumë semantika e formës sllave të tij, *Brda*, sugjerojnë se

e para nuk mund të jetë një përshtatje e së dytës. Në fakt, në sllavisht fjala *brda* shënon një lartësi të moderuar, kodrinore (Skok: germ. *Hügel*, fr. *colline*). Por në rastin tonë, fjala është për një krahinë thellësisht malore, që arrin lartësinë maksimale në malin Komb, në Kuç, të cilin Ami-Boué e ka quajtur “roi des montagnes de la Turquie”. Dëshmitë historike japin një indikacion të rendit etno-geografik kur trevën e katër maleve dhe popullsinë e tyre e lidhin me Shqipërinë e Shqiptarët (“*monti di Barda in Albania*”, “*li popoli Albanesi a Barda*”). Ky fakt këshillon që fjala Barda të lidhet me shqipen bardha. E mbështet këtë edhe rasti i një fshati buzë Gjirit të Kotorit, të cilin burimet veneciane dhe ato papale të shek. XVII, e emërtojnë në tre gjuhë të ndryshme: *Biela*, *Bianca*, *Barda*, ku emri i fundit është domosdoshmërisht forma shqipe ekuivalente e formës *sllave* (*Biela*) e *italiane* (*Bianca*). Të treja së bashku shënojnë të njëjtin koncept: i bardhë. Për rrjedhojë, shprehja “*monti di Barda*” që ndeshen aq shpesh në dokumentet perëndimore do përkthehej në shqip “*Malet e Bardha*”. Kështu do të merrte kuptim edhe antinomia *Mal i Bardhë-Mal i Zi* (*Crnagora*), që krijohet me krahinën fqinje, e cila paraqet tipare të ndryshme gjeofizike në raport me të parën: është e mbuluar nga pyje të dendur, ndërkohë që Malet e Bardha, të mbuluara nga bora e bardhë në pjesën më të madhe të vitit, ofrojnë një pejsazh tjetër. Në fakt, në habitatin shqiptar ndeshen disa “male të bardha”, sa në veri, aq edhe në qendër e në jug të tij. Njeri prej tyre, *Mali i Bardhë* në zonën e Kurbinit, në Shqipërinë e mesme, regjistrohet në formën *Monte di Barda* në relacionin përmbledhës të vitit 1634, shkruar në italisht, të misionarit Giacinto Sospello. Pra, njëlloj siç prezantohen në dokumentet italiane të shek. XVI-XVIII katër malësitë e Bjelopavliçëve, Kuçëve, Bratoneshëve e Piprëve (*Monti di Barda*). Vlen të shënohet, se Bjelopavliçët veçohen si fisi kryesor ndër katër fiset, dhe emri i tyre dëshmohet më se një herë edhe në formën shqipe *Palabardh*, që duhet të ketë qenë forma origjinale e emrit, të kthyer pastaj në “Bjelopavliç” nga fqinjët sllavë apo të sllavizuar. Emri vjen nga një lloj demiurgu, *Pali i Bardhë*, që legjenda thotë se i ka dhënë emrin gjithë fisit. Në fakt, në 1457 në zonën e simbiozës shqiptaro-sllave dëshmohen raste të ngjashme emërtimi: “Hoti i Bardhë” (*Otti Bianco*), kreu i fisit të Hotëve, cituar kështu në një dokument venecian të vitit 1573. Akoma më herët, në vitin 1457, emri i zotit të Malit të Zi, kunat i Skënderbeut, dëshmohet si në formën italiane *Stefano Negro*, ashtu edhe në formën sllave *Stefan Cernoovich*, që ndeshet dëndur, e nuk mungon të shfaqet edhe forma shqipe e emrit, *Stefan Ziu*, që duhet të jetë edhe forma origjinale e emrit të familjes Crnojeviçi, të cilën burimet e kohës e tregojnë “me origjinë shqiptare” e gjithashtu “me sjellje shqiptare”.

Në përfundim, emri i sotëm sllav *Brda* i maleve Bjelopavliç, Kuç, Bratonesh e Pipër, është një formë e vonë e asimiluar e emrit origjinal shqip *Bardha*, me të cilin emërtohen ende sot një numër i madh malesh në trevat shqiptare. Fakti që banorët e maleve të Bardhës cilësohen si shqiptarë nga burimet historike deri në shek. XVIII, dhe që sot e gjithë ditën aty ruhet një toponimi e dendur shqipe, mbështet konkluzionin e nxjerrë prej kohësh nga C. Jireček e M. Šufflay në rastin e fisit të Kuçëve, sipas të cilit ky fis shqiptar kishte pësuar në rrjedhë të shekujve një proces sllavizimi. Në fakt, qysh në vitin 1652, misionari At Cherubino vërente se popullsitë e Piprit, Bratoneshit, Bjelopavliqit e Kuçit, të cilat konsideroheshin me gjak shqiptar,



duke qenë se ndërkohë kishin kaluar në ritin serbo-ortodoks dhe flisnin gjuhën sllave, mund të konsideroheshin qysh atëherë më shumë sllave, se sa shqiptare.

### **13. Dr. Konstantinos Giakoumis**

(LOGOS Uni. College, Tirana)

#### **The Allure of Byzantium in Self-Identifications of Late Medieval Albanian Elites**

This paper looks at a variety of documentary sources and other source types, such as church and funerary inscriptions relating to Albanian elites in an attempt to reconstruct their ways of identification. I am approaching identity matters through the lens of *Identity Process Theory*, which investigates and analyses identity at two levels (Breakwell 2015, 250-8). The first level is concerned with the structural properties of the identity, social and personal identity content, as well as the value system associated with them. The second level of investigation and analysis of identity relates to identity construction and maintenance processes. The dynamic and reactive development of a person's identity is thus conditioned by processes of assimilation of new components, accommodation by way of adjusting these new components to pre-existing social and personal identity components of an individual by such mechanisms as meaning-construction and value-making. Though the available sources are scarce and fragmented and, thus, it is impossible to elucidate every facet of the concerned individuals' identity, it is possible to reconstruct some of them. In what is possible to reconstruct, however, one observes an allure for Byzantium and its culture, both lay and ecclesiastical, manifested at times that the Eastern Roman Empire was gradually losing its grip on Albanian-speaking regions of the southeastern Europe until it perished. The persistence of Byzantine collective ways of identification as evidenced in some rare post-Byzantine sources from Elbasan are indicative of the magnitude of this allure.

### **Module E: Historical Linguistics (11:00 – 13:00)**

#### **14. Prof. Dr. Elton Prifti**

(Uni Saarland / Uni Mannheim)

#### **L'apporto della lessicografia storica in ambito romanzo alla storiografia dell'albanese**

Circostanze legate prevalentemente alla storia dell'area albanofona, della cultura e della lingua albanesi condizionano anche il profilo e il carattere dell'albanologia. Peculiare è la sua integrazione sistematica in vari altri campi analoghi di ricerca e viceversa, tra cui spiccano gli studi indeuropeistici, quelli balcanologici, orientalistici, slavistici e, in particolar modo, quelli romanzi. In merito a questi ultimi, un'albanologia senza una netta componente romanistica rimarrà gravemente incompleta quanto la romanistica senza quella albanologica. È dunque essenziale integrare capillarmente e reciprocamente gli studi albanologici e quelli romanzi. La

necessità menzionata diventa ancor più impellente se si tratta della storiografia della lingua albanese.

In termini più concreti, va da sé che per tracciare con successo la storia delle varietà albanesi è indispensabile in prima linea la profonda conoscenza della storia di lingue e varietà romanze, tra cui spiccano l'aromuno, il rumeno, il dalmatico, le varietà itoloromanze nonché quelle iberoromanze. È utili, in secondo luogo, una buona competenza nei campi della galloromanistica, della retoromanistica e della sardistica. Se ci limitiamo all'ambito della lessicografia storica, risulta necessaria la profonda conoscenza delle opere e dei progetti di ricerca romanzi.

Obiettivo dell'intervento, al di là delle osservazioni iniziali di carattere metodologico, è presentare i principali dizionari storici romanzi, immediatamente utili per la storiografia dell'albanese. Si presterà particolare attenzione alle opere lessicografiche panromanze — tra cui anche il nuovo progetto *Dictionnaire Étymologique Roman* (DÉRom) —, a quelle inerenti alla romanità dell'Europa sudorientale nonché ai dizionari storici itoloromanzi, in particolar modo al *Lessico Etimologico Italiano* (LEI).

### **The contribution of the historical Romance lexicography to the research field of the historiography of Albanian**

Circumstances mainly related to the history of the Albanian-speaking area, to the Albanian culture and language also condition the profile and character of the Albanian Studies. Peculiar is its systematic integration into various other similar fields of research and viceversa, among which the Indo-European studies, the South-East-European studies, the Oriental studies, the Slavic studies, and especially the Romance studies. Regarding the last mentioned, the Albanian studies without a clear Romance component will remain seriously incomplete as Romance without an Albanian one. It is necessary to systematically and extensively integrate the Albanian studies into the Romance studies and viceversa. The last mentioned exigency becomes even more pressing when it comes to the historiography of the Albanian language. In more concrete terms, in order to successfully trace the history of Albanian varieties, it is indispensable to firstly have a profound knowledge of the history of Romance languages and varieties, among which Aromanian, Romanian, Dalmatian, Itoloromance as well as Iberoromance varieties. Secondly, good competence in the fields of Galloromance, Rhetoromance as well as of Sardinian studies. If we narrow down to the field of historical lexicography, deep knowledge of Romance *oeuvres* and research projects is necessary.

Aim of the talk, besides the initial methodological remarks, is to present the main historical Romance dictionaries that are immediately useful for the historiography of Albanian. Particular attention will be paid to pan-Romance lexicographical works – including also the relatively new and ongoing *Dictionnaire Étymologique Roman* (DÉRom) project –, other pertaining to Romance in Southeastern Europe as well as to Italo-Romance historical dictionaries, especially the *Lessico Etimologico Italiano* (LEI).

## 15. Prof. Dr. Stefan Schumacher

(Uni Wien)

### The question of the phonological/phonetic value of ʒ‘uk’ and □ ‘vëdë’ in Buzuku

While it is clear that the use of the Latin alphabet with an additional set of characters taken from a Dalmatian/Bosnian version of the Cyrillic alphabet (the so-called *Bosančica*) is a common feature of the Old Geg authors of the sixteenth and seventeenth centuries, Buzuku uses the letter ʒ‘uk’ in a manner different from that of the other Old Albanian authors (Budi, Bardhi, Bogdani); moreover, Buzuku has introduced another letter from the *Bosančica*, namely □ ‘vëdë’, which is lacking in the other authors.

In my paper, I will first investigate the graphematic contexts in which ʒ occurs and the question of whether or not ʒ is interchangeable with other characters; furthermore, I will examine the possibility that Buzuku was somewhat inconsistent in his writing habits during the nine-month timespan of translating, writing up and printing of his book, which must have comprised more than 190 pages originally.

In a second step, I will investigate in what contexts □ is found. This character is much rarer than ʒ but the use of □ is clearly related to that of ʒ.

The results of these investigations will then be presented in a synopsis, which will show that the two characters are used to compensate for traditional deficits of the Latin alphabet and do not represent specific phonemes or allophones exclusive to Buzuku’s speech.

## 16. Dr. Michiel de Vaan

(Uni Basel)

### Parasynthetic verbs with a nasal prefix in Old Albanian and Old Romanian

Parasynthetic verbs, that is, prefixed, denominal or deadjectival verbs, were inherited into Romanian from Latin. The majority of them takes the Old Romanian prefixes *în-/îm-*, from Latin *in-*, and *des-/dez-/de-*, from Latin *dis-*. In Old Albanian, parasynthetic verbs also occur, and Latin *dis-* has been borrowed into Albanian to give negative parasynthetics in *ç-*, *sh-* and other phonological variants. The most frequent Old Albanian category contains the prefix *m*, *n-* and shows a factitive meaning, as in *glatë* ‘long’ beside *nɡlatën* ‘to lengthen’. The nasal prefix is even more productive in deverbal verbs, where it adds dynamic or terminative semantics to the base, as in *piell* ‘to produce’, *mbiell* ‘to sow’, and *ther* ‘to sting’, *ëntherën* ‘to kill’; but a semantic difference between base and derivative cannot always be detected.

The origin of the nasal prefix has not been clarified yet: was it inherited from Indo-European? Was it borrowed from Latin *in-*? Or did it develop language-internally from a specific adverb or preposition? In my contribution, I will review some previous proposals and discuss some of the main distributional facts which require an explanation.

## 17. Prof. Dr. Cătălina Vătăşescu

(IÉSEE, Académie Roumaine)

### Noms de couleurs en albanais et en roumain: termes pour 'pâle'

Pour le sens 'pâle', l'albanais et le roumain ont des mots du fond ancien de la langue: l'autochtone *i zbehur*, *i zbehtë*; l'hérité du latin *salbed* (*salbäd*), *searbäd*. On peut remarquer qu'en albanais c'est l'adjectif qui dérive du verbe (*zbeh* 'perdre la couleur'), tandis qu'en roumain c'est l'adjectif qui est le mot de base, et le verbe en dérive. Nous essayons de faire une histoire des explications de leur origine, les mots en question n'ayant pas d'étymologies généralement acceptées. Comme on le sait, *searbäd* 'pâle' a une forme proche de *searbäd* '(en parlant du lait) aigre', qui est comparé au alb. *i tharbët* 'id.' La forme initiale *salbäd* (< lat. *exalbidus*, très probablement) de la variante courante aujourd'hui, *searbäd*, nom du domaine des couleurs, a été influencée par celle du terme pastoral, avec laquelle on la confond parfois. Un aspect intéressant concerne les variantes du dialecte aroumain, *sálbit* mais aussi *sárbít*, présentant les mêmes groupes -lb- et -rb- que les mots du dacoroumain, quoique le mot pastoral comparable au mot alb. *i tharbët* n'existe qu'en dacoroumain où il est présumé avoir influencé la forme du mot d'origine latine (-lb- > -rb-).

En ce qui concerne la sémantique, il faut rappeler que les deux termes roumains ont le sens secondaire 'fade'. Nous remarquerons que le fr. *pâle* (emprunt savant au latin) désigne à la fois le manque de couleur et le manque de goût. Pour autant que nous puissions en juger à ce stade, alb. *i zbehtë* se réfère uniquement au manque de couleur.

Ce qui a particulièrement attiré notre attention est le fait que, bien que les mots anciens avec le sens 'pâle' existent dans les deux langues, ils ne sont pas utilisés pour équivaloir la phrase de l'Apocalypse (6/7,8), gr. ἵππος χλωρός, lat. *equus pallidus*. Le fait est d'autant plus remarquable si l'on considère qu'en français il apparaît constamment un cheval pâle (dans la Bible imprimé en 1530, par exemple) et en anglais a pale horse. En albanais et en roumain, des approximations sont fréquemment utilisées pour indiquer le quatrième cheval, celui sur lequel la mort chevauche; la plupart du temps le nom d'une couleur est présent. Bien que *zbehtë* et sa famille se trouvent dans le dictionnaire de Frëng Bardhi (1635), le terme approprié pour 'pâle' n'apparaît que sporadiquement, pour autant que nous puissions en juger, et seulement dans les traductions bibliques contemporaines: *një kalë i zbehtë*. Dans les anciennes traductions, d'autres noms de couleurs sont utilisés, ou, comme dans le cas de la traduction faite par Kristoforidhi dans le dialecte tosqe, l'adjectif *i ligurë*.

Dans notre communication, nous nous attardons, donc, sur les équivalents roumains et albanais de ce passage biblique comprenant des termes équivalant le sens 'pâle'.

### Color names in Albanian and Romanian: terms for 'pale'

For the meaning 'pale', Albanian and Romanian have words from the ancient background of the language: the autochthonous *i zbehur*, *i zbehtë*; the inherited from Latin *salbed* (*salbäd*), *searbäd*. We can notice that in Albanian it is the adjective that

derives from the verb (*zbeh* ‘to lose the color’), while in Romanian it is the adjective that is the base word, and the verb derives from it. We try to make a history of the explanations of their origin, as the words in question have no generally accepted etymologies. As is known, *searbăd* ‘pale’ has a form close to *searbăd* ‘(speaking of milk) sour’, which is compared to alb. *i tharbët* ‘id.’. The original form *salbăd* (< lat. *exalbidus*, most likely) of the variant common today, *searbăd*, a name from the domain of colors, was influenced by that of the term *pastoral*, with which it is sometimes confused. An interesting aspect concerns the variants of the Aromanian dialect, *sălbî* but also *sărbit*, having the same *-lb-* and *-rb-* groups as the Daco-Romanian words, although the *pastoral* word comparable to alb. *i tharbët* exists only in Daco-Romanian, where it is presumed to have influenced the form of the word of Latin origin (*-lb-* > *-rb-*).

As far as semantics are concerned, we must remember that both Romanian terms have the secondary meaning ‘fade’. We will notice that the fr. *pâle* (a learned loan from Latin) refers to both lack of color and lack of taste. As far as we can judge at this stage, alb. *i zbehtë* refers only to the lack of color.

What particularly caught our attention was the fact that, although the ancient words with the meaning ‘pale’ exist in both languages, they are not used to equate the phrase in Revelation (6/7,8), gr. ἵππος χλωρός, lat. *equus pallidus*. The fact is all the more remarkable if we consider that in French it constantly appears *un cheval pâle* (in the Bible printed in 1530, for example) and in English a pale horse. In Albanian and Romanian, approximations are frequently used to indicate the fourth horse, the one on which death rides; most of the time the name of a color is present. Although *zbetë* and its family are found in Frëng Bardhi’s dictionary (1635), the appropriate term for ‘pale’ appears only sporadically, as far as we can tell, and only in contemporary biblical translations: *një kalë i zbehtë*. In the older translations, other names for colors are used, or, as in the case of Kristoforidhi’s translation into the Tosk dialect, the adjective *i ligurë*.

In our paper, we focus, therefore, on the Romanian and Albanian equivalents of this biblical passage including terms with the equivalent meaning ‘pale’.

## Module F: Language Contact and Etymology (15:00 – 17:00)

18. Prof. Dr. Anila Omari – Assoc. Prof. Dr. Xhelal Ylli

(ASA - Tirana)

(Heidelberg)

### Zur Frage der ältesten slawischen Lehnwörter im Albanischen

Die Ermittlung der ältesten slawischen Lehnwörter im Albanischen hat sich in deren über 150-jährigen Erforschung als wichtiger Baustein der Gesamtproblematik der albanisch-südslawischen Sprachverhältnisse herauskristallisiert. Zusammen mit anderen Fragen in diesem Problemkreis, darunter: die Differenzierung zwischen den Slawismen entweder allübergreifend in der gemeinsamen Sprachlandschaft oder vereinzelt in verschiedenen Dialekten; die unterschiedlichen Lebensbereiche, die der Entlehnungsprozess erfasst hat; und nicht zuletzt ihre Gewichtung innerhalb der entsprechenden Wortfelder; sind noch andere Aspekte in den albanisch-südslawischen Beziehungen näher zu ermitteln.



Die Fragestellung nach der Chronologie der slawischen Lehnwörter im Albanischen ist bislang in einer großen Anzahl von Beiträgen und Arbeiten in Anspruch genommen. Zu erwähnen seien hier mehrere, die die Gesamtproblematik des slawischen Lehnguts im Albanischen ermitteln, darunter: Seliščev (1931), Jokl (1934-1935), Desnickaja (1963, 1968), Svane (1992), Ylli (1997), Omari (2012), Curtis (2012), Ismajli (2015); darüber hinaus noch andere, die dieses Thema im Rahmen der albanischen Sprachgeschichte behandeln, wie Jokl (1923, 1931- 32, 1933), Çabej (1976-, 1960, 1976, 1990), Demiraj, Sh. (1985, 1988, 1996). Weitere Beiträge, die sich speziell nur mit diesem Thema befassen: Duridanov (1977, 1991), Vățășescu (1991) u.a., vervollständigen ohne Weiteres die Geschichte der Forschung.

Bei der Feststellung der ältesten slawischen Lehnwörter im Albanischen kommen eigentlich nur bestimmte Lauterscheinungen in der Nehmer- bzw. Gebersprache in Betracht, die allerdings auf keine absolute, sondern nur auf eine relative Chronologie (als terminus ante / post quem non) hinweisen. Jedenfalls ist diese Art Chronologie im gegebenen Zeitraum nicht immer klar definiert. So werden beispielsweise die Erscheinungen des Rhotazismus und des Nasalismus im Albanischen als Lautprozesse aus dem Zeitraum vor dem albanisch-südslawischen Sprachkontakt betrachtet; und nicht zuletzt wird die Meinung unterbreitet, dass die eine oder andere chronologische Grenze eine breitere Zeitspanne umfasst, wie z.B. die Wiedergabe von sl. |ō| mit |ǎ| in den frühesten Entlehnungen aus dem Slawischen in die nichtslawischen Nachbarsprachen, die nach Ansicht der meisten Slawisten bis ins 6.-8. oder spätestens bis zur Mitte des 9. Jh.s gedauert hat, und vereinzelt bis 10.-11. Jh. Übrigens ordnen verschiedene Autoren dieselbe Erscheinung unterschiedlicher Chronologie zu. So wird z. B. der Wechsel des altslawischen ы- über u zu i von Koneski im 11. Jahrhundert gesetzt, während Mladenov (1929) und Mirčev (1958) diese Erscheinung im Laufe des 13. Jh.s betrachten.

Der heutige Stand der Forschung erkennt ein Inventar von rund 1000 slawischen Lehnwörtern im Albanischen an, unter denen sich nur 50 lexikalische Einheiten zur ältesten Schicht (9. bis 13. Jh.) dieses Inventars einordnen lassen. Bei deren Ermittlung werden bestimmte Lautkriterien berücksichtigt, die in diesem Vortrag vorgestellt werden.

## **19. Assoc. Prof. Dr. Enkeleida Kapia**

(LMU München / ASA Tirana)

### **Pitch-accents across Albanian varieties: a typological perspective**

Among work on Albanian phonetics, stress has been one of the most common topics. Beginning with Hahn (1853), who was the first to suggest, in line with the study of classical languages, that stress in Albanian has a dynamic nature (angl. *dynamic accent*), albanologists have generally maintained the idea that stressed syllables are distinguished from the unstressed ones via their “intensity or force of pronunciation” (i.e. Beci, 2004; Çabej, 1976; Demiraj, 1984; Topalli, 1995). However,

within this work, there have been proposals (Dodi, 1963; Memushaj, 2010) that have suggested that Albanian is characterized by stressed syllables that have “ton më të lartë” (angl. *higher fundamental frequency*), connecting this manifestation to what has been called “stres muzikor” (angl. musical accent) (Beci, 2004; Pekmezi, 1908). The presence of musical accent in Albanian has been linked to different reasons. Some have suggested that it made its way into Albanian through Slavic contacts and have used this argument to explain observations of this type of accent more present in northern dialect communities than southern ones (Pekmezi, 1908); others have been of the opinion that Albanian had musical accent since its early phases, but lost it over time (Barić, 1955; Lloshi, 2013), just like Old Greek did.

However, there are issues with these accounts. First, modern experimental data from phonology studies have raised concerns about the dichotomy ‘musical accent’ vs ‘dynamic accent’ even for classical languages (Hualde, 2003). Second, this dichotomy is not deemed sufficient in describing the typology of languages (e.g. Hualde, 2003; Ladd & Arvaniti, 2023). We now know that languages can be classified as stress and non-stress languages, which can have stress, pitch and tone features specified lexically or not (Ladd, 2008). In light of this, the question that emerges is what the place of Albanian is within this typology. If Albanian is indeed characterized from musical accent, what is its distribution?

We will consider this question via an analysis of two different corpora: corpus I was collected experimentally and contains speech from 30 different speakers from a variety of Gheg and Tosk locations, while corpus II contains Gheg and Tosk audio materials collected or made available by Robert Elsie. Audio materials were segmented and transcribed using WebMAUS (Kisler et al., 2017) and were structured into a database for prosodic analysis using EMU-SDMS (Winkelmann et al., 2017).

Results indicate that Albanian marks stressed syllables via a pitch accent that is not specified lexically. More specifically, Albanian uses a L\* rising tone to realize topics and a L+H\* rise-fall tone for rhemes, both associated with the stressed syllable and both followed by a boundary tone, H<sub>a</sub> and L<sub>a</sub> respectively, as seen in Figure 1. These results indicate a different picture than that from Slavic languages, specifically Serbian, which is also a pitch-accent language, but in which pitch accents are specified lexically (Lehiste & Ivić, 1986). Within the prosodic typology literature (Jun, 2014), we interpret these results to mean that Albanian is a stress language, with intonationally specified pitch features and lexical stress accent. Seeing how this characteristic is true of all Tosk and Gheg speakers analyzed here, in both experimental and naturalistic data, we take this to be a feature of Albanian in general rather than a borrowing from contacts with the Slavic languages.



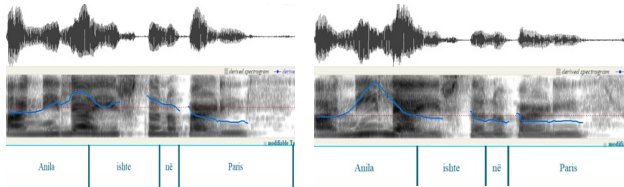


Figure 1. F0 movement for *Anila ishte në Paris* (Anila was in Paris) wherein Anila serves as topic (left) dhe rheme (right), from corpus I

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## 20. Dr. PD Sergio Neri

(Uni Basel / LMU München)

### Zu alb. *bathë* ‚Saubohne‘ und gr. *phakós* ‚Linse‘: Substratwörter oder indogermanische Erbe?

Die bekannte Entsprechung zwischen alb. *bathë* ‚Saubohne‘ f. und gr. *phakós* ‚Linse‘ m. (neben *aphákē* ‚Wicke‘ f.) wird traditionell auf eine gemeinsame lautliche Vorform (Transponat) *\*bhaḱ-ó-/ah<sub>2</sub>-* ‚Hülsenfrucht‘ zurückgeführt (vgl. z.B. H. Frisk Griechisches Etymologisches Wörterbuch II S. 985, R.S.P. *Beekes Etymological Dictionary of Greek* II S. 1547f., B. Demiraj *Albanische Etymologien* S. 94, V. Orël *Albanian*

*Etymological Dictionary* S. 19f.). Besonders auffällig ist dabei die Assonanz der rekonstruierbaren Anlautsilbe  $*b^ha^o$  mit dem Anlaut weiterer idg. Wörter für ‚Bohne‘ (und ähnl.), die eine bunte Vielfalt an Formationen aufweisen, wie z.B. gr. *phásēlos* m., lat. *faba* f., apreuß. *babo* f., urslav. *\*bobŭ* m. < (Transponat)  $*b^hab^{(h)}-o/-ah_2-$  und urgerm.  $*baunō-$  f. Dieser Reichtum an möglicherweise wurzelverwandten Bildungen sowie bestimmte lautliche Eigenschaften der zugrunde liegenden Form  $*b^hak-ó/-ah_2-$ , hauptsächlich der a-Vokalismus in der Wurzel und die wohl fürs Urindogermanische unzulässige Wurzelstruktur, haben viele Forscher veranlasst, das albanische und das griechische Wort als Kulturwörter unklaren Ursprungs zu erklären. Im Vortrag wird versucht, zu zeigen, dass die Annahme, dass es sich hier um Wörter aus einer unbekanntenen Substratsprache handelt, die vor der Indogermanisierung Europas im Balkangebiet gesprochen wurde, gar nicht notwendig ist, denn alle oben erwähnten Wörter können problemlos und ökonomisch durch die Inanspruchnahme einer indogermanischen Wurzel sowie indogermanischer Wortbildungsregeln analysiert werden. Die Variation der Bildungen spricht andererseits dafür, dass die verschiedenen Wörter für Hülsenfrüchte wie Bohnen, Saubohnen und Linsen nicht direkt ererbt, sondern vielmehr unterschiedliche Benennungen für den gleichen Gegenstand sind, die voreinzelsprachlich und relativ früh im Lauf der Indogermanisierung Europas in verschiedenen Gebieten (Balkanhalbinsel, Mittel- und Ost-Europa) unabhängig voneinander erfolgten.

## 21. Dr. Marek Majer

(Uni Lodz)

### Material etymologies: (1) *vobeg* ‘poor’, (2) *send* ‘thing’

The study is concerned with the origin of two Albanian words that denote basic concepts in the sphere of material possession.

(1) The consensus since Miklosich is that Alb. *vobeg/vabek* (with variants) ‘poor’ is a loanword from Slavic  $*ubogъ$  ‘poor’. However, the shape of the initial syllable is considered irregular. The traditional explanation – that the initial *vo-/va-* was taken over from the synonym *vorfēn/varfēr* ‘poor’ – is difficult to maintain for chronological reasons. In our opinion, the phonetics of the word can in fact be explained as regular. Once it is admitted that the borrowing belongs to the earliest layer of Slavicisms in Albanian (which can be argued on other grounds too), then the form as borrowed from pre-9th century Common Slavic would have had the shape  $*[ōbag-]$ , which provides the regular phonetic source for Gheg *vo-* / Tosk *va-*. The theory has interesting consequences for both Albanian (very early lexical borrowing in the sphere of material possession; latest example of *vo-/va-* split) and Slavic (further piece of evidence for an earlier phonetic value [ō] of the phoneme  $*u$ ).

(2) Alb. *send* ‘thing’ has several competing etymologies, none of them fully satisfactory. We propose a new theory, namely that the word is inherited from Proto-Indo-European  $*k^wend^h-os-$ , originally meaning ‘\*suffering’ (cf. Greek *pénthos* ‘sorrow’). The item is an abstract noun built to the verb  $*k^wend^h-$

- 'suffer'. There are good semantic parallels from the development from 'suffer' to 'work' (cf. Vulgar Latin *\*tripaliāre* 'torture, suffer' > French *travailler* 'work') and from 'work' to 'thing, matter' (cf. Russian *delo* 'work' > 'thing'), which can in turn be easily concretized (cf. German *Sache* 'matter discussed' > 'physical object'). Under this theory, Old Albanian and dialectal forms of the type *se* and *sej* must be treated as irregular reductions. The theory has interesting implications for the conceptualization of 'work' in pre-Albanian.

## **Module G: Cultural Studies and Ethnolinguistics (17:30 – 19:00)**

### **22. Dr. Andrea di Giuseppe**

(Università degli Studi Roma Tre)

#### ***Quando splendebat lucerna eius super caput meum: riflessi iconografici albanesi attorno alla "lampada" di peca (Kukës)***

si analizza una lampada metallica (fine VI sec.) conservata nel Museo Archeologico Nazionale a Tirana recuperata nello scavo archeologico (diretto da L. Përzhita, 1985-1989) della chiesa bizantina nella fortezza di Peca (Kukës); si evidenzia la forma e il peculiare assortimento iconografico ipotizzandone funzione e valenza rituale; si compara con la decorazione di un secchiello dal Tesoro avaro-bizantino di Vrap (VI sec.); si verifica nell'estremo cronologico l'iconografia di Cristo in trono tra Pietro e Paolo e Maria tra Angeli; si propone un'ermeneutica di matrice bizantina provinciale per stile e repertorio figurativo; si valuta l'ulteriore fortuna iconografica albanese dei temi presentati.

(English)

the paper analyzes a metal lamp (late 6th century) in the National Archaeological Museum in Tirana recovered in the archaeological excavation (directed by L. Përzhita, 1985-1989) of the Byzantine church in the fortress of Peca (Kukës); the form and the peculiar iconographic assortment are highlighted, hypothesizing their function and ritual value; the decoration of a bucket from the Avaro-Byzantine Treasury of Vrap (6th century) is compared; the iconography of Christ enthroned between Peter and Paul and Mary between Angels occurs; a hermeneutic of provincial Byzantine matrix is proposed in terms of style and figurative repertoire; the further Albanian iconographic success of the topics is evaluated.

### **23. Dr. Donato Martucci**

(Università del Salento)

#### **Note antropologiche sulla "Relatione Universale dell'origine, esuccesso della Missione Apostolica de Frati Minori Osservanti Riformati del Serafico Padre S. Francesco nel Regno d'Albania" di P. fra Giacinto da Sospello**

Nel 1652 padre Giacinto Sicardi da Sospello, Prefetto delle missioni dei frati minori osservanti riformati di S. Francesco in Albania, raccoglie una serie di relazioni dei suoi confratelli sull'opera di evangelizzazione promossa da Propaganda Fide. Il

manoscritto riporta una serie di usi e costumi delle popolazioni albanesi che, con tutta probabilità, risalgono ad epoche precedenti e si sono conservate nei *fis* delle montagne del nord. L'opera dei frati, oltre a registrare queste consuetudini, mira a modificarle per aderire al modello cattolico prescritto nel Concilio di Trento. Sorprendentemente, alcuni degli usi riportati da Giacinto da Sospello si sono conservati fino agli inizi del Novecento, quando un altro francescano, padre Gjeçovi, le ha raccolte e messe per iscritto nel Kanun di Lek Dukagjini.

**Anthropological Notes on the "Universal Relation of the Origin, and Success of the Apostolic Mission of the Observant Reformed Friars Minor of the Seraphic Father St. Francis in the Kingdom of Albania" by Fr. Fr. Giacinto da Sospello**

In 1652 Father Giacinto Sicardi da Sospello, Prefect of the Missions of the Reformed Friars Minor Observant of St. Francis in Albania, collected a series of reports from his confreres on the work of evangelization promoted by Propaganda Fide. The manuscript reports a range of customs and traditions of the Albanian people that most likely date back to earlier times and were preserved in the *fis* (tribes) of the northern mountains. The work of the friars, in addition to recording these customs, aimed to modify them to adhere to the Catholic model prescribed in the Council of Trent. Surprisingly, some of the customs reported by Giacinto da Sospello were preserved until the early twentieth century, when another Franciscan, Father Gjeçovi, collected them and put them in writing in Lek Dukagjini's Kanun.

**24. Prof. Dr. Bardhyl Demiraj**  
(LMU München)

**Alb. *fe* im ethnolinguistischen Kontext**

Mein Beitrag befasst mit der inneren Geschichte eines Lehnworts im Albanischen, nämlich *fe*, *-ja* f. (< kirch.-lat. *fides* < *fidēs*), das einen Grundbegriff in der Nomenklatur der Kirchenterminologie der Gegenwart vermittelt und als solcher überall im zusammenhängenden al. Sprachraum im Gebrauch ist. Sein Vorhandensein in anderen lexikalischen Feldern im nordal. Gewohnheitsrecht bezieht sich auf ein weiteres, stark abweichendes Bedeutungsspektrum, das von der Sprache des Alltags zwar fast vollständig verdrängt worden ist; es kommt immer noch, jedoch sprachgeografisch begrenzt, in mancher festen syntaktischen Gruppe und Redewendung vor.

Diese einstige Eigenschaft des Wortes, polysem zu sein, findet verstärkt im vorhandenen Wortverband (Wortfamilie) ihren Niederschlag, was zugleich Sonderwege zur Ermittlung des Bedeutungswandels voraussetzt.

Nach einer knappen und systematischen Darstellung des vorhandenen Sprachmaterials samt den Angaben über die Verbreitung und den Gebrauch dieses Wortes in der albanischen Sprachlandschaft werden hier zunächst Fragen zu seiner inneren Geschichte (*etymologie-histoire des mots*) und nicht zuletzt Aspekte des Bedeutungswandels im Albanischen beantwortet. Anschließend wird manche heute immer noch offene Frage zur unmittelbaren Herkunftsquelle (*etymologie-origine*) bzw.

zur Chronologie der Entlehnung ins Albanische ermittelt, was zugleich einen engeren Zusammenhang mit der Forschung zur Christianisierung der Albaner seit der Spätantike und Frühmittelalter verlangt.

### **Alb. *fe* in an ethnolinguistic context**

My paper deals with the history of a loanword in Albanian, namely *fe,-ja* f. (< church.-lat. *fides* < *fidēs*), which conveys a basic concept in the nomenclature of church terminology of the present day and as such is in use everywhere in the contiguous Albanian language area. Its presence in other lexical fields in northern Albanian customary law refers to another, strongly divergent spectrum of meaning, which has been almost completely displaced by everyday language; it still occurs, but linguistically geographically limited, in some fixed syntactic group and idiom. This former feature of the word to be polysemous is increasingly reflected in the existing derivations (word family), which at the same time presupposes special ways of determining the change of meaning.

After a concise and systematic presentation of the existing linguistic material, including information on the distribution and use of this word in the Albanian linguistic landscape, questions about its internal history (*fr. etymologie-histoire des mots*) and, last but not least, aspects of the change of meaning in Albanian will be answered here. Subsequently, some still open questions concerning the immediate source of origin (*fr. etymologie-origine*) or the chronology of the borrowing into Albanian are determined, which at the same time requires a closer connection with the research on the Christianization of the Albanians since Late Antiquity and the Early Middle Ages.







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