

THE INDIVIDUAL WITH HIS OWN MIGRATION, BRINGS THEIR CULTURE, LANGUAGE AND LANGUAGE VARIATIES OF THE COUNTRY'S SPOKEN LANGUAGE

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Abstract

Living in urban areas is modern and becomes more attractive for everyone, so every day the number of citizens increases and the urban language changes and migrant individuals also transfer the language into their own language variety. Albanians speak a language, but it differs according to the origin of the speaker from the linguistic variety. This is mostly observed in spouses of different backgrounds, affecting their linguistic interaction in the speaking of family members and others. Speaking interactions reflect expressive, emotional, and conflicting forms of expression. Each individual within him creates a personal speaking prototype that creates it on the basis of genetic dialect and develops his speech under the influence of various factors by generating new words and phrases in linguistic interactions when talking with other speakers of different social communications according to several authors. This research aims to clarify the use of expressive forms in Gostivar's urban language in the Republic of Macedonia and focuses on two objectives:

- to clarify the scientific concepts of language forms according to the urban folk linguistics, where the individual is a bearer of culture and linguistic variety.
- to illuminate the use of different forms of expression in the Gostivar urban vocabulary based on the findings reflected in the questionnaires from the interviews with 32 individuals from different places living in Gostivar as spouses of 16 monolingual marriages which speak in different language varieties. We will present the findings with quantitative and qualitative analyzes by sex, where we will see the use of expressive forms of the Albanian language in the spoken language of Gostivar from the dialects of the Republic of Kosovo, the Republic of Albania and the Republic of Macedonia.

Keywords: expressive forms, emotional, social and conflictual, urban talk

I. THEORETICAL REVIEWS

1. EXPRESSION FORMS IN CONVERSATIONAL INTERACTIONS IN THE URBAN SPEECH

Expressive forms are means of language interaction of speakers and interlocutors in different social communications in accordance with the situation, case, and status of speakers. Man as a human being to survive in everyday life has been forced to communicate with other people, so developed the language as a tool of communication.

Dialectal, subdialectal language and the regional dialects are transmitted through the migration of people, being reflected by a social community in another social community where they continue to live. The expressive forms of a language community vary by usage from individuals even though they speak a language, differences are noticed especially among speaking and listening individuals, between the gender and idiolect of each speaker.

During the speech, people use the complete structure of the words in the phrase (nominal group, pronoun groups, verbal groups) or phraseological units (expressions), with which they create sentences (expressive phrases) in accordance with the grammatical rules that enable the speakers to disclose different opinions. People for various daily necessities have also created phraseological expressions that they have adapted to situations, occasions, and interlocutors such as: *greetings, congratulations, blessings, curses, oaths, condolences, insults, swearing, and secret languages*.

1. Greetings are the expressive form of everyday verbal communication of people as a need to greet others at different times of the day. They have been depicted from ancient times and are followed by the ancient traditions by becoming the *verbal self-speaking* habit or stereotyped speech of every man of the same language community that

reflects the ancient tradition. (Arcuro, N 2000: 135). At the beginning were greeted with gestures, but later they have accompanied the gestures with words (Shkurtaj, Xh 2001: 195). Verbal communication starts with the affective will of the speaker to greet the interlocutor by activating his cognitive interaction in the selection of *memorized words*, which is structured in *welcoming expressions (greeting)*.

2. *Wishes* are expressive friendly forms that are created by the speaker to congratulate the hostess in the event of different family occasions or births of infants as descendants of their tribe. Wishes are intended desires for certain purposes to individuals who make birthday gifts or congratulations for the wedding of the marriage of the son or the daughter.

3. *Condolences* are expressive friendly forms that the speaker adjusts in cases of language interactions of social communication speakers to express regret to family members for the loss of any member of their family. Also, condolences are offered to individuals for various casualties.

4. *Emotional expressive forms* are created by the speaker himself to express what he feels emotionally in occasion of joy, grief, or conviction of someone for any credibility.

- *Blessings* are expressive forms expressed in the form of health, wealth, and happiness to an individual, but are more widely used by parents for their children.
- *Curses* are expressive forms created by the speaker in cases of anger and injustice suffered by different individuals in society. The curses were mostly used by women because they had no power and strength to oppose the powerful for the consequences that caused them, so they cursed them.
- *Oath/ swear*, are short forms of expression that the speaker creates as a result of any mistrust made by someone else or in the case of keeping one's secrecy in everlasting credibility.

5) *Conflicting Expressive Forms* are used in communication situations where interlocutors are in the relationship of jokes, rages, or disagreement.

- Offenses are expressive conflicting forms created by the speaker to humiliate someone, to underestimate and bring down ones cultural values as individuals with intellectual or working ability. They are used also when someone makes a mistake or to dissemble someone, that is involved with verbal offenses and intentionally, so that the individual in the future will not make the same mistake. They are also used to inflict hatred on someone from all the individuals who are close to him, which is recently happening in public places for political more insults are made to the younger brothers in families and females when they seek to be in partnership with men in the family and society.
- *Swearing* are expressive forms used in conflict situations when someone offends someone for something or in some cases of incompatibility with the objective reality of the situation of an accident in a road accident, when people cannot control the *emotional intelligence*. The function of social swearing is the expression of a profound, strong, negative, and pernicious emotion of the speaker in connection with the meaningful context of faith, for our body, for secrets and for sex. These words are classified into society as dangerous with the categories of sex and violence as the three most dangerous elements in TV broadcasting. Speakers recognize such expressions and leave their use, said Anderson (1990). (Hudson, R (2002:24).

2. Language Interactions of Speakers in the Urban Speech

The linguistic interaction of two or more speakers is a process that is developed between individuals for the exchange of different messages between themselves through different means of broadcasting codes and message encodings by the listener. In urban speech these changes are most noticeable when people migrate from other urban or rural areas. Language is not the property of the individual, but of the community where the interpersonal communication takes place. (Labov, 1989:52) (Hudson, R 2002:41).

Every individual in himself creates the personal speaking prototype that creates it on the basis of genetic folks and develops his speech under the influence of various factors by generating new words and phrases in linguistic interactions, when conversing with other speakers in different social communications. Robert La Pege, R (1985) (Huston 2002: 41).

Robert La Pege, R (1985) (see: Hudson, R 2002: 36) states that every individual creates systems of his verbal behavior in such a way that they resemble those of the group or groups, which he calls "prototypes", with whom he may want to identify, as it follows:

- He can identify the groups
- Has the ability to observe and analyze their behavioral systems
- Has a strong motivation to push, to choose and adapt his/her behavior according to them?

- Still being able to adjust his behavior

Language, in the first sense, is defined as a substantive material that people need to function in their everyday activity through *verbal and nonverbal communication*. It adapts to the country, situation, case, time of development, and how it is interpreted by the speaker. In this way were created the dialects and subdialects varieties, the speaking as an integral part of the language. In the second meaning of the term "language" is the *standard language*, which is created as a product of direct and deliberate intervention by the society. (Hudson, 2002: 43).

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community. Ferguson (1959) (Hudson, R 2002:61). Diglossia is the ability of the speaker to use standard language in institutions, while in the narrower circle the dialect varieties that belongs. Labov, W (1971), in his study of mixing language codes with a bilingualist or multilingualist (the speaker's ability to speak speaks two or more standard languages) was referred to as "A linguistic cocktail". (Hudson, R 2002: 65).

According to Goodenong, Culture is the ultimate product of human learning as the accumulated process of knowledge owned by the individual, what he knows and what he can do (1957). (Hudson, R 2002: 83). According to Rrokaj, Sh, Culture is the set of codified, accomplished behaviors interpreted by members of a social community in communication situations (2000: 49). Individual culture is reflected in the communication process, which equates to a common functional value of the individual to provide and receive information through messages. The communication process relies on three essential elements: the speaker, the message, and the interlocutor. This process passes through the stages:

- a code (organization of previously prepared signals)
- a codification (selection of some signals)
- a channel (transmitting coded signals)
- a switch (signal identification)
- a device (operation of an apparatus)

The communication process enables the provision and reception of information and the quality of the communication system depends on the simplicity and accuracy of the code (language), the channel alignment, the ratio between the information, the signal densities and the price of the signals themselves (Rrokaj, Sh 2000: 49). Thought is clarified as the mental activity of the individual, occurring in his cognition. Statements are formed from memorized concepts in the memory of the individual, to provide information to fit the current situation. The relationship between language and thought is also related to the culture of the individual, with the knowledge created by his own experience and created by others. According to Clark and Clark (1997: 534) all human beings are related to knowledge formation by others (Hudson, R 2002: 86).

Individuals can create three types of knowledge:

- cultural knowledge (formed by others)
- Common non-cultural knowledge (shared with individuals of the same community) or the whole world but not learned from each other)
- Non-cultural, non-common knowledge (that is unique to the individual)

Language development arises on the basis of social necessity, where words can be replaced with new words, especially those of the tools presented. Language development arises on the basis of social necessity, where words can be replaced with the creation of new words especially those of the presented tools. Language works in this way to adjust the needs of society. It varies in different places and according to different motives. Fishman, J (2000) defined sociolinguistic switches based on the questions: Who speaks? Whom are you talking to? Where do you talk? When do you speak? What are you talking about? Which language variety do you speak?

a. Urban speech

The speech is speaking of a particular group of people in the provinces of different cities up to the particular villagers, consisting of the tribes of particular families. Urban speech is a mixed product created by the influence of speaking people of particular groups from the provinces of cities and villages in carrying out everyday activities in urban areas through language interactions in social communications. Labov (1989: 52) argues that the stratification of other languages influences in the speech of urban areas, where live individuals from different communities with different languages, who develop by communicating with individuals from other communities as well. This has affected impoverishment of the Albanian language in urban areas with loanwords of foreign languages.

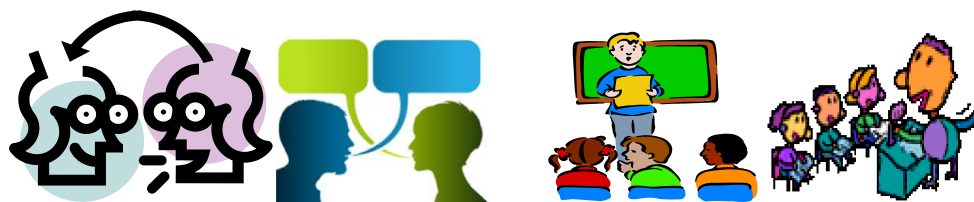


Figure 1. Urban speech is created by the speech of its inhabitants

1.2.1. Speaking is the process of individual voluntary act of the speaker for the use of the language

Urban speech is created from the speech of individuals living in that country. *The idiolect of the speaker is individual's distinctive and unique use of language, which is distinguished by the speech of its group, which belongs.* (Shkurtaj, Xh 2003:41). Language is the highest linguistic unit, generally accepted as such by a community (a nation), while dialect is a local variation recognized by a group of individuals. Urban speaking is developed through the active discourse of speakers by putting the language into use as an individual act of speakers in the linguistic interactions of various social communications in carrying out daily activities.

Speaking is a process that is carried out by the individual through language as a system and lecture as an incentive for active communication between individuals. Saussure defined speech as a skill, a common feature of people to communicate. (Rrokaj, Sh 2000: 67). Language is *a social component of speaking, while lecturing is an individual and voluntary act*. Classification of speaking in languages and lecturing is known in linguistics with the notion *Saussure's Dichotomy*, given in the Figure2.

Language (code) is a system of signs and concepts)	Lecture is the introduction of the language (code) in use by the speaker
Language is passively memorized in speaker cognition	Lecture is an act, a process of organizing signs and restructuring them in phrases
Language is a social phenomenon created for the needs of people	Lecture is an individual act
Language has its own form, with which it differs from other languages	Lecture is the mobility of the language substance
The language is based only on synchrony and has its own norms	Lecture is based only on diachrony in communication situations

Figure 2. *Saussure's Dichotomy* speaking as a skill, a common feature of people to communicate, where language is a social component of speech, and lecturing as an individual and voluntary act

The speaker has the linguistic productive ability to produce by creating naturally a large number of phrases and at the same time to understand other phrases produced by other speakers who have not heard or even pronounced before, Chomsky, N (1971). (Rrokaj, Sh 2000:70). According to him, language is a dynamic structure that makes it possible to realize infinity of sayings by turning them in a way of general knowledge about them.

- *The speaker's competence* is knowledge, which involves a finite set of universal models, with which is able to generate endless sayings.
- *Performance* is the saying of the words created by the speaker in pragmatic suitability.

II. EMPIRICAL PART

1. Research Methodology

This research aims to illuminate the use of expressive, emotional and conflicting forms of expression in the linguistic interactions of speakers in different social communications in the urban speech in the city of Gostivar. In this research, were used methods of conversation with questionnaires for open question interviews, quantitative and qualitative analysis method.

Main hypothesis: Urban speech of Gostivar differs as a result of the transfer of the speaking of the individual displaced from another place in the city of Gostivar.

Auxiliary Hypothesis: Parents of different regional backgrounds transfer their speech. They affect children and other individuals to produce new expressions in the urban speech of the city of Gostivar. This paper contains the following research questions:

1. Q. What friendly forms do Albanian citizens of Gostivar use?
2. Q. What emotional forms do Albanian citizens of Gostivar use?
3. Q. What forms of conflict do the citizens of Gostivar use?

1.2. The Sample

The research was conducted according to the random sample on April 28-30, 2014 with 32 citizens in marital relationships, all age groups from mixed monolingual marriage from different countries, which reflect different forms of Albanian expression in social communications in the city of Gostivar of the Republic of Macedonia. Findings enable the use of expressive forms in the urban speech of Gostivar.

Table 1.2.1. Tabular presentation of 32 respondents from Gostivar

Interviewees-Men	Interviewees-Women
Q, Abdija, v. Rekë (v. Nistrovë), 73 years old, Uneducated	R, Abdija, f. Rekë, Zhuzhnjë, 70 years old, Uneducated
Z, Veliu, V. Sërmnovë, 40 years old, Undergraduate Studies	R, Veliu v. Banjicë (f. Strajan -Tetovë) 35 years old, Primary School Education
S, Durmishi v. Vërbjan, 57 years old, Undergraduate Studies	S, Durmishi v. Debresh, 50 years old, Undergraduate Studies
H, Ismaili nga v. Reçan 74 years old, Uneducated	R, Ismaili, v. Dobërdoll me 72 years old, Uneducated
Q, Selimi, v. Balindoll, 46 years old, Postgraduate Studies	Sh. Selimi, Prishtinë, 43 years old, Undergraduate Studies
F, Zendeli, v. Sërmnovë, 45 years, PhD Studies	Sh, Zendeli, Kërçovë, 42 years old, Undergraduate Studies
F, Shabani, v. Reçan 55 years, PhD Studies	D, Shabani, Gjakovë, 55 years old, Undergraduate Studies
Ademi, v. Berikov 43 years old, High School Education	A, Ademi v. Ballindoll -Kumanovë 40 years old, High School Education
J, Demiri, v. Patalishtit me 44 years old, Undergraduate Studies	B, Demiri, Durrës 40 years old, Undergraduate Studies
B, Kaprolli, Gostivar 53 years old, Undergraduate Studies	D, Kaprolli, Dibër, 53 years old, Undergraduate Studies
Z, Selimi, 53 f. Vërtok, years old, High School Education	L, Selimi v. Bellovisht, 50 years old, High School Education
B, Jusufi, v. Koritë 40 years old, Postgraduate Studies	M, Jusufi, Skopje 37 years old, Undergraduate Studies
Q, Avdi v. Lisec (Tetovë) 50 years old, High School Education	D, Avdi v. Siničan 48 years old, High School Education
F, Dalipi v. Berikov, 57 years old, High School Education	R, Dalipi, v. Sërbinov 53 years old, High School Education
A, Avdi v. Sërbinov 80 years old, Uneducated	R, Avdi v. Sërbinov 80 years old, Uneducated
R, Arifi, v. Raven 70 years old, Undergraduate Studies	M, Jani, Dibër 51 years old, Undergraduate Studies
Total 16 men	Total 16 women
Total 32	

Table 1. 2. 2. Tabular overview according to the education and according to the different age groups of 32 respondents from Gostivar

Education of interviewees	Men	Women	Age of the interviewees	Men	Women
PhD Studies	2	/	18-30 years old	/	/
Postgraduate Studies	2	/	30-45 years old	4	6
Undergraduate Studies	5	8	45-60 years old	8	7
High School Education	4	4	60-80 years old	4	3
Primary School	/	1	/	/	/
Uneducated	3	3			
Total	16	16	Total	16	16
Total	32				

The data shows that even among the 32 respondents, men are more educated than women in the city of Gostivar, but again they use prototypical language forms of the language community to which they belong. All age groups are included in the survey, except age 18-30.

Findings

ORIENTED QUESTIONS FOR INTERVIEWERS

Dear citizens,

This questionnaire is intended to facilitate your work to express friendly and conflicting forms of expression that you use in conversational interactions during social communication on various occasions of different life-situations of daily life.

Thank you for the time you spare to conduct this interview with me! Expressive forms expressed by you contribute to the reflection of our Albanian language.

Phraseological expressions used in the urban speech of Gostivar, conducted on April 28, 2018, Monday.
1. Greetings
<i>Women:</i> “Kbon?”, “Hani çish bon?”, “Si ke kon?”, “Si kapërcen?”, “A je mejr?”, “Haj meserdhët!”, “Si ini a ini mejr?!”, “Tungjatjeta!”, “Far bon?”, “Ku ije be?”, “Rrofsh!”, “Tundaqeta!”, “Mirëdita!”, “Puna e mbarë!”, “Si u gdhive?”, “Lashumirë!”, “Ku jeni, je hup?”, “A je shnosh?”, “Kë bon mejr ije?”, “Mirdita xhi bojsh?”, “Naqeta!”, “Si je, mirë ke qën?”, “Tungjatjeta!”, “Selamalejkum!”, “Mejrseerdhe!”.
<i>Men:</i> “Mirëdita!”, “Selam Alejkum!”, “Si je a je majr?”, “Rrofsh!”, “Mirdita xhi bojsh!”, “Si jeni?”, “Njaqeta!”, “Mirëdita!”, “Si kalon?”, “Mirë ke qen?”, “Mejrmërëma!”, “Mejrdita!”, “Mxhesmi!”, “Tungjatjeta!”, “Mirdita!”, “Tung!”, “Për tmerr!”, “Mirë je?”, “Çboni, a jeni mirë?” “Mirëseerdhët!”, “Mirë se u gjetëm”, “K bon?”, “Udhambar!”, “Tung!”, “Për t’mejr!”, “Tungjatjeta!”
2. Congratulations
Congratulations on childbirth:
<i>Women:</i> “Shyqyr si u kuturiska!”, “Zot me ymër!”, “Ngjefshi te ju!”, “U rrit me non e bab!”, “Me ymër të gjatë!” “Zoti va boft imërgjat!”, “U rejt me non e bab!”, “Zoti e rejt me non e bab!”, “Pat jet t’gjat!”, “U rejt me krejt t’mirat!”, “Shyqyr si u kuturiska!”, “Ngjefshi te ju!”, “Për hajr me jetë të gjatë!”, “U boftë trejm!”, “Për hajr!”, “Shiqir që u kurtalis!”, “U boft 100!”, “Me jetë t’gjatë!”, “U rrit me babë e nonë!”, “Shiqir që t’shpëtoj nusja!” “Zoti e rit me nan e bab!”, “Për hajr ju qoftë nejçi!”, “Past fat me ju rroft!”, “Hajrli u koft me imër!”, “Urime rroft 100 vjet!”, “Për hajr lindja e djalit!”, “Me imër të gjat!”, “U boft trejm!” “U rejt me nan e bab!”, “Urime Zoti i dhëntë lumturi!” “Zoti me ymër ta boft!”, “Past fat e rroft!”, “U rejt me non e bab!”.
<i>Men:</i> “Shiqir që t’shpëtoj nusja!” “Për hajr ju qoftë nejçi!”, “Past fat me ju rroft!”, “Për hajr u rroft me jet t’ gjat!”, “Për hajr!”, “Për hajr lindja e djalit!” “U rejt me nan e bab!” “Me jetë të gjatë”, “U rrit me gjith të mirat” Për hajr “Me jetë të gjatë” “Past fat e rroft” “Hajli ju qoft”, “Zoti e boft me imër”, “U boft 100 vjet” “Hajli t’qoftë!” “U rrit me non e bab!”, “Me ymër të gjatë!”, “Me jet t’gjat!”, “Shyqyr se dalka n’dynja saksalem!”, “Roft!”, “Zoti ta ruejt!”,
Congratulations on the son's circumcision celebration
<i>Women:</i> “Shyqyr si u kuturiska!”, “Hajli u qoftë!”, “Ngjefsh e martofsh!”, “Ngjefshi te fëmija Juaj!”, “Shiqir që shpëtoj, mbrejsh e befsh dhëndër!”, “Ngjefsh e befsh dhëndër!”, “Shiqir që shpëtoj!”, “Për hajr, shërim të shpejt!” “Ngjefshi ta

martoni!”, “Zoti e shpëtoftë!”, “Shiqir qi shpëtoj, mbrefsh e bësh dhëndër!”, “Zoti pshtoft!”, “Urime!”, “Për të mira dhe gëzime!”, “Hajli shyqyr që shpëtoi!”, “Shiqir që u kurtalis!”, “Mbrefsh e martofsh!”, “Shiqir si shpëtuan!”, “Zoti e shpëtoft ngjefshi ta martoni!”, “U kapëceft sa ma fresk!”, “Zoti i shnoft!”, “Ngjefshi ta martoni!”, “Hajli u qoftë!”, “Zoti e rejt me non e bab!”, “Pat jet t’gjat!”, “U rejt me krejt t’mirat!”, “Për hajr!”, “Ishalla mbrini ta martoni!”, “Zoti i dhant shërim e durim!”
<i>Men:</i> “Për hajr t’ qoftë!”, “Shiqir ç shpëtoj!”, “E mrifsh e martofsh!”, “Shyqyr që shpëtoj!”, “Për hajr u koft!”, “Për hajr , shyqir që shpëtoi!”, “Për hajr!”, “Urime!”, “Ngjefshi e martofshi!”, “Për hajr synetia e djalit!”, “Ishalla mbrini ta martoni!”, “Zoti e shpëtoftë!”, “Zoti pshtoft!”, “Shiqir ç shpëtoj!”, “Për të mira dhe gëzime!”, “Hajli darsma!”, “Hajli shyqyr që shpëtoi!”
Congratulations on the son's marriage:
<i>Women:</i> “U gëzofshin e u shtofshin!”, “Nusja pastë kambë të mbarë!”, “U gëzofshin petkat!”, “Zoti muhabetin!”, “U shtofshin!”, “Shyqyr ç ngjeve!”, “Për hajr nousja!”, “Urime!”, “Për hajr ishalla muhabetin të kenë!”, “U gëzofshin e u shtofshin!”, “Urime!”, “U trashëgofshin!”, “Qoftë i lumtur deri në vdekje!”, “Për hajr!”, “Me kom t’mar e me nafak!”, “U boft komngul!”, “E gëzofshin njoni tjetrin!”, “Për hajr u qoft!”, “Të trashëgohen!”, “Hajrli tkoft!”, “U bofshin derë e votër!”, “Zoti e bëft këmbëngul!”, “Zoti u rujt pi sejnë t’keq!”, “U plakshi bashk!”, “Urime, sa ma frik me një fmi!”, “Për hajr dasma e djalit!”
<i>Men:</i> “U gëzofshin e u shtofshin!”, “Nusja pastë kambë të mbarë!”, “U gëzofshin petkat!”, “Zoti e boft der e votër!” “Shyqyr ç ngjeve!” “U trashëgofshin!” “Për hajr ishalla muhabetin të kenë!”, “Për hajr dasma e djalit!” “U gëzofshin e u shtofshin!”, “Urime!”, “U trashëgofshin!”, “Urime qofshin të lumtur!”, “Për hajr”, “U gzuajshi dhe u trashiguajshi!”, “U boft komngul!”, “E gëzofshin njoni tjetrin!”, “Për hajr u qoft!”, “Të trashëgohen!”, “Hajli!”, “Për hajr martesal!”, “Zoti u dhashë mbarsil!”, “Për hajr u qoft!”
Congratulations on the girl's marriage:
<i>Women:</i> “U boft komngul!”, “Zoti muhabetin!”, “Zoti ja boft ma mir se ktu!”, “Për hajr kënjagjehja!”, “Urime!”, “Për hajr dasma e vajzës!”, “E mart e mejra mbrapa!”, “Me komën e mbarë”, “U gëzofshin e u shtofshin”, “Qoftë e lumtur deri në vdekje”, “Për hajr”, “Zoti muhabetin u mplaqshin bashk!”, “Ishalla Zoti e rrahatoft!”, “U plakt n’at der!”, “Hajli i qoft!”, “Qoft ngulkome!”, “U trashëgofshi!”, “Zoti e bëft këmbëngul!”, “Me komën e mbar!”, “Me faqe t’bardh!”, “Krejt t’mirat!”, “Zoti u dhasht muhabet!”, “Pat fatin e mirë!”, “U gëzofshin e u shtofshin!”, “Shqir si dul në fat e kismet!”
<i>Men:</i> “Pastë muhabet!”, “Zoti muhabetin!”, “Për hajr u koft!”, “Për hajr!”, “Për hajr dasma e vajzës!” “Urime!”, “Me kamb të mbarë!” “Urime qofshin të lumtur!”, “Zoti u boft komngul!”, “E mart e mira mbrapa!”, “Ishalla bohet rahat!”, “E mart e mejra mbrapa!”, “Me komën e mbarë!”, “Ishalla bohet rahat!”, “Pat fatin e mirë!”, “Hajli!”
3. Expressive emotional forms
Blessings
<i>Women:</i> “Zoti gjith të mëjrat!”, “Ishalla me lugë florini an!”, “Zoti të dhashtë të hash me lug fjinorini!”, “Të bekoftë Zoti moj motër!”, “Zoti e mbarsoft!”, “Zoti t’rujt i t’këjave!”, “Zoti të dhasht bereqet!”, “Zoti t’boft si mali me gjeth!”, “Zoti t’dhashtë sa t’pashin sejt!”, “Zoti ruft menden!”, “Zoti t’gëzoft!”, “Rofsh!”, “Ishalla me lugë florini an!”, “T’i marsha të ligat!”, “U gëzofshi e me gjith t’mirat!”, “Zoti të dhashtë qysh të don shpirti!”, “Zoti të rujt!”, “Rufsh nderin!”, “Zoti të gëzoftë!”, “Do të rujt si syt e ballit!”, “Ermofsha tej!”, “Vallaj!”, “Për allah!”, “T’lumt dora!”, “Zoti t’dhasht krejt tmirat!”, “Zoti u t’dhasht t’mira!”, “Bekuet t’qofshi!”, “Zoti një dit njëmijë ta bëft!”
<i>Men:</i> “Hangksh me lugë altani!”, “Zoti t’dhasht t’mejra!”, “Zoti u dhasht t’mira”, “Zoti t’i dhashtë xhith të mëjrat!” “Zoti të dhasht bereqet!”, “Zoti gjith të mëjrat!”, “Zoti t’rujt!”, “Zoti t’ndihmoft!”, “Zoti një dit njëmijë ta bëft!”, “Sa kom keni bo Zoti va boftë sevap!”, “Rofsh!”, “Ishalla me lugë florini an!”, “T’i marsha të ligat!”, “U gëzofshi e me gjith t’mirat!”, “Ishalla një nuse të mirë!”, “Hongsh me lugë alltëni!”, “Sa kom keni bo Zoti va boftë sevap!”, “Ta nderosh emrin dhe familjen!”, “Qofsh shëndosh dhe mirë!”, “Paç fat në jetë!”, “Zoti t’dhasht t’mira!”, “Më pash t’këja me sy!”, “Dreqi e marrt!”, “Bekuet t’qofshi!”, “A e sheh me baben lla shtu bravo t’qoft ,llashtu vazhdo e t’kiesh deni zanat!”, “Aff o bir sa mir si na prune kit Zoti t’dhasht t’mira!”, “O Zot thelloja menden ktyre fmisë tem t’mosojn e t’mbrin dokundi, largoi nga dhet e zincive e goj të hallaloku, u bofshi si mali me gjeth, duert u xhiblofshin!”
Curses:
<i>Women:</i> “Mo ngjefsh t’iesh!”, “Kryet më të qoft!”, “Copa t’pasha!”, “Një xham më mejr!”, “Të mëjft mortja!”, “Të vraftë plumbi!”, “E xhetsh pi Zotit!”, “Mos mbrëfsh t’mbëjsh!”, “U farrofsh!”, “Belaja t’mart!”, “Halli tu boft!”, “Akshami mo t’mrejft!”, “Pi ma t’keçit jarabi!”, “Një xham më mejr!”, “Të mëjft mortja!”, “Zoti të dënoftë deri në vdekje!”, “Kur syt mos t’i pafsha!”, “Mos pash dit t’bardh!”, “Ma përtej të pasha!”, “Thej çafën!”, “Vdeksh ishalla!”

<p>“Harom të qoft!”, “Mortja të raft!”, “Dreçi t’mart!”, “Mallkut kofsh!”, “ Të vraft Zoti!”, “I paedukatë!”, “Debil!”, “Budall!”, “Oj na t’raft damlla t’shitof!”, “Hajr mos pafsh!”, “Plasna u rraft!”, “ Pi ma t’keçit jarabi!”, “Kur der e votër mos u boftë!”, “ Ani kput krejen!”, “Thefsh çafën!”, “T’lumt dora!”, “Zoti t’dhasht krejt t’mirat!”, “Mo ngjefsh t’iesh!”, “ Kryet më të qoft!”, “Copa t’pasha!”, “Pasta mbes ma boo se ma kini nxit kocin!”, “ Belan e xhetsh ta gjojsht shkret mbes!”, “Damlla mo t’traft!”, “Emni t’u humbt!”, “Emni t’u harroft!”, “ Shka ti shka po u bofsh copa m’copet!”, “O emën zi zhabat ngrohshin!”</p>
<p><i>Men:</i> “Pjaç t’pjast Allai!”, “Ment ke kreja!”, “Zoti t’shitof!”, “Jalla jarebi pi xhipit e xhetsh!”, “Ta nderosh emrin dhe familjen!”, “Qofsh shëndosh dhe mirë!”, “Paç fat në jetë!”, “Dreçi e marrt!”, “Ju harroftë!”, “Halli tu boft!”, “Haj shporrmu sysh, më qofsh t’më jesh!”, “Mallkut kofsh!”, “Të vraft Zoti!”, “I paedukatë!”, “Debil!”, “Budall!”, “Rrnofsha!”, “Vdeksh!”, “Kurr mos u gzofsh!”, “Dreçi e marrt!”, “Thej çafën”, “Thej krejën!”, “Pjaç tpjast Allai!”</p>
Swears:
<p><i>Women:</i> “Ermofsha vëllain!”, “Vallahi!”, “Far be dush tët bojl”, “Për besë!”, “Ermofsha djalini!”, “Damlla m’raft!”, “Mo u ngefsha prej vendi!”, “Për k’to dy sej!”, “Pasha Zotin!”, “Po t’boj be për Perenin!”, “Për Alla!”, “Për Zotin!”, “Për nder!”, “Për besë!”, “Besa besë!”, “Ermofsha babën!”, “Për kto dy sej!”, “Ermofsha tej!”, “Vallaj!”, “Për Allah!”</p>
<p><i>Men:</i> “Për zotin!”, “Për Kuran!”, “Për besë!”, “Për Alla!”, “Për nder!”, “Për besë”, “Tybe!”, “Far be dush tët bojl!”, “Vallai do e .!”, “Ermofsha tej!”, “M’vdekt dati!”, “Vallai bilai!”</p>
Condolences:
<p><i>Women:</i> “T’kesh vllaznit!”, “Nana(Baba) u lanka!”, “Zoti ja mfalt xhenetin!”, “Krej shëndosh!”, “Krej shëndosh, rrofshin tjerët!”, “Zoti xhenetin!”, “Ju shëndosh, Zoti xheneti!”, “Zoti xhenetli e boft!”, “Ngushllime!”, “T’kesh fmit!”, “Ju t’jeni!”, “Zoti sabrin!”, “Krej shëndosh!”, “Ju shëndosh në dasmë ishalla!”, “Zoti Ja falt xhenetin!”, “Ishalla s’ju bjen me harru!”, “Zoti ja falt kusuret!”, “Krejshnosh!”, “Ju shnosh qofshi!”, “Shkoj nHajret!”, “Zoti kusuret ia falt!”, “Zoti rametelës!”, “Zoti ta ruft mendjen!”, “Zoti Makfiretin!”, “Zoti n’xhenet!”, “Zoti i falt xhenetin!”, “T’kijesh nanën e babën!”, “Ju shëndosh baba ju la!”, “T’kesh vllaznit!”, “Ju shëndoshë!”, “Zoti xhenetin i falt!”</p>
<p><i>Men:</i> “T’kiesh tjerit!”, “U pjekshi n’atë dynja!”, “Kryet shnosh!”, “A mërzi Zoti ja faltë xhenetin!”, “T’kesh fmit!”, “Ju t’jeni!”, “Zoti sabrin”, “Ju shëndosh!”, “Paç vëllezërit, fëmijët, tjerët!”, “Zoti xhenetin!”, “Ju shëndosh, n’dasëm ishalla!”, “Krejshnosh!”, “Mëshnosh!”, “Ju boft sofër xheneti!”, “Zoti xhenetin i falt!”, “Ju shëndosh, Zoti xhenetin!”, “Zoti xhenetli e boft!”, “Zoti Hajretin ia boft mirë!”, “Mbaskënde për t’mirë u erdhshim!”, “Zoti ia falt kusuret!”, “Shyqyr që ka shpët!”, “Ju boft sofër xheneti!”, “Ju qofshi shëndosh!”, “Zoti e çoftn’xhenet, ju qofshin mia!”, “Zoti ju ruejt e ju dhashë saber!”, “Bon saber se sabri asht zhoja ma e mir!”</p>
Conflicting Expressive Forms
Offenses/Insults:
<p><i>Women:</i> “Majmunkë”, “A je mi tamam”, “Kaur Mavrove”, “Në të samës”, “Oj budalle”, “Torrolaçkë”. “Nepismenk”, “Poreçanka e samës” “Nuk qenka tamam” “Nu qenke tamam”, “O thaj” “Hajvoni niher” “Hallin do ta boj plasna t’ rraft” “O hajvan”, “Pisja e keqe”, “Haram t’ qofshin krejt t’ mirat që t’i kam bo!”, “Troku moj e poshtëror i poshtëror”, “At farën s’ke marre”, “Teveqel”, “Ku merr vesh”, “S’bohesh njeri”, “Kali i Allait”, “Avradin”, “Teveqel”, “Pupunece”, “Oj Palafsho”, “Zverdhshk”, “Mshile!”, “Oj e marme” “Oj lop”, “Do vi atje do mbyti!”, “Do ta onji barkun!”</p>
<p><i>Men:</i> “Kaur Peçkove”, “Vlofsh!”, “Deri shkinës”, “Hajvoni niher”, “Hallin do ta boj plasna t’ rraft!”, “O hajvan”, “Pisja e keqe”, “Haram t’qofshin krejt t’mirat që t’i kam bo!”, “O hajvan”, “Budall”, “Hajvan”, “I trashë”, “Shllunga”, “Mom shurdho”, “Plasja t’raft!”, “Ta bofsha gropën!”, “Uh t’mart qereçi!”</p>
Curse:
<p>In this research interviewers did not expressed any swearing, perhaps because the interviewer was female or lately used less frequently during speech.</p>

3. LINGUISTIC ANALYSIS OF THE FINDINGS

3.1. Phonological features

In the speaking dialect of Gostivar were founded elements of metaphony, apophony, contraction, palatalization, sonorism/voicing, assimilation, *chitacism*, dissimilation, metathesis, elision, conglutination, adding sounds (prothesis, epenthesis, epithesis) and the lowering of sounds (epenthesis, synkope, apocope).

- **Metaphony** alternation of vowels, a / e and / e / i: “Zoti t’dhasht t’ *mejra!*”
- **Apophony** alteration of vowels, e / o ; ie / o ; (je / o : “Hajvoni niher” “Për hajr ju qoftë neçji!” “Sa kom keni *bo* Zoti va boftë sevap!”, “Hongsh me lug alltëni!”, “Zoti u *boft* komngul!”, “U *boft* 100 vjet!” “U rejt me *non* e bab!”

- **Contraction** it is the phenomenon when two or the same vowel occurs, they come together and end up in a long vowel: e+e>e. Contraction with the same vowel a+e/dha; o+e>o; vo>voe, ra<roe<ven. eg. vowel o+u =ou “Për hajr nousja!”
- **Palatalization** there is the alternation of occlusive palatales in k / q and in prepalatal k / ç.eg. “Më pash t’kçija me sy”, “Shiqir çì shpëtoj” bujk=bujq; bujk/ bujç, “Mallkut kofsh!”, “Zoti t’rujt i t’kçijave!”
- **Sonorism/voicing** *Sonority* is a nonbinary *phonological* feature categorizing sounds into a relative scale. Many versions of the *sonority* hierarchy exist; a common one is vowels > glides > liquids > nasals > obstruents. The phonetic basis of *sonority* is contentious; it is roughly but imperfectly correlated with loudness. E.g. d’bi: n: d’buta; ndodh te sh/ in zh/especially the pronunciation of the numerals eg. sixty to seventy-nine e. g. gjazhdhjetë; in the form of the pronoun ç/zh.p.sh. çdo në zhdo, por duhej të ishte ç/xh e jo ç /zh. “Far be dush tët boj”, ku gj/xh p.sh. “Jalla jarebi pi xhipit e xhetsh”.
- Assimilation happens with the full assimilation of consonant groups: “Sa kom keni bo Zoti va boftë sevap!”, “Zoti u boft komngul!”
- **Chitacism** of palatal q, gj,, when, in front of the palatal vowels:e,i, and the vowel a is qejf-çejf.: “Zoti t’rujt i t’kçijave” “Thesh çafën!”, according to Cipo,K(2003,f.62)
- **Dissimilation**when two sounds of the same or similar phonetic features, sometimes in this speech they become different too, eg, “Ment ke kreja”, “Zoti të dhashtë të hash me lug fforini” “Zoti gjith të mëjrat!”
- **Metathesis** the transposition of sounds or syllables in a word or of words in a sentence, eg. can be part of a syllable or not.eg. barjak/bajrak, Mejrem/Merjem, pshtoj /shpëtoj, pritoj.përtoj, shloj/lëshoj. “Zoti e shpëtoftë!”, “Zoti pshtoft!”, “Zoti gjith të mëjrat!”
- **Elision**is the omission of one or more sounds (such as a vowel, a consonant, or a whole syllable) in a word or phrase. **T’raft** , “Haram t’qofshin krejt t’mirat që t’i kam bo” “Uh T’mart qereçi!”, “Pjaç t’pjast Allai!”, “Bekuet t’qofshi!”, “M’vdekt”, “Zoti t’dhasht t’ mejra!”, “Ta nderosh emrin dhe familjen!”, M’vdekt dati!” “U plakt n’at der!” When ë it is in the end position, it is also eliminated: “Dreqi e mart!”. Elimination has in the vowels: i,e,ue.g. Elimination also has in the node of adjectiveswhen they form a prominent male noun phrase and an adjective: “Kaur Peçkove”, “Kaur Mavrove”, When the three vowels(i,e,u) are eliminated vowels of these words:me/i=m’i, me+u=kam ardh mu pajtu , më+u=m’u p.sh. “mu kap si dreç”, “Mo u ngefsha prej vendi!”
- **Conglutination**when two or three independent words are often used in each other in the phrase, in the speech of Gostivarit were united by giving a single word, e.g. “**Udhambar!**” “Mejrmrëma!”, “Mejrdita!”, “Mxhesmi!”, “Njaqeta!”, “Torrolaçkë!”, “Nepismenk!”, “Avradin!”, “Teveqel”, “Pupunece”, “Kbon?” “Tungjatjeta!” , “Rrofsh!”, “Tundaqeta!”, “Mirëdita!”, “Lashumirë!”, “Naqeta!”, “Mejrseerdhe!”.
- **Adding sounds:**
 - **Prothesis** (adding sounds at the beginning of the word): “Zoti ja mfalt xhenetin”,
 - **Epenthesis**(adding sounds in the middle of the word): “Zoti u dhafsh t’mira!”, “Zoti t’shitoft!”, “Zoti gjith të mëjrat!”, “E mart e mejra mbrapa!”, “U gzuajshi dhe u trashiguajshi!”. “Për k’to dy sej”, “Zoti t’dhasht t’ mejra”. With episodic h, the hiatus breaks in the verbs in passive voice: tha:em, tha:esh, tha:et, la:em, la:esh, la:et.
 - **Epithesis** (adding sounds in the end of the word): some pronouns: dikujna, and to the adverbs are added the suffix **na** “Mbasëndejna”; dhe-ska : the suffix **ska** “Shyqyr si u kurturiska”, and the the suffix **mu** “Haj shporrmu sysh, më qofsh t’më jesh!”
- **Synkopa**: “Kurr mos u gzoqsh!”, “K bon?”, “Mo u ngefsha prej vendi!”, “Zoti i shnot!”
- **Apocope**: “Jalla jarebi pi xhipit e xhetsh!”, “Urime, sa ma frik me një fmi!”, “U plakt n’at der!” (Ë-ja fundore)

Use of consonant groups: mb, nd, ngj, ng:

- In the speech of Gostivar there are individuals who use consonant groups but there are also those who don’t.
- mb: “Mbreffsh e martofsh!”, “Mshile!”, “Mbasëndejna!”.
- nd: “Ju shëndosh, n’dasëm ishalla!”
- ng: “Shllunga”
- ngj: “Mo ngjefsh t’iesh!”

3.2. Morfology

- Of all the examples it is obvious that than in expressive format the verb is used in an optative mood in the passive voice.

- The use of the optative verb united with the short form of the personal pronoun **tí(you)** in the accusative case: “Zoti **t’boft** si mali me gjeth! ”
- Phrase “Qoft ngulkome!” we have connection of the verb **ngul** and the noun **kome**. Linking words: *ngulkome*, which in some varieties is *akomngul*.
- In broad use, is noted the use of the verb in the subjunctive.
- In the formation of expressions for congratulations is used the prefix: *(për)for* = noun in accusative case.

3.3. Syntax

In conversational interactions the most commonly used the optative mood, but women's greetings also have questionnaires. Phraseological units, which have become self-replicable stereotypes, that Thomai, J (2002: 180) classifies in two groups:

- Sustainable group words of the linguistic language lexicon in the speech of Gostivar are: “Për hajr!”, “Për Zotin!”, “Për Kuran!”, “Për besë!”, “Për Alla!”, “Për nder!”, “Për besë”, “U bofshin”, “Urime” etc.
- The free group words of the linguistic language lexicon are the connection of the words of different concepts, that are created in the spontaneous connection of the words created with the current link of words to fit the situation when we are talking or writing: “Për Hajr!”, “Hajrli t’koft!”, “Hajli u qoftë!”, “Zoti t’dhasht t’mejra!”, “Zoti të dhasht bereqet!”, “Zoti t’rujt!”, “Zoti t’ndihmoft!”, “Zoti një dit njëmijë ta bëft!”, “Sa kom keni bo Zoti va boftë sevap!”, “Zoti e bëft këmbëngul!”, “Zoti muhabetin!”, “Zoti u rujt pi sejniti t’keq!”, “Zoti t’shtoft!”, “Urime Zoti i dhëntë lumturi!”, “Të trashëgohej!”, “U trashëgoftshi!”, “U trashëgoftshin!”, “U boft komngul”, “Qoft komngul”, “Me komën e mbar!”, “Me kom t’mar e me nafak!”, “E gzoftshin njoni tjetrin!”, “U gëzoftshin e u shtoftshin!”, “U boftshin derë e votër!”, “U plakshi bashk!”.

3.4. Lexicon/Vocabulary

Turkish words: Hajrli, kurtariska, nafak, për Alla, me ymër, për hajr, hajvani, sevap, teveqel, avradin, xhenetin, Vallaj, jarabi, n’Hajret, kënjagjehja, kusuret, rametelës, Makfîretin, n’xhenet, O hajvan, “Budall”, “Hajvan”, “Tybe”.

Words formed by Turkish word and Macedonian suffix: kurtariska, nepismen, pupunece, Poreçanka e samë. The full use of the article **të** in the Albanian standard language “Urime, qoftshin **të** lumtur!”

Conclusion

In the urban speech of Gostivar, every individual migrated from different countries carries the language variety of his country, reflected in the expressive forms of the Albanian language. Children of individuals from monolingual marriages with individuals from different countries reflect in their idiolect their different linguistic varieties in adaptability to the environment speaking, where they are expressing the skills of speaking in different language and varieties of language, but there are also such that they make the mix of languages and linguistic varieties or where it comes to expression the linguistic phenomenon of diglossia. It is noted that swearing begins to disappear from the speaking of individuals, because of their education and cultural development. All individuals are Muslim believers, so that in every prayer and blessing they mention *God or Allah*. Everyone expresses good words for the son’s celebration and for consolation they use the phrase “*May Good reward you with heaven*”, which is indicative that all respondents belong to the Islamic religion.

Expressive forms in the speaking of Gostivar will change in the future from the idiolect of individuals, due to the impact of social factors such as compulsory education and uninterrupted migration of individuals.

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