The First Attempts for the Syntax of the Regional Variety of Chameria

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Abstract

This paper is part of the chainwork that deals the syntax study of the dialect of the province of Chameria, a prominent and conservative language of the south of Albania. This study is the second in this regard. Initially, we were dealing with the intonation of Chams and mainly with its syntactic value (Troplini 2016). For the syntax of the of the regional variety of Chameria, there is no previous effort. In this paper, as a basic literature, we have only used our previous works for the Cham in the sociolinguistic framework, where we were dealing with phonetic, morphological, lexical, historical linguistics etc. Our first effort also underlines the first difficulties of this syntactic treatment, as well as the objectives that need to be fulfilled in the perspective, through a deep scientific monograph that will conclude a long-term gap in the study of the cham variety in terms of syntax. The method we used is the inductive one. The work has been based on a qualitative research basis. We are based on a series of direct interviews with elderly speakers of this province who were born mainly in Chameria and subjected to ethnic cleansing. This generation well preserves the most southern and extreme Albanian talk. In this study, we intend to highlight some of the most important phenomena of the Cham variety which will then serve for a deep work in terms of syntax.

Keywords: Cham, conservation, syntax, phenomenon

Introduction

Chameria is a province of Albania which was annexed by Greece after the Great Powers decision at the Ambassadors Conference in London on July 29, 1913. Although it is an Albanian land, it still continues to be today part of Greece. Residents of this province have undergone mandatory resettlement, driven either through psychological violence (and here we consider the Turkish-Greek exchange signed under the Lausanne Agreement in January 1923, where a good part of the Cham population by their Muslim beliefs became unjustly part of this exchange being referred to as Turks), or through physical violence after 1944 (here we consider the violent cleansing of the population of this province from the homeland by associating it with inhumane massacres towards Albanian territory). After these two events, there is evidence that the departure of the Chams occurred both before 1923 and after 1944, where the Chams due to insecurity for life have been removed not only in the two directions above, but also in America, Australia, Canada and so on. Part of Orthodox Chams have remained in their territories and continue to live there to this day. The cruel and violent part is denied to this day the right to return to the homeland (although it is an Albanian land).

We recall that the Cham talk belongs to the South Tosk subdialect, along with the Laberia dialect. It is separated from the latter by the Shalësi River in the south of Delvina and includes the inland dialects that lie geographically from Konispoli throughout Chameria to the Preveza bay (Gjinari, Shkurtaj 1997: 184).

For a reader who is unaware of the linguistic values of this speech, we summarize them briefly with two words:

- The Cham speech still shows similar resemblances with the first written document of written Albanian of Gjon Buzuk's "Meshari".

- The talk of Chameria now shows common phenomena of the system with Arbëresh's dialects (early Diaspora in Italy, Bulgaria, Ukraine, America, etc.).

- There is now a noticeable similarity with some of the most extreme state and ethnic Albanian dialects and of the Chameria regional variety.

- After that (relying on in-depth studies on this subject) we say with conviction that Cham dialect is a pure argument that the premise for studying Albanian beyond the documented period is great (Troplini 2016:).

RESULTS & DISCUSSION

Language developments in us began to be inspired by the panorama of generative-transformative grammar which began to franticize **the attempt to see language in context** (Robins 2007)

According to Totoni, the syntax of the Albanian language is characterized by two important approaches:

Traditional syntax. The syntax that it was customary to practice to school.

Syntax studies of recent years. This direction has attempted to see as object of syntax the study of the structure of the living language, the structure of the discourse, in the entirety of the factors that characterize it, both linguistic and extralinguistic ... (Totoni 1970: 143)

Regardless of this study, our aim regarding the syntax of Chameria is guided by the second approach, therefore, according to recent developments in the syntax field. The variety of the syntax of the Chameria promises a lot in this regard. A clear argument for this is the treatment we have done in cham intonation (Troplini 2016), a special intonation, important for the science of phonetics, with a syntax function, which we have named: **intonation with expressive function**, which differs for the *distinctively stylistic expressive intonyms*.

In this paper we thought the reader to get familiar with her condition, giving him the opportunity to be familiar with some phonetic, morphological, lexical and semantic phenomena, which have a special significance in the syntax. So this study initially starts with the so-called simple syntax, to then go on in other deep syntax studies for this talk. Although apparently it seems that we have adhered to the formal-grammatical direction (so, it looks like a kind of morphology of the syntax), we are convinced that the treatment of the following phenomena should be initially done in this way because of the special significance they carry in inside the sentence or phrase, and moreover, this type of treatment leaves us room to deepen even further in the future.

As we know, syntax is not a new science. Although the word *syntaxis* was used in Dionysus Trachas's work (about 100 BC) the greatest disadvantage of the "Tèchnē *grammatikē*" work was the syntax treatment. However, in the first works on the syntax (2nd century AD) Apollo Diskoli (Apollonios Dyskolos) has used the class and grammar categories system of the "Tèchnē grammatikē" without any changes. This is what he did two centuries later (II century AD). He is also known for the treatise titled "On Syntax." (Robins 2007)

According to Graffi, the treatise clearly mentions the so-called *solosms* (Graph 2003: 17) (syntax errors within the phrase). If we were to refer to Cham and use Apolo Diskol's term about how he called and what he considered *syntaxial mistakes*, we would say that the "solosms" are really numerous in Cham dialect and comparatively more higher than in other Albanian dialects, as it is an ancient variety and as such, well preserved, it seems still underdeveloped alongside other Albanian speeches.

Cham is, on the one hand, a regional speech, but compared to the Albanian, along with the Arbëresh speeches (Arberesh's everywhere, in Italy, Greece, Mandria, Zara, etc.), it can be considered as a conservative language, antique, with visible distinctions from the Albanian, in the phonological, morphological and lexical system (Troplini 2017). Grammatical mismatches are numerous in it, also because cham is a language with noticeable recurrence during the discourse. Therefore, in Cham we find them present everywhere. We are putting some examples (few in number, if we would consider their great presence in this speech):

Kërkoj numër shtatë (I'm searching number seven); Na sell qahi (He brought the pie); s'biheshin këmbët (I couldn't walk); kalova gjithë shpitë (I passed all the houses); *kish çelur zjarrë* (Light the fire); *u kthe prap në shtëpi (*He is back home again); *nuk lii njeri as të hin / as të dil ka porta* (he did not allow anyone to enter nor to go out)

These grammatical abnormalities can be observed both in phonetic and morphological terms, which has been noted in previous syntactic papers, since these words, despite these anomalies, retain the same syntax functions as in normal uses.

If we look at the verbal system, it serves a study space in which we can see endless uses of "normative errors" in the syntax. More and more varied, this phenomenon occurs when we consider the types of verbs in sentences, unformatted forms, the nominal or composite predicate, as well as all possible predicate links. Examples are also inevitable in complementary limbs.

Since this is a very common phenomenon in this talk, we have avoided the detailed descriptions of the examples (of the type, *in the phrase "had fired fire", it is noted the use of the unspoken form instead of the remarkable form in the direct object*), as in every cham sentence three or four wrong adjustments of this type can be found and it is impossible to do all a detailed description as long as it is about the same phenomenon.

It should be said that in ancient times this is a repeatable phenomenon, but that does not mean that they constitute an obstacle to the handling of the syntax of speech, we quote:

 "*Syntax (like all language), being a descriptive and non-normative discipline, cannot be confined to considering only sentences judged correctly by school and normative grammar, but instead be based on intuitive judgments of native speakers of a certain language, which evaluates the combinations of words as correctly or wrongly formed*"(Graffi 2003: 27)

On the other hand, it should be emphasized that the no-grammatical forms are present in various forms for different talks. As we said earlier, it is much more noticeable in the old Albanian languages, where the Cham, the Early Diaspora and all the ends speaking dialects of the Albanian are listed, ranked on the basis of the conservative criterion in them. The more conservative they appear, the higher is the phenomenon of grammatical abnormalities within them.

On the other hand, it should be said that such anomalies cannot be avoided either in the everyday spoken and written language, nor in the other types of written and oral communication of modern Albanian, but in the dialect in words (in our case to cham) this phenomenon seems quite interesting for the fact that not only is it a dialectical speech but also that it is quite conservative. Cham is the epitome of that early expression in the language according to which, there is always a rule for any irregularity.

We go along with some other typical phenomena of this syntactic speech.

What is remarkable in the Chameria variety is the use of the same word with different meanings and with some syntax functions simultaneously. Regarding this phenomenon we have examined the words:

- **çish** as an interrogative pronoun or as a conjunction pronoun with various syntax functions;

- the verb **bëri** (did) with some syntax functions and different semantics in different contexts;

- the words **një** and **pa** with a multiple use, but with the same syntax and the same semantics function in different contexts.

Before examining these three phenomena in detail, we must clarify that they are always considered in the context of the lecture context, even though they are treated simply as a limb. What we should point out is that the following phenomena and most of the overwhelming majority of the phenomena discussed in this paper are mainly used in the phrase of the characteristic sentence of the Chameria variety, where the most typical would be the summoning sentence (demonstrative-summoning, stimulating- summoning, causative-summoning, questionable - summoning) accompanied mostly by its characteristic intonation and in some cases with a special kind of intonation typical of this speech, intonation with expressive function. The following appearances are seen only within the particular cham melody, through which its sentences are distinguished (especially the summoned one). Their annotating voices emerge only through the various syntax connections of the limbs discussed below, highly characteristic of the Cham.

The form **çish** (what)

As a conjugal pronoun the form **çish** is often used **in the function of the object**: *harroi **çish** kish vënë atje/ nuk kish parë **çish** kish vënë jati poshtë; ja ba vesh i tha kali djalit // tani do biç prapë **çish** të them ù; shkoni **çish** hanë ata zagarë atje; i muarrnë vëllezër/ baballarë/ **çish** kishnë; **çi** ka duqani të gjitha..(çi=çish) ; **çi** zuri, vrau* (çi= *kë* the apocryphal form of the pronoun *who*)

 Even as questionable pronouns the **çish** form is used in the function of the object: *çish thatë? çish do na bën baba? çish thua ti?*

In this function there is also the expression **me se** (prepositional + questionable pronoun *se* = what): *m**e se** do i bìnī? m**e se** do jetoni? m**e se** e do bukënë?m**e se** d'e marrish?m**e çi** do na mbahej (çi=se= what)?*

So, as is evident from the examples, semantically the pronoun **çish** is equivalent to the questioning and conjugal pronoun **çfarë** (what). So it is used in the same function as the object **çfarë** (what) in Albanian. The same proclamative value also has the expression *me se* (what) which is also evident from the example, as it has the same apocument **çi** equal to **çish.**

The conjunctive pronouns ***çish, çil*** which are also used **in the function of the subject**: *edhe mua **çish** të më lipset kutu e pesë vjet do m'i sillni bërna kutu (çish = çfarë : ajo që (do të më lipset);* ***çila** isht nana, **çila** isht bila, **çila** isht e vjemea, **çila** e sivjemea*

Sometimes the forms ***çil*** and ***çi*** substitute the form ***kë*** (*what*) of the questionnaire or the conjugal pronoun, **in function of the object:** ***çil** kapi greku i therte;* ***çi** zuri vrau.*

Semantically, the form **çish** sometimes coincide with adjectives **qysh** and **si** (how) that even though appear to be questionable, they are way or manner adjective so are used **in the context of the mode of manner:** ***çish** veni/ si jeni....// **çish** do vemi/ i tha baba. **Çish** i thonë atij vëndi......?.*

All the aforementioned examples clearly speak for a frequent use of the form ***çish***. As it is noticed in its place, sometimes even the forms ***çil, çi, ç*** are used, but these uses are quite insensitive compared to the use of the form ***çish*** with all the above mentioned functions. Cham is a spoken language that argues prominently, even because of its conservation, that already-spoken Albanian language phenomenon where a part of the sentence can be used with several functions at one time.

As mentioned above, another phenomenon of interest in this speech is the use of the verb ***bëj*** (**do**) in the function of the predicate. After its phonetic and morphological examination, we also observed the varied and very specific functions of this **verb – predicate** even in the syntax.

Interestingly enough, it has appeared to be its frequent use instead of different verb forms, both the function and the proclamation: *i hodhi dorën në feste/ ja merr asaj / e/ hëë **bëri** (=u largua=went away) / **duallë** ka kufia; prof e prof **u bëri** (=fërkoi duart= rub hands) duarve nja di herë/ e **bëri** brup pallatin e ri.* (Isufi 1978)

In Cham there is also a special form of compound tenses of predicated verbs: *u kam bënë (= jam bërë= I've become), u kesh bënë (=isha bërë= I was done), u kam lodhur (=jam lodhur= I am tired), u kam rrihtur (=jam rritur= I grew up), u kan martuar (=janë martuar= they married), u ka lagur (=është lagur= he is wet), u kish sellë (ishte sjellë= was brought), u ka gritur (është ngritur=is raised), u ka sumurë (është sëmurë= got sick), u ka qorruar, u kanë bashkuar* etj: *kur u kanë martuar të gjashta gocat e mia me dimi e me jelek, kanë lënë mënd, kanë lënë mend.* As can be seen from the examples, this form is used in the function of the non-action of the imperfect. So, the **formatted forms** of the above composite forms, together with the particle *u* setted before, **have a passive voice function.**

At this point, it is worth recalling the preservation of the participle *bëj* (make) in its earliest form ***bënë***(=bërë=done) in the Cham variety, as the remnant of that transgressed phase of Albanian when the phenomenon of rotation had not yet appeared. That is why the forms *u kam **bënë** (jam bënë = jam bërë= I've become)), u kesh **bënë** (isha bënë=isha bërë= I was done), e ka **bënë** (e ka bërë), u ka **bënë** (është bërë)... etc, falls more in look at this variety.

It is quite characteristic for the syntax of Cham some typical forms formed by words ***një*** and ***pa***: ***një të bënë*** meaning =*bëri (në këtë rast, veproi) menjëherë në çast=he has done it* (immediately)*;* ***pa t'e qëlloi=** e qëlloi (menjëherë në çast)= he hitted it,* (immediately) etc.

The form using ***një*** (***një të bënë***) has a frequent use in daily speech in cham: ***një të gritur**= u ngrit (menjëherë në çast)= stand up* (immediately) *and , **një të bënë**, meaning bëri/ menjëherë në çast=acted* (immediately)*; apo, **një të kapur** (e kapi, menjëherë, në çast)= caught it* (immediately) *......*etc. The form using ***një*** can be noticed also in the lower Coastline (Totoni 1964).

The form using ***pa*** is just as characteristic of this talk: ***pa t'e qëlloi**= e qëlloi (menjëherë në çast)=he hitted it* (immediately), ***pa** të pienj, **pa** t'e ndiejmë, **pa** t'e ndoqi me vrap, **pa** t'ia dha të klarit, **pa** t'e ngriti.* This form, among other things, is noted in the Arvanites' talk, in the texts of Rainhold, argued by Klosi "as a form with ***pa***" (which we will consider below) (Klosi 2000)

After that, we must explain that in no case, such as in Totoni and Klosi, these forms have not been clarified in this way, although (in some uses) are the same examples.

In Cham, two characteristic shapes, ***një*** (*një të gritur)= u ngrit (menjëherë në çast)= stood up;)* dhe ***pa** (pa të pies) = të pyes (tani në çast)=to ask* (immediately), semantically follow the same logic line. Our interpretation of either the Cham or the Lower Coast and the Arvanitas is this: the semantics of the forms ***një*** and ***pa*** in the context of use is related to the context of the time mode, ***menjëherë (**immediately), **në çast*** (instantly), for example:

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pa të pies= të pyes (tani në çast)=*to ask* (immediately); *pa t'e ndiejmë= ta dëgjojmë* (tani në çast)= *to listen* (immediately); *pa t'e ndoqi me vrap= e ndoqi me vrap* (tani në çast)= *he followed it* (immediately); *pa t'ia dha të klarit=* (në çast) *ia dha të qarit= to cry*(immediately); *pa t'e qëlloi=* (në çast) *e qëlloi= he hitted it* (immediately) (Troplini 2014);

Një të gritur= u ngrit (menjëherë në çast)= stood up; *një të bënë = bëri* (menjëherë në çast)=he does, *një ta kapur= e kapi* (menjëherë në çast) caught it.

Sometimes the **një** form is accompanied by another form of this type ex. **një** *të bënë e* **një** *të gritur...;* **një t***ë kapur e* **një** *të bënë,* where the word **një të bënë** often carries even an exclamation nuance *një të bënë e një të gritur...* equal to *Brof!= (very fast) -U ngrit në këmbë stood up   (Brof!=exclamation)*

It should be said that although with an adverbal function, the words **një** and **pa** inherit some qualities of the emotional particles (*një* and *pa*).

In both cases, with *pa* and *një*, we think that we are dealing with uses that lead us to the **circumstance of time** even though these uses are separated by a thin blade from the circumstance of the way.

Let's go with some other phenomena of this speech within the limbs of the sentence.

A common phenomenon in the Cham variety is the melting or elimination of short shapes, which are **in the function of the object**, with:

- Conjuctive tense particles: ***t'e*** *sheroj= ta shëroj= I'm going to heal it,* ***t'e*** *jap,* ***t'e*** *marr,* ***t'e*** *shoh,* ***t'e*** *hajë,* ***t'e*** *digjosh;* ***t'e*** *shoh;* ***t'e*** *hedh,* ***t'e*** *urrej;* ***t'e*** *ngriti* etc.

- Conjuctive tense particles in the function of future tense: ***do t'e*** *rrahish –****d'e*** *rrahish= do ta rrahësh= to beat somebody* (***do t'e= d'e****)* ; ***do t'e*** *marrish –****d'e*** *marrish* etc.

- Short shapes of dative **më, të:** *të* ***m'e*** *theriç= të ma therësh= to kill me , do* ***m'e*** *març, të* ***m'e*** *damkosni..* ***m'e*** *mori* (ka dora), ***t'e*** *dhashë,* ***t'e*** *thashë*

- Any other connectors: *kam treqind vjet* ***q'e kam hedhur*** *purtekën (****që e*** *kam hedhur= that I have threw*

Klosi to the Arvanites mention only melting of short shapes with the particles of the Conjuctive tense (Klosi 2005: 18-19)

In the same context we also mention that in the verbs - predicating of the future tense does not appear the particle **të** (with a rare exception when it is merged): *do theç (do të theç= do të thuash= you are saying), do thetë/ do themi, do thenë, do selli, do lemë, do veç, do baç, do dersi; do vejë, do nis* etc.

- It is also quite characteristic the predicting verb of the future of the past, for example: *do viî* (*do vente= do (të) vente= do të shkonte= he would go*); *do liî* (do linte); *do marton* (do martonte) etc. (Note the preservation of the length of the vowel, which is a conservative phenomenon for this variety).

- We also add that in cham there is in general a tendency not to manifest not only the particles of the future conjuctive tense, but such a phenomenon can be seen also in the gender nod mainly in the pronouns with a nod **in the function of the determinants or counterparts (objects):** *ja thaçë gjithëve= ja thaçë* **të** *gjithëve=ja thashë të gjithëve= I told them all; djali tia= djali* **i** *tij= his son, djelvet saj = djelve* **të** *saj=djemve të saj=her sons* etc.

A characteristic trait that we find from Buzuku (1555) to the early diaspora as a whole, is the abbreviated term **ù,** e përemrit vetor **unë (I)** të shqipes së sotme, **in function of the subject of the sentence**: *Tani Tasù,* **ù** *do iki (Tani Tasu* **unë** *do të iki= Tasu, now I'm going); ***ù** *do shkoj një vërdallë saraive e do hegëllij/ se* **ù** *do hegëllij aq fort sa do bien podhëtë e shtëpisë bedhe (përdhe) Po ti do t'merrja leje* **ù,** *o Miço (Dhimitër)?*

Interestingly enough, in Cham appear to be the ancient forms of the composite predicate: *vate të mirr (shkoi të merrte=he went to take), zuri të klajë (filloi të qante=started crying* etc.

Even the characteristic form **nek** of the Cham performs several functions simultaneously. So besides its use as a prefix associated with names (**ne, nek**) **in function of the circumstance of place:** *e more vesh* **tanì***, kur qepeshim ne(tek) ajo vì:la:..(te ajo vila= at that villa . ; erdhi* **nek** *ai (tek ai= at him)qe vëzhdri****n*** *përpjeti: një grusht lira edhe atij),*it is also used as:

Adverb in the function **of the circumstance of place**: *nek mirr abdes hoxhallartë (atje ku mirrnin abdes hoxhallarët=where the preachers take ablution, ikte gjaku vuuuuu...; fërkoi sitë e i erdhë përgjisëm// vate e gjeti e ujët nek laheshin ato / opo i erdhën gjisej sitë*)

Adverb in the function **of the circumstance of time** where can be noticed even the word **kaa** *(kaha= ndërkohë që=kur= while=during): djali **kaa** vate të mirr kutinë ka xhepi/ i feksi gugusheja)* (Isufi 1978)

It seem to be very characteristic, in the daily variety of Cham, some conservative words or phonetic and morphological phenomena that, in addition to their importance and value as such, give an even greater coloring to the characteristic sentences of this dialect. They contribute to highlighting the special features of summoning sentences. They also help to better notice and understand the expressive intonation of cham (which in some cases accompanies these sentences), as well as the emotional characteristics of this speech. As such we have distinguished:

The predicate **am** *(epimë>epmë> **jepm**ë= give me): Xhdo grua që gëcente, vijnë u zijnë dorën kshtu (tregon se si..) : **ame** dorën? Ma jep (jepm**ë**) pak dorën?= Can you give me the hand? - U zijnë dorën që gëcejnë edhe vijnë (vente, shkonte) në fund ajo...*

A typical form that cannot be surpassed is the form ***shklata*** *(si ka mundësi= si është e mundur një gjë e tillë= **How can it be possible?**)* that in most of cases shows astonishment, wonder, but as a exclamation it contributes to highlighting cham intonation with a syntax function: ***Shklata** more djaalëëë? S**hklata** vjëhrra jote nuk e ka bën ndonjëheerëëë?!*

In the same context we can also mention the value of the exclamation **eni** *(për përshtatjen e së cilës është vështirë të gjendet gjegjësja në shqip): **Eni** moj vaajzëëë?! (**Hë** moj vaajzëëë!?= Come you girl!) **Eni** moj tha naanaaa?!*

Characteristic enough seem to be the negative particle **se** or **nuku** in Cham that fulfills **the negative meaning of the sentence** *Vallahì **se** të fal; vëllah, **nuku** e fal (në emër të Zotit **nuk** e fal= In the name of God I do**n't** forgive him.*

We cannot left without mentioning the prefix **ja:m**, **njam** *(deri= to, until)*and sometimes **jaram** (rarely) that accompanies a noun, pronoun or adverb in the function of **the circumstance of place:** *krësëla e glatë, **njam** kutù; vate **jam** në sinuar të bukrës dheut/ atje na e she e bukura dheut e qorrohet ka sitë breti; atje kishte njerëz me kostume **njam** (jaram> nga) kutu e **njam** kutu (... nga këtu e deri këtu= from here **to** here).*

The predicate verbs ***çel** (ndez= light up), **gjegj** (dëgjoj=listen)* of Cham, are the early forms that can be found in Meshari of Buzuku (first Albanian written book) and other ancient authors in general. Apart from the Cham, we find them today as in the diaspora varieties, as well as in some of the Low Coast varieties.

Characteristic in this regard also seem the earliest forms of auxiliary verbs as part of the predicate of old Albanian language:

jesha (isha= I was), jeshe (ishe= you were, ish (ishte= he was), njëjës *// jeshëm (ishim= we were), jeshët (ishit= you were), jeshën (ishin= they were),* shumës.

kesha (kisha=I had) , keshe (kishe=you had, kish(kishte= he had), njëjës *keshëm(kishim=we had), keshët (kishit=you had), keshën (kishin= they had),* shumës.

*kleva (qesh*ë*=have been), kleve (qe= you have been), pava (pash*ë*=I saw), pave (pe=you saw)* etc.

Some typical phonetic phenomena that give color to Cham variety are noticed in some words with different syntax functions, such as predicates, circumstantials, determinants etc: *a**χ**ere (atëhere=then, so).**, p**ë**noj (punoj=I work), t**ë**në (tonë=ours), ku**tu (këtu=here), ima (imja=mine), jota (jotja=yours)* etc.

Some of the syntax elements that Klosi has first noted in the Arvanitas language also   appear in the Cham (Klosi 2005: 19-21).

In Cham, preference is given to **co-ordinated construction** instead of a subordinate one with a purpose or cause function. Such a thing is fulfilled using the connection **e** *(and)* , which has a frequent use in Cham: *atje na e she e bukura dheut **e** qorrohet ka sitë breti (atje e pa e bukura e dheut (figurë mitologjike) dhe për këtë arsye qërrohet nga sytë mbreti= There, Beauty of the Earth (mythological figure,) saw him and for this reason the king became blind; paaç të bukurën e dheut **e** u qorruaç; ja do heqësh kpucët e do rrish kutu me mua; i shoqi kish një karrocë **e** me atë nxirr bukn' e gojës.............. etc.*

It should be emphasized that this fact should not be confused with other frequent use of the connection **e** *(and),* where its repetition is for the connection of the sentences **with coordination**, or for the connection of the coordinating limbs where

it is often used in function of the coordinating particle *dhe* *(and)*: *na ish* **e** *diç na ish; ja hipi* **e** *u nis*; *e pa* **e** *e vuri në xhep (e pa **dhe** e vuri ne xhep= He saw it and put it in his pocket)*

At this point we should mention the absence of the connectors: *Po…tani….s'ba mënd, për Zotin**,** vata tetëdhjetë e katër vjeçe (Po........ tani........ nuk mbaj më mënd për Zotin **sepse** shkova (u bëra)tetëdhjetë e katër vjeçe= But...now...I don't remember, in the name of God, **because** I'm eighty four years old)*

In the Cham the determinants are placed the first: *të këqinj njerëz që janë (**të këqinj** njerëz= njerëz **të këqinj**=mean people) ; më të prapë djel s'më kanë zënë sitë; më të keqe nuse nuk kam parë, të mbëdhenj fiq* etc.

Cham is one of those varieties that after having known her well, leaves you with a special impression on a "great wealth in words and phraseology" that deserve a separate treatment: *spaçë ka sitë do shoh ka vetullat (spashë nga sytë do shoh nga vetullat=I can't see from my eyes, how can I see from my eyebrows); të dahet gruri ka egjëra, vë krietë ndë trastë ...*etj

CONCLUSION

The above treatments and variety of examples show in the first place the great linguistic richness that keeps our varieties. Cham estinguishes for it specific phenomena of syntactic value which are indicative of particular importance for such studies, primarily for these varieties and their documentation, and secondly for Albanian linguistic.

The aforementioned phenomena are an important part of the physiognomy of this variety and as such, for the linguistic value they carry, also constitute important alarm signals for in-depth studies leading to two indispensable edges, on the one hand, in historical linguistic studies and on the other hand, they give us the possibility of in-depth developments in coherence with the latest linguistic developments of our day.

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