

Abstract: *The purpose of this study is to highlight the preservation of some features of early Albanian as they appear from “The Code of Lekë Dukagjini”. Of it, form part the following findings: a) archaic words such as: tagër – right; tërkuzë – rope; kujni – common land; inbi – ownership, etc., b) obsolete words for monetary and measurement units, namely, grosh and okë, which may be found in tales, anecdotes etc., c) obsolete words from the administrative and law vocabulary, such as: krye i parë - first chapter, nye i dhetët - article ten, etc. d) use of old forms of words in the Albanian Gheg dialect, e.g. gola – mouth; bulku – farmer; già - meaning domestic animals, cattle; gjymës –half; giobet – fine, penalty, etc. The findings of this study might arguably provide material for further linguistic elaborations to be conducted on the language in use, in order to also highlight legal aspects, including studies of old laws in Albanian.*

Keywords: *features of early Albanian, archaisms, administrative and law terminology, Code of Lekë Dukagjini.*

1. Introduction

The Canon of Lekë Dukagjini was written by Father Shtjefën Gjeçovi during the 20s of the last century, but it was published four years after his murder by the invading Serbs and Yugoslavs, namely in 1933, summarizing all popular normative acts, mainly the northern area of Albania. It consists of 106 pages, divided into 12 parts (or as they are called books), 24 chapters, 159 articles, as well as 1263 paragraphs. In this paper, the necessary explanations of the preservation of the variants of the old Albanian words, as well as their dialectal variants, which, in addition to the linguistic character, are also important in the field of the history of Albanian justice, will be carried out. In this research, we will try, after reviewing the literature, posing the research questions, to go deeper, elaborating the necessary discussions and finding the results, which should be reliable and

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credible in the scientific aspect. Regarding the identification of the variants and old forms of the source lexicon of Albanian, passed down for centuries from generation to generation, until the collection and publication of the Canon of Lekë Dukagjin by the author and patriot Shtjefën Gjeçovi, we will try to classify them, after elaborating the discussion part and finding the results, as: finding and classifying some archaic Albanian words, identifying words used mainly for measuring units of weight and for monetary units, or for the value of goods, or domestic animals, etc., such as the words: *-grosh* (monetary unit) and *-okë* (measurement unit); the use of the lexicon in the administrative-juridical style, during the codification of the Canon of Lekë Dukagjin; as well as at the end of the findings, some variants of the old Greek will be classified, since all the lexical material of the Canon of Leka Dukagjin is in the northern dialect of Albanian, namely in the dialect of Gheg.

This study aims to illuminate some old words, expressions and dialectal variants through the work of Lekë Dukagjini's Canon, as a spiritual heritage that was inherited for many centuries, verbally, generation after generation, and up to decades the first half of the 20th century, when the part-by-part editions of the Canon of Leka were made, published by Shtjefën Gjeçovi in the magazine 'Hylli i Dritës' (The Star of Light), and as a whole, it was published as a complete summary in 1933 in Shkodër, the first edition, which means four years after the murder of Shtjefën Gjeçov by the Serbo-Yugoslav gendarmerie. At the end of this study, the extraction of scientific results will be included, through the conclusions presented in the most comprehensive way, written briefly and clearly for the readers and potential researchers of this scientific paper.

So the variants of the old Gheg with the diphthongs *-uo, ue*, as in the table 4 mentioned above, also appear in the old Albanian authors since the XVI century. In Gjon Buzuku, we have dialectal variants of Gheg, such as: *-gruoh, duor, muoj, tuoj, me paguom, me kënduom* etj. This group of vowels can be seen to have been preserved in the works of Pjeter Budi, while in the work of Frang Bardhi and Pjeter Bogdani, it appears definitively completed in the vowel group *-ue*, as also observed in the examples of table 4, in the word *-me ndigjue*. (Raka, 2003: 77). Historically, Gheg has also preserved the infinitive of the type *-me punue, -me ba*, the privative *-pa punue, -pa ba* (but in both cases also *-do punue, -do ba*; in Tosk - *punuar, bërë*), while with this form is built futurum necessitatis - *kam me punue, -kam me ba*. In Tosk we have a privative *-pa punuar, pa bërë*, but not *-me punuar, -me bërë*. However, authors such as Naim Frashëri also testify to forms such as: *- domethënë, duk me thënë*, etc. (Ismajli, 2003: 53). The Albanian language is one of the main representation of the Albanian people. The prehistory of a people also includes the prehistory of its language, with the only

condition that this people has inherited its own language, as it happens in the specific case also in the Canon of Lekë Dukagjini, in which the old variants of the Albanian language have been preserved, being passed down from generation to generation, from the period of Skënderbeu, namely from his contemporaneous and co-warrior Lekë Dukagjini, until our days. (Riza, 1979: 5).

1.1. Literature review

In this study, in addition to the literature of local and international researchers, reliable references have been selected, among the main ones being: Gjeçovi, S. (1933). The Canon of Lekë Dukagjini. Shkodër, Albania, which is also the main subject of the research, as evidenced by the title of this paper. Preservation of some features of old Albanian in "The Code of Leke Dukagjini"; Kraja, N. <https://albanian.cri.cn/2023/01/11/ARTIqTEZ4amtsYidycktkMRu230111.shtml> Accepted date: 11/01/2023, through this literature, I managed to identify the general data on the study of the Canon of Lekë Dukagjin; Muhadri, Besim (2020), as well as the literary study of Anton Nikë Berisha (2023), Kanuni - inherent evidence of the ancient laws of our human life, a literary, linguistic and historical study. Shtjefën Gjeçovi and the Canon of Lekë Dukagjin, UFAGJ, Gjakovë, is a monographic work by the author - University Professor Besim Muhadri, in which the inclusion of all important data related to the author of the work "The Canon of Lekë Dukagjin", Shtjefën Gjeçovi, but also the inclusion of world researchers who have dealt with this field of study, being translated into the most important and influential languages in the world. From the historical aspect, citations of the works of the following authors are also included, such as: Ismajli, Rexhep (2003). Standards and identities. Dukagjini. Pejë. (pp. 52-54); Ismajli, Rexhep. (1994). *Etni e modernitet. Kanuni si polimpsest*. Dukagjini. Pejë. (p. 59-80). Ismajli, Rexhep (1985). *Gjuha shqipe e Kuvendit të Arbënit (1706)*. Rilindja. Prishtinë. Ismajli, Rexhep (2003). Ismajli, Rexhep (2000). *Tekste të vjetra*. Dukagjini. Pejë. Çabej, Eqrem (1986). Linguistic studies VII. Rilindja. Prishtinë. (pp. 131-136); Çabej, Eqrem (1976). *Studime gjuhësore I*. Studime etimologjike në fushë të shqipes A-O. Rilindja. Prishtinë. Çabej, Eqrem (1976). *Studime gjuhësore II*. Studime etimologjike në fushë të shqipes P-ZH. Rilindja. Prishtinë. Çabej, Eqrem (1977). *Studime gjuhësore IV*. Nga historia e gjuhës shqipe. Rilindja. Prishtinë. Omari, Anila (2019). *Fjalori etimologjik i Kolec Topallit – kurorëzim i studimeve të një jete kushtuar historisë së shqipes*, from: <https://eprints.edu>. - UDC 811.18(091). Rugova, Ibrahim (2005). *Vepra e Bogdanit 1675-1685*. Faik Konica. Prishtinë. Rugova, Ibrahim (1987). *Katër urata origjinale të Buzukut*. Rilindja. Prishtinë. Retrieved from: <https://www.buzuku.info/Arkivi/Buzuku14/Tradita.htm> Topalli, Kolec

(2017). *Fjalori etimologjik i gjuhës shqipe*. QSA - ASHSH, Tiranë. Durham, Edith. (2019). About the tribes, laws and customs of the Balkans. Tirana. (p. 82); Raka, Fadil (2004). The history of literary Albanian. Pristinë. (pp. 76-77); Riza, Selman. (1979). Albanian studies. Rilindja. Pristinë. (p. 5); Demiraj, Shaban. (2002). Historical grammar of the Albanian language. (p. 56); Haziri, Shemi. (2021). The Police Lexicon Development History in the Albanian Language. *Zeitschrift für Balkanologie*, 57(1). Abgerufen von <https://www.zeitschrift-fuer-balkanologie.de/index.php/zfb/article/view/601>.; Yamamoto, K. (2005). The Ethical of Kanun and Its Cultural Implications. Melosi Design. Tiranë; Yamamoto, K. (2001). Canon ethnic structure. Tirana; as well as the dictionaries of the Albanian language were constantly consulted: ASHSH. (2006). Albanian Language Dictionary. Group of authors. Tirana. Retrieved from: <https://fjalorthi.com/>, ASHSH (2002). Albanian Language Dictionary. Group of authors. Tirana. Retrieved from: <https://m.fjalori.shkenca.org>; which have served me a lot to identify all the old words in the four tables below, in the historical aspect of the lexicon of the Albanian language.

1.2. Research Questions

In order to carry out a paper with scientific methods, as well as with acceptable methodology, two basic questions were initially compiled for this field of study, as follows:

a) From what period of time was the codification of the Lekë Dukagjini Canon summarized?

b) Do the old Albanian words included in the Canon of Lekë Dukagjini have scientific support, which were also used in the works of the XVI century by Gjon Buzuku, but also by old and later Albanian authors?

By posing two main questions, we have managed to investigate the finding of the most acceptable scientific answers, so that this paper fulfills the needs presented by the intended audience or potential readers.

1.3. Methods

In order to carry out a paper of a scientific character in historical linguistics, two research methods had to be used: the comparative method, as well as the method of analysis and synthesis. Through the method of comparison, we have managed to come to the conclusion that during the historical process, some variants of the old Albanian have been preserved since the first works of the Albanian language by Gjon Buzuku, and through the cultural and codifying work such as the Canon of Lekë Dukagjini, inherited from the XV century, and probably even earlier, until our days when we are currently living. This method is quite practical to make comparisons between the historical aspect of the old Albanian

and the current aspect of today's Albanian, in which the paper will also be elaborated with illustrative tables containing the identified words, in order to clarify the situation in a more scientific and clear way. Through the method of analysis and synthesis, we have managed to draw clear conclusions, that indeed through the juridical-social work of the Canon of Lekë Dukagjini, it has been possible to preserve the corpus of old Albanian, passing it down from generation to generation, at least for six centuries in a row until today. In this paper, a small selected number of old words will be identified, placing them in tabular form. This selection of old words is done in order to shed light on this feeling of theirs from the old Albanian language to our days. You will not do statistical and quantitative studies, but you will choose some words that are proven to have found use over a longer historical period.

2. Result and discussion

The canon of Lekë Dukagjini is the most well-known lexical corpus of Albanian laws and customs, being preserved and passed on by the people, generation after generation, as well as carrying a very precious treasure of the Albanian source lexicon. The canon of Lekë Dukagjini is believed by many researchers to have much older roots than what has been traced so far. This Canon takes the name of Lekë Dukagjini (Lekë Dukagjini 1410-1481), who was a distinguished and very prominent historical figure. Lekë Dukagjini is also known as a contemporary and fellow warrior of Gjergj Kastrioti - Skënderbeu. This Homeric phenomenon has made the name of Lekë Dukagjin legendary, turning it into a true myth. The laws elaborated by him were called "canon", a word that the Turks had borrowed from Arabic, which actually derives from the ancient Greek, which means "canon", that is, measurement. . (Kraja, <https://albanian.cri.cn/2023/01/11/ARTIqTEZ4amtsYidycktkMRu230111.shtml> Accepted date: 11/01/2023.) Basically, the Canon summarizes the laws, rules, and customs of the Albanians of Northern Albania over the course of several hundred years. The essence of the "Canon of Lekë Dukagjin" are the proverbs that came out of his mouth, which were preserved and enriched from generation to generation for almost six centuries. They have been passed down orally from generation to generation. The laws of the Canon have served for centuries as the only way of social behavior and self-government in Northern Albania. The canon consists of 12 books, which include different areas of life in Albanian society, including: faith, property, blood, punishment, etc. These rules are made having as a moral measure the value of the individual within the system of preserving his honor. The canon raises the moral ladder, in which traditional values stand at the top, such as: manhood, honor, friendship, respect, social honor, and personal

honor. With its unwritten laws, but verbally transmitted to the population, mainly in the northern part of Albania and in Dukagjin, the Canon managed to survive not only in the centuries of Turkish occupation but also to be exercised as a parallel right to the laws of the Turkish Empire. But how did the Canon come down to us as a written book, when it was actually passed down verbally and not as a written text? If today we have such a book with documentary, historical, and juridical-social value, it is due to the merit of a knowledgeable, patriotic, and cultured priest, Father Shtjefën Gjeçovi.

Since it was Father Gjeçov, the one who collected and codified the Canon, during the turn of the 19th and 20th centuries. Specifically, in 1880, a group of Venetian Franciscan missionaries, who lived and worked in the northern highlands, found the Canon present and active in the population of the northern highlands, which is documented in the relations addressed to the center in Venice. The antiquity of the Canon of the mountains as well as of the Canon of Lekë Dukagjini is also proven through comparison with the customary codes, namely with the customary law of other peoples, a phenomenon that deserves a separate study, despite the similarities, the codes of different peoples differ because the components of their worldview, circumstances and cultural and spiritual wealth are different. (Berisha, 2023: 25). The canon has been published not only in Albanian, but also in several major languages of the world. It is worth underlining the fact that, despite the fact that many researchers associate the Canon with the name of Lekë Dukagjini as its creator, there is also another thesis, that Lekë Dukagjini collected these unwritten articles and codified them first. It is thought by many researchers that the origin of the Canon of Lekë Dukagjini is much older than the period of the XV century. In the Canon of Lekë Dukagjini, there are elements of the old Albanian, some sublayers (hidden meanings), which lead back many centuries, even to antiquity. Examples can be taken from the sources of popular literature, or oaths “for heaven and earth” (për qiell e dhe), “for this stone” (për kët’ gur), “for this weight” (për kët’ peshë), “for this bread” (për kët’ bukë), which express mythological beliefs. Only a really very valuable thing could pass it down from generation to generation throughout history (it is thought at least six centuries so far) to be preserved even in the contemporary times. Thus, the Canon of Lekë Dukagjin is the most important monument of Albanian culture, which is supposed to have been born in antiquity and created branches during the Albanian Middle Ages, playing a role of historical importance in the life and language of the Albanian people. (Kraja 2023). In her study entitled ‘Some Tribal Origins, Laws and Customs of the Balkans’, namely in the studies of the Highlands area in Northern Albania, researcher Edith Durham writes: ‘Whenever I asked the Highlands why something was done, they always told me ‘that’s what Leka (Lekë Dukagjini) said’. Laws, customs, and everything

was connected to Leka. It seems clear that he was a powerful personality who left a deep impression on the people; however, very little is known throughout history. His canon was verbally passed down to the younger generations by the elders who have made some adaptations according to the different provinces, however, it is still respected throughout the highlands in northern Albania, both for Muslims and Catholics. The phrase 'Lekasaid so' made people obey more than ten sermons of the imams and priests, which often had no value if they contradicted those of the Canon of Leka. (Durham, 2019: 82). Since the very name of the Canon of Lekë Dukagjini has been proven by the data of researchers who have collected numerous materials from the popular language of the Highlands of Northern Albania, that they have inherited the origin since the XV century, from the period of Skenderbeu, namely from Lekë Dukagjini himself, who was Skenderbeu's co-warrior, as a very influential man in Albania of that time period. (Muhadri, 2020: 220). Following this study, in order to reflect in more detail the preservation of the old features of Albanian through the Canon of Lekë Dukagjin, we will elaborate on separate points 2.1, 2.2, 2.3 and 2.4, according to separate subheadings.

2.1. Evidence of some features of old Albanian in the Canon of Lekë Dukagjini

During the research of some words with characteristics of old Albanian in the work of the Canon of Lekë Dukagjini (1933), compiled and summarized by the author Shtjefën Gjeçovi, eleven words were selected, some of them are currently not used at all, but are explained only through explanatory vocabulary in historical terms. To reflect the old words more clearly, below you will find table 1, in which these old words are explained with the words of current Albanian, and they are also in the English language version, for a complete clarification each word in an easier and more practical way for interested readers and researchers.

Table 1: *Archaic words*

<i>The old words of the Canon</i>	<i>Current Albanian words</i>	<i>In English</i>
<i>tagër, tagar</i>	e drejtë	right
<i>tërkuzë</i>	litar	rope
<i>kujni</i>	tokë shoqërore e përbashkët	common social ground
<i>kujri</i>	tokë e kullosave	pasture land
<i>inbi</i>	pronësi, hise	property
<i>bulku</i>	bujku	the farmer
<i>haenat</i>	ushqimet	foods

<i>gërmushet</i>	kanoset	threatens
<i>berr</i>	dele	fold
<i>ferishte</i>	foshnje/fëmijë i vogël	baby
<i>gia</i>	kafshë shtëpiake	cattle

According to the Dictionary of the Albanian Language (2006), we are trying to give more detailed explanations to some old Albanian words according to table 1.

The word *-tagër* can be explained in two different ways, as below:

tág/ër,-ri noun; masculine; plural-*ra(t)*

1. When someone has the right over something.

2. historical term ; tax which is paid to the country. (from: <https://fjalorthi.com/tag%C3%ABr>)

The word *-tërkuzë* is explained in this way:

tërkúz/ë,-a noun; female; plural; -*a(t)* goat wool rope. (Ibid)

The word *-berr* is explained in two ways as below:

berr,-i masculine noun; plural; -*a(t)* small cattle: small cattle meat; every small cattle is hung by their feet (proverb) each one is responsible for his own affairs and becomes his own protector. (Ibid). It is interesting to make some comparisons of some archaic words with current Albanian words, such as: *gia* – animal, *ferishte* - baby, *gërmushet* – threatens, *bulku* – the farmer, *haenat* – food, *tagër* – right etj., which, in addition to being archaic words, not currently used, in many cases also have completely different word roots, such as: *haenat* – food, *tagër* – right, *gërmushet* – threatens etc. The issue of determining the object of study of old words, such as those of Albanian, which for known reasons, Albanian has a relatively late written documentation (from the 15th century as the first documents written in the Albanian language) is quite difficult. The object of studies of old Albanian words is based on the works of Gjon Buzuku and Lekë Matrënga, in both dialects, first in Gheg, and then in Tosk. (Demiraj, 2002: 56).

2.2. Using old words for monetary units and for measuring weight

In order to prove the antiquity of some Albanian words in the Canon of Lekë Dukagjini, we have selected two more words, such as: *-grosh* (monetary unit) and *-okë* (unit of measurement of weight), which were used several centuries ago in the Albanian language , mainly during the time when the Albanian territories (Albania) were administered and occupied by the Ottoman Empire (Turkey), but now they are archaic words, which are no longer used. Below you will find table 2.

Table 2: *Monetary and weight measurement units*

<i>The old words of the Canon</i>	<i>Current Albanian words</i>	<i>In English</i>
<i>grosh</i>	njësi monetare	monetary unit
<i>okë</i>	njësi matëse e peshës	unit of measurement of weight

According to the Dictionary of the Modern Albanian Language (2002), these two words (grosh and okë) are explained as follows:

-Grosh - *monetary unit that was used in Albania during the administration of the Ottoman Empire (Turkey), worth forty money, or one hundredth of the Turkish lira. It's not worth a penny, it's worthless, it's worthless. There is not a penny.* (From: <http://www.fjalori.shkenca.org/>)

-Okë – *old unit of weight about a kilogram and a quarter to a kilogram and a half (according to different provinces). Small Okë (big). Two okë of flour. An okë of oil (brandy). It weighed (sold) by okë.* (From: <http://www.fjalori.shkenca.org/>)

Now the above words can only be found in old Albanian stories, in anecdotes, etc., during old Albanian stories, but also in popular literature, preserved from generation to generation by the Albanian population.

2.3. The use of old word forms of the administrative-legal style

Since the Canon of Lekë Dukagjin is important in the first place in terms of history and language, in particular it is important as a first Albanian legal codification. In the specific case, the selection of words and expressions of the legal administrative style through the dialectal variants of the old Greek, such as: *nyy (nye) e dhetët* (actual Albanian – the tenth article), *uha* (loan), *dorëzanë* (warrantor, witness), *giobitet* (fined) etj. For more details, see table 3 below, in which six old words of the administrative-legal style have been selected, which have been explained in current Albanian, as well as translated into the English version.

Table 3: *Old word forms of the administrative-legal style*

<i>The old words of the Canon</i>	<i>Current Albanian words</i>	<i>In English</i>
<i>krye i parë</i>	kreu/kapitulli i parë	the first chapter
<i>nye i dhetët</i>	neni i dhjetë	the tenth article
<i>nye i tridhet e parë</i>	neni i tridhjetenjëtë	the thirty-first article
<i>uha</i>	hua	loan
<i>giobitet</i>	dënohet	punishable
<i>dorëzanë</i>	garantues/dëshmitar	warrantor

The old forms of the administrative style as in table 3, if we compare them with the current Albanian, there are many changes, such as: *nye i dhetët* – the tenth article, *nye i tridhet e parë* – the thirty-first article, *dorëzanë-warrantor*, etc.

So the old forms are currently not used, as they are incorrect grammatical forms, not adapting to the current grammatical forms of Albanian, but the case forms of old Albanian were more difficult and less developed.

2.4. The use of old word forms of the Gheg dialect

In this study, some words have been selected, which have been preserved as old forms of the Gheg dialect, which resemble the written forms of old authors, such as: Gjon Buzuku, Pjetër Budi, Pjetër Bogdani, in their works of written as early as the XXI and XVII centuries.

Table 4: *Old Gheg (gegërishte -Alb) word forms*

<i>The old words of the Canon</i>	<i>Current Albanian words</i>	<i>In English</i>
<i>gola</i>	goja	mouth
<i>bulku</i>	bujku	the farmer
<i>gia</i>	kafshë shtëpiake	cattle
<i>gjymës</i>	gjysmë	half
<i>giobet</i>	gjobë	penalty
<i>amtyra e ndëshkimit</i>	mënyra e ndëshkimit	method of punishment
<i>nepet/epet</i>	jepet	given
<i>tagari/tagri</i>	e drejta	right
<i>me ndigjue</i>	për të dëgjuar	to listen

2.5. Similarity of some old words of the Canon with those of the old Albanian authors

In order to prove the two hypotheses raised at the beginning of this paper, of course we have to return once again to their description:

a) from which period of time was the codification of the Lekë Dukagjini Canon summarized?

b) do the old Albanian words included in the Canon of Lekë Dukagjin have scientific support, which were also used in the works of the c. XVI by Gjon Buzuku, but also by old and later Albanian authors?

Both hypotheses are interrelated. Therefore, to prove this, of course, it was necessary to research the works of the old authors as well as to review once again the works and works of the eminent scholars of the old authors. In order to argue the answers to the questions of the

hypotheses, the studies of the most prominent researchers of old authors have been reviewed, such as: Eqrem Çabej (Linguistic studies I, II, IV, VII, Rexhep Ismajli (Old texts, Canon as polymsest, Albanian language of the Assembly of Arbën) Ibrahim Rugova (Work of Bogdan 1675-1685), Kolec Topalli (Etymological Dictionary in the Albanian Language 2017), Anila Omari (Etymological Studies in the Albanian Language), etc. To prove the similarities and coherence of some word forms of old Albanian texts preserved for centuries in the Lekë Dukagjini Canon, some of their findings have been compared between the Dukagjini Canon (1933) and the works of older authors (Buzuku 1555, Bardhi 1635, Bogdani 1685).

Below you will find table 5, where the similarities of word forms are described by the old authors in the Canon of Lekë Dukagjini (1933), and until our days, they are preserved as forms of old Albanian.

Table 5: *The similarity of some words of the Canon with words of old authors*

<i>The old words of the Canon</i>	<i>Old Albanian authors</i>	<i>In English</i>
<i>Së pasosme (pambarim) (Kanuni/Canon)</i>	Pa të sosunë (Bardhi) Sosenë (Buzuku), pa sosm' (Bogdani)	without end
<i>Varzash (vajzash) (Kanuni/Canon)</i>	Vashëzavet (Bogdani)	girls
<i>Njij (një) (Kanuni/Canon)</i>	Njij (Bogdani)	one
<i>Nierin (njeriun) (Kanuni/Canon)</i>	Nieri, Nierez' (Bogdani)	man
<i>Tue shkue (duke) (Kanuni/Canon)</i>	Tue shkuom (Buzuku), tue shkuem (Bogdani)	going
<i>I unjji (xhaxhai)</i>	Ungjë (Bardhi), unjji (Bogdani)	uncle
<i>Bulku/bulgu (bujku) (Kanuni/Canon)</i>	Bulku (Buzuku), bulqitë (Budi)	the farmer
<i>Xanë (nxënë) (Kanuni/Canon)</i>	Xanë (Bardhi)	hold
<i>Famullis (famullisë) (Kanuni/Canon)</i>	Fambullisë (Bardhi), famulli (Budi)	curacy
<i>Unjilli (ungjilli) (Kanuni/Canon)</i>	Ungjill (Bardhi) ungjillit/ungjillt (Bogdani)	gospel
<i>Ipeshkvi</i>	Upeshkëpi (Budi) upeshkëpit (Bardhi), upeshkëpis' (Bogdani)	the bishop
<i>Kishë/a (Kanuni/Canon)</i>	Kishë, kishënë (Budi, Bogdani)	church
<i>Mulli-ni (mulliri) (Kanuni/Canon)</i>	Mulli (Bardhi)	mill
<i>Meshë (lutje) (Kanuni/Canon)</i>	Meshë, meshëtë (Bardhi)	prayer

3. Selection of some statements and rules in the Canon of Lekë Dukagjini

In order to have a clearer overview of the identification of the forms of old Albanian in the Canon of Lekë Dukagjini, we have separated some statements and rules of this canon, identifying also some old forms within the text of the Canon of Leka, or the Canon of the mountains.

'-Kisha shpatë e konop s'ka.

-Grueja e vejë flet vetë. Grueja e vejë i kthen krushqit m'udhë.

-Në fejesë varzash do të shikjohet: a) Të mos jetë gjak a gjini; b) Të mos jetë të nij fisit; c) Të mos jetë mesë fisit të djalit, qi do me e nxanë; d) Të mos të jetë grueja e lshume; e) Të mos të ketë kumari: 1) në të peshuem në derë të Kishës, 2) në kurorë; 3) në të marrum të flokjet; 4) të mos të jetë vllaznue me gjak të pim'. (Berisha 2023: 75) – (selection of parts from the Canon of Leka).

So, in this section of the text we find the old variants of the Gheg language, such as: *shikjohet* – is seen/is watched, *nij* – one, *qi* – that, *kumari* – Godfather/friendship, *varzash* – girls etj.

Below you can find some extracted sentences and expressions from the Canon of Leka:

'-Krushku – krushk, miku – mik.

-Grueja s'bjën në gjak.

-Burri nuk ka tager mbi jetë të grues.

-Toka e të parve do të ndahet me tërkuzë – per vlla.

-S'i hihet kuej në shpi, per pa i ba za n'oborr.

-Po u shtyne e çile deren, shpija xehet e thyeme edhe e prejtun, e cilla ka 500 grosh giobë, e rraqet e hupuna dy per nji'. (Berisha 2023: 75) – (selection of parts from the Canon of Leka).).

Even in these disconnected sentences of Lekë Dukagjini's Canon, the old forms of the Gheg word are underlined, such as: *tager* - right, *terkuza* - rope, *grosh* - monetary unit, *giobe* - fine/punishment, *nji* - one, etc. So, all these old words and expressions are also evidenced in the archaic forms in table 1, as above. Through the separation of these sentences and expressions and canonical rules within the text of the Canon of Lekë Dukagjin, we wanted to argue the identification of old forms as well as the preservation of variants of old Albanian that are very easily compared and are similar or close to the writings of the XVI and XVII century by Buzuku, Bardhi, Budi and Bogdani.

4. Conclusions

In this paper we noticed that in the Canon of Lekë Dukagjini there can be many researches of a scientific, linguistic and literary character in the field of historical Albanian law, taking into account all the source material of popular words, passed down from generation to generation since the period of Skënderbeu , and most likely, even earlier. Shtjefën Gjeçovi collected this material mainly in the first two decades of the 20th century, but the Canon of Lekë Dukagjini was published in 1933, four years after the murder of the author by Serbo-Slavic enemies in 1929. Shtjefën Gjeçovi managed to summarize all this material, which is currently valid for many future studies, taking into account the preservation of national source values, as well as pure Albanian words, which have originated from the Albanian people themselves. Through this study, we came to the conclusion that an overwhelming part of the Albanian source lexicon has been passed down from generation to generation, for at least six centuries in a row, from the XV century until our days, preserving the old forms of the lexicon, presented in tabular form, in four of them. Among them, we single out the dialectal variants of the words: -gola, bujku, gia, giymës, me ndiguië, then the use of the front node as: krye i pare (first chapter), nye i dhetët (tenth article). Old word forms have also been encountered, which we find identical in Buzuku, Bardhi and Bogdani, such as: *pasmosme, njij, tue, i ungj, varzash*, etc. So a part of the old Albanian words in the Canon of Lekë Dukagjin which we find in all the works of old Albanian authors from the XVI century to the beginning of the XX century, namely these old forms could be used until the standardization of the Albanian language in 1972 in Tirana. By means of this study, the data that the Albanian source lexicon has been passed down by the people themselves and their loyal representatives, to preserve the traditions, hospitality, and especially the honor of the Albanians, which has been preserved with great kindness throughout history, have been verified.

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