

The Preservation of Albanian Tongue (*Shqip*) Since the Beginning

Saimir A. Lolja

Faculty of Natural Sciences, University of Tirana, Blvd. Zogu I, Tirana 1001, ALBANIA

Corresponding Author: Saimir A. Lolja, E-mail: slolja@hotmail.com

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ABSTRACT

In the beginning, humans had a tongue (*gjuhën, Shqip*). Then, they could or couldn't let go of the tongue (*len...gjuhën, Shqip*). Albanian natural tongue (*Shqip*) implies the use of the tongue in the mouth for articulating (*shqiptoj, Shqip*) words. The eternity of *Shqip* (Speech) is in its words that are wordy clauses, phrases, parts of or short sentences. The Speech (*Shqip*) and other lan...guages (*len...gjuhët, Shqip*) carry these kinds of wordy clauses to prove the permanency of *Shqip*. The Speech (*Shqip*) had local and schooled forms in distant antiquity. Therefore, various types of writing appear now. Since the schooled style was in general use and carried later in the papers and books of lan...guages (*len...gjuhëve, Shqip*), it has been preserved unchanged. Its pieces, no matter how small are, every time get easily read and quickly understood using contemporary *Shqip*. The Speech (*Shqip*) was the first stratum in the Euro-Mediterranean area. It was the Speech (*Shqip*) of Nephilims (*Nëfillimëve*). The *Shqip* of today can be used to read and understand both words in other idioms and ancient writings.

INTRODUCTION

Both connected facts and reason are needed to go to the truth because lone pieces of evidence are not enough. Moreover, the elements of the past loose value when specific reading and understanding have deliberately been assigned to them. Therefore, the research needs scientific logic as a tool for knowing. A logical truth is an assertion that remains true under all angles of view and proves only naturally. Gottfried Wilhelm Leibniz (1646-1716) concluded that the truth of reasoning, its reason or explanation can be discovered by analysis of the notions or concepts. Then, resolving it into more straightforward ideas and simpler truths until reaching the primitives. (Look, 2013; Gómez-Torrente, 2018)

The Speech (*Shqip*) is incorrectly referred to as Albanian "lan...guage" instead of the Albanian tongue. A foginess in knowledge, understanding, and perception of the past comes across in respect with Albanians (*Shqiptarët*) and the Speech (*Shqip*). The obscurity starts with the fact that the speakers of the Speech call themselves *Shqiptarë*, whereas the foreigners call them Albanians. The ambiguity becomes much denser from the confusion brought by the mainstream narration of the distant past only with shifts of invading populations that eradicate the previous population, denial of native peoples,

consideration of the antiquity as a primitive epoch, and interpretation of things or objects only from the religious viewpoint. Therefore, the issue is not whether there were or were not *Shqip* and *Shqiptarë* in the distant past. It is the fact that the distant past is not fully illuminated and that implies the necessity to enlighten the Albanian, Mediterranean, and European history.

Therefore, this research aims to examine through facts, reasonings, and comparisons the extent of the Speech (*Shqip*) in the past. Because this study analyses the Speech through very long times of the past, the scientific approach will be untraditional. The investigation starts with the history of Dark Ages and that of Byzantine script. It puts in use the scientific foundations of lin...guistics, the Speech (*Shqip*) of today, old holy books, toponyms, and Latin, Byzantine, and English idioms. The connecting keys in the research are the words and wordy clauses, phrases, and parts of or short sentences that exist and make sense only in the Albanian tongue (*Shqip*). The proofs come from the Speech (*Shqip*) itself, published research of other authors, nature, geographical features, and known historical past.

DARK AGES

The first was the Dark Ages of the centuries V – XV that covered Europe. It began with the publication of the book

Mythologiae by Fabius Planciades Fulgentius in the century V. (Fabius Planciades Fulgentius, Wikipedia, 2019) The darkness began with the obliteration of all Roman schools, universities, libraries, and books. It commenced with the Edict of Milan in 313 A.D. for transforming the Roman Empire to Christian empires of the West and East. The Western Roman Empire ended in 476 A.D. while the Eastern Roman Empire lasted until 1453. In the new conditions, there were only monasteries and churches, which had monks and priests who were the only ones that could read and write. The division of the Roman Empire and the end of its Western side only intensified the darkness.

The Latin word *Mythologiae* translates to “The Science of Lie” in English. That book was one of the leading resources for monks to eradicate the public memory of the near past and feed the thinking with the untrue perception of ancient times. In churches, the priests advised uneducated crowds what to know and how to think based only on the sayings from the Bibles. The tiniest spark of a different thought was called heresy and the Inquisition in the centuries XII - XIX punished the person with tortures and burning at stake.

The European Renaissance started in the century XIV. To refresh *Mythologiae* or The Science of Lie in the new conditions, the Italian author Natalis Comes published the ten-volume book *Mythologiae* in 1567 in Venezia. (Natalis Comes, Wikipedia, 2019) That book with the same title provided the same service. Since its publication, it became the reference point for Classical Mythology. It was the tool to keep eradicated the accurate public memory for new generations about the antiquity and swap it with the incorrect perception.

There was enough time in the centuries V – XV to destroy books, schools, and libraries, to erase the public and scholars' memories, to flatten towns, castles, roads, and civilizations, to cover sites and traces with soil, to exterminate peoples in high numbers, and to change the names of people and places. Simultaneously, plenty of time was available to rewrite many times some books based on cautious requests and to write a few new ones. And, always making those books have religious nuances and contents.

The second was the Darkness of the centuries XV – XIX that covered the Illyric Peninsula when the Ottoman Empire occupied it. In the century XX, it continued for inertia and got thickened by Slavic Communist darkness. The Darkness of the centuries XV - XX that plagued the Albanian lands either preserved the thick layer of Byzantine Darkness or thickened the latter with Arabic Ottoman and Slavic Communist layers. What had remained undemolished and not scorched from the first Darkness was complemented in the second Darkness. Besides, the perceptive distortion of the past was educated in the century XX.

AN EASTERN CONFUSION IN PERCEPTION

The Roman Empire that officially started in the year of 27 B.C. had the Latin language as the unifying and communication language. The Western Christian Roman Empire until 476 A.D. and the western churches afterward preserved the Latin for the religious books, which were also the only ones allowed in circulation.

The Byzantine theologians, brothers Cyril and Methodius, restructured the Glagolitic Alphabet in 863 A.D. (Xharra,

2019) Through adjustments in time and regions, it took different forms and got used in eastern churches. The Eastern Christian Roman Empire completely detached itself from the West in the year of 1054 and interrupted the use of Latin script.

The Ecumenical Patriarchate of Constantinople established its Byzantine script accordingly also by extracting pre-Latin alphabetic letters from the Mediterranean Basin; much from the Illyricum stratum. (Xharra, 2019) Additionally, while the Latin words in the West used the suffix -us, the Byzantine script in the East distinguished its words by the suffix -os. Being entirely separated from Latin script, it became the official script for the Eastern Christian Roman Empire. The latter existed until the year of 1453.

In 1830, the British, French, and Russian empires created a religious principality named “Greece”. It had an area equal to 1/6 of modern Greece. Being a religious state and essentially a mirror of the ex-Eastern Christian Roman Empire, the Ecumenical Patriarchate of Constantinople assigned its Byzantine script as the official language to “Greece”.

The British Empire chose the flag of the year 1700 of the British East India Company for the flag of the priestly principality named “Greece”. The color had to change only from red to blue since the flag had the cross for the priestly principality named “Greece”. (East India Company, Wikipedia, 2019)

Consequently, and due to the propaganda circulated by the fans of an “ancient Greece”, a confusion in perception occurred: since the new state was called “Greece”, its official language was mistakenly named “Greek”. And intentionally and misguided, the fans of “ancient Greece” and those self-named “Greeks” by flying back in time called and still call as “Greek” all the Roman Eastern Empire and all the pre-Roman history.

The Eastern Christian Orthodox priests were the writers, speakers, spreaders, and teachers of the new languages for the populations they shepherded. In “Greece”, the speech of the people differed from that of the church. The people were Albanians (Eng.) - Arbanas (*Shqip*) – Arbanites – Arvanites (biz.), and its speech was *Shqip*. And as of today, the native population and especially the elderly speak *Shqip*. Both under the Eastern Christian Roman Empire and the Ottoman Empire, the people of current Greece spoke *Shqip* and were called or called themselves Romans, Romaioi or Romioi. But the propaganda emanating in the century XIX from European empires made up the fairy-tale of an “ancient Greece populated by beautiful, tall, blond, wise people, representing perfection”. And tying that “ancient Greek” fairy-tale to the native Albanian population, it termed that indigenous Albanian population a “Greek” population. (Kimmelman, 2009)

And, it means that there was no “Greek” or “Helen” nation; there were never. In reading the written history and seeing on the past maps, there is no encounter ever with any state named “Greece” or “Hellas” and “Greeks” or “Helens”. Moreover, there was never any “Greek” Empire or Emperors. In all the periods of the Roman Republic and Empire, there was never any region or province named “Greece” or “Elláda”. The encounter is with the names of Illyria, Prefecture of Illyricum, Macedonia, and Epirus, but not “Greece” or “Elláda”. (Roman Province, Wikipedia, 2019)

Only between the end of century VII and the end of century XII, there was a Byzantine province called “Theme of Hellas”, which encompassed parts of present Greece. Its name was random, and its establishment was only for Byzantine military purposes against Slavic herds. It had no cultural and verbal connections with native people who were Albanians - Arbanas – Arbanites – Arvanites - *Shqiptarë*. (Hellas theme, Wikipedia, 2019)

The Eastern Christian Roman Empire was a Christian Orthodox Roman Empire and not a “Greek” empire. Its emperors originated from different countries, e.g., Illyria, Syria, Bulgaria, etc. When a state with the Imperial Latin as the official lan...guage would have come into view, would the population of that state be called the Latin nation with Latin as the national lan...guage?

Besides, there were by name, e.g., no ancient Italy, Albania (*Shqipëri*), Germany, Britain, France, Turkey, or Egypt. The places and populations got organized differently, and their names were unlike today. For example, contemporary Egypt was called Nubia. This means, the existence of an “ancient Greece” makes no sense.

In the past two centuries, many ancient writings carved on stone and pottery have been claimed to represent the “ancient Greek” lan...guage. The Byzantine lan...guage, that is the Greek lan...guage, does not help to read, pronounce and understand the desired “ancient Greek” lan...guage. The forms, functions, and the ordering of the words (the grammar) and the composition of clauses, phrases, and sentences (the syntax) of the “ancient Greek” lan...guage make no sense to the present-day Greek speakers, independently that some letters might look similar.

THE LIN...GUISTICS AS A SCIENCE

The evidence to prove how old is a written idiom is either the writing on stones or old books. The lin...guistics as science started in the second half of the century XIX. Like any other branch of science, the quality of research in lin...guistics depends on the truthfulness of experimental data, the quality of measuring tools, the angle of view, and the intention of the study.

The fundamental scientific pillars of lin...guistics are the following: (1) Grammar – the rules for composing of clauses, phrases, and words. (2) Morphology - the study of root and parts of the word, and its relationship to other words. (3) Syntax - the rules for building sentences; (4) Phonology – the study of the connection between sounds and signs. (5) Semantics – the accepted meaning for phrases, words, and signs and symbols. (6) Pragmatics – the study of the link between context and purpose, and how the definition is transmitted. (7) Anthropology – the study of speech as a social need and part of social culture.

FIRST HAVE THE SPEECH (GJUHËN), THEN LAN...GUAGE (LEN...GJUHËN) OR NOT

In the beginning, humans had a tongue (*gjuhën*, Shqip). Then, some couldn't let go of the tongue while others did. The speaking is physically enacted by utilizing the tongue

(*gjuhë*, Shqip; sermon, Lat.) in the mouth. Therefore, in *Shqip* (Speech), it is said: "Ai flet gjuhën..." (He speaks the tongue...). That is: He speaks using the tongue or pronounces (*shqipton*, Shqip) by putting in use the tongue that nature programmed for that purpose. And, who has left the tongue (*lënë...gjuhën*, Shqip; lin...gua, lat.; lan...guage, Eng.) speaks the *lin...gua* or *lan...guage* (*len...gjuhën* or *lin...gjuhën*, Shqip). It means that someone should first have the tongue (*gjuhë*, Shqip) and then can let it go (*len...gjuhën*, Shqip) or not.

This is proof that *Shqip* has been the first or sprouted before lan...gauges, other lexicons. Said through an example, there were first the *Shqip* names *Gjon* and *Gjergj*, and then the non-*Shqip* names *Giánnis* and *Geórgios* or John and George came out. Because, otherwise both names *Gjon* and *Gjergj* and Janis and *Jorgios*, and *Xhon* and *Xhorxh* would have been in *Shqip*.

It is in line with the conclusions in the book by Prof. Luigi Luca Cavalli-Sforza (Cavalli-Sforza, 2000). Wherein, Figure 13, page 164, presents the *Shqip* (Speech) as the oldest idiom with age more than 9000 years. That is, the *Shqip* was the first sprouted speech compared to the other lan...guages of the Euro-Indian model; see Figure 1. (Cavalli-Sforza, 2000)

The Ice Age in Europe is estimated 25'000-13'000 years ago. The archaeological findings have shown that after the Ice Age the life began to recover. About 10'000 years ago, people began to farm the soil. That is, the farmers (*pjellargët*, *tokarët*, *arbërësit*, *arbëreshët*, *arbanasit*, Shqip) began to reconvert the earth to arable land. So far, in contemporary *Shqip*, the person hired to plough and cultivate the arable land is called “*argat*”. It is true because the national culture, including the Speech and the art of folk dressing, is genetically inherited. (Cavalli-Sforza, 2000) Also, the word “*pjellargët*” in *Shqip* is misspelled and put in use from non-Albanian sources as “pellazgët” in Shqip or “Pelasgians” in English.

The spoken idioms are like the flowers of life that sprout out of a single or a common stratum. This angle of view is in harmony with the ancient wisdom of the Flower of Life on Earth. Geometrically, the Flower of Life displays the full compatibility of the proportions that it contains. It can be extracted from it the Tree of Life, Egg of Life, Seed of Life, Fruit of Life, the sphere, the Platonic solids, the Golden Ratio, Sacred geometry, etc. (Flower of Life, 2019) This has explanation through a natural analogous example. The flower *Narcissus poeticus* is classified within the *Amaryllis* family, and this does not mean that *Narcissus poeticus* has been born, e.g., from the flower *Amaryllis belladonna*.

CARRIED IN ITS IDIOM

The last two millenniums of invasion of the Albanian lands from Roman and Ottoman Empires were enough to erase or cover nearly every trace of written *Shqip* on paper or stones. However, the *Shqip* (Speech) has a characteristic that makes it everlasting, no matter how minor it appears communicated anywhere. In the past and today, both in speaking and writing, the Speech (*Shqip*) contains many words that themselves are simple clauses or sentences with a clear

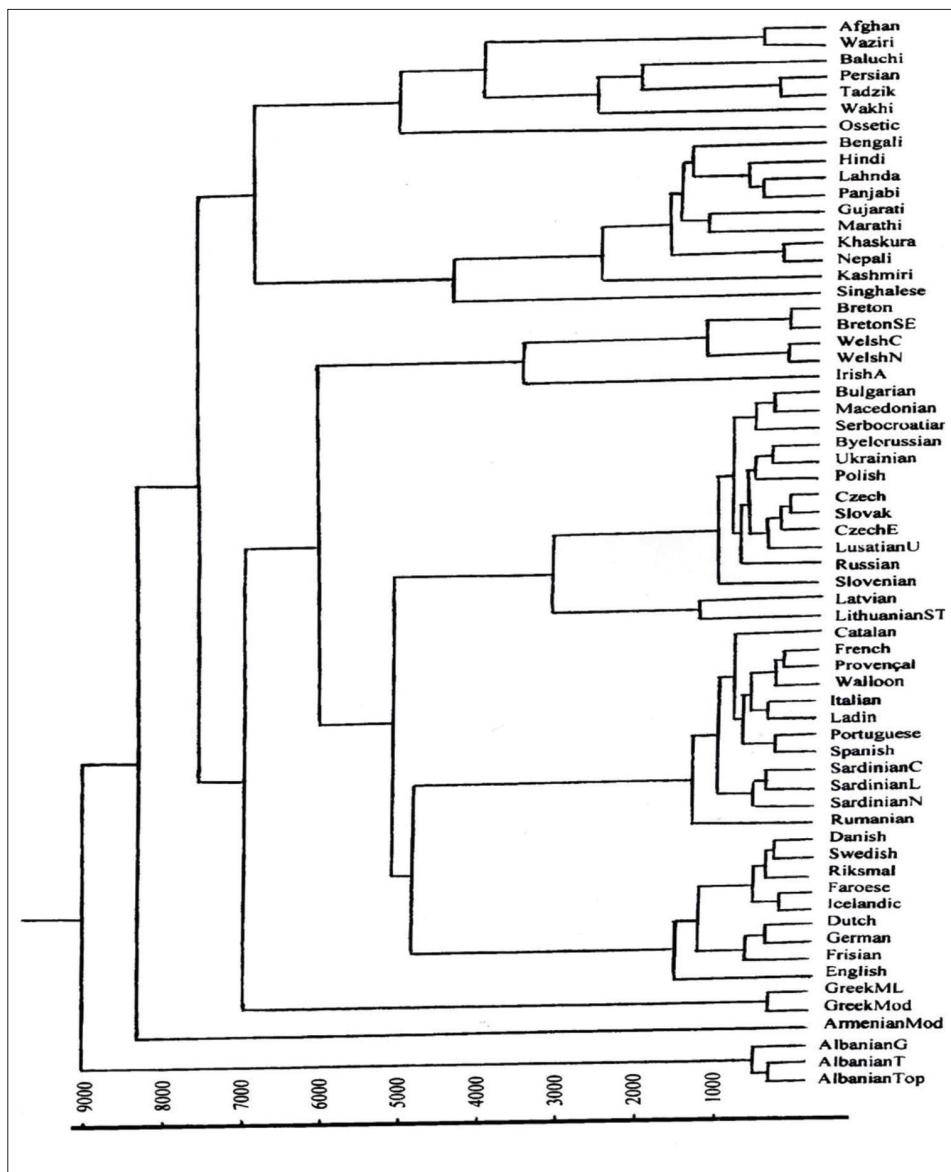


Figure 1. The tree of idioms. (Cavalli-Sforza, 2000, p. 164)

understanding in terms of Grammar, Morphology, Syntax, Phonology, Semantics, Pragmatics, and Anthropology. Only a native Albanian (*Shqiptar*) can distinguish them easily. Some examples are in Table 1.

THE SEARCH IN LAN...GUAGES

The characteristic of Speech (*Shqip*) of having wordy clauses with real and complete meaning has preserved it unchanged forever. That is, even if books and scripts in *Shqip* get destroyed, the inherited spoken Speech, words, and wordy clauses carried in languages are enough to rebirth or revive a wide-ranging *Shqip*.

The Albanian words and wordy clauses come across in languages of at least continental Europe and Mediterranean Basin as part of the vocabulary and place names (toponyms). Such a presence proves that the noticed fragments of *Shqip*:

- (1) Have been left forgotten and uncovered along with history, and thus have been kept unchanged. The cases analyzed in the coming section 9. Carried in Toponyms confirm this saying.

- (2) Or have been taken in use every time due to their respective accurate, expressive contents.

- (3) Or have been chosen in an altered form, but the original word is every time conserved.

- (4) Or, even if those fragments have been put in use by later lan...guages, it proves a much earlier presence of *Shqip* and a well-developed and leading civilization speaking *Shqip* (Speech), speaking the Divine Speech.

The Speech (*Shqip*) of today has in use non-Albanian words that have entrapped randomly or by force along the past 2000 years of foreign invasions. And yet, the *Shqip* idiom has not changed because it adjusts them in Albanized forms. The presence of *Shqip*-reading words and wordy clauses in the languages of continental Europe and Mediterranean Basin, and beyond:

- (1) Omits the possibility of import of pieces in *Shqip* from other languages, because the *Shqip* speakers have not been invading newcomers for all other populations.

- (2) Proves that *Shqip* speakers have been native people at least in continental Europe and the Mediterranean Basin,

Table 1. Examples of wordy clauses in *Shqip*

Shqip	Broken down	Latin	English
Pjellar	Pjell ar	Facite ergo arabilis et	I produce arable land.
Pjellarg	Pjell ar-g	Qui facit terram arabilem	He who produces arable land.
Arbëra	Ar bëra	Ego feci terram arabilem	I made arable land.
Arbana	Ar bana	Ego feci terram arabilem	I made arable land.
Arbër / Arbëresh	Ar bër [ës]	Qui facit terram arabilem	He who makes arable land.
Arbërés	Ar bër ës	Illi qui faciam terram arabilem	They who make arable land.
Arbëria	Ar bër ia	Dominium Arbëreshes, qui agricolae terram	The dominion of Arbëreshes, of land farmers.
Tokare	Tok(ë) ar e	Arabilis	Arable land
Gadishull	Gati ishull	Paene insula	Almost an island
Humbner(ë)	Humb në er(ë)	Evanesce in aere / ventum [in abyssum irent	Disappear in air/ wind [in the abyss]
Ilir	I lir(ë)	Liberi	Free
Iliri	I liri	Liberus	The free (masc.)
Elira	E lira	Libera	The free (fem.)
Saimir	Sa i mir(ë)	Quam bonum	How good (masc.)
Samir	Sa mir(ë)	Quam honestus	How well

and always present among scholars. For instance, the first farming settlers known in Latin records as *Tochari* (*Tokarë*, *Shqip*; Tocharians, Eng.) in the centuries XX B.C. – VIII A.D. in the Tarim Basin in western China were European by race. (Carling, 2018; Tocharians, Wikipedia, 2019). Their description was in *Shqip*: *Tok(ë) ar-ë* (Of the arable land, Eng.). The present-day connection to Tocharians is the Hunza people, who live in the Hunza Valley, in Pakistan, nearby the Tarim Basin. By race, they are European. By the culture, they resemble Albanians. Their idiom has kept alive many words, short sentences, and wordy clauses of the Albanian tongue (*Shqip*). (Hoffman, 1985; Tiffou, 1993; Lolja, 2003)

(3) Exhibits that there have been ahead of time an advanced *Shqip*-speaking civilization out of which lexicon pieces had been borrowed later for lin...guistic compositions.

(4) Proves that the shift from the Speech (*Shqip*) to languages has had conserved their grammatical roots by carrying frozen those words and wordy clauses in *Shqip*. It so explains the fundamental compliance between the Speech (*Shqip*) and English words given in Table 2.

CARRIED IN THE BIBLES

The first Bible is the Hebrew Bible, known as *Tanakh* in Hebrew, in which the collection of ancient religious writings gets arranged in 24 books. It comes into three parts: Torah (5 books), *Nevi'im* (8 books), and *Ketuvim* (11 books). The Old Testament is the first part of Christian Bibles and has been written based on the Hebrew Bible. (Hebrew Bible, Wikipedia, 2019; Old Testament, Wikipedia, 2019)

The first book in *Torah* is called *Bereishit* (Hebr.) or "In the beginning," and it is named Genesis in the Old Testament. The word "Bereishit" sounds like a wordy clause in *Shqip* because *Bereishit* = *Bëre ishit / sit* (*Shqip*) = Made [you] were / The Doers (Eng.). Moreover, the making of nature and life gets described at the beginning of this first book. (Book of Genesis, Wikipedia, 2019) The Hebrew Calendar

considers the origin of existence in the year 3761 B.C. The following reads in this book of creation (English Standard Version Bible, 2004; Orthodox Jewish Bible, 2004):

Genesis 1:1 - In the beginning, God created the heavens and the earth.

Genesis 6:4 - The **Nephilim** were on the earth in those days, and also afterward when the sons of God came into the daughters of man, and they bore children to them. These were the mighty men who were of old, the men of renown.

Genesis 11:1 - And the whole earth was of one tongue and one speech.

Genesis 11:6 - And the Lord said, "Behold, they are one people, and they have all one speaking, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them".

The fourth book in *Torah* is called *Bamidbar* (Hebr.) or "In the desert", and in the Old Testament, it is named "Numbers". The following is written in it (English Standard Version Bible, 2004; Orthodox Jewish Bible, 2004):

Numbers 13:33 - And there we saw the **Nephilim** (the sons of Anak, who come from the **Nephilim**), and we seemed to ourselves like grasshoppers, and so we seemed to them.

Referring to Grammar, Morphology, Syntax, Phonology, Semantics, Pragmatics, and Anthropology, and considering its placements and use in the book, the word "Nephilim" is a wordy clause in *Shqip*. The word "Nephilim" (plural *Nëfillimët*, *Shqip*) is in the beginning (*Në fillim*, *Shqip*) of narration in the first book of Genesis, at the beginning of the beginning (*në fillim të fillimit*, *Shqip*) of Creation. It is recited in the fourth book as well. The position of this word is right at where and when the people in the beginning (*në fillim*, *Shqip*) of the creation of life on Earth got described. That is, it conveys the people of the beginning, the beginners - the Nephilim – *në fillimët* (*Shqip*). In the beginning (*Në fillim*, *Shqip*), all people spoke one speech, the Speech (*Shqip*) of Nephilim (plural *Në fillimëve*, *Shqip*).

Table 2. Compared words for every letter of the Albanian (*Shqip*) Alphabet

Nr.	Alb. letter	Eng. word	Alb. word	Latin	Byzantine or current Greek
1	A	Uncle	Ungj	Patruus	Thios
2	B	Bull	Bull	Taurus	Tavros
3	C	Its	I tij / saj	Eius	Tou
4	Ç	Chick	Çikë	Puella	Kopella
5	D	Door	Der(ë)	Ostium	Thira
6	DH	That	Atë	Quod	Afto
7	E	Eight	Tet(ë)	Octo	Okto
8	Ë	Per	Për	Per	Ja
9	F	Flock	Flok	Gregem	Mali
10	G	Gurgle	Gurgulloj	Singulto	Kelaryzo
11	GJ	Legion	Legjon	Legio	Legeonas
12	H	Hunger	Hangër	Fames	Pina
13	I	Languish	Lëngoj	Aegroto	Eksastheno
14	J	I am	Iam	Ego sum	Ime
15	K	Dark	Dark(ë)	Tenebrosi	Vradhi
16	L	Light	I leht(ë)	Levis	Elafros
17	LL	Pull	Tërheq	Attrahendam	Elko
18	M	Major	Madhor	Major	Mizon
19	N	Night	Nat(ë)	Nocte	Nihta
20	NJ	Onion	Qep(ë)	Cepa	Kremidhi
21	O	Copy	Cop(ë)	Exemplum	Antigrafo
22	P	Plough	Plug	Aratrum	Arotro
23	Q	Stockyard	Vath(ë)	Stabulatio	Stani
24	R	Desire	Dëshir(ë)	Cupiditas	Thelisi
25	RR	Narrow	I ngusht(ë)	Angusta	Stenos
26	S	Super	Sipër	Eximius	Yper
27	SH	Shawl	Shall	Palliolum	Salli
28	T	Trunk	Trung	Truncus	Kucuro
29	TH	Three	Tre	Tres	Tria
30	U	You	Ju	Vos	Esis
31	V	Vine	Ven(ë)	Vinum	Inos
32	X	Adze	Sqepar	Tondeo	Skepari
33	XH	Jacket	Xhaket(ë)	Paenulum	Sakaki
34	Y	Étude (fre.)	Studim	Stude	Spudi
35	Z	Zeal	Zell	Zelus	Zillos
36	ZH	Vision	Fushpamësi	Visio	Orama

The titles of the second and third parts of the Hebrew Bible are *Nevi'im* (Hebr.) or Prophets (Eng.) and *Ketuvim* (Hebr.) or Writings (Eng.). Both these titles sound in *Shqip* because both are read clearly in *Shqip*, and both give accurate meaning for what they represent as titles and contents in Hebrew. The eight books of *Nevi'im* are the books of (We!) the Prophets, sayings of whom come (Where?) in their writings.

Nevi'im = *Ne vim* - *Ne vijmë* - *Ne [profetët] vijmë* (*Shqip*) = We [the prophets] come (Eng.)

Ketuvim = *Këtu vim* - *Këtu vijmë* - *Këtu [në këto shkrime] vijmë* (*Shqip*) = Here [in these writings] we come (Eng.)

The Book of Mormon is a sacred manuscript of the Latter-Day Saint movement comparable to the Bible. It got originally published in March 1830 in the USA. At the beginning of the book, there are mentioned two sacred stones called **Urim** and **Thummim** attached to the breastplate of ancient seers. (Smith, 2013) The words Urim and Thummim are encountered seven times in the Old Testament. (Urim and Thummim, Wikipedia, 2019)

There is no definite explanation and understanding of these two words from those who are not Albanians. Referring to Grammar, Morphology, Syntax, Phonology, Semantics, Pragmatics, and Anthropology, these two words are purely

in *Shqip*: Urim and Thummim/Thumim/Thumbim. Every Albanian (*Shqiptar*, *Shqip*) can easily read and understand each word and smile. It is so also because it makes sense viewing life as a Wish (*Urim*, *Shqip*) and a Sting (*Thumim*/*Thumbim*, *Shqip*), as satisfaction and dissatisfaction, as a like and a dislike.

Speaking *Shqip* (Speech) means to express the holy tongue, the Sacred *Shqip* (Holy Speech), the Divine Breath, the Holy Word, the Celestial Speech, the First Voice because it was first the voice, then life began.

CARRIED IN TOPOONYMS

The following are several examples where the wordy clauses in *Shqip* got preserved in place names (toponyms). Referring to Grammar, Morphology, Syntax, Phonology, Semantics, Pragmatics, and Anthropology, these place names are wordy clauses in *Shqip* (Speech). These illustrations are noteworthy because they have the proof by the very natural physical characteristic of their respective places. This view goes beyond the simple questions of the origin or roots of the words (etymology) and places names (toponyms). The following cases deal just with the bearing and preservation of the wordy clauses in *Shqip* in the areas now covered by lan...guages.

Mar Mediterraneo (Ita.) – Deti Mesdhe (*Shqip*) – Deti Mes dhe – The resources give different historical names for the Mediterranean Sea. Its actual name appeared in a document authored by a Spanish scholar of the century VI. (Mediterranean Sea, Wikipedia, 2019) As seen from space, "Deti Mes-Dhe" in *Shqip* is "*Deti në Mes të Dheut*" (The Sea in the Middle of the Earth).

Aigaío Pélagos (Biz.) - Ege Denizi (Turk.) - Mar Egeo (Ita.) – Deti Egje (*Shqip*) – This is the sea with many islands between Turkey and Greece. In books, a nonsense fairytale from antiquity has dressed the origin and meaning for the name of this sea. (Aegean Sea, Wikipedia, 2019) Since this sea is part of the great Mediterranean Sea (*Deti Mesdhe*, *Shqip*), the local people on the islands and continent, namely *Arbanas*, *Arbanites* (Arvanites, Biz.), called it "*Deti Mesogjë*" (*Shqip*). This name is a wordy clause in *Shqip* that describes the trait of this sea because it qualifies "*Detin Meso-gjë*" (*Shqip*), the Sea that is in the middle [of the soil]. And naturally, the name of the sea in the Speech (*Shqip*) of local peoples took the form "*Deti Egje*" and had other silhouettes in the lan...gauges.

Malta (Eng.) - Maltha - Mal tha (*Shqip*) – Dry Mountain - Malta is an island in the Mediterranean Sea. Malta is precisely a barren rocky island, where there are no permanent rivers and lakes except in heavy rains. (Malta, Wikipedia, 2019) Maltha or *Mali i Thatë* (*Shqip*) – Dry Mountain is a common toponym on the Albanian lands in the Illyric Peninsula.

Gibraltar (Eng.) - Gjibrrylthari - Gji brryl thari (*Shqip*) – The Bay of the Dry Elbow – Gibraltar is a British overseas city-state, bordering Spain. It is the eastern cape of the Bay of Gibraltar or *Bahía de Algeciras* (Spa.). (Gibraltar, Wikipedia, 2019) Seen from very high above the Earth, the form of the Cape resembles a turned elbow, where the inner side is the port of Gibraltar or *Gji-brryl-tharit* (*Shqip*). And

almost the entire Cape is covered by the Rock of Gibraltar, which is a dry monolithic limestone promontory. Better saying, it is a dried rock since it is mostly limestone. That is, what is known as the Bay of Gibraltar or *Bahía de Algeciras* (Spa.) is the Bay of the Dry Elbow or "*Gji-brryl-thari*" (*Shqip*).

Lombardia (Ita.) - Lombardhia - Lum-bardhi-a (*Shqip*) – The area of the White River – Lombardia is a province in the northwest of Italy, city-centered in Milano. (Lombardy, Wikipedia, 2019) "*Lumbardh*" or "*Lumë i Bardhë*" (White River) or "*I Bardhi*" or "*Bardhar*" (The White [River]) are familiar names in Albanian lands. Lum-bardhi-a (*Shqip*) tells a broad region where the naturally-called "*Lumi i Bardhë*" (*Shqip*) – "The White River" passes through. The big river in northern Italy, which delineates the southern border of the province of Lombardia, is called River Po. It cannot be explained in Italian lan...gauge, while in *Shqip* is "Po" (Yes, Eng.). The White River (*Lumbardhi*, *Shqip*) is a river near the high mountains or Alpes. As such, it collects the water of the white snow. Therefore, it is called The White River – *Lum-bardhi* (*shqip*).

Trieste (Ita.) - Triështë - Tri eshtë (*Shqip*) – Three is – Trieste is a city at the Italian northern shore of the Adriatic Sea. Primarily, the town of Trieste built on three big hills. (Trieste, Wikipedia, 2019)

Etruria – E truri-a – Tru-ri-a – Etruria was in the centuries IX-VI B.C. a highly advanced region in the upper central and western part of Apennine Peninsula. The Roman culture sprouted from the Etruscan civilization. The Etruscan era ended with the establishment of the Roman Republic in 509 B.C. (Etruria, Wikipedia, 2019)

While this name has no explanation and meaning in the lan...gauges, it is a pure one-syllable name in *Shqip* (Speech): *Tru* (Brain). Also, in *Shqip*, the habitants of that region were called *E-tru-skë*, and as an adjective, the word is *E-tru-ske*. The river Albenia (Albegna, Ita.) flew/flows in the middle of that region.

The name *Truri* (The Brain) belongs to the dialect of southern Albania, and it is Truni for the northern dialect. As centuries went by and like an adjustment in usage, the Etruscans (Etruskët, *Shqip*) of the past got called *Tuscī* (*Tuskë/Toskë*, *Shqip*) and their heartland region Toscana (Toskanë, *Shqip*; Tuscany, Eng.). Simultaneously in *Shqip*, the southern part of Albania is still called *Toskëri* and its population *Toskë*, whereas the northern region is called *Gegëri* and its population *Gegë*. The Brain (*Tru*, *Shqip*) revived in Firenze, Toscana, in the century XIV. It peaked in the century XV and enlightened the Italian cultural Renaissance, which then gave light to the European Renaissance in the centuries XV-XVI.

Via Egnatia (Lat.) – Via/Vija Enjatia – Via/Vija E-njati-a (*Shqip*) – The Road Egnatia was a famous route constructed from Romans in the century II B.C. It started in Dyrrachium of Illyricum, continued through the Valley of Shkumbin River, past Macedonia and Thrace, and reached Byzantium (today Istanbul). (Via Egnatia, Wikipedia, 2019) "GN" in Latin and Italian pronounces exactly "NJ" as in *Shqip*. This means that Egnatia/Enjatia is a pure wordy clause in *Shqip* with the meaning of a noun. *E njati* (*Shqip*) translates [He] reached out, [he] made a stretch (Eng.). And, *E njati-a* (*Shqip*) is a noun that decodes "The Reaching Out" (Eng). It makes sense because Via Egnatia was a continuation on the

eastern side of the Adriatic Sea of Via Appia that connected early Rome to Brundisium.

Next to Egnatia, the word *Via* (Lat.) = The Road (Ang.) is in *Shqip* because its root “*Vi*” is *Shqip*: *Vi* (Line, Ang.) and *Via/Vija* (The Line, Ang.). On the ground, *Via* (Lat.) is a Road (Ang.). Far above from the ground, *Via* (Lat.) or the Road (Ang.) is a Line (*Vi*, *Shqip*). *Via Egnatia* is still in existence and its name can be seen carved on stones. It is proof that the Speech (*Shqip*) was in use and *Shqip*-speaking scholars were around in those times.

Iónio Pélagos (Biz.) – Mar Ionio (Ita.) - Deti Ion - Deti Ionë/Jonë (*Shqip*) - Our Sea – This is the seas demarcated by southern Albania, western Greece, and southern Italy. In Greece, either the name “Ion” has no explanation, or a nonsense fairytale clothes it from antiquity. (Babiniotis, 2012) In *Shqip*, the word “Ion” is the possessive pronoun of “*ionë/jonë, i ionë/jone*” – our (Eng.). That is, the exact name of the Ionian Sea is *Deti Ionë/Jonë* (*Shqip*) – Our Sea (Eng.).

Mer Tyrrhénienne (Fr.) - Mar Tirreno (Ita.) – Deti Tiren/Tyren – Deti Tire-n / Tyre-n (*Shqip*) – This is the sea in the lower west coast of Italy and bordered by Sicily, Sardigna, and Corsica. Generally, the origin of this name gets extracted from a fairy-tale with antiquity nuance. It is about a Prince Tyrrhenus from Lydia (today Turkey) who settled together with his followers along the coast of Etruria. (Tyrrhenian Sea, Wikipedia, 2019)

In *Shqip*, this name is easily read and understood as *Deti i Tire* or *Deti Tiren* after the southern Albanian dialect and *Deti i Tyre* or *Deti Tyren* after the northern Albanian dialect. All express "Their Sea". The toponyms of Our Sea (*Deti Ion/Ionë/Jonë, Shqip*) and Their Sea (*Deti Tyren/Tiren, Shqip*) prove and complement one another. Because one sea is in the east and the other in the west of lower Italy. Furthermore, the root idiom of the people of Sardigna is called Arvareshu and is distinctly *Shqip*. (Mele, 2013; Mele, 2015; Mele, 2019)

Étretat (Fre.) - Etretat - E tretat (*Shqip*) – Of the Three – Étretat is a coastal commune in the Seine-Maritime department in Normandy in north-western France. Étretat, part of the high rocky shoreline of Normandy, is well known for three big rocky arches falling to the ocean. (Étretat, Wikipedia, 2019) The name Étretat does not have any meaning for the local French people. In *Shqip*, Étretat is precisely the place of the three rocky arches, the site of the three, Étretat, *E Tretat* (*Shqip*).

Baltic Sea - Deti Baltik - Deti Balt-ik (*Shqip*) – The Muddy Sea – It is the sea outlined by Germany, Poland, Lithuania, Latvia, Estonia, Finland, and Sweden. Its shores are muddy and have many swamps. (Aber, 2016; Baltic Sea, Wikipedia, 2019) Therefore, the adjective “*balt-ik*” in *Shqip* depicts the very natural attribute of wetlands for the coast of this sea.

Danube River (Eng.) – *I Shtrimi* (*Shqip*) – It springs in Germany and, collecting vast amounts of water, flows flat southeast for 2850 km down to the Black Sea. It is navigable for 2415 km and, as such, it has been an established trade route since ancient times.

It appears with the name Ister on a map transmitted as of the date 450 B.C. and ascribed to a Persian named Herodotus of Halicarnassus (484 - 425 B.C.). The same name is also on a map transmitted as of the date 220 B.C. and credited to an African named Eratosthenes of Cyrene (276 – 195 B.C.). It retained the

same name on the maps of the Roman Empire. For example, it was the upper border of the Prefecture of Illyricum on a map dated 395 A.D. The serotinous name of Danube seems adjusted in various lan...gauges. Many hypotheses are consisting of geographical and historical components that try to find meaning to past and present names of this river. (Danube, Wikipedia, 2019)

Since the characteristic of this river is the flat flow, it is said in *Shqip*: “*Ky lum rrjedh shtruar*” (This river flows flat). And therefore, it has been called since the beginning “*I Shtrimi*”, The Flat [-Flowing River].

CONCLUSIONS

The Speech (*Shqip*) is the oldest idiom in the Euro-Mediterranean area. Otherwise, it would have had, or others would have assigned a starting date for it. The Speech (*Shqip*) is so old that the written Euro-Mediterranean history accidentally distinguishes and proves it as the most ancient tongue. Since the Speech (*Shqip*) gets inherited too, the *Shqip* reborn fully after the Dark Ages.

The Speech (*Shqip*) can decode the many ancient writings carved on stone and pottery. Such as those claimed to represent “ancient Greek” lan...gauges or those of Sumer civilization of 4500 – 1900 B.C.

It is proved that *Nëfillimët* (Nephilim) or *Pjellargët, Tokarët, Arbërësit, Arbëreshët, Arbanasit, and Arvareshu* are all words and wordy clauses in *Shqip* (Speech). All these names belong to the population of the beginning.

It is easily affirmed that wordy clauses in *Shqip* are part of the *Shqip* (The Speech) itself and carried in lan...guages. For instance, the Holy Bibles contain such words. In respect to Holy Bibles, it is not an issue that the religious books cannot fall in scientific resources, which is acceptable. What matters is what these very old books carry. And it means that more information can be mined from the epochs those books belonged to.

The wordy clauses in *Shqip* that are preserved anywhere in solid, grandiose, and eminent toponyms prove themselves because they express precisely the characteristics of their respective places.

On top of everything concluded above, it is a little to put into question whether “*Ilirët*” (*Shqip*) – Illyrians (Eng.) of the Illyric Peninsula were or were not “*I Lirë*” or “*Të Lirë*” (*Shqip*) – The Free or Free. (Wilkes, 1992) Aside from this, the more profound questions are of who called them “*I-Lirët*” (*Shqip*), who conveyed and how to the present days this name which is a modifying adjective, and what carries this name. The Holy Speech (*Shqipen e Shenjtë, Shqip*), the Heavenly Tongue (*Gjuhën Hyjnore, Shqip*).

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