

WEDDING MOMENTS IN THE PROVINCE OF LABËRIA



Social Science

Keywords: dialect, subdialect, Tosk, çam, Konispol, lexicology, spoken, etc.

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Abstract

The announcement that I have prepared has been carried out in the framework of doctoral studies. At the center of the work are the habits and labe wedding songs. Much of the material used is captured by researches that I have carried out in the field, from archive polyphonic groups near DRKK Vlora and literature. In this paper I will present a picture of the customs and key moments of the wedding of the province of Labia associated with singing songs in each case. The wedding arrangements that accompanied the songs will be presented, because joy should be felt throughout the house, its development in the daughter's and son's house, the wedding reception and the wedding closing on Monday. In conclusion we will also mention the wedding on this day.

Introduction

Wedding was considered one of the most important events of life, where its development required a longer preparation time. The preparations began months ahead to provide the toilet and the products or the basics while the preparation of the dough starts even earlier, especially for the girl. The last week before the wedding or wedding anniversary is known is its decisive week. The wedding was organized separately, at the groom's and the bride's house. At the bridegroom's house was more magnificent. The girl's house did not have that brilliance as in her son, as besides the joy that the housekeeper would enter into her destiny, or in its prosperity as the god had said as it was customary, she would leave the house as well a member of it.¹

Although organized separately, weddings in the house of the boy and the girl were similar. The joy of the wedding was expressed through songs and dances of men and women. For the most part, the songs were created on the spot.

Songs differed depending on the special moments of wedding development. The songs had real marks and humor notes in their text, humor was always present to reduce the tension that could be created but also to increase the doses of joy. Among the brides in the house of the bride and the groom were developed “duels” with the bee, or known in Labri song singing and waiting. In this work we will stop at the songs that sang in the house of the bride and groom, the wedding organization will be illustrated through the verses and most importantly, we will present the changes that have taken place in the way of wedding arrangements and singing songs.

¹ Jaho Cana, “Labëria, vështrim etnografiko – historik, Argjiro, Gjirokastër, 2014, fq.73

Usually, the weddings were in the fall, as it was the most suitable time to cope with the great expense of having weddings, and in the fall they had completed the harvest and the preparation of the raka and wine necessary for the wedding. Also in the fall were all friends and relatives in their homes because there was still no winter stall. It is worth mentioning that in the autumn all the jobs had been completed and people were cheaper to devote themselves to the wedding. Not only in Labri, but almost all over the country, weddings became less common in winter or spring. There were no weddings ever in August because it brought disaster to the couple, according to the superstitions and stories of the elderly. But in the opinion and taking into account the stories of the elderly, August was the month in charge of agriculture and livestock jobs and hot, the housewives who would eat the dishes would be unable to keep their meals fresh and the opportunities for the epidemic were higher. Perhaps this is also the reason why the weddings were not made in August and they were wearing a veil of religious belief or had been mystified in order to be applied by the whole population.²

The wedding lasted generally for a week, from Monday to Monday. During the first days of the wedding, preparations were made to secure the food base, the appetizers and those who would make wedding invitations to friends, friends, relatives and distant. Each wedding moment is accompanied by numerous songs that are created in the past or are inherited.³

From Monday to Wednesday, the first wedding preparations began. Monday was the brotherhood, the appetizers and the brandy were distributed, the tasks were partitioned within the brotherhood, so the people who would announce and invite the friends to the wedding party were assigned, the housemaid and the magicians for all the wedding days and the women who would have to eat the dishes but most importantly it was to appoint the bride and groom, and a person who would oversee all the wedding activity, that person should be mature, intelligent, kind and above all to know the customs and traditions very well. This is also referred to as the first wedding day or wedding opening.⁴

Many songs were sung during the dinner, usually by men. On Tuesdays and Wednesdays complete the preparations to provide the food base needed for the wedding. One day before the wedding, the day of the wedding tree is the enthusiast known as the "Thursday of the cartilage" where young girls and brides went to the woods to make the wood needed for wedding gowns. An important moment is the picking of chickpeas with which to prepare the wedding bread, for which two women who had the expertise of chickling dough were also involved. This process was accompanied by songs. Throughout the process of doughing and waiting for him to associate with the young girls of the tribe of the year:

Uromë baba, uromë / sonte që zë brumët-o

² Rami Memushaj, *Histori e Kurveleshit*, Toena, Tiranë, 2004, f.159

³ Jaho Cana, "Labëria, vështrim etnografiko – historik, Argjiro, Gjirokastër, 2014, fq.75

⁴ Ismet Elezi, *Kanuni i Labërisë*, Toena, 2006, fq.111

Me mjaltë e me qumësht-o / uratën të kesh moj bijë / tu bësh njerëzve timinë

Sunday at the boy and Saturday night at the wedding girl's house culminates.

The wedding greetings are opened by the lord of the house, the father of the boy and the girl, where he greeted the guests and wished them to enjoy them too, this moment was accompanied by songs:

Davetin ua paça hua/në dasma në shtëpitë tuaja / Gëzuar të gjithë sa jinni / dasëm dhe gëzim të kini

Nuse vetyjeteranë / përkrahë dhëndërit lastarë /

Dritat që feksur janë / trashëgime faqebardhë.

Shortly after the weddings have begun, the siblings, who are usually numbered and do not exceed five people. There must be a woman, usually a boy's aunt, in the group of mummies. Top siinxhiu is and top dollibashi. The arrival of the Sintih, but all their attitude was accompanied by songs. Sinjeshës was also shown paja and accompanied by songs.

Moj krushka zonjë pa shiko se ç'pajë kemi / Çorape dhe xhamadë për dajon dhe xhaxhanë

Polka dhe këto çitjane janë përkruhkën hanedane. / Ky peshqir e këto tirqe për baba gjyshin e miqe / Ky kostum që po shikon është zgjedhur për dhëndrin tonë.

When the bride stay arm-crossed, the women of her tribe sing praises:

Moj krushkasihinxhesç' merakke? / S'të pëlqen hëna peshqesh faqekadife.

E gjetëm siç deshëm vetë / Mori lulja menekshe / Për dragoin që çan re / Mori lulja menekshe.

The women ordered the bride to be wise, polite, to mirror the door that would go to the highs of her family.

At the bride's house, the party was also started a week ago. They started cutting the wood and making the dough, which was accompanied by songs in the same way as the bride's house. As the bridegroom started and got ready: she removed the boy's clothes and wore those of the son-in-law, sisters and mothers set off and sang⁵. She was a barber, who was shouting, and young and talented boys chanted:

Berberi që rroi mbrenë / Erdhi rroi dhëndërbenë/

Hiq rrobat e djalirës o dhëndër be / vish rrobat e dhëndërisë o dhëndër be.

⁵ Bajram Mjedija, Etnografia Shqiptare VIII, Tiranë 1976.

The arrival of the bride is expected with songs and chords. The songs had a humorous note, but also praise for the bride and congratulations.

When the intermarry came to get the bride on Sunday and was close to the bride's house one of the women who was in the women's room and took the song:

Erdhën krushqit përmbi krua / të vete baba çmë thua...?

Ik o bijë e të bësh mirë / Tu bësh njerëzve timinë.⁶

Then he addressed them and inquired about his mother, brother, mother, etc.

In the songs of welcome the bride was blessed with happiness and long life in the man's house.

Moj kukalle këmbët - o, / Mëtërënçin dhëmbët -o

Këtu qëfutë kokën -o / T'uzbardhçin flokët o

When the bride entered the gate, her sister was praised, and her mother-in-law.

When the bride and groom came, other songs were sung.

Çu këput një yll në qiell / Nusja hënë e djali diel /

U këput e se kura / N' ato odat e mëdha...⁷

This is to show that the bride came to a large door, with people and with a catwalk, so it came to a rich family.

In the verses of songs we find comparisons with the elements of nature and heavenly being made to the bride. The mother-in-law was invited to see the bride, but to welcome her.

Dil moj nënë dil, /dil e bëj shirë./ Se ç' të solli djali, / një lule behari, / një thëllëzë mali.

During her bride, the bride in addition to real-life songs, such as singing songs to beauty, the good door from which she was commissioned or wished to be wise and respectful of men's humorous songs to excite the bride, which had no courage to react.

Unë të quaj bijë fisi, / ti qënke kopaçelisi. / Unë të quaj çupësoji, /ti qënke baltëpërroi.

⁶ Intervistë me Z. Sejmen Gjokoli, studiues i folklorit

⁷ Intervistë me Z. Sejmen Gjokoli, studiues i folklorit

Another very important moment and marking the peak of the wedding was the entry into the room (the couple's room). At first the bride entered, which was accompanied by kings. Then the bridegroom, accompanied by songs and swords from the young boys of the tribe.

Nuse paçë këmbën e mbarë, / motë e motë e me një djalë⁸.

When he came out of the room he showed a white piece painted with red paint to show the girl's purity. But humor is not only present in the song, it is part of everyday life.

The women at the groom's house after the bride had sung different songs, except the songs where they laced glories for the beauty and bride's behavior were also singing humorous songs. Love, respect, and goodness appeared in every string of songs, changing the status of a girl to a bride is difficult and the bride needed support for this support she gave her mother-in-law and sister-in-law. Facing the new reality, women also show it through the notes of humor and song in the following verses:

Ledhet e kojthelet – o /xhikonuse / harro përkëdhelet – o / xhikonuse.

Conclusions

The wedding at the boy's house began on Sunday at dinner and lasted all night until morning. On Monday morning, the bride made coffee for her mother-in-law, mother-in-law, and family relatives or distant friends who slept there. This is the moment when all the people would do the bride's delivery by throwing money into the tray. Also Monday at lunchtime was a sumptuous lunch for the magicians and valet who had served on wedding days. At this lunch, a young bride had a thank-you for the service they had done at her wedding.

But from this labean party there is very little left, only a few sporadic moments are preserved and just so.

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⁸ Intervistë me Znj. Katina Bejleri, udhëheqëse e grupit polifonik Himara.