


<p>SOCIOONOMASTIC OVERVIEW OF ANTHROPNYMS BASED ON PHYSICAL PROPERTIES</p>		<p>Linguistics</p> <p>Keywords: onomastics, socioonomastics, anthroponyms, names according to physical properties, names according to configuration.</p>
-----------------------------------------------------------------------------------	------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>Valdet Hysenaj</p>	<p>Faculty of Education, University of Gjakova, Republic of Kosova.</p>
<p>Nexhmije Kastrati</p>	<p>Faculty of Education, University of Gjakova, Republic of Kosova.</p>

Abstract

In the field of onomastics, socioonomastics is considered new knowledge. In this paper, we have highlighted the importance and use of proper nouns in linguistic onomastic research, mainly from an examined historical perspective. Additionally, our research incorporates proper nouns from various perspectives. Here, the social language of anthroponomic units serves to observe and learn local toponymy. This observation provides the researcher with proper noun distinctions, usually the categorization between personal nouns and place nouns. Throughout the research, we identified many unique and contradictory uses of proper nouns in social terms. In terms of time and space, socioonomastics, a new intersection of onomastics and sociolinguistics, conceptualizes the need for the presentation of new settings as a specific terminological problem. It places special emphasis on the structural analysis of various types of innovative nouns, thereby replacing outdated terms through the positioning of language. Other factors involved in this complexity include linguistic onomastics, system onomastics, grammar, pragmatics, arealonomastics, chronology, psychoonomastics, neuroonomastics, statistical onomastics, name lexicography, etc.

INTRODUCTION

Naming a child based on their physical attributes, which also include the parents' prejudices and beliefs in supernatural phenomena at the time of the child's baptism, is a complex process for determining and obtaining a personal name. The parents wished for their children to possess the qualities and attributes that the corresponding anthroponyms truly represented. In most cases, parents who were unable to explain natural phenomena and occurrences through the anthroponyms of this group or any other group saw their children's protection, fate, and health as their responsibility.

The name *Bardh*, an anthroponym of this group, has undoubtedly piqued the interest of researchers even today. We have encountered this name in numerous villages, including Kuçishte, where it also appears patronymic with the well-known patronymic suffix *-aj*, *Bardhaj*. In the villages of Bogë, Ruhot, Kosuriq, Novosella, Katund i Ri, etc., even today, we encounter the anthroponomy *Bardh*, *Bardhec*, and the feminine *Fatbardha*. In the village of Dugaivë in Rugova, until recently, the root *Bardh* was encountered in the anthroponym of the feminine gender *Bardhë*. In the village of Haxhaj, the anthroponym *Bardhec* existed until recently, and we found that *Bardhec* also existed in Shtupeq i Vogël, which is still preserved today in the toponym *Livadi i Rexhep Bardhecit*, etc. These villages demonstrate the wide scope of the anthroponomy. Yet, with such an extension, this anthroponym can also be found in other Albanian territories, e.g., "Bardheci (in Grabanicë of Rrafsh of Dukagjin), Sadik Bardhecaj and Bardhani in Dobërdol and Perqevë of Llapusha (Prekoruka), Bardiqi in Gradicë of Drenica". (Doçi, Rexhep, Onomastics of the Albanians of Llapusha, Master's thesis, pp. 32-33).

In the Registration Book of 1485, we see it in the form of Bard, “Bardo, son of Lazar,” “Bardi, son of Gjergji,” etc. (Pulaha. Selami, Registry of the Sanjak of Shkodra, 1485, p. 436). However, it can be seen that we are dealing with a fairly early anthroponym that was, as it is today, widespread; as the Albanian linguist E. Çabej states, this anthroponym is one of the many examples that speak in favor of the Illyrian affiliation of Albanian today. In Illyrian, we have the forms *Bardius*, *Bardyllis*, *Bato*, etc., “which all seem to contain the word Bardh” (E. Çabej, SGJ. III. Pristina. 1976, p. 28).

Many scholars, including the archaeologist of the Arbanas of Zara, A. Stipçeviq, have confirmed the well-known study issue of the Albanian-Illyrian connection in the field of onomastics. Stipçeviq, among other things, asserts that “there are so many Albanian names clearly of Illyrian origin that their presence should be considered one of the strongest links between Albanians and the old Illyrians.” (A. Stipçeviq, Ilirët. Pristina. 1967. p. 169).

From this perspective, we can observe Illyrian-Albanian onomastic genetic links in many Albanian territories, including the city of Peja and its surroundings. The word *Bardh*, in its anthroponomic structure, was also found in the villages of Zahaq, Malaj, Jabllanicë e Vogël, Trebović, and Pepiq in the Anthroponymic feminine *Fatbardhë*. We frequently encounter the word *Bardh* in animal names, such as *Bardhanë*, *Bardhukë*, *Bardhujë*, *Bardhe*, and *Bardha*. This anthroponym turns out to be quite frequent, structured, and layered; we remember that the word *Bardh* also contains ethnographic elements.

We came across it in frequent use even in the names of animals, e.g.: cow names: *Bardhanë*, *Bardhukë*, *Bardhujë*, *Bardhe*, *Bardha* as a bull name: *Bardhoj*; dog name: *Bardhosh*, *Bardhan*; sheep name: *Bardhok*; ram name: *Bardhukan*; goat name: *Bardhec*, etc., also those who had white to pink skin color in these parts were called *Bardhavela*, etc. This anthroponym turns out to be quite frequent, structured and layered; we remember that the word *Bardh* also contains ethnographic elements.

From a socioonomastic perspective, the personal names *Bardh* and *Bardhe* were typically associated with the belief that the bearer would experience good fortune and happiness in life, that they would radiate an open light akin to the colors of milk, snow, cotton, etc., and that they would radiate like white rays of light.

In the villages of Drelaj and Pavlan, the anthroponym *Qorr* (from Turkish, eng. *blind*) leads to the patronymic *Qorraj*, which is still in use today; in the village of Dugaivë, we discovered that a certain *Mujë Qorri* was in use several generations ago. The folk song *Qorr Ilazi* preserves *Qorr*'s association with the historical figure of Llapi. Similarly, the village of Carrabreg in the municipality of Deçan is home to the *Qorraj* family, among others.

In these cases, as we discovered earlier, the anthroponym and hence the patronym remain based on the person's physical features.

Topalli, Shurdhani, and a few others belong to this group. We believe there are two paths for the spread of these anthroponyms: the official one, which originates from a specific social circle's use and gradually expands to a broader audience, and the unofficial one, which still reflects a person's features but carries a pejorative connotation within the same social circle and lacks popular acceptance. People assign names based on a physical defect or a feature (Shuflaj, Milan, *The History of the Northern Albanian*, Prishtina, 1968, p. 53).

In the region where our study occurred, the anthroponyms *Mire, Mirashe, Bute, Mirushe*, etc., are also frequent, and they are based on the adjectives *good, soft, and thick* (Mujaj Hasan, *Koha 4*, Titograd, 1983, page 447). The anthroponyms with the root "*well*," such as *Shuflaj* (Shuflaj, Milan, *The History of the Northern Albanian*, Prishtina, 1968, p. 53), correctly identifies them as Albanian names based on his observations. The Notebook from 1485 also registered a *Mirash* under the names *Mira* and *Miran* (Pulaha, Selami, *The Registry of the Sanxhak of Shkodra*, 1485, p. 171, etc.).

The social aspect of these anthroponyms elucidates parents' aspiration for their children to inherit attributes such as goodness, purity, innocence, frankness, generosity, and the belief that life will bring good. Likewise, we can ascertain that this anthroponym in this region also comes from the figure of popular mythology, good, similar to the fairy, the clock, etc.; each of the three women who, according to popular mythology, await the fate of a baby by its cradle on the third night after birth or who helps people when they are in trouble; good luck, luck, the good of the mountain (of the mountains), the cave of the good, called the good in need, the good ram did not last long, the good brought him safely home, etc.

In the village of Shkrel, we have a rare anthroponym, *Kaçun*, analogous to *Kaçeli* and *Fishta*, which we think derives from the wild rose, *kacheja*, a small herbaceous plant that produces flowers with white to yellow petals in early spring, is purple in color and has a tuber at the root with the taste of unripe melon. Perhaps we can illustrate this by pointing to the birthplace of *Kaçun*, which is replete with wild roses. Since these flowers appear in autumn, we can also determine the season of their birth, which is autumn. This, to an extent, describes the configuration of the terrain.

In the village of Dugaivë, the anthroponym *Keq* still exists today; in the village of Kuçishte, the anthroponym *Keq* is preserved in the microtoponym *Hani Keqit*, which is derived from the surname "*I keq*" (Eng. Adj. *Bad*). We can also approach this anthroponym from a social perspective, assuming that his birth occurred in difficult economic conditions, a common occurrence in this area. Additionally, we assume that he was born in a state of poor health, predicting that his future would be tight, weak, bad, and worse or that he would be both alive and bad. The name *Keq*, akin to other anthroponyms, encompasses ethnographic elements reflecting the early pagan beliefs of the population, a belief in supernatural forces, and a belief that a mythological figure could abduct the child. The fact that families without children used this anthroponym suggests that they believed the child would survive.

We believe that this anthroponym is a protective name. However, amidst today's social, educational, and cultural advancements, the introduction of new ideas in diverse fields of endeavor, the acknowledgment of diverse phenomena, and the rejection of global dialects, the populace is shedding old biases and the convictions of paganism and mysticism, which held that the name would shield the child from the influence of supernatural forces and various magical activities. Consequently, the use of this anthroponym has ceased. This information can be found in Mujaj Hasan, Koha 4, Titograd, 1983, page 448.

We believe that the feminine anthroponyms *Cuba* and *Shkurtë* that we encountered in Dugajevë and Stankaj, followed by Sose and Dnore, which we found in Shtupeqte Madh, support pagan beliefs and mythological phenomena, according to which the name can also influence the determination of gender. We recall that these anthroponyms originate from the verbs *sos* and *dnoj*. In Rugova's discourse, the verb *dnoj* signifies the reduction or elimination of excess. These anthroponyms, as is also said in the field, were used in cases where only girls were born in the family. This suggests that the name could signify the child's gender transition.

ANTHROPONYMS ACCORDING TO THE ANIMAL WORLD

Rugova, as an ethnogeographic province, has its own characteristics and specifics as a hilly mountainous territory. An important point of the onomastic research in this region is undoubtedly the naming of persons, namely, families, after the names of soft domestic and wild animals. This naming practice has sparked scientists' curiosity about the process of naming itself. Prof. Çabej cites the example of Gjin Bua Shpata, where *bua* refers to the ancient form of *buffalo*, or *Muzak*, which is still used in Devoll today. (Çabej, Discussion about the statement of H. Boisin Temporary trial..., in KPSA Tirana, 1965, p. 354).

The genesis of these anthroponomic designations in Albanian onomastics dates back to Illyrian times. This serves as evidence of historical Illyrian-Albanian connections, even when viewed from a socioonomical perspective. From this perspective, Malaj village still employs the patronymic *Dashi* today. We believe that this patronymia is derived from the name of the animal *ram*. Prof. Çabej derived the word *dash* from the Illyrian *Dasius*, mesap. *Dazimas*, Alb. *dash* (E. Çabej, Illyrian-Albanian Connections, in SGJ III, Prishtina, 1976, p. 28).

People in the vicinity of Peja are known to maintain a large number of *sheep* and *rams*; therefore, it is plausible that these animals' names have also influenced the names of people. Although the way of life in these parts has provided the type of towers, precisely in the tower of the *Dashi* family and in many other towers of Dukagjin, we have crossed the ram and the chimney, the protruding parts of stone on both sides of the hearth, but this finding remains unstable.

The anthroponym *Ujk* is more widespread, from the animal world, which we also find in the extended form by means of the suffix-*an*, *Ujkan*, and from the root *wolf*, with the addition of

the suffix *-i*, the female anthroponym *Ujki* is also used. From this root, we also obtain the names *Uk* (hypocoristic) and *Ukshin*. Its patronymia and toponymization are quite pronounced, e.g., *Uka*, *Ukaj*, *Ujka*, *Livadi Ujk's* in Rieke of Allaga, *Ara Ujk's* in Shkrel, etc. This anthroponym, in addition to the usual Anthroponymic function, includes elements of the early superstitions of the population according to which children with this name will have a long life and will be “protected” because “the supernatural forces will not dare to approach them” (Mujaj, Hasan, Rites about the search for lullabies in Rugovë, Rilindja, Prishtina, 31.03.1973, p. 7).

In our social approach, we find that this anthroponym sometimes represents a man who is very strong and healthy, a man who is very capable of work but also a man who has been beaten by life, who has seen and gone through many bad things and dangers, a man who is not afraid of dangers and threats. The anthroponym *Ujk* itself embodies fear, frightness, menace, a wild and merciless man, a devourer, and an insatiable covetousness.

According to M. Krasniqi, “In the mountainous regions, this name can also have a specific meaning: so that the wolf does not attack the flock or its shepherd who bears the name *Ujk*” (Krasniqi, Mark, Anthroponymes of Kosovo in the Light of Ethnographic Science, in OK, Prishtina, 1979, p. 393). The use of this anthroponym with useless prejudices was also noted by V. Karadžić in his dictionary: “When a woman does not have children, then they name the child *Ujk*, because they think that children are eaten by witches, and wolves are not (E Çabej, Illyrian-Albanian connections, in SGJ III, Prishtina, 1976, p. 28). They will dare to approach; that is why they also gave me this name.” (V. Karadžić, Serbian dictionary, Bec, 1852, p. 88)

In written sources, the anthroponym *Ujk* is mentioned in 1455 as *Ulko*, *Ujka*, and later, in 1485, in Jabllanicë of Peja, we see that “Nikolla, the brother of Ukqë” was recorded. (R. Doçi, Onomastics of the Albanians of Llapusha, master’s thesis p. 23); in Vranic, which depended on Peja, “Jovani, son of Uku” is recorded; in the village of Prekullukë in Deçan, which depended on Peja, mention is made of “Ulku, son of Boshko”, “Uku, his brother”, widow Ulka, etc. (Pulaha, Selami, The Registry of the Sanxhak of Shkodra, year 1485, pp. 247, 278, 279, 297, 345, etc.) Even in the anthroponym *Ujk*, the name is derived from the name of the wild animal wolf.

The feminine anthroponym *Rushë* is frequent; we also include it in the group of names derived from the animal world since, as explained in the field, we believe that it is an apheresis benefit from the name *bear*, i.e., (*A*) *Rushë*. Starting from the field of our treatment, we would add that this anthroponym often represented the strong and courageous man, the man who never got tired, who was hyperbolically used as a mountain bear. However, it is also used in a figurative sense, such as a lion bear with someone bad, which makes fun of someone, brings him around as he pleases, leaves the bear’s feet in his hand, saves himself by leaving the danger, burden, or headaches to someone else, or throws it to someone.

In astronomy, we also encounter this anthroponym as the name of a constellation in the northern hemisphere of the sky, *Big Bear* astr, which consists of seven stars arranged like a

chariot, *the Great Chariot*, *the Little Bear*, etc. It is interesting to single out the female anthroponyms *Sykë* and *Share*, which we encountered in the village of Haxhaj, names that are very rare and not only here, but, as far as we have been able to trace, they are quite rare throughout our anthroponymy. These sheep names are common in mountain villages.

Thus, given that the surroundings of Peja, which is a well-known livestock place, are frequently used as names for sheep, we think that we are dealing with anthroponyms taken from the pastoral sphere. The name *Syke* has a particularly dense scope as a sheep name, which, as seen, is an expansion of the word *sy* with the formant *-k* (*ë*), and “we are dealing with a transition from the animal realm to man.” The Slavic root *share* with the suffix *-e* forms the anthroponym *Share*, while the root *shar* with the suffix *-an* forms the anthroponym *Share*. T. Maretiq also identifies *Sharan*; this author believes that names with this base were originally used for high posts (E. Abej, Etymological studies in the field of Albanian, in SGJ, P-ZZH, II, Prishtina, 1976, p. 121). Prof. P. Skok rightly sees the word *share* as part of livestock terminology—*the name of a sheep* (Maretiq, P., Rad JAZU, knjiga LXXXII, Zagreb, 1986, p. 212). Both as a sheep name and a female name, people use it in the Baran River, Trestenik, Leshan, on the Potguri side, and in Rugova.

We believe that the anthroponym “*Share*” originated from the animal world. In this region, people also use anthroponyms such as *Pulë*, *Qurë*, *Shotë*, *Flutur*, and *Luan*. Parents desire for their daughters to resemble that of colorful butterflies, such as some types of flying butterflies, with four wings covered in fine scales such as dust of different colors, symbolizes softness, lightness, speed, beauty, sensitivity, dexterity, and other qualities. For the inhabitants, this anthroponym is a sign of happiness, rejuvenation, and wisdom. The anthroponyms *Pulë*, *Qurë*, and *Shote* are rarer and represent care for household chores, prosperity, pedantry, socialization in the community, humanity, etc. *Luan*, in particular, is the most commonly used name. While this anthroponym primarily serves with a preventive (prophylactic) function, serving as a protective moniker for the formidable lion, it also finds use in various other languages, such as Greek *Leon*, sq. *Lion*, gold Hajdar, tour Arslan, Persian *Shir*, and Russian *Lev*. This information can be found in Skok, P., ERSJ, Zagreb, 1974, on page 382.

In the social context, this anthroponym portrays a person who is brave, courageous, and strong, and it also conveys a sense of irony, where the strongest individual seizes the greatest and best aspect of something for themselves without disregarding others. The anthroponym *Galë*, as a female name, was used here in several cases. The word *galë* has a wide range in different parts of Kosova, and everywhere, it is used with the meaning of black for females and black for males. Additionally, livestock terminology frequently employs this word. *Gala* is for a black sheep, and *Galan* is for a black ram. The base *gal* may be related to the names *Gall*, *Gallojë*, which we found in use for a black ox, and *Gallujë*, which we found for a black cow. According to Mujaj Hasan’s work on Koha 4, Titograd, 1983, page 451, the base *gal* may have a connection to these names.

We also have a case where the masculine gender employed this anthroponym: *Gal Reku*. Our research indicated that his father, who owned a sizable flock of sheep, baptized him. We

cannot rule out the possibility that the animal world also borrowed this anthroponym as a protective name.

ANTHROPONYMS BY CONFIGURATION

We find them mainly in Radac, Minor Jabllanicë, and Major Jabllanicë, in Lipë and in the villages of Rugova because the geographical position has enabled a rather difficult and controversial configuration of the terrain, which has also influenced the use of anthroponyms of this nature. We will select two of the most commonly used anthroponyms, *Mal'* and *Bjeshkë*, based on their respective appellatives that initially describe the terrain. The anthroponym *Mal'* is common in some villages of Rugova, such as Bogë *Mal* Isufi, Drelaj *Mal* Dervishi, *Mal* Qorraj, *Mal* Lajqi, Haxhaj *Mal* Bajrami, *Mal* Ahmeti, Shtupeqte Madh, *Mal* Nikqi, and in Dugaivë *Mal* Zekaj. We interpret this name, which originates from the appellation “mountain,” as a representation of the person’s greatness and stability. From a social perspective, this anthroponym enables us to comprehend that we are dealing with a unique ethnographic unit characterized by a favorable climate, a vast mountainous province, highlands, or mountain settlements. We refer to areas such as the ridge, slope, face, rib, neck, gorge, foot of the mountain, mountain road, mountain tea, mountain birds, mountain wind, mountain range, and so on (FGjSh, AShA, Tirana, 2002).

This anthroponym’s symbolism always has the same meaning: the basic purpose for life, the desire to reach the top, the journey toward the goal and long-term achievements, longevity, life line, etc. We also find this name based on the patronymic *Malok*, which is quite widespread in various parts of Kosova. The Albanian word *mal* in this patronymic was rightly seen by G. Elezović: Malok-Albanian patronymic in Vuçitërrna with the surroundings from the Albanian word *mal-bjeshkë*, Eng. *hill* (Elezović, G., RKDM, Belgrade, 1932, p.384). The villages of Llozhan and Kotradiq, northeast of Peja, encountered another patronymic with the anthroponym *Mal* at its base, formed with the suffixes *-ush* (Malush) and *-aj* (Malushaj). We do not believe the explanation that the name *Malaj* originated from the word “*mountain*” is accurate. Even the anthroponym *Maliq*, present in some villages, appears to have originated from the anthroponomic concept of *Mal*.

According to the current official records, for the last few years, we have found only one case of new use of the name Mal. Even written sources, such as the “Registration Book of the Sanjak of Shkodra” from 1485, record this anthroponym as *Male*, *Malëza*, *Malsh*, *Malko*, and so on (Pulaha, Selami. Book of the Sanjak of Shkodra, 1485. pp.102, 326, 347, 83). We remind you that the anthroponym *Mal*, suffixed with *-aj*, formed the pleasant village of Malaj.

As previously mentioned, the anthroponym *Mal* derives from the appellative “mountain.” For the word *mountain*, the opinion of Prof. Çabej, who, while investigating the early toponymy of the Balkan countries, takes it as an Illyrian-Albanian word (Çabej, E. Ilirishtja and Albanian, in the Illyrians and the genesis of the Albanians. USHT, Tirana, 1969. p.41), while Prof. P. Skok

took it for Thracian or Illyrian (Skok. P. ERSJ. Zagreb, 1974, p.382). From this sphere until now, in the village of Dugaivë, there was the female anthroponym *Bjeshkë*, which, as evidenced by the data from the field, symbolized the good health, size, and physical development of women. Even here, people believed that girls should typically be able-bodied, full of health, far-sighted, generous, noble, and stable, with the hope that they would live as long as possible.

This anthroponym is very rare in our country. We also encountered it in the village of Haxhaj, *Bjeshkë Ibraj*. Whereas Maretiq, P., referred to the anthroponyms derived from certain appellatives as metaphorical anthroponyms and he delves into the idea that parents efforts to “call the child as nice as possible” have turned many names into metaphors. (Maretiq, P. Rad, "Knjiga LXXXII," Zagreb, 1986, p. 80). Thus, in Rugova's anthroponymy, metaphorical anthroponyms are those formed by certain appellatives, such as *Lisë*, *Bjeshkë*, and *Lule*.

The metaphorical name of the plant, the flower, includes the parental desire of the metaphorical similitude with the taste of beauty, aesthetics, rarity, flower with different colors, and usually with a good smell, so that its growth, its imitates that which grew by itself in nature or that was planted for beauty and smell, that in life they may be wild for the enemy and gentle for the friend, may eternally be accompanied by many colors, be they yellow, blue, red or white, be it meadow flower, forest, marsh, water, garden or room, it also presents the parental feeling as crowning good, charm, beauty, elegance, loveliness, general behavior of happiness, discovering and enjoying the pleasures that nature offered, with a word, this anthroponym is also considered as a natural gift, with the ability to inspire, where as a value it will present friendship and offering help to people.

In addition to being used for anthroponomic purposes, flowers are also used in other fields; they are decorated with different colors, drawn on fabric, raincoats, etc., or carved in stone, wood, metal, etc.; various ornaments are embroidered on clothes, clothes with flowers, *basma* (dress) with flowers, wall (ceiling) with flowers, tray with flowers, flowers with flowers, etc.

VARIOUS ANTHROPONYMS

Not all the anthroponyms of Peja and the surrounding area, which present us with variety in terms of their source, are included in the classifications we have presented and examined thus far. We are approaching this topic from a unique perspective, examining and shedding light on certain anthroponyms whose origins are currently unknown, as well as those that originate from foreign languages. Thus, the anthroponym *Bul* was used in the village of Zahaq a few years ago, while today, it is preserved as a family name: *Bulajt*. Today, this name is very rare. During our research, we discovered this name in Nabergjan as the feminine anthroponym *Bulake*, and in the patronymic form, we observed its presence in the vicinity of Istog as *Buleshkaj*. The anthroponym *Bul*, apparently one of the very early Albanian anthroponyms, appears to have been used as early as Illyrian anthroponymy as *Bul* in *Bulioni*, *Bulliones*, etc. (Çabej, E., in SGJ. IV. Prishtina. 1976. p. 199), whereas in 1485, we see it registered as *Buliza*, the brother of Miloš, then *Bulza*, *Bulosa*,

Bulaq, etc. (Pulaha, Selami. The registry of the Sanjak of Shkodra, 1485, p. 142, 925, 186, 322). Moving further along the traces of anthroponymy in these parts, we saw that the anthroponym *Balë* is often used; this anthroponym is also preserved here in microtoponymies such as *D'bani Bal's*, *Shpija Bal'Alis'*, and *Mali Bal's* in the villages of Nabergjan, Lutogllavë, Koshutan, and Zahaq. However, it often appears in the form of *Bali*, the cave of Bali in Hajla of Shkreli. As the written documents prove, the anthroponym *Balë* is quite old. For instance, research on the Peja side took place between 1222 and 1228 (Doçi, R. Onomastics of the Albanians of Llapusha, Master thesis, p.34).

The Turkish Register of 1485 also records it as *Balor*, *Bali*, *Balqko*, and other similar terms (Pulaha, Selami, The Registry of the Sanjak of Shkodra, year 1485, p.148, 147, 211). Our well-known linguists, whose opinions we also cite here, have also discussed the issue of the connection between *Bal-bardh* forms. For example, E. Çabej, in his Introduction to the History of the Albanian Language, Prishtina, 1978, p.29, cites the example of *Bardylis* (king) sq. *Bardho*. Similarly, Prof. Ajeti, in some examples from pastoral life, particularly in the regions of Montenegro, Bosnia Herzegovina, and Kosova, sees the word “white” in the Albanian root as *bal*. (Ajeti, Idriz, For the History of the Early Slavic Albanian Linguistic Relationship, in GJA-SSSHF, Prishtina, 1974, p.39.) The anthroponym *Bil* was in use in the village of Koshutan some time ago, but we did not investigate its new use today, except for its preservation in the village’s microtoponymy, such as *Bil’s Meadow* and *Bil’s Path*.

The towns of Llapusha also preserved this anthroponym in their toponyms, such as *Gurrabili* and *Bilevci*. (Gashi, S., Anthroponyms of the Albanian ethnos of the villages of Toplica in the 1st half of the 15th century in the light of Ragusa sources, in Dituria 1–2. Prishtina, 1978, p. 139). We also see the anthroponym *Bil* in the surname of the Arbëresh poet B. Bilota. Experts suggest that the name *Bil* could have Byzantine-Greek origins. Doçi, R., Onomastics of the Albanians of Llapusha, master thesis, p.72, expresses this view.

The anthroponym *Grosho Ibra* was previously used in the village of Shkrel, but today we encountered it in the Field of Peja, *Grosh Kurtaj*, and, as far as we have noticed, it is not used in other places either, especially recently. The researcher S. Gashi uses the name *Grosh* as an example of anthroponomic similarities between the population of Vranje and the surroundings of Novobërda and Deçan. The same author observes that a settlement named *Groshata* existed near Kamenica and that “names of this type appear in areas of the Croatian coast of the Adriatic, in areas populated by Romani people” (Gashi, S., p.114). The form *Groshi* also appears in early records (Pulaha, Selami, The Registry of the Sanjak of Shkodra, 1485, p.152).

Looking at the source, we think that this anthroponym is from the Roman fountain. In these parts, we also found some fossilized anthroponyms of Slavic origin, apparently, which are not in use today as personal names but are preserved in toponymic designations. Thus, in the village of Bogë, the microtoponymy *Livadhi Bozhit* was preserved. This anthroponym is not missing even in old records such as *Bozhjan*, *Bozhidari*, son of *Vukota*, etc. Prof. P. Skok had seen

this anthroponym as hypocoristic of the name *Bozhidar* and with a Slavic fountain (Skok, P., ERSJ, Zagreb, 1974, p.180).

We think that the anthroponym under consideration, with the form *Bog*, is based on the name of the toponym *Bogë of Rugova*. It is possible that *Bog* was the village's headman, after whom the village is still named today. M. Grković expresses the opinion that *Bog* is an abbreviation of *Bogolub*. Grković, M. RLIS, Belgrade, 1977, p.40, expresses this view. We also believe that the personal name *Stank* is of Slavic origin, derived from *Stan-ko*. In the Rugovë of Peja, this anthroponym is preserved today only in toponymic designations such as *Maje Stankut*, *Kroni Stankut*, and *Llazi Stankut* in the village of Dugaivë, while in the villages of the district of Peja it has an almost generalized scope. The addition of the suffix *-aj* to the anthroponomic basis of *Stank* led to the formation of today's village name, *Stankaj* (now known as *Stakaj*), which also appears to have been the name of the village headman. Stank M. Grković calls the anthroponym a protective name (Ajëti, Idriz. Ibid. p.135).

Preserved in the microtoponymy, we also found the anthroponymy *Ivan*, in the name Gurre Ivanit of Shtupec i Vogël, in Dobërdol, Llozhan, Grabovc, Baran, etc., Livadi Stankut. This anthroponym originates from a Hebrew (biblical) source from *Johanon*, and according to P. Skok, it has the theophoric meaning "*bog daj*" (Skok. P. ERSJ. Zagreb. 1974, p.737), a slaviced form of *Ivan*. Reaching the end of the Rugova terrain and near the border of the territory of Rozhaja (*Sos-Sosur*, a word that is often used in the villages of Peja instead of the word *finished*, e.g., I finished the job, I finished it, I finished it, I finished it), the name *Livadi Mariqit* is preserved even today. *Mariq* seems to have remained from the biblical female name *Marija*, Mar(e)-iq (Grkovic, M. RLIS. Belgrade, 1977, p.127).

Regarding the definition of anthroponyms according to confessions and based on this also the definition of ethnos, it is important to quote the opinion of Prof. I. Ajëti, which states, "Some Christian names are common to both ethnic groups: Nikolla, Andreja, Lazar, Stepan, Dimitër, Petër, Mihal, etc., which makes it difficult to determine the ethnicity." (Ajëti, Idriz, "Contribution to the Study of Medieval Onomastics," in *Linguistic Research*, Prishtina, 1978, p.366) Prof. S. Pulaha has emphasized and seen this issue in a well-founded way, particularly in regard to anthroponyms of Slavic origin. He points out that when defining early ethnos according to anthroponymy, it is important to consider social, political, and religious circumstances. This is because, during the XI–XIV centuries, many Albanian provinces were under the rule of the Serbian feudal lords of the state of Diocles and Rashka, which made Slavic political and religious dominance reasonable. Therefore, "under these circumstances, it was much easier for an Albanian to take a Slavic name than the opposite." The Registry Book of 1485 documents cases in all provinces where the father had an Albanian name and the son had a Slavic one, or vice versa; for instance, in the village of Pantalesh of Kuqi, "Vukaqi, the son of Lula Loparit," appears. This information can be found in Pulaha Selami's "Data on the Registry and the Ethnic Character of the pop." in DSSSH, 1485, p.32.

References

- Ajeti, I. (1974). Për historinë e marrëdhënie të hershme gjuhësore shqiptaresllave, në GJA–SSHF, Prishtinë, fq.39.
- Ajeti, I. (1978). Kontribut për studimet e onomastikës mesjetare, në kërkime gjuhësore, Prishtinë, fq.135, 366.
- Skok, P. (1974). ERSNJ, Zagreb, fq.737.
- Çabej, E. (1965). Diskutim rreth kumtesës së H. Boisin Sprovë e përkohshme..., në KPSA Tiranë, fq. 354.
- Çabej, E. (1969). Ilirishtja dhe shqipja, në Ilirët dhe gjeneza e shqiptarëve, USHT, Tiranë, fq.41.
- Çabej, E. (1976). SGJ, III, Prishtinë, fq.28.
- Çabej, E. (1976). Në SGJ, IV, Prishtinë, fq.199.
- Çabej, E. (1976). Lidhjet ilire – shqiptare, në SGJ III, Prishtinë, fq.28.
- Çabej, E. (1976). Studime gjuhësore në fushë të shqipes, II, A–B, Tiranë, fq.378.
- Çabej, E. (1976). Studime gjuhësore në fushë të shqipes, në SGJ, P–ZH, II, Prishtinë, fq.121.
- Çabej, E. (1978). Hyrje në historinë e gjuhës shqipe, Prishtinë, fq.29.
- Daka, P. (1969). Mbi disa veçori..., në KDSA Tiranë, fq.280.
- Doçi, R. Onomastika e shqiptarëve të Llapushës, punim magjistrature, fq.23, 32, 33, 34, 72.
- Gashi, S. (1978). Antroponimet e etnosit shqiptar të viseve të Toplicës në gjysmën e I të shek. XV në dritën e burimeve raguzase, në Dituria 1–2, Prishtinë, fq.114, 139.
- Grković, M. (1977). RLIS, Beograd, fq.40, fq.127.
- Karaxhiq, V. (1852). Srpski rječnik, Beç, fq.88.
- Krasniqi, M. (1979). Antroponimet e Kosovës në dritën e shkencës etnografike, në OK, Prishtinë fq. 393.
- Maretiq, P. (1986). Rad JAZU, knjiga LXXXII, Zagreb, fq.80, 212.
- Mujaj, H. (1973). Rite rreth kërkimit të ninullave në Rugovë, Rilindja, Prishtinë, fq.7.
- Mujaj, H. (1983). Koha 4, Titograd, fq. 447, 448, 451.
- Pulaha, S. Defteri i Sanxhakut të Shkodrës, i vitit 1485, fq.142, 147, 148, 152, 171, 186, 211, 247, 278, 279, 297, 322, 345, 436, 925.
- Pulaha, S. Të dhënat on. Të Defterit dhe karakteri etniki pop., në DSSSH - 1485, fq.32.
- Shuflaj, M. (1968). Historia e shqiptarëve të veriut, Prishtinë, fq.53.
- Skok, P. (1974). ERSNJ, Zagreb, fq. 180, 382.
- Stipčević, A. (1967). Ilirët, Prishtinë, fq.169.