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CHANGE OF THE PARADYGM OF PERSONAL NAMES OF MUSLIM POPULATION IN KOSOVO AS A REFLECTION OF SOCIO-CULTURAL TRANSFORMATIONS

V. K. Hoxha
PhD Candidate
University of Prishtina
10000 Prishtinë, Kosovë
vaide.hoxha@uni-pr.edu

B. Rugova
PhD (Philology), Professor
University of Prishtina
10000 Prishtinë, Kosovë
bardh.rugova@uni-pr.edu

Personal naming practices among Albanians in Kosovo, in the last few decades, have also reflected the social and political attitudes of the population. Therefore, there has been a trajectory that has marked a change in the paradigm, from dominant Turkish-Islamic names in the middle of the 20th century (etymologically, these names may be Arabic and Persian, but they all entered Albanian through Turkish), to names with Albanian meaning that have had changing trends depending on social and political changes, to the return of oriental names as dominant names (names that have not entered through Turkish). This study aims at exploring and describing this trend. In this framework, personal names serve not only to reflect the social context of the community, but, above all, to create narratives, hereby certain social circumstances are created and realities are constructed. Therefore, the study of personal names, in a broad sense, is important in terms of viewing the changes in the list of names as not only a reflection of reality, but also as a

mechanism for reality construction, in which case the current list of people's names is seen as driving social identity changes. However, the linguistic level, which is the essence in this regard, involves following the list of names as a variable of social and identity contexts in general. The study will involve collecting lists of names of people in Kosovo in different periods, by presenting them in certain social and political contexts.

Keywords: anthroponym, ideology, dynamics of linguistic development, phonetics

Introduction

The social and political circumstances in Kosovo have changed significantly over the past fifty years, and this has also been reflected in the names given to newborns. The names of children are a vivid reflection of almost every social and political change and development. In terms of the Albanians tradition in Kosovo, Arab names predominated among Muslims until the middle of the 20th century; these were typically incorporated through Turkish, while Christian names were prevalent among Catholics. These names were less common in subsequent years, and alternative names were adopted, including Illyrian names or word inventions with an identifying color, as well as frequently Albanian terms or toponyms that were used as people's names.

These names have often created trends that have reflected political or social emergencies. For instance, there is a noticeable increase in Albanian names after the 1968 protests in Kosovo; names like Pajtim and Pajtesa emerged during the 1990s when a campaign was started to reconcile (forgive blood) the families involved in retaliation, which was viewed as a patriotic act; and names like Qëndrim and Qëndresa emerged during the time of repression and independence from Serbia. Following the Kosovo War, there were also names like Tonibler (Tony Blair), Klinton (Bill Clinton), and others that reflected the perception of the population of the role played by Western leaders in the region. Nonetheless, there has been a second tendency in recent years: the reappearance of oriental names, primarily Arabic, which are more directly Arabic in pronunciation rather than the conventional ones through Turkish (cf. Enver-Anuar).

While traditional names have had low prestige for decades, Arabic names with various phonetic structures have become more popular and widespread. This paper aims to describe the naming patterns of

children in Kosovo beginning in the 1950s and investigate the recent reappearance of oriental names. Personal names, or anthroponyms as preferred in academic circles, are present in every culture. Naturally, this is the case for all languages. However, is there something hidden behind the personal name – the name of the individual?

The search for this answer makes personal names be considered an object of linguistics research, in addition to being a word, as a lexical layer within a language. The definition of the linguistic sign and its two basic principles have marked our entire era [Saussure 1916]. In the first place, the opposition presence-absence [Saussure 2002; Ismajli 1973; 1974, Rugova 2020] on the basis of which the relationship between the signifier (the present element) and the signified (the abstract element) emerges. A concrete sound string today $t + o + p$ 'ball' is a marker to indicate an abstract idea of the sphere made of rubber, synthetics, leather, or other materials that serves for playing and sports activities. Only in context does the designated *top* 'ball' become concrete [Weinrich 2005; Rugova, Sejdiu-Rugova 2015]. A ball is an abstract concept until it is actually present in a particular context; some people envision it as a tennis ball, others as a soccer ball, some as a yellow ball, some as a red ball, and so on. The second is Saussure's notion of linguistic arbitrariness, which states that the most abstractly marked string, $t + o + p$, has no pre-conventionalized characteristics. Critics of Saussure mention the notion of mimetic, based on Aristotle's assumptions that "words reflect their content" [Rugova 2019]. According to this perspective, the Albanian word "top", the Serbian word "lopta", and the English word "ball" all contain the bilabial vowel 'o' as a middle rise and back row vowel that is referred to as rounded in articulatory phonetics. If this were the case, the word for "ball" (e.g.) would also have a 'o' in other languages, such as French (bale), Italian (palla), Japanese (tama), or Chinese (quin).

But in this perspective, the treatment of personal names can serve in linguistics only as an analysis and description of a given lexical layer. The research of the past 60–70 years, however, contradicts this. In contrast to Saussure's structuralism, which regarded language as an essence independent of context, linguistics has undergone a paradigm change since the middle of the 20th century. The inclusion of context in language studies initially involved social stratification, which led to the foundation of sociolinguistics and the concept of the text as a whole, ultimately establishing textual studies [Rugova 2020].

The new linguistic paradigm does not view the language as an essence, but rather as a construct (Fuko), while it sees language as a means of communication and a power-solidarity relationship (Bordie). Thus, there are two schools of thought: the structuralist view of language as a reflection of reality and the post-structural view of language as a means for creating that reality.

In terms of terminology, Paradigm shifts have also been identified in terms of terminology; the sociocognitive approach to terminology (Temmerman, Castelvi, Paçarizi, Rugova) has challenged Vyster's structuralist views, so language is unquestionably contextualized.

Consequently, there are two basic ways to approach the study of personal names in linguistics, both as a distinct lexical layer inside a language as we mentioned earlier and as an object of research in general: 1. Sociolinguistics: personal names reflect social stratification (e.g., education, traditionalism, residence, etc.); 2. Discourse: ideology. Just as the given names of grandparents or grandmothers speak of old conservative ideology, so do the toponyms of Albania in Kosovo during the 1960s, 1970s, and 1980s. Furthermore, the 1990s names *Qëndresë* "Resistance" and *Çlirim* "Liberation" convey resistance ideology, whilst the religious names that have been revived now convey religious identity. In an attempt to address the first question stated at the beginning whether there is something concealed behind a newborn child's personal name, we will explore the fields of sociolinguistics, discourse analysis, and critical discourse analysis.

Literature Review

So far, there has been some research on the issue of proper nouns in the Albanian language. Thus far, research on the names of people in Kosovo has sought to determine the paradigm shift from oriental to Albanian names [Bekteshi 2002], as well as the reasons behind naming [Caka N., Caka A. 2010]. This approach goes beyond simple lexicology, touching issues of sociologicy and identity. As of right now, N. Caka and A. Caka's two volumes, of 2010 and 2021, have been the most comprehensive, methodical, and well-supported study in practical research. In both volumes [Caka N., Caka A. 2010, 2021], they reflect a considerable number of proper names in Kosovo and the registers provided by them will be used extensively in this paper. The problem is placed at the national level [Goçi 2006], while a

clearer linguistic articulation of the issue of Albanian toponyms used as personal names by Albanian children in Kosovo as a sign of ethnic identification is provided in a later study [Rugova 2012].

A study on Albanian names classifies them into four groups: nationality names, Illyrian king names, Illyrian tribe names, and Illyrian names [Mëniku 2013]. Mêniku conducted the study in Albania, dividing it into three time periods. In the first, the years 1800–1960 are covered; in the second, 1961–1990; and in the third, 1991–2008.

But so far, there has not yet been a complete and definitive monographic study how naming children reflects immanent facts. Studies are expected to prove that the naming of children will result not only in the preferences of the time, but also in the ideologies that emerge from daily and general policies.

Furthermore, no research has been done on the abrupt shift in the trend of names.

Significance of the study

Since the beginning of linguistics, the paradigm of linguistic studies has evolved over the past century. It began with Wittgenstein's view that language reflects reality (see [Rugova 2020]), but a few decades later, it evolved into the idea that language is a construct that serves to both reflect and create reality, as suggested by Badiou and Foucault (see [Rugova 2020; Johnstone 2008]).

In this sense, personal names can both represent the community's social setting and, at the same time, help to generate narratives that shape certain social circumstances and realities.

Therefore, the study of personal names, in a broad sense, is important because it allows one to view the list of names as a reflection of reality on the one hand, in which case the immanent context is reflected on the actual names of the people who in this instance serve as a litmus paper. On the other hand, the list of names is seen as a mechanism for constructing reality, in which case the current list of people's names is viewed as a driver of social identity changes.

However, the linguistic aspect which is central to this framework includes following the list of names as a variable of social and identity contexts in general. Sociolinguistic variables have been treated to a limited extent in Albanian studies, but the discussion of the language in context through the list of proper names has not been included in

the realizations. Therefore, the study will be significant on its own, providing a research model for extracting social reflections and narratives of social changes through the treatment of proper names as a linguistic variable.

Aims and Tasks

In order to meet the requirements of the objectives of this study, there are some basic goals and tasks for their realization.

First and foremost, the study entails gathering the data, which is the general list of names in Kosovo. To this end, it is necessary to create a comprehensive list, which will be accomplished in two main ways: first, the list of names from the list of registered voters is the most reliable source to date because it also contains information about the speakers, such as their age, gender, and place of residence. Second, the study of personal names means following the social contexts of anthroponyms as a social variable. In this framework, a line of social layers that include certain groups of names will have to be followed. This poses another task: figuring out the social stratification of linguistic corpus. The general voter list is insufficient for this, thus additional information is needed, such as economic status, religion, and educational attainment. To draw conclusions, sociolinguistic surveys should be conducted with a specific sample of people. Thirdly, there is a need for ideological, contextual discussions. Within this framework, the comparison of the historical and temporal context with the linguistic corpus should be made. As an illustration, the almost complete transition from religious names to names of Albanian or Illyrian origin can be searched in the social context in Kosovo. Thus, the study objective in this case is to search for certain naming paradigms (for instance, names like *Vlorë*, *Milot*, and *Ilir* were popular for a period of time but not after that). The goal of the study is to determine the historical and social background of the time period during which these names gained popularity.

Main hypotheses

The study raises a number of basic questions:

1. What are the most frequent and common Albanian names used in Kosovo? What are the main naming periods?

2. In what circumstances have the names in Kosovo developed patterns? (The naming of children is expected to reflect a variety of

cultural and political events. This implies that some names will be connected to specific dates: Pajtese and Pajtime with blood reconciliation, Flamur with the 1960s, Illyrian names during a specific time period, and names of Islamic origin at a time of religious identity strengthening.) To what degree and in what ways is this context manifested?

3. How do names manifest social and other stratifications among Kosovo Albanians? (Are there differences between city-rural, traditional-liberal, educated-uneducated, etc.?)

Based on these questions that arise naturally from the object of the study, some basic hypotheses regarding the naming of children in Kosovo are also given below.

1. The most frequent names of people in Kosovo are those used within a certain period: the name *Vlorë* or the name *Ilir* will be highly common throughout a specific period, but not during another, which will be characterized by other more frequent names. Likewise, the frequency of names will be based on several factors: region, level of education, religion and so on. Likewise, rare but characteristic names will be encountered precisely on the basis of this premise.

2. The motivation for child naming will have come from the social, cultural, and political conditions in Kosovo. The sentiment surrounding names like *Sutjeska*, identity shifts like the switch from Oriental to Albanian or Illyrian names, and cultural and political events like the events of 1968 will all play a part in this. The expectation is that, based on this, there will also be a manifestation in the naming practices: it is expected that after 1966, which marks the fall of Rakovic as the Minister of Police in Yugoslavia, there will be an increase in names that mark "Albanianism", such as toponyms of Albania, Illyrian names, names that mark Albanian patriotic concepts: *Bashkim, Flamur, Arbër*, etc. Also, names like *Skender* and *Enver* that are oriental are expected to be more present than other oriental names in this period. Additionally, the expectation is that it is evident that in certain periods, certain names are more fashionable.

3. One assumption is that there will be essential differences according to socioeconomic class. It is expected that the more educated, urban strata will have more uncommon names (which may then become more common); the more traditional layers of the population, however, will have more oriental names or names of family heritage (the grandfather's name or the name of any significant relative in the family).

Methodology

Since the object of the study is stratified, the research will need an inclusion of more methods to test the hypotheses that will emerge from this request.

In order to prove the three main hypotheses of this paper, we provided the list of potential voters of the 2013 elections, which includes the names of all Kosovo residents who were over the age of eighteen at that time. Given that we are discussing citizens who were born prior to the year 2000, this gives us the crucial time cut. To establish a sample of children born after 1999, it was essential to collect various service registers from maternity hospitals, schools, and the Civil Registration Agency (ARC) for the years 2019, 2020, and 2021.

This is a comprehensive and reliable list of people's names and dates of birth.

1. In order to confirm the first hypothesis, a measurement of the full corpus is made using the KWIC program, which extracts a comprehensive list of all the names included in the corpus. Additionally, a comparison with the dates of birth is made. Non-Albanian names are identified from the 1.792.913 names available on the list of voters. When names from various dates are compared, the most common names from those periods are revealed. A comparison with certain previous materials is also made [Caka N., Caka A. 2010; Rugova 2013; Bekteshi 2002; Mëniku 2013].

2. To confirm the second hypothesis the surrounding context will be examined. Some main historical events in Kosovo will be defined and based on this it will be seen how the context provided in the name manifests itself. In this case, sometimes the fact that a name is given does not always imply a quantity. We can never say that names such as *Sutjeska, Neretva*, *Ferial* are frequent names, but, nevertheless, they convey a sense of the time that is not manifested in other periods. This sometimes entails conducting interviews with parents or bearers of those names themselves, and based on their narratives, determining the connection between context and language.

3. This will include social stratification. A random sample of several hundred people will participate in this, and they will answer questions about their age, religion, place of residence, education, self-perception (whether they consider themselves as traditional or liberal), and other personal details. It will be possible to find a correlation between these elements and naming by analyzing these data.

Following all of these will be theoretical considerations pertaining to issues of sociolinguistics, ethnolinguistics, lexicology, anthropolinguistics, but also issues that go beyond linguistics itself: sociology in the first place.

Personal names of Albanians in Kosovo over the decades

The dynamics of personal name changes of Kosovo Albanians over the decades were examined using Bekteshi, and N. Caka and A. Caka [Bekteshi 2002; Caka and Caka 2010, 2021].

According to a table provided by Bekteshi, who conducted research in a closed corpus based on Kosovo's school registries, nearly all Albanian children had oriental names in the 1950s, which were introduced through Turkish [Bekteshi 2002]. However, by the middle of the 1970s, more than half of the names were already in Albanian. Until 1995, 98 percent of Albanian names were of Albanian origin, while only 2 percent were names introduced through Turkish (**Table 1**).

Table 1. Summary of personal names in Kosovo
from 1950 to 1995 [Bekteshi 2002]:

Year	Albanian	Foreign/Ottoman
1950	–	100
1955	4	96
1960	13	87
1965	15	85
1970	35	64
1975	56	44
1980	74	26
1985	94	6
1990	96	4
1995	98	2
Total:	485	514

N. Caka and A. Caka demonstrate a trend using a different approach, based on official statistics [Caka N., Caka A. 2021]. No name in the Albanian language appears among the top 100 names for boys and newborns in their charts from 1921 to 1945 (**Table 2**). The most common names for girls are *Fatime, Ajshe*, and *Emine*, while the most common names for boys are *Bajram, Rexhep*, and *Ramadan*. The

registries contain names in the Albanian language, but they are not so common that they rank among the top 100 most used names during that time.

Table 2. Summary of personal names in Kosovo
from 1921 to 1945 [Caka N., Caka A. 2021]

1921–1945 Girls			1921–1945 Boys		
Nr.	Name	Freq.	Nr.	Name	Freq.
1	Fatime	1202	1	Bajram	772
2	Ajshe	697	2	Ramadan	727
3	Emine	671	3	Rexhep	711
4	Hajrije	594	4	Shaban	658
5	Hava	593	5	Ali	638
6	Sabrije	584	6	Adem	568
7	Xhemile	574	7	Hasan	534
8	Nurije	559	8	Ahmet	498
9	Feride	550	9	Idriz	395
10	Fetije	529	10	Muharrem	390
11	Miradije	528	11	Ibrahim	350
12	Hanife	520	12	Halil	346
13	Hamide	506	13	Sadik	345
14	Fahrije	459	14	Osman	344
15	Vahide	446	15	Mehmet	344
16	Shefkije	413	16	Gani	341
17	Sadije	408	17	Kadri	338
18	Shukrije	388	18	Imer	329
19	Nazmije	367	19	Isuf	320
20	Naile	366	20	Hysen	319
21	Mihane	360	21	Selim	303
22	Zarife	351	22	Beqir	301
23	Nexhmije	345	23	Hamdi	298
24	Sevdije	339	24	Nazmi	297
25	Halime	331	25	Azem	286
26	Naxhije	329	26	Tahir	278
27	Zoja	329	27	Qazim	275
28	Sherife	328	28	Ismet	272
29	Hatixhe	324	29	Brahim	264
30	Qamile	315	30	Salih	262

According to N. Caka and A. Caka [2021], there was a noticeable shift in the paradigm between 1946 and 1970 [Caka N., Caka A. 2021] (**Table 3**). Of the 100 most popular names for girls, 14 are no longer oriental names, with *Drita* coming in at number ten, *Fatmire* at number 20, and *Lumnije* at number 26. In contrast, there are names that express the most obvious Albanian identity, such as *Lirie*, which comes in at number 67, and *Shqipe*, which comes in at number 80. The name *Dashurije*, which is ranked 99th, is worth mentioning.

This is manifested in the period of employment for Albanians, the emergence of a middle class, and the exodus of a portion of the population from the patriarchal life of the community.

Nine of the leading 100 names for boys are Albanian words, and the most popular name at the time is *Agim*. *Afrim* comes in at number eight, while names of the Albanian identity, such as *Bashkim*, come in at number twenty-three.

Table 3. Summary of personal names in Kosovo
from 1946 to 1970 after [Caka N., Caka A. 2021]

1946–1970 Girls			1946–1970 Boys		
Nr.	Name	Freq.	Nr.	Name	Freq.
1	Fatime	4384	1	Agim	3880
2	Sevdije	2930	2	Ismet	3469
3	Sanije	2840	3	Bajram	3355
4	Emine	2792	4	Fadil	3082
5	Shukrije	2274	5	Ramadan	3057
6	Sabrije	2246	6	Enver	3043
7	Ajshe	2243	7	Skender	2866
8	Remzije	2199	8	Afrim	2665
9	Nexhmije	2111	9	Rexhep	2582
10	Drita	2056	10	Shaban	2581
11	Sadije	2021	11	Gani	2544
12	Hajrije	1926	12	Naser	2485
13	Nazmije	1924	13	Fatmir	2428
14	Fahrije	1893	14	Ali	2296
15	Hava	1829	15	Naim	2272
16	Miradije	1747	16	Muhamet	2079
17	Feride	1625	17	Adem	1997

18	Fetije	1604	18	Nazmi	1689
19	Xhemile	1584	19	Ahmet	1667
20	Fatmire	1532	20	Hasan	1627
21	Hamide	1496	21	Sami	1624
22	Nurije	1487	22	Besim	1549
23	Hanife	1458	23	Bashkim	1527
24	Kimete	1456	24	Mehmet	1489
25	Florije	1396	25	Xhevat	1458
26	Lumnije	1371	26	Imer	1430
27	Bahrije	1345	27	Isuf	1405
28	Bedrije	1275	28	Haki	1373
29	Hatixhe	1235	29	Idriz	1366
30	Bukurije	1199	30	Halil	1353

There is a noticeable change between 1971 and 1995; only three of the first 30 names are oriental (see **Table 4**). According to N. Caka and A. Caka, among the 30 most popular names for girls, *Ganimete* ranks the fourth, *Fatime* comes in at number 13, and *Emine* comes in at number 30. *Merita* is the most common name, and names that convey a sense of national pride predominate (*Shqipe* 2, *Vlora* 3, *Shpresa* 5, *Teuta* 7, *Liridona* 9) [Caka N., Caka A. 2021]. The top 30 oriental names for boys include *Avni* 14, *Naim* 20, and *Muhammad* 30.

Table 4. Summary of personal names in Kosovo
from 1971–1995 after [Caka N., Caka A. 2021]

1971–1995 Girls			1971–1995 Boys		
Nr.	Name	Freq.	Nr.	Name	Freq.
1	Merita	4646	1	Bekim	6567
2	Shqipe	4625	2	Arben	6365
3	Vlora	4471	3	Burim	5358
4	Ganimete	4252	4	Blerim	5212
5	Shpresa	3953	5	Valon	5172
6	Vjollca	3545	6	Besnik	5001
7	Teuta	3490	7	Agron	4763
8	Fitore	3436	8	Jeton	4694
9	Liridona	3421	9	Besim	4692

10	Luljeta	3246	10	Driton	4644
11	Mimoza	3227	11	Ilir	4294
12	Adelina	3211	12	Bujar	4228
13	Fatime	3192	13	Liridon	4146
14	Valentina	3161	14	Avni	3948
15	Valbone	3158	15	Fatmir	3920
16	Fatmire	3135	16	Arsim	3844
17	Lumnije	2979	17	Egzon	3804
18	Afërdita	2881	18	Alban	3790
19	Arta	2806	19	Faton	3753
20	Edona	2656	20	Naim	3720
21	Albulena	2649	21	Bashkim	3695
22	Blerta	2506	22	Afrim	3621
23	Ardita	2488	23	Lulzim	3612
24	Egzona	2477	24	Kushtrim	3580
25	Shkurte	2463	25	Mentor	3369
26	Violeta	2441	26	Fitim	3314
27	Florije	2435	27	Gazmend	3160
28	Bukurije	2410	28	Armend	3088
29	Besarta	2395	29	Ardian	3007
30	Emine	2322	30	Muhamet	2972

From 1996 to 2020, this becomes much more profound (**Table 5**). Only *Medina,* which comes in the seventh position, is not an Albanian name out of the thirty most common names for females. Even if traditional oriental names are clearly becoming less common, new names that represent Islamic identity started to emerge (*Medina, Xheneta*). This is particularly evident in the names of males. In contrast to the 30 most common names, which are all Albanian, the first 100 names [Caka N., Caka A. 2021] are dominated by names that convey Islamic religious identity (*Amar* 32, *Ensar* 41, *Enes* 42, *Omar* 97, and *Muhamet* 96). Except the latter name, none of the other names were present in the previous registries. For example, the Turkish phonetic variants of the same name are *Ymer* and *Imer*, while the Arabized variant is *Omar*, which is also used in Bosnian.

Table 5. Personal names in Kosovo
from 1996–2020 after [Caka N., Caka A. 2021]

1996–2020 Girls			1996–2020 Boys		
Nr.	Name	Freq.	Nr.	Name	Freq.
1	Agnesa	1458	1	Endrit	2589
2	Edona	1312	2	Ardit	1835
3	Sara	1287	3	Egzon	1728
4	Elsa	1247	4	Arlind	1524
5	Erza	1159	5	Rinor	1523
6	Anita	1111	6	Altin	1474
7	Medina	1110	7	Leon	1444
8	Albina	1073	8	Albin	1380
9	Blerta	1033	9	Dion	1344
10	Fjolla	1031	10	Jon	1287
11	Kaltrina	1021	11	Enis	1286
12	Bleona	1002	12	Albion	1223
13	Gresa	996	13	Andi	1198
14	Diellza	989	14	Leart	1076
15	Egzona	954	15	Drilon	1067
16	Rinesa	929	16	Lorik	1059
17	Anisa	922	17	Erion	1050
18	Arlinda	917	18	Gentrit	1043
19	Leonora	903	19	Denis	985
20	Blerina	900	20	Granit	982
21	Rina	894	21	Art	968
22	Leonita	891	22	Florian	959
23	Dafina	883	23	Alban	936
24	Marigona	867	24	Arbër	918
25	Elona	858	25	Dardan	882
26	Florentina	826	26	Diar	871
27	Leona	825	27	Edon	863
28	Donjeta	825	28	Florent	853
29	Gentiana	823	29	Ardian	836
30	Erina	813	30	Ermal	827

An abrupt change and the creation of the hockey stick has happened in the last few years. In the registers of the three years 2019,

2020, 2021 of registered newborn children in Kosovo, we have extracted the statistics (see **Table 5**). These statistics indicate that, of the ten most common names, only one is in Albanian, and another is a combination of words that are both Albanian and Oriental.

Ajla is currently the most common name, followed by *Ajan*; other names include *Amar, Noar*, and *Omar*. *Jon*, the name of the sea in southern Albania, is the sole non-Oriental name. In contrast, *Dua* (*Dua Lipa*, for instance) has two meanings: it can refer to both 'love' and 'dua' (prayer). We conducted interviews by asking parents why they chose these names for their children in an attempt to understand the factors that led to this paradigm shift. We also attempted to do a social and cultural stratification. The findings indicate that their motivation is more closely tied to their religious identity, rather than national identity. The purpose of this work is not to investigate the cause of such an event; rather, we think that this is a task best left to scholars in other fields, such as sociology and anthropology.

Table 5. The three-year records of personal names
for 2019, 2020, and 2021 in Kosovo

Nr.	Name	Year 2019	Year 2020	Year 2021	TOTAL
1	Ajla	324	355	345	1024
2	Ajan	343	333	292	968
3	Alea	316	252	234	802
4	Tian	218	286	280	784
5	Amar	281	252	226	759
6	Noar	307	246	195	748
7	Dua	231	226	277	734
8	Jon	258	203	223	684
9	Omer	234	227	193	654
10	Inara	222	204	226	652
11	Aron	185	207	226	618
12	Hana	157	191	211	559
13	Bora	126	145	287	558
14	Asja	165	226	167	558
15	Nil	191	184	183	558
16	Jara	175	173	205	553
17	Anuar	193	167	151	511
18	Klea	156	197	153	506

19	Ana	154	196	151	501
20	Troi	134	159	176	469
21	Anik	177	152	140	469
22	Rejan	157	137	168	462
23	Buna	154	146	145	445
24	Unik	147	159	136	442
25	Alp	119	148	160	427
26	Roan	148	144	134	426
27	Sara	161	132	126	419
28	Akil	120	110	170	400
29	Ema	90	160	144	394
30	Mal	123	117	151	391

Conclusion

The primary forces behind the designation of Kosovo have been its social, cultural, and political circumstances. Naming in Kosovo is not analyzed and described as merely a special lexical layer within a language, but rather as a tool that manifests realities constructed in time, i.e., motivated by sociolinguistic and ideological factors. This is accomplished by treating language not only as a reflection of the social reality that exists independently of society, but also as the language given in context.

Therefore, the two main perspectives that this research lays out for the handling of personal names as an object of study in linguistics are the sociolinguistic perspective, which reflects personal names as social stratification based on various sociolinguistic factors (e.g., residence, education level, traditionalism, etc.), and the discourse analysis perspective, which manifests ideological factors. More specifically, different national cultures, identities, religious beliefs, etc. are perceived through naming. As we have already considered, naming a child after a grandmother or grandfather or names like *Vlorë, Flamur, Saranda*, etc., indicate conservative ideology. In Kosovo, the 1960s, 1970s, and 1980s are characterized by discussions about national ideology. The names *Qendrese* and *Pajtim* represent the period of resistance during the 1990s, the Illyrian names for the identity of antiquity, the religious names returned today for the religious identity, etc.

In this regard, personal names can serve to reflect the social context of the community, but, at the same time, also to create narratives,

with which certain social circumstances are created and realities are constructed. Therefore, the study of personal names, in a broad sense, is important to look at the list of names as a reflection of reality, on the one hand, in which case the immanent context is seen as a reflection in the actual names of people, and on the other hand, the list of names is seen as mechanism for constructing reality, in which case the current list of people's names is seen as a driver of social identity changes. Since the object of the study is stratified, in order to test the hypotheses, a number of methods have been implemented for the realization of this research paper. Thus, the first hypothesis is proven by measuring the full corpus using the KWIC program, which extracts a comprehensive list of all the names included in the corpus, and then a comparison is made with the dates of birth.

The second hypothesis was tested by observing that naming in Kosovo is influenced by various social, political, and cultural circumstances, including religious ones. For example, the events that occurred after World War II are manifested in names, albeit in small quantities, such as *Sutjeska*, *Neretva*, and *Ferial*; the events of 1968 are represented in names, such as *Vlorë* and *Flamur*; and so on, which report on a context and belief of the time that has not been manifested in other periods.

In order to ascertain the relationship between context and language, this occasionally entails conducting interviews with the parents or bearers of such names themselves, based on their narratives.

We used a variety of sociolinguistic characteristics, including age, religion, residence, education, and whether parents consider themselves to be traditional or liberal, in order to test the third hypothesis, which states that names are a change and reflection of social circumstances as a social stratification. From a theoretical perspective, the realization of this work is obviously tied to theoretical considerations from various fields of study, including sociolinguistics, ethnolinguistics, lexicology, and anthropolinguistics, but it also involves issues that go beyond the field of linguistics itself, specifically sociology.

Authors' Contributions:

Vaide Kqiku Hoxha is the main author of this article and was responsible for the conceptualization, data collection, analysis and writing of the manuscript. Prof. *Bardh Rugova* served as the academic

supervisor and contributed through continuous guidance, critical feedback and review throughout the research and writing process. Both authors approved the final version of the manuscript.

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В. К. Ходжа, Б. Ругова

ЗМІНА ПАРАДИГМИ ОСОБИСТИХ ІМЕН МУСУЛЬМАНСЬКОГО НАСЕЛЕННЯ КОСОВО ЯК ВІДОБРАЖЕННЯ СОЦІАЛЬНО-КУЛЬТУРНИХ ЗМІН

Протягом останніх десятиліть вибір імен серед албанців у Косово, окрім іншого, відображав соціальні та політичні настрої населення. Тому спостерігається тенденція, яка позначила зміну парадигми: від домінантних турецько-ісламських імен у середині 20 століття (етимологічно ці імена можуть бути арабськими та перськими, але всі вони увійшли в албанську мову через турецьку), до імен з албанським значенням, які змінювалися залежно від соціальних і політичних змін, і до повернення східних імен як домінантних (імен, які не увійшли в мову через турецьку). Це дослідження має на меті простежити та описати цю тенденцію. У цьому контексті особисті імена служать не тільки для відображення соціального життя спільноти, але, перш за все, для створення наративів, за допомогою яких формуються певні соціальні обставини та конструюється реальність. Тому вивчення особистих імен, у широкому сенсі, є важливим для бачення змін у списку імен не лише як відображення реальності, але також і як механізму конструювання реальності; у цьому випадку сучасний список імен розглядається як рушій змін соціальної ідентичності. Однак лінгвістичний рівень, який є суттєвим у цьому разі, передбачає відстеження списку імен як змінної соціального контексту та ідентичності в цілому. Дослідження передбачає збір списків імен людей у Косово в різні періоди, представляючи їх у певних соціальних та політичних контекстах.

Ключові слова: антропонім, ідеологія, динаміка мовного розвитку, фонетика