

PRAGMATICS OF NAMES



Linguistics

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Valdet Hysenaj

University of Gjakova, Republic of Kosova
PhD candidate at South East European University (SEEU) - Tetovo
Republic of North Macedonia

Abstract

Socio-onomastics is defined as the sociolinguistic study of names. It focuses on name use in human interaction, i.e. topics such as variation in name use, why some names are avoided, which consequences a name can cause for the name bearer, how the name users themselves perceive their own name use, as well as attitudes toward names and name use. Such indications show how humans appreciate and overlook the over-estimated macro-social structures and the interactional aspects influencing social positioning. The naming of this period provides us with many arguments that the observed social variations are best explained by the parents' desire to identify their children with their names thus contributing to the creation of different models for society in which different social values and attributes are one important issue. In this context, the history and the theory of linguistics, social literature, stylistics, dialectology (territorial and social), onomastics, etc. should also be presented as a research interest.

Languages, like cultures, are rarely sufficient unto themselves. The necessities of intercourse bring the speakers of one language into direct or indirect contact with those of neighbouring or culturally dominant languages. The intercourse may be friendly or hostile. It may move on the humdrum plane of business and trade relations or it may consist of a borrowing or interchange of spiritual goods—art, science, religion. (Our translation) (*Gjuha – hyrje në studimin e ligjërimin, Edusrd Sapir, Prishtinë 1980, faq. 219*).

Like names, also languages are not sufficient with a permanent condition, stability, statics, because direct and indirect contacts with different cultures, cultural, political, commercial, economical, social, sportive relations, means of public information, lead straight to the name changes, whereof through the process of giving a name, parents on the occasion of giving the first name to their child, get engaged in a social action that as a primary approach has to express their identity, based on linguistic resources, such as the starting point have the prevalent culture that enables the use of the name actively, creatively or in a common way to build a variety of social meanings and build an explicit identity for their child.

In choosing the name for children, in describing their identity by name, in the role of first name in social positioning, include parent's views of themselves, the society in which they live and the type of values that are important or useful in the same society.

Often the process of choosing a name permeates the relationship between languages in contact and the relationship with others, which is assumed that the choice of name for children will be of particular importance in the future and that they will also be the same desired for children even in cases where the names will be borrowed or exchanged, in a friendly context. Referring to David G. Myers, in the book: *Socialpsikologjia, Eugen, Tiranë 2013, faq. 157, 158*, talking about social influences he explains: Social psychology does not just study how we think about each other - but also how we influence and relate to others. Meyers introduces the central concern of social psychology: the powers of social influence.

In order to investigate new influences in the social light, namely in the socio-onomastics field, in this context, according to Meyers should be analyzed “human nature and cultural differences”:

Evolution and behaviour

Culture and behaviour

To explain the links between human beings and all sexes, naturalist Charles Darwin (1859) proposed an evolutionary process. As organisms are many, nature selects the most capable ones to survive and allows them to reproduce in certain environments. In this case we are dealing with natural selection.

We could not say so about the name, but we would nevertheless refer to its evolution over time, because choosing a name for a child is a rare matter, so it is a long and complex process because in addition to evolution and behaviour, names are initially reviewed for inspiration, then matched and eventually evaluated by parents.

Many aspects are taken into consideration and (more or less consciously) are viewed in the light of parents' emotional, aesthetic, ideological and social attitudes as well as personal experiences and hopes for the child. Thus, socio-onomastics in this context analyzes the name according to inspirational sources, naming the criteria, naming names and tastes, keeping in mind the importance of the name for the child's future.

The difference between languages, customs, and expressive behaviours suggests that most of our behaviours are socially programmed, and have not been thrown into the brain. The genetics chain is really long.

Knowing the mythology of Ancient Greece and other countries expands the cultural horizon and makes us better understand the achievements and development of humanity in the course of the ages, starting his way from that primitive world of glamorous fantasy and naïve perception of reality through myths that preserve and will preserve freshness for good. (*Fjalor i mitologjisë, Rilindja, Prishtinë, 1988, faq. 19, 20*)

According to the statistics made on the ground, from this sphere to this day we have obvious use of some names, for explanation I am referring to the name Aphrodite, the goddess of love, beauty and fertility.

According to Homer, Aphrodite was the daughter of Zeus and Dion. According to a widespread legend, found in Hesiod, it came out of the sea foam, therefore, the epithet of Aphrodite – *Anadiomena* is often used and which means *Rising from the Sea*. Among Greeks she became the heavenly goddess of love, who married Hefestine, and adopted some children, like: Harmony, Erosion, Robin, Anterotin, Dezmin, Enuen, and so on. The cult of Aphrodite was brought to Greece by the East from the Phoenicians.

According to Homer, she supported the Trojans and intervened to protect Parid, Enean and Hector's body. One of the main cult sites of Aphrodite was the Pafia (an old town) on the island of Cyprus. From here it originated also the epithets Aferdita Qiprida, Afërdita Pafia, the goddess of Pafia, etc.

As a marine goddess, the Delfina was devoted to her (during the research I found a considerable number of Delfina names at all times), and as a decorative goddess they had dedicated the sparrow, the pigeon (also the name used to us) the rabbit, etc.

The perpetual attribute was her strange generation in which her secret for the shininess was hiding (as well as the Albanian word Nuri – meaning light, shining. Female Muslim name that is widespread. Women who got married gifted Aphrodite wrists knitted by themselves.

Aphrodite priests, who lived in temples (eg: in Corinth), served the goddess, being sold for money, as a religious act, a habit that came directly from group marriages.

In Rome, she was identified as Venus (also a very widespread name in our field of research), which took the character, legends and attributes of Aphrodite. Venus gained great importance in Roman cult. She was regarded as the protector of marital love.

In the 1st century B.C., Caesar called Venus as the mother of Aeneas. One of the most heard is the statue The Venus de Milo (Louvre). The Venus de Milo was discovered in 1820 on the island of Melos (Milos in Modern Greek) in the south-western Cyclades. The cult of Aphrodite came from Phoenicians.

From a socio-onomastics perspective, we can conclude that after considering a lot of information about the name Aphrodite, and after explaining it with concrete examples, based on historical data, we can conclude that for parents at the moment of infant baptism, the data they had heard for their infant's name are used only as a motive for choosing that name.

Motivation for this old name Aphrodite added to the girls, in this case is not like a “fashion” name, but it is a “real”, historical, socio-psychological name from the world of mythology. We encounter many of such names even nowadays.

Eponyms, Definitions and Examples

The proper term for eponymy would not have been clarified if we didn't consider the imaginative thinking in a reflective analogy (imitation) which refer back to the work of Gérard Genette *Mimologies*, as Nysret Krasniqi noted in his introductory speech in the work: *Teori dhe kritikë, SHB Rozafa, Prishtinë, 2008*, ... *Mimologies*, a book in which historical parallelism is explored since Plato and poetics of Aristotle was codified, the suitability or convenience of names, Cratylus and Hermogenes, whose scientific and philosophical derivations (parallelisms) are heated debates even nowadays.

Referring to this book, according to Cratylus submission, Socrates stood between two opponents, Hermogenes and Cratylus. 1. Hermogenes, had accepted the conventional thesis that these names are merely the birth of a convention, that is, an agreement (*hence the homology*), between the people; whereas 2. Cratylus, protected the so-called naturalist thesis (*physei*), according to which each object has received the “correct naming” belonging to it through natural adaptability.

It seems that at first, Socrates supports the second thesis against the former, but later he supports the first against the latter. (*Teori dhe kritikë moderne, zgjedhur dhe përkthyer nga Nysret Krasniqi, SHB Rozafa, Prishtinë, 2008, faq. 18,20*).

By dealing with Foulmer's translation: (Plato's Cratylus), we recall that Hermogenes's initial stance defines the correctness of the name as a matter of nothing more than a convention and an agreement. However, this is done without saying that “appropriateness” in this case can mark not a similar equation of the word with the object, but rather an artificial correspondence that is accepted and recognized by everyone: “Therefore, no name belongs to no special thing according to its nature, but this happens only according to the customs and agreements (*nomos kai etheis*), of those who use it and who have set that use.”

Therefore, we can say that the names, to some extent, play the role of historical documentation on the basis of which social progress can be observed at certain times. (*Mustafa Ibrahim, Leksiko-frazeologjia: Treatise of Albanian, Interlingua, 2015, Skopje, Onomatopoeia in “Albanian bee”shqip (Bleten Shqiptare) - of Thimi Mitos*).

Even after their infant baptism, parents express their views and perspectives about what they really want to perceive as well as what kind of people hope that their children will become. Therefore, the activity of the

parents when designating the name for their infant as a social being, by choosing the name, it seems to be a potentially infinite process, creating something that resembles a hermeneutic circle.

We may also mention other factors influencing the name issue, such as: factors related to the child's family eg. the socio-economic status of the family, the level of parenting of their children, the family climate, the reading of family books, the reading of newspapers and magazines in the family circle, the number of children in the family, the gender situation and the age of each of them.

Then we can distinguish also the family class affiliation and its children, the scale of the overall cultural development of the social environment, the system of development of general economic environment reports, development goals and the pace of social and economic development of the wider environment.

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