

## Surnames in the role of genes in the Albanian population

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### Abstract

In the human population the adjectives are different which are due to time, space, historical, patriotic, religious and cultural processes. The surnames of the first generations were of the character of the Christian faith, the Catholic rite or the Orthodox rite, which in various territories were replaced by surnames of the Islamic faith. These adjectives continue to exist in the beliefs but it is also evident that in some families there are adjectives with two names. During this research we have usually noticed that these adjectives with two names are in the generation where the Catholic or Orthodox name became the Islamic name. This action was made by the Albanian family to preserve the family genealogy. These adjectives are mainly composed of two Catholic or Orthodox names and we have cases one Islamic name and the other Catholic or Orthodox, in order to maintain the continuity of the family tree from the Orthodox and Catholic faith to Islam. Therefore, with this paper we will present the adjectives with two nouns and we will decompose their meaning. We will also prove that many such names are surnames or names of Albanian ethnicity, such as Nikol, Niksic, Bashkurt, although today they are present in other ethnicities. We will also notice that names with two adjectives in persons or city have a name with Albanian genesis.

**Keywords:** genetic tree, two-sided adjectives, Niksic.

### Introduction

This work was carried out on the human population in many Albanian territories such as Kosovo, Montenegro, Albania and the Presevo Valley. We have analyzed that the surname is not only an identifiable element of the individual but identifies an entire family across many generations. In this case the adjective identifies the evolution of religious beliefs across generations. We say this because in the generations of the same family, we encounter the older generations with Catholic or Orthodox surnames, while in the younger generations we find Islamic surnames. Therefore we say that adjectives play the role of genes and has a great genetic, historical, anthropological significance because we can represent an age and the evolution of the population in a territory. Also with this paper can be presented the family ties with any other territory from where it has emigrated peoples. In this study we will aim to decompose adjectives or nouns consisting of two nouns. By decomposing them based on genetic trees we will prove to which individual the nation and faith belongs.

## Material and methods

In this study as material we have the Albanian population in different areas such as Kosovo, Montenegro, Albania and the Presevo Valley. This material was collected according to the questionnaire in families. In this way we realized the genetic trees to visually observe the designations across the generations. We have also used the computer program with the method of digital genealogical coding with which each adjective has its own code such as 001-Kamberi, 002 Fejzullahu and so on. To realize the genealogy about the inheritance of adjectives generation after generation we have included all the generations we could get from family interviews. We also used the literature of authors who have written monographs on their families. With this study we have noticed that the Albanian people have a great knowledge on the genealogical origin of the family.

This idea has also been presented by foreign authors, such as the Hungarian scholar Ludwik Von Thaloczy, who says: "There is no other people in the Balkans who know how to connect their history with ancient times in a precise genealogical order as the Albanian people."

## Results and discussion

During research we have noticed that the surname is mainly based on religious belief. The imposition of Islam was made by the Turkish Empire while in other older generations the adjectives were mainly of the Catholic and Orthodox faith. Those who did not convert from Islam to Catholic or Orthodox a majority of them were not assimilated into other nations because marriages were not made between faiths with different rites. G. Darwin, always the first in 1875 made use of adjectives in the role of genes during the study of inbreeding in which marriages took place within the family. It is evident and factual that the surname is inherited from generation to generation in a family. As it is known, the surname of the descendants but also the tribe are inherited by the father, which can be expressed as the holandrik inheritance related to the Y chromosome. Therefore a population can be considered as a locus on the Y chromosome, while its adjectives as neutral alleles produced in a locus in the action of the external factor imposed by the emperor we mark as mutations and the factor of isolation and migration.

According to Grant every local population that has a spatial configuration, reproductive system, and a certain rate of immigration has its own gene-specific gene pool or genes. The distribution of adjectives in a family is based on the same inheritance mechanisms realizing compliance with the expected theoretical frequencies of neutral alleles. These models have been developed by Karlin S. and McGregor J. and their result has been proven by Yasuda N. Cavalla- Sforca L.L. Skorbrik M. Morini A.

The use of adjectives as a genetic marker turned into a daily use in the study of the genetic structure of populations, in the assessment of the phenomenon of isolation or for the comparison of more populations was realized by Lasker in 1985.

Analyzing the genetic trees we notice that we have a mutation in adjectives across the nest and as external factors is the belief according to rites which has influenced

the changes of adjectives. This factor has made micro-evolutionary changes across families which have changed trust. The presence of two-name labels has detached from the Catholic or Orthodox faith with the Islamic one. Usually in these families, when we ask the family about the generations, most of them follow us up to the generation of the Islamic faith. But there were also families who had passed down generations of the three faiths Orthodox, Catholic and Islamic.

These variations are therefore influenced by the Turkish Empire in the change of faith. Also the variation that occurs in the population is as a consequence that they are found in different spaces and different times.

The naming of adjectives and nouns consisting of two nouns is a phenomenon in the Albanian people to preserve the family genealogy.

In figure 1 we have some adjectives consisting of two nouns. This connection is made between the name of the uncle as the first name and the name of the father as the second name in the family. These names are mostly defined by squares and this is a rule for any family or genetic tree that we will analyze, but there are exceptions where we have names with two names.

In every family tree we have early generations with Catholic or Orthodox surnames and surnames and then we have names of Islamic ethnicity in the generations from the change of faith. It should also be noted that we have many cases where an adjective is composed of an Islamic name and a Catholic or Orthodox name as biefjala: Hasanpapaj, Hamatgjoka, Hysenmekshi, Kolmakaj etc. This phenomenon is to preserve the reciprocity of their beliefs and also to make a detachment from the previous Catholic or Orthodox surnames in order to hide the truth from the state by making tricks on imams to present families as new only with names Islam without Catholic or Orthodox ones. This has been done to make the Albanian population in those settlements consider them as newcomers, in order to lose the Albanian autochthony.

**In figure number 1 we have 6 generations with Catholic names and 10 generations with Islamic names.**

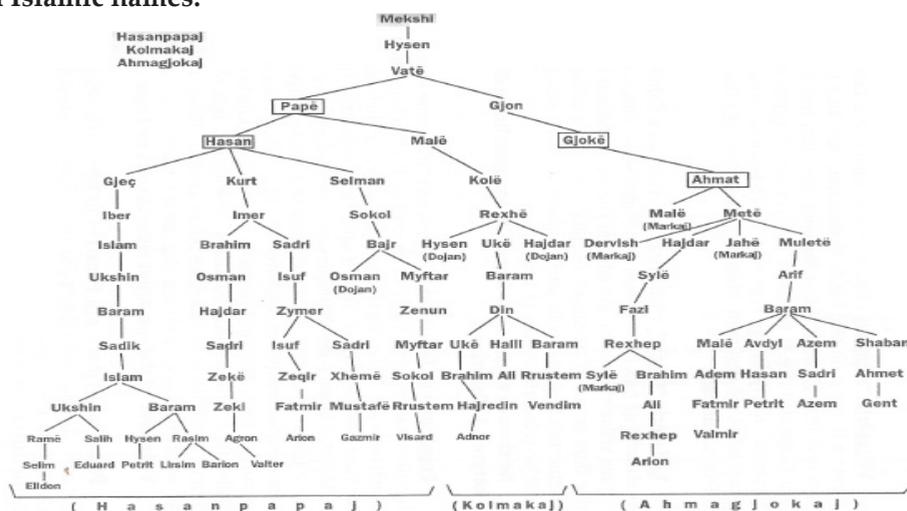


Figure 1. Hasanpapaj, Kolmakaj, Ahmagjakaj.

In figure 2 we have a large number of adjectives consisting of two names such as. Hasandoçaj, Kolmekshi, Markgjekaj. Based on the analysis of the trees, the names Gjon, Gjokaj are Albanian Catholic names, but the names we encounter in other nations such as Serbs, Montenegrins, which confirms the fact that these are Albanians assimilated by the isolation factor, obstruction of education in the mother tongue, and the factor of faith.

We have the surname Gjoka + viq = Djokovic where the ending belongs to a Slavic suffix. So the family or, let's say, the genetic locus determines exactly the genesis of which the adjective is composed of. So it is a phenomenon similar to the surname Gjoka (Djokovic).

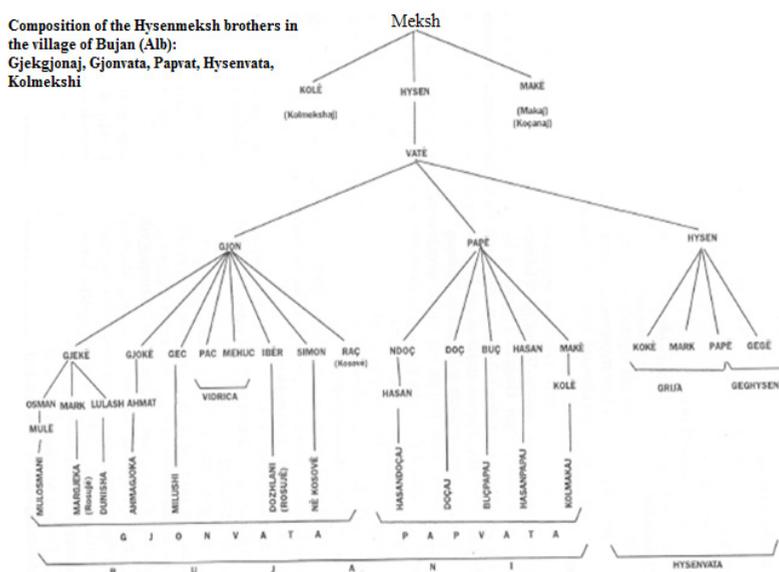


Figure 2. Gjonvata, Papvata, Hysenvata, Kolmekshi, Hysenmekshi, Makmekshi. Mulë+Osman=Mulosman, Mark+Gjekë=Markgjeka, Hamat+Gjokë= Hamatgjoka, Hasan+ Ndoç=Hasandoçaj, Buç+ Papë=Buçpapaj, Hasan+Papë= Hasanpapaj, Kolë+Makë=Kolmakaj, Kolë+Meksh= Kolmekshaj, Hysen+Vata=Hysenvata, Gegë+Hysen=Geghyseni Hysen+Meksh=Hysenmekshaj.

Visually looking at the tree of the Hysenmekshi family we notice that in the latest generations there are Islamic names who have changed their religion and names due to the Turkish obligation. While those who have preserved the Catholic and Orthodox faith, most in Macedonia, Serbia, Montenegro have been assimilated into the nationality of the country where they lived. While Islamic Albanians who have lived in Bosnia and especially in the Sandzak Region due to education only in Serbian in the lower generations have definitely forgotten the Albanian language and speak Serbian which they call Bosnian. We have adjectives with two Islamic names - the name of the son and the Catholic or Orthodox name of the parent such as: Hasanpapaj, Ahmatgjoka, Hasandoçaj.

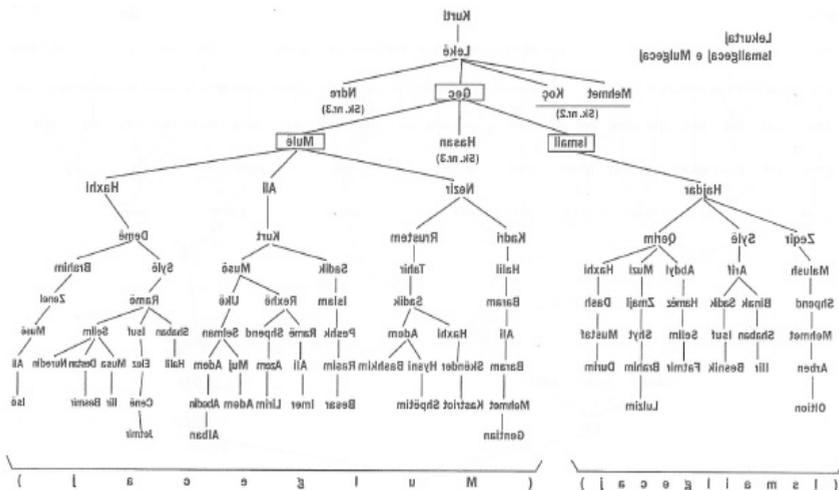


Figure 3.

In figure 3 we have the surnames with an Islamic name and a Catholic is for example: Ismail + Gec = Isamiligeaj, Mulë + Gec = Mulgecaj but we also have an adjective with two Catholic names Lekë + Kurti = Lekurtaj. So we notice in most that where the change of faith from Catholic or Orthodox to Islam has taken place, two names have been made to change the meaning and preserve the blood relationship of the family, such as: Isamilgecaj, Mulgecaj, etc.

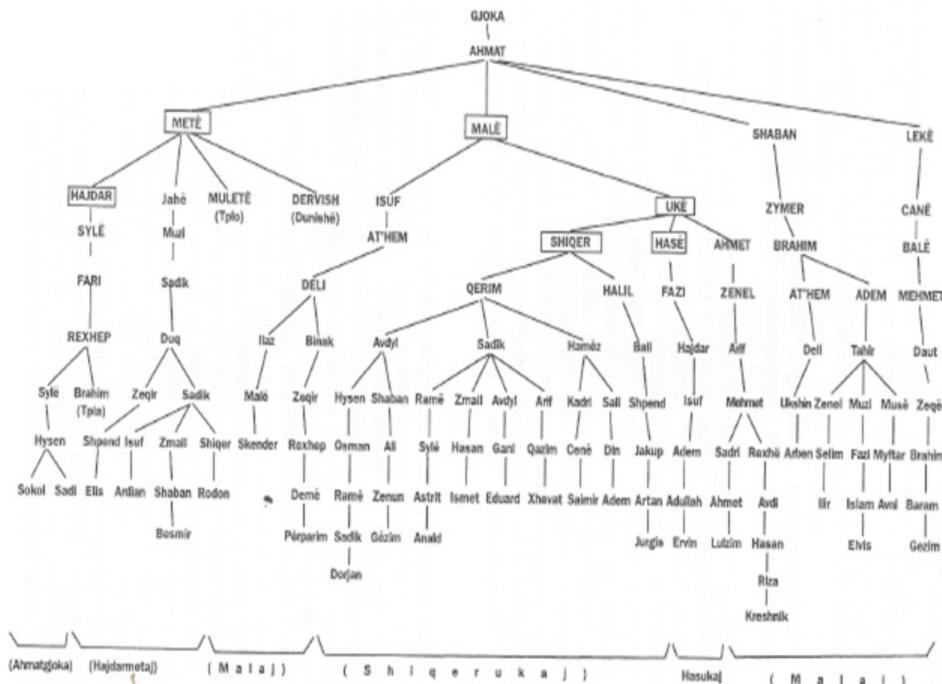


Figure 4.

In figure 4 we have the head of the family Gjoka who is marked Djokic or Djokovic among Serbs and Croats. Subsequent generations appear with Islamic names except the last generation where we have Albanian names such as: Gëzim, Besmir, Përparim, Kreshnik etc. This is as a result of the education of generations who understand that the names should be made in Albanian even though it belongs to the Islamic faith. So you can see a mixture of Catholic, Orthodox, Islamic adjectives, while in recent generations they have Albanian names.

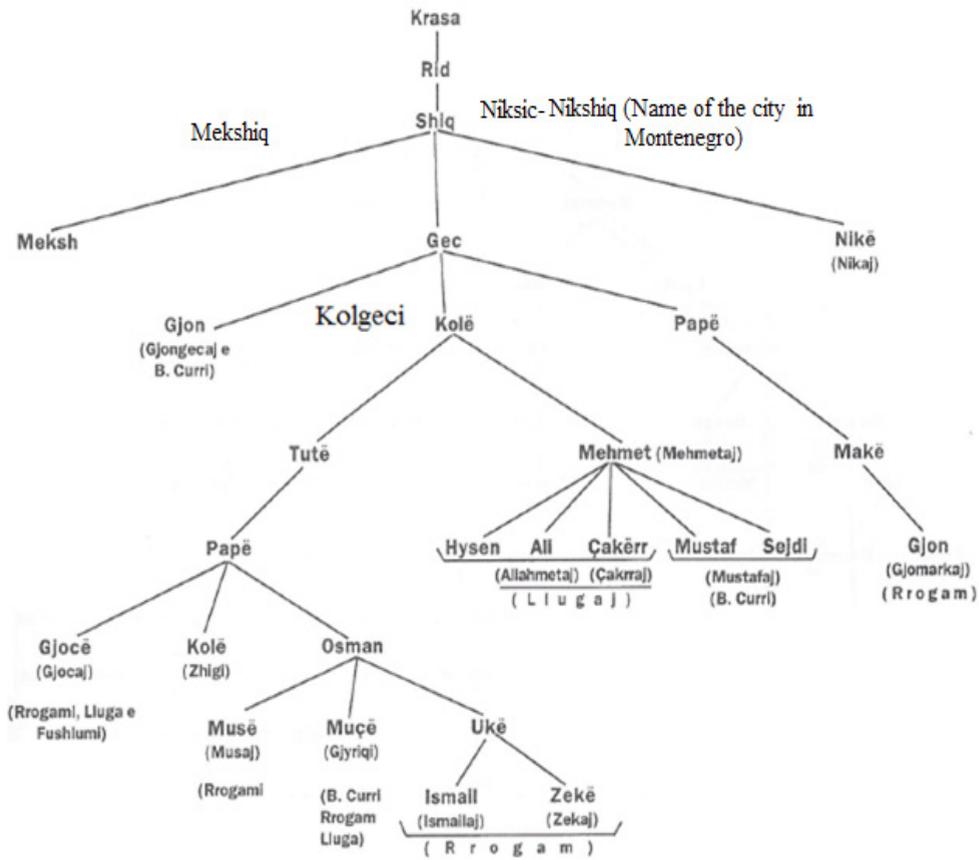


Figure 5. Kolë+Gec= Kolgeci, Gjon+Gec= Gjongecaj, Papë+Gec=Papgecaj, Nikë+Shiq= Niksic (Nikshiq)  
 Meksh+Shiq= Mekshiqi, Gjon+Makë= Gjonmarkaj, All+Mehmet= Allahmetaj

In tree number 5 we have the name Niksic which is owned by the city in Montenegro. This proves according to the tree that the name of this city is of Albanian origin. The basis that confirms this is the Catholic, Orthodox and Islamic family tree but of Albanian nationality.

The adjectives with two names one belong to the Catholic faith and the other to the Islamic faith. This phenomenon is present in many Albanian regions due to the change

of faith, but the traces have not been lost but exist in the trees of different families. Also, the Albanian ethnicity is one of the oldest in the Balkans and Europe and we can rightly say that the name Kole, Gjonë, Gjekë or Gjokë, even based on the Albanian family trees, we say that they belong to the Albanian nation. On the other hand, the other names Mark, Nikë, Kole, Pre, Papë are present in the trees of Albanian families. Nika and Krasa are brothers and for this reason it is named after the Krasniq tribe. So from this we deduce that the name Nicksic derives from the Krasniqi tribe.

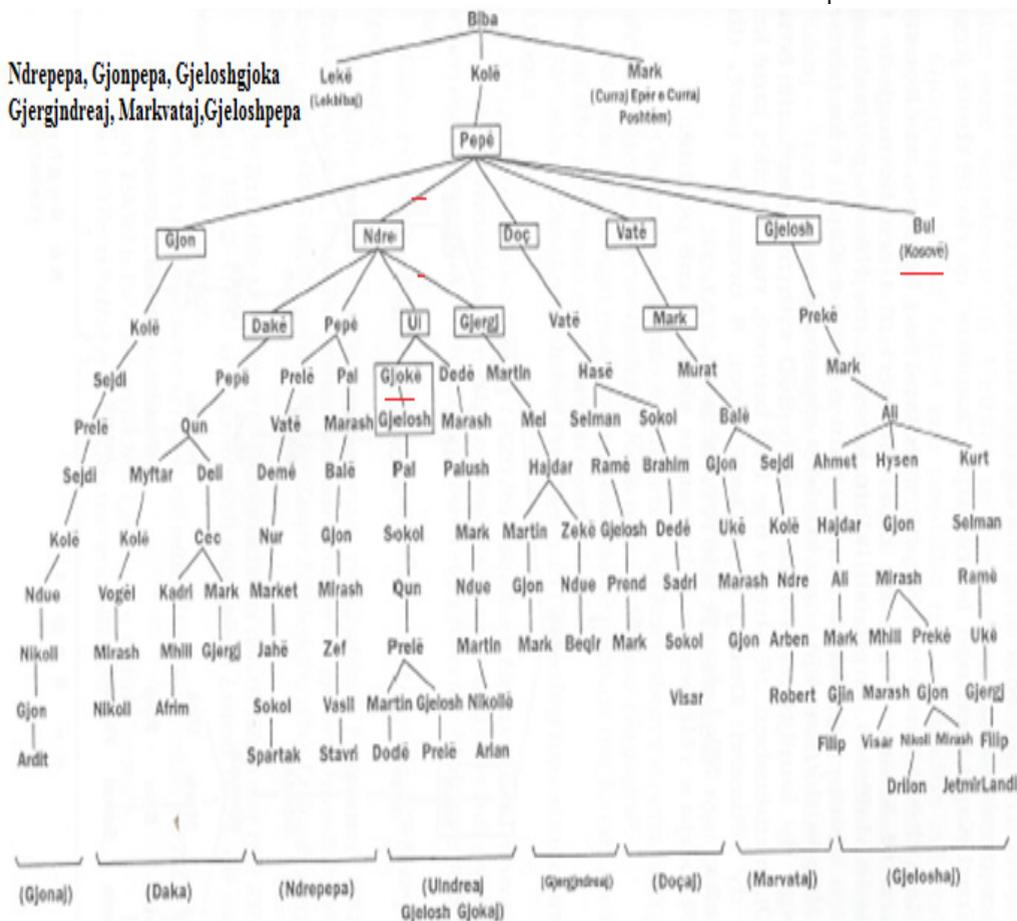


Figure 6. Gjon+Pepa= Gjonpepa, Ndre+Pepa=Ndrepepa, Ul+Ndre= Uindrea, Gjergj+Ndre= Gjergjndrea, Kol+Biba= Kolbiba, Gjesh+Biba= Gjeshbiba Mark+Vatë= Markvata

In figure 6 we also have numerous adjectives consisting of two different nouns which are listed above such as Mark + Vatë = Marvataj. Mark has a son Murat and a grandson Bala. Here we have the case even though we have an Islamic name but the descendants have Catholic names John, Kole, Robert which is a normal occurrence even though they are of the Islamic faith.



Figure 7. Pal+Nikë= Palnika, Prekë+Per= Prekperaj, Nikë+Kolë=Nikola  
 In figure 7 we have at the top of the family tree Nika who has a son Biba, grandson Kola and great-grandson Nika. Nika and Kola form the surname Nikola and after 11 generations the names with Islamic faith appear in this Albanian family of Nika. Therefore the name Nikola is a name of Albanian origin where this name in many nationalities is present as the word Nikola Tesla contains the Albanian name from his ancestors. Then we have the Serbian name Nikol+iq = Nikolic who modify them to lose traces but the roots are not easily lost. This phenomenon indicates an ancient antiquity of the Albanian people who had a passion and still have to know about the origin of the family in the form of trees that we have presented.

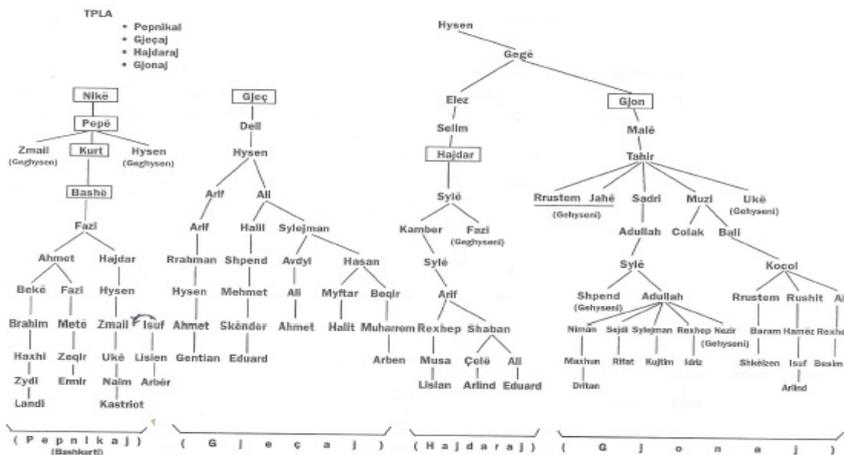


Figure 8. Bashë+Kurt=Bashkurti, Pepë+Nikë=Pepnikaj, Gegë+Hysen=Geghysa, Gjonegaj, Elez+Gegë= Elezgega

In figure 8 we have these adjectives with two names but we have the Hajdaraj family according to Gega's great-grandson who has a son Elez and Gjoni. So the names with Catholic and Islamic ethnicity.

We also have Bashkurit, Pepnikaj etc.

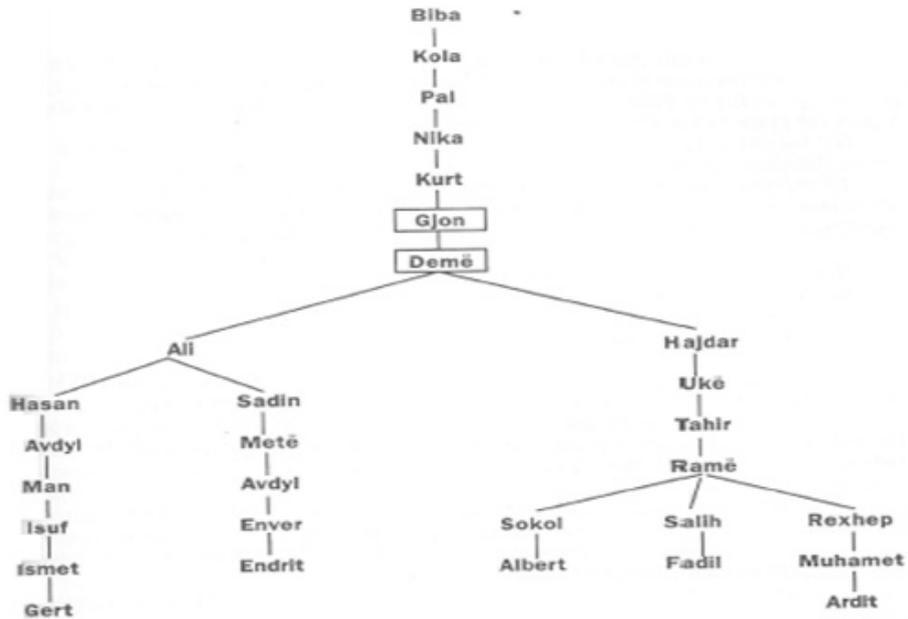


Figure 9. Demë+Gjon=Demgjonaj- so here the line between father John (Catholic) and son Deme (Islam) is clear.



Figure 10. Gjon+Pal=Gjonpalaj, Per+Palaj=Perpalaj, Martin+Camë=Martincamaj,

Per+Vatë=Pervataj

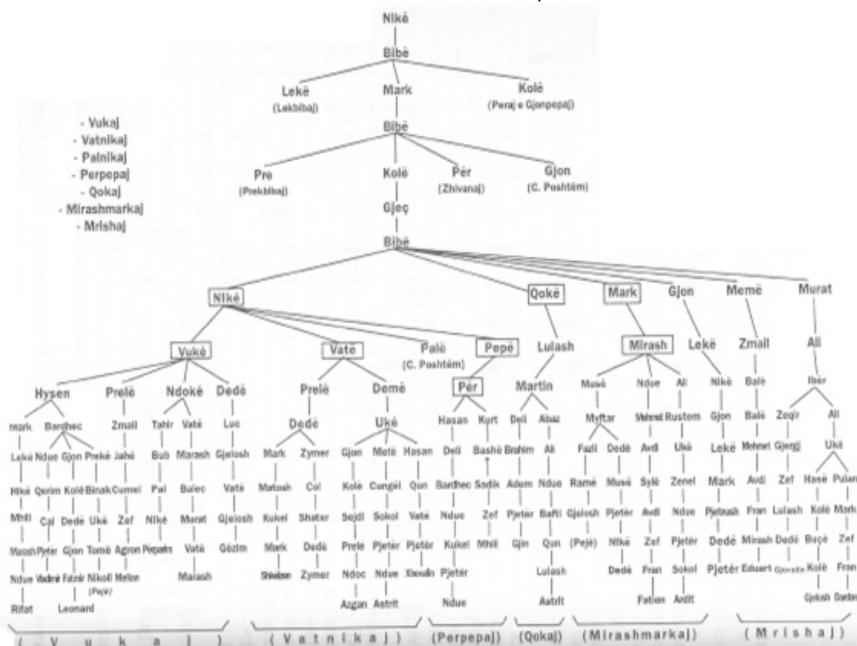
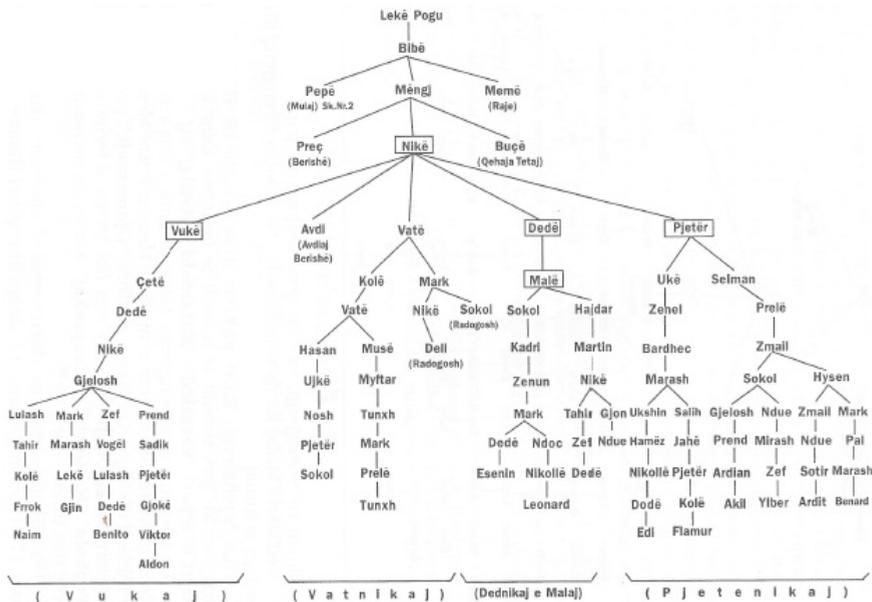
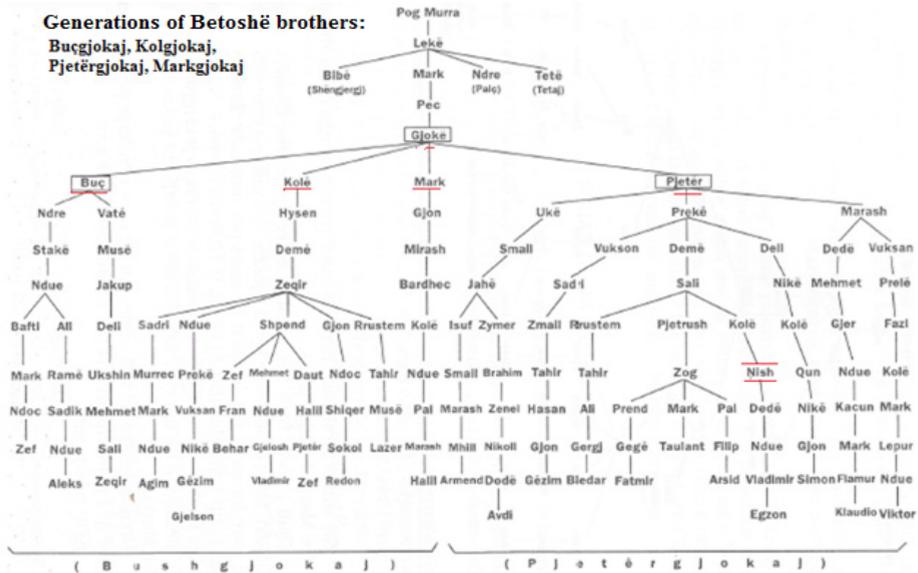


Figure 11.

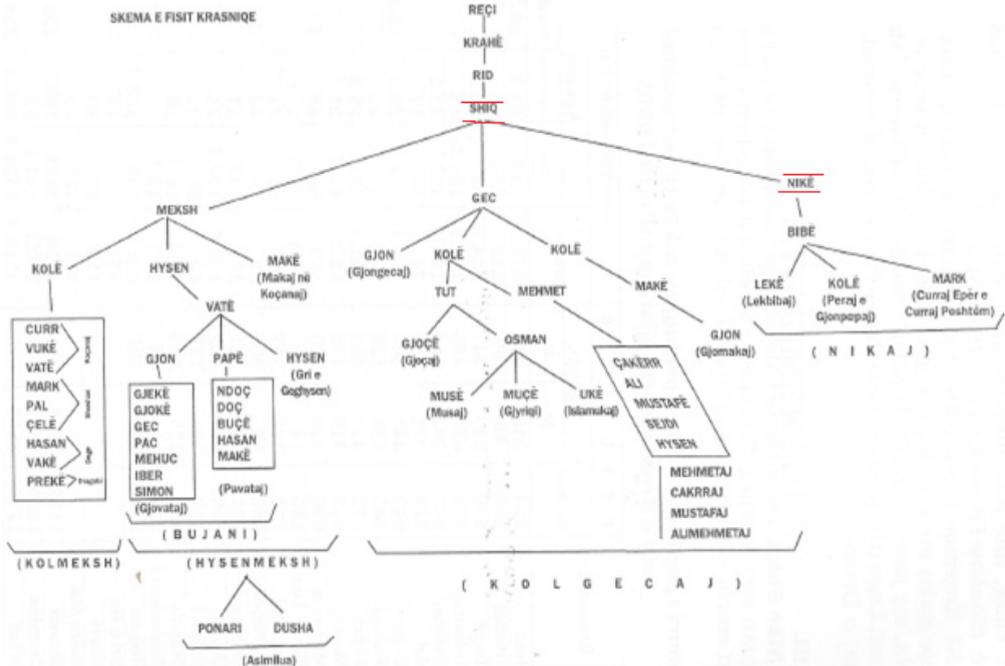
In figure 11 we have these adjectives: Vatë+Nikë=Vatnikaj, Vukë+Nikë=Vuknikaj, Për+Pepë= Përpepaj, Mirash+Mark=Mirashmarkaj, Bashë+Kurt=Bashkurti, Prekë+Per= Prekperaj, Pal+Nikë= Palnikaj



**Figure 12.** Vukë+Nikë=Vuknikaj, Vatë+Nikë=Vatnikaj, Malë+Dedë= Maldedaj, Dedë+Nikë=Dednikaj, Pjetër+Nikë=Pjetërnika



**Figure 13.** Nish, Gjokë (Gjokoviq)- in this figure we have the son of Kola named Nish which is the Albanian name of number 1 which is related to the first Capital of the Illyrian Empire Nish (Nais).



**Figure 14.** Nikë+ Shiq= Nikshiq(Niksic), Kolë+Geci= Kolgeci, Kolë+Meksh=

## Kolmekshi Hysen+Meksh= Hysenmekshi, Gjon+Vata= Gjonvataj

In figure 14 we have Nika son of Shiq and they form the surname (family) Niksic with which the town in Montenegro Niksic is named. And Nika's brother, Meksh who form the surname (family) Mekshi. We also encountered this phenomenon in Figure 5.

Acknowledgments: Thank you to all the families who gave me the right to do this research.

### Conclusions

Analyzing family trees in different regions of Albania, Kosovo and the Valley, we have adjectives but also toponyms with two names. Usually these adjectives are first named after the boy's name, for example: Nikë is the son while Kole's parent and these names are merged into a common adjective Nikola which represents a family. In this case, with the change of religion, the younger generations have Islamic names Hysen but also Albanian names such as Gëzim, Iulzim, Alban.

1. Therefore, based on many family trees, we conclude that: The names Nikola, Niksic, Mekshiqi, Kolgeci have the genesis of Albanian families based on the family tree in figure 7 (Nikola) and figures 5 and 14 (Niksic).

2. We have the name Nikola (Nikola Tesla), and the town in Montenegro Niksic has Albanian genesis belonging to the Krasniqi tribe.

3. In figure 4 we have the parent Gjoka who forms four adjectives with two names Buçgjokaj, Kolgjokaj, Pjetërgjokaj and Markgjokaj. This name is also found among the Slavs with modified Gjokovi për to lose the national source and ethnicity which is a form of assimilation of Albanians with Catholic and Orthodox faith. Also in figure 13 Peter son of Gjoka after 5 generations has a descendant named Nish (Fig.13) which belongs to the Albanian word which we call number 1. With this word is named the first Dardanian empire (Naisus-Nish) with the number 1i which number has these synonyms such as: nji, një, nish.

4. The most repeated name among the trees presented is Nikë of the Krasniq tribe.

5. Names with two names were intended to preserve the family tree in the family because we have ancient generations with the Catholic faith, and then with the Islamic faith.

6. We have many cases where the surname is formed from a Catholic name and from an Islam (Fig. 14. Hysenmekshi; Fig.9. Demë + Gjon = Demgjonaj only to preserve the brotherhood).

7. Albanians of Catholic faith who were torn apart and lived in other countries around those where Albanian education was banned, and making marital ties because they were of the same faith were assimilated over 90%, while those of the Islamic faith preserved the national ethnicity.

8. With this paper we presented the genesis of many Albanian names but they were used by other nations such as: Macedonian, Serbian, Montenegrin, Bulgarian, as the

name Nikola (Nikë + Kolë = Nikola) is an Albanian name and thus removes dilemmas and conflicts between Croats and Serbs that Nikola Tesla by name is of Albanian origin as the name of the town Niksic (Nika + Shiq = Niksic), (Meksh + Shiq = Mekshiq).

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