

Gjurmime Albanologjike. Seria e Shkencave Filologjike. 22 - 1992 (Prishtina 1993). Instituti Albanologjik i Prishtinës. 176 pp.

Gjurmime Albanologjike (Albanological Research) is celebrating its thirtieth anniversary under extraordinarily difficult circumstances. It was originally published by the Faculty of Philosophy and, since 1971, has been issued in three series (1. Philology, 2. History, and 3. Folklore and Ethnography) by the Albanological Institute of Prishtina, providing scholars from Kosovo and abroad with a platform for their research. It goes without saying that publishing a scholarly periodical in Kosovo in the present atmosphere of anguish and insecurity created by an unwanted and ruthless Serbian military occupation is nothing less than a heroic achievement. Radio and television and the Albanian daily newspaper *Rilindja* have of course been suspended since the military coup, and the University of Prishtina has been forced into the underground. All other Albanian education facilities are gradually being 'cleansed'. The task of keeping the tiny flame of Albanian culture in Kosovo alive in the face of such deliberate and wanton destruction has been left, in good part, to the penniless scholars and staff of the Albanological Institute in Prishtina, once the centre of Albanian studies in Yugoslavia.

It is our good fortune that this edition of *Gjurmime Albanologjike* saw the light of day before a Serbian paramilitary unit broke into the Albanological Institute in March 1994, abused and beat up the scholars and staff (including some of the authors of the present issue) and forced this unique institution to close down. Subscribers and readers will find no hint of such dramatic events in volume 22, but such circumstances must be referred to.

As in years past, *Gjurmime Albanologjike* offers a mixture of scholarly articles on Albanian language and onomastics, and literature - thirteen studies this time, all with short English-language summaries. The venerable Idriz Ajeti (Prishtina) introduces the volume with a review of the last *Tridhjetë vjet "Gjurmime Albanologjike" (1962-1992)* [Thirty years of "*Gjurmime Albanologjike*" (1962-1992)] (p. 7-16).

Articles on the Albanian language begin with linguist Bahri Beci (Tirana), now head of the Tirana Institute of Linguistics and Literature, on *Dialektologjia historike shqiptare për kohën dhe vendin e formimit të gjuhës shqipe e të popullit shqiptar* [Albanian historical dialectology concerning the time and place of formation of the Albanian language and the Albanian people] (p. 17-24). Scholar and political figure of note Engjëll Sedaj (Prishtina) reviews the contribution of Scutarine linguist *Kolë Ashta. Studiuues i leksikut historik të shqipes* [Kole Ashta. Scholar of the historical lexicon of Albanian] (p. 25-34). Zihni Osmani (Skopje) offers a study on *E folmja shqipe e Prespës* [The Albanian dialect of Prespa] (p. 73-88), concentrating on the consonant system of this most southern of Albanian dialects in former Yugoslavia. Dialectologist Mehmet Halimi (Prishtina) presents a study on the *Ndikimi i orientalizmave në fushën e fjalëformimit ndër të folme shqipe* [The influence of orientalisms on word formation in Albanian dialects] (p. 115-126). Haxhi Shabani (Ulcinj) treats the *Varianti gjuhësor i shqipërimet të mevludit nga Ali Riza Ulqinaku* [Linguistic pronunciation variant in the Mevlud of Ali Riza Ulqinaku] (p. 135-144), based on an Albanian translation of Çelebi's Mevlud made by the late Moslem poet Ali Riza Ulqinaku (1855-1913) and published in Istanbul in 1878.

Also included are two onomastic studies. Historical linguist Idriz Ajeti presents *Dëshmi onomastike për autoktoninë e shqiptarëve në trojet etnike e tyre* [Onomastic evidence of Albanian autochthony on their ethnic territory] (p. 57-62), a popular topic among Albanian scholars at the moment. The reader will understand the current obsession of Albanians for proving their autochthony in Kosovo and elsewhere as a response to untiring Serbian endeavours to portray them to the outside world as "third-world immigrants who should go back to Albania

where they belong". Linguist Rexhep Doçi (Prishtina) devotes a compelling article on Onomastika si dëshmi e paganizmit ilir dhe e tri feve të shqiptarëve në Kosovë [Onomastics as evidence of Illyrian paganism and of the three religions of the Albanians in Kosovo] (p. 63-71).

As for literary studies, Klara Kodra (Tirana) offers *Tipologjia e poemës arbëreshe në kuadrin e romantizmit evropian* [Typology of the Arbëresh poem in the context of European romanticism] (p. 35-48), a subject she has been working relentlessly on for decades now. Writer and poet Sabri Hamiti (Prishtina) contributes a study entitled *Milosao: Ëndrra e dashurisë* [Milosao: The dream of love] (p. 49-55), on the mid-nineteenth-century Arbëresh ballad *Milosao* by Girolamo De Rada (1814-1903). Veli Veliu (Prishtina) writes on *Ndre Mjedja si fabulist* [Ndre Mjedja as a writer of fables] (p. 89-100), and Emin Kabashi (Prishtina) illuminates the *Poetika e harmonisë të Lasgush Poradeci* [Poetics of harmony of Lasgush Poradeci] (p. 101-113), a study of the pantheistic verse of Lasgush Poradeci (1899-1987), the sublime bard of Lake Ohrid. Sefedin Fetiu (Prishtina) studies *Mërgimi i paraqitur në dy lloj strukturash të rrëfimeve* [Emigration treated in two types of story structures] (p. 127-133), based on the prose of writer and human rights activist Adem Demaçi (b. 1936).

Independent of any critical evaluation of the contributions in the present volume, things look sombre indeed for the future of scholarship on the Plain of the Blackbirds. We are confident, however, that *Gjurmime Albanologjike* will be able to resume publication once the nightmare is over and freedom and democracy have been restored to Kosovo.

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