

BERZH PIRANJANI

# INDO-EUROPE

## ALBANIANS AND ARMENIANS ALBANIAN AND ARMENIAN LANGUAGE

Anthology

,with extracted quotations from the writings of Albanian  
Armenian and Foreign Scholars

**BOTIMET M&B**



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TIRANA, 2024

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“After darkness comes light,  
and after mythology the truth”

Joseph Ritter von Xylander



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## CHAPTER 1

# **INDO-EUROPE AND ALBANIANS**

(Extracted from the writings of Albanian and Foreign scholars)



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## PREFACE

This compilation of excerpts from various authors does not in any way claim the merit of an original writing or the compilation of information that readers can't find in separate publications, from which these informational fragments have been extracted. My task in this case has been the compilation or grouping of those materials into one work that I thought could present interest to anyone inquiring on the origin and ancestry of the Albanians and their language, their position within the group of nations populating the European continent today, and within the Indo-European group of nations.

The authors who have addressed these themes are numerous, just as their perspectives on this matter are diverse. Here, we present some of them, believing that they have attempted to elucidate essentially diverse ideas. They are the ones who focused particularly in bringing the truth before the eyes of the enlightened European public and the broader issue of the existence of a nation and a language that emerged from the depths of time, without noise and tumult, but with the dignity that history had bestowed upon it. A crown, the stones of which, covered in the dust of time and the fumes of blind nationalisms, had lost the brilliance that was rightfully theirs.

The merit of those who understood the value of this crown, seemingly an old and discarded thing of no apparent worth, lies precisely here. They took it upon themselves to embark on the task

of cleaning, one by one, the stones with which it had been adorned, in order to reveal their true brilliance, thus endowing human history with the missing piece it lacked, and, particularly, the Albanian nation with the portion of merit and glory that rightfully belongs alongside other illustrious peoples who have left indelible traces and invaluable contributions in the European and global history.

The foremost position and the utmost respect among foreign scholars undoubtedly belongs to Johan Georg von Hahn, to whom, rightfully and deservedly, Albanian studies have attributed the highest rank, referring to him as the “Founder of Albanian Studies.”

Equally important is the contribution of those who follow in his footsteps, individuals who, through their diligent efforts, have made an outstanding and highly commendable contribution to shedding light on the existence of a vibrant nation worthy of admiration and a language left in the obscurity of oblivion for centuries.

This is how Professor Eqrem Çabej articulates this idea in his book *“Introduction to Indo-European Studies”* (Prishtina Lectures), published by “Çabej” Press in 2008.

“Among those who studied the particular Indo-European languages in the post-Bopp era, concurrently with the New Grammarians, it is worth mentioning some distinguished scholars who laid the foundations of the grammatical system of certain specific languages. In this context, Gustav Meyer can be regarded as the founding figure of Albanian studies. Gustav Meyer also held a prominent position as a Hellenist, being the author of a Greek grammar considered the best of its time. With his works, including the etymological dictionary, the Grammar of Albanian, and Albanian Studies spanning six volumes, this scholar is indeed the pioneer of Albanian studies. Meanwhile, H. Hübschmann is recognized as the founder of Armenian linguistics. The eminent Danish linguist Holger Pedersen opened new avenues in the study of Albanian, Armenian, Celtic, Hittite, Tocharian, and other Indo-European languages.

The work of Gustav Meyer and Pedersen in the field of Albanian linguistics was further expanded and surpassed by the well-known and widely acknowledged Albanologist Norbert Jokl (p. 50).”

Albanian scholars? Undoubtedly, there are many, and they are highly talented, spanning from early eras to the present day. They fulfill their duty, the historical mission of enlightening themselves and their nation.

Many nations, many peoples, whether great or small, have traversed the path of history; many of them have left traces and later faded into the obscurity of time. Many have passed unnoticed, leaving no discernible marks, but there are few who have left an enduring legacy by walking on the paths laid out by others or their predecessors, and have reached the present day, progressing along the extension of these ancient paths, now paved by themselves, or through challenging trails to evade the encroachment and pressure of the numerous hordes they had to confront.

The case of the Albanian nation resilience is undoubtedly the case of one who, at times through known circumstances and at times through previously uncharted paths opened by themselves, has not only managed to survive but also to present themselves prominently before the contemporary society for what he represents: a ray of light that has now reappeared to illuminate the path of human history.

In this regard, it deserves to be said:

*“The highly delayed development of written Albanian represents both a tragedy and a marvel, not only for the Albanian people but for civilization as a whole, at least, that of Europe.*

*It constitutes a tragedy as it consigned a nation and a language to the oblivion of forgetfulness for an extended period, denying civilization an additional opportunity for advancement; and on the other hand it is a marvel because amidst the obscurity of oblivion and beneath the dust of turbulent times, an ancient nation and language were resiliently preserved intact.*

*A diamond, perhaps, that if carefully cleaned, will reflect the light needed to overcome the darkness that surrounds that part of European history connected to the formation of nations and European languages.*

**Berzh Piranjani**

## CLARIFYING NOTES

1. In *Italics* or **Bold** I have placed elements, that I think should be highlighted.

2. Moments are marked with *\*star*, which are accompanied by notes from my side; these notes are placed after the star sign or at the bottom of the corresponding page in the form *\*Note B.P.;* which means *Note: Berzh Piranjani*”

3. Notes belonging to the author of the book are presented in the form: *\*Note X.Y.:* where X and Y will express the first letters of the first and last name of the author of the book.

4. In the same way, the names of Historians are also marked with an asterisk\*, who are often equipped with a short biography.

5. Notes do not maintain an ordinal number from beginning to end; the numbers of the notes to each author's editions have been preserved in their original form, thus preserving the correspondence with the original book, from which the part was taken.

6. (...*Greek* ...) – it is shown that inside the bracket there are writings in the Greek language that the author uses to reinforce what he has expressed in his own language. I did not see fit to reproduce them.

7. With continuous dots in the form... I have tried to show that I have omitted parts of the phrase or phrases that I did not see with interest to present in this material.

**Berzh Piranjani**



BERNARDINO DE BINDONI

# SKANDERBEG THE PRINCE OF EPIRUS

Venezia 1544

Translated from original: Frida Vokopola dhe Albert Gjoka

Publishing House: Turdiu  
Tirana, 2018

*Note B.P.:* Some alluring notions that arise from reading this book.

Some may ask here where Albania originated from: learn, therefore, that Pliny in his book of Notable Men, in the 3rd chapter, writes: “When Tullus Hostilius, the third king of the Romans, destroyed the city of Alba, which was not located far from Rome and had often been its opponent, he ordered the Albanians to go to Rome”; many of them (as is said by many authors) went to Asia, and dwelt among the peoples of the country that lies between the mountains of Hiberia and the Caucasus. Over time they increased in population and their country was called Albania Iberia, which is found described by Pliny in the 6th book of Natural History, in the 3rd chapter. From there, a part of the Albanians left and moved to Europe, and a part of them populated Epirus, a part Macedonia and others a part of Liburnia, which is now called Lower Esemptia, near

Macedonia and Epirus. While others lived in a region of Dalmatia and Illyria called Upper Esemptia, on the border with that region of Liburnia as described above. For a long period of time, in the aforementioned countries, the Albanians, increased in population and with all these provinces a single country was formed, which was called Albania, thus taking its name from its inhabitants, the Albanians. (Pages 27-27)

..., Scanderbeg gathered them together and said:

“... The crusade will be great... Italians, French, Spanish, English, Germans, Hungarians, Poles, Vlachs, Slavs, Greeks and *Albanians*<sup>19</sup> will participate in it, as well as *us and others*, ... (Pages 109-110)

*Note B.P.:* As to why this difference is made between the words “*Albanians*” and “*us and others*”, the translators attempt to explain it with the following:

---

<sup>19</sup> “Albanians were also in those countries owned by Venice”

JOHANN THUNMANN

# “HISTORY AND LANGUAGE OF ALBANIANS AND VLLAHS”

Translated from original: Frida Vokopola dhe Albert Gjoka

(Gent Grafik, Tirana, 2018; first published in Leipzig, 1774)

At the beginning of the book, in the section “Translators’ Note”, in the last paragraph, it’s emphasized: “... *we would like to dedicate this translation to all genuine scholars of all fields, who with their work have contributed or continue to contribute to the spread of light.*”

Now I advance to the real history of the Albanians and the country they live in. They are the descendants of the old Illyrians, just like their neighbors, the Vlachs, whose early history I want to tell next, are the sons of the Thracians. (Page 84)

The Albanian-speaking people who lived in the territory between the Ionian Sea and Macedonia, between Montenegro and Neo-Kastro in Evenus weren’t always known by the name Alban. Initially, that name belonged only to a small population, which had its residence in Macedonian Illyria, between Drin and Siomin (Seman). *Ptolemeus* is the only one among the old authors who mentions them and their capital, *Albanopolis*.\* (Pg. 84)

In 1273, Albania extended to Durrës, .... (Page 85).

Even today, this part of the country, which lies north of this city, is called the real Albania. (Page 86)

The Greeks called them Alvanoi and Arvanoï, Alvanita and Arvanita, since they often interchange the “l” and “r”. (Page 86: Footnote<sup>23</sup>)

Who are Albanians or Skipatars? How were they like? What was their language like?

The first population that history knows in these countries is that of Illyria: a large, numerous and powerful nation who lived near the Adriatic Sea, from the Po River to the Gulf of Ambrakia (Arta) and in the north to Danube. (Pages 90-91)

According to different legends, Panonius was the son of Autariëus. The Autariats were for a long period of time the strongest tribe among all the Illyrian tribes. The princes of Pannon and Illyrian often had the same names, such as Pinnes, Bato; the nations, whom Strabo (book VII, Page 483) considered as Pannons, Pyrus, Mazae and Dasians, are Illyrians in the works of Caesar, Ptolemy, Pliny, etc. (Page 91: Footnote<sup>38</sup>)

The smallest part of Macedonia was inhabited by Greeks. The tribe of the inhabitants was Illyrian and Thracian. (Page 92)

The Illyrians and Thracians were the main nations in Europe for a long time. Did they come from the same tribe or from different tribes? None of the old scholars ever explicitly said that the two nations were a single nation of common origin or that the Illyrians and Thracians were as closely related to each other as the Illyrians were to the Dalmatians and the Thracians to the Getae.

The small populations however are considered as Thracian tribes from some researchers and as Illyrian tribes by other historians. (Page 96)

The Thracians and the Illyrians are treated as people with the same traditions, but still, I cannot yet draw any conclusions about the

common origin of these two nations. Whereas it is probable that the two nations were related to each other, that they were very mixed with each other, and that, when the Greek historians separate them from each other, regarding them as different tribes, a difference such has happened because of a fundamental and genealogical change rather than because of tradition. (Page 98)

*Cadmus* must have reigned the Enkeleides. (p. 99)

Ptolemy also mentions the Taulants, the Elimiot, the Eords, the Orestes, the Dasarets, the Linkests, as well as the Albanians, who are brought up for the first time. Their name is undoubtedly derived from the city Albanopolis, which in later times was called Albanon and Arbanon. They lived in the mountainous areas, which lay near the border with Macedonia, and, fortunately for them, they continued to live in the mountains. (Page 111)

The Macedonians and Epirotes, who at times extended their rule far inland, most likely spoke the same language as the Illyrians. (Page 112)

I would like to emphasize here that at that time (the time period being around 1100 years of our era) today's real Albania was defined especially through the western name or the countries of the west, but that country has also been called Illyricum. Now, the descendants of the ancient inhabitants of this part of Illyria will be known as Alba or Arban. (Page 125)

At that time, in 1250, the Bishop of Albania separated not only this province, but also the lands of Pulat (Philot/Filat) and Chunavi (Unania) from the Greek Church and recognized the Pope as the Spiritual Father. (Page 135: Footnote<sup>169</sup>)

For a long time, Albanians have continuously lived on this peninsula. They have their residences there even to this day. (Page 165)

I wished to bring to the present day only the origin of the Albanians by means of a number of facts arranged chronologically,

in order to dispel obscurity, confusion and bold assumptions, as well as to make known throughout the course of time a nation, which belongs to the oldest inhabitants of Europe, and which has resisted the numerous influxes of Greeks, Romans, Goths, Slavs, French, Italians and Turks. (Page 166)

In ancient times the Thracians were one of the most widespread nations of the world. They had their settlements scattered both in Asia and in Europe. The inhabiting Thracian tribes<sup>242</sup> were the Teucrites, the Phrygians, the Mysen, the Bithynians.

On page 211 of this book and following, we have a chapter titled “Translators’ notes”, in which the translators Frida Vokopola and Albert Gjoka have tried to break down and clarify specific moments of special interest. Below we are extracting some fragments from these comments and analysis:

According to some authors, the Latins moved to Italy in the second millennium BC, from Danubian Europe or Asia Minor. According to the historian Momsen, the emigration of the Latin people extended from Lazio to Calabria. Other Italic populations such as the Umbrians, the Volsh, the Sannites and the Sabines moved to Italy first from the land, from the North and then from the South.

In the third book Pliny the Elder writes: “In ancient times, the Pelasgians further pushed the Umbrians (Umbri), while the latter, the Lydians (Lidy), from whose king they were called “Tyrreni”, later on according to the tradition of sacrifice, they were called Tusci/Tuski. In the German Encyclopedia of the period 1880-1890 the further notion is written: “Albanians are one of the oldest nation, where it is already certain, without any doubt, that they are the direct descendants of the old Pelasgians”. (Pages 219-220)

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Note<sup>242</sup>: Herodotus believes that the Armenians were also as such, book VII, page 259. Or perhaps they were only partially similar, since the Armenians are a mixture of different peoples. Strabo also goes on about the Sarapars, part of the Thracian nation, who were betwixt the Armenians and the Medes, book XI, page 803. (Page 168)

But as stated above by Pliny, it was Aeneas, the Trojan Dardanus, who gave an origin to these nations in the old Latium. But among the Albanians, this name will be known as Albanopolis, as is also given below. Albanopolis was located inland, between Durrahium and Lissus. But none of the other writers (except Ptolemy) knew this nation, nor their city.... (Pages 223-224)

But the question arises whereas it was this territory that got its name from Alba in Italy, or maybe these Albanian nations or tribes had brought this toponym to Italy, just as they then conveyed that name to Asia, to Asian Albania and then to many other European countries? (Page 224)

- Adelung, in his work "Mithridates" (1806-1817) on page 360 when dealing with the subject of Macedonia, writes: "Others consider the Macedonians as Illyrians, while Justin (in Book VII, 1) considers them as Pelasgians. And all those nations (which according to Plinio reaches up to 150) were branches of the same trunk, as according to Strabo, "the inhabitants of those parts, at that time, spoke the very same language".

Then, Adelung writes that according to Curtius (book VI, page 9): "It was no wonder that the Greeks in Alexander's army did not understand the speeches he held before the army" and Adelung continues: "Still today generally the Macedonians are not Greek and their language is not Greek, but Albanian". (Page 226)



JOSEPH RITTER VON XYLANDER

**“THE LANGUAGE  
OF THE ALBANIANS  
OR THE SCHKIPETARS”**

Frankfurt am Main, 1835

Translated from original: Frida Vokopola dhe Albert Gjoka

Publishing House: Turdiu  
Tirana, 2018

During this writing, as well as at its end, it is proven that the descendants of the Illyrians, who have the same origin as the Thracians, are found among the Albanians, where in those countries they appear as the first rays of the morning sun of our history. ... (Page III)

*Note B.P.:* On page 152 of this book there are a set of notes entitled “Translators’ note”, in which the translators Frida Vokopola and Albert Gjoka have tried to break down and clarify particular moments of interest to simplify what follows; below we are extracting some fragments from these comments and analysis:

We remind the readers that the Author (Xylander - *Note B.P.:*) has studied the Albanian language among the Albanians who lived in Greece and the extracted words may have some difference in pronunciation. ...

Due to the letters “p” and “b”, “s” and “sh” being almost identical ..., some words are written with the wrong letter, such as: the word “Pashka” is found written as “Bashka”; “Puze” is found written as “Buze”; we will also recall the pronunciation of some letters: ou = u, ou = y, mp = mb, b ose p; nt = nd, d or t; tz = c, ç or z; tzd = x, xh

...In some cases some letters are used instead of other letters, such as: ..., p-b; b-v; g-k.

Where it was possible, we have inserted in brackets the correct meaning of some words. An example of this is the word “puzë” being corrected with the word “buzë” in brackets. (Page 152)

Leake writes that “According to Strabo, the Epirote tribes were mixed with the Illyrians and spoke two languages<sup>xviii</sup>, and accordingly he either thought that they, like most of the present-day Albanians of Greece, spoke the same mother tongue, or that the Epirote language was different from Illyrian and was even a dialect of the Macedonian language. (Page 281)

<sup>xviii</sup> (Translator’s note): *That the Epirotes spoke two languages, this clearly shows that the Epirotes were not Greeks, who only spoke their own language. (Page 321)*

In his early study in connection with the elaboration of the comparative dictionary drawn up under the direction of Pallas for the Empress Katharina, from which he had taken the most important part of the study, Hofrath v. Arndt added some interesting thoughts from the writing published by the adviser of State Kluber: “On the origin and various affinities of European languages”, where essentially for the Albanian language he writes:

“The Albanian language is considered the oldest of that area, since no earlier language has been able to prove that it was spoken in those places before it. This does not deny that it should only have been the language of Iberians, who must have been in Albania throughout their most ancient history, which made it possible to explain the similarity of so many words of the Albanian language

with the Basque ones. Another explanation is that perhaps the ancient inhabitants of the mountains of Epirus and the Pyrenees were one and the same ancient nation”. (Page 284)

*Note B.P.:* On page 285 Xylander presents the conclusions drawn by Arndt during the study of the words of the aforementioned dictionary, which can be briefly summarized: “the Albanian language shows more similarities with the Celtic languages of Western Europe, since the oldest words, better said, the most ancient words of the Albanian language have obvious similarities with those languages derived from the Celtic language, which are considered as the Nordic languages of our continent, ...” (Page 285).

Below Xylander continues:

In order to better understand these notes, it is worth mentioning the following and the main conclusion that Arndt drew from the elaboration of his dictionary regarding the history of the oldest languages and nations:

“The most important people among the most ancient inhabitants of Europe, whose names have been passed down to their great-grandchildren, were the Celts and the Scythians (Scythians). The latter, whose descendants are found among the Tschuden, forced the former to move westward; later, colonies of tribes with various names whose homeland is to be sought in the heights of South-Eastern Asia, penetrated deeper and deeper towards the west; they gradually established their rule over the old inhabitants and formed in the east and in the center of Europe tribes which, in the time of Herodotus, were known by the names of Thracians and Bennets and were considered as one of the three main nations (Celts, Scythians and Thracians)”.

“From the last tribes preceded the Germans and the Slavs; the former spread further to the west and the latter to the east, but in general, over time various admixtures of different languages and idioms took place...”. (Pages 285 - 286)

Of the 56 words given and compared by von Arndt, indisputably some of them have been written wrong or are “bold” comparisons, while we were able to compare other words with each other, only based on an analysis made by Mr. Dr. von Humboldt, who has placed in his comparative table of words in the book “Mithridates”. (Page 287)

<i>Germanian</i>	<i>Basque</i>	<i>Albanian</i>
Ast, zweig	a-daquia	dega
Auf	ea	jà
Axt	puda	so-pata
Bàr	arzta	arì
Binden	lotu	lidh, lidhi
Essen	jan	ha, han
Gold	urea	arr/ar
Land, acker	erria	arra/fushë
Lunge	birria	sh-pira
Mutter	ama	èma
Nase, gesicht	surra	surá
Neu	berria	erà, èrè, e re
Nàrrisch	narra	(i) marrë
Nagel	i-thea	thua
Schweif	bustana	bisht
Plötzlich, heute	sost	sot
Sagen, sprechen	esan	e thàne
Stein	aria	gurrë
Und	eta	e dhe

Wachtel	pospolina	potpoloshka
Wort	hitza	itha/i tha
Luft	airea	erra (ajri)
Alles	gucia	githe/gjithë
Dieser	au	ai
Nein, nicht	ez	s (në fillim të fjalës)
Sein	izan*	ish, ishnà (me qenë)
Weinberg	mastia	veshtia/vreshtë (Fq. 287)

Now we can add those Celtic words, which would be given by Adelung to “Mithridates” (vol. 2, page 40), extracted by Arndt and further compared with the Albanian words: (Page 288)

<i>Celtic language</i>	<i>Basque</i>	<i>Albanian</i>
wasser	ac	uj
ehmann	baro, varo	burrë
unehliches Kind	bastard	bastard
beinkleider	braccae	brekë
richter	bret	mbret
hugel	briga	breg/brig
zerbrechen	brisa	prish/brish
steinhausen	carn	gure
wagen	carra, carruca	karra, karoca
morast	lait	lluce
weib (witwe)	bean	vè, và, veia
weiber	gruages	grùa
bier	bir, bier	birrë (pije) (Fq. 288)

Regardless of different conclusions varying from one another, in separate arguments, the majority of researchers share the same opinion: they consider the Albanians as descendants of the old Illyrians or, in general, even mixed ones, they consider them as the close descendants to one of the many tribes of the ancient Thracian family. (Page 288)

Note<sup>12</sup>: Among the various Albanian tribes, there will be some tribes that are distinguished from others by blond hair and blue eyes, whose dialects deserve special attention. (Page 291)

... word formation and grammar as a whole show an early physiognomy with special features, which is also found in the Basque language, this language belonging to a nation, which is considered to be the descendant of the Iberians, who only in the older times were called inhabitants of today's Albania areas. (Page 313)

Lastly, the question arises whether today's Albanians should be considered the descendants of the old Illyrians or as one of the ancient tribes of the Thracians - ... (Page 318)

Adelung, who calls the Greeks the great-grandsons of the Thracians, which he embodies among other ideas in the book "Mithridates", (Part II, page 343): "There, Thracian is the oldest of the known languages, and without a doubt it must also have preserved many traces of an older mother tongue, such as the languages of its near and distant neighbors. In the late Greek language there are undeniably many roots of words from Celtic, Germanic, Finnish and Slavic languages, but after the formation of their nation and language, the Greeks were not in direct contact with any of these countries, therefore we must consider their language as a remnant of Thracian, as the Thracians in Europe were not only the closest neighbors of these people, but their countries of origin in Asia must have flowed from the same common source as them". (Page 318)

DR. JUR. JOHAN GEORG VON HAHN

## “ALBANIAN STUDIES”

Translated from German: Veniamin Dashi and Afrim Koçi,  
Institute of Dialogue & Communication.

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*Note B.P.:* In the preface to this work, referring to oneself, Hahn says:

“... For him, in general, Pelasgian and Hellenic are so closely fused that one can be divided only at the expense of the other, and he claims to be in the position of those for whom the Pelasgians are elusive, because as much as possible evidence is found for them, the more the Hellenes fall, and the darker the question becomes: *Who were they? And where did they come from?* It almost seems as if Herodotus himself asked these questions, when he says: “separate from the Pelasgian and weak in itself is the branch of Helens; from minor origins, thanks to the floods of numerous barbarian tribes, it later became a large mass of people. On the contrary, in my opinion, Pelasgian people, as a barbaric people, have never experienced any significant increase.” (p. 8)

The Albanian people became powerful so quickly that they constantly moved outside their borders and throughout many centuries emigrated in large numbers. It is not surprising that these

emigrations would have continued for a long time, had they not been forcibly interrupted by the Turkish invasion. (Page 287)

... A second trail can be found in the legend of the mayor of Mirdita, according to which, the great-grandfather of the family was an Orthodox Bulgarian, who came to Mirdita with his cattle, where he converted to the Catholic faith. But the legend does not show that he learned Albanian, because this detail seems unimportant to him, or it is assumed. (Page 288)

... Who are the Albanians? Do they come from the ancient inhabitants of the country, the time period of the Slavs being only an episode in the history of Albania, or did they come here in the Historical Time, like the Slavs, who form the third layer of nations, who settled in the Albanian land, but who are they not related to them at all?

If we leave this question to history, we will only get an answer with conjecture, which is based on a negative conclusion as follows: since the Albanians are not Slavs and have no kinship with any known nation/race, considering also the few sources that do not announce any other immigration, except that of the Slavs, *then we must accept that today's Albanians are the descendants of the ancient inhabitants of the country, who were here before the Slavs came.*

If we are not mistaken, none of our readers can say that this similarity (*Note B.P.:* we are talking about the similarities in tradition), is completely accidental; because there are many details to be considered; but everyone will be of the same opinion that what Albanians, Romans and Greeks have in common comes from a single source.

This similarity is so great and shows so much detail that we cannot but accept that its source is from an ancient time and from a place where these nations lived together, before they moved from there and went to Europe. (Page 289)

Therefore, it seems much more reasonable to suggest that the ancestors of today's Albanians lived in those places that Albanians own today, since the time of the Romans and Greeks, and that the customs shared with the neighbouring nations have been preserved until today's descendants in a purer and more faithful manner than the neighbouring nations. (Page 290)

At that time, therefore, the old Albanian was not only the same age and neighbour of the old Romans and Hellenes, but also related to them. In other words, those components that are the same among the customs of these three nations, have been brought there by the same element.

From what we have said above, we derive that these characteristics the customs of the Albanians have in common with those of the Romans and the Hellenes form the first factor of our proof.

We will derive the second factor from linguistic science. But, first, we must determine with certainty the nationality and mutual relations of the people, who in the old times have lived in this region, because only through this method can we find the right material with the necessary comparisons.

...

Our theses (in the breakdown of the second factor: *Note B.P.:*) are the following:

1. The Epirotes and Macedonians were non-Greeks, or barbarians, even at the time of Strabo.

2. Epirotes, Macedonians and Illyrians are kinsfolk.

3. We have many indications that the Epirotes and Macedonians comprised the core of the Tyrrhenian-Pelasgian people; the tribes at the edge of this nation have played a role in the history of Italy and Thrace.

4. Illyrians = Pelasgians in the wider sense.

(Page 291)

... the Bylioni, Taulantians, Parthians and *Brygasians* live from Epidamni and Apollon, to the mountains of Kerauni. (Page 293)

... Strabo does not clarify well whether the people, whom he mentions after the Illyrian tribe of *Brygas*, ... (Page 294)

2. **Albania:** There are many who say that it was the foreigners who gave this country the name “*Albania*”, which today’s residents do not know at all. Mannert Geogr. Der Griech.u.R. VII writes that, apart from Ptolemy, no old writer mentions *Albanians* and their city *Albanopolis*. But below we will see that this name is very old and has its origin in this country. “*Arbëri*”, in the strictest sense of the word, is what the Tuscans call the highlands behind Vlora, which, it seems, in ancient times, formed the core of old Kaonia. This highland is Kurveleshi or Labëria. In the broader sense, this name also includes Himara (Akrokerauni) and the province of Delvina, i.e. all of Kaonia.

The Geg form of this name is “*Arbëni*” and is used for the whole of Albania. But the usage of this name is rare, it is often found among the religious books of the Catholic Church, while the name Shqipni is mentioned more frequently. From this form was established the new Greek “*Arvanitis*” and “*Albania*” of the European languages.

That this name in Illyria is old, is proved by the name of the island Arba or Arva, as noted on the Peutinger table, which is still called Arbe today. Even the range of Ali that separates Liburnia from Paonia bears the name Albion (Straboni) or Albanon<sup>92</sup> (Ptolemy). We do not intend to mention here all the names that seem the same, which are scattered from the heart of Asia<sup>93</sup>, to the farthest ends of the West<sup>94</sup>. We are showing that names with the root “*arb*” or “*alb*” are very common, and we are leaving it to those who are

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Note B.P.: Excerpts from the Notes: (Pages 333-335)

Note<sup>92</sup>: ... the replacement of the letter “m” with “p” or “b” is seen often in the Albanian language ...

Note<sup>94</sup>: Albanach in the Highlands of Scotland. Arbasoa “the old man of the mountains”, the mythological ancestor of the Basques.

more competent to investigate whether these words are from the same roots or not. I believe that this work would however reward the effort, because this root is very widespread<sup>95</sup>. On this instance the following remark is made: the names Avernier, Arvernia, Alvernia, Alvernh, names of Auvergne in the Middle Ages<sup>96</sup> may be derivatives of the preposition of the Albanian word “Arbër-në”<sup>97</sup>. But many scholars say that the name Albania comes from the word “Albes”<sup>98</sup>, Alpes = Alps, or rather from the Celtic word “alb”, i.e. high<sup>99</sup>, straight<sup>100</sup>, therefore has the meaning “mountains” and in relation to this the ancient concept *barbarian*<sup>101</sup> should be understood as an *unengraved mountaineer* versus the more elaborate inhabitant of the lowlands or the coast. In this sense, the Albanian citizen uses the word “malësor” (mountaineer) while the Greek uses the word Arvanitis with the meaning “uncarved, rustic”.

Given the point we’re at in this writing, we have to mention another form of this type: the name “Armen”. The Vlachs who live among the mountains of Pindis and especially those who have settled in the well-known pass (of Meçova – translator’s note) go by this name, which connects Epirus with Thessaly. All other Vlachs, as well as their colonies, call themselves “Rum”, i.e. Romans. This name is also used by the young Greeks (...) (as well as the Orthodox Christians of Albania (“urum”) – translator’s note). We cannot derive this name from the Vlach language, but here we pose the question: Maybe the word “Armenia”<sup>102</sup> and Albania of the Caucasus are derived from the same root?

After we counted all the new forms of this name and researched them as much as possible, we believe that we have the right to include the word Almene or Almine<sup>103</sup>, which is used by Ptolemy. According to him, this old province stretches from the mouth of the river Tyamis to the city of Nikopolis, so it is almost identical to

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Note<sup>102</sup>: Regarding the kinship between the Phrygians, Armenians and Illyrians, see chapter VI. (Pages 333-335)

today's Chameria territory, only difference being that it crosses its southern border. (Pages 311-312)

Another proof that the Dardanians and Trojans of Asia Minor are Pelasgians, is found in the common proper nouns, which are found among them and among the Macedonians and Epirotes, such as Alexander, Cassander, Hector, etc. At last, we are also mentioning Strabo's note that the Thracians and Trojans have many names in common<sup>163</sup>.

...

In southern Albania there were two cities called *Ilion*, one city located near present-day Berat, the other one in the Kastrin province of Thesprotia. Leake is of the opinion that city in question is identical with the city of Kestria and Troy, which is mentioned by Stefan Byzantini in the province of Kestria<sup>165</sup>. According to the legend, Kestria was founded by Kestrin, son of Helen of Troy and Andromache, who were brought here by Pyrrho, son of Achilles<sup>166</sup>. Helen inherited half of the state of Pyrrhus laying off the coast<sup>167</sup>. Stefan Byzantini mentions another *Ilion* in Macedonia "..."<sup>169</sup>. According to Elimeia, the name of Macedonian province comes from Helen; It seems that this Trojan has also appeared in the legends of Macedonia.

Legends not only show that Trojans immigrated to Epirus, they also know the return of Pergamum, son of Andromache and Pyrrhus, to Asia Minor<sup>170</sup>. Virgil also took his story, in terms of Aeneas's meeting with Helen and Andromache, from old legends, so we are of the opinion that all these common points that legends of Epirus and Troy have, would have had a historical fact. (p. 321)

There is no need to bring evidence that many names of ancient people are identical with the names of their national Gods. We are of the opinion that Venetians also had a national Goddess, called

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*Note by B.P.:* Fragments of the Notes: (pp. 333-335)

Note<sup>169</sup>: Perhaps this *Ilion* is identical to the *Ilion* mentioned by Livy, because Roman Macedonia sometimes extended to the bay of Vlora. (p. 362)

the Moon, or Han, whose traces we find in Romans, who are their relative tribe. Usually, Ana Perenna<sup>171</sup> is the Goddess of the Roman moon year. An old story says she was *Bel's daughter*, Dido's sister. After her death, when Jarba conquered Carthage, she fled to Malta and from there went to Aeneas, who received her very well. ... *The relation of Anna with Aeneas is very interesting*, who is for us the representative of a Pelasgian-Tyrrhenian immigration in the province of Latium. The founder of *Henate* tribe could not be Aeneas, because he was himself wanted by Rome. So, they took his cousin, Antenor, who was probably the representative of a Tyreno-Pelasgian-Syrien immigration<sup>173</sup>, because Strabo writes: "Some others say that together with Antenor some other *Henates* from Pantagony saved from Trojan war, and this opinion is so prevalent that *Henates* have been the largest tribe of Paflagonas. After the conquest of Troy, they went to Thrace, and finally, after wandering here and there, settled in the present-day Enetics. Some say that Antenor and his son took part in this journey and settled on the edge of Adriatic Sea", so finally "Antenor and his sons, together with the saved *Henates* went to Thrace and from there moved to *Henetics* of Adriatic Sea<sup>174</sup>". But Antenor and Aeneas were Dardanians and the old Dardanians, living in Kosovo plain in the Upper Mezina, whom were unknown to Greeks, could intermediate the relations on the land between the Illyrian Venetians and Dardanians of Asia Minor. If we accept that Dardanians and *Henates* immigrated together and that they were neighbours in Asia Minor, then we can very easily explain the existence of Assyrian customs<sup>175</sup> in the Adriatic *Henates*, without any doubt about the Illyrian origin of the tribe. This is because their cults show they are Pelasgians: ... (p. 322)

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Note<sup>225</sup>: An Albanian song says: *dolla, dolla në ballë të malit; jam në ballë* (I went out, went out at the front of the mountain; I'm in the front). Maybe it has correlation with the old Greek word "*balen*" - king; this word, it seems, is of Phrygian origin. Is this word in the same group as the Semitic word *Baal, Bel - God?* Grimm, *Gesch. Der Deutch. Sprache*, p. 193, mentions the king of the Dakas, Dekebal, and believes that this name is an appellative; subsequently the Albanian word in relation to the Phrygian word would be translated "king of the Dacians, the leader of the Dacians. ....". (Page 368)

53. **Pelasgians.** The word *Pellazgos* is divided into *pel-asgos*, and in the word *pel* we put the Greek word *pelos, pelios, peleios* = black and the Latin *pellos* = black. The sound *s* in the word *asgos* becomes **r** (*pelargos, pelarge*) and the word *argos* for us is the Pelasgian word for “field, agros, ager”, in which the movable letter *r* appears. That is why we translate the word “*pelasgos*” as “*he who belongs to the black earth*”<sup>250</sup>, this is also shown by the verses we find in Pausanias<sup>251</sup>:

(... Note by B.P.: Below there are two of Greek verses ...)

in which we see not merely a legend, but also the word’s etymology.

Black soil is created on the mountain; streams and rivers bring it down and where the soil settles the Pelasgians live, i.e. those who plough the fields with black earth (*μελάγγαίοι*) and (*τό πελάσγικόν*) is the land of black earth, which did not escape the sharp eye of Strabo, ...<sup>252</sup> (pp. 331-332).

Since we support the opinion that the Pelasgians and the Illyrians are from the same tribe, we are advancing further to draw the reader’s attention to the marshy lands of the coast in South Illyria, whose fertility the ancients praised a lot. (Page 332)

We are not interested in investigating whether the Pelasgians came by land or by sea. We know that they lived in Europe, but some signs show that when they settled in Europe they had their particular culture, because they were engaged in agriculture and had a fairly developed religious cult. So, we can say that they were the first bearers of culture in Europe, therefore they deserve to be studied more and we should better separate characteristics of the Pelasgians from those of the Hellenes. (Page 332)

Now we must take a look at legends surrounding Pelasgians.

The Pelasgian of Arcadia is either local (Hesiod and Asios) or, as

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Note<sup>252</sup>: Strabo XIII, p.621, (...Greek writings ...), then follows: Dionysus, I, 20, writes that the aborigines left to the Pelasgians, when they came here, the marshy fields of Velia, after which the city was named. (Page 370)

the brother of Argos and the son of Zeus was to Niobe<sup>254</sup> (daughter of Phoroneus, granddaughter of Inakus), he is related to the Pelasgians of Argos. ... (Page 332)

...

Pelasgus of Argos is the son of Palaechton, in our opinion “the black soil we plow” is the son of the old soil (“dheu i zi i pluguem” asht i biri i tokës së vjetër). Others say that he is the son of Phoroneus, or Triopus, and so they attribute the spread of agriculture and the cult of Demeter to him. (Page 333)

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*Note B.P.:* Below I am listing the words that Hahn analyzes (Pg. 336-343) :

*vranë*, geg.: *vranohet* qielli, *vranohet* njeriu, *vranohem*. (për URANOS) (it gets dark)  
*re-ja*; shumësi – *retë* (për hyjneshën RHEA) (cloud - clouds)  
*krua*, *kroi*, rranjën e plotë e tregon në shumësin *kronjtë* (për KRONOS) (sprinhead, spring)  
*hënë* -a, tosk., *hanë* -a, geg. Femnore (Anna Perenna ose Peranna; këtë emën na e mbajmë identik me emnin e hyjneshës *Anaitis* të perso-fenikasve<sup>294</sup>) (moon)  
*dhe*’ (për DEUS, ZEUS, DEMETRA – e ama e dheut) (soil, earth)  
*det-i* (për THETIS) (sea)  
*ujë-t* (për OGYGIS – përmbytje uji) (water)  
*dif-vi* (dif, divi) (për DIVUS-hyjnor) (divine)  
*diell-i* (sun)  
*qiell-i* (kjiell-i), geg., *qill-i*, *mashk*. (sky)  
*hatëllë-a*, tosk., *hatllë-a* geg. (për ATLAS, mbajtës i kupës qiellore)  
*fuqi-a* (force, strength)  
*tinë-a* (vozë e madhe për venë;) (big vessel for wine)  
*nxjerr*, *pjesore nxjerrë*, *emën nxjerrës* (për CERES) (extract)  
*korrë-a*, *asht pjesorja e kuar*, *korr* (për KORE, bija e Ceresit) (reap)  
*herr* geg., *harr* tosk. (pres barishtet e këqija) (to cut the weeds)  
*them* (per THEMIS) (prej pjesores tosk, thënë – hamendësohet ATHINA ??) (I say)  
*nëm* tosk., geg. *nem*, *mallkoj*, *nëmës-i*, *nëmësi* “*ai që mallkon*” (për NEMESIS) (curse, damn)  
*ruaj* (për RUANA – perëndi romake) (guard, watch)  
*pjell* (për PALES - perëndi romake) (to give birth)

Note<sup>294</sup>: Anath, Antha, Antu is an Egyptian goddess, who according to Roeth, note 226, is identical with Artemis of the Greeks. It appears in hieroglyphic written as Tanath, Tanatha, Tanu; the initial sound T, according to Roeth, is a knot (to be geg. Tanë, a truncate Tanath? With this meaning it would go to the Greek name Artemis.) - The goddess Anath or Anait was also worshiped in all the former Asia among the Persians, the Cappadocians, the Armenians, and the Medes. .. (Page 374)

It is noticeable that the name of Pelasgus is missing in the genealogy of the Pelasgians of Athens and the Dardanians; or perhaps it's there in another form? If we use this method of thinking, we will unwittingly acknowledge Ericton, who is mentioned in both genealogies: both heroes have one thing in common: they are both related to wealth. Ericton of Attica spread the use of silver in Athens, which the king of the Scythians had found in India<sup>259</sup>. Ericton of the Dardanians is the richest of all the people of this world, because three thousand mares grazed in his meadows<sup>260</sup>. (Page 333)

Before we move on from the form Pellazgos or Pelargos, we should mention a very interesting fact; while the stork in old Greek is called pelargos, the Greeks, Albanians and Vlachs of Pindi all call them *lelek* or *lejlek*. Leake is of the opinion that the Turks found this word here and took it from the locals, while I believe it is an Arabic word. Isn't it interesting, then, that the two largest nations of Greece, who were not Greek and lived in this country before the Greeks, use the same word for the stork? Because the New Greek word "*lelekas*", according to the rule as a form of the fourth case of the plural, directs us to the word *leleks*<sup>265</sup>. (Page 334)

So, Herodotus writes that the Pelasgians previously had general names for the gods, which indicated their qualities, and it was later on that the names they use today came from Egypt...

..., can we not find in the Albanian language, i.e. in New Pelasgian, generic names, which are not only identical with the old names of the gods, but also indicate the qualities of the respective god?

We are ending this chapter, convinced that the connections between Albania and the oldest names of Greek gods that we discovered are the strongest evidence that today's Albanians are Pelasgians. (Page 343)

The Pelasgians are the oldest inhabitants of Hellas known to history<sup>1</sup>. It's not out intention to investigate the Lelegians, the Curetes, the Epeians and the Caukons, whom history suspects are

Pelasgian tribes, but all the sources simultaneously<sup>2</sup> affirm that, among all the pre-Hellenic people, the Pelasgians were the most powerful in Greece. Their main territories were Argos, Arcadia, Attica, Boeotia, and Thessaly; even the legend tells us that in Argos the Pelasgians were local, meaning that they could not trace back their arrival there. Many traces show that the Pelasgians, had a developed culture already when they moved to Greece. Perhaps this civilization was brought by the Phoenicians, or by the Egyptians, or with them two currents of culture intersected, which evidentially came from a common source. However we do not intend in finding answers to these questions. We limit ourselves by pointing out that the Phoenicians (Hyksos?) had close ties with the Pelasgians and the former influenced the latter in terms of civilization; there is no objection to this. We can even declare with no doubt that the Pelasgians took the writing from the Phoenicians and brought it to the Greeks, otherwise the writing would not have been called “Pelasgian”. We are not able to determine the time when the Greeks recognized this alphabet<sup>3</sup>. The Pelasgians of prehistoric times were good farmers, skilled craftsmen, and their religious cult was quite developed.

But the Greeks came here as invaders from the north slowly and wiped out the Pelasgian people, because they were more superior in terms of development, so in the time of Herodotus, the Pelasgian language was no longer spoken in Greece; even its traces had completely disappeared. (p. 407)

As it seems, the arrival did not happen all at once, but gradually<sup>5</sup> (p. 408)

Now we return to a Thessalian legend which seems to me that in many points it's important to be analyzed further. Strabo, when describing Armenia, says: “Regarding the nation, we have this old saying. The Armenian, who was from the city of Armenion in Thessaly, on Lake Boibe<sup>11</sup>, set out with Jason and went to Armenia,

and those men who served in the army of Alexander, under the command of Cyrsilus of Pharlis and Medes of Larissa, say that from hence the country was named Armenia. A part of the Armenians' companions settled in Achillesene, which formerly belonged to the Sophens, the rest settled in the Sispirides as far as Calahena and Adjabena, outside the borders of Armenia. "Even the clothes of the Armenians are said to have come from Thessaly: ... Thessalians are like the Medes, big admirers of horses.... In addition, we believe that the Arakses River took its name from the Penejos River, because the latter was previously called Arakses, for the reason that it separates Osa from Olympus and the plain of Tempe. It is said that the river that flowed from the mountains of Armenia flowed through in the plain, which was lower, and formed a lake, because there was no better physical formation to flow from.

In addition, it seems that the clothing of the Thessalians and that of the Armenians were noticeably the same, otherwise the old writers would not have made up such characteristics. But what Strabo writes about the sewers (kanalizimet) of Jason seems to be the work of the Pelasgians. Not only the Armenians, but also the Albanians, who are their neighbors, are considered very much like the descendants of the Argonauts, even though they speak 26 dialects<sup>13</sup>.

For us, another opinion of the old time, which has been indicated by writers of different periods<sup>14</sup>, has a particular importance, that opinion being *that the Armenians are of Phrygian origin*. This opinion also has some basis, because in the army of Xerxes, both peoples have the same commander, and they are armed in the same manner. The languages of the two nations also resembled each other<sup>15</sup> and both nations lived in underground dwellings<sup>16</sup>. The Dardanians of Europe<sup>17</sup> also had this custom, and it is still found today among the Vlachs, who live north of the Danube<sup>18</sup>. (pp. 409-410)

Furthermore, two notes are valid for us, which, presented separately, would not be taken into account. The first note says that

the Illyrians came from Persia<sup>19</sup>, the second says that the Dalmatians were Armenians and Phrygians<sup>20</sup>. Other legends show that other nations of Europe also came from Media...

... Therefore, the question arise: Is it all just a play of words, without any real basis, when the Albanians and Armenians are considered as the descendants of the Argonauts, the Persians as the great-grandsons of Perseus, and the Medes as those of Cecrops, or are there some dark memories looming over the old homeland in Asia?

We are not associating the notes above regarding the origin of the Illyrians from Persia and Armenia with the influx of Phrygians under the leadership of Dardanus<sup>23</sup>, who came as far as the Penejos River and the Ionian Sea. We are merely limiting ourselves to emphasizing that even without this mediation, we have many parallels in the geographical nomenclature of Illyria, Armenia and Media. (p. 411)

The peak of the Pelasgian period falls in the fourth century BC. The rapid development of the Pelasgian element in the very short time it happened is indeed astonishing, particularly because the conquest of Asia began right after the establishment of hegemony over the Hellenic states. (p. 415)

**The appearance of the Albanians** - When New and Old Epirus join the Byzantine Empire, its annals mention again the first natives, who had been forgotten for a thousand years.

They appear with the name “arbëresh”, which is partially still used today. In the first chapters, we tried to prove the continuation of the national ties between the old Illyrians and Arbëresh people and at the same time showed that this name is vastly old.

...

Even his successor (*Note B.P.*: concerning the successor of Nikifor Brien who had been appointed Duke of Durrës) gathered a large army of Normans<sup>92</sup>, Bulgarians, Greeks and Albanians (..Greek..) and with this army marches towards Thessaloniki in

1079, evidently also suffering the fate of the previous<sup>93</sup>. In this instance, the name of Arbëresh is mentioned for the first time in the annals of history. (p. 422)

...

J. PH. FALLMERAYER

# “ALBANIAN ELEMENT IN GREECE”

Translated from German language: Nestor Nepravishta

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Four years later, established on this basis of 1200 Albanian words (*Note B.P.*: referring to Theodor Kavalioti’s “Dictionary” of the Albanian language with 1200 words), Leipzig professor, Thunmann, in his research on the history of Eastern European states (Leipzig 1774), presented the first historical-philological theses about the past and the origin of the Albanians, who he declared as an ancient nation of the Illyrian Peninsula, as neighbors of the old Hellenes and, therefore, descendants in a straight line of the Illyrians of Ghent, Teuta and Pyrrhus.

Unlike the other German authors and historians, Tunman, in addition to the classical authors, for the first time takes the Byzantines into account and rightly so emphasizes that the Albanians must be the ancient inhabitants of their present-day homeland “because nowhere has even the smallest trace been discovered indicating of a later emigration”. (Page 40)

..., Malte-Brun came to the conclusion that “the language of the old Illyrians and of today’s Albanians is a separate language, the

origin of which goes back to ancient antiquity and, in fact, to a time when Greek, Latin, Celtic, Slavonic, Teutonic and Gothic began to form as languages, each in its own.” (Page 41)

Leake (*Note B.P.:* W.M.Leake, english) leans entirely towards the Malta-Brun point of view. He accepts that the Albanians are descendants of the old Illyrians and *he is the first founder of this point of view in the Albanian philology.* (Page 41)

On the other hand, long before Lik, the German court adviser, von Arndt, in the comparative dictionary built by Pallasi upon the order of Catherine II, after an analysis of what is true of only 56 words, had come to the conclusion that *Albanian language was the ancient language of the country and that had a precise similarity with Basque language.* Consequently, it belonged to the oldest historically known languages, which had ruled in Europe before the immigration of Greeks, Slavs, Latins and Germans. These remnants of ancient languages have been preserved to this day only in the mountainous parts of this part of the world, namely the Irish, Scots of Upper Scotland, Chuds, Basques and Albanians.

Almost simultaneously with the view presented by *Tunmani* and defended by *Liku*, there existed and attempted to take place, to be affirmed a fully opposed opinion, which declared that *Albanians were a mixed people, (initially) close to the fine Bulgarians.* According to the supporters of this view, this mixed people only after VII-th century immigrated to Illyrian Albania, coming from Albania of Caucasus through southern Russia and Crimean Peninsula. (p. 43)

In order for there to be no doubt towards the basic trends and the importance of the influence of “Albanian Studies” [*Note B.P.:* referring to the work “Albanian Studies” (Albanesische Studien) by dr. Johann Georg von Hahn, consul r.a.i (royal and imperial - N.N.) for Eastern Greece] and to prove the ancient autochthony and aristocratism of the Epirote Albanians, the author bases his doctrine on the following four theses:

1. The Epirotes and Macedonians, who at the time of Strabo were non-Greeks and barbarians.

2. Epirotes, Macedonians and Illyrians are close tribes.

3. There are many indications that prove that the Epirotes and Macedonians formed the core of the Tyrrhenian-Pelasgian tribe, whose most extreme summits in Italy and Thrace rise high in history.

4. The word *Illyrian* is the same as the word *Pelasgian* in a wider sense. (Page 50)

5. ..., *Tunmani considers and declares the Albanians and Vlachs as descendants of the Illyrians and the old Macedonians.* (Page 64)

6. Through an argument presented in a philological way, he [*Note B.P.*: referring to the Bavarian von Xylander (von Xylander) “The language of the Albanians or Skiptars” (Die Sprache der Albanesen oder Schkipetaren) (Frankfurt on the Main 1835)] has shown that *the language of the Albanians, as well as that of the Basques, the Iberians and the Albans of the Caucasus is of fundamentally Germanic nature ...* . (Page 64)

7. On the other hand, Mr. von Hahn has irrefutably proven the non-Greek nature of the Epirotes, which has been known and accepted since ancient times, ... (Page 69)

8. In the positive data of Ptolemy’s text, the fact that the Albanians have been in this country since the beginning of our era and were part of the Illyrian population, as well as the circumstance already noted by Xylander that the Latin words in today’s speech of the Albanians still preserves the Roman pronunciation of the time of Augustus enters as new proof. Consequently, c is still pronounced as **k** everywhere. The Latin word *cicer* (chickpea, qiqërr), is transformed to *kjikjere*, the word *civitas* to *kjutet* (city, qytet), *cepa* to *kjepë* (onion, qepë), *piscis* to *pischk* (fish, peshk), *facies* to *fakje* (cheek, faqe), *segitta* to *schegete* and schengjelle (arrow, shigjetë), *gens* to *ghjind* (folk, gjind), *vicinus* to *fkinje*

(neighbors, fqinj) and *cerasum to kjerschia* and *kjorschia*, in *gheg kjerschia* (cherry, qershi). (Page 83)

9. At this point, even if we accept (which can no longer be denied) that a nation of *Albans* has existed in Illyria since classical antiquity, the question whether this name is local or was only common among the foreigners would still be valid.

*The use of names Alb, Alp, Alba, Albion and Albania* extends in an almost uninterrupted range from the Caspian Sea coast to the most extreme gorges of Caledonia and it seems impossible to have a different meaning from that of “*mountainous country*” and “*inhabitant of highlands*”. According to Arndt, in Old Celtic the word *al, alb, alp* was actually a general designation for what we call mountain. And since in Albanian language *schkep, schkip, schkipe* even today means *rock*, it is possible that with the introduction of masculine syllable “*tar*”, the local name of people *Schipetar* (shqiptar-Albanian) emerged, which then had to be translated with “*Inhabitant of a rocky place.*” (pp. 83-84)

The conversion of letter *l* to *r* is a strict linguistic rule of very old Latin and Greek. ... The chroniclers of the Byzantine Court themselves at the time when Albanians were first mentioned at the end of XI century, wherever they talked about them, spoke only of a province, place and gorge of the *Arbanon* mountain, as well as of a warlike tribe of *Arbanites*. (p. 85)

A possible strong very ancient connection of *Albanians* (Albanians), *Arbanites* and *Arberia* in European Illyria with “*Ἀλβανοί*” and “*Ἀρβίτες*” of Aeschylus and Strabo in Iran and in Caucasus is contradicted by no one with Mr. Nikokles. Only that the way he sees for the time being, the way the bearers of these names immigrated to Europe, as he seeks to be presented by dr. Nikokles, is to be dismissed as arbitrary, distorting, unfounded and adventurous. (p. 90-91)

From what was said above, the attempts to make the autochthony

of the Illyrian Albanians (Albanians), the Gëgs and the Tosks unprovable, and to move their immigration to the c. VIII, must be rejected as historically unfounded, wrong, unscientific and uncritical. (Page 104)

In the first commentary, contrary to the theses raised by a young Greek scholar and relying on von Hahn's "Albanian Studies", we have tried to prove that the Albanians are autochthonous, meaning their immigration to the region inhabited even to this day by them near the Ionian Sea occurred before any historical notice, and that, consequently, Albanians have a right to be called the oldest country, inhabiting the region even before the Hellenic race located on both sides of the Aegean Sea. Further on, sufficient reasons have been presented to call the Albanians a branch of the great tribe of the Illyrians, and, at the same time, relatives in blood and language to the ancient Epirotes and Macedonians, nations who also belong to the Illyrian barbarians and not the Hellenes. (Page 108)

It is clear that even open minded Thunman was really right when he states that Byzantines, who first recognized genuine Albanians in Albanopolis of the mountainous province, where they are mentioned as an independent and warlike pastoral people, would later have used their name for the general designation of all other highlanders of Illyria and Epirus, as they and inhabitants of Albanopolis had the same language and the same customs.

Mr. von Hahn does not seem to share the same opinion as Mr. Thunmann on this area and prefers the assumption that the name Albania in the Byzantine writings is literally used only to refer to the province around Albanon and the entire territory of the country lying between Montenegro and the Gulf of Arta. This territory, which is under the reign of the orthodox Basileus not ethnographically, as Thunmann believes, but simply administratively, is in fact a premise that rather overlooks than solves the difficulties presented.

Nevertheless, the obscurity in which the old authors leave us

as to the extent and population of the much-discussed mountain province of Albanon or Albanopolis gives Hahn's interpretation full logic, however little we may approve of it. On the contrary, "Albanian Studies" for the first time, as far as I know, leave room to theorize, perhaps, regarding the growth and development of the ancient Albanian roots, that there was an element, a non-native nation, which contributed to some extent to this process first in Illyria and then in Epirus. (Pages 129-130)

J. Ph. Fallmerayer

(Lindur: 7 Dhjetor 1790, Weiler Paardorf, Tiroli Jugor)

(Vdekur: 26 Prill 1861)

ROBERT ELLIS

# “THE ARMENIAN ORIGIN OF THE ETRUSCANS”

London, 1861

THE PELASGIANS

(R. Ellis, pp. 175 - 179)

It has been mentioned at the outset that the Etruscans, according to the accounts of the ancients, were probably allied to two nations, the *Lydians* and the *Pelasgians*. The investigation of the first of these affinities, and of the consequences deducible from it, has occupied us up to this point, and led to the conclusion, involved in the supposition of the Lydian affinity of the Etruscans, that one of the great families of the Aryan stock, a family whose branches spoke dialects akin to the Armenian, now the only surviving dialect of that family, extended in ancient times from Armenia to Etruria. If this be true, and if the Etruscans, at the same time, were akin to the Pelasgians, then the Pelasgians ought also to form part of this family, and be in a similar manner allied to the Armenians. Now, if the inscription of Cervetri be Pelasgian, this inference might be considered as proved. If, however, the Pelasgian character of this inscription be not admitted, then it will be necessary to examine what few points, very few indeed, may be

relied upon as characteristic of the Pelasgians. These points may indeed, I think, be limited to three. The Pelasgians called cities by the name of *Larissa*: they possessed and founded the oracle of *Dodona*: and their name, *Pelasgi*, as it does not appear to admit of explanation from the Greek, is probably itself Pelasgian. To these three points I shall confine my attention.

**1. Larissa.** This was the ancient name of Nimroud, as Xenophon mentions. He found it in ruins, but said that it had been once occupied by the Medes. In Armenia we find towns called *Lori* or *Lauri*, and also *Lar*. In the Armenian language, *lôray* or *lavray* means “a dwelling”. *Larel* also means “to set up”; *learn* – “a mountain”; and *lernak* – “an eminence”. We find a form like *Larissa* in the Armenian *Arsissa*, the native orthography of which is *Arges*, a name not unlike the Thessalian *Argissa*. *Salmyd-essus*, *Pan-issus*, and *Scot-ussa*, are Thracian towns. In the countries near Armenia there are also towns with names resembling *Larissa*. In the Ossetic country there is *Lars*. Near Trebisond is *Laros*. In Western Persia are *Lar* and *Lour*. *Larsa* is the name of a city in the Babylonian inscriptions.

Such terms are not, however, exclusively Oriental. In Gaelic, *larach* signifies “habitation, the site of a house”, and *lar* – “ground”. Lapp. *Laire* and Swed. *ler* signify “clay”. In the north of Germany we find *Goslar*, *Wetzlar*, *Fritzlar*. *Lahr* and *Lohr* are also German towns.

**2. Dodona.** The primitive mode of divination at Dodona was peculiar - “The manner in which the oracles were communicated was originally extremely simple, by the rustling of an aged oak or beech”.<sup>1</sup>

“The god revealed his will from the branches of the tree, probably by the rustling of the wind, which sounds the priests had to interpret”.<sup>1</sup>

That the same mode of divination was anciently practiced in Armenia, appears from the following passage in the History of

Moses of Chorene (lib. i. c. 19). I give it in the Latin of the Whistons. A certain Anusavanus is mentioned, “qui Sosius appellatur, quippe qui pro eorum cærimoniis apud Armenaci<sup>2</sup> cupressos in Armaviro consecratus fuerat; quarum cupressorum surculis (according to Aucher, foliis), ramisque seu leni sive violento vento agitatis, Armenii flamines ad longum tempus in auguriis uti consueverunt”.

The Armavir here spoken of, the Armauria of Ptolemy, was the most ancient capital of Armenia, ecclesiastical as well as political, and was reported to have been founded by Armæis, the son of Armenak. The word which the Whistons have translated “cypress”, “sôs”, is rendered “poplar” by the Armenian writer, Avdall. Aucher translated it “plane”, but refers as a synonym to *kałamakh*, to which he assigns the meanings, “poplar, aspen, beech, elm”. *Sog*, again, means “a pine”, = Pol. *sosna*. The real meaning of *sôs* would be “shaker”, as is evident from the words, *sôsaphil*, *soskal*, and *sasanil*, “to shake” (neuter). The Arm. has also *thôthaphel*, *dedevel*, and *tatanil*, “to shake”, in which the sibilants of *sôsaphil*, &c ., have become hardened. Any tree might, in fact, be called “shaking” or “waving”, in Arm. *tatan*; and we might perhaps even derive the name of *Dodona* from a similar root, and give it the appropriate sense, “εἰνοσίφυλλος”.

### 3. Pelasgus. This word is usually resolved into *Pel-asgus*.

Buttmann suggested long ago that the last two syllables were an ethnical designation, connected with the name *Asca-nius*, common in Phrygia, Lydia, and Bithynia, and with the name of Asia itself. This root, *as-*, supposed to exist in *As-ia*, might easily be the same as the Arm. root, *az*, which appears in *az-g* and *az-n*, both signifying “nation”, and the latter perhaps = Gr. “ἔθνος”. *Ascanius* might be compared with the Arm. *azgayin* = “national, allied”. For the second element of *Pel-asg* we thus get the Arm. *azg*, “nation, race, family, tribe, people”, a word which I have previously supposed to enter into the formation of the Etruscan *Matulnask*, the *Matulnian* gens or familia.

<sup>1</sup> Note B.P.: Albanianization of some Armenian words used in the text

There remains to determine *Pel-*. Now what race (*azg*) were the *Pel-azgi*? They were the old race, the Aborigines, or ancient inhabitants, of Greece and the country to the north. This leads us to connect *Pel-* with the Arm. *wat*, “ancient, old”, = Gr. “παλ(αιός)”, = Epirot (πέλιός), = Alb. *plyak*. The meaning, *old-race*, *wat-azg*, seems the best that can be given to *Pel-azgi*. Strabo (p. 220) says of the Pelasgians, that it was almost universally acknowledged, (ὅτι μὲν ἀρχαῖον τι φύλον κατὰ τὴν Ελλάδα πάσαν ἐπεπόλασε): and again (p. 327), (οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ελλάδα δυναστευσάντων ἀρχαιστατοὶ λέγονται). Dionysius (lib. i. c. 17) speaks of the Pelasgians as (αὐτόχθονες, ὡς οἱ πολλοὶ περὶ αὐτῶν λέγονσι). And Pausanias again, in the commencement of his Arcadica, notices the Arcadian tradition, that Pelasgus was the first that lived in that country: (φασὶ δὲ Ἀρκάδες, ὡς Πελασγός γένοιτο ἐν τῇ γῇ ταυρῆ πρώος). Pausanias has considerable difficulty in accommodating this statement to the history of his king Pelasgus: (ποιῶν γὰρ ἂν καὶ ἦρχεν ὁ Μελασγός ἀνθρώπων); but, if we interpret Πελασγός = “*the pel-azg*” or “*old-race*”, then the Arcadian tradition is reduced to a simple truism. With Virgil (AEn. viii. 600) the *Pelasgi* are *veteres*.

Though the name *Pelasgi*, if its explanation from the Armenian were admitted, would thus be Thracian, yet it would not necessarily follow, though it is probably true, that every nation called Pelasgian was of Thracian origin: for the Thracians may have called any aboriginal race Pelasgian, whether of their own or of any other family. There would, however, in any case, have been Thracians in the country to give to the race the name Pelasgian.

The Arm. *azg*, *azg*, is not found, in that language, combined into one word with *wat*; but it does appear, so as to form words like *Pelasgus*, in combination with several adjectives.

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*Note B.P.:* In the chapter “The Pellasgians”, during the treatment of the word “Pelasgus”, during the translation, the Greek words were left as the author (R. Ellis) put them, in order not to lose or distort the originality of the text.

1. With *ayl*, - “other, different, but”; Cf. *ἄλλος* and *ἄλλά*:  
*Aylazg* - “different, various”.  
*Aylazgi* - “a foreigner, a stranger, different”, *ἀλλογενής* (Luke xvii. 18), *ξένος* (Matt. xxv. 35), *ἄλλότριος* (John x. 15).
2. With *avtar* or *ôtar*, “a foreigner, distant, other”. Cf. *αὐτάρ*, *ἀτάρ ἕτερος*, and the name of the Illyrian *Autariatae*:  
*Ôtarazgi*, “foreign, a foreigner”. An equivalent term, formed with *azn*, is *ôtarazn*, = *ἑτεροεθνής*. As *ôtarazgi* = “heterogeneous”, so *hamazgi* = “homogeneous”.
3. With *lav*, “fine, good, better”. Cf. *λφων*, *λφστος*:  
*Lavazgi*, “noble, of good family”.

Several Etruscan names begin with *lau* - or *lav* -. Thus, *Laukin* or *Lavkin* is a woman’s name, appearing in the forms, *Laukin*, *Lavkinal*, *Laukine*, *Lavkinasa*. In Arm., *lav-kin* = “good-woman”. Another Etruscan name is *Lautn*, which might be compared with the Arm. *lav-tovn*, “good-house”, or “good-family”. A third name is *Lauchme*, supposed to be the Etruscan form of *Lucumo*. (Robert Ellis, Chapter: “The Pelasgians”, pp 177 - 179)

<b>Armenian</b>	<b>Transcription</b>	<b>Translation into Albanian language</b>
<i>unđh</i>	[soçi, soxhi]	pishë, pemë pishe
<i>unuḥ</i>	[sosi]	panjë, pemë panje
<i>unuսիյունի</i>	[sosapjun]	shushurimë, fërfërimë
<i>թոթափել</i>	[totapel]	tund
<i>ծածանել</i>	[cacanel; xaxanel]	tund
<i>սասանել</i>	[sasanel]	tund
<i>շոշափել</i>	[shoshapel]	prek, ndjej



JANI VRETO

**“SELECTED WORKS”**

Collected and prepared by Alfred Uçi  
Printing House “8 November”, Tirana, 1973

(*Note B.P.:* A few words that are taken from the introduction written by Alfred Uçi for this work.)

Often when we talk about Jani Vreto, we immediately think back to the Istanbul Letters Society and his activity in Romania...; in 1844 Veqilharxhi published the first “Evëtar” of the Albanian language; Jani Vreto joined his cause with their cause, who as early as 1847, when he was a student of Zosime of Ioannina, wrote the poem “History of Scanderbeg”. From that point forward, Jani Vreto’s interest in the Albanian language and the national issue began... In this period ... he collected rare Albanian words in order to compile a dictionary of the Albanian language, collected popular songs and popular proverbs, *created and used a new alphabet* to write the Albanian language with, was interested in the collection and study of ancient Albanian writings, ... etc. (Page 6-7)

He was among the most active members of the commission for compiling the alphabet of the Albanian language, which was chosen in 1867.

Cooperatively with Naim and Sami, he writes *the first ABCs book, the primer, with the new alphabet*, directs the publication

of the first Albanian magazine, “The light”, which was then called “Knowledge”, ... (Page 8)

(*Note B.P.:* The above is taken from the introduction written by Alfred Uçi for this work.)

(*Note B.P.:* As of now the writings below are those of Jani Vreto.)  
 Every nation that has not written its own language and has no letters in its own language, is dark and barbaric.

*Note A. Uçi: Nevolë – nevojë* (In this word, the author hesitates in the use of the letter – “j”. Therefore, the form with is generalized with letter “j”, like for example nevojë instead of nevolë. (Fq. 35)

Every language that is written needs for each single and inseparable sound a sign of its own, which is called a letter. Each single and separate sound has its own letter, and each letter has its own sound.

All the letters together form the alphabet, which is a word originating as a mix of the first two letters; It is not known where the first person who used this word is from or what his name was. However it is known that the one who first brought written texts to Europe was Kadhmo, and he came from Finiq in Elladha.

The alphabet should have as many letters as there are single and indivisible sounds in a certain language.

The Albanian language has thirty-six single and undivided sounds, and so the Albanian alphabet has thirty-six letters: *a, b, c, ç, d, dh, ë, e, f, g, gj, h, i, j, k, l, ll, m, n, nj, o, p, q, r, rr, s, sh, t, th, u, v, x, xh, y, z, zh.* (Fq. 49)

*Note B.P.:* (Taken from “Allfabetore e Gluhesë Shqip” (The alphabetical of the Albanian language), published in Constantinople 1879) (see Page 57)

In 1879, a Society for Albanian letters was created in Constantinople by Orthodox and Catholic Christian Albanians and

Mohammedans, and the first Albanian primer was written by the Mohammedan Samy bey Frashër, by the Catholic Pasko Vasë from Shkodra (Scutari), and from the one who speaks, the Orthodox with letters of thought in many meetings of the Orthodox, Catholics and Mohammedans, ... (Fq. 161)

... The society “Light” (Dritë) was broken, and in 1887 it was reestablished under the name “Knowledge” (Dituri). This society later opened the Albanian school in Korça with the books it had typed under the name “Dritë” (Light) ... (Page 162)

We also accept that the names *Albanoi* and *Albania* were not known not only by ancient Greeks, but it is not known even today by Albanians themselves. Foreigners call Albanians *Alvano*i. One who does not believe in this, let him call by that name a child, a woman or a man, who has never been associated with a stranger; none of them will know who they are calling. In general, we call ourselves *shqyptarë* or *shqiptarë* and the country in which we live, we call *Shqypëni* or *Shqipëni*, according to the dialect of Ghegs, and *Shqypëri* or *Albania*, according to the dialect of Tosks. If one calls by that name even a baby, he/she will respond.

Even the name *Alvanos* is neither a Greek word, nor an Albanian word; foreigners call Albanians by this name. And, as those who know foreign languages say, this word means *highlander* or *white*. If those who speak a language in which this word means *highlander* were called Albanians for the first time, they were right, and there was no evil in this work, because the place where we live is mostly in the mountains. Even if those who speak a language in which this word means *white*, they are still right, because we are generally dressed in white clothes for a long time. Those who wanted to derive our origin from the name *Albanos* (*Albanoi*) were deeply wrong and disillusioned too. (p. 188-189)

Even the Albanian name is not a new name. ... It is certain that this name existed before the conquest of Istanbul by the Turks and

before the division of the Christian church, *because if it was newer, then after the religious divisions, not everyone would have accepted it without hesitation*. On the other hand, there is not a single fact that makes one doubt that this is not in fact an extremely ancient name. Since the name “shqiptar” comes from the Albanian word “shqype”, “shqipe” (close to the Greek word *gypos, gypsos*), meaning eagle (this animal was a symbol of Zeus), we can assume that the local autochthonous inhabitants first used this name as a religious symbol and later gradually turned it into a national name, alternatively they used it as a synonym for being brave like eagles. (Page 210)

In addition, the Albanian language has preserved and used the name *pelazgos, pēlak, plak* (hence the word *pelag*, which with the introduction of the letter *s* between the letters *a* and *g*, became *pelasg*, as it happens for example with the Greek verb *migo-misgo*, and with the suffix *os* the word *pelasg* becomes *pelasgos*) which means *an ancient or old man*. (p. 211)

All mythological and dubious legends prove the existence of tribes and dialects close to each other, which were summarized under the name of the Pelasgians. Of these, some who mingled with civilized colony coming from Egypt and Phoenicia, and who wrote and cultivated own dialect, were enlightened, civilized and called the Greek nation. (p. 217)

*Note B.P.:* (Taken from the article “Apology”, subtitled “Apology against the article “Epirus, cradle of Hellenism, Albania!!!””) (see pp. 175-228)

It is not really known who the first scholar that invented writing was, but it is certain that writing has been in use in the nations of Asia and among the Egyptians of Africa for thousands of years before Christ. It is well known that among the Europeans, Pelasgians were the first to receive letters from the Phoenicians, and they were taken by Greeks from Pelasgians from the beginning of the sixteenth century BC, when, as calculated, *Cadmus*, son of Agenor, king of Phoenicia, accompanied by others, went to Greece

to look for his sister Europa, who had taken the letters and sent there, as history shows.

Here is what *Herodotus*, the father of history, says about the letters in the fifth book: These Phoenicians who went together with Cadmus in Greece, among others, Fyreas, after they had properly settled in these lands, *many things were taught to Greeks, and even letters, which the Greeks as far as I know, were not taught before*. At first the Greeks used all the same letters used by Phoenicians, but over time, adapted to their language, they also changed the form of their letters. Around the place where Cadmus lived with Phoenicians, lived in many parts at that time the *Greeks called Ionian*, who, after learning the letters from Phoenicians, changed them, although they used them restrictedly. The Ionians called these letters the Phoenician letters, as law required, since the Phoenicians first brought them to Greece. And I myself saw Cadmian letters in the graceful temple of Apollo Ismenias in Thebes of Boeotia, carved on three tripods. These letters were very similar to those of the Ionians”...

But even the [*historian*] Diodorus Liqelioti, in his second book, 66, says: It is said that, among Hellenes, the first who invented rhythm and melodies was Linos, while Cadmium brought to Greece the letters called Phoenicians, which were changed and adapted by Hellenes to their dialects. These letters were generally called Phoenician because they were brought to the Hellenes by Phoenicians.

These letters were specifically called Pelasgian, because the Pelasgians were the first to use them. They say, therefore, that Linos wrote the works of Dionysus with Pelasgian letters, while he left the other mythological stories unmentioned.

These Pelasgian letters were also used by Orpheus, as well as Homer’s teacher, Pronapidis, an outstanding composer of songs.

But Diodorus, saying that letters were first used by the Pelasgians, seems to disagree with Herodotus (much ancient than him in time)

who says that among Hellenic tribes, Ionians (who lived at that time in most parts of the country around the Phoenicians who came along with Cadmus, among whom were the Gephyrians) took the letters from the latter by means of instruction. This means that Ionians were the first to receive the letters from Phoenicians. *But even Herodotus calls Pelasgians all Hellenes by name and claims that all Greece was called Pelasgia before.* Thus, in book A (I) he says: Kresi (king of Lydia), tracing history through questions and research, found that (among all the Hellenic tribes), Lekedemonas and Athenians were famous, the first at the head of Dorian and the second at the head of Ionian tribes. *In ancient times the Ionians were Pelasgians, while the Dorians were a Hellenic nation. Pelasgians had never left their country, while Dorians, on the contrary, were a very nomadic people.* In the time of King Leucalion they inhabited on the lands of Phthia, while in the time of Hellenic Doros, they lived close to the mountains of Ossa and Olympus, in a place called Estiea. They were banished by Estiea from the Kadurians and thrown into Pindus; at this time, they were called Macedonians. They again went to Driopida, and from Driopida to Peloponnese, *where they were called Dorians.*

Thus, the brothers of our great-grandfathers were the first in Europe to receive their letters from the Phoenicians. Referring to the ancestors as brothers of our great-grandfathers, because these letters were not taken by those Pelasgians who spoke a barbaric language, whose great-grandsons are us, Albanians, but by those Pelasgians who forgot their language and became Greek, as Herodotus repeats (in the book of first (A) 57 and 58): "I cannot say for certain what language the Pelasgians spoke, but if we consider, in order to relay in facts, that the Pelasgians to this day live in Crestona (the city which is located beyond the Tyrsnians), that they were once neighbours of those who are now called Dorians, that they lived at that time in the land now called Thessaly, and if we consider the similarities in the language of the Pelasgians who nowadays live in the Helispont, in the cities of Plakia and Skillaki (these Pelasgians had once lived together

with the Athenians) and other small cities, which were Pelasgians, then we can state that the Pelasgians spoke a barbarian language. While the entire Pelasgian nation had the same language (this is not known), the nation of Attica, which was a Pelasgian nation, forgot the language as soon as they were Hellenized. Neither the Crestians nor the Plakians have the same language as any of their neighbours around them today, noontheless they share the same language among themselves, and it is said that the Pelasgians preserved the language they brought when they went to these countries”...

So history declares that the letters (which, according to Diodorus, the Pelasgians took from the Phoenicians and later on, the Hellenes took from the Pelasgians) were these sixteen:  $\alpha$ ,  $\beta$ ,  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\iota$ ,  $\chi$ ,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\omicron$ ,  $\pi$ ,  $\rho$ ,  $\sigma$ ,  $\tau$ ,  $\upsilon$

Cadmus and his Phoenician friends, who brought these letters, are estimated by historians to have come to Greece as early as the beginning of the XVII century BC. But some young European philologists of the XVII century AD say that Hellenes had no letters before the sixth and seventh centuries BC, because related inscriptions could be survived until then and because Homer (who was very curious and lived during about one thousand or nine hundred before Christ, and which speaks of many things of its time, even of very little value) does not speak of letters/ writing at all. As for the poems of Homer, they say that they were transmitted orally and that they were kept in memory until the seventh and sixth centuries BC, when they were brought by Lycurgus to Jonias, while Pisistratus collected and compiled them into two books, in the Iliad and in Odyssey... [Historians also say] that it was not only the poems of Homer, but also those of his near contemporaries, of Hesiod and others before Homer and Hesiod and shortly after them, which, had they not survived, they are mentioned by ancient [writers] that happen to have read them at the time. It is told that it is not possible to preserve such great works by word of mouth only. And so the latter admit without a doubt, based on everything that has been written about letters and writing

and the ancient Greeks, that their ancestors took the writing (the letters) in the form of lessons from Cadmus and other Phoenicians who arrived with them. They wrote at first from right to left, like the Phoenicians and other Semites, who write even to this day like the Jews and Arabs. Later they began writing starting from right to left and, in return, from left to right. Eventually, they began to write only from left to right.

But the sixteen letters (taken from Cadmus and other Phoenicians who arrived with the Pelasgians and who had forgotten their language and had become Hellenic) were not sufficient to represent all the simple and undivided sounds of the Greek language. Furthermore, many of them, since they presented the phtongas of the Semitic language, were strictly applied to the phtongas of the Hellenistic language. Greek had seven vowels (of which two had a short pronunciation, and two had a long pronunciation, and when they were at the beginning of words they were accompanied by a thin or thick breath) and fifteen consonants. Therefore, the letters of Cadmus had to be changed and supplemented so that all the elementary sounds of the Greek language could be presented...

The alphabet of the Phoenicians, changed by the Greeks, was later adopted by the Latins who also changed it according to the needs of their language... (Pages 251-255)

Henceforth I will write about the Albanians of the last generations before us, who wrote in the Albanian language and whose works I know from reading them or listening about them. They are:

Pjeter Budi from The White Stone of Mat (Gurri i Bardhë i Mati), Catholic priest, who, by order of Pope Clement VIII, who was pope from 1591 to 1605 AD, translated the Christian catechism to the *Gegh* dialect, which was edited by Cardinal Robert Bellarmine. This translation of Budi was printed a second time in 1664 and a third time in 1868, in Rome, while its first edition, nearly three hundred years old, must have been made shortly after the publication of

Bellarmino's original. In this translation, Budi was cautious not to use foreign words, except for a few Latin words: these with a more religious meaning, and two Turkish (words), the word "jo" (no) and the word "murder" (dirty), he also created a word "lazanothem" from the Turkish word "lazem" - need, needy. (Page 261)...

After Pjeter Budi comes Pjeter Bogdani, also a Catholic priest from whom church speeches have remained, translated from Latin into the *Gegh* dialect and published in 1685 AD in Padua, as a book, which is now extremely rare and that, as the late Kostandin Kristoforidhi from Elbasan, who had hand held and read it very attentively, told me, it is an important book in terms of language, like that of Bud. Even Bogdani wrote with Budi's alphabet.

...

After Budi and Bogdan, those who I have heard wrote and those whose manuscripts I have seen are: Theodhor Filipi from Elbasani, Tahir Efendiu from Jakove, Nazim Berati, Hasan Ziko from the village of Starje i Kolonje, the brothers Stefan and Nikolla (of which Nicholas was a priest with the rank of jeroiconom) from the village of Postenan, my hometown, the district of Përmet (student of the famous teacher of the school of Ioannina, Ballano), Naum Vithkuqari and Muhamet Çami. (Page 261)

*Note B.P.:* (Taken from the article "Thoughts on the writing of the Albanian language", also from the book cited above) (see pp. 249-287)

Jani Vreto

(Lindur: 14 Janar 1822, Postenan, Përmet)

(Vdekur: 1900, Athinë, Greqi)

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*Note B.P.:* Pages 192-209 are seen and considered of special study importance, in which are listed a series of words from the Greek dictionary that find meaning in the Albanian language!!



NAIM FRASHËRI

## “ILIADHË E OMIRIT”

Extract from book:

HOMER

ILLIAD

The first song

Frogs fight with rats

Published by Argeta-LGM, Tirana, 2002

Preface written by: Naim Frashëri

*Note B.P.: Copied as it is in original text presented in the book:*

Homer wrote two long poems: one of them tells of Trojan War and is called the “*Iliad*”, because the city of Troy was also called *Ilo*, without saying that they called the *Iliad* poem by this name. (p. 3)

The ancient Greeks in the time of Homer were neither Greeks nor Elines, but Dhanains, Achaeans etc. The ancient Greeks were not from the Pelasgian tribe, but were, as Thucydides says, collected from Phoenicia, Egypt etc.

(*Note B.P.:* It is worth mentioning the history of Albanian Phoenician – does it have any relations with Phoenicia, the Phoenicians)

Falmerayer says that even the Greeks of today are not from the tribes of ancient Greeks, as their tribes are extinct, and their origin is from Slavs, Vlachs etc. (p. 5)

The *Iliad* shows, as we said, Trojan War, or as some say, wars fought between the Pelasgians, that all those nations were from the

Pelasgians, or, as others say, the everlasting wars between Asia and Europe. Three times the Albanians have saved Europe from Asia: Achilles defeated the Trojans, Alexander the Great defeated the Persians, Skanderbeg the Turks. (p. 6)

“Odyssey” changes slightly from “Iliad”, so they have said that the poet of “Odyssey” is different from the poet of “Iliad”, but others say that Homer wrote “Iliad” in his youth and “Odyssey” in his old age, so changes are because of his age. It is said that Homer lived a thousand years before Christ and Trojan War took place two hundred years before Homer.

In the Homer’s times there were no Greek letters, then Cadmus brought the letters from Phoenicia, but Homer was blind in his old age and going door to door and singing the poems of Iliad and Odyssey; therefore, mankind knew them without writing, and Lycurgus, king of Sparta, collected them afterwards. Even Homer’ motherland is not well known; some say he was from Smyrna. (pp. 6-7)

*Note B.P.: Close to the modern official language:*

Homer wrote two long poems: one of them tells of Trojan War called “*Iliad*”, because the city of Troy was also called *Ilo*, so after this name they called this poem “*Iliad*”. (p. 3)

The ancient Greeks in the time of Homer were called neither Greeks nor Hellenes, but *danaij*, *akej*, etc. The ancient Greeks were not from the tribes of Pelasgians, but they were, as Thucydides says, collected from Phoenicia, from Egypt etc.

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*(Note B.P.: extracted from Wikipedia)*

**Lycurgus** was almost a legendary legislator of Sparta, who implemented the military-oriented reform of Spartan society in line with the Oracle of Apollo at Delphi. All his reforms promoted three Spartan virtues: equality, military capability, and stability.

Born in Sparta, 800 BC

Died in 730 BC



WILHELM OBERMÜLLER

# “PEOPLE OF ALPS”

Vienna, 1874

Translated from original: Frida Vokopola dhe Albert Gjoka

Publishing House: Turdiu  
Tirana, 2018

A few months ago in a cliff of “The Red Rock”, near Mentone, which juts out over the sea, on the railway line of Liguria, a fossilized human skeleton, which attracted the attention of paleontologists and historians of the highest levels was discovered by dr. Riviere. (Page III)

The skeleton is that of an extremely large and well-built man, with a full physical development. (Page V)

The stature is extremely large, thus the inhabitant of this cave was not ligurian, since that race, according to all the data of the ancient authors, was even smaller than that of the Romans, which in turn was not that large.

Thus, there is nothing left but to see what Greeks call “*giants*” and “*titans*”. In poetic legends, the *giants* are presented as the ancestors of today’s Ghegs in Albania and Titans as Aryan people, who under the leadership of Kronos and Zeus, starting from Sicily and Crete, originally inhabited by giants, invaded southern Italy and Greece,

and the ancient inhabitants, i.e., the true autochthons, Ghegs, were forced to retreat. Meanwhile, they are considered as Albanians to this day. The inhabitants of northern part of the country, with such beautiful, tall and strong bodies, still bear the name “*ghegs*” today and Strabo mentions in book IV, chapter 6, also the “*ghegs horses*” in Liguria. (p. VII)

The Geghes, also known as the Illyrians, (meaning the inhabitants of the mountains, a word derived from the word “*lwr*”, “*lur*”, which means “mountain”, “rock”), in the most ancient times before the emigration of the Arians or Titans (from Media and East Africa) and before the arrival of the small Ligurians or Sicules (from the southwest), lived in all the mountainous areas around the Adriatic, because Illyrians or giants were not only labeled in ancient times Epirotes or today’s Albanians, but also Panons, .... (Pages VII-VIII)

... To this day the Albanians speak an incomprehensible dialect of the foreign Titans, which, despite its mixture of many Greek (hence, Titan) and Latin words, cannot be considered an Arian or Indo-Germanic language; it is the autochthonous language of the south of Europe, therefore independent from the Aryan language, as well as the languages of the Basques and Turks. (Page VIII)

The descendants of the old giants are a living proof also in the mountainous areas of Scotland, in the Crimean peninsula, in the Caucasus, in Canaan and in certain parts of Asia Minor, as well as in the area of Rhodes; even the whole of Pannonia or Hungary was ruled by one of the nations of this tribe, who in our area were known as the Illyrians. (Page 2)

Before the arrival of the Titans, the Geghs inhabited or possessed all of Greece; there they were called mountain dwellers, “*graikoi*” or “Greeks”, a word derived from the word “*creagh*” or “*kreadh*” (which means “stones”, “rock”), ... Unlike them, the Titans had a number of other names, even the Cretan sailors were called “*Pelasgians*” and as castle builders they were called “*cranaer*”, because they had to

protect themselves from the giants through these “crans” or “grans”, as their great-grandfather, Kronos, had done in Sicily and Crete. However after they expelled the Geghs completely from the south of Greece, where they already lived in extended villages, just like in Attica, they were named “Ion” (our), a word that comes from the word “ion”, “iaon” or “aon”, which means “common residence”; ... (Page 3)

The Ionian or Pelasgian invasion of Greece happened only 100 years after the destruction of Troy, from the years 1000 or 1100 BC. They were vanquished there by the Dors, who under the leadership of the sons of Hercules, occupied the south-eastern part of the Peloponnese and were narrowed by Sparta, because of the Pelasgians of Attica, Achaia on the bay of Lepanto, and Arcadia, and partly they moved to settle in Asia Minor. Then, through the Dors, the “giants” returned at the major part of their territory, and in those exact lands the Albanians have ethnic supremacy even to this day, ... (Pages 4-5)

The Titan Pelasgians were of the Aryan race and, as we said above, comprised the main tribe of the Ionian, the Arcadians and the Achaeans, as well as during the creation of classical Greece. Meanwhile, in the period that followed the fall of Troy, the Lydians controlled the sea, and these “Lydians” or “Tyrrenes” are considered Pelasgians, moreover, their name means precisely “navigator”, which in ancient times caused them to be confused with the even earlier Pelasgians of Crete. (Page 5)

... tusk, since the tusks or lydians came from Egypt, ... While Hercules himself (the Greek, not the Cato-Phoenician) was of Titano-Egyptian origin, ... (Page 6)

The dynasty of the Titans (“teidh” means savage man) is given by Atlas; in it reigned Kronos, the father of Zeus, who built castles during his rule in Libya, Sicily, and lower Italy; ... (Page 7)

From these ancient Libyan stories it is clear that the titans were

mighty warriors, conquerors of all Libya to the Atlantic ocean, ..., but now the question arises as to where did these titans originate?

An old Arab legend seems to provide an answer to this, which shows that a giant and wild population had in the beginning gone to those lands from the north, referring precisely to the Adits (“aithead” means “giant”). At first they settled in Hadramaut, in the southern part of Arabia, driving out the early inhabitants of those lands, the red skins, later on passing through the Red Sea and under the leadership of Tearko (Tuareg) and conquering all of Africa. (Page 17)

The chapter above attests to the natural history, connected with the conquest of the Titans from Arabia to the Atlas, and with their further influx into Crete and the rest of Greece. It must be said that there are many “impossible” details which the Libyan legends may have considered as true stories, precisely where it is not necessary to admit the details.

It happens otherwise in the stories where the Greeks link the birth of their gods and heroes with these old African traditions. A tendency to Hellenize the Titans and to transpose their origin in a foreign land is seen everywhere. Although, there is no doubt as to the emigration of the Pelasgians who came from the sea and as to the Hellenes who came from the land, who had emigrated from the North, which then also led to the arrival of foreign gods. *Only the Geghs or Giants can be looked upon as the true natives of Greece; however, they were settled there before the titans.* Nonetheless we don't have information about the mythology of the giants, which probably must have originated first in the oral traditions of the Northern Albanians, for which are dedicated many writings in the main work of J. G. von Hahn.

Cretan legends have a special historical value, ... The Cretan oral tradition is closely related to the Libyan one, ... (Pages 18-19)

If Plato's story in his book “Timaeus” about the passage of an army from the west to Attica was backed up by a historical fact,

then those mighty warriors who came from Atlas can be regarded as the Titans who drove out the geggs or the giants from Attica. Geggs lived in the mountains north of Athens both in ancient times and today when the Albanians in all of Greece once again made up the vast majority of the country's population, especially among the herdsmen. To this day, in the market of Athens the albanian language is spoken, instead of the greek one. In his writings Plato considered the aforementioned army to be that of the descendants of Solon, but the army had been in Egypt, which he had heard from an elderly priest. (Page 25)

Albanac is the inhabitant of the Alps, a word derived from the words "al", which means "high", "mountain" and from the suffix "ac", which in German is "ig" or "isch". In the Pennines (Apennines) of Italy, which are located below the Alps, the word "al" is removed, while in the Swabian dialect "alp" or "alb" remains, since they are the highest mountains in the country. (Page 26)

Meanwhile, the Greeks used the term "Epiros" to define the southern Albanians only, or as they are also known "Tosks", while the northern Albanians were called "Illyrians". However "Albanians and Illyrians were the same", writes Ptolemy in book 13. (Page 27)

The language of the Gheg, like that of the Tosks, is not fundamentally an "Aryan" language, but nevertheless it is so changed that only through a very small change would it be possible to create an identity. Lately the method of drift and change has been carried to the utmost limit of linguistic exercise, so that in the end all the languages of the world must have sprung from a single ancient form, certainly in such a way that there are no traces left from the old form, *so I believe it will be more advisable to accept the Albanian language, as well as the Basque one, as an ancient and independent language*, which, although mixed with many words of the Aryan or Sanskrit language, in its origin was autochthonous. (Page 28)

The Irish almanacs, printed by the Chaldeans or Babylonians,

including the Iberians, show that Albanians also lived in the southern extreme of the Caucasus since the time of “Og”, ... These Albans must have also been originated from the tribe of giants, just like the Albans of Illyria, Naples and Tyrol; ... According to Strabo in book XI, these Albanians were distinguished by their beauty and height. ... “The people of the Caspians near the Caspian Sea<sup>3</sup> also belong to this race” – describes he.

<sup>3</sup> *W.O. note (author’s):* A history of these Albans was recently found in an Armenian monastery by Moses Katalan-Katowatzi of the 9<sup>th</sup> century AD, which was published in Moscow.

*Note B.P.:* Today (Year 2020) this book is translated and published in the Albanian language and is located near the National Library of the Republic of Albania (Pages 28-29)

Moreover, in the time of Strabo, the number of nations in the Caucasus and the surrounding lands was so diverse that 26 different languages or dialects were counted both in the valleys and in the provinces. ... Even here the name “Albania”, i.e. “Al-bhein-ia”, means “high mountain country” and today’s Georgians find their roots in these Albans. (Page 29)

To this day Albanians continue to live in the territory from Attica to Lake Shkodra (Scutari), therefore the giants of the area of Pallene (*Note B.P.:* Pallene - mountainous province north of Athens) are thought to be the ones who first came into conflict with the titans which moved from Crete. As a result of this conflict and other wars they were forced to leave the whole coast of Greece and move as far as Athos. (Page 31)

..., in these western countries, before the influx of the “Germanic”

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<sup>3</sup> *Shënim i autorit W.O.:* Kohët e fundit është gjetur në një manastir armen një histori e këtyre albanëve nga Moses Katalan-Katowatzi i shekullit të 9të pas Krishtit, e cila është botuar në Moskë.

*Shënim B.P.:* Sot (Viti 2020) ky libër gjendet i përkthyer dhe botuar në gjuhën shqipe dhe ndodhet pranë Bibliotekës Kombëtare të Republikës së Shqipërisë (Fq. 28-29)

Umbrians (not Germans or Teutons), the only nations that lived there were the Ligurians. They were conquered by great and powerful giants, who must have first brought horses to the upper Italy , because in the time of Rome a gheg race of horses was witnessed there (according to Strabo, Book IV, page 16). (Page 47)

With the appearance of *Tusks* in upper Italy, coming from Lydia and Cyprus, began the fifth period for the lands of Alps. This builder and brave people forced the Italian Umbrian population to retreat south, to the mountains in the *middle* and *upper Tevere*, conquered the Arno valley itself and then in Alps valleys where, as skilled masters in metal working, even if romanized, settled in the valleys of Trompia and Camonica, in the northern part of Brescia. Even the present-day Italian Etschtal valley, north of Verona, was inhabited by Tusks. (p. 52)

In the previous chapters I believe I have shown, that in the most ancient times, immediately after the so-called “Ice Age” from the shores of Aegean Sea to the depths of Alps had spread an Illyrian population, the same with that population which entered southern Italy called “*Enotri*”. This people is known in the Greek folklore by names “*giants*”, while among Albanians today as “*ghegs*”. (P. 52)

*Note by B.P.:* It is interesting the way in which the names “Albanians”, “Illyrians”, “Ionians”, “Greeks” and “Ghegs” were broken down by Wilhelm Obermüller???



STANISLAO MARCHIANO

# **“PHILOLOGICAL STUDIES IN THE PELASGIAN-ALBAN LANGUAGE”**

Naples 1882

Translated from original: Frida Vokopola dhe Albert Gjoka

Gent Grafik  
Tirana, 2019

But what surprised me most, was the fact that Herodotus sought to understand the reason (to which no attention was ever given) that had led Homer in the Iliad to call them “divine nations” (dioi). Plato too in his work “Cratillo”, persistently asked contemporary writers “to find the origin of Greek words in the language of the “barbarians”, from which the Greeks had taken many words”.

These contradictions certainly left such a big void in me that I often asked myself: if the Pelasgians were insignificant people, why should they be called “divine”? And if their language is a “barbarian” language, why should the origin of Greek words be sought in this deficient barbarian language? (Pages 3-4)

... I realized instantaneously that the word “Pellazian” required all my attention, since it was the essence in which I had to start to decide:

1. If there had really existed a nation called “Pelasgians” in Europe and abroad
2. To reasonably determine the period of existence of these people
3. To determine the nature of their language

...

After it was presented with facts pro and against that the word “Pellazg” is a testimony of the richness of the Albanian language, which means “ancestor, ancient, old” (thus the Albans use the phrase “plasku mott” to indicate “ancient times” “plasku vitt” to indicate “ancient year”) and after feeling contented for this satisfactory result, I realized that it was no longer a question of a dialect, as they so carelessly wanted to define the Albanian language, but of a main and primitive language, which offers innumerable treasures to the science of linguistics and etymology. (Page 4)

Then I focused my studies on the origin of the Albans, which coincided with that of the Pelasgians, shrouded in the mist of centuries, and about which both ancient and modern scholars have kept such an profound silence. (Page 5)

..., searching through the pages of history, I managed to collect vast data and recognize that the great people specified as the *Japhet* tribe, who came from the endless lands of the Caucasus<sup>1</sup>, which was considered by divine decision as the cradle of humanity and who settled in the areas of Europe, were none other than the Pelasgian-Albanian people. (Page 6)

According to Homer, Thrace, Boeotia, Thessaly, Macedonia and Epirus were Pelasgians. (Page 13)

The Pelazgo-Albanian language, although primitive, obeys

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*Note F.V.&A.GJ.:* On page 6, the author writes about the Albans of Asia Minor in the Caucasus area, where the Caucasus mountain was also called the Alban mountain. (see translator’s notes, Pg. 258)

consistently to the same rules as all other languages of the world do and has the same relations that other languages have. Through our studies of the Oriental matters of the old scholars and in the light of the earliest traditions, we have discovered and learned that the first inhabitants of the region of the Caucasus, the Asiatic Ionian, and Phrygia, were none other than the so-called Pelazgo-Albanians. Furthermore Pelazgo-Albanians were the same people that left Asia and emigrated to different parts of Europe, many centuries before the Trojan war, as shown by Homer himself in the Iliad.

After thousands of years without historical clarity, nobody say for sure whether these peoples settled only in the lands mentioned by Homer, Herodotus and Strabo or whether they conquered all of Europe. But it can be said unequivocally that there is not the slightest of doubts that traces of the Pelazgo-Albanian language are found in all European languages, which is another fact that makes us believe that the Pelazgo-Albanian language is the very first language that was spoken in Europe and that then and only then it was divided into many other branches. (Pages 16-17)

Before we draw a conclusion whether the Albanian language was really the language of the Pelasgians and before we analyse the signs and letters of their language, it is necessary to see through the history's point of view to find out whether this nation possessed a written language before the Phoenician conquest, and if they did, what was this written language specifically, as well as whether Cadmus or others really invented the new letters or simply changed the existing ones.

In support of our view, Abbot Banier writes in his *Mythology*: "Bochart and Vossio have proved unquestionably that the alphabet brought by Cadmus to Greece was the Phoenician alphabet, while the one used earlier by the Greeks was the Pelasgian alphabet and from these two languages a single language was formed". (p 20)

But how did the Pelasgian writing disappear and how is it

possible that not a single letter of it has managed to reach out times?  
(Page 21)

Nevertheless even if we accept the hypothesis that it is precisely them (*Note B.P.: Cadmus with the Phoenicians*) that invented the sixteen letters, as is accepted without an extended basis, it must be emphasized that they are not the ones who invented the vowels and especially the following particular vowel of the Albanians, which corresponds to the sound of the Italian vowels “e” and “o” = ë, which can only be learned by listening to the speaker of the language. (Page 21)

*Note B.P.:* Keep in mind that even in the Armenian language the letter “ë” has a very wide and particular use!

The testimonies of Homer, Herodotus, Thucydides, Strabo and other well-known writers and scholars of Classical Antiquity fully convince us of the existence of the Pelasgians in Asia and Europe, however they have not written anything about the Albanians of Asia and Europe, which tends to make us skeptical. In our opinion, the reason for their silence is easily understood. In fact, from the time of Homer to the present day, almost three thousand years have passed, *and the Phoenicians, who replaced the name “Albanian” with “Pelasgian”, later conquered the Hellenic peninsula*, so, as a result, we may conclude that perhaps even thousands of years before Homer, both legends and popular lore were the same as they are today. ... neither Homer nor any of the aforementioned writers and researchers attempt to give explanations about the origin of the Albanians, who since then lost their national name and were named by another, strange and illogical name, the name “Pelasgian”. Consequently, neither in the historical period, nor in the poetic and geographical one, was it possible to even approximately determine the origin period of those nations. That being the case Homer, Herodotus and Strabo are silent and therefore we will try to shed light through our studies.

In the Albanian language the word “pelazg”, which we will analyze further on, means “ancestors, old, ancient” and not “nation”, as many previously claimed; thus, in their language the Albans call the “old city” “plaska ghòor”, the “old road” “plaska ùudh”, the “old father” “plaska ati” (or tât), and “the tale of old” “plaska prràlesz” ... The fact that our theses are based on truth, is also confirmed by the history of ancient and modern Greeks, where it is shown that in ancient times, *Heladha* was called *Pelasgia*, ancient land, which, after the conquest by Cadmus was baptized with the new name of *Heladha*. (pp. 24-25-26)

According to the testimonies of Herodotus, the great historian mentioned above, the two famous cities, Athens and Sparta, were founded and inhabited by Pelasgian-Albanians, from whose language they took their names. *After the conquest by Cadmus, Athens became Phoenician, while the surrounding lands remained Pelasgian and were called “Jon”. ...*

... Therefore, the war between Spartans and the Athenians is mistakenly called civil war or fratricidal war, war of a people who speak the same language, have the same origin and same traditions. They were Semitic people who, by invading the lands inhabited by Japhet people, and seeking to destroy the rest. (pp 28-29)

No question, we leave it to great historians and linguists to judge whether the Phoenician Greeks might have the right to be called Heraclides or Miles, after their *name, homeland, writing or alphabet, sciences and arts* were removed those unfortunate but glorious Alban people, generally regarded as the most unworthy, savage, and barbaric beings of the world. (p. 41)

The first inhabitants of Ellada, says Paskida (*Note B.P.*: article of 1879, in Athens, by Th.A. Paskida - Hellenic professor and member of parliament), are the descendants of Japhet or Giapet, who were otherwise called Pelasgians or Japhethonik tribe according to Pindar, Hesiod and the immortal Homer himself. They descended from the

lands of Asia, mainly from Caucasus, where there is a wide area called *Albani* and a passage or gorge called “*Alban door*”, and the name Albania has its origin from the name “*Alvi/Albi*” or “*Alpi*”, meaning “*white mountains*”, which is the national name of Albanians. (p. 43)

... We can say with certainty that Pelasgian language was spoken in Europe long before the Phoenician invasion and long before Greek language, to which it borrowed letters and sounds, thus enriching and spreading it. The Pelasgian-Alban language was called barbaric because, according to Cadmians, what was not Greek was barbaric, and the poor Pelasgian-Albanians were considered barbarians. (p. 44)

The Albanian language, as we have shown based on the great serious researchers and as we will further in this study show again, is simply the language of the so-called Pelasgians. It is immensely ancient, it is primitive, it is autonomous and it is not derived from other languages. (Page 45)

The myth of Erebus is one of the oldest Pelasgian myths. According to Hesiod, Erebus was the son of Chaos. For the ancient Albans or Pelazgo-Albans, Erebus was a dark section of hell. According to Servio, it was precisely that part of hell where the shadows were found and existed in horrible conditions, unlike the “*Campi Elisi*”, where only the souls, who had been cleansed of sins, stayed. Some scholars have mistakenly identified this as a Phoenician word. “*Erebo*” is a word derived from the Albanian language and means “darkness”, “dark”. In the Albanian language “*It’s dark*” (është errësirë) translates to “*Ësct gnë erbrsii pissie*” (bërë zi pis), while “*It’s a dark night*” translates to “*Ëë nat e èrbur*”. (Page 50)

Even the Phoenicians, for example, a nation newer than the Pelazgo-Albanians, as the historians themselves claim, migrated to the Hellenic territory. It is now also known with certainty that in those territories lived another race of people different from them both in language and also by character, but popular in other countries of Europe. ...

The famous Micheletti, who has also studied the matter of the Pelasgians, is entirely of the same opinion as us, the exception being that in various parts of his work he makes the same mistake which, as has been pointed out, has its origin in the enmity and the hatred of the two different nations, that is, of the Phoenicians against the Pelasgo-Albanians, and this is precisely why Sparta, which was entirely Albanian, was often razed to the ground by the Athenians, who became almost a Phoenician population. (Pages 71-72)

It is indisputable that Pelasgians-Albanians were the first inhabitants of Macedonia, Epirus, Albania, Thessaly, Boeotia, Attica, Bosnia, Herzegovina, Bulgaria etc. Enough to mention the testimony of Herodotus, according to whom a large number of Pelasgians-Albanians, after the invasion by Cadmus, changed by making a pact with the Phoenicians, and since then began the distinction between *Dorians* and *Ionians*. (p. 79)

We are not surprised by the fact that the Albanians of the Caucasus or the inhabitants of the White Alps of the Caucasus in prehistoric times lost their national name to the name “Pellazge”, as the Phoenician people of Semitic origin, united with nations of the same blood of the early historical period, ... (Page 81)

Undoubtedly, the word “βεκκος” (beckos, veckos) originates from the Albanian language and means “bread” and thus rightly, Egyptian scholars supported to King Psametik the idea that the Phrygian language was older than the Egyptian one. (Page 106)

Among the neoterics there are also those who, seeking to derive most of the European languages from the Celtic language, support the idea that the Celts were the first inhabitants of various areas of Europe, without acknowledging their origin and the fact that before the Celts in Europe there were other nations different or similar to them in terms of nature, character and language. (Page 110)

It's only natural that the ancient Albanians used their term “plasgh” or “pliasgh”, which today means “pelazg”, while recounting

the historical legends of their ancestors to their young descendants and Phoenician foreigners. This word in the Albanian language takes a deeper meaning as: “ancients”, “ancestors”, “forefathers” and therefore they often in their stories of the ancient past repeat: “Our Pelasgians, therefore, our ancestors, ...”(Page 113)

... It is likely that the Cadmeians, the Cecropids and the Inicades, ..., used the name “Pellazian” for the ancient Albanians and being passed down from mouth to mouth and from one descendant to another, the name became known in the new population and language, which was formed from the union of the Albanian and the Phoenician language, this new merged language later to be called the Greek language. ... *It must also be said that no ancient author has mentioned a Pelasgian nation in Asia*, and those who wrote about the Pelasgians and gave this name to the nations of Asia, are all authors belonging to the period after the conquests of Cadmus in Europe.

Additionally, Homer’s words in the Iliad, therefore, that “the Pelasgians of Europe faced the Pelasgians of Asia in the Trojan War” cannot be explained, while neither in Asia nor in Europe, at any given time has there been a nation, a kingdom or empire called Pelasgian, whose people were called Pelasgians, just as the people of Russia were called Russians, those of France were called French, ... (Page 114)

Herodotus, among the first ancient historians who, according to his writings, lived with the Pelasgians, whom he defined as his contemporaries, did not indicate as to who they actually were and what language they spoke, but could only remark that the Pelasgians were a barbarian nation and their language was also barbarous, without explaining further why he defined this nation as such, ... (Page 115)

In his work “La Lucania”, the historian Giuseppe Antonini points out that the first nations who came among with the Greek man Enotri in the location that today is known as Lucania, about 567

years before the Trojan War and more than a thousand years before Rome and founded Posidonia near Pestos, Elea, Velia, Vietri, Reggio and many other cities, were called “enotr”, “arcade” or “Pelasgian peoples”. (Page 116)

The authors of the Italian National Encyclopedia, who are of course well-known, support the idea that the first Boeotians are of Asiatic Pelazgo-Albanian origin, and derive such a statement from Strabo, book IX, page 401, from Pausanias, Book IX, page 5 and from Lyciphron verses 644, 68, 1209: therefore, in their opinion, the Pelasgians were Thracians or Trausians. The aforementioned writers say: “Distancing further from Asiatic Thrace, the Pelasgians settled on the shores of the Aegean Sea and founded villages, cities and castles in that area of Greece which is still called Thrace to this day; history however does not preserve even the most basic and useful words of their language”. So who would have had such a passion and such an interest in giving the name of Thrace to a new area of Europe except the same people who had abandoned the other Thrace in Asia? (Page 117)

In his book “Naples 1860”, where he studies ancient history, the well-known writer Della Mura, dealing with the issue of the Pelasgians, writes as follows: “The descendants of Javan or Ion, the son of Japheth, the lord of Europe, lived like savages and thus they got the name “pelazga”. According to Della Murra’s opinion, it seems that the word “Pellazge” means “wild”. ... He writes further: “One of the kings, whom the Pelasgians obeyed, was called Greca, and the settlements of the Pelasgians once called “the land of Java” got the name Grecia from their king”. According to Della Murra’s, in the veins of the Greeks flows Pelazgo-Albanian blood, who were known as the direct ancestors of the Greeks and who were later called Hellenes, Achaeans, Lacedaemonians, Athenians, etc. It is clear however that Della Mura treated this delicate subject superficially. (Page 118)

The contemporary writer V. Duruy, in his book “Greek History”, writes that the Pelasgian people were one of the first nations of Greece and that they are not presented as a single and great nation, but variable with many tribes that form the main groups. And he literally writes the following: “The Thracians, the Illyrians and the Pelazgo-Hellenes”, as Von Hahn writes in the “Albanische Studien” in 1854 – “who are settled in these areas, seem in fact to have had close connections with their origin. Through legends they are often considered Asian. The tribes that populated the southern extremity of the Greek peninsula are known as Pelasgians and Hellenes. The Hellenes referred to the nations who had settled before them in the territory of Greece as “Pelasgians”, but they used separate names for each of them, such as “Caucones, Lapiths, Flekes, Aones and Jontes” and he concludes that “they were Asian Pelasgian settlers”. (Page 119)

Cesare Cantu, the prince of Italian history, ... writes: “Javan, the fourth son of Japheth, populated the islands off the western coast of Asia Minor, from where his descendants spread across Europe. This Japhethian race spread to the North and settled in the Caucasus area, where today Georgia, Circasia, Mingrelia and Avogasia or Abasia are located”. These four areas, as Strabo assures us and as we have said before, once formed ancient Albania. By all means we are astound by the fact that Cantu has made no remark of these areas. This shows that the Albanians were people of little to no importance for him or they were the so-called Pelasgians and he had the same opinion as us considering them as Albanians, and ... (Page 121)

After these brief facts that shed light on the problematic issue of the origin of the Pelasgians, we repeat the statement of the respected historiographer Cantu, according to whom God gave to that vast area of Asia the gift of being the cradle of humanity and the people of such an important area, that were the Albanians or the Pelazgo-Albanians, the descendants of Japheth, came to live in our Europe. On page 417 of the first volume of Universal History, Cantu

writes: “The Pelasgians were much older than the ancient Greeks and constituted a legendary race like the Titans and Cyclops. Their history was handed down to us only by their conquerors, who were too barbaric to give us details. Therefore the history of the Pelasgians remains of a dark and murky background passed down from classical folk tales”. And elsewhere he writes: “But they look more like a branch of the great Caucasian family, like the Indo-Persian, Syrian Chaldean and Germanic, distributed over the greater part of Asia Minor (Larisa, Kuma, etc.), in the islands of the archipelago (Lemnos, Imbros, Samos, Crete, Euboea), throughout Greece and in a section of Italy”. (Page 124)

*Note B.P.:* *ibid.*, a little below, Cantuja continues to be quoted: “We think that around 1900 BC the Pelasgians lived in the lands that stretch from the Arno River to the Bosphorus Strait...”. (Page 125)

Now the Pelasgians, as we have often stated, are people of Japheth group, while the Cadmians or Phoenicians of the Semitic or Aramaic group, meaning they are different people, foreign to each other. From the union of the Pelasgians or other ancient people (*Albani*) with the Cadmians or Phoenicians came the Athenians, then the Hellenes and then Greeks, who can rightly be considered as branches or descendants of the Pelasgians. But neither Bertolini, nor the association of scholars of the General History of Italy, nor the authors mentioned there, such as Niebur, Grote, Müller, and Duncker, have attempted to clarify the darkness that exists around the Pelasgians, to determine who they were, which was their nature and language and especially to show which group of humanity they belonged to. (p. 133)

The Japhetic people of Caucasus, who, in our view, are merely Pelasgian-Albanians, ... (p. 136)



EDWARD SCHNEIDER

# “PELASGIANS AND THEIR DESCENDANTS”

Constantinople, December 1893

Translated and presented by Lek Pervizi,  
published by I.H.P.V.K.A, Tirana, 2009

*Note B.P.:* In the preface of this book, written by Lek Pervizi, the latter states:

*The author (Eduard Shnaider) focuses on the inhabitants of Mirdita, because the author considers them to be the closest heirs of the Pelasgians. According to him, for the period he lived among them 130 years ago, when all of Albania was under Turkish rule, in the darkness of ignorance, without any breath of civilization, the Mirditors had been able to keep their customs and language as they were thousands of years ago, there among their mountains, with little changes in clothing and in dwellings a bit more suitable than caves. Foreign invasions had failed. It is historically known from the historian Titus Livy, that when the Romans conquered all of Illyria, from the Adriatic Sea to the Danube River, i.e. the entire Balkans, the only unconquered province was that of the Pirusti, i.e. Mirdita. (p. 12)*

*Note B.P.:* Everything from here on out is from the writings of Eduard Shnaider.

The Pelasgians, says Paul Guerin, the primitive inhabitants of Italy and Greece, seem to have come from the East, belonging to the Indo-European race. Coming from the Danube, some of them crossed the river and entered the Balkan peninsula; others went up the Sava River and arrived in Italy. From there two branches of the Pelasgians, the eastern one passed in Greece and the other western one passed in the Italian peninsula. Approximately around 2000 BC the Pelasgians reached the Danube<sup>1</sup>. Thus is explained, in a few words, the emigration of these great people, or of these barbarians (foreigners), about whom Herodotus, the father of history, 4 BC, tells us, and of whom, as we will see, the Hellenes had its origin.

Looking at the etymology of the word *Pellasp*, we see that by this name the Greeks defined the *distant inhabitants of the sea*<sup>2</sup>. The Albanians in their language translate that word as *inhabitants of the forest*, from *Pell* for *pyll* (*forest*) and *gjin* for *njerëz* (*people/ gjind*).

The Pelasgians were therefore *Pyllgjin*, whence the Pelasgians, *inhabitants of the forests*, i.e., the men who preceded the inhabitants of caves, the *Troglodites*. (pp. 37-38)

*Note B.P.:* Analyzing a dedication found in Crete, the author (Eduard Shnaider) writes:

Dedicatory inscription found in Crete in the Cretan-Pellagian alphabet, below the English translation that corresponds to the sentence. Every reader is more than able to derive its meaning.

“After the miracle from the virgin who saved Arkia, Arkakokles

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<sup>1</sup> *Note by E. Schneider:* Our theory is the opposite. Pelasgians remained the oldest indigenous and proto-European people, first appearing in Western Europe: France, Germany, Spain, and descending into the Ice Age, to warmer places: Italy, Balkans, Archipelago of Asia Minor, Mesopotamia and throughout Mediterranean Basin. The term “barbarian” used by the author should be understood as “foreigner” and not “wild”. The Hellenes called the “foreigners by the epithet of “barbarians” (p. 37)

<sup>2</sup> *Note by E. Schneider:* The Pelasgians, called Pelasgoi, Pelagoi, Pelargoi by Hellenes, are related to the Albanian etymology, as “from the sea” (pond), “from far away”, a name that has nothing to do with the Greek language. (p. 38)

(the husband) gives a gift to *Anais* (the goddess)” (translator) (p. 149)

The migration of the Pelasgians towards the East occurred due to the descent of the glaciers in northern Europe (10,000 years before Christ). Then they returned to Europe again, under the name Arians, because an Arian-Pelasgian civilization had developed at the foot of the Caucasus in the north of Persia. This movement is considered to be of an Indo-European nation, a theory that seems to be falling apart, because it is precisely the Pelasgians who returned to their old lands, after the retreat of the glaciers, which also caused the spread of their original language. (Footnote on p. 162)

However, without accepting facts (so as not to be authoritative) we share the same believe as Hellenes, that their ancestors were autochthonous Pelasgians and that they created the races that could be called Pellasgo-arian or Coptic-Pelasgian. The former were represented by several nations, such as the Hellenes and the Latins, whose language has been preserved in the roots of the Pelasgian mother tongue.

The latter, such as the Egyptians and Arabs, who show no traces or similarities to that language, see their language clinging more to the roots of the Semitic mother-tongue. (p. 164)

The true phonetics of Albanian should be sought in northern Albania in Ghegs. (p. 194)



SIR PATRICK COLQUHOUN & VASO PASHA:

**“THE PELASGIANS.  
THEIR MODERN-DAY  
DESCENDANTS AND  
PELASGIAN ORIGIN  
OF HOMER’S POEMS”**

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To accurately and convincingly determine who the Pelasgians were, which historically existed 4000 years before our era, may seem like a hopeless task at first glance, especially since the existing traces, at best, rely not only on the uncertain foundations of legends but have also been distorted by poetry and myths.

For this reason, any study of this nature is bound to involve some degree of speculation, and as such, it will need to rely on the analogy: ... (p. 12)

Had it not been for the inscriptions on the monuments of Egypt, we would not have had any record of the early history of the Pelasgians; and the great errors of the scholars of the ancient Greeks would never have been discovered. The only thing that could be speculated about would be that there was an Aryan race of very

ancient antiquity, coming from the “cradle” of nations, if this was in the Ural Mountains, as Red’house says , from whence they traveled east and west across the Caspian, or to the high plateau of India, as is widely accepted to this day. (p. 13)

The theory, most widely accepted by modern ethnologists, *traces the origin of Pelasgian tribe, in addition to their lightest centre, to the mountainous region of Armenia*: that part which extends into Caspian Sea and bordered by Caucasus, today Dagestan (buildings of mountains) and Shirvani, “*Ancient Albania*”<sup>1</sup>. (p. 33)

In Galician the highlanders are called *Albanaich*, while the Caledonians are called *Albanian* or *Forrester* (*people coming from the forest*). (p. 59)

... Likewise, the name “Pelasgian” seems to have been the Greek name for Albanians. Many origins have been suggested, but although these are based on Greek, they have no basis in Albanian. In fact, there is no reasonable basis in Greek. The word could possibly be *a corrupt version of Palesta*. But if any descent from Greek is to be sought, it is very probable that this is the word Πελασ - *neighbour*; and this designation dates back to the creation of colonies of another race (for which, however, there is no trace) in Pelasgia. (p. 59)

The origin of the word should probably be sought in some approximate Sanskrit word. (p. 60)

The Albanian language, therefore, should not be interpreted through Greek, but through Sanskrit<sup>2</sup>. (p. 65)

Albanians are also distinct in terms of physical appearance because, ethnologically, they derive from the Semitic races<sup>3</sup>. (p. 72)

Therefore:

1. The entire peninsula of Asia Minor was conquered and

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<sup>1</sup> *Note by B.P.*: I think that by the name “Ancient Albania” the translator or perhaps the author himself meant the place called in ancient times “Albania of Caucasus” (p. 33)

- inhabited by a Pelasgian race, which either replaced or intermixed with the previous population, taking their women as wives or concubines - and from this, the language of the newcomers became corrupted and a new language emerged;
2. Another tribe of the same Pelasgian race crossed the Hellespont and came to Thrace, and then continued further through Macedonia to Illyria, expropriating the previous race, probably of Iberian, Turanian or Greek-speaking Aryan origin, and finally conquering the whole country and islands to the south, namely the Peloponnese and adjacent islands of the Archipelago;
  3. At a later period, they crossed Po River, colonized Tuscany or Etruria and penetrated southwards, and were pursued and pushed further by Tyrrhenians of the same race. (pp. 104, 105)
- ...
9. The Greek race did not migrate in great numbers to the Pelasgian region, but instead established themselves there prior to the arrival of the Pelasgians<sup>4</sup>. The Greeks preceded the Phoenicians as merchants, spreading their language as one of civilization and commerce, and eventually Hellenized a large portion of the population, especially in the Peloponnese and Attica.
  10. Those who surrounded Troy, as well as the Trojans themselves, were Pelasgians who later became a Greek-speaking race.
  11. Since that time, the Pelasgians have continuously resided in the area where they were initially settled.
  12. They reached the height of their power under Alexander the Great. (p. 104, 105, 106)

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<sup>2,3,4</sup> *Note B.P.:* I am unaware of the current validity of these claims?

Vaso Pasha has pointed out with great insight that it is difficult to suppose that, on the one hand, such a barbaric nation as the one described in Homer's poems could have a language as complete, complex, and refined as Greek; and, on the other hand, that a nation with a language that demonstrated such a high level of culture could have been so barbaric and wild, as depicted in Homer's poems.

It is accepted that the Pelasgian race was more widespread and extended over a larger area than any other, except for its predecessor, the Galician - which moved more forcibly and through different routes, towards the west. It is thought that the influx of the second wave, or that of the Pelasgians, may have been one of the causes of this Gallic exodus, because there is no information regarding any other race that existed between the Gauls and the Pelasgians<sup>5</sup>. (p. 133)

The only issue that remains to be resolved is the origin of the Greek race; the question in need of answering is whether or not their arrival was a cause of migration, just like the two previous races we mentioned, ... It is not doubted that they were a race prior than the Pelasgians, and since that time, as we mentioned before, there is no sign of any major conquest<sup>6</sup>. (p. 134)

The poems in the original Pelasgian language must have been much older, as it is entirely unacceptable to think that this famous expedition was carried out and commemorated by non-Pelasgian tribes and non-Pelasgian bards. It is also clear that the Pelasgians did not speak Greek or any related language, although like them, they spoke a language related to Sanskrit. This clear circumstance, although unnoticed by Mr. Gladstone (or he passed it over without mentioning it), had been observed earlier by Dr. Marsh, who

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<sup>5</sup> *Note B.P.*: If the Gauls moved westward from the Pelasgians, then necessarily the latter came from the East; but from which East?

<sup>6</sup> *Note B.P.*: "If they were prior to the Pelasgians, then they must have been even earlier than the Homeric poems?? But what about their temporal relation to the Gauls - where do they stand?"

tackled the problem in the only way he could: *by making the bold but unsupported statement that Pelasgian and Greek were the same language.* (p. 136)

“Troy was undoubtedly a Pelasgian city, *as was the surrounding area, even up to Syria.* However, Caria had either lost the Pelasgian language, or it had become so tainted that it was no longer recognizable.” (p. 141)

In fact, until recently, ethnographers were unaware of the particular category that the Albanian race fell into. Among other things hypotheses have been put forward that they are Finns! All these speculations and hypotheses have now been dismissed, and it has been determined beyond any doubt that they are descendants of the second oldest inhabitants of Europe that we know of - the Pelasgians or the Palests<sup>7</sup>. (p. 157)

The Greek race either came before or after the Pelasgian migration. From a philological standpoint, considering that nothing has remained from archaic Greek the antiquity of both languages is probably almost the same.

Now, if the Greek race came first in the West and settled there, and was invaded and subjugated by the Pelasgians - a more warlike race - and remained in a subordinate position, it must be assumed that its culture, superior to that of the invader, progressed through the barbarism of the ruling class. It should be noted that this must have happened long before writing was invented. Therefore, this theory cannot explain why Greek became the written language instead of the Pelasgian one. On the other hand, Greek historians do not even mention this theory. Conversely, their suggestion is that regardless of the Greeks' place of origin, they settle there later than the Pelasgians who arrived before them, and never questioned

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<sup>7</sup> *Note B.P.:* Who were the first ones? The Gauls or the Greeks? According to the author, it is likely that it were the Gauls.?

the distinction, both in race and language, between them and the Pelasgians. However, the information from Herodotus is scarce, rare, and confusing. It is clear that he did not know any language other than his own and was unable to assess the Pelasgian language other than to describe it as a “barbarian” language – although it is clear that Pelasgian must have been widely spoken in his time, even in the streets of Athens<sup>8</sup>. (p. 158, 159)

Vaso Pasha

(Born: June 30, 1825, Shkodra)

(Died: June 29, 1892, Beirut, Lebanon)

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<sup>8</sup> *Note B.P.*: I have the impression that this study is somewhat confusing as it contains many contradictions within it.

CARL GRIMBERG

# “WORLD HISTORY AND CIVILISATIONS”

[Book 1].

Published 1963, Stockholm

For the Albanian edition Uegen, 2003

The first king who united Upper and Lower Egypt under his scepter must have been Menes, originally from Upper Egypt. Was he perhaps a historical, or a legendary figure? Is he mistaken for Narmer? We don't know. It's uncertain whether if the capital Memphis experienced an immediate boom. Today, the most accepted view places Menes around 3100 BC. ... (p. 26)

In fact, the religion and art had brought Akhenaton (Amenhotep IV - Pharaoh of Egypt, who ruled 1375-1360 BC) to the point where he neglected his duties in the area of foreign policy. This became even more dangerous as the powerful empire of the Hittites had formed in the Near East, a warlike nation, that raises one of the biggest ethnographic problems in history. *The Hittites were neither Semitic nor Indo-European, but apparently formed a mixed people, whose language should be classified among that of the Indo-European nations.* ... The archives of the Hittite empire were found in Boghaz-Keui (in the years 1906-1907); and fortunately these documents were written in Babylonian cuneiform. Without this lucky coincidence,

the inscriptions could have been left deserted indefinitely as the genuine Hittite script, which resembles hieroglyphics, remains indecipherable even to this day. (p. 56)

During the period of decline that followed the energetic reign of Ramesses II (1301-1234 BC), the Libyans proved unworthy of the trust they had been given so far. By raiding and plundering, they conquered most of the delta and seized territories as far as the suburbs of Memphis. The Libyans were even more dangerous when they joined forces with the “Sea Nations”; this was the name the Egyptians called the inhabitants of the islands and coasts of the eastern Mediterranean. At the end of the nineteenth dynasty, there had been a kind of migration between these warring tribes, perhaps pushed by other nations from the north and east. The Ships of the Sea Nations landed on the shores of Syria and, unwelcome as they were, conquered all of northern Syria. (p. 62-63)

A generation after Ramses II, the days of the powerful Hittite Empire were numbered. It is possible that it fell under the attacks of the “Sea Nations” who were a threat to Egypt at the same time. The Hittite empire collapsed, creating a large number of small states. The Hittites disappeared into the rugged mountains of Asia Minor, as unexpectedly as they had appeared on the pages of history. (p. 64-65)

Babylonia was the oldest and richest of the states that emerged from the twin rivers. (p. 127)

Around 3000 years BC, new tribes migrated. The Assyrians, who were undoubtedly of Caucasian origin but now mixed with Semites, lived farther up the Tigris River. Of the new arrivals, the most interesting were undoubtedly the Sumerians, who settled in the river valleys. Their origin is still a mystery. Many things suggest that they were of mountain origin, perhaps from the Persians, and their culture seems to have the same roots as the nations who, at the same time, constructed a developed society in the Indus Valley.

Around 3000 years before Christ, the Sumerians had created,

or had borrowed from their new land a civilization based on the exchange of goods. (p. 129)

All Sumerian cities, if they did not completely disappear from the map, were at least heavily affected by the flood of 3000 BC. The first known Sumerian figure, from the writings of Uruk, is Mesanepada, the king of Ur. It is likely that he lived in 2500 BC. (p. 130)

In 2350 BC, a period of decline began marked by civil wars and expeditions of the nations of the northern mountains. It lasted approximately from 1750 BC until the moment King Hammurabi of Babylon - some see him as Amraphel of the Bible - managed to establish royal unification and make Babylon, Babylonia, the capital. (p. 138)

In 1530 BC, the Babylonian Kingdom suffered a defeat at the hands of the Hittites and other foreign invaders. (p. 149)

The Assyrians, like the Babylonians, were a Semitic nation. The Assyrian conquerors subjugated Babylon, Syria, Palestine, and, for a time, even Egypt. One of the most ambitious kings for conquests was Tiglath-Pileser, who lived around 1100 BC. (p. 149)

Among other things, he states (*Referring to Tiglath-Pileser: Note B.P.:*) ... that he extended the empire from the shores of the Mediterranean to the mountains of Armenia. (p.149)

Prior to excavations, the historical connections between Babylon and Assyria were seen in a completely different light of what they are today. The history of the Assyrian Empire, at this time, was hidden beneath the ruins of the cities. In fact, the entire kingdom would have been destroyed by some great disaster, as it was vanished from the surface of the earth. ... Greek historians, especially Herodotus, were able to provide us with a more concrete picture of the Babylonians' further developments, a picture based on the accounts of the Babylonian people themselves. As for Assyria, the Greeks had only scattered and often completely inaccurate information. (p.159)

Due to this catastrophe, which in 612 BC affected all Assyrian cities, Assyrian historical sources have remained untouched until today. (p. 159)

The discoveries at El-Amarna and Boghaz-Keui proved that Babylonian was a global language. (p.171)

### **The Babylonian Mythology**

Just as Anu became the god of the sky and Enlil the god of the earth, Ea, son of Anu, became the god of waters. ... The son of Ea, *Marduk or Bel*, inherited philanthropy from his father and after having escaped the anger of Anu and Enlil, became the god of the sky and earth. ... The more Babylon developed, the more importance *Marduk* gained. (p. 175-176)

### **The Hittites**

It is difficult to determine borders for the two states, which emerged in the early second millennium BC: the Hittite Empire and the Hurrian Kingdom. This is due to their constant evolution.

... An Akkadian script dating back to the time of Naram-Sin, i.e. in 2160 BC, mentions a certain king Pamba of Hatti, meaning of the land of Hittites.

*Strengthened by Indo-European groups originating from Thrace, the Hittites created a military power, using horses in warfare. They undertook bold incursions, looted in the Near East, and...*

The most powerful king of the old Empire was Mursili I, who lived around 1550 BC.

After a period of crisis, which ended with attacks and the destruction of Hattusa (the capital of the Hittites) by the “Sea Nations” (around 1420 BC), a new empire reached the peak of political power under the reign of Suppiluliuma (1380-1346 BC).

... Around 1190 BC, the city of Hattusa was destroyed by the “Sea Nations” (among whom were the Philistines, emerging from Asia Minor). The city never rose again after the fall.

... During the first half of the first millennium, the Assyrians kept the name Hatti to refer to the territories of the old Hittite Empire, although the Hittites were no longer its rulers.

In central Anatolia, numerous states arose from the ruins of the Hittite Empire. Among them was the kingdom of Phrygia and ... (p. 194-195)

The “Sinai Script” still presents many enigmas. The texts have not yet been completely deciphered, but they are believed to date back to the years 1850-1500 BC and consist of thirty-two signs. The oldest Phoenician inscriptions have been discovered in Ugarit and date back to the years 1500-950 BC. They are based on a simple alphabetic script consisting of twenty-two consonantal letters. Around 1000 BC, the Hebrew alphabet was derived from this Phoenician script; perhaps a little later the primitive Greek alphabet, which served as the model for the Latin alphabet, emerged. (p. 217)

*The Indo-European nations do not form a homogeneous race, but rather a linguistic unit; it refers to the nations who speak the Indo-European language.* (p. 218)

The root of these nations have been sought in at least twenty different places, from northwestern Europe to the steppes of Central Asia and as far as India. However, many specialists believe that the origins of the Indo-Europeans lie in a nomadic lifestyle on the vast plains of Central Asia, which have also served as an origin to many other ethnic groups. It is possible that the Indo-European nations were displaced westward by other nations of eastern origin who inhabited the border regions with China. ... Why is it difficult, if not impossible, to accurately determine the origin of the Indo-Europeans? We do not possess historical data that can serve as a starting point. Only linguistics, through the comparative study of Indo-European languages, can provide us with some data. (p.218)

*The Primitive Indo-European lexicon attests the following fact: the people who spoke this language inhabited a region where snow, frost and rain were not uncommon. (p. 219)*

*The homeland of the Indo-Europeans was mountainous and according to the lexicon, they were not familiar with the sea. (p. 219)*

## **Cyrus the Great**

The Persian Cyrus, conqueror of the Babylonians and liberator of the Jews, was originally a vassal of the Medes. However, around 550 BC, he revolted and overthrew the Median Empire. Four years later, he defeated Croesus, the wealthy king of Lydia, and subjugated his kingdom, which extended almost throughout all of Asia Minor. In 539 BC, he became the ruler of Babylon. (p. 224)

In Babylon, he made sacrifices to Marduk... (p 225)

## **The Hellenic Periods**

Agamemnon's forefathers originated from the north alongside those fierce fighters who overthrew the oldest Greek culture of the Bronze Age. We can reach the same conclusion by another means. The invaders were not uncivilized barbarians. We have ruins of their civilization that are quite impressive. We find in them everything that distinguishes representatives of the Mycenaean and Minoan cultures. (p. 244)

The Mycenaean civilization witnessed the greatest development in the Greek territory; the invading northern tribes brought a certain civilization, which was also passed on to the ancient Hellenic descendants. ... But who were these ancestors of the Greeks? (p. 245)

... It is impossible to fully understand Mycenaean culture without knowing the cultural connections that united the nations of the Mediterranean basin. (p. 247)

Homer refers to the Greeks who surrounded Troy as “Achaean”;  
... (p. 249)

Hittite sources mention somewhere the city of Wilusa, where Alexandrus reigned, and in other places the city of Taruisa. These are probably two names of the same city, that of Troy, which the Greeks also call *Ilium*. (p. 250)

At the end of the thirteenth century BC, the weakened Hittite empire was no longer able to maintain its power. (p. 250)

The ancient Greeks were unafraid to assign an exact date to all of these partially mythical events. Thus, ancient traditions place the fall of Troy in 1183 BC, which corresponds clearly with the discoveries of modern archaeology.

Meanwhile, we must emphasize the evil that characterized the final phase of the Mycenaean era. “The islands were troubling”, says an Egyptian source. And among other tribes, those of the “Aqaiwasta” - Achaeans - came to Egypt, plundered and occupied the place. How can all this be explained? (p. 251)

His father, Priam, was the king of Troy, or *Ilium*, as the city was otherwise called. (p. 254)

If it is accurate that Homer lived in the beginning of the eighth century BC, the first Olympic Games were held in his era; according to oral tradition, they began in 776 BC. (p. 276)

The appearance of currency in the seventh century BC must have aided in starting a true human wave, which Hellenized more shores of the Mediterranean and the Black Sea. The great migrations of the eighth, seventh, and sixth centuries BC were called the Second Greek colonization in order to distinguish them from the first, which consisted of Achaean and Dorian migrations. (p. 296-297)



SPIRO KONDA

# **“ALBANIANS AND THE PELASGIAN ISSUE”**

Extracted from: Speech given at the First Conference of Albanology Studies  
Tirana, November 15-21, 1962

*I am convinced, and this is also evidenced by the reality, that one of the very important shortcomings of scholars who have dealt with the Pelasgians is the lack, or rather insufficient knowledge of the Albanian language on their part. This deficiency has left their work incomplete. (p. 145)*



SPIRO KONDA

# “ALBANIANS AND THE PELASGIAN ISSUE”

Uegen 2011,  
(First edition: Tirana 1964)

He who will undertake to write the history of the Albanian nation from prehistoric times to the days of Gjergj Kastriot or Skanderbeg, must necessarily have these qualities, that is, to be:

1. Hellenistic Philologist
2. Latinist Philologist
3. Linguist
4. Indolog

and

5. To have the Albanian language very native and to master it scientifically

The most perfect languages are those of the Caucasian race, inhabiting Europe, Asia and Africa. To these languages the linguists gave the names of the three sons of Noah, calling them Hamitic, Semitic, and Japhethic. Japhethic-speaking peoples belong to the Aryan, or Indigenous, or Indo-European race. These languages are spoken by those living in Europe, in addition to Turks, Hungarians,

Laps, Finns and Gascons, living in southern France and Spain. The same family includes Indians, Persians and Armenians from the peoples of Asia.

No memories have been preserved of the place where the Aryan peoples lived together. But it seems their common homeland has been Central Asia, north of India. From here some of these peoples, who constituted the Japhethic family, began to secede and head west. (p. 32-33)

The origin of the Albanians, that is, our first homeland, is found if the issue of language is solved first; because, this is for all the main feature of nationality. (p. 33)

The list of languages listed in Table III is as follows: The first is the mother of all, Japhethic; after this comes Sanskrit, the written language, the oldest of the other languages; then come Greek, Latin, German, English, Slavic and Albanian. (fq. 34)

Sanskrit, from San-Scrita, which means “perfected language”, is a language of the classical period of Indian intellectuals<sup>1</sup>.

...

Following Sanskrit, comes Ancient Greek, which was spoken and written in the 11<sup>th</sup> century BC (Homer-Derpfel). ... (p. 34)

*Note B.P.:* it should be noted that we are referring to the Ancient Greek language, not the modern one!!

After the Ancient Greek language comes Latin ... (p. 35)

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<sup>1</sup> *Note B.P.:* (taken from Wikipedia) Sanskrit is an ancient language of India with a history of 3,500 years. It is the primary liturgical language of Hinduism and the dominant language of most of Hindu philosophy works, as well as some of the major texts of Buddhism and Jainism.

Language family: Indo-European languages, Indo-Aryan languages, Indo-Iranian languages.

Writing system: Brahmi script.

Official language in: Uttarakhand.

Ancient form: Vedic Sanskrit.

(*Note B.P.:* Please see the comparison of the verb “I am” (“jam”) in Albanian and Armenian, Table VI, p. 52 - as well as the differences with other languages at the same table.)

Japhethic	Albanian (S.Konda)	Albanian (B.Piranjani)	Armenian (S.Konda)	Armenian (B.Piranjani)
As-mi	<i>Jam</i>	<i>Jam</i>	<i>Em</i>	<i>Jem</i>
As-si	<i>Je</i>	<i>Je</i>	<i>Es</i>	<i>Jes</i>
As-ti	<i>Asht</i>	<i>Është (Asht, A)</i>	<i>E</i>	<i>E</i>
As-mas	<i>Jena (Jemi)</i>	<i>Jemi (Jena)</i>	<i>Enk</i>	<i>Jenk</i>
As-tas	<i>Jeni (Ini)</i>	<i>Jeni (Jini)</i>	<i>Ek</i>	<i>Jek</i>
As-nti	<i>Jan</i>	<i>Janë</i>	<i>En</i>	<i>Jen</i>

3) Albanian is more conservative than all the compared languages, compared to the mother Japhethic tongue or Sanskrit tongue. (fq. 68)

Based on what we have discussed, we find it necessary to list and emphasize in general terms the *elements of civilization* that the ancient ancestors of today’s Albanians brought with them when they separated from their original homeland, India. These elements are as follows:

1. Family members: Patr (father), Mater (mother), Motër (sister), Bhratr (brother), Brazer (brother-in-law), Snusa (daughter-in-law), Nus-e (bride)

2. Housing: (Dyer-dvar-doors).

3. Livestock breeding: Gaus (cow), Dam (ox), Vat-sa (sheep), Mus (mouse), Çvan (dog), Marg (bee).

4. Weaving: Vas-esthes.

5. Agriculture: (Jug-zygos, ajr-as = ar-a, rrath-as).

6. Weights and measures: (Mat = measure, Bhar = weight)

7. Counting according to the decimal system: (Dya (two), Tri

(three), Katur (four), etc.).

8. Religion: we will discuss this in detail in the second part (“Book XI”) of this work under the title “The Gods of the Pelasgians”. (p. 69)

This is proved in the work “General Principles of Comparative Linguistics” by renowned linguists Whitney and Jolly;...

“In the Balkan Peninsula, in the north of Greece and in the south of Montenegro, in Albania, a special Japhethic language was preserved, the Albanian language, derived from Illyrian. ... The ten languages we spoke of above and which are of one tribe, namely, Hindi, Iranian, Armenian, Greek, Albanian, Latin, Italian, Slavic, Baltic, German and Celtic, together with their numerous dialects, form a large and important linguistic family, which at the top was named after the two peoples, located at the two most distant ends, and sums up the whole great family of these nations, namely the Indians and the Germans, calling it the “Indo-Germanic family.” (p. 71)

*Note B.P.:* Citing ancient Greek writers, Spiro Konda concludes:

Therefore, based on these testimonies, it is evident that the nation who inhabited Greece before the Hellenes was Pelasgian. ... (p. 121)

... according to Homer, during his time, in Crete, there were five different nations with distinct languages: Eteocretans, Kydones, Achaeans, Dorians, and Pelasgians (Odyssey, Song 19, verses 172-177). However, the name Albanian (Albanoi) is not listed among these nations. (p. 121)

... In Etruri the *Etruscans* or *Jusks* are mentioned as inhabitants. According to Strabo, the *Etruscans* or *Jusks* were called *Tyrens* by the Romans.

“The Tyrrhenians, therefore, are called by the Romans as *Etruscans* or *Tuscans*.” (Strab., Chapter 219.2).

Yes, according to Dionysus of Halicarnassus, *Tyrene* were called the *Pelasgians* who settled in Italy.

“Elaniku Lesbiani says that the Tyrrhenians, formerly called Pelasgians, after coming and living in Italy, took the name they have today.” (Dion. Alikarn. Vol. A XXVIII, 3). (p. 124)

Based in the first Pelasgian ethnicity of the word “*gur*” (stone) comes the first ethnic identity of present-day Albanians, which is certainly *Pelasgian*. Thus, the old name of the Albanians is *Pelasgian*, meaning that Albanians were originally called Pelasgians, Tyrrhenians, Etruscans, and Tusks. (p.127)

... As stated by Strabo, who writes: “It is confirmed by other historical accounts that the Pelasgians were a *great nation*; Menecrates of Elaea, in his work on colonies, writes that the whole of the present-day Ionian region, starting from Mycale, as well as the nearby islands, was formerly inhabited by *Pelasgians*” (Chapter 621, 3, 15-25).

Strabo states that “The *Pelasgians* also lived in Asia Minor” (Chapter 620, 2, 5-10).

*Note B.P.:* On pages 271-294 (Part 2, Book 9), the argument for the existence of the Pelasgians is made in the regions that are currently part of the Greek state, and specifically:

Pelasgians in Attica; Pelasgians in Orchomenus; Pelasgians in Thessaly; Pelasgians in Thrace and Samothrace; Pelasgians in Mycenae; Pelasgians in Tiryns; Pelasgians in Argos.

... according to the Hellenic historian from Lesbos, “when the Pelasgians arrived in Italy, they were called Tyrrhenians” (Dionysius of Halicarnassus, Volume I, Chapter XXVIII, 3) (p. 349).

2) Additionally, Dionysius of Halicarnassus (Volume I, A, XXX, 5) mentions the following: “The tribe of the Pelasgians, which therefore did not disappear but was scattered in colonies and remained few in numbers for a long time, kept on living as citizens alongside the aborigines in these lands, where eventually their descendants, along with others, built the city of Rome.” (p. 349)

3) Plutarch of Chaeronea (“Parallel Lives – Romulus”, I, 18)

writes about Rome as follows: “But the Pelasgians, after wandering through most of the world and ruling over the majority of people, settled there (meaning in Rome) and named the city after themselves due to their power in warfare”. (pages 349-350).

... we saw that this world of *Pelasgian gods*, as an essential meaning has and expresses: “*idhelindur/* meaning “*born from the earth*” in English. Meaning of earth, as the mother of all, from which all are born, nourished and maintained. This life-giving power of Mother Earth brought us to that stage, which bears the name “*Pellag*”. In other words, the name “*Pellag*”, etymology and explanation of which is done correctly only through *Albanian language*, explains and contains the basic meaning of the word “*i dhelindur/ born from the earth*”, related to the Pelasgians. (S.K. p. 437)

*Note B.P.:* (By Spiro Konda) there is an article in part three, book twelve, first chapter, p. 439 - 450, entitled “Thoughts/opinions emerged about the Pelasgians by various scholars (historians, archaeologists, linguists etc.) from ancient times to present day.”

It contains quotations from various authors with names in the field of history, archaeology, linguistics, etc, quotations which shed light on their opinion on “Pelasgian” issue, among others, Herodotus, Thucydides, Strabo etc.

I think it is a very interesting chapter to read for anyone who is interested in researching in the field of Indo-European linguistics, or the origin of Albanian people.

18) Citing D. Olimpi, Spiro Konda continues: D. Olimpi, in (“Homeric Dictionary”, translated from German, Athens, 1900, page 250), mentioned the following: “The word *Pellag* is considered an Asian word. (S.K. pp. 446-447).

Upon analyzing all that has been said, we come to the undeniable conclusion that Albanians are a resilient nation, and in a relative sense, the oldest nation of the Balkan Peninsula, a pre-Greek nation and specifically, a descendant of the Pelasgians. (p. 486)

ZACHARIE MAYANI

# “ETRUSCANS BEGIN TO SPEAK”

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*Note B.P.:* Zacharie Mayani explains the following about the Etruscan alphabet:

The letter *P* - in their alphabet was pronounced as *p*, *b*, or *bh*.

The letter *C* - in their alphabet could represent *k*, *g*, *q*, *tz*, or *tch*.

The vowel *U* - was like *o* or *u*.

The letter *V* - often indicated the letter *u*. (p 14)

... Furthermore, the Etruscans, especially those in the last centuries BC, had imitated the bad habit of the Semites by omitting some vowels in the written language. For example, in the Phoenician language, the word “malkat” (queen) is written “mlkt”. Similar, the Etruscans wrote “Elxsntre” instead of “Alexander”. (p. 14-15)

4. Too frequently, due to this reason, we lack the exact pronunciation of certain Etruscan words.<sup>1</sup> (p. 15)

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<sup>1</sup> *Shënim B.P.:* Të njëtat fenomene i hasim edhe tek gjuha Armene, me të vetmin ndryshim, që në të nuk ka vend për paqartësi apo çorientim, pasi duke qenë gjuhë e gjallë ekzistuese dhe e përpunuar, gjithçka është pasqyruar qartë nëpërmjet rregullave të përcaktuara në Gramatikën e Gjuhës Armene.

<sup>1</sup>*Note B.P.:* The same phenomena is encountered in the Armenian language, with the only difference being that there is no room for ambiguity or confusion since, being a still spoken and elaborated language, everything is clearly reflected through the rules set forth in the Grammar of the Armenian Language.

The origins of this nation, called *Tursk*, *Tusk*, *Etrusk*, is partly linked to the *Tursha* population, the warrior tribe that in the 13<sup>th</sup> and 12<sup>th</sup> centuries BC, accompanied by the *Lycians* and other indigenous tribes, had attacked Pharaonic Egypt through the sea. Around five or six centuries later, the Tursha would settle in Etruria (p. 103)

Regardless of that, neither the first nor the second of these scholars offer, for example, an explanation or identity regarding the ethnic names *Tursha* and *Tursk*, given that the national name of the Etruscans, *Tarkuin*, is that of a deity from Asia Minor, *Tarku* or *Tarkon*. (p. 103)

However, the Tursha people, who appeared in Italy in the 9<sup>th</sup> to 8<sup>th</sup> centuries BC and called themselves *Rasna*, undoubtedly brought numerous new cultural elements that were connected to the civilization of Anatolia: rituals, features of mortuary architecture, artistic motifs, a particular Oriental luxury, as well as the name Tarkon, the penetration in Etruria of which cannot be explained solely through trade exchanges. (p. 104)

The names of some of the Lydias territories where the Tursha originated were: Malea (from Albanian – mal, mountain), Plakia (from Albanian – plak, old) which were all Illyrian. The newcomers were all of the Illyrian branch; they were neither Lydians nor Asians, but Thracian-Illyrians settled in Lydia. Upon reaching Italy, their new homeland, they would encounter a group of people with similar ancestry and who spoke the Illyrian language, making their integration into the community relatively easy. (p. 105)

b) Plutarch stated that the king of the *Albanians* who ruled in Tarketia was known for his cruelty ... (p. 108)

Before we embark on the journey that sends us from Etruria

to Mesopotamia, should we not pause for a moment in *Albania* as well? (p. 110)

In fact, Etruscan language represents some points of contact with Armenian, as well as Albanian. (p. 130)

..., in the era of the Roman Empire, three consecutive provinces of Illyria were founded along the stretch of land between the Danube and the Adriatic Sea: Pannonia, Illyria, and Dalmatia were all romanized through the establishment of Roman settlements and military camps.

C. Coon, who led the ethnographic expedition to Albania commissioned by Harvard University in 1950, drew attention to the links between the *Illyrian and Albanian languages*, and this work has been subsequently referenced.

Coon mentions three common words of the ancient population of this country and for the Albanians: *peeligo*, “old, old age” (*old man*), *Emathia*, “*Emadhja*” (*e-madhia*, name of a tribe) and *Molotti*, “*highlander*” (*malësor*). Coon adds: “The Gheg (Albanian) language is mainly Illyrian” (*Giant Mountains*), pp.39 and 41). (p. 451)

... Regardless if the Albanian language has borrowed words from other languages throughout history, this does not alter the essential fact of the linguistic continuity between *the ancient Illyrian (Etruscan)* and *the modern Illyrian (Albanian) language*. As a result of this continuity, the Albanian language has preserved many fundamental Etruscan notions ... (p. 452)

*Note B.P.:* Citing the scholar B. Hrozný, who in 1929 published an article entitled “Etruscan and Hittite Languages”, Mayan writes:

... and he concludes: “The *Etruscans* came to Italy from a region located very close to the *Hittites*, that is, from Asia Minor”, which in our opinion, presents an incomplete picture of the situation. (p. 456)

According to Herodotus and Strabo, the Etruscans were Lydians who had migrated from Italy. The Romans sarcastically referred to them as “Sardinians”, after the name of the capital city of Lydia, Sardis. (p. 456)

*It is not surprising that in Armenian we find many terms corresponding to Illyrian terms, because, according to Herodotus, the Armenians are of Thracian-Phrygian origin (or descendants of the ancient Balkan Bryges). Let us underline some points of contact between Armenian and Albanian: 1) both languages have an indefinite suffix; 2) ertal in Armenian is "I go, I came" compare with Albanian ardh; 3) ges is "half"; compare with "gjysmë" Albanian; gtanem, "I find", compare with Albanian "gjet"; 5) tzain, "voice"; compare with Albanian za; 6) medz, Armenian "big", in Albanian is madh. Other similarities have long been highlighted, where among the most important is: the plural -ik of Armenian is formed by the ending -er, -eri (doun, "house", plural "dounerë"). This has already been compared to the -ar of Etruscan (and -eri? "Compare shoqëri, vëtëra (years) of Albanian). (Pg. 475)*

Recently, G. Kapantzian has highlighted an ancient suffix of the Armenian language for ethnic names, -ali: *Manali*, the land of Mani (a neighbor of Ararat, *Mini* of the Old Testament); etc. This is analogous to the well-known Etruscan gender suffix -al.<sup>158</sup> It is interesting to note the survival of Tark in Armenian, which appears in the form of Torqom. According to Hommel, there are legends from the pagan era in Armenia that refer to a giant shepherd named Tork.<sup>159</sup>

Another particular, feminine name this time, deserves all our attention, as it is generally not only Armenian and Caucasian, but also a small interlocking name, a sign of the nobility of large Etruscan families. It is about Satenig, Satinik. We find it in the Ossetians; this term denotes a legendary fortune teller or witch, closely associated with the Nart epic, legendary heroes of whom only a vague memory of the first Indo-European penetration into the Caucasus remains. Nothing is known about the origin of the Narts. In parentheses we can say that this ethnic name is found in the name of an Illyrian settlement, *Nareste* (near the river Naron). (p. 475 - 476)

<sup>158</sup> Note Mr. Mayani: *Historical-linguistic studies on the ancient history of Armenians, Erevan, 1956, p. 182 (in Russian).*

<sup>159</sup> Note Mr. Mayani: *Ethnologie u. Geogr. Des Alten Orientes, 1926.*

*Note B.P.:* We have “Narta” in Vlora ???

Finally, the language of Caucasus is related to Basque language. According to a theory by Trombetti, this language is a remnant of the ancient Caucasian language, whose speech space once extended from Caucasus to Pyrenees and from which only two extremities remain today: Basque language and idioms of the Caucasus.

However, *we note that there are some points of contact between Basque and Albanian languages.* (pp. 477 - 478)

*Note B.P.:* In “CONCLUSIONS” (p. 506), Mayan writes:

...: the problem at hand is the origin of the Etruscans.

The evidence of Etruscan epigraphy, to the extent that it has been interpreted here, tends to confirm the presence, already accentuated, of two currents that tend to intersect and balance each other in this strange civilization: one current emerging from the Danube region and the other from Anatolia. Nevertheless, we should avoid considering the Balkan Peninsula and Anatolia as two opposing worlds, one belonging to “Europe” and the other to “Asia”, so as not to fall into the trap of geographical fictions. When referring to the era of the mass migrations of nations and the settlement of the Thracian-Illyrian people in Anatolia, this would be an anachronism.

The Eurasian Steppe stretches from present-day Bohemia and Hungary to the northern shores of the Black and Caspian Seas, and through the Caspian region to southern Siberia, which is considered both Europe and Asia. At the same time, a continuous migration of diverse ethnic groups, which has been happening since ancient times, occurred through the Bosphorus in both directions. (p. 506-507)

Here is another proof of oriental influence on Etruscan decorative art. Nothing is more meaningful than the resemblance of the pillars found inside many Etruscan tombs (in Cerveteri and elsewhere), the bas-reliefs of which represent shields, weapons, various vessels, etc. on one side and pilasters of an Anatolian temple on the other hand. It is about the temple of Musasir, near the territories of Ararat, looted

by the Assyrians during the VIII<sup>th</sup> century and painted by them on a bas-relief, found in Khorsabad. (p. 511)

Andre Piganjoli has added some other arguments to the thesis of the oriental origin of the Etruscans. He dismisses as unfounded Wiesner's theory, according to which the Etruscans were knightly shepherds, who, having crossed the borders of the Caucasus and Iran, must have crossed Thrace and Illyria. But he points out numerous connections between an important Anatolian settlement, Toprakkale and Etruria; the presence, in this settlement of a typical Etruscan monument, and exactly three sacred stones, raised towards the sky and placed on a cylindrical base; irrigation practice; mortuary rooms surrounded by benches, etc. This gives the author the opportunity to conclude that "the closeness between the Etruscans and the ancient peoples of Asia Minor can not be questioned". (Les Etrusques, people d'Orient, p. 338). (p. 513- 514)

... The Etruscan language is close and related to several Oriental languages, i.e. of Asia Minor. But these languages are not of Eastern origin. They are Indo-European based languages, located in Asia Minor. Likewise, the Etruscan language is not an oriental language.

*Its origin leads you towards Danube river.*

The Etruscans are, in part, the descendants of *Tursha*. But Turshas are not a people of oriental origin. They are ancient Illyrians (or Thracian-Illyrians) settled in Asia Minor. (p. 515)

However, the most defining feature of the Illyrian population is undoubtedly their language. This language is essentially Indo-European, although it seems to have borrowed many elements from the Anatolian and Caucasian languages. Nevertheless, it has been influenced by these external sources less than Hittite and Armenian. Furthermore, this language has shown numerous analogies with the Balto-Slavic languages. Therefore, its homeland can only be located in a region that was located between the Danube and the Carpathians. (p. 516)

SHABAN DEMIRAJ

# “EPIRUS, THE PELASGIANS, THE ETRUSCANS AND THE ALBANIANS”,

Academy of Sciences of Albania, INFO PUBLISHER  
Tirana 2008.

...

She (It ??) (Pelasgian Language - *Note B.P.*), as in Armenian, has stripped the aspirated vowel consonants and turned the vowel vowels into silent ones, while turning the silent vowels into aspirational ones. «The Pelasgian gives only one example of an aspirated silent Indo-European: *th*, which is preserved as such as in Armenian» (ibid. P. 13 - refers to Van Vindekens's «Le Pelasgique» - *Note B.P.*). (p. 32)

Furthermore, during the Middle Ages, in some European circles, the name Epirot was also used to refer to the Arbëresh or Albanians in general, but at that time they were usually known by the name Arbënese or Albanese, which originates from the name of the Illyrian tribe of Arban or Albanians of central Albania, mentioned by Ptolemy in the 2<sup>nd</sup> century AD. (p. 53)

Shaban Demiraj

(Born: 1 January 1920, Vlora, Albania)

(Died: 30 August 2014)



EQREM ÇABEJ

# “INTRODUCTION TO INDO-EUROPEAN STUDIES”

“Çabej” Publishing, 2008

Advancing through the west, in the south of the Caucasus, in Armenia the language of *Armenian* is spoken. The Armenians seem to have an European origin. Herodotus himself says that the Armenians descend from the Phrygians of Asia Minor. They must have migrated to Armenia around the seventh century BC. The writing tradition of the Armenian language can be divided into two primary periods. The first one is the Ancient Armenian, approximately from the 5<sup>th</sup>-6<sup>th</sup> century BC, during the time of Justinian, with mainly religious writings, historical chronicles, etc. The second one is Modern Armenian from the 15<sup>th</sup> century onwards. Meanwhile nowadays, the religious writings of the church are not written in Modern Armenian, as the tradition of Ancient Armenian is preserved.

As we mentioned earlier, Herodotus states that the Armenians descend from the Phrygians. Indeed, there is some resemblance between Armenian and Phrygian, but it cannot be determined with certainty, as Phrygian is a dead language and Armenian is a language that is still widely spoken. (p. 62, 63)

Eqerem Cabej

(Born: 6 August 1908, Gjirokastra, Albania)

(Died: 13 August 1980, Roma, Italy)



ROBERT D'ANGELY

# **“ENIGMA, FROM THE PELASGIANS TO THE ALBANIANS”**

“TOENA” Publishing,  
Tirana, 1998.

First published: France, 1962

## **THE ALBANIANS AND THE IBERIANS OF THE CAUCASUS.**

Linguists and ethnologists from all over the world have been intrigued by these two populations of pure Pelasgian origin. And it could not be otherwise if we consider that, basing on the hypothesis of a single origin for human kind, such as from Pamir and a mass human migrations, which is completely contrary to what actually happened - that is, that there have never been any Indo-Europeans or Indo-Germanic nations who emigrated from India towards Europe, while there were Pelasgians, Argives, ... or Arias, who, on the contrary, starting from Europe towards Asia, conquered India and turned its populations into Arias and created its castes – the presence of these nations in such an isolated location cannot be accounted for.

Therefore, the name Albanian, given by ancient geographers to a region in the Eastern Caucasus, where the present-day Soviet Socialist Republic of Dagestan (land of mountains) is situated, has a significant and purposeful meaning. (p. 62)

Strabo, in his writings (XI, 4-1-10), also depicted this region as being comprised of a vast and picturesque valley, that of the *Kura* River, ... The mountains of the Caucasus tower over the northern part of this valley, while Armenia extends to the south. (p. 63)

It has been observed that the ideographic script of Crete surprisingly resembles that of the Hittites in Asia Minor, also known from the Old Testament, which the cuneiform inscriptions of Assyria refer to it as constituting of a great and vast empire that stretched from Armenia to Syria in the year 3000 BC. On the other hand, Homer refers to a nation known as the Eteocretans in Crete, and it is reasonable to assume that they were named after the Hittites. Concerning the latter, it is understood that in Armenia, where the kingdom of Van or Lake Van emerged, their neighboring countries to the north were the Albanians and the Achaeans of the Caucasus region. In addition, the Assyrian inscriptions teach us that the Cilicians, Lycaonians, and Lycians, peoples of Asia Minor, some of whom also landed in Crete and Greece under the name of the Pelasgians, are Hittite peoples. Consequently, the Hittites and Pelasgians are nothing but the same people with two different names, which has always been common. (p. 172-173).

So on the one hand the Hittites of Armenia approach - geographically and linguistically at least - the Albanians of the Caucasus, and on the other hand, the Eteocretans or Cretan Hittites approach the Albanians of ancient Illyria, i.e. with today's Albanians. (p. 174).

To verify that the present-day Tosk Albanians own their name to the Etruscans who migrated from Italy to settle in the region correctly known as Toskëni, we have the different nomenclature used for the other half of Albanians. In fact, to counter or oppose these immigrant Tosks in Albania, this other half of Albanians, being indigenous, were called Ghegs, a word derived from the Greek word "Γηγενής" meaning indigenous. Their region was referred to as Ghegëria.

Another evidence that Tosk Albanians are descendants of ancient Etruscans who came from Italy and settled in southern Albania, specifically in some of the regions that Pal Emili had already destroyed between 168-164 BC, is the fact that their dialect, even today, instead of being similar and in contact to that of Greece, is much more influenced by Latin than by ancient Greek; whereas the Gheg dialect, which has been cut off from contact with Greece from the regions where the Tosk dialect is spoken, resembles ancient Greek more than Latin. This observation and conclusion could not have been made if these Albanians that are now called Tosks, were not present in the regions they have occupied since ancient times, as is the case with the Gegs. (p. 221).

Armenians are a Mesopotamian people. If their language shows similarities with languages such as Albanian, Sanskrit, Greek and others, this fact has nothing special, due to the contacts and relations of all kinds, that the Armenian people have had since the origin with the Argians of the first Arian or Pelasgian expedition to India. It is enough for us as proof of this contact or of the relations of the Armenians with the Albanians, the influence of the language of the latter, which he has exercised regarding the use of the node that is put after the name. This influence of the rear node of Albanian has also been exerted on Romanian and Bulgarian.

Whether they came from the Pamir plateau, whether they are descendants of Japheth, or whether they originated from the Phrygians, who were part of the ancient Pelasgians, of the first expedition to India, today's Armenians are the ethnic result of these three elements, mixed with a fourth primitive element, which was already found, since the most distant antiquity, in the lands of Armenia.

Their mixing with the Persians and their religion of the sect of the heretical Arius, explains why the scholars did not distinguish between the Aryans from the religious point of view (i.e.: followers of Arius 325 AD), and the Aryans of the primitive white race.

To prove the great importance of the Phrygian element in the Armenians, we will give here what Herodotus (VII, 73) wrote on this subject: “also the Phrygians, as the Macedonians say (i.e. the Albanians, both in Europe and in the Albania of the Caucasus), were called Bryges, although they were Europeans and neighbors of the Macedonians; but when they set out for Asia, they also changed their name to Phrygians”. It is these Phrygians, whose daily language has been Albanian, who have greatly influenced the Armenian language.

Since we speak of the Phrygians as a primitive race, which entered into the composition of the Armenian people, ... (p. 234).

It can be said that the Armenians are of Thracian and Macedonian descent, i.e. from ancient Europeans, but also from the peoples of Mesopotamia. (p. 236).

*In fact, a thorough study of Albanian, Greek, and Latin reveals that the relationship of affinity that binds them is similar to a mother relationship for Albanian, and a daughter-like relationship for Greek and Latin. (p. 277).*

Robert d'Angely

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(Died: 1966, Paris, France)

LUIGI LUCA CAVALLI-SFORZA

# **“GENES, PEOPLES AND LANGUAGES”**

Collection of works from the years 1981-1990, France

Translated from the original by Agim Doksani

Published by Besa in 2012

The Tyrolean man of the Bronze Age has shown similarities with modern people of the region, as there has been no significant immigration from distant lands after the Bronze Age in this area. (p. 50)

Since all people on Earth have a common origin, we can say that they all stem from the same population, which has increased in number and started to spread and fragment, dispersing from its point of origin. (p. 78)

According to contemporary evidence, it is now established that Europeans are descendants of Africans and Orientals. If more precise percentages are sought, it can be deduced that the genetic combination is composed of two-thirds of populations from the Far East and one-third of African descent. When did this genetic combination occur? The data suggests an ancient era, approximately 30,000 years ago. (p. 104)

*It is true that migration analyses, which will be discussed in the upcoming chapter, have revealed that a significant portion of our genes come from the Middle East, a region of the world that is genetically similar to Europe. (p. 105)*

In Africa, there are two important regions of admixture with Caucasoids. The first is North Africa, which has had extensive contact with Europeans through the Suez and the Mediterranean. The second is East Africa, which has had many exchanges with the Middle East and Arabia, for which there are numerous historical evidences. (p. 153)

The first expansion in Asia is likely to have been carried out by the Kurgan peoples, located in the northeast of the Caucasus and the Caspian Sea, around 5000 years ago, passing through Turkmenistan, Afghanistan, Iran, Pakistan, and India. This expansion aided in eradicating the civilization of the Indus Valley around 1500 BC (the most famous cities in this region were Harappa and Mohenjo-Daro). During the same period, dynasties linked to the Indo-Europeans, known as Mitanni were as well located in Mesopotamia. They were a Caucasian population which spoke Indo-European languages, and over the past two millennia BC ruled the steppes and mountains of Altai. (p. 157-158)

*The groups of people (shepherds) who occupied the Indian subcontinent were called Aryans. They constructed a caste society with a narrow endogamy and a strict hierarchy, determined by religious authority. Throughout the states of India, the highest caste is that of the Brahmins, priest-philosophers of Aryan descent. (p. 162)*

The same pattern can be observed in the case of Europe. The first expansion, the Neolithic one, which started from the Middle East, began 9500 years ago and lasted for 4000 years. The second one may have happened later, although there are no certain archaeological and linguistic data on the origin of the Uralic language family. For Europe, the Uralic influences emerged 2000 years ago, although it is

likely they are older. On the other hand, the origin of the kurgans is later than the Neolithic one; it may have started around 5000 years ago and ended at the end of the Roman Empire. Migrations from Greece began 2800 to 4000 years ago. (p. 163)

Currently, there are approximately 5000 languages spoken in the world. ... Since the 18<sup>th</sup> century, it was noticed that the classical Indian language, Sanskrit, resembles the ancient and modern European languages. (p. 168-169)

Before moving on from the issue of linguistic classification, I would like to emphasize the fact that there are five or six languages that have not been classified within Ruhlen's seventeen families (nor in any other classification). One of these "isolated" languages, known to us, is the Basque language. ... Some linguists observe similarities between the Basque, Caucasian, Sino-Tibetan, and Na-Dene (North America) languages. Based on criteria that I do not undertake to judge, Ivanov asserts that even the Sumerian, Etruscan, and other extinct languages belonged to the same ancient family that extended to the north of Europe and Asia. (p. 177)

We know that there have been very close connections between Arabs and Africans in Ethiopia in the first and the second millennium BC; the region was home to an Arab-Ethiopian empire that established its capital in Saba (in Arabia) before moving it to Aksum (in Ethiopia).. (p. 183-184)

Although, recently, a new concept of lexical diffusion has been promoted, it is not a linguistic tradition to extend this concept to phenomena known for two centuries. A typical example of sound correspondences is Grimm's Law, according to which the letters *p*, *t*, *k* of the oldest languages such as Sanskrit, Greek or Latin, have become *f*, *th*, *h* in English and *f*, *d*, *h* in German. In English, spelling rules were determined before the Renaissance and before any significant change in vowels, which began in the late Middle Ages, happen. (p. 252-253).



EDWIN JACQUES

# “THE ALBANIANS: AN ETHNIC HISTORY FROM PREHISTORIC TIMES TO THE PRESENT”

(Published by «Kartë e Pendë» publishing house,  
funded by the Abraham Lincoln Foundation in Tirana, 1996)

Only during the late Bronze Age period (around 1500-1100 BC) did the socio-economic conditions make the establishment of the first large tribal communities, which would later be known as the Illyrians, possible. (p. 24)

The wealthy Troy was destroyed around 1250 BC...(p. 24)

From then on, our historical sources demonstrate continuity throughout the centuries from these ancient Pelasgians and Illyrians ancestors, to the present-day Albanians. (p. 29)

*Etymology - the tracing of the origin of a word in its original language, its development over the years, and its transmission from one language to another. (p. 35).*

*Note B.P.:* Referring to the German linguist Franz Bop (1791-1867), Jacques says:

*He observed similarities between the vocabulary of the Albanian language, on one hand, and Armenian or Baltic languages, such as Latvian and Lithuanian, on the other hand, ... Bop published his*

*work in 1854, conclusively proving that the Albanian language belongs to the family of Indo-European languages and does not derive from any other similar language on the continent, such as the Greek language. (p. 36).*

Another researcher is the Englishman Joseph Swire, who, after five years of comprehensive research in Albania and wider, published his book “Albania: The Rise of a Kingdom” in 1929. He arrived at the conclusion that *the Albanian race originates from early Aryan immigrants ... (p.39).*

The national name Albania comes from the word “*Albanoi*”, an Illyrian tribe mentioned by the geographer Ptolemy of Alexandria around 150 AD (p.42).

In fact, it has been asserted that “every alphabet of the civilized world has its origin from the Phoenician alphabet” (p. 46).

Van Windekens concluded that the Greeks, Illyrians, and Italians could not have been the first Indo-Europeans to settle in Southern Europe and Asia Minor. ... The author is convinced that the Pelasgians left their Indo-European cradle at the same time as the Hittites, whose migration certainly preceded that of the Greeks. (pg. 48).

*Interestingly, this diagram shows that out of 47 modern Indo-European-based languages, only two of them, Albanian and Armenian, have a direct descent from the Indo-European language without any intermediate parent language. (p. 48).*

This led scholars to logically pinpoint the Indo-European homeland or center around the Caucasus or the Urals. (p. 49).

The oldest written Indo-European languages, attested around 1400 BC, were the Hittite, Sanskrit, Mycenaean, and Greek languages<sup>1</sup>...

... This means that the Indo-Europeans, as speakers of a shared language, can be dated back to around 4000 or 5000 BC (p. 50).

Dionysius of Halicarnassus (Greek historian of the 1<sup>st</sup> century BC)

He declared that the Albanians, like many ancient peoples, originated from the Euphrates and Ganges. They settled on the shores of the Caspian Sea and in the Caucasus Mountains, later known as Armenia, where they lived as herdsmen and warriors. In Asia, they were known as the Albanians; their territories were referred on maps of the time as Albania, and the rocky peaks of the Caucasus Mountains were called the “Alban Gates”. (p. 55).

Strabo frequently mentions the Caucasus Pelasgians whom he calls Albanians. (p. 57)

Numerous old historical and poetic allusions about the Pelasgians fall in good agreement with the conclusions of contemporary archaeologists and linguists. Even without attempting to evaluate or harmonize the old writings, a general regularity can be observed in them. The prehistoric Pelasgians were part of the Indo-European family of nations. In the distant past, these peoples lived on the border between Europe and India. They all spoke the same language and led a primitive life as nomads in tents, engaged in goat rearing, gathering fruits, fishing and hunting wild animals for food and clothing. Apparently, around 3000 BC, a great disintegration, which dispersed these tribal families centrifugally in all directions occurred. A migration towards India was carried out by Arian people, while others migrated from this Indo-European cradle of humanity towards the west. It would be more accurate to express that they “penetrated” towards the west, as it is known that “peoples migrate very slowly when they do not know where they are going”.

Several of these tribes remained in the mountains of the Caucasus, where they were known by the name Albans. Later historians would note how the Caucasian Albans became part of the Persian Empire, how they fought against their relative Alexander the Great, and how they were among the captives taken by the victorious Pompey to Rome. After being conquered by the Seljuk Turks, they were later

assimilated by Tsarist Russia and were gradually erased from history. *However, linguists observe some similarities between the Albanian and Armenian language.* (p. 63, 64).

However, after the Greeks and the Dorians, other Indo-European tribes also migrated to the Balkans. Among them were the Phrygians and Armenians. Around 1200 BC, they crossed the Hellespont and ventured into Asia Minor, displacing and leading the ancient Hittites to permanently disappear as a nation. Etruscans, Sicilians, and Sardinians left Asia Minor and many of them settled along the western coast of Italy. (p. 69).

Albanian language and Albanians have connections with the Celts and the Celtic language. (p. 80).

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<sup>1</sup> (Note B.P.: Regarding the Greek language in terms of time, this requires clarification ??)

KRISTO FRASHËRI

# “PRINCIPALITY OF ARBËRIA”

1190 – 1215, an Historical View

The monograph<sup>1</sup> concludes with the emergence of the names *Arber* and *Albani* in the year 1043 in the field of historical documentation as regional appellatives and their subsequent transformation into national denominations. (p. 7).

The problem of the origin of Albanians was approached on a more scientific basis when the first observations starting from the end of the 18<sup>th</sup> century, revealed that there were affinities and connections between most of the current and ancient populations of Europe (Greeks, Latins, Slavs, Germanics), as well as some populations in Asia (Iranians, Indians, *Armenians*), which demonstrated a common origin. This led to the conclusion that these populations stemmed from a single ethnic group (the *Aryan* group) and a common mother tongue (the ancient *Indo-European* language), and only later divided into separate nations and languages. (p. 12).

Not in vain, some Albanologists have argued that Albanians are the descendants of the Illyrians solely based on the fact that their medieval name, *Alban* or *Arber*, was held by the Illyrian tribe *Alban* (Albanoi), which, according to the Alexandrian geographer of the 2<sup>nd</sup> century CE, Claudius Ptolemy, lived in the region between Durrës and Dibra. However, this statement, as a conclusive argument, is insufficient. (p. 13).

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<sup>1</sup> *Note B.P.*: This refers to the monograph of Professor Muzafer Korkuti

Since the Illyrian language has remained unknown in its entirety until today, the attestation that the Albanian language is its offspring is still under discussion. (p. 16).

The names of the populations that inhabited the territory of present-day Albania during the late Neolithic<sup>2</sup> period are unknown, as no written source mentions them. The interest in identifying these populations and determining whether they belonged to a common ethno-linguistic group with other Mediterranean basin populations began approximately 200 years ago.

The first research on this subject was initiated by the German philologist Karl Wilhelm von Humboldt (1767-1835). He confirmed that the Basque people, who currently inhabit the foothills of the Pyrenees in the northwestern part of Spain and southwestern part of France, are descendants of the ancient Iberians. *It has since been established that neither the Basques nor the Iberians belong to the Indo-European ethnic family, which constitutes the majority of today's European nations.* Given the antiquity of the Basques, it is believed that they are part of the non-Aryan ethnic group, therefore not part of the Indo-European, but the pre-Indo-European group. As a result, their language, along with some of their material cultural data, shed light on other pre-Indo-European populations that once inhabited southern Europe. In 1836, the French scholar Antoine d'Abbadie (*Antuan d'Abadi*) noticed the linguistic similarity between Basque and Caucasian languages.

Numerous scholars have supported this thesis. The most significant result was achieved when social sciences were able to notice the genetic connection between not only the Basque and Caucasian languages but also the non-Indo-European languages spoken by tribes inhabiting the Mediterranean coasts. Based on these traces,

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<sup>2</sup> Note B. P.: The Late Neolithic – (4 000 – 2 500 BC);  
Eneolithic – (2 500 – 2 000 BC) ;  
Bronze Age – (2 000 – 1 000 BC) ;  
Iron Age - (from the beginning of the 1st millennium B.C)

the conviction was formed that these nations, which inhabited the southern, eastern, and northern shores of the Mediterranean, belonged to a common ethno-linguistic family, which Hommel, in an attempt to distinguish it from the Indo-European group, called it the Alarodian group or family. At the end of the 19<sup>th</sup> century, the Italian anthropologist Giuseppe Sergi, through measurements of the skulls of ancient inhabitants of these lands, noted that they had affinities among themselves and belonged to the same race - a different race from that of Indo-European peoples. The inhabitants of these nations were of medium height, with chestnut-coloured hair and black eyes, unlike the Indo-European populations, who are generally tall, with blond hair and light-coloured eyes. Supporting this observation, anthropologist Sergi designated these populations as members of the Mediterranean ethnic-linguistic group, a term which has been accepted by almost all scholars in this field. In 1902, the Italian linguist Alfredo Trombetti ultimately confirmed the linguistic connection between the Basque and Caucasian languages. Afterward, in his work on the origin of the Basque language, A. Trombetti argued that the linguistic connection between Basque and Caucasian was not as a result of contact, but of genetic origin. (p. 37-38)

Only two of these populations<sup>3</sup> survive to this day - in the west are the Basques, their language Basque spoken in the foothills of the Pyrenees and in the east are the descendants of the ancient Caucasians, the Caucasian dialects of which are still spoken in southern Caucasus. (p. 38-39).

This does not exclude the possibility that Indo-European Illyrians coexisted or at least had relations with the Mediterranean Neolithic population before it was assimilated by newcomers or moved to new territories. To clarify these connections, scholars began to investigate affinities that may exist between *Albanians* and the two surviving Mediterranean-origin populations, *the Basques and the Caucasians*.

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<sup>3</sup> *Note B.P.*: This refers to the peoples of the Mediterranean ethno-linguistic group.

The first speculations were made in observing possible connections between Albanians and Caucasian peoples. This was due to the fact that in the region where the Caucasian languages were spoken in antiquity, there was also a place called Albania, a name very similar to Albania, which foreigners still use today for our country. Therefore, it is worth mentioning a few traits about Albania in the Caucasus.

The peoples of the Albania of Caucasus inhabited the present-day territory of Azerbaijan, on the shores of the Caspian Sea, neighbouring the territories of Armenia and Dagestan ... They became particularly known during the wars they waged against the Roman legions, while their name disappeared completely from history with the invasion of their territories by the Arabs in the 7<sup>th</sup> century. ... they were divided into 60 tribes. This division was so thorough that their language was also divided into a multitude of dialects.

According to Strabo, in all of the Caucasus Mountains there were 70 spoken languages, while there were 22 spoken languages in the territories of the Albans alone. The famous Russian linguist N.J. Marr, in his work (written in Russian) on the languages of the Caucasus, concluded that the language of the Caucasian Albans represents the third ethnic element in the formation of Mediterranean civilization. There have been linguists who believed that the Albanian language of the Balkans finds its origins in one of the many dialects of the Caucasian Albans. The similarity in the name of the two regions has long encouraged efforts to find a connection between the Albans of the Caucasus and the Albans (Albanians) of the Balkans. (p. 39-40).

The Italian Arberesh Francesco Tajani also participated in the efforts to shed light on the possible connections between the Albans of the Caucasus and the Albans of the Balkans. Through legends and biblical and pharaonic notes, he attempted to discover traces of connections between the Albans of the Balkans and the Albans of the Caucasus, neighbours of the Armenians. (p. 40)

Based on the arguments he presented, he expressed the viewpoint that there was a genetic closeness between the Albans of the Balkans and the Albans of the Caucasus; in other words, these two peoples once constituted a single ethnic group. Therefore, he constituted that history had divided this group into two, leaving one part in the Balkan Peninsula and scattering the other part across the Caucasus region. However, the arguments put forth by the Arberesh historian were not much convincing among scholars, primarily because they were based on legends and speculations. Furthermore, the fact that the Albans of the Caucasus belonged to the Japhetic language group, i.e. Mediterranean, while the Albans of the Balkans, as linguist Franz Bopp (1791-1867) has long proven, belonged to the Aryan ethnic-linguistic group, i.e. Indo-European, excludes the possibility of any genetic links between them. Finally the similarities between some words of the Caucasian language and the Albanian language, specifically the Arberesh dialect of Italy that he used as a basis, are not convincing.

Regarding the similarity of the geographical name *Albania* of Caucasus with that of Balkans - it should not be necessarily explained by the characteristics to the same ethnicity, as if one group separated from the other. According to N. Jokli and others, the root *Alb* - common to both ethno-geographical designations belong to the languages of pre-Indo-European, i.e. Mediterranean, populations. In that ancient language it meant “height”, “high mountain”. In this sense, the word *alb* (*high mountain*) was borrowed by later Indo-European populations, turning it into a separate name, such as *Swiss Alps*, *Italian Alps*, *Dinaric Alps*, *Albanian Alps* and many toponyms of the Mediterranean world rooting in the word *Alb* and *Alp*. For this reason, F. Tajani’s thesis remained a hypothesis. It was even neglected and later ignored by all. (p. 42 – 43).

*According to anthropologists, the presence of the Nordic type alongside the Mediterranean one found in the current Balkan population, including the Albanian population, is the result of the mixing of two ethnic groups - Indo-Europeans and Mediterraneans. (p. 56).*

As far as it is known, for the first time in historical sources, Pelasgians are mentioned in the peace treaty signed in Kadesh in 1296 BC between the victorious king of *Hittites* called *Nurwetallish* and the pharaoh of Egypt Ramses II. The agreement is signed in two languages - Egyptian and Babylonian. In this war, Pelasgians are also mentioned as participants alongside Hittites, who in a Kadesh agreement were called "*people of the sea*". (p. 58).

According to Hahn, the Illyrians did not manage to form a single ethnic group in ancient times. Due to their distinct regional lives, they also developed a distinct political life. This differentiation divided the ancient Illyrian group into three branches: the Illyrians, Epirotes, and Macedonians. (p. 83)

The starting point of the thesis on Illyro-Albanian continuity is the name of the Albanoi tribe. As it is known, the name of the Illyrian tribe is mentioned for the first time by Ptolemy, the Alexandrian geographer of the 2<sup>nd</sup> century, as the name of an Illyrian tribe that lived according to his map in the geographic longitude 46<sup>0</sup> and in the geographic latitude 41<sup>0</sup> 5', thus in the regions located between Durres and Dibra, bounded approximately by the rivers of Mat and Shkumbin.

In this narrow region, in the 11<sup>th</sup> century, Byzantine writers Michael Attaleiates and Anna Komnene mention the Albanians called "Arvanites" or "Albans" ... It is true that the name of the Albanians in the form of "Albans" or "Arbanites" is not explicitly mentioned in written sources after the 2<sup>nd</sup> century and before the 11<sup>th</sup> century, but ... (p. 110).

Ptolemy, makes reference to a city inhabited by the Albanian tribe under the name of Albanopolis (city of the Albans). The remains of this city have been found in the village of Zgërdhesh, located in the western vicinity of the castle of Kruja .. (p. 225).

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(Died: January 31, 2016, Tirana, Albania)

ALEKSANDER MEKSI

# “ALBANIAN OF CAUCASUS AND ALBANIANS”

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From time to time in scientific literature, and not only there, the hypothesis appears that the Albanians that live in their current location have come from the Caucasus. Such a hypothesis is presented before scholars and the public, based on the mention in historical sources of a region or a territory called Albani. This phenomenon is not only scientific as it is also used in politic affairs. Thus, in these last 150 years, when history has often been at the service of short-term nationalist policies, it has been misused especially in the Balkans, where the interests of the states created before others have suppressed those of neighbouring nations who had not yet created their own state. In this battle, considered lost before it even starts, “theses” and “historical arguments” are always used to create theories and territorial claims to the detriment of others. Such a case is that of Nikokles, who in his dissertation reclaims this hypothesis which Fallmerayer<sup>1)</sup> had previously refuted.

Such usage is also found regarding the arrival of Albanians from the Caucasus, somewhere around the 10<sup>th</sup>-11<sup>th</sup> centuries, as they are

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<sup>1</sup> J.Ph.Fallmerayer, *The Albanian element in Greece*, Tirana, 2003, 95

mentioned for the first time in Byzantine sources with the name *albanoi-arbanoi* in their current territories. Generally, Albanian historiography, and not only it, has intuitively rejected this pseudo-theory without delving into historical data related to the *Albans* of the Caucasus. For Albanian researchers and scholars, the thesis of Illyrian origin and the autochthony of Albanians, the continuity of their language, and its Indo-European character, which is confirmed by many disciplines, has been sufficient.

Regardless of what we have noted above, to bring this discussion to a close, we found it interesting to investigate the identity of the *Albans* of the Caucasus<sup>2</sup>, to note where this population lived and where their state was located, what documented history says about them, their language, and what their historical fate has been up to the present day.

The first mention of Albania and its inhabitants, the *Albans*, is found in the Battle of Gaugamela in 331 BC when they joined forces with the Persians against the army of Alexander the Great<sup>3</sup>. They are mentioned in sources as a people living near Armenia and Iberia (modern-day Georgia) and as an essential political entity in the Caucasus region. They are constantly mentioned in Greek and Roman sources, as well as Armenian, Byzantine, and Arab ones from the 1<sup>st</sup> to the 8<sup>th</sup> century and beyond. However, little is known about this nation. There is very little linguistic evidence and little archaeological data (in Mingachevir, Azerbaijan). If they had written literature, it has since been lost, with only the alphabet and a few fragmented inscriptions surviving and awaiting decipherment.

During the past decade, numerous studies have been conducted on these issues, and in general, on the history and languages of the ancient nations inhabiting the Caucasus region. These studies have

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<sup>2</sup> The historical documentation for them can be consulted in: K.V.Trever, *Oçerki po istorij i kulture kavkazkoj Albanij*, Moskva-Leningrad, 1959 dhe A.H.Akopian, *Albanija-Aluank v greko-latinskih i drevnoarmeiskih istoçnikah*, Erevan 1987.

<sup>3</sup> Strabon, ed. 1873, 409(XI,4.6), Moise de Khorene, *Histoire de l'Armenie*, Paris 1993, 148. From him we learn that their country was called Alvank

been spurred on by territorial disputes between the newly created states since the 1990s. Furthermore, historical sources have been published in several languages, and have been studied comparatively and collectively. Additionally, there are currently many monographs available on the ancient history of the peoples of the Caucasus, including the Albans.

The Albans of the Caucasus, as a nation and a state, are always mentioned in historical sources alongside the Armenians and Iberians (Georgians) with various names in accordance with the language of the sources:

in Greek - *alvania*;

in Latin - *albania*;

in Armenian - *aluank*;

in Georgian - *rani*;

in Syrian - *aran*;

in Median-Persian - *ar(r)an*;

in Arabic - *arran*<sup>4</sup>.

*It is also of great interest the data given by Stefan Bizantini, who says that they are Arianoi, apparently the original term must have been Aran, from where under the influence of Armenian we have alvan-aluan where the Greek alvanoï derived. "Surprisingly", in all publications of sources and studies for the region, and especially in those for Albani and Albania of Caucasus, no one, i.e. not even a scholar, does not take any stand, nor did it occur to him to find a connection between them and Albanians, for the sole reason that they do not even exist.*

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<sup>4</sup> M.Bais, *Albania Caucasică, Ethnos, storia, territorio attraverso le fonti greche, latine e armene*, Milano 2001, 9. This dissertation is a very valuable study for our topic.

Regarding the languages of the nations of the Caucasus, Strabo states that in the trading city of Dioscurias (modern-day Sukhumi), 70 languages were spoken, corresponding to the number of tribes engaged in trade there. This figure is sometimes inflated to 300, and the Arab traveller al-Masudi goes so far as to say that there are so many nations that only God can count them. In regard to the Albanians, Strabo<sup>5)</sup> reports that they have a king but consist of 26 ethnic groups, each with its own language, and that they can field 60,000 infantry and 22,000 cavalry (sufficient to confront Pompey).

Currently, in this location, the *Indo-European, Altaic, Semitic, and Caucasian languages* (including several subgroups, one of which is the Lezgian language) are spoken. Regarding the Alban language, as previously mentioned, there is an alphabet consisting of 52 letters, few inscriptions and non-Armenian names of the early histories of the Armenians (7<sup>th</sup>-10<sup>th</sup> centuries), from which elements of the language are discovered and studied, revealing connections to that of the Gargarians, thus placing it within the Lezgian language group. Furthermore, connections are found with the modern language of the Udi ethnicity, which currently inhabits two villages, Vartashen and Nidzh, not far from the archaeological site where the aforementioned inscriptions of the Albanian language were found <sup>6)</sup>.

Among the ancient sources on this people, there is “*History of Armenia*” by Moses Khorenatsi<sup>7)</sup>, which mentions well-known facts about *Aluan-Alvank*, as well as the fact that during the time of Emperor Theodosius (end of the 4<sup>th</sup> century), Mesrop Mashtots went to the Iberians and developed their script, then went to the Alvanians near their king Arsralen and bishop Jeremiah. With the help of a local translator, that of the priest Beniamin, and after

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<sup>5</sup> *Po aty*, 23.

<sup>6</sup> Z. Aleksidze, *Novie pamjatniki pismenosti kavkazskoi Albanij*, Hristianski Vestnik, novaja serija 1(7), 1994, 5, 7.

<sup>7</sup> M. Khorene, *vep. cit*, 148.

<sup>8</sup> *Po aty*, 301.

studying their language, he devised the alphabet for their Gargarksi language, which is guttural, harsh, barbarous, and hoarse<sup>8</sup>). Similar information is provided by the 7<sup>th</sup> century historian Movses Kaghankatvatsi, in his work “*History of Aluank*”, written in the 7<sup>th</sup> century and continued in the 10<sup>th</sup> century by Movses Dasxuranci (possibly the chief priest of *Aluank*)<sup>9</sup>).

In regards to the territories of the various clans (in antiquity there were 26) that constitute the Albans (Aluank), it extended, according to the majority of historical sources, from the southern slopes of the eastern part of the Caucasus range to the Kur River, which flows into the Caspian Sea, encompassing Armenia to the south (in the territories on the right bank of the river) and Iberia to the west. Throughout the centuries, their state had an even greater expansion, including territories in Armenia and others. Today, these geographic territories are part of Azerbaijan.

Lastly, it is necessary to discuss the historical fate of the Aluans (Albans of the Caucasus). From the outset they emerged as an important ethnic group in the region and as an important interlocutor for the Romans, who recognized their most distinctive feature as a nation on the border between sub-Caucasia and the northern nomads (the Huns and the Scythians). This contributed to giving special importance to the Albans in Western contacts with the locals. These contacts started off with the Greeks and continued with Rome, Byzantium, and the Persians, who gradually reduced the place of the Albans (Aluans) in the region, followed by the Arabs, with whom their independence came to an end. This marks the beginning of a still unclear process for scholars: that of cultural and ethnic fragmentation and assimilation, which would erase them as a nation from the region of the Caucasus and from

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<sup>9</sup> Cited by V.A.Arutjunova-Fidanian, *Povestvovanie o dellah Armjanskih VII veka*, Moskva 2004, 91 shën.94. Likewise, in the same place, 175, the letter addressed from the heretics Abbas to the Catholicos of the country Albania is mentioned.

that stage of History. The Persians and specifically the Arabs created larger administrative units in which the Albans, despite having the leading role, were unable to assert themselves as a nation beyond their original territory. Thus, the expansion of the geopolitical notion of Aluan-Alban did not survive under the conditions of Arab ideological-cultural pressure and influence.

From this notion, it is understood that there is not even the slightest connection between Albanians (Albanites-Arvanites) and Aluans (Albans of the Caucasus). Their connection has been and remains fabricated or sought after and malicious. Furthermore, not a single researcher of Aluans and Caucasian peoples, has even thought of such a connection for over a century, because in reality it simply and most definitely did not exist.

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(Born: March 8, 1939)

NERMIN VLORA FALASKI

# “PELASGIANS, ILLYRIANS, ETRUSCANS, ALBANIANS”

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(With a foreword by Prof. Dr. Skënder Rizaj, July 1998, Pristina.)

According to Nermin Vlora Falaschi, “The ancestors of modern-day Albanians have lived since prehistoric times in most of the known world at the time, developing a very important civilization and establishing works of extraordinary value [...].

The Pelasgians, as a very ancient people, lived in prehistoric times in Greece, in the Archipelago, on the coasts of Asia Minor and Italy [...]”. (p. 8) (*Note by: Prof. Dr. Skënder Rizaj*)

Nermin Vlora Falaschi discusses the connections between the Etruscan and Albanian languages and the Illyrian words found in Basque, Israeli, Palestinian, and other languages. (p. 17) (*Note by: Prof. Dr. Skënder Rizaj*)

According to the Englishman B.D. Hughes (1830), it is difficult to define the place now called Albania. Initially, it was limited to the small region of Albanopolis (now Elbasan) in southern Illyricum, which later became known as Epirus Nova. However, during the weak rule of the Byzantine Empire, the name Albania was expanded over most of Illyria (Illyricum) [the name Illyricum was synonymous with the name Byzantine] and Epirus.

In reality, the Byzantine Empire was the empire of the Illyrians and not of the medieval Greeks, as is commonly thought, because there were no Greeks or Hellenes during the Middle Ages. The ancient Greeks-Hellenes, whose numbers were small, disappeared a long time ago. Modern Greeks are, in fact, a conglomerate of Albanian, Vlach, and Turkish ethnicities.

In 1855, the English Lord G.C.B. Broughton (1855) made a distinction between the European Albans who lived in Southern Illyria, specifically in Albanopolis or Albasano, and the Asian Albans who resided in Albani (Caucasus), between Iberia and the Caspian Sea. The modern synonym for all Albanians (Pelasgians, Illyrians, and Albanians) emerged from the Asian Albans, also known as Arnauts, without considering whether they were from Asia or Europe (1855). (p. 21-22) (*Note by: Prof. Dr. Skënder Riza*)

The Albanian nation was created only from a branch of the Pelasgians, who remained unassimilated; this branch was the Illyrians. (p. 24) (*Note by: Prof. Dr. Skënder Riza*)

The name “German” is of Illyrian origin;... (p. 28) (*Note by: Prof. Dr. Skënder Riza*)

The great era of the spread of Indo-Europeans [Pelasgians] must have been before 1200 BC

At that time, the Indo-European [Pelasgian] peoples invaded the Dardanelles (Troy), overthrew Hattusa (the collapse of the Hittites), crossed the Khyber Pass, and entered into Punjab (India). (p. 29) (*Note by: Prof. Dr. Skënder Riza*)

..., through these books (*referring to the “Tapu Tahrir Defterleri”- Note B.P.:*), the “mother tongue” is reflected as the first language of the world.

Other languages are also referred to:

- “Daughter language” (Albanian)
- “Granddaughter languages” (Armenian, Persian, English, Arabic, etc.)

- “Great-granddaughter languages” (Turkish, Chinese, Japanese, etc.)
- The “mother tongue” is none other than the Adamitic language, more precisely the ancient Pelasgian-Illyrian-Albanian language. (p.33-34) (*Note by: Prof. Dr. Skënder Riza*)

*On page 36, there is an explanation of the names “Mesopotamia” and “Baltic” through the lens of the old Pelasgian-Illyrian-Albanian language. (Note by B.P.)*

Various authors have written about Pelasgians and often with contradictory theories. Only at one issue their opinion has been unanimous: they have denied any genetic affinity between the Pelasgians and Hellenic people who came later. It has already been proven that Pelasgians were autochthonous and Greeks immigrants.

Herodotus, the father of history, gives us very interesting news. He lived in the 6<sup>th</sup> century BC, when writing was consolidated, so his stories are interesting:

“The Greeks learned from Pelasgians the art of bronze work, founding of cities and fortifications.” Even today, the walls elevated with large masses of stone are called: “pelasgian walls”.

To this extent Herodotus informs that Pelasgians elevated the perimeter wall of Acropolis of Athens and that Greeks took from them the myths and gods and that in ancient times Greece was called Pelasgia. (pp. 47-48)

Various authors report that the Dorians were Illyrians. Let us see what Thucydides writes about this distinguished people:

“Except for a few small exceptions, the inhabitants of Corinth were Dorians, an Illyrian tribe. The Dorians spread north and in other directions, playing an important role in the spread of culture throughout the world.”

The scholar Hans Krahe had studied the language of the Dorians, and among the various fascinating details, is the following:

“A large number of words in the Doric dialect cannot be explained if the Greek language is taken into account, but they can however be explained through the linguistic laws of the Illyrian language.” (p. 48)

Where should the mystery of the preservation of the Illyrian language be sought?

In fact, this language was not Hellenized, despite using the Greek alphabet for many centuries; it was not Latinized after the Roman conquest in 168 BC; it was not Slavicized like the neighboring nations when the Slavs descended towards the south around the sixth century; and it was not Turkified during the five centuries of Ottoman rule.

...

..., how can the spread of this language in the Apennine peninsula be explained?

Once again, Herodotus comes to our aid:

“The Etruscans spoke the language of an ancient people who lived in the Mediterranean regions before the arrival of the Greeks.”

We now know that this people were the Pelasgians. (p. 52)

Seneca confirms the arrival of the Etruscans in Italy..., with the following words:

“The Etruscans counted their history with the *Saecula* and thought that the first *Saecolum* began in years 1200-1100 BC.” (p. 53)

Alfredo Trombetti supported the monogenesis of all languages. (p. 128)

It has been proven that the Pelasgians were skilled seafarers, to the extent that they were called “the people of the sea”. Likewise, their descendants, the Illyrians, Thracians, Etruscans, Dorians, etc. were maritime nations and... (p. 191)

Firstly, it seems appropriate to clarify that Etruscan inscriptions can only be understood through the Albanian language, and this

is an easy question to answer because the idiom that is now called “Shqipe” by the locals, is *not entirely Albanian, but Pelasgian*.

...

A small detail may be useful in understanding the meaning and perhaps the reason behind the word *Shqipe*, which derives from the word “shqiptuar”, meaning “*pronounced well*” or “*enunciated clearly*” (p. 206).

Exploring the etymology of the roots of words using a multidisciplinary method of comparison is immensely valuable, as there is always an affinity and continuity in the development of languages. ...

By precisely researching the roots of words in accordance to the guidance of erudite scholars from the darkest times, such as Homer, Herodotus, Thucydides, to contemporary researchers, I have managed to decipher the epigraphic documents of Mediterranean Europe.

Initially, I relied on the thesis of the monogenesis of all languages, supported by Prof. Alfredo Trombetti of the University of Bologna. (p. 225-226)

PLU is precisely the basis of all words with the same meaning in all Neo-Latin languages. (p. 234)

(*Note B.P.:* This refers to words such as - PLUHUR - POLVERE - POWDER, etc.)

We can observe that the word MIIA has remained almost unchanged in modern European languages. (p. 235) (*Note B.P.:* This refers to words such as MIIA - MIA - MY, etc.)

Regarding the Etruscan tribe, Seneca writes that they arrived around 1200 BC (p. 271)

As explained by Herodotus (490-424 BCE), in ancient times Greece was referred to as Pelasgian, and when the Hellenes migrated in those lands, they learned the art of metalworking from the Pelasgians. ...

Strabo (66 BC– 24 C.E.), in his work “Geography”, writes that all scholars are of the same opinion in considering the Pelasgians as the oldest known people. (p. 271)

...

Question: “In your opinion, from which race or tribe do the Albanian people originate?”

Answer: In my opinion, based on the writings of the most distinguished scholars and particularly on the epigraphic documents of the Ruro-Mediterranean, which I have studied over the past thirteen years, this issue seems to have quite a clear answer. The Pelasgians were skilled and unbound seafarers therefore they named their settlement Illyria, meaning the land of the free people.

Illyria started from the Danube River and stretched all the way to Asia Minor. However, its most developed region was Southern Illyria, which can be said to include territories from Kosovo to Chameria. (p. 271-272)

As Albanians, we are aware that the term “pellg” refers to deep water, from which the popular expression originates: “U bënë rrugët pellg” translated to “The roads have turned into puddles”, where heavy rain fills the potholes of the roads with water. (p. 274)”

The Pelasgians were the predecessors of various Illyrian tribes, and the Illyrians were the predecessors of the Albanians. This fact is confirmed by various authors.

One example of this can be found in the work “Greece before the Arrival of the Greeks” written by L. Benl w, published in Paris in 1877, in which the author writes:

“Many names of places, mountains, rivers, and legendary and mythological characters cannot be explained through Greek etymology. Only one language has been able to shed light on the names of these places, and that language is the Albanian.” (p. 275)

*Note B.P.: Epigraphy is the study of inscriptions, or epigraphs, as writings; it is the science of identifying graphemes, explaining their meanings, classifying their uses according to cultural contexts and dates, and drawing conclusions on the writing and writers.*

Homer wrote that the Pelasgians were an indigenous people who inhabited fertile lands such as Larisa, Argos, and Crete. (p. 278)

At this point, it is evident to make two interesting observations. The first observation is that in Homer's time, in the 9<sup>th</sup> century BC the author implies that the Pelasgians had migrated to these territories after the arrival of the Hellenes, otherwise it would not have made any sense for him to write that they were indigenous to these areas only.

In Homer's work, "Odyssey", he writes that Crete or more precisely, Candia, was an island of 100 cities. Various Pelasgian tribes lived there, but the largest and most significant tribe from every perspective was the DORIANS. (p. 279)

Valuable insights can be obtained from the writings of Thucydides, a Thracians historian who lived during the 5<sup>th</sup> century BC. He writes:

"Except for a few minor exceptions, the inhabitants of Corinth were the Dorians, one of the Illyrian tribes. The Dorians spread northwards and in other directions, playing an important role in the spread of culture throughout the world."

...

On the other hand, the viewpoint of Hans Krahe, a researcher who investigated the language of the Dorian tribe, is as follows.

"A large number of words in the *Doric* dialect cannot be explained in Greek, but can be explained by the linguistic laws of Illyrian."

Another interesting news we have from Thucydides is that the city of *Durrës* was founded by the Illyrian tribes of *Dori* in 626 BC near the city of another Illyrian tribe: *Taulantian*. (p. 280)

..., a large number of Italian inscriptions resemble those of *Gheg* dialect. The most obvious feature *is* the nasal vowel “A”. It seems that the verb “*is* – *është* in Albanian” was formed later. (p. 289)

*Note by B.P.:* nasal vowel “A” in *Gheg* has the same meaning as the verb “*is*” of today’s standardized Albanian language

Without a doubt, it is intriguing to investigate the consistency of the Pelasgo-Illyrian term PLU across various languages. In Albanian, it takes the form of “PLUHUR”, in Italian, “POLVERE”, in Latin, “PULVIS”, in French, “POUSSIER” or “POUDRE”, in Spanish, “POLVO”, and in English, “POWDER”. (p. 310)

A highly captivating theory is that the diverse languages spoken across the world could have a shared ancestry. Personally, I am eager to comprehend the methodology that Trombetti utilized to reach this deduction. (p 312)

*It seems that Pelasgian-Illyrians spoke and wrote in Gheg* (p. 329)

To support the thesis we have followed so far on the interpretations of ancient inscriptions through a common language, that of the Pelasgians, I believe it is relevant to mention another English scholar, Sir William Jones, who was an orientalist and therefore had studied the Sanskrit language. ... In his speech, he said:

“The Sanskrit language, whatever its antiquity, has a marvellous structure; more perfect than Greek, more copious than Latin, and more refined than both. Nonetheless, it shares resemblances with both languages, both in terms of word roots and grammatical structures. These similarities are so pronounced that no scholar of language can investigate them without becoming convinced that they originate from a shared source”. (p. 358)

In general, the Anglo-Saxon scholars mentioned above support the thesis of the Indo-European language origins derived from Sanskrit, with the exception of Professor Gordon Child, who supports an Anatolian origin, noting that the Indo-European languages had

reached central and northern Europe only in the late Bronze Age period. (p. 360)

... in the fifth testimony, which Konda has extracted from Book I, Chapter 3 of Thucydides, it is stated that “Before the Deucalion Hellenes, this name (Hellas) did not exist at all; other separate nations and the Pelasgian people gave their own name to the country located in a large area”. (p. 370)

The truth about history is unveiled by bringing together the different links of events to form the great chain of history. And in the investigations we are conducting, the valuable links are the historical testimonies of ancient writers such as Homer, Herodotus, and Thucydides. These authors were not biased towards the political boundaries of any particular state so they portrayed events as they appeared.

In later times, particularly during the period of Polybius (210 BC) and Strabo (58 BC), their accounts of news and events, especially in relation to Illyria, were shaped more by the interests of the conquerors rather than a commitment to objective truth. (p. 371)

*Note B.P.:* When quoting Spiro Konda from the book “Albanians and the Pelasgian problem”, the author says:

The last two bits of news provide significant clarification as it confirms that the Pelasgians and Ionians were one and the same nation, and it also suggests that during the time of Herodotus when writing about Greece, it was necessary to mention that the place was previously called Pelasgia. This usually happens when a place changes its name and for a while, the previous name must also be used until everyone has adopted the final name.

It seems that in the time of Herodotus (484-425 BC), there was still a need to write that this place, now called Greece, was previously called Pelasgia. (p. 371-372)

Considering that the word “GUR” is found only in the Albanian

language, there is no doubt that this word was of Pelasgian origin. Undoubtedly this word was also used by other tribes in Asia Minor. And perhaps rightly so, we can consider other ethnic groups, as different tribes, who were detached from the Pelasgians.

...

It is evident that the term “GOURASION” is the root for the words “GARNIZONI” in Albanian, “GUARNIGIONE” in Italian, and “GARRISON” in English. It is logical to assume that fortresses, military posts, and residences were constructed with stones and had a strong foundation. (p. 376-377)

There is no doubt that Spiro Konda’s volume “Albanians and the Pelasgian Problem” is a work perfected from every point of view. He shows, explains, proves, and demonstrates the facts, and for this reason it can be regarded as one of the most serious works in the field of ancient nations and their language. (p. 379)

... In the history of Albanology, he is considered the first scholar to lay the foundations of the equal or comparative morphology of the Albanian language. (p. 402)

After these studies, Franz Bopp (born in the city of Mainz in Germany on September 14, 1791) concluded that Albanian, based on its grammatical structure and vocabulary, is also phonetically derived from Sanskrit. (p. 403)

In the “Iliad”, Homer mentions the Dardanians among the peoples who fought in the Trojan army against the Greeks and describes them as “of Illyrian origin”, led by Aeneas, the son of Anchises, who according to legend, after the fall of Troy, founded the city of Lavinium in southern Rome. (p. 405)

... we know from reliable sources, and specifically from the writings of Thucydides, that Epidamnos (Durrës) was founded in 627 BC by the Illyrian tribe of DORES, who migrated from Corinth and went on to establish their new settlement near the Illyrian tribe of the Taulantians, near Durrës, in southern Illyria.

If the DORANS were Greeks, we doubt that either the Taulantians or any other Illyrian tribe would have accepted them with open arms! (p. 406)

Another supporter of the monogenesis of languages is Professor Colin Renfrew, of the University of Cambridge (England). (p. 438)

The French writer *Robert d'Angely* has conducted important studies on the origin of Pelasgians, who in his work "*Les Pelasges*" (Paris 1990) writes that the primitive Greek form "*pelargos*" derived from the Pelasgian "*pielharg*", which in today's Albanian has the meaning of "birth": (born white); d'Angely explains this as: "pielh-[b]ardh" (the letter "b" is considered a later epenthesis). Thus, according to his theory, the meaning of this word is: "born white".

*Robert d'Angely's* thesis can also be explained by the boreal origin of people from the north, since the basis of this word is "snow" of Pelasgians, which survives in today's Albanian. Further, according to some theories of various scholars, Pelasgians were probably forced to land in the Mediterranean lands, due to the change in the Globe axis. (p. 442)

An epigraph that has been discovered in Durres proves to having a mental and spiritual affinity with that of Viterbo: KAE=qaje (cry), in today's Albanian language. In the Pelasgian-Illyrian-Etruscan alphabet, the letter "q" did not exist yet and it was formed in much later times. (p. 449)

According to DIODORUS SICULUS, the phonetic alphabet known as "Pelasgian" was created by the Pelasgians and was used by poets before Homer. The same source claims that this alphabet was in use at least ten centuries BC. Diodorus points out that the Pelasgians were the first to introduce their alphabet to Italy and Europe also making some changes and adaptations to it.

Even PLINY THE ELDER confirms that the Pelasgians were the ones who brought the phonetic alphabet to Italy.

Virgil in the Aeneid, VIII, y. 62-63, as well as many other authors that we will mention below, writes:

“It is said that the first inhabitants of our Italy were Pelasgians.”

According to ancient historians, it is known that the regions were called Pelasgia before the arrival of the Greeks. (p. 484 -485)

To address the complex topic of linguistics, it is inadequate to possess knowledge solely of Greek or Latin; familiarity with at least one Asian language, like Sanskrit, is necessary in addition to knowledge of European languages. (p. 490)

... In general, it should be noted that *epigraphic documents from ancient times are typically written in the Gegh dialect* starting from the verb “A” = Asht, meaning “to be”. (p. 492)

*Note B.P.:* ... the verb “A” = *Asht*, is translated as “to be”, the verb of being, of existence (I am, you are, etc.).

Johann Thunmann, a German historian, was the first to approach the issue of the origin of the Albanian people and their language using scientific methods (Leipzig, 1774). Thunmann based his arguments on historical and geographical evidence and, by analyzing linguistic materials, demonstrated that Albanians descended from the Illyrians, who he considered to be closely related to the Thracians. Following the end of the 19<sup>th</sup> century, many glottologists accepted the theory that links the Albanian language with Thracian. In more refined arguments, the Albanologist G. WEIGAND presented this theory in his work “Sind die Albaner die Nachkommen der Illyrier oder der Traken” (“Ballkan Archiv” 1927, III, p. 227-251). This work was translated into Albanian by A. XHUVANI and published in the magazine DITURIA in 1918, no. 8, p. 291; no. 9-11, p. 333-334.

However, in 1863, the German linguist August Schleicher published a genealogical tree of various Indo-European languages, in which the Albanian language was presented at the very beginning. (p. 521-522)

*Note B.P.:* glottologists – Glosolog – linguist

I only have one question that I cannot comprehend: Albania possesses numerous epigraphic documents, ranging from the oldest Pelasgian to those from the Illyrian period and beyond, where the Pelasgian alphabet, which was earlier used through the intermediary of Greek, became the divulgative language. Anyone can read them without difficulty. With such a great epigraphic treasure, why have these documents been disregarded? Why do linguists consistently employ abstract terminology instead of implementing what they have learned and discovered? (p. 523)

*Note B.P.:* The divulgative language - educational language, instructional, didactic; popular, public; language in popular, massive use. (p. 523)

In 1996, Luigi Luca Cavalli-Sforza, who has taught at the universities of Cambridge, Parma, Pavia, and is now a professor of genetics at Stanford University in California, published a very interesting book, especially from a linguistic point of view, regarding the study that I am doing. This book, entitled “Genes, Peoples and Languages” (the title in the original language is “Geni, popoli e Lingue”) (Adelphi, 1996), ... (p. 532)

Cavalli-Sforza supports the idea that all contemporary languages have a relatively similar structural compositions, and this principle applies even to the languages of ethnic groups living in “primitive” economic conditions. He argues that their languages are not inherently more “primitive” than our own.

On page 234 of the same book, I am citing a particularly compelling passage that supports the thesis I have been presenting for the last twenty years.

“Perhaps it is something extraordinary that, despite the changes that genetics and linguistics have undergone, it is still possible today, in the mosaic of the genetics and linguistics of the modern world, to construct a genealogical tree with regard to two evolutions.”

Cavalli-Sforza makes a notable reference in this citation to the thesis proposed by Eric Minch and Alberto Piazza. The two authors have created a genealogical tree summarizing the development of Indo-European languages, with the Albanian language appearing at the top of the tree. Then in order are listed and branched out the Armenian, Greek, Celtic, Baltic, Slavic, Germanic, Italic, Indian, and Iranian languages. (p. 533)

(*Note B.P.:* Pages 534 and 535 have been photographed without any alterations.) (p. 534-535)

Cavalli-Sforza, on page 215 of the aforementioned work, writes:

“Although a perfect evolutionary tree of language families has not yet been found, nevertheless, we are now able to equate the genetic tree with the data known in the linguistic tree. Are there similarities?”

It can be observed that, although the tree of languages is not complete, the similarities between languages undoubtedly leave a strong impression”. (p. 537)

We are now faced with the unavoidable question: why has the language of the Pelasgians and of their descendants the Illyrians and Etruscans, survived specifically in Albanian? The straightforward answer might be the transfer of genes from one generation to the next. However, we must now ask ourselves another question: why did the Etruscan language completely vanish while Illyrian survived? This is a very reasonable question: Etruscan provided impetus to Latin culture and its “genes” underwent significant changes, while Illyrian, after the initial radiations, became self-contained, protected by impassable mountains, without the possibility of significant evolutionary changes. It survived by preserving its own culture, unlike other cultures that were completely extinguished. (p. 540-541)

Ancient Illyria, of Pelasgian origin, was the land of the “free” people that stretched across the western Balkans. It consisted of a developed tribal society, with a single king ruling over all of Illyria.

I will only mention the last three rulers of this country, who, as happens with everything in this world, began its decline, after reaching the peak of civilization of that time, with well-established schools where the most prominent people were educated. (p. 542)

King GLAUKO (his reign began around 330 BC)

King AGRON (ruled from 250 to 231 B.C) (*Note added by me. Note B.P.:*)

Queen TEUTA, wife of AGRON (ruled from 231 to 227 BC)

King GENCI (Gentius) (reigned from 181 to 168 BC)

In 168 BC Genci (Gentius) was defeated by the Romans, and since then Illyria fell under Roman domination.

Nermin Vlora

(Born: April 19, 1921)

(Died: November 28, 2004)



ARISTIDH P. KOLA

# “ARVANITES AND ORIGIN OF GREEKS”

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A flawless research book is a non-prolific publication. In no case will he “give birth” to another book. (Foreword, p. 27)

Ancient legends and traditions claim that the first people to inhabit Greece were Pelasgians. Greece was formerly called *Pelasgiot* or *Pelasgians* and its inhabitants *Pelasgiots* or *Pelasgians* (see Herodotus, A 56,57, -B 171 etc.) (p. 36)

The Arcadians are mentioned as the most ancient people of Greece, who, according to the hypotheses I am reserved, were the people who survived a catastrophic flood, which passed into the Hellenic traditions as the “*Flood of Defclion*”. It is logical that inhabitants of the mountainous Arcadia should leave the province after such a flood.

From the myths, as king of the ancient Akkadian people is mentioned to be the Pelasgian, who cannot be the son of a man, but a god. It is, therefore, the Pelasgian, the son of God and Earth (of the father Sun and the mother Earth). (p. 37)

Ancient languages had few syllables and contained a rich array of consonants. The intervention of vowels was an invention of civilized societies. (p. 47)

## ETYMOLOGY OF THE NATIONAL NAME

### “PELASGIAN” (PP 50-51)

I will mention the main versions of the origin of national name “*Pelasgian*” or *Pellasgian*.

According to one option, the word “*Pellazg*” derives from “*Plasin*” and “*Pelago*”, because as it states (*Note by B.P.: who ??*), the Pelasgians came from Pelagu. Initially, nowhere is it stated that they came from Pelagians, but even if they were, they would be called *Pelagians* and not *Pelasgians*.

The Byzantine Metropolitane, *Evstathio* calls the inhabitants of Asia Minor as Pelasgians. This name derives from *Pelas Jis*, which means “*Near Earth*” and thinks of Asia Minor as such. But even if this version is correct, why does Evstathio see Asia Minor as a nearby land and not Italy or even closer, Illyria?

The great geographer of Assyria, *Strabo*, derives the word “*Pelasgian*” from “*pelarg*”, but that is their second name, given to them by Hellenes and more precisely Athenians.

That *Myler* derives from the word “*Pel*” and “*Argo*” where the word “*argo*” is Pelasgian and means *field, land*, while the whole phrase has the meaning of one who lives in the fields.

Homer calls Thessaly “*argo pellazg*”, which means pelasgian field. In Greece there is the field (*Argo*) of Thesprotia and the Peloponnese etc. Albanian preserves the root of the word *argo* (*ar-*) and uses it as “*field*” which means *planted field*.

Professor Saqelariu judges the etymology of the word from

Indo-European roots *Bhel* = *cel* and *Osqho* = *branch*, bis. It is a version that was formed in 1958 and with changes or modifications of letters concludes that Pelasgian means “blossoming branch”. Of course, there is no place to rely on, but the author justifies it by the fact that Pelasgians are related to the spread of food on Earth. But I do not see any connection of the blossoming branch with Pelasgians and of such their peculiarity, which is one of the many, and at last is not mentioned somewhere, but that comes out on the basis of conclusions. Then, the main characteristics of Pelasgians are heroism and abandonment of fields, which they exploited to provide food.

Which, then, is the most accurate etymological version?

Personally, I think that Stravon-Myler’s opinion is more accurate, because it covers both linguistically and semantically the word “Pelasgian”. That is, Strabo and Myler have the same idea as the ancient Athenians. They derive the origin of Pelasgian from “*pelargu*”, which means *stork* in Albanian. The word *pelarg* comes from “Pel” and “*argo*”, as we saw above and the *stork* really likes plain areas.

The stork has other similarities with the Pelasgians. It lives in lowland and swampy soils. The Pelasgians are involved in the construction of large sewerage works and the irrigation of large areas such as Kopadia.

Another similar feature between *pelasgians* and *storks* is emigration. Aristophanes, in one of his comedies, says that Pelasgians emigrate like storks.

Another feature is the protection to the sacrifice of their parents. Aristotle tells us (animal history 2, 9, 13.) that young storks take the older ones on their shoulders in order to migrate. This love, obligation and even decreed respect for their parents is one of the basic elements of the ideology of ancient Hellenes. I emphasize that in Greece the love and respect for parents was determined by laws, which were called “Stork Laws” (*Pelarge Laws*). Hence, there

are many facts on the etymology of the word *pelasgian* from the words “*Pel*” and “*argo*” from which the *pelarg* is formed. The fact that Hellenes called Pelasgians by the name *Pelargians* confirms this version. (pp. 50-51)

Herodotus, as previously stated, records the prevailing belief that the Ionians are descended from the Pelasgian tribe, whereas the Dorians are of Hellenic lineage. In certain passages, he also designates the Dorians as Pelasgians, and only for the Athenians he flatteringly says that they too are Pelasgians, but they became Greek. However, if they were also Pelasgians, then from whom did they acquire Greek characteristics, given that all other Athenian tribes trace their ancestry to the Molossians, Thesprotians, or Lapiths, who were all Pelasgians? So, where did the Greeks, who greekized Pelasgian Ionians, come from? (p. 71)

...The Ionians and Athenians of Attica are merely ancient Pelasgians, who were periodically joined by new Pelasgians hailing from the ancestral origins of the Pelasgian nation, as young immigrants of a more primitive nature. (p. 71)

*Ionians are Pelasgians* who for one reason or another failed to realize themselves against the rumbles and consequences of war with Troy, and then against the influx of Pelasgian peasants, they were called *Dorians*. (Fq. 72)

*Dorians* are apparently the last tribe of the so-called Hellenes who moved to Greece. (p. 75)

The descent of the Dorians in Greece seems to have caused a great upheaval. They came from the same land where the Pelasgians, Aeolians, Ionians, and Achaeans came from. And to be clear, the term “came” should only be used for the Pelasgians and the Dorians. Simply put, all the others have their origins in the same lands from which the Pelasgians and Dorians came. There is no record of any “descent” of the Achaeans, Ionians, and so on. This suggests that the original inhabitants, so the Pelasgians, did not come down from the

rocky mountains of Albania for the purpose of seasonal migration, but rather for permanent settlement. (pp. 75-76)

Thucydides says that 80 years after the invasion of Troy “*Dorians came to the Peloponnese of Hercules*” (A13); Plato, also, emphasizes the descent of the Dorians, but adds that they are merely Achaeans who changed their name, while Pindar refers to these Spartan descendants as “descendants of the Heracleidae, some of whom were recruited into the army”. (p. 77)

However, the dilemma of Cordatus, which he mentions only in a single sentence of his note, lies precisely in the unresolved issue of the Dorians’ origin: “The Dorians, although arriving last in Greece, differ from the other Hellenes not in civilization, but in the degree of development, recalling for this purpose the Hellenes, who were currently living there, of the inherited rules of social life and their ancient customs”.

What does all this mean? They want to say that Dorians who came here last from all other Hellenes are but part of the same people, whose civil delay is fully explained, as they come from the mountains of Illyria, many centuries after the descent of their Pelasgian compatriots. (pp 92 - 93)

Therefore, the belief of Cordatus and some foreign scholars that propose hypotheses - which certainly cannot be proven - that the Hellenes originated from Mesopotamia and not from Illyria, is fundamentally flawed. (p. 93)

Cordatus, drawing support from several foreign researchers, compares the epics of Homer with the great Assyrian-Babylonian epic of Gilgamesh and claims that they constitute the model upon which Homer relied. (p. 95)

*Hellenes*, as it is well known, today have another name. *They are called Greeks*, but even this name was given to us above by Aristotle, and it was the old name of Hellenes. This is what was told and provided to us by the ancient inscriptions on the famous marbles of Parios. (Fq. 98)

However beyond this, the identity of the Achaeans and Pelasgians stems from the identity of the Achaeans and Trojans. Both Homer and archaeological excavations provide evidence that the Achaeans and Trojans belong to the same lineage. (p. 104)

Following the events of Troy, the first powerful states were shaken. This war was essentially a defeat for the regimes of Greece. Kings, priests, and military leaders were absent for 10 years, and despite the apparent stability of the regimes, it was expected that they would falter. Opposing political forces exploited this absence and strengthened their positions. Since they were still weak, they sought assistance from their ancient homeland, Illyria. Thus, in order to overthrow the old Achaeans regimes, they were aided by the so-called mercenaries known as the “Dorians”. It appears that the conflict was prolonged, as the Dorians did not establish themselves after any decisive clash. Furthermore, we have a second group descent from Illyria, following the initial descent of the Pelasgians, again from the same place and the same nation, Illyria. *It is by no means impossible that the Dorians were the first to use iron.* (p. 104)

An important issue that follows is the widely spread theory of the origin of European nations from India through the Caucasus, and so on. Here we are discussing the supposed migration of a nation that ethnologists referred to as the Aryan people or Aryan race, from the banks of the Ganges or Indus.

It is a hypothesis that was put forward by the Germans before the war and still remains so today. There is certainly also a transcriptive language, which has many similarities to Greek and this aspect holds significant importance. However, it needs to be clarified whether any nation (the Aryans) came from the Ganges, or moved from Europe to the Ganges. Considering that there is no evidence of any civilization older than the Pelasgians in India, who, as emphasized, displayed a slow but steady development, it follows that during the great Pelasgian migration, a portion of them who went to Asia

Minor, must have continued south of the Caspian Sea and arrived in India. (p. 109)

Let us now look at how the name *hellenes* and *hellas* was formed, a name that appears as a common name of all inhabitants of Greece, after the Dorian descent. (p. 110)

...

*“Hellas”* - mentioned by Homer as a small location near Pindus and its most special feature was that it had beautiful women (“Greece with beautiful women” - as Homer used to call it) and its leader was one of the most glorious heroes of Trojan War, Achilles. (p. 110)

Thucydides follows the myth of Helen, supposedly the first leader of the Hellenes, and states that this name was preserved after the Diaspora and in Greece, too, among the descendants of Helen. (p.110)

*... Recent excavations in Albania reveal that the Illyrians, until the 1<sup>st</sup> century BC when the Romans entered their territory (that is, Illyria. Note B.P.:), used the Greek alphabet and script in their inscriptions. (p. 121)*

*The national name Illyrian and Illyria is heard until the 6<sup>th</sup> century. In the subsequent five centuries, there is no mention of the Illyrians.*

...

... the last time Illyrians or perhaps even Illyria are mentioned is in “Miracles of Saint Demetrius” a chronicle written in the 7<sup>th</sup> century. After that, there is a silence of historical facts until the 11<sup>th</sup> century when the Byzantine historian Michael Attaliates mentions no longer Illyrians and Illyria, but Arberia and Arbereshe, considering them as allies of George Maniakes, who rebelled against Constantinople in 1043.

In 1078, the “Arberesh” are mentioned as participating in the stance held by Duke Niqifor Vasilagi of Durres.

Ioannes Scilitzes and Anna Komnene, following Attaliates, make mention of the name “Arberesh” in a region known as “Arberia”, which corresponds to the modern-day Central Albania. *It should be noted here that 9 centuries earlier, the geographer Claudius Ptolemy mentions the Illyrian tribe of the Albans (Alban, Albanopolis), placing them in the same region.* (p. 131-132)

The objection to this thesis (*which claims that Albanians have no connection to the Illyrians but rather arrived during large barbarian migrations from the depths of the Balkans, speaking Latin and Danubian languages; Note B.P.:*) is not at all satisfactory from Pollo-Puto. Jani Vreto, in his famous “Apology”, published in 1878, while overturning a similar thesis that equates Albanians with the inhabitants of Alban in the Caucasus, presents a series of documents and words from classical and pre-classical literature that are of similar origin to their Albanian counterparts.

“If, - says Vreto, - the Albanians had not settled there in ancient times, but instead were barbarian newcomers during the campaigns after the Christian era, then how can the common identity of the Albanian language with the ancient Homeric Greek of pre-classical antiquity language be explained? This becomes even more puzzling considering that by the 7<sup>th</sup> or 10<sup>th</sup> century, the language of the Homeric epics had ceased to be spoken and was supplanted by the language referred to as Ptohopodromit. (p. 132)

The German historian-philologist, Falmerayer, formulated the well-known theory according to which Slavic settlements in Greece and the plague eradicated the glorious lineage of the Hellenes. This thesis was refuted by many Greek and foreign historians, and later Falmerayer himself admitted that the Slavs were expelled by the Arbereshe people, who densely populated Greece. However, according to him, no one cast out the Arberesh. Therefore, if we refer to Greece as the “New Albania”, we have grasped the essence of the theory.

This second thesis, essentially, remained unanswered, as all Greek historians attempted to prove that the Arbereshe had not arrived in Greece before the 14<sup>th</sup> century, consequently... it was not they who expelled the Slavs and there is no presence of any Arbereshe in Greece.

In 1854, the German scholar Hahn published his work “Albanesische Studien” (Albanian Studies) after an extensive journey and study of the Albanian people, their customs, traditions, and language, which he had learned. Thus, for the first time, the Albanian issue captured Europe’s attention, and Hahn’s belief that the Albanians are a nation closely related to the ancient Greeks and the second link between them and the Romans made a significant impression. (p. 168)

The Greek pedant with the ancient name Nicocles wanted to oppose Hahn; he wrote studies in the Attic dialect and attempted to prove that the Albanians have no connection with the Greeks or even the Illyrians, but that they first arrived in the Balkans in the 10<sup>th</sup> century with barbarian invasions from the Caucasus, where an ancient place called Albania was located.

In this debate, intervenes Falmerayer, who from 1857 to 1860 published three studies (Das Albanesische element in Griechenland), where he refuted the theories of Nikokles while also casting doubt on those of Hahn. “The Albanian language”, said Falmerajer, “has no connection with Greek, Latin, Turkish, or Slavic. The Albanians, - he stated, - are mentioned for the first time in the 2<sup>nd</sup> century AD by Claudius Ptolemy and enter the historical stage only in the 11<sup>th</sup> century”. (p. 169)

However, when we mention Albans, we are not only referring to Ptolemy’s (of the 2<sup>nd</sup> century AD) Albans, but to all Illyrian tribes, which, from the 11<sup>th</sup> century onwards, were called “Albans or Arbans” by foreigners due to the prominent role of the Alban Illyrian tribe in the Balkans during that period. Falmerayer limits

the Albanians and completely associates them with the “Albans” of Claudius Ptolemy, confirming their existence solely based on their mention in the 2<sup>nd</sup> century AD.

(*Aristidh P. Kola’s note*: Certainly, this conclusion by Falmerayer is not at all correct. Although K. Ptolemy mentions the existence of Albanians among the Illyrian nations in the 2<sup>nd</sup> century AD, it does not mean that this nation originated precisely at that time. Logic suggests that the age of this nation should be compared to the age of other closely related ethnic groups to Illyria and Greece. Just because Albania was not mentioned by ancient writers does not mean that it did not exist...)

Furthermore, he acknowledges that these Albans did not have and do not have any connection with the Hellenes, and their language is entirely distinct and has no connection with Greek or Latin.

This notion forms the core of Falmerayer’s latest theory and serves as the basis to prove that Albanians have no relation to the Greeks, and as a result, the Hellenic lineage truly disappeared, as he had previously supported.

However, this notion of Falmerayer is easily refuted by simply adding a small list of ancient Albanian, Greek, and Hellenic words, and through a direct comparison, it is confirmed that Albanian is completely identical to Homeric Greek, which is not the case with modern Greek. In other words, the connection between Albanian and the Homeric dialect is stronger than that with the modern Greek language, and although this may seem strange and unbelievable, it is true. (p. 170)

#### Comparative Table of Words (p.170-173)

<i>Albanian*</i>	<i>Homeric**</i>	<i>Modern Greek</i>
sy	o-se	mati
dor-ë, dor-a	ekedeka-dor-o	qheri
lesh	lasios	mala

mi, miu	mis	pondaqi
heq, (helkj=tërheq)	elko	travae
marr (mar)	mar-pto	perno
edhe, dhe	idhe, te	qe
arë, ara	arura	horafi
qas, kias	qio, kio	simono
punë (puna)	ponos	dhulia
kalë, kali	kelis-tos	alogo
krye (krie)	krithen, kari	qefali
re, retë	Rea (perëndia e reve)	sinefo
vesh, vishem	ves-this, vesnimi	forae, forao
anda (ënda)	andha-no	efkharitsisi
lepur	leporis	lagaes
qen, qeni	qion	sqilos
rroj, (rroj, jetoj)	ronio, ronimi	zo, akmazo
ruaj, rojtar	rio, ritor	filaso
iki, ike	iko	fevgo
lig	lig-ios, lig-aes	adhinatos
ethe (kam ethe)	ethir, ethae	piretos
rrah	rahso, raso	dherno, htipae
mjeshtë	mistor	tehnitis
ne (neve)	noi	emis
rri (qëndroj)	e-ri-dhome	kathome
vend (ved)	ved-os, vedh-os	edhafos, topos
mend, mendoj	mendohem	medhome sqeftome, nus
më duket	dhokei mi	nomizo

errët (errësirë)	ere-vos	skotos
thërres (thrrres-thrras)	threo, throos	fonazo
elbë, elbi	alfiton	krithari
para (përpara)	paros	mbrosta
për-apa (për-apsh)	apsh, aps	piso
për ty	par ti	ja sena
ai që nëm dhe nëm (si folje)	neme-sis, neme-sao	katara
vanë (shkuan)	van	pigan
hedh	heo	rhino, tinazo, sio
enë (veshje)	enimi	ruho
dhe, dheu	jea, dhor, dha	ji
nuk	ni uk	dhen
udhë, udha	udhos	dhromos
verë (stina e verës)	vear	kaloqeri
shkop	skipon, skiptro	ravdhi
torrë	tornoo	jiro
korr	kiro	thiro
mëri – mëni (dial. ver.)	minis	thimos
marrë (i marrë)	margos	trelaes
nisem	nisome	kseqinae
flas	flio, fliarae	milao, omilae
lehem (lind)	leho, lohia	jenieme
fryma – frima (dial. jug.)	frimao	fisima
shkel	skel-os	patao, patae
deti	theti-s	thasala
ndaj – daj (dial. ver.)	dheo, deo	horizo
krua, kroi	krunos	vrisi

dru	dris, drimos, driti	ksilo
lutem	litome	parakalae
nuse	nisos, nios	nifi
ter (thaj)	ter-so	stegnaeno
vesa – versa	versi	dhrosos
dera	thira	porta
kall (djeg)	kileo	qeo
zien	zei	vrazi
loz – ljoz (arbër.)	lizo	pezo
bashkë ec	vask ithi	porevume
mjet	mitos	nima hondrae
tata, ati, i jati	tata, ata, jetas	pateras

There also exists a considerable number of words that have been preserved in the vocabulary of Isihios, many of which coincide with those of the modern Albanian language. (p. 173)

Linguists of the past, based on the Hebrew Bible, derive the origins of all etymologically unfamiliar words from a hypothetical tribe called “Iapydes” mentioned as a northwestern tribe. Subsequent linguists attribute these unknown words to a hypothetical Indo-European or Indo-Germanic tribe, which, according to them, originated from the Indus River and reached Europe through the Caucasus. However, I observe that the majority of these “Iapydes” or “Indo-European” roots are found in Albanian.

...

The Pelasgian population had Celtic and Anglo-Saxon neighbors in the northwest, and Mesopotamians and Egyptians in the southeast. Being centered in the northwestern Balkans, they migrated (after a global historical flood mentioned in the legends of various nations)

to Greece, Italy, Asia Minor, Mesopotamia, and through the Caucasus and the Caspian Sea, reaching the Indus River. (p. 174)

To return to the language, it would be naive to speculate that Albanians, as Falmerayer also states, preserved Hellenic words in their language due to their continuous contact with the Greeks since the 2<sup>nd</sup> century AD. If that were truly the case, they would have preserved a language similar to the “Alexandrian” language of that time: it is illogical to assume that a nation would move among us today and learn not the “demotic” language but the dialect of ... Attica\*. (*\*Translator’s note: Demotic language refers to the language spoken by the people.*) In other words, it is common sense that they would learn the everyday language, which retains some words from the Attic and Homeric dialects, for example: andras = man (burrë) ; ieron = holy (i shenjtë); polis = city (qytet), etc. However, it is illogical for them to learn words that are not used or heard anywhere, such as: Rea (clouds), anë (side), which comes from “anio” (incline), mend (mind), which comes from “mendomë” (I think), nisem (start), which comes from “nisomë” (start), unless there were a nation who studied Homer extensively. But the Albanians were illiterate. So, where did they learn the Homeric and pre-Homeric language, if indeed, as Falmerayer states, they only came into contact with the Greeks in the 2<sup>nd</sup> century AD, or if they only emerged in the 10<sup>th</sup> century AD, as the enraged anti-Albanian Nikokli suggests? (p. 178)

Linguists who are not familiar with the Albanian language cannot adequately address a series of issues related to the prehistoric period, which include the territory encompassing the area from the Italian peninsula to the Indus River in India. How is it possible to explore the prehistoric period while ignoring the Pelasgian language (Albanian)?

...

Not all words in the Neo-Greek dictionary that also exist in Albanian are mentioned, as they merely indicate a mutual borrowing between the two nations and do not contribute to the understanding of their respective identities.

However, there are some words that are preserved both in Modern Greek and in Albanian. (p.179)

Comparative Table of Words (p. 180 - 181)

<i>Greek</i>	<i>Albanian</i>
Bora, qhioni	bora
Vorias	veriu
Noti	notos
Krini, krunos, vrisi	krua, kroj
Kleo	qaj (klian – dial. Arbër.)
Pio, pino	pi, pij
Zei, vra-zi	zien, valon, vlon (nga fjala “Zien” mund të vijë emri i dytë i Diellit (Zeusit) si Zin, Zinaes, përderisa Zeusi ishte fillimisht hyjnizim i “Zeondos Iliu”; shiko edhe “zjarrm”)
Ipevi	hipi, hipën
Strono nga (storeo, stronimi)	shtron
Luo	laj (shih – lumë, lumi)
En ora, vor-is	në orë (në kohë, herët)
Ster-evi, sterume	shteron, shterem
Statir, kandari	stater, kandar
Stira	shterpë
Dhrapani	drapëri
Lehona, lohia	lehem (lindem)
Iroas	burrë
Voi, thorivos	vui (buçet)

Fara, patria	fare
Thira, porta	dera
Mikitas, muh-k-la	myku
Buqia (në Qipro)	bukë, buka
Dhris, dris	dru
Thimon-onos, thimonia	mullar (thimonje – dialekt arbër.)
Kokos	kokë
Dhra-skel-izo	shkel
a-mil-on	miell
vus	viç
dam-alis	dem, demi
avgo, foon	ve (veza)
prinis, primnidhon	përdhe (përdhese, barkas)
eh-mi, eh-miro	mpr-eh, gr-ih
nin	nani

In the case of these words, once again, we cannot speculate on the borrowing of Albanian from the Greek language, because here the borrowed words should be the same, for example...

...

Therefore, it can be stated that these words and roots have been preserved both in Albanian and in Greek since ancient times, and they are not borrowings from one nation to another, but rather an identity of both nation. (p. 181)

After the arrival of the Dorians, the Hellenes were equally selfish, proud, disobedient, dignified, etc., as those who perished in the long Peloponnesian wars. (p. 315)

It is not coincidental that the Albanians of Albania and Greece, along with those of Southern Italy, do not preserve any feature whatsoever about Byzantium and any possible grandeur it may have had in their traditions, while managing to preserve until nowadays the traditions, legends, and myths from ancient Hellenic. (p. 332)

I reiterate, once again, that in order to prove that one is Greek, one must first prove that they are Arvanite. (p. 335)

The great patriotic teacher of the Jenosit, J. Jenadhi (not related to the Turkishophile patriarch), had confirmed the Hellenic origin of the Albanians:

“The Albanians or Shqiptars or Arnauts are descendants and representatives of the ancient Pelasgians of Illyria. They are indeed of Hellenic origin. This identity is proven not only through comparative philology but also through their nationalist character.” (p. 343)

A thesis of mine, supported by various comparative elements, is that *the Suliotes and Himariotes were Ghegs* who descended to those lands after the death of Skanderbeg.

...

*However, I support the thesis that the Ghegs are the most authentic Hellenes* (p.511)

In 1864, Constantine Christoforides, an Albanian Christian who had studied in England, establishes a council in Istanbul with the aim of creating schools and textbooks in the Albanian language. The difficulty of this matter lay in the fact that there was no Albanian alphabet, and so the intellectuals attempted to create one. Noticing that Albanian has Greek and Latin letters, some propose the Latin alphabet while others suggest the Greek alphabet. Christoforides goes even further by creating an important work, the Greek-Albanian dictionary. Up till then, Albanian intellectuals saw a certain similarity between Greek and Albanian words, but the distinguished Albanian pedant from central Italy, *Demetrio Camarda*, was the first

*to observe that besides some shared words with Greek, Albanian also possesses words and roots that are encountered only in Homer's poems, and he states that Albanian constitutes a "pre-homeric linguistic idiom". He argued that the "famous language of the gods" mentioned by Homer is nothing but the ancient linguistic idiom that the Albanian people had managed to preserve over millennia, despite the absence of education and language standardization.*

Later on, it was established that Albanian preserved the majority of the ancient Pelasgian language and that it is the key to seeking the origin of Albanians and all Hellenic tribes, to establish the bonds of the Hellenic lineage, and to demonstrate its uninterrupted compactness and continuity. By connecting the Albanian language with the Pelasgian one, Albanians with Pelasgians, and Pelasgians with all ancient Hellenic tribes, we can explore and observe the Hellenic history from a new perspective, from ancient times to the present day.

The official stance of the Albanian state is that Albanians are an indigenous people, distinct from the Greeks. However, nothing is stated for the Pelasgians, whom all the giants of the Albanian Renaissance of the 19<sup>th</sup> century spoke of. The same goes for the new historians of Greece. Pelasgians are not the original Hellenes, they say, but pre-Hellenes. In other words, they are not Hellenes. So these prodigal pelasgians come out of the horizon and things fall into place, and so we calm down. So, even "separated" and at the same time "dark". The Pelasgians are not a fly in the milk, that we can take from the milk out and drink it. They are found everywhere ...

They are found in the Greek and Albanian languages ... (p. 544)

Aristidh P. Kola

(Born: July 8, 1944, Thiva, Greece)

(Died: October 1, 2000, Athens, Greece)

MUZAFER KORKUTI

# PRE- ILLYRIANS, ILLYRIANS, ARBERS

A Brief History

TOENA Publications  
Tirana 2003

Tribes with the same or similar culture may speak different languages.

It would be challenging to argue that language alone represents the ethnic characteristic of a group.

When discussing the relationship between culture and ethnicity, we must consider the connections between language and culture, as it is known that language is one of the features that determines ethnic identity. However, this is not the sole characteristic, especially for the *prehistoric and protohistoric* eras<sup>1</sup>, where there are other important characteristics that, as a whole, shape the ethno-cultural history of a population. Therefore, the history of language cannot be equated with ethnic history, let alone

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<sup>1</sup> Note B.P.: prehistory = protohistory

Protohistory is a period between prehistory and history, during which a culture or civilization has not yet developed writing, but other cultures have already observed its existence in their writings...

the history of a population that speaks it, as it encompasses a much broader and more comprehensive content. (p. 17)

The earliest data regarding the naming of this population (*referring to the Pelasgians: Note B.P.:*) can be found in the works of the oldest authors of Ancient Greece, such as Homer, Hesiod, Herodotus, and over 100 other Greek and Latin authors who describe the Pelasgians as a non-Greek population. (A comprehensive collection of this data can be found in the work of Fr. Lochner-Hüttenboch, “Die Pelasger”). Homer refers to the Pelasgians as inhabitants of Thessaly and Crete; younger writers like Hesiod, Herodotus, Hecataeus, and Thucydides provide us with a different point of view, placing the Pelasgians at times in the Peloponnese, at times in Asia Minor, and at times in Italy. They also refer to their language, Pelasgian, as a barbarian language, meaning non-Greek. (p. 21)

The term “Pelag” inherited from ancient sources, and which we believe contains partial support from archaeological data, can be used in a conventional sense, with a specific content and meaning. Thus, the broad cultural, religious, and partly ethno-linguistic community that formed during the Eneolithic<sup>2</sup> period in Western Balkans can be referred to as Pelasgian. ... By using the conventional term “Pelag” for the pre-Illyrian substratum, *it is not the name itself that is foundational, but rather the highlighting and determination of the role played by this ethno-linguistic substrate during the transition period from the Eneolithic to the Bronze Age*. In other words, it draws attention to what occurred on the cultural and ethnic level at the end of the fourth millennium and the beginning of the third millennium BC in Western Balkans. (p. 23)

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<sup>2</sup> *Note B.P.:* The Neolithic period, also known as the New Stone Age; The Eneolithic period, also known as the Copper Age (For further reference, see “Kristo Frashëri”, also in this book).

Chronologically, these two eras span the period between the seventh millennium and the fourth millennium BC (according to M. Korkuti; extracted from this book, p. 12).

Anthropological data extracted from the skeletal remains of early Bronze Age graves also provide evidence of the role played by the local Eneolithic component, demonstrating that the succeeding population was assimilated by the pre-existing majority indigenous population.

These are some first-hand archaeological data that allow us to assert a cultural and ethnic continuity from the Eneolithic period to the early Bronze Age. ... By continuity, we imply the Eneolithic ethno-cultural component, which actively participated in the formation of the Illyrian ethnicity during the Bronze Age.

This component serves as a connecting link between the Illyrian inhabitants of the Bronze Age and the distant inhabitants of the pre-Illyrian Eneolithic period, conventionally referred to as Pelasgians. These conclusions allow us to assert that the Illyrians are one of the oldest people of the peninsula. (p. 25)

The last mention of the Illyrians occurs in the year 601 AD in the chronicle of Saint Demetrius of Thessalonica. Meanwhile, in 1018, we learn from the Byzantine chronicler Michael Attaleiates, about the name of the province of Arbanon, which roughly encompassed the territory formerly inhabited in antiquity by the Illyrian tribe of the Albanians (Frashëri, K., p. 57).

It is necessary to provide possible explanations regarding the origin and use of the name Illyrian. The term Illyrian (Illyris, Hyllirus) is encountered for the first time in written sources in Herodotus (Herodotus VIII, 137), but it is likely to have been used even earlier. Initially, it had a narrow geographic meaning, referring to one or more tribes residing in the northern regions along the Adriatic Sea coast, as referred to by the Greeks. Perhaps they too called themselves Illyrians. (p. 31)

In subsequent sources, we encounter the name Illyrian and Illyricum as a province from the 5<sup>th</sup> century AD onwards. (p. 32)

At the beginning of the 20<sup>th</sup> century, the first ideas regarding the racial affiliation of the Illyrians emerged. According to these perspectives, the Illyrians that arrived in Southeastern Europe, belong

to the Nordic race. In this region they encountered a population that was predominantly of Mediterranean race. According to these views, a new anthropological connection, a Nordic-Mediterranean blend, was formed through the intermixing of these two populations. ... (p. 38)

They (*various scholars: Note B.P.:*) solely agree on the fact that the Illyrians arrived in the region when they are recognized in historical sources. However, regarding their earlier homeland and the timing of their arrival, the presented opinions on this thesis diverge greatly and are in no close agreement with one another. (p. 38)

*A series of linguists, ... have also relied on the thesis stating that the Scandinavian region was not only the homeland of the Proto-Indo-Europeans but also the cradle of Balkan-Anatolian civilization.* This is precisely the area where historians and linguists encounter another limitation, as aptly noted by M. Budimir, - in the study of European prehistory, they tend to commence their investigations from the mysterious Scandinavia that lacks written monuments, instead of focusing on the Balkan-Anatolian and its early script (Budimir, M., 1953, 28-29). (p. 39)

J. G. Hahn, over a century and a half ago (1854), was the first to propose the thesis that Albanians are descendants of the Illyrians, and the latter are descendants of the Pelasgians (Hahn J. G. 213). According to him, Illyrian is a Pelasgian language or, in a broader sense, an Illyrian-Pelasgian language. In his thesis, Hahn includes Epirotes and Macedonians among the Illyrians; he considers all these nations to be descended from the Pelasgians. This thesis expresses the autochthonous nature of the formation of the Illyrian population from an ancient Mediterranean population, which he refers to as Pelasgian. One hundred years later, in 1952, the linguist M. Budimir, while analyzing linguistic data on the Illyrians and pre-Illyrians, among other things, reaches the conclusion that the oldest Indo-European inhabitants of the Mediterranean basin were the so-called Pelasts, who inhabited the Balkan and Italian lands long before the arrival of the classical Indo-European nations, the Greek and Italic

tribes. According to M. Budimir, the Illyrians are also part of the Pelasts, a group that has left notable linguistic evidence. (Budimir M., 1952, 10). (p. 40)

As a result, according to him (referring to M. Garasanin; *Note B.P.*), the origin of the Pelasgians should be connected to the Balkan-Anatolian complex of the early Bronze Age, in which we should also seek the origin of the ancient Illyrians and Thracians, closely linked to the Pelasgians. From this community of different tribes, connected by similar culture and language and without any interruption in the historical development, the Illyrians later diverged in the west, while the Thracians settled in the east of Morava (Garasanin M., 1956, 323, 332). (p. 41)

In 1955, S. Islami, H. Ceka, F. Prendi, and S. Anamali, after examining the materials discovered in the mounds of Mat, observed that a series of Iron Age objects were connected to objects from the Bronze Age. These findings led them to conclude that this continuity of bronze traditions in ceramics gives us the right to claim: “The Illyrians were not only bearers of the Iron Age culture in our land, as foreign scientists have written, but on the contrary, they also inhabited our homeland during the Bronze Age” (Islami S., et al., 1955, 154). (p. 43)

In 1962, S. Islami and H. Ceka, while interpreting the new archaeological materials from Pazhok and Maliq, reach the conclusion that we can observe the appearance of the Illyrian ethnicity not in the midst of the second millennium BC, but rather at the beginning of the Bronze Age. Furthermore, they extend the viewpoint regarding the antiquity of bearers of the Bronze Age culture even further, into the eneolithic period (Islami S., Ceka H., 447). (p. 43)

Moreover, in the settlements of Maliq and Tren, not only is it proven that the Illyrians are indigenous, but the cultural and ethnic continuity can also be traced back to the Copper Age and beyond (Anamali S., Korkuti M., 1969, 17). (p. 44)

Regarding the period of the early formation of the Illyrian ethnicity, perspectives have varied over time, within a time range that spans from the eneolithic to the middle of the Bronze Age. These different viewpoints are valuable as they stimulate scholarly thought, but at the same time, they also indicate the insufficiency of arguments and evidence for reaching a definitive resolution of the problem. (p. 45)

In Albanian archaeological literature, sufficient data has been presented that demonstrates *uninterrupted cultural continuity in our region from the early Bronze Age onwards*. Based on this foundation, it has been suggested that *the origins of Illyrian ethnogenesis can be traced back to this particular time period*. Thus, according to this perspective, the beginnings of autochthony matches with the onset of the ethnicity. (p. 47)

We have expressed the viewpoint that the Illyrian ethnogenesis begins on an autochthonous basis during the Middle Bronze Age, and by this we do not refer to a specific phase, but rather the entire period of the Middle Bronze Age, seen as a whole, during which significant changes were observed in the economic foundation. ... Moreover, in the linguistic realm, some scholars have voiced the opinion that linguistic data regarding the Illyrians extends as far back as the Middle Crete-Mycenaean culture period (Gavela B., 1965, 149). (p. 50)

With the division of the Roman Empire into the Eastern and Western Empire in 395 AD, the southern Illyrians became part of the Eastern Empire, also known as the Byzantine Empire. (p. 51)

Language has been and remains one of the primary indicators in the formation and, naturally, in determining the ethnic character of a nation.

The credit goes to the Albanologist J. G. Hahn, who already in the mid-19<sup>th</sup> century had formulated the thesis on the connections: Pelasgians - Illyrians - Albanians. ... Thus, Hahn reached the conclusion that the Albanian language is a direct continuation of one of the oldest dialects of Illyrian: and the Illyrians, as one of the oldest nations of the Balkans, do have connections with the Pelasgians.

The fact that the author of this viewpoint seeks the connection between Albanian and Pelasgian, much earlier in time and based on the highly debatable Pelasgian language, has made the thesis of Albanian autochthony highly unreliable. (p. 59)

In addition to the thesis of the Illyrian-Albanian, various perspectives and other theses were presented, among which the following stands out: The Albanians are descendants of the Thracians, and therefore the origin of the Albanian language should be sought in Thracian, while Illyrian is nothing more than a Thracian dialect with Illyrian influences (Bariae H., *Albanorumanische Studien I*, 125). Several other linguists have taken an intermediate stance, combining these two theses. According to N. Jokli, the Illyro-Thracian character of the Albanian language is explained by the fact that the linguistic characteristics of Illyrian coincide with the same characteristics of the Thracian language (Jokli N., 24). (p. 60)

... Furthermore, concerning the Albanian language, the earliest written document, the baptismal formula of the year 1462, which is a small phrase in Albanian amidst a Latin text, belongs to a time far removed from the last known instance of Illyrian being spoken. (p. 61)

Amongst these toponyms, which E. Çabej refers to as the most compelling evidence to prove the autochthony of the Albanian people, the name of the Illyrian tribe Albanoi must also be mentioned. They resided in the vicinity of Durrës, Albanoi being the ancient national name of our people and our land, preserved in the form of Arberi, Arber, within the territory of Albania, as well as in the Albanian settlements of Italy and Greece. (p. 62)

The influences of Greek on ancient Illyrian languages and later on early medieval Arberesh are evident, especially after the establishment of Greek as the official language of the Byzantine Empire. The borrowing of Greek words has also been influenced by the fact that a significant portion of the Christian population in our territory was Orthodox, and therefore the liturgical language was Greek (Demiraj, Sh., 1988, 107-117). (p. 65)

The proponents of the culture of Koman were an ethnic group, an indigenous local population of Illyrian origin, which in subsequent written sources appear under the names Albanians, Arbanites, and Arber. This name is the same as the name Albans, who inhabited the vicinity of Durrës as mentioned by Ptolemy (Ptolemy, III, 12, 20) (p. 76).

In the written sources, the Illyrians are last mentioned in The Ecclesiastical History of Evagrius (Euagrios, II, 18), where they are mentioned in relation to the Byzantine war against the Avars<sup>3</sup> in the year 584. Subsequently, Byzantine chroniclers of the 12<sup>th</sup> century and beyond used the names Albanoi and Arbanoi (p. 76).

The medieval national name Arbër and Arbëri (Albani) is inherited from Illyrian onomastics. ...

... The ethnonym “Alvanoj” was used in Latin written sources, while in the spoken language of the locals, it was preserved in the form of “Arbanoi”. (p. 89).

The entirety of linguistic and archaeological data, along with their historical interpretation, leads to the conclusion that the thesis of the autochthony of the Albanians is directly linked to their Illyrian origin. In ancient times, the territory inhabited by present-day Albanians was initially populated by a Paleo-Indo-European population, followed by the Illyrians during the historical (ancient) period. In early medieval times, this land was then inhabited by their successors - the Arbëresh. (p. 90).

Muzafer Korkuti

(Born in 1936, Fterre)

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<sup>3</sup> *Note B.P.*: The Avars are a local ethnic group from Northeast Caucasus, predominant among several ethnic groups residing in the Republic of Dagestan in Russia.

MUHARREM ABAZAJ

# “CODE OF PELASGIANS - ALBANIAN LANGUAGE”

Emal, Tirana 2011

## 6.3 Arbër/Arbëri

The most ancient documentation of this name was made by Ptolemy of Alexandria in the II-d century AD, who mentions it as an Illyrian tribe that lived somewhere in the territory of Durrës. He mentions this tribe by the name *Albanoi* and says that they also have their capital Albanopolis. This documentation by Ptolemy in the II century AD does not mean that such designation belongs to this period; it may have existed long before it was noticed by Ptolemy.

Various opinions have been expressed by many Albanian and foreign scholars about the origin of this name. A group of scholars composed of Albanian and foreign linguists, among them Çabej, Domi, Krahe, Majer, Sprache, consider Ptolemy's name "*Albanoi*" indisputable, and they are of the opinion that "*Albanoi*" is a word composed of the first word "*Alb*" and the Illyrian suffix "*ano*". For this suffix they are of the opinion that it may be a mixture of Illyrian and Latin. On the part of Demiraj, the theme "*Alb*" is considered as not of the nature of Albanian language and he treats this theme in "*Arb*" form.

Disagreeing with their conclusions about the origin of this name, we are elaborating our point of view below:

Since all Illyrian tribes are Pelasgian tribes, their common name must have been made on the basis of this language, the Pelasgian-Albanian language. But, as we pointed out several times, these designations have only one way of construction, which is done on the basis of a composition of several words. For the case we are considering, *Albanoi*, we need to make another clarification.

Even Ptolemy, like many authors of antiquity, has not managed to match the pronunciation of this word by the natives with the way of graphic presentation (in writing) in his language. *Albanoi's* form is incorrect. Instead of the form “*Alban*” the form “*Arban*” should be used, which is in the nature of Pelasgian - Albanian.

The name “*Arban*” is built on the basis of the composition: *Ar* - *ban*, while the suffix (*oi*) is a later addition, does not enter the original name.

The first part of the phrase - *Ar* (*arë*) for us is now quite clear. *Arë* means *arable land*. While the second element of the composition, “*ban*” is the meaning of the verb “*make, do*” but in the form of Gegërisht dialect. The full meaning of the name *Arban* is very understandable; *Arban* = *do/ make + arable land*, is a man who has as a main skill ‘the making of a piece of arable land of any kind, a fertile land, a man who is master of agricultural work, a farmer. (pp. 123 - 124).

From this name of inhabitants as *Arbër*, their province *Arbana* got its name. Today we have a village near Tirana called *Arbana*, which is included in the territory where *Arbana* residents lived and this name should not be accidental. (p. 125).

The issue arises: why this name “*Arbër*” was generalized to all other Illyrian tribes? (p. 125).

ELENA KOCAQI

# “ALBANI”

EMAL, Tirana 2012

It is no coincidence that Albanian people of today are called by the oldest name of Europe “*Alban*” by which all people of old Europe are called. Thus, Britain was called Albion and Scotland, *Albans*, the German Teutonic-Trojan tribes were named by Strabo after *Albans*, in Italy the Trojans built a city named *Alban*, in the Black Sea the Scythians called themselves *Alban*, etc. (p.11).

The name “*Albanoi*”, according to all historical and scientific sources, means “*White*”. The Scythians living in the north of Black Sea, who were of the same race as Illyrian-Trojans, say in their chronicles that their blonde hair gave them the name “*Albanoi*”. In all dictionaries the word “*albino*” means “*white man*”. In a word, the name *Albanoi*, by which today’s Albanians from the world are known, has a meaning- *white*. (p.12).



ELENA KOCAQI

# “PELASGIAN – ILLYRIAN ROLE IN THE FORMATION OF NATIONS AND EUROPEAN LANGUAGES”

EMAL, Tirana

Just like the European population of the Bronze Age and the present-day Albanians and Germanic races, the Sumerians, who possess the oldest civilization and writing in the world, display brachycephalic cranial features.

*The ancient inhabitants of Armenia, as Herodotus reveals to us, had Phrygian origins.*

However, according to Strabo, they originated from Thessaly, specifically from the city of Armenium, who participated in the expeditions of the Argonauts.

These Armenians later colonized the upper regions of the Tigris and Euphrates. In Syria and Mesopotamia, there are also a number of places, such as Kaonia, Arimara, and Larisa, that bear Pelasgian names. In the Eastern Mediterranean, there is still a segment of the population with brachycephalic features today, indicating that the region was inhabited and ruled by a white European population.

*Therefore, based on the information provided, the ancient classical authors indicate that the Armenians, also known as Albans, originated from Thessaly or Phrygia (p. 88).*

... brachycephalic ethnic groups are among the oldest in Europe.

*Today, which ethnic groups have a predominantly brachycephalic skull shape?*

Albanians have a cranial index that is among the highest in Europe, with a range of 85-90, often referred to as hyper brachycephalic. Southern Albania has the highest hyper brachycephalic index, possibly the highest in Europe (p. 97).

*Similarly, Armenia in the Caucasus exhibits the same cranial index. This race is also known as the Alpine race (p. 98).*

It should be noted that the ancient European population has been preserved by the mountains. We observe that it has been preserved by the European Alps, the Carpathian Mountains, the Dinaric Alps, the Pyrenees, and the Caucasus Mountains (p. 100).

Albanians are called by foreigners as Albanians and this name seems to be associated with the tribe of Albani mentioned by the geographer Ptolemy in the II century BC.

The words *Alban*, *Arban* and *Arian* have the same meaning – *white*. So, Albanians keep in their name the symbol of white race. (p.101)

... three millennia BC, anthropological evidence suggests that a white population resided within the Nile Delta and among the Sumerians. (p. 224).

The theory of Indo-European languages is a theory that needs to be revisited, as it was developed without studying the Albanian language, which is the language spoken by the ancient nations of Europe and is often referred to as the language of the white race, the Japhetic race.

The words used today in the Indian and Iranian languages are not words that can be traced back to European languages, but they are however, found between Albanian and these languages (p. 227).

ELENA KOCAQI

# “THE ALBANIAN – THE KEY TO INDO-EUROPEAN LANGUAGES”

EMAL, Tiranë

The Armenian language, which is referred to as an Indo-European language, is found in the Caucasus, and its oldest writings date back to the 5<sup>th</sup> to 7<sup>th</sup> centuries AD. The language of the Phrygians in Asia Minor, which Herodotus considers to be the oldest language in the world, derives from the Hittite language, which is also the oldest written Indo-European language and can be dated back to as early as 1600 BC (p. 7).

The question that now emerges is: which language served as the foundational basis for the emergence of the Indo-European languages?

Linguists have not been able to prove who is the basic language that created all these languages. Linguist and albanologist Frank Boppi has suggested that Sanskrit language was the basis of these languages, but it has not been proven. There are linguists who thought it must be Armenian, but few elements emerge from the study of this language to prove this theory.

Albanian is the closest of all languages to Japhethik mother tongue, or the original language of white race population. (p.9)

*Notes by B.P.:* Maybe the comparison of Albanian with Armenian language would serve the approximation of theories regarding the mother tongue!?



ARISTOTEL MICI

# “THE ORIGIN OF THE NAME ALBANIAN”

Second edition, “DUDAJ Publishing”  
Tirana, 2012

All Albanologists share the same opinion that the ancient appellation of the Albanian people, *arbën-esh* or *arbër-esh*, derives from the *Alban-oi* tribe, which the alexandrine geographer of the 2<sup>nd</sup> century AD, Ptolemy, recorded on his map as an Illyrian tribe residing somewhere between Durrës and Mat.

... In Italian, the Albanian language is called *albanese*, in French *albanais*, in English *Albanian*, in Greek *arvanitis*, in Slavic *arbanas*, in Turkish *Arnaut*, etc. (p. 7-8)

*Note A.D.:* (It is noteworthy that in languages derived from Latin, the naming begins with “*al...*”, while in others it begins with “*ar..*”)

Thus, the name “*Shqiptar*” (Albanian) and the name “*Shqipëri*” (Albania) had not yet emerged until the end of the 15<sup>th</sup> century. (p. 13)

...

And later, as stated in the History of Albania, in the year 1336, the Principality of Arbëria had grown so strong that Louis, the son of Charles of Anjou, recognized Andrea Muzaka with the title of Despot of Arbëria. Three decades later, when Andrea Muzaka II defeated

the Bulgarians at Mount Peristeri in the year 1372, the position of this despotate became even stronger. Supporting this notion is Prince Gjon Muzaka, who, in his Memoir written in 1510, recounts how “the Emperor of Constantinople was very pleased that Lord Andrea Muzaka had achieved such a victory, as he had removed his great enemy from the walls of Adrianople... The aforementioned Emperor ordered that he be given the emblem of the *two-headed eagle*... and bestowed upon him the title of despot... in which the golden eagle was depicted with jewels”. (p. 20-21)

With this flag adorned with the eagle, Andrea Muzaka, at the head of his warriors, would march to the Battle of Kosovo Field in 1389 against the army of Sultan Murad I. (p. 21).

This new name of the nation must have been acquired throughout the course of history, through the continuous struggle against the Ottoman invaders. (p. 32).

*Note B.P.:* We are referring to the name “shqiptar” (Albanian).

Aristotel Mici

(Born in: 1935, Fier)

MARIKA BUTSKHRIKIDZE

# “GEORGIAN SCHOLAR: INTRIGUING SIMILARITIES BETWEEN ALBANIAN AND ARMENIAN”

Excerpt from the article:

Published in “Standart” newspaper,  
p. 18, dated “Monday, 09.12.2013”.

Having in my disposition various etymological dictionaries of Albanian and Armenian and scholarly papers, I found out that among the first, who paid attention and has written about the closeness between Albanian and Armenian languages, were H. Pedersen (1906) and V. Pisani (1950, 1959). From more recent articles on this issue one could single out Kortlandt (1980) and Martirosyan (2013). Martirosyan (2010) in his “Etymological Dictionary of the Armenian Inherited Lexicon” gives a list of some 49 Albanian words attested (but some of them disputed as well) in Armenian.

These words are: bletëz, botë, bredh, dal, dele, dell, derë, det, dhallë, dhi, dhje, dhjetë, djathë, djersë, dorë, dredh, drithë, dru/drÿ, end/ën(d), ëndërrë, fjalë, gjalpe, gogël, herdhë, hudhër, im, lerë, mat, mish, mjaltë, mjekër, mo, nënë, nëntë, një, nuse, rrënjë, sorrë, tatë, -a, thëri/th(ë)ni, thjër(r), thur, trishe, udhë, verë/vënë, verrë, veth, vidh, zog.

...

Besides already established cognates between Albanian and Armenian, e.g. Arm. *ǰerm/ǰem* 'warm' Alb. *zjarm* 'fire', Arm. *atamn* 'tooth' Arm. *dhembë* 'tooth', Arm. *anurǰ* 'dream', Alb. *ëndërr* (Gheg *anerr*) 'dream', Arm. *asem* 'I say' Alb. *them/thom* 'I say', Arm. *arǰ* 'bear' Alb. *ari* 'bear', etc., my notes show that there are around 30, most of them belonging to the basic vocabulary that could be considered as cognates, for instance: Arm. *aluēs* 'fox' Alb. *dhelǰër* 'fox' Arm. *albewr/albiwr* 'source' Alb. *burim* 'source' Arm. *ari* 'to take, receive' Alb. *marr aor. mora* 'take, grasp' Arm. *astowac* (ast(ow)-ac) 'god' Alb. *zot* 'god' Arm. *eran* 'gentle breeze, wind' Alb. *era* 'wind' Arm. *erek* 'evening' Alb. *err* 'darkness' Arm. *əmpem* 'I drink' Alb. (unë) *pi* 'I drink' Arm. *cownr* 'knee' Alb. *gju- gǰũ m, pl. gjunjë, gjunj* 'knee' Arm. *cuc* 'sucking' Alb. *cucla* 'baby's dummy' Arm. *kaǰjin* 'mortar, clayey, soil' Alb. *argilë* 'clay, soil' Arm. *kask-eni* 'chestnut-tree' Alb. *geshtënjë* 'chestnut'

3 Arm. *kov*, 'cow' Alb. *ka* 'ox' Arm. *jev* 'and' Alb. *edhe/dhe* 'and' Arm. *ǰur* 'water' Alb. *ujë f/n pl. ujëra- ujna* 'water' Arm. *lk'nem 3sg. Aor. e-lik* 'to leave' Alb. *me lan* 'to leave, to let' Arm. *mëg* 'fog' Alb. *mjegull* 'fog' Arm. *mnam* 'I remain' Alb. *me nejt* 'to remain, stay' Arm. *mozi* 'young bovine, calf' Alb. *mazi/mezi* 'young male horse' Arm. *pagow* (pagem, pagi 'kiss' Alb. *puth/puthje* 'kiss' Arm. *tam* 'I give' Alb. *me dhanë* 'to give' Arm. *t'arāmim/t'aršamim* 'to dry' Alb. *me terë* 'to dry'

There are many more lexical correspondences awaiting further in-depth analysis. Of course some of the etymons considered above have correspondences in other Indo-European languages too. We have omitted them here in the interest of brevity.

Besides some fragmental studies on this issue, I have not encountered any systematic, in-depth study of the lexical correspondences between Armenian and Albanian so far. Such a study, I think, could shed more light on the place of these isolated branches within the Indo-European family and their respective histories.

LUFTULLA PEZA, LILJANA PEZA

# “ANCIENT BALKAN AND ANATOLIA LANGUAGES AND PELASGIAN FAMILY OF LANGUAGES”

Geer,  
Tirana 2018

The Hittite language holds significant importance within Western linguistics, *as the earliest known written document of this language is recognized as the oldest written document among the languages of the Indo-European family.*

...

... The Hittite Empire (approximately during the period 1650-1180 BC) at the peak of its development, was considered as one of the most powerful entities of its time, alongside Egypt, Assyria, Babylonia, and the Mycenaean Kingdom in Pelasgia<sup>1</sup>. (p. 7).

*The Pelasgian language is simultaneously the earliest written language among all the languages of the world.* Throughout the 6<sup>th</sup> millennium BC, as evidenced in Pelasgian Vinke-Turdas culture, it was

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<sup>1</sup> (According to Herodotus the term “Pelasgia” refers to the Aegean and Balkan region during prehistoric times [2.56.1], inhabited solely by various Pelasgian tribes, who established the civilization known as the Pelasgian civilization)

the spoken language across the entire Balkans, Asia Minor and other regions. Moreover, it is also the language of Omer and the literary masterpieces of European literature, “Iliad” and “Odyssey”.

The Pelasgian language family is divided into two major subfamilies of languages:

1. The subfamily of ancient languages of the Balkans and Anatolia. This subfamily includes the following ancient languages: Illyrian, Epirotic, Dardanian, Macedonian, Thracian, Dacian, as well as the Etruscan and Sardinian languages. The other group consists of the ancient languages of Anatolia, which include the languages: Hittite, Luwian, Palaikhe, Lydian, Lycian, Carian, Phrygian, Ionian, and Sumerian. These languages are all descendants of the ancient Pelasgian language.

2. The Indo-European subfamily of languages that includes various well-established branches of languages, including Tocharian, Armenian, Germanic, Greek, Celtic, Indo-Aryan, Iranian, Latin, Baltic, and Slavic. Throughout their formation process, all these languages have been significantly influenced by the Pelasgian language, Pre-Indo-European languages, and other languages that trace their origins back to it.

To reach these conclusions, significant assistance is provided by the contemporary Albanian language. Albanian, according to some scholars, is perceived as an entirely new language; however, it indeed has its roots in the ancient Pelasgian antiquity. It derives directly from the Pelasgian language, and the earliest written documents of both Pelasgian and Albanian languages are found in the Vinke-Turdas culture (p. 11).

Scholars believe that the Hittites and other Bronze Age Anatolian nations were not indigenous, but rather arrived in Anatolia during the third millennium BC. Historians suggest that during this period, a nation speaking an Indo-European dialect migrated to central Anatolia, where the Hatti people resided. The Kurgan hypothesis, proposed by archaeologist M. Gimbutas (1973, 1982), places the

origin of Indo-European languages in the Pontic steppe, north of the Black Sea and the Caspian Sea. Based on this theory, some scholars argue that the speakers of Anatolian languages likely came from these steppes, south of Russia, through two possible routes: the Caucasus or the Balkans (p. 13 - 14).

On the other hand, Russell and colleagues (2003) and Bouckaert and colleagues (2012) support the spread of Indo-European languages from Anatolia to Europe through the diffusion of agriculture, starting approximately 8,000 to 9,500 years ago, during the Mesolithic period. This implies that the nations of Anatolia, along with their ancient Anatolian languages, are indigenous rather than migrants (p.14).

The Swastika in India is known as an Aryan symbol. The Aryans are an ancient branch of the Pelasgian people, who migrated from the Aegean region to India around 4-5 thousand years BC, during the end of the Neolithic (Stone Age) and the beginning of the Bronze Age. With them, the Aryans also brought the Pelasgian Swastika, among other things. (p. 22).

The Pelasgians have used their own alphabetic script, which was first observed in the Pelasgian Vinke-Turdas culture, since approximately the 6<sup>th</sup> millennium BC. (p. 23).

The Etruscan language was spoken and written in Italy during the last millennium BC, while the Latin language emerged and developed under its direct influence during the final centuries BC and the beginning of our era. The Etruscan civilization and language served as the cradle in which the subsequent Roman-Latin civilization was born and evolved. Not only did the Latin language borrow the rich lexicon of the Etruscan written language but it also adopted the script and alphabet of the Etruscans, which had its origins in the Pelasgian alphabet.

Let us recall that Rome was founded in the year 753 BC by descendants of the Trojan prince Aeneas, who, after The Trojan War (around 1250 BC) and its destruction by the Achaeans and their allies, arrived and settled in Latium (p. 24).

The Hittite language is the language spoken by the Hittites and is the most well-known and significant language of the Anatolian region during the Bronze Age. It belongs to the Indo-European language family and is considered to be a dead language since, up to this point, it is believed to bear no resemblance to any language spoken currently in the world (p. 27).

Hrozny<sup>2</sup> posited the opinion that the Hittite language belongs to the European language family, as far as India. It is considered a dead language with no connection to any modern living language (p. 33).

Based on the significant similarity between the languages of Anatolia and the Albanian language, we consider that the Anatolian languages also stem from the most ancient language, which is the Pelasgian language (p. 68).

The similarity between the languages of Anatolia and the present-day Albanian language confirms our thesis that in the Balkans and Anatolia, during the Bronze Age, an ancient language, the Pelasgian language, was spoken. This language was represented by numerous dialects that later evolved into distinct dialects. This implies that this extensive region was inhabited by a nation that spoke a language divided into many dialects, which originated from the ancient Pelasgian language and which survives today in the Albanian language (p. 69).

Rome (modern-day Roma) was founded by the Trojan Pelasgians in the year 753 BC (p. 74).

The first person to successfully decipher Etruscan inscriptions with the assistance of the Albanian language was the Albanian scholar Jakov Thomopoulos, who published the work "Pelasgia" in 1912. However, his work remained solely in Greek and thus is relatively unfamiliar to readers.

Z. Majani and N. Vlora-Falaski continued the path set forth by Thomopoulos with success. Thanks to their efforts, today in Italy, as early as in middle-schools, students learn that the Etruscan language

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<sup>2</sup> Note B.P.: Hrozny - Czech linguist, 1879 - 1952.

bears a significant resemblance to the Albanian language (p. 74-75).

Despite this colossal effort to verify the significant affinity between the Etruscan and the Albanian language, the conclusion of Sh. Demiraj (2008, 49) that “there is no element that can attest to any linguistic connection between Etruscan and Albanian” is surprising. This statement stands in complete contradiction to the established scientific truth, portraying Demiraj as unprofessional and denying of the truth. His students also hold this stance regarding the Etruscan language and its connection to Albanian (p. 84).

The island of Sardinia, like the entire Italian territory, during the Bronze Age, was inhabited by the Pelasgians or, as they are referred to by certain scholars, the people of the sea. (p. 85)

Beginning with the Greeks around the end of the last millennium BC, the migrations of various nations to the Balkans had a significant impact on the languages of the indigenous peoples, resulting in a gradual contraction and assimilation of these languages. Ancient Greek and Roman authors mention that the languages spoken in the Balkans during ancient times include: Illyrian, Epirotic, Old Macedonian, Thracian, Dacian, Messapian, Mysian, and Paeonian. According to evidence from numerous ancient inscriptions, all these languages have close connections with the modern Albanian language, as they share numerous words with Albanian. (p. 96)

The Illyrians were an immense group of Albanian-speaking people, first mentioned in history during the 6<sup>th</sup> century BC by ancient authors. However, specific Illyrian tribes are also mentioned by Omer in the Iliad, indicating that the Illyrians have been recognized by history since the 8<sup>th</sup> century BC. (p. 96)

Through the analysis of numerous Etruscan inscriptions, Majani (1973) and N. Vlora (2004) have fully evidenced the connection between the Etruscan and the Albanian language. (p. 117)

As observed, the alphabet invented by the Pelasgians as early as the 6<sup>th</sup> millennium BC was inherited by the Illyrians from generation

to generation, using it to write their own language. Subsequently, this alphabet was adapted by the Greeks for their language by the end of the last millennium BC, and during the classical period, the Romans adapted it to write in Latin. The Romans acquired and adapted it with the Etruscan alphabet.

Our conclusion for this section of the study is as follows:

*The Illyrians spoke and wrote their language using the Pelasgian/Illyrian alphabet, and this language continued uninterrupted into more recent times in the Albanian language. (p. 119)*

The son of Philip and the Epirote princess Olympia, Alexander III of Macedon (Alexander the Great) (356-323 BC), ... with his army consisting of 35,000 individuals, mainly Macedonians, Illyrians, and Thracians. ... (p. 126)

The name *Greek* and *Greece* came out very late, which was introduced by Romans during the time of Byzantine Empire. The state called Greece first arose with the Arvanite revolution in 1821 and gaining independence from Turkey. (p. 126)

The name "*Drachma*" of Macedonian currency is the same as that of other ancient people of Balkans, who used the drachma as currency. (p. 129)

Thrace has a quite ancient history, dating back around 4-5 thousand years BC. The Kingdom of Thrace was established during the 5<sup>th</sup> to 1<sup>st</sup> centuries BC. Herodotus wrote that the Thracians, in terms of population, were the first in Europe and the second in the world, after the Indians. (p. 137)

Thrace and the Thracians are mentioned in Omer's Iliad and the Trojan War as allies of the Trojans, sharing a common ancestry and speaking the same language. (p. 137)

The Thracians spoke an Indo-European language, which was spoken and written until the 6<sup>th</sup> century BC in the southern Balkan Peninsula. It is currently considered as a dead language by science, leaving no traces in any other living language. However, our study confirms the

opposite, as the Thracian language bears significant resemblance to the Albanian language, indicating that it is not a dead language. (p. 139)

The Greeks arrived in the Balkans as pastoralists during the 5<sup>th</sup> century BC, without any significant cultural level. Their exact place of origin remains unknown, as they left no cultural documents in their homeland and did not bring any such records in their emigration to the Balkans. The earliest Greek cultural documents in the Balkans and the Aegean region start to appear during the 5<sup>th</sup> century BC in Troy and the island of Lemnos. However, these are not written documents. When the Greek tribes arrived there, they had no specific names. (p. 146)

The designation “Pelag” is found to be used for the first time in history by Omer<sup>3</sup> in the Iliad and the Odyssey, and by Hesiod: according to all available evidence today, these mentions were formulated based on popular oral traditions during the 8<sup>th</sup> century BC. These authors, in their epics, provide significant information about life during the Bronze Age in the Aegean region, the Balkans, and Asia Minor, as well as about the Pelasgian inhabitants who had inhabited the region many centuries before the authors. (p. 159)

Given that the Greeks had not yet arrived in the Aegean region and the Balkans during their time, both poets never mention the Greeks or the Hellenes in their poems, as they were not familiar with them. (p. 159)

The data provided by Omer<sup>3</sup> and Hesiod hold significant general importance for science and culture, as they are entirely reliable, given that during their time in the Aegean region, the Pelasgian population was singular and not subject to ethnic or nationalist influences. (p. 159)

The Pelasgians are extensively mentioned by subsequent authors after Omer, such as Herodotus (History 1.57), Thucydides (Geography 4.109), Strabo, Dionysius of Halicarnassus, Pliny the Elder, Aeschylus, Sophocles, Euripides, Virgil, and others. These authors have used the

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<sup>3</sup> Note L.L. Peza: The name “Omer” is used instead of “Homer” because it is a Pelasgian name inherited from ancient times. Even in the present day, we have inherited similar names, such as Omer, Ymer, and Imer.

terms “Pelasgians” and “Pelasia” to refer to the pre-Greek population that lived in the regions of the Balkans, the Aegean, Anatolia, Crete, and the Mediterranean islands. The collective name for this entire region during ancient prehistoric times was Pelasia, until it was later conquered by the Macedonian Empire and subsequently the Roman Empire. (p. 160)

The name “*Greeks*” did not exist in ancient times; it was first introduced by Romans and used during Byzantine Empire. While the state called “*Greece*” was declared after Arvanite revolution in 1821 and the first king of the country was Otto from Bavaria. (p. 160)

As confirmed by numerous scholars who have studied these works, the language used by Homer in the “*Iliad*” and the “*Odyssey*” is the Pelasgian language. ... On the other hand, in world encyclopaedias it is written that in the epics of Homer, Greeks or Hellenes are never mentioned, because Homer did not know them. This leads to the conclusion that epics of Homer were written in Pelasgian language. (p. 161)

*Note B.P.:* After analyzing the beginnings of Homer’s epics (the *Iliad* and the *Odyssey*), the author L.L. Peza concludes as follows:

From this presentation, we observe that all the words in the first lines of Omer’s epics are in the Pelasgian language, the sole spoken and written language in the Aegean region, the Balkans, Anatolia, and beyond during the Bronze and Ancient Ages. The alphabet used in these epics is also the Pelasgian alphabet, the only one known since the Vince-Turdas civilization. Later on, this alphabet was adopted and copied by the Greeks to write their own language, while the Latins adapted the Etruscan alphabet, a form of the Pelasgian alphabet. (p. 162)

Of great significance is the fact that all the words found in the first lines of the *Iliad* and the *Odyssey*, as well as some other parts of these works, are currently in use in the Albanian language. The “*Gheg*” dialect is detected and the words are Omerian, sometimes joined or shortened. There are no Greek words in the *Iliad* and the *Odyssey*, and theoretically, there cannot be any, as the Greeks arrived in the

Aegean region 400-500 years after the composition of the Homeric poems. (p. 162)

The first scholar who noticed the presence of Pelasgian language words in the works of ancient authors is Z. Krispi, an Arberesh from Calabria, who was a native Albanian speaker. ... Krispi (1832) also constructed the first Pelasgian-Albanian dictionary. (p. 162)

At the end of the Bronze Age and the beginning of the Iron Age, the Pelasgian society undergoes radical transformations. From a vast Pelasgian empire that extended from Europe to the Mediterranean, Anatolia, and Iran, smaller kingdoms with numerous tribes emerge, all sharing a divided language with various dialects. During this historical period, the Illyrian, Macedonian, Dardanian, Thracian, Epirote, Dacian, and other kingdoms arise in the Balkans, while in Anatolia, the Hittite, Luwian, Lydian, Lycian, Carian, and other kingdoms come into existence. According to the study conducted above, based on different inscriptions, all these nations spoke a common language, albeit in their respective dialects. ...

While in Anatolia and some parts of the Balkans, nations were assimilated by incoming new populations, resulting in the gradual disappearance of their languages, the Illyrians, Dardanians, Macedonians, Epirotes, Arvanites, and Arbëreshës did not undergo assimilation; they preserved their language, and some even retained their territories. (p. 164)

Further evidence of the Pelasgian language is also found in the Greek language. Many years ago, it was proved that the Greek language's dictionary contains a significant percentage of words, general nouns, personal names, and place names that cannot be explained within the confines of the Greek language itself, as they belong to another, older language and have been borrowed from it. These words are associated with the pre-Greek or Pelasgian language. (p. 165)

"The History of Greece", in reality, largely represents the history of Pelasgia. Throughout the ancient times and up until the first centuries

of the last millennium BC, the entire southern Europe constituted of Pelasgia and was inhabited by the Pelasgians. ... (p. 171)

*Note B.P.:* While discussing “the southern regions of the Balkans, ... where prominent city-states such as Thebes, Athens, Corinth, Sparta, Mycenae, Pella, etc. stand out” (p. 117-172), the author L.L. Peza continues:

A single language, the Pelasgian language, has been spoken in all these regions, a fact supported by encountered and studied inscriptions. The Arvanites, who are the only indigenous people in these areas, later originated from these Pelasgians. Subsequently, during the 5<sup>th</sup>-4<sup>th</sup> centuries BC, Greek tribes arrived, whose cultural and developmental origins remain unknown, as they left no cultural documentation in the place of their origin nor brought any to the new land. (p. 172)

Based on the data collected so far by science and our recent findings in the last few years, during the study of ancient languages of the Balkans and Anatolia, we believe that the Pre-Indo-European language (Hittite) is the Pelasgian language, the oldest spoken and written language in Europe, which gradually spread across the entire terrestrial globe. (p. 172)

The ancient Pelasgian language is the original language from which the ancient languages of the Balkans and Anatolia originated. (p. 172)

The first scholar to propose the idea of the origin of the Albanian language and Albanians from the Pelasgians is Nikollë Keta (1740 - 1803).

Zef Krispi (1781 - 1859), a professor of Albanian, Greek, and Latin at the University of Palermo, and the rector of the same university, made further contributions to the Albanian language. ... Krispi compiled the first Pellasgian-Albanian dictionary, incorporating words extracted from Homer and other ancient authors. (p. 175)

Johan Georg von Hahn (1811 - 1869), reached the conclusion that

the Albanian language derives from Pelasgian and that the Albanians, Macedonians, and Epirotes share a common ancestry and language, stemming from the Pelasgians. (p. 177)

Ancient authors such as Omer, Hesiod, and later Herodotus, make note that the region known today as Greece, before the arrival of the Greek tribes in the Balkan Peninsula and the Aegean region, was referred to by the common name “Pelasgia”, as it was inhabited solely by the Pelasgian tribes. (p. 179)

The epics of Omer were written in the language of this nation, in the Pelasgian language. (p. 181)

By studying the text of the Iliad attentively, we have managed to analyze more than 50-60 lines, and it becomes evident that all the words in the Omeric text are comprehensible because they are in the ancient *Gheg* dialect of the Albanian language.

The Iliad and Odyssey of Homer can be translated into the Albanian language by understanding the *Gheg* dialect and carefully examining the Homeric text. (p. 182)

Until now, the Iliad has been regarded as a literary work written in the Greek language, based on misinterpretations of certain words and expressions, as well as various falsifications. New research confirms that the epics of Homer and Hesiod belong to the Pelasgian language. Furthermore, significant archaeological evidence and studies from various authors support this conclusion. (p. 191)

*Hesiod*, (8<sup>th</sup>-7<sup>th</sup> century BC), depicts the religious beliefs of the Pelasgians and their gods. He mentions the oracle of Dodona, where the Pelasgians and the Pelasgian Zeus live (p. 192)

*Herodotus* (484-425 BC) informs us that Attica was originally inhabited by the Pelasgians. ... Additionally, Herodotus makes note that the region was known as Pelasgia, and the Pelasgians spoke a “barbarian language” different from Greek. (p. 192)

In his work “The Geography of Strabo”, *Strabo* (64 BC - 19-24 AD) dedicates an extensive chapter to the Pelasgians. (p. 192)

During the time that southern region of Balkans was occupied by Persians, Greek tribes also came to the region, which came from the east, but had neither a name, nor any cultural level, as they did not possess any such traits in their region of origin nor did they bring any with them to the new territory. Upon their arrival, they aligned themselves with the Persian military, opposing the Macedonian invaders. Consequently, during the wars of Philip II and Alexander the Great against the Persian forces, the Greeks consistently sided with the Persians, albeit without playing a significant role. (p. 224)

While the Western Roman Empire fell in the year 400 AD, the Byzantine Empire fell in the year 1400 AD, as a consequence of the arrival of the Ottomans in the region (p. 225).

Archaeological excavations conducted in Troy, the island of Lemnos, Mycenae, Crete, and other locations have confirmed that the earliest documented evidence of Greek culture does not predate the 5<sup>th</sup> century BC (Peza & Peza, 2009, 2013) (p. 226).

Even today, in Greece, more than 62% of the population is Albanian-speaking and of Arvanite origin with direct Pelasgian roots ... (p. 227).

In literature, however, the term “Ancient Greek language” is encountered, which supposedly was spoken in the ancient times in the Aegean region from the 9<sup>th</sup> century BC to the 4<sup>th</sup> century BC. (Wikip. encicl.). According to the falsifiers, this language had several dialects and differed from Modern Greek (Woodart, 2008). To support this claim, several written documents such as the Iliad and the Odyssey by Homer and various inscriptions, falsified to appear in the Greek language, have been used, but current studies have confirmed that these texts are in Pelasgian. However, the significant differences between the old language and a new one indicate that we are dealing with distinct languages rather than a single language (p. 228).

During the period between the 9<sup>th</sup> century BC and the 4<sup>th</sup> century BC, also known as the Archaic period, the Ancient Greek language is represented as a form of Greek in the ancient world. (p. 228).

The writing found on the Lemnos inscription confirms that after the Trojan War and throughout the Dark Ages of Greece (1100-500 B.C.), the script of the Pelasgian language remained in regular use in Pelasgia, which was the term used for the Aegean region during prehistoric times. (p. 231).

Historical records in the field of alphabets confirm that the Egyptian alphabet, established approximately in 1900 B.C., is considered to be the oldest known alphabet. Its inscription was found on a stone plaque in Wadi el-Hol in Lower Egypt, ...

Following the Wadi el-Hol alphabet, it is widely believed that the Phoenician alphabet emerged, dating back to the 11<sup>th</sup> century B.C. This alphabet consisted only of consonants, while the vowels were implied (p. 260).

From our recent research on alphabets, the findings present a completely different perspective. During the 6<sup>th</sup> millennium B.C., and possibly even earlier, in the central Balkan region, the Pelasgians, the oldest identified population in the world, were the first to invent and utilize writing, as well as construct an alphabet to represent their language (p. 260)

...

The Pelasgian alphabet constitutes the first known alphabetical writing system in the world, which included both vowels and consonants (Peza & Peza, 2012) (p. 260).

The latest known inscription is the Illyrian inscription of Mesaplik dating back to the 6<sup>th</sup> century. Until the year 1210, when Teodor Shkodrani's manuscript was written (Ahmeti, 2002), there are no other writings in our language (*Albanian language: Note B.P.:*) (p. 272).

The text of Omer's Iliad is written in the Pelasgian alphabet, using the Pelasgian language, during the 8<sup>th</sup> century BC, representing an ancient variant of the Albanian language. This language predates Albanian by 2,800 years, and the words used in the text are the same as those found in the modern Albanian language today (p. 279).

Other temples of Zeus have been erected in various locations: Olympia in Peloponnese, Lisi (in Lezha), Bilisi (in Vlora), Bilis (present-day Bilisht), Tbilisi (in Georgia), and so on (p. 281).

*Note B.P.:* According to the authors (Peza & Peza, 2018), the following two names have a Pelasgic significance, and are analyzed as follows:

*Kaukaz = kau kaz, meaning "black ox" (kau i zi); Armeni = ar meni, a mountainous place with no fields (ar - meaning "fields")* (p. 290)

As is known, the earliest identified inhabitants in Italy were the Pelasgians, followed by their successors, the Etruscans. ... The earliest literary works in Italy were written in the Etruscan language.

The Etruscan language represents a dialect of the Pelasgian language.

... Even the Latin alphabet's characters were derived from the Etruscan alphabet.

Izzo (1972) emphasizes that many Etruscan words have been inherited into the Latin language and form the pre-Latin substratum. Izzo writes that Tuscany corresponds geographically to ancient Etruria and consists of the same borders as it (p. 304).

... it is necessary to take urgent measures to thoroughly study what the newer Greek and Latin languages borrowed from the ancient Pelasgian language and its more recent forms. (p. 307).

When the Turks arrived in Anatolia during the 14<sup>th</sup> century, they were shepherds without any significant cultural development. This is evidenced by the fact that upon their arrival, they did not bring any cultural artifacts with them to Anatolia.

On the other hand, in Anatolia, they encountered a population divided into many small states, yet with significant economic and cultural development, with an existing written language for centuries. These nations, who inhabited Anatolia before the arrival of the Turks, according to our study, all spoke a language divided into several

dialects, with the most important being the Hittite, Luwian, Ionian, Lycian, Lydian, Phrygian, Trojan languages, and others. All of these languages or dialects, so far, have close ties to the modern Albanian language (p. 308).

Professor S. Riza states that, according to the Bible and the Quran, in ancient times, “The whole earth had only one language and the same words”. This was the divine language of the prophets, the “mother language”, more precisely, the early Pelasgian-Illyrian-Albanian language. Latin, Greek, Old Slavic, and Ottoman were administrative languages of the Roman, Byzantine, and Ottoman empires, and when the empires fell, their administrative languages also declined. For this reason, to this day, the Latin, Slavic, and Ottoman are dead languages (p. 309).

Thus, we have come to the conclusion that the most ancient language of Europe, the Aegean region, and Anatolia is the Pelasgian language, whose written documents date back to the Pelasgian Vinke-Turdas culture during the middle Neolithic period (6<sup>th</sup> millennium B.C.) (p. 311).

*Language constitutes the fundamental and most essential element for defining the identity of a nation* (p. 312).

Several theories have been proposed regarding the origin of the Indo-European languages and the European people themselves. For this purpose, four main theories have been put forth:

1. *The “Kurgan” Theory (Gimbutas 1970, 1977, 1980)* - according to which, the homeland of the ancient Pre-Indo-European (Pre-Indo-Hittite) language is situated in the Asian steppes, north of the Black Sea and the Caspian Sea. From this region, during the 4<sup>th</sup> millennium BC, warrior horsemen known as the Kurgans migrated and expanded throughout Europe (p. 313).

2. *The Anatolian Hypothesis or the arrival of the Pre-Indo-European language from Anatolia*, along with the spread of linguistics, originates in the Neolithic period of Anatolia (Renfrew 1987, 2000).

According to this theory, the speakers of the Pre-Indo-European language resided in Anatolia during the Neolithic period and around the 7<sup>th</sup> and 6<sup>th</sup> millennia BC, they migrated to Europe and... (p. 314).

The Anatolian theory is also supported by two New Zealand researchers (Gray & Atkinson 2003, 2011). They have concluded that the branching of the newer languages begins from the Pre-Indo-European (Indo-Hittite) language of Anatolia around 8700 years ago, in two directions: one direction represents the Hittite language (along with other Anatolian languages), and the other direction represents all the other languages within the Indo-European grouping, which then further branch out (Figure 97, as per the book L&L, Peza)

According to these authors, there is a further branching around the year 7900 BC into two branches for the Indo-European language grouping: the Tocharian language (an extinct language in the border region of Pakistan and China) and another branch that encompasses all the other languages within the Indo-European group. Around the year 7300 BC, there is a second division within the Indo-European group, comprising the Greek and Armenian branches. The Albanian language, along with the Indian languages, is believed to have branched off from the Indo-European group around 6900 years BC (p. 315).

3. *The Theory of Paleolithic Continuity*. This theory, proposed by the Italian scholar Alinei, considers the origin of the Indo-Europeans and the development of their language to be the result of the gradual evolution of the languages spoken by the Paleolithic populations in Europe (Alinei, et al., 2003, 2014) (p. 315).

Despite the fact that the enigma of the Etruscan language has been resolved by scholars such as Konda (1964), Majani (1973), and N. Vlora-Fallaski (1988), who closely associate this language with the Pelasgian and Albanian languages, Alinei, on the other hand, links Ancient Etruscan with the Hungarian language (Alinei, 2003), despite their lack of resemblance (p. 316).

4. *The New Theory: The Pelasgian Origin of Indo-European Languages*. The theory proposing the Pelasgian origin of the Indo-

European languages was introduced by us in 2013 and is presented in more comprehensive detail in this study. According to this theory, all languages within the extensive Indo-European language family trace their origins back to the most ancient language of the ancient continent, the Pre-Indo-European language, otherwise known as the Pelasgian language (p. 316).

The Hittite language is considered by modern science as the most ancient documented written language, with its origin traced back to the oldest language, i.e., the Pre-Indo-Hittite language (Pre-Indo-European). From our analysis, we believe that the Pre-Indo-Hittite language is indeed the Pelasgian language, the language of the oldest identified population in Europe. This language belonged to the indigenous inhabitants of the Balkans, referred to as the “barbarian language” by ancient authors ... Some authors refer to this ancient language as Pre-Greek substratum, while others use terms like Pre-Indo-European or more precisely Pre-Indo-Hittite (p. 319).

The fact that certain words from the Hittite language are also present in the Albanian language holds significant importance as it opens new horizons for linguistics and history. This substantiates that the Hittite language is no longer a dead language, as contemporary linguists believe, but it continues within the Albanian language (Peza & Peza, 2015) (p. 320).

Under the direct influence of the “mother” Pelasgian language and its dialects, during the second and first millennia BC, other Indo-European languages evolved, specifically the following branches: Tocharian, Armenian, Greek, Celtic, Indo-Aryan, Iranian, Latin, Baltic, and Slavic (p. 321).

For us, the Pelasgian language is the oldest spoken and written language, which equals the Pre-Indo-Hittite language (p. 323).

*The Pelasgian language corresponds to the Gheg dialect of the Albanian language. Throughout all the ancient inscriptions analyzed and also in the Iliad and the Odyssey of Omer, the Gheg dialect is consistently present (p.326).*

*The use of the Gheg dialect of the Albanian language is confirmed in all ancient inscriptions and in the ancient languages of the Balkans, Anatolia, etc., indicating that this is its oldest dialect.*

...

The Albanian linguistics and institutional history in Albania, Kosovo, etc., is entirely inadequate. Its institutions have left the study of the Albanian language, its origin, and the history of the Albanians in a pitiable state. They disregard and oppose the discoveries made by numerous scholars like Keta, Krispi, De Rada, Adamidi, Thomopoulo, Konda, Majani, N. Vlora, and other contemporary scholars. No new findings have been brought forth by these critics of the Pelasgian/Albanian language. (p. 331).

#### *Conclusion B.P:*

It is important to emphasize the phrase with which the preface concludes:

The significant development of the written Albanian constitutes both a tragedy and a marvel, both for the Albanian people and for the broader civilization, at least the European one.

It is a tragedy because it left a nation and a language in the darkness of oblivion for a long time, denying civilization a further opportunity for progress. On the other hand, it is a marvel precisely because, in this darkness of oblivion, hidden under the dust of turbulent times, it preserved a nation and an ancient language, leaving it intact.

Perhaps, akin to a diamond, if carefully polished, it will reflect so much light as to overcome the darkness surrounding that part of European historical space linked to the formation of European nations and languages.

## CHAPTER 2

# **INDO-EUROPE AND ARMENIANS**

[Extracted from the writings  
of Armenian and Foreign scholars]



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## IN PLACE OF THE PREFACE

Extracted from the book “Introduction to Indo-European Studies” (Lectures in Pristina) by Eqrem Çabej published by “Çabej” Publications in 2008.

H. Hübschmann is considered to be the founder of Armenian linguistics. The distinguished linguist Holger Pedersen, from Denmark, paved new paths in the study of Albanian, Armenian, Celtic, Hittite, Tocharian, and other Indo-European languages. (p. 50)

Advancing through the west, in the south of the Caucasus, in Armenia the language of *Armenian* is spoken. The Armenians seem to have a European origin. Herodotus himself says that the Armenians descend from the Phrygians of Asia Minor. They must have migrated to Armenia around the seventh century BC. The writing tradition of the Armenian language can be divided into two primary periods. The first one is the Ancient Armenian, approximately from the 5<sup>th</sup>-6<sup>th</sup> century BC, during the time of Justinian, with mainly religious writings, historical chronicles, etc. The second one is Modern Armenian from the 15<sup>th</sup> century onwards. Meanwhile nowadays, the religious writings of the church are not written in Modern Armenian, as the tradition of Ancient Armenian is preserved.

As we mentioned earlier, Herodotus states that the Armenians descend from the Phrygians. Indeed, there is some resemblance between Armenian and Phrygian, but it cannot be determined with certainty, as Phrygian is a dead language and Armenian is a language that is still widely spoken. (p. 62, 63)



ROBERT ELLIS

## “THE ARMENIAN ORIGIN OF THE ETRUSCANS”

(R. Ellis, pp. 1-11)

The subject of the following pages is an extension of the argument in the latter part of my *Contributions to the Ethnography of Italy and Greece*. Upon the earlier part I need not enter here: it will merely be necessary to recapitulate the view I entertain upon the peopling of Europe.

The Indo-Germanic, or, to adopt the shorter and now well-established term, the Aryan race, may be divided into two great divisions: the Northern or European Aryans, and the Southern or Asiatic Aryans. The European Aryans are subdivided, reckoning by language, and overlooking smaller members, into three great branches: the Latin, the German, and the Slavonian branch. But the Latin is an intrusive language, derived from a single city or a very small district, and having spread over countries mainly occupied by Celts, who are also Aryans. The three great branches of European, Aryans would therefore become, when considered ethnically, the Celts, the Germans, and the Slavonians.

The Southern or Asiatic Aryans may be similarly divided into three principal branches: the Armenians, the Persians, and the Indians. The Kurds and Afghans are of less ethnical importance. The

Armenians, like the Celts, are now few in number. It will be my endeavor to prove that the race to which they belong once occupied a much greater extent of country, and were spread westward from Armenia to Italy under the names of Phrygians, Thracians, Pelasgians, Etruscans, and other designations.

The only members of the Aryan stock with which I shall have to deal, will be the Thracians, i.e., the race of which the Armenians are a part, and the Celts: or with the western branch of the Northern Aryans, and the western branch of the Southern Aryans. These two branches would, by their position, be the first settlers in Europe of the divisions to which they belong. The Celts, I conceive, entered Europe chiefly through Scythia or Russia; and the Thracians, at least mainly, through Asia Minor and Turkey. Having entered Europe, one portion of the Celts would turn to the S. W., and eventually settle in Italy. To these would belong the Umbrians, said by some to be a branch of the old Celts, i.e., the Celts who were in Italy before the Celtic invasion which ultimately terminated in the capture of Rome. The Thracians, on the other hand, advancing W. and N.W. from Asia Minor, would form the original Aryan population in Turkey and Greece, would come in contact with the Celts along the line of Dacia, Pannonia, Noricum, and Rhaetia, and would pass into Italy, mostly under the name of Tyrrhenians, at a period subsequent to the date of the Celtic settlements in that peninsula.

But there would- have been two races in Europe before the arrival of any Aryan settlers. One of these races would have been the Basque or Iberian race, with which I shall have little to do. The other is more important. If there were a race in Europe, not Basque, and earlier than the Celtic, it is almost a direct ethnological consequence that it must have been Fin.

Of this race I consider the Ligurians to have been the remnant in Italy, and that the Fins, or some kindred Turanians, formed the substratum over all Italy, Greece, Turkey, the Austrian States, and Asia Minor. Thus the representatives of the three Italian races

and languages, the Ligurian, the Umbrian, and the Tyrrhenian or Etruscan, would now, I believe, be found respectively—in Lapland<sup>1</sup>, Finland, and Estonia; in Brittany, Wales, Ireland, and Scotland ; and in Armenia. To substantiate the last of these points is my present object. The representatives of the fourth of the earliest European races, the Iberian, would in like manner be found in Biscay.

## HISTORICAL EVIDENCE OF THE EXTENSION OF THE THRACIAN RACE FROM ARMENIA TO ETRURIA

In endeavoring to determine the family of nations to which the Etruscans belonged, it is necessary first to inquire from what nation they are traditionally derived, or with whom they have been identified. With regard to the former of these points there is great unanimity. The general voice of antiquity derived them from the Lydians, an opinion which the Etruscans themselves were also willing to accept. The Etruscans were also generally identified with the widely spread race called Pelasgian, although the Tyrrhenians and Pelasgians in Etruria, and also in Campania, are usually spoken of as distinct peoples, but continually associated together. The Etruscans would thus appear to be akin to the Lydians and the Pelasgians.<sup>10</sup>

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<sup>1</sup> *Note B.P.*: Lapland is Finland's northernmost region, a sparsely populated area bordering Sweden, Norway, Russia and the Baltic Sea. (extract from Wikipedia)

<sup>10</sup> *Note Robert Ellis*: {These affinities are disputed by one ancient writer, Dionysius of Halicarnassus\* (lib. i, cc. 29, 30). He says: "In my opinion, however, all are in error, who believe the Etruscan and Pelasgian nations to be the same". Then follows an argument in proof of this, which is grounded on the well-known mistake of Crotoniates, i.e., Cortoniates, for Crestoniates in Herodotus. Dionysus then proceeds: "For this reason, therefore, I believe the Etruscans to be different from the Pelasgians. Nor do I think that the Etruscans were Lydian colonists. For they do not use the same language as the Lydians: nor can it be said that, although they are not indeed like (the Lydian) in speech, yet they still retain some indications of their mother-country. For they do not worship the same gods as the Lydians, nor do they resemble them in their laws and customs; but in these things they differ yet more from the Lydians than from the Pelasgians. Their

Of this last race, which was almost entirely extinct in name in the time of Herodotus\*, scarcely anything is known, and nothing need yet be said. We have now to enquire to what family the Lydians belonged: for the story of the descent of the Etruscans from the Lydians can hardly be regarded as rigidly historical, but merely as implying that both nations belonged to the same family; an ethnical fact which appears in the historical form of a migration from Lydia to Etruria.

The Lydians are in the first instance connected with the Mysians and Carians. It is mentioned by Herodotus that the Mysians, and Lydians were *κασίγνητοι* to the Carians, and that the mythic Mysus, Lydus, and Car, were brothers. He also says that the Mysians were Lydian colonists. In reference to the more general main of the Lydians and Carians we have no particular statements, but are left to de-duce them from those of the Mysians, who are described as Thracian colonists. (Strabo\*, pp. 542, 566). We may therefore infer that the Lydians and Carians belonged also to the Thracian family.

We have now probably arrived at the name of the great family to which the Etruscans belonged, i.e., the Thracian. For the Thracians were not a single tribe or people. The name, like that of Celt or German, describes one of the Aryan families, which was, according to Herodotus, the most numerous of all races next to the Indian. The Thracians may indeed be traced from the frontiers of Media to Italy and the Alps, and would have included the Armenians on the

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account, therefore, seems to be more probable, who declare this (Etruscan) nation not to be foreign, but indigenous (in Etruria); since it is very ancient, and is not found to be like any other, either in speech or manners”.

There were, therefore, three opinions concerning the Etruscans. They were considered as:

1. Pelasgians, a race which was a mere name in the time of Dionysus
2. Lydians;
3. An isolated race allied to no other (a proposition affirmed of the Armenians half a century ago).

The solution, I believe, is, the Pelasgians, Lydians, and Etruscans derived their origin at a remote period from Armenia}.

east, and the Rhaetians and Etruscans on the west. The following are the chief indications of a chain of kindred nations within these limits, which the ancients have transmitted to us.

The most easterly of all the tribes expressly said to be Thracian were the Saraparae, who are mentioned by Strabo as a Thracian tribe dwelling beyond Armenia, near the Medea and the Guranians. In the Armenian province of Persarmenia, a district bordering on or containing the Lake of Ourmia, the Armenian Geography attributed to Moses of Chorene mentions a part called Thraki.

The Armenians themselves belonged to the same family as the Phrygians, from whom they were said to be descended, and to whose language their own bore much resemblance.

{(Ἀρμένιοι... Φρυγῶν ἀποικοί - Armenët... koloni Frige - sipas Herodoti vii 73); (Ἀρμένιοι τό γένος ἐκ Φρυγίας καί τῷ φωνῷ πολλά φρυγίξουσιν - Armenët e genit Phrygias dhe ... – sipas Eustath. On Dion v 694)

But the Phrygians were well known as a Thracian tribe (according to Strabo\*, pp. 295, 471); the Armenians, therefore, probably belonged to the same family. Continuing westward from Armenia, we come to Cappadocia, a country possessed by a Syrian race, who probably advanced from the south at some remote period, and separated the Armenians from the kindred race of the Phrygians. The eastern part of the province called Cappadocia was, however, Armenian, and formed the district of Armenia Parva. Cappadocia forms the only break in the chain of Thracian countries between Media and Helvetia.

The Phrygians, as just noticed, were a Thracian race: οἱ Φρύγες Θράκων ἀποικοί εἰσι. (are the colony of the Phrygians of Thrace). The Mysians, Lydians, and Carians belonged likewise to the same family. So, also, according to Strabo, did the Mygdones, Bebryces, Medobithynians, Bithynians, Thynians, and Mariandynians, as well as the Mœsians on the Danube and the Getæ. He says, moreover, that

the Getæ were ὁμόγλωττοι (homologē; që flasin të njëjtën gjuhë) with the Thracians, who thus extended to the frontiers of Macedonia, Illyria, and Pannonia. But the Pierians in Macedonia were a tribe of Thracians (according to Strabo\*, pp. 410), and the Macedonians also stated that Phrygians formerly dwelt in their country under the name of Briges (according to Herodoti\*, vii. 73). Strabo, again, speaks of Brygi in the south of Illyria; so that we should find Phrygians in Macedonia and Illyria, as well as Asia, and thus trace the Phrygian name from Armenia to the Adriatic.<sup>11</sup>

There were then, it appears, Thracians in Illyria. The Istrians, also, are described as Thracians. The Veneti, again, are classed by Herodotus among the Illyrians, and were reported by one writer to have come from Cappadocia, and to have settled in company with Thracians on the Adriatic, i.e., in Venetia \* (\*Strabo p.552).

Thracians were likewise to be found in Pannonia and Noricum. The three Celtic, or mainly Celtic nations, the Boii, Taurisci, and Scordisci, cover the whole area of these two countries. But all these

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<sup>11</sup> *Note Robert Ellis:* For a full and excellent account of the Phrygians, see the art. Phrygia in Dr. Smith's Geography. The writer has, however, fallen into one error, which was also made by Dr. Hahn in his Albanesische Studien, and through him by myself. The words, Δαλμάται Ἀρμένιοι εἶναι μοι δοκοῦσι καὶ Φρύγες, {The Dalmatian Armenians are, it seems to me (similar to) the Phrygians} (Cramer. Anecd. Gr. Oxon. V. iv. P. 257) do not refer to men, but to horses. It appeared that the Dalmatian breed of horses was the same u that found is Phrygia and Armenia, and also in Cappadocia (ib.), the horses of the two latter countries being in high repute among the ancients.

Three Illyrian chiefs bore the name of Bato. One was a Dardanian, one a Dalmatian, and the third a Pannonian. This gives rise to a conjecture that Bato, like Brennus, signified "chief". The Arm. "pet", - Sansk. "pati", "dominus", - Zend "paiti", - Pers. "bad", has this signification. Herodotus mentions that the Scythians called themselves Scoloti, and we find a Scythian king called Scolo-pitus. This looks as if pit may have signified 'chief' in Scythian. Another Scythian king, mentioned by Herodotus, was Ariapithes, which might be explained from the Arm. "ayr", "man", and "pet", "chief", "chief of men". Herodotus also mentions a king of the Agathyrsi, called Spargapithes, and a leader (στρατηγέοντα) of the Massagettæ, the son of Tomyris, called Spargapises. These names re-semble the Arm. "sparapet", "general, chief". Compare also, Arm. "zôr - army", "zôrapet - general", "azg - nation", "azgapet - prince", "karapet - leader", "wardapet - teacher". The remains of the Scythian language will be subsequently noticed.

three tribes are said to have been mixed with Thracians\* (Ib. p.296), and the Scordisci, also, with Illyrians.\* (Ib. p.313)

When the Etruscan people possessed the plaits of the Po, before the Gallic invasion, their frontier would have extended to Venetia and Rhaetia. We have already traced the Thracians into Venetia and Noricum, the countries bordering upon Rhaetia and the older Etruria. The addition of the kindred nations of the Rhaetians and Etruscans, the one directly, and the other indirectly, derived by tradition from the Lydians, completes the list of Thracian nations stretching from the Caspian to the Tyrrhenian Sea<sup>12</sup>.

Two other important ethnical names, Tuscans and Dardans, have nearly the same extent. Both are connected with Etruria, the Dardans, however, only through the mythic Dardanus. Yet the name is Italian, as Dardanus was the name of an Apulian town in the marshes of Salpi, and Dardi of an old Apulian people. Both these names seem Illyrian; for the Dardanii or Dardaniatae were an Illyrian nation, and there was a country extending into Maasia, called

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<sup>12</sup> Note *Robert Ellis*: The Vindelicians are even by one writer, of indifferent authority, ranked among the Thracians. "Kaum Erwähnens werth ist, was Scholiasten von der Abstammung der Vindelici träumen, Servius, der im Commentar zu Virgil (Aen. i. 244) aus seinem Dichter findet, sie seien Liburnen, und in ihnen wegen des Horaz (iv. 4) Abkömmlinge der Amazonen sieht, und Porphyrio zum Horaz, in anderer der vorigen gleich-werthen Ansicht, sie seien von der Amazonen vertriebenen Thraker gewesen."- Zeuss, *Die Deutschen*, p. 231. These opinions are doubtless of little value: and yet it is remarkable that they should be so nearly confirmed by the evidence of language in their intimation of the original seats of the nations in these parts. For they merely substitute Cappadocia, from which Thracians had in all probability been expelled, when the Armenians were divided from the Phrygians, in the place of Armenia.

In the different accounts, there is also much consistency. One writer reports the Veneti to have come from Cappadocia, and to have settled in company with Thracians on the Adriatic; another derives the Vindelicians (considered by a third as Liburnians, while the Veneti are ranked by a fourth among the Illyrians) from the Amazons, i.e., from Cappadocia; while a fifth considers these same Vindelicians as Thracians expelled by Amazons, in all probability from some part of Asia Minor, if not from Cappadocia. The Lydian extraction of the Rhaetians and Etruscans is an extension of the same belief to the origin of two other contiguous nations.

Dardania. A large part of the modern Albanians are called Toscs. In Asia these names occur again. There was a Dardanus in Mysia. Herodotus speaks of Dardans in what is now Kurdistan. Ptolemy mentions Tusci in Asiatic Sarmatia, and there is still a tribe called Tuschi or Tuschethi at the head of Alazan river, a tributary of the Cyrus. (Robert Ellis, Chapter: "Historical evidence of the extension of the Thracian race from Armenia to Etruria", Page 7 - 8).

These are the chief historical or traditional indications of the extension of one great family of nations, to which the name Thracian may be applied, from Armenia to Etruria.<sup>14</sup>

...

The languages of the different branches of this family would have been distinguished from one another by dialectic variations; and the discrepancy arising from such a cause would also have been increased by admixture with other races in the countries which the Thracians occupied. In Asia, their language might have been partially affected by Semitic elements from the south. The European Thracians, on the other hand, as we find from Strabo, were mixed with Celts and Scythians, while the Etruscans would have been associated with Umbrians, a nation of reputed Celtic origin. Finally, all the Thracian nations would have been more or less affected by the presence of Finnish or Turanian tribes, the predecessors of the Aryan Celts and Thracians in probably all the countries over which the Thracians at any time extended themselves.

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<sup>13</sup> *Note B.P.*: Kur River - a river that originates in the Caucasus Mountains and flows through Georgia and Azerbaijan. (Wikipedia)

<sup>14</sup> *Note Robert Ellis*: {The passages in the Greek, which would prove or imply an affinity between the Etruscans and Armenians, are these, the links of connexion being - Etruria, Lydia, Ilya, Thrace, Phrygia, Armenia}.

## LINGUISTIC EVIDENCE OF THE EXTENSION OF THE THRACIAN RACE FROM ARMENIA TO ETRURIA

The inference, that there was one family of nations extending from Armenia to Etruria, must now be put to the great test, that of language. We must endeavor to ascertain whether it can be shown that there was one language spoken in the countries which lie between those limits - one language, that is to say, in a wide sense, as English, German, Swedish, Dutch, and other Teutonic dialects, all form one language. *Now a complete chain of nations, for the extent required, would be formed by Armenia, Cappadocia, Phrygia, Mysia, Thrace, Illyria, Rhætia, and Etruria; as Illyria and Thrace completely fill the space between Rhætia and Italy on the one side, and Asia Minor on the other.* For Strabo, in the beginning of his seventh book, speaks of Illyrians and Thracians, partly mixed with Celts, as occupying the whole country on the south of the Danube as far as the frontiers of Greece. A little further on he adds the Macedonians and Epirots, who would have been the connecting links between the Illyrians and the Greeks.

Of the eight countries which form the chain between Armenia and Etruria, the language of only one has entirely perished. This is Mysia: but as the Mysian language was credibly affirmed to be half Lydian and half Phrygian, the chain of countries and languages will still be unbroken, if the Lydian language be added to the list. It would be thus composed:

<i>Country:</i>	<i>Language:</i>
Armenia	Old or literary Armenian ; a complete language, still written, but unspoken, and dating from about 400 A.D. <sup>15</sup>

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<sup>15</sup> *Note B.P.:* {it should mean that it is not an official language at that time, both in the Ottoman Empire and in the Russian one}.

Cappadocia	Three Cappadocian words.
Phrygia}	Fifty Phrygian words, and a few inscriptions.
Mysia}	{ Thirty-eight Lydian words.
Lydia}	{ Thirty-eight Lydian words.
Thrace	Twenty-eight Thracian words.
Illyria	The residuary element in Albanian, after the elimination of all Turkish, Greek, Latin, and other foreign words.
Rhaetia	The residuary element in Rhaeto-Romansch, after the elimination of all German, Latin, and other foreign words.
Etruria	Several words, and a great number of inscriptions.

From this table it appears that we should have only one Thracian dialect left, the Armenian; and that of all the other kindred dialects only some slight relics would have survived.<sup>16</sup>

The Armenian would thus be the representative of the Thracian tongue; and if it be true that all the other dialects in the countries above named belonged, mainly at least, with the exception of Cappadocia, and that also perhaps in part, to the same Thracian family, then the relics of all those dialects ought to exhibit Armenian affinities. This I shall now attempt to prove for each in its order, beginning with the Cappadocian. And here one circumstance may be adduced at the outset as tending to show that the existence of such affinities was a thing which might have been surmised. *The*

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<sup>16</sup> *Note B.P.*: {This is where I think the author was wrong; naturally as a result of not knowing closely the reality of the time when he lived, not taking into consideration the Albanian language, which really at that time did not have its own alphabet and was not written, nor was it an official spoken language, but was spoken by a large mass of people, whom the Turks called Arnauts and who lived in the lands that make up the Albanian territories today in the Balkans.}

*Armenian language stands alone, a distinct branch of the Aryan stock, and one marked by such decided individuality as to have led some to consider it as an isolated form of speech, and to exclude it from the Aryan group.* Now, when a language holds this peculiar position, when it is not merely, like the English, one member of a family, the Teutonic; but when it represents, alone, and in a small and mountainous area, almost like the Basque, a complete and peculiar family; the question may not unreasonably arise - what has become of the other members of this family of languages? It is this question which these pages, in their widest scope, will endeavor to resolve. (R. Ellis, p. 1 -11).



ARTASHES ABEGIAN

# “GESCHICHTE ARMENIENS”

(Ein Abriss)  
Stuttgart, 1948

## THE ORIGIN AND LANGUAGE OF THE ARMENIANS

Armenians fall into the category of Eastern Indo-European population, of the type Satem. According to the records of Herodotus (5<sup>th</sup> century BC), the “father of history”, as well as Eudoxus (4<sup>th</sup> century BC), Strabo (63 BC - 19 AD), and other ancient authors, the ancestors of Armenians originate from Thrace and bear similarities to the Phrygians. Such similar inquiries are also found in Koriun<sup>1</sup> (5<sup>th</sup> century AD) and other Armenian historians. The historian Johhanes Draskhanakertsi<sup>2</sup> (9<sup>th</sup> century AD) clearly

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<sup>1</sup> *Note B.P.:* Koriun: In Armenian written as “Կորյուն”, In English read as “Koriun”; was the author of the earliest writings in the Armenian language. Written in the fifth century, his work “The Life of Mashtots” contains many details about the evangelization of Armenia and the invention of the Armenian alphabet by Mesrop Mashtots. He finished his work before the battle of Avarair in 451.

<sup>2</sup> *Note B.P.:* Johhanes Draskhanakertsi: (In Armenian written as “Հովհաննես Դրասխանակերտցի” and in English read as Hovhannes Draskhanakertsi; he is known as Johhanes Draskhanakertsi or John of Draskhanakertsi). He was the Catholicos of Armenia from 897 to 925, as well as a noted chronicler and historian. He is also called John V the Historian, and is known for his History of Armenia., which was printed at the end of the 17<sup>th</sup> century. It’s now available in English translated by Krikor Maksudian (1987).

states Thrace as the place of origin for the Armenians. Likewise, the languages of the two populations, the Armenians and the Phrygians, were additionally closely related to each other. Later, the development of comparative linguistics science established *that the Armenian language is a member of the European group of Indo-European languages, which forms an independent branch of this language family and which stands in a position of an obvious relationship between the Slavic-Baltic languages and Albanian*, while the dictionary also contains some random matches with Greek, just like the Phrygian language. Based on these facts, *science concludes that the ancestors of the Armenians originally lived in Europe, precisely in the vicinity of ancestors of the Greeks and Thracians.*

Armenians call themselves Haj and they call the country Hajk or Hayastan. The name of the Armenians' own ancestor, Hajk, as well as a number of other old names of historical people or historical places and some of the oldest literary sagas, point to the same link. The word Haj is generally traced back to the Indo-European word "pati" (compare Armenian pet = Chef, Haupt, Herr = Chief, Leadman, Lord). P. Jensen derives it from Hati (Çhatti), the local name for the Hittites. Furthermore, both ethnically and linguistically, he defines the Armenians as the descendants of the Hittites. The Georgians, the neighboring nation of the Armenians, call them Somechi and their country Somchethi. All other nations refer to the country by the same name the ancient Persians used. They called it Armina. Later, the same name was used by the Greeks, who borrowed it from the Persians. Later on it's presented the idea that according to the Homeric catalog of ships (Catalogue of Voyages) (Iliad Book 783), the nation mentioned under the name Arimoi must have been the Armenians. It is also possible that the word Urmeni mentioned in an inscription of King Menua of Urartu (828-784 BC) refers to the Armenian nation.

## POPULATION

During the ethnic formation of the Armenian nation, there are two elements that must have had a distinctive role:

1. The ancient Armenians who came from Europe.
2. Native pre-Armenian population.

In this process, the Hittite population must have had its own importance as an ethnic-forming element. Ultimately, the prehistoric times of the nation shouldn't be left unmentioned. In the final ethnic formation of the Armenian nation, however, time cannot pass without leaving its mark. The Armenian population is thought to have been created from the interaction of all the above-mentioned elements. Like any other nation, the Armenian nation itself is a mixed nation. In general, nations with an absolutely pure race are not known to exist. Even compared to many other nations of the world, the native people of Armenian are considered among the least mixed people. This is due to the process of ethnic formation of the Armenian people, which for the most part and finally, ended in prehistoric times. The historical homeland of the Armenians, surrounded and closed by high mountain ranges and deep gorges, as well as their strictly special religious position, also contributed a lot to this.

The main nations of Europe, Asia Minor, the Armenians, the people of the Caucasus, and the Near and Middle East should be included in the group of the Euripides race. Moreover, close racial affinity or similarity is generally recognized on the one hand between most of the countries of the Balkan Peninsula and neighboring areas and on the other hand between those of Asia Minor, Armenia, the Caucasus and the Near and Middle East. They are often collectively referred to as the Dinaric race. Furthermore, other researchers use this last name to refer only to people who belong to the nations of the first group, those of the Balkan Peninsula and those of the areas adjacent to the Dinaric Alps, which are considered the central area

of them (core). On the other hand, the old Hittite and Chaldean (Chaldean) people, as well as the older and younger nations of Asia Minor, the Armenians, the Caucasus and neighboring countries, are often included in the same racial group. There have also been different names from different researchers, such as: Hittites, Alarodics, Homo Tauricus, Homo Dinaricus, Caucasians, Armenoids, Pre-Asiatics, etc. The following anthropological characteristics for members of this racial group are almost always the same for the closely related Dinaric group: short skull, black eyes, black hair, medium width face, skin color - light brown, etc. *The Balkan Peninsula, the homeland of the Dinaric race, has been known as the place of origin of the Armenians.*

In the Armenian population there's also found the Northern European race type (NordEuropean). This is noticed in features such as long skull, blue eyes, yellow hair, narrow face, skin color - white to red, etc. European travelers and researchers, who have made observations in Armenia, confirm this.

Fridtjof Nansen, who in 1925 undertook a study trip to Armenia, came to the same conclusion. "Among the people gathered here", he said, "I see different types of Armenians: from pure Armenians, with dark features, to those of the Nordic type". In contemporary Armenian songs, songs with love themes are sung about blonde girls and boys, who usually belong to the noble classes. In the eyes of Armenian folk poets, brunettes are mostly considered to be their ideal of beauty, but blondes are also often found as such. Then, in the old mythological songs and historical legends of the Armenians, you will find their ancestors and tribal heroes described with fair skin, yellow hair, blue eyes and tall physique. The results of discoveries made in the cemeteries excavated in present-day Armenia, belonging to the close times of the Iron and Bronze Ages, show us that the pre-Chaldean (pre-Chaldean) population of the country was composed of a race with a long skull. This population stayed for a long time, approximately until about

the middle of the 2<sup>nd</sup> millennium BC, in Armenia. The short-skull tribes migrated there only later as successors to the long-skull ones. “Even these natives (Chaldeans, Chaldeans, aborigines) show that they generally had a certain influence of European-Northern (NordEuropean) blood”, writes Reche. The Armenians followed only later, “originally a tribe migrating from Europe and belonging to the Northern European race.”

### CHARACTERISTICS

The base of Armenian social life is the family. For the population living in the countryside, which constitutes of the vast majority of the population of Armenia, even today, not to speak of a previous generation, the Armenian family presents a patriarchal image. Not infrequently, it consists of 20 or more members, while it includes within it (under the same roof) people of 3 to 4 generations. Their fertility is achieved only by some people. The Armenian bride in general and the peasant woman in particular is known as a mother of many children. Not having children is considered by Armenians as the greatest misfortune, especially in the countryside. A proverb says: “A family without children is like a body without a soul.” The grandfather stands at the head of the patriarchal family. After his death, his wife becomes the pillar of the family. An Armenian proverb says: “The man is the outer wall of the house, while the woman is the inner wall.” She is a very faithful wife. The peasant family hardly knows separation (divorce) at all. The Armenian peasant woman, as of recently, is very closely connected with the economics of the village.

The Armenian down-to-earth personality and the Armenian man’s deep connection with his people and homeland, with his language and faith, with the whole environment, his endurance and perseverance, are some of the features of his character. The barren land of the homeland has become fruitful only through the

hard work of the Armenian peasant. The citizen appears with great initiative and ambition, while the peasant remains more rigid and conservative. Both one and the other have a great tendency to build. They are willing to undergo great sacrifices to provide a good life for their children. Armenians are distinguished by intelligence and are characterized by a great power of perception. They are extremely talented in linguistics. Another characteristic feature, especially pronounced among the highlanders, is courage and bravery. The history of the Armenian nation is a continuous struggle. Hospitality is also one of the attributes of Armenia. And finally, as an ancient Aryan nation, the general worldview of the Armenian people is distinguished by some characteristic features, which are generally properties of the Aryan race. The eternal struggle between light and darkness and the victory of the former over the latter, the struggle between good and evil and the final victory of the former - this is the basis on which the worldview of even the simplest Armenian person rests. The sun, which played an important role in the earlier beliefs of the Armenians, still occupies a central place in the life of the Armenian people. European Armenians and European travelers visiting Armenia, who got to know the Armenian people in their homeland closely, confirm all that was said here above. In the following, we will present some assessments made by them.

#### ASSESSMENTS BY WELL-KNOWN CONNOISSEURS OF ARMENIA

Baron *August von Haxthausen*: The way of life and the family organization among the Armenian people is almost patriarchal in nature. On some attributes they differ profoundly and significantly from those of the rest of the Asian countries. This is noticeable in the position of the female gender, the recognition of independence, equal rights and dignity, which are expressed and reflected in the “constitution” of the Armenian family as well as in its citizen. In my

opinion, the reason they have been called the link between Europe and Asia is due to the tendency of the Armenians towards the highest human culture, as well as relying on their outstanding intellectual abilities to aim for the future. August von Haxthausen calls this “propensity of the Armenians towards world history”. And below: “With the deepest faith in their Motherland, in their language, in their customs, in Christianity and its representatives, in the state organization, the Armenians have held their own in an unwavering way.” – “The ease of learning foreign languages is admirable among Armenians.” – “Armenians belong to the most beautiful peoples of the Earth; the construction of their bodies is extremely proportional.”

**Herman Abich:** “It is the remaining stamp, despite the changes that have occurred over time, of a holy nobility with strong intellectual foundations, which highlights this strange nation in comparison to all the surrounding nations”. – ‘I have seen very beautiful Armenians and there is a possibility that the prize of beauty belongs to them’.

**Heinrich Hubschmann:** “Of the many nations who populated Northwestern Near Asia, undoubtedly, only the Armenians have preserved their folklore and language to this day, not easily and without effort, not in the circumstances of a peaceful life, but through a constant external and internal struggle.”

Graf (Count) **Eberhard Joachim von Westarp:** “There are wrong views about Armenians circulating among us. I have a completely different experience from contacts with Armenians, and I am glad to have encountered such experiences, which differ from the general public, even in other countries.” – “The Armenians are extremely talented people, the true cultural element of those areas, and of all the people among whom they live in Asia, perhaps the most intelligent. In any case Armenians are much better than them regarding energy and will. – The strength with which they cling to their folklore is already known.” – “Armenians are excellent soldiers.”

**Friedrich Rosen:** “Whoever lived like me for 4 (four) years next to the Armenians, must also know how hardworking, prudent and ambitious this nation is, that is mainly engaged in agriculture, sheep breeding and labor carpets and can undoubtedly be considered the most skilled and cultured country in all of Near Asia (Near East).”

### PREHISTORY OF THE ARMENIANS

The ancestral homeland of the Armenians is said to have been located in the eastern areas of the Baltic Sea. The ancient Armenians then spread southward, just as the Greeks did before them. Spreading southward they found in the Balkan Peninsula a homeland of their own. At the end of the second millennium BC the Indo-Germanic (Indo-European) tribes of Phrygians and Armenians migrated from their homeland to the Balkans and then gradually pushed through the sea straits eastward into Asia Minor. The Phrygians then firmly established themselves there and established their permanent historical settlements, while the Armenians gradually pushed further towards the sources of the Euphrates. For a long time they occupied the areas west of the Euphrates, which is historically known as Little Armenia.

At the time of the emigration of ancient Armenians, in the areas beyond Euphrates were residents Chaldeans (*Chaldeans, Chaldees*) or Urartians. Their country, Urartu, centered in Arcas (now *Arcn*) and *Tushpa* (now Van), on the Van Sea, was one of the most powerful states from the 9<sup>th</sup> to the 7<sup>th</sup> century BC and with a highly developed culture of Central Asia and often engaged in important wars against its powerful neighbour, Assyria.

Among the kings of Urartu, King Aram (859-844 BC), under whose rule the empire reached its peak, is especially valued. In general, it has not yet been decided whether the name Aram, which Armenian historiographers recognize as the most important among the descendants of Hayk, their ancestor, and according to which the Armenians are also called “the people of Aram”, is related to the name

Arame' who was also one of the most important rulers of the pre-Armenian people of Armenia, the Chaldeans. Movses Khorenatsi (Book 12) says that foreign nations named Armenians after the name of their ancestor, Aram. Arame's followers ruled their country very successfully. A large number of cuneiform (wedge-shaped) writings, which they left behind for posterity, tell us of their victorious wars and glories.

In the 7<sup>th</sup> century BC, the empire of Urartu went into decline. This state, which had begun to weaken under the constant blows of the Assyrians, could not resist the attacks (inflows) of the new Indo-Germanic tribes and soon submitted to them. In the wake of invasions by the Cimmerian and Scythian tribes, the Armenians penetrated across the Euphrates into the land of Urartu, reaching as far as Araxestal. They invaded it gradually and brought the Chaldean people under their rule. The Chaldean nation was more and more withdrawn until they merged into a single mass together with the new conqueror. Their language, which was neither Indo-Germanic nor Semitic – it's often closer to the Caucasian languages -, would have to gradually disappear. In its place, the Armenian language came into general use. During the reign of Strabo, this development, as he himself affirms, was already a completed process (Geography XI. 14/5). Since that time, the country continues to be known as "Armenia". For the first time in history, in the Bisituner inscription of the great king of Persia, Darius, in the year 521 before Christ, we find this nation mentioned as "Armenia", already replacing the previous name of the country, "Urartu".

## THE EARLY HISTORY OF THE ARMENIANS.

### ARTAXIADE DYNASTY.

In the early periods of their history, the Armenians appear as allies of the Iranian tribe. Cyrus the Great (536-529 BC), founder of the great Persian empire and first of the Achaemenid tribe, and his contemporary Tigranes the Great (535-525 BC), king of the

Armenians, were youthful friends and allies. As such, Tigranes took part in the siege of Babylon by Cyrus. During the reign of Darius the Great (521-486 BC) all of Asia Minor, from India to the Aegean Sea, was under his scepter; Armenia was also declared a Satrapi, an integral part of the great Persian empire. When Xenophon at the head of a Greek army of 10,000 men passed through Armenia (Winter 420/419 BC) the country was divided into Eastern and Western Armenia, governed by two local princes, but continued to remain as an integral part of the Persian empire. The era of Alexander the Great (356-323 BC), his decisive victories over the last Achaemenid king Darius Kodomanos (333 and 331 BC), radically changed the general situation in Asia Minor. Shortly after the death of Alexander the Great, and under his successor, Diadochus, Armenia became an integral part (from 301 BC) of the Seleucid dominions. Constant failures and rebellions brought Alexander's legacy to an end. Two Armenian princes, Artashes (Artaksias) and Sareh (Zareh, Sariadres) broke away from the Seleucid empire and established their own states in Eastern and Western Armenia. Soon after that, Artaxerxes I (189-160 BC) united these two states into a single country and founded the Artaxiade Dynasty of Armenians. During his reign Armenia achieved great prosperity. The establishment of the capital Artashat (Artaksata) on the banks of the Arakses river, according to the advice of the Carthaginian general, Hannibal, (based on the testimony of Strabo), who, after escaping from the Romans, had found refuge with Artashes, was the crowning of his activity. The Armenian people dedicated songs to him and praised his heroic deeds, which remained alive in amongst people for hundreds of years and only very recently managed to be recorded.

Tigranes II (95-56 BC), the so-called Tigranes the Great, of the Artaxiade Dynasty led a series of victorious wars against Iran, Cappadocia and other countries. He, now "King of Kings" or "the greatest King of Asia," as Cicero calls him, extended the borders of Armenia from the valleys of the Arakses and Kur rivers to the

borders of Phoenicia and from the Pontic ranges to the lowlands of Mesopotamia thus founding the Kingdom of Greater Armenia. In collaboration with the great King of Pontus and his father-in-law, Mithridates II Eupator (132-63 BC), for decades, he waged various wars against Rome and its prominent military men such as Sulla, Lucullus and Pompey, until both allies were forced to submit to the supremacy of Rome. After that, Tigran II succeeded, although in already reduced borders, to preserve the independence of Armenia within the new borders. His glorious works, among which should be mentioned the founding of the capital Tigranakert in the southern part of Armenia, have been enthusiastically sung by the Armenian people and have been carefully preserved for hundreds of years. These too were later recorded and have always been a source of patriotic inspiration.

#### ARMENIAN FOOTPRINTS IN WORLD HISTORY AND CULTURE

Armenians have played an honorable role in World History and Culture. Here we must mention a few names: Artavazd, the son and successor to the throne of Tigranes the Great (1<sup>st</sup> century BC), was the author of a number of acclaimed tragedies, written in the Greek language; the Armenian Prohairesios, a friend of Julian “the Confessor” in Athens, was the most sought-after orator and teacher of his time in The High School (4<sup>th</sup> century). In Rome, a bronze monument was erected for him with the inscription: “*Imperial Rome, Imperial Orator*”. Also, great honors were dedicated to him in Athens. The prominent commander of the Eastern Roman Empire Emperor Justinian I, Narses, conqueror of the Vandals, conqueror and governor of the Eastern Gothic Kingdom (6<sup>th</sup> century), was also Armenian. A number of other Armenian commanders of the Byzantine Empire, by virtue of their bravery and notable exploits, have in some cases reached the imperial throne. For example, Emperor Basileus I (9<sup>th</sup> century) came from an Armenian family;

he is the founder of the so-called “Macedonian” Dynasty, which in reality was an Armenian dynasty.

From the more recent periods of history, the following names can be mentioned: Prince Loris-Melikoff, commander and statesman of Russia during the reign of Alexander II, and the world-famous sea painter Aivazovsky were also Armenians, as was Murat, Napoleon’s brother-in-law and King of Naples. Other notable Armenians are, Nubar Pasha, the innovator of today’s Egyptian legal system, as well as the famous Persian statesman of the 19<sup>th</sup> century, Malko.

To conclude, we can also mention some Armenian personalities from contemporary times, who have gained world fame: Michael Arlen, one of the most popular modern writers in the genre of novels in England, William Saroyan, one of the most widely read storyteller and acclaimed playwright in America today, and finally the Soviet composer Aram Kachaturian, who is counted as one of the three greatest musicians of the Soviet Union. What has been said above also applies to Ruben Mamulia, the famous Hollywood film director, as well as to Kalust Gylbengian, one of the first oil and financial tycoons of the world.

“The Armenian people,” says Fridtjof Nansen, “in the land of their mountains, managed to develop a national culture of their own kind and strongly preserve their creativity, often to the point of fanaticism. This culture, in many ways independent, has enabled this talented nation to contribute significantly not only to the development of Byzantine culture, but also that of Western Europe.”

## SUMMARY

Throughout history, the Armenian people have unfolded their strengths in various public and cultural fields and have been able to achieve extraordinary achievements - even such “of world historical importance”, says Markwart - achievements that rank them among the most culturally advanced nations in the world.

Movses Khorenatsi, “The Father of Armenian Written History”, penetrates the heart of Armenian history when he says: “We are a *small fraction of the garden*, not very large in number, but in our country, too, many acts of bravery have been performed, which deserve to be documented in writing”.

Many of the countries of ancient times: Assyrians and Babylonians, Hittites and Chaldeans, Medes and many other nations have long since disappeared, but the “*small fraction of the garden*”, the Armenian nation, has been able to survive up to the present day. And they also seem to have the unwavering will to survive until eternity.

*Note: Knowledge and Assessments about the figure of Artashes Abegian:*

1. Harutiun Hairapetyan for - Artashes Abegian: Philologist and a great public figure

After the establishment of the Soviet power in Armenia, many public figures, scientists and artists left their homeland and became exiles, including the great researcher, literary critic and politician Artashes Abegian, who was forced to continue his scientific and public activities in Germany. He played a major role in the life of the Armenian community in Europe and especially in Germany. The most active period of his career is connected with the Nazis rise to power. And it was during this period that Mr. Abegian, using his authority and great influence, saved the lives of hundreds of thousands of Armenians, since along with the ongoing anti-Semitic movement in Germany, the anti-Armenian movement was also growing, which was provoked and financed by Turkey.

2. Excerpt from the book “History of Armenia”, Artak Movsisyan

The Turks, approaching the alliance with the Germans, in 1939 tried to convince the latter that allegedly the Armenians were of

Semitic origin and therefore should be annihilated along with the Jews. The Armenians of Europe got ahead of this action thanks to the Armenian National Council of Berlin (whose president was the professor of the University of Berlin, Artashes Abegian), whose publications, as well as the studies of other European scientists, supported the thesis “Armenians are an Aryan race”, thus managing to convince the Hitlerite social elite, that the Armenians were an Aryan (Indo-European) race.

3. Artashes Abegian (In Armenian written as: *Արտաշէս Գաբրիէլի Աբեղյան*) - born on January 1, 1877, Astabad, Nakhichevan - died on March 13, 1955, Munich, Germany); was an Armenian philologist, historian, educator, activist and politician. He taught at the University of Berlin.

KIM GHAHRAMANYAN

# “1500 YEARS – OLD FUNDAMENTS OF LAW AND ORDER IN ARTSAKH”

Yerevan, 2010

After long lasting wars, in 387 ad., the Armenian Kingdom was divided between the Byzantine Empire and Persia. The western part of the country was annexed to the Byzantine Empire and the eastern lands (including Artsakh) were given to Persia, where the Kingdom as such was destroyed already in 428 AD. It was reformed into a Marz (a provincial district); and in order to provide for the easiest way to manage that new administrative unit, the Persians eliminated all the possible ways of re-establishing independence and removed the eastern states of *Armenia – Artsakh* and *Utiq*, which had always been named as the “*Eastern Side*” or the “*Eastern World*”. The latter were annexed to the Albanian tribes, ruled by Persia of the time and occupying a territory from Kura River to the Caucasian mountain chain hence combining another province of Aghvank (known as the *Caucasian Albania* or *Aluania*). (Page 111 - 112)

Aghvank consisted of two irreconcilable parts, which was the main reason that the province did not ever become a single unified administrative unit. The North of the river Kura was inhabited by dozens of small tribes that lived separately from each other and

had no common trade, language, culture or religion. In contrast to this, the Eastern World of Armenia existed in common and purely shared cultural and religious values, and talked the same language.

Yet the Greek and Roman historians of the antique world wrote that Armenia was separated from the Albanian tribes by Kura River. Due to the review of these sources of information, the so considered founder of Azerbaijani historical discipline Abbas-Kuli-Aga Bakikhanov wrote: “The Armenian border draws along the right bank of the Kura River, to the point where Araks River flows into”. (Гюлистан Ирам, Баку, 1926, с,8).

The areas to the North from Kura River were populated by dozens of small tribes and were commonly known to the ancient historians as “*Albania*”, which means a country of mountains. It is worth noticing that these lands have the same name even today, as *Dagestan* is translated from the local language as “*Country of Mountains*”. Now these lands are inhabited by numerous different ethnic groups, as they were in the past. (Page 112 - 113)

In order to avoid confusion in the names of this Armenian region and the country of Albania on the left bank of Kura, because both, with the provincial restructuring that Persia did, were included in a Marz (Province) named Aghvank, the writers of the time always differentiated Armenian Aghvank and the mainland of Albania. (p. 116).

It is worth mentioning that Movses Kaghankatvatsi presents the Albanian tribes as “savage” and their rules as :evi” (Book 1, Chapter 11). It means that the author of the “History of Aghvank” describes the Albanian tribe as strange and hostile. (p. 120).

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*Note B.P.:* I remind the readers that this book, “History of Aghvank” by Movses Kaghankavatski, is already in circulation in the world of Albanian writings, translated into Albanian under the title “History of Albanians of the Caucasus”, translation made by Berzh Piranjani.

CHRISTOPHER J. WALKER

# **“ARMENIA”, A VERY BRIEF HISTORY**

Yerevan, 2014

The Armenians are a very ancient people, being descendants of people who have lived in the land since prehistoric times. Archeologists record a continuous human occupation since the Old Stone Age. Before 1000 BC on the territory of Armenia was the kingdom of Urartu - the name is the same as “Ararat” - who were overrun in around 600 BC by various invaders (Scythians, Medes, and “Hayasa”), some of whom came from the old Hittite state in Central Anatolia. The language adopted by the new arrivals was a distinctive member of the Indo-European group. It has some similarities with Iranian languages. Iranian and Greek sources started to speak of Armina and Armenians from about 500 BC. Great Kings Darius and Xerxes knew of the people by these names, as did Herodotus. In 401 BC Xenophon passed through Armenia, and he records the custom of the locals of drinking beer through a straw.

Thus the records show that the Armenians had a continuity of their homeland from at least two and a half millennia, until - with the exception of the small area of former Russian Armenia - their genocidal destruction and dispersion in 1915.

In the first century BC Armenia had grown in strength briefly to feature as an empire, in the time of Pompey and Caesar. The empire reached its greatest extent under the king Tigranes II (“Tigran Medz”), who ruled from 95 to 55 BC. His realm existed all the way from the Caspian Sea to the borders of Egypt. But Rome felt threatened, and various campaigns by Lucullus and Pompey, and in the next century by Corbulo, reduced the empire from a world to a regional power. (p. 8)

A hundred years later a devout scribe invented a script for the Armenian language. Hitherto Greek, and Aramaic cuneiform, had been used; but now a fine alphabet was devised, which precisely reflected the sounds of the Armenian language. The bible was first to be translated into Armenian and written in the new script; other texts and sacred works followed, leading to the fifth century being known as the “Golden Age” of Armenian literacy. Faith and literacy empowered Armenians for culture and survival. (pp. 8, 9)

VAHAN SETYAN

# “ARMENIAN ORIGINS OF BASQUE”

The Linguistic Verdict, 2017

By the end of 19<sup>th</sup> century the English linguist Edward Spenser Dodgson (1857-1922) stumbled on an intriguing discovery. A renowned scholar of Basque studies, Dodgson had begun learning the Armenian language to expand his linguistic horizon. The result was quite unexpected: after only two months, dodgson noted that Armenian and Basque words are practically identical. Dodgson published his findings in 1894 in the “Euskera” (the Basque language) magazine. There was more than 50 words included in Dodgson’s list of parallels. It was like a thunder in a clear sky, particularly for those scientists who had long maintained the hypothesis of the Georgian

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*Note B.P.:* Preliminary explanatory notes: In his book “Armenian Origins of Basque”, Vahan Setyan has included parts from the publications of the well-known Armenian linguist and Basqueologist, Vahan Sarkisian. In order to avoid misunderstandings, I was forced to put the name of the author to whom this part belongs under each part taken from this book. Writings belonging to Vahan Sarkisian will be accompanied at the end with the note V. Sarkisian, while those belonging to Vahan Setyan will be accompanied at the end with the note V. Setyan).

*Note:* Today this book is also published in the Albanian language under the title: “Origjinat Armene të Baskëve”, by Vahan Setyan, translated and adapted from the English edition by Berzh Piranjani. Published: albPAPER, Tirana, 2020

origins of Basque. (p. xvii) (*V. Sarkisian*, *Armenian Linguist and Basqologist*, 1954 - 2011).

..., when in 1928 Karst (German linguist Joseph Karst) published the results of this extensive research (Karst, 1928), presenting more than 300 Basque-Armenian linguistic conformities and numerous similarities in phonetics and grammar, including a shared system of conjugation, he was fiercely rebuffed by mainstream linguists. Karst dared to revise the linguistic map of Europe, casting doubt on traditional certainties. The Armenian language was considered Indo-European where Basque was not, thus hundreds of coincidences, folk legends, and historical data was rendered meaningless. (p. xix) (*V. Sarkisian*).

The scientists have developed the most complete list to date of Basque linguist parallels, including close to 1,000 shared words and grammatical elements. (p. xix) (*V. Sarkisian*).

Of course, one cannot state that all issues related to the theory of Armenian-Basque kinship have been settled definitely, but the main point is beyond any doubt: that the Basque civilization contains a deep Armenian layer due to migration processes in prehistoric times. It is widely recognized that the Basque are the oldest nation of Western Europe. They appeared long before the arrival of the Indo-Europeans, following initial invasions dating back to 1000 BC. Hence by that time the Armenian element already existed in Western Europe and subsequently had a significant influence on the development of European civilization. (p. xx-xxi) (*V. Sarkisian*).

Joseph Karst, a German linguist and philologist, presented more than 300 Basque-Armenian lexical similarities and elements of phonetics and grammar, which included systems of conjugations, and the use of sciences of ethnography and anthropology (Karst, 1928). Based on the evidence, he concluded that the Armenian language influenced the Georgian language and that Basque and Armenian are two forms of one language. Bernard Lasa, a Basque academician, agreed with this argument. (p. 35) (*V. Setyan*).

In Book I of Khorenatsi, he says: “ Hayk ... (after having children) in *Armangac* in Babilon went to Araratian nations.”<sup>20</sup> (p. 41) (*V. Setyan*).

We may certainly consider the use of language on agricultural accomplishments to link these ‘various’ languages together. For instance, Francis Hewitt posted that “it was the migrants from Armenia who brought the wine, by Thracian ships, to the Greeks at Troy”, pointing out that the Phry. “Goinos”, Thracian “Ganos”, the Latin “Vinum” and ultimately, the English “*Wine*”, is derived from Armenian “Gini” (*q̄hûh*), and that Assyrians first discovered the making of the wine from the Armenians. (p. 48) (*V. Setyan*).

H.V. Hilprecht<sup>36</sup> (1859-1925), a German American Assyriologist who conducted extensive excavations and interpretations of Hittite inscriptions said:

“Before we were able to make any definite statement as to the reading of the inscriptions, we could have surmised that the Hittite language was Armenian. This is a surmise no longer; the actual reading of the inscriptions has transformed it into a certainty. For almost everything that we know in the Hittite tongue is Armenian, or better, Old-Armenian, and the corresponding forms in modern Armenia have been developed out of the former precisely according to the known laws of Armenian phonetics... Under such circumstances we scarcely need this additional fact that the phonetic values of the hieroglyphs, so far as these hieroglyphs are recognizable as pictures, stand in relation to certain Armenian words, thus

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<sup>31</sup> Note *V. Setian*: Venice, Venezia or Venetiae is derived by people who migrated initially to Illyria from ancient Armenia, particularly from Cappadocia. The name is derived from Veneti. Although it is Illyrian in proximity, it is originally Armenian Vanetsi or Vanits, as in “from Van” - [4w1.111,9], as in from Van Region in ancient Armenia. This can also help us in the extraction of the meaning of the term and its location of birth. As an added information, Illyria also had a city called Arucia, as in Armenian name-”Upnw only defined in Armenian, which of course today is a name given to an Armenian woman. (p. 48)

showing that the Hittite writing was invented by the forefathers of the modern Armenians.” (p. 51-52) (*V. Setyan*).

Professors Jensen, Hilprecht and A. H. Sayce (1845-1933), amongst many, considered Hittite and Armenian to be one in the same. (p. 52) (*V. Setyan*).

A human being, (Tambovtsev, 2003) pointed out, can acknowledge that a given language may sound closer to his own native language without understanding the meaning (p.775)<sup>42</sup> and this is qa perspective that is rarely used. (p. 60) (*V. Setyan*).

Gray and Atkinson’s (2003) famous findings were further

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<sup>97</sup> *Note V. Setian*: Greeks called the “Pelasgians” as the people who ruled the lands before they moved in the Aegean. Naturally, the original Pelasgians would not speak the Hellenic language. One of the biggest credits given to the Pelasgians is their establishment of the Mycenaean Civilization 4000 years ago. The problem is that no etymological explanation is satisfactory or even comes close to explaining even the name of these people. Even the Greeks mentioned that the Pelasgians did not speak Greek. Various archaeologists have considered the Pelasgians culture to be Neolithic in nature. Mycenae was the first city built in Greece and was considered extravagant and “golden” in nature. Could the new coming Greeks consider their Pelasgian neighbours and land predecessors as Arm. ‘payl – azg’ (*փայլ ազգ*) as in “Shining People” for their advanced stage and developed nature? Greeks in their writing do show their admiration to the Pelasgian civilization. Homer was one of the first to mention the Pelasgians and their associations and allied nature with Troy. We can recall that Troy was etymologically derivative of Armenian deity of Literature, Tir and only extended by the Greek suffix – oy, which covers its original Armenian meaning. To further support this notion, we can mention that the city of Troy was founded by a legendary king of Phrygia – Tiros. Even the term Tir can be seen as Arm. Ter as in “owner” or “ruler”, or “lord”, which ultimately comes around expressing the “King” attribute. There are considerations that Tir is also Arm. Gir “write”, as the Armenian Tir was the God of Literature. We certainly can argue that the affinities that have been found between Armenians, Pelasgians, Lydians, Phrygians and Etruscan by several historians and linguists including Ellis (1861) and Drews (1994) and they should not be overlooked. Robert Ellis disagreed on the assumptions George Rawlinson made on this subject, which he was able to support his arguments based on language and archaeological finds and relics. So far, etymological and archaeological, and now, genetic affinities, do support these notions of interconnectedness between the groups that were initially considered more than a venture and a half ago. One additional note is worth mentioning: “The Lions Gate” of the Hittites that was built in Hatussa in 1400 BCE is almost identical as “The Lions Gate” of Mycenae in Greece. (*V. Setyan*, 2017: Note 97; Chapter: Language and Hypothesis Wars, Page 96 - 97).

electrified when the results came in from Serva and Petroni (2008). In consideration of the applicability of the Levenshtein distance to linguistics. Serva and Petroni compared 50 languages within the Indo-European language tree. Their results further supported the Anatolian Hypothesis with few interesting contrasts. In contrast to the grouping of Gray and Atkinson made to Armenian and Greek languages by putting them into a separate branch, *Serva and Petroni* treated the Armenian language as a very separate branch, very close to the root, while the other branch - as a branch containing all other remaining Indo-European languages. Moreover, their results placed the Greek language in the initial stage of separation, placing, moreover, the Albanian language as part of Indo-European languages as opposed to the Indo-Iranian positioning previously proposed by Gray and Atkinson. Thus, they placed Armenian language and then Greek language among those who first broke away from the Indo-European language tree. (p. 98).

“Of course, there were primitive peoples in Basque Country, who mumbled primitive languages, just as there were throughout the Iberian Peninsula, such as the Ligurians or the Tartessians, or the Celts, or the “Malaguenos” from the Nerja caves; but the bulk of the linguistic corpus of northern Spain and southwest of France is Armenian language, which is what is now called “Basque,” in addition to influences of the already neighboring Romance languages on Basque, what professional linguists call linguistic stratum, that so many traces have marked the multiple dialects of the Basque valleys.” -Jesus Garcia CASTRILLO (p. 105) (V. Setyan).

One would think that the field of research in this topic would not be suspiciously silent on the definitive parallels between Basque and Armenian languages. The statistical probability of only a mere chance or a coincidence to be the explanation between the Basque-Armenian words sounding the same and having the same meaning

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<sup>103</sup> Note V. *Setian*: Publikuar elektronikisht në 29 Korrik 2013 (Fq.105)

is absurd. From the apparent word parallels we can conclude their significant associations beyond reasonable and conceivable doubt. (p. 105) (*V. Setyan*).

Would Robert Ellis's observation of "whatever Armenian affinities are found in Europe must be of far earlier introduction: for no Armenian conquests or migrations can have been made so far to the west except in pre-historical, or even pre-traditional times..." be considered another critical piece that solves a critical inquiry? The question of why we see parallels between the Armenian language and languages around the world, both extinct and currently living, may tell us that the same migratory group ventured out to various parts of the world, taking with them the knowledge of agriculture, animal domestication, and other many firsts of civilization, wrapped in their language. (p. 106) (*V. Setyan*).

ARTAK MOVSISYAN

# **“THE HISTORY OF ARMENIA”**

albPAPER, Tirana, 2019

## THE BIRTH OF THE ARMENIAN NATION

Where did the Armenian nation originate, when was it formed as an independent ethnic union and at what time was it mentioned as such in the writings found on the oldest monuments? To answer these questions, we must first go back in time, to the legends that have traveled in time to us, written down from the ancient and Middle Ages, and then to the history of birth of the Armenian nation according to the facts brought to light by scientific studies today.

## LEGENDS THAT TALK ABOUT THE ORIGINATION OF THE ARMENIAN NATION

There are many written legends related to the history of birth of the Armenian nation, belonging to early and very early periods of time. Armenian legends have been passed down since early times and have managed to reach us thanks to the work “History of Armenia” by Movses Khorenatsi.

In pre-Christian times, the ancestors of today’s Armenians believed that they were descendants of the Great Patriarch, Hayk. “The first of the gods were formidable and extraordinary as well as

creators of great miracles, creators of the world and its people. From them first came the generation of giants... one of whom was... Hayk.”

According to the old (Shumero-Acadian) cuneiform (wedge-shaped) writings found in the monuments discovered in the Middle East area, the patron god of the oldest kingdom of the Armenian Highlands (in the 28<sup>th</sup>-27<sup>th</sup> centuries BC) was Hajk, the son of the god of wisdom and the waters of the universe - Haj(a).

The worship of Haj (as) as a god was associated with the sources of the Tigris and Euphrates, which had their origin in the Armenian Highlands, and it is no coincidence that he was presented as the creator of these sources.

In 301, when Christianity was declared the state religion within Armenia, every other previous faith was banned or conformed to the Christian worldview. According to the Bible, in the first book on Genesis (the birth of things), all nations are descended from the three sons of Noah: Japheth, Ham and Shem. In these terms, the Armenian legend of the pre-Christian period fits the Holy Book, the Bible. A new legend was created, according to which Patriarch Haik belonged to the group of descendants of Japheth, the son of Noah, and was the son of Patriarch Torkom. (Torkom, according to the Bible, is presented as the famous ancestor of the House (Family) Torkom and one of the oldest Patriarchs, who contributed to the formation of the Armenian state. The House of Torkom was discovered in the area of the upper basin of the Euphrates River and is mentioned during 20<sup>th</sup> - 18<sup>th</sup> centuries BC). Hence the names mentioned in the written sources of the Middle Ages, attributed to the Armenian nation, such as: “Descendants of Japheth”, “Descendants of Torkom”, “Nation of Torkom”.

According to the legends newly adapted in the Bible, in relation with the Armenian genealogy in the conditions of the birth of Christianity, the Armenians appear as local inhabitants (autochthonous) in the Armenian Highlands, which is their

homeland as well as the ancestral homeland of the remaining Armenians.

In the legend, which consists of the birth of the Armenian nation, the most important part is the “Hayk and Bel” story, which reflects the centuries-long conflict between Ancient Mesopotamia and the Armenian Highlands. Based on the legend, the Original (Starter) Armenian Calendar began on the day when Patriarch Haik defeated the giant Bel. According to Kevond Alishan’s calculations, this happened on August 11, 2492 BC (here it must be said that there are other calculations).

According to the Armenian legend, deriving from the name of the Patriarch Haik, the Armenian people were called “Haj” and the country “Hayk” or “Hajasdan”, and then, deriving from the name of one of the successor Patriarchs, Aram, they also added the names “Armenian” and “Armenia”. The name Hayk and many other Armenian names were used to call many places within the Armenian Highlands (Aramajis - Armavir, Jerasti – Jeras’h (or Araks) river, Sharaj - Shirak province, Amasiaji - Masis mountains and Masiacit province, Kehami - Sea Kehamjaj or Keharkun’jac (Lake Sevan, today) and Keharkunik (Gegharkunik) province, Sisaki – Sisakan (Sjunik) province, Ara Beauty – Ararat province, etc).

Many sources were taken into consideration in regards to the history of creation of the Armenian nation, some of them being: the old Greek written sources, the old Jewish (Jewish), Georgian and Arab sources. In these sources the Armenians are always presented with vastly positive features; being related by blood to them is considered honourable and desirable.

We find the same considerations in a series of legends of many European peoples, who find the birth of their nation connected with Armenia.

In the “Anglo-Saxon Chronicles” written in the IX century, it is claimed that in British Isles “the first inhabitants coming from

Armenia were the Breton”. According to the “Bavarian Chronicle”, “Song of Anna”, “Song of Roland” and other medieval sources, it turns out that *Bavarians* have their origins in Armenia, on Mount Ararat, where Noah stayed with his boat. They also connect their origin with Armenia and with the *Basques*. (p. 18).

There are also interesting notes, preserved to this day, related to Armenia in Russian fairy tales. Among them, the most famous and beloved hero of the Russians, Ilia Muromjetsi, gets his power from his elder brother, Svjatogor (Svjatogor - in Russian it would be translated - Holy Mountain), who lived in the “Mountains of Ararat”...

#### THE HISTORY OF THE BIRTH OF THE ARMENIAN NATION ACCORDING TO MODERN HISTORIOGRAPHY

Starting from the 5<sup>th</sup> century and up to the middle of the 19<sup>th</sup> century, in dealing with the issue of origin of the Armenian nation, the legend of the Christian influence on this issue had an undoubted subjective effect, which was reflected in the pages of the book “The History of Armenia” by the Armenian historian Movses Khorenatsi.

In the second half of the 19<sup>th</sup> century, some new scientific theories emerged in the sciences, including some of those that called into question the issue of the autochthony of the Armenian people. But after a few decades it became clear that these theories were completely baseless.

In the early 1980s it was confirmed that the most ancient homeland of Indo-European world in the 5<sup>th</sup> - 4<sup>th</sup> millennium BC, was discovered in northern West Asia, more precisely, in the Armenian Highlands, in eastern provinces of Asia Minor, between Northern Mesopotamia and north-western provinces occupied by the Iranian plateau. Thus, the ancient homeland of Indo-Europeans was found exactly within the space where it was formed and through which the history of Armenian people has gone through (pp. 18 - 19).

## OLD HISTORICAL DATA ON ARMENIA AND THE ARMENIAN PEOPLE

For the Armenian Highlands, the first data known so far are those preserved in the inscriptions of the Sumerian monuments (statues) belonging to the 28<sup>th</sup> - 27<sup>th</sup> centuries BC. Within them, it's mentioned the formation of the early state of Aratta. The name Aratta, in fact, is similar to the name Ararat, which makes you think of the latter as the forerunner of the name Aratta.

Starting from c. 26 BC the original Mesopotamian writings mention the god Haj(a), as well as the land and the nation with the same name.

It is known that other nations know the land and the Armenian people mostly by the names "Armenia" and "Armen". Starting from the 24<sup>th</sup>-23<sup>rd</sup> centuries, the names "Arman(i)", "Armi", "Aram" as well as other country names, which were the precursors of the name "Armenia", began to appear within the Armenian Highlands.

In the old writings on the statues of the 24<sup>th</sup>-23<sup>rd</sup> centuries BC discovered in Ebla (the ancient city in the north of today's Syria) the "sons of "Hajaji"" (the children of Armenia - the Armenians) are mentioned. They are believed to be living within the lands called Armi.

Thus, in the period between the 28<sup>th</sup> and 23<sup>rd</sup> centuries BC, names attributed to Armenia and Armenians, such as Aratta, Haja and Arman(i), are mentioned within the Armenian Highlands, which continue to survive to this day in the form of: Ararat, Hayk-Hajasdán and Armenia.

Today it can be said with full conviction that the Armenians are part of the main Indo-European nation, and must have separated from it (emerged as a separate branch) by the end of the 4<sup>th</sup> millennium BC (according to some recent studies it is thought that this division took place in the second half of the 6<sup>th</sup> millennium BC). Around those times, Armenian tribes begin to take the form of "ethnicity"

and the first forms of “state” organizations appear, and only in the first half of the first millennium BC, Armenians appear as a unified all-Armenian state organization. (Pages 15 - 20)

In the legends and myths of the Ancient East, fascinating data about the Armenians and their place of residence have been preserved.

In the Bible, it is said that God created the human kind in paradise, called Eden, from where 4 rivers flowed: the Euphrates, the Tigris, the Gehon and the Pison. This meant that the paradise called Eden was Armenia itself, the land where the first people were created and where the symbols of Immortality and Wisdom were kept (hidden): Genatsi (the symbol of Immortality) and the Trees of Knowledge - Good and Evil. (Page 21)

Within the Holy Books, Eden is referred to as the “*East Side*”, this being a fact which should be given special attention. In the same book, within another paragraph, it is shown that Noah’s Ark got stuck on the Ararat Mountains (inside Armenia), from where then, people who spoke the same language, from the “*eastern part*” went to the lands of Sennaar (Sumer) and decided to build the “Tower of Babylon”, a tower that reached to the sky. In both cases, Armenia is presented as “the land of the East (East)”, while according to the writings in the Old Testament, it is said that it’s located in the north of the lands of the Jews.

Such stories are already present in a number of other sources. Within the Mesopotamian legend “Gilgamesh”, the borders of heaven and the Land of Death are the Mashu Mountains, the place where the sun rises and sets. This means that the Armenian Highlands, situated in the north of Mesopotamia and Palestine, are not “*East*” only in the geographical sense of the word, but also in the sense of “*The place where the sun rises*”. Over time, this original meaning was forgotten, and the word was used more in its geographical sense. (Page 24)

Armenia, within the Armenian legend, is called “*Land of the King of the East*”, a characteristic designation that could be created and preserved only in ancient times. (Page 25)

*Note B.P.:* In the following paragraphs it’s spoken of the pre-Christian Armenian faith, where the main points are noted:

Van’s Pantheon of Gods represents the most brilliant representation of the trio; Haldin (the father of the gods, creator of earth and sky), Tejsheban (the god of war, valor, and strife) and Shivin (the Sun god, whose main centre of worship was Tushpa, the capital of Van). The gods of fields, mountains, seas, etc. were also worshipped. After the pantheon of the kingdom of Van, other forms of pantheons appeared and, on the verge of the acceptance of Christianity, the Armenian pantheon appears in a new form. (Page 78)

At the top of the pantheon once again is the superior trio: Aramazdi, Anahiti and Vahagu. The father of the gods Aramazdi was worshiped as the creator of earth and sky, of goodness, abundance, bravery.

Mother Goddess Anahiti, who was given the title of “Golden Mother”, was attributed the illumination of the earth, the provision of food, all benevolent works, as well as vigilance and protection of the capital.

Vahagu (inside the holy place Nemrut: Artak) was worshiped as the god of war, bravery, and strife; according to one source, he was first of all revered as “God of the Sun”. (Page 79)

Among the most important and beloved gods was Astik (*աստիկ* – astik, in Armenian it is called Venus), the goddess of heavenly light, love and beauty, to whom the holiday of Vardavar is also dedicated (according to early Christian writings, this holiday is associated with the great flood, while Astik appears as Noah’s daughter). She is considered as Vahag’s wife, or his girlfriend, ... (Page 79)

... Nane - appears as the protective goddess of motherhood and the family, who was originally also the goddess of war. (Page 79)

Areg-Mihra was the god of the sun, light and justice. According to Armenian belief, 365 saints lived in the heart of the sun, each of whom maintained justice on earth one day a year. (Page 79)

... Tiri was the god of learning (education), who was entrusted with the task of secretary to Aramazd, the all-powerful god of writing and singing, of craftsmanship (crafts) and knowledge, ... (Page 79)

In the period of Hellenization, Armenian gods were assigned correspondence with Greek gods (Aramzd - Zeus, Anahit - Artemis, Vahag - Heracles, Astik - Aphrodite, Arek - Helios, Tyr - Apollo, etc.). (Page 80)

MOVSES DASKHURANTSI OR MOVSES KAGHANKATVATSI

# **THE HISTORY OF CAUCASIAN ALBANIANS**

## BOOK I

### CHAPTER 1. FOREWORD TO THE HISTORY OF THE ALBANIANS

The first man created by God, our father Adam, lived 230 years and begat Seth. Seth lived 205 years and begat Enos. Enos lived 190 years and begat Cainan. Cainan lived 170 years and begat Mahalaleel. Mahalaleel lived 165 years and begat Jared. Jared lived 162 years and begat Methuselah. Methuselah lived 167 years and begat Lamech. Lamech lived 168 years and begat Noah. Noah lived 500 years and begat three sons-Shem, Ham, and Japheth. And a hundred years after the birth of Shem came the Flood, in the six hundredth year of Noah, and from Adam to the Flood there were 2,242 years and ten generations.

## CHAPTER 2

### THE GENEALOGY OF JAPHETH AND HIS DESCENDANTS

Here you will find information concerning the confines [of the family] of Japheth and the ethnology of the same, all in its proper place. The confines of Japheth are those which Noah, insisting that the brothers should take an oath swearing that they would not rob

each other, allotted to him as his share, [namely the land] from Media to Gadiron (Cadiz) in the north and down to the river Tigris which separates Media and Babylon. And the sons of Japheth were Gomer, from whom the Gamirk' (Cimmerians) were descended; Magog, ancestor of the Celts and Galatians; Madai, ancestor of the Medes; Javan, ancestor of the Greeks; Tubal, ancestor of the T'etalk'; Meshech, ancestor of the Lurikacik'; Tiras, ancestor of the Thracians; Chittim, ancestor of the Macedonians.

And the sons of Tiras were Ashkenaz, ancestor of the Sarmatians; Riphath, ancestor of the Sauromatians; Togarmah, ancestor of the Armenians.

And the sons of Javan were Elishah, ancestor of the Sicilians and Athenians; Tarshish, ancestor of the Georgians and Turanians; Kitris, ancestor of the Romans, Latins, and Rhodians.

In all, fifteen generations.

From these there arose and broke away the isles of the heathens who are the Cypriots, descended from the Kituracik', sons of Japheth, and those who are in the north are related to the Kituracik', from whom the Albanians (Ałunk') are descended. And the race which is in the land of Hellas descends from those who subsequently migrated thither, like the Ayetaçik', who dwell in Athens, coming from the honoured Greeks (Yoynk'). And from the Thebans the Sidonians, who are descended from Cadmos, son of Agenor, emigrated. And the Carthaginians are immigrants from Tyre.

At the time of the confusion of tongues there arose from [the family of] Japheth fifteen races, from Media to Hesperia which extends to Oceanus and faces the north. This is their territory: Atrpatakan, Albania, Amazonia, Armenia Major and Minor, Cappadocia, Galatia, Colchis, India, Bosphoria, Maeotis, Deris, Sarmatia, Törinis, Scythia, Thrace, Macedonia, Dalmatia, Malx, Thessaly, Locris, Boeotia, Hetalia, Attica, Achaea, Telenim, Akarnës, Hupiristim, Łiuria, Lik'nitis, Adriakë (whence the Adriatic Sea),

Gaul, Spanogalia, Iberia, Hispania Major. Here end the confines of [the family of] Japheth up to the British Isles, and all look towards the north.

## CHAPTER 3

### THE NATIONS WHICH ARE ACQUAINTED WITH [THE ART OF] WRITING

Of these, those that know how to write are the Hebrews, the Latins, by whom the Romans also are governed, the Spaniards, the Greeks, the Medes, the Armenians, the Albanians. From Media northwards to the borders of Gadiron (Cadiz), extending from the river Pargamitos to Mastosis, which is Ilion; and the islands of Sicily, Euboa, Rhodes, Chios, Zakinthos, Cephalonia, Ithaca, Kerkira (Corfu), Kisades, and the part of Asia called Ionia; and the river Tigris which flows between Media and Babylon. These are the confines of [the family of] Japheth. Shem received the east of the world, Ham the south, and Japheth the west and north where the Albanians and the Caspian Sea and the mountain peaks of the world in the east are situated; and in the west these peoples extend to Trapon (Trapezus). (pp. 1-3)

*Note B.P.:* In short, special elements extracted from this book, which may be of interest:

1. ... Data on how God appeared to us Easterners.....Fq. 12
2. ... for us easterners .....Fq. 12
3. ... of conversion of all us easterners .....Fq. 13
4. ... the diversity of the peoples of the East.....Fq. 14
5. ... the army of Aryans .....Fq. 17
6. ... The Khazars have set their hearts on inheriting  
the glories of the land of the Aryans .....Fq. 110

7. ... when the terrible news  
 ... spread throughout *our eastern country*.....Fq. 144
8. ... that of the governor (sahmanakal) of the *eastern regions*  
 and ruler of the entire kingdom of Albania and the  
 province of Uti .....Fq. 149
9. ... However, they did not destroy the palace  
 of the *patriarch of the East*, which still stands there ....Fq. 201
10. ... In his days the blessed Mesrob invented  
*the Alban alphabet*, he who also invented that  
 of Armenians and Georgians .....Fq. 215

*Note B.P.:* It is to see how he emphasizes the binomial “we the East”

GAREGIN D. NALBANDIAN

# **“THE LEGEND OF HAYK AND BEL NIMROD”**

[Second Edition]

The confusion of letters and the Hurro-Urartian grammar still exists in the Western Armenian dialect because their language did not go through the many changes that Eastern Armenian dialect was destined to experience. (p. 20)

Britons stated that their ancestors arrived from Armenia. (p. 22)

The Legend Of Hayk And Bel Nimrod provides evidence that iron smelting took place during the bronze age. (p. 33)

Tiras called his people Tirasians or Tiracians (Thracians) by his name, and according to Xenophanes of Colophon, the Thracians were “pale and flame-haired,” meaning red or blond hair people with white or pale skin color, which was the same description that was noted about Gomer and his descendants by many historians. (p. 38)

... Tiras was the father of Askanaz, Riphath, and Torgom (Togarmah) and since Hayk was one of many grandsons of Tiras, Armenians must be considered as Thracian people. (p. 38)

Thracia and other parts of the Balkan Peninsula, Etruria or Tyrrhenia (Etruria was also called Tyrrhenia after Tyrrhenus, a descendant of Tiras) which was located in northern lands of the Italian Peninsula, ... (p. 39)

Robert Ellis stated that Thracians originally lived in Armenia, between the Caspian Sea and Lake Urmia, south of the Araks or Araz River. (p. 40)

Hayk was the ancestor of the Armenian, Hurro-Urartian, and other Aryan people. (p. 41)

That's because both the Macedonians and the Phrygians were Thracian people, ... (p. 42)

..., that's because both the Trojans and the Paphlagonians were Thracian people. (p. 42)

The Chechen people, who call themselves as Nokhchi, claim to be Noah's people, and may be a branch of the Nairi. They claim to be descendants of the Matian (Mitanni) people, who were lived in the Armenian Hurri-Mitanni Kingdom. (p. 43)

Nimrod adopted the Flag of the Titans for Babylonia and the Lion became the symbol of the Babylonian Empire) and that lion faced right or toward east. (p. 46)

The Book of Jubilees (Thirty-second Jubilee) stated that Nebrod or Nimrod was the father of Azurad, and Azurad later became the mother of Peleg. Peleg was an ancestor of Abraham; thus, Nimrod was the ancestor of Abraham. (p. 48)

According to Sir Henry Rawlinson, Cush was the first Belus and the first king of Babylonia, and Nimrod was the second Belus. (p. 54)

According to Juanshir, Hayk and his brothers were known as the Torgomian brothers. They spoke one language at that time, and it was the Ancient Armenian (Nairi or Noy-ri) or a dialect of a Thracian language. It was the native language of the land, which was established by Noah and his descendants. (p. 58)

The Torgomian brothers were tall and big-boned; thus, they resembled other descendants of Japheth Oste. They were strong and skilled warriors. They had fair skin and light hair color as other descendants of Gomer did. (p. 59)

The name Israel was given to the land that is known as Israel until Abraham, who was a lived a few generations later. (p. 59)

In times of war Torgom and his descendants sided with the Thracians and other descendants of Japheth. (p. 59)

Hayk was brave, tall and strong, with blue eyes, blond hair, and fair skin. (p. 60)

In reality, when Nimrod sent invitations for people to participate in the construction of the Great Tower, people from lands near Babylonia arrived first. Months and years later more people came, and they came from lands as far as Scythia, China, Bactria, the Indus River, Africa, Tyrrhenia, and the lands of Briton. (p. 63)

There was a language barrier. Many people were unable to communicate and understand each other because they spoke different languages, ... (p. 64)

After Nimrod announced his decision to stop the construction of the Tower of Babel, people who worked on the Great Tower were disappointed and they wanted to return to their lands and unite with their families. (pp. 64 - 65).

Nimrod did all that in order to keep his subjects busy with work, so they won't think of freedom. He also tried to create a new Babylonian civilization by forcing his subjects to take wives of different race and different ethnic groups. (p. 67)

At night, when everyone was sleeping, Hayk and his family used the darkness of the night and left Babylon City with the help of the three hundred brave men who served under Hayk. (p. 67).

Caspiane was located near the (Caspian Sea) Eastern Sea. (p. 69)

The Torgomians were famous for breeding good quality horses. (p. 70)

Shortly after conquering lands from the descendants of Tubal, Nimrod gave them a chance to surrender; however, they decided to get in sailboats and sail to far away, lands beyond the sea. Gaul and his descendants also left their lands to Nimrod, after they lost a few

battles, and they sailed away towards west, and those who didn't have sail boats, managed to escape and found refuge in Thracian lands (Asia Minor) and became known as Galatians and Celts. (p. 75)

Bel demanded that as a condition to be allowed to live and prosper in Nimrod's kingdom, Hayk and the descendants of Torgom must agree to worship the Babylonian gods, and to speak the language of the Babylonian (Cushite) people. ... Should Hayk and his brothers comply partially, then they must leave their lands and find refuge in faraway lands beyond the sea like the other cowards did. (p. 76).

The smiths in Asia Minor and in the Middle East smelted iron to make decorations, pots, and pans as early as the 2500 B.C. (p. 78)

Suddenly Hayk became the one predicted by King Maniton to destroy the mightiest king the world has ever seen, a living god whom everyone feared and whom everyone recognized as Ba'al or Bel, meaning God or Lord. (p. 91)

For example, the Paphlagonians sided with the Trojans against the Greeks. (p. 100)

The legend states that after receiving the news that Hayk defeated Bel Nimrod and the armies of Nimrod pledged their allegiance to Hayk, the brothers of Nimrod, other descendants and relatives of Cush, and their followers left their lands. Some of them traveled back to Africa and others traveled east in search of new lands for refuge. (p. 107)

According to Ghevond Alyshan and Hovhannes (Hovhannes means John in Armenian) Kathoghickos (Katholikos or Catholikos) of Armenia, Hayk died 2446 before the birth of Jesus Christ. The Legend states that before his death, Hayk granted the kingdom and his people to his son Aramaneak (Aramaneak was also known as Armen or Armenak in Armenian history, and he was accounted as the Armenian nation builder who was able to keep the Armenian tribes together as one nation) and called the people by his son's name. (p.110)

The main accomplishment was that Hayk and his allies managed to unite all the speakers of the same language, which is now called Armenian. (p. 111)

Hayk became the new Bel

And he moved to Babel. (p. 115)

Sveons or Sviones were an offshoot of the Soanes or Sveni, and they are known for establishing the Kingdom of Sweden in Scandinavia. (p. 119)

...; however, Araza was a mother of two male figures, Skita and Breton, who fathered the Scythians and the Britons. (p. 120)

There are many common words in Welsh and in Armenian, which prove that ancient Welsh or Cimmerians and the Ancient Armenians were the same or related people. (p.122)

... and since Hayk was one of many grandsons of Tiras, Armenians must be considered as Thracian people. (p.122)

The Thracians of Dor in Canaan became the Dorians in the Balkan Penninsula. (p.123)

The lands of the Thracian people expanded as far north as Scandinavia, which was named after Askanaz or Ascanus, the brother of Torgom and Riphath. (p.123)

The Corinthians (Corinthians were people mentioned in the Bible) were descendants of Khor. (p. 128)

Hayk crowned his grandson, Kadmos, as King of the Phoenicia, since Phenech left his lands to Nimrod when he mysteriously died, and the Phoenicians needed a new King after Hayk killed Bel Nimrod and became the new King of Nimrod's kingdom. (p. 128)

Baz, the son of Manavaz and the grandson of Hayk, fathered the Bznuni and Basean nobles, who lived west of Lake Van, and he fathered the Basque people. (p. 128)

Phryg or Vrig, the son of Manavaz and the grandson of Hayk, fathered the Phrygian people. Phryg built Phrygia as his residence. (p. 128)

Alexander took the Iberians, people who lived in Iberian Peninsula, and settled them in Kartli lands. (p. 129)

Gegh or Gel, the son of Amasia, and his wife (Gegham or Gegh-Am means Gegh's wife; Ancient Urartians used L instead of Gh, U instead of O, etc.) sired Sisak and Arma. (p. 129)

Anushavan in Armenian or Aluawan in Hurro-Urartian languages was the son of Aran. From Arran and Aluawan came the nobles of Arran and the land was named Aluank or Alvank, which was also known as Albania, a kingdom northeast of Arran. The area was part of Armenia until it was conquered by the Persians, and it was named Arran-Albania, and the people of Alvank were named Albanian people. (p. 130)

Centuries later, Armenia and Albania were conquered by the Romans, and many Armenians and Albanians were moved to the Balkan Peninsula and other parts of Europe by the Romans and the Greek-Byzantines. (p. 131)

Bardos founded a city on the west bank of the Kur River and named it Barda. (p. 133)

Gegh or Gel, a descendant of Movkan, was married to Gegham or Gelam, a descendant of Hayk. Gegham means the wife or woman of Gegh or Mrs. Gegh. Geghard and Gegharkunik in Armenia and Geghayk or Gelam in Persia were named after Gegh. Geghayk or Gelam were lands between the Talish Mountains and the Caspian Sea in Persia. Gel and Gelam were the ancestors of the Gelian people of Arran-Albania. (p. 134)

Heran and his descendants expanded their lands towards east of Alborz Mountains and founded Ti-Heran or Tehran. (p. 136)

During the Trojan wars the Paphlagonians, the Gargareans and the Amazons, as well as the Armenians and the Phrygians, the Thracians and the Palasgians, and other Aryans fought for the Trojans against the Achaean (Sea People) Greeks, the Spartans, and other Greeks. (p. 137)

The Illyrians were identified as descendants of Meshech in a chronicle written by Hippolytus of Rome. (p. 137)

Ar was the Aryan Sun-God. (Fq. 140)

Etruria was also called Tyrrhenia after Tyrrhenus, a descendant of Tiras. (p. 143)

The Book of Jubilees (Thirty-second Jubilee) states that Nebrod or Nimrod was the father of Azurad, and Azurad later became the mother of Peleg. Peleg was an ancestor of Abraham; thus, Nimrod was the ancestor of Abraham. (p. 148)

Phennech was also known as Phineus by the Greeks and the Romans; Phennech was the ancestor of the Phoenicians and his city of residence was Tyre. (p. 149)

Tyrrhenia (Tyrrhenia was also called Etruria) after Tyrrhenus, a descendant of Tiras. (p. 151)



CHAPTER 3

**INDO-EUROPE  
AND  
ANCIENT HISTORIES**

[Extracted from WIKIPEDIA]



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# THE STORY OF NOAH'S ARK

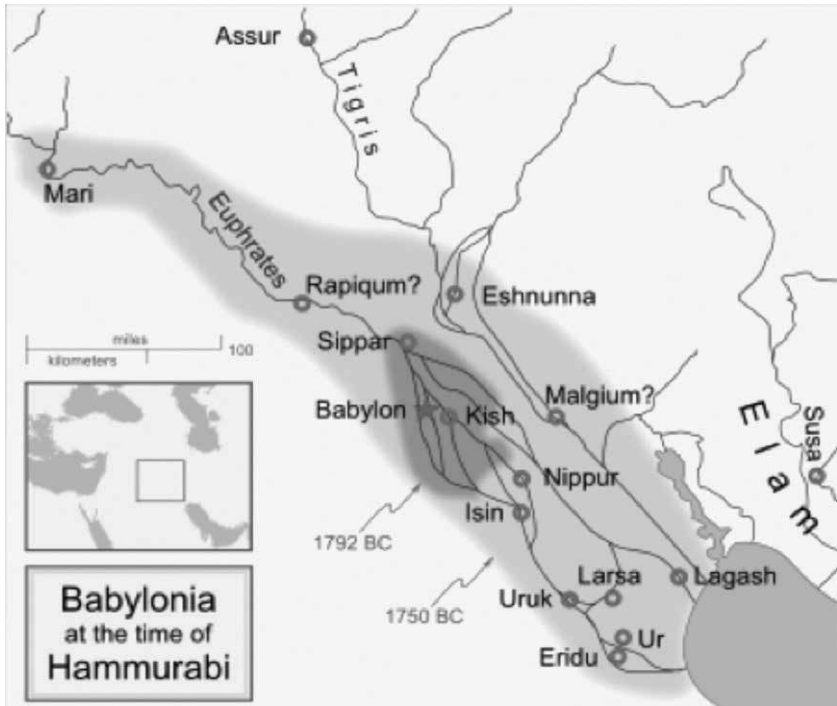
## MATERIAL 1

### **Comparative mythology: the Babylonian origins of Noah's ark**

#### **Main article: Flood Myth**

For well over a century scholars have recognised that the Bible's story of Noah's ark is based on older Mesopotamian models. Because all these flood stories deal with events that allegedly happened at the dawn of history, they give the impression that the myths themselves must come from very primitive origins. But in fact, the myth of the global flood that destroys all life only begins to appear in the Old Babylonian (20<sup>th</sup> – 16<sup>th</sup> centuries BCE). The reasons for this emergence of the typical Mesopotamian flood myth may have been bound up with the specific circumstances of the end of the Third Dynasty of Ur around 2004 BCE and the restoration of order by the First Dynasty of Isin.

The *Third Dynasty of Ur*, also called the *Neo-Sumerian Empire*, refers to a 22<sup>nd</sup> to 21<sup>st</sup> century BC (2112 -2004 BC) (middle chronology) Sumerian ruling dynasty based in the city of Ur. The Third Dynasty of Ur is commonly abbreviated as *Ur III* by historians studying the period. The Third Dynasty of Ur was the last Sumerian dynasty which came to preeminent power in Mesopotamia.



Map 1

The *Dynasty of Isin* refers to the final ruling dynasty listed on the Sumerian King List (SKL). It is believed to have flourished circa 1953—1717 BCE according to the short chronology timeline of the ancient Near East. The dynasty was situated within the ancient city of Isin (today known as the archaeological site of Ishan al-Bahriyat), which was located about 32 km. south of the city of Nippur.\*

There are nine known versions of the Mesopotamian flood story; each more or less adapted from an earlier version. In the oldest version, the hero is King Ziusudra and this version was inscribed

\* (Note: Nippur was an ancient Sumerian city. It was the special seat of the worship of the Sumerian god Enlil, the «Lord Wind», ruler of the cosmos, subject to An alone. Nippur was located in modern Nuffar in Afak, governorate of Al-Qādisiyyah, Iraq (roughly 200 km south of Baghdad). (See the map 1)

about 1600 BCE in the Sumerian city of Nippur. It is known as the Sumerian Flood Story, and probably derives from an earlier version. The Ziusudra version tells how he builds a boat and rescues life, when the gods decide to destroy it. This remains the basic plot for several subsequent flood-stories and heroes, including Noah. Ziusudra's Sumerian name means "He of long life". In Babylonian versions his name is Atrahasis, but the meaning is the same. In the Atrahasis version, the flood is a river flood. (lines 6–9 Atrahasis III, iv)

Probably the most famous version is contained in a longer work called the Epic of Gilgamesh, now known only from a 1<sup>st</sup> millennium Assyrian copy in which the flood hero is named Utnapishtim, "He-found-life". (Gilgamesh is the hero of the complete epic, not the flood story hero).

The last version of the Mesopotamian flood story we know of was written in Greek in the 3<sup>rd</sup> century BCE by a Babylonian priest named Berossus. From the fragments that survive, it seems little changed from the versions of two thousand years before.

The version closest to the Biblical story of Noah, and very probably the primary source for it, is that of Utnapishtim in the Epic of Gilgamesh. The most complete text of Utnapishtim's story is a clay tablet dating from the 7<sup>th</sup> century BCE, but fragments have been found from as far back as the 19<sup>th</sup> century.

The parallels – both similarities and differences – between Noah's Ark and the boat of the Babylonian flood-hero Atrahasis have often been noted.

Noah's ark is rectangular, while Atrahasis was instructed to build his in the form of a cube; Atrahasis's ark has seven decks with nine compartments on each level, while Noah's has three decks, but he is not given any instructions on the number of compartments to build. The word used for "pitch" (sealing tar or resin) is not the normal Hebrew word but is closely related to the word used in the Babylonian story.

The causes for God/gods having sent the flood also differ: in the Hebrew narrative the flood comes as God's judgment on a wicked

humanity; in the Babylonian Epic of Gilgamesh the reasons are not given and the flood appears to be the result of the caprice of the gods; whereas in the Atrahasis version of the Babylonian flood story the flood was sent by the gods to reduce human over-population, and after the flood other measures were introduced to prevent the problem recurring.

## MATERIAL 2

### Genesis flood Narrative

#### From Wikipedia, the free encyclopedia

The Masoretic Text of the Torah places the Great Deluge 1,656 years after Creation, or 1656 AM (Anno Mundi, “Year of the World”). Many attempts have been made to place this time-span to a specific date in history. At the turn of the 17<sup>th</sup> century, Joseph Scaliger placed Creation at 3950 BC, Petavius calculated 3982 BC, and according to James Ussher’s Ussher chronology, Creation took place in 4004 BC, dating the Great Deluge to 2348 BC.

## MATERIAL 3

### Biblical Account

A. The primary account of Noah in the Bible is in the “*Book of Genesis*”

Noah was the tenth of the pre-flood (antedeluvian) Patriarchs. His father was Lamech and his mother is unknown, but is thought to be either Adah or Zillah, wives of Lamech. When Noah was five hundred years old, he begat Shem, Ham and Japheth.

B. After the flood

Main article: Covenant (biblical) § Noahic covenant

After the flood, Noah offered burnt offerings to the LORD, who said: “I will not again curse the ground any more for man’s sake; for

the imagination of man's heart [is] evil from his youth; neither will I again smite any more every thing living, as I have done.” (8:20-21)

“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.” (9:1))

Noah died 350 years after the flood, at the age of 950, the last of the extremely long-lived antediluvian Patriarchs. The maximum human lifespan, as depicted by the Bible, diminishes rapidly thereafter, from almost 1,000 years to the 120 years of Moses. (Genesis 6:3; Deuteronomy 31:22; 34:37)

(Rabbinic Judaism calculated a lifespan for Moses corresponding to 1391–1271 BCE; Jerome gives 1592 BCE, and James Ussher 1571 BCE, as the year of his birth).

### Sons of Noah: Shem, Ham and Japheth

The Flood Story tells how Noah and his three sons, along with their wives, escaped the flood to repopulate the earth.

This story precedes the account of the Tower of Babel, which says that all the population is in one place before it is dispersed.

*Genesis 10* sets forth the descendants of Shem, Ham, and Japheth, from whom the nations branched out over the earth after the flood.



Map 2. The dispersion of the descendants of Shem, Ham, and Japheth (map from the 1854 Historical Textbook and Atlas of Biblical Geography)



Map 3. "Harta T dhe O"

This map called the "T and O Map", taken from the first printed version of the book "Etymology" by Isidore (Isidore - Archbishop of Seville in Spain, who lived in the years 560 - 636 AD), shows the the three continents known until then (we are talking about the years when Isidore lived) populated by the descendants of Noah as marked on the map:

*Asia* from *Shem*    *Afrika* from *Ham*    *Europe* from *Japhet*

# THE BATTLE OF HAYK AND BEL

*Hayk the Great* (Armenian: Հայկ, Armenian pronunciation: [Hajk]), or *The Great Hayk*, also known as *Hayk Nahapet* (Հայկ Նահապետ, Armenian pronunciation: [hajk nahapet], Hayk the “head of family” or patriarch), is the legendary patriarch and founder of the Armenian nation. His story is told in the *History of Armenia* attributed to the Armenian historian Moses of Chorene (or Movses Khorenatsi c. 410 - c. 490).

## **Etimology**

The name of the patriarch, Հայկ *Hayk*, is not exactly homophonous<sup>2</sup> with the name for “Armenia”, Հայք *Hayk’*. Հայք *Hayk’* is the nominative plural in Classical Armenian of haj (*hay*), the Armenian term for “Armenian.” Some claim that the etymology of *Hayk’* (Հայք) from *Hayk* (Հայկ) is impossible and that the origin of the term *Hay* (“Armenian”) is verifiable. Nevertheless, Hayk and Haig are usually connected to *hay* (*huy*) and *hayer* (*huyer*, the nominative plural in Modern Armenian), the self-designation of the Armenians. Armen Petroyan believes that the name Hayk can “very plausibly” be derived from the Indo-European \*poti- ‘master, lord, master of the house, husband’.

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<sup>2</sup> Note: Homophone - used for a word that is pronounced the same as another word but differs in meaning. A homophone can also vary in spelling.

Hayk would then be an etiological<sup>3</sup> founding figure, like e.g. Asshur for the Assyrians, etc. One of Hayk's most famous scions, Aram, settled in Eastern Armenia from the Mittani kingdom (Western Armenia), when Sargon II mentions a king of part of Armenia who bore the Armenian-Indo-Iranian name Bagatadi (which, like the Greek-based "Theodore" and the Hebrew-based "Jonathan", means "god-given"). Some sources claim that Hayk is derived from the Uartian deity *Haldi*.

Armenian historiography of the Soviet era connected Hayk with Hayasa, mentioned in Hittite inscriptions.

The Armenian word *Haykakan* or *Haigagan* (Armenian: *հայկալկաւն* meaning "that which pertains to Armenians") finds its stem in this progenitor. Additionally, the poetic names for Armenians, *Haykazun* (*հայկազուն*) or *Haykazn* (*հայկազն*), also derives from Hayk.

## Genealogy

Moses of Chorene gave Hayk's genealogy as Japheth, Gomer and Tiras, Torgom. Hayk's descendants are given as Amasya, Ara, Aram, Aramais, Armanak, Gegham, and Harma. Hayk was also said to be the founder of the Haykazuni Dynasty. According to Juansher, Hayk "was prince of the seven brothers and stood in service to the giant Nimrod (Nebrovt') who first ruled the entire world as king."

According to Moses of Chorene, the Armenian noble family, the Haykazunis, which included a number of legendary kings (such as Aram, Ara, Skayordi, Paryur, and Vahe), descended from Hayk.

## The Legend

According to the accounts of Moses of Chorene and Sextus Julius Africanus, the battle occurred between the dynasty of Hayk and a

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<sup>3</sup> Note: Etiology – deals with the investigation or attribution of the cause or reason for something, often expressed through the explanation of historical or mythical meaning.

Chaldean Dynasty in its third generation that had control of Babylon and the remaining territory of Akkadia under King Belus, a symbolic Babylonian/Akkadian God of War, or founder of Babylon depending on mythological tradition.

In Moses of Chorene's account, Hayk son of Torgom had a child named Armanak while he was living in Babylon. After the arrogant Titanid Bel made himself king over all, Hayk emigrated to the region near Mount Ararat. Hayk relocated near Mount Ararat with an extended household of at least 300 and settled there, founding a village he named *Haykashen*. On the way he had left a detachment in another settlement with his grandson Kadmos. Bel sent one of his sons to entreat him to return, but was refused. Bel decided to march against him with a massive force, but Hayk was warned ahead of time by Kadmos of his pending approach. He assembled his own army along the shore of Lake Van and told them that they must defeat and kill Bel, or die trying to do so, rather than become his slaves. In his writings Moses states that:

“Hayk was a handsome, friendly man, with curly hair, sparkling eyes, and strong arms. He was a man of giant stature, a mighty archer and fearless warrior. Hayk and his people, from the time of their forefathers Noah and Japheth, had migrated south toward the warmer lands near Babylon. In that land there ruled a wicked giant, Bel. Bel tried to impose his tyranny upon Hayk's people. But proud Hayk refused to submit to Bel. As soon as his son Aramaniak was born, Hayk rose up and led his people northward into the land of Ararat. At the foot of the mountain he built a village and gave it his name, calling Haykashen”

### **Battle of Giants and defeat of Bel**

Hayk and his men soon discovered Bel's army positioned in a mountain pass (Moses of Chorene located the site as Dastakert), with the king in the vanguard.

At *Dyutsaznamart* (Armenian: *Դյուցազնամարտ*, “Battle of Giants”), near Julamerk southeast of lake Van, on August 11, 2492

BC (according to the Armenian traditional chronology of the first month of the Armenian Calendar, Navasard or 2107 BC (according to “The Chronological table” of Mikael Chamchian), Hayk slew Bel with a nearly impossible shot using a long bow, sending the king’s forces into disarray.

The hill where Bel with his warriors fell, Hayk named *Gerezmark* meaning “tombs”. He embalmed the corpse of Bel and ordered it to be taken to Hark where it was to be buried in a high place in the view of the wives and sons of the king.

Soon after, Hayk established the fortress of Haykaberde at the battle site and the town of Haykashen in the Armenian province of Vaspurakan (modern-day Turkey). He named the region of the battle *Hayk*, and the site of the battle Hayots Dzor.

### Comparative mythology

The figure slain by Hayk’s arrow is variously given as Bel or Nimrod. *Hayk* is also the name of the Orion Constellation in the Armenian translation of the Bible. Hayk’s flight from Babylon and his eventual defeat of Bel, was historically compared to Zeus’s escape to the Caucasus and eventual defeat of the Titans.

*Belus* or *Belos* (Ancient Greek: Βήλος, *Bēlos*) in classical Greek or classical Latin texts (and later material based on them) in a Babylonian context refers to the Babylonian god Bel Marduk. Though often identified with Greek Zeus and Latin Jupiter as Zeus Belos or Jupiter Belus, in other cases Belus is euhemerized<sup>5</sup> as an ancient king who founded Babylon and built the ziggurat. He is recognized and worshipped as the God of war.

<sup>5</sup> Note: Euhemerism-is an approach to the interpretation of mythology in which mythological accounts are presumed to have originated from real historical events or personages.

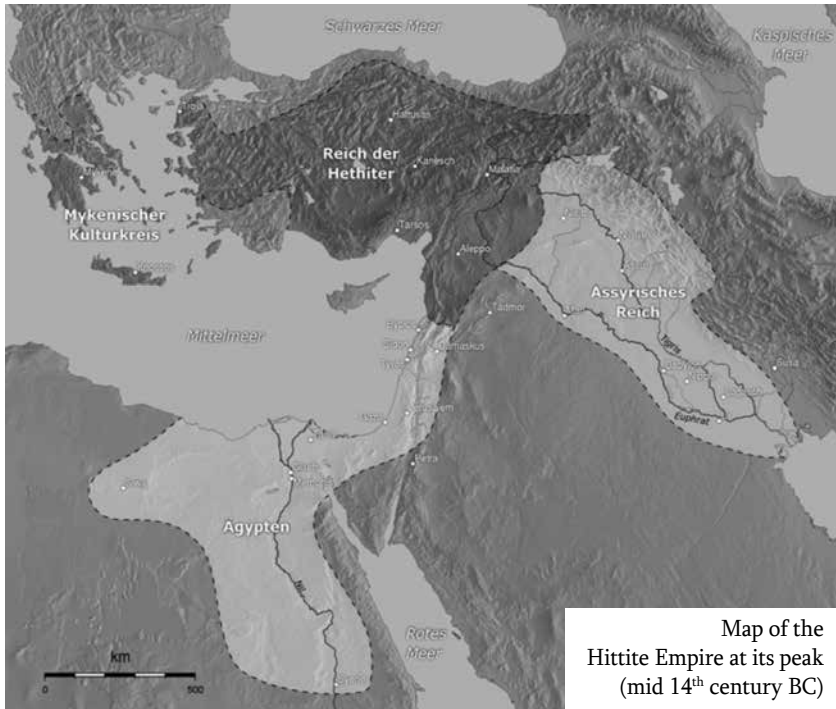
<sup>6</sup> Note: Ziggurat - (in ancient Mesopotamia) a raised rectangular tower, sometimes with a temple above it.

# THE HITTITES

The *Hittites* (hitaitis) were an Ancient Anatolian who established an empire centered on Hattusa in north-central Anatolia around 1600 BC. This empire reached its height during the mid-14<sup>th</sup> century BC under Suppiluliuma I, when it encompassed an area that included most of Asia Minor as well as parts of the northern Levant and Upper Mesopotamia. After c. 1180 BC, the empire came to an end during the Bronze Age collapse, splintering into several independent “Neo Hittite” city-states, some of which survived until the 8<sup>th</sup> century BC.

The Hittite language was a distinct member of the Anatolian branch of the Indo-European language family, the oldest attested language of that family. They referred to their native land as *Hatti*. The conventional name “Hittites” is due to their initial identification with the Biblical Hittites in 19<sup>th</sup> century archaeology. The Hittites became an important component of the Turkish Nationalist history beginning in the 1920s with authors such as Ahmet Ağaoğlu, and the creation of institutions such as the state-owned Etibank (*Hittite bank*)

Despite the use of *Hatti* for their core territory, the Hittites should be distinguished from the Hattians, an earlier people who inhabited the same region (until the beginning of the 2<sup>nd</sup> millennium BC) and spoke a language possibly in the Northwest Caucasian Languages group known as Hattic.



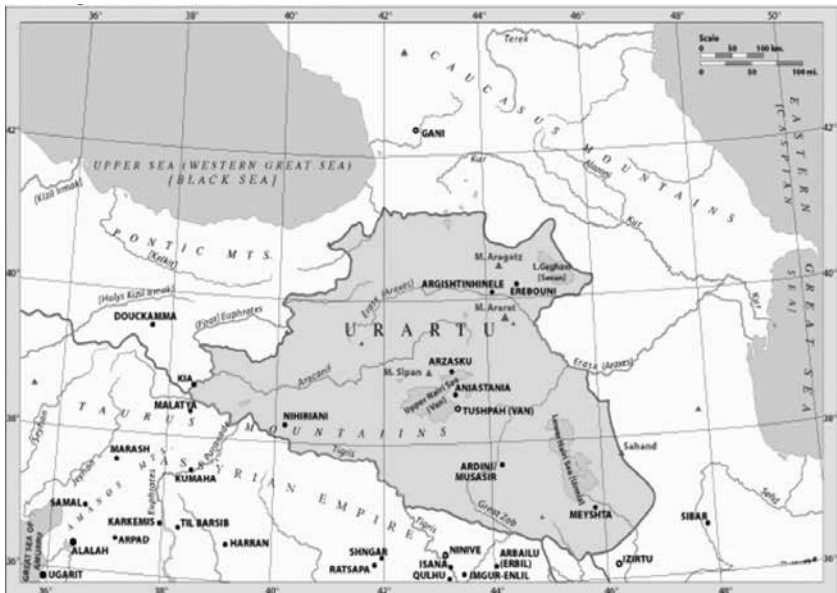
Map of the  
Hittite Empire at its peak  
(mid 14<sup>th</sup> century BC)

The Hittite military made successful use of chariots. Although belonging to the Bronze Age, they were the forerunners of the Iron Age, developing the manufacture of iron artifacts from as early as the 18<sup>th</sup> century BC; at this time, gifts from the “man of Burushanda” of an iron throne and an iron sceptre to the Kaneshite king Anitta were recorded in the *Anitta text* inscription.

After 1180 BC, general turmoil in the Levant occurred that was conjectured to have been associated with the sudden arrival of the Sea Peoples. The kingdom disintegrated into several independent “Neo-Hittite” city-states, some of which survived until as late as the 8<sup>th</sup> century BC. The history of the Hittite civilization is known mostly from cuneiform texts found in the area of their kingdom, and from diplomatic and commercial correspondence found in various archives in Egypt and the Middle West.

# URARTU

*Urartu* (Armenian: *Ուրարտու* - *Urartu*, Assyrian: *māt Urartu*; Babylonian: *Urashtu*), corresponding to the biblical *Kingdom of Ararat* (Armenian: *Արարատյան Թագավորություն*) or *Kingdom of Van* (Armenian: *Վանի Թագավորություն*, *Urartian: Biainili*), was an Iron Age kingdom centred on Lake Van in the Armenian Highlands.



The Kingdom of URARTU (Biainili) in the period between years (860 – 590) BC

Strictly speaking, *Urartu* is the Assyrian term for a geographical region, while “kingdom of Urartu” or “Biainili lands” are terms used in modern historiography for the Urartian-speaking Iron Age state that arose in that region. The language appears in cuneiform inscriptions. It is argued on linguistic evidence that proto-Armenian came in contact with Urartian at an early date (3<sup>rd</sup>-2<sup>nd</sup> millennium BC), before formation of Urartian kingdom.

That a distinction should be made between the geographical and the political entity was already pointed out by König (1955).

The landscape corresponds to the mountainous plateau between Anatolia, Mesopotamia, the Iranian Plateau, and the Caucasus Mountains, later known as the Armenian Highlands. The kingdom rose to power in the mid-ninth century BC, but was conquered by the Medes in the early sixth century BC. The heirs of Urartu are the Armenians and their successive kingdoms.

# THE PHRYGIANS

The *Phrygians* (gr. Φρύγες, *Phruges* or *Phryges*) were an ancient Indo-European people, initially dwelling in the southern Balkans - according to Herodotus - under the name of Bryges (Briges), changing it to Phryges after their final migration to Anatolia, via the Hellespont.

From tribal and village beginnings, the state of Phrygia arose in the eighth century BC with its capital at Gordium. During this period, the Phrygians extended eastward and encroached upon the



Location of Phrygia in the province of Anatolia (present-day Anatolia)



Asia Minor in the Greco-Roman period

kingdom of Urartu, the descendants of the Hurrians, a former rival of the Hittites.

Meanwhile, the Phrygian Kingdom was overwhelmed by Cimmerian invaders around 690 BC, then briefly conquered by its neighbor Lydia, before it passed successively into the Persian Empire of Cyrus the Great and the empire of Alexander and his successors, was taken by the Attalids of Pergamon, and eventually became part of the Roman Empire. The last mention of the Phrygian language in literature dates to the fifth century CE and it was likely extinct by the seventh century.

*The Phrygians spoke Phrygian, an Indo-European language.*

# ALEXANDER THE GREAT

*Alexander III of Macedon* (20/21 July 356 – 10/11 June 323 BC), commonly known as *Alexander the Great* (Greek: Ἀλέξανδρος ὁ Μέγας, *Aléxandros ho Mégas* from the Greek ἀλέξω *alexo* “to defend, help” + ἀνὴρ *aner* “man”), was a king of the Greek kingdom of Macedon. Born in Pella in 356 BC, Alexander succeeded his father, Philip II to the throne at the age of twenty. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, until by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to Egypt and into present-day Pakistan. He was undefeated in battle and is considered one of history’s most successful commanders.

Alexander was born on the 6<sup>th</sup> day of the ancient Greek month of Hekatombaion, which probably corresponds to 20 July 356 BC, although the exact date is not known, in Pella, the capital of the Ancient Greek Kingdom of Macedonia. He was the son of the king of Macedon, Philip II, and his fourth wife, Olympias, the daughter of Neoptolemus I, king of Epirus. Although Philip had seven or eight wives, Olympias was his principal wife for some time, likely a result of giving birth to Alexander.

Alexander’s army crossed the Hellespont in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000, drawn from Macedon and various



The conquests of Alexander the Great during the years 334 – 323 BC

Greek city-states, mercenaries, and feudally raised soldiers from Thrace, Paionia, and Illyria. He showed his intent to conquer the entirety of the Persian Empire by throwing a spear into Asian soil and saying he accepted Asia as a gift from the gods. This also showed Alexander's eagerness to fight, in contrast to his father's preference for diplomacy.

## Testament

Diodorus stated that Alexander had given detailed written instructions to Craterus some time before his death. Craterus started to carry out Alexander's commands, but the successors chose not to further implement them, on the grounds they were impractical and extravagant. Nevertheless, Perdikkas read Alexander's will to his troops.

The testament called for military expansion into the southern and western Mediterranean, monumental constructions, and the intermixing of Eastern and Western populations. It included:

Construction of a monumental tomb for his father Philip, “to match the greatest of the pyramids of Egypt”.

Erection of great temples in Delos, Delphi, Dodona, Dium, Amphipolis, and a monumental temple to Athena at Troy.

Conquest of Arabia and the entire Mediterranean Basin

Circumnavigation of Africa

Development of cities and the “transplant of populations from Asia to Europe and in the opposite direction from Europe to Asia, in order to bring the largest continent to common unity and to friendship by means of intermarriage and family ties”.

## Division of the Empire

Dissension and rivalry soon afflicted the Macedonians, however. The satrapies handed out by Perdikkas at the Partition of Babylon became power bases each general used to bid for power. After the assassination of Perdikkas in 321 BC, Macedonian unity collapsed, and 40 years of war between “The Successors” (*Diadochi*) ensued



The division of the Empire after the death of Alexander the Great

before the Hellenistic world settled into four stable power blocks: the Ptolemaic Kingdom of Egypt, the Seleucid Empire in the east, the Kingdom of Pergamon in Asia Minor, and Macedon. In the process, both Alexander IV and Philip III were murdered.

# SAINT BARTHOLOMEW

Born in Judea (1<sup>st</sup> century, A.D)

Dead in Albanopolis, Armenia (1<sup>st</sup> century, A.D)

Eusebius of Cesarea's *Ecclesiastical History* (5:10) states that after the Ascension, Bartholomew went on a missionary tour to India, where he left behind a copy of the Gospel of Matthew. Other traditions record him as serving as a missionary in Ethiopia, Mesopotamia, Parthia and Lycaonia.

Along with his fellow apostle Jude Thaddeus, Bartholomew is reputed to have brought Christianity to Armenia in the 1<sup>st</sup> century. Thus, both saints are considered the patron saints of the Armenian Apostolic Church.

He is said to have been martyred in Albanopolis in Armenia. According to one account, he was beheaded, but a more popular tradition holds that he was flayed alive and crucified, head downward. He is said to have converted Polymius, the king of Armenia, to Christianity. Astyages, Polymius' brother, consequently ordered Bartholomew's execution.



## WIKIPEDIA ABOUT “CAUCASIAN ALBANIA”

*Caucasian Albania* is a modern exonym for a former state located in ancient times in the Caucasus: mostly in what is now Azerbaijan (where both of its capitals were located) and southern Dagestan. The name Albania is derived from the Ancient Greek name and Latin *Albanía*. The prefix “Caucasian” is used purely to avoid confusion with modern Albania of the Balkans, which has no known geographical or historical connections to Caucasian Albania.

*Aghuank* (Old Armenian: Աղուանք *Ahuanak*, Modern Armenian: Աղվանք *Agvank*) is the Armenian name for Caucasian Albania. Armenian authors mention that the name derived from the word “*ahu*” («*աղու*») meaning *amiable* in Armenian. The term *Aghuank* is polysemious and is also used in Armenian sources to denote the region between the Kur and Araxes rivers as part of Armenia. In the latter case it The Armenian historian of the region, Movses Kaghankatvatsi, who left the only more or less complete historical account about the region, explains the name Aghvank as a derivation from the word “*ahu*” (Armenian for sweet, soft, tender), which, he said, was the nickname of Caucasian Albania’s first governor Arran and referred to his lenient personality. Movses Kaghankatvatsi and other ancient sources explain *Arran* or *Arhan* as the name of the legendary founder of Caucasian Albania (Aghvan) or even of the Iranian tribe known as Alans (Alani), who in some versions was a son of Noah’s son Yafet.

James Darmesteter translator of the Avesta, compared *Arran* with *Airyana Vaego* which he also considered to have been in the Araxes-Ararat region, although modern theories tend to place this in the east of Iran.

The Parthian name for the region was *Ardhan* (Middle Persian: *Arran*). The Arabic was *ar-Rān*. In Georgian, it was known as რანო (*Rani*). In Ancient Greek, it was called Ἀλβανία - *Albanía*. What its inhabitants were called is unknown.

The kingdom's capital during antiquity was *Qabala* (Gabala; *Kapalak*).

Classical sources are unanimous in making the Kura River (Cyros) the frontier between Armenia and Albania after the conquest of the territories on the right bank of Kura by Armenians in the 2<sup>nd</sup> century BC

Originally, at least some of the Caucasian Albanians probably spoke Lezgian languages close to those found in modern Dagestan, overall, though, as many as 26 different languages may have been spoken in Caucasian Albania

After the Caucasian Albanians were Christianized in the 4<sup>th</sup> century, parts of the population was assimilated by the Armenians (who dominated in the provinces of Artsakh and Utik that were earlier detached from the Kingdom of Armenia and Georgians (in the north), while the eastern parts of Caucasian Albania were Islamized and absorbed by Iranian and subsequently Turkic peoples (modern Azerbaijanis).

Small remnants of this group continue to exist independently, and are known as the Udi people.

According to Armenian medieval historians Movses Khorenatsi, Movses Kaghankatvatsi dhe Koryun, the Caucasian Albanian (the Armenian name for the language is *Aghvank*, the native name of the language is unknown) alphabet was created by Mesrob Mashtots, the

Armenian monk, theologian and translator who is also credited with creating the Armenian alphabet. This alphabet was used to write down the Udi language, which was probably the main language of the Caucasian Albanians.

A Caucasian Albanian alphabet of fifty-two letters, bearing resemblance to Georgian, Ethiopian and Armenian characters, survived through a few inscriptions, and an Armenian manuscript dating from the 15<sup>th</sup> century.



## CHAPTER 4

# **THE INDO-EUROPIANE TREE OF LANGUAGES**

[Extracted from different writings]



ACCADEMIA CULTURALE

# ILIRIA



ΣΚΟΔΡΙΝΩΝ

Illirico:  
SKODRINON

Albanese:  
Shko Drini

Italiano:  
Scorre il Dr

Inglese:  
The Drin flo

## DALL'ETNOCENTRISMO AL PLURALISMO CULTURALE

NGA ETNOCENTRIZMI NË  
PLURALIZËM KULTUROR--

FROM ETHNOCENTRISM T  
CULTURAL PLURALISM

BARDI EDITORE

PROTOLINGUA e PELASGO-ILLIRO-ETRUSCO

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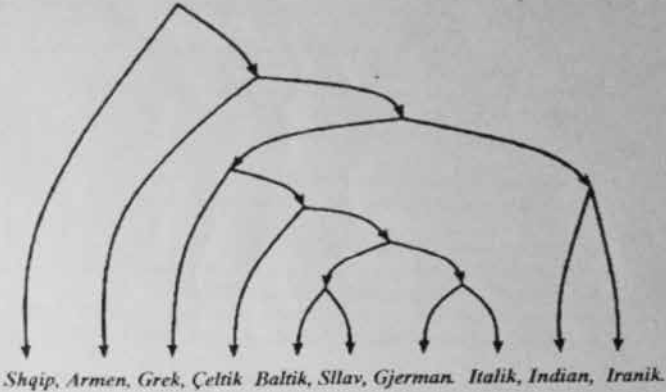
PROTOGJUHA dhe PELLAZGO-ILIRO-  
ETRUSKISHTJA

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PROTOLANGUAGE and PELASGO-ILLYRO-  
ETRUSCAN

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"Popoli, Geni e Lingue", grafika e prejardhjes së gjuhëve, ndërtuar prej dy rranxësve të Cavalli Sforçé-s: **Alberto Piazza dhe Eric Minch:**



Në botën tonë ka një horizont që nuk lejon shtyrjen e shikimit tonë përtej tij. Dhe, nuk ka dyshim se, persa i përket lashtësisë, horizonti ynë ndalet te **Pellazgët Yjnor**, "shpikës të alfabetit fonetik" **popuj të Detit, të cilët i quajtën "Iliri" trojet e banuara nga njerzit e tyre të lirë.**

E vërteta historike dhe veçanërisht ajo e gjuhësisë, dalin në dritë duke i ngjitur unazat e ndryshme të ngjarjeve, për formimin e një zinxhiri të gjatë, në përmasën e tij me të gjerë, me kujdes të madh e me përkushtim të veçantë, në mënyrë që kultura mos të bëhet peng i propagandës. Dhe, duke i mbetur besnik këtij parimi, ia vura themelet gjurmimeve të mia mbi Pellazgët, thjeshtësisht, duke i vendosur së bashku, njëriën pas tjetrës, unazat e çmuara të të dhenave shkencore të shkruarave të mirënjohur të lashtësisë, nga Homeri, Herodoti, Tuqiditi, Virgjili, Pausania, etj. deri tek ata studiues të lirë të ditëve tona.

Nëse duam t'a përballojmë me baza shkencore të vërteta dhe me pa anësi këtë studim, duhet të kemi kujdes që mos të bëhemi viktime të **Horror Novi**-it. T'i analizojmë me urtësi dhe pa paragjykimë jehonat e lajmeve të çmuara, të ardhura nga lashtësia e hershme, kur emëri i vendeve nuk konsiderohej i huaj nga fiset sapo të ardhur, ashtu si edhe nuk njiheti nevoja e këmbimit të emrave, me paragjykim të posatshëm, për t'ia dhënë historisë përmasën e interesit politik ose vetiak të kohës.

Dihet fare mirë se, para ardhjes së Helenëve në trojet që sot njihen si "Greqi", ata vende quheshin "Pellazgji". Ja se si vërtetohet ky fakt nga autorët e lashtësisë.

**Homeri (Iliada-v.681-685):**

*"Aso kohë, ata që banonin në Argolidën Pellazgjike (...)quheshin Mirmidon, Helen dhe Akej".*

Homeri e quan "Pellazgjike" Argolidën dhe jo Akej.

**Herodoti (Historia, Libri VIII, kap.44):**

*"Në kohë kur Pellazgët banonin në trojet që sot quhen Hellad, athinasit ishin pellazgë, të fisit të Kranoit (...)por kur u helenizuan, e ndruan edhe emrin e tyre".*

**Tuqididi (libri I, kap.3)**

*"Përpara Helenit Deukalion, ky emër "Hellas" nuk gjindej fare: popullsira të tjera e veçanërisht populli Pellazgjik ia dhanë vendit emërin e tyre".*

Pausania (Arkadia, libri VIII, 1,4,6)  
*"Arkadët thojnë se Pellazgu ishte njeriu i parë që lindi në tokën e Arkadisë. Dhe, meqë Pellazgu u bë mbret, Vendi u quajt "Pellazgji".*  
 Virgili (Eneide, VIII, v.602-603)  
*"Thuhet se banorët e parë të Italisë sonë ishin Pellazgët".*

Mos të harrojmë se ende gjenden në Itali vende që e rruanjën emrin e Pellazgve si p.sh. **Isole Pelasgie**, afër Siqilisë dhe në veri, afër Padovas. **Le Terme Pelasgie**. Pak km përtej Firences, hasemi me vendin që mban emërin **Pelago** dhe afër Modena-s, gjindet qyteti **Pieve-Pelago**.

Pa dyshim, interesë të veçante gjuhësore dhe historik dëshmohej nga emri që mbajnë: **Mali Liri**, **Qyteti Liri** dhe **Lumi Liri**, të cilët gjenden në Lacio të Italisë, nja 40 km. në jugë të Romës.

Për ta bërë sa më të qartë analizen tonë në këtë shkrim, duhet të kemi të pranishëm, gjithmonë, se **Pellazgët Yjnor** ishin ata që e shpikën alfabetin fonetik. Si dihet, më parë shpreheshin me "**hieroglifike ose me ideograma**". Prandaj, me bindje të plotë mund të themi se qytetërimi i vërtetë fillon me **Pellazgët Yjnor dhe të Lirë, të cilët e quajtën "ILIRI"** vendbanimin e tyre. Iliria shtrihej nga Egjeu deri në Danub.

Nuk ka dyshim se shkrimi është mjeti i vetëm për përhapjen e kulturës në skajet e ndryshme të botës, ashtu si, në fakt, ka ndodhur Pellazgët, duke qenë lundruar të lire dhe të afte, e përcollën gjuhën, alfabetin e kulturën e tyre kudo që vajten. Dhe, studimi i gjuhësive, na dëshmon se ata kanë vajtur shumë më largë se sa e ka pranuar shkencë e ditëve tona!

Tashti, për vërtetimin e një shkence të përpiktë, duhet të rruhem, me çdo kusht, nga ai mentalitet i përhapur në ditë tona, me perkrahjen e kesaj shprehjeje të latinishtes "**Damnata quod non intelligit**". (e denojë, meqë nuk e kuptojë!) Pra, te perpiqemi dhe mos të denojmë me perbuzje çka është zbuluar, me mundime të mëdhaja, vetëm pse nuk perputhet me tezat tona, ose në kundërshtim me interesat tona. Përsa i përket Italisë, kemi dëshmi nga shkencetarë të ndryshëm, të cilët e perkrahin tezën e prejardhjes **Pellazgo-Ilire** të italianëve. Ta vërtetojmë këtë tezë në formë shkencore:

**Diodor Siqilioti** na informon se dhjetë shekuj para K. përdorei alfabeti i Pellazgve dhe nënvizon se, të parët që e sollën alfabetin e tyre në Itali dhe në Evropë, duke bërë disa përshtatje, ishin vetë Pellazgët.

**Plini Plakë** e vërteton lajmin se Pellazgët ishin ata që e sollën në Itali' alfabetin fonetik.

**Seneca**, me anë të hartës gjeografike të tijë, dëshmon periudhën e arrdhjes së Etruskeve në Itali. Ai shprehet pikerisht në këtë mënyrë:

"Etruskët numëronin me "**saecula**" historinë e tyre dhe mendonin se "**saeculum**" i parë fillonte në shekullin 1200-1100 para K.

Në këtë përmbledhje të shkurter të studimit tonë, besoj se nuk është i rastit të zgjatemi më tej me autore të lashtësisë. Të mësojmë pak edhe mendimin e disa studiuesve të dy shekujve të fundit, për të patur një pamje dëshmuese më të përpiktë, të historisë dhe gjuhësive sone me interesë të jashtëzakonshme:

**Francesco Ribezzo** "**Iscriptionum Messapicarum**" (1944), pranor concordancë të shumëta midis onomastikës Venete, Japixhe, Ilire dhe shqiptare.

**Alfredo Trombetti**, confermon se fise Ilire u përhapen në gjith Gadishullin Italik, nga Venediku, në Pulia e në Kalabri.

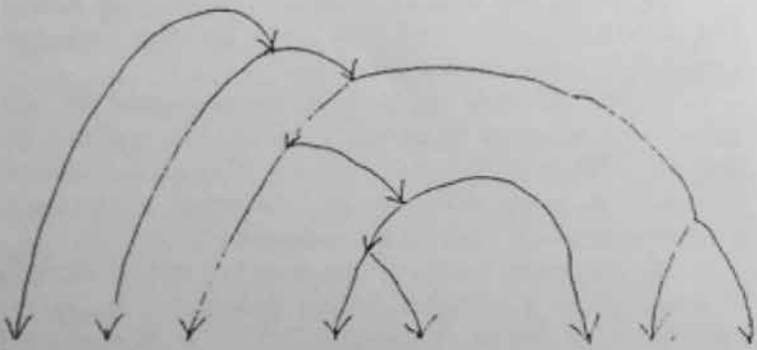
**Elia Lattes**, pohon se nuk ka arsye që mos të pranohet origjina Ilire e popujve Italik.

Taken from book: "Pellazgët, Ilirët, Etruskët, Pellazgët"; Nermin Vlora

1) Vizatimi paraqitet me gjuhën "ALBANESE", si fillimi i të folmeve, nga ku kanë shpërthyer gjuhët e tjera. Unë do ta quaja Pellazgo-Ilirishte, meqë fjala "Albanese" nuk ekzistonte, por duket se në studimet e tyre ata u bazuan mbi emrat që përdoren sot: emra aktualë për shprehje teknologjike moderne:

2) Edhe fjala "ÇELTË" (gjyrë e çeltë) e ka kuptimin vetëm në gjuhën shqipe, ashtu si edhe "BALTA" (Baltike). Sa për emrat e tjerë, t'i mënjanojmë tash për tash, meqë nuk kam dokumentime të mjaftueshme për transformimin e tyre.

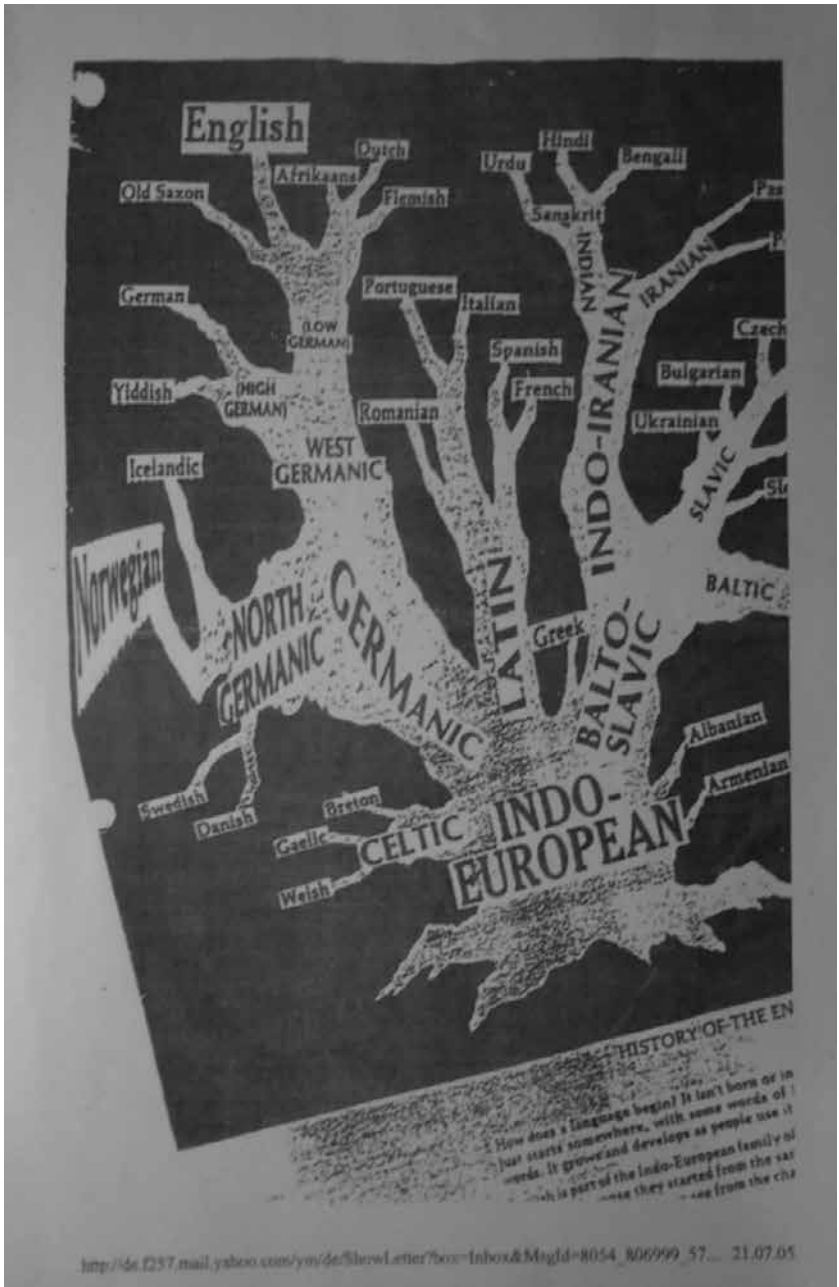
Në faqen 244 të veprës: "GENI, POPOLI E LINGUE" të autorit L.L. Cavalli-Sforza, mund të vështrohet ky vizatim interesat nga pikëpamja e prejardhjes së gjuhëve:



*Shqip Armen Grek Çeltik Baltik Sllav Gjerman Itali Indian Iranik*

Cavalli-Sforza shkruan se me 1863, linguisti gjerman AUGUST SCHLEICHER botoi një dru të gjuhëve indo-evropiane që u afrohet shumë atyre të sotmeve. Por në atë kohë, shkruan ai, mungonin metodat







# **FAMILY TREE OF LANGUAGES HAS ROOTS IN ANATOLIA, BIOLOGISTS SAY**

Article taken on the Internet; publication of "The New York Times" under the title: Family Tree of Languages Has Roots in Anatolia, Biologists Say

August 23, 2012

By NICHOLAS WADE

Biologists using tools developed for drawing evolutionary family trees say that they have solved a longstanding problem in archaeology: the origin of the Indo-European family of languages.

The family includes English and most other European languages, as well as Persian, Hindi and many others. Despite the importance of the languages, specialists have long disagreed about their origin.

Linguists believe that the first speakers of the mother tongue, known as proto-Indo-European, were chariot-driving pastoralists who burst out of their homeland on the steppes above the Black Sea about 4,000 years ago and conquered Europe and Asia. A rival theory holds that, to the contrary, the first Indo-European speakers were peaceable farmers in Anatolia, now Turkey, about 9,000 years ago, who disseminated their language by the hoe, not the sword.

The new entrant to the debate is an evolutionary biologist,

Quentin Atkinson of the University of Auckland in New Zealand. He and colleagues have taken the existing vocabulary and geographical range of 103 Indo-European languages and computationally walked them back in time and place to their statistically most likely origin.

The result, *they announced in Thursday's issue of the journal Science*, is that "we found decisive support for an Anatolian origin over a steppe origin." Both the timing and the root of the tree of Indo-European languages "fit with an agricultural expansion from Anatolia beginning 8,000 to 9,500 years ago," they report.

But despite its advanced statistical methods, their study may not convince everyone.

The researchers started with a menu of vocabulary items that are known to be resistant to linguistic change, like pronouns, parts of the body and family relations, and compared them with the inferred ancestral word in proto-Indo-European. Words that have a clear line of descent from the same ancestral word are known as cognates. Thus "mother," "mutter" (German), "mat" (Russian), "madar" (Persian), "matka" (Polish) and "mater" (Latin) are all cognates derived from the proto-Indo-European word "mehter."

Dr. Atkinson and his colleagues then scored each set of words on the vocabulary menu for the 103 languages. In languages where the word was a cognate, the researchers assigned it a score of 1; in those where the cognate had been replaced with an unrelated word, it was scored 0. Each language could thus be represented by a string of 1's and 0's, and the researchers could compute the most likely family tree showing the relationships among the 103 languages.

A computer was then supplied with known dates of language splits. Romanian and other Romance languages, for instance, started to diverge from Latin after A.D. 270, when Roman troops pulled back from the Roman province of Dacia. Applying those dates to a few branches in its tree, the computer was able to estimate dates for all the rest.

The computer was also given geographical information about the present range of each language and told to work out the likeliest pathways of distribution from an origin, given the probable family tree of descent. The calculation pointed to Anatolia, particularly a lozenge-shaped area in what is now southern Turkey, as the most plausible origin - a region that had also been proposed as the origin of Indo-European by the archaeologist Colin Renfrew, in 1987, because it was the source from which agriculture spread to Europe.

Dr. Atkinson's work has integrated a large amount of information with a computational method that has proved successful in evolutionary studies. But his results may not sway supporters of the rival theory, who believe the Indo-European languages were spread some 5,000 years later by warlike pastoralists who conquered Europe and India from the Black Sea steppe.

A key piece of their evidence is that proto-Indo-European had a vocabulary for chariots and wagons that included words for "wheel," "axle," "harness-pole" and "to go or convey in a vehicle." These words have numerous descendants in the Indo-European daughter languages. So Indo-European itself cannot have fragmented into those daughter languages, historical linguists argue, before the invention of chariots and wagons, the earliest known examples of which date to 3500 B.C. This would rule out any connection between Indo-European and the spread of agriculture from Anatolia, which occurred much earlier.

"I see the wheeled-vehicle evidence as a trump card over any evolutionary tree," said David Anthony, an archaeologist at Hartwick College who studies Indo-European origins.

Historical linguists see other evidence in that the first Indo-European speakers had words for "horse" and "bee," and lent many basic words to proto-Uralic, the mother tongue of Finnish and Hungarian. The best place to have found wild horses and bees and be close to speakers of proto-Uralic is the steppe region above the

Black Sea and the Caspian. The Kurgan people who occupied this area from around 5000 to 3000 B.C. have long been candidates for the first Indo-European speakers.

In a recent book, “The Horse, the Wheel and Language,” Dr. Anthony describes how the steppe people developed a mobile society and social system that enabled them to push out of their homeland in several directions and spread their language east, west and south.

Dr. Anthony said he found Dr. Atkinson’s language tree of Indo-European implausible in several details. Tocharian, for instance, is a group of Indo-European languages spoken in northwest China. It is hard to see how Tocharians could have migrated there from southern Turkey, he said, whereas there is a well-known migration from the Kurgan region to the Altai Mountains of eastern Central Asia, which could be the precursor of the Tocharian-speakers who lived along the Silk Road.

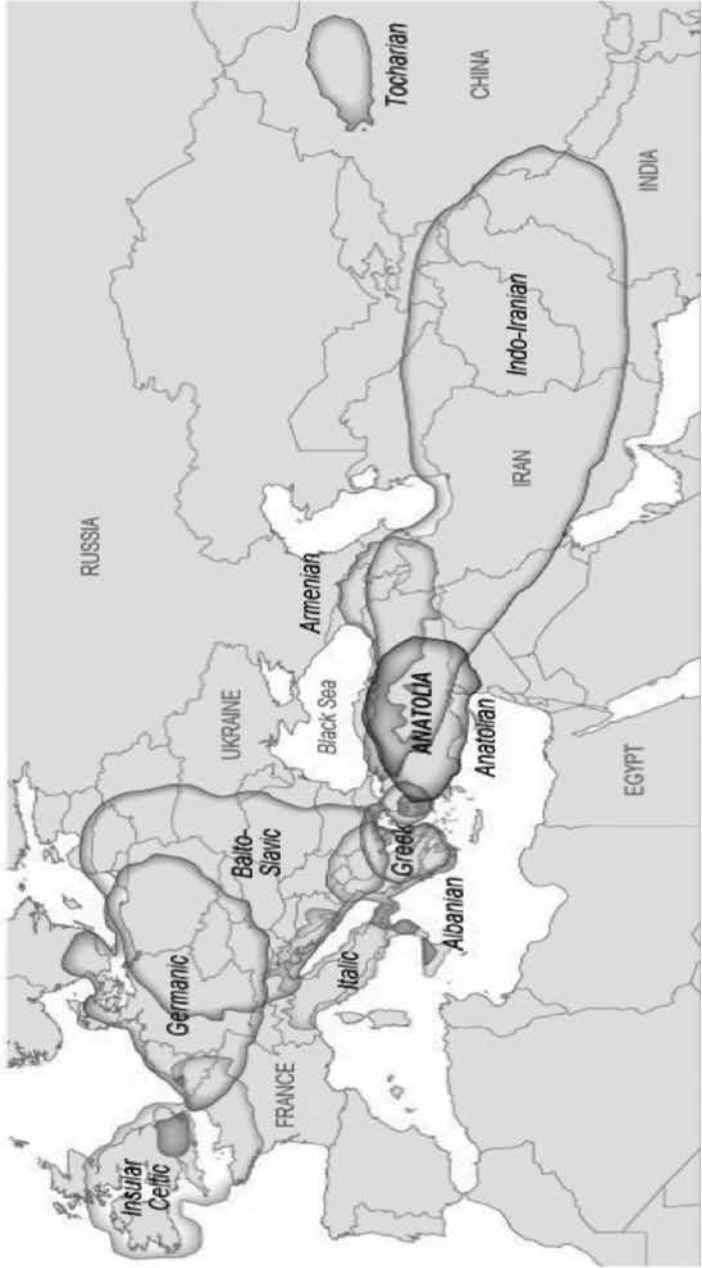
Dr. Atkinson said that this was a “hand-wavy argument” and that such conjectures should be judged in a quantitative way.

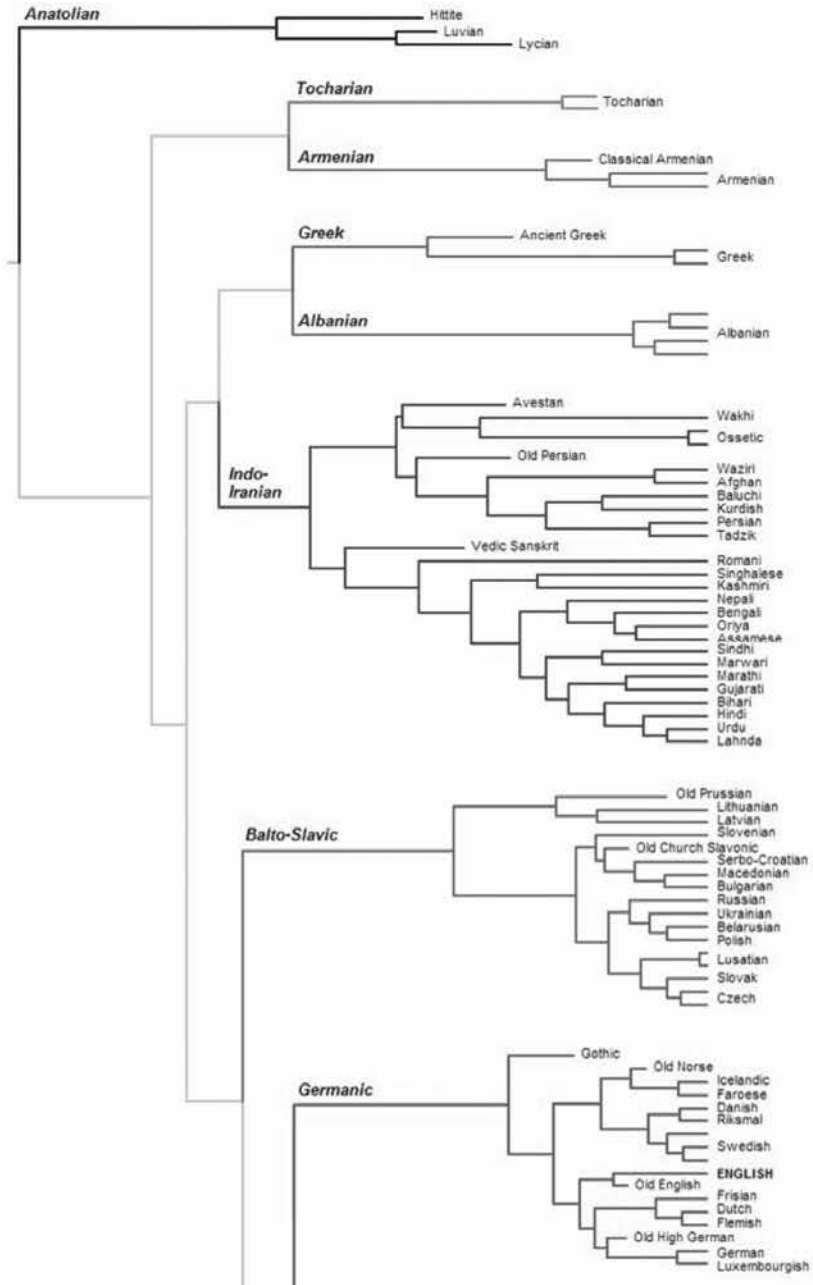
Dr. Anthony, noting that neither he nor Dr. Atkinson is a linguist, said that cognates were only one ingredient for reconstructing language trees, and that grammar and sound changes should also be used. Dr. Atkinson’s reconstruction is “a one-legged stool, so it’s not surprising that the tree it produces contains language groupings that would not survive if you included morphology and sound changes,” Dr. Anthony said.

Dr. Atkinson responded that he did indeed run his computer simulation on a grammar-based tree constructed by Don Ringe, an expert on Indo-European at the University of Pennsylvania, but that the resulting origin was, again, Anatolia, not the Pontic steppe.

## Tracing the Origins of Indo-European Languages

A new study suggests that the sprawling Indo-European family of languages originated in Anatolia, or modern-day Turkey. [Related Article »](#)





Ah! Now I've done Philosophy,  
I've finished Law and Medicine,  
And sadly, even Theology:  
Taken fierce pains, from end to end.  
Now here I am, a fool for sure!  
No wiser than I was before:

“FAUST”

Johann Wolfgang von Goethe



## A

### **SOME NAMES OF HISTORIANS, LINGUISTS OR SCHOLARS OF VARIOUS AREAS MENTIONED ON THE PAGES OF THESE WRITINGS**

#### ANCIENT TIMES

##### **Dionysus of Halicarnassus**

Dionysus of Halicarnassus (60 B.C. - died after the year 7 BC) was an ancient Hellenic scholar from Halicarnassus of Caria. He spent most of his life in Rome at the time of Augustus.

##### **Aeschylus (Greek: Αἰσχύλος)**

Aeschylus was a great playwright of ancient Greece. He was born in 525 BC, in Eluzina, near Athens. He belonged to an aristocratic family. He lived at a time when Greeks were at war with Persians, where he himself took part in the war against them. He spent most of his life in Athens, while dying in Gela, Sicily in 456 BC. He was the first great tragedian of Greek antiquity. Together with Sophocles and Euripides, they are the founders of tragedy.

## HERODOTUS

Herodotus is an ancient Greek historian. He is known for writing the book “Histories”, which is a study with detailed descriptions on the origin of Greco-Persian Wars.

Born: 484 BC, in Halikarnassus of the Persian Empire (today - city of Bodrum in Turkey);

Died: 425 BC in Turin, Italy.

Nationality: Greek

## Hesiod (8<sup>th</sup>-7<sup>th</sup> century BC)

Homer - is the supposed author of Iliad and Odyssey, two epic poems that are basic works of ancient Greek literature.

It is thought to have lived around the 9<sup>th</sup> century BC. Science has accepted Smyrna as the most probable birthplace, a Greek colonial city in Asia Minor (present-day Izmir in Turkey).

## Horace

Quintus Horatius Flaccus, known in the English-speaking world as Horace, was the leading Roman lyric poet during the time of Augustus (also known as Octavian)

Born: December 08, 65 BC, Venusia, Roman Republic

Died: November 27, 08 BC, Rome

Nationality: Roman

## Xenophon

Xenophon of Athens was an ancient Greek philosopher, historian, soldier, mercenary and student of Socrates.

Born: 431 BC, Erkia

Died: 354 BC, Thrace

### **Movses Khorenaci (Movses of Chorene)**

Moses Khorenatsi was a prominent Armenian historian from the Late Antiquity period and author of the History of Armenia. Khorenatsi is credited with the earliest known historiographical work on the history of Armenia written in Armenian language, but he was also a poet and linguist.

Born: 410 AD, Taron

Died: ?? Armenia

### **Pausanias**

Pausanias was a Greek traveller and geographer of the second century AD who lived in the time of Roman emperors Hadrian, Antoninus Pius and Marcus Aurelius. He is famous for his description of Greece, a long work depicting ancient Greece from his first-hand observations.

Born: Lydia

Died: 180 AD

### **Strabo (Strabon)**

Strabo was a Greek geographer, philosopher and historian living in Asia Minor during the transitional period of Roman Republic to Roman Empire.

Born: 63 BC, Amasia, Turkey

Died: 23 AD, Amasia, Turkey

Nationality: Greek

### **Thucydides**

Thucydides was an Athenian historian and general (460 - 400 BC). He was the first true historian, given that Herodotus is the father of History. In his work he also describes the civil war of Epidamnus,

in the year 436 BC, and the intervention of Illyrian tribe of the Taulantians in this war.

### Virgil

Publius Vergilius Maro, commonly called Virgil, was an ancient Roman poet of Augustin period.

Born: October 15, 70 BC, Virgilio, Italy

Died: September 21, 19 BC, Brindisi, Italy

*Note by B.P.:* All above authors are taken from Wikipedia.

### AUTHORS OF OUR TIME

1. Aleksandër Meksi (Albanian) (Born: March 8, 1939)
2. Aleksandër Mici (Albanian) (Born: 1935, Fier)
3. Aristidh P. Kola (Arvanites, Greece) (1944 - 2000)
4. Artak Movsisjan, (Armenian), (Born: 10 April 1979, Yerevan)
5. Artashes Abegian (Armenian) (1877 - 1955)
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7. Aurel Plasari, (Albanian), (Born: 16 September 1956, Tirana)
8. Bernardino de Bindoni, (Italian) (circa 1500 - 1570)
9. Christopher J. Walker, (English), (1942 - 2017)
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11. Eduard Schneider, French, (1880 - 1960)
12. Jacques Edwin E., (American), (1908 - 1966)
13. Elena Kocaqi, (Albanian)
14. Eqerem Çabej (Albanian) (1908 - 1980)

15. Franc Bop, (Germany), (1791 - 1867)
16. Garegin D. Nalbandian (Armenian)
17. Gotfrid Vilhelm Leibnic, (Germany), (1646 - 1717)
18. Gustav Meyer, (Austrian), (1850 - 1900)
19. Gustav Weigand, (Germany), (1860 - 1930)
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21. Hans Eric Tunman, (Sweden), (1746 - 1778)
22. Hans Krahe, (German), (1898 - 1965)
23. Holger Pedersen, (Denmark), (1867 - 1953)
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31. Kim Ghahramanyan, (Armenian), (1942 - 2014)
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35. Louis Benlöv-in, (French), (1818 - 1900)
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37. Luigi Luca Cavalli-Sforza, (Italian) (1922 - 2018)
38. Maksimilian Lambertz, (Austrian), (1882 - 1963)
39. Marika Butskhrikidze, (Georgian)
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43. Muharrem Abazaj, (Albanian)
44. Muzafer Korkuti (Albanian) (Born: 1936)
45. Nermin Vlora (Falaski) (Albanian) (1921 - 2004)
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47. Norbert Jokli, (Austrian) (1887 - 1942)
48. Robert d'Angely, (French), (1893 - 1966)
49. Robert Ellis, (English), (1820- 1885)
50. Selim Islami, (Albanian) (1927 - 2001)
51. Shaban Demiraj (Albanian) (1920 - 2014)
52. Spiro Konda, (Albanian), (1861, Dardhë, Korçë - 1967, Tirana)
53. Stanislao Marchiano, (Italian)
54. Vahan Setian, (Armenian)
55. Vaso Pasha, (Albanian), (1825 - 1892)
56. Wilhelm Obermüller, (Austria) (1809 - 1888)
57. Zakaria Mayani, (French), (1899 - 1982)
58. Zef Skiroi, (Arbëresh, Italy), (1865 - 1927)
59. Zef Krispi, (Arbëresh, Italy), (1781 - 1859)

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*Information Note B.P.:*

In addition to the above materials, a number of other dictionaries of Armenian language (Western and Eastern dialects) were consulted, in order to clarify the meaning of words of Armenian language when dealing with the words of Albanian language in the chapter where they are discussed.

The following list serves the correct attitude to what has been stated above.

*Հայերեն - Իտալերեն Բառարան; Կարինե Մկրտչյան, Երեվան, հեղինակային հրատարակչություն, 2010. (16 500 բառ եւ բառակապակցություն )*

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*Գրիգորյան; Արեգ, Երեվան 2009 (շորջ 40 000 բառ եւ արտահայտություն)*

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*Հայերեն – Անգլերեն Արդի Բառարան; Աշխատասիրեցին: Վեր Տիգրան Խնդրունի եւ Մարտիրոս Գուշագճեան; Հրատարակչատուն Կ. Տոնիկեան եւ Որդիք, Պեյրուք 1970, Երեվան 1992*

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CIP Katalogimi në botim BK Tiranë

Piranjani, Berzh

Indo-Europe : albanians and armenians : albanian and armenian language / prep. and red. Berzh Piranjani ; transl. from alb, in engl. Pranvera Mulgeci & Others. - Tiranë : M & B, 2022

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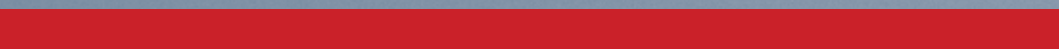
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