

BERZH PIRANJANI

INDO-EUROPE

ALBANIANS AND ARMENIANS
ALBANIAN AND ARMENIAN LANGUAGE

INTERPRETATIONS - 4 PART



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**ALBANIANS AND ARMENIANS
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PART 4 - INTERPRETATIONS

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FOREWORDS

INDO-EUROPE

ALBANIANS AND ARMENIANS

ALBANIAN AND ARMENIAN

INTERPRETATIONS - 4 PART

The book “Indo-Europe: Albanians and Armenians, Albanian and Armenian” published in the Albanian language represents a several-years old study to address the possible connections between these two ancient peoples who are considered part of the great community of Indo-European peoples, the Albanian and that Armenian people.

This book (fully published only in the Albanian language), consists of several parts;

- | | |
|------------|--|
| Part one | Indo-Europe and the Albanians |
| Part two | Indo-Europe and the Armenians |
| Part three | Albanian and Armenian Language in the
Indo-European tree of languages |
| Part four | Interpretations |

This book in English, which you are receiving in your hand, is a quality translation of an important part of the book, the part four, “Interpretations”, that is published separately in Albanian language under the title “Meeting with the Pelasgian”, which interprets elements related to the ancient history, so-called Pelasgian, of two of the most ancient people and nations, that have populated the Balkan, Italian, and Anatolian peninsulas and beyond, in a distant past, but not so distant as not to be treated as part of their history.

This translated part of the book is an attempt to interpret possible connections between similar elements that are mentioned in the stories or legends of these two ancient people, as well as to interpret elements that belong to the pre-Illyrian period in the history of the Albanian people, for that historical period when people lived in the Balkans, who, according to many local and foreign researchers, were named with the general (representative) name “Pelasgian”.

It is an attempt to find the “Pelasgian” unity of the people who populated, at least in the 500-year time period of the “Trojan War”, the provinces that are connected by the Mediterranean Sea: the Balkan, Italian and Anatolian Peninsulas.

Of course, the complete translation of the entire book “Indo-Europe, Albanians and Armenians, Albanians and Armenians” would give an even greater value to this several-year old study, but the degree of interest of the reader and especially the researchers of this field will to be the best appraiser of the fact whether this study is worth taking into consideration and deepening or publishing any further.

Berzh Piranjani

1

INTRODUCTION

Once upon a midnight dreary,
while I pondered, weak and weary,
Over many a quaint and curious volume of forgotten lore
While I nodded, nearly napping,
suddenly there came a tapping,
As of some one gently rapping,
rapping at my chamber door.
“’Tis some visitor,” I muttered,
“tapping at my chamber door—
Only this and nothing more.”

The Raven – By EDGAR ALLAN POE

INTRODUCTION

I opened the door of my house. In front of me there is a big person, covered by a black felt clothing, like a monk dress from head to toe. The hood covered his head and part of his face, and while I was trying to see his face, I started to get stressed, because, despite my efforts, I realized I would not be able to distinguish him well. He seemed familiar to me, but also an unknown face. I could not recall where I had known him. He had a shaped beard, giving the impression of a man who had not been shaved for a long time, rather than a man taking care to wear a beard normally. He seemed to be an old man, though his wrinkled face showed the sternness of a still strong man.

Outside, under the dim light coming from the room lamp, rain ropes seemed to come down and their noise was felt when they crashed to the ground. This, and drops of water from the newcomer's clothing, showed that he had travelled through rain, to reach up to my house.

Meanwhile, thoughts of various kinds were mingling in my mind with dizzying speed, which I could not manage to connect with each other: "Who was this person? Where did I know him? Where did he know me? How did he know my house? What was this dress, what did it represent? What was he looking here at this hour of night? Then, what was I doing in this house in the middle of a deserted field? Where were the other people?"

Meanwhile, I instinctively invited him home; hung the cloak (so I could call the dress that covered him) on the hallway hanger (*It's a wonder - when I got out to open the door, I thought there was no hallway !?*), and discovered a monk dress; one like the cloak of thin dark cherry-coloured cloth, which at times seemed to me to be in black, tied in the middle with a rope, the ends of which went near to the end. The warm air coming from the air conditioner provided a warm environment in such weather.

I invited him to sit on the sofa. I could hardly tell him to take off his shoes (*I did not understand what kind of shoes they were; they rather resembled round-toed shoes worn throughout our highlands, or as leather half-boots*).

It all took place within minutes; while surprise and initial questions were being replaced by a sense of anxiety, worry or fear mixed with a growing curiosity.

- What made you travel at this weather? - came out of my mouth instinctively, while I was saying in my mind - "What the hell are you looking for at this time?"

- Bad luck, - came out the other's mouth.

He just spoke. Nothing changed in the face.

I looked at him, and in that face that I did not understand what age he was, through those wrinkles, through that beard like a pile of wool, something was telling me from inside that I was dealing with a man of good spirit, despite his harsh appearance. Thoughtful eyes as if shining from softness, peace, kindness, something that made you feel close.

- How can I help you, if I can? - I asked him.

He raised his head, stared at me intensely and without thinking for a long time, he said:

- You are a good man. I would be pleased to have a warm tea and if you have something to eat. I would be honoured, if you would allow me to rest for a couple of hours before I leave again, as I am on my way.

- Tea and as much bread as you want - I said, - I think that tonight, with this bad weather, it is better to sleep here, and tomorrow you can start with the day, because night is not to be trusted.

"Thank you," he replied, and "that's right," he continued.

I was not long. Since he refused to cook something hot for him, but asked me to bring him something quick to eat, I got up, filled the teapot full of water and put it on the stove; meanwhile I cut a few slices of bread, took out the cheese, bowl of cottage cheese, jar of olives, oil, butter and put them all on the table. Despite his refusal, I put two slices of bread on the toaster and then invited him to sit at the table to eat.

From the way he began to eat, he gave the impression of a man with a well-rooted educational background. He used to eat slowly, quietly, with small bites, his lips pursed, silently, though he could have been hungry. He used the eating tools delicately, without noise.

It was at the end of the meal when the teapot began to whistle, announcing that water was boiling. I poured some mountain tea and after a while I emptied it into the glass in front of it. I noticed

that his eyes gave off a spark of pleasure when he smelled the tea and saw the steam rising from the warm liquid.

He stopped eating, wiped his lips with a napkin, and picked up his cup of tea. It seemed as if warm steam covered his face with a soft layer of kindness. As he was slowly drinking the tea, he seemed to be enjoying it immensely and giving the impression that he was living moments of a deep spiritual satisfaction.

All this time I did not say a word. I sat and watched him, and in the meantime, I was suffering to find out the answers to those questions that had overwhelmed my brain from the first moment I saw him at the door.

He had apparently been sniffing my impatience all this time to learn something about what was going on, and after he finished his first cup of tea and asked me very delicately if I could refill it, he said:

- You are probably curious to know who I am, where I come from, where I am going to, and what I want here at this hour of night. The hospitality and kindness you have shown to me, makes me be honest with you. But I will be short, as I feel tired and have limited time to rest.

I offered him cigarettes, but he did not smoke.

- When asked, I introduce myself as Gheg Pelasgian. Those who know me call me shortly Gheg. My hometown is located far away, in eastern Anatolia, at the easternmost edge of that mountainous province known as the Armenian Highlands. In fact, my real name is not Gheg, but a name that inhabitants of the neighbouring provinces use for us, as the province of my homeland is called Gegharkunik, a name given by the founder of this principality, called Gheg, a great-grandson of King Hayk, from which they also gave us the nickname Pelasgian, which means "King's Tribe". Hence, the "King's Tribe" of Gheg, in order to distinguish us from other tribes living near us.

From an early age I was admitted to a religious college where we

could only call each other “brothers”, so I have forgotten the name given to me by my parents.

We lived well in a monastery on a high mountain, a little isolated from the world and earth pleasures, in harmony with one another, and we tried to help all human beings who came there to seek salvation from the troubles of this world.

This, until one day an endless horde of godless people, with hair falling down, with long and greasy beards, with fast horses rushed over *Derbent*, invaded what was known as the “*entrance gate*” of the southern parts of Caucasus. They furiously attacked the gentle and innocent people of Albania, killing men, women and children, taking them as slaves, burning villages and towns and advanced until they reached *Bard’ha* (*White*). The poor Albanians, our neighbours, who lived in the plains, to escape this plague, hurried to leave and seek refuge in our highlands, in the Armenian Highlands. Together with the newcomers, inhabitants of *Gegark* and *Arcakh*, who were the nearest Albanian border guards, tried to restrain the barbarians’ advance.

Our monastery was in the area endangered by them, so in the darkness of night, secretly, we left heading south. Our goal was to reach Albanopolis, the centre where our Saint Bartholomew was sacrificed. Along the way we came across other people, who were leaving the southern areas as fighting was also taking place between border tribes. “Godless” people had rushed to our places to create their “Gods”. In these circumstances we decided to separate from each other, in order not to become an easy prey for them. Thus, we combined with the crowds of people.

Since from the east I had nowhere to go as it was the sea, I headed west, where I met people of one language and one faith. I ended up in *Tuspa*, capital of the Kingdom of Van. The *Tuspan*s were good people. Skilled workers, but also brave warriors. They were a little shorter than us Ghegans and more brunette. They had a large lake,

Van lake, which they called the sea. They call themselves Vanetzi (*Vaneci*). The Vanetians (*Vanetians*, *Venetians* ??) were both skilled sailors as well as skilled fishermen. They fed themselves with fish from the sea.

They used to greet me: - *Hey, Ghegan, how are you?*

I used to reply: - *Hello Tuspan!*

I spent some time there, near a convent formed by similar brothers, without doing anything for which I could feel useful. Staying longer there seemed pointless to me. Then I decided to go out into the world, to spread the light of truth among people, as I had been taught. I decided to go out, to be close to common people, to learn about their problems and try to ease their pain as much as possible.

Thus, one day after greeting the brotherhood thanking them for their generosity, I followed the north-west road, where our distant cousins were said to be living, long time from their paternal homes. Everywhere I went, I came across people I spoke to in my mother tongue, although the farther I went, the more communication difficulties I noticed. I arrived in the town of Sebastia, at the foot of a mountain that was once said to be the capital of our brothers who headed west. Forty of our brothers of faith were martyred there, as well as the enlightened Saint Vlash (*Shën'a Vlashi*), whose name was given to the monastery that has already been built there by his followers. I secretly entered the city and I also left it. My purpose was only to commemorate their work with a prayer. Then, I left the place heading west.

Finally, I came to a place where the ground was separated by a strait filled with water. I was told it was called the Bosphorus Strait. I crossed the strait with a raft that served to pass people from one side to the other, and here, I was already in a place that was called Greece, and its inhabitants were called Greeks.

I stopped at a guesthouse across the street to have lunch and

rest a little bit. I had the opportunity to meet the guesthouse owner when he approached me politely to offer his services, and I asked him gently:

- Are you a Greek inhabitant?

- "Yes," he replied.

- Where do you come from? - I added.

- "Our ancestors were called Pelasgians," he replied without hesitation.

I got petrified.

- What about you Sir, where do you come from? - it was his turn to ask.

- I come from the Ghég Province in Armenian Highlands, - I replied.

- "And, what is your name, sir?" He went on with the question.

- They call me Ghég Pelasgian, shortly Ghég, - I replied.

Now, it was his turn to be surprised.

- How is it possible? Pelasgians – the same as our ancestors?

- I am equally surprised, - I replied, - *Greek, Ghég, Gek, Pelasgian*, - how many coincidences?

Then I added: - what language are we talking to, although with some difficulty, but we are again getting along?

There, the interlocutor lost in his memories, rubbed his neck for a moment, then said: - Today, I will pay for your lunch, only that you will tell me in return where do you come from and what happens in your country!

And we did so. After lunch, he offered me a coffee and I started my story. At the end of story, which I was often interrupted by his questions, he stood up making the expression of a stranger on his face and even made me a discount of price of the sleeping room.

Early in the morning I thanked him and we separated from each other as friends. He guided me on the path I had to follow to the west and wished me a good journey. However, shortly before we separated from each other, he warned me to be careful as on my way ahead I would come across with mountains, often insurmountable, and harsh, barbaric inhabitants - in his words.

We, - he said, - call it the *Arbër* road, because it leads to the lands of Albani and from there it ends at sea.

This time it was me who simulated the surprising person.

- What about the *Albani* here? I left the Albanians behind when I left my country.

I do not know, - a short answer came to me, which did not accept the extension of conversation.

I walked the path he showed me. It was also a road suitable for trade caravans, as well as for the movement of military troops. I had no occasion to complain of banditry or robbery, and after a few days I reached a mountain range overlooking a large plain through which a wide river flowed smoothly. I went downstairs and stopped at a guesthouse by the river. There was great energy there; people with different clothes and ages, traders, pedestrians etc. I met the guesthouse owner, asked for permission to stay there that night, ordered to have dinner and after I finished eating, I went out to take a look around. On that occasion, I would try to find someone to exchange a few words, to find out more about where I was and what I could next expect in my journey. At one corner I saw a wise man in a traditional highland dress, a white cape with long woollen threads, to keep warm in cold weather and not allow water to penetrate in case of rain. At his head he wore a so-called cap in the form of a round bowl in white, ending at the head with a tiny tail. He was smoking a pipe, with an eagle engraved on the circular forehead.

I greeted him. He raised his head and waved it in the form of a greeting.

“Excuse me,” I said, “may I sit down?”

He waved his head again as a sign of affirmation, freed me some space in that wide stone that served as my seat and took the previous position as if nothing had happened.

I introduced myself: - Gheg Pelasgian!

The other man raised his eyes, stared at me for a while, pursed up his lips, then said: - “I am also called Gheg here, although my real name is *Ardian*. This is how they call us here, the northerners. We live in the north of this river. How did you come up with this name? “Moreover, I am surprised by your surname - *Pelasgian* - because we all here, as northerners, as southerners, call ourselves brothers descended from our distant great-grandfather - *the Pelasgians*.”

Further, he went on to tell me the story of the origin of name - Pelasgian. And he told me the story I told you at the beginning. What a great surprise!

He was talking, but it seemed to me that I was talking. I did not understand all the words, but I understood the content. But, he seemed to understand me when I asked him any questions. It's a wonder again; it seemed as if we spoke different languages, but we understood each other; different languages which seemed to be the same language; just to use ears and to come sweet, just like the sounds of mother tongue. The same story, same characters, same brave blondes, blue-eyed, warriors to the last breath to defend their freedom. I let him speak, for I noticed that he too was pleased to tell stories that highlighted the greatness of his people.

He paused for a moment. He shook the pipe and started to fill it again. I took the opportunity to ask him:

- What is the name of this place here?

- This is called Shkumbin field, - he replied, - this name is taken

from Shkumbin river that when it blows, it looks like it is foaming. This river flows from the east and goes west until it ends at sea. This divides our country into two parts, north and south. The inhabitants who live in the south of this river call themselves *Tosk*, while those who live in the north call themselves *Gheg*. We speak the same language, but it often happens that we have difficulty understanding each other. Our ancestors went to fight as far as Hindustan and when they returned from there, some of them took with them women who spoke different languages from ours. They married them, had children with them and over time the language changed. Especially in the southern provinces. Then, the southern part of the country is more visited by foreign traders, some of whom are even stuck in these lands due to hard work. While in our country the language of ancient people has remained intact. Southerners consider us barbarians because our language seems tougher to them, more unrefined than theirs.

He paused, smoked the pipe a couple of times, and then turned to me:

- Where are you from and what brought you to these places?

I repeated my story; the same as I had told the previous guesthouse owner.

The other man listened, occasionally waving his head and chewing, and when he realized I was over, he said:

- When you started, I thought you were laughing at me; and it was good I had the patience to listen to the end, otherwise I do not know how I would behave with you. It seemed to me that you were making fun of me for repeating my story. But when you mentioned Albanopolis, *Derven* or *Derben* as you said, *Sebastia*, then I began to doubt, because these were names I had not mentioned in my story, and moreover that we have these places here. I live in a province located in the heart of rugged mountains, where no foreign invader could enter. My village is called *Bardha*. To go to my living area,

I have to leave aside a village that today is called *Zgërdhesh*, but that legends say once there was the centre of our ancestors, a large and developed city, called Albanopolis, which was conquered and destroyed by Romans. A little above this town today there is a city-castle, Kruja, which is said to have been founded by the inhabitants of Albanopolis after the city fell to Romans. Above this town there is Kruja Mountain at the top of which Gods are thought to have lived. I know that at the top of this mountain there is also a large cavity, in which it is said that God servants lived. All that narrow strip of land is dominated by Kruja Mountains, which is bordered on the east by mountains and on the west by sea. Leaving Kruja behind, to go further north, you would have to cross this narrow plain area. There is also an inhabited place we call *Derven*, which is thought to have originated from the words "*Door of the Country*", as it is the strait dominating north-south movements. Before entering my area, I stop and say a short prayer at "Saint Ndou" Church (Shna Ndou), located on *Sebastia* Mount, so that I can walk home without obstacle. From here I go on north until I come across the great river and I bypass this place until I reach the area where my tribe lives. There, then I feel safe and I have no problem walking home calmly.

Here he stopped.

It was my turn to fall into meditation. I could not understand: I was in a dream or I had confused the road, and I was coming back from where I had started. However, I took a deep breath and then slowly asked hesitantly:

- Are you coming home now sir, or are you right leaving home?

- No, now I'm on my way home, but tonight I will stay here and I'm leaving tomorrow early morning.

"I have started to know people and places," -I said-, "but your story surprised me no less than what you did when I finished my story." Moreover, I left Sebastea behind a few weeks ago, while you tell me that we are ahead. If you allow me to come with you and

walk across for a while, to see with my own eyes these places you showed me, I would be honoured, moreover that I am a foreigner in these areas, while you know the areas and you can guide me by making my journey easier. Also, the road becomes easier when you are with friends.

The other man looked me in the eye, thought for a while, then said:

- With pleasure. But since I'm with other friends, I have to talk with them first.

- Yes, definitely, - I said, - no regret! Just, please, let me know!

I got up and wanted to extend my hand to make the friendly habit of leaving and ...

The cell phone rang to announce the wakeup. I extended my hand, turned it off and sat like that for a few moments, with my eyes closed, trying to continue the dream....

Useless!

I put my hands behind my head and so lying down, with my eyes still closed, I remembered what I had written in a book I had published before and realized that they had already become part of me, part of my real life. And so that dream would not remain a dream, but join that life to which it belonged, I decided to attach it to my writing in the form of a preface, in the form of an introduction to the world of the book, the content of which continued to disturb my night sleep.

2

**INTERPRETATION
OF
THE NAME “PELASGIAN”**

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DR. JUR. JOHAN GEORG VON HAHN

“ALBANIAN STUDIES”

Translated from German: Veniamin Dashi and Afrim Koçi

Institute of Dialogue & Communication.
First published under the title: “Albanesische Studien”, Jena, 1854

Note by 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)

Usually, Ana Perenna¹⁷¹ is the goddess of Roman moon year. Legend says she was Bel’s daughter, Dido’s sister. (p. 322):

Note by B.P.:

Examination 1:

a. Bel's daughter - who is Bel he is talking about??

b. Very interesting is Anna's relationship with Aeneas,... - it means that they were contemporaneous (living at the same time); (If it is about Bel Nimrod of the "Legend of Hayk and Bel", keep in mind that meanwhile the battle between Hayk and Bel Nimrod of 2492 BC and the Trojan War of 1194 - 1184 BC shows a time distance of about 1300 years).

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" 250, this is also shown by the verses we find in Pausanias 251:

(*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, ...252 (pp. 331-332)

JANI VRETO:

“SELECTED WORKS”

Collected and prepared by Alfred Uçi

Printing House “8 November”, Tirana, 1973

In addition, the Albanian language has preserved and used the name pelazgos, pëlak, 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 by B.P.: (Extracted from the article “Apology”, subtitled “Apology against the article ‘Epirus, cradle of Hellenism, Albania!!!’”) (see pp. 175-228)

EDWARD SCHNEIDER:

“PELASGIANS AND THEIR DESCENDANTS”

Translated and presented by Lek Pervizi,

Published by I.H.P.V.K.A, Tirana, 2009

Looking at the etymology of the word Pellasg, we see that by this name the Greeks defined the distant inhabitants of the sea². 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)

¹ *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)

² *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)

SIR PATRICK COLQUHOUN & VASO PASHA:

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

Published by Artini, Pristina, 2017

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”¹. (p. 33)

¹ *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)

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)

SPIRO KONDA

“ALBANIANS AND THE PELASGIAN ISSUE”

Uegen 2011,
(First edition: Tirana 1964)

... 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)

Quoting Louis Benlow, Spiro Konda continues: “The word ‘Pellag’, therefore, could be nothing but the translation of a general (appellative) Albanian name, which became a proper name. The name “Pelishtim”, which is used by Jews of the East to denote the Albanians, would be nothing but the same word (Pellag) deformed, or better yet, transformed on the basis of more or less wrong historical combinations. (S.K. pp. 441)

Citing D. Olimpi, Spiro Konda continues: D. Olimpi, in (“Homeric Dictionary”, translated from German, Athens, 1900, page

250), mentioned the following: “The word Pellasg is considered an Asian word. (S.K. pp. 446-447).

And now we turn to the etymology and explanation of the word Pelazg (in Greek: Pelasgos = Πελασγός)

As already mentioned, the word Pelasgos, if the Greek ending “os” is removed, consists of “three separate words”, which are contained in: “Pel-as-g”. These three words, i.e. Pel-as-g, form a finished sentence (meaning the key word from the context) which has expressed the verb: as = jam, the predicate “pel” (ie born) and the dative “ga” (..) , i.e. the dative of the agent. This sentence is literally: Pel-as-gai = πελ – ας-γά (gai - in sentence synthesis becomes -g).

...

And since the word Pelasg is a synthesis of the sentence: “Pel-as-gai” in a word, its meaning is complete, the same as that of the sentence. That means:

- a) Pelasg = born, I am (you are, he is) from the earth
- b) Pelasgians = we are born (you are, they are) from the earth
- c) Spiro Konda pp. 458-459)

Note by 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.

NERMIN VLORA FALASKI:

“PELASGIANS, ILLYRIANS, ETRUSCANS, ALBANIANS”

Printing House “Faik Konica”, Pristina
(With a foreword by Prof. Dr. Skënder Rizaj, July 1998, Pristina.)

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 6th century B.C., 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)

Note by B.P.:

Examination 2:

If we really accept Herodotus’s statement about works of the art of Bronze, the question arises: why is the art of Bronze work

mentioned and not that of Iron work, when it is known that in the period predicted by Herodotus for the arrival of Greeks, Pelasgians had developed the ironwork art, which had brought innovation in every sphere of development of social life, especially in martial arts!?

1. We, Albanians, know that “pond” means deep water, hence the popular expression: “Roads became ponds”, where heavy rain fills the potholes with water. (p. 274)

... the hypothesis that Pelasgians may have descended from North to the Mediterranean can also be accepted.

On the other hand, their name also is linked with the reputation they had as skilled sailors. In current Albanian language, Pelasgian is related to “basin”; “The roads became ponds” - say the people, when it rains and holes are filled with water. Therefore, “pond” - synonymous with deep water and people who sail in deep waters are Pelasgian people. (p. 442)

2. 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)

ARISTIDH P. KOLA:

“ARVANITES AND ORIGIN OF GREEKS”

Translated from the original: Aldior Agora

Printing House “55”,
Tirana, 2002

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)

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 Metropolit, 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)

KRISTO FRASHËRI

“ALBANIAN ETHNOGENESIS”

An Historic View

Printing House M&B, Tirana 2013

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 the Kadesh agreement were called “people of the sea”. (p. 58).

Sami (referring to Sami Frashëri; *Note by B.P.*) thought that the name pelasxh or pelasg, as mentioned in some ancient sources, is a dissolution of the word plak/ old man, in the old sense of the word, a name given by the young to elderly people. (p. 89).

He writes literally:

“Our oldest parents in the world call them Pelasgians, a word left by our later parents, who called their ancestors Old man and Elders” (p. 90).

ROBERT ELLIS :

“THE ARMENIAN ORIGIN OF THE ETRUSCANS”

London, 1861

...and their name, Pelasgi, as it does not appear to admit of explanation from the Greek, is probably itself Pelasgian. (Robert Ellis, Chapter: “The Pelasgians”, Page 176)

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.

There remains to determine Pel-. Now what race (azg) were the Pel-asgi? 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. wał, “ancient, old”, = Gr. “παλ(αιός)”,=

Epirot (πέλιός), = Alb. plyak. The meaning, old-race, wał-azg, seems the best that can be given to Pel-asgi. 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 ἀρχαιοτάτοι 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 ταυρὴ 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-asg” or “old-race”, then the Arcadian tradition is reduced to a simple truism. With Virgil (*AEn.* viii. 600) the Pelasgi are veterans.

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

With ayl, “other, different, but”. Cf. ἄλλός and ἀλλά :

Aylazg, “different, various”.

Aylazgi, “a foreigner, a stranger, different”, ἀλλογενής (Luke xvii. 18), ξένος (Matt. xxv. 35), ἀλλότριος (John x. 15).

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”.

With lav, “fine, good, better”. Cf. λῶων, λῶστος:

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)

VAHAN SETYAN:

“ARMENIAN ORIGINS OF BASQUE”

2017

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 Hattusa 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).

BERZH PIRANJANI

INTERPRETATION

When it comes to Pelasgians - why not consider the compound word Bel-asg or Pel-azg?

Bel Nimrod - was the enemy, from whom Hayk saved his tribe during the leave from Babylon, while asg (azg) – with the meaning of - tribe, nation, in Armenian language. Then:

Bel-asg or Pel-asg

Bel-azg or Pel-azg

are the same word, as in Armenian language, which consists of two dialects, the Eastern (corresponding to that of the Armenian Republic today) and the Western (corresponding to the Armenians, who lived mainly in the part belonging to Ottoman Empire, and today the Armenians of Diaspora), usually the letters b and p, as well as letters g with k are confused with each other, for example: the word Bel or Pel:

To illustrate this, we take a paragraph from the book “History of Armenia” (Chapter 2, page 17):

In the legend, which talks about the birth of Armenian nation, the most important part is the story “Hayk and Bel”, which reflects the long centuries-old conflict between Ancient Mesopotamia and Armenian Highlands. According to the legend, the Armenian Original (Beginner) Calendar began on the day Patriarch Hayk

defeated the giant Bel. According to Kevond Alishani's calculations this happened on August 11, 2492 BC (here it must be said that there are also other calculations).

In the original book in Armenian, the word Bel is written *Բել*

Written *Բել*, Armenian-Easterners would read and pronounce - Bel; while Armenian-Westerners would read and pronounce- Pel

The same thing happens with the word -asg or -azg.

In the original Armenian-language book, the word asg is written *ազգ*

Written *ազգ*, the Armenian-Easterners would read and pronounce it as - asg; while the Western Armenians would read and pronounce it - azk

In this way, according to the Eastern Armenians we would have: Belasg - the nation of Bel, or the Tribe of Bel; while according to the Western Armenians we would have: Pelazk - the nation of Pel or the Tribe of Pel.

To support the above argument, I am mentioning some expressions, which belong to the article "The Legend of Hayk and Bel Nimrod" (Second Edition), a book by Garegin Nalbandian (today it is also translated into Albanian) and that would somewhat help illuminate the figure of the so-called Bel or Pel:

Thank you for reading this legend I tell

Of Mythical Hayk and the king of Babel,

The king of the Cushites and the archer from Hark,

A king named Nimrod and a hero named Hayk.

...

This Biblical king invited all people

To construct the Tower

In the land called Babel.

Nimrod, the Lord Bel, the king of all power, (Page 8)

...

Now that you have finished the reading,

I will tell you the ending.

How the war ended

And what really happened. (Page 114)

...

How new nations developed

From Hayk and from Nimrod.

One stayed in their homeland,

The other searched for new land. (Page 115)

...

Hayk became the new Bel

And he moved to Babel. (Page 115)

Ba'al or Bel (El) means God in Babylonian and Assyrian languages. (p. 160)

Bab-Bel or Bab-bili means Bel Bab or God (God) Bab, one of the sons of Biblical Nimrod. (p. 160)

Bel means "God" in Assyrian and Babylonian languages. Bel Nimrod was known as "Bilu Nipru" in Babylon. (p. 161)

Note by B.P.: Here a big question mark arises:???

If "Pelasgians" would be etymologically referred to as "the tribes of Pel or Bel" - which Pel or Bel is in question - for Nimrod Bel or Hayk Bel?

Many Armenian historians have mentioned that Hayk was as tall as thirty-six men riding on top of each other, which is in fact nothing more than a mythological representation of thirty-six tribes or nations that were allies and supporters of him, and the supporters

of Hayk were increasing, because of refugees moving from the lands of Gog and Askanaz, as well as from the lands occupied by Nimrod. They wanted freedom; therefore, they went to Hayk, as he gave them land and hope. (P. 104)

Note by B.P.:

Comment 1: Where did Hayk find the lands in which he settled, except in His kingdom located in the Anatolian area of Armenian Highlands!?

Many mythological scholars mention that Nimrod was a giant (Titan) as tall as sixty men on top of each other. There is no scientific evidence to prove the existence of human beings of this size on Earth. It is merely a mythological representation of sixty tribes or nations that were its allies and supporters. Some of Nimrod's main allies were Cushites, Egyptians, Libyans, Canaanites, Babylonians, Akkadians, Elamites, Susanians, Assyrians, Lulubs, Mannaeans, Azites and other vassal city-states. (p. 106)

Tiras called his people Tirasians or Thirakians (Thracians) after him, and according to Xenophon of Colophon, Thracians were "pale and red-haired," meaning people with red or blonde hair and white or pale skin, which coincides with the description given to Gomer and his descendants by many historians. (p. 43)

The Torgomian brothers were tall and big bony; thus, they represented the other descendants of Japheth Oste. They were strong and skilful warriors. They had beautiful light-coloured skin and light-coloured (blonde) hair, as did Gomer's other descendants. (pp. 66 - 67)

Hayk was tall, brave and strong, with blue eyes, yellow hair and bright light skin. (p. 68)

After Ham died, Cush became king of Titans (Cushites) and other Hamites, who had landed in Upper Egypt and North Africa. (p. 50)

Citing Berossus, George Rawlinson asserts that Nimrod and

Babylonians (Cushites) were great hunters; ... He also asserts that Babylonians (Cushites) had dark or black complexion and had noses and jaws resembling the noses and jaws of Indo-Europeans. This proves that Cushites were not of native African race. Cushites were related to Egyptians, Ethiopians, and other ancient Hamitic people. (p. 51)

Note by B.P.: Let's face some of the features that stand out when reading the above lines:

First, the difference in their appearance is obvious; Japhethik descendants, including Hayk, had "beautiful light-coloured skin and light-coloured hair (blonde)", while... "Babylonians (Cushites) had dark or black faces and had noses and jaws resembling those of Indo-Europeans. Cushites were related to Egyptians, Ethiopians and other ancient Hamitic people.

Second, the settlements of Japhethik tribe were the highlands located in eastern part of Anatolia and on the northern border of present-day Iran, more or less what in modern times were called "Armenian Highlands" (mainly the area between the three lakes): Van, Sevan and Urmia). As for the original settlement of Hamitic tribe, before Cush conquered Babylon, the following expression should be taken into account: After Ham died who became the king of Titans (Cushites) and other Hamitics descending in the Upper Egypt of North Africa. "Cushites were relatives to Egyptians, Ethiopians and other ancient Hamitic people."

Third, when it comes to the clash between Hayk and Bel, it must be considered the fact that in any case we are talking about Japhethik and Hamitic tribes, i.e. in plural number and not a Japhethik tribe of Hayk or a Hamitic tribe of Bel Nimrod. It is assumed for 36 Japhethic tribes supporting Hayk and 60 Hamitic or non-Hamitic tribes supporting Bel Nimrod. I say Hamitic or not Hamitic, because at the time of legend, Bel Nimrod and his father, Cush, who in turn was the son of Hamit, had conquered, in addition to Babylon, most

of the world known until then and had placed under their rule or vassal subordination a number of tribes, which did not belong to Hamitic tree; “Cushites were relatives to Egyptians, Ethiopians and other ancient Hamitic people.”

Fourth, during the wars of Bel Nimrod and his father, Cush (Kush), for the conquest of Babylon and a number of other lands, or for their subjugation on vassal terms, not all tribes agreed to submit to or accept the terms of slavery. In these circumstances, as shown in the legend, but as accepted by simple logic, some of them were forced to leave their paternal settlements and move to other places. Depending on the circumstances, these movements were made by land or sea. Typically, we would have to accept that displaced tribes belonged to non-Hamitic tribes.

Fifth, the same can be said for the period of war between Hayk and Bel Nimrod, and with its end. Both of these moments were accompanied by mass displacement of people from both sides.

Sixth, we will have to admit that with the victory of Hayk, most of the people associated with Bel Nimrod and who came with him to the occupied territories, due to fear of possible retaliation fled to the lands from which they had come or in search of new settlements, which is also spoken of in the legend. While the post-Hayk period is known as a period of relative calm, accompanied by consolidation of Japhethic tribes, as well as an extension of their influence in the area of eastern Anatolia down to Babylon, which later appeared also in the area of central Anatolia.

Now,

If we would accept as real the genealogical tree of Japhethik tribe, it is as described in the article “The Legend of Hayk and Bel”, by Garegin Nalbandian, where Thracians emerge as more ancient tribes than the tribes represented by Hayk.

If we would admit that before Trojan War, the tribes that inhabited the area of Western Balkans all the way down to Greece,

as well as the tribes that inhabited areas of western coast of Anatolia, where Troy was part of other city-states, were an integral part of the same trunk, of the pelasgian one.

If we would admit that at the time of the Trojan War we were dealing with a clash of tribes, which belonged to the same trunk, of the Pelasgian one.

If we would accept that area of eastern Balkans and part of the north-western coast of Anatolia was populated by Thracian tribes, which are considered Japhethik tribe.

If we would accept that Pellasge tribes are tribes coming from the provinces of Central and Eastern Anatolia.

If we would accept that all these tribes spoke the same language.

If we would admit that in the period between two wars (that between Hayk and Bel Nimrod of 2492 BC and Trojan War of 1194 -1184 BC), which are associated with two legends, we do not have any other large prominent displacements from Anatolia towards the Balkans.

If we would admit that possible displacements in this direction of movement were quiet and without clashes with the powerful tribes of that time, such as Thracians,

which leads us to several conclusions:

First, the passage from central and eastern Anatolia, inhabited by Japhethik tribes, to the Balkans through the areas inhabited by Thracian tribes was done without clashes, which means that Thracians considered these tribes as friendly or relative tribes to them; this excludes the possibility that these tribes may have been Hamitic, hence neither the tribes of King Nimrod.

Second, the passage through Thracian areas was not accompanied by their settlements in these areas or Thracian depopulations, but served as a temporary crossing bridge to reach the new destination,

which in this case would be Western Balkans and Greece, places with a climate and relief similar to that of the settlement of the origin of Japhethic tribes, in contrast to the lowlands and hot climates such as the settlements of the Hamitic tribes.

Third, given that at that time there was no talk of any contact with any Greek or Hellenic nation or tribe, one would naturally wonder that the naming of this movable population was made by the inhabitants of countries through which these tribes moved, or be the answer of this movable population to the question asked by inhabitants of the areas from which they passed.

Fourth, Hayk's victory over Bel should be considered not only as a victory of one leader over another, but it had a greater echo, echo of the victory of Japhethik over Hamitik tribe, echo of the extension of Japhethik influence throughout the world-famous hitherto known, especially that which lay near the slopes of Tigris and Euphrates rivers. And this made proud all the tribes of Japhethic descent, such as those who had been an integral part of the battle, as well as those who, for geographical reasons, had not been an integral part thereof.

Fifth, the nomadic tribes must have arrived in Western Balkans and Greece as tribes with "beautiful light skin and light blonde hair", as described in Trojan War and not with a "dark or black skin".

Two likelihoods are as follows:

Either Thracians called these migratory groups "Pelasgians" (the tribes of Bel or Pel), thus expressing their affection for King Hayk (Bel or Pel Hayk) and the tribes he represented,

or these groups of pilgrims proudly answered the question asked by inhabitants of the areas where they passed: "We are Pelasgians" which would mean: "We are the tribes of Bel or Pel Hayk; We are the tribes of God or Lord Hayk; We are the tribes of King or King Hayk.

In support of this origin of the name "Pellag", which I am trying to argue, I am bringing back once again some pieces from the excerpts of the above books:

1. The theory, which is widely accepted by modern ethnologists, traces the origins of the Pelasgian tribe, in addition to their ancient centre, to the mountainous area of Armenia. (Sir Patrick Colquhoun & Vaso Pasha, p. 33)
2. Citing D. Olimpi, Spiro Konda continues: D. Olimpi, in ("Homeric Dictionary", translated from German, Athens, 1900, page 250), mentions the following: "The word Pellasg is considered an Asian word. (S.K. pp. 446-447)
3. Arcadians are mentioned as the 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". (Aristidh P. Kola: "Arvanites and the origin of Greeks", P. 37)

Note by B.P.:

Comment 2:

In Albanian the word - ark (big ark) is used for the word ark (for both the big and small one).

In other languages we have, in:

Armenian: *արկη (arkh, argh)*

Spanish: *arcon*

Italian: *arca*

English: *ark*

Greek: *κιβωτός (kivotós)*

One is impressed by the similarity in writing, pronunciation and meaning of the word presented in three simple languages: Armenian, Albanian and Latin-based languages

Perhaps the etymology of "Arcades" name for the people accepted as the oldest in Greece should be sought in the word "Ark", which is related to the Great Flood and Noah's Ark!? I think it would not be meaningless for people rescued from the flood through the "Ark" to be called "inhabitants of the Ark"!?)

Note by B.P.:

Note that in Armenian language there is the word:

unpwn (aghkhad, ahkhad, alkhad, arkhad) – which means poor.

Either way, if we would accept Biblical sources for the distribution of Noah's sons, as a result we would have that people of Arcadia and Pelasgian tribe had the same origin and language, despite dialectal deformations as a result of arriving at different times in the same place.

4. As far as 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, Muwatallish, and the pharaoh of Egypt Ramses II. (Kristo Frashëri: "Ethnogenesis of Albanians", p. 58)
5. Although the name Pelasgi, if its explanation through the Armenian language is accepted, could therefore be accepted by Thracians, yet from this, it may not necessarily be inferred, which may be true, that any nation called Pellasg is of Thracian origin; as Thracians may have called Pelasgians any native race belonging to either their family or any other family. In any case, it must have been Thracians in this country who gave the race the name Pellasg. (Robert Ellis: "The Armenian origin of the Etruscans")
6. Is it possible that newly arrived Greeks considered the locals and their Pelasgian neighbours as "pajl-azg" (In Armenian it is written "*փայլ ազգ*" and read "pajl azg", meaning "enlightening people") due to the highest level and the most developed nature? In their writings the Greeks do not express admiration for the Pelasgian civilization. Vahan Setyan, "Armenian Origins of the Basque". See Albanian edition, p. 104)

Notes by B.P.:

Observations:

Observation 1:

While reading the book “The Legend of Hayk and Bel Nimrod” by Garegin Nalbandian, Albanian edition, Tirana, 2020, p. 155, in the following paragraph, we can find the statement:

“During Trojan War, Paphlagonians, Gargareans and Amazons, as well as Armenians and Phrygians, Thracians and Palasgians, as well as other Aryans fought alongside Trojans against Achaean Greeks (Achaeans), Spartans and other Greeks.”

Palasgians? - this name remains to be clarified; which tribe does this name belong to or perhaps dialectically or erroneously spelled “Palasgian” meaning “Pelasgian”?

Armenians? - as above, it turns out that they must have been formed and recognized as a nation, or as a well-organized community during Trojan War.!?

Observation 2:

Around 1980 I had the opportunity to work in a deep mineral-bearing area of Mirdita province. One of the things I was deeply impressed of, which I still remember alive today, as I keep in mind, was the fact that in contrast to the tired and dried faces, with the faded wheat hair of local Mirdita highlanders, their new-borns and children (I’m talking about what I remember) of 3-5 years old children with very beautiful features: they were bumpy, light-skinned, light-coloured hair (light wheat colour; I would classify them as typical blondes), with smiling blue-sky eyes. At that time, with myself, I had called them as “Nordic blonds”.

When I asked the parent of one of them how it was explained that his children were so beautiful, he replied: “I was like them too, when I was a little boy. But the climate, work, worries over time leave their trace. It is different with you who live in the city.”

Now, after about 40 years I was reading the book “The Legend of Hayk and Bel Nimrod” and just when I came across the phrase: Hayk was tall, brave and strong, with blue eyes, yellow hair and skin in bright light colour.” (p. 68), I remembered what I had experienced years ago and instinctively made a connection: Japhethik tribe - Hayk - Pelasgian - Arian - Alban – Mirdita inhabitants (indigenous Albanian inhabitants in Albania, at least for the last 600 years).

Informative intervention by B.P.:

In his book “Ndërfana”, Tirana, 2008, the author Gjon Marku writes:

An old legend says: “Ndërfana was before Christ”, which means that Ndërfana was a populated place two thousand years ago. (p. 23)

Archaeological findings do not fail to shed light and bring to us evidence of life in Gëziq (*Note by B.P.:* Gëziq – was a village in Mirdita) even during copper period 3000-2100 BC. Even today in Gëziq there are remnants of hardened slag and clot, which lead us to the opinion that copper metal was worked in ancient times in Gëziq. (p. 24)

The name “Ndërfana” is one of the oldest names, which comes to our days as it was used centuries ago and is related to the extension of territories of this area between the two Fani rivers

Western documents bring this name from the VII-VIII century AD, along with Albanian names: Arbania, Arbanon, Roban, Albanum etc. The use of this name from an early age by foreign authors leads to the opinion that Ndërfana has been a well-known centre since ancient times.

...

... in pre-Ottoman documents, today's Mirdita is sometimes called Ndërfana, sometimes Dukagjin. Shifting of the name from Dukagjini to Mirdita has been done gradually, even somewhat intermittently. (p. 26)

Today's Gëziq was the centre of the ancient Ndërfana. (p 27)

Meanwhile, in Mat (Note by B.P.: Mati - bordering province with Mirdita), on the other side of these areas, great national events began. The Archbishop of Durrës, Monsignor Pal Engjëlli (1417-1470), who entered the history of our nation as a collaborator of Gjergj Kastriot, the prelate of Albanian Catholic Church, during a pastoral visit to Mat (Emathia) noticed great disorders in affairs and in religious activity. On this occasion, on November 8, 1462, he signed the "Formula of Baptism" at the church of Dukagjin of Mat, which would later turn out to be the oldest document of written Albanian." (p. 38)

There are also other documents tracing the origin of this family to older times. Such is the Albanian chronicler Gjon Muzaka, who based on an old legend, claims that descendants of Dukagjins come from the time of Troy. The same is claimed by the researcher Hopf. (p. 51)

Looking at the ensemble around Ndërfana, it is firmly stated that the territories of Mirdita were inhabited by Albanians from early times and that this region has accumulated a special and pure culture, which sheds light on autochthony. (p. 66)

The same author, in the book "Mirdita, the place of self-governing assemblies", Tirana, 2014, writes:

"The fact that among the marble fragments of a portrait of St. Mary of Ndërfana, there is the coat of arms of Dukagjins, along with the inscription that speaks of the principality of Arber from 1190-1216, makes one think that these were from the tribe or the door of Dukagjins. (p. 51)

SUMMARY

By summarizing the above, I finally reach the following conclusions:

1. *“Formula of Baptism”* of 1462 in the Albanian language, despite the fact that people of Mirdita have spoken and continue to speak the Albanian language, despite the fact that Mirdita has not been subjected to Turkish occupation, despite the fact that it has been and continues to be of Catholic faith to the present day, confirms that in those areas, in the period from 1462 onwards, there lived and continues to live an autochthonous population, which calls itself Albanian - descendant of the Arberia people of the time of Gjergj Kastriot – Skanderbeg.

2. Slavic invasions appeared in the Balkans in the 5th-6th centuries AD and were accompanied by invasions and settlements in these lands until their prohibition with the introduction of Turks in these areas of Balkans. In the areas where they settled, both Serbian and Bulgarian Slavs forcibly established their language and religion, which was of Orthodox faith.

The fact that in Mirdita and surrounding mountains, until the emergence of Turkish invaders in these areas of Balkans, there was a population of Catholic faith, speaking a language other than Serbian or Bulgarian, Macedonian or Greek, a language which appears in the *“Formula of Baptism”* and continues to be spoken even today and is called Albanian language, the fact that in the period between two powerful invasions, massive and extended in time, Slavic from the north and Turkish from the south, the Balkan history does not speak of any influx or settlement of other tribes, to be imposed on Slavic settlements, the fact that European world speaks of the principality of Arber at the time of Skanderbeg, when as such appears in the inscription of 1190 - 1206, is a convincing proof that this population and that language have been there throughout the period, from the

period of the emergence of Slavic invasions (V-VI centuries AD) to the emergence of Turkish invasions, therefore until today. So, they are of autochthonous from that moment.

3. It remains to be analysed the period of Roman occupation of these Balkan areas, which today are populated by Albanian-speaking inhabitants.

In this area, the greatest resistance against Romans is due to two of the most powerful tribes: Epirotes in southern Albania today, led by Pyrrhus of Epirus (319-272 BC) and Illyrians in Shkodra-Durrës area who were represented by king Agron (reigned on 250-231), Teuta (reigned 231-228 BC) and Gent (the last king of Illyria, reigned on 181-168 BC).

In the period 356 BC up to 168 BC the story mentions Alexander the Great of Macedonia, Pyrrhus of Epirus and Agron with Gent of Illyria. For a period of almost 200 years these three nations wrote the history of this part of Balkans. Mirdita lies in the area that once belonged to Illyria. If we keep in mind that in the area, which once covered these kingdoms, today three main languages are spoken: Greek which was also used in Epirus and Macedonia, Slavic which is used today in Macedonia and Albanian which is used today in Albania and the border areas of neighbouring countries, the question arising before any interested person is: well... the Greek is known to come from and that is known to be used in Greece, Epirus and Macedonia, well... the Slavic that we are accepting introduced in Macedonia with the Slavic invasions of the 6th-7th centuries AD, but where does Albanian language come from, who introduced it and who spoke it? What about the great Illyrian tribe mentioned by Roman and Byzantine historiography throughout their existence, consisted of a majority of tribal communities, such as Pirusts, who inhabited the area where Mirdita lies today, Dardanians, who inhabited the area where Kosovo lies today etc, what language did they speak? One thing is certain from history, that they did not speak

Roman language, neither before their conquest, nor after the fall of Byzantine Empire from Slavic invasions in this area.

4. Analysing only the area of Mirdita located in the heart of today's Albania, before passing to the generalization of the entire Albanian-speaking area:

- a. Mirdita, at the time of Roman occupation was inhabited by a population that did not speak Roman (Latin); from Roman and Byzantine Empires it has been known as part of Illyria (Pirusts).
- b. They spoke a language, which certainly was not Latin.
- c. At the time of Slavic invasions, it was inhabited by a population that did not speak Slavic language.
- d. They spoke a language, which certainly was not Slavic.
- e. At the time of Turkish invasions, it was inhabited by a population that did not speak Turkish.
- f. They spoke a language, which certainly was not Turkish.
- g. On Independence Day, 28 November 1912, the area was inhabited by a population that did not speak Latin or modern Italian, did not speak Serbian or Bulgarian or Macedonian, did not speak Greek or Turkish, but spoke one language unlike these languages, they spoke Albanian language.

Then, it's up to us to analyse two survival variants for the language and the people who carry it:

Option I.

That today's inhabitants of Mirdita represent a mixture of native inhabitants with the invaders and their language, also represents a mixture of the original language of native inhabitants (autochthonous) and languages of invaders (i.e., a mixture of Greek, Latin, Slavic, Turkish).

Option II.

That today's inhabitants of Mirdita represent an indigenous population, practically ethnically pure and who speak their original language called "barbaric" by their Greek neighbours.

ANALYSIS

The fact that Mirdita may have absorbed groups of people from outside its province, regardless of ethnicity, is not impossible; but that this absorption has been accompanied by the change of language of the natives by newcomers, this does not appear anywhere and is not claimed by any of the neighbours, who until yesterday called the Albanians "barbarians" and the Albanian language a "barbaric" language, denying any relation about it. It is an indisputable fact that Greek, Italian, Slavic (Serbian, Macedonian or Bulgarian) or Turkish, which have surrounded and surrounded Albanian, have been and are more cultivated languages than Albanian, and it would be normal logic that any of them would be degraded by the population that carried it (in the case of groups absorbed by the indigenous Mirdita native population) to a radical change in the form of Albanian language, or for the indigenous population to absorb a cultivated language by the incoming groups and then deform it towards linguistic degradation to create a new language, not at all similar to the original language.

Therefore, my opinion is that an autochthonous population lives in Mirdita (maybe even with external absorption) at least since the IV (fourth) century BC, which has brought with us to our days an original autochthonous language just as simple as it is, the language that today we call Albanian language and foreigners call it Alban language.

If this applies to Mirdita, which is located in the heart of

Albanian language, then the question arising before the scholars is: what prevents the researcher from giving a general character to this opinion for the entire Albanian-speaking area?

My answer is: Nothing!

RETURN TO ANALYSIS

What happened earlier? It is about the period before the IV century BC, at least to the depths of times when the “Trojan War” of 1194 - 1184 BC is historically documented. What population lived in these areas, what language did they speak, how far did this population extend?

Some facts to be considered are as follows:

- a) Homer’s assertion that Trojan War is a battle between tribes of the same trunk who spoke the same language.
- b) that Homer speaks of a war between “Pelasgians”.
- c) that for Hecataeus and Herodotus the pre-Greek and pre-Hellenic populations were thought to be what Homer referred to as “Pelasgians”.
- d) that in the time of Hecataeus and Herodotus Greece was inhabited not only by Greek speakers, but also by the population, which they called the descendants of Homer’s “Pelasgians”.
- e) that in the time of Hecataeus and Herodotus, the population they called the descendants of Homer’s “Pelasgians”, spoke a language that was not Greek but “barbaric”.

If we agree with the prevailing opinion of most well-known scholars/ researchers, who have had in the focus of their study work precisely the solution of this enigma, that pre-Homeric population of that part of Balkans, in which lies the present-day Greek state,

as well as of northern provinces on its bordering area, where it was thought to be the original Dodona and which today is supposed to be identified with Mount Tomorri in Berat, had the name “Pelasgian”, then I think the above question is answered.

We came to the point where we accept that in the time of Herodotus (5th century BC), in the area where the present-day Greek state lies, there were still social groups identified as “Pelasgians” speaking a different language from the written Greek, which was called “barbarians” by the Greeks.

From this period until Roman invasion, two states emerged in northern Greece, which in the pre-Roman period (4th-3rd century BC) achieved considerable power: Epirotes, who at that time occupied the lands currently located in the north of the present-day Greek state and a part of lands located in the south of the present-day Albanian state and Illyrians in their north, who crossed the northern and north-eastern borders of the present-day Albanian state.

If we admit that Epirotes were an intermediary state between Greeks and Illyrians, a mixture of people of Greek and Pelasgian origin, a mixture of people who spoke Greek but also the “barbaric” (i.e., not Greek), the first question coming in mind is: what language did Illyrians speak?

If we return to the above analysis, according to which the Albanian language is a continuity of language spoken by the population that lived in the lands where today live Albanian-speaking inhabitants in the Balkans, and since the IV century BC and later appears as part of Illyricum known to Romans, if this language at that time was considered “barbaric” by Greek neighbours and then Roman invaders, then it is worth making a guess: that Greek designation as “barbaric language” of the language spoken by Epirotes and also the designation by Greeks and Romans as “barbaric language” of the language spoken by Illyrians, is perhaps a designation given to the same language.

And if this language is the same as mentioned by Homer, Herodotus and other ancient Greek historians, who accept Homer's Pelasgians as its bearer, then naturally the connection is made:

If the "barbarian language" with which the ancient Greek historians describe the language spoken by "Pelasgians" and "barbaric language" with which the ancient Greek and Roman historians describe the language spoken by Epirotes and Illyrians is the same, then consequently both Epirotes the Illyrians have also relations to Pelasgian trunk and "barbarian" language spoken by them is nothing but the Albanian language today.

Thus, the assumption of the spread of "Pelasgian" population through the territory of Greece and Albania can be deduced only after the assumption that at ancient times in these areas the same "barbarian" language was spoken, which practically starting from the Illyrian period is identified with Albanian language.

Going back in time in the name of inhabitants who spoke this Albanian language ("barbarian"), we would have:

ALBANIANS – ARBËRORË - ILLYRIANS – PELASGIAN

With this assumption we come to the period of "Trojan War" of 1194 - 1184 BC, about which Homer claims that Trojan War is a battle between tribes of the same trunk speaking the same language, which Homer claims as a war between "Pelasgian" tribes.

From here we can go a little deeper into time; It is about the year 1296 BC, when "As far as we know, for the first time in historical sources, Pelasgians are mentioned in the peace agreement signed in Kadesh in 1296 BC between the victorious king of Hittites Nuwatallish and the pharaoh of Egypt Ramses II". (K. Frashëri, *Ethnogenesis of Albanians*, p. 58)

From this date until 2492 BC when according to the legend we are dealing with the tribes of Bel (King, God), which would reinforce the idea of the origin of the name “Pellasg” from Armenian word “Pelasg” (“Pelasg” = Tribes of Pel = Bel tribes) have a time span of nearly 1100 years, which, considering the participation of Pelasgians in the war alongside Hittites against Egyptians, invites to the further study of Pelasgian origin in Anatolian spaces.

I interrupt here this analysis, as I find the continuity beyond my possibilities.

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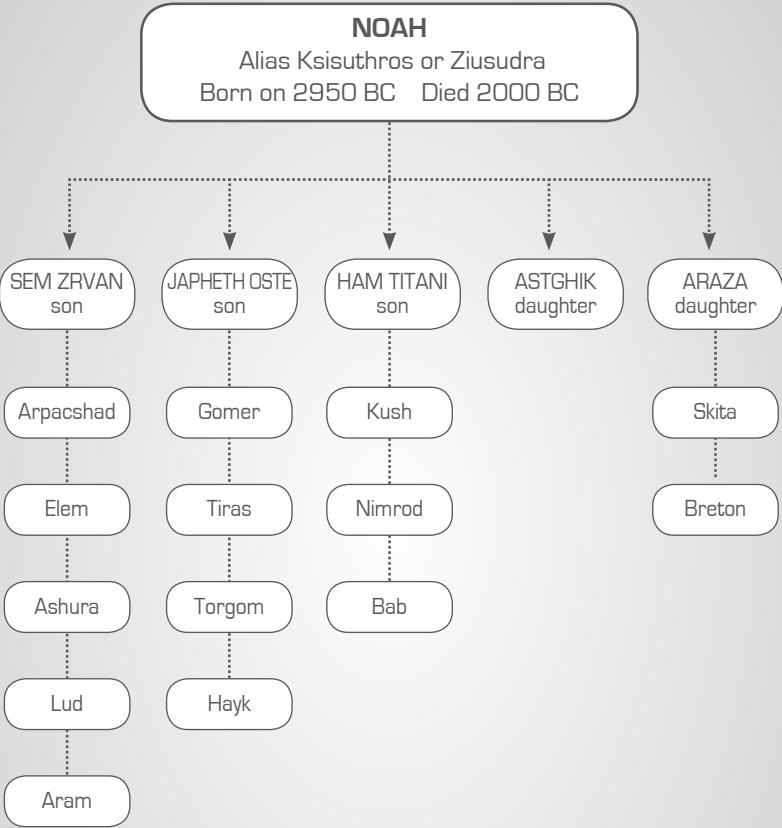
**SCHEMATIC
INTERPRETATION
OF NOAH'S
GENEALOGICAL TREE**

ACCORDING TO THE BOOK
"THE LEGEND OF HAYK AND BEL NIMROD"
BY
GAREGIN NALBANDIAN

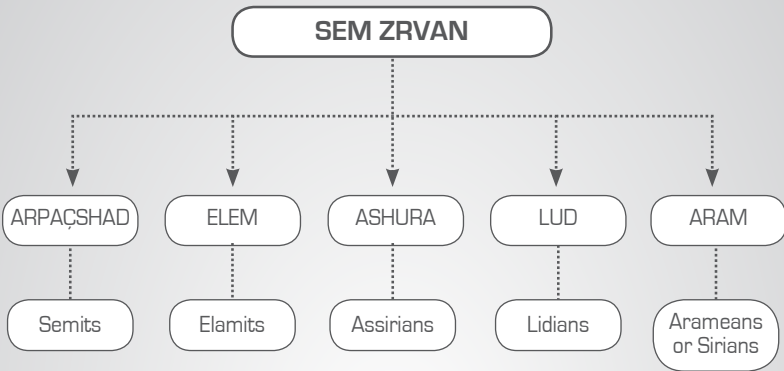
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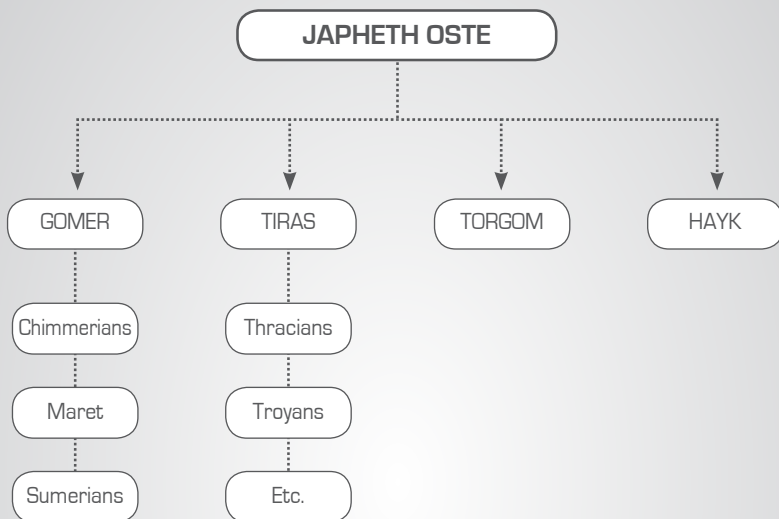
NOAH GENEALOGIC TREE



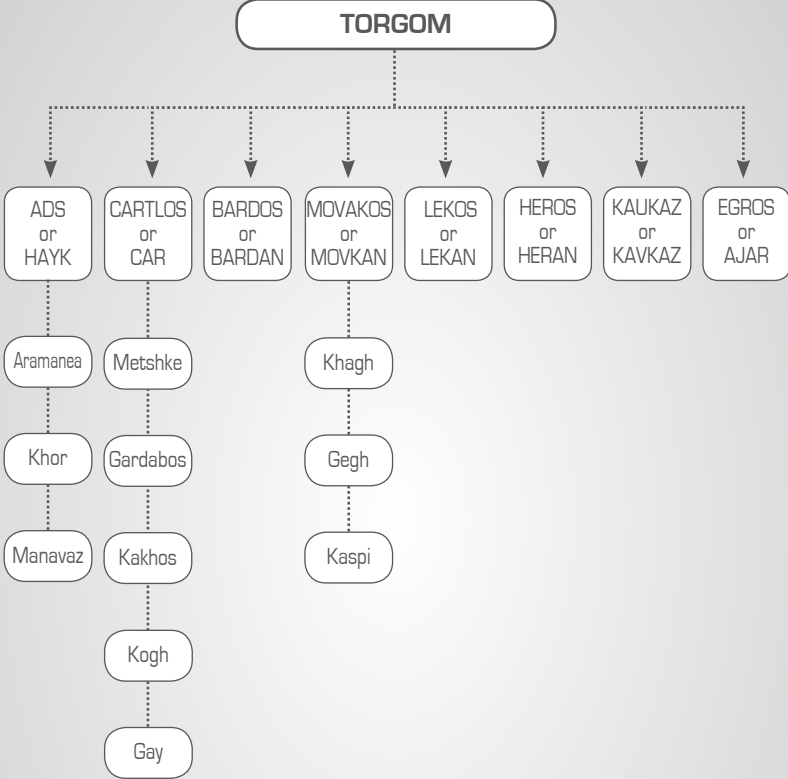
SEM CHILDREN
and their descendent tribes



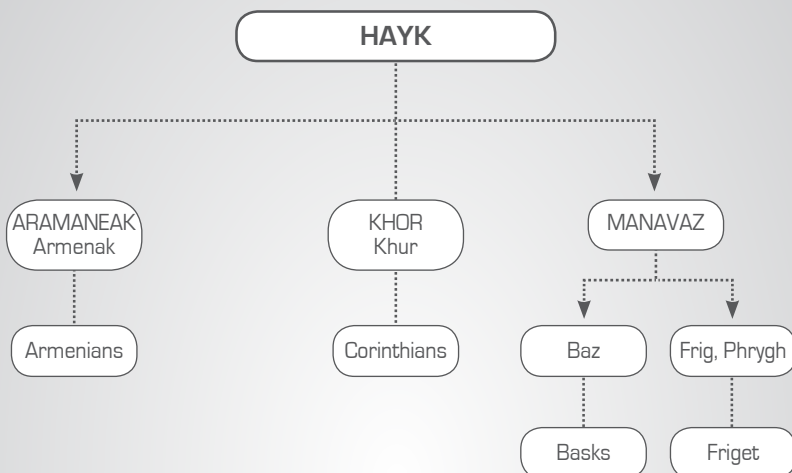
JAPHETH SUCCESSORS and their descent tribes



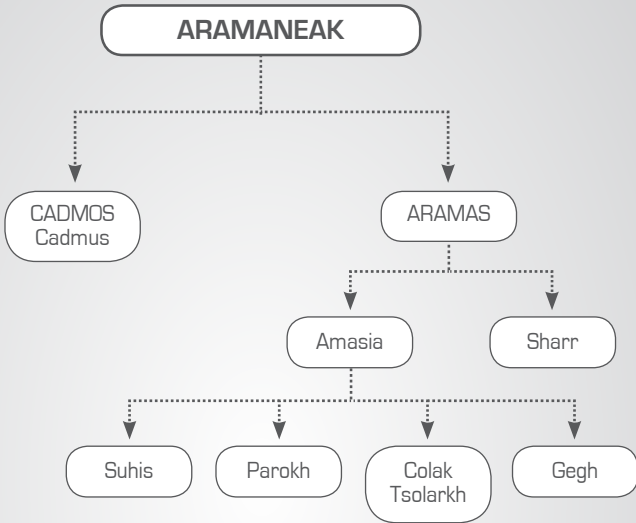
TORGOM GENEALOGIC TREE



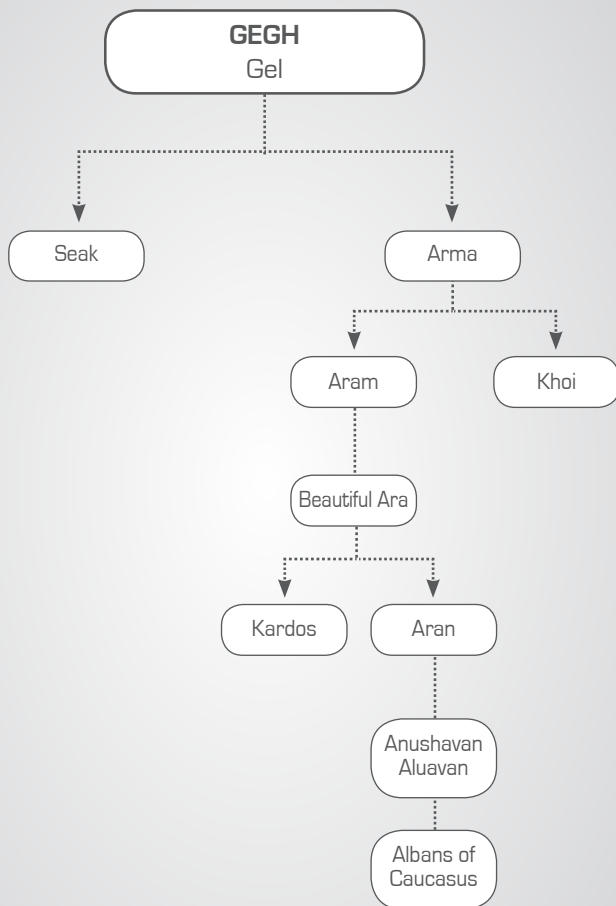
HAYK GENEALOGIC TREE and their descendent tribes



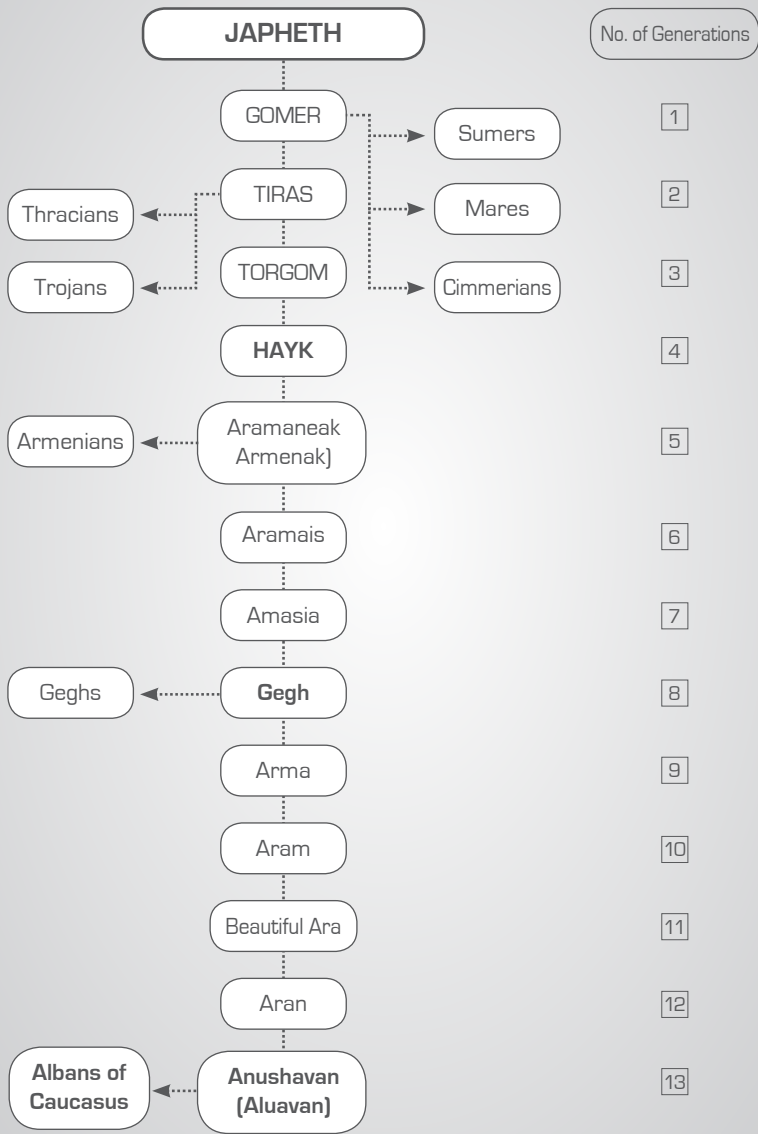
ARAMANEAK GENEALOGIC TREE
Armenak



GEGH / GELI GENEALOGIC TREE and their descendent tribes



JAPHETHIC GENEALOGICAL TREE



4

**INTERPRETATIONS
OF
THE NAME “ALBAN”**

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JANI VRETO

“SELECTED WORKS”

Collected and prepared by Alfred Uçi

Printing House “8 November”, Tirana, 1973

This city is the Albanopolis of Ptolemy or Alvanon of the Byzantines, who also called the whole province Albano, Arbanon, Arbanitian and Albanian. (p. 183)

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 Alvanoi. 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)

KRISTO FRASHËRI

“ALBANIAN ETHNOGENESIS”

An Historic View

Printing House M&B, Tirana 2013

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. 43).

It is already known that the starting point of this problem is the announcement given to us by Alexandrian geographer of II century, Claudius Ptolemy, who in his research work “Geography” mentions, among others, an Illyrian tribe named Albanoi. According to the coordinates he gives (longitude 46 degrees, latitude 41 degrees and

5 minutes), the *Albanoi* tribe (*in Albanian*, in singular: *Albanoi* - in plural *Albani*) lived in the area between Durrës and Dibra. Ptolemy mentions near the *Albanian* tribe their city in the Greek form Albanopolis (the city of Albani), which ruins are discovered in the village of Zgërdhesh, near the western fortress of Kruja. (p. 225)

For historians and linguists who have dealt with the ethnogenesis of Albanians, the name of Albanoi after Ptolemy disappears from written historical sources for nine centuries. He appears in the XI century in the work of Byzantine chronicler Mihal Attaliati, when he talks about the events that took place in the suburbs of Durrës in the 40^s and 70^s of that century (p. 225).

As early as 1894 the eminent Danish philologist, Holger Pedersen, expressed his opinion that in origin the *Albanian* name must have been with the root *arb* and must have been returned by Greek writers to *alb* under the effect of a dark association with similar geographical names of the ancient time. It is mainly the name *Alba* of the city of Italian Lazio and Albania (*Αλβανία*) of Transcaucasia inhabited by Albanoi populations (*Αλβανοί*), which are mentioned in ancient Greek and Latin literature since the IV century BC. For Sufflay, this association has been influenced by the pre-Indo-European root *Alb*, found in the ancient geography of Italy and Caucasus. (p. 235)

Regarding Holger Pedersen's thesis that ancient name of the *Albanians* must have had the root *arb* (*Arbanoi*) and that K. Ptolemy himself transformed it into *Albanoi* (with the root *alb*) under the influence of the well-known name of ancient inhabitants of the Caucasus *albanoi*, currently remains an assumption. However, even if the Albanoi appellation used by K. Ptolemy was correct, the possibility is not ruled out that over centuries it has been transformed into *arbanites* (with the root *arb*).

The conversion from *Albani* to *Arbanites* can be explained by the little-known phenomenon that Albanian language has the

conversion in some cases of “l” to “r”, or the opposite of “r” to “l”. Of course, this is a simplified explanation. Whether or not this explanation stands, the last word will be said by linguists. What matters for us is the conclusion emerging from this debate: that in XI century the two different names *albanoi* and *arbanite*, which we find in M. Attaliati represent the same population, with the difference that M. Attaliati with the first appellation (*albanoi*) refers to the past form, while with the second, *arbanite*, the form of own time. That they represent the same population, we have as persistent evidence that both these forms continued to coexist to this day, with the difference that the first form with the root *alb* is used by all foreign people in the known forms *Albania*, *Albanien* etc., while the second form with the root *arb* is generally used by all Albanians and their neighbours. (pp. 237-238)

KRISTO FRASHËRI

“PRINCIPALITY OF ARBËRIA”

1190 – 1215, an Historical View

M&B Printing House, Tirana 2013

The medieval principality of Arbëria is the first Albanian state formation. It appears in historical sources at the end of XII century, more precisely in 1190. The Principality of Arbëria lived as a free state for a quarter of a century (1190 - 1215) (p. 7)

J. PH. FALLMERAYER

“ALBANIAN ELEMENT IN GREECE”

Translated from German language: Nestor Nepravishta

Published by “SARAÇI”, Printed in “Morava” Printing House
Tirana, November 2003

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 7th century immigrated to Illyrian Albania, coming from Albania of Caucasus through southern Russia and Crimean Peninsula. (p. 43)

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 “*Ἀρβίς*” 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)

It is clear that even open minded Tunman 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.

SIR PATRICK COLQUHOUN & VASO PASHA:

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

Published by Artini, Pristina, 2017

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

ALEKSANDËR MEKSI

“ALBANIAN OF CAUCASUS AND ALBANIANS”

(Copied by the publication in “Universe” 11, Tirana 2009)

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 alvanoι 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.

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, Tiranë 2012

The Trojans called themselves *Dardanians* and *Albani* and this can be seen in the names given to new places where they settled after the displacement of a part of the population from Troy. Thus, Ene Dardanidi named the city he founded in Italy *Alba*. His nephew, *Briti*, after settling in Britain, called a part of it *Albani*, ... Hence, there are facts that they considered themselves Albanians and Dardanians, names that appear in the two Illyrian tribes of Dardanians and *Albani* in antiquity. But even today the only people called *Albani* and Dardanians are Albanians.

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, Tiranë

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. Albanians have called themselves “*arbën*”, so it is the same word as “*albani*” and this means that they have considered themselves “*albanians*”. Therefore, it is a name associated with the Albanian ethnicity.

The words *Alban*, *Arban* and *Arian* have the same meaning - *white*. So, Albanians keep in their name the symbol of white race. (p.101)

MOVSES KAGHANKATVATSI (DASKURANTSİ)

“THE HISTORY OF THE CAUCASIAN ALBANIANS”

Chapter 4. Valaršak appoints a ruler over the Albanians. (Page 3, 4)

Here begins the [history of the] government of the Albanians. We cannot say anything definite for the benefit of our readers about the people who inhabited the great Mount Caucasus from the creation of the world down to Valaršak, king of Armenia. On the establishment of his rule over the northerners, he summoned to him the wild, foreign tribes in the northern plain and round the foot of the Caucasus and in the valleys and ravines south thereof down to the entrance to the plain, and commanded them to cease their plundering and murdering and to pay tribute to the king. He appointed over them governors and prefects of whom the chief, by order of Valaršak, was a certain Man of the Sisakan family, descended from Japheth, who received the plains and mountains of Albania from Araxes river to the fortress of Hnarakert. And they called the country *Aluank* ` on account of the sweetness of his ways, for they called him *Alu* [“sweet”] on account of his agreeable disposition. And from among his descendants, they say, famous and valiant men,

many governors were appointed by Valaršak the Parthian; and from his son, they say, descended the inhabitants of the principalities of Uti, Gardman, (Covdk', and Gargark'). Up to here we have shown the [various] genealogies.

Chapter 5. The fertility and abundance of the regions of Albania, and what it contains for the needs of Man. (Page 4)

Situated among the towering mountains of the Caucasus, the land of Albania is fair and alluring, with many natural advantages. The Kura great river flows gently through it bearing fish great and small, and it throws itself into the Caspian Sea. In the plains round about there is to be found much bread and wine, naphtha and salt, silk and cotton, and innumerable olive-trees. Gold, silver, copper, and ochre are found in the mountains. As for wild animals, there are the lion, the leopard, the panther, and the wild ass, and among the many birds, the eagle, the hawk, &c. And it has the great Partaw as its capital.

Chapter 6. Knowledge of the appearance of God comes to us easterners.

... (Page 4)

GAREGIN D. NALBANDIAN

“THE LEGEND OF HAYK AND BEL NIMROD”

(Second Edition)

Aran meaning The Ara, was also named Araean Ara by Movses Khorenatsi. *Aran* was one of the sons of Ara the Beautiful, married a descendant of Sisak and sired Anushavan. (Page 130)

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. (Page 130)

... *Arran-Albania* included the lands of Bardos, Lekan, and Movkan. *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.* (Page 131)

Bardos in Greek and Bard or Bardan (also Vard or Vardan) in Aryan was the third son of Torgom. He received half of what was

left of Torgom's lands after the partition for his elder brothers' inheritance. The lands of Bardos were lands east of the Artaz Mountain to Kura River (Kura River was also called Qiura Taikh in Urartian and in Aryan languages) and from the Kura River to the Savalan or Sabaghan Mountain. The city of residence of Bardos was named *Barda*; however, Vardashen and other settlements and towns were named after Bard. Bardos founded a city on the west bank of the Kura River and named it Barda. (Page 133)

KIM GHABRAMANYAN

“1500 YEARS – OLD FUNDAMENTS OF LAW AND ORDER IN ARTSAKH”

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)

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)

INFORMATION (EXTRACTED FROM WIKIPEDIA)

WIKIPEDIA FOR "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 south Dagestan. The modern endonyms for the area are *Aghwank* and *Aluank*, among the Udi people, who regard themselves as descended from the inhabitants of Caucasian Albania. However, its original endonym is unknown.

The name Albania is derived from the Ancient Greek name Ἀλβανία and Latin *Albania*. 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: Old Armenian: *Աղուանք* *Aḡuankʻ*, Modern Armenian: *Աղվանք* *Aḡvankʻ*) is the Armenian name for Caucasian Albania. Armenian authors mention that the name derived from the word "*alu*" («*աղու*») meaning amiable in Armenian. The term *Aghuank* is polysemous and is also used in Armenian sources to denote the region between the Kura and Araxes rivers as part of Armenia. In the latter case it is sometimes used in the form "Armenian Aghuank" or "Hay-Aghuank"

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 *alu* (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 2nd century BC.

Originally, at least some of the Caucasian Albanians probably spoke Lezgic languages close to those found in modern Daghestan; overall, though, as many as 26 different languages may have been spoken in Caucasian Albania.

After the Caucasian Albanians were Christianized in the 4th 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 people (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 Kaghanatvatsi and 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 15th century.

B. SAINT BARTHOLOMEW (EXTRACTED FROM WIKIPEDIA)

Born: 1st century AD; Cana, Galilee, Roman Empire

Died: 1st century AD; Albanopolis

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 1st 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.

The 13th century Saint Bartholomew Monastery was a prominent Armenian monastery constructed at the site of the martyrdom of Apostle Bartholomew in the Vaspurakan Province of Greater Armenia (now in south-eastern Turkey).

BERZH PIRANJANI

INTERPRETATION

When attempting to address the issue of the origin of name *Alban*, a number of questions arise:

1. When does the name “Alban” appear for the first time on the stage of history, in what form and from whose mouth? To whom do the people rely?
2. The same question: When does the name “Alban” appear on the scene of Balkan history, in what form and from whose mouth? To whom do the people rely?
3. Why should Romans or that part of inhabitants of Greece whom we claim to be of Pelasgian origin, that is, of the same group as Illyrians or Albanians of today, have to call their brothers or relatives (Balkan Albani), with the name “Whites”, when they themselves were white and belonged to the same race?
4. How is the name “Alban” for “Albanians of Caucasus” argued by Greeks and Romans with the meaning “inhabitant of the mountains”, when most of the territory called “Albania of Caucasus”, i.e. the area to the left of Kura river, is it practically a plain area?
5. How did the name “Alban” change into “Arban” or the name “Alvan” to “Arvan”?
6. Is there any relation between the name “Aghvank” used by

Armenians for “Caucasian Albanians” and the name “Alban”, “Arban”, “Alvan”, “Arvan” used by Romans and Greeks for “Albani” of Caucasus and Balkans?

We will try to address below these and a series of other questions arising to clarify the origin and meaning of the name “Alban”:

MAKING A STORY ABOUT ARTICULATION OF THE NAME “ALBAN” IN CAUCASUS AND BALKANS.

Based on the above writings, two affirmations come to the evidence:

Affirmation 1

For the first time, in the Balkan scene, the name “*Albanoi*” is found in - the announcement given to us by the Alexandrian geographer of II century, Claude Ptolemy, who in his work “Geography” mentions, among others, an Illyrian tribe named *Albanoi*.” (K. Frashëri, *Ethnogenesis of Albanians*, p. 225). Below, K. Frashëri continues:

According to the coordinates he gives (longitude of 46 degrees, latitude of 41 degrees and 5 minutes), the Alban tribe (in Albanian: *Albanoi*) lived in the area between Durrës and Dibra. Ptolemy mentions near the Albanian tribe their city in the Greek form Albanopolis (*the city of Albani*), the ruins of which were discovered in Zgërdhesh village near the western fortress of Kruja. (p. 225)

For historians and linguists who have dealt with the ethnogenesis of Albanians, the name of Albanians after Ptolemy disappears from written historical sources for nine centuries. He appears in XI century in the work of the Byzantine chronicler Mihal Attaliati, when he talks about the events that took place in the suburbs of Durrës in the 40s and 70s of that century (p. 225).

According to this author (Kristo Frashëri: “*Principality of Arbëria*”, 1190–1215, historical view) we have:

“The medieval principality of Arbëria is the first Albanian state formation. It appears in historical sources at the end of XII century, more precisely in 1190. The Principality of *Arbëria* lived as a free state for a quarter of a century (1190 - 1215) (p. 7)”

I say indisputable assertions, because they are two facts universally accepted by all scholars of this issue. Therefore, it appears in the form “*Albanoi*” in the period of Roman occupation of this area, when the official language of empire was Roman language (Latin) and appears “*Principality of Arberia*” in the Byzantine period, when the official language of empire was Greek. Interesting is the fact that for their city, Ptolemy expresses himself in the Greek form “Albanopolis”.

Affirmation 2

In Armenian legends and in the modern scientific history of Armenian state, when it comes to ancient times, the state of *Albania* is mentioned as its neighbouring border state on the northeast side. Kura river is mentioned as the dividing line between them, while on the eastern side the state of *Albania* extended to Caspian Sea.

Here is what the legend says about him:

“From *Aran* and *Aluavan* come the nobles of Arran and the country got the name *Aluank* or *Alvank*, also known as *Albania*, a kingdom north of Arran. This area was part of Armenia until it was conquered by Persians, and took the name *Arran-Albania*, and the people of *Alvank* took the name of people of Alban. (G. D. Nalbandian: “The Legend of Hayk and Bel Nimrod”, p. 148)

Here is what Movses Kaghanatvatsi states in “*The History of the Caucasian Albanians*” about them: *Vagharshaku* appoints a ruler over the *Albanians*. (Page 18).

...

And they called the country *Aluank* (*Aghvank*) because of the roads through which it could be easily travelled, as they called it *Alu* (*sweet*) because of the friendly (hospitable) environment.

The book “History of Armenia” by *Artak Movsisyan* writes:

“Medes sovereignty fell in the middle of 6th century BC, when the son of Jervant the I-st, Tigran Jervantani, joining the king of Persia, Cyrus the Great, rose in revolt against the Medes. The main ally of Cyrus the Great in this uprising was Tigranes, whose rule, in addition to all of Armenia, extended also to Cappadocia, Georgia and the *Albanians* (*these are the Caucasian Albanians* - Note by B.P.). (p 40)

Searching on Wikipedia under the title “*Albania of the Caucasus*”, one comes across this article:

“According to Strabo, the Albanians were a group of 26 tribes living north of Kura River and each of them had its own king and language. Sometime, before the I-st century BC they were united into one state and ruled by one king.”

“After the Christianization of Caucasian Albanians in the 4th century, parts of the population were assimilated by Armenians (who dominated *Arcakh* and *Utik* provinces, which were previously separated from the Kingdom of Armenia) and Georgians (in the north), while the eastern parts of Caucasian Albania were Islamized and assimilated by Iranian people and later by Turks (modern Azerbaijan).

“Small remnants of this group continue to exist independently and are known as Udi people.”

Again, according to Movses Kaghankatvatsi in: “The History of the Caucasian Albanians”, we find:

“At the end of the 300th year of Armenian era (28.4.851-26.4.852), the Christian princes of Armenia and Albania paid the price for their sins, because in this year they were taken captive and handcuffed by the Arabs. “They fled their homes and were sent to Baghdad against their will.” (P. 250)

According to M. Kaghankatvatsi, in “Chapter 23, p. 257”, when talking about “The names of patriarchs of Albania and their deeds”, at the bottom of the list we have:

...

Monsignor Gagik, fourteen years, from the diocese of Gardman. His fourth year on the throne corresponds to the 400th year of the Armenian era (3.4.951- 1.4.952).

Monsignor David, seven years, from the diocese of Kapalak.

Monsignor David, six years. He was consecrated by Ananias, the Catholicos of Armenia.

Monsignor Petros, eighteen years, from the diocese of Gardman.

Monsignor Moses, six years from the parish of the convent of Paris.

As above, it appears that the last patriarch of Caucasian Albania is mentioned Monsignor Movses, who seems to have been in office until 999 - 1000. After this date, the Bishopric of Albania and the Principality of Albania itself no longer seem to be mentioned as players of the history of that area. Under the harsh rule of Arabs for almost 200 years and then under the strong pressure of Turkish invasions, the local population was forced to move or accept survival under conditions of rule, while accepting the conversion to the faith of the occupier.

ANALYSIS

Moment 1

From the contents of writings found in Affirmation 1 and 2, we can deduce:

1. Alban - as a name first appears in the Caucasus and then in Balkans.
2. The Albanians of Caucasus, according to the above-mentioned writings, appear around the 6th century BC in the plural form

“Albanians” and not in the singular and in the form of a state formed “Albania” such as mentioned Georgia and Cappadocia and disappear from the scene of history by the end of 10th century AD (about 1000 AD). (*Note by B.P.:* Treated “*Albanians*” implies that it is a matter of naming the inhabitants or tribes populating it and not in the form of an organized state)

3. Albania of Caucasus appears in the form of a state formed as a vassal state at the time of Tigran the Great (Emperor of Armenia, 140 - 55 BC) and is also treated later in confrontation with Romans, Byzantines, Arabs, Turks up to final annihilation as a state.
4. Albania of Balkans (Albania today) appears around the 2nd century AD in the form of an Illyrian tribe named “*Albanoi*”, to disappear and reappear again in the same provinces in years 1190, now in the form of “*Arbëria*”.
5. In Balkans, the term “*Albanoi*” appears in the period of Roman invasions when Latin was the official language in Roman Empire, while the term “*Arbër*” appears during Byzantine period when the official language of Byzantine Empire was Greek.

Moment 2

From the contents of writings found in Affirmation 1 and 2, we can also deduce:

1. This name first appears as an exon in the form *Աղնււնի - Աղվւնիք* *Aghvan-Aghvank* (*Aghvank, Ahvank, Arvank, Alvank*), used by Armenians for the border population, which lived on the left bank of Kura River and extended to the Caspian Sea in the east.

In the book “The History of the Caucasian Albanians” by *Movses Kaghankatvatsi* we often find the case when Albanians, talking about themselves, mention the two words “We, Easterners”, instead of saying “We, Albanians”.

Then we see this name appear in various forms, as we have presented above: This is due to the fact that Armenian letter “*ղ*” is a loud guttural consonant similar in pronunciation to the uvular sound “*r*” used by the Parisian French. According to various languages and countries it can be transcribed “*gh*”, “*g*”, “*h*”, “*r*”, “*l*”. That is why we have *Աղնւաւն* - *Աղվաւնք* *Aghvank* (*Aghvank*, *Ahvank*, *Arvank*, *Alvank*).

If to the above interpretation we add the fact that “The conversion of *l* to *r* is a very ancient linguistic rule of Latin and Greek” mentioned by J. Ph. Fallmerayer: “The Albanian element in Greece, p. 85”, then one can understand very well the evolution in European languages of the name *Arvank* - *Alvank* used by Armenians.

Note by B.P: Speaking of Etruscan alphabet, Zacharie Mayani explains:

Their *p* was expressed *p*, *b*, *bh*.

Note by B.P: A similar thing can be said about the use of letters “*p*” and “*b*” by the two dialects of Armenian language“, which when written “*p*” by Eastern Armenians reads “*b*”, while by Armenian-Westerners reads “*p*”.

Note by B.P: A We notice a similar phenomenon of the conversion of letter “*v*” to “*b*” and vice versa in the case of use of the name *Albania* in the form “*Alvanoï*” by Greeks and “*Albanoï*” by Romans.

Today, in the international arena Albania is known and written “*Albania*”. The name of Caucasus Albania is also written in historical articles (at least European ones), but to distinguish it from the Balkan “*Albania*”, it is written “*Albania of Caucasus*”. So, in both cases it is written and read the same, but it is not about the same place and it is about inhabitants, who today practically use different names to call themselves. According to Wikipedia, “*Small remnants of this group continue to exist independently and are known as Udi people.*” Practically, there is no any written material that can affirm what

these inhabitants called themselves in ancient times, from where we are looking to derive the meaning of the word “*Alban or Arban*”.

Moment 3

Interpretation of the transcript of the name “*Աղուանք – Աղվանք*” from Armenian language in other European languages:

Armenian (Western)	<i>Աղուանք</i> (Aghvank, Ahvank, Arvank, Alvank)
Armenian (Eastern)	<i>Աղվանք</i> (Aghvank, Ahvank, Arvank, Alvank)
Russian	<i>Աղուանք</i> - Աղվանք - Алуанк (aluank)
English	<i>Աղուանք</i> - Աղվանք (Aghvank)
Greek	<i>Աղուանք</i> - Աղվանք Aghvank (Arvank, Alvank)
Latin	<i>Աղուանք</i> - Աղվանք (Alvank, Arvank)
Albanian	<i>Աղուանք</i> - Աղվանք (Aghvank, Ahvank, Arvank, Alvank)

Interpretation of the roots *Աղ* and *Աղու*

FOR THE CASE OF ROOT *Աղ*

We break for a moment the Armenian word “*Աղվանք*” in two parts, where each of them has a meaning in this language, in *Աղ* - *վանք*.

If we were to translate from Armenian into Albanian the word “*Աղ*”, we would have “*Աղ*” (agh, ar, al, ah) = salt.

If we were to translate from Armenian into Albanian the word “*վանք*”, we would have *վանք* (vank) = monastery.

Combining these two words would give “*salt monastery*”??

This combination of words would take on a certain meaning. If the word “monastery” were to be given the meaning of “place

of collection, place of shelter, place of settlement” without distinguishing whether it is about people or other objects, in this case we could create the phrase “salt collection place”, from which we could guess that this place was called such because it was engaged in collecting salt being near the sea, and that for this reason the inhabitants called them “salt collector places”.

Even if we would accept such an assumption for a moment, the question arises:

This assumption about the “Albanians of Caucasus” is well accepted, but does it also apply to the Albanians of Balkans, since for a coincidence Albania of Balkans is located near the Adriatic and Ionian coast; does this apply to Albans of Scotland etc?

FOR THE CASE OF ROOT *Uṛnḥ*

If we were to translate the word “*Uṛnḥ*” from Armenian into Albanian, we would have “*Uṛnḥ*” (aghu, aru, alu, ahu) = gentle, friendly, benevolent, hospitable.

Whether it is the nature of country or people who populated it, perhaps even the nature of their leader, this does not play any role in speculating that this feature may have been the one that gave the country and its inhabitants its name in the form originally used by Armenians – “*Uṛnḥwḥp*” (Aghvank, Ahvank, Arvank, Alvank).

It remains to be seen what role the suffix “*wḥp*” plays, which I do not find any explanation in Armenian language. Here it should be kept in mind that in Western Armenian dialect the written word “*Uṛnḥwḥp*” is equivalent to the written word “*Uṛḥwḥp*” in the Eastern Armenian dialect and is pronounced the same (Aghvank, Ahvank, Arvank, Alvank). In this case, it is up to us to go back to where we were: in treating the word (Aghvank, Ahvank, Arvank, Alvank) as an compound word *Uṛ – ḥwḥp*.

Let us admit for a moment that initial form of the name

Uḡnıwûp (Aghvank, Ahvank, Arvank, Alvank) was *Uḡnıwûp* (Aghvanc, Ahvanc, Arvanc, Alvanc), so the last letter “p - k” was originally “ğ - c” “and later transformed into” p - k “. In this case we would be dealing with the compound word *Uḡnı - wûđ*, where:

“*Uḡnı*” we would have *Uḡm* (aghu, aru, alu, beech) = gentle, friendly, benevolent, hospitable, and

wûđ (anc) - someone, person, self,

Thus, the word *Uḡnı - wûđ* (Aghvanc, Ahvanc, Arvanc, Alvanc) would be translated into Albanian in the form *Uḡnıwûđ* = gentle, friendly, kind man.

I am not able to say how long this conversion of letter “c” into “k” is in Armenian language, so that I can insist on the origin of the name “Alban” from this form of assumption.

Also, in this case I do not know how helpful is Zacharie Mayani’s assertion in the book “The Etruscans Begin to Speak, p. 14-15” when, speaking of the Etruscan alphabet, inter alia, he says:

C could show k, g, q, tz, tch

c) Interpretation in Albanian of the root *Ar* and *Arr*

According to Muharrem Abazaj, in the book “Code of the Pelasgian-Albanian language, p. 124”, etymology of the name “Arban” is treated as follows:

Arban = makes + arable land, a man who has a skill of making a piece of land of any kind, on fertile land, a man who is a master of agricultural work, a farmer. (P. 124).

Here, the author finally says: The issue arises: why this name “Arbër” was generalized to all other Illyrian tribes? (p 125).

d) Interpretation of the root “*ւոն* (arr)” in Armenian language

Random observation notes

- *ւոն* (arr) - пласт земли, поднимаемой при вспашке - arable land; the part of soil that rises during ploughing.

- *բաւ* (ban, pan) - слово, дело, работа, вещь, предмет - word, deed, work, thing, subject.

- *ւոն + բաւ* = *ւոնբաւ* (arrban, arrpan) - plow land, plow landing; land plowing work???

Excerpted from the book:

“Armenian-Russian dictionary; Armenian-Russian dictionary”;

Ս.Ս. Ղարիբյան, Ե.Գ. Տէր-Սիմոնյան, Մ.Ա. Գեվորգյան;

AS Gharibyan, YG Ter-Minasyan, MA Gevorgyan;

Second edition completed; Yerevan, 1960

(Available at: National Library, Tirana)

Caution: The first and general use of the word “*ւոն*” is:

ւոն (arr) = te, tek, pë.r.(to, for)

e) Uses of the word “*ւոն*” (art, ard) - field; arable (arable land)

արւոն (art, ard) - field; arable (arable land)

արւոնաւոր (artavar, ardavar) - field; farmer; rustic

արւոնատէր (artater, ardader) - owner of agricultural land

Moment 4

While analysing the writing of Kristo Frashëri “Ethnogenesis of Albanians”, we find:

“Ptolemy mentions near the Albanian tribe their city in the Greek form *Albanopolis* (*the city of Albanians*), the ruins of which were discovered in Zgërdhesh village, near the western fortress of Kruja.” (p. 225)

Reading on Wikipedia about the introduction of Christianity in Armenia, we come across the figure of St. Bartholomew.

Born in Judea, First Century AD.

Died in Albanopolis, Armenia, First Century AD.

Together with his friend Jude Thaddeus, Bartholomew has the reputation of a man who brought Christianity to Armenia in the 1st century AD.

He is said to have been martyred in Albanopolis, Armenia.

Note by B.P.: The exact location of this old town is practically unknown. There are several hypotheses, none of which is proven. One of them assumes this city in Caucasus area, in the area covered today by the states of Armenia and Azerbaijan. The only correct fact is that Monastery of St. Bartholomew, which also served as a place of pilgrimage for Armenians, was located near the present-day Turkish city of Bashkale, in southwestern Turkey, on the border with Iran.

Do the following facts have any relation with it?

Is it a coincidence that these two cities with the same name exist in the same time period in two places so far apart?

Is it a coincidence that they appeared in the same form, in the Greek form *Albanopolis* (the city of Albanians), at the time when official language in these areas was Latin and not Greek?

The closest period of time, which speaks of the creation of a human Balkan-Armenian-Albanian bridge of Caucasus, has been the period of Alexander the Great.

After it the Roman Empire creates the same bridge.

Moment 5

While reading Garegin D. Nalbandian's book: "The Legend of Hayk and Bel Nimrod", we find:

"*Aran*, which means *Ara*, after all, is called *Arean Ara* by Moses Korenaci. *Aran* is one of the sons of Beautiful *Aras*; he married a descendant of Sisak and had Anushavan as his heir.

Anushavan, in Armenian language or *Aluavan* in Hurro-Urartian language, was the son of *Aran*. The nobles of Arran descended from Arani and Aluavan and the place was named *Aluank* or *Alvank*, also known as *Albania*, in a kingdom north of Arran. This area was part of Armenia until it was occupied by Persians and took the name *Arran-Albania*, and the people of Alvank took the name of Alban people.” (p. 148).

Perhaps *Anushavani* (Armenian language) and *Aluavani* (Hurro-Urartian language) better explain the origin of the name “*Aluank* or *Alvank*, also known as *Albania*”, by which this place was named, located at the foot of the Caucasus Mountains.

It should be noted here that *Anush* root of the word *Anushavan* (*Անուշաւան*) and *Alu* root of the word *Aluank* (*Աղոււկ*) have almost the same meaning in Armenian language:

Anush - sweet, savoury, good, dessert

Alu - gentle, friendly, benevolent, hospitable.

Moment 6

Now let's come to the name “*Albania*”.

To say that this name was transmitted in the time of Alexander the Great and through him from Balkans to Caucasus, this would not be possible, as at that time in Balkans it was not about any *Albanie* or *Arbërie*, but Illyrian tribes of which it is later thought that Albanians of today have their origin.

To admit that through the descendants of Alexander the Great this name passed from Caucasus to Balkans, this is also unlikely, as between the time of conquests of Alexander the Great and the arrival of Romans in Caucasus is a time distance of nearly 300 years, and if we refer to Ptolemy, a time during which we have no notice of any Albanian tribe in Balkans.

Reading Garegin D. Nalbandian's book: "The Legend of Hayk and Bel Nimrod", we find the following:

"Centuries later, Armenia and Albania were invaded by Romans and many Armenians and Albanians moved in the direction of Balkan Peninsula and other parts of Europe by Romans and Greco-Byzantines." (p. 148)

The name "Albania" for Caucasian Albanians begins to appear prominently in history in the period of conflict between Romans and Armenians, especially during the time of Tigranes the Great (140 - 55 B.C.), where Albanians and Georgians are mentioned as allies of Armenians.

My opinion is that the name *Aluank* (Աղուանք) used by Armenians was perceived as "Alban" by Romans, which is probably related to the word "*Alba*" used by Latins to show the sunrise, in this case probably east as the direction of horizon, as opposed to the location of Rome.

Note by B.P.: Ancient Urartians use *L* instead of *Gh*; *U* instead of *O*; etc.) (G. Nalbandian: "Legend of Hayk and Bel Nimrod", p. 147)

When we talk about the Albanians of Caucasus, the term "*Albanian tribes of Caucasus*" is generally used, so we are talking about plural, because in fact such was the composition of population in that area. The creation of alphabet and writing of Caucasian Albanians by Mesrop Mashtots at the beginning of the 5th century AD, which was also the creator of Armenian and Georgian alphabets, was done at the request of the ruler who reigned over the province of Albania at that time, and certainly represented the language spoken by the dominant tribe of that time. According to Wikipedia, "this alphabet was used to write the Udi language, which was probably the main language of the Caucasian Albanians." The Alban alphabet had 52 letters and was different from the Armenian one, which had 36 letters. It is understood that spoken language was also different in both countries.

When reading the book *“History of Albanians of the Caucasian”* by Movses Kaghankatvac, in the parts where locals talk about themselves, one often comes across the phrase “We, Easterners” instead of using the phrase “We, Albanians”, which would be a normal occurrence of self-expression. Here, one is impressed by the fact that it seems that locals agree with the designation “Alban”, given to them by Romans.

But even for us today it would be logical for Romans to generalize under one name all these tribes, who lived in the east of Armenia (then a consolidated nation and state) and in the most eastern edge of Asia Minor, and at the same time of then Roman Empire.

Let us return to Garegin D. Nalbandian’s book *“The Legend of Hayk and Bel Nimrod”*, which states: “Centuries later, Armenia and Albania were conquered by Romans, and many Armenians and Albanians moved in the direction of Balkan Peninsula and parts of other Europeans from Romans and Greco-Byzantines.” (p. 148)

Here we can have two assumptions:

Assumption 1.

Let us bring to your attention one of the points of the will of Alexander the Great: “The development of cities and displacement of populations from Asia to Europe and vice versa, from Europe to Asia, to bring unity and friendship to the greater continent through mixed marriages and family ties”, as well as the fact that in order to make this a reality, he left behind military garrisons in the countries he occupied, whether in new cities he created or in the old occupied ones, who married local women or slaves.

Let us suppose that after Alexander’s death, any of these garrisons, already familiar with and added to their sons and daughters, or perhaps their close heirs, as a result of strife among native tribes or hostility towards them, considered an invading foreign body, decides to return to where it came from, practically in Balkans. It

is understood that of this body belonged to the troops mobilized by Alexander in Illyria, their destination would be Illyria.

If this phenomenon occurred before Roman invasion, it is natural that for natives, notwithstanding that the newcomers had blood ties with them, they should be regarded as coming from their native lands; this may have led to their designation as “Eastern Tribe or Easterners”, which the Romans of Ptolemy’s time later translated into Latin as “Albanians”, meaning “Easterners”.

The same reasoning would apply to the case when this type of movement would have taken place after the Roman conquest of these areas, and any grouping, however small, of these tribes would have moved to Balkans to settle in Illyrian areas, where the name “*Albanoi*” by Ptolemy begins to appear.

This assumption would also be useful to provide an answer to the question raised above: “Is it a coincidence that the name” *Albanopolis* “appears almost simultaneously in the Greek form of two cities, located in two places so far apart?” but again strangely inhabited by tribes which by Romans are named the same: “*Albanians*” (Note by BP: I mean “*Lindor*”).

Assumption 2.

We acknowledge that we have no movement of tribes or groups of people from Caucasus to Balkans. In this case we will have to accept the same logic we accepted when we guessed how Omans may have generalized the name “*Alban*” to inhabitants of “*Albania of Caucasian*”, thus considering this Illyrian tribe as “*Albanoi*” since it was east of Rome. But here again the question arises: Why in the multitude of Illyrian tribes was called exactly this and not other Illyrian tribes, since all these were located, equally, east of Rome?

Now, we move on to a few more moments:

Moment 7

In Albanian language the word “*ag-u*” means:

1. darkness (for the case when talking about how much it is getting dark)
2. how much light has come out (for the case when talking about the day)
3. the pupil, the pupil of the eye (in the case when talking about the eye)

In Albanian language, the word “*agim/ dawn*” derived from the word “*ag-u*” has the meaning: “whitening of the sky without a clear dawn, day has not yet risen, sun has not yet risen” (Dictionary of Albanian Language, Tirana 1954, p. 3)

In Armenian language the word “*wlq (ak, ag)*” means:

1. source, beginning
2. precious stone

If we look carefully, both in Albanian language and in Armenian one, in the first case we are dealing with a meaning of the word that explains an initial action, or transient from one condition to another. In the second case we have expressed an item, which in terms of properties deserves appreciation.

As above, I think that when we talk about the roots “*al, agh, ar*” to explain the etymology of word “*Alban, Arban, Aghvank, Aluank*” etc, it would be better to consider the word-syllable-root “*ag*” of the Albanian language or Armenian language, which without other additions fully expresses what Latin language expresses in the form “*Alb or Alba*” - early morning on the doorstep or moment of sunrise.

Moment 8

a) In Albanian language the word “*all, alle*” means: *bright red* (Dictionary of Albanian Language, Tirana 1954, p. 8)

all, alle - bright red

b) In Armenian language the word “*uլ (al)*” means: bright red, crimson colour

uլ (al) = (bright red, crimson colour)

As can be seen, in both these languages the similarity is evident in the spelling, pronunciation and meaning of the word-syllable-root “*al*”.

Bright red (pronounced shortly - *al*) is as it may be a setting to show a blazing sky, it may be a setting to show a beautiful sunrise or sunset.

Recalling once again the Latin word in the form “Alb or Alba”, which means early morning on the threshold or the moment of sunrise, we recall to ask the question:

When we talk about the common Indo-European origins of these three languages Albanian - Italian - Armenian, why not accept as true the fact that all three languages have basic word to express the sunrise the word-syllable-root: “*AL*”?

If you look at the geographical position of these three countries (Alba Longa of Italy, Albanopolis of Albania and Armenia), you can see that sunrise in these places appears from the mountains.

This is probably the reason, when it comes to these places or their inhabitants, mountain, white snow and sunrise take the form of a meaningful unity: “*sunrise over the top of mountain covered with white snow like an eye huge crimson colour that ignites the sky*”.

This is probably the reason why the designation “*Alban - Eastern*” by Romans of the inhabitants of these areas, over time has taken on the meaning “*Alpine - Highlander*”, or “*Albin - White*”, and in the

worst case, the pejorative and contemptuous of the inhabitants of eastern “*East-Highlander*” areas, which for Romans would mean “*a second-class, ignorant, uneducated inhabitant.*”

The fact that the name *Albanopolis* (the city of Albanians) was expressed in Greek form at the time when official language in these areas was Latin and not Greek, I think it can be treated this way:

Case 1:

The city of *Albanopolis*, located in Caucasus, may have been established as early as the time of Alexander the Great and henceforth through the Caucasus-Balkan human displacement, assumed in Case 1, was exported to Balkans in the form of *Albanopolis* in the area mentioned by Ptolemy. Given the importance of Greek language in the formation of the Macedonian ruling class and its use in Macedonia, it is logical to accept that Alexander and his descendants named the cities they built according to the *Greek model* - with the suffix *Polis* behind (*polis* - in the Greek language means - *city*), i.e. *Alban + Polis (Albanopolis)*.

Here again we would find an obstacle: while “*Polis*” is Greek, but “*Alban*” where did Alexander get it?

In this case we would have to ask for help with the Armenian word discussed above “*Աղնւանք - Աղվանք (Aghvank, Ahvank, Arvank, Alvank)*”. We are simplifying the reasoning by acknowledging that city was named by the governors appointed by Alexander. This name was created based on the above name by local Armenians and the usual “*polis*” suffix in the name of cities. Then, most likely, the city would be named “*Arvankapolis or Arvanapolis*” and that later, in Roman times, it would be transformed into “*Albanapolis or Albanopolis*”, giving the meaning of “*City of the East, Eastern City or City of Easterners*”.

Case 2:

Studies show traces of Hellenistic culture in the city of Durrës, which is thought to have been founded by Greek colonists around the 7th century B.C.

To the east of Durrës, in Zgërdhesh, where “*Albanopolis*” city is thought to have been, there may have been a city, which by example of Greek cities had the suffix “*polis*”. Upon the arrival of Romans, they have named this city located east of Durres, “*City of the East - Albanopolis*”, preserving the suffix “*polis*”.

During Roman invasions in Caucasus, preserving the concept of the “*City of the East*”, it is possible that ancient city founded by Alexander or his descendants was transformed from “*Arvanapolis*” to “*Albanopolis*”.

This is my opinion on this issue.

Note by B.P.:

Albanian language: *al* – means *mountain - highlander*

Italian language: *al - alp - alpin* - highlander; while *alb - albin* – means *white*

5

**INTERPRETATIONS
OF THE NAMES
“GHEG” AND “TOSK”**

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INTRODUCTION

When talking about the Indo-European origin of Albanians and the modern Albanian language, when talking about the Indo-European origin of Armenians and the modern Armenian language, when talking about the proximity of Etruscans and modern Albanians and explaining Etruscan inscriptions with the modern Albanian language, talking about traces of similarity between Albanian and Basque language and when the same assumptions are attributed to Armenian language, when Homer and Herodotus claim or accept the statement that Trojan War was a war within tribes of the same trunk, Pelasgian trunk, when talking about the movement of tribal populations within Pelasgian line and beyond Indo-European from Western Asia to the Mediterranean and vice versa, when the use of a single language is assumed, that Pelasgian in the Mediterranean basin, when the Albanian language is assumed as an interpretation of the ancient Greek language of Homer, and the Armenian language is presented as two autochthonous languages and as linguistic branches closer to the root of Indo-European of European languages, even before the Greek one, then a genuine question arises:

Is there any connection between these two languages and these two people?

Two small people/nations today, who have experienced storms of different invaders, who have experienced glorious and dark periods in their millennial history, people illuminating the history at a time

when it needed them, and which history has forgotten with gratitude when they needed it. Two small people/nations today, but with an ancient and glorious history, who saw the rise and fall of empires, who saw the birth and death of many nations and languages, but who survived by bringing alive to the present day their language, what constitutes one of the most vital qualities, which keeps a nation alive.

Despite the fact that today Albania has a unified official language, as in any other country in the world, dialecticisms in speech are distinguished in Albania; There are two largest groups: Tosk Albanian, which dominates in the southern provinces of Albania, and Gheg Albanian, which predominates in the northern provinces of Albania. On this basis even the people who speak them often call them Tosks or Ghegs.

To say the southern dialect or northern dialect is something more than understandable, not only for Albanians but also for foreigners, but when you say the Tosk dialect or Gheg dialect, or when for people I use the term “Tosk” or “Gheg”, necessarily in contact with the foreigner is faced with the question: Why are they called “Tosks” and these others “Ghegs”?

This is an enigmatic question, which I believe is encountered by every guide of the tourist group that traverses Albania from north to south, an enigma that various Albanian and foreign scholars have tried to explain, an enigma that arouses the interest of any intellectual tourist, who would have the pleasure of hearing any interpretation, sufficient not to leave without learning something.

We are talking about non-Albanians, but which Albanian, a visitor to museums or historical sites, a visitor to the north or south, would not be interested in getting an answer to this question?

What tourist group guide would not want to have as much information about this issue, in order to do his job, the informative conversation with the members of groups he leads, as attractive as possible?

Without intending at all to serve a tourist guide, driven by purely civic curiosity, without pretending to enter the scientific solution of this so curious issue, thinking that knowledge I had gained from reading an Albanian historical and literary literature, it would be nice to gather them to serve someone or something, with the modest claim to add to my guess, which came to my mind when I was reading about mythology and history of the birth of Armenian nation in Anatolian plain area, often treated as the origin of Pelasgian people, I decided to do so:

Initially, I am first summarizing those phrases or group of phrases, extracted from the books I read, that I thought were of interest in shedding light on this enigma.

Next, based on them and the readings of special literature mentioned above, I am trying to put down my logical assumptions.

If it not the key that opens the door to solving the puzzle, at least it is a failed test to solve it.

INTERPRETATIONS OF THE NAME “GEG”

Order of interpretations according to the following authors:

1. Movses Kaghankatvatsi:
The History of the Caucasian Albanians 135
2. Johann George von Hahn: Albanian Studies..... 136
3. Jani Vreto: Selected Works 136
4. Wilhelm Obermüller: People of Alps..... 136
5. Eduard Schneider: Pelasgians and their descendants 137
6. Zacharie Mayani: The Etruscans begin to speak..... 138
7. Nermin Vlora Falaski:
Pelasgians, Illyrians, Etruscans, Albanians..... 138
8. Extracted from Wikipedia 139
9. Garegin Nalbandian:
The Legend of Hayk and Bel Nimrod 139
10. Berzh Piranjani:
Dictionary with the word-syllable-root: “Gheg” 140

MOVSES KAGHANKATVATSI [DASKURANTSİ]
“THE HISTORY OF THE CAUCASIAN ALBANIANS”

Artašes came and assembled the Albanians under him, marched to Gelam Lake [Sewan], drove out Eruand with their aid and became himself ruler of Armenia. (Page 7)

There was a great battle between Pap and Mehružan. Then the brave Šergir, king of the Ėekk, perished at the hand of Spandarar Kamsarakan. Then the great king of Albania, Urnayr, was wounded by Mušel Mamikonean, the son of Vasak. (Page 18)

Chapter 6. A list of the names of the established rulers [of Albania] from Japheth and Ařan to Vařagan

JAPHETH, Gomer, Tiras, Togarmah, Armeneak, Aramayis, Amasia, Geřam, Harmay, Aram (a contemporary of Abraham), Aray the Fair (a contemporary of Isaac), Anuřawan, ... (Page 24)

Paying respect to none of them, I returned to my village of Puhavank in Geřark'uni where ... (Page 182)

After this, all the saint in the canton of Geřam were well pleased; each ... (Page 182,183)

DR. JUR. JOHAN GEORG VON HAHN
“ALBANIAN STUDIES”

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

First published under the title: “Albanesische Studien”, Jena, 1854

Note 69/7: Many traces show that among Hellenic dialects, the Dorian dialect most closely resembles the Gegnisht dialect. (p. 351)

JANI VRETO
“SELECTED WORKS”

Collected and prepared by Alfred Uçi

Printing House “8 November”, Tirana, 1973

Ghegs seem to better preserve the old nature of words. (p. 55)

WILHELM OBERMÜLLER
“PEOPLE OF ALPS”

(Publishing House Turdiu, Tirana, 2019;
first published in Vienna, 1874)

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)

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.

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???

EDWARD SCHNEIDER

"PELASGIANS AND THEIR DESCENDANTS"

Translated and presented by Lek Pervizi,

published by I.H.P.V.K.A, Tirana, 2009

Another merit is that of the preliminary use of Albanian alphabet, which was created about 20 years later from his studies. With a few omissions, he has known how to give us the correct pronunciation of words from the highlanders of the first 130 years, where the non-spelled "ë" does not appear, because Gheg dialect does not accept it. (p. 14)

Note by B.P: The same remark stands for the non-spelled "ë" of Armenian language (which is still valid today).

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

ZACHARIE MAYANI

“ETRUSCANS BEGIN TO SPEAK”

Publishing House “Fan Noli”, Tirana, 2018

(first published in 1973, France)

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)

NERMIN VLORA FALASKI

“PELASGIANS, ILLYRIANS, ETRUSCANS, ALBANIANS”

Printing House “Faik Konica”, Pristina

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

..., 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

This inscription undoubtedly belongs to the *Ghegerish* dialect, it is like the vast majority of inscriptions of the ancient language. It seems that Pelasgian-Illyrians spoke and wrote in *Gheg* (p. 329)

GEGHARKUNIK (EXTRACTED FROM WIKIPEDIA)

The ancient Armenian history Movses Khorenatsi connected the name of Gegharkunik with Gegham, a 5th-generation Haykazuni King and one of the descendants of the legendary patriarch and founder of the Armenian nation Hayk.

Gegham was the father of Sisak (founder of the Siunia Dynasty), and Harma (grandfather of Ara the Beautiful). The Gegham mountains and the Gegham Lake (currently known as Sevan lake) were also named after Gegham.

Gegharkunik has a mountainous landscape. The territory is dominated by the Gegham mountains from the west, ...

The height of the mountains ranges between 2500 and 3500 meters.

GAREGIN D. NALBANDIAN “THE LEGEND OF HAYK AND BEL NIMROD” (Second Edition)

Gegh or *Gel*, the son of Amasia, and his wife (Gegham or Gegh-Am means Gegh's wife; Ancient Uartians used L instead of Gh, U instead of O, etc.) sired Sisak and Arma. During this time, Sa-Awan Lake (Sevan Lake) was renamed to Geghama Lake. (Page 129)

Sisak, the son of *Gegh* and *Gegham*, fathered the Sisakian nobles, who were also known as the Syuni nobles of the Syunik Province. (Page 130)

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*. (Page 134)

BERZH PIRANJANI

(Dictionary with the word-syllable-root “Gheg”)

qłn (gheg, gel, ger; kegh, kel, ker) - village, place; villa

qłn (gheg, gel, ger; kegh, kel, ker) - beauty, love, charm

Written *qłn*, Eastern Armenian - would read and pronounce it - *gheg*; while Western Armenian - would read and pronounce it - *kegh*

qłnwlh (geghani, gelani, gerani; keghani, kelani, kerani) - straight, elegant, beautiful, lovely

qłnwgh (geghaci, gelaci, geraci; keghaci, kelaci, keraci) - peasant

qłntghl (geghecik, gelecik, gerecik; keghecik, kelecik, kerecik) - beautiful, honest, graceful, elegant

qłnɣwɣh (geghxhain, gelxhain, gerɣain; keghɣain, kelɣain, kerɣain) - peasant, peasantry

qłnɣlwłwł (geghxhkakan, gelxhkakan, gerxhkakan; geğhçagan, gelçagan, gerçagan) - peasant, peasantry

qłnɣnl (geghxhuk, gelxhuk, gerxhuk; keghçug, keghçug, keghçuk) - peasant

qłnwpr (geghard, gelard, gerard; keghart, kelart, kerart) - spear, spear

qłnl (giugh, giul, giur; kiugh, kiul, kiur) - village, place; villa

qłnlwgh (giughaci, giulaci, giuraci; kiughaci, kiulaci, kiuraci) - peasant

Given that in Armenian language, the root of the word invader is “կեղեկ”, which is transcribed (*Keghek, kerek, kelek; Gegheg, gereg, geleg*), it would not be surprising that this very word deformed in Greg or Greek is the etymology of the word “Greek” today.

Note by B.P.: Regarding the variety of transcription, the explanation given to the transcription of Armenian letter “ղ” during the interpretation of the name “Աղուան - Աղվանք” in the Chapter “Interpretation of the name - ALBAN”

INTERPRETATION OF THE NAME “TOSK”

Order of interpretation according to the following authors:

1. Johann Thunmann:
History and language of Albanians and Vlachs..... 145
2. Wilhelm Obermüller: People of Alps..... 145
3. Robert Ellis: The Armenian origin of the Etruscans..... 146
4. Sir Patrick Colquhoun & Vaso Pasha:
The Pelasgians, their current descendants
and Pelasgian origin of the poems of Homer 147
5. Artashes Abegian: Geschichte Armeniens 147
6. Zacharie Mayani: Etruscans begin to speak 148
7. Spiro Konda: Albanians and Pelasgian issue..... 149
8. Artak Movsisjan: History of Armenia..... 150
9. Extracted from Wikipedia 151
10. Berzh Piranjani: Interpretation:..... 153

JOHANN THUNMANN
**“HISTORY AND LANGUAGE OF ALBANIANS AND
VLLEHS”**

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

Pliny the Elder writes in the third book: In ancient times, the Pelasgian further pushed the Umbrians (Umbri), while the latter pushed the Lydians (Lidy), by whose king they were called “Tyrreni” and later, for the tradition of sacrifice, they were called *Tusci* / *Tuski*. The German Encyclopaedia of 1880-1890 reads: “Albanians are one of the oldest people, where it is now certain, without any doubt, that they are direct descendants of the old Pelasgians”. (pp. 219-220)

WILHELM OBERMÜLLER
“PEOPLE OF ALPS”
(Publishing House Turdiu, Tirana, 2019;
first published in Vienna, 1874)

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)

ROBERT ELLIS

“THE ARMENIAN ORIGIN OF THE ETRUSCANS ”

London, 1861

The Pelasgians.

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. (Robert Ellis, Chapter: “The Pelasgians”, P. 175)

The solution, I believe, is, that the Pelasgians, Lydians, and Etruscans derived their origin at a remote period from Armenia. (Robert Ellis, Chapter: “Historical evidence of the extension of the Thracian race from Armenia to Etruria”, Page 4)

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

Dardania. A large part of the modern Albanians are called Tuscans. 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)

SIR PATRICK COLQUHOUN & VASO PASHA

**"THE PELASGIANS. THEIR MODERN-DAY DESCENDANTS
AND PELASGIAN ORIGIN OF HOMER'S POEMS"**

Published by Artini, Pristina, 2017

1) 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;

9) 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)

ARTASHES ABEGIAN

"GESCHICHTE ARMENIENS"

(Ein Abriss)

Stuttgart, 1948

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 9th to the 7th century BC and with a highly developed culture of Central Asia and often engaged in important wars against its powerful neighbour, Assyria.

The Pantheon of the Gods of Van represents the most splendid representation of the trio; Haldin (father of gods, creator of earth and sky), Teisheban (*god of war, bravery and storm*) and Shivin (god of Sun, whose main centre of worship was *Tushpa*, capital of Van). The gods of fields, mountains, seas etc were also worshiped. After the pantheon of the kingdom of Van other forms of pantheons appeared and on the eve of the acceptance of Christianity, Armenian pantheon appears in a new form. (p. 78)

ZACHARIE MAYANI

“ETRUSCANS BEGIN TO SPEAK”

Publishing House “Fan Noli”, Tirana, 2018

(first published in 1973, France)

The origins of this people called *Tursk*, *Tusk*, *Etruscan* are partly related to *Tursha* population, a warlike tribe that in the XIII-th and XII-th centuries BC, accompanied by *Lycians* and other nomadic tribes, had invaded Pharaonic Egypt by sea. *Tursha* would be settled about five or six centuries later in Etruri. (p. 103)

However, neither the first nor the second of these scholars furnish, for example, any explanations or identity about ethnic names *Tursha* and *Tursk*, for the fact that the national name of Etruscans, *Tarkuin*, is that of a goddess of Asia Minor, *Tarku* or *Tarkon*. (p. 103)

But the *Turshas*, who appeared in Italy in the IX-VIII centuries BC and who call themselves *Rasna*, would bring without question many new elements related to Anatolian civilization: rites, features

of mortuary architecture, art motifs, a certain oriental luxury, as well as the name *Tarkon*, whose penetration into *Etruri* cannot be explained only through trade changes. (p. 104)

The names of some Lidase territories from where *Turshas* came were: *Malea* (from Albanian - mountain), *Plakia* (from Albanian - old, old), all Illyrian. The newcomers were all Illyrian people, neither *Lidas* nor *Asians*, but *Thracian-Illyrians* settled in Lydia. Upon their arrival in Italy, their new homeland, they would find there a population of the same root and speaking the same Illyrian language, and they would be integrated there without much difficulty. (p. 105)

In fact, Etruscans represents some points of contact with Armenians, as well as Albanians. (p. 130)

Note by B.P: Citing the scholar B. Hrozný, who in 1929 had published an article entitled

“Etruscan Language and Hittite Languages,” Mayani writes:

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

SPIRO KONDA

“ALBANIANS AND THE PELASGIAN ISSUE”

Uegen 2011,

(First edition: Tirana 1964)

... 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)

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

ARTAK MOVSISYAN

“HISTORY OF ARMENIA”

albPAPER, Tirana, 2019

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).

In the early 1980s it was confirmed that the most ancient homeland of Indo-European world in the 5th - 4th 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).

The inhabitants of Aratta were importers of agricultural products, and in return exported precious metals and stones. In addition, they sent to the south a large quantity of “mountain stones” used for construction. In written sources, the first mention of horse breeding (taming, training and use for human needs) refers to the lands of

Aratta. Subsequently, the use of horses in economics and military gave them an incredible advantage. (pp. 27 - 28)

In Assyrian written sources, as a descendant of this king, the “Urartian” king Sarturus I is mentioned, who founded and built as his capital the city of *Tushpa* (*Tosp*, *Van*). In the 830° BC of his reign, in inscriptions found in his city, he is mentioned as the “*king of the lands of Nair*”, taking from the Assyrians royal titles such as “*Great King, King of the World, King of Kings.*” (p. 33)

WIKIPEDIA

Tushpa (in *Armenian: Snuy* *Tosp*, in *Assyrian: Turuspa*, in *Turkish: Tuşpa*) was the capital of Urartu in the 9th century BC; later became known as Van, derived from *Biainili*, the local name of *Urartu*. The ancient ruins are located just west of the city of Van and east of Van Lake in the Van Province of Turkey.

It could be pronounced as “*Tospa*” in ancient times, as in Akkadian cuneiform symbolic writing there was no equivalent of the letter *O*, so it was often replaced by the symbol *U*.

BERZH PIRANJANI

INTERPRETATION

Then, in the wake of what preceded in the *“Introduction”*, we continue with the elaboration of point 2, assumption regarding the origin of the name *“Gheg”* and *“Tosk”*:

My assumption tends to find the elaboration of the issue starting from Anatolian uplands, from the stories told about Japhethic ancestors and descendants, and from the similarities that these stories display with the Balkan legends and stories of Pelasgian period.

Just like the Albanians today, Armenians currently have two main dialects, which they call: Eastern Armenian dialect and Western Armenian dialect. The first is spoken in the north-eastern area of the so-called Armenian Highlands, near Sevan Lake, while the other has been spoken in their southwestern area, near Van Lake.

(*Note by B.P.*: I say “there have been talks ..”, because today this area is part of today’s Turkish state. However, this dialect is still spoken today by the “Western” Diaspora.)

Both of these areas have played a key role in the history of Armenia:

The area north and near Sevan Lake is now called Gegharkunik and is thought to have taken its name from its king, *Gheg* (or *Gel* or *Ger*) (*Note by B.P.*: bear in mind that “*gh*” or “*l*” and “*r*” is the transcription of Armenian letter “*ղ*” in different languages). It was an inherited property (see *“Torgom genealogical tree”* in the same book).

The area to the south, near Van Lake, also was a powerful kingdom in ancient times with the capital Tushpa (Tushpa, Tosp), a town south of Van Lake.

The book “History of Armenia” with the author Artak Movsisjan, on p. 33, cites:

(In Assyrian sources, the “*Urtian*” king Sarturius I is mentioned as the descendant of this king, who founded and built the city of *Tushpa* (*Tosp*, *Van*) as his capital.

It would be easier to guess, if this second name had appeared to me in the form “*Tushka*, *Tuska* or *Toska*”, but in this case I do not know if letters “*p*” and “*k*” justify the mutual substitution when switching from Armenian to Albanian or Etruscan or old Greek.

Note by B.P.:

In his book “The Legend of Hayk and Bel Nimrod”, among others, the author Garegin Nalbandian writes:

Gheg or *Gel*, the son of Amasias, and his wife, Gegham (*Gegham* or *Gegh-Am* means “*Wife of Gheg*”; the ancient Urtians used “*L*” instead of “*Gh*”, and “*U*” instead of “*O*”, etc.).... (p. 147)”

In this case I would hasten to speculate that names “*Gheg*” and “*Tosk*” could be a consequence of the movement of groups of people from the above-mentioned provinces towards Balkans, and I would agree in principle, that first moved the inhabitants of Tushpa, which is closer to Balkan area. Coming to the Balkans they are divided into two streams: one that decided to stay in Balkans and moved towards the south and west of Balkans, and the other that followed the direction of north and ended up on the Apennine Peninsula and then up to Basque countries.

This is probably in line with the theory of scholar Robert Ellis on The Armenian origin of the Etruscans and the theory of Armenian scholar Vahan Setyan on the “*Armenian origins of Basque*”; but why not even those Albanian scholars who link the Etruscan origin to the Tosk inhabitants of Albania.

Then comes the movement of Ghég people, who upon their arrival in Balkans, pushed their ancestors Tushpa to the south. Again, then history has been a constant attempt by northerners to penetrate south, where nature offered better living conditions.

Their penetration to the south has been associated, of course, with the resistance by the earliest inhabitants of Tushpa, though they are of the same trunk. It is no wonder that using the same language, Armenian, they have given the name “Ghég or the people of Ghég” the pejorative and offensive meaning of “peasant”, as I do not believe they have given the meaning “beautiful”.

Note by B.P.: In Armenian language the word “*Ghég, Gel*” has the following meanings:

qłł (gegh) - village, country; country house; villa

qłł (gegh) - beauty, loveliness, elegance – while in Albanian it is bukuri, dashuri, hijeshi.

Both of these groups of people were descendants of Torgomians, they were a race, they spoke the same language, but perhaps two dialects, it is as spoken in the Armenian world to this day.

Two dialects that in their time were probably not called the Eastern Armenian dialect and Western Armenian dialect, but the Ghég dialect and Tushpa dialect).

Note by B.P.: Note that Ghég Kingdom was on the border with the Kingdom of Albania of Caucasian.

Another assumption, which would suit the movements in Balkans in the manner presented above, could be raised on the basis of the hypothesis presented by Wilhelm Obermüller in “*People of Alps*”, p. VII, when he says: ““Thus, there is nothing left but to see those whom the Greeks call “*giants*” and “*titans*”. In poetic legends, the *giants* are presented as the ancestors of today’s Ghégs 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 old inhabitants, that is, the true autochthons, *Ghegs*, were forced to retreat.”

In his book *“The Legend of Hayk and Bel Nimrod”*, among others, the author Garegin Nalbandian writes:

“The Armenian Legend of Hayk and Bel” states that Hayk and his descendants fought against Bel’s armies in the area called Hayoc Tsor, and that was a Battle of Giants.”

...

It is a well-known fact that history of ancient time was written using a secret language, which is called myth or mythology. Many mythological historians write that Nimrod was a giant (a Titan) as tall as sixty men, standing on top of each other. Many Armenian historians write that Hayk was a man as tall as thirty-six men, standing on top of each other. (p 16)

According to this legend, Hayk was a descendant of Japhethiks, while Nimrod was a descendant of Hamitikhs. The first ruled mainly over the so-called Armenian Highlands, located in Anatolian area, the second is thought to have originated in Ethiopia, from where it is thought that he later extended his rule over Babylon and lands along the African coast, such as Egypt and Libya.

In his book *“The Legend of Hayk and Bel Nimrod”*, among others, the author Garegin Nalbandian writes:

“According to another legend, when Hami took his family south, after being cursed by Noah, he had to fight a lion to protect his family, and Hami killed the lion. Thus, he was called Titan because of his divine power. Cush was a Titan as he was the descendant of Ham Titan. Cush, however, killed a lion and placed the lion’s head on his cap, to show, that he was the heir of Ham’s divine bloodline. Cush created a tradition for all the Titans: to confront and kill a lion. After Ham died, Cush became king of the Titans (Cushites) and other Hamitics, who had landed in Upper Egypt and North Africa.” (p. 50)

He then goes on saying:

“Nimrod was Cush’s son. He was strong and brave; therefore, he was chosen by Cush to be the leader of Titans and other Hamitics”. (p. 53)

It is no wonder that echo of this legend was later used by people who lived in the southern part of Balkans (I am talking about the area corresponding to today’s Greece) when talking about “giants” or “titans”, which according to Wilhelm Obermüller “... *occupied the southern part of Italy and Greece, and old inhabitants, that is, the true autochthons, Ghegs, were forced to retreat.*”

It would be nothing but a repetition of the old history of battle between the “*Japhethic giants*” and “*Hamitic Titans*” shown in “The Legend of Hayk and Bel Nimrod”, but this time as a battle between their descendants.

Given the geographical position of Greece and Italy, it would be more than logical to think that descents to Balkans or Italy from tribes coming from the north were originally those of Japhethic race, who inhabited Armenian Highlands (at the time the legend says), while invasions from the south were made by Hamitic population, which is claimed to have ruled over the aforementioned territories, or the mixed population (Hamitic, Semitic, indigenous African inhabitants etc).

In this way the reasoning can also be explained by the enmity between immigrants from the north (which we are accepting as Japhethics) and invaders who came later from the south (Egypt, Libya, etc, which we are accepting mainly as Hamitics), hostility that could have been based on legends inherited from generation to generation.

This reasoning has a feature: which seeks to be accepted as a fact that in this southern part of Balkans has managed to penetrate the population called “Ghegs”.

And if we analyse the histories of modern times, it is not surprising that in internal quarrels for territory or power between “*Ghegs*” and “*Tosks*”, the latter, who had long been in contact with people of southern coast in front of them, had called the North African Hamitics for help in the clashes with “*Ghegs*”, which continued to move from north to south of Balkans.

After all we had stated above, we feel that within this assumption there are contradictions, which must be resolved, before giving rise to further reasoning.

Considering the fact that, historically the Trojan War bears the date 1190-1180 B.C. and is treated as a war waged between tribes of the same trunk who spoke the same language, then the questions arising are the following:

-Did these two groups of people, assumed above, move before this date or after this date?

-According to speculation about the time when they came to these areas, what population have they found?

Here, we will focus on the analysis of two moments:

If we analyse the genealogical tree of Japheth, presented above in this book, we will see that Gheg appears as the descendant of the 10th generation of Japheth or as the descendant of the 6th generation of Hayk.

In his book “*The Legend of Hayk and Bel Nimrod*”, among others, the author Garegin Nalbandian writes:

“According to Ghevond Alishan and Catholicos Hovhannes of Armenia (the name *Hovhannes* of the Armenians corresponds to the name *John of England*), Hayk died in 2446 before the birth of Jesus Christ.” (p. 126)

From this we can deduce that no matter how long the life of descendants of Hayk was, normally, Gheg must have lived and reigned before it came to the Trojan War.

Then, if we refer to the author Artak Movsisyan, in his book *“History of Armenia”*, p. 33, we can read:

In Assyrian written sources, as a descendant of this king, the “Urartian” king Sarturus I is mentioned, who founded and built as his capital the city of *Tushpa* (*Tosp, Van*). In the 830s BC of his reign, in inscriptions found in his city, he is mentioned as the “king of the lands of Najir” taking from the Assyrians royal titles such as “Great King, King of the World, King of Kings...” (p. 33)

This suggests that the movement of inhabitants of *Tushpa* (*Tospa, Van*) cannot be named before the date of Trojan War.

How is this controversy resolved??

Here is how I think:

The movement from Anatolian space to Balkan space and beyond occurred not in the order presented above, but in the following order:

Initially, the inhabitants of the kingdom of *Ghegs* (*Ghegēt* in plural) must have been those who moved first to the European territories, descending first to Balkan area and then to that of Apennine Peninsula. I guess for them this path has not been unknown, if I rely on the pelasgian theory addressed by me in the above chapter. Standing on this line of reasoning, I can say that in this movement they have passed through tribes of the same trunk and have arrived in tribes of the same trunk, through the group of tribes we have called the “*Pelasgian Tribes*” and who spoke the same language. This I believe does not contradict the theory of existence of the “*Pelasgian Tribes*” in Anatolian and Balkan area until the end of Trojan War, which is thought to be a war waged between tribes of the same trunk who spoke the same language.

Based on the article in the “*History of Armenia*”, p. 33, the movement of inhabitants of *Tushpa* (*Tushpans, Tospan*s) must not have occurred before 830 BC, so consequently it happened, if it actually happened, in the period after Trojan War. So, it is *Tushpans*

who have superimposed on their “Pelagian” relationship of Ghegs in Balkans and perhaps even on Apennine Peninsula.

Speaking of the achievements of human groups from Anatolia to Balkans and Apennine Peninsula, it is worth mentioning the sayings of some scholars:

Johann George von Hahn, in “Albanian Studies”:

“Many traces show that among the dialects of Hellenes, the Dorian dialect is more similar to *Gegnisht* dialect. (p 351)”

Nermin Vlora Falaski, in “Pelagians, Illyrians, Etruscans, Albanians”:

“... a large number of Italian inscriptions resemble the dialect of *Gheg dialect*. (p. 289)

Zacharie Mayani in “Etruscans Begin to Speak”:

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

Note by B.P.: See also other phrases in the excerpts from works of these authors in the chapters “Interpretation of the name - “TOSK” and “Interpretation of the name - “GHEG”.

The above is valid to show that traces of the existence of the same tribes or tribes that spoke the same language, according to theories of the above scholars, are found in both of these peninsulas, both in Balkans and in Apennines.

This is where the Greek legends mentioned by Wilhelm Obermüller in “People of Alps”, about giants and Titans, could come into play. Here is what he says at one moment:

“Before the arrival of Titans, Ghegs inhabited or possessed all of Greece.” (p. 3)

Ibid., on p. 4 it is stated: “The Ionian or Pelagian invasion of Greece took place only 100 years after the destruction of Troy, that is, starting from 1000 or 1100 BC.”

I have the impression that these two expressions of Mr. Obermüller, when analysed compared to each other, have something wrong with me:

I accept the assumptions that in the interim period after Trojan War until 800 BC, when Homer is thought to have lived, in Greece there was an invasion coming from south, from the sea. I accept the assumption that this invasion was considered an arrival of Titans, and here I mean those “Titans”, who are mentioned as masters of the north-eastern coast of Africa, Egypt, Libya etc, “Titans” which are mentioned in the *“Legend of Hayk and Bel Nimrod”*. I accept the assumption that these “Titans”, when landed in Greece, found there the “Ghegs”, who “inhabited or possessed all of Greece”. I accept the assumption that this happened only 100 years after the destruction of Troy, that is, by years 1100 or 1000 BC, but it seems contradictory to me that this assertion was a “Ionian or Pelasgian invasion in Greece”, as cited above, because it would be contradictory with the interpretation of many well-known personalities in the field of historic and linguistic studies, which acknowledge the existence of a pre-Greek population in these areas, called *“Pelasgians”*, which also includes the so-called “Ghegs”. Therefore, it does not seem appropriate to talk about an “Ionian or Pelasgian invasion in Greece” after Trojan War, as Homer himself claims this war as a war between Pelasgian tribes; Pelasgians were there, they did not have to come as invaders of themselves.

But here, there is a line of reasoning that justifies Mr. Obermüller’s statement too, “The Ionian or Pelasgian invasion of Greece took place only 100 years after the destruction of Troy, that is, from 1100 or 1000 BC.”

This, if we would admit that Mr. Obermüller was wrong with the timing of this *“invasion”*. Here I have in mind another Pelasgian move into Balkans and Apennine Peninsula by inhabitants of Tushpa (*Tushpans, Tospans*), which must have occurred after 830

BC, immediately after which the flourishing of Etruscan society on Apennine Peninsula and the development in Greece of a society, which according to Herodotus consisted of two groups easily distinguishable from each other both in language and in customs; begins to speak of Greeks and Pelasgians.

Here you think again about the assumption that *Tushpans* must have known Ghegs, that newcomers must have had a higher level of development than the previous natives “Ghegs”, despite they would belong to the same genealogical trunk, and used the term “*gheg*” in the real sense of the word, that is, the descendants of Ghegs or in the pejorative offensive sense of “*peasant*”. And I think it is the first.

But even this does not exhaust the discussion of invasions in Greece after Trojan War until 800-700 BC.

Here, Mr. Obermüller’s statement upon the “arrival of Titans” in Greece would help us again.

How could I justify the acceptance of this assertion, without rejecting the previous assertion on “Ionic or Pelasgian occupation of Greece” by the same author.

In his book “*The Legend of Hayk and Bel Nimrod*”, among others, the author Garegin Nalbandian writes:

“Nimrod and his armies destroyed everything they invaded. He moved his subordinates from one place to another. He built new cities and settlements. Then, he filled them with subordinates from his kingdom, who were not indigenous natives. ... He, however, tried to create a Babylonian civilization, forcing his subjects to marry women of different races and from different ethnic groups”. (p. 75)

“While attempting to create a new nation in Babylon by mixing Africans, Mesopotamians and other people who served him, he soon realized that he was trying to carry out another project, which was leading him towards failure...” (p. 76).

We have in the same place:

“Hayk crowned his nephew, Cadmus, as king of Phoenicia, as from the moment *Fenic* had mysteriously died, lands were given for administration to Nimrod, and after the murder of the latter by Hayk, Phoenicians needed a new king; so Cadmus became king of the Phoenicians at the moment Hayk became king of Nimrod. (p. 145)

Accepting the view that Phoenicians were the ones who brought the scripture to Greece, and this is exactly the period after Trojan War, exactly when Phoenician civilization was in its best day, (it is about the 11th-9th centuries BC) why not accept the opinion that Phoenicia was imposed on Greece even with the influx of inhabitants, who found there a good source of enrichment through the development of trade or various crafts, not to mention the areas related to culture and art.

But Phoenicia was a country, which had been under the rule of *Nimrod* and *Titans* until the moment of Nimrod’s murder by Hayk. Despite the fact that Hayk named Cadmus at the top of Phoenicia, who was a Japhethik descendant, the composition of Phoenician population was mixed, it is as Nimrod had wanted to do and left the kingdom after his assassination: Hamitics, Semitics, Africans, Lydians, Arabics etc. But in their time the Hamitics of Nimrod were called Titans. This would probably justify the assertion of arrival of the Titan group in Greece in the context of the mass of Phoenician population displaced towards Greece. Despite the Japhethic, Cadmus who came to reign over Phoenicians, as we mentioned above, Phoenician population was not Japhethik, but mixed, and as such its language necessarily had to be different from what the Japhethik people used.

Here is what the author Garegin Nalbandian says in his book “*The Legend of Hayk and Bel Nimrod*”, when he talks about obstacles that arose during the construction of Babel Tower: “There was a linguistic barrier. “Many people were unable to communicate and understand each other because they spoke different languages.” (p. 71)

We must keep in mind here what we stated above that no matter how long the life of descendants of Hayk has been, normally, Cadmus and Gheg, of whom the legend speaks, must have lived and reigned before Trojan War. Therefore, when it comes to the movement of “Ghegs” or “Cadmus”, it should be borne in mind that it is a movement of groups of people, who were nothing but descendants of Cadmus or Gheg.

Without talking too much and making labyrinths of assumption, I am trying to summarize as briefly as possible how I imagine the cause of similarities between the *Armenian-Albanian-Greek-Latin* cultures:

Initially, around 2500 - 2000 BC there was a movement of populations called “*Pelasgian*” (see my assumption in the material above entitled “*Interpretations of the name “Pelasgian”*”), headed from the Anatolian Plateau to Balkans. Upon arrival in Balkans, a part thereof settled on the peninsula, extending to the south, while the rest continued its journey to the north, ending later on the Apennine Peninsula and possibly to the Basque countries.

Given the geographical position of *Gheg* kingdom in the area of north-eastern Anatolia, I think that one of the tribes that was at the end of this movement and that stopped last in Balkans was the Gheg tribe, from where I think the name was later preserved “*Ghegs*”.

About 100 years after Trojan War there was another movement of the population; this time I think they were caused by the development of trade relations between the Greek city-states and Phoenician ones, as a result of which we could see the trade flourishing in the Greek city-states, the introduction of writing and flourishing of culture. This was accompanied by the arrival of new inhabitants, mainly Phoenicians, who, as we stated above, found there a good source of enrichment through the development of trade or various crafts, not to mention the areas related to the development of culture and art.

We cannot say their arrival has been well received by local inhabitants and may have been carried out in a way that forced the locals ‘*gheg*’ to call them “*invaders*”.

Given that in Armenian language, the root of the word *invader* is “*ղեղեղ*”, which is transcribed (*Gegheg, gereg, geleg*), it would not be surprising that exactly this word deformed in Greg or Greek is the etymology of the word “Greek” of today.

The development of these city-states in the west of Anatolian Peninsula, accompanied by the fall of Hittite kingdom on Anatolian Peninsula and the creation of several smaller states always in conflict with each other, naturally enlarged the envy of these other city-states of that area, and this may perhaps explain their tendency to move towards a more developed west.

The inhabitants of Tushpa, the capital of “*Urartian*” kingdom of I-st Sartur, should not have escaped this tendency either, after the sunset of its splendour. It is about the 800 BC and after.

The movement of Tushpans (Tospans) must have followed the path of their Japhethik-Pelasgian ancestors, the path of Ghegs. Passing through the lands occupied by Ghegs in the Balkans, some of them continued their way south and came to Greek lands, where they found a mixed unfriendly population, and where they were forced to stop. Under the pressure of unfriendly populations of the south and of a harsh northern nature and difficult to live, they would have been forced to jump to Apennine Peninsula, from where it can then be assumed that history of the Tusks or Etruscans began.

There is no reason to not accept the assumption that, meanwhile, another part has continued its journey to the north, to end up later on Apennine Peninsula or in other parts of Western Europe.

But this does not exclude the possibility of moving special groups by sea from the coasts of Asia Minor or North Africa to the Greek or Italian coasts.

Note by B.P.: Referring to the current emigration movement, the direction of movement and the ways to cross from Eastern countries (Afghanistan, Iran, Syria, Kurdistan etc) to western Europe, my opinion is consolidated that the same must have happened in the past, which we are dealing with.

6

**INTERPRETATION
OF THE NAMES:
“GREEK - HELLENE
- IONIAN - DORIAN”**

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JOHANN THUNMANN
“HISTORY AND LANGUAGE
OF ALBANIANS AND VLLEHS”

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

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

DR. JUR. JOHAN GEORG VON HAHN
“ALBANIAN STUDIES”

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

First published under the title: “Albanesische Studien”, Jena, 1854

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 Kestria¹⁶⁵. According to the legend, Kestria was founded by Kestrin, son of Helen of Troy and Andromache, who were brought here by Pyrrho, son of Achilles¹⁶⁶. Helen inherited half of the state of Pyrrhus laying off the coast¹⁶⁷. Stefan Byzantini mentions another Ilion in Macedonia “....”¹⁶⁹. 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 Minor¹⁷⁰. 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)

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

Note¹⁶⁹: Perhaps this Ilion is identical to the Ilion mentioned by Livy, because Roman Macedonia sometimes extended to the bay of Vlora. (p. 362)

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 the Moon, or Han, whose traces we find in Romans, who are their relative tribe. Usually, Ana Perenna¹⁷¹ 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 immigration¹⁷³, 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 Sea¹⁷⁴".

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 customs¹⁷⁵ 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)

Note by B.P.: Rome - founded in 753 BC from the Trojan Pelasgians.

Yerevan - the capital of Armenia, founded in 782 BC from Ist Argisht (originally called Erebus)

JANI VRETO

“SELECTED WORKS”

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

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.

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*.

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...

HOMER

ILIAD

The first song

Frogs fight with rats

Published by Argeta-LGM, Tirana, 2002

Preface written by Naim Frashëri

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 by 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)

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 by 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

STANISLAO MARCHIANO
“PHILOLOGICAL STUDIES
IN THE PELASGIAN-ALBAN LANGUAGE”

(Gent Grafik, Tirana, 2019; first published in Naples 1882)

In support of our view, Abbot Banier writes in his *Mythology*: from these two languages a single language was formed. (p 20)

... 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 by BP: 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)

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)

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)

CARL GRIMBERG

“WORLD HISTORY AND CIVILISATIONS”

(Book 1). Published 1963, Stockholm

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

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

NERMIN VLORA FALASKI

“PELASGIANS, ILLYRIANS, ETRUSCANS, ALBANIANS”

Printing House “Faik Konica”, Pristina

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

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)

ARISTIDH P. KOLA

“ARVANITES AND ORIGIN OF GREEKS”

Translated from the original: Aldior Agora

Printing House “55”, Tirana, 2002

However, Homer himself mentions as allies of Trojans a people of Thrace, whom they call the Pelasgians. What happens? (p. 37)

How is it possible that Peloponnese, Epirus and Thessaly, Dilo and Lesbo and all Greece could be called Pelasgia: how is it possible that all ancient Hellenes be called Pelasgians, and at the same time call Pelasgians allies of Trojans, a people of Thrace? (p. 38)

The Pelasgians, as we will see below, settled in a space that begins on the Italian peninsula, crosses Balkans, into Asia Minor, and ends off the coast of North Africa. Centuries after their initial settlement, it is quite logical and natural that Pelasgian language of Italy differed from the Pelasgian language of Greece, Thrace, Asia Minor or North Africa. (p 40)

The elements that caused trouble for young and old researchers are:

- 1) the change of language, which was also determined by Herodotus,
- 2) the disappearance of the name “Pelasgian” since the time of Homer, and
- 3) the non-existence of an official Pelasgian civilization (i.e. to prove its existence in writing, archaeological discoveries and other methods). (p. 41)

Greeks and *Hellenes* got their name around the VIII - VII centuries BC, and we will see in the relevant chapter that Homer never calls *Hellenes* the citizens, or *Hellas* the country, of the soldiers who fought against Troy.

Hellenes and *Greece* are mentioned once or twice by Homer as a small country close to Pindus, where the two most characteristic things are that it is under Achilles' rule and that it has beautiful women. (p. 43)

Since the Pelasgian language was still preserved at the time of Herodotus and it was called barbaric, and since the settlements the Pelasgians settled from Central Italy to the depths of Asia Minor, do not represent the same civilization, and besides the same toponyms and names bothering so many researchers who neglect the Pelasgians, all other characteristics have undergone so many

changes, that they create a problem with the fact why exactly in Greece there was such a unique civilization, and we will need to say a few things again.

For the first question, we must understand that Pelasgian people, who thousands of years ago made a great emigration campaign and settled from Italy to Asia Minor and North Africa, had as a result of its way of life, activity and civilization, a limited vocabulary to words dealing with the arts of war, hunting, livestock and agriculture. When he settled in new settlements, it was natural for him to develop his own circle of activities (trade, navy, administration, art and letter-writing, and exchange of words from the people of the Mediterranean with whom he came in contact). (p. 55)

Herodotus thought that language could not change over time and it was natural for Hellenes to speak their language all the time, so he found himself at a deadlock as Hellenes themselves said they came from the Pelasgians, while he himself saw and heard the people of Elispond, Skilaki, and Plakia speak Pelasgian and claim to be of Pelasgian descent, meaning that he found that Pelasgians, for whom all spoke, *were not Hellenes, but barbarians*, because he himself heard how they did not speak Hellenic, but an unknown language (barbarian does not mean only foreigner, but also who pronounces the language incorrectly). (p. 57)

Cadmus is an Illyrian hero⁸, (⁸ - in some myths mentioned as supernatural) who following the example of many of his ancestors and descendants (Jason, Dedalios, Hercules, Odysseus, Pythagoras, Democritus, Anaxagoras, Plato, Herodotus) and generally the main characteristics of his tribe, travelled to various places e.g. in Mesopotamia, Egypt, Babylon. To travel, at the time we are talking about, you had to have at least two characteristics: heroism and need for knowledge.

Cadmus, coming into contact with new civilizations, gained much experience and knowledge. When he returned to Biot, where

he settled for a long time, he did not return only to become the king of a foreign people. He came with his compatriots, Haons⁹ (⁹ – You can find people without a leader, but a leader without a people is meaningless). He was educated and a great reformer, because he tried to preserve and spread a simple and new way of writing. (p. 62)

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*.

Dorians were spread throughout Peloponnese peninsula from the *Rio-Adiro Strait*, having links with Attica, which thus continued without any interruption and breaking its political development. The same happened with the Pelasgians of Asia Minor. (p. 72)

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

Thucydides says that 80 years after the invasion of Troy “*Dorians came to the Peloponnese of Hercules*” (A13); (p. 77)

Even our great historian, called Kordati, does not deal at all with Pelasgians and somewhere he wonders whether the *Pelasgians* are also those of *Semitic* descent! His mind works with passion to prove that *Hellenes came from Asia* (Asia Minor and Mesopotamia) and that what the Achaeans tell us are just fairy tales. (p. 85)

The facts presented by both Kordati and Saqelari to emphasize the connection between Greece and Asia Minor are not in doubt. Indeed, Troy and Trojans, both from stories and from excavations, prove that they are but the same people as *Achaeans*, to whom they declared war. (p. 85)

Troy was also called Ilio. But *Ilio* means high place and indeed Troy was built on two high hills close to which there was a large plain. *Ilida* or *Ilia* again means a high, mountainous place. *Iliea* was also called the high court of Athens. (p. 91)

In Albanian there is also the word “i lartë meaning high” or “i lia” in Arbëresh language. (p. 92)

Further, *Kordati* does not even believe in the historical descent of Dorians and states that initially, *Dorians*, it is not at all proven that they came from northern Balkans (note para.10, p.277). Apparently in his summary he considers Dorians coming from the southeast and “*Dorian descent*” is nothing but an “*ascent*”. (p. 92)

I think at least that for Dorians and especially for the country they came from, there is no doubt that it is the Northern Balkans. (p. 92)

But *Kordati*’s dilemma, which he mentions only in one phrase of his note, is precisely the unspoken place of origin of the Dorians: *Dorians*, even though they came the last in Greece, differ from other Hellenes not from the civilisation but for their level of development, recalling for this purpose the Hellenes here, 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)

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 Paros.

It is also mentioned by Isiod and the poet of VII century, Alkamani: “Greeks of Hellenes, mothers”.

But Greek also means people of rocks, so we reach the previous conclusions. (pp. 98-99)

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. i.e. when things settled down and relations were restored between all Hellenic tribes, this common denomination appeared. What happened in Illyria did not happen here, but something else.

“*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)

Indeed, at a time when these must have occurred or a little later (late 8th century BC, early 7th century BC) a poet, Alcamani says in one of his verses: “Greeks, *mothers of Hellenes*” (*Greeks were called Hellenes in antiquity*). Therefore, Alcamani does not say “Greeks, *fathers of Hellenes*”, which would be even more natural for a patriarchal society, but uses the word “*mothers*”. (pp. 111 - 112)

The second Pelasgian descent into Greece, which is the descent of Dorians, i.e. of the Pelasgians who for centuries remained in the middle of the road of southern Illyria, was an event that pushed for a later time its cultural development. Not only because Dorians were tougher, farmers and somewhat at a later time, but because they caused concerns with their entry at a time of war and disaster. On the other hand, they helped, because they restored or restored the changed or abandoned Pelasgian laws, which was a force against oriental and foreign influences and which was highly appreciated by other Greeks. With the descent of Dorians, we have a union of conservatism (*Dorians*) with progressiveness (*Ionians*). (p. 112)

Addition: The Pelasgian theory I developed above leads to the following conclusions:

The Hellene-Pelasgian tribe survived for centuries and millennia, thanks to the endless possibility of assets provided by the geographical position and morphology of terrain. The greatest source of our people was located in the rocky mountains of Epirus and present-day Albania, and from there, as rivers of popular groups,

it could descend to Greece, Italy and Asia Minor. In these countries, as a result of incomparably better conditions, its civilization developed and changed from one place to another according to existing conditions. In any case, where the population in the new areas weakened for whatever reason, we had a descent of dynamic group from the origin. The last descent is that of Arbëresh of the 14th century. There will be no other ... (p. 119)

Note that in Greek the sound “y” is missing, which turns into “i”, while “sh” turns into “s”, and “ë” turns into “e”. Also, the Albanian “d”, in ancient Greek (Homeric) has turned to “dh”. (Translator’s note) (p. 171)

(*Note by B. P.*: This also applies to the reasons given for the transformation of “Tushpa” into “Tuspa” in the chapter: “Interpretation of Gheg-Tosk”).

LUFTULLA PEZA, LILJANA PEZA

“ANCIENT BALKAN AND ANATOLIA LANGUAGES AND PELASGIAN FAMILY OF LANGUAGES”

Geer, Tirana 2018

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)

Note by B.P.: The Armenian currency *դրամ* is also called “dram” which reads “dram, tram”.

The Greek tribes, when they came, did not even have a name. (p. 146)

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)

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)

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., ... (See p. 224).

MOVSES KAGHANKATVATSI [DASKURANTSİ]

“THE HISTORY OF THE CAUCASIAN ALBANIANS”

From these there arose and broke away the isles of the heathens who are the Cypriots, descended from the Kituraçik, sons of Japheth, and those who are in the north are related to the Kituraçik, from whom the Albanians (Ałuank) are descended. And the race which is in the land of *Hellas* descends from those who subsequently migrated thither, like the *Ayetacik*, 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. (Page 2)

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 Pargamitos to Mastosis rivers, *which is Ilion*; and the islands of Sicily, Euboia, Rhodes, Chios, Zakynthos, Cephalonia, Ithaca, Kerkira (Corfu), Kisades, and *the part of Asia called Ionia*; and Tigris river

which flows between Media and Babylon. These are the confines of [the family of] Japheth. (Page 3)

The City - ILION

Chapter 18. In the books of Step'annos there is to be found an account of the destruction of the city of Ilion and the building of Rome.

In the days of Abdan the Judge *Ilion* was taken as follows. This city was in the land of the Achaeans adjacent to the Peloponnese west of Macedonia in the land of Europe. At that time there was no king of Greece, the whole land being ruled by princes. *Ilion* was a great city and there was not its like on earth. In those days a certain young man from among the princes of the city went to the town of Thessalonica, which is in the east of Macedonia, in search of diversion, and was received by the nobles of the town. Falling in love with the daughter of a great man, he abducted her and brought her to the city of *Ilion*. When her parents sought for her, they realized that she had been carried off by the youth, and writing a letter to the people of Ilion, they received an arrogant reply. He [the father] read it aloud to his people, and thirsting for revenge, they summoned all the neighbouring peoples to help them. They drew up a numberless army and waged war with *Ilion* for fifteen years, laying the whole country waste. Then, conceiving another plan, they sent a conciliatory message to its citizens, saying: "Great are the gods of Ilion, and it is due to them that our strength has are the gods of *Ilion*, and it is due to them that our strength has failed. We would make peace and henceforth be friends, and we would honour the gods of *Ilion* with gifts." They trusted these words, and [the Greeks] built 2,000 hollow wooden horses and placed 40,000 warriors within them; plating the horses with gold and silver, they stood them on carts and dragged the ruinous gifts to the gate of the city, where the herald announced: "These are gifts for your gods of *Ilion*!" The horses were 9 cubits in height, and being unable to get

them through the city gate, they demolished part of the wall. And at the time appointed for their issuing forth, they took possession of the breach, and a host of soldiers went in, and the whole city, including old men and children, was put to the sword. Taking the women prisoner, they re-embarked upon their ships to return to their own country in Asia, but a violent wind blew from the east and drove their ships 2,500 miles off course and cast them on to a foreign land called Italy. They intended to set sail again for their own country, but the captive women, in order that they might not be made slaves, set fire to the ships in the middle of the night, and not one remained. When the men saw what had happened, they remained against their will in that country and married the captive women. When a long time had passed, a leader whom they had appointed from among themselves, a certain Romulus (Hrómelos), built a city in his own name - Rome (Hróm) - 25 miles from the sea. These formed the Roman nation. This was 441 years after the capture of Ilion, and when the forty - fourth year came, Philip sat as king in Rome. It was 1,000 years after the building of Rome that Constantine transferred [the throne of] the kingdom thence to Byzantium, which is now called Constantinople. (Page 211, 212)

GAREGIN D. NALBANDIAN

“THE LEGEND OF HAYK AND BEL NIMROD”

(Second Edition)

Babylonia was the Greek version of Babel. Bebel was also called Babili (El or Eli means God and *Bab-Ili* or *Bab-Eli* means “The Gate of God” in Babylonian language) and it was considered to be the centre of Earth; ... (Page 51)

According to another legend, Paphlagon was the son of Phennech, and when Paphlagon heard about how Nimrod killed Phennech in Babylonia, he mourned for his father’s death.

Paphlagon realized that he was unable to kill Nimrod, and for that many of the Phoenician nobles thought that Paphlagon was weak as a king. The Phoenician nobles rebelled against Paphlagon and asked Nimrod to be their king. Paphlagon took his family and the people, who were loyal to him, and left Tyre. They found refuge in his grandfather's (Riphath's) kingdom. Thus, Paphlagon became the king of Paphlagonia and Riphath was known as the ancestor of the Paphlagonians.

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*.... (Page 75)

Kadmos or *Cadmus*, the son of Aramaneak and the grandson of *Hayk*, was also known as Kadman in some records. Kadmos fathered the Kadmean nobles, who lived south of Van Lake. *Kadmos* built Korchayk as his residence. *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. (Page 127 - 128)

INFORMATION

(EXTRACTED FROM WIKIPEDIA)

GREECE

The *name of Greece* differs in Greek compared with the names used for the country in other languages and cultures, just like the names of the Greeks. The ancient and modern name of the country

is *Hellas* or *Hellada* (Greek: *Ελλάς, Ελλάδα*; in polytonik: *Ἑλλάς, Ἑλλάδα*), and its official name is the Hellenic Republic, *Helliniki Dimokratia* (*Ελληνική Δημοκρατία* [*elini' ci ðimokra'ti.a*]). In English, however, the country is usually called Greece, which comes from the Latin *Graecia* (as used by the Romans).

The English name *Greece* and the similar adaptations in other languages derive from the Latin name *Graecia* (Greek: *Γραικία*), literally meaning 'the land of the Greeks', which was used by Ancient to denote the area of modern-day Greece. Similarly, the Latin name of the nation was *Graeci*, which is the origin of the English name *Greeks*.

Aristotle (384 - 322) had the first surviving written use the name *Graeci* (Γραικοί), in his *Meteorology*. He wrote that the area around Dodona and the Achelous River was inhabited by the Selli and a people, who had been called *Graeci*, but were called *Hellenes* by his time.

From that statement, it is asserted that the name of *Graeci* was once widely used in Epirus and the rest of the western coast of Greece. It thus became the name by which the Hellenes were known to the Italic people, who were on the opposite side of the Ionian Sea.

Apart from the Imperial court, administration and military, the primary language used in the eastern Roman provinces even before the decline of the Western Empire was Greek, having been spoken in the region for centuries before Latin

In the early 5th century, Greek gained equal status with Latin as the official language in the East and emperors gradually began to legislate in Greek rather than Latin starting with the reign of Leo I the Thracian in the 460^s

The use of Latin as the language of administration continued until the adoption of Greek as the only official language by Heraclius in the seventh century.

One of the most important legacies of Heraclius was changing the official language of the Empire from Latin to Greek

Herodotus adds:

But my own belief about it is this. If the Phoenicians did in fact carry away the sacred women and sell one in Libya and one in Hellas, then, in my opinion, the place where this woman was sold in what is now Hellas, but was formerly called Pelasgia, was Thesprotia; and then, being a slave there, she established a shrine of Zeus under an oak that was growing there; for it was reasonable that, as she had been a handmaid of the temple of Zeus at Thebes, she would remember that temple in the land to which she had come. After this, as soon as she understood the Greek language, she taught divination; and she said that her sister had been sold in Libya by the same Phoenicians who sold her. I expect that these women were called “doves” by the people of Dodona because they spoke a strange language, and the people thought it like the cries of birds; then the woman spoke what they could understand, and that is why they say that the dove uttered human speech; as long as she spoke in a foreign tongue, they thought her voice was like the voice of a bird. For how could a dove utter the speech of men? The tale that the dove was black signifies that the woman was Egyptian.

Thesprotia, on the coast west of Dodona, would have been available to the seagoing Phoenicians, whom readers of Herodotus would not have expected to have penetrated as far inland as Dodona.

According to *Strabo*, the oracle was founded by the Pelasgi:

This oracle, according to Ephorus, was founded by the Pelasgi. And the Pelasgi are called the earliest of all peoples who have held dominion in Greece.

Strabo also reports as uncertain the story that the predecessor of Dodona oracle was located in Thessaly.

...the temple [oracle] was transferred from Thessaly, from the part of Pelasgia which is about Scottusa (and Scotussa does belong

to the territory called Thessalia Pelasgiotis), and also that most of the women whose descendants are the prophetesses of today went along at the same time; and it is from this fact that Zeus was also called “Pelasgian.”

The *Ionians* (/aɪˈoʊniənz/; Greek: Ἴωνες, *Íōnes*, singular Ἴων, *Íōn*) were one of the four major tribes that the Greeks considered themselves to be divided into during the ancient period; the other three being the *Dorians*, Aeolians and Achaeans. The Ionian dialect was one of the three major linguistic divisions of the Hellenic world, together with the Dorian and Aeolian dialects.

The foundation myth which was current in the Classical period suggested that the Ionians were named after Ion, son of Xuthus, who lived in the north Peloponnesian region of Aigialeia. *When the Dorians invaded the Peloponnese they expelled the Achaeans from the Argolid and Lacedaemonia.* The displaced Achaeans moved into Aigialeia (thereafter known as Achaea), in turn expelling the Ionians from Aigialeia. The Ionians moved to Attica and mingled with the local population of Attica, and many later emigrated to the coast of Asia Minor founding the historical region of Ionia.

...

Ionia (/aɪˈoʊniə/; Ancient Greek: Ἰωνία /i.oː.ní.aː/, *Iōnía* or Ἰωνή, *Iōnīē*) was an ancient region on the central part of the western coast of Anatolia in present-day Turkey, the region nearest Izmir, which was historically Smyrna. It consisted of the northernmost territories of the Ionian League of Greek settlements. Never a unified state, it was named after the Ionian tribe who, in the Archaic Period (600–480 BC), settled mainly the shores and islands of the Aegean Sea. Ionian states were identified by tradition and by their use of Eastern Greek.

Ionia proper comprised a narrow coastal strip from Phocaea in the north near the mouth of Hermus river (now Gediz), to Miletus in the south near the mouth of Maeander river, and included the islands

of Chios and Samos. It was bounded by Aeolia to the north, Lydia to the east and Caria to the south. The cities within the region figured large in the strife between the Persian Empire and the Greeks.

According to Greek tradition, the cities of Ionia were founded by colonists from the other side of the Aegean. Their settlement was connected with the legendary history of the Ionic people in Attika, which asserts that the colonists were led by Neleus and Androclus, sons of Codrus, the last king of Athens. In accordance with this view the “Ionic migration”, as it was called by later chronologists, was dated by them one hundred and forty years after the Trojan War, or sixty years after the return of the Heracleiade into the Peloponese.

BERZH PIRANJANI

INTERPRETATION

When trying to learn about the origin of the *Greek* name - *Helen*, it is natural to come up with a series of questions:

1. When does the name “*Greek*” appear for the first time on the stage of Greek, Balkan and European history, in what form and from whose mouth? To whom do the people rely? (by Homer, 9th century BC)

(Later appears in Aristotle’s “Meteorology” (384 - 322 BC) and was normally used in the time of Roman Empire.)

2. On what date was Greek language established as the official language of Byzantine Empire? (it was accepted as an official language alongside Latin in the early 400^s and was established as the only official language of the Byzantine Empire in 610, by Heraclius, emperor of Byzantium).
3. Is it possible that the words “*Greeks*” and “*Ghegs*” have anything to do with each other?
4. When does the name “*Hellene*” appear on the stage of Greek, Balkan and European history, in what form and from whose mouth? To whom do the people rely? (by Homer, 9th century BC))
5. When does the name “*Pellazg*” appear for the first time on the stage of Greek, Balkan and European history, in what form and from whose mouth? To whom do the people rely? (by Homer, 9th century BC)

6. When does the name "*Ionians*" first appear on the scene of Greek history, in what form and from whose mouth? To whom do the people rely? (by Herodotus, 484 - 425 BC)
7. When does the name "*Dorians*" first appear on the scene of Greek history, in what form and from whose mouth? To whom do the people rely? (by Herodotus, 484 - 425 BC)
8. Where did the *Dorians* come from and when did they appear in Greece? (see A. Kola, Arvanites and the Origin of Greeks, p. 75)
9. See the temporal connection: Pelasgians - Ionians - Dorians - Greeks (see A. Kola, Arvanites and the origin of Greeks, p. 75)
10. In what language has Homer's work reached us? (Iliad and Odyssey are written in Homeric language, which is called the ancient Greek language and is a mixture of dialects of the tribes that inhabited the lands of present-day Greece. It was used between the 9th-6th centuries BC)

Note by B.P.: The above questions are accompanied by a short answer placed in parentheses, an answer as a result of what we are discussing below:

Details of interpretation

Before reaching any conclusions, after reading various materials related to the clarification of questions raised above, it is good to keep in focus the fact that different nations and states, in the form they are today, have reached after a long journey through the time of human history. A journey, during which important events for human life took place: birth and death of tribes and nations, unification and division of tribes or nations, a struggle for existence between human groups, which, through violence and diplomacy, managed to survive until nowadays in the form that we know.

Nowadays, not all states have in their composition nations or tribes of origin, nations or tribes which history mentions as populous

of those areas in early times; also, not all nations known today are the product of a tribe of origin, but today they are presented as a national unity realized by a union of tribes close or not in ancestry.

As above, based on the explanatory efforts of many scholars who have dealt with this issue, I am trying to guess what path the formation of that human group has followed, as from foreigners are called the “Greek” nation today, and that Greek citizens themselves call the nation “Helen”; I would say the same about what is called “Greek” state by foreigners today and what Greek citizens themselves call “Helen” state.

One may ask: “What is your interest to know what the citizens of Greek state call themselves, or how they are described by others?”

Practically - no interest - would be my answer.

But, when Albanian people seek their origin in the population called “Pelagian”, who populated this part of Balkans, which is inhabited today by Albanian population, the moment he reads and learns that Homer describes Trojan War as a clash between two tribes close in origin, which he considers they are “pelagian” tribes, when he learns that one of these belligerent tribes at the time populated the provinces, which today appear as an integral part of the Greek state, while the other tribe inhabited the western coast of Anatolia, today an integral part of Turkish state, then you are necessarily included in the group of curious parties, those who want to know something more about it is the so-called pelagian group, its extent and composition. And here, without doubt, the question arises: how close are these population groups, which today currently populate Albania and Greece; how distant or how close is the kinship between them, if it is assumed, for as much knowledge as the historical and linguistic sciences offer today, that in the not distant past the whole area was inhabited by the same large tribe, called the “Pelagian” tribe.

And, when you try to deepen into the Pelagian history of ancient

Greece, the names and deeds of dominant tribes that are thought to have formed it must necessarily come to the fore: Ionians, Dorians, Aeolians, Achaeans; on them seem to float with time two names: “Greek” and “Hellen”, which for the first time vaguely appear to Homer, to then take on a more distinct connotation to Herodotus and to appear in all the force nowadays.

I begin my assumption with the way the city of Ilion or Troy was formed.

First, I would like to point out two assumptions, which result from reading the above materials:

1. Trojan War was a war between tribes of the same group, the *Pelasgian*.
2. *Troy* and *Ilion* are two names for the same city, accepting them simultaneously with the time in which Trojan War took place.

I am first making an assumption on the origin of the name “*Ilion*”:

Here, too, I accept the possibility that one of the leaders (called *Ion* or *Jon*) of the tribe settled in this place gave the inhabitants and place its name, or the surrounding neighbours created these names for them, as it turns out common to cities created in early times. Therefore, the city was called *Ion* and the inhabitants *Ionians*.

Note by B.P.: The conversion of letter I to J and vice versa are the result of later linguistic developments, so to simplify the issue, from now on I will use only the form with I.

I think that *Ion* and his Ionian tribe were one of those Anatolian Pelasgian tribes, which, like many of their Pelasgian relatives, due to quarrels between them and in search of richer places to live, took the path of emigration to the western areas of Anatolia. On this journey, they reached the west coast of Anatolia, where they first established new settlements, with Ilion as their capital, and then continued to spread on new lands on the opposite coast until they reached the

other side of peninsula, where, establishing Ionian coastal colonies, similar to the Anatolian one, also gave the sea, along which they settled, the name *Ionian Sea*.

However, I think their extension to Balkan Peninsula initially followed the land route through the straits, which connect the coasts of Anatolian and Balkan Peninsulas (e.g. the Bosphorus Strait today, or the Dardanelles coast; the latter seems closer the reasoning we are applying). All we argue above is the follow-up of the idea of a possible early Pelasgian displacement, corresponding to the end of the third millennium and the beginning of second millennium BC, from the lands east of Anatolian Peninsula towards the west of Anatolian Peninsula and then, still further west, across Anatolian Peninsula in search of new lands.

This logical assumption does not seem to go at all against the assertion of Pelasgian population of ancient Greece, nor against the assertion that Trojan War was a war between the Pelasgian tribes, nor against the assertion that both warring parties spoke the same language, despite dialectal differences that may have between them.

In fact, the city is called *Ilion* and not *Ion*. I think here the way of explaining the name Babylon could help us, in the book “The Legend of Hayk and Bel Nimrod” by G. Nalbandian, according to which:

“Babylon is a Greek option of the name Babel. Babel has been also called, Babili (El or Eli means God and Bab-Ili or Bab-Eli means the Gate of God in Babylonian language) and was considered to be the centre of Earth; ...” (p. 57)

If we were to use the form “*Il-Ion*” here with the meaning “*the city of King Ion or the city of God Ion*”, where “*Il* or *Ili*” means “*God*” or “*mighty king*”, I think this will provide solutions to the problem. But how come that “*Il*” is in front of the name “*Il-Ion*”, while in “*Bab-Ili*” it is behind the name “*Bab*”. I think even this confusion could be clarified, if we refer to linguistic differences between various people or different ways of referring to the same

issue, such as today someone says “*Monsignor*”, while someone else with the same meaning uses the expression “*My God*”. So we have expressed the same thing: “*My God*” = “*Monsignor*” (This, at least, taking into account the Albanian language).

Note by B.P.: Attention: In Armenian language as an additional element, we have:

ել (el) = also, more, still

ելի (eli) = even more, again, still

I think this comparison, or the reliance on explanation of the name *Babylon* to explain the origin of the name *Ilion*, would not be inappropriate, if we will have in mind, that it is about early times, when the fact of simultaneous Anatolian and Babylonian population is already known, when the fact of constant wars between the invading Babylonian military power and those of neighbouring countries is known, the fact of supremacy of the Babylonian civilization over those of its neighbours, and, no doubt, the influence of Babylonian conquest or dependence on Babylonian power, which exerted pressure on every sphere of life of the people who constituted the Babylonian kingdom or were in vassal relations with it.

As soon as we accept such an assumption as possible, then we see we have reached a moment when we can assume a concise repetition of what we have attempted to say above:

Ilion and its Pelasgian tribe established a new kingdom on the west coast of Anatolia with the capital city Ilion, otherwise known as Troy. While, in its time, Troy was considered one of the most powerful city-states of the time, it is natural to assume the extent of influence or occupation even in border areas, one of which, which attracted its interest, was with no doubt, the opposite coast, i.e. the Greek provinces of Balkan Peninsula. I think the movement to the opposite coast was accompanied by a peaceful invasion or Ionian colonization, which was stopped on the coast, which was called after them the Ionian coast. I do not know of any sensational events that

have left their traces or have been documented historically, in the area of Aegean Sea or Ionian Sea, until the moment we received notice from Homer about Trojan War, 1190-1180 BC. This leaves you the message that this transition from Anatolian Peninsula to Balkan Peninsula has followed the same flow as other pelasgian migrations in Balkan Peninsula. I am inclined to admit that even in this case, the migratory followed route has been the land route through the straits separating these two peninsulas. Following the south-west direction, Ionians have finally stopped on the shore of that sea which took the name "Ionian Sea" according to them, and which today is at the western coasts of mainland Greece. Practically, Ionians settled in those lands, which today are part of north-western Greece.

Note B.P.: I would not be surprised if once I could read or hear that founding of the city of Ioannina in modern-day Greece dates back to just before Trojan War.

According to this assumption, I come to the conclusion, according to which, Ionians were among the first historically known tribes to have populated ancient Greece. Perhaps these were also the largest tribe that had ever inhabited the mainland Greece; thought to have been the dominant component of Attic state. Perhaps these are the ones who gave to their northern relatives Pelasgian, the Ghegs, who had preceded these Pelasgian movements and settled in those places before Ionian arrival, the Greek name, which Homer mentions according to the scholar Aristidh Kola. I think these are the ones who, about 600-700 years after the fall of Troy, after the fall of Persian Empire and the consolidation of Greek city-states, returned to their country of origin by colonizing the western Anatolian coast and giving life to another group of states called the *Ionian* states, or briefly referred as *Ionia*.

However, when it comes to Ion, I think it should be assumed more broadly:

By this I mean that Ionian movement is a movement covering a long span of time, beginning with the immigrant Ionians before Trojan War.

Then we have Ionians migrating to Greece as prisoners of war at the end of Trojan War, or after Trojan War as free migrants to the victorious country of war, where they could certainly look for a better life, and where they undoubtedly hoped for support of their Ionian ancestors. Some of those who survived war probably went to the southwest of Anatolian coast, creating settlements there, which later served the creation of Ionian League, also supporting Ionian migration or occupation of Balkan Peninsula, in the direction of Anatolian Peninsula, as mentioned above. Therefore, we have a return to the country of origin, but this time as Greek Ionian colonizers.

As to the origin of Achaeans and Aeolians, in the absence of a necessary information to succeed in establishing a logical assumption in the wake of the foregoing, I am obliged to limit myself to saying that my opinion is that these two tribes are indigenous tribes in the time of Ionic migration assumed by me in the above lines.

I say autochthonous in the sense of *“settled before Trojan War and before the above-mentioned initial Ionian movements.”* But this does not invalidate the assumption of the autochthonous presence of Achaeans and Aeolians as part of the great Pelasgian tribe, which had descended to these provinces in pre-Ionian times. The fact that war between Achaeans, which was outstanding among Greeks and Ionians of Troy (Ilion) is considered a war between Pelasgian tribes, who spoke the same language, “that Pelasgian”, suggests that Achaeans and Illyrians were not unknown to each other, but they were branches of a same tree. The same assumption I think is valid even when talking about Aeolians.

Dorians distinguish from the above-mentioned tribes of *“Ionians, Achaeans and Aeolians”*.

Thucydides says that 80 years after the conquest of Troy, “Dorians came to the Peloponnese of Hercules” (A13) (p. 77). If we accept this a correct date, Dorians have come to Greek shores around the year 1100.

Considering the fact that period between the centuries 12-9 BC (years 1200 - 800 BC) is considered a dark period in the history of Greece (absence of historical information) by historians; considering the fact that Greek language has no written documentation in Greek language, belonging to this period; taking into account the fact that this dark period in the history of Greece coincides with the Phoenician flourishing period, which culminates in years 1100 - 800 BC; considering the fact that at the time of its glory Phoenicia built numerous colonies along the Mediterranean coast, which influence did not escape even the Greek land; considering the hypotheses of many well-known scholars on the introduction of Phoenician letters by the Phoenician Cadmus into Greece, letters which served as basis for the development of Greek written art; taking into account the fact that in the 800 BC we have the appearance of flourishing of Greek civilization, which is preceded by Homer with the *"Iliad"* and *"Odyssey"*, which are thought to have been written around 900-800 BC, then there is no logical obstacle to accept Phoenician influence in Greek environments, tired and exhausted by the long war against Troy, a war that spent human and financial resources and left civic development in oblivion. The financially, militarily and culturally powerful Phoenician, the greatest trading power of that time, undoubtedly, through the establishment of its trading bases on the Mediterranean coast supplied skilled and learned people even the so-called colonies, which mainly provided their existence through trade activity, and in particular when we talk about Greece, which was one of its key strongholds in the Mediterranean, therefore its influence should not be questioned.

As above, we are accepting a peaceful Phoenician migration to the Greek coast. We are also accepting the claim of Thucydides about the arrival of Dorians in the Peloponnese of Hercules around the years 1100 BC.

Then, the first assumption we have to make is this: Dorians and Phoenicians are not autochthonous in what is today called the territory of Greek state until the moment when Trojan War ended!

Who are Dorians and what are their relations with Phoenicians?

Then, the question arising after this is: In what relation are these newcomers to the autochthonous Pelasgian tribes they found there?

First, we must admit that these two migrations did not take place at the same time and from the same place, as what would mean the simultaneous arrival of the same people with two different names? Second, none of the scholars mentions any manifestation of the development of Greek civilization with the introduction of Dorians, while the opposite occurs with the introduction of Phoenician influence on Greek shores, which is accompanied by a rapid development of Greek civic life. Third, at the time of Greek migrations, when Phoenicia was the largest naval power of the time, no such thing is mentioned about Doric tribe, nor is there any talk of building Doric colonies on the Greek coast, which would be understandable and acceptable as well as for Phoenicia. This suggests that Doric migration was land migration. But, if it was terrestrial (land), from which direction did it come? Undoubtedly, from the north. But, if it was by land and from the north, knowing that north was inhabited at that time by Pelasgian tribes, it necessarily comes to one's mind that we are dealing with a migratory movement of Doric tribe from the Pelasgian north to Pelasgian south. This would be logical if we consider that right after Trojan War we are dealing with ruined Greek city-states in many ways; among others, in the labour force, mainly male labour force, due to a long and exhausting war.

Note by B.P.: As I analyse this type of early migration, I recall the pattern of migration happened in Balkans over the last 30 years: almost half of the post-1990s Albanian emigrants went south to Greece, where they continue to live even today. Surely, in the near future, there will remain only a distant memory of them, but which nevertheless somewhere will remain documented as a memory for future generations of the inhabitants of Greece. The rest, about 25% of Albanian immigrants today are found in Italy, the rest went even further, but always to the west.

Meanwhile, we see a massive emigration from the countries of Middle East (especially due to wars, the last of which is that of Syria), which move mainly through two ways, of which the first and most massive one is the emigration movement by land; it is the same scheme as the route of emigration movement of the ancient Pelasgian people: Middle East, Turkey, Balkans to the north, and then to the heart of Europe. The second direction of movement is similar to Phoenician colonial movement: from the former Phoenician and North African ports (Egypt, Libya, Tunisia etc) to the coastal cities of Southern Europe, mainly Greece and Italy.

But we no longer have a civilized migration of Phoenician nature we talked about above, but a migration of human nature. However, despite the lower level of development of migrants versus host countries (in this case e.g. Germany, Austria, France, etc.), despite the fact that their presence vis-a-vis locals is much smaller in number, this phenomenon (migration) will leave a trace on the lives of these countries.

Given the current level of development of human society, I believe that history in the future will no longer know dark historical periods, as we have been forced to accept for Greece of years 1200 - 800, a period we are trying to illuminate. (these lines are being written in the year 2020)

There is only one doubt: perhaps the first settled Phoenician were called Dorians? This suspicion would put the issue of Dorians migration in an even more complicated course, as it would raise a series of questions, which to date have not yet been answered, such as: where did they come from, did they come from land or sea, to which of the Phoenician cities did they belong, what language did they speak, in what form did they come, as invaders or as simple immigrants? If we admit that they were among the first Phoenicians to come to Greek lands, then why is it said that the script or letters were brought by Phoenicians and not by Dorians, why is it said

that Cadmus brought it from Phoenicia, and not for example the Dori from Phoenicia? If they had come from the sea and became so quickly a known and powerful tribe, they must have also been in large numbers; and a movement of such proportions by sea, resembling a great conquest, hardly passes unnoticed in history. At least it would be a colonizing story comparable to that of Phoenicia in its glory days.

I think that appearance of Dorians on such a scale, so silently and mysteriously for the history, they suddenly emerged as one of the four main and most powerful Greek tribes of the post-Trojan War period, may have come only as a result of land migration movements, from the less developed north to the more developed south, but weakened as a result of long war, and moreover within tribes of the same kind, or at least, who were speaking the same language and getting along with each other. Why we do not say in this case that it was the south itself economically weakened by this long war with many economic losses and human lives, which has invited northern tribes to help their recovery?

The appearance of Dorians does not seem to be accompanied by the appearance of a new and incomprehensible language for tribes that have long been there, such as Ionians, Achaeans and Aeolians, while, when speaking of Phoenicians, Phoenician language is also mentioned, which makes understand that it is not the same language as that of native Greeks. Also, when speaking of the language used by Homer in his works, it is said they were written in ancient Greek, but in no case it is said they were written in Phoenician language.

Note by B.P.: According to Wikipedia we have: Ionian dialect was one of the three main linguistic divisions of Hellenic world, along with Dorian and Aeolian dialects.

Meanwhile, I cannot underestimate an assumption that comes to mind about the origin of the name “*Dorian*”.

The Albanian word “*nip* meaning *nephew*” in Armenian language is expressed with the word “*torr*”.

թոր (torr) = nip

This makes me ask the next question: Is it possible that Pelasgian “Dorians”, who were newly coming from the north, were welcomed and described in southern Pelasgian as the arrival of Pelasgian “*nip-torrs* - grandchildren”?

With the thought that one can find an element serving to shed light on the etymology of names “*Dorian*” or “*Durrës*” (the latter name I think originates from the name “*Dorian*”) in the future, through the words of Armenian language, a branch of the trunk of Indo-European languages, I am bringing here some of them, which approximate these words, as they are used in Albanian language:

թոր (torr) – meaning nip

թորնիկ (torrnik) – meaning nip

թուր (tur) – sword meaning shpatë.

դյուրին (djurin, tyrin, djurin, dyrin) - easy, not difficult

դուր (durr, turr) - door

դուր (tur, dur) – chisel meaning daltë.

дур (turs, durs) – meaning out, outside

дурмис (dormigh, tormigh) – fleet meaning flotë

Note by B.P.: The words in parentheses belong to the two dialects of Armenian language (Western and Eastern).

In the Albanian language we have approximate words:

hand - meaning dorë - (as part of the human body)

glove - meaning dorëz - the head of a weapon, of a stick, etc.

dorë - meaning kalë qimekuq - red horse

turi - meaning mug - the face of man

turr - turtull (type of bird)

turr – meaning të hedhurit me vull në një object, vërsulje - throwing, rushing on an object; sally

turrë – meaning grumbull, turmë - stack - pile, crowd

Extracted from the “Dictionary of Albanian Language”, published by the “Institute of Sciences”, Tirana, 1954

Were they called Tur or Dur, Turs or Durs, before they were Dors or Dorians??

What was the main feature that characterized Dorians?

Why do I guess the above?

Because the conversion of the letter “*t*” to “*d*” and vice versa, as well as “*u*” to “*o*” and vice versa, are not uncommon in Armenian dialects; the same can be said for Albanian language. Below, there are two simple examples:

In Albanian: të shkosh-me shkue-me shku; -to go-to go-to go;

duke shkuar - tue shkue; - going – going;

Ndue-Ndoj-Noj (human name) - Ndue-Ndoj-Noj

In Armenian: *դուռ* (turr, durr) – meaning door;

նոյն (nujn) = *նոյն* (nojn) – meaning the same;

Tigran - Dikran (human name)

Some assumptions about the etymology of the name of Durrës:

Torr (grandson) - Torrës - Turrës - Durrës

Durr, Turr (door) - Durrës

Durs, Turs (outside) - Durrës

The introduction of Phoenician letters is not said to have brought about a change of language in the city Greek states, but it speaks of different dialects, e.g., Dorian, Ionian dialects etc. Herodotus notes that language spoken in his day differs from that of language used by Homer, but not so much that he does not understand it. He notes that language spoken by the people of Athens is the old language of Homer, which he calls Pelasgian, and at the same time calls it “barbaric”. The language used by Homer, despite being written in

Phoenician letters, is not Phoenician language, but a language quite different from it; it is the language spoken by inhabitants of Greece at that time. And the descendants of Homer wrote and rewrote his work for their people, in their language, in what is known as ancient Greek, and there are scholars today, who claim that language of Homer is more easily broken down today in Albanian language today than of today's modern Greek language. And it is natural to accept the evolution of language of Homer, if we keep in mind that a language written in Phoenician letters, which was not Phoenician, was written with fewer symbols than the sounds produced by the language of indigenous Pelasgian inhabitant. It is exactly that change in letters appearing even today when comparing the Greek or Latin alphabet with the Albanian one. Here one must also take into account the fact how different dialects influenced the writing created through these letters, in order to reach a language understandable by the whole mass of inhabitants who populated those areas.

The Greek alliance, during war with the Persians, further strengthened the linguistic and cultural unity between Greek city-states, brought their linguistic and written culture to very high levels, became the cradle of cultural enlightenment at the time when the star Alexander the Great appeared. It became the language of education of the great men of states of that time; Greek leaders and philosophers, Macedonian, Epirote and Illyrian leaders.

In the meantime, people of Epirus and Illyria continued to speak the language that Greeks of Herodotus called "barbaric" or "foreign".

It is said that even Alexander the Great knew and spoke this "barbaric" language, which was considered the mother tongue.

In conclusion, I would say that modern Greek was not invented from nothing or from the beginning, but is the language of the first inhabitants of Greece, which by Homer are called "Pelasgians", the language that Herodotus calls "Pelasgians" and at the same

time “Barbarian”, a language written in Phoenician letters and under the positive influence of the development of economic and cultural relations, first with Phoenician, and then with the surrounding countries, underwent significant changes, compared to the northernmost provinces of Balkans, which were less exposed to these positive developments. A visible example of this overview were the states of Macedonia, Epirus, Illyria, with their significant backwardness in the field of development of written culture, a backwardness which, due to special historical factors, has been real until recent days, compared with the Greek and then Roman written culture directly influenced by it.

Regarding the human arrivals from Phoenicia and their impact on the development of Greek economy and culture, I think the above explanation is sufficient, while the origin of inhabitants of Phoenicia and the impact of their integration with the local population in changing Pelasgian affiliation of the then Greek nation, is a topic that goes beyond my knowledge.

However, it is worth seeing the treatment of Phoenicia and Phoenicians by G. Nalbandian in the book “The Legend of Hayk and Bel Nimrod”. According to the legend, Phoenicians were of Japhethic origin, who at the time of their subordination to Nimrod Hamitic were populated by tribes coming from other parts of Babylonian kingdom. If we consider the position of Phoenicia in the Babylonian kingdom of that time, it can be assumed that it was located in the centre of the road, which connected North Africa (Egypt, Libya) with Babylon. The mention of the city of Tyre shows that at that time it was an important city.

The Japhethic origin of Phoenicians addressed in the “Legend of Hayk and Bel Nimrod”, the conquest and rule of Hamitic by Bel Nimrod, as well as his policy of mixing people of his Babylonian kingdom, speculation on the subsequent massive achievements of Semitic tribes in the brain of the then Phoenicians, raises the question: What was the racial composition of Phoenicians at the time of the

predominance of Phoenician influence in the Mediterranean and especially in Greece, and whose influence was decisive in the creation of written language culture? What was the degree of similarity between the Phoenician and Greek spoken languages of that time?

These and other issues continue to be subject of study.

Also, here I would like to point out that approach to Phoenicia with *Cadmus* the king by G. Nalbandian in the book “*The Legend of Haiku and Bel Nimrod*” and the approach to Cadmus by Herodotus, as the son of Agenor, king of Phoenicia, who brought the letters to Greece, has in common the fact that Cadmium or Cadmus was at the head of Phoenicia, the man appointed by Hayk as a king without being Phoenician himself and the other one being the son of the king of Phoenicia, Cadmus, son of Aramenak (Armenak), while Cadmus, son of Agenor (Antenor).

Cadmus, treated by G. Nalbandian, according to legend, belongs to the beginning of his reign in 2490 BC, while Cadmus, as the king's son, treated by Jani Vreto, quoting Herodotus, is thought to have gone to Greece around 1600 BC.

Cadmus, treated by G. Nalbandian, was a descendant of the Japhethik, while Phoenician people over whom he was appointed to rule, is not mentioned as a Japhethik people, but according to Noah genealogical tree is presumed to have been a Semitic tribe. Meanwhile, according to the legend told by G. Nalbandian, we have:

“Hayk crowned his nephew, Cadmus, as king of Phoenicia, since from the moment that Phenic had mysteriously died, lands had passed to Nimrod administration, and after the murder of the latter by Hayk, Phoenicians needed a new king; thus, Cadmus became king of the Phoenicians at the moment when Hayk became king of the kingdom of Nimrod.” (p. 145)

According to this it turns out that even Nimrod, who was a Hamitic descendant, was not the original king of Phoenician people, but a conquering king from Phoenician.

In all of the above, there seems to be inconsistencies, especially when it comes to the time when Cadmus - the king, or Cadmus - son of the king - reigned, as well as the racial affiliation of Phoenicians at the height of its glory time, knowing that once it has been part of the great Babylonian kingdom, during whose reign a mixture of races and languages happened. The discrepancy in the treatment of Cadmus also lies in the fact that written Greek language appeared after Trojan War, at the time of Phoenician flourishing, i.e. after the 1100s.

With regard to what is called the modern Greek language, we must always keep in mind the fact that in its development, from what is called the language of Homer to present day, a great role has been played by Greek influence in the development of European Mediterranean world, a both giving and a receiving influence.

The Greek language has been subject to constant changes, from the moment Alexander the Great imposed on the world that conquered Greek culture until the subsequent developments, which were accompanied by:

- dissolution of the Empire of Alexander the Great,
- establishment of a powerful Roman Empire, which knew how to assimilate Greek cultural knowledge and further develop it,
- rise of the great multiracial Christian religious empire in the territory of Roman Empire, which found in Greek the greatest oral and written expression of its doctrine throughout the then enlargement of Roman Empire, and which was later legislated as official language and Christian faith of Byzantine Empire,
- large human movements associated with economic and cultural influences within Roman Empire, Byzantine and then Ottoman Empire.

And, although it is no longer Homer's language, Greece dedicates to Homer language and to him what it is proud of and to all European civilization.

Without heroic deeds of her ancestors, without her ancient people, who brought these heroes out of her heart and who was proud of their deeds by fixing them on folk songs and stories, which turned into legends to serve Homer as raw material to create those immortal works, Greece would not be what it is today.

And Homer took them from the mouth of people, who boasted of the deeds of his sons, to fix them once for all as a remembrance of future generations of the same people who today boast of the deeds of their forefathers.

What people and what singer would proudly write about the deeds of his ancestors in a language that would not be his language and that would not be understood by his sons?

Therefore, I join the theory of those scholars, who claim that the basis on which Greek nation and state is built today, are “*the ancient Pelasgian inhabitants and their Pelasgian language*”, which they so wisely fixed with the letters of Phoenician knowledge, to then give European world the basis of written language and history.

Now, as to the time of appearance of the name *Greece* and *Hellenes*, as well as the time when these two names came into wide use in Greece and abroad, I adhere to the facts presented above by various scholars or taken from Wikipedia. I am summarizing them below:

Hellenes and *Greece* are mentioned once or twice by Homer as a small country at the foot of Pindus, where the two most characteristic things are that they are under the rule of Achilles and that they have beautiful women. (A. Kola, p. 43)

“*Hellas*” - mentioned by Homer as a small place near Pindus with a special feature that it had beautiful women (“Greece of beautiful women” - as Homer calls it) and its leader was one of the most glorious heroes of Trojan War, Achilles. (A. Kola, p. 110)

Aristotle was the first to use the name Graeci (Γραικοί) in his “*Meteorology*”. He wrote that area around Dodona and Achelous River was inhabited by Selli and a people, who were called Graeci, called Hellenes by his time. (Wikipedia)

The English name “Greece” and similar adaptations in other languages derived from Latin name “Graekia” (Greek: Γραικία), which literally means “land of Greeks”, used by Ancient Romans to show the area of present-day Greece. (Wikipedia)

From the paragraphs presented above, despite the fact that chronological order of the appearance of names “Greek”, “Hellene” or “Hellas” is not clear, I think they should have this order of appearance in time: first we have the appearance of the name “Greek”, then “Hellene” and, in etymological connection with this, comes the name of the province “Hellas”.

As for the name “Greek”, from etymological point of view I have tried to explain my assumption in the section entitled “Gheg-Tosk Interpretation”, in light of the belief of “Pelasgian” ancestry of the Greek nation today. This also applies to the assumption of chronological order of occurrence of these names. As for the formalization of these names in the form we know them today, this is not subject of this writing.

Second, regarding the name “Hellene”, I think it is not unrelated to the name Ilion.

When we discussed above the etymology of the name Ilion, we tried to make an explanation, and relying on the explanation made for the name of Babylon, we said: “... *Il* or *Ili* means “*God*” or “*almighty king*”... ”.

In Armenian language, the word “*God*” is written “*Աստված*” and reads “*astvac* or *asdvax*” and derives from the word “*աստված*”, which is read “*ast* or *asd*” and which translates as “*Star*”. So, for Armenians, the superior “*God*” has its roots in the spatial superior “*Star*”.

Then, is there more God than the Star or the Sun (Sun Star)?

The same can be said about the use of word “*Star*” in the popular Albanian language, where the word “*Star*”, in addition to the meaning of spatial object, in addition to the equation in terms

of “*Sun*” as “*Star*” closest to Earth, also expresses the highest rating for the object under discussion. For example, when talking about a beautiful woman, the expression “*she is a star*” is used etc. Here we must keep in mind that in Albanian language, depending on the dialecticisms, we have the words “*Il*” or “*Il*”, “*Hyll*”, “*Hill*” or “*Hyu*” for the word “*Yll*”. But the syllable “*Ill*” is also part of the word “*Sun*”, the star closest to Earth. Here too, depending on the dialectics, in Albanian language we have “*Diell* for *Sun*”, or “*Dill*”, and “*Djell*”.

Derived from the word “*Star, God*”, in Albanian language, we have “*God, Goddess, Divine, etc*”.

Having a vague idea of the name “*Helios*”, because I do not know Greek language, I consulted “Wikipedia”, where I found:

Helios, also Helius (/ ˈhiːliʊs /; Ancient Greek: Ἥλιος Hēlios; Latinized as Helius; Ἡέλιος in Homeric Greek), in ancient religion and myth Greek, is the god and personification of the Sun. (Wikipedia)

Ἥλιος (Īlios) - which means sun ἄστρο (Astro) – star

As you can see, even in Greek language, based on the divine word “*God, Almighty God, Sun*” stands the word “*Hilius, Hilios, Helius, Helios*”, based on “*Ilius, Ilios, Elius, Elios*”, which has finally as basic word-formation the syllables “*il, el*”. And we reaffirm: “.., ..where “*Il* or *Ili*” means “*Godd*” or “*almighty king*...”.

Now, let us focus for a moment on how our popular Albanian language has idealized female beauty: “*Goddess, Divine, Divine beauty, Goddess of beauty etc.*” So, it has brought it to the height of God, God, the Sun God, the Star God. (Not in vain did each star represent a Divine figure, a God - such as the Venus Star). This is the place to remember humourosly the Elbasan song, which says: “*The Venus star rises in Elbasan/ or in Albanian language, Ylli Aferdita leu n’Elbasan*”.

Given that in Albanian language, depending on the region, letters “*i*” and “*e*” often change places with each other, such as:

The verb “to have - *me pasë*”, in the present tense, plural number, the first person, makes “we have/ *ne kemi*”; but we also use in dialect (in Gheg dialect), saying “*kina*” or “*kena*”.

Likewise, the letter “y” with “i”, e.g. In words “Hymn” is transformed in “*himn*”, or “*lyrë*” in “*lirë*”, etc.

The letter “h” often falls into the spoken language or remains unstressed, e.g.: “*hiç*” to “*iç*” meaning *nothing*, “*hile*” to “*ile*” meaning *trick*, “*helm*” to “*elm*” meaning *poison*, and finally “*Hylli*” - “*Ylli*” meaning *Star* and vice versa.

The above presentation was done in support of assumption that the word “*Hellene*” may be the result of syllable-word-base conversions of “*Ili*” or “*Eli*”. Just as we arrived in *Helios*, *Helius* for the word *Sun*, the formation of the word “*Hellene*” may have gone through the same path. I accept the scheme that is similar to what we guessed for the name of the city “*Ilion*”, i.e.: *Ili* - *Ili Ion* - *Ilion*, from where we go to:

Ili – *Eli* – *Ele* – *Hele* – *Helen* – *Helena*

Ili – *Ili In* – *Ilin* - *Ilina* - *Elena* – *Helena*

so we can accept it as it means:

Helene = Beautiful Woman, Lovely, Goddess of Beauty, Divine Beauty, Divinity

For comparison:

In Albanian: Grua - Woman

In Greek: Γυνή (gyni', gini) - Woman

In Armenian: կին (kin, gin) - Woman

In English: queen (queen) – Queen, Goddess

Looking at the presence of the syllable “*In*” in the words above, we can guess the origin of the word “*Hellene*” from “*Ili* + *In* = *Ilin*, *Elen*, *Helen*”.

Guessing again:

“Ili + In = Ilin, Elen, Helen” = Ili (God) + In (Female) = God + Female = Female + God, Goddess, Divinity, Female Star, etc ..

Based on the assumptions presented above, I have no choice but to add the last assumption, which again is nothing but the result of previous assumptions:

By this I mean that my opinion about the name *“Hellas”* is nothing but a statement of its origin from the words *“Helen”* and *“Helena”*, a meaning of the country giving birth to growing beautiful men and women, divine men and women.

Now another guess about the Story of Beautiful Helen or Helen of Troy.

Regarding the name Helen or Helena (used for the female sex) I am convinced that, as a name, it does not represent a particular woman, but is a general representative name for beautiful women.

The word Helen, at the time when it appears as a name, had the meaning of a “beautiful star”, in Albanian “Bukuroshe”. Therefore, I think it is precisely that Pelasgian place at the foot of Pindus, within the province of Ionia, called Greece, mentioned for beautiful women, where Menelaus chose to take his wife, the future queen of Mycenaen Sparta, who happened to be a real beautiful woman like a Star and, for this reason, the subjects of Menelaus gave her the nickname, used by Illions for beautiful women, “Ilin - Helen” (Beauty), which later received all the greatness given by history. Also, in my opinion the so-called Greece by Homer was just a small area included in the Ionian settlement.

In summary:

The inhabitants of Pelasgian country at the foot of Pindus, called Greece by Ionians, within the province of Ionia, used for beautiful women the nickname “Helen” (Beauty), a nickname adopted by inhabitants of other tribes near them to describe a beautiful woman.

The Greek settlement of Ionia, represented in the then Pelasgian world as the land of Helen (Beauty), took the name as the land of Hellenes or the land of “Beauties”. The rapid and comprehensive development of culture of these lands under the influence of Phoenicians made their culture a centre of admiration for all ancient people who surrounded them. The flourishing of physical and mental culture, the flourishing of fine arts and philosophy, the flourishing of everything that highlighted beauties of human society, made Greece of that time deserve the name the “*Land of Hellenes*”, but now with the meaning of the “*Land of People who Value Beauty*”. And the country got its name from this - “*Hellas*”.

While foreigners kept the name “Greece” to show “*the land of beautiful women*”, as Homer calls it, while the locals themselves were nicknamed “Hellenes”, I believe with the meaning of people who grabbed Helena, the people who brought Helen, the people who possessed Helen, so the people who possessed Beauty. And who better than Homeric figure of Helen, became the representative figure of the union of Greek tribes of that time. And who better than their ability to grab Helen highlighted their manhood and wisdom?

And it is understandable that inhabitants of those lands chose for themselves a comprehensive name, as opposed to what represented the name of a small group of Ionian people, living at the foot of Pindus, who were distinguished for their beautiful women, called “Greeks”, as their husbands called “Greeks”.

It seems that with this, their northern Pelasgian tribe wanted to break away from Greeks (or Ghegs), which was left inferior in his level of development, but remaining again in the Pelasgian Bay named “*Ilin-Hellene*”, if his origin is indeed according to the assumption made by me in the above lines.

For curiosity:

- According to John Tzetzes (a 12th century Byzantine writer), the Pindos range was then called Metzovon.

- When Anastasios Gordios translated (between 1682/83 and 1689) into a more contemporary language the initial praise for St. Vissarion, which was drafted in 1552 by Pahomios Rousanos, he wrote: “A mountain, called Pindos by the Greeks, is the same mountain, which is called Metzovon in the Barbarian language” and further, in the same text, he adds: “this mountain, Metzovon, separates the region of Ioannina from the region of Thessaloniki”.
(*Note by B.P.: Barbarian language ??*)

In Armenian we have:

$U\text{ł}\delta + u\text{ł}u\text{ł} = U\text{ł}\delta u\text{ł}u\text{ł}$ (Metzavan) - large settlement, large neighbourhood

$u\text{ł}\delta$ (metz, mec, mex) – i madh meaning big

$u\text{ł}u\text{ł}$ (avan) - vend, ven (place, country)

Note by B.P.: The above words seems as if there is room for proximity analysis.

7

EPILOGUE

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VARIOUS AUTHORS ON THE RELATIONSHIP BETWEEN ETRUSCAN, BASQUE, ALBANIAN AND ARMENIAN LANGUAGES

ELENA KOCAQI

“THE ALBANIAN – THE KEY TO INDO-EUROPEAN LANGUAGES”

EMAL, Tiranë

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!?

ZACHARIE MAYANI:
“ETRUSCANS BEGIN TO TALK”

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

Note by B.P: p. 452 - If Albanian comes after Etruscan language, then how is Etruscan explained with Armenian??

It is not surprising that in Armenian we find many terms corresponding to Illyrian terms, because, according to Herodotus, Armenians are of Thracian-Phrygian origin (or descendants of the ancient Balkan Brigs). Let us underline some points of contact between Armenian and Albanian languages: 1) both languages have an indefinite suffix; 2) *erthal* in Armenian is “*I go, I came*” compared with Albanian *ardh*; 3) *ges* is “*gjysmë*”; compared with Albanian “*gjysmë*”; *gtanem*, “*I find*”; compared with Albanian *gjet*; 5) *tzain*, “*zë*”; compared with Albanian *za*; 6) *medz*, in Armenian it is “*big*”, in Albanian is also “*big*”. Other similarities have long been highlighted, where among the most important ones is: the plural *-ik* of Armenian language is formed by the ending *-er, -eri* (*doun*, meaning “*meaning house*”, plural “*dounerë*”). This is compared to the *-ar* of Etruscan language (and *-eri*? “*compared with society, vëtëra* (*vite* it means years) of Albanian language). (p. 475)

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)

Andre Pigagnoli added some other arguments to the thesis of the oriental origin of Etruscans ... This gives the author the opportunity

to conclude that “*similarities between Etruscans and ancient people of Asia Minor cannot be questioned*”. (Les Etrusques, People of the Orient, p. 338). (pp. 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)

KRISTO FRASHËRI

“ALBANIAN ETHNOGENESIS”

An Historic View

Printing House M&B, Tirana 2013

In 1836, the French scholar Antoine d’Abbadie (*Antuan d’Abadi*) noticed the linguistic similarity between Basque and Caucasian languages. (Kristo Frashëri, p. 37).

Note by B.P: Which languages specifically??

NERMIN VLORA FALASKI

“PELASGIANS, ILLYRIANS, ETRUSCANS, ALBANIANS”

Printing House “Faik Konica”, Pristina

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

Note by B.P: “Nephew languages” (Armenian, Persian, English, Arabic, etc.) – which are their parents?? (pp. 33-34)

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)

As for the Etruscan tribe, Seneca tells us that they came in 1200 BC. (p. 271)

Note by B.P.: Maybe with the date of the fall of Troy??

J. PH. FALLMERAYER

“ALBANIAN ELEMENT IN GREECE”

Translated from German language: Nestor Nepravishtha

Published by “SARAÇI”, Printed in “Morava” Printing House
Tirana, November 2003

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.

ROBERT D'ANGELY

“ENIGMA, FROM PELASGIANS TO ALBANIANS”

“TOENA Publications” Tirana, 1998.

(first published: 1962, France)

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 contacts and relations of all kinds, that Armenian people have had since the origin with 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 Armenians with Albanians, the influence of language of the latter, which it has exercised regarding the use of article after the name. (p. 234).

In fact, the in-depth study of Albanian, Greek and Latin makes it clear that the relationship of closeness linking them is that of mother for the Albanian language, and of daughters for the other two: Greek and Latin. (p. 277).

EDWIN JACQUES

“ALBANIANS. HISTORY OF ALBANIAN PEOPLE FROM THE ANCIENT TIMES TILL TODAY”

“Paper and Pen”, Abraham Lincoln Foundation, Tirana, 1996.
(first published: 1995)

Note by B.P.: Speaking about the linguist Franz Bop (1791 – 1867), Jacques says:

He noticed similarities between the vocabulary of Albanian, on one hand, and that of Armenian or Baltic languages, Latvian and Lithuanian on the other hand, ... Bopi published his work in 1854, finally proving that Albanian belongs to the family of Indo-European languages and is not derived from any other sister language on the continent, as well as Greek. (p. 36).

This diagram surprisingly shows that among 47 modern Indo-European based languages, only two of them, Albanian and Armenian, have a direct Indo-European origin, without any linguistic intermediate parent. (p. 48).

Note by B.P.: See this assumption: If Armenian language is similar to Albanian, but differs from that of Caucasian Albanians, then it

means that Albanians and Caucasian Albanians have key differences between them, so they are not the same people.

LUFTULLA PEZA, LILJANA PEZA

“ANCIENT BALKAN AND ANATOLIA LANGUAGES AND
 PELASGIAN FAMILY OF LANGUAGES”

Geer, Tirana 2018

Mayani (1973) and N. Vlora (2004) have fully confirmed the connection of Etruscan language with Albanian language, through the analysis of many Etruscan inscriptions. (p. 117)

Note by B.P.: If the Etruscan language is broken down simultaneously with both Albanian language and Armenian language, then how are Albanian language and Armenian language related?

VAHAN SETYAN

“ARMENIAN ORIGINS OF BASQUE”

2017

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. 106)

OTHER AUTHORS ADDRESSING THE ABOVE ISSUES

(in alphabetical order)

Aristidh P. Kola: “Arvanites and the origin of Greeks”, (Publishing House “55”. Tirana, 2002)

Berzh Piranjani: “Albanian words similar to Armenian ones”

Hraç Martirosian: “Etymological Dictionary of the Armenian Inherited Lexicon”, 2010

Marika Butskhrikidze: “Georgian Scholar: Intriguing Similarities between Albanian and Armenian.” Published in the “Standard” newspaper, p. 18, dated “Monday, 09.12.2013”)

Robert Ellis: “The Armenian origin of the Etruscans”, 1861

a. The Armenian origin of the Etruscans

b. Albanian words related to the Armenian language

ALBANIAN SETTLEMENTS RELATED TO THE NAME “ARBËR”

ALBANOPOLIS

in

(Albania of Balkans)

Notes extracted from the book:

“ARBNI”

(Historical, Geographical, Religious and Political)

Written by: AUREL PLASARI:

Academy of Sciences of Albania.

Tirana, 2020

In book III of Geography, chapter XIII, §23, describing the Roman province of Macedonia, Ptolemy wrote: “*Albanopolis of the Albanians*,” as well as has given the longitude: 46° and latitude 41° 5’, i.e. approximately in the area between Mat and Shkumbin river. *

* *Note by AP:* The most acceptable identification of Ptolemy’s Albanopolis is with Zgërdhesh, at the western foot of Kruja mountain or southwest of the road from Fushë-Kruja to Kruja, an identification proposed by the albanologist Johann Georg von Hahn after researching the relevant region himself and found no other

ruins to match the city marked in the II century by Ptolemy. Today this is the hypothesis left in force and further elaborated. (pp. 16-17)

ALBANOPOLIS

(Caucasia) (extracted from Wikipedia)

Albanopolis was a city, most likely in the Caucasus, known in Christianity as being the location at which the apostle Bartholomew was crucified.

In *Lives of the Saints*, 18th century hagiographer Alban Butler says The popular traditions concerning St Bartholomew are summed up in the Roman Martyrology, which says he “preached the gospel of Christ in India; thence he went into Greater Armenia, and when he had converted many people there to the faith he was flayed alive by the barbarians, and by command of King Astyages fulfilled his martyrdom”.

However, Butler himself cautions about taking the geographical clues too literally. He points out that “India” was a name applied indifferently by Greek and Latin writers to Arabia, Ethiopia, Libya, Parthia, Persia and the lands of the Medes.

Similarly the term “The Great Armenia” was used very often from the Medieval writers to show the provinces in the region between Eastern Anatolia, the Black Sea and the Caspian Sea.

Nonetheless, at least three locations have been proposed as possible sites of Albanopolis: Derbent in Dagestan, Albyrak/Albac near Başkale in the then Armenian region of what is now eastern Turkey and Baku, Azerbaijan.

The latter has a certain ring of truth given that the area of today’s Azerbaijan was historically known as Albania but no conclusive evidence has been found of any such theory.

Butler is also sceptical of the Albyrak suggestion stating while the assertion that Batholomew preached and died in Armenia is

possible, and is a unanimous tradition among the later historians of that country; ... earlier Armenian writers make little or no reference to him as connected with their nation.[8] Thus although a very holy Armenian Monastery guarded what was believed to be Bartholomew's tomb on the site, this was probably a later idea.

Note by B.P: In my opinion:

Albanopolis (of t Caucasus) - I think it is a name established in the Alexandrian (period BC) and came to Balkans in the Roman period with the preaching monks of Christian religion (AD). Initially, the shelter of monks, I believe, served Kruja Mountain (today's Sari-Salltik cave). From here they came down to practice their preaching in Zgërdhesh (Albanopolis).

I think this name "Albanopolis" (in Albania) belongs to the city - ruins discovered in today's Zgërdhesh, a city that turns out to have a small church inside. This makes more sense than to think that the name Albanopolis may belong to Kruja city. It would not make sense for its name to be changed from Albanopolis to Kruja in a very short time. In fact, I think the name Albanopolis may have been used by Romans for the town of Zgërdhesh, believing it was a town formed by Caucasian Albanians immigrants or it may have been put to them by the newly arrived monks as a result of its resemblance to Albanopolis of Bartholomew.

However, the fact that in the 2nd century, when Albanopolis is mentioned by Ptolemy, Durrës was a developed city and a strategic Roman point for operations in the East of empire, and to the east another city was standing, which from a strategic point of view was equally important for controlling eastward-moving terrestrial movements, a city that also controlled south-north terrestrial movements along the entire plain area of Adriatic coast, lying between Shkumbin and Mat, a city that was also the connecting point of Roman civilization with the area of unruled Highlands lying to the east of Durrës, makes you think that this city has not been the focus of Romans, who may have

generalized it as the City of East and for the strategic importance it has had to name it by analogy with the Albanopolis of Caucasus. This would also give rise to speculation that in the Alexandrian period (BC) the passageway between Caucasus Mountains and Caspian Sea would have been named after Alban Gates, and today's Derbent itself could have been called Albanopolis.

This idea is also pushed by the fact that by analogy one may think that Albanopolis appears in the territory of today's Albania, as does Sebastea (Laç Mountain where Shna Ndoi is located) (as a result of the movement of preachers of Christian religion). We are in the area of Kurbin, a difficult area to be invaded by a foreign invader, especially at that time.

Both Albanopolis and Sebastea are exonyms. Both Albanopolis and Sebastea have been visited and inhabited since the beginning of Christianity by Christian preachers (monks) on their way west. Both Albanopolis and Sebastea have had Christian cult objects since the beginning of Christianity. It is thought that Apostles Paul and Peter also passed through these areas. It would not be surprising that the destruction of Zgërdhesh was a consequence of Roman rage when they embraced the Christian religion, prior to its recognition as official religion by the Empire.

ILLYRIAN CITY IN ZGËRDHESH

Selim Islami

"Illyrian city in Zgërdhesh"

Illyria, No. 2, 1972 (pp. 195-213)

Special edition on the occasion of the "First Assembly of Illyrian Studies", held in Tirana, on 15-21 September 1972

It has been a little over 100 years since J. G. Hahn visited the Illyrian fortress in Zgërdhesh and expressed the opinion that old Albanopolis should be sought in this place.

...

In Zgërdhesh, during summer of 1969, an expedition of the Institute of Cultural Monuments took place. ... This paper is dedicated to its historical-archaeological conclusions.

The ruins of Zgërdhesh are located southwest of Kruja, an hour and a half walk away and half an hour away from Zgërdhesh village, in a place called Kakariq. A village road, which turns in the middle of Fushë Krujë – Krujë road, leads to the foot of the ancient city in a few minutes. (p. 195)

Another key gate must have been between tower no. 5 and the assumed no. 6. It crossed the Acropolis wall, somewhere in front of the ruins of medieval church in F ' , to connect the upper city with the lower one. (pp. 198 - 199)

Archaeological ruins show, on the other hand, that city has been extended and is surrounded by walls. On a small hill, on the south side, located beyond Lana stream, more or less in line with the surrounding wall on the west side, there are traces of a building, most likely, of a temple, and during construction works in the area near the city, in 1961, the remains of walls of a building, a quantity of tiles and a lion's head, part of a mine were found (Tab. V, 4). (p. 199)

We should first note that on this issue (*Note by BP*: it is about the construction time) until recently the opinion of Prashniker was accepted, who, correctly, called similar and simultaneous the walls of Zgërdhesh with those of Lis and dates them back to the IV century BC. Garasani, based on the inscription of Lambesa, recently tried to redefine Prashniker and assigned Zgërdhesh, along with a number of other centres, which in his opinion are related to it, as a foundation of Agron's time, in the period when he was on friendly terms with Demetrius II of Macedonia. (p. 203)

The second layer contains material of the Hellenistic period. ... As a date element for its beginning, the apule pottery of the last century served us of the end of IV century and the beginning of the

III century BC, which we find immediately after the sterile layer of gravel runs out.

City life is presented to us in all its diversity in the third layer, which contains mixed Hellenistic-Roman material. ... With all its elements, it better defines the features of second layer, sets as its last boundary the II century BC and reveals more clearly before us the fact that in III-II century BC, the city has lived its glory time. (p. 205)

From the imported goods coming to Zgërdhesh through Durrah, the apulia products of the end of XIV century dominated and especially those of the III-II century BC, between which we must mark the bowls to which the relief figures have been applied. Fragments of Megara bowls are also found, but it seems that trade with southern Italian coast had at this time expelled from Illyria all other competitors.

The coins, which circulated at this time in Zgërdhesh, are mainly those of Durrah. Among them we find such coins with *Heracles-weapons*, which Durrah puts into circulation since the second half of the IV century BC, and other coins with *Zeus-tripods* and *Helios-ships*, belonging to the III and II centuries BC. It seems that Zgërdhesh had strong economic ties with this city. So far, we know only one specimen of foreign currencies of Demetrius II of Macedonia with a *helmet-shield*. (p. 207)

Remnants found in Necropolis, on the edge of surrounding wall on the west side of tower no. 2 and its gate in front of it (*excavation b*), show they are from the IV century AD, the surrounding walls have lost their former importance and functions, while a cemetery is placed next to them. From this time the city begins to be abandoned and its inhabitants seem to move to another centre. It is very likely this was the future Kruja, (p. 208)

We stated above that Hahn deserves first the acknowledgement that the old Albanopolis should be sought in the ruins of Zgërdhesh. The interest for this city was thus connected with the national

name of Albanians. Since this time, new plausible arguments are not found out in favour of this view; however, Hahn's hypothesis always remains a highly valuable working hypothesis, which has promoted and will continue to promote scientific research in this regard. The fact that in the area between Mat and Shkumbin river, in which Ptolemy places Albanopolis as the most marked city, we do not know of another greater ancient centre than Zgërdhesh, makes this hypothesis still strong...

We must not forget on the other hand, we have the remains of an important Illyrian city in the ruins of Zgërdhesh, which rose and flourished in the vicinity of a large city like Dyrrah, therefore for this fact it deserves a special indication. (p. 208)

Note from "KRUJA" Travel Book; blue-albania.com:

The first written data about this city (*Note by B.P.: it is about Albanopolis "Zgërdhesh"*) are found in Ptolemy's work "Geography" in the II century of our era (AD). ... According to studies, the city flourished from the middle of the IV century to the I century AD.

BISHTI I PALLËS OR KEPI I PALIT [DURRËS]

Extracted from Internet:

... The head of communist regime, Enver Hoxha, did not like the name Bishti i Pallës (of Skënderbeg) at the beginning of 1976, as the Byzantine toponym Cape of Paul (Kepi i Palit) appeared 4-5 centuries before Skënderbeg appeared with a sword.

Starting from 2005, the Ministry of Defence of Albania uses the toponym "Kepi i Palit" instead of the old one, known as "Bishti i Pallës".

In English-speaking maps, the toponym is "Cape of Pali", while in Italian ones Capo Pali.

According to historians, Christianity was transmitted to Arbri directly from the mouth of the apostles of Jesus Christ and began to spread in Illyria as early as the first century AD, as a legitimate religion.

The Apostle Paul writes around the year 57 AD: "Thus, from Jerusalem to Illyria, I performed the service of the resurrection of Christ, trying to evangelize where the name of Christ was not known."

It is thought that Paul stayed on a promontory north of Durrës.

There are speculations that this cape was originally called "Cape of Paul".

In the toponymy of Durrës it is known as Bishti i Pallës.

DERVENI (DERVENDI)

(Town in the Republic of Albania)

Notes extracted by Wikipedia:

According to Wikipedia, the name Derbent (Darbant) is given to the city founded in the strait located between Caucasus Mountains and Caspian Sea. For its strategic position as a passageway from east to west (once described as one of the "Silk Roads") it has also received the name "Entrance or Exit Gate", "Iron or Locking Gate", "Passage Gate", etc. Whoever possessed Derbent also possessed "Silk Road".

Note by B.P.: Coincidentally, in the plain located between Zgërdhesh and Adriatic Sea (same as the geographical position of Derbent in Dagestan), a city called Derven is created today.

An interesting fact is that the Albanian Derveni (Dervend - used by the scholar Shtjefën Gjeçovi) has an almost identical strategic position with it, when it comes to the road connecting central and northern Albania. Even as a meaning it shows the same similarity "Der - Vend = Door of the Country".

Note by B.P.: You are impressed by the great similarity in expression and meaning between the Caucasian Derbent and the Albanian Derven.

Derbenti

(Town in the Republic of Dagestan, Russia)

Notes extracted by Wikipedia:

Derbent (In Russian: Дербѐнт; in Persian language: دِن‌بَرَد; in Lezgian language: Къвевар, Цал; in Azerbaijani language: Dərbənd; Avar: Дербенд), formerly Romanized as Derbend, is a town in the Republic of Dagestan, Russia, located on the Caspian Sea.

Derbent occupies the narrow gateway between Caspian Sea and Caucasus Mountains connecting Eurasian Steppe to the north and Iranian Plateau to the south.

Derbent derived from Persian “Darband” (The Persian: دِن‌بَرَد, literally “Closed gate”, from dar “gate” + band “bandage, band”, literally, “closing gate”, “lock gate”, “Belt gate”), referring to the narrow transit path.

KRUJA

Notes extracted from Wikipedia

Kruja was inhabited by the ancient Illyrian tribe of Albani. In 1190 Kruja became the capital of the first Albanian state in Middle Ages, the Principality of Arbër. Later it was the capital of the Kingdom of Albania, while in the early 15th century Kruja was invaded by Ottoman Empire.

The name of Kruja city is related to the Albanian word *kroi*, *krua*, which means “source”, from the *Proto-Albanian* **krana* **krasna*.

The city first appears as Kroai (in Medieval Greek Κροαί) in early Byzantine documents of the 7th century. In medieval Latin it was known as Croia, Croya and Croarum. During Ottoman era it was also known as *Ak Hisar* or *Akçahisar* from the Turkish words *ak* (white) and *hisar* (castle).

In ancient times the province of Kruja was inhabited by the Illyrian tribe of *Albanoi*, while the city is located near the Illyrian settlement of Iron Age, called Zgërdhesh. Some scholars have identified Zgërdhesh with the main Albanian settlement, Albanopolis, while others identified Albanopolis with Kruja itself. During Illyrian Wars the area of Kruja was occupied by the Roman Republic.

Originally, a medium-sized castle like other urban centres, Kruja expanded into a city probably from the sixth century to the ninth century AD. In 1190 Kruja became the capital of the first medieval Albanian state, Principality of Arbër, founded by *Progon of the House of Progon*.

Notes extracted from “KRUJA” Travel Book; blue-albania.com:

Kruja is a very early settlement dating back to three centuries BC. Two Illyrian tribes, *Albanoi* and *Parthians* lived in the towns of Brysaka and Albanopolis.

DURRËS

Notes extracted from Wikipedia

Durrës was founded by the ancient Greek colonists from Corinth and Corfu under the name Epidamnos around the 7th century BC on the coast of Illyrian Taulantians. Later known as Dyrrachium, it basically evolved to become a significant city as it became an integral part of Roman Empire and its descendant, the Byzantine Empire. Via Egnatia, the continuum of Via Appia, started in the city and led through the interior of Balkan Peninsula to Constantinople to the east.

In antiquity, the city was named Epidamnos (Επίδαμνος) and Dyrrhachion (Δυρράχιον) in Classical Greek and later Epidamnus and Dyrrachium in Classical Latin. Epidamnos is the oldest of the two toponyms. It is confirmed by Thucydides (5th century BC), Aristotle

(4th century BC) and Polybius (2nd century BC). Dyrrachium became the name of city after the Roman Republic took control of the region after Illyrian Wars in 229 BC. The Latin orthography of i/ y took the form of the *Greek Dorik*, which was pronounced as /Durrakhion/. This change of name has already been proven in classical literature. *Titus Livius*, at the end of the first century BC, writes in *Ab Urbe Condita Libri* that at the time of Illyrian Wars (approximately 200 years ago) the city was not known as Dyrrachium, but as Epidamnus. *Pomponius Mela*, about 70 years after *Titus Livius*, attributed the change of name to the fact that the name *Epidamnus* reminded Romans of Latin word “*damnum*”, which meant *evil* and *bad luck*. *Pliny the Elder*, who lived in the same period, repeated this explanation in his works. The Romans also adopted the new name because it was already in more frequent use by citizens of the city.

The name *Dyrrhachion* is usually explained as a Greek compound from the words *δυσ* - “*bad*” and *ῥαχία* “*rocky shore, flood, noisy waves*”, an explanation already implied in antiquity by Cassius Dio, who writes that it referred to the difficulties of rocky coastlines, while also reporting that other Roman authors linked him with the name of an eponymous hero, Dyrrachius. The mythological construction of city name was recorded by Appian (2nd century AD) who wrote that barbarian king of this country, Epidamnus, gave the city its name. The son of his daughter Dyrrachius, built a port near the city which he called Dyrrachium. Byzantine Stephanus repeated this mythological construction in his work. It is unclear whether the two toponyms originally referred to different areas of the city territory or whether they referred to the same territory. Classical literature shows that they mostly initially referred to different neighbouring areas. Gradually, the name Epidamnus became obsolete and Dyrrachium became the only name for the city.

The modern names of the city in Albanian (Durrës) and Italian (Durazzo, Italian pronunciation: [du'rattso]) derived from Dyrrachium / Dyrrachion.

The place was inhabited by ancient people: the presence of Bruges seems to be confirmed by some ancient writers, Illyrian Taulantians (their arrival is estimated to have occurred no later than the 10th century BC), probably even the Liburnians who expanded south in the 9th century BC. The city was founded by Greek colonists in 627 BC on the Taulantian coast. According to ancient authors, the Greek colonists helped Taulantians to expel Liburnians and mixed with local population by introducing Greek element into the port.

Christianity in Durrës and elsewhere in Albania has a presence dating back to classical antiquity. Christian traditions show that archbishopric of Durres was founded by the apostle Paul, while he preached in Illyria and Epirus, and that there were probably about seventy Christian families in the city since the time of apostles.

SARI-SALLTIK

The sacred cave of Kruja mountain holds many mysteries. Paranormal stories begin in 1325, when Sari Salltik, the envoy of Haxhi Bektesh Velu, arrived in Kruja from Turkey. He settled properly in this very place to practice religious rites away from people.

SEBASTEA [IN ALBANIA]

Notes extracted from the book:

“A short story of Shna Ndou Saint in Sebastea”

Written by: Father Marjn Prelaj ofm

Father Donat Kurti ofm

Franceskan Edition, Shkodra, 2013

The hypothesis cannot be rejected that Franciscans, immediately, thought of setting up the assembly of Noviciat, and for the country, as it was the time, sought a place of solitude, so that the mountain

of Sebastea was seen as more suitable for the assembly of Noviciat. It is not possible, however, from the beginning of the 14th century to the beginning of the 1300s (p. 11).

The historian Father Donato Fabianich in his book “Storia dei Frati Minori in Dalmazia e Bossina” (1863), writes:

In the Archdiocese of Durrës, on the slope of a mountain, in an isolated place, there is the old assembly of Small Monks of Sebasta. It is not known the year when it was founded. It is always mentioned in the book of Provinces as the assembly of Noviciat, where provincial meetings were often held. (p. 12)

Sebasta’s Saint is located on a small lawn on mountain slope, which bears the name “*Sebastea*”, about one hour walk from Laç town. (p. 13)

Not far from the church, I sat down a little, in the living rock there was a cave, with up to 20 people, which is called: “*Shna Vlashi Cave*”. The old story says that in this mountain range I live, this holy bishop is hidden. Here the pilgrims, who come to Sanctuary, sit and stop in the cave honouring *Shna Vlashi*, who was captured by the soldiers of Agrikolau and martyred in Durrës*. (p. 14)

* *Sh. Gjeçovi: Sebastea in Armenia or in Arbëria ???*

SAINT BLAISE OF SEBASTEA (ANATOLIA)

(Extracted from Wikipedia)

Blaise of Sebaste (Armenian: *Սուրբ Վլասի*, *Surb Vlasi*; Greek: Ἅγιος Βλάσιος, *Agios Vlasios*; Latin: *Blasius*) was a physician and bishop of Sebastea in historical Armenia (modern Sivas, Turkey) who is venerated as a Christian saint and martyr.

Blaise is venerated as a saint in the Catholic, Eastern Orthodox, and Oriental Orthodox churches and is the patron saint of wool combers and throat disease. In the Latin Church, his feast falls on 3 February;

in the Eastern Churches, on 11 February. According to the *Acta Sanctorum*, he was martyred by being beaten, attacked with iron combs, and beheaded.

The first reference to Blaise is the medical writings of Aëtius Amidenus (c. AD 500) where his aid is invoked in treating objects stuck in the throat. Marco Polo reported the place where “Messer Saint Blaise obtained the glorious crown of martyrdom”, Sebastea; the shrine near the citadel mount was mentioned by William of Rubruck in 1253. However, it appears to no longer exist

From being a healer of bodily ailments, Saint Blaise became a physician of souls, then retired for a time to a cavern where he remained in prayer. As bishop of Sebastea, Blaise instructed his people as much by his example as by his words, and the great virtues and sanctity of the servant of God were attested by many miracles. From all parts, the people came flocking to him for the cure of bodily and spiritual ills. He is said to have healed animals (who came to the saint on their own for his assistance) and to have been assisted by animals.

In 316, the governor of Cappadocia and Lesser Armenia, Agricolaus, began a persecution by order of the Emperor Licinius, and Saint Blaise was seized. After his interrogation and a severe scourging, he was hurried off to prison and subsequently beheaded.

The legendary Acts of St. Blaise were written 400 years after his death, and are apocryphal and, perhaps, fictional.

The legend is as follows:

Blaise, who had studied philosophy in his youth, was a doctor in Sebastea in Armenia, the city of his birth, who exercised his art with miraculous ability, good-will, and piety. When the bishop of the city died, he was chosen to succeed him, with the acclamation of all the people. His holiness was manifest through many miracles: from all around, people came to him to find cures for their spirit and their body; even wild animals came in herds to receive his blessing.

In 316, Agricola, the governor of Cappadocia and of Lesser Armenia, having arrived in Sebastia at the order of the emperor Licinius to kill the Christians, arrested the bishop. As he was being led to jail, a mother set her only son, choking to death of a fish-bone, at his feet, and the child was cured straight away. Regardless, the governor, unable to make Blaise renounce his faith, beat him with a stick, ripped his flesh with iron combs, and beheaded him

Cult of Saint Blaise

One of the Fourteen Holy Helpers, Blaise became one of the most popular saints of the Middle Ages. His followers became widespread in Europe in the 11th and 12th centuries and his legend is recounted in the 13th-century *Legenda Aurea*. Saint Blaise is the saint of the wild beast.

He is the patron of the Armenian Order of Saint Blaise. In Italy he is known as *San Biagio*. In Spanish-speaking countries, he is known as San Blas, and has lent his name to many places (see San Blas). Several places in Portugal and Brasil are also named after him, where he is called São Brás.

In Croatia

Saint Blaise (Croatian: *Sveti Vlaho* or *Sveti Blaž*) is the patron saint of the city of Dubrovnik and formerly the protector of the independent Republic of Ragusa. At Dubrovnik his feast is celebrated yearly on 3 February, when relics of the saint, his head, a bit of bone from his throat, his right hand and his left, are paraded in reliquaries.

F. Sebastea (Anatolia) (History of the name)

(extracted from Wikipedia)

Sivas (Latin and Greek: *Sebastia*, *Sebastea*, *Sebasteia*, *Sebaste*, Σεβάστεια, Σεβαστή; Armenian: Սեբաստիա, romanizuar: *Sebastia*) is a city in central Turkey and the seat of Sivas Province

Little is known of Sivas' history prior to its emergence in the Roman period. In 64 BC, as part of his reorganization of Asia Minor after the Third Mithridatic War, Pompey the Great founded a city on the site called "Megalopolis". Numismatic evidence suggests that Megalopolis changed its name in the last years of the 1st century BC to "Sebaste", the feminine form Sebastos, the Greek equivalent of Augustus. The name "Sivas" is the Turkish version deriving from the name Sebasteia, as the city was known during the late Roman (Byzantine) empire. Sebasteia became the capital of the province of Armenia Minor under the emperor Diocletian, was a town of some importance in the early history of the Christian Church; in the 4th century it was the home of Saint Blaise and Saint Peter of Sebaste, bishops of the town, and of Eustathius, one of the early founders of monasticism in Asia Minor. It was also the place of martyrdom of the Forty Martyrs of Sebaste, also 4th century.

...

Sebastos (Koinē Greek: σεβαστός, romanized: *sebastós*, lit. "venerable one, Augustus", Byzantine Greek pronunciation: plural σεβαστοί *sebastoi* [sevas'ty] was an honorific used by the ancient Greeks to render the Roman imperial title of Augustus. The female form of the title was *sebastē* (σεβαστή). From the late 11th century on, during the Komnenian period, it and variants derived from it, like *sebastokrator*, *protosebastos*, *panhypersebastos* and *sebastohypertatos*, formed the basis of a new system of court titles for the Byzantine Empire.

The term appears in the Hellenistic East as an honorific for the Roman emperors from the 1st century onwards, being a translation of the Latin Augustus. For example, the Temple of the Sebastoi in Efesus is dedicated to the Flavian Dynasty. This association also was carried over to the naming of cities in honor of the Roman emperors, such as Sebaste, Sebasteia and Sebastopolis.

The epithet was revived in the mid-11th century - in the feminine

form *sebaste* - by Emperor Constantine IX Monomachos (reigned 1042–1055) for his mistress Maria Skleraina, to whom he accorded quasi-imperial honours. A number of individuals were qualified as *sebastoi* thereafter, such as Constantine Keroularios, or Isaac Komnenos and his brother, the future emperor Alexios I Komnenos (r. 1081–1118).

The title was also conferred to foreign rulers, and spread to neighbouring, Byzantine-influenced states, like Bulgaria, where a *sebastos* was the head of an administrative district, and Serbia, where the title was employed for various officials.

SISAK

(extracted from Wikipedia)

Sisak (Croatian: [s̩ːsak]; ... also known by other alternative names) is a city in central Croatia, ...

Prior to belonging to the Roman Empire, which gave it the Latin name *Siscia*, the region was Celtic and Illyrian and the city there was named *Segestica* or *Segesta*. Writers in Greek referred to the city as Ancient Greek: Σισκία, romanized: *Siskía*, Σεγέστα *Segésta*, and Σεγεστική *Segestiké*.

Sisak (Armenian: Միսակ) was the legendary ancestor of the Armenian princely house of Syuni, also called Siunids, Syunid and Syuni. The Armenian historian Movses Khorenatsi states that Sisak was the brother of Harmar who was known as Arma, son of Gegham and a descendant of the legendary patriarch of the Armenians, Hayk. Gegham had taken up residence near Sevan Lake and, following his death, the lands encompassing the areas from Sevan Lake to the Araxes River were inherited by Sisak.

Sisian (Armenian: Միսիակ) is a town and the centre of the urban community of Sisian, in the Syunik Province in southern Armenia.

The area of present-day Sisian was also known as *Sisakan* and *Sisavan* during ancient times and later in the Middle Ages. According to Movses Khorenatsi, the name of Sisakan - and subsequently Sisian - was derived from Sisak, a legendary ancestor of the Armenian princely house of Syuni.

Gegharkunik (Armenian: *Գեղարքունիք*) is a province (marz) of Armenia.

Gegharkunik Province is located at the eastern part of Armenia, bordering Azerbaijan

Gegham was the father of Sisak (founder of the Siunia Dynasty), and Harma (grandfather of Ara the Beautiful). The Gegham mountains and the Gegham Lake (currently known as Sevan Lake) were also named after Gegham.

READING THE BOOK:

AUREL PLASARI: “ARBNI”

(Historical, Geographical, Religious and Political)

Academy of Sciences of Albania.

Tirana, 2020

In one of these fragments, no. 69, Hecataeus has recorded: ...: “Arbers, tribe near the Adriatic of Taulantians and neighbouring Helidons”. (p. 9)

Note by B.P.: Hecataeus (Greek historian and geographer, 550-476 BC)

The southeast European Antiquity expert Nicholas Hammond, who has studied the names of tribes mentioned by Hecataeus, on the map no. 14 named Southern Illyria and Epirus at the time of Hecataeus put these “Αἰῶνι” in their proper place according to Hecataeus’ description: on the Adriatic coastline, between Mat and Shkumbin rivers. (p. 10)

Reiterating the reservation already expressed about the value of cheques by Ragusa Anonymous Yearbooks as evidence derived from secondary sources, it is to be noted that authors of the I-st volume of the text *History of Albania* (1959) were sure when they set this century as a time limit with the following statement: “*starting from the 8th century, we can no longer talk about the Illyrian population*”

in the previous sense, but about Arbëresh or Albanians, descendants of the ancient Illyrians". (p. 28)

In 1932, from an indirect study by the encyclopaedist Benedikt Dema, an information of Shtjefën Gjeçovi appeared, written as follows:

"A. Shtjefën Gjeçovi, who for several years was a parish priest in Laç of Kurbin, was asked by A. Pashk Bardhi what he wrote about the province of Arbën: "According to what people around and Kurbin people say, Arbnia (*It means Arbni*) includes Dervend, Larushk and Blaj and ends up with Breza (Preza) and in the field of Kruja". (p. 56)

Almost ten years later after the study at "Minerva", Myderrizi returned once again to the topic of Arbën with a new study, dealing with the topic directly and approaching from several perspectives. He stood by the conclusion of Sirdan etc., that the name in question is derived from the word *arbe* = *field* and has the meaning of field that lies between mountains and sea. He also acknowledged, by further specifying the thesis of Logorec, Gjeçov and Sirdan:

"In Kurbin, the name Arbën is used to signify a plain province located west of Kurbin, while the name Arbenuer to represent the inhabitant of this province: I am a mountaineer and I am not Arbenuer; you are dressed as an Arbën woman; ran over the mountain and Arbën. It should be noted that the name mountain here is used to signify only Kurbin and not all mountainous regions of Albania". (pp. 59-60)

After this, Charles I issued the mentioned diploma, that of February 21, 1272, which is held as the date of founding the "*Kingdom of Arbëria*". (p. 209)

... The author cannot fail to mark with a special sign, to be taken into account by the reader, that historical moment which has a time limit of the middle of XVIII century, when the name of *Arbëria* was fully replaced by the name *Albania*, while leaving the nomination

term *Albania* to the foreigners as an exonym and adopting the new endonym *Shqipëria*. (p. 229)

To interpret the adoption by the people of “*another name without history*”, Osman Myderrizi went further with his research. ... And after a series of arguments, he concludes with his thesis:

“In the eighteenth century there was a great turn in Albania. Most of our people, for various reasons, abandoned Christianity and converted to Islam. The old name indicated not only nationality but also faith. With the change of religious faith, the need to change it was felt [...]. The national name in Albania was changed only because faith was changed”. (pp. 230-231)

Note. B.P.: My thoughts coming from reading the above book:

The Albanians of the Caucasian Albania have nothing to do with the equation *Alban = Highland*, as the Caucasian Albania, located on the left bank of *Kura* river up to the Caspian Sea, is mainly a plain area. Here I think it is worth using the equivalence:

Alban = Eastern

As for Albania of Balkans, I think it is worth stating the same here, except that in this case, due to its eastern position (*compared to the Imperial Rome*) and mountainous position, the above equivalence may have been added a derogatory meaning:

Alban = Eastern = Highlander (Malok)

It should be noted that the name “*Alban*” appeared in Balkans only after Roman invasion (by Ptolemy in the II century BC), but even this showed the Greek form of naming cities (Albanopolis). The fact that it appears almost 100 years after the execution of Bartholomew in the Albanopolis of Caucasian Albania, who in my opinion, is most likely to be identified with the Dagestan Derbent of today, makes me think that Christian monks and supporters from Caucasian Albania (*or Georgia and Armenia*), in the wave

of persecution of Christian followers associating the capture and execution of Bartholomew, have fled from there following the already known escape route to come to the Balkans, where they hoped to find refuge and a new ground where they could practice their religious sermons.

I think they were initially settled in the mountainous area of Kurbin, an area where, according to Albanian and foreign researchers, foreign occupation was felt little or not at all. And perhaps Zgërdhesh is their primary refuge and the land where they practiced their religious sermons in favour of Christianity.

Let us analyse some facts:

1. The ruins of an early civilization have been found in Zgërdhesh.
2. The name of this ancient city is not known.
3. The ruins of a very ancient church have been found in Zgërdhesh.
4. The geographical position of Zgërdhesh matches the description made by Ptolemy for the city of Albanopolis in Balkans.
5. Ptolemy spoke about this city in the II century A.D.
6. Saint Bartholomew was executed in the Ist century A.D. (about a century ago) in the city named Albanopolis (in Caucasian Albania).
7. The Albanopolis form of the name of Caucasian city (the Greek form of the name of cities) must be of the time of Alexander the Great or of his descendants, who ruled in that area.
8. The Albanopolis form of the name of Balkan city, mentioned by Ptolemy, has no basis to be an endonym, but at the same time, there is no basis to believe that it is an instant invention of Ptolemy or any Roman ruler, which at best would try to call it by a name, to represent something Latin.
9. The Albanopolis form of the name of Balkan city, mentioned by Ptolemy, is an exonym (*and the question is where does it come from?*)

Analysing the above facts, the simplest thing that comes to mind is:

Someone knew this name, carried it with him, fanatically preserved it and the symbol he represented, trying to revive it where he would find a suitable land to plant the seed he had with him.

The existence of an ancient church in its ruins, as well as the fact that city is no longer mentioned in the early Middle Ages (*it is now Kruja that begins to appear in the history of Albania*), makes me think that the city of Zgërdhesh (Albanopolis) with its church was ruined by Romans before the Christianity was recognized as the official religion by Roman Empire.

I also think that monks or Christian supporters who came originally took refuge in Sari - Salltik. It is not useless that the mountain of Kruja is called Holy Mountain. The construction of Kruja as a fortress city has been the response of local inhabitants to the destruction of Zgërdhesh.

Arbën (*Arbë*) in *Aurel Plasari* study appears as a meaning of “field” (of lowlands, not mountainous ones). When talking about Arbër area, it is thought that one should look for the plain area bordering on the east from Kurbin and Kruja Mountains and Adriatic Sea from the west, as well as the area between Mat and Shkumbin rivers in the north-south direction. Hence, we are talking about a plain space, which suggests that the word “*Arban*” or “*Alban*” has nothing to do with the word “Mountain”.

Note: See the use of Armenian word “*uṗuṇ* (art, ard) - field; arable (arable land)” in the “Short Dictionary”, p. 350 and at p. 563, point “e” - Uses of the word “*uṗuṇ*” (art, ard) - field; arable land.

It is said that on February 12, 1272, the establishment of the “Kingdom of Arbëria” was announced by Charles I d’Anzhu.

In this case how would it sound better:

Establishment of the “Kingdom of the Highlands” ?? (Highlanders ??)

Establishment of the “Kingdom of the Peasantry” ?? (Peasants ??)

Establishment of the “Kingdom of the Field” ?? (Fieldmen ??)

Establishment of the “Eastern Kingdom” ?? (Easterners ??)

Establishment of the “Kingdom of East” ??

This only reinforces the idea that the name “*Alban*” (*Arban*) was used to denote the inhabitants of eastern area of Imperial Rome.

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 (8th-7th 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 9th 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, Erchia

Died: 354 BC, Thrace

Movses Khorenatsi (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)
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12. Eduard Schneider, French, (1880 - 1960)
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14. Elena Kocaqi, (Albanian)
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16. Franc Bop, (Germany), (1791 - 1867)
17. Garegin D. Nalbandian (Armenian)
18. Gotfrid Vilhelm Leibnic, (Germany), (1646 - 1717)
19. Gustav Meyer, (Austrian), (1850 - 1900)
20. Gustav Weigand, (Germany), (1860 - 1930)
21. Gjon Marku, (Albanian) (Born: 1967)
22. Hans Eric Tunman, (Sweden), (1746 - 1778)
23. Hans Krahe, (German), (1898 - 1965)
24. Holger Pedersen, (Denmark), (1867 - 1953)
25. Ismail Qemal Vlora, (Albanian), (1844 - 1919)
26. J. Ph. Fallmerayer (1790 - 1861) German
27. Jani Vreto (Albanian) (1822 - 1900)
28. Johan Georg von Hahn, (Austrian), (1811 - 1869)
29. Johann Thunmann, (Sweden), (1746 - 1778)
30. Joseph Ritter von Xylander, (Germany) (1794 - 1854)
31. Kim Ghahramanyan, (Armenian), (1942 - 2014)
32. Kristian Sandfeld - Jensen, (Austrian), (1873 - 1942)
33. Kristo Frashëri (Albanian) (1920 - 2016)
34. Liljana Peza (Albanian) (Born: 1946, Tirana)
35. Louis Benlów-in, (French), (1818 - 1900)
36. Luftulla Peza (Albanian) (Born: 1934, Tirana)
37. Luigi Luca Cavalli-Sforza, (Italian) (1922 - 2018)
38. Maksimilian Lambertz, (Austrian), (1882 - 1963)
39. Marika Butskhrikidze, (Georgian)

40. Mark Tirta (Albanian) (Born: 1935, Mirdita)
41. Mathieu Aref, (Albanian) (Born: 1935, Cairo, Egypt)
42. Movses Kaghankatvatsi (Daskurantsi), (Armen)
43. Muharrem Abazaj, (Albanian)
44. Muzafer Korkuti (Albanian) (Born: 1936)
45. Nermin Vlora (Falaski) (Albanian) (1921 - 2004)
46. Nikolle Keta, (Arbëresh, Sicily), (1740 - 1803)
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 Setyan, (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 հրատարակություն, 2010. (16 500 բառ եւ բառակապակցություն)

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