MISSION CONTACT POINTS BETWEEN ANTIQUE AND SLAVICISM

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Abstract. The questions are: Where are the 'footprints' of the ancient Macedonian Macedonians' toponyms and vocabulary, remaining in the linguistic-semantic fund that would witness the continuity of historical development and transformation, respectively, the "antico-Slavic mixing" that has been widely claimed by some Macedonian historian? "What are the remaining words of the ancient Macedonian heritage, even of the language of the old Greeks old neighbors who would testify to their every day contacts?", when we see that today's vocabulary fund of the Macedonian language is strictly Slavic, except for Turkish and Bulgarian-Serbian borrowings and the modern inflows of internationalisms and technicalities? Where are the old ancient Macedonian words which the Macedonian Slavic language today inherited, however few were they ?! The ancient language dictionary of the ancient Macedonian tribe should have definitely left a mark on today's Macedonian language vocabulary, as they have left the mark of the old Anglo-Saxon in today's English language or the language of Old Gallons in the French language today. This is the fact of the missing points of contacts between these two cultures, among others....

Keywords: *Antique, slavicism, inheritance, vocabulary, borowings, interference, tribes, traces, mark, language, neighbor, etc.morphological adaptation.*

INTRODUCTION

Antiquity and Slavicism are two concepts that represent two so opposed historical and linguistic aspects that it is difficult to find points of contact and correspondence between them. **Antiquity** is related to the history of ancient Greek civilization several hundred or several centuries before our era, while **Slavicism** is closely related to the history and civilization of Slavic peoples, namely the old Slav tribes that have penetrated the Balkans since the 7th century and beyond. As we can see, these cultures are separated with almost a whole millennium, and joining these at a meeting point means to skip and ignore a whole millennium story.

In this millennium vacuum of the invasions and displacements of peoples on the old Balkan peninsula and the old European continent, many peoples could not survive and disappeared from the face of the earth, among whom are Dacians and Thracians in the Balkans, or Etruscans, such as and many old Celtic tribes in Europe.

Regarding the Balkan Peninsula, among the first inhabitants of this sub-basin, the first are Pelasgians, respectively their descendants - the Illyrian tribes and the other two Hellenic tribes whose heirs aspire and claim to be the today's Albanians and Greeks.

Of course such allegations without scientific basis remain in the sphere of silly and ridiculous speculation, for the fact that no one takes them seriously. But the problem becomes bigger when these claims become the basis of a nation's state policy, uncertain in itself, in terms of its national and historical identity.

A. Daily politics or scientific approach

To master a whole history of a province that coincides with the name of your people, it would be an initial stage to start the "political battle" for the exclusive heritage of the ancient history of ancient Ancient Macedonia, but it's not enough to win this fight. To continue further in this struggle, is needed a historical continuity in the field of cultural, architectural, anthropological and semantic-scientific heritage. So it is imperative to ask what is the cultural heritage of historical interconnection between the old or ancient Macedonian people, with the people today supposedly radically transformed from ancient to Slavic?!

The question is, where are the 'footprints' of the ancient Macedonian Macedonians' toponyms and vocabulary, remaining in the linguistic-semantic fund that would witness the continuity of historical development and transformation, respectively, the "antico-

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Slavic mixing" that has been widely claimed by some Macedonian historians?

Architectural and ancient monuments and baroque architectural constructions that rose with much fuss in past years can in no way compensate and replace the lack of this heritage, because these should have been built many hundreds of years ago. Not by chance all over the world the word "monument" or "memorial" is used for works that "testify" to the cultural and historical past of a state or a nation. It is illogical and ridiculous to witness the past with the present, in the absence of historical-scientific arguments. These memorials that stand up today can testify tomorrow, only for a period of political course of modern history, for the fact that they are being built today, not in and for the glorious past of the famous Macedonian ancient people, as these did not exist at that time.

B. Lack of Greek vocabulary in the Macedonian language

Then, where are the old ancient Macedonian words which the Macedonian Slavic language today inherited, however few were they ?! The ancient language dictionary of the ancient Macedonian tribe should have definitely left a mark on today's Macedonian language vocabulary, as they have left the mark of the old Anglo-Saxon in today's English language or the language of Old Gallons in the French language today.

As we can see, in the Macedonian language there are many words of Turkish origin, as well as Serbian and Bulgarian, which testify to the history of contacts that this language has had in history with these peoples, because of whose inheritance are also the present claims of these peoples to this language.

Therefore, the question can not be avoided, such as: "what are the remaining words of the ancient Macedonian heritage, even of the language of the old Greeks old neighbors who would testify to their every day contacts?", when we see that today's vocabulary fund of the Macedonian language is strictly Slavic, except for Turkish and Bulgarian-Serbian borrowings and the modern inflows of internationalisms and technicalities?

C. Illyrians and Greeks

If we reflect this way, it can not be considered by chance that the state currency called "Lek" of today's Albania is identified with the personality of the Great Alexandar ("Leka i Madh"). Is not this a powerful argument of the centuries-old Albanian consciousness for the continuous linkage to the Macedonian-ancient legacy? Especially when the Albanians are not denied the Illyrian legacy by the most eminent scientists of the science of linguistic etymology, nor are they challenged the Hellenistic-Illyrian contemporaries, as the Ancient Macedonians existed and acted in the period when the entire peninsula of today has been inhabited by different Illyrian tribes, among which the Dardans and the Epirs as the neighboring tribes of ancient Macedonia.

In this regard, the Albanians have not undergone any linguistic transformation of Illyrian national identity, either in Roman, Slavic or Turkish, which means that they can also claim to the exclusive heritage of ancient Macedonians as old Illyrian, as well as and Greeks and Latins do. In my opinion, this thesis is scientifically unqualified, according to which, among others, it is suggested that ancient Macedonians spoke in Illyrian dialect mixed with Greek, according to K.O. Müller (1825) and G. Bofante (1987).

As a result, only Albanians and Greeks, can consider that they are more entitled to be contenders for the ancient Macedonian ancient heritage, if not more, then for the sole reason that at least they have been former neighbors and have coexisted at that time in the today's territory of the Balkan peninsula!

Thus, the coexistence of the old Illyrians and Greeks of the Hellenists is not disputable by anyone. From a logical point of view, the persistent insistence on the ancient legacy of a people in the historic mosaic results in the logical conclusion that ancient Macedonians must have been either old Hellenistic or Illyrian tribe. Continued in this regard, it turns out that ancient Macedonians as the old Hellenistic or Illyrian tribe, who would historically have been mixed with the Slavic tribes, such as the deceased, the Velezzi, the Renaissants, the Strumenjans, the Sagittarius and the Gravuites, at the beginning of the sixth century, should be, if not linguistically, at least genetically very close to the other Illyrian tribes, such as the Dardans, the Epirus, the Dacians, the Thracians, whose direct descendants are the Albanians.

Thus, the historical Illyrian background is not only verified by Albanian speaking scientists, but by most historians and world linguists, among them the first Swedish historian Hans Erik Tunman (Thunmann, 1746-1778),

in his study "History Research" (1771), and after him was one of the first Albanologists, the Austrian scientist and diplomat Johan Georg von Han (1811-1869) in his capital work (Albanesische Studien , 1854). These hypotheses have been supported by many others, not excluding Serbian and Croatian historians. Then, the Austrian albanologist also known as the father of Albanology, Norbert Jokl (1887-1942) who states that "whatever may be, we can see that the remains of the linguistic language inheritance of the ancient Illyrian and Thracian Balkan languages, are closely related to the Albanian language".

Even in the academic studies of the language of the Hellenic languages, among which we emphasize, Vaclav Blazek, who in his studies on "Paleoballanic Languages: Hellenic Studies" states that: one of the Hellenic languages is the Macedonian language, except for the Frisian, the Messianic, etc. Unfortunately, there are no traces of a the Macedonian language, but the only sources known to ancient Macedonians are: the glosses of lexicographers and ancient onomastics. Even Tit Livi, told that the Macedonians as well as to two other tribes, like the Ethiolians and the Akarnas, are of the same Hellenistic language. This position is also found in the relevant scientific literature of the Croatian Academy of Sciences, but also in the Serbian and Bulgarian languages, who share the point of view that ancient Macedonians were the Hellenic tribe who spoke and wrote in ancient Greek or Hellenic languages.

D. Antique versus Slavic Macedonians

Currently, the anti-Macedonian phylogenetic suggestions include:

• it is an Indo-European language that is close to Greek and is associated with the thirsty and frigid tongues, suggested by A.Meillet (1913) and I.I. Russi (1938), or part of the linguistic connection involving Thracian, Illyrian and Greek (Kretchmer, 1896), E. Schwyzer (1959);

• It is an Illyrian dialect mixed with Greek, suggested by K. O. Müller (1825) and G. Bofante (1987).

• A Greek dialect, part of the northwestern variances (locust, ethanol, ficidian, etc) of Dorian Greek, suggested among others by N.G.L. Hamond (1989), Olivier Masson (1996), Micheal Mier-Brügger (2003), and Johannes Engels (2010)

• A northern Greek dialect connected with the Greek and Thessaly greeks, suggested among others by A. Fick (1874) and O. Hoffmann (1906)

• An influential Greek dialect of the non-indoeuropain substrate, suggested by M. Salelliarou (1983)

• A sister tongue of Greek within the Indo-European, Macedonian and Greek languages, forming two Greek-Greek subgroups, subgroups within Indo-European languages (sometimes called Hellenic) suggested by Joseph (2001), Georgiev (1966), and others.

E. Political pragmatism versus National Romantism

Therefore, there are two opposing views:

- On the one hand based on the fact that a nation's letter of identification or the identity card is the language it speaks, and in the absence of solid scientific arguments on the genetic-linguistic continuity between today's Macedonian Slavic population and the population of ancient and antique Macedonia;

- Considering that the semantic and the vocabulary of the Macedonian language today is entirely Slavic and is part of the family of Slavic languages, and there is a lack of linguistic and cultural remains of Antique Macedonians in today's Macedonian vocabulary, as it has words left over and borrowed Turkish and Serbian and Bulgarian;

and on the other hand,

- Viewed from the aspect of political pragmatism, it would be much more convenient for our fellow Macedonian citizens not to claim the ethnic-cultural similarities between the old and the ancient Macedonians, but to insist only on the cultural continuity of the old Slavic language because.

This would also ease the settlement of the political dispute over the name of today's Macedonia, as well as the fear and the main political argument of the Greeks that the Macedonians would in the near future, based on the historical adoption of the Macedonians antique landmarks, present their territorial claims over the entire territory today called Macedonia, including the present-day province of the same name in northern Greece.

As a consequence, every usurpation and identification with the old Hellenistic people is not supported and is not subject to treatment by non-Slav scientists, nor from other Slavic speakers of the nearest neighborhood, who be-

lieve in the truth and in the scientific facts, and do not fall into speculations motivated by nationalistic romanticism and the needs of daily politics.

F. The Psycholinguistical point of view

Even from the aspect of Psycholinguistics, it can not be said that the today's Macedonians are the genetic inheritors of ancient Macedonians. It denies them every day, their familiarity with other Slavic peoples, which is natural from the biological nearness of blood. Otherwise, such a close affinity of our fellow Macedonians as descendants of ancient Macedonians would naturally lead to genetic closeness with Albanians, as direct descendants of their Illyrian neighbors. Also, psychological mentality is also a complementary scientific criterion to prove the cultural identity and individual national affiliation, which necessarily leads to the conclusion that even here, there is a huge gap between antiquity and Slavicism.

Nevertheless, if it is accepted that the ancient Macedonians themselves were an Illyrian tribe, and if today's Macedonians continue to claim to be their historical heirs, although this is scientifically unstable and unrecognizable, this thesis necessarily sheds light on the mosaic of Balkan politics, because this would also prove the genetic and political proximity between today's Albanian and Macedonian peoples. If so, then we would have to conclude that today's history must accept the new realpolitical fact of genetic affiliation of these two peoples, which would reinforce the political awareness of our proximity, namely their common history, and that would be a very healthy base for building up their common future.

CONCLUSION

Consequently, a wise policy should learn from history and look to the future. It should have in mind the bright and progressive future of the people ahead of the dark and troublesome past, and in this regard, would find the approaches that unite the peoples of today's majority in the country, ahead of the differences that put them in unnecessary quarrels with neighbors and that tie their feet and confuse the steps towards the future.

This priority must be the avant-garde of a state-running and non-arbitrary visionary politics for each politician who will lead the people and their country to finally make the necessary semantic-geographic compromise and accept the scientific reality, as well even politics of major interest rather than of minor political dayly interest, within the constellations of the political forces and the spheres of interest in the continent.

Conflict of interests

The author declares no conflict of interest.

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Историја на Македонскиот народ, Уредник: проф. д-р Тодор Чепреганов, група на Автори:, Институт за национална историја Скопје, 2008