


<b>Migratory and Refugee Movements Arnautash and Tracks of the Migration of New and Old Albanian in the Balkan Peninsula</b>			<b>Linguistics</b>
		<b>Keywords:</b> Arnautash, Albanian language, Migration, Renaissance, Personalities, Society.	
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<b>Abstract</b>			
<p>Our article will reflect through an attentive scientific, linguistic, literary and historical analysis the tracks of the new and old Albanian migrations in the Balkan Peninsula. Only through a careful browse, study and research of a full literature we will aim toward the following issues:</p> <ul style="list-style-type: none"> <li>-The Turkish, Bulgarian and Odesë’s Arnautash;</li> <li>-The Albanian language in Arnautash settlements of Mandricë in Turkey and in Ukraine;</li> <li>-The role of Arnautash migration in the Albanian National Renaissance and in the Albanian alphabet;</li> <li>-Famous personalities in the Albanian literary and philosophical thinking formed in Mergata Arnaute; (Istanbul Society and Bucharest Society) etc.</li> </ul> <p>The period of the Albanian National Renaissance, considered to be one of the most important periods in our history, would be associated with ideas and principles which would represent Albanian’s national ideology inside and outside the territory of Albania, by facing the historical conditions faced by the Balkan’s reality. Therefore, the problems and concerns which Albanians had did not exist only inside Albanian borders, but they existed also in other places where the Albanians lived. The conclusions which resulted from this paper will show once again that this historical-linguistic and literary analysis will present that piece of problematic Albanian reality which was and is encountered in the Albanian Migration in the Balkan Peninsula.</p>			

Our article starts with a statement of the roman Lukjan:

*Everything that people consider high sacred, taught them their homeland, because it borned, raised and educated them.*

This belongs to the Albanian that spent everything for their nation, that besides wars and efforts for freedom and independence is supposed to be protecting the language, customs and traditions. At all the stages of the history of Albania, the most illuminated era has been and remains the grandest Renaissance and Independence. The 19th century marked the Albanian people, just like all the other peoples of the Balkans, a new era, the *Renaissance*. It is known in the modern history of these countries as the century of upheavals and revolutions that led to the formation of independent states. Albania was the last state in the Balkans that seceded from the Ottoman Empire and declared independence in the late 18th century and the early 19th century. Given the different circumstances, the country began to evolve from the economic perspective - social, political, such as its Balkan neighbors, Bulgaria, Romania, Serbia and Greece. Although tremendous difficulties in its development, the albanian society in the early 19th century have in common with the neighboring countries, in the consolidation of albanians as a nation, to further

raise national consciousness and the development of the national movement. New processes paved the way for political and cultural life in the early decades of the 19th century. And this marked the beginning of an era called *National Renaissance*.

Renaissance scored and led to the birth of a new movement, such as nationalism, characteristic of the modern history of all the populations. Like in other nations the albanian community was characterized by common sense of community between Albanians on one hand and on the other hand this movement was associated with changes and advances that were made in the 19th century, not only in the political field, economic one but also in the cultural one. Renaissance era brought great advances in the culture of the people of the first disbursement of the albanian language as a feature of the albanian nation. This language of spiritual and material culture of the albanians, borned and consolidated throughout the course of the centuries of medieval times onwards, remains an important factor expressing the albanian ethnic unit in a compact territory, once larger, but already wrinkled during invasions of populations in the Balkans. It will unite albanians regardless of religion and region. Further extension of the Albanian language, overcoming the backwardness of its writing application would pave the consolidation of albanians as a united nation. It also said efforts to establish a similar script and the development of a broad artistic literature, publications, teaching during the 19th century, which was not an aspiration, but was a reality, coupled with generations of writers, scholars from various fields, thinkers and publicists.

During the Renaissance we find the foundation of literature and culture as a whole today. The struggle for cultural identity and vitality of the creative force will characterize this movement, which will be dictated by the simultaneous expansion across albanian territories. But the struggle for cultural autonomy and sovereignty in Albania would move at a much lower and due to the presence of Islam, especially the lack of unity within the country. Meanwhile stages of national awakening dormant for a long time, Albania had begun to issue seedlings not only in Albania but also in Albanian settlements outside, in Istanbul, Greece, Romania, Bulgaria and Egypt, as well as among Arbëreshs in southern of Italy. The cultural awakening necessitate the use of Albanian in all areas of life, especially in written education in Albanian, banned from the Sublime Port. Faced with this attitude would be born the difficult main problem of finding a suitable script and accepted by all. This would prove all the generation of intellectuals, thinkers, etc. patriots. The land where was born an early albanian literature of the 16th and 17 th century, closely linked to the Catholic Church, had long since lost and with it the latin alphabet. Two other alphabets, the greek one used by the slbanian orthodox in the south and that one used by arab muslims do not fit the phonetic system of the albanian on one hand and on the other hand was unacceptable to the another religion od the Albanians. Among the patriots and the people who were put in charge of drafting the ideals and goals of the national movement that efforts were dedicated to the creation of a new albanian alphabet was Naum Veqilharxhi. Between 1824 and 1825 Veqilharxhi had already begun working on his own alphabet with 33 letters in 1844 and a primer Albanian 8 - page press spread in southern Albania, from Berat to Korca, which was hosted by great enthusiasm.

This book, *Fort i shkurtër i përdorçim ëvetar shqip* was expanded to 48 pages in a second edition as rare in 1845 with the title: *The new fare primer for pioneering knowledge*.<sup>39</sup>

N.Veqilharxhi importance of work lies in the fact that it was not connected with any religious policy. If it will have affronted the difficulty of the times its echoes would not be limited. The great academic Recep Qosja values Veqilharxhi for the development of the Albanian language:

*" the image of the primers of Naum Veqilharxhi , Gjorgj Lazar and Peter Georgi of Berima, on one hand and the spelling of the two with the Demetrius Darvani primer on the other hand, evidence for the link of the iluminists of Balkan and speak clearly about the educational joint mobility, cultural and in the end the political one in the Balkans ".*<sup>40</sup>

In the middle of the 19th century, as in all the Balkans the publications were making great strides forward, a new alphabet require favorable conditions, the respective styles and characters simultaneously and costs. In these conditions the Veqilharxhi alphabet tooka root there. He asked a new school, which should be in Albanian language, with new ideas, led by nationalist thesis. The term *ëvetar* is a creation of the author. He is and will remain one of the first creation and asked the albanisation of the grammatical terminology. Also his work is dedicated to the albanians and to all Albania. He says to the boyhood:

*".... do not see the young, it will be time to to show the biggest one and the worst of them .... "*

In the wake of war and efforts to language, alphabet and school that would serve the idea of raising the national consciousness and unity of our people, will also aspire the Frashëri brothers. In the middle of them Naim too, who until 1882 after he returns from Istanbul, he began to play an important role in the albanian national residing there. He took part in the work of the central committee for the protection of the rights of albanian nationality and the Society of the Printing Albanian Letter, established in 1879. Though by this time Naim had not published anything of importance about albanian language, as well as his younger brother Sami, would become the center of the albanian national movement on the shores of the Bosphorus. He will be recognized as the author of 22 works: four in turkish, one in persian, two in greek and 15th in Albanian.

Since the Sublime Port did not allowed the publication of books in albanian language in Constantinople, the best-known works were not published at the center of the Ottoman Empire, but in Bucharest, where he had a significant plantation of Albanians developed. He was raised by an Albanian printing *Society of the Oppressed English*<sup>41</sup> in 1886. But here he published a series of guides in Albanian primary schools. *Histori of the first general classrooms, classrooms for the*

<sup>39</sup> R. Elsie, *History of Albanian literature*, Renaissance Period, Tirana - Peja, 1997, p. 163

<sup>40</sup> R. Qosja, *N.Veqilharxhi importance for the development of the Albanian language*, Our Language, 1986, No. 2, p. 27-28

<sup>41</sup> H.Myzyri, *Society typing letters Classifieds*, November 8, Tirana, 1979, p. 113

*first Knowledge (1886-1888)*. Also, he exerted all his influence to obtain authorization to allow the opening of the first albanian-language primary school in Korca in 1887<sup>42</sup>.

But the Sublime Port saw the education and books in Albanian language as the overall supervisory activities, and therefore saw fit banning opening of albanian schools and publishing books slip. In these conditions the movement ideologues patriots and national expansion of the Renaissance in the late 19th century devoted their efforts to fight the albanian-language schools.

Only through these school population could be taught to read and write their language will overcome the backwardness of the past. Fighting for schools in albanian was indeed, as a mutual fight against the Sublime Port that had classifieds these schools as outside the law, and against the Greek Orthodox Church, which apparently felt it would lose its authority on albanians if there will be allowed the education in the language of "barbarians". In the sequence of events recorded in the history of the albanian people will be organizing the League of Prizren. In time when our national movement had grown and had large proportions, the need for a central management issue should be resolved definitively the alphabet case.

The use of multiple alphabets goals of the National Movement damage, therefore acts branch of the League of Prizren, on October 14 and more recently *November 1*<sup>43</sup> task was teaching the albanian language in schools. The discussion of the common albanian alphabet will remain throughout the second half of the 19th century the problem of the day. So all Albanian patriots gathered in Istanbul working to solve this task. To assemble freely and not be hampered by the turkish government, was asked Ali Pasha, the turkish prime minister at the time, to allow the group activity. But the problem for which they were collected was not resolved. In 1871 an attempt was made to establish an Albanian patriotic organization, according to historical data and Sami Frashëri was present too. Although the data show that Sami Frashëri started operating in 1872, when he was 22 years old.

Meetings were organized in four clear directions for the design of the alphabet:

Direction about *arab alphabet*, latin based alphabet with the support of P.Vaso, K.Kristoforidhi and I. Kamal. H. Tahsimi was about *the original script*, like N.Veqilharxhi, 27 years ago. J.Vretoja agrees about the *greek alphabet* completed by the latin one. Alphabet by H.Tahsim should be specific and provide sound exactly of the albanian language. Therefore, you can create the best letters easier to write than the greek and latin<sup>44</sup>. Efforts continued unified alphabet later. But efforts encountering this problem prosecution and persecution that made the Sublime Gate. In these circumstances, the Committee of Istanbul for protecting the rights of the albanian nationality in the early 1879's, set up a committee headed by S.Frashëri, which will deal with the development of the Albanian alphabet. Discussion of the joint albanian alphabet will remain throughout the second half of the 19th century, the problem of the day. Also through large obstacles and difficulties, especially amongst members, dignitaries attending the committee,

<sup>42</sup> R.Elsie, *History of Albanian literature*, Renaissance Period, Tirana - Peja, 1997, p. 176

<sup>43</sup> See Sh.Demiraj-K.Prifti, cited work, f.27

<sup>44</sup> J.Vretoja, work cited, p. 269

people policy, science, etc., matter that should be seen gathered carefully and maturity. For three main areas that will be discussed:

- *Which script should be taken into account, or should create a special alphabet.*
- *It should be based on a sound principle of a letter or two letters accepted.*
- *What would be the alphabet letters of the Albanian language.*

gave their opinion four key members of this committee: S.Frashëri, J.Vretoja, P.Vasa and H.Tahsimi. One of the most correct thoughts was S.Frashëri one in the article "Albanian Language", published in "Alfabetaren Society of Istanbul ". He agrees about the latin alphabet, as we have noted against digrapha. Creating a digraph for S.Frashëri was drudgery and boring.<sup>45</sup> From the article quote:

*"This time it seemed a great need to write our language, this time he finds a very easy journey 'and a very good. We took the 25 latin letters were seized from a cave after reading needs of our language from the other 11, <sup>46</sup>we took as some of the greek that it is a mater of our old language as well as latin. "*

So the alphabet was adopted until now known as "Alphabet of Istanbul" by "*Society of Letter English oppressed* " 12 October 1879. It was disbanded Albanian colonies in Egypt, Bulgaria and Romania and with this alphabet was published works of Naim, Sami, works with patriotic character. It will not stop the work and efforts of fellow albanians in albanian settlements, arnautash abroad is fighting for albanian alphabet through practical methods of functioning.

I can not speak for the existence of a language without its axis, which make the structure, building components and contents. And just for the achievement. complete one of the tasks of patriots Renaissance, Sami Frashëri prepared and published in 1886 "*Shkronjtoren the Albanian Language*" or *Albanian Language grammar*. Through this publication he will prove once again that the albanian language had all the characteristics to become a written language, a language of science to be put in place with the other languages of the peoples of Europe. With this grammar Sami rely on southern literary koine, made successful efforts to raise the rate and that common forms to be removed from the form of narrow provincial. Values in this grammar *field of phonetics, accent, punctuation and grammar (it accepts 10 parts of the speech, gender of the name) as well as in the field of terminology, with 114 new terms, which remained part of the time, taking place in grammar of albanian.*<sup>47</sup>

So, through the analysis of these linguistic works, literary, historical, and devote more important issue of national cultural history, *that one of the script*. All works of albanian patriots, albanian scholars, of earlier times would leave traces in all territories where albanians are focused

<sup>45</sup> S.Frashëri, *Albanian Language*, The Albanian language Alfabetare, 1879, p. 31

<sup>46</sup> S.Frashëri, *Albanian Language*, The Albanian language Alfabetare, 1879, p. 31

<sup>47</sup> S. Ash, *Introduction of the Albanian language Shkronjtarëve*, Works 5, Tirana, 1988, p. 7

to date. Albanian is not forgotten, even to this day is very well maintained. This is verified by the surveys albanological, etnolinguistic and dialectologic made.

If you will refer to these materials and linguistic studies conducted by the albanian foreign albanologists about settlements of albanians in the Balkans and in Europe, it appears that they constitute a extremely great interest about the peninsula linguistic situation.

In his study, Professor. K. Shkurtaj, as the albanian dialects of albanian settlements in Bulgaria, especially the village Mandic of Ukraine states that:

*.... This linguistic enclave (or speaking linguistic island) in Bulgaria, situated right at the sides of the Bulgarian - Turkish - Greek, presents a great interest for the history of the Albanian dialectology ".<sup>48</sup>*

Among other things, it states that Mandric residents suffer from turkish influences, the dominant language of the ruling nation and the language used in administration. To some extent the dialect of Mandric is under the influence of the greek language, because the greeks extended neighborhood, mixed marriages and economic activities and trade with the greeks, fairs attended by the residents, have made their own. Today no one talks these languages and populations, especially the male passed in bilingualism: *bulgarian - albanian*. While maintaining the female belongs to force the albanian language.

*Albanian Mandic women, as well as elsewhere in the diaspora arbëresh have always displayed a pronounced spirit guardians of language and other features of the cultures of the motherland with injuries.<sup>49</sup>*

Albanians located in the suburb of Odessa, Ukraine albanian villages call themselves arnautash and speak the arnautçe language. Dialect addition to their mother language all the albanians of Ukraine's Russian master. Many of them know the Ukranian language. Albanian villages on the coast of the Azov do not speak turkish, and albanian has a status of limited use as a means of daily communication, a number of more or less of them limited.<sup>50</sup>

Albanian settlements in Ukraine were established in the early 19th century and the transfer of albanians in Bulgaria has its own history. Moving the continued period for several centuries from the 15th century until the 19th century, part of the so-called '*albanian movement* ', Part of a wider movement of migrations of some Balkan ethnic groups (Bulgarian, Albanian and Vlach). Though influenced by other languages, through numerous lexical borrowings from Bulgarian, Russian, Turkish, etc., to date the albanian dialects remains dominant as a first language as their mother language for the majority of the population. So, the albanian alphabet with a stable, functioning own and survived, as well as representing the nation, a people full of vitality and identity.

<sup>48</sup> 9. Gj.Shkurtaj, *Dialectology*, Albanian dialect of the village Mandic (Bulgaria), SHBLU, Tirana, p. 391

<sup>49</sup> Ibid, p. 398

<sup>50</sup> Ibid, p. 402

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