

THE FIRST WRITTEN WORKS IN ANCIENT GREECE. HISTORICAL PROOFS OF GREEK LANGUAGE APPEARANCE

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Abstract: *The first written works in South-Eastern Europe weren't written in Greek language. The territory of Ancient Greece, inhabited by the Arm'nians, knew different migrations wave. One of the people that arrived there, the Danaans (the Greeks), is originated in Egypt. They mix themselves with Pelasgi on Peloponnesus and communicated bilingually. Herodotus and Plato were completely decisive when saying that the Greek language is a newborn one that had been speaking parallel with Pelasgian in the beginning, and by time had grown into separate language. The first written works on Greek language date VII c.B.C.. They are primarily translations of works written in Pelasgian language.*

Keywords: *Arm'nian people, Pelasgi, Danaan's arrival, bilingualism*

1. THE WRITTEN WORKS IN MYTHIC TIMES

The first works written in Greek language dates back after the 600-th year B.C. (*Pliny, Nat. Hist. I, B, c. 29*). The big myths of the first written words by: Homerus, his teacher Pronapydos, Tamyros and Orpheus from Thrace, his teacher Linos, Olympus from Phrygia or Olynthus from Lycia, the writer of the "*Phrygian*" epic, Timothy, were not written in Greek language, but in Thracian and Pelasgian (Arm'nian).

In the time when Orpheus lived, and, that is XIV century B.C. the Greeks had not yet been formed as ethnicity (in the classical meaning of the word). Nor had their ancestors Danaans been some significant factor in the enclaves throughout Peloponnesus where they have come as fugitives from Egypt in 1526 B.C. In fact, the process of mixing of the Danaans with the autochthonous people, which result were the Ancient Greeks is just in the beginning.

Orpheus lived in Thrace. In the Orpheus time there are not Danaan colonies in Thrace. Olympus from Phrygia lived in Phrygia. There are no colonies of Danaans here either, nor on the coast of Asia Minor, not to talk about the deep inland. Contrary to this, we have the

information that barbarians have settled from Crete to Lycia. (Herodotus; I, 173). From the other side, the Lycians, according to the language they have spoken are connected with the autochthons population in Peloponnesus (in "*Iliad*" Z 152-Z 175 the connection between the royal houses from Ephyra on Peloponnesus and from Lycia can be seen).

Diodorus (V, 74), from Aegirius on Sicily gives statements alike the above. Diodorus (III, 67) has written that the legends from mythology dealing with: Atlantes, Argonauts, and Amazons, "*are taken from Homerus contemporaries who has written their works on Pelasgiian language using Pelasgian letters*".

Linos, the teacher of Orpheus and Tamyros, according Diodorus Siculus (III, p.67.4) has written in "Pelasgian letters" the story of the first Dionysus. Here I give the original Diodorus writing, on Greek language, as given in the book: *Serbs, the oldest people* (Belgrade, 1990) by Olga Lukic on the page 274 volume II. The same can be found in *Dacia praistorica*, Bucarest, 1986 by N. Densusianu on page 118: "*Τόν δ' οἶν Ἀἰνον φασὶ τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τοῦ πρώτου Διονύσου πράξεις καὶ τὰς ἄλλας μυθολογίας ἀπολοπεῖν ἐν τοῖς υτομνημασιν.*

‘Ομοίως δε τουτοις χρῆσασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀμήρου διδάσκαλον’, “According to the stories, Linos, writing with Pelasgian letters, has left the myth of the famous works of the first Dionysus as well as other myths. Those Pelasgian letters were also used by Pronaptydus, Homerus' teacher”.

Didorus book III, ch. 67: “...ἰδια δε των Πελασγων πρωτων χρησαμενων τοις χαρακτηρησι – Πελασγικα πρσαγορευθηκαι...”, “using the carved signs of the first Pelasgi and the Pelasgian language”.

These are only small part of the insight by the Ancient writers. From this, one can undoubtedly state that everything the Ancient Greeks from the Classical Age had shown in their works as "mythic survey" is actually a translation from Homeric and pre-Homeric time where all the literacy has been going on Pelasgian language and letters.

The translations done in the seventh century B.C. are conditioned by the fact that the bilingual communities has been transformed in monolingual in meantime, with clearly differentiated language from the one spoken by the “barbarians” (Arm'nians).

I consider that the key role was played by Athens, which, as a result of the big influx of “barbarians”, fast assimilating into the new community, as well as the big natality, had grown into megalopolis. It was necessary to built educative system for the functioning of this megalopolis. In these conditions, the culture of the population raises on a higher level than the one of the “barbarians”, who lived in the surrounding.

The new formed language required adequate cultural education, and this could most easily be done by translating the hundreds years old writings of the famous Pelasgi.

One more evidence that there was no language unity even among the Ionians, those living on Attica and in Athens, and those who colonized Ionia after the Trojan War, is the fact that in Fifth century B.C. (Herodotus; 1,142) the Ionians in Asia Minor spoke four different dialects. They so much differed that the Ionians could not understand each other.

Let us not forget that according to Homerus' “Iliad” all the armies participating in

the Trojan War had spoken one language with many dialects and speeches, still, even the confronted sides, and could easily understand each other. The only participants in the Trojan war speaking “barbarian” language were the “barbarianized” Carians, who has previously accepted the language of Caucones, “barbarians” coming from Crete (Herodotus; 1,171/172).

The mythic surveys which, translated into Old Greek, are still known to us today, actually talk about real events of the old Pelasgi, who, in their time, had transformed them into written works. With my years long interdisciplinary scientific researching I managed to come in position to transform the mythic surveys into real history with a clearly determined chronology.

2. ORDERED REVIEW OF THE LANGUAGE AND ETHNIC CHANGES ON THE TERRITORY OF OLD GREECE AND MACEDONIA WITH EPIRUS AND THESSALY

2.1. End of third millenium before Christ. The territory of the later famous Ancient Macedonia (Macedonia, Epirus and Thessaly) is populated with: Thracians, Brygi and other Arm'nians tribes who lived as cattle breeders and spoke Arm'nian language.



Fig. 1 The diffusion of the Arm'nians at the end of the third millennium B.C.

The territory of the Ancient Greece - above all: the coast of the later Peloponnesus and parts of Attica were populated with: Proto-Pelasgi, who mainly live from agriculture, speaking proto-Arm'nian language

(Arm'nian dialect with elements of the Mediterranean Italic speeches), and in the continental part inhabited by Arm'nians. People of different ethnic origin populated the islands, first of all Crete.

2.2. Beginning of second millenium before Christ. In the time of the proto-Pelasgian king Deucalion (The Balkans variant of Noah) whose capital was in Phthia (South-East Thessaly) big Hoods emerged, causing watering of the valleys and depopulation of the masses. The unworked agriculture land conditioned the big migrations of tribal groups towards the Pannonian plains on the north side of the river Danube. These Pannonian tribes were linguistically related with the tribes living in the southern part of the Balkans Peninsula and their language corresponded greatly with the Daco-Romanian people language. These are agricultural tribes, in the contemporary historical science erroneously identified as Greek tribes.

By the mixing of the new coming Pannonians with the autochthonous Arm'nian population as well as the proto-Pelasgi from the far South and the islands, in a period of time, in the plains the related tribal groups of Paeonians, Hellenes, Pelasgi, Achaeans, Aeolians were formed... who were primarily farmers.

These tribal groups inhabited first of all the plain agricultural spaces beginning with what is now Kosovo to north, through the valley of Axios (Vardar), the central muddy parts of the later Ancient Macedonia, Pelagonia, The Field of Korea, the lowlands of Thessaly, Attica and Peloponnesus.

In the mountain (summer) and the seaside (winter) dwelling places the Arm'nian tribes lived, who were primarily cattle breeders. These tribes assured in their power felt as masters of the whole land.

Arm'nian tribes in that time were unique language group on the whole tenitory of the Balkans peninsula south of the rivers Sava and Danube.

The Arm'nian anthropological type on the territory of Ancient Greece is aged tens of thousands of years. The Greek anthropological

science has proved it. In XXI/XX century B.C. the Cadmeans (the Phoenicians) inhabited the eastern part of Crete and founded Thebe in Boeotia. Somewhere in XVIII century B.C. as a result of increased number of population comes to separation of the bigger Arm'nian tribes and their partial dislocating in new areas.

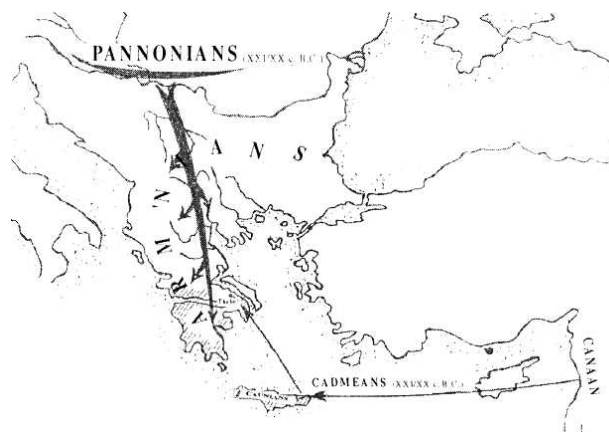


Fig. 2 The arrival of Pannonians and the Cadmeans in XXI/XX century B.C.



Fig. 3 The forming of Dardanians, Paeonians, Pelagonians, Pelasgi

So, part of the Paeonian population during the flow of the River Axios (Vardar) goes south and crosses over to Crete, where, then, and five hundred years later, is recorded that ethnically (linguistically) heterogeneous population had lived. These newcomers gave the dynasty and the absolute master of Crete and the Mediterranean, Minos.

Part of the Dardanians jump in Asia Minor and populate the region around Hellespont

known as Dardania or Troy. Also the tribe Brygi who is very old and numbered Balkans' element, splits into two, the one part remains on the territory of Macedonia and the other goes in Asia Minor where the change of the fatherland changes the name from Brygi into Phrygians, and the land they populate is called Phrygia. It is important to record another migration, and that is the flow of the Thessaly's tribe Curetes into Asia Minor in the regions later known as: Lydia, Caria and Mysia.

Many ancient writers record the migrations by parts of the mentioned tribes. What happens to be a real problem is the time when these migrations took place. During my researching, I connected the locating of XVIII century B.C. as a century of migrations with the establishing of an organized agricultural society on Crete, which central deity was Demeter (the goddess of harvest), and this event, according to archeological records, happened exactly in XVIII century B.C. The relation between the Paeonians and the newcomers on Crete is drawn by: the hydronym MESSAPOS (MESS + APOS)

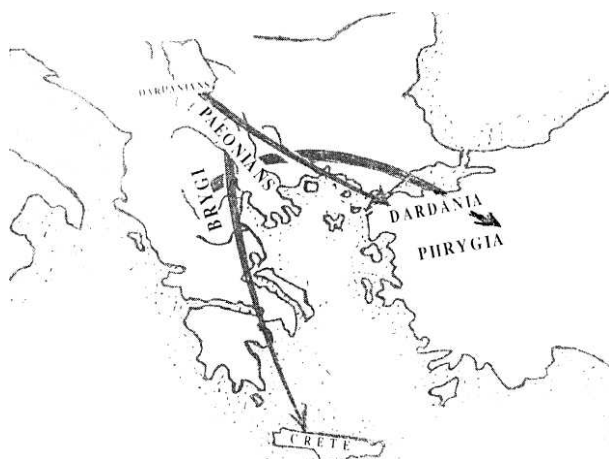


Fig. 4 The separation of the bigger tribes and their migration into the new fatherlands

deriving from the Armenian words **mese** “in the middle” and **apa**, apos “water, rich with water” or with the general meaning “big water in the middle”. The word “mese” appears besides the Greek also in the Daco-Romanian “miez, mijloc” and in the Italian “mezzo”. It is actually the name of the river that flows in the middle of Crete. Besides this toponym there are some other names recorded: BATON, STABAYA

and others, reminding us on BATO, B ATUS as well as the toponym STOBI, belonging on the toponomastics and the geographical location in the areas of the Paeonians from Paeonia (the coasts of the river Axios = Vardar). It is interesting that from the Minos epoch Homerus (“Iliad” B 646) mentions the town GORTYN on Crete, adequate to the name of the town GORTYN in Paeonia.

Also, Herodotus (*History*, IV, 154), mentions FRONIMA (= Quiet), daughter of the king Etearchus (Ete + archond = eternal leader) from the town Oaxus on Crete. Nevertheless, the name FRONIMA is from Armenian Macedonian origin coming from fronima (= quiet).

Herodotus (*History*, I,173, and VII, 92) tells that: The Lycians have come from Crete where their name had been Termilis. In the time when barbarians lived on Crete and when after the dynastic battles between the sons of Europe; Sarpedon and Minos, Saipedon had lost, he and his subjects run away from Crete to Miliias (the southern part of Asia Minor) that was later called Lycia. Lycia got it's name from the name of Lycus, son of Pandion from Athens, who, for some time was leader of the Termilis.

From what is told it is obvious that: the Lycians as well as the other citizens of Crete from the time of Minos, including Minos himself were barbarians - Armenians (In Herodotus all those who were not Greeks are called barbarians) plus some barbarians from other language family.

Homerus (“Iliad”, N 450) tells that Idomeneus, who was leading the Crete army and was a bit older, was son of Deucalion, and grandson of Minos.

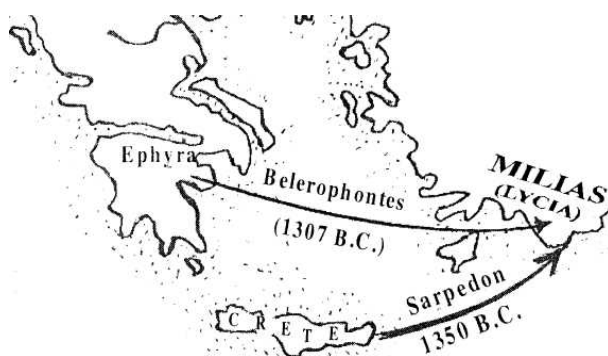


Fig. 5 The escape of Sarpedon from Crete

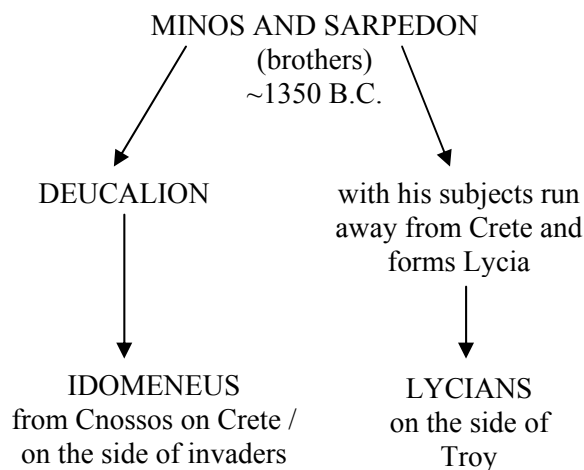


Fig. 6 The relationship between the Cretans and the Lycians

We actually have Idomeneus now as an ally of the invaders fighting against his brothers Lycians (Termilis) who fight on the Trojans side.

It is interesting that according to Homerus scriptures, The Lycians are the most faithful allies of Trojans being also very close in language. If we do retrospection, the language connection between the Lycians (Cretans of Minos) and the Trojans appears. The logic goes that the Lycians (Cretans) comes from Paeonians while the Trojans comes from the Paeonian relative neighbors, the Dardanians.

The Trojans that inhabited the flow of the river Struma after the devastation of Troy were called “Paeonians Strimians” from the simple reason that, although they originated from the Dardanians they did not differ at all from the rest of the relative Paeonians.

The newest studies and analysis in the part of the genetics done by experts from immunology and molecular biology suggest that the population in the Republic of Macedonia is in closest relations with the one from Crete.

It was Minos and his people that were barbarians, and the language spoken by the most of them was close to the one the Paeonians did. If the Crete inhabitants had been barbarians (regardless to whether they originated from Paeonians, Caucones or else) then it is a big mistake the Cretan culture in the time of Minos and the one before it, to be

regarded by today's science as part of the Greek culture.



Fig. 7 The cycle of the genetic origin of Trojans and the Lycians

2.3. The arrival of the Danaans (The Greeks). In 1527/6 B.C. The Danaans (The Greeks) come from Egypt and mix with the Pelasgi on Peloponnesus.

In XVI century, 1527/6 B.C. precisely, (I acknowledged this year on the basis of precise chronology of events I made in the book “Pelasgi”, published 1998, and on the basis of a discovered Egyptian hieroglyphic scripture speaking about the civil war that happened that year and the exile of the part of the population from Egypt, who fleeing before the repressions as a result of their defeat, came first in Peloponnesus and part of Attica inhabited with Thracians (Hecateus in Strabo, Georg. VII. 6). With time, these two identities mixed and conglomerated with the autochthonous Armenian (Pelasgian) people, and with certain number of Phoenicians, something that, after the Trojan period, resulted in forming the Greek language and people as a separate ethnic group.

Many ancient writers speak about the Egyptian origin of the Greeks, Herodotus being the most decisive (VI.53), *Erato – book 6: “ch.53. And the Spartians are the only Hellenes that say so, and I also remark what other Hellenes say. And they say that these Doric kings until Perseus, the son of Danae,*

not mentioning the god Zeus, were Hellenes. I said only until Perseus it could not be spoken about his father as a mortal man, as for Heracles' father Amfitreus. So I was in right when said only until Perseus. And if we counted all the ancestors of Danae, the daughter of Akrisius, it would be established that the forbearers of the Dorians were true Egyptians by origin."

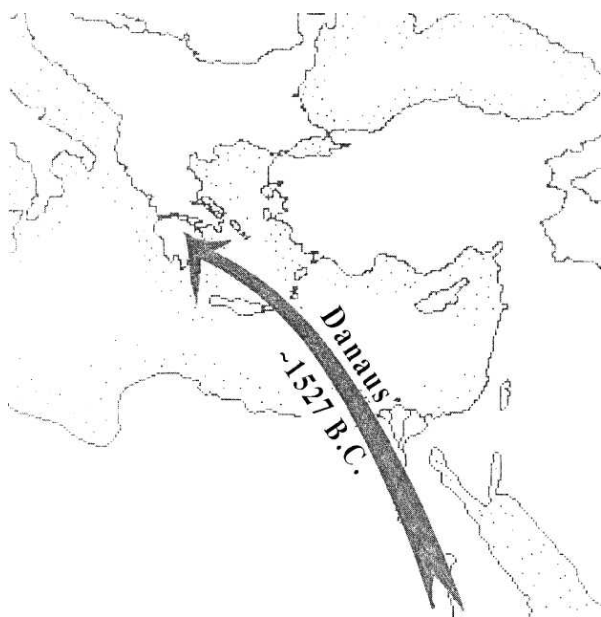


Fig. 8 The arrival of the Danaans

It is known that Perseus, son of Danae, granddaughter of Danaus, went in Egypt to visit Hemis, the native town of his grand-grandfather Danaus.

Hemis was big town in the region of Thebe near the town Neapolis. A huge four-cornered temple was built in his town given by Perseus as testament for the town of his ancestors (Herodotus: II.91).

The Egyptians, who inhabited Peloponnesus and Attica, brought their religion with them. One of the monuments of Egyptians religion can be found in Attica, near

Marathon, in the surrounding of Nea Makri. It is a temple of the Egyptian goddess Isis.

3. CONCLUSION

Herodotus clearly states "than the Greek language was created" using the term *ἐγένετο* that is immediately translated as *was created* meaning "it appears". Also, the word *ἐπεῖτα* had not be altered it's meaning in the Old Greek as well as the New Greek, meaning *than*.

Also, from the integral sentence: "than the Greek language was created, always used simultaneously with that same, as I can see" it obvious that the Greek language, according to Herodotus insight was in a parallel use with the "barbaric" Pelasgian language. It means that the first Greeks, the ones from the time of the Trojan War were bilingual.

At the beginning of VIII c. B.C. a mixed language is used, while after the Dorian takeover of Peloponnesus there is imposing of the Hellenic identity (Hellen was Deucalion son, and Dorus by whom the Dorians are named was son of Hellen). The first written works on Greek language date VII c.B.C. They are primarily translations of works written in Pelasgian language.

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