PAPERS IN SLAVIC, BALTIC AND BALKAN STUDIES

IN

SLAVIC,

AND

BALKAN

STUDIES

Helsinki, 2001
THE VLAH MINORITY IN MACEDONIA:
LANGUAGE, IDENTITY, DIALECTOLOGY,
AND STANDARDIZATION

As a transnational, non-state-forming minority in Southeastern Europe, the Vlachs represent a unique intersection of discursive issues, e.g. autochthony, history, or numbers as sources of legitimacy, on the one hand, and language, religion, lineage, location, or occupational sources of identity on the other. In discussing the Vlachs, discourses of language endangerment and linguistic human rights intersect with theories of language contact and language shift as well as with questions of politicization, ethnicization, and globalization. Of the Balkan nation-state-forming ethnolinguistic identities, the Albanian, Bulgarian, Greek, Romanian, Macedonian and Turkish all have, or have had, significant roles to play, but comparisons with non-state-forming identities, especially Romani, are also relevant. Thus, for example, strictly linguistic problems of Aromanian dialectology are reminiscent of those encountered in the classification of Romani dialects: Transhumance and nomadism combined with a number of forced migrations have had, apparently, a similarly complicating effect. Questions of language planning and standardization also have a role in the deployment of dialectology and identity. In this paper, I wish to engage both social scientific and linguistic perspectives on Vlah language and identity in Macedonia by examining transnational issues, issues specific to the Republic of Macedonia, and language planning phenomena manifested at both the global and the local levels.

I shall begin with a definition of etymonic terminology. Although the use of the term Vlah in the Balkans entered via a Gothic (and therefore Germanic) intermediary, etymologically it comes from a Celtic tribal name (Skok 1973: 606-609; pace Dahmen 1982 cited in Schwandner-Sievers 1999: 3 and Wimmler 1987: 1). It is recorded by Caesar as Volcae, by Strabo and Ptolemy as Ouíkai, and it was in the transfer to Gothic (as *walhs) via Latin that the ethnonym took on the meaning ‘foreigner’ or ‘those folks over there’ or ‘Romance speaker’ (and, later, also ‘transhumant shepherd’ and other meanings). The use of Vlah as a derogatory word for Serb among Croats as well as the association of the ethnonym with Italians in Poland (‘Wlochy ‘Italy’) and French-speakers in Switzerland (‘Welsh’) is part of this same phenomenon of this Celtic tribal name leaving its traces through later sociolinguistic processes, long after the original referents had disappeared. In Greece, the use of Vlahos to mean ‘shepherd’ is a transference of the ethnonym based on a profession or lifestyle commonly associated with an ethnic group. In Albanian, the opposite occurs, and çoban ‘shepherd’ comes to mean ‘Vlah’. The form Vlah refers South Slavic metathesis.

There is considerable confusion on the territory of former Yugoslavia with regard to the reference of the ethnonym Vlah, resulting from the use of the term to refer to both people from Wallachia (i.e. Romania south of the Carpathians) — and, by extension, Romania as a whole — and to Romance-speakers south of the Balkan range. In this paper, the term Vlah will be strictly limited to the Romance-speakers whose homes for centuries have been the territory that is today southern Albania, northern Greece, the Republic of Macedonia, and southwestern Bulgaria. In this sense, the term covers

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2 This general phenomenon is well attested, e.g. the fate of Bulgar, a Turkic ethnonym that now refers to a Slavic-speaking group.
3 For discussion of other allogermanic forms such as Kutsolvlah, Karolvlah, Morlak, Beli Vlasti, Cincari, etc., see Poghière (1989: 9-11). We can observe here that the use of adjectives meaning ‘black’ (kara, mavro-) and white (beli) denote ‘north’ and ‘south’ [of the Danube], cf. the use of terms meaning ‘black sea’ and ‘white sea’ in Turkish and other languages to refer to the Euxine and Aegean, respectively (Poghière 1989: 11).
4 Historically, Vlachs have lived on the plains of Myzeqe, greater Epirus (i.e. both Çumëri and Iperos), Thessaly, and geographic Macedonia, although some small groups may still be living in the Rhodopes. There is also a significant Vlah population in Romania (Dobrudja, especially Constanța and Tulcea), but these are colonies that emigrated from the southern Balkans after World War One. Saramandu (1971: 1353) estimates the Romanian Vlah population at 30,000, but elsewhere (1984: 423) he gives the figure 80,000-100,000 of which approximately 50,000 are in Dobrudja. I am not including here the Istro-Romanians, who
a population speaking two languages: Aromanian and Megleno-Romanian. In former Yugoslavia, the term Vlah was also used to refer to Daco-Romanian speakers in eastern Serbia around Negotin and the Timok valley. In this latter sense, it was an ethnographic term referring to a group that differed from Daco-Romanians (i.e. the Romanians of Romania proper and those identifying themselves with that nationality) not in language but in a specific set of historical circumstances that led to their settling in eastern Serbia during the Ottoman period. Former Yugoslav census figures classified these Daco-Romanian Vlahs together with the Vlahs of Macedonia, and so one must examine figures at the republic level for an accurate picture. The position of the Megleno-Romanians is itself a peculiar one and worthy of note. While Aromanians themselves use the ethnonym Armin (or a related dialect form, e.g. Râmân, all etymologically from Romanus ‘Roman’ and historically involving loss of the short, unstressed /o/ and an elimination of the resulting /rm/ as an initial cluster), Megleno-Romanians designate themselves with the Macedonian form Vla (pl. Vlaš) in their own language. At the beginning of the twentieth century, Megleno-Romanian was spoken in about a dozen villages in what was the Ottoman kaza of Gevgelija, nahiye of Karadžova, on territory that was divided between Greece and Serbia [eventually the Republic of Macedonia] in 1913 (Kâncov 1900: 151-153, Weigand 1892: xxvi-xxviii, Capidan 1943: 16-17, Wilde 1983: 5-16, Atanasov 1990: 1-14; one village in the region, Livadzi, was Aromanian-speaking, its inhabitants having arrived in the eighteenth century [Pušcariu 1976: 224]). The largest Megleno-Romanian village, Nonte or Nantá was Muslim and ended up in Greece. With the exception of a single family that converted to Christianity, of whom only a single member was still alive in 1984 (Atanasov 1984: 479), the entire village was sent to Turkey during the exchange of populations in the 1920’s. Known there as Karadovalides, they appear to have been assimilated (but cf. Andrews and Benninghaus 1989: 103). Although mentioned by Pušcariu (1976: 224) as the only Vlahs to accept Islam, Cvijić’s map (1917) shows another group in western Macedonia just north of the Greek-speaking Muslim Vallahades along the river Bistritsa. These populations were also sent to Turkey after World War One. There were also Aromanian-speaking Muslims in the village of Dolna Belica (Bela di Ghios, Beala de Jos), which is now entirely Albanian-speaking. It is thus the case that those Vlahs who converted to Islam have ended up with Turkish or Albanian identity, the former in keeping with the old millet system, the latter following a more modern millet-like tendency by which – in the Republic of Macedonia and elsewhere in former Yugoslavia – there is a tendency to identify Albanian with Islam.7

Linguistically, Megleno-Romanian is heavily Slavicized (e.g. it has borrowed the prefixal system of Slavic Aktionsart, showing evidence of long and intense contact with Macedonian [cf. also the use of a Slavic ethnonym as a self-appellation, as well as remarks by Weigand [1892: 26-28] on the process of linguistic Slavicization in Barovitsi). This is in contrast to Aromanian, which, in its various dialects, shows significant influence from contact with Greek and Albanian as well as Macedonian. The chief linguistic question raised by Megleno-Romanian, however, is whether it represents the language of a population that became linguistically separated from Daco-Romanian at the same time as Aromanian or at a later date. Although Atanasov (1999) argues that Megleno-Romanian represents a later break-off from Daco-Romanian that arrived via the Morava and Vardar valleys rather than via the Rhodopes (this latter route was posited by Capidan 1943: 16-17), his chief arguments rest on shared archaisms (e.g., a preserved infinitive) rather than shared innovations, and such shared innovations as are cited could represent later parallel developments.8

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6 The sources on the Vallahades are summarized by de Jong (1992), who rejects any one explanation of their origins and suggests that a combination of factors contributed, including, quite possibly, a Vlah element. Andrews and Benninghaus (1989: 103), who are not cited by de Jong, indicate that these Muslims have retained their Greek language in Turkey.

7 See Friedman (1999, Forthcoming) for more details on the issue of language shift influenced by religion in Macedonia.

8 An example is the change of /d/ plus front vowel to a voiced dental affricate in Aromanian and a voiced dental fricative in Megleno- and Daco-Romanian. Examples such as Daco-Romanian ziud, Megleno-Romanian ziwid, Aromanian dzewid – all ultimately from Latin dies ‘day’ – illustrate the possibility of a parallel development of /d/ > /w/ in Megleno- and Daco-Romanian and a shared innovation of /w/ > /w/ before /w/ in Aromanian and Megleno-Romanian.
In general, shared innovations link Megleno-Romanian to Aromanian, e.g. the change of velars to dentals before front vowels (Todoran 1977: 102-109, cf. also Note 8), although the separation probably occurred at an early date. For our purposes, as is the case in their own self-identification (Atanasov 1990: 1-2), Megleno-Romanians will not be distinguished from Aromanians, although their language must be considered as taxonomically separate.9 This discussion brings us to the question of Vlah origins in general.

The origin of the Vlahs is likewise an issue that is implicated in various claims to legitimacy and entitlement, despite the fact that the concrete historical facts are not determinable with certainty given our present state of knowledge, and they may never be determined unless new sources come to light. Although the questions themselves are, strictly speaking, only of historical interest, the potential answers are deployed politically as well, and we shall review them with this context in mind.10 At issue are two questions: 1) Did Eastern Balkan Romance form north or south of the Danube (or both),11 and 2) What is the origin of Romance spoken south of the Jireček line?12 At issue in

Moreover, /dz/ > /z/ occurs in the Gopeš-Molovište dialect of Aromanian in southwestern Macedonia, where it is clearly an independent development (Wace and Thompson 1913: 251).

9 The situation is reminiscent of the relationship of Mingrelian to Georgian. The Mingrelians speak a distinct Kartvelian language and belong to the Georgian Church (as opposed to the relatively closely related Laz, who are Muslim and now live in Turkey). Although Mingrelian is linguistically separate from Georgian, it is not a language of literacy, and Mingrelians consider themselves to be part of the Georgian ethnos or nation.

10 Fine (1987: 12-13) demonstrates that from the point of view of the medieval historian, it is difficult to determine exactly what is meant by the term Vlah when it begins to appear in existing sources, and the current debate is more a projection of twentieth-century concepts of nation and ethnicity back to the eleventh. He writes (Fine 1987: 13): “There is no evidence of any ‘national’ conflict or rivalry between these two people [Slavs and Vlahs] at this time. Thus the modern academic controversy, being over an issue of little relevance to the Middle Ages, is probably best dropped.”

11 Eastern Balkan Romance (the ancestor of Daco-, Isto-, Megleno-Romanian and Aromanian) is distinguished from Western Balkan Romance (the ancestor of the now extinct Dalmatian) by a number of features, of which the most often cited is the treatment of clusters of the type velar + dental, where velar > labial in Eastern Balkan Romance but not in Western (both developments are reflected in Albanian borrowings, e.g. fuctus ‘war’ > luftie but directus ‘straight’ > drejte; cf. Schrlátou 1979: 27).

12 The Jireček line, named for the historian C. Jireček, is a boundary that begins on the Adriatic at Lezhë and runs south of Shkodër in Albania then north to

the first question is the competition of the modern Romanian and Hungarian nation-states over claims to Transylvania, while the second refers to Vlah claims to autochthony as a legitimizer for modern-day rights. Owing to the absence of textual sources from the Early Middle Ages, it is unclear whether modern Daco-Romanian descends directly from the language of Roman colonists and Romanized Dacians from the relatively brief Roman occupation of Dacia (107-271 CE), as the name Daco-Romanian implies, or whether Romance speakers evacuated Dacia entirely with retreating Roman armies and settled south of the Danube, only to cross back into the territory after the arrival of the Magyars at the end of the tenth century. In the former scenario, Romance speakers would have survived centuries of wars and migrations across ancient Dacia by retreating into the mountains and would have been present in Transylvania when the Magyars invaded. Although more than a thousand years have passed since these events took place, the differing scenarios are still deployed by nationalists advancing conflicting territorial and other claims (cf. Du Noy 1977: 1-32, Verdery 1983: 181-269).

Neither scenario, however, addresses the origin of Vlah, which is spoken almost entirely south of the Jireček line. This latter issue is not quite as problematic as it might first appear, however, since it is entirely reasonable to argue that Roman roads south of the Jireček line were lined with Roman guard posts thus providing a source of spoken Latin in a region where Greek was still the language of inscriptions. It is worth emphasizing, too, that the language of inscriptions need not necessarily correspond to the vernacular actually in use. According to this argument, the Vlahs are descendants of Romans and Romanized indigenous peoples in the south Balkans who, with the arrival of the Slavs, retreated to the mountains and became pastoralists (or, in the case of Romanized earlier inhabitants, may have already been pastoralists). One version of this theory sees the Vlahs as Romance-speaking descendants of whatever peoples were attested on the given territory in classical times. In Albania, the special connection between

Prizren, then south of Skopje in the Republic of Macedonia, south of Niš and Bela Palanka and north of Pirot in Serbia, then north of Sofia, and across the Danubian plain in Bulgaria to the Black Sea. Based on the evidence of inscriptions, it represents the boundary between Latin and Greek as the dominant language of literacy in the Balkans, although Latin inscriptions occur as far south as a line beginning at Vlorë and running through Ohrid, south of Skopje to Sofia and along the Balkan Mountains to Varna (Rosetti 1964: 35-36 and Maps II, III). The zone defined by the difference is generally taken to have been the principle area of bilingualism.
Albanian and Romanian (the existence of small numbers of basic words that appear to come from a common Indo-European but pre-Greco-Roman source, see also Hamp [1982] is deployed by Vlachs in Albania to argue that they, too, are descendants of Illyrians (Schwandner-Sievers 1999: 10). In Macedonia, this same discourse of autochthony has occasionally surfaced in claims that the Vlachs are descendants of Romanized Ancient Macedonians (cf. Risteski 1996, Dimčev 1996). In all of these cases, claims to legitimacy and/or sovereignty are being advanced on the basis of reconstructing a situation prior to the Slavic invasions of the Balkan peninsula, which we do know occurred during the Early Middle Ages. What we do not know was the ethnolinguistic make-up of the region between the fall of the Roman Empire and the establishment of various Slavic political units. Nonetheless, the combination of linguistic and historical reconstruction that postulates an East Balkan Romance unity both north and south of the Danube that was broken up sometime between the Slavic invasion and the first textual references to Vlachs in Byzantine sources (eleventh century) seems reasonable. The separation of Vlah from Daco-Romanian raises the old language versus dialect debate. Among Romanian linguists, there is a disagreement between those who recognize Aromanian as a separate Balkan Romance language and those who consider it a dialect of Romanian despite the many differences and the fact that the two have been separated for about a thousand years. See Ivănescu (1980: 30-46) for a summary of the debate, cf. also Savić (1987), Bacou (1989), Peyfuss (1994), Jašar-Nasteva (1997). This debate and the passions it arouses can be compared to the differentiation of Macedonian and Bulgarian (cf. Lunt 1984). The fact remains, however, that Aromanian is being used and codified as a distinct language in the Republic of Macedonia (details are given below).

The Vlachs constitute the smallest constitutionally recognized national and linguistic minority in the Republic of Macedonia. According to the extraordinary census of 1994, out of 8,601 people declaring Vlah nationality, 7,036 declared Vlah as their mother tongue (approximately 0.36% of the total population of 1,935,034 [Antonovska 1996a, 1997b]). When compared with the figures from 1953, when 10,751 people declared Vlah nationality but only 8,180 declared Vlah as their mother tongue (Latifi et al. 1970), the recent figures indicate that the language as spoken in Macedonia has the status currently referred to as endangered in human rights discourse. The details of the correspondence between declared language and declared mother tongue for the earliest and most recent comparable censuses for which we have data (1953 and 1994, respectively) are given in Table One. Absolute numbers for declared nationality and percentage of the population of the Republic of Macedonia are given in Table Two.

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13 The theory that the Vlachs and Romanians on the one hand and the Albanians on the other represent linguistically related populations one of whom became completely Romanized while the other barely escaped Romanization has significant historical linguistic support (Hamp 1982). What does not have adequate support, owing to the paucity of reliable data, is the notion that the ancestral language of Albanian was Illyrian. Aside from arguments that support the possibility of a Thracian ancestry (cf., e.g., Fine 1984: 10-11), the data we have for Illyrian are utterly meager and speculative: We have only four words identified explicitly in ancient sources as Illyrian (Polomé 1982: 866-67) and do not have a single sentence. All other speculations are based on onomastics or on Mysticus, both of which involve assumptions that cannot be verified. We cannot even be certain that the term Illyrian refers to a single language as opposed to being a cover term used by the Romans and Greeks for various tribes they encountered, much less to the ancestor of modern Albanian (Hamp 1993-94: 1665). Cf. the popular use of Australian Aboriginal – including a Langenscheidt Lilliput Dictionary and an episode of the British television series “Dr. Who” – as a single language name that in fact refers to over 200 different indigenous languages. This does not mean that the ancestor of Albanian was not spoken in the Balkans in very ancient times, only that we cannot be sure which ancient language it was.

14 Even prior to the fall of the Roman Empire, our knowledge of the ethnolinguistic situation is sparse and speculative, as indicated above.

15 The question of literary Moldovan / Moldavian is moot, since the official language of the Republic of Moldova is now Romanian. Even during the Soviet period, however, Literary Moldavian was not based on Moldavian dialects but on the same Wallachian dialectal base as Standard Romanian (see Dyer 1996).

16 In addition to this debate there has been an attempt in Greece to describe the Vlachs as “Romanized Greeks”, supported by the linguistically naïve work of Lazarou (1986); see Kazaros 1996 for a cogent assessment of this work.

17 According to Cuny (1999: 68), a Vlach-language class in Albania (presumably Korça) began in 1998, and Schwandner-Sievers (1999: 9) reports on the existence of Aromanian language classes in Korça and Tirana. In Albania, relationships to Greece and Romania inform attitudes in accordance with availability of resources (see Schwandner-Sievers1999). The recognition of Vlah as a distinct miller in the Ottoman Empire on 9 (O.S.) / 22 (N.S.) May 1905, i.e. as a distinct church, is now treated in Macedonia as the Aromanian national holiday. Like all Christian and most Muslim minorities in Greece, Vlachs have no language rights in that country, although Vlah folklore is occasionally published and publicly performed, and linguistic studies have been published (see Katsanis 1996-98 for a large bibliography).
These figures also help illustrate the tendency observable in Macedonia in general for an increasing one-to-one correspondence between declared nationality and declared mother tongue (for the Vlahs, 75.6% in 1953, 96% in 1994). In terms of absolute figures over time, Table Two shows the total number of declared Vlahs and their percentage of the population of Macedonia for each census since World War Two.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Declaring Vlah Nationality</th>
<th>Total Declaring Vlah Mother Tongue</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>9511</td>
<td>0.8</td>
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</tbody>
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*This 1994 figure is not the official figure according to the definition used for the 1994 census, which is 8601 (p. 19). This figure was used to provide a basis for comparison with previous censuses. It includes persons living abroad for more than a year, persons with a residence permit living in Macedonia for less than a year, refugees, and others.

When examined, demographically rather than in terms of absolute number of speakers, Vlah also counts as an endangered language/identity in Macedonia. For all the other nationalities, the youngest reported age-group (15-29) represents the demographic peak, whereas for the Vlahs there are more people in the 30-44 age group than in the 15-29, and likewise the 45-49 group is almost as large as the 30-44, which is not the case for age distribution among the other nationalities (Antonovska 1997a). In terms of geographic distribution, the largest single concentration of declared Vlah mother-tongue speakers in Macedonia is Štip (1888), in the east, followed by Skopje (1742), the capital, and then Kruševo (735), Bitola (797), and Struga (400), all in the west. Other districts with over 100 Vlah-speakers are Sveti Nikole, Veles, Kočani, Ohrid, Vinica, Gevgelija, and Kumanovo.18

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18 The figures given here are for the 30 pre-1996 municipalities (with Skopje divided into five districts). The numbers for the post-1996 municipalities vary slightly, since the reform created 123 districts out of 34. Because most Aromanian-speakers are concentrated in or near the towns that served as the pre-
Such, then, are the official figures for self-declared language-use and ethnic affiliation within the Republic of Macedonia. Taken in a larger context, we immediately run into the problem of counting and manipulation. Greece has not recorded the Vlahs as a separate census category since 1951, when the official figure was 22,736 (Winnifricht 1987: 3). Aromanian, like all minority languages in Greece, remains proscribed for any kind of official discourse. The last figures distinguishing Vlahs from Romanians in Bulgaria is from 1926 (1,550; Winnifrith 1987: 6), Romanian figures cited from Peyfuss in Winnifrith (1987: 6) give 3,156 Aromanians and Macedo-Romanians in Romania, with the caveat at that these figures are underrepresentative. (Saramand 1971 estimates 30,000.) Winnifrith (1987: 4) estimates the number of Aromanian speakers in Albania at “over 10,000” and elsewhere (Winnifrith 1987: 7) he estimates 30,000 in Greece. Niessen (2000) estimates a total of 50,000 (about 33,000 in Greece) using Vlah as their “preferred language” and 20,000 in “the other four Balkan countries” (Albania, Bulgaria, former Yugoslavia, Romania). Winnifrith’s recent claim of 200,000 Vlahs for Albania by including everyone who might be of Vlah descent (cited in Schwander-Sievers 1999: 2) tells us nothing about language use, and, given the sense of multiple descent (cf. The New York Times 11 March 2000 on multiple race categories in the U.S. census), it also fails to differentiate between those who consider themselves to be Vlahs and those who might have a Vlah parent, grandparent or great-grandparent. Schukalla (1993: 512) cites figures estimating the number of Vlahs in Albania as 100,000 prior to 1945, 50,000 in the 1950’s, and 10,000 in the 1960’s. Vlahs were not enumerated as an ethnic category in the 1989 census (Schukalla 1993: 509), and the

1996 administrative centers, however, the pre-1996 administrative divisions give a better sense of the general geographical distribution. Only Bitola, Gevgelija, Sveti Nikole, and Stip had more than 100 Vlahs living outside the towns themselves (Antonovska 1996b). Although question 13 of form P-1 of the 1994 census distinguished three categories - a) mother tongue, b) usual tongue (voobitaven jazik) defined as ‘a language that the person speaks fluently or frequently in the current household’, c) ability to speak languages other than those designated under a) and b) - only data for 13a and 13c were published. An additional 2,096 persons declared knowledge of Vlah in addition to their mother tongue (Antonovska 1997b), of whom the majority lived in the same towns as those with the largest concentration of Vlah mother-tongue speakers: Skopje (493), Bitola (574), Struga (216), Kumanovo (170), Gevgelija (142), Krusevo (116). Interestingly enough only 65 persons in Stip declared Vlah as a second language. The overwhelming majority were from the west, while the figure for Gevgelija probably represents Meqlene-Romanians.

2001 Albanian census eliminated both ethnicity and religion as categories of enumeration. In 1911, the Encyclopedia Britannica (Vol. 28, p. 166) estimated a total Vlah population of 500,000, of whom 90,000 lived in (geographic) Macedonia (Encyclopedia Britannica, Vol. 17, 217), which latter figure corresponds very closely to Kâncov’s (1900: 289) 80,767. Interestingly enough, 90,000 is the figure currently cited for Macedonia by Vlah activists (Talabac 1993: 48, Dimčev 1996 and personal communication). Wace and Thompson (1913: 10) write that the Greek estimate was 600,000 “before political troubles began[...].” Later Greek estimates give usually a much lower figure.” They also judge Weigand’s estimate of 373,520 as “err[ing] on the side of moderation.” Saramandu (1984: 423) gives the numbers for Greece as 250-300,000, Albania 70,000-100,000, Bulgaria 10,000-15,000 (as with Yugoslavia, this figure might include Daco-Romanian-speakers), and 80,000-100,000 in Romania for a total of 400,000 to 600,000.

While the satisfied position of Vlahs in Macedonia described by Winnifrith (1987: 3) is a bit over simplified, especially if one speaks to the publishing political and cultural activists whom he does not cite (e.g. Dimo Dimčev / Dina Cuvata), even the most critical activist who is a citizen of the Republic of Macedonia acknowledges enjoying a higher degree of rights and freedoms than anywhere else in the Balkans (or outside it, for that matter). It is an irony of history that Balkan Vlahs have the highest degree of linguistic rights in the country where they are least numerous and constitute the smallest minority. Thus, for example, in accordance with article 35 of the census law promulgated for the extraordinary Macedonian census of 1994 (see Friedman 1996b for details), instructions for enumerators as well as the census forms had to be made available in the six major languages of the Republic of Macedonia, including Aromanian (see below).

19 Both Macedonian and Greek organizations in Albania announced a boycott of the 2001 Albanian census as a result (see MILS 12 April 2001 and Radio Free Europe/Radio Liberty Newsline Vol. 5, No. 72, Part II, 12 April 2001; http://www.rferl.org/newsline/search/).

20 Vlahs in Western Europe, North America, and Australia are free to pursue cultural activities, and a number of groups and individuals are quite active. Moreover, this Aromanian diaspora is an important factor in the fostering of Vlah language and identity, as seen in Cunia (1999). Owing to their small numbers and the language policies of the diaspora countries, however, Vlahs do not have the public visibility and public support accorded to them in Macedonia (cf. Balamaci 1991).
When examining identity choices and the transnational implications of those choices, we see an intersection of language, religion, nation-state boundaries, and resource management strategies for cultural capital. Vlahs are faced with the following primary choices in the deployment of identity: 1) independent, 2) Romanian, 3) Greek, 4) Albanian, 5) Macedonian. Discourses of autochthony intersect with potential identities in complex ways that depend on the nation-state context. Thus, for example, in Albania, Greece, and Macedonia, one historical choice is the claim of descent from a Romanized indigenous population (rather than an imported Roman population; Schwander-Sievers 1999: 10). This choice represents a variant on independent identity that attempts to identify with the nation-state and, in the case of Macedonia and Greece, also outbid its constituent nationality in terms of legitimacy based on autochthony. Greek identity is deployed in both Greece and Albania. In the former it coincides with the nation-state, while in the latter it allies itself with the most powerful minority in terms of both history (as the defining factor for the Orthodox Christian millet of Ottoman times) and modern politics and economics (as the only Balkan member of the EU, i.e. modern Europe’s current Western Great Power structure; cf. Gal (1993) on German identity in Hungary). Given both the assimilationist nature of Greek policies and Greece’s hostile stance toward the Macedonian minority on its territory, Greek identity does not constitute an attractive alternative for those Vlahs currently living in the Republic of Macedonia. Rather, many Greek-identified Vlahs moved to Greek state territory after the fall of the Ottoman Empire and subsequent upheavals. Macedonian identity is a viable option only in Macedonia given that country’s socioeconomic and sociopolitical situation. While Albanian identity does not encounter the type of international

contestation occasionally aimed at Macedonian, Albanian identity for Vlahs is basically limited to Albania for socioeconomic and sociocultural reasons: It is not a desirable option for Vlahs living in Greece, although it is worth noting that some Muslim Vlahs in Macedonia have adopted Albanian identity. Interestingly enough, in all three countries, Vlahs have been or are credited with a significant role in nation-state formation and political structure. In Macedonia, it is well known that the early twentieth-century national heroes Pitu Guli and Nikola Karev were Vlahs (see Golab 1984: 23, also Brown 1995), and many university professors and other intellectuals are of Vlah or part-Vlah ancestry. Vlahs were also among the leaders of the nineteenth century Greek struggle for independence. In Albania, Vlahs together with Macedonians (described derogatorily as Shule literally ‘blockheads’) were blamed by Ismail Kadare as being disproportionately represented in communist power structures and responsible for its excesses (cited in Schmidt-Neke 1993: 187). On the other hand, during recent (1997) contestations between Macedonia and Albania over each country’s treatment of the other’s respective minority, one Albanian ploy to avoid responsibility for its Macedonian minority was the claim that “all the so-called Macedonians are really Vlahs” (Christopher Hill, p.c.).

Romanian identity is completely transnational, like Vlah identity itself. Albeit with its own assimilationist ends (cf. Jašar-Nasteva 1997), Romania supported the formation of a separate Vlah Orthodox church in 1905 (s. Note 17). With the upheavals of war that followed

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21 I am omitting here the data for Bulgaria and Turkey, which are inadequate. I am also excluding the diaspora, which can reflect one of the “homeland” choices but also has the alternative of assimilating to the relevant non-Balkan state where they live. This latter type of assimilation is that found among any immigrant population and does not constitute as specifically Balkan case. Issues of Romani or Muslim identity raised by the 1994 Macedonian census involve potentially interesting individual cases, but are probably not generalizable, while Turkish identity indicated in Andrews and Beninghaus (1989: 103) is more a case of immigrant assimilation.

22 Lazarou’s 1986 attempt to describe Aromanian as relexified Greek is intended not only for Greek assimilationist nation-building but also to counter such claims. From the point of view of the methodology of historical linguistics, the work is silly (see Kazazis 1996), but from the viewpoint of identity politics it documents a specific type of discourse.
shortly thereafter, the church became dormant and only within the last decade has there been a move to revive it, especially in Macedonia. With the transition of the 1990's, Romania has again occasionally taken the stage as the defender of Vlah interests outside its borders, e.g. when Macedonia was seeking admission to the Council of Europe (as reported in Puls 29 September 1995 reproduced by MILS 3 October 1995). In general, Romanian identity represents an alternative to Albanian, Greek, or Macedonian identity that seeks to avoid assimilation by identifying with a linguistically related but geographically distant nation-state that also represents a route of potential socioeconomic upward mobility. It is not without significance, however, that Macedonia rather than Romania has been the site of the most recent language planning activities. This brings us to the issue of Aromanian language and its role in Vlah identity.

Although a revival of language planning activities for Aromanian began with the Aromanian diaspora in Germany and the U.S. in the 1980's (Cunia 1999: 66; see also Schwandner-Sievers 1999; see Jasari-Nasteva 1997 on the Ottoman period), it was not until the 1990's that serious progress was made in Macedonia, and if the number of elementary schools with Aromanian classes can be taken as indicative, the other countries where Aromanian is spoken all lag significantly behind. Public school classes are currently available in Skopje, Stip, Bitola, Krusevo, Kumanovo, Struga, and Ohrid. In Macedonia, the monthly Fenix and Lutseafire began publication in Skopje and Krusevo, respectively, in 1992, the bi-monthly Grafilu Armănescu began publication in 1998.

Non-print media represent major sources of language status, legitimization, and sites of normativizing practices. The decade of Macedonian independence and the ensuing privatization have resulted in a significant increase for all languages. We shall take public television as illustrative. In 1989 only Turkish and Albanian were represented on Macedonian public television. In 1991 TV programming in Romani and Vlah was begun: Fifteen minutes of news on Tuesday and Wednesday, respectively. By 2000, Vlah (and Romani) each had two half-hour national public TV slots per week. Additional Aromanian language programming is available on local public television (Kumanovo). There are also public and private radio stations with some Aromanian programming in Skopje, Struga, and

Štip. It should also be noted that television is a much more pervasive medium than radio. According to a survey conducted by Kolar-Panov, Van den Haute, and Marković (2000: 86), 71.3% of those surveyed said they watch television regularly every day and an additional 18.9% said they watch almost every day, while the comparable figures for radio listening were 33.3% and 18.7%, respectively. The only other country with regular state-supported Aromanian programming is Romania, whose international service has daily programs in Aromanian.

Public usage and language planning activities require a consideration of the given language's dialectal situation. In the case of Aromanian, like that of Romani, dialectological taxonomy is complicated owing to patterns of transhumance (see Wace and Thompson 1913: 250-55) and migration – particularly the forced migrations beginning in the late eighteenth century with the burning of Moscopolis (now Albanian Voskopojë) and other Aromanian towns by Ali Pasha of Janina. These were followed by successive waves influenced by economic and political conditions in the nineteenth and early twentieth centuries (See Marković 2000: 2-5 Golab 1984: 17-21). Although there are many subdivisions, according to Saramandu (1984: 427) a basic distinction can be drawn between the dialects of the north – especially of the Fășeroiți, Moscopoleni, and Muzecheari of southern Albania – characterized by a neutralization of a distinction schwa/high-back-unrounded vowel (⟨OE⟩ vs. ⟨PE⟩ or ⟨OE⟩ in Romanian orthography) – and the dialects of the south – especially those of the Grămostenii and Pindenii of northern Greece – which distinguish schwa from the high back unrounded vowel. Owing to patterns of migration over the past two centuries, followed by the hardening of borders in the twentieth century, which altered or eliminated the traditional patterns of transhumancy, these differences are realized in Macedonia as an opposition West/East. The southern group, represented by the Gramostenii, are found east of the Vardar, while west of the Vardar is a mixture of various northern groups. Thus, for example Saramandu (1984: 427) distinguishes Bela (near Struga) as well as Gopeș and Moloviște (Bitola region) as distinct within the northern group, but Bela is actually divided into two groups: Măbalot and Fârsherot (see also Friedman 1994).

Since the international congresses for Aromanian beginning in the 1980’s and a Symposium for the Standardization of the Aromanian

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25 In the U.S. diaspora, which seems to reflect the situation in Greece, the contending parties are Greek and Romanian, although independent identity is also an option for many, and diaspora Vlahs from Macedonia and Albania sometimes bring with them the same sense of options that they had before emigrating.

26 As already mentioned, Megleno-Romanian speakers are concentrated around Gevgelija, but many have moved to other towns.
the generalization of accusative for nominative, and the fourth represents the generalized form with vowel reduction, both of which are typical of the west), cf. the spelling Macedonia 'Macedonia' used in Fenix, Dimcev (1994), Cuvata (1995) but Machidumia in Graitu Armănescu and Makidumia in Cuvata, Garofil, and Papatsafa (1994). Another issue is the spelling of interdental fricatives and the voiced velar fricative borrowed as such from Greek by some dialects but neutralized to stops in others (cf. Cunia 1999: 72-78).

While the northern/western dialect group is perceived by many Macedonian Aromanians as being more prestigious than the southern/eastern group owing to the fact that the former are historically more associated with urban populations while speakers of the latter are more traditionally pastoral, the codification movement in Macedonia is dominated by activists from the east (e.g., Dina Cuvata is from Ţevče Pole), and publications generally show eastern dialect influences, albeit with some western compromises (e.g. the use of a six-vowel system and the exclusion of interdental fricatives). Thus, for example, eastern suntu 'they are' is favored over western săntu (except in Ianacheshi-Vlahu 1993) but western nostru 'our' ( masc.) rather than eastern nostu (except Cuvata, Garofil, and Papatsafa 1994), also Romanian and eastern el rather than western năr 'his'.

The issue of Daco-Romanian influence in general remains salient, as does the question of vocabulary building. Atanasov (p.c. 97.05.23) has pointed out that the dialects that are now spoken in different nation-states have many differing lexical items as a result of contact with different modern national languages. The situation and the possibilities are much like those for Romaini, i.e. vocabulary enrichment through neologisms, internationalisms, borrowings from related languages with older traditions are all possibilities. An important difference is that Aromanian is closer to Daco-Romanian than Romaini is to either Hindi or Sanskrit.

Another option, however, is the use of colloquial items, often of Turkish origin, that are used in all the Balkan languages but have been stylistically lowered to the colloquial level in languages with established literary norms. This option was followed by both Romaini and Aromanian translators of the 1994 Macedonian census materials. Thus, for example, among the items to be enumerated in the census were the number of baths and toilets in each dwelling. All those languages with established elaborated norms used euphemistic neologisms or recent borrowings as their official terminology on the census forms (P-2, VI.8 and 9 in Dimcev 1994): Macedonian banja, klozet, Albanian banjo, nevotore, Turkish banyo, banyo-ayakyolu,

27 As with Albanian, Macedonian, Turkish, and other languages, the Greek alphabet was sometimes used for Aromanian by Orthodox Christians during the Ottoman period owing to the connection of religion with both literacy and nationality classification (the millet system). Mention should also be made here of a competing orthography that continues Romanian principles (Caragiu Mariojeanu 1997: XXVII). In addition to excluding digraphs and using only diacritics (cedilla for the obstruents, apostrophe or acute for the sonorants), this orthography distinguishes schwa from the high back unrounded vowel and has two graphemes for the latter: in initial position and elsewhere. In the orthography in use in Macedonia (and elsewhere) initial , which occurs exclusively before nasals and in some dative clitics, is spelled with the letter for schwa.

28 Another Aromanian variant of 'is' is e.
Serbian *kupatilo, klozet*. Except for the Serbian deverbal noun meaning ‘bathing place’ all the words for ‘bath’ are Latinate borrowings. The Macedonian and Serbian words for ‘toilet’ are from the British *watercloset*, while the Albanian and Turkish are neologisms that can be glossed as ‘necessarium’ and ‘bath-footplace’, respectively. The Vlah documents, however used the Turkisms *himami* and *hale*, respectively.³⁹ *Hamam* is the standard Turkish word for ‘bath’ but has come to mean ‘Turkish bath’ or ‘public bath’, while the word *hale*, which began as a euphemism, is now considered vulgar in Turkish as well as in the other Balkan standard languages. Similarly, ‘household’ was translated in Aromanian by *taifa* (from Turkish *tai*fe ‘tribe, gang’).³⁰ These terms serve as clear and concrete examples that the function of Turkisms in Aromanian is following its own path of development and is more resistant to stylistic lowering (see Friedman 1996a).

The past ten years have made a dramatic difference for Aromanian planning and status in Macedonia, arguably even more so than for Romani. The rise in publications and educational and cultural activities has been unprecedented. Also, as with Romani, Vlah language and status planning are taking place in an international context but with a focus on local uses and issues. For both languages, the slogan “think globally but act locally” seems to be the best characterization. For Vlah, as for Albanian, another orthography congress has been proposed for 2002 (Cunia 1999).³¹ In general, language planning activities for Vlah are more vigorous in Macedonia than in any of the other countries where Vlah is a non-diasporic language.

The Vlahs of Macedonia are simultaneously linguistically both endangered and protected as a minority in a manner unique among the countries in which they live. Recognized officially at the highest level, despite the paucity of their official numbers, a combination of historical circumstances has placed the Macedonian Vlahs in a unique position to engage in identity-preserving language planning. These efforts have potential effects in neighboring countries, where Aromanian-speaking populations are considerably larger and at the same time lacking in the same level of identity-preserving resources.

³⁹ The Romani used *hamami* and *knefi*, respectively.

³⁰ Here Romani used *kherutne-familjengoro*, a combination of neologism and Western (via Macedonian) borrowing.

³¹ The congress planned for 2002 in Albania marks the thirtieth anniversary of the unified Albanian orthography of 1972, but contested issues might also be discussed.

³² Cf. note 21 on Bulgaria and Turkey.
REFERENCES


The Vlah Minority in Macedonia: Language, Identity, Dialectology, and Standardization


MILS = Macedonian Information and Liaison Service (misppp@soros.org.mk; www.geocities.com/CapitolHill/Lobby/5052). Dates are given as year/month/date.


Víctor A. Friedman


René Gothóni

THE SENSE OF BECOMING A MONASTIC

The quest

Think of embarking on the ferry to the Holy Mountain of Athos in northern Greece; queuing, slowly going on board together with about one hundred and fifty other pilgrims, visitors and labourers. As the vessel is gliding like a swan along the peninsula, and you are looking at its majestic mountainous shape and waiting expectantly to see the first monasteries by the shore, you overhear men talking about the Athonite way of life. Some visitors are astonished: “Why on earth would anyone want to become a monk!” Somewhat later, on the other side, as your eyes enjoy the playful dolphins following the ferryboat at close distance, you overhear an elderly monk called Father Theophilos explaining to a pilgrim his reasons for donning the habit:

“Because it was the will of God that I seek union with Him and secure my eternal salvation.”

To the secularists, who have become alienated from the belief in God as potentia (“power”), to do something because it is the will of God is unintelligible. They conceive monastic life as a form of escapism. Although convenient, this interpretation does not sound entirely convincing on closer scrutiny. If by escapism is meant the avoidance of an unpleasant or boring life, the spiritual striving of an Athonite is certainly not that. On the contrary, the spiritual struggle involves encountering forces hostile to a virtuous life, a lifestyle that can be most troublesome indeed. My nagging dissatisfaction with the notion of monasticism as a form of escapism, and my unrelenting curiosity to penetrate deeper into the “Why on earth question” therefore enforces me to proceed with the inquiry. How are we to make sense of the human phenomenon of becoming a monastic?