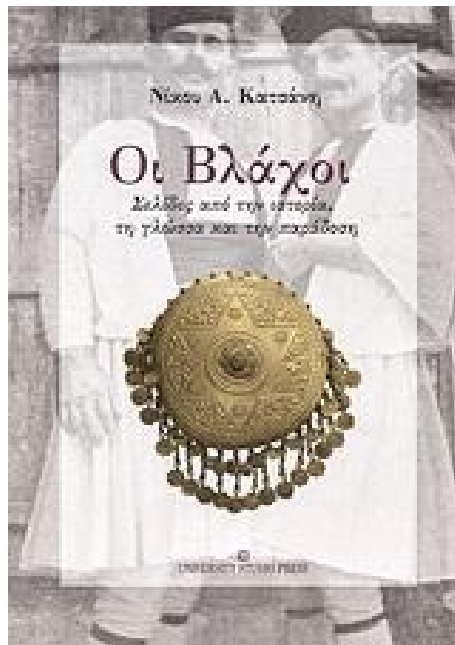


## The Vlachs, History, Language, Tradition



At the end of 3rd B.C. century, in the Balkans, there were future events that would play a decisive role in the future for Greeks and the formation of the Balkan languages. In the wars against the Illyrians, the Romans found the cause for their intervention in the Balkans and the materialization of their conquest plans.

From the very beginning of the presence of the Roman troops in the Balkan Peninsula, the penetration of the Latin language begins in the Greek and Balkan area. In 146 BC Greece is submitted officially to the Romans and it is organized as a Roman province. Years passed and the capital of the Roman Empire moved to Constantinople. The language of the army, government, courts and the imperial court was Latin, although the majority of people were Greek-speaking. The struggle between the two languages was unequal and the cultural superiority of the Greeks preserved their body language (Greek). The effect from the Latin to the Greek language was minimal and it was mainly related to vocabulary, while loss in speakers, such as the Vlachs/Armanians, who are enlatinized Greeks, was not significant.

The enlatinization found appropriate 'ground' to isolated and mountainous populations, who early associated their lives and occupations with the Roman administration and army, since they were subject to the Roman state, cooperated to it ,as carriers and feeders, detached from Greek education and civilization centers.

The use of Latin language in government and army dominated until early 6th century A.C. According to Ioannis Lydos (6th century), a Byzantine officer, the language of public officials and citizens, largely in parts of Greece, was Latin. Lydos states characteristically 'καίπερ Ἕλληνας εκ του πλείονος όντας τη των Ιταλών φθέγγεσθαι

φωνή και μάλιστα τους δημοσιεύοντας' (Although most of the people are Greek origin, they use the Italian speech, especially the state people).

In 535 A.C., Justinianos was the first, who put forward that the subjects of the Empire had difficulties to understand the state laws of the State, that were written in Latin, so he decided to translate them into Greek: 'Ου του πατρώα φωνή (λατινική) τον νόμο συνεγράψαμε αλλά ταύτη τη κοινή τε και ελλάδι δια το πρόχειρον της ερμηνείας ώστε άπανσι είναι αυτόν γνώριμον' (We wrote the law not in fatherland language-Latin- , but in Greek language, so that law can be understood to everyone).

So it appears that the presence of Latin and Greek in the Balkan area is long and lasts around seven centuries and throughout this time we have crucial linguistic changes in these areas. The Greek and Latin managed to eliminate the two ancient languages, Illyrian and Thracian. Latin language dominates north and Greek south. Jirecek (Czechoslovak historian and politician) based on ancient inscriptions (Greek, Latin) and his research, made this distinction (north, south), so we call the line 'Jirecek', which is still accepted by the science of history and linguistics.

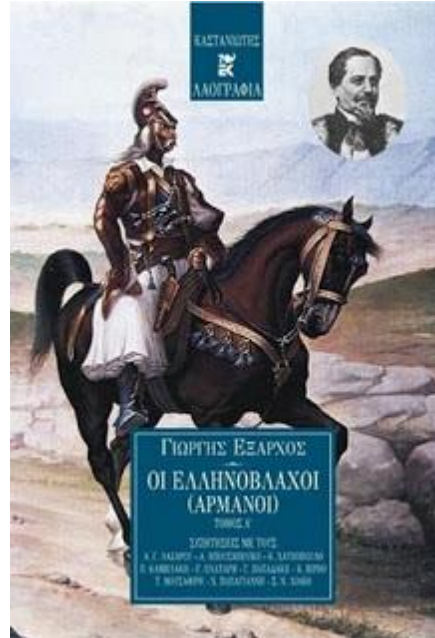
This line starts from Lissos of Albania, passes north of Lake Ohrid, continues to Skopje, Sofia and ends at the mouth of the Danube.

Things were this way until the invasion of the Slavic tribes in the Balkans, where Slavic idioms spread on the peninsula. After this fact, Latin language had the largest shrinkage. From the Latin speaking part rescued Dacoroumanic (now Romanian) was saved, plus the site of the Dalmatian coast (Dalmatia) plus some linguistic islets throughout the Balkans, like and Vlachs Greece and Vlachs from other Balkan countries.

In particular, Latin language bequeathed four Balkan languages, which can safely be characterized distinct (independent) languages (Katsanis' theory). These are Dacoroumanic (now Romanian), Koutsovlachic, Moglenitic and Istroroumanic.

*(Source: Mr. Katsanis (scientist) in his book "The Vlachs, pages from the history, language and tradition", publications 'UNIVERSITY STUDIO PRESS, Thessalonica 2010.)*

## Aromanian language: Creole \* Greek - latin language



-\* Creole = mulatto, mixed -

There is a belief and a fabrication, rooted for decades, which some people uncritically and without documents consider the Aromanian-Vlachic language the same as the Romanian language of Dako-Romania and they call it 'Roumanovlachic' or 'Vlachoroumanic' in a silly way!

Others consider it as a dialect of the Romanian language. And the question arises: Really, what are the relations between the Aromanian-Vlachic language and the Romanian one? The answer is very simple. The Aromanian language is a branch of the folk (vernacular) Latin of the Balkans and not a branch of the Dako-Romanian. It has affinities with the Romanian language and this is because the 2 languages belong to the eastern Balkan group of Romance languages (Aromanian-Vlachic, Romanian, Istroroumanic, Moglenitic). Similar affinities are between the languages belonging to the Western group of languages (Italian, French, Spanish, Portuguese, Rhaeto-Romanic). All Romance languages, Eastern and Western come from the Vulgar Latin, oral spoken, in the Balkans and Western Europe respectively.

As far as the Aromanian-Vlachic language concerned, we can say that it is divided into 2 main dialects: 1. North group 2. South group.

Both teams should be recorded, in systematic and scientific validity, by any saved language material from every village, so that it can be available to specific researchers, linguists to examine it better. This has not unfortunately happened yet, and that why those, who refer to the Aromanian language, the only thing they do, is to assume and speak in a teratology way, since they don't have available the proper language material.

All the dictionaries of the Aromanian language that released from late 18th century until nowadays contain a small percentage of the linguistic wealth of the Aromanians that it is still in use, so any studies based on these dictionaries can lead to wrong estimates and wrong conclusions.

However, the following notes should be stressed:

- In Aromanian-Vlachic language, words of **Homer and pre-Homer period** are preserved. These words are not found in Latin and Romanian languages and can be seen as **strong evidence** that the ancestors of Aromanians-Vlachs lived in the Greek peninsula since at least 8 B.C. century, at the time of Homer.
- In Aromanian-vlachic language, words of the language of **Ancient Macedonians**, are preserved. Hesiod (5th century AC) recorded these words as 'Macedonic' and this can be seen as **strong evidence** that part of Greek-Aromanians are descendants of the Macedonians (Philip and Alexander the Great).
- In Aromanian-vlachic language, **Tsakonic** words are rescued. The Tsakonic dialect is one of the Greek dialects that are nearest to the language of the Dorians and this can be seen as **strong evidence** that Greek-Aromanians come from the Dorian race. It is well-known that the Dorians are the first Greek race and later Greeks originate from them, a name (Greeks) that extended to other tribes of ancient people who inhabited Greek peninsula.

Below there is a very small sample of the three previous cases. Besides, it is impossible to mention all the words in a small article like the present.

### 1. Homer and pre - Homer - Aromanian

Ακή = spike, peak (Homer) akou = needle ,spike (Aromanian).

Ατραπός = path, a narrow path (Homer) trapou = path, narrow street (Aromanian)

Βαλιός = white, pied (Homer) baliou = with white spots (Aromanian)

Κύων, gen: κυνός, ac: κύνα = dog (Homer) K'ni = dog, bitch (Aromanian)

Μάλα = "very much" (Homer) Mal' = too many. (Aromanian)

Οις, όιος = sheep (Homer) Oi = sheep (Aromanian)

Πόρκος = pig (Homer) porkou = pig (Aromanian)

Τύ = you, to you (Homer) tini = you, to you (Aromanian)

Φρατήρ = member, brother (Homer) Frate = brother (Aromanian).

Ωόν, ώιον, ώεον = egg (Homer) Oou = egg (Aromanian)

### 2. Ancient Macedonian - Aromanian

Ακαρα = strands (A. Macedonian) disk'k'rare = opening of strands (Aromanian)

Αμαλή = gentle, soft (A. Macedonian) Moale = gentle, soft (Aromanian)

Αρκόν = leisure, holiday (A. Macedonian) (Staou) arkatou = I do nothing (Aromanian)

Βέσκεροι = bread (A. Macedonian) Piskouri = bread funerals (Aromanian)

Επιτέρναι = bread type (A. Macedonian) Pitouroanie = kind of pie (Aromanian)

### **3. Tsakonic - Aromanian**

Ζάρα = cut milk, wine or any liquid (Tsakonian) Tz'rou = whey, cut milk.(Aromanian)

Κάλα/εσε = gray sheep (spots on head (Tsakonian) Kalesou=any animal (spots on head) (Aromanian)

Κατούνα = hut (Tsakonian) k'toun' = hut, hut village (Aromanian)

Κόρμπο = black, dark (Tsakonian) korbou= black, poor guy (Aromanian)

Κουτσούμπα = hump (Tsakonian) koutsioumb'=hump splinter tree trunk, log) (Aromanian)

**The Aromanian-Vlachic language is nothing more than a mixed language (Greek-Latin) and a product of Greek Latin civilization after the conquest of Greek territories by the Romans.**

*(Source: “Ellinovlachi”, Volume A, by George Exarchos, Publications Kastaniotis, Athens 2001. Original text by Yannis Tsiamitros, teacher of traditional dances.)*

## An interesting view on the origin of the word "Armanus"

### for the Aromanians - Vlachs



First of all, the name 'Vlachoi' was given to them by other people. The Vlachs usually call themselves 'Armani', except 'Moglenites', who call themselves 'Vlasi'.

Most scientists believe that the name 'Armanus' emerged from the Latin Romanus with the prosthetic ancient Greek 'A'. Armanu <Ar (o) manu (s) <a + Romanus. The name is associated with the (Emperor) Karakala's order (Latin: Edictum Antoninianum), 212 AD, by which the right of Roman citizenship was generalized to all residents of the Roman provinces (Latin: Romanus cives). The terms 'Aromunos' / Aromunoi and Armanos / Armani are neologisms. The first came from the German term 'Aromunen' introduced by Gustav Veigand in the second half of the 19th century and was established in its Greek form by 'Achilleas Lazaru'. The second term appeared in early Greek bibliography in the form 'Armanii' by 'Sokratis Liakos' and in its modern form 'Armani' by Nikolaos Mertzos etc.

A tireless researcher, 'Giorgos Exarhos', who studies the Aromanian-Vlach issue, without political and national expediency, giving respect to professional and amateur Vlachologists (scientists or not) and drawing tens of thousands of sources in his books, especially in his book, 'Ellinovlachoi' tome 'Kastaniotis' publications Athens 2001, differentiates and considers that the word results from the words 'Arimanni - Armannia' that were political-military terms and expressed the way of social organization of northern Italy by the Lombards (8th century AD), a fact that leads to the ascertainment that the same way of social organization in Eastern Roman Empire also existed in Romagna, from the 4th AD century.

Giorgos Exarhos is based on T. G. Kollias' views, Professor of History (History of the Middle Ages, Athens, 2nd edition p. 383-384 University Press). Exarhos insists that if Kollias gave us the Latin sources from which he derived the information we will have extremely strong evidence that the name came from the word 'Arimanni'.

Professor Kollias, in a few lines, states that ten hundreds of military groups (with the name «Arimannia" under the orders of a Centurion) settled in significant military locations.

These groups had classes: The upper class consisted of predominantly liberal warriors (Latin: Arimanni, Exercitales). Their equipment (of Arimanni army) was proportional to their income. The lower class of the population included slaves and 'freedmen' = about to be free (Latin: Aldiones. Most of them were free in-person, but 'attached in land' and subject to the custody of a Master). All these non-free and half free (freedmen) with insufficient income cultivated small pieces of land.

The fact that all main Aromanian-Vlachs' settlements are alleys, musties and lookouts (vigles), and passes of great military importance, fully confirms the labelling (pointing out) of the historian (Kollias): "... groups of warriors (Arimanni) established by hundreds in some important areas..."

It is sure that Aromanians-Vlachs do not come from these soldiers, but by the mountainous, native people of Pindos, who served in the Roman army were enlatinized linguistically like Gauls (Galatians), Spaniards, etc. Besides, it is well known that "there was a 'Macedonians Legion' composed of Macedonians mainly mountainous who ,because of their of infertile land ,accepted willingly to rank in the Roman legions, where they learned the corrupt military language of Romans, as their (military) service lasted for about two decades. After their release from the army the settled in the place of their origin, 'taking with them the Roman language' (Stilpon Kyriakides, magazine 'Makedonika', 5, 1961-1963).

Hundreds of Greeks (Thessalians, Acarnanians) have also fought with Romans in Sicily, where Pretoria 'L Lefkulos L. Licinius' fought against Athinionas' slave rebel (see Diodorus Sicilius, Library of historical relics).

Moreover, as Gustav Fr. Hertzberg states in his book 'History of Greece during Roman domination', P. Carolidis' translation, Athens 1902, tome A, p. 419, and a lot of Greek people ( craftsmen, owners of taverns, merchants, priests, diviners, artists ,sculptors, painters, actors , athletes, swordsmen ,cooks, barbers, miracle-workers, doctors, scholars, teachers of youth, etc.) travelled to Rome to seek wealth and happiness.

From the previous reports, it is proved that Thessalians Akarnanians, Macedonians and other Greeks for military and peaceful purposes, were found for long periods with the Romans, which means that they were and enlatinized in customs and language. When

they returned to their home countries, they carried to their places the elements of Latin language, so a Greek-Latin language was created, namely the Armanian-Vlach language of-Greek territories.

(Such a phenomenon takes place right now in Greek island Carpathos. The majority of Carpathians have lived many years in America. Coming back to their homeland, they speak, now, not the idiom of Karpathos but a mixed language of Carpathian Greek and American English, a language that they themselves have called "Amerikanocarpattia" So, for the formation of this "language», which you hear whenever and wherever someone is in the villages of Carpathos, there was no need of residence movement of Americans there).

Finally, Thessalians, Macedonians and Acarnanians, being warriors (Arimanni), after their return to their birthplace, it is reasonable to accept that they joined the "upper class, which consisted of free people , par excellence warriors (Arimanni, Exercitalis) as we mentioned before.

This privilege status maintained throughout all period of Romagna (the Byzantine Empire) in all populations of Arimanni-Armani and then the Ottoman Empire has granted the same privileged status, too. It is not accidental The economic and administrative autonomy of all Aromanian-Vlach settlements of Greek territories in during Turkish rule is not casual, nor it is a coincidence that they came under the protection of Valide Sultan, ie Queen Mother(of Sultan).

*(Source: Original text by **Yannis Tsiamitros**, published in local paper "LAOS", Town Veria, Greece on 20-02-2010)*



## Who (and when) were called Vlachs for the first time



It is clear that in 146 BC (Conquest of the Greek areas by the Romans) the language enlatinization of these areas starts. However, the name ‘**Vlachs**’ appears later and it is used by the "Byzantine authors" for bilingual Latin-Greek. Nevertheless, they identify themselves as ‘**Armani**’.

Until the reign of **Justinian**, Latin language was predominant in Greek and the rest Balkan people. In the era of this Emperor (5th century), the majority of inhabitants in the Balkans was Greek, who spoke ‘**Italian**’ according **Lydos** and ‘**Latin**’ according to **Prokopius**. Historians of that era do not mention the term **Vlach**.

The words "**τόρνα φράτερ** = turn brother" are the first Vlach written words, although the researcher and author **G. Exarchos** believes that the first words were those of Prokopius in his work "Περί Χτισμάτων = About Buildings" where Latin words became Hellenized (e.g. Βερεδάριος = postal employee, Latin word: Verdarius . Λεγεών = legion, Latin word: Legio and a lot of others).

Historian **Kedrinos** was the first who referred to Aromanian written word (**Βλάχοι Οδίτες** = Aromanian ‘streeters’, 10th century). Of course, most writers consider as Aromanians (Vlachs) the enlatinized and Latin speaking people mostly of the Balkans. There was linguistic Latinization of Greek people of Macedonia, Epirus, Thrace, Thessaly, Rumeli (Central Greece) and Morea (Peloponnese).

There was linguistic Latinization of the Illyrians, part of which descended to the south, in Greek areas. There was linguistic Latinization of Thracian tribes, namely Moesians and Dacians, part of which also descended to southern Greek territories. There was linguistic Latinization of Triballians, Dardanians, Sagoudats and Richins, people of the Balkan Peninsula (we do not know the languages they spoke before Latinization), part of which also descended to the south in Greek lands. It is sure that Latins, Franks, Celts and Lombards were established to Greek territories and became the ‘dough’ of the linguistic Latinization of populations of Greek lands. There was a linguistic Latinization of Turkish tribes and Patsinaks, part of which also descended to the south, in Greek

lands. We do not know how big or small were these groups of other race and language people because no historical source indicates the population of these moving groups.

All these small in number descended groups came to intermarriage with mountainous Arimani-Armani, the ruling class as a class of armed soldiers. They also came to more intermarriage with the people living in the plain areas of Greek lands. The groups which were established in the mountains got the language and the customs of **Arimani-Armani**, while those, who were established in the plains, got the Greek language and customs of native people. Of course, those above the Danube became Romanians, the Vlachs of Aimos became Bulgarians and the Vlachs of Dardania became Serbs, Slav Macedonians, and Albanians.

All data presented so far (from Giorgos Exarchos's book) and everything we know about language treasure, customs, rituals that take place in the annual cycle of life, weddings, deaths, etc, the wealth of musical themes and songs and folk tales of the Armani-Vlachs, lead us to the previous conclusion.

That's why Armani-Vlachs, as Greeks, are not a particular ethnic group or particular anthropological type, and neither have a common and uniform language, as imagined by lexicographers and linguists. However, they keep, from the ancient years of ultimate past, specific features in their social life, since they have been the prime cattle-raising people in Greece and the wider Greek area. And, undoubtedly, mountain homelands were their ancestral homes from pre-Homer years and were not created after the descent of foreign speaking people of other races and groups during Roman Empire and Romance (later Byzantium).

Giorgos Exarchos, in his book '**Ellinovlachoi**' Volume I, Athens 2001 after a quote of rich bibliography on the subject, concludes:

Western and northwestern mountainous region of Thessaly was first called **Wallachia**. The names **Wallachia**, **Great Walachia**, **Wallachia in Greece**, were established since 13th century and "mean" whole **Thessaly**, the limits of which concur with the borders of the medieval Land of the **New Patra-Ipati**, from the Corinthian Gulf to Grevena and from the Aegean Sea to Mountain Pindus. **Small Wallachia** was the name for the area containing Aetolia, part of Akarnania, Doris and Lokrida. **Upper Wallachia** was the name for the area containing Aspropotamos, part of Akarnania, Agrafa and Epirus. The above the Danube region of Dacia was named Great Wallachia and Wallachia in the 15th century, while the name Wallachia is sporadic for Thessaly in «post-Byzantine" years». So from the above the conclusion is: **WE FIRST NOTE WALLACHIA AND VLACHS IN GREEK AREAS (13th) AND 2 CENTURIES LATER WE NOTE WALLACHIA AND VLACHS IN ROMANIAN AREAS (15th century).**

Whenever modern writers use the terms **Wallachia** and **Vlachs**, rarely or never interpret them and thus contribute to the perpetuation and expansion of confusion. How and why there was a 'misuse of title' and Dacians were called with the nickname '**Vlachs of**

**Thessaly**’ is a fact that does not fit easy answers. The only thing that is certain and well known is the repetition of the same "phenomenon" in recent years, since Dacians (Vlachompogdans or Moldovlachs) named their state **Romania** and not ‘**Ρουμανία**’, as Greeks call it, stealing the name of Romance (Ρωμανία), the name of the one thousand years eastern Roman Empire of New Rome (Constantinople).

If someone poses the question what was the relationship of the Vlachs of Dacia with the Vlachs of Greece, then we need to answer him what **Miklosits** said: The Vlachs, who emerged in the 10th century around Aimos (Balkan mount range), came from the south, from Thessaly, their great homeland-Byzantine chronicles used this name (See Konstantinos Nikolaidis, etymological Dictionary of Koutsovlach language, published by PD Sakellariou, Athens 1909, p. λβ’).

Furthermore, we should remember the following: Until the year 1561 the official language of the State and Church in Moldova, was Slavic because the Christianization of the Romanians was performed by the Slavs, **Cyril and Methodius** and originally Bibles and other religious books were known there by translations from Greek language to Slavonic. The first serious attempt of introduction of the Romanian language at the church was taken under Greek deacon, named **Koressius**, who came from the Greek island Chios. Koressius traveled from Terkovisti, the ancient capital of Wallachia to Brasov of Transylvania, typed numerous religious books in Romanian language.

The philhellenes and Christian rulers, Matthew Basarabas and Basil Lupus (Vlach from Epirus) supported the movement tended to the elimination of the Slovakian in Church "(Dim. Economides, "The true Fanariots", newspaper ‘Estia’ 13/06/1997).

*(Source: Original text by **Yannis Tsiamitros**, teacher of traditional dances, published on 2010-06-03 in newspaper ‘LAOS’, Veria)*

## INTERVIEW OF A. LAZAROU TO FILIAS



Dr. Achilleas Lazarou - Romanist, Balkanologist  
Mr. Filias - Sociologist and former Dean of Pantion University

**Filias:** How exactly do you place the issue (question-matter) of Greek Armanians-Vlachs?

**Lazarou:** A very good in studies in Germany, is the first Modern Greek historian, Konstantinos Koumas, who gave us the best for Armanians- Vlachs. In other words, within the period of the Ottoman Empire, there is a Greek man who explains the gradual extension of Roman domination to Greece areas, too and he even explains the term Vlach. He (Koumas) says that, in accordance to the prevailing view, the term means Latin-speaking people. We will not go into details because literature (bibliography) is vast.

What Koumas adds and it is sad that no attention was paid, as required, for reasons of basic professional ethics, is that besides the expansion of Roman influence in the area of the Greek peninsula and the Balkan Peninsula in general, people begin to undergo linguistic influence, too. The question is whether an exercise of influence in Greek populations would be conceivable. I emphasize on this because, for many years, a view has prevailed, a view that has taken the form of (doctrine) dogma. This view was: It is not logical a nation, like Greeks, who used a culturally superior (to other nations) language, to change and use Latin language. It stands (fits) as a doctrine (dogma). But what lacks is that this dogma has already been refuted (disproved) in interwar period, in 1937, by a French academic of University of Sorbonne, Ferdinand Lo. It is no matter to insist whether the user of Latin language has Greek origin or another origin, for example Illyrian. What matters is, if Roman government came to exercise command on Greek areas, so smart merchants of any form, scientists of any form, physicians(doctors), etc., first of all, had to survive and to use at least an elementary language (he means folk Latin),as it happens universally .This happened in Greece, too!

**Filias:** May I interrupt, and be the devil's advocate? We have to clarify two issues so that our viewers, who are not expert on the subject, can understand? First of all , why have these special populations been accepters of this Latin-based idiom, am I right that it is an idiom,

**Lazarou:** Yes!

**Filias:** and not other people? Secondly, how do you justify the fact that Armanians-Vlachs are scattered all along the Balkans, so as to arrive at a conclusion , for at least about Armanians-Vlachs of Greece, there is no question (we could say) of ethnic diversity?

**Lazarou:** Thank you for good question! Your second question is very important. I didn't refer to the 'adoption' of the Latin language only to Greek people, but to Moesia, Getae, Dacian people (in other words to the ancestors of modern Romanians). With your intervention ,you give me the chance to offer to the TV public at large the following: We can (under linguistics) discover the origin of the users of these Latin idioms, eg to find out if they are Dacians (namely Romanians) or Greek, not from the Latin vocabulary that there is on both sides, but from the structural (grammar and syntax) elements of their Latin-based idioms. I become clear:

A current Romanian, citizen of Romania (22 million population of 22 million and hundreds of cattle breeders) now when he wants to count his sheep, naturally he uses the number system. When he wants to say specifically 22 sheep, the user of the Latin idiom, beyond the Danube (Romania) will tell us: 22 sheep = Dou zetse si doi oi = two times ten and two sheep. All words are Latin, the building, but the structural system is absolutely special for the people beyond the Danube. I don't have time for further interpretation.

We also have the populations of mountains Olympus, Pindos, Parnassos, Varnounda, our Armanian-Vlachs (Greece), who, in the question of 22 sheep, will give the following amazing answer: Doi spri yingits gingkits oili (Armanian), which means: duo supra vingkidi oves (Latin). All words are also Latin, but the structural system, in other words the 'numerical mold- matrix' is ancient, we can find it in Viotia, Epirus, Thessalian, and Macedonian dialects, namely in Greek areas and we ca also find in both ancient inscriptions and texts. German Schwiz has dealt with the subject and gave us 4 tomes (books).

**Filias:** Can you make it more specific? What exactly happens?

**Lazarou:** Well, we have folk Greek language and it is more important that it is folk (people of Biotia, Thessaly, Epirus, etc.)

**Filias:** We are talking always about Armanian-Vlach populatiois?

**Lazarou:** Sure we are. The ancient shepherd said for number 22: Dio epi ikati = two over (on) twenty. People of 3rd, 2nd and 1st BC centuries, who communicated with Romans (they constructed Via Egnatia with all its stations .When we talk about Via Egnatia we usually mean from Durres to Constantinople and forget that there are road junctions both to north and south, Patra, Corinth . In all these branches there are stations. Products are there .To remind you something: When we now travel in the province, we can see where melons, watermelons, peaches, fruit stand to be sold. All ages this happened). Our simple people ,therefore, who didn't go to school to learn Latin, knew the structural system of Greek folk language, twenty was 'ikati'

(dialectical) and to make number 22 said: Dio epi ikati = two over(on)twenty .So they, exchanging Greek words with the corresponding Latin ones, said: "duo supra vingiti", "Doi spri yingits" is 22 in the Armanian-Vlach idiom today.

**Filias:** Mr Lazarou, let me ask the following. From the research you've done, do you think that these Armanian-Vlach populations spoke the Greek language or at least understood it?

**Lazarou:** These people were speaking Greek fluently and better Greek than those who doubted them.

**Filias:** Do we have documents on it?

**Lazarou:** Absolute documents, special studies ... ..

*(Source: Original text by **Yannis Tsiamitros**, teacher of traditional dances, published in local paper "LAOS", Town Veria, Greece on 07-03-2010)*