

Biljana MALENKO

University "Sts. Cyril and Methodius", Skopje

biljanamalenko@yahoo.com

THE CHARACTERISTICS OF THE LEXIS IN THE PUBLIC ADDRESSES OF SOME PROMINENT FIGURES IN THE REPUBLIC OF MACEDONIA

ABSTRACT The language as a means of communication is used for various purposes. The best example for that is the public discourse. It was an incentive to analyse the lectures, speeches and public appearances of public figures from the contemporary aspect. It is about fifteen texts from: Metodija Andonov-Cento, Panko Brashnarov, Blazhe Koneski, Stojan Andov, Nikola Kljusev, Kiro Gligorov, Branko Crvenkovski, Ljupco Georgievski, Boris Trajkovski, Luan Starova, Goran Stefanovski, Srgjan Kerim, Nikola Gruevski i Gjorgje Ivanov, published in the book *First Anthology of the Greatest Speeches of All Times from the World and Macedonia*. Although public speeches can be analysed from different aspects, we will focus on some aspects of stylistic expressiveness of the speeches. From lexical perspective, the emphasis is on the use of international lexis, which, as known, is of Latin or Greek origin and has entered the language mainly from the English language. The presence of this lexis is characteristic for other languages as well, which means that it is a reality without which the contemporary languages cannot function, so as the Macedonian. Still, there is a need for folklore words, dialects, archaisms, jargons and poetic function, maybe as an antithesis of the increased presence of the international lexis. The public speeches in this anthology are chosen as important, not only for their content with utter messages in the time of particular social happenings, but also for the manner of their representation. That is the reason why they stay in the collective memory of the Macedonian people.

Key-words: lexis in Macedonian addresses, lexis in the Macedonian language, ancient vocabulary, Macedonian prominent people

In order for a text to have stylistic elements (to be stylistic), it needs to attract the attention of the reader or the listener, to provoke certain emotions, expressions, and at the same time to get a certain message or information across. This is why the choice of the language means is of primary importance, especially regarding the public addresses. It is well known that the spoken word has received a lot of attention ever since ancient times, and this is why, rhetoric is one of the oldest disciplines. Let us remind ourselves of Aristotle, Demosthenes, Quintilian, Socrates etc. The speech by Grigor Prlicev in 1866 is very important for the Macedonian language (stated by B. Koneski).

Today, the fifth book of *Immortal thoughts* by the publishing house Antolog is the first Macedonian anthology of the most famous speeches in the world and Macedonia of all time (a total of 15), bearing the title of the famous saying by Martin Luther King **I have a dream**. This anthology covers addresses by famous Macedonian figures from 1940 to present day, i.e. to be more exact to 2009.

In this paper we will make an effort to present some of the characteristics of these addresses, primarily from a language aspect. Although public addresses may be analyzed from many angles, we will focus only on some of the aspects of stylistic expression of these addresses, presented in written form, of course.

At the beginning of the anthology we may find the addresses given before and after the Second World War, to be more exact, that is the address by Metodija Andonov-Cento in 1940, and the address by Penko Brasnarov in 1944. The address by Metodija Andonov-Cento was held in front of a group of students in Prilep, and it represents "a sort of anticipation and the core of the entire Macedonian struggle for freedom and independence"¹, i.e. its goal is to encourage the young students from Prilep to take active participation in the decisive battle for the freedom of Macedonia. This speech is followed by the address by Panko Brasnarov (1944), at the first assembly of ASNOM at the Monastery St Prohor Pciniski on August 2nd 1944. The importance of this address is in its expressive-emotional character, i.e. the excitement stemming from the liberation of Macedonia, and the expectations which follow it as a free state in the frames of the federal country Yugoslavia.

These two addresses are followed by the address of Blaze Koneski which is given in honor of Krste Petkov Misirkov in 1963, in which Koneski expresses his great admiration of the role and work by Misirkov for the self-awareness of the Macedonian nation. These three addresses date prior to 1991, before Macedonia became an independent country.

Other addresses are given in the period 1991–2009, in Macedonia as an independent nation. The addresses are given by figures which made their public appearance at important social-political moments, such as: the first parliamentary elections (S. Andov, 1991); the proclamation of the first Government of the Republic of Macedonia (N. Klusev, 1991); the membership in the UN (K. Gligorov, 1993); the address of the

¹ Јас имам сон. Првата антологија на најславните говори на сите времиња од светот и од Македонија, trans. by Ж. Кујунџиски, Скопје 2010, s. 213.

President of the government in times of great economic struggles (B. Crvenkovski, 1997); the election of a technical government, also in a period of a difficult political situation (L. Gjorgjieski, 2001); the address given in the Parliament as a result of the amendment of the Constitution (B. Trajkovski, 2001); the speech at the funeral of President B. Trajkovski (B. Crvenkovski, 2004), two speeches given at the reception of new members in MANU (L. Starova, 2004 and G. Stefanovski, 2004); the speech of the President of the General Assembly of the UN, elected from Macedonia (S. Kerim, 2007), the speech held in honor of 105 years from the Ilinden uprising (N. Gruevski, 2008), and finally the speech given at the Summit of Presidents of the countries from Central Europe (G. Ivanov, 2009).

The addresses covered in this anthology were previously prepared, and this means that special attention was given to the use of the standard form of the language. The address of Metodija Andonov-Cento is also written in standard language, although it dates back to 1940. This address is written according to the memory of his son. An exception is the speech of P. Brasnarov which is written before the standardization of the Macedonian language in 1944. In this speech, which is in popular language, we may find many dialectical and non-standard forms. The following lexemes, which belong to the older language layer are more interesting examples of deviation from the standard form of the Macedonian language, at a lexical level (archaisms, dialectisms, foreign words): heroes (*герои*), wish (*жажда*), chaos (*башибозук*), oasis (*оазисот*), humanity (*човечество*), realization (*осварение*), a small amount of time (*минут*), silence (*молчание*), respect (*почитание*), confession (*признателносат*); have risen (*се дигнаја*), have suppressed (*потушија*); from a morphological aspect, the suffix *-уе* instead of *-ува* is present in the verbs: unexpected occurrence (*заплускујат*), become (*стануе*); the perfect form with *-ли* instead of *-ле*: have fallen (*паднали*), have sown (*посејали*); aorist of imperfect verbs: have changed (*се менија*), have given gift (*дари*); the gerund too full (*преполнена*) etc.

The analysis of other addresses showed us the following lexemes from the older layer, most of which are Turcisms and mainly belong to the conversational functional style: **аршин** (archaic) meaning “an old unit for measurement” (...according to his measurement – it will all fail – ...според својот аршин – сето тоа ќе падне во вода. B.T.; Во неспоштеднаброба, нетрпеливост, отровна пизма, мерење на се низ двојни аршини. G.S.); **есап** (archaic, conversational) meaning “calculation” (Домаиниот мирски есап не излегува лесно на комерцијалниот епски пазар. G.S.); **тевабија** (*aretten with beards*, балканска тевабија. G.S.); **урнек** (archaic) meaning “sample” (Овој концепт на кука ја има за урнек приказната и културата на грашански салон. G.S.); **иљач** (archaic, conversational) meaning “cure” (Тешко ја поднесуваме болеста затоа што знаеме што е здравје, затоа што сме горди и затоа што копнееме да најдеме иљач. G.S.); **вилает** (historical) meaning “an area in the Turkish kingdom ruled by a Valia” (...и не признава никаква поединечност, која опира затворен вилает и презира секаква другост... G.S.); **крчка** (conversational) meaning “tobol” (Мојата жилавост излегува од аванот во кој ме толчат и тиганот во кој се крчам. G.S.); **наакан** – gerund of the verb **наака** (conversational) meaning “topile, stack, throw

a vast amount of something disorderly” (*И двете позиции се инфериорни и само го потхрануваат европското егзотично клише за нас: во првата приказна ние сме наакани самобендисани бабаити, а во втората лигави нехритични епигони. G.S.*); and the verb from the customary terminology related to the religious holidays: **амка** meaning “trying to bite a small amount of something, related to the custom of the religious orthodox holiday Procka” (*Фамилија, прочка, слава, амкање со јајца, прегрнување, отворена емоционалност, прифаќање, помирувачка моќ... G.S.*); **ѓутуре**, adverb (conversational) meaning “all together, without separate measurement, counting or separation” (*Оној поглед кој мери ѓутуре и не признава никаква поединечност, кој опира затворен вилает и презира секаква другост... G.S.*).

There are some examples in which we can find dialectisms, i.e. dialect forms of some lexemes, and also the reare some acquired through literature, such as: **белега**, a dialectical form of the lexeme **белег** (*Тие моменти се најизразити белеги по патот што една личност ја води кон нејзината зрелост. В.К.; Тие не случајно оставиле белега во зреењето ан еден народ. В.К.*); **величие**, an archaic form (see **величина**) (*...се искупува од величието на вистината што ја застапува. В.К.*); **совремие** (see **современост**) (*кое како време на слобода и демократија стана очекувано и посакувано во напетосовремие на сите простори на Балканот. С.А.*); **чоек** (a dialectical form) (see **човек**) (*Дедо Цепенко не учи: кај што паѓа чоек, таму и станува. G.S.*); **претеча** (a literary archaic form) meaning “a person or an event which creates conditions for the activity of other people or the occurrence of other events; precursor, herald” (*..., зашто тој беше претеча... В.К.*); **совет** (having only a singular form) (*...и пред целиот тој ужат требаише да се испитаат советите... В.К.*); **тетерави** (a conversational form) (*...а по кој самите се тетеравие како на стаклени нозе. G.S.*); **се надахнува** (*Тоа беше големата порана на Мисирков, од која се надахнува длабокиот патос на неговата книга. В.К.*); **горешт**, meaning “hot” (*Тие наоѓаат свои најдобри изразители во личности што не се само способни да дадат една логичка анализа на историската ситуација, ами што ја доживуваат неа со возбуда на горешт темперамент и на длабоко раздвижеа свест. В.К.; По својата јазична структура како горешт полемичен спис, книгата на Мисирков е вистински подвид во развојот на нашиот литературен јазик, еден светол и надахнат миг во него... В.К.*); **мислешт** (a dialectical form) (see **мислен/мисловен**) (*...да се согледа онаа ситуација на неизвесност, на безпаке, на безбројни дилеми, во која една мислешта личност се наоѓала... В.К.*); **македонци** (a dialectical form of the adjective **Македонian**) (*Се разбира овие македонци работи се меч со две острици, термините кои ги употребуваат се контаминирани, можат да налеат масло на оган. G.S.*); **превосходен** (a literary form) meaning “excellent, extraordinary, the best” (*Превосходен е интересот на македонскиот граѓанин и на македонската држава. N.K.*); from the noun **свер** (beast), the adjective **сверен** is formed (*да ја истакнам мојата длабока болка за изгубените животи на припадниците на силите за безбедност на РМ, кои ја бранеа својата држава од упадот, за жал од сверените терористи... L.G.*); **заумен**, meaning “unreal, not true, imaginary” (*...заумна уметничка артикулација. G.S.*), etc.

As the examples show, lexemes of this kind are not typical for the addresses chosen in this anthology, i.e. we noticed them in the addresses of G. Stefanovski and B. Koneski and occasionally in the speeches of B. Trajkovski, N. Klusev, Stojan Andov and Lubco Georgievski.

These lexemes are stylistically colored due to their flexible semantics, in presenting the link to the past. Having in mind that we are discussing the written discourse, it is clear that their function is primarily stylistic, i.e. an aesthetic one.

Regarding the use of foreign words (internationalisms), it should be noted that they are scarcely present in the speeches by Metodija Andonov-Cento and Panko Brsnarov and are mainly from the political sphere, such as the lexemes: era (*епохи*), epoch (*епонеја*), fascism (*фашизам*), opposition (*опозиција*), and the syntagmas: federal regulation (*федеративно уредување*), autonomous Macedonia (*автономна Македонија*), anti-fascist assembly (*антифашистичко собрание*), federal state (*федерална држава*), federative (*федеративна*), democratic Yugoslavia (*демократска Југославија*).

These speeches written in the period after the independence of the Republic of Macedonia are characterized by the great use of lexemes which are part of the international lexis, especially the economic and socio-political sphere: anomie (*аномија*), association (*асоцијација*), globalization (*глобализација*), declaration (*декларација*), delegation (*делегација*), demotivation (*демотивираност*), decentralization (*децентрализација*), euro-integration (*евроинтеграција*), existence (*егзистенција*), investment (*инвестиција*), identity (*идентитет*), immigration (*имиграција*), implementation (*имплементација*), indication (*индиција*), integration (*интеграција*), integrity (*интегритет*), internationalization (*интернационализација*), competition (*конкуренција*), conflict (*конфликт*), cosmopolitan (*космополит*), identity card (*легитимација*), majority (*мајоритет*), mutation (*мутација*), obstruction (*опструкција*), platform (*платформа*), postulates (*постулати*), prosperity (*просперитет*), resolution (*резулција*), sanctions (*санкции*), stabilization (*стабилизација*), stagnation (*стагнација*), strategy (*стратегија*), sovereignty (*сувереност/суверенитет*), supremacy (*супремација*), tolerance (*толеранција*), transition (*транзиција*), unitary (*унитарност*), federation (*федерација*), affirm (*афирмира*), guarantee (*гарантира*), declare (*декларира*), demonstrate (*демонстрира*), insist (*инсистира*), inspire (*инспирира*), construct (*конструира*), consult (*консултира*), limit (*лимитира*), mobilize (*мобилизира*), motivate (*мотивира*), reflect (*рефлектира*), formulate (*формулира*); as well as the syntagmas like monarchical regime (*монархистички режим*), maximum efficiency (*максимална ефикасност*), credit-monetary and fiscal system (*кредитно-монетарен и фискален систем*), constructive factor (*конструктивен фактор*), bilateral meetings (*билатерални средби*), pluralistic relations (*плуралистички односи*), administrative unity (*административно единство*), consensual way (*консензуален начин*), consensual moderation (*консензуална модерација*), democratic parliamentary system (*демократско парламентарен систем*), legitimate way (*легитимен пат*), unitary state (*унитарна држава*), multilateral efforts (*мултилатерални напори*) etc.

As the examples show, the lexis present in these addresses is standard, i.e. it has already entered the lexical base of the contemporary Macedonian language. Apart from

this standard lexis, a non-standard – dialect and conversational lexis is being used. Nonetheless, we need to stress the use of the international lexis, which is of Latin or Greek origin, which has entered mostly through the English language. This lexis is also present in other languages, which means that it is a reality which modern languages cannot be imagined without, including Macedonian. Nonetheless, there is a need for popular vocabulary, dialectisms, archaisms, colloquialisms, words with poetic function can be felt, which should be the counter-force to the ever-growing presence of the international lexis.

The language, with its means of expression used in public events, belongs to the oratory sub-style² and its primary function is persuasive, and this is mainly achieved by the use of appropriate lexis.

Apart from the persuasive function, this style is characterized by the conative function, which is mostly expressed by the use of the pronominal forms and the formal addressing expressions. From the analysis of the addresses of this type, it can be noticed that the pronouns for the third person are most frequent, the pronoun for the first person is most frequent in the addresses of G. Stefanovski and N. Gruevski, and the pronoun for the second person is the least frequent. The speeches by Cento, Koneski, Klusev, Gligorov, Starova and Stefanovski do not start with formal expressions of address, whereas the addresses of S. Kerim, N. Gruevski, L. Georgievski and B. Crvenkovski are characterized by multiple addressing to the audience during the event.

Lastly, we may conclude that this anthology includes public addresses which are conditioned primarily by the individual style of their creators, as well as the topics and the audience to which they are presented. The speeches by the writers (G. Stefanovski, L. Starova) stand out, because they talk about themselves and their admission as members of the Macedonian Academy of Science and Arts, and their speeches are rich in terms of language expression characteristic of the artistic-literary style.

Lexis adequate to the topic and the event is used in the addresses made by politicians, i.e. the lexis is mainly from the socio-political and economic area. Of course, it would be very important to carry out an analysis on a syntactic and textual level.

With this paper, we carried out just a small analysis of the lexical characteristics of the public addresses chosen in this anthology. They are important both in terms of content, the conveyed messages in times of particular social developments and in terms of their presentation. This is why they are stored in the collective memory of the Macedonian people. One of them is the message by Goran Stefanovski stating “Нашата победа мора да биде – во нашата победа” (“Our victory must be in our victory”).

² M. Katnić-Bakaršić, *Lingvistička stilistika*, Open Society Institute. Center for Publishing Development. Elektronic Publishing Program, Budapest 1999, s. 79, at <<http://rss.archives.ceu.hu/archive/00001017/01/18.pdf>>, 21 March 2013.

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