

The Proto-Slavic -Macedonian Meaning of the Names from the Trojan Wars- Homeric Age

With Homeric to Macedonian -Slavic Vocabulary

Dr. Prof. Kosta Peev and Odyssey Belstone Belchevsky

The Homeric epics written after the Trojan Wars that took place sometimes in 1300 - 1100 BC are currently one of the oldest European writings from the past. It is typical occurrence that after major wars people write and sing about the events to commemorate the deeds, the glory and the lives of heroes that perished. According to current scholarship, sometimes in the 6th century BC, an Athenian ruler Peisistratus (also Pisistratus) was the first to collect and record these epics by writing them down from much older written remnants in unknown script, as well as oral transmission. These were originally kept as a private collection, Current scholarship indicates that the Greek script was adapted from Phoenician, around 800-700 BC. This is 400-500 years after the Trojan wars indicating that the Homeric Epics were written in a non Phoenician or Greek script. It is very probable that Peisistratus translated these epics from a much older Pre-Greek language and script used by the Pelasgians. It is very possible that Pelasgian Language was still used in Athens at that time. Numerous ancient writers and Homer, describe the Pelasgians as numerous as 'the leaves in the forest'. Their name is found in many ancient writings and the Homeric Epics. Plato indicated that the Pelasgians spoke a 'barbaric'¹ language not understood by the Achaeans (Greeks).

In the Epics, Apollo addresses Zeus by the titles of Pelasgic and Dodonean, (Iliad P.233). Aeschylus writes: "The Pelasgian princes extended their dominion over all northern parts together with Macedonia and further north and east past the river Strumon". Hesiod writes: "Dodona the oldest oracle in Pelasgia is the seat of the Pelasgi." Stefanus Byzantinus: "Previously, Thessaly was called Pelasgia".

The Inscriptions below show for comparison two Ancient writings from the Balkans .

¹ The word 'barbarian' relates to South Slavic word- verb 'barbori'= *to speak unintelligibly, warbling*. Ancient Greeks named all Europeans barbarians, due to not adequately understanding their language.

Fig1

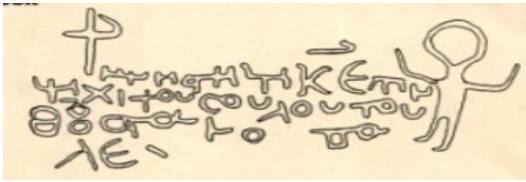


Fig2



Fig1. An ancient writing discovered in a cave in the Republic of Macedonia, is strikingly close to ancient inscriptions of Fig. 2 (two parts), on a mosaic showing Orpheus singing to the animals of the Forest. It is estimated to be from the time of Orpheus². He wears a Phrygian-Thracian cap.



Orpheus, singing to and calming-taming wild animals of the forest. Mosaic from Eastern Roman Empire, Edessa Macedonia. He was the great musician and singer and one of Jason Argonauts. 2500-3000 years ago

The Origins of Proto-Slavs

The foundation to this study is based on the works of numerous scholars - linguists such as Mario Alinei, Roberto Salinas Price, Gregorie Dankovsky- 'Homerus Slavicis dialectis cognata lingua scripsit'- 1829, Max Vasmer³ 'The Slavs of Greece'. Fredrich Wilhelm Struz, Ascoli Graziadio Isaia, Thomas Astle – 'The Radical Letters of the Pelasgians', Herodotus, and Plato – 'Cratylis.

Thomas Astle, Professor from London in 1785, writes: "*The Pelasgian or Etruscan language*⁴ was spoken in the Augustine Age, 43 BC – 18 AD, as we know from Aulus Gellius and Strabo:

² The current etymology from ορφανό-orfanó, =an orphan, slave, or *orphe*= darkness does no justice to this exquisite musician-singer. Mac. 'gora -gor→or = forest, and *pheus←pheis*= sing ('u'↔'i', 'p'↔'f'), cf. Mac. 'pee'-*pean*= sing. **The singer of the Forest.** He is always pictured singing with the animals of the forest. *Peis- pean, ispean* is confirmed with Homeric '*paean- pean* - a song. Naturally son of Apollo (associated with light and *paean*) and the Muse 'Caliopee known for the soothing, charming ecstatic harmony of her voice. Caliope = Mac.'*gali-cali* =sooth charm, *opee-pee-pei*=sing. Orpheus sibling is Linus of Trace, which relates to Mac '*lin- len*'= flax, abundant in the Balkans and the Steps. It was used to make the strings for the *lyre* musical instrument.

³ M. Vasmer wrote 'The Slavs of Greece' in 1941. He recorded 17 Slavic place names in the island of Crete -Kriti, which were apparently changed from Greek to Slavic. However, as there is no record that the Slavs ever invaded Crete, they could not have changed these place names? So were these names originally Proto Slavic-Pelasgian? There was a long Roman period on Crete and place name changes.

"The ancient Pelasgian has been diffused for near thirteen centuries... the Pelasgian language and characters are preserved in the monuments which have been called Etruscan, and everything relative to religion, civil, military and naval establishments among the Romans, was derived from the Etruscans, and the other descendants of the Ancient Pelasgi."

Mario Alinei was a proponent of the Palaeolithic Continuity Theory⁵ claiming that Indo-European languages originated in Europe during the Upper Palaeolithic (50,000 years ago).

His Theory of Continuity has long been accepted at Universities in the Netherlands, Italy, and Spain. Alinei provides strong *linguistic evidence* that the Slavs have always been in the Danube-Balkan region from the time of the deep Palaeolithic. With this claim he practically destroyed the official Indo-European theory. According to Alinei, the Neolithic cultures of the Slavs in the Danube-Balkan region are "the original linguistic orbit of Europe".

Describing the Slavic area today, Mario Alinei claims that the Slavs still occupy half of Western Europe and the Balkans, geographically, ethnically, and linguistically. According to him and other linguists, he also cites Jernej Kopitar⁶, the Proto-Slavs occupied a huge area – from the Baltics, through northern Italy, all the way to Asia Minor. Alinei and others consider peoples such as the Pelasgian, Veneti, Tribals, Thracians, Phrygians, Likas, and Lydians as the Proto-Slavic corpus.

Alinei writes: "*The Slavs have together with the other Balkan peoples developed agriculture... agriculturally mixed economy, typically European, which later enabled the birth of the Greek, Etruscan, and Latin urbanism. Germanic peoples adopted agriculture from the Slavs.*" Alinei's Palaeolithic continuity of Indo-European languages, and the existence of Proto-Slavs in the Balkans from the Palaeolithic, is in agreement with the works of the Mexican archaeologist and linguist Roberto Salinas Price, who wrote that: "*the etymologies of Homeric genomes [names] may be adduced with a basis in a Slavic vocabulary*". Originally the epics were recited in an oral, folk song style that still exists amongst the Slavic people of the Balkan Peninsula. After years of research and applying the Slavic Languages, the meaning of the names of many Trojan Wars heroes is explained using modern Macedonian and Slavic languages. Most importantly, their Macedonian meaning matches the deeds,

⁴ Thomas Astle, Professor-Lodon ,1785, identified Pelasgian same as Etruscan, therefore non Greek.

⁵ Interdisciplinary and linguistic evidence for Palaeolithic continuity of Indo-European, Uralic and Altaic populations in Eurasia, with an excursus on Slavic ethno genesis.

⁶ Jernej Kopitar, also known as Bartholomeus Kopitar (21 August 1780 – 11 August 1844), was a linguist and philologist working in Vienna.

attributes, appearance, powers and characteristics of these Epic heroes. This indicates that the Proto-Slavs known as Pelasgians, Macedonians, Venetians, Illyrians, Tribalis, Thracians, Phrygians, Likas, and Lydians etc. lived and flourished in the Homeric world at the time of the Trojan Wars and very likely long before the Trojan Wars.

Historical proofs of the Scythian(Pelasgian- Proto Slavic) origin of Ancient Greek, p. 60,61

Prof. John Jamieson, D.D. 1814 : "*The letters which have been brought from Phenicia by Cadmus were commonly called Phenician as being brought from that country. Linus wrote the first exploits of Bacchus in Pelasgic letters, also used by Orpheus, Pronapides the presceptor of Homer, and Thymoete.*

As per Diodorus, the Pelasgi absolutely had the use of letters before the introduction of the Phoenician.

* Φησὶ τοίνυν παρ' Ἑλλήσι πρῶτον εὐρετὴν γενέσθαι Λῆνον ῥυθμῖς καὶ μέλῃς. ἔτι δὲ, Κάδμῳ κομίσαντος ἐκ Φοινίκης τὰ καλῶμενα γράμματα, πρῶτον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον, καὶ τὰς προσηγορίας ἐκάσθ' ἀτάξαι, καὶ τὰς χαρακτῆρας διατυπῶσαι. κοινῇ μὲν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τὰς Ἑλλήνας ἐκ Φοινίκων μετενεχθῆναι. ἰδίᾳ δὲ τῶν Πελασγῶν πρῶτων χρηταμένων τοῖς μεταθεῖσι χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι.—Τὸν δὲ ἔν Λῆνον φασὶ τοῖς Πελασγικοῖς γράμμασι συνταξάμενον τὰς τῆς πρώτης Διονύσου πράξεις, &c. Diod. Sic. Biblioth. lib. iii. c. 66. p. 236.

"Plato makes this acknowledgement, how ungrateful to the pride of Greece":

"But the barbarians are more ancient than we;"testifying also that the fountain of those words,for which they could not find no origin,could be nowhere found but amongst these barbarians".

* Εἴ τις ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν Φωνὴν ὡς εἰκότως κῆται, ἀλλὰ μὴ κατ' ἐκείνην ἐξ ἧς τὸ ὄνομα τυγχάνει ὄν, οἶσθα ὅτι ἀποροῖ ἄν.—Παρὰ Βαρβάρων τινῶν αὐτὰ παρειλήφμεν (εἰσὶ δὲ ἡμῶν ἀρχαιότεροι βάρβαροι) ἢ ὅτι ὑπὸ παλαιότητος ἀδύνατον αὐτὰ ἐπισκέψασθαι, ὥσπερ καὶ τὰ βαρβαρικά.
In Cratyl. Oper. i. p. 409. 426, 427.

Homeric to Macedonian & Slavic Vocabulary with Greek and English translation

A brief Homeric to Macedonian and Slavic Vocabulary is given below. With extensive research in the vocabulary of the older versions of the Homeric Literature, a non-Greek '*barbaric*' language was identified. This language is very close to modern Macedonian & Slavic.

HOMERIC	MACEDONIAN & SLAVIC	GREEK	ENGLISH	Remarks NOTES to Slavic
sekuro - sʃekuro	svekorο	πεθερός petherós	father-in-law	Word concept relating to blood line LS.p.94, 1846, Ill.4,412
σ'εκυρα σʃεκυρα, sʃekura	svekarva	πεθερά-pethera	mother- in-law	Conceptual - bloodline
midea, μηδεα	madina	ορχεις - órcheis	testicles	Ref.P.Fredrich The Meaning of Aphrodite p.203
κυνα,κυον—kuna kuon	kuce-kucka kuna,kunec	σκύλος skýlos	dog	Relates to Old English 'hund' German 'kun',Latin canis(cunis)
σπαο—spao	spao, spie	υπνος - ipnos	sleep	Gregorie Dankovsky-1828
Οκοσ(Boetian)	oko	Μάτι -máti	eye	Conceptually relating to okno opening - window ;what is round
οσσε— occε—	ocee- oci	μάτια - mátia	eyes	okno, okolo; occila= window ;eye glases;round.Lidell Scott- 1842
δαερ-δαʃερ- daver	daver-dever	κυνιαδος kuniados	brother-in- law	Conceptual to' giving trust'
τατα— tata	tata	πατέρας- patéras	father	LS.p.94, 1846, Ill.4,412
οβισ ovis	ovci	πρόβατο- prónato	sheep	Mac.obvie- ovie-ovi'= to 'be wrapped in'. Sheep are wrapped in heavy wool

HOMERIC	MACEDONIAN & SLAVIC	GREEK	ENGLISH	Remarks NOTES
κιτο-ketos,ceto	kit-kito	Φάλαινα- fálaina	the whale	
εκατη-ekate s'ekate	sekade	pantóu –παντού	everywhere	In Latin the deity' <i>ecate</i> ' is called 'trivialis'=' everywhere 'identical to Mac.'
uvris- υβρις	uvredis	προσβολή - prosvolí	Insult, violence, insolence,	Large word concept in Slavic
δητ – djit-det δυθο – dito	dete, dite dijete	παιδια – pedia παιδί – paidí	child	Stam und Sprachverwandte der Slawen 1828 p26 H.D. Lex. p.393
Mene –μενε, Ancient Mac.= Moon	mene-meni	fengári -φεγγάρι	Moon, moon changes	Slavic <i>mene</i> =change.Etymology of mestruation, month.
kudo(s)	čudo	έπαινος épainos	to praise,to give importance,	čudesá,=miracle,miracle.Something praised,of great importance.Christ performed 'chuda'=miracles
gavala- γαβαλα	glava,galova golova	kefáli - κεφάλι	head	J.N.Kaleris , Les Ancien Macedoniens.Athens. 1988 p.387 (Hesycius) ;V.Pissani.
σμερδνη,σμερδν οσ' <i>smerdni</i> , <i>smerdnos</i>	smert-smrt smertnost	θάνατος θανατηφόρος thánatos, thanatífóros	Death, deadly.	Iliad 5- , (d↔t)
<i>s'leimax-</i>	slimak	σαλιγκάρι salinkari	snail	slimak relates to 'slimy'

σλειμαξ				
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The origin-meaning of the name Peisistratus-Pisistratus

The Athenian ruler Peisistratus- Pisistratus, (608-527) was the first to collect and record the Homeric epics by writing them down from much older written remnants in unknown script, as well as oral transmission. These were originally kept as a private collection. The meaning of the name Pisistratus, is clearly connected to the Homeric Epics.

We will apply

Macedonian-Slavic Language vocabulary to both versions.

The first version of the name *Pisistrato* - Πισιστράτο, appears on an ancient coin from Olbia Ukraine. The meaning of the name relates to Macedonian: 'pisi' - *to write*, combined with *stratos*, from PIE. 'stere' *to spread*, cp. Macedonian- Slavic: *ra-stere*, *to spread out*, literally: the *writer and spreader* of the Epics. This matches his role of writing down and spreading the Epics. This in modern terms would mean 'writer-publisher'. Related to writing, we have the Mac.-Slavic '*e pisatel*' - '*is a writer*', cp. '*epistle*', associated with St. Paul, known for his letters in the Bible. The second version of the name 'Peisistratus' can be explained as made up of the Mac.- Slavic: '*peis*' = *to sing, to recite*, (cp. Homeric '*paeon*' - a song of praise, *to sing* ↔ Macedonian '*ispean* ,*pean*=*sung*, combined with *stratos*. Therefore, *peis- i - stratos* = *Peisistratos*

The Trojan Heroes' Names explained

In the Homeric epics the heroes were often identified using second or additional names (also called *epithets*) that fitted their attributes, deeds, appearance, and powers. This is a natural development in common language, because the epithet identifies the main characteristic of a person, whereas a name can be given to other individuals. Such epithets are common in the bardic traditions of cultures throughout the world, and the practice can be found throughout history as well in the naming of historical figures, such as in the case of Richard the Lion-hearted, a name given by the people during his lifetime to honor his bravery and courage. The North American natives have similar traditions in which men and women are given names that match their attributes, appearance, strengths, and achievements. Sometimes such epithets can overtake the actual name of individuals. For instance,

an example from classical times is the philosopher Plato, whose original name was Aristocleo but who came to be known as Plato, from Greek *platys*, meaning ‘broad’ or ‘broad-shouldered’.

Interestingly, most of the names in the Homeric epics have Slavic meaning. Names such as Priam—Podarce, Paris—Aleksandus, Hesione, Brisei, Laomedon, Nestor, Omiro—Homer, the river Styx, even after centuries of embellishment, adaptation, as well as corruption in other languages (factors which make our task somewhat more difficult), still retain simple and clear connections to Slavic languages. A careful analysis of these ancient names suggests that they were likely names of ‘barbarian’ origin, not ‘Greek’ names at all. Even today, these names can be identified in and explained by words commonly found in modern Slavic languages. The ancient Pelasgian proto-Slavic language from which these names derive existed for a very long time prior to Greek and Latin, and provided many fundamental roots for words that today are found in numerous European languages including Greek and Latin.

An important part of this study is the analysis of the common attributes and characteristics of these heroes as they have been recorded from various sources.

Once we derive the meaning of one of these names, the rest can be explained more easily because they all fit the theme and match the story of the epics.



Nestor-Naistor-Ναιστορ

In the Homeric epics, Nestor Νεστορ, *Naistor* Ναιστορ, is the old Trojan king – a name for “old king renowned for wise counsel” (Oxford, 1588). This is the name of the aged and wise hero/ king in the Iliad. The name relates to the Macedonian and South Slavic *nai star* – νισταρ > *Ναιστορ* > *Νεστορ*, lit. *the oldest*. In the Homeric epics, *Naistor* was always addressed as the oldest and the wisest, believed to be close to 300 hundred years old. It is a natural and typical occurrence to associate wisdom with age.

Of the aged king of Pylos is presented as a wise ruler whose sage advice helps the Achaeans conquer Troy. Thus his name is associated with wisdom, as exemplified by the phrase ‘*as wise as Nestor*’. Ancient depictions of Nestor show him as an old white-bearded man always giving advice to the young. Legendarily, he was said to

have ruled over three generations of men, such that his advice and wisdom were equal to that of the immortal gods. According to Oxford: the name Nestor derives from the Homeric Greek word νόστος (*nostos*), meaning ‘go back’, as in ‘one who returns from travels’. Another derivation of the name Nestor is related to the Greek word for ‘travel’ or ‘traveler’. Alternatively, the name can be related to the Greek '*nes*', meaning ‘to go’ or ‘to return’.

These derivations are unrelated to the modern Greek, where ‘travel’ is 'ταξίδι' (*taxídi*). The Modern Greek for ‘going back’ is 'πίσω' (*píso* πηγαίνει πίσω). Also, the Greek for ‘to go/to return’ is 'na páei/na epistrépei' (να πάει/να επιστρέψει). All these appear completely unrelated to *nes* or *nostos*. However, a Macedonian and Slavic connection is clearly identified to the Homeric *nostos-nosot*, which is very close to the modern Slavic *nozot* ↔ *nasot-nazad*, ‘go back’ ‘return’, confirmed with Sanskrit: *nasate* – approaches, returns, joins.

The Macedonian-Slavic Connection

Considering Nestor’s attributes in light of Macedonian & Slavic languages, we come to the obvious relation of the word *naistar* = ‘the oldest’ with the Homeric *Naistor*-Ναιστορ.

He was always described as the *oldest* and *wisest*, believed to be close to 300 hundred years old!

It is natural to associate wisdom with age. In English we have the expression ‘*wise old man*’. Analyzing the makeup of the Mac.-Slavic word *naistar* we can note that it is a combination of *nai*, meaning ‘the most-affirmative, and *star* ↔ *stor*, meaning ‘old’.⁷ Both words are Macedonian, meaning ‘most affirmative’ or simply ‘yes’. The Slavic word particle *nai* is itself a combination of two particles as follows: *na* (giving)⁸ and the word particle *i* (and)⁹. Therefore, *na* + *i* = *nai*. The Homeric ‘*ναι*’ entered Greek, becoming pronounced as *ne* (*ai* > *e*).

⁷ The Slavic word *star-old*, has entered many European languages and it is found in many words, for example, ‘yesterday’, *ye—star—den*, literally, ‘it is the old day’=yesterday.

⁸ Principles of Conceptual Linguistics, Dr. K. Peev & O. Belchevsky, Slovenia, 2010. Particle *na* is part of many words today. For example, in Mac. Slavic *zena—ziena* =woman—wife, is a compound of *ze—zei* (Homeric ‘ζη—zi’) meaning ‘life’, and *na* meaning ‘giving’ > life giving; the divine woman who propagates—bears life, found in the biblical ‘Ana’. Or as part of ‘imagination’, literally *uma—gena—tion*, *uma* = ‘mind’ + *gena* = ‘born’ > ‘born from the mind’; or *tekne* < *tek-na* = ‘flow’ + ‘give’ as flow of thought.

⁹ The particle *i* in Slavic is associated with ‘many’, ‘multiples’ or plural. It is part of many words, added at the end of the word to indicate plural and a connecting particle of words, English ‘and’.

The proof is found in the Modern Greek language where 'ne' means 'yes', 'most affirmative'. This answers the question of why all Europe uses *no*, *ne*, *nix* etc. for negation, while in Greek 'ne' means 'yes'.

In the world today, the name Nestor is most popular in Brazil: 15,989, followed by the US with approx. 10,000, with hundreds amongst the Slavic nations, and almost none in Greece. In Argentina, we can also find the name recorded as Nestar.

In the Slavic countries there exists the largest number of last names associated with Nestor, such as Nestorovic, Nestorovski, Nestorov, etc. Also Slavic has the highest number of Orthodox Church officials with this name. There is a saint in Orthodox Christianity – Saint Nestor of the Macedonian Orthodox Church. With such facts available we can ask: How can the linguists and historians of Europe for the last 200–300 years have missed out on the real origin of Nestor's name? In linguistics, there is a term called 'verbicide', meaning 'the killing of the origin of a word when the meaning is altered or misinterpreted'.



Laomedon Λαφομετον

Lion statue dedicated to Laomedon-Lavometon of Mutilene Macedonia

According to ancient sources, Laomedon was King of Troy and the father of Podarces – Priam (Briam) and Hesione. Legendarily, Laomedon was killed by Heracles. Analyzing his name and reinstating the missing sound / letter 'V', which in ancient times was written as 'F' (known as the 'digamma'), we arrive at the word *laFomedon* > *lavo-met-on* (where 'd' ↔ 't'), literally, 'he the lion wrestler-thrower' or 'the lion thrower he is'. In Slavic, *lav* > *lavo* = 'lion'; *met* > *metni* = 'to throw—to wrestle'; *on* = 'he'.

It is known that lions lived in the Balkan Peninsula and Asia Minor in ancient times. The lion and lion-hunting have always been associated with strength, courage, and glory. Ancient kings, including Alexander the Great, were depicted wearing lion skins with the lion's head atop. In myth, the first of Heracles' labors was slaying the Nemean lion in the Argolid Peloponnese. The name Lavometon continued to be given to other important ancient people. The Greek archaeologist Katerina Peristeri has indicated that the recently discovered burial mound at Amphipolis in Macedonia was originally topped by a large stone lion that was unearthed a century ago and

removed. According to her, the lion has been associated with Laomedon of Mytilene, one of Alexander the Great's military commanders.

Priam–Podarces

Priam was son of King Laomedon and the king of Troy depicted in The Iliad. He was originally called Podarces. In legend, he kept himself from being killed by Heracles by allowing his sister Hesione to give Heracles a gift, a golden veil that she had made. In ancient tradition, this indicated marriage. Podarce was the 'podarec'¹⁰ — the 'giver' of Hesione and the golden veil embroidered by her to Heracles.¹¹

Thereafter, Podarces changed his name to Priam. Oxford explains the etymology of this name, based on a word *priatos*, as possibly related to 'ransomed'. However Oxford cites no further evidence, reference, or related words, and concludes that the actual origin of the name is probably not Greek, but perhaps Lydian.¹² In Greek 'ransom' is *απολυτρόω* (*aplitro*) and 'redeemed' is *εξαργυρώθηκε* (*exargyróthike*). Also, 'ransomed' can also be *λύτρωσε* (*lýtrose*) and it is not related.

Slavic Meaning and Explanation match the Homeric script

Searching for clues to this name in Slavic we find words associated with 'gifts' and 'giving gifts': *podare* > *podarok* > *podari* ('to shower in gifts', or 'a gift'). A person who gives or is a 'giver' retains the title-name *Podarec*, an adjective of the word *podarok* = 'gift'. Sometimes gifts are given to gain something, used as ransom, or given with the intention of receiving something needed or desired in return.

This explanation is in line with the Homeric epics. *Podarce* is the one that 'gives a gift' to Heracles, his enemy and the killer of his father, in order to save his own life. This is not an ordinary gift but a 'gold embroidered veil' made by Podarce's sister *Esione* ↔ *Vesione*.

¹⁰ This type of adjective *podarec* – 'a giver', is common in Slavic, for example *zemjodelec* – 'farmer', *drvodelec* – 'carpenter'.

¹¹ According to Liddell & Scott, *Greek-English Lexicon* (London, 1845, p. 1236 ref. Apollod.), *Priamo* was redeemed by his sister Hesione from Heracles.

¹² Recent research on the origins and language of the Lydian empire and language has indicated the Lydians were very closely related to the Proto-Slavic people that lived in Asia Minor.

In Old Macedonian & South Slavic tradition as well as in other European traditions, a young unmarried woman always embroiders until the time she is ready to marry. This young bride to be is ‘given away’ to her future husband, usually by her father. This embroidery is made by her hand alone and requires long painstaking time to make. In modern Slavic traditions, new brides still carry with them the *darovi*¹³ – gifts such as *ves*, and the *mile*, all hand-embroidered and given as a symbol and sign of love, care and family. This is related to the basic Slavic word *milue*—*mili*—*milos*, also found in the Homeric *milos* (μιλος), *milia* (μιλία, ‘love’, ‘care’ as well as ‘love making’. (Reference, Liddell & Scott). (Note: this conjugates with the word *familia*, or ‘family’.)

All these facts indicate that Vesione was ‘given as bride’ to Heracles, as is confirmed in other legendary accounts where Heracles receives Vesione from her brother Podarces. In ancient as well as present-day traditions of Europe, it is customary for the father to give his daughter away in marriage. However since Vesione’s father Lavometon had been killed earlier by Heracles, the giving away was done by her brother.

Unfortunately Heracles decided to give Hesione as a prize to his companion Telamon instead of keeping her as wife for himself. This would be regarded as an insult to the bride as well as her family. In other parts of the epics as well as other versions, Podarce was also said to have his head shaven clean, and we find that Podarki/Priamo was *represented* on stage with shaven/bald head in ancient times.¹⁴ Now in South Slavic, the word for ‘shaving’ is *briam* (note: typical change of ‘p’↔‘b’), so that *briam*↔*priam* (‘to shave’, ‘I shave’) with the infinitive form *brijati* (‘to shave’).

However, one can ask the obvious question: Why would a king go to the trouble of shaving his head? It is extremely rare to find any depiction in any carvings, coins or paintings, etc. from ancient times in Europe of men-kings with shaved heads. Perhaps some other basic human values, emotions, or relations are present here?

It would not be acceptable (neither then nor today) for a man, especially a king, to give his sister as a bride to a man who has slain his father. This would be a shame to one’s dignity and family repute. Considering his conduct, we have a strong reason for Podarces to shave his head as an expression of shame. Today, shaving one’s head can be an expression of renunciation or remorse. However, Heracles decided to give Hesione as a ‘prize’ to his friend companion Telamon instead of keeping her for himself. This is would be regarded as further insult to the young bride as well as her close family.

¹³ In Slavic ‘*darovi*’ lit. ‘the gifts’. The source of the English ‘dowry’.

¹⁴ Ref.Liddell & Scott, *Greek-English Lexicon*, P.1236, Homeric ‘*priamo*’- ‘*briam-o*’, *πριαμοω* = ‘to shave’, ‘to shave the head’ (note *b>p*).

According to legend, Priam did attempt to regain some respect for his name and family by dispatching Antenor and Anchises to Sparta to demand the return of his sister Hesione. But they were rejected and driven away. Hence, so the story goes, Priam was later to accept Paris' abduction of the Spartan queen Helen.

Hesione – εσιονε – Ἰεσιονε – *Vesione*

Hesione is the sister of King Priam/ Podarce. She embroidered a veil that was given to Heracles. Sources regarding the meaning of this name are scarce, having been altered during history, and at times conflict. Oxford



Roman mosaic of Hercules taking away Hesione in a golden veil – Avignon, France.

suggests that the name may be from the Greek word *iso* (ἴσο), meaning 'knowing'. However, the standard translation of 'knowing' in Greek is *gnorizon* (γνωρίζων). The mother of Hesione is usually given as Strymo, which can be related to the name Struma¹⁵. Using the basic fact that Hesione is known as the lady who *embroidered* the famous veil, we search for associated words or relations. Her name can be explained by her role in the epics, and other related facts. Hesione's veil is not an ordinary veil but a 'gold embroidered veil' that she made and gave to Heracles.

In Old South Slavic tradition as well as other European traditions, a young unmarried woman always embroiders during youth, until the time she is ready to marry. At the wedding ceremony the bride-to-be is given away to her future husband, usually by her father as is done today. This embroidery is made by the hands of the future bride and takes long painstaking time to make. In modern Slavic societies, new brides still carry with them the *darovi*¹⁶ – gifts such as *ves*, and the *milé* ('veil')¹⁷, all hand-embroidered and symbolizing a confirmation of her love and care.

By reinstating the sound / letter 'V' which in ancient times was 'F' (the *digamma*) we arrive at the word *Fesione*↔*Vesione*.¹⁸ Slavic words related to the word 'embroider' and the name *hesione*↔*v'esione*, include the

¹⁵ <https://www.greeklegendsandmyths.com/hesione.html>. Also Struma is the name of a Macedonian river.

¹⁶ In Slavic *darovi* lit. 'the gifts, and the source of the English 'dowry'.

¹⁷ The veil – '*milé*' is a symbol of love and family. It is related to the basic Slavic word-verb '*milue – mili -milos*', also found in the Homeric *milos*-μιλος; *milia* – μιλια = 'love', 'care' as well as 'love making'.

¹⁸ George Curtius, the existence and discarding of the letter F' the digamma.

verb *vezi* = ‘to embroider’ and *vezi-ona* > *vesione* (‘she who embroidered’). The word *ves* also belongs to a root/word concept in Slavic.¹⁹

Such facts indicate that Vesione was given as bride to Heracles, as is recounted in the epics where Heracles receives Vesione from her brother Podarces. In ancient and current traditions of Europe, it is customarily the father who gives his daughter away. However, since Vesione’s father Lavometon, was dead, this was done by her brother Podarces instead. Unfortunately, Heracles gave Hesione as a ‘prize’ to his companion Telamon instead of keeping her for him, an insult to the young bride and her family.

Briseis

In classical mythology, Brisēis (Βρισηΐς) was a Trojan widow from Lyrnessus captured by Achilles during the



Trojan War upon the death of her three brothers and husband, King Mynes ↔ *Myno*²⁰ of Lyrnessus, in the fight. When Agamemnon was admonished by an oracle to relinquish his female captive Chryseis²¹, the king ordered his heralds to take Achilles’ captive Briseis as compensation. Offended by this seizure, Achilles withdrew from the fighting. Briseis was a beautiful and clever princess of Troy. Her name is a patronymic, meaning ‘daughter of Briseus’, which according to Oxford’s linguists itself is a Greek name of *unknown meaning*. This would indicate the origin is not

Greek²². However, a Slavic etymology is in view. The name *Brisēis* < *Biseri* < *Bisera* is a typical Macedonian name related to *biseri* (‘pearls’), mentioned in folk songs over the centuries.

The Macedonian and South Slav word *biser-i*, *bisera*—*visera* (‘b’ ↔ ‘v’) can be created from *visi* > *vise*, = ‘to dangle’, or *besi* > *obesi* > *obese* = ‘to hang’ combined with the root/word *ra* (*z-ra-k* > *zrak* = ‘light

¹⁹ The Slavic word *veš* = ‘clothing’, ‘garment’, ‘embroidered clothing’, also found in the Latin and English words such as ‘vestibule’. Also Vesna is Slavic for Spring as the season when nature receives her clothes – leaves and flowers.

²⁰ Myno is a Macedonian first name.

²¹ Chriseis – *Chrasi* – *chrasee* > *chrasna* – Slavic ‘beautiful-attractive’

²² The words Greek or Hellas do not exist in the Homeric Epics. There are mentions of ‘Achean’ Agean, which can relate to aege – auge – jugs conceptually connected to the south side of the sky or the bright sun. Therefore the meaning can be ‘Southerners’. The most mentioned people – nation are the Pelasgian.

ray’), literally ‘dangling rays’ > ‘pearls’. Pearls are shiny little balls that reflect the Sun’s rays. Today, the English language has the corresponding feminine name ‘Pearl’.

Paris

The prince of Troy, Paris–Πάρις a son of Priam, king of Troy, appears in a number of classical legends. Paris is best-known for eloping with Helen, queen of Sparta, the principal cause of the Trojan War. Later, he fatally wounds Achilles in the heel with an arrow, as foretold by Achilles’ mother. His original name was Aleksandu, the name Pari(s) being given to him later.



Many etymologists relate the name Paris to a backpack (πήρα – ‘backpack’) by hinging on the small detail that Agelaus, the man who was originally ordered to abandon the newborn Paris on Mount Ida, instead brought the infant Alexander home in a backpack to raise him as his own. However, this etymology seems shallow and unconvincing. After all, most of the infant children of that era were probably carried in some kind of bag or backpack, as is still the case in many places today. Would it not be logical then to call them all ‘Paris’? Also, if the name Paris were to be related to *pera* > *pira* (πήρα), it would have been an adjective of *pira*, *pirodetos* (πηροδετος). Linguistically it is very difficult to get *Paris* from *Perodetos*/ *Pirodetos* or from *Pira-Pera*.

Macedonian & Slavic provide the Meaning of the Name Paris

Reviewing the facts, Slavic provides an etymology that is logical. Namely, the Slavic noun and verb *pari se* > *par i* > *parira* > *pair* (‘to couple’, ‘to pair up’), or the South Slavic *se pari* - *parise* = ‘coupling of two people who are a true match to one other’²³. In South Slavic this also has the related meaning of ‘mating to produce offspring’. Therefore, *se pari* > *pari se* is connected to the South Slavic *par* - ‘a pair’, literally ‘two of a kind’, like ‘man and woman’ ↔ male – female. To elope most literally means to run away. Elopement is often used to refer

²³ This is a concept that relates to two individuals of a similar or matching kind who are paired up, a matched entity of two. The fundamental meaning of this noun-verb can be explained as made up of the basic Slavic particle *pa* = ‘again’, ‘repeat’ again, double, and the Slavic root word *ri* > *ree* > *rea* = ‘flow’.

to a marriage conducted in sudden and secretive fashion, usually involving hurried flight away from one's place of residence. Significant perhaps is that in Shakespeare the meaning of the word to 'make a pair' by matching or to simply 'pair up' (*pari se*) is related to 'to mate'. The fact that Paris is best known for pairing and eloping with Helen is what truly defines and explains this ancient Homeric-Pelasgian name. Paris literally 'coupled with' (paired up) and stole Helen in a sudden and secretive fashion. This is confirmed with the Greek translations of Paris' name given in the Greek Poetic Lexicon of Edward Maltby, London, 1829, p.23, where the name Paris is associated with 'the Greek *ainogamos* (αινογαμο), 'an adulterer', and *apatelios* (απατελιος), 'deceitful'.

Achilles



Achilles was known for his strength and endurance and is described as the strongest hero in Homer. His name relates to strength. There have been many attempts to explain the meaning of the name; however they all seem shallow and unconvincing. Oxford indicates that the word *achilles* could relate to 'thin lipped'. However, this seems hardly possible because in Greek 'thin lipped' is *leptó cheilos* (λεπτό χείλος), also in Greek 'strong' is *ischyrós* (ισχυρός). Concerning the explanation of *pódas ōkús Achilleús* (πόδας ὠκὺς Ἀχιλλεύς), 'quick-footed Achilles. However, the Dutch linguist Robert S. P. Beekes has suggested a Pre-Greek origin.

The Macedonian, Slavic Connection

Let us explore the most common attribute of Achilles – *strength*, since in the Epics his name relates to strength. According to various sources, when Achilles was born his mother wanted to protect him from harm. She held him by the heel and dipped him into the cold waters of river Styx (.Slavic -Mac,' *styd'* - 'coldness').²⁴

In Classical mythology²⁵, Styx ↔ Stuks was the river of eternal coldness. Oxford states *styks* is Homeric or Ancient Greek for 'shuddering, shivering (cold)'. However Greek for 'cold', *krýo* (κρύο) and for 'shudder', 'shiver' is *anatriksiazō* (ανατριχιάζω), which are not related. According to current sources, the river *Styks* had special powers; Achilles became very strong and soon a great warrior.

²⁴ Also there are rivers in Macedonia called *Stydena Reka*, *Studena*, *Studenica* – cold rivers. In Ukraine, there is a similar river named *Styhna* – relating to cold.

²⁵ Plato: 'most of mythological deities were received from the barbarians', Cratylus approx. 500 – 450 BC.

It is very interesting that in Russia and other Slavic nations today there is a tradition that when babies are born, they are dipped in cold water to make them strong, as well as resistant to cold and sickness. Researching the Slavic languages for words related to ‘strength’, the etymology of Achilles can be explained as follows: Slavic *jakhi e* ↔ *jachije* ↔ *Achille* = ‘the strong one’ or ‘strong he is’ (note: j ↔ ll). The Slavic word *jaki* ‘strong’ also relates to another Homeric hero of great stature, courage, and strength – Ajax. Here we also have the compound *nAjak* - ‘strongest’. Analyzing the Slavic *jaki e* = ‘strong is’, we come very close to the Linear ‘B’ tablets writing ‘aki-re-u’-‘jakije-u = Achilles.

Omiro - Όμηρο

In modern Greek the word Homer, *Omiro(s)*, is found in the expression ‘taking a hostage’, ‘*lamvanontas enan omiro*’ (λαμβάνοντας έναν όμηρο). with unclear etymology. In the Greek–English Lexicon, by Liddell Scott -1840, the word *Omiro* (Όμηρο) is related to *omirevo* - ομηρευο²⁶ with the meaning of ‘to meet’, ‘to agree’, as when making peace. In Greek, ‘to meet’ – ‘to agree’ is *na synantithoun, na symfonisoun*, (να συναντηθούν, να συμφωνήσουν). Researching the Slavic languages we come across the word and concept associated with ‘*mir* > *smiri* > *p’omiri* > *omiri* > ομηρι – ‘make peace’. This can be associated with ‘meeting to agree’ and ‘taking pledge or hostage’. Also in Slavic there is the verb *pomiruva* > *p’omiruva* > *omiruva*, which connects to the Homeric *omirevo* (ομηρευο), ‘to meet and make peace’. This relates and connects to the basic concept of ‘agreement’ in a war or conflict situation. The Slavic word *mir* = peace, *miri* > *pomiri* > *omiri* (ομηρι), ‘to make peace’ can be further related with the name of the classical Goddess of Peace *irini* > *ireni* (Ιρενι), which relates to *miren* > *pomireni* > *pom-ireni* > *ireni*. The original word has been reduced or corrupted, and the initial letter ‘m’ has been dropped for ease of pronunciation.

In ancient times and today, after a war there usually was a peace²⁷. It was often made by the two opposing parties meeting face to face to negotiate. Also *exchanging hostages* on one or both sides (usually both sides) created the conditions for such meetings. Today the Greek and the Slavic languages use a similar word for ‘peace’ *eirini*–ειρήνη. So, did the ancient Achaeans (Greeks) of Homer borrow the word for peace from the Pelasgian – the Proto-Aryans. In all Slavic, we find ‘*mir* – *mira*, *mirni*, *pomiri*, *smiri*, *smiren*, and in personal names such as

²⁶ Liddell Scot, Greek English Lexicon 1840, from the works of German Linguist Ludwig Passow.

²⁷ War & Peace, Lev Nikolayevich Tolstoy-1867, (approx. 50 years after the Napoleonic Wars.

Vladimir, Mira, Miroslov. Greek does not have the same development of the root -word *mir – mer, mirni* as exists in Slavic²⁸.

Conclusion

The names of the Homeric heroes can be explained with the use Macedonian & Slavic languages. It is of great importance that the connections to all these names match their attributes and descriptions in the Homeric epics. This indicates that the ancestors of the modern Slavic nations lived and flourished in the Homeric times in Southern Europe and possibly as the Proto-Indo-Aryans throughout Europe and Asia Minor. Regarding the name - author Homer, in the words of Roberto Salinas Price: “*Homer was not a person; 'he was a college or group of people, bards, and the literature they produced.'*”

Today we still can listen to the South Slavic bards, known as *Guslars*. What is striking and significant, is that they sing many old songs at great length -up to 80,000 verses, while playing the string instrument *gusla* and without any written notes, all ‘*from memory*’. Using the Slavic languages as guide and with the old Bards-*Guslars* in mind, we were tempted to offer an interesting and intriguing alternative on the meaning of the name of the ‘writer/ author’ of these famous Epics as follows: The Slavic ‘*um < oum*’ = ‘*mind-memory*’ (Sanskrit ‘*om*’) ‘combined’ with ‘*miro*’ = the common people, gives ‘*om+miro = omiro = the mind- creation of the common folk*. Up to this day, the historians and linguists of Europe have not found a single document that indicates Homer- Ουμipoc–Ομipoc as an author. It appears that Homer was not a single individual or a writer²⁹, but simply the

²⁸ This can be illustrated with the development of the root- words ‘to die’ and ‘death’. Peace conceptually relates to ‘dying’ and ‘death’ as the final ‘*everlasting peace*’. In Greek, ‘to die’ is πεθάνει (*pethaneĩ*) and ‘death’ is *thanato*. Neither of these words is related to the Languages of Europe. The development of the root word *mir – mer* has deep roots in Slavic and is connected to the other European languages. In Slavic we have *umiri, umri; smiri, - smert > smrt, smertni, smertnos, mrtov – mertov* =, to be at peace ,to be in eternal peace= death, relating to the Italian *morte*, the French *mort*, the Spanish *morte*. and the Homeric (Iliad 5) G.Dankovsky, *smertni-e, smertnos* (σμερδνη, σμερδνοσ), ‘death’ (d-t). *Smertni* and *smertnos* relate to ‘death’ and ‘deathly’. These are Macedonian and Slavic words.

²⁹ The invention of Homer: ‘The Origins and the Transmission’. W. Allen, Oxford: University Press, 1925. 18s. Republished by Cambridge University Press: 11 February 2009. Extract:
“Homer’ was not the name of a historical poet, but a fictitious or constructed name, and that for a century or more after the composition of the Iliad and Odyssey there was little interest in the identity or the person of their author or authors. This interest only arose in the last decades of the sixth century; but once it did, ‘Homer’ very quickly became an object of admiration, criticism, and biographical construction.”

masses – the people, and the epics they created. These ‘folk songs’ and ‘story telling’, were sung after the Trojan Wars, and later recorded by Peisistratus. This is in line with modern folklore studies. The songs, poems, and stories, created and told by the common people in every land, almost never have a single author, simply because they were created and embellished by the common people. The Homeric Epics are similar to ‘*The Epics of Krale Marko*’ in the Macedonian Peninsula -Balkans. The Slavic people of the Balkans are amongst the richest people in folklore in Europe, with stories and songs in thousands.

Prof. Kosta Peev and Odyssey Belstone Belchevsky
