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PROTO SLAVIC ROOTS OF THE EUROPEAN LANGUAGES WERE ANALYZED AND CONFIRMED WITH A NEW METHODOLOGY

Principles of Conceptual Linguistics and their Nature-Based Evolution

Povzetek

KORENINE EVROPSKIH JEZIKOV SO ANALIZIRANE IN POTRJEENE Z NOVO METODOLOGIJO

Temelji pojmovnega jezikoslovja in naravnega izvora besed

S pomočjo pojmovnega jezikoslovja lahko zaključimo, da so slovanski jeziki najbliže »materi evropskih jezikov«. Ohranili so naravne pristope k ustvarjanju besed in z veliko gotovostjo se lahko poimenujejo kot najboljše delujoči evropski jeziki. Večino besednih etimologij, ki jih Oxfordski etimološki slovar označuje kot 'neznane', 'nejasne' ali morebiti praromanske, pragermanske ali prakeltske, se lahko obrazloži s slovanskimi jeziki.

Introduction

The most remarkable and defining of all human creations, language has a long-standing existence, the origins of which are based on nature. Therefore, nature and all of its universal laws were actually recorded or imprinted into the early layers of language that may be pre-dating the Proto-Indo-European. By such process, communication developed as a tool for human survival, an evolution inextricably bound with nature herself, the very essence of everyday human existence. During early human development, when comprehensive writing had not yet developed, the spoken word served as a medium for preserving acquired knowledge handed down to new generations by word of mouth. Observation and learning informed such interaction.

Today, with some investigation and analysis of current languages, we find that many of the basic natural laws are 'recorded' in our language, as though Mother Nature had *made certain* that humans would transcribe the fundamental processes and requirements of their existence into language. The process is cyclical: the natural world imprints its influence on language and the latter extrapolates from nature's treasures, so as to construct a vision and framework for that which we perceive and experience. The observation and discovery of Natural concepts and their traces in Language have continued to ignite my curiosity and

inspire thoughts since my early school days, revealing new horizons in linguistics and, at once, the prospect of understanding various aspects of everyday life in new and unique ways.

The nearly two-centuries-old science of comparative philology is currently the standard method for studying languages [1-11]. From my research and findings, however, I have concluded that, in referencing a *primary* or *prehistoric* language, with sufficient certainty, most modern linguistic scholars educated with comparative methodology encounter inescapable limitations. These limitations are mainly due to not using resources such as the Slavic languages and nature based phenomena but largely rely on the Greek and Latin languages.

The science of Comparative Linguistics is, thereby, constrained, in and of itself. By use of Comparative Methodology, Comparative Linguistics is also restrained by the same limits of its narrow scope of not applying everything at its disposal, particularly the Slavic languages. Most of the various theories on languages today are complicated by various conditions and have many exceptions to the very rules which they present. Etymology of words and their roots is still studied mainly by various linguistic rules based on sound changes. To overcome methodological limitations sound changes in speech are often used, which I believe are strained and sounds alone would not be necessarily used if a wider and deeper methodology is used that includes the Slavic languages which I, in my experience, have proven to be very useful.

On the other hand, the study of language through concepts of and in nature - Conceptual Linguistics - connects the various roots relations and interdependence and can provide answers where others are lacking. Here I would like to offer to the linguists a new methodology which I call "Conceptual Linguistics" that offers:

- the benefits of using the Slavic languages to explain the etymology of old words for which Comparative Linguistics has no answers,
- a wider field of exploration which includes natural concepts recorded in speech which are derived from observing nature.

Conceptual Linguistics cannot be found in any books because it is a practical approach to solving problems which I have invented.

With an in-depth study of Etymology itself a series of issues have arisen, namely:

- the reasons for the ambiguous, complicated rules of the Indo-European language model,
- etymology of innumerable words, while relegating unfamiliar or unknown word-forms to "Proto-Indo-European",
- the 'obscure', 'unknown', 'uncertain' origin and character of many words and meanings and the curiously *huge leap* from Indo-European to Greek and Latin introduces many complications in current studies.

By the examples of words such as *family*, *forum* and *medicine*, to mention a few, which I have given in this document, I have not only demonstrated the usefulness of Conceptual Linguistics as a tool to solving problems but have managed to provide answers where Comparative Linguistics by use of the Greek and Latin languages fail.

In order to address the above-referenced inquiries, we must view and study the creation of the primary language as a consequence of natural processes.

Conceptual Linguistics

The evolution of early human language and its attending effect on human lives neither ensued from caprice or ‘pure imagination’, nor from advanced technology or scientific skill. Rather, people drew on easily recognized experiences and observations to which we relate in the modern era. My personal, copious exploration of linguistic development as a consequence of natural processes led to the establishment of a new, fundamental methodology, which I term *Conceptual Linguistics as Natural Law*, yielding the concept of *Functional Etymology from Nature*. The concept of *Conceptual Linguistics* is a blueprint for heightened understanding of basic words, natural laws, religion and human relations. It involves the search for a word’s *functional characteristics* and use in actual life, its connections and natural interdependence to other words and the basic notion that words belong to ‘families’. This methodology is capable of explaining words for which etymologists have not found acceptable meanings. Comparative Linguistics has failed to explain some words in Greek and Latin because these old words are much older than the Greek and Latin languages themselves and belong to the Proto-Slavic stratum.

With knowledge gleaned from the Conceptual Linguistics model, students can learn today’s languages more readily. This universal, practical approach contrasts with the current rules of etymological study, which deal with sound changes, phonetics, syntax and metatheses. If we compare words only according to phonetics and questionable or incorrect historic data, we will not arrive at a true understanding of words. Thus, comparative studies and etymologies must not be based solely on phonetic or graphic similarity but, most especially, on the roots of words, their history, their primary use and, particularly, on *fundamental concepts derived from nature*. An inseparable part of Conceptual Linguistics is the concept of Functional Etymology, a type of language-study in which words are compared and related on the basis of everyday activities and according to phonetic similarities.

Online Etymology Dictionary

The Online Etymology Dictionary [12] is an easy to access program on the internet and an excellent tool for doing research. It contains approximately 30,000 words of which unfortunately very few are declared Slavic” or “Proto-Slavic”. Even words that are declared “Slavic” or “Proto-Slavic” are lightly emphasized and given little significance. Most easily recognizable “Slavic” or “Proto-Slavic” words are usually labeled Proto-Germanic which is incorrect.

Of the words studied for this and other projects close to 1,500 have been identified to have “Slavic” or “Proto-Slavic” origins. There are strong indications that with time and further study this number could be doubled.

What is interesting about this Dictionary is that about 25 % of the basic everyday type of words it contains are declared either “unknown”, “obscure” or possibly Proto-Roman,

Proto-Germanic or Proto-Celtic, but without any convincing etymology. What is also interesting is that about 65 % of these words can be explained by the Slavic languages.

From what has been discovered up to now there are indications that the English Language has had Slavic influence.

Understanding of the word “Etymology” itself

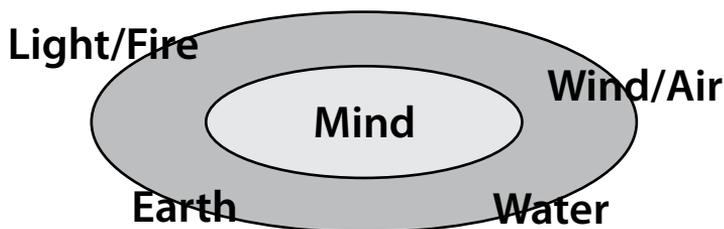
According to the Oxford Dictionary [13] definition, *etymology* is defined as “*origin and development of a word in form and sense, account of this; study of origins of words.*” The Online Etymology Dictionary points to the meaning of etymology in its relationship to the Greek word *ethumo* εθυμο, “the true meaning of a word.” If, however, we conduct a deeper search into the true meaning of *ethumo*, we discover that it is not Greek in origin, but rather foreign to Attic prose, used only by Plato in a quotation in the *Cratylus*, where he ‘attacks’ the works of the Ionian philosophers (indicating Phrygia). The Phrygians were an ancient people known to the Greeks as ‘barbarians’, originally from Ancient Macedonia. They established their empire in Asia Minor (1200-800 BC). Their language has not been clearly deciphered, but a large number of words belong to the Slavic substrate, including the actual ‘name’ which can be related to the Slavic word *breg* > *bregi*, a geographical name for *edge* (i.e. edge of a sea or lake).

In Modern Greek, *ethumo* εθυμο does not exist on its own, which in fact strongly indicates that the word has been borrowed by Greek from an earlier European language. Since the word and its derivatives and relations could not be identified in the Latin or Germanic group of languages, I initiated a search for possible Slavic connections, particularly within the older Macedonian dialects, which revealed that the word *ethumo* is related to the Macedonian words *дума* (*duma*) > *думо* (*dumo*) > *умо* (*umo*) which equate with *word*, *thought* and *mind*. Delving into the Homeric realm, I discovered that the South Slavic *duma* is very close in meaning to the ancient word *dumo* > *thumo* θυμο, *d* > *th* > *θ*. According to G. Curtius [14], the ancient Macedonians frequently changed the sound *θ* to *d* or *t*. The word *θυμο*, as pointed out by E. Maltby [15], means *mind* or *soul*. We find the same in other Homeric words and expressions, such as *thumalgi* > *dumalk* meaning *distressing the mind* and *dumo e moi* meaning *the thought is mine*. Further analysis of the South Slavic words *umo* (*the mind*) *dumo* > *duma* (*a word, thought, to think*), reveals that they are firmly based in the same root word, *um* > *umo* (*the mind*).

Aristotle’s natural principles

Aristotle’s natural principles [16] state that the world was created from four basic elements, *light/fire, air/wind, earth/soil and water*. The Principals of Conceptual Linguistics are based on the views of the world, which lead to these Aristotelian principles. There is very strong linguistic evidence, identified in the Slavic group of languages, which indicates that the creation of early layers of language occurred according to natural law. The study of the creation of the primary layers of language is paralleled with and conforms to the studies

Main Components of Primary Language



and principal teachings of Aristotle. It is the foundation of the Nature Based Conceptual Linguistics. In addition to the four Elements, the principals of Conceptual Linguistics includes the human *mind*, *soul* and *body*, as the fifth element or essence that are in harmony with each other and interact with the other elements to create the primary language layers. This is what distinguishes the humans from the rest of the living world.

The sun and its activities, as expressed in the Slavic languages, create the concept for upward movement and time measurement from which numerous words have risen in the European languages.

Light from the sun creates the condition and ability to see, live and exist. Therefore, *to see, live and exist are Functions of Natural light*. In the Slavic languages the very words *illumination, seeing, living* and *existing* are structured and connected as a Language concept. They are built firmly on the same base or originate from the same root. This is exactly how they are related in nature, as shown in table 1.

Table 1. Words associated with “Light”, “seeing” and “Living”

| | | | | | | | | |
|------------------|---|-----------------------------------|---|-----------------------------|---|---|---|-------------------|
| sviti свити | → | viti (vidi) ВИТИ (ВИДИ) | → | zi viti - ziti ¹ | → | biti - bidi ² БИТИ - БИДИ | | |
| light | | seeing | | living | | existing – to be | | |
| živiti живити | → | živitari ³ живитари | → | zi-vitae | → | vitae | → | vita ⁴ |
| <i>to live</i> | → | <i>living</i> | | | | | → | life |

Table 2. Slovene equivalents

| | | | | | | | | |
|-------|---|--|---|--------|---|------|--|--|
| sveti | → | vidi | → | živeti | → | biti | | |
| | | životariti (<i>to exist miserably</i>) | | | | | | |

(God said: ‘Let there be light’ and there was illumination, and it is how life began. ‘Behold, I am Jesus ChristI am the Light and the Life of the world...Nephi 11:3-15)

¹ These are old words, remnants of the Homeric Poems ζῆ, ζῆθι, (Macedonian жи, жити (ži, žiti)) meaning *to live, to breathe* (used by Homer approximately 1000 BC) and are identical to the Slavic ziti [17]. In Macedonian we also have здох (zdēh), зидих (zidih), Slovene dih meaning *breath of life*.

- ² Here we have the word *bidi* > *vidi* (where the initial sound 'b' hardens into the sound 'v' [18]) to indicate a state of being and existing. The two words are interrelated and are part of the Concept related to the ability to see as directly dependent on light. In addition to *exist*, *bidi*, *biti* also means *to be seen* in real appearance. It was a very simple observation by early humans that “*what exists can be seen in real life and what can be seen in real life exists*”.
- ³ **ж = ž = zh - живитари** (zhivitari) is a dialectical form in South Slavic meaning *to carry on with living*
- ⁴ There is a strong etymological connection here between the Slavic word **живити** (*živiti*) and the Latin words *viti, vita, vitae*.

Examples

1. Hour

As an example of Sunlight activities, let us consider the English word *hour*, which is similar to the French word *hore*, *ghore* the Latin and Greek words *hora* > *houra* > *hore* whose etymology as of yet has not been adequately explained by use of Latin and Greek words. The Online Etymology Dictionary [12] states that *hora* is related to the old French word *hore* and the Greek word *hora opa* which may mean ‘one twelfth’ of the day, a concept which according to the Online Etymology Dictionary was apparently ‘borrowed from the ancient Babylonians’ (reference for the Babylonian word for hour/time not provided by the Online Etymology Dictionary). The Online Etymology Dictionary’s explanation stops here as a simple repetition of various forms of the same word, without any true relation to any concept or process from nature. My studies indicate that time is a very important aspect of our lives. It must be universal, clearly observable in nature, which humans cannot affect or change. The word *hore* ↔ *ghore* (Macedonian **ропе** (*gore*), Slovene *gor, gori*) is related to and originates from the movement of the Sun, the *rising sun* and its position, height, or elevation above the horizon.

The movement of the Sun or the Earth is the most accurate time clock from nature that has faithfully existed for billions of years. The basic concept of *height* and the *height of the sun above the horizon* is derived from a universal observation related to time and its measurement. The very meaning of the word *horizon* is derived from the words *hore izen* (Macedonian **ропе иде** (*gore ide*)) meaning *point of going up*, makes the observation unequivocal. We also have from the Slavic word *ghore* (Macedonian **ропе** (*gore*)) meaning *up, height* and *ize* > *idze* > *idene* > *ide* (Macedonian **иде** (*ide*)) meaning *travel, go*. The Slavic word *ghore* and the Proto Slav sun god *horus* relate to the Pre-dynastic Egyptian sun god *horus* who also became known as *Harsiesis*. Slavic *ghore* > *ghare* (Macedonian **ропе** (*gore*) **одозгора** (*odozgora*), Slovene: lit. *gor, dial. gare*) meaning *above*, combined with *sijaish* > *sieish* (Macedonian **сјаеш** (*sjaesh*), Slovene *siješ*) meaning *gives light, shines* we have *Ghorsieish* ↔ *Harsiesis* literally meaning *the one above that shines*. The *concept of the horizon* is, simply, the universal fixed reference point *at which the earth meets the heavens from which the sun raises and toward which it descends*. Anything standing upright in the ground (e.g. a tree) will cast a shadow, which lengthens or recedes in direct proportion to the height of the sun. This phenomenon served early man as a rudimentary clock, which

we recognize as a sun dial. In order to provide additional concrete examples of such conceptual relations, we must review and conduct an analysis of the oldest recorded written documents. Currently, Homer's epics [19, 20] are considered to be the earliest records of comprehensive writing in Europe. In fact, although significantly altered in the process of being recorded, copied and rewritten, they contain sufficient information to demonstrate how language was created conceptually.

2. Red is the Color of Blood

Red is the color of blood so if we search for a root word for red and for blood we should be able to find a conceptual relationship between the two. This relationship exists in Sanskrit, where we have the word *rudhira* meaning both *red* and *blood*. (This is compared to the Slavic root word *ruino* (Macedonian **рујно** (*rujno*), Slovene *rujno*) combined with the word *vino* to form *ruino vino* (Macedonian **рујно вино** (*rujno vino*), Slovene *rujno vino*) meaning *red wine*, *ruzha* (Macedonian **ружа** (*ruzha*), Slovene *roža*) meaning *red rose*, *rumina* (Macedonian **румина** (*rumena*)) meaning *reddish* (**румина** (*rumina*) is also a personal name in Macedonian) and *rudo* > *rudho* (Macedonian **рудо** (*rudo*)) combined with the word *jagne* to form *rudo jagne* (Macedonian **рудо јagne** (*rudo jagne*)) meaning *reddish-brown lamb*).

In Slavic the conceptual relation of blood to other words is profoundly present when compared to other European Languages of today. In fact this conceptual relation in Slavic is massive where *črven*, *červen* (Macedonian **црвен** (*črven*)) meaning *red* and *krv*, *kerv* (Macedonian **крв** (*krv*), Slovene *kri*, *krvi*) meaning *blood* are basically the same. Here we have *krv* > *gref*, the etymology of the English word *grief* (Slovene dial. verb: *grevati*, *grjəuat*). This relationship again defines the principal of Conceptual Language Creation because the same principal is confirmed in the Semitic words *dam*, *dema* meaning *blood* [21] and *red*. Similarly in Latin we have *sanguis* meaning *blood* and *sandyx* a word connected to the colour *red* through the word for worm.

However there is no such concept found in Greek, where the word for red is *kokino* *κοκίνο* and the word for blood is *hema*, *ημα* *αιμα* closely related to the Semitic word *dam*, *dema*.

3. Relations between the Words Sun, Fire and Eye

Let us consider the word for the human eye as such is found in the Homeric epics. The Homeric term for eye is *okko* (Macedonian **око** (*oko*)). The Online Etymology Dictionary [12] states that *okko* is Greek in origin, simply under the assumption that it is found in the Homeric epics. However this is incorrect because the Greek word for *eye* is *mati* *ματι*, found in such words as *matogialia* *ματογυαλια* meaning *eyeglasses*. The Greek word *mati* is non-Indo-European and relates to the Indonesian *mata* meaning *eye*. Another Greek word for *eye* is *ophthalmos* *οφθαλμος* which in its base has the basic Slavic root verb *opuli* > *puli* meaning *to see*, that coincides with numerous other light-related words, such as *obeli*, *obeluva* > *belina* (*b↔p*) (Macedonian **обели**, **бели**, **белина** (*obeli*, *beli*, *belina*)), Slovene *obeli*, *beli*, *belina*) meaning *to lighten*, *to illuminate*, *brightness*. The Natural concept here

is that the eye is permanently connected to light as it is created and functions by reacting to the light. Other words, related to the eye in meaning and sound, are: *augo* (Modern German meaning *eye*), *auko* (Gothic meaning *eye*), *auge* αὐγή (Homeric meaning *bright light, radiance of the sun, daylight*), related to *light, brightness* and *the bright side of the world* (therefore, *the south side*), also associated with the side of the northern hemisphere of the world where the sun goes up toward heaven or increases its height above the horizon. Thus, we observe a *relationship* between the words *auge, euko, augo, okko* and the *eye*. It is a fundamental principle of nature that the *eye*, activated by sunlight, reacts to *light*, as it contains sensors that detect the light on the retina and transmits it to the brain as information. The brain is connected to the eyes and renders our sense of awareness, existence or simply our cognizance of being alive. The sun is our guide, reference and perpetual clock. We can only see if there is light. When the sun comes up, the eyes open, and the world appears. By way of a circular motion, the sun rises toward the heavens and, when it descends, our eyes close, we sleep. From observations we can see that the eye and the sun exist as almost perfect circles in nature which reveal the concept of a 'circle'. The sun 'moves' around the earth and as it does, it traces a 'circle'. Objects too that are spherical are described by basic words or forms associated with the 'circle'.

The Homeric word *nokar* meaning *sleeping* or *spending the night* can be broken into *nok* + *ar* meaning *night* + *activity* where the particle *ar* is a basic Slavic particle that describes *activity* or *doing* found in many nouns such as *slikar* meaning *painter*.

Aristotelian vision grouped the sun with fire. To early humans fire was analogous to the sun, insofar as it provided warmth and illumination. This is reflected and recorded in the primary language of Europe: the words for *eye, sun* and *fire* are functionally and phonetically connected. The Old Gothic form for eye is *augo* > *auko* > *okko*, which concept is fully supported by classical Sanskrit philosophy in which the relations and attributes of *light* and *fire* are connected to the *eye*. The word for *fire* in Sanskrit is *Agni*, which is not conceptually related to the word for eye or the rising Sun but to the Slavic word for fire. The early Egyptians related the *Eye of Horus* to the *sun god*. In Slavic, the word for fire is *ogan* > *ogon* > *ogono* > *ognoi* (Macedonian **ОГАН** (*ogan*), Slovene *ogenj*, dial. even *ejgæn*), which is very close to the Homeric *agno, aganoi* meaning *fire*. Here we have the primary relation of the root connection in the words rising sun (*light*), fire and the eye that has been retained in Slavic.

Auge αὐγή (Homeric meaning *bright light, radiance of the sun, daylight*) ↔ *ogon* (Macedonian **ОГОН** (*ogon*) meaning *fire*) ↔ *oko* (Macedonian **ОКО** (*oko*)) meaning *eye*.

After further exploration of the conceptual nature of language, we find that the opposite of light is *darkness* or *void of light*. In absolute darkness, we cannot see and, therefore, cannot conclusively establish our existence. Darkness is caused by nature, when the sun temporarily disappears, allowing most of the living world to rest and sleep. Prevailing quietude or calmness within nature necessarily conduces to reduced activity, peacefulness and sleep during the night. According to the Online Etymology Dictionary [12], the word *night* goes back to the Proto-Indo-European word *nokt*. However, the Online Etymology Dictionary does not offer further explanation. The form provided closely approximates the modern

Slavic *nok* > *noke* > *nokta* (Macedonian **НОК** (*nokj*), Slovene *noč*) which, when analyzed as a conceptual development relating to *natural light and the human eye*, evolves from the word for eye: *okko, oke, oki, occi, oči* and the particle **HE** (*ne*) meaning *no*. Therefore, we have a simple creation of *ne + okko* > *neokko* > *nokko* > *nok*. This concept is confirmed in Classical Mythology by the primordial goddess of the night, *Noks* > *Nuks* Νύξ. Such concepts evolved into the other forms for the word night: the Homeric *nukta*, Macedonian **НОКТА** (*nokta*), Roman *noks*, Latin *nocce*, French *nuît* and Modern Greek *nihta* νίχτα. The concept shown here indicates that the word *night, nok, nokta* evolved into related words in the other European Languages but was borrowed into Greek from a far earlier European language (Pelasgian), since the negative particle *ne* does not exist in Greek. In Greek the actual word *ne ve* means *yes*. The original Greek word for *night* is *orfne* ορφνη, and is of unknown origin or etymology, possibly non-Indo-European [22].

In summary, without *eyes which react to light, the notion and reality of sight would not exist*. Thus as this writing attempts to illustrate, the understanding of language is indistinguishable from awareness of life itself. Our very sentience, vision, comprehension and being – our natural processes - directly impact language, giving rise to Conceptual Linguistics, a practical methodology which allows us to resolve many unknown etymologies and thereby, to genuinely come in touch with our relationship to and with nature, our purpose and indeed, our very existence.

With a brief review of the Language of Homer, we discover numerous words that have no acceptable or meaningful etymology in Greek today, but are easily explained with basic Slavic word roots and forms. A good example of this are the Homeric words for sun found in the Cretan and Laconian languages. In Cretan *abelio* αβελιο-σ means *sun*. In Slavic *obelio* means *to make white, bright, to illuminate*. In Laconian *bela* βελα means *sun*. In Slavic *bela* means *white, bright*. Naturally the Sun is associated with *illumination, whiteness and brightness*. These various Greek dialectal word forms associated with the *sun* in Homer are not related to *ilios* ιλιος the Modern Greek name for the *sun*. Also, the proper Modern Greek word for white is *leukos* λευκος.

These Homeric and Classical dialectal word forms are based on a *Proto Slavic Word Concept*, a natural and logical creation of Nature that confirms the basic characteristics of the *sun*. These examples are further proof that the Slavic Languages are far older than Greek or Latin, as most of these words and forms are firmly based on Natural principals which can be explained by Modern Slavic languages.

4. Human Work Activity - a Function of the Hand

If we analyze the word *praktiko* πρακτικο (Classical Greek) for which the older meaning is *to do* or *to make* we discover that, it is functionally related to the Homeric words *pratto* πραττο (Slavic *prait* > *pra* > *prae* meaning *to do, to make* (Macedonian **ПРАВИ, НАПРАВИ** (*pravi, napraviti*), Slovene *praviti, napraviti*) and the Homeric *drako(a)* δρακο [22] is virtually identical to the Slavic *raka* > *rakata* (dialectal Macedonian **РАКАТА, РАКТА** (*rakata, rakta*)) > *rakta* meaning *hand* (root *ra* ↔ *ar* via metathesis) we therefore have *pra + rakta* > *prarakta* > *praktiko* > *practice*.

The human hand *does* virtually everything as a universal tool which performs countless activities, from working in the fields to performing complicated surgery. In earlier times (and, to a considerable extent, today) that which can be done by hand is associated with pragmatism. There is a similar relation in today's English language between the words *hand* > *handy*. The words *raka* > *rakta* and *praktiko* are, therefore, functionally connected.

In observing nature's impact on Conceptual Linguistics, I not only seek to elucidate the conceptual relationship between the flow of language and human activity, but also the connection between thought (the mind) and the spoken word or speech, which is a creation of thought. Such creation is manifested by the air which emanates from our lungs, our very life-breath. Therefore, thought, words, and air form a trilogy which catalyzes life itself. First, it is important to examine the thought-word connection, as such is transmitted from one language to another. Only then can we understand the audible manifestation of the link between the spoken word and recorded language.

5. Air - Wind – Breath - Soul

Having acknowledged the symbiosis between speech and thought, we must focus on their by-product: the creation of language in its physical, audible manifestation, through breathing. Such creation is evidenced in the Slavic languages. The words **воздух** (*vosduh*) > *vos duh* > *duh* > *duo* > *due* > *dusha*, *dishi* (Macedonian **воздух, дух, здув, дуге, душа** (*vozduh, duh, zduv, due, dusha*), Slovene *vaš duh, duh, dih, pih, duša, diši*) meaning *air, spirit, breath, blow, soul* are also based in the same root word *du* found in Homer as *du θυ* > *di*. G. Curtius [14] drew a connection to the Sanskrit *dhu* > *dhi* meaning *to be agitated*, relating to the concept of *moving air, wind* (In Slavic *dvisati* (Macedonian **подвижен** (*pozvizhen*), Slovene *podvizati se*) means *to move to be agitated*).

The words *du* > *di* relate to the Homeric words *dusae* δυσαη, *dusais* δυσαισ > *disai* meaning *to breathe out* and *the last breath* [23] as in *suffocate*. This is clearly a Slavic word related to *za dushi* > *dushi* (Macedonian **задуша, душа** (*zadusha, dusha*), Slovene *zaduši, duši*). The root-base *du, due, duh* relating to *air, blow, spirit* is combined with the word *umo* > *um* (Macedonian **ум** (*um*), Slovene *um*) meaning *mind, thought*, to create the word *duma* > *dumo* meaning *the spoken word and speech*. Thus *du* + *umo* results in *dumo* (*thumo*) meaning spoken words. This is how speech is created and recorded in language. In other words the main ingredients comprising speech, resulting from observing nature, are *du* + *umo* (*air* + *mind*) a solid foundation for the study of Conceptual Linguistics. This relationship also points to the fact that, in a life in being, a living person, the *spirit, mind* and *body* are inseparable (*spirit* is associated with *air*). Early humans consistent and time-honoured observation of nature yielded the connection between *air* and *soul*, which is confirmed by the relationship between the Slavic words *duh* > *dih* ↔ *dishi* > *dusha* (Macedonian **дух, здув, дише, душа** (*duh, zduv, dishe, dusha*) Slovene *duh, dih, diha, duša*) meaning *spirit, breath, breathe, soul*. When we die, the soul or air, which we continually need to live and exist, *escapes our bodies* into the vast space above the earth. According to current scientific understanding, air (composed of oxygen, nitrogen and minute amounts of other gases), is always *maintained in balance* and has not changed significantly for millions of years.

Without air or soul, humans and all other living entities die. The human brain requires oxygen (which makes up approximately twenty-one percent of our air) to function. Brain cells will begin to die after five or six minutes of not receiving any oxygen.

Like air, intelligent speech and thought are the principal defining characteristics of a living human entity. The word *human* finds its meaning in the Latin *oumo* > *umo* meaning *human, man*, which the Online Etymology Dictionary [12] ties to the Greek word *homa* $\chi\omicron\mu\alpha$. The Online Etymology Dictionary's explanation of the word *human* from the Greek *homa* meaning *soil* is shallow and strained since, like humans, the soil also provides for the entire living world: plants and animals, as well as all non-living entities. Somehow the Online Etymology Dictionary omits the relation of *human* to the Slavic word *umo* > *oumo* meaning *mind*, which is firmly supported by the Sanskrit *oumo* > *omo* meaning *mind, thought*. Both of these virtually identical words, based in the same root, relate to the meaning of the word *human*. The Slavic word *uman* > *umen* (Macedonian **УМЕН** (*umen*), Slovene *premišljen, umen*), a derivative adjective of the word *umo* > *um* means *thoughtful* and *intelligent*, which characterizes *human* beings and distinguishes us from other animals. Therefore, one can reasonably infer that the Slavic and Sanskrit words *umo*, *umen* and *oumo* have a clear etymological relationship to the word *human*. The meaning, then, of *ethumo* and *edumo* can be understood in terms of *thought* or *the word as conceived by the mind*. It combines *e*, signifying *it is* and *duma* > *dumo* meaning *thought, word, ponder*. As thought flows into words, language sets before us the most fundamental requisites for existence.

6. Natural Concept of Procreation of Humans

The requirement of reproduction is called *mating* or the ritual of love-making (i.e. sex). This function is programmed into our minds. Men and women find attraction in one another which leads them to emotional craving for sexual relations or *libido* (Slavic *lubit, libit* > *lubido*), which can be described as the inescapable urge to propagate and create new life. For humanity, this occurs naturally through sex. Simply stated, the libido is a sexual urge, the driving force and impetus behind most human action and behavior. This concept is clearly identifiable in the Slavic language, which points to a primary European language and is also recorded in today's Slavic languages. By analyzing our modern language, we can see that the process and requirements of human procreation are expressed and confirmed as a *natural language word-concept: beauty > attraction* \leftrightarrow *love > sexual urge > sex > offspring, baby*. The interdependent meanings of these words demonstrate that all are connected conceptually to procreation. In Slavic they are formed from the same root *ebe* > *ibe* > *ube* > *uba* > *uba-va* > *ubava* (Macedonian **ебе, еба, ебава, убава**, Slovene *ljuba, ljubi, ljubiti, ljubezen*). The verb *hbát* exists in dialectal Slovene which means *vigorously beating with a blunt object*. For example »*ga je nahəbou*« (With accent on the short ə) means *he has vigorously beaten him with blunt blows*. There is also the Slovene dialectal saying »*i jə nahəbou*« which means *he has vigorously beaten her with blunt blows*, but it can also mean *strong repeating contact of body parts surrounding the reproductive organs*. The Slovene dialectal saying »*i jə nahəbou*« describes a sexual act as seen by an observer from a distance. Similar to the Slovene dialectal saying »*i jə nahəbou*«, the primordial words *hebe, ebe, iebe*, etc., could

have meant, not the sexual act itself, but its outer appearance, which has similarities to other activities performed by using blunt objects. This later entered the Slavic languages by its present meaning where in Slovene the word *hebe* is primordial.

The changes of $e \leftrightarrow i \leftrightarrow u \leftrightarrow o \leftrightarrow a$ are in line with the vocalic system of vowels [24]. In this root, the stem *ebe* always dominates, as does the basic verb *bi > be* meaning *to be, to become, to exist*. The Slavic languages offer strong indication and proof of these conceptual relations attached to procreation.

6a. *Natural Concept of Procreation of Humans Recorded in Slavic*

beauty (attraction) → love → sex → offspring → propagation of life*

ubava > uba → luba → libe → ibe → ebe

* *Beauty relates to appearance, looks and attraction. South Slavic ebe > Homeric ebe εβε, hebe, ηβε*

Ebe meaning youthful pleasures, sexual desire associated with, spring; The Goddess Hebe.

Убава (*ubava*) > *Hubava* > *Cubaba* > *Cubele* meaning *Beautiful* the Ancient Macedonian and Phrygian Goddess connected with beauty, attraction and love. According to the Online Etymology Dictionary [12], the origin of the word *love* is Proto-Indo-European and Proto German *lubo, lube* meaning *love*, which is identical to a living form of this word in the Slavic and Macedonian **љубе** (*ljube*) > **љуби** (*ljubi*) > **љубов** (*ljubov*) > **љубит** (*ljubit*) > **љубит’и** (*ljubit’i*) meaning *to love, love* (Sanskrit *lubhljati*).

Like procreation, the life-producing catalyst, most other human creations have interwoven into our tapestry, such as *ancient mythology, religion, the state*, as well as *human life-shaping proclivities* (e.g., *trust and belief*), are *imprinted in our language*. Ancient Europeans used their acquired knowledge and understanding of sexual relationships, beauty and attraction, to express, in *practical language*, the arts and other activities through continuous observation of nature, human and animal life. Classical mythology, for example, incorporates notions of love, beauty and procreation in the goddess, Aphrodite or *Afrodita* (in Ancient Macedonian, **Сиpиниа** (*Zirinia*) literally meaning *look at her*), whose name’s etymology is, often, misunderstood. The goddess’s origins appear to be here in the earliest human development of Old Europe. She is associated with the natural beauty of the female which attracts the male, a powerful force designed by Mother Nature. According to the Online Etymology Dictionary [12], name Aphrodite could be defined as a possible combination of the word *afros* meaning *foam* and *dite* meaning *borne*, as in *born over the foam of the sea*, a loose translation of a Homeric verse. However, this is hardly correct since in the poem, Aphrodite is described as born by the *breath of the wind*, over the sea, not the foam of the sea; “*Aphrodite. and the breath of the west wind bore her over the sounding sea*” [25]. Perhaps so, but there is a better explanation which describes the Goddess’ characteristics and references which are not revealed in the Online Etymology Dictionary’s [12] explanation. The phonetic similarity which the Online Etymology Dictionary encounters in *afros* αφροσ does not fit into the concept of human attraction, love and propagation, which nature designed. Words which sound alike are not always related. Etymologists have spent decades

researching the meaning of *Aphrodite*. Yet today we still do not have a solid grasp of the word referring to the goddess. By analyzing our language and the everyday interplay of life, we realize that physical beauty is connected to sexual attraction and desire, rather than to *foam*. Sexuality is more akin to the appearance and fragrance of the beautiful blossoms that entices bees, whose function serves the requirements of propagation. Without the blossom, the bee would not exist.

With the appearance of an attractive female the male is simply *captivated by the pleasure in the vision*. He feels a rush, the heartbeat quickens, the neurotransmitter dopamine lights up areas deep within the brain, triggering feelings of pleasure, motivation and reward. This attraction is a powerful force as it arouses the *sexual desire in men which forever perpetuates life's cycle*. In other words, sex is firmly rooted in the appearance of the female, which, thus, may be considered the driving impulse behind most human interaction.

In the Slavic languages, there are word forms that provide significant information and clues toward understanding the creation of the name *Afrodita*. These are: *av* > *ave* > *jave* > *na jave*, *pojava* (Macedonian **јавен, јави, најава, појава** (*javen, javi, najava, pojava*), Slovene *javi, pojava*) meaning *to appear, appearance*. *Javi, javi se* meaning *show yourself, na ave* meaning *in actual appearance*. *Ave* is also an old Ukrainian dialectical form, meaning *to appear, to show*. These Slavic words have a very close affinity to the well-known expression *Ave Maria* meaning *Behold Maria, appear Maria*. In fact, they provide a logical etymology of these terms. These are clear indications that this Proto-Slavic vocabulary entered into the early Latin as *ave* in the expression of salutation, as in *Ave Caesar*. It really means *here I am, in actual appearance, in person (therefore, living, alive)*. It is a very basic observation that, when a person is not anywhere to be seen, it could mean that they are not in position to appear, maybe due to sickness, capture, in a war or conflict, tragedy, or death. In the Proto-Slavic language, there exist the forms *nav* and *av* > *ave* meaning *that which is up and visible, appearance, look*. These significant words confirm this study. The second part of this name concept is *rodita* meaning *born, created*. This is the feminine form adjective from the Slavic verb *rodi, roditi*, to give birth which comes from the root word *rod, rodo* in Slavic (Slovene: *ród* (poreklo) stock, descent, origin, family, race, lineage, extraction, birth; generation; (pleme) tribe, clan;). In the Homeric language, there is the form *arodo* > *arotho* ἀροθο meaning *to procreate* (Slavic *narod* meaning *the people*). *Ave* + *rodita* = *Averodita* > *Aphrodita* meaning *born out of the look or born from the look, appearance*. (*v↔f↔ph*).

If we turn our thoughts to other female divinities of classical mythology, we discover that mythology today is still regarded as a collection of fictional stories about the Ancients. However, the studies presented here demonstrate that there was nothing mythical about the female divinities of ancient Europe. The true meaning behind most divinities can be explained in terms of natural processes, imprinted as concepts in language. Goddesses such as *Cubele*, (*Cubaba, Hubava* meaning *Beautiful*), *Adona* (*Slado-na, sladi* meaning *sweet*), *Zeirinia*, *Aphrodite*, and *Hebe* meaning *sex* are all related to the basic human need for propagation and, therefore, survival. Natural human development created such names. At its primary inception, myth was grounded in early human observations and conclusions, which themselves constitute the progression of thought. At some point, the divinities

evolved into mythological stories grounded and recorded in a primary language, whose genus was the natural concourse of living.

7. Academia

In Macedonian **каде** (*kade*) > **акаде** (*akade*) > **екаде** (*ekade*) means *where, location, place*, and **думи** (*dumi*) > **дума** (*duma*) > **думија** (*dumija*) > **димиа** (*dimia*) means *to think, to ponder, to reason*. Thus we have *akade + dumija > akadedumija > akademija > academia* literally *the place of thought, speaking, pondering*. Today we have the Russian Parliament called *Duma*.

8. Doctor

The Online Etymology Dictionary [12] has indicated that word doctor is related to a meaning from circa 1303, *church father*, from Old French *doctour*, from Macedonian **ДОКТОР** (*doctor*) meaning *religious teacher, adviser, scholar*, from Latin *doctor, teacher*, from *doct* stem of *docere* meaning *to show, teach*, originally *make to appear right*, causative of *decere* meaning *be seemly, fitting*. The word *doc* meaning holder of highest degree in university was first recorded in 1850. The word *doc* referring to a medical doctor dates back to 1377, but was not a common word until late 16th century. Verb sense of *alter, disguise, falsify* is first recorded in 1774.

The Online Etymology Dictionary [12] does not explain this important word with simple or basic words. If we analyze the basic concept of teaching we find that *we teach and learn through our senses*, mainly the eyes and ears. There is the typical English expression *watch and learn*. Showing how things are done or accomplished is closely related to teaching (seeing is believing). Observing is basic to learning and understanding. The eyes are technically connected to the human mind – brain, in a most intricate way that is yet to be fully understood.

With analysis using Macedonian and other Slavic languages we see that here we have a simple creation of the particle **ДО** (*do*) meaning *to* and *oko > oke > oci* (Macedonian **ОКО, ОЧИ** (*oko, ochi*), Slovene *oko, oči*) meaning *eye, eyes*. Combining the two we get *do oko > do okoto > dokto* meaning *to the eyes, to show* which brings us to *teach, to master* (Macedonian **ДО ОКОТО** (*do okoto*) means *near the eye*, dialectal Macedonian **ДОКТО** (*dokto*) also means *near the eye*.) This is confirmed in the Homeric Pelasgian *dokein* δοκειν. and Macedonian **ДО ОКЕ** (*do oke*) meaning *to the eye, to show*. It is further related to the Slavic *dokaz* meaning *to show proof*, and eye witnessing.

Ultimately this brings us back to the basic relation of *sunlight ↔ eye* and it is in line with the basic Aristotelian view that *light and sun* is one of the basic elements that created our world.

9. Forum

The current etymology of this word given by the Online Etymology Dictionary [12] states that forum is from the Latin word *forum* meaning *out of doors, market place, place of assembly in ancient Rome*. The sense of *assembly, place for public discussion* was first

recorded in 1690. However this does not give a true meaning of this word and we need to go back to earlier times of Language development.

With analysis of basic things associated with the word *forum*, given by the Online Etymology Dictionary [12] in relation to *out of doors* we come to the fundamental fact that it is related to *the space outside*. Everything that is formal today is basically *exposed to the public*. All activities that are considered *formal* are exposed to the outside world, literally *for the world or all the people in a community to see and acknowledge*. Therefore this connects to and provides an easily understandable and acceptable etymology to the words *formal* and *formality*.

With knowledge of the Slavic Languages and their analysis we can see that the word *forum* is part of a conceptual creation. It belongs to a large concept associated with *open space*, and *the outside*, that today still exists in the Slavic domain. It is part of a very large number of related words and concepts in Slavic. In fact the Macedonian word **двор** (*dvor*) meaning *outside, open space, yard*, is conceptually connected to the word *otfor* (Macedonian **отфор** (*otfor*), Serbian *otvor*) meaning *opening* and further to **стфор** (*stvor*) > **стфорен** (*stvoren*) literally meaning *what is created and exists in the outside, in the world*. In Macedonian this is clearly defined as **стфори** (*stfori*) > **стфорен** (*stforen*) literally meaning *brought out, created*. Therefore the Macedonian **на двор** (*na dvor*) > *dvor* > *dvoro* > *dvorum* meaning *outside, in the open, open space* is functionally related to *otfor, otvor, otvara, (f↔v)* meaning *opening, to open*. Humans live in enclosed entities, structures such as houses. In order to move from an enclosed structure to the outside or from outside space to an enclosed space, humans created *openings*, which brings us to the basic meaning of *door* > *outdoors*. This is confirmed with the Homeric Pelasgian word *dvoura* δφουρα meaning *door* (the sound *v* is dropped) literally meaning *what is leading to the outside, in the open, or what leads from one space to another*.

10. Tribunal

The Latin word *tribuni* or *tribunal* in English, has Slavic origins which come from the words *tribi(t)* and *buni* meaning *the need to complain, to enquire*.

According to the Online Etymology Dictionary, the word *tribuni* comes from the Latin word *tribui* meaning *to grant, to give, to yield, to contribute, to give/pay tribute, to attribute, contribution, a giving*. The Online Etymology Dictionary has also indicated that *tribuni* may also be derived from the word *tribe, tribal* meaning *common people* [12].

Another relation to the word *tribunal* is the Latin word *tribunai* meaning *raised platform for direction and administration of Justice*. As populations grew, in order to continue to have control over them other word groupings such as *Tribun Plebis, Tribuni Militum* were formed. The magistrates had power to govern and keep order where the rights, needs, and complains of the common people were protected. Again here the Online Etymology Dictionary's explanation is shallow [12] and not related to a concept or to the necessity of the people.

In analyzing the Online Etymology Dictionary's [12] explanations, one quickly realizes that the term *tribe, tribunal* is not connected to the meaning of *common people* or *masses*. The word for *common people* in Latin is *plebs*.

During the very early days of the Roman Empire, each large group of people or tribe followed its own rules and regulations. This is similar to the role of municipal governments of today. It was a basic necessity for the tribe's survival and stability.

The *tribunal* was functionally created as a need to satisfy demands, requirements and resolve disputes over lands, complaints, and everyday problems of the *plebes*.

The *tribunai* were places or administrative bodies where the needs and complains of the common people (*plebeians*) were heard and resolved. These were the primary courts of Justice.

Using the Macedonian language the concept of *tribunal* can be explained as follows:

Macedonian **треби** (*trebi*), **треба** (*treba*) meaning *to satisfy the needs, to give what is required and followed, what is due*. Related to this is **потреба** (*potreba*) meaning *need, what has to be satisfied or given*.

This, when combined with the verb **буни** (*buni*), **бунит** (*bunit*) meaning *to complain due to some form of injustice or wrongful action* we have **треби** (*trebi*) + **буни** (*buni*) > **тре(би)** (*tre(bi)*) **буни** (*buni*) > **трибуни** (*tribuni*)

The fact that this was done on a raised platform, is so that others could see, hear and witness justice being done. Later this process evolved to the meaning of platform. The etymology of *tribunali* is based on simple natural principles and provides reasons why and the means of how it was created.

Today in south Slavic we have the related expressions *ke se bunam na sud* meaning *I will complain at the Courts*, *ke treba da se bunam* meaning *I will have to complain* and *bunise ne se predavaj* meaning *complain do not give up*.

11. *Appa*

In Old Latin *appa* means *bee*. Etymologists [12] have tried to explain the Old Latin word *appa* for *bee* over a considerable length of time without any results and have called it a *mystery word*. But by using Dialectical South Slavic, the etymology comes easy. Here we have the Aegean Macedonian dialectical form/ word **н'апа** (*n'appa*), **напиа** (*n'apia*), **н'апиа** (*n'apia*), meaning *to drink, to take in liquid*. This point to the insect that *drinks up, sucks up the nectar and pollen* and mixes it with water to create honey. In Macedonian the word **лапа** (*lapa*) means *to gobble up, to devour*.

12. *Medicine*

According to the Online Etymology Dictionary [12] this is the general name for a *cure, treatment, gets healthy* entity. The Online Etymology Dictionary states that it is a Latin word from *medicina* but does not give any other word relations [12]. We need to analyze basic, readily available natural foods that were used in the very early development of humans. After all it was the famous classical physician and philosopher Plato who stated *let food be your medicine and medicine your food*. Therefore it will be logical to search for any relations of food to medicine.

Honey is the natural most universal and readily available food as well as treatment for many illnesses from ancient times to today. It is a well-established fact that the ancient

Egyptians used it for various purposes to treat and cure skin ailments and internal diseases as well as to preserve the bodies for 'eternal life', observed in the embalming of the famous Egyptian mummies. Honey has been made naturally by the bees for millions of years.

If we truly analyze its make up, we realize that honey is made up of the most natural and important ingredient, the universal essence of all natural life of plants *nectar and pollen, the seed of life*, that come in the spring with the blossoms of all living plants. These blossoms that are pollinated by the bees, is what *creates the fruits of life*. Therefore it would be logical to explore and relate honey to medicine.

With analysis of the Slavic Languages today, we arrive at a simple and understandable etymology. Here we have the all-Slavic word *med, meden, medovina* meaning *honey* giving us the primary and direct relation to medicine.

With further investigation we also find that in the ancient past there was, as it is still found today, the plant liquid extract **рецина** (*recina*) meaning *castor sees and castor oil*, a well-known plant and bean native to south eastern Europe that has been used for centuries to cleanse the body and get rid of the waste. The name of this plant also belongs to the Macedonian realm and is part of a massive conceptual word development in Slavic. It simply relates to what causes a *flow*, a movement from the word *reca > reka > reci* meaning *flow, river, movement* and the basic particle *na* meaning *to give* thus *reci na* means *flow (movement), give* simply what creates a flow, movement. Today, as it was known in the distant past, humans are fully aware of the well-known fact that cleansing and purifying the body of accumulated wastes initiates, promotes health. Accumulated waste is the major cause of many diseases. Therefore we have here a basic composition of *med (honey) and recina > cina* (resin plant) i.e. *med + recina = med i cina > medicina*. Simply, we reconfirm here again the basic notion *let food be your medicine and medicine your food*.

13. Celebrate

According to the Online Etymology Dictionary [12] this word is from the Latin *celebrat-us* pp. of *celebrare* meaning *to gather in great numbers, to assemble to honour*, form *celeber* meaning *populous, frequented*. The word *celebrate* originated around 1665. Again the Online Etymology Dictionary does not explain how this word was created as related to a simplified meaning.

It is a simple observation that usually when people gather in great numbers, it is for a big event, of anything that is important, or to be *celebrated*. People assemble to honour someone, for a ritual, or an important religious day. It would be logical to search for related words meaning *to gather in great numbers*. Analyzing the Slavic languages we see that this is a simple combination of two basic words: *celi > cele* meaning *all, all together* and *beri > bere* meaning *to gather*.

When combined we get *celi bere > celi brati* meaning *all gathered together*, a large mass of people. It is possible that the Macedonian **целе бере** (*cele bere*) is a remnant from the old Pelasgian language. At some time in the past, long before the Roman Empire existed, when Pelasgians inhabited the Italian Peninsula this word entered the Latin speech as *celeber* meaning *populous, frequented, to gather in great numbers, to assemble, to honour*.

14. Family

The Online Etymology Dictionary [12] makes family as a connection to, *servants of a household*, (c. 1400) from Latin *familia* meaning *household*, including relatives and servants, *of unknown origin*, and stops at the Latin *familia*. Therefore the origin of this word today is unknown. So the explanations for this important word today that are provided by the Online Etymology Dictionary are unclear and lacking any conceptual relation. This is a very important word that was created at the very primary layers of Language creation and its meaning has to reflect *what a family really is*. Family is fundamental to survival and the *basic building block* or component of our society. This calls for a deeper analysis of this word on a conceptually functional basis.

With this research we simply observe that today our society has to be based *on love* and understanding of humans in order to function and exist. This brings us to the basic family unit. The origin of family normally starts with the love and loving of man and woman, which is usually followed with love making that produces children. The love of *husband and wife as parents* is carried over to the *children > family*. This is what family actually is. The members of the close family are the most loved and cared for entities that we are closely related to for the rest of our lives. They are our *own flesh and blood*. Our children are our offspring and the future life. They are the *dearest*, most precious and cared for beings. This is how nature intended it to be, to ensure the continuance of life and existence of the human race.

In search of words and roots that associate the word *familia* with *love, dear, care, closeness*, etc., we find the fundamental meaning in Slavic and Macedonian. The word *familia* is a simple combination of the following basic words. These are **сѫ** (*sfa*), **сѫја** (*sfoja*) > **сѫе** (*sfoe*) meaning *own* and **мило** (*milo*), **мила** (*mila*), **милос** (*milos*) meaning *love*. Some Slavic languages have *sva, svoja; vsa, svoja*; some archaic dialects even have *usa, seje* but Macedonian seems to be the most advanced in the development of U > B > V > F, whereas some archaic Slovene dialects are still at the U-stage.

The word *familia* can be analyzed as made of the particle *va > fa* confirmed in Sanskrit as *sva > sfa* meaning *own* and Macedonian **сѫе, сѫја** (*sfoe, sfoja*) > *sfa* also meaning *own*. In Macedonian this is a possessive particle found in most family relations that are connected to *the blood line* like **сѫекор, сѫекрва** (*sfekor, sfekrva*) meaning *father and mother-in-law* respectively. It is also found in **сѫатови** (*sfatovi*), a close family relation of two different family bloodlines that are brought together at the time of a marriage ceremony. The relationships **сѫекор, сѫекрва** (*sfekor, sfekrva*) and the particles *sfo, sfa, sfe* are also found in the Homeric Epics and today exist in their original form only in the Slavic languages. According to linguist and etymologist G. Curtius [14], the Homeric Pelasgian word *sfe σφε* evolves to *fe, ve*. This information confirms the analysis in this paper-study. The second word form is *milia* **μιλια** meaning *love* also found in the Homeric Epics and is further related to the Homeric *milos* **μιλοσ**. Completing this conceptual relation here, and as it should be expected, this is further connected to the *sexual ritual* or *sexual intercourse*, which in Homer is confirmed with the word *omilia* **ομιλια** and other Homeric word forms *mili > mele o'mele* meaning *my dear*. This is part of a large concept which today

still belongs to the Slavic words *mili, mil, milue, milve, miluva, omilen, omilva*, etc. These Slavic words are virtually identical to the Homeric. As further confirmation, today there is the particular dialectical Macedonian word **миле** (*mile*), the hand woven embroidery created by the young bride to be, to be given as a symbol of love to her husband to be. In most Slavic Languages, this relates to *what is dear, of care, to love*. Therefore the word *familia* is not of unknown origin or of Latin origin, since it can be explained using the Slavic Languages, thus: *sfa + milia = sfamilia > s' familia > familia* which in Latin means *own dear* (in Slavic *sfoja mila* means *own dear*). The particle *sfa, fa > va* can also be related to the particle *vo > va* meaning *in, within*, relating to the basic notion of *what is within or from within an entity of oneself*.

15. Wife

According to the Online Etymology Dictionary [12], the word *wife* comes from the Proto German word *wiban, viban*, Old High German *wib* (source unknown as it is not given by the Online Etymology Dictionary). In Old English we have the word *wif* meaning woman, from Proto German *wiban* (Old French *wif*, Old Norse *vif*, Danish *viv*, Swedish *viv*, Dutch *wijf*, Old High German *wib*, German *weib > veib* of unknown origin).

The modern sense for *female spouse* began in Old English. The general sense of *woman* is preserved in *midwife, old wives' tale*, etc. In Middle English we have *mistress of a household* which has survived in *housewife* and later, in a restricted sense, *fishwife* meaning *a tradeswoman of humble rank*. In Dutch *wijf* nowadays in slang means *girl, babe*, having softened somewhat from earlier times when it meant *bitch*. *Wife-swapping* is attested from 1959.

Again the Online Etymology Dictionary [12] offers no explanation for the true meaning of the word *wife* and indicates that its origin is unknown.

Considering the fact that this word developed very early in human history we need to review the basic relationships between a man and a woman. One of the most important aspects of this relationship is love and sexual relations which later developed into a husband and wife relationship. This is natural and a must in order to propagate life. Therefore in search of any words or terms associated with sexual relations in the Slavic group of languages, we find that the Proto Indo-European word *viban > wiban* relates to the Macedonian **иба** (*iba*) > **еба** (*ebe*), **ебан** (*eban*) > **ибан** (*iban*) meaning *sexual intercourse*, and *has had sexual intercourse*. This is virtually identical to the Homeric word *ebe, ibe*. With further analysis we can resolve this creation as follows:

$vo + iba = voiba > viba > viban > wiban$ ($w > v$) Macedonian **во** (*vo*) > **в** (*v*) meaning *in* ($w \leftrightarrow v$). This expression literarily means *in sex > in sexual relation*.

Here the Macedonian language brings light to the age old relation of love and sex. Namely in Macedonian the two words are intertwined and inter dependent. They are based on the same root as follows:

Lubo(v) in Slavic means *love* which is in line with the Macedonian words **либе** (*libe*), meaning *lover* which conceptually is similar to **ибе** (*ibe*) > **ебе** (*ebe*) meaning *to have sex*.

It appears that the adjective and past tense of the Macedonian verb **иба** (*iba*), **ибан** (*iban*), **ибана** (*ibana*), **ебана** (*ebana*) provides the clarification here. This simply relates to the fact that the name or title *wife* defines the woman that has been *taken* or *has had* or *is having intimate sexual relations* with a man. This is not a virgin or a young woman that hasn't had any sexual relation or *has not been sexually had by* or *taken* by a man. Here the Proto Germanic *wiban* given by the Online Etymology Dictionary is very close to the current Macedonian word **воибанџе** (*voibanje*) meaning *in a sexual relationship*.

16. Wisdom

The Online Etymology Dictionary [12] states that the Old High German word related to wisdom is *weist oum*. However it does not give any etymology or relations to other words, or connections, as to what the true meaning of this word is.

Wisdom is naturally related to the mind and the power to reason. Therefore it becomes rather easy to see that in this creation a basic Slavic word *viešt* > *wiest* meaning *skilful, knowledgeable, smart*, combined with the basic word *um* > *oum* meaning *mind, reasoning power* arrives at *veštum* > *viestum* > *wiestoum* > *wisdom* meaning *skilful of mind*.

Conclusion

We can state that a very large group of basic everyday words and root words were created in the Slavic Languages as concepts from Nature and entered the Greek and Latin languages in very early History of Europe. These later became part of everyday vocabulary in English and other European Languages. It is of great importance to the Scholars of Slavic Languages that today these words that number in thousands, and are difficult to explain or to find their etymology in Greek or Latin, have simple and easily understood etymology in Slavic. Linguists have chosen to mark them of unknown or obscure origin. For some the Online Etymology Dictionary makes a struggle in providing an explanation which is difficult to understand or to accept.

Understanding and using Conceptual Linguistics to resolve etymologies of numerous words in English and other languages of today, we conclude that the Slavic Languages have been 'most faithful' to the 'Mother Language of Europe'. They retained in them the Natural Concepts of word creation and can be with great certainty termed as the most 'functional' Languages of Europe. Most word etymologies that the Online Etymology Dictionary [12] has labeled as 'unknown' and 'obscure' or possibly Proto Roman, Proto German, Proto Celtic, can be explained with the use of the Slavic Languages.

Early man's direct observation of nature has helped early man develop a language that followed nature or basic natural phenomena. Today these basic concepts are found in all aspects of human life including mythology, medical terminology, and social structures. The speech in turn then when pronounced, evoked an image, a mental picture of nature's behavior that not only helped man remember and associate the "sound" with the "image" but gave man the ability, a "medium", by which to teach

others and future generations. The Slavic languages that we know and understand today are the best preserved examples where Language concepts are recorded in speech as they exist in nature. Conceptual Linguistics is offered as another or better method for studying those concepts.

Borders of the study of the origin of Indo-European languages must widen to include Conceptual Linguistics and Slavic languages in order that we overcome most difficulties experienced by Comparative Linguistics.

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Abstract

With the use of Conceptual Linguistics we can conclude that the Slavic Languages have been 'most faithful' to the 'Mother Language of Europe'. They retained in them the Natural concepts of word creation and can be with great certainty termed as the most 'functional' Languages of Europe. Most of the word etymologies that the Online Etymology Dictionary has labeled 'unknown' and 'obscure' or possibly Proto Roman, Proto German, Proto Celtic, can be explained with the use of the Slavic Languages.