

## The Barbaric-Pelasgian names of the heroes in the Trojan Wars Period explained with the use of Macedonian and Slavic Languages

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### Prologue

The Trojan Wars took place approx. 1,100- 1250 BC. The events of these wars have been sung in the form of the Homeric Epics, which became part of the fundamental Classic literature of Western Civilization and culture. Today it is not clearly known as to what was the original Language that these poems / epics were sung in. It appears that for a very long time these epics were carried on from generation to generation as a *verbal tradition*. However it is a fact that this type of *epic singing* still exists today with the Slavic Peoples in the Balkans.

*According to Prof. Alberto Salinas –Price, on the subject of the Language of Homer, ..“It is no novelty that certain words in both the Iliad and the Odyssey have a hazy meaning and that they are derived from older, now non-existent words of unknown meaning; these words, while they do not seriously hinder the general understanding of this or that particular line, are, nevertheless, a source of puzzlement; however, on a more cautious view of the matter, there are many place-names whose meaning is utterly unknown, for, while they may have some sort of meaning in Greek, it must be presumed that these names are derived from far older pre-Greek language-forms (perhaps with slight variants in orthography) whose original meaning can be nothing more than an educated guess”.....*

*Prof. Alberto Salinas –Price,..... In sum “the subject-matter of the Homeric epics—in particular, the subject matter and its corresponding details—must have been developed in a non-Mycenaean Linear B language (in a distant periphery of a Hellenic scenario), and, if the line of inquiry is in the right direction, one might ponder whether the language was internal to the subject-matter (that is, "Trojan"), or independent of it. Thus, "Homer", rather than the "author" of the epics, might better be thought of as their "transcriber",*

*from a hitherto unknown language into a sophisticated (if not exquisite) Ionian language of the day.*

*“It is extremely laborious (if not altogether dangerous) to attempt an etymology of this or that Homeric geonym (ethnicon or toponym) from the Mycenaean Linear B, simply on two counts: first, the paucity of Linear B vocabulary, and, second, a doubt whether the great array of squiggles and glyphs which represent a Linear B language have been correctly identified phonemically... for, on this wise, there seems to be disagreement among scholars. By contrast with these difficulties is the ease (and internal coherence) with which etymologies of Homeric geonyms may be adduced with a basis in a Slavic vocabulary.” .....*

### **The Names of the Trojan – Homeric heroes**

In the distant past when the Trojan Wars Epics ( Homeric Epics) were sung/told in a folk song style fashion, the heroes were given second /additional names that fitted their *attributes, deeds, and achievements* during their lives. This is common occurrence in many cultures and is found in many other famous names in history like the English names of the Medieval Kings and heroes such as King Richard ‘the Lion heart’, a name given by the people to truly describe and confirm his bravery and courage. An other example is the classical name Plato, properly "*broad-shouldered*" (from *platys* "broad ;"). His original name was Aristocleo-s.

After a careful analysis of the Homeric names, it becomes quite clear that the names of these heroes of the Trojan Wars Period described in the Homeric Epics, were of ‘*Barbarian*’ origin not related to the Greeks or Greek language. Today, these names can be identified with common words in, and explained with the help of the Modern Slavic Languages.

## 1. Laomedon,

He was the father of Podarces/ Priam, King of Troy, who was killed by Heracles. Analysing this name and reinstating the missing sound / letter 'V' which in ancient times was "F" also known as the 'digamma', we arrive at the word '**laFomedon**' > 'lavo-met-on' 'd'↔'t' (lit. 'he the lion wrestler-thrower') or. 'the lion thrower he is' Macedonian *lav* > *lavo* = *lion* ; Macedonian '*met* > *metni* = to throw; Macedonian '*on*' = *he*, It is a known fact that lions lived in the lower part of the Balkan Peninsula and Asia minor in ancient times. The lion and the hunt or fighting with the lion was associated with strength courage and glory. Many ancient kings including Alexander the Great were depicted wearing the lion skin with the lions head a top.

## 2. Podarces (Priam )

Ancient king of Troy. Son of Laomedon ( *Lavometon*) He was originally called *Podarces* and he kept himself from being killed by *Heracles* by giving him a gift, a golden veil *embroidered* by his sister, *Hesione*.- '*esione*. According to L.S Lexicon ( 1845, p. 1236 ref. Apollod.2,6,4,5 ) *Priamo* was redeemed by his sister Hesione from Heracles.

It appears that after this, Podarces changed his name to Priam. Oxford makes an attempt to explain the etymology of this name, based on a word '*priatos*', that may possibly be related to "*ransomed*". However Oxford lacks further evidence and reference to any actual/recorded language or basic relations to other words and concludes that the actual etymology of the name is probably not Greek, but perhaps *Lydian* in origin.

In search for clues to this name one quickly finds that the Macedonian nouns and verb associated with gifts and *giving gifts* is '*podare*' > *podarok* > *podari*'= *to shower in gifts*. '*a gift*, . A person that gives or is a giver in Modern Macedonian assumes the name '*Podarec*', an adjective of the word /noun '*podarok*'= gift. This type of adjective is common in Macedonian and other Slavic ex. '*zemjodelec*-farmer', '*drvodelec*'-carpenter. Sometimes

the gifts are given to gain something in return, and can be channeled as a ransom, given with the intention of receiving something desirable in return.

This relation is in line with the Homeric stories/ writings, namely *Podarke gives a gift* to Heracles in order to save his life. However this is not an ordinary gift but a 'gold embroidered veil' made by his sister *Esione*. (*Vesione*). In Old Macedonian tradition as well as old Gaelic and other European, a young unmarried woman always embroiders till the time she is ready to marry and is 'given away' to her future husband, usually by her father'. This embroidery is made only by the hands of the young brides and takes long painstaking time to make. In Modern Macedonian the new brides carry with them the '*ves*', and the '*mile*' all hand embroidered, and 'given as a symbol and sign of love and care.

This comes from the basis Macedonian word-verb '*milue – milos*, also found in the Homeric *milos-μιλος*. *milia- μιλια* love, care as well as love making. (ref. Liddell Scott). The Homeric word '*milia*'-love dear', is the base root for the word '*family* from the Macedonian and South Slavic *sva-milia*' '*va milia*, lit. 'own dear'

This indicates that *Vesione* was '*given as bride*' to Heracles, and is confirmed in or by other accounts or versions of the Homeric Epics where Heracles *received Vesione* from her brother *Podarces* (In the Ancient and present traditions of Europe, it is always the father that gives his daughter away. However since *Vesione's* father *Lavomet-on-* ( lit. '*the lion wrestler-thrower*' ) was killed earlier by Heracles, the giving away was done by her brother).

However Heracles decided to give *Hesione* as a prize to his friend companion *Telamon* instead of keeping her for himself. This would be regarded as an insult to the young bride as well as her close family.

In other parts of the epics as well as other versions, *Podarces* was also known to have his head shaven clean. With further research we find that *Podarki/ Priamo* was represented on stage with shaven/bald head. ( Ref. LS Greek Lexicon, 1845. P. 1236, Homeric '*priamo'-briam-o*, *πριαιμω = to shave, to shave the head*).

Now in Macedonian and South Slavic the word/ verb for shaving is ‘*bria >brie > ‘briam’*’.(  
‘*p’↔’b’ > ‘priam’*) = *to shave, I shave*, with the infinite forms ‘*brijati*’ – *bricit* = *to shave*

However one can ask the obvious question: why would a man especially a king go to the trouble of shaving his hair off.?

It is rare to find any depiction in any carvings, paintings, etc from ancient times of Europe, of men-kings with hair shaved off. It appears that there are some other basic human values, emotions and relations that are present here. Studying the events that appears to have taken place we realize that it would not be acceptable (then and today) for a young man to give his sister as a bride to a man who has killed-slew his own father.

This would be a shame to one’s dignity and respect of ones family (blood). Here we have a very possible motif and good reason for Podarces to *shave* all his hair as an *indication of shame* related to the actions he did.

Later on, Priam in attempt to ‘*return some respect*’ to his name and family, sent his men Antenor and **Anchises** to Sparta to demand Hesione's return, but they were rejected and driven away, hence the willingness of Priam later to accept the abduction of the Spartan princess/queen Helen by his son Paris.

### 3. Hesione-Ἡσιόνη < vesione

This lady is the sister of Priam / Podarke. She *embroidered* a golden veil that was given to Heracles by Podarke/ Priam. Using the basic fact that this lady was known as the one who embroidered the famous veil, we search for associated words or relations. Using basic Slavic/ Macedonian this name can be explained as very much related to the facts given in the Homeric epic. By reinstating the sound / letter ‘V’ which in ancient times was “**F**”, also known as the ‘*digama*’ we arrive at the word ‘**F**esione’

Namely in search for related words to ‘*embroider*’ as related to ‘*hesione↔v’esione*’, we come to the Macedonian / Slavic verb ‘*vezio- vezi* = ‘*to embroider*’. From here we get ‘*vesi- one*’

↔ *vezi-ona* = lit. "the one (she) who embroidered" This belongs to a massive root/word concept in Macedonian/ Slavic. Also there is the general Macedonian word 'veš' = *clothing, handmade, embroidered*, also found in the Latin and English words such as 'vestibule'.

#### 4. *Briseis*

In Classical Mythology, *Brisēis* (Βρισηΐς) was a Trojan widow (from Lyrnessus) who was abducted during the Trojan War by Achilles upon the death of her three brothers and husband, King Mynes of Lyrnessus, in the fight. After an oracle forced Agamemnon to give up *Chryseis* < *Chrasi- chراسي* > *chrasna* (Mac.' beautiful), a woman he had captured, the king ordered his heralds *Talthybius* and Eurybates to take *Briseis* from Achilles as compensation. Achilles was offended by this seizure and, as a result, withdrew from the fighting. He did not return to the fray until the death of *Patroclus*.

Very basic etymology is at view. The name' *Brisēis* < *Biseri* < *Bisera*, is a most typical Macedonian name, related to *biseri*, - *pearls*. The Macedonian and South Slav word 'biser-i', a - *bisera* - *visera*' ( 'b' ↔ 'v' ) is created from 'visi' > 'vise' – 'to hang', 'to dangle', combined with the root/word' *ra*' ( *z-ra-k* > ' *zrak* - *light ray*' ) lit. ' *dangling rays*' > *pearls*. Pearls are shiny little 'droplets-balls that reflect the Sun rays.

#### 5. NESTOR (NAISTAR)

This is the name of the old Trojan king, a name for "old king renowned for wise counsel," 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* - *Ναιστωρ* > *Ναιστωρ* > *Νεστωρ*' , 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 /wise with age.

#### 6. PARIS

The prince of Troy..Paris -Πάρις; also known as Alexander, c.f. *Alaksandus* of *Wilusa*, the son of Priam, king of Troy appears in a number of Classical legends. Probably the best-

known was his elopement with, Helen, queen of Sparta, this being one of the immediate causes of the Trojan War. Later in the war, he fatally wounds Achilles in the heel with an arrow, as foretold by Achilles' mother.

His original name was Alexandros and Alaksandros. The name Paris(s) was given to him later. Other Etymologists made attempts to relate the name Paris to a backpack (πήρα, "backpack) by hinging on a small detail that Agelaos, the man who was originally ordered to kill Paris as infant/baby, brought the infant Alexander from the forests of mountain Ida home in a back pack to rear as his own. However this etymology is shallow without any practical or conceptual relation to the name. Most of the infant children in the era of the Trojan Wars were carried in some kind of bag or 'back pack for easy transportation as is still the case in many places today. It will not be logical then to call them all 'Paris'. Also, if the name Paris is related to *pera* > *pira* - *πηρα* it would have been an adjective of *pira* – *pirodetos* - *πηροδετος*. Linguistically it is difficult to get 'Paris' from *Perodetos/Pirodetos* or from *Pira-Pera*. Also on the old original word '*pira* ( *Greek Poetic Lexicon E.Maltby 1823*)' the accent is on the letter 'a' and not on the letter 'i-e' ( η ).

Reviewing all the facts and relations associated with this famous name it appears that Macedonian and Slavic provide an etymology that is logical and in line with most of the available facts and information.

Namely this is related to the Slavic noun and verb ' *par* > *pari* > *parira* > *pair* > *pair up* > 'couple. South Slav '*pariti se*' < *se pari*' > '*parise*' = coupling of two people that are a *true match* to one other. In South Slavic this also has the related meaning of *mating to produce offspring* or to inseminate. Therefore "*se pari* > *pari se*' is connected to '*par*' – a pair 'lit. *two of a kind*, like *man & wife* □ *male - female*

This concept also relates to two of a similar kind, when paring animals for mating. lit. *a matched entity of two*. Today the fundamental meaning of this noun – verb, can be explained as made up of the basic Macedonian particle '*pa*' = *again, repeat*, and the Slavic root/word '*ri*' > *ree* > *rea* = *flow, come*.

Further to this, *to elope*, most literally, merely means *to run away*. Elopement is often used to refer to a marriage conducted in sudden and secretive fashion, usually involving hurried flight away from one's place of residence. It is significant at this point to indicate that in Shakespeare, the meaning of the word to 'make a pair' by matching or simply 'pair up' (*pari, par*) is related to 'to mate'. The fact that this person named Paris, is best known for *his pairing with and elopement – abduction*, of Helen for the basic reason of *love /attraction to her* and therefore to *mate* and 'pair' up with Helen is what truly defines and explains this ancient Pelasgian name.

Paris literally *coupled with ( pair up) and 'stole'* Helen in a sudden and secretive fashion which action was the main cause of the Trojan Wars. This is confirmed with the Greek translations of the Paris's name given in the Greek Poetic Lexicon Edward Maltby, London, 1829, p.514 ' p.23, where the name Paris is associated with 'the Greek *ainogamos* αἰνογάμος 'unhappily married' / paired up, an *adulterer*' and *apatelios* ' απατελιος = *deceitfull*.

## 7 Omiro

There are two explanations for the meaning of this famous name, given below as 'A' and 'B'. According to Alberto Salinas Price, a well known authority on the Homeric Epics from Mexico '*HOMER WAS NOT A PERSON: HE WAS A COLLEGE OF BARDS AND AN AGE, AND THE LITERATURE THEY PRODUCED*'.

With an in depth study on this word we find that in Modern Greek today the word Homer – 'Omiro(s) has the meaning of *taking a hostage* or a *hostage*. However there is no acceptable etymology of this word in the Greek language with the meaning of "*hostage*". An acceptable etymology can be found in the Macedonian and all Slavic Languages. It appears that there were two different words at the time of the Trojan Wars. Although similar in sound the two words are different in meaning. However not knowing the 'Barbaric language' of the masses in Europe, the early Greeks could have easily mixed up the two words.

### **A. *Omīro > Ομηρο***

#### **Etymology /explanation of the meaning ‘meeting to agree’ and ‘taking pledge or hostage’**

Reviewing the well known Liddell Scott( Greek –English Dictionary. 1845 p. 1022- London) which was translated from the German Linguist Francis Passow – Leipzig, we find that according to this author the word *Omīro > Ομηρο* is related to ‘ομηρευο’ – ‘omirevo’ with the original meaning of ‘to meet’, ‘to agree’, later, ‘tally’, ‘to serve as a pledge’.

Researching the Macedonian and 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 the Modern Macedonian there is the verb action ‘pomiruva’ > p’omiruva’ > omiruva > omirevo (‘ομηρευο’)= to meet and make peace, which relates to the general concept of ‘agreement’

The Macedonian word ‘mir’ = peace, ‘miri > pomiri > ‘omiri ‘ -ομηρι = to make peace.

This is further confirmed with the name of the Classical Goddess of peace ‘irini > ‘ireni- Ιρενι (miren > pomireni > pom-ireni > ‘ireni.

In ancient times of Europe during the wars, peace was often made by the two opposite parties or enemies meeting face to face to negotiate. Also taking hostages on one or the other side /group (but usually both sides) of the people fighting the war or battle, created the conditions for these meetings. This is logical and did happen during the Trojan wars when important hostages were taken which in turn initiated negotiations and promoted peace.

## ***B. Ουρο***

### ***Etymology / explanation of the other meaning of the word 'Homer'.***

Using Macedonian and Slavic as guide we can easily find out the true meaning of the *writer – author* of these famous epics as follows:

In Macedonian 'um < oum = *the mind*. Modern Russian 'myr' > 'myru' = *the world*

Combining these two simple words we get :

*um > oum + myrou > oummiro → Oumiro > Ουρο 'the mind of the world (masses)'*.

The word 'um – oum also relates to , *thought, knowledge 'to know* '.Also there is the Macedonian expression 'na oum' relating to 'remember' also 'to be thoughtful.

Today in the Balkans, in Macedonia there are the epic singers 'the *Guslars* 'that sing songs and / or tell the stories in very similar fashion as the Homeric Epics. These singers can tell these long stories that are composed of thousands of words all by heart/ memory.

It is also a fact today that there have never been found any documents and /or writings that show the name of Homer. It appears that Homer was not a person or a writer but simply the masses – people and the '*creations of the people*' or simply what was then known as '*folk singing / story telling*' or a typical '*folk songs-tales*' -later recorded. Today all songs, poems and stories that are created and told by the common people, almost never have a single author associated with them, simply because they were created and embellished by the common people.

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