Basil Chulev

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ANCIENT MACEDONIA

THE GODS OF MACEDON



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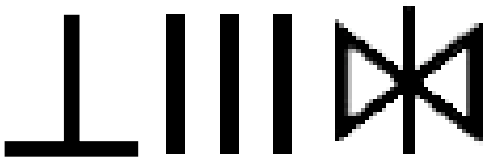
From the distant oblivion of prehistoric animism, through the vastity of multidimensional labyrint of archaic myths and ancient pantheons amalgam, until today institutionalized forms of religion and modern Eurocentric paradigms. Chronological and unfolding retrospective across the everlasting continuity of primordial human beliefs in the past eons, with focus on the Macedonic myths, gods and demigods, from the unique perspective of Macedonian traditions.

MACEDONIACOSMOPOLITANA

2016 – MMXVI – ΑΒΙϚ[1]

[1] In Hindu/Arabic, Roman and ancient Koine numerals. https://www.britannica.com/topic/Hindu-Arabic-numerals , https://academic.logos.com/four-reasons-to-master-koine-and-to-leave-attic-alone/



"*By what names shall I address you? Some call you Lydian, some Delian, some Ascraean, some Actian. Others call you Amyclaean, the Pelasgians Patroos, the Milesians Branchiate. You control every city and land and nation. You control the whole inhabited earth … The Persians call you Mithra, the Egyptians Horus, the Macedonians Ares, the Thebans Dionys, the Delphians honour you by the double name of Apollo and Dionys … The Chaldaeans call you the leader of the stars*." – 3rd century AD Menander Rhetor epideictic praise to the god *Apollo*.



Above: **Bronze bull-horned head of young Dionis/Adonis. Archaeological Museum of Republic of Macedonia**

The intention of this paper is to present simple and easy to understand review of periods from the Macedonian most ancient history and culture, and its continuity seen through the phenomenon of mythology, popular beliefs and religion. It avoids substantial and detailed explanations that consider wider historical background of the described events and persons, and is written primarily for those approaching the topic for the first time, with fosus on the Macedonian aspect of the story. It also avoids complex explanatory comments or insightful footnotes on the citations from the sources. The given explanatory notes are prevalently etymological.

The introduction comprises the periods from prehistory of human development, and presents a brief overall retrospective of the earliest forms of ritual, first woprship and mythology. The time-frame elaborated as a main theme of this essay ranges from the Neolithic until today. The interpretations given here are meant to enhance our understanding and appreciation of the Macedonian beliefs throughout millennia. They are focused strictly on the Macedonic aspect of the mythology and religion, disregarding their wider geo-political and historical perspective.

All the dates and references to centuries are „BCE“ (Before Common Era). Throughout this essay, Macedonia/Macedonians generally refer to the area of the mainland triangulated north of Mount Olymp (Lat. *Olympus*), southeast of the Mount Šar (Lat. *Scardus*), and west of the Rhodope Mountains. Macedonian Peninsula refers to what is called „*Balkans*“ as of the 19th century, occupying the part of southeastern Europe that lies south of the Danube and Sava rivers and forms a peninsula bounded by the Adriatic and Ionian seas in the west, the Aegean and Black seas in the east, and the Mediterranean Sea in the south.Sabazius

Latinized/Anglicized or Macedonic names are given in parenthesis, some names and technical terms are transliterated and these will be obvious when they appear. Other technical terms and titles (e.g. *Kartchemish*, *Iraklids*, etc.) have been transliterated directly from their original forms with as few changes as possible: thus *Arot* or *Irakle* rather than latinized '*Heracles*', and *Orus* rather than '*Horus*', which is neither Latin nor English.

The terminology and concepts that are modern inventions (such as '*Hellenistic*' or '*Greek*') are altogether avoided. Such empirically wrong terms, used improperly by the modern conventional historiography, were originally meant to describe totally different categories (such as the artistic periods) and were unknown to the ancient world. Their continued use perpetuates misleading assumptions.

The modern-historiography 'privileged moments' are largely avoided too. For example - for historians today one such a privileged moment (of places and monuments as '*clasical*') is '*Clasical Athens*', the Athens of the 5th and 4th centuries BCE. But when and why is so regarded? Was '*Clasical Athens* regarded as "*Clasical*" already in antiquity? By whom?

The definitions, current meanings and related concepts of the words in English are taken from the Oxford American Dictionary and Thesaurus (Mac OsX version 1.0.2 for PowerPC) and/or Meriam-Webster online dictionary. For the transliterated words in Macedonian is used the online ENCYCLOPÆDIA MACEDONICA (MAKEDONSKA ENCIKLOPEDIJA) vol. 1 & 2, and online Macedonian dictionaries (idividi.com, off.net, etc.).

The sources that were used are listed in the References at the end of this research.

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List of abbreviations:

BCE – Before the Common Era

NIE – Non-Indo-European

PIE – Proto-Indo-European

IE – Indo-European

Lat. – Latin

Mkd. – Macedonian

Br – Brygian/Phrygian

Ba – Basque

Co – Coptic

Ep – Epirotic

Ет – Etruscan/Tuscan/Rasenna

Ho – Homeric

OCM – Old Church Macedonic

MANU – Macedonian Academy of Sciences and Arts (Makedonska Akademija na Naukite i Umetnostite)

Pa – Paionian

PB – Proto-Byblian/Minoan

Pe – Pelasgian

PPM – Pelasgo-Proto-Macedonic

Su – Suda lexicon

Tr – Thracian[2]

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[2] On difference from "*Brygian*", "*Macedonian*", "*Paionian*" or "*Pelasgian*", the "*Thracian*" isn't a proper ethnonym. The (multiuse) term *Thracia* used by ancient authors, as well as their modern counterparts, traced the territory of '*Thracia*' totally differently, depending on whether they referred to ethnic or political boundaries. They differ from source to source. As a geographical name its etymological meaning was "*the land*" or "*the coast*". This can be seen from Hecataeus [Hec., ap. Steph. Byz., s.v. Darsioi: *ethnon Thrakion* ('*Daorsoi*') were living on the left bank of the river Neretva to the Adriatic cost in Dalmatia]. Apollodorus also used the term '*Thrakes*' for '*Histri*' on the Histrian Peninsula (*Istra* in today's Croatia). These two examples evidenced that the designation "*Thracian*" (same like Latin "*Illyrian*") had no obvious ethnic connotations, but it precisely meant "a tract of land" and should be translated as "*Landers*", "*Inland tribe*" or "*Coastal tribe*", i.e. any tribe living on some transitional zone of land or near the coast. This interpretation can be emphasised by data from Erodot (Lat. *Herodotus*,VII.185) who describes the

Tn – toponyms

En – ethnonyms

Most common Betacisms (phonetic mutations), Rhotacisms (sound changes)[3], and Consonant Mutations:

/A/ → [O] and/or /O/ → [A][4] umlaut

/β/ (Vita) → [B] (Beta) i.e. /V/ → [B]; thus /Bo/ → [Vo][5] and/or /Vol/ → [Bull] (example: *Lavoro*/*Labor*)[6]

/Gh/ → [D] and /D/ → [Z]

/L/ → [R] (a change evolved probably around 3rd century BCE; the letter 'R' is still ostensibly absent in Chinese; examples: *Rex*/*Lex*, *Glaven*/*Govern*/*Gobernare*)

/K/ → [C (Ts)] and /C/ → [Ch] (example: *Caesar*/*Kaiser*/*Tsar*)

/S/ → [H] (examples: *Sellen/Hellen*, *Tyrsenian/Tyrhenian*), etc.

A particular emphasis must be underlined on the everpresent metathesis! For example: The Macedonian root word "*Ramo*" - 'arm, lateral extremity'[7], via Latin "*Ramus*" - 'branch', until anglicized "*Rami*(*fied*)"[8], and through metathesis is also the root word for "*Arm*, *armature*", etc.

Thessalian tribes as "*those Thracians living on the Thessalian Coast along the sea*". It was very well known to Herodotus' audience that the Thessalians are not '*Thracians*' in ethnical sense. "On the Names of Thracia and Eastern Macedonia", ΚΡΑΤΙΣΤΟΣ, Сборник в чест на професор Петър Делев, София, 2017, pp. 75-82 N. Proeva 2017.

Linear B ethnonyms and toponyms from the Knossos tablets with a reference to localities on the Aegean mainland also tell us the same. For example: "*Ra-ma-na-de*" - 'to Rhamnous (in Attica)', meaning 'flat' in plain Macedonian: http://www.makedonski.info/search/ramno ; "*O-du-ru-wi-jo*" - 'the Odrysian' (Macedonic tribe inhabiting the hinterland of Thebes in Boeotia during the earlier part of the Late Bronze Age)', etc.

[3] https://en.wikipedia.org/wiki/Betacism,
https://en.wikipedia.org/wiki/Rhotacism_(sound_change),
https://en.wikipedia.org/wiki/Phonological_change

[4] https://en.wikipedia.org/wiki/Germanic_umlaut

[5] https://en.wikipedia.org/wiki/Consonant_mutation#Hebrew,
https://en.wikipedia.org/wiki/Consonant_mutation#Latvian

[6] https://www.etimo.it/?term=lavoro&find=Cerca , https://www.etymonline.com/search?q=labor

[7] http://www.makedonski.info/search/ramo

[8] https://www.etymonline.com/search?q=ramify

Introductionary foreword

Most of what we think we know about our prehistory still comes from the observance of traditional mythologies[9], misbegotten legends, and that infinite conundrum of folk-tales. Unfortunately, prevalent majority of these fairytales are distant echoes of human's primordial fears, astonishing ignorance, and inflicted or suffered violence provoked by other humans or natural catastrophes. From the purely mythical ages, which lie far beyond the reach of our rational memory, down to the borderland of history and today reality, there's still an enormous gap of untold secrets and countless strata filled with obscurity. Preponderous majority of these strata are based on the most primordial fears and ignorant schizophrenia of the primitive peoples, and on the supposed deeds of unknown violent, drunk, or otherwise intoxicated individualls. These suspiciously 'real' events or purely invented lies with time became impersonated in the deeds of different gods and demigods. But, before submerging in the depths of Macedonian distant past, first it must be given a fair explanation of the idea and the terms 'Mythology', 'Legend', etc. Their very definitions are quite disappointing in this regard, and in rather sober way explain why they're not so reliable as we want or expect them to be:

Myths are misinterpreted or mistaken explanations of phenomena, whether of human life or external nature. By being founded on ignorance and misapprehension they are always false, for were they true they would cease to be myths.

Legends are oral traditions, whether oral or written, which are related to the fortunes of real people in the past, or which describe events, not necessarily human, that are said to have occurred at real places. Such legends contain a mixture of truth and falsehood, for were they wholly true they would not be legends but histories.[10]

Folk-tales are narratives invented by unknown persons and handed down at first by word of mouth from generation to generation, narratives which, though they profess to describe actual occurrences, are in fact purely imaginary, having no other aim than the entertainment of the hearer and making no real claim on his credulity. In short, they are fictions pure and simple, devised not to instruct or edify the listener, but only to amuse him; they belong to the region of pure romance.

Theocrasia and/or Syncretism are yet another very common religious phenomenon, of fusing of one god with another, through amalgamation of different religions, cultures, and languages. Thus, only for the sun god we have hundreds, if not thousands different multiforms and names. Let alone in Egypt there are 7-8 or more different sun-gods.

If all that wasn't enough there's also the Henotheism Syncretization as general

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[9] Since the letter 'Y' (originally from the Phoenician /y/ - 'Waw') was actually voiced "U" before its Latinization, thus the "*Mythology*" was originally pronounced "*Muti-logos*" – 'Mixed voices', from Macedonic "*Muti/Mati*" – 'to mix/stir' http://www.makedonski.info/search/mati and "*Glas*" - 'voice, word' http://www.makedonski.info/search/glas*
*Still "*Golos*" in Russian, an obvious metathesis of "*Logos*".

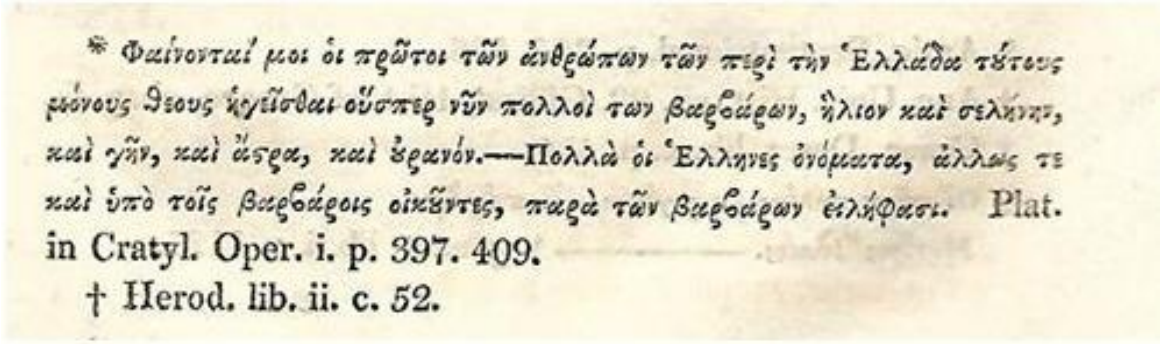
[10] For example Homer's 'Iliad' and 'Odyssey' are classic legends.

dynastic policy of Macedonian kings and queens, which included the divine legitimization of them as natural sacred reincarnation with some particular god or goddess. This included the sacral legitimization of, for example, Alexander the Great as Dion/Amon/Dzevs reincarnation on earth (observable through the Ram-hornes regalia on his coins), Ptolemies as Macedonian pharaons in Egypt claimed their sacred symbolic dimension in Osiris-Isis aspects, Dimitrioy I Polyorketes himself impersonated Leivino Dionis (observable through the Bull-hornes regalia on his coins), etc. "*When the old gods*



withdraw, the empty thrones cry out for a successor, and with good management, or even without management, almost any perishable bag of bones may be hoisted into the vacant seat" - by this statement Eric Dodds referred the spread of ruler cults and the divinization of living sovereigns at the beginning of the religious politicization, and in particular the modern "*Hellenisation*" construct.

In particular it must be unveiled the perverted political "*Hellenisation*" sham, fabricated manipulations started by the Eurocentrics in the 19th century. Here below is plain example of how this fraudulent swindle works, with two transliterations of the same author/source, before and after it was "managed" by the western Eurocentric illusionists.


* Φαίνονταί μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τούτους μόνους θεοὺς ἡγεῖσθαι οὕσπερ νῦν πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην, καὶ γῆν, καὶ ἄστρα, καὶ οὐρανόν.—Πολλὰ οἱ Ἕλληνες ὀνόματα, ἄλλως τε καὶ ὑπὸ τοῖς βαρβάροις οἰκοῦντες, παρὰ τῶν βαρβάρων εἰλήφασι. Plat. in Cratyl. Oper. i. p. 397. 409.

† Herod. lib. ii. c. 52.

"*Φαίνονται μοι οι πρωτοι τον ανθρωπων των περί την Ελαδα τυτους μονους θεους χγεισθαι ουσπερ νυν πολλοι των βαρβαρον, ηλιον και σηληνην, και γην, και αστρα, και υρανον. – Πολλα οι Ελληνες ονοματα, αλλως τε και υπο τοις βαρβαροις οικυντες, παρα τον βαρβαρον ειληφασι*."

i.e. "*They seem to be the proto people around Hellas*, (worshipers) *of these monotheistic gods so esteemed by many of the barbarians, the sun and the moon and the earth, and stars and sky. - Many 'Hellenic' names, otherwise of the barbaric inhabitants, despite* (being) *barbarian you have received*." – In plain words: Plato affirms that "the first (newcomers) who settled in Hellas received-adopted the same Deities worshiped by the 'barbarians'."

The first one is the much older and non-fraudulent plain transcript[11] from 1814, where the language stile and syntax structure corresponds to the original ancient vernacular syllabic and rather simplistic idiom. Also, the Barbarian origin of "*Hellenistic*" gods and the '*Barbarians*' (mentioned no less than three times!) is clearly transliterated and noted. This was later confirmed by Irodoto i.e. *Erodot* (Lat. *Herodotus*), who calls the barbarians '*Pelasgi*': "*the* "*Greex*" *received the names of their deities immediately from the Pelasgi. The most famous place Dodona was the seat of the Pelasgian Religion, later adopted by the* "*Greex*"…" Irodoto i.e. Erodot also indicated that the most early and

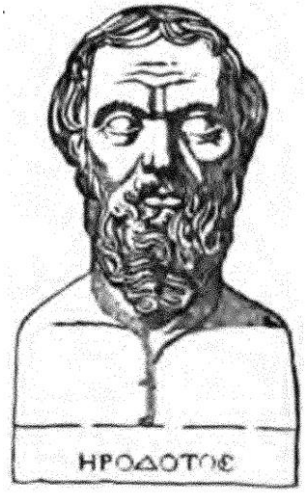


FIG. I. HERODOTUS (National Museum, Naples)

famous oracle at Dodona was built by the Pelasgians. Also from the 'language of Homer, Achilles addressed Dzeus with the conjunct title 'Pelasgic' and 'Dodonean' (Iliad, p.233), indicating that Dzeus/Dze was a Pelasgian deity, not "*Greek*". In addition to this fact are

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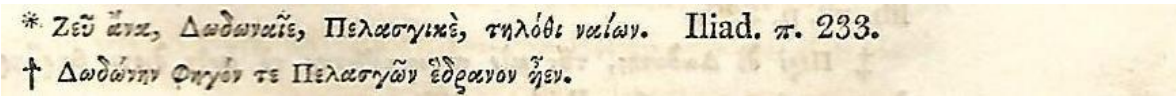
[11] 1814 London Press - *Cratilys .Approx. 500-450 BCE*; "Proclus' commentary on Plato's *Cratylus*" by the Athenian-based Proclus Lycius (c. 411-485 AD) is the only ancient commentary on this work to have survived. The material is divided between the intricate issues of language-theory, where it engages freely with other ancient philosophies, and theological discussion, mostly involved with the etymologies of the names of ancient gods, in which Proclus is more concerned to relate his own brand of Platonism to the 'Orphic' and 'Chaldaean' theological systems, and also to Homer: http://repository.edulll.gr/edulll/retrieve/6982/1736_cratylus.pdf



the plain Pelasgian names of the ancient Macedonian cities of *Pelagonia* (in the homonymous plain today) and *Pellagia*, (in today 'Polog' valley in R. of Macedonia).

However, here below in english is the today politically biased version of the very same passage from the above page 16, forged and embroidered by the fraudulent conventional historiography (as in *Plato in 12 Volumes* by Harold N. Fowler[12]; thenafter, the main

> "*It seems to me that the first inhabitants of "Greece" believed only in those gods in which many foreigners still believe today – the sun, moon, earth, stars, and sky. And, seeing that these were always moving or running, they gave them the name 'theoi' because it was their nature to run (thein). Later, when they learned about the other gods, they called them all by that name.*"

foreruner of this line, V. Goldschmidt, with the newly forged and prefabricated interpretations: *Essai sur le Cratyle: Contribution de l'histoire de la pensée de Platon*, Bibliothèque de l'École des Hautes Études, sciences hist. et philos. 279, Paris 1940; or 'Platonis opera I', Oxford 1995, etc.).

The romanticist-forged Eurocentric misconduct is even more severely debunked by Jordanes, who in AD 551 in his 'De origine actibusque Getarum - Getica' clearly summarizes the Macedonian language unrestricted continuity: "…*everyone knows and has noticed that the tribes are used to taking many names. The Romans take over the Macedonian names, the* "*Greeks*" *- Roman, the Sarmatians - Germanic, the Goths - mostly Hunic*".[13]

These 'conventional historiography' intransigent flapdoodle policies were vigorously implemented and exploited by the romanticist eurocentrics throughout the last couple of centuries, and additionally complicate the research of different religious manifestations and their true origins. They are maybe the worst mythological practices, which undermine every serious attempt for more profound and truly objective evaluation of different (or similar) gods between different epochs, religions and cultures.

And these are just some of the most common basics of every ancient religion and pantheon. Generaly, the overwhelming part of them are just blatant fairytales and colorful lies, meant for the sake of fairytale enrichment or literary effect by countless tale-tellers and transcriptors. Their true beginnings, if any, are enshrouded in mistery and pristinely veiled. On the other side, gods are more of a reality than a mere abstract ideas, and they contain quite other and more vital reinvigorating powers than the barren subtlety abstract idealists ascribe to them. The repulsion of the reality, which directly may ruin the spiritual world through any contact with it, must naturally blind the eye to the origin of

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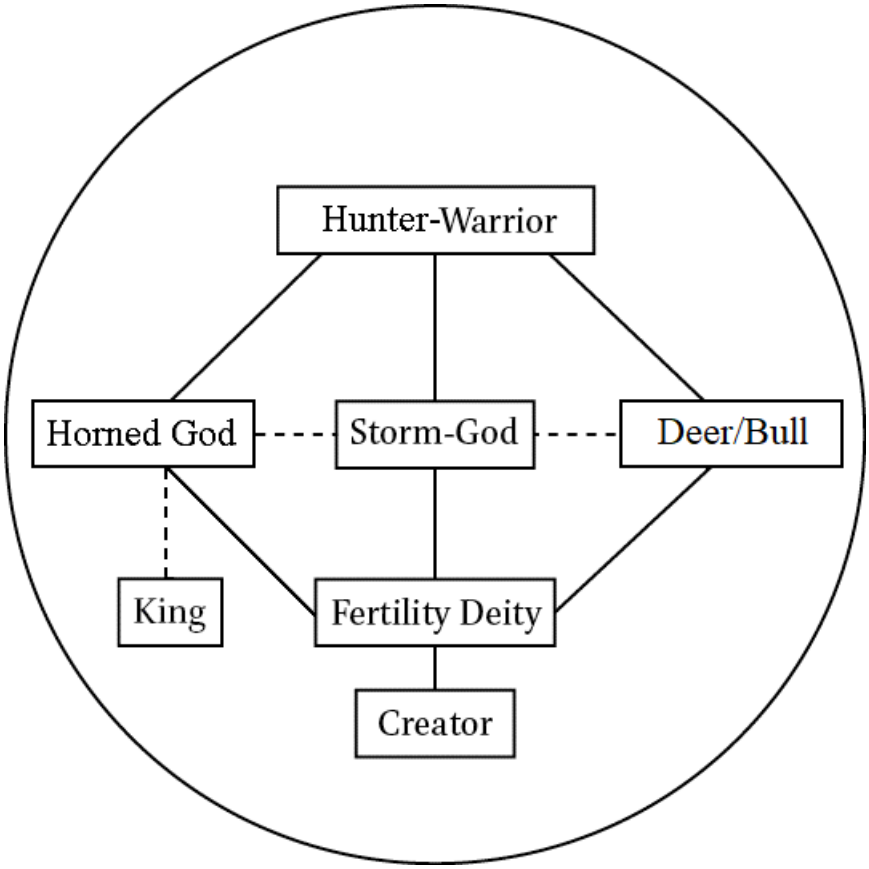
[12] Plato in Twelve Volumes, Vol. 12 translated by Harold N. Fowler. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1921.

[13] 'De origine actibusque Getarum - Getica' by Jordanes (485-551), page 11: https://archive.org/details/jordanas-apie-getu-kilme-ir-zygius-2017/page/10/mode/2up?q=Rom%C4%97nai+

evil too. Every idealism, if it's not grounded in a vital realism, is just an empty and attenuated sham. That's why the Nature is the ultimate key to any theory of the divine: "*We have an earlier revelation than any written one – nature. If the understanding of that unwritten revelation were inaugurated, the only true system of religion and science would appear.*" [14] The only problem is to find the right path through the cloudy mythological labyrint, and to filter out all the impurities that deposited above the supposed original source. Nevertheless, throughout the ages myths developed and inevitably remained a very important part of the testimonies studied by the comparative



Above: **the syncretic conceptualization of primordial god from unknown prehistoric hunter-warrior**

sciences, which assist considerably the reconstruction of our most distant past. Religion always was a very important and inseparable part of the human society and history, and it had exerted enormous influence on the development of the historical events in the past and more recent times. Our innate and ceaseless curiosity of what and who we are, poses more and more questions about the very beginnings of the religion, and in that way always reaches deeper and deeper for older layers of the past times. Thus, in order to fully understand our history, it is inevitable task to research the origins and evolution of

[14] "Inquiries" by F.W.J. Schelling.

this human phenomenon, no matter how misapprehending it might be. The same is true for Macedonian history – in order to reconstruct it as much as possible we must inevitably reconstruct the ancient Macedonic pantheon as well, no matter how deep is enshrouded in mistery and bloated by millennial transfigurations and political misinterpretations.

Macedonian tribes have differentiated themselves as a distinct ethnic group already in the 1st millennium BCE, and reconstruction of their old beliefs is actually reconstruction of ourselfs and our national and international history. In 1925 an excavation was started at the site of "Vardaroftsi" in the Vardar Valley, some 60 kilometers northwest from Thessaloniki. The archaeological evidence supplied by the excavation showed that the Macedonians were descendants of the original inhabitants who settled in Macedonia in the 3rd millennium BCE, and who were of the same stock as early people of Troy.[15] The later great expanse of the Macedonian empire at its hight, the ethnic diversity within the boundaries of that state, the Macedonian innate cosmopolitanism and cultural exchange over time all contributed to the creation of an unusually diverse religious life. However, as it will be seen, many of the ancient popular traditions of the Macedonians underwent little or no change at all during the 3000 and odd years covered by this independent research. Hunting, agriculture and livestock-raising formed the means for living of both the Neolithic population and their successors in the Bronze, Iron, and Medieval Ages. Accordingly, Macedonic beliefs and rituals formed the basis for worship and religion. Testimonies from the ancient monuments, countless artifacts, popular traditions, ancient authors and other sources, layer after layer throughout millennia brought us the evidences of distinguished Ancient Macedonian Pantheon, which emerged from the most archaic and prehistoric times. It is a hermeneutic faculty needed to study primordial myths and legends with the method required for studying the hidden strata of human beliefs. A real "chronological abyss" thus opens up infront, an unintuitable realm of mystery and unexpected conspiracy of deified beings that stretches well beyond the borders of surreal into infinity.

Behind the impenetrable curtain of past millennia lies the immense ocean of human fantasies, mystic interpretations of natural forces and elements, dreams, magic, and other mindless aberrations. Every new discovery opens new incongruencies and unanswered questions. To submerge deep below the surface of mythology never was an easy task, many myths, deities and semideities then appear not to be what they appeared to be. The gods were immortal not because they never perished, but because they always reincarnated from the ashes of the succumbing civilizations and lost cultures pantheons into apparently new ones worshiped by others. Those that followed always absorbed the traditions of those before them, and from the ruins of their temples and sanctuaries raised up and refurbished the gods of others in their own fashion [for example the Egyptian

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[15] Evening Star, issue 19303, 16 July 1926:
https://paperspast.natlib.govt.nz/newspapers/ESD19260716.2.21?items_per_page=10&page=35&query=macedonians++&snippet=true&fbclid=IwAR0XIw8n2GoTuyon8-C908mo4PUdxZIdkvOVwoFwhggatiaN2PTI-RW0Ez0
"Report on Excavations at the Toumba and Tables of Vardaróftsa, Macedonia, 1925,1926: Part I. The Toumba" by W. A. Heurtley and R. W. Hutchinson The Annual of the British School at Athens Vol. 27 (1925/1926), pp. 1-66: https://www.jstor.org/stable/30096568

Orus turned out into Latinized *Horus*; he was *Ares* too, Jewish *Hrs*, and finaly Roman *Mars*].[16] Their attributes and names were easily mutable and interchangeable through the fluctuating series of folklore narratives and corrupted linguistic interpretations. At the end – Mythology and History are not sciences, although they involve sciences. They are open debates and guesses on just about every detail of the past events.

The misinterpretations of the Eurocentric conventional historians from the 19th century, and the political agendas of their criminal masters and institutions like the church, added much misunderstandings above. In the myths and legends nothing belongs to the history of the so-called "*Greex*"; it's all built on the idiot assertions like "*Pan's sudden shout which terrified the Titans became proverbial and has given the word 'panic' to the English language*,"[17] which leave us utterly perplexed. If this can pass as official position of the Conventional Historiography, then what remains for the honest cheats? – Western pirates and idiocracies must learn that 'stolen' doesn't mean 'inherited'.

But, despite these miserable politically-biased Eurocentric boofonery, however brilliantly or weirdly arrayed by limitless imagination, myths are considered children of refurbished facts; they contain recollections, not of the first ages of 19th century romanticists "*Hellenic history*"[18], but of communities and nations more ancient. The

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[16] Western Eurocentric scholars lack the freedom to go beyond the curtain of their self-imposed underwood horizon, and fail to recon the obvious oneness of the omnipresent examples like this. Instead they remain limited within their squarehead "Latin" depository: *arsio*(*n*-), from Latin *ardere* 'to burn'.

[17] "The Greek Myths" by Robert Graves.

[18] "*That these "Hellenes" were so favored* (by politically-biased modern scholars) *is certain, but that they were a race at all is doubtful. Unless the necessity of connecting the Latin and "Greek" languages in geography as well as in philology have be en overvalued, and, along with it, the difficulty of doing so by any simple extension of the two areas, the natural inference from the necessary consequences of a maritime migration follows as a matter of course, viz., the probability of the blood on the mother's side having been different from that of the father - the one Italian, the other native to the soil. If so, there is an "Hellenic" language, an "Hellenic" literature, an "Hellenic" influence in the world's history. But THERE IS NO "Hellenic" stock. The* (Latin-corrupted Koine) *tongue belongs to "Hellass", and the blood to Italy. Subject, then, to the correctness of the Italian hypothesis, what was the native stock of "Hellass"? Pelasgic* (or Semitic?). *What means this? The proper place for this inquiry is the chapter on the ethnology of Asia Minor* (and Macedonian Peninsula), *for in two Asia Minor localities only have any Pelasgi existed within the historical period. A negative statement, however, will find place here.*

Whatever the Pelasgi were, THEY WERE NOT, at one and the same time, the earliest occupants of (supposed) "*Hellass*", *and* (*THEY WERE NOT*) *a population belonging to the same class with the "Hellenes". The reasons which lie against making the "Hellenes" aboriginal to "Grease" lie also against any other "Hellenoid" population. The magnitude of the earliest historical "Hellenic" area is of importance. Let* (suppose) "*Grease*" *under the leadership of Agamemnon be as truly "Hellenic" as Kent and Essex were Anglo-Saxon in the reign of Alfred. What does it prove in the way of the occupants being aboriginal? As little as the English character of the counties in question at the time referred to. Four centuries - or even less - of migration may easily have given us all the phenomena that occur; for the area is smaller than the kingdom of Wessex, or Northumberland, and the country but little more impracticable. Hence, if we sufficiently recognise the smallness of the "Hellenic" area, no difficulties against the doctrine of an original non-"Hellenic" population will arise on the score of its magnitude. It was as easily*

marauder Eurocentrics have for centuries intentionally messed up these ancient realities and surrealities, and misrepresented them into a manipulative version of the history which serves their belligerent campaigns for power, conquest and profit. Their first European 'Etruscan model' was abandoned in the 19th century, only because the Osman Turks occupied Asia Minor where the Etruscans originated from, which ruined their

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convertible from non-"*Hellenic*" *to* "*Hellenic*" *as Cumberland and Northumberland have been from British to English* (both a complete post-factum constructions).

And that that (imagined "*Hellenic*") *area was actually very small indeed is evident to any inquirer who will take up the measure of it without any prepossessions in favor of its magnitude, and limit his* "*Hellass*" *to those parts. Only which can be shown to been* "*Greek*"; *in order to do which he must draw no undue inferences in favor of the identity of the* "*Hellenic*" *and Phrygian languages from the negative fact of Homer saying nothing about interpreters*;* *build no thing on the ubiquity of the Pelasgi, every one of whose migrations is as unsupported by historical evidence, as the migration of Eneas to Italy, or that of Antenor to Venice; and, lastly, satisfy himself with the "Catalogue of the Ships " as the earliest geographical notice of ancient* "*Grease*". *This list is more likely to contain populations which were not* "*Hellenic*" *than to omit any that were; and, with the single exception of the Acarnanians, this is the current opinion. The Acarnanians alone of all the* "*Hellenes*" *are said to have taken no part in the Trojan war; and on the strength of their non-intervenetion we hear of them some 900 years afterwards, putting in a claim for the good offices of the Romans, the supposed descendants of those Trojans whom the other* "*Hellenes*" *so cruelly conquered, and the Acarnanians so generously left alone. Yet it by no means follows that because the Acarnanians were* "*Greex*" *during the Peloponnesian war - they were* "*Greex*" *in the 9th century BCE, any more than it follows that because the men of Monmouth are English at the present moment they were so in the 1st millennium AD*. (which is of course untrue).

(Thus) *Acarnania was in the same category with the nearly opposite island of Corcyra -* "*Greek*" *in the time of the historian, but not* "*Greek*" *in the time of the Homeric poems. So little, however, depends upon this view of the character of the earliest Acarnanians that the notice of them is rather an episodical piece of detail, than anything affecting the general question of the size of Homeric* "*Grease". It may have contained Acarnania, and still have been small enough for the purposes suggested, i.a., small enough to have be en converted, from non* "*Hellenic*" *to* "*Hellenic*" *within a very few centuries*.

Macedon and Thrace (i.e. the '*Tract*' of land actually!) *were, certainly, non-*"*Hellenic*"; *so much so, that it is only by first peopling them with Pelasgi, and then refurbishing the Pelasgi with what may be called* "*Hellenoeid*" *- or* "*Greex*"*-like - that the semblance of any close ethnological afinity with the* "*true*" *and undoubted* "*Greex*" *of the Homeric confederacy can be obtained*.

The 2 elements of the (forged) "*Hellenic*" *population in its simplest form, are - 1. The native; and 2. The Italian; either of which may have been more or less mixed; though the proof of it is impracticable, and the analysis out of the question*." – from "The Ethnology of Europe" by R.G.Latham, 1852.

* - Where the Phrygian is factually inclusive and Semitic "*Hellenic*" ostensibly exclusive and inexistent at the time being. In fact, up to a certain time the southern Mediterranean Semitic-"*Hellenic*" influence has a northern direction, and acts upon certain indigenous populations originally barbarian, so as imperfectly to "Hellenize" them. Such is the case with Aetolia and Macedon. But soon afterwards, however, the direction of these influences changes, and Aetolia and Macedon contribute to dis-Hellenize again the most southern parts of Macedonian Peninsula.

prefered origins-cradle ideal. (see the addendum on page 298)

On the other side, rediscovery of the forbidden truth about our distant past have never been so vigorous. In the past decades Historical Revisionism had gathered under his aegis many empirical sciences and new means for the restitution of Ancient History Model (i.e. Continuity Paradigm). The overthrow of the backwater colonialistic mindset and the end of the medieval-minded 19th century Conventional Historiography is developing fast. And the research for forgotten Macedonic gods and goddesses is just a tiny but very important contribution toward the honorful and decent restitution of truth to the Macedonian people and world science.[19] The aim of this paper is not to explore the preponderant impossible complexity of the Macedonian religion, a task that would demand a multi-volume series of its own, but will instead concentrate on the well known religious issues of the Macedonian people (rather than on all the issues of all the peoples englobed within the substantially extended borders of the once enormous Macedonian empire).

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[19] "*That the alphabet and the weights and measures of* "*Grease*" *are Phoenician is likely enough; indeed, from the extent to which the habit of circumcision was strange to the* "*Hellenes*", *the evidence is in favour of the coasts of Phoenicia, and the Philistine country having supplied a larger immigration than those of the Holy Land. In respect to the infusion itself of Semitic blood, whatever may have been the details of its origin, it was considerable; and has generally been admitted to have been so.*

The absolute admixture of Thracian and Phrygian blood on the soil of "*Hellass*", *anterior to the Macedonian conquest, is a complex question* (Yet, according to Erodot, Phrygians were actually a de facto Macedonic tribe, being known as Brygians before they settled in Asia Minor)." – from "The Ethnology of Europe" by R.G.Latham, p.138.

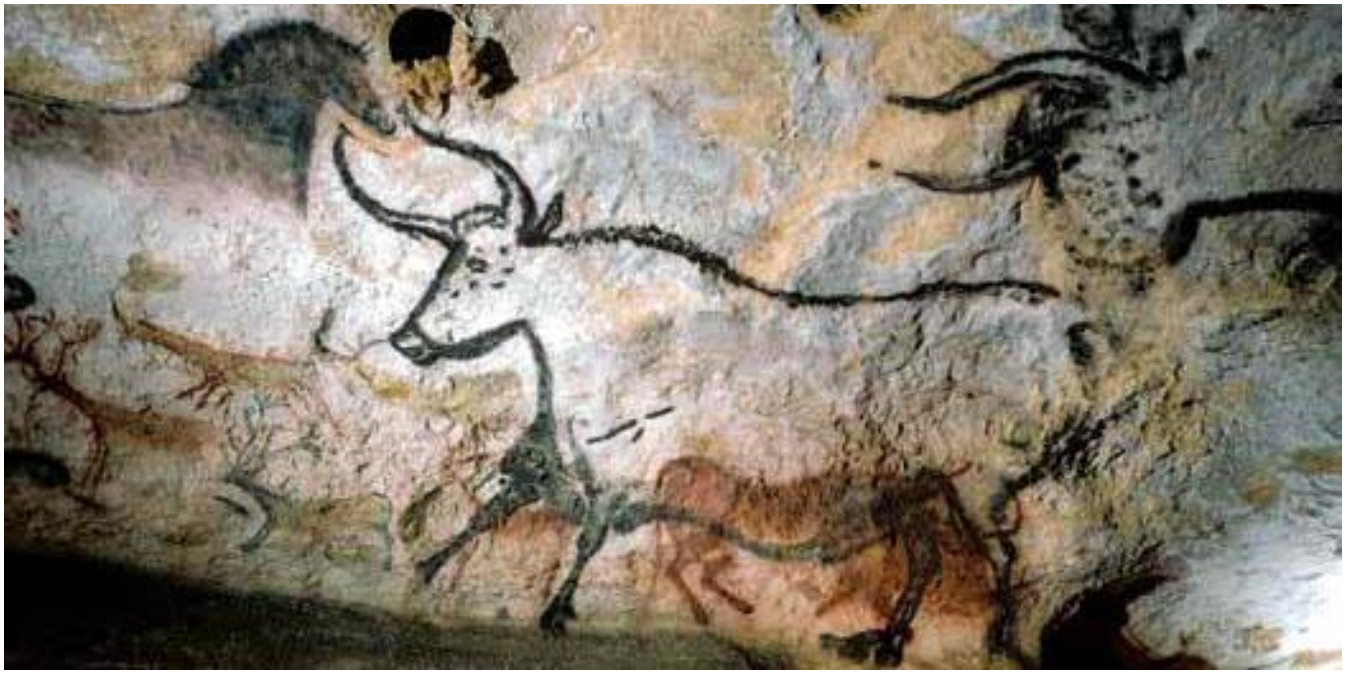
Gods before the gods – the Great Mother Goddess, the Horned God, Enodia/Elen of the Ways, the Holy Trees and Sacred Groves

The review of the archaic and ancient pantheon in the realm of Macedon it must be first commenced with a fair elementary introduction in the very beginnings of the religion and the oldest human beliefs. What we know about them is quite foggy, but from the found artifacts and surviving traditions some general conclusions can be drawn. The immemorial timeworn creation myths of the world, of the Supreme Kreator-God from the sky, the Great Mother-Goddess of the Earth, the birth and rebirth of the young Sun-God, myths of the Stars and the Moon, that gets to the earth and turns into a cow, conception of the months as divine creatures, Zodiac systems – they all have central role in each nation collective conscience. These primordial abstract ideas gave us the notion of the beginning of the time, the emergence of the order from the chaos, and are the very beginnings of our eternal struggle for understanding and comprehension of the world that surrounds us. These first spiritual beginnings of the religion, from prehistoric cultures of Paleolithic, Mesolithic, and Neolithic ages, are also referred to as *Primitive*. In that unknown epoch, when the distant ancestors of the Macedonians were still undivided and one with the mythological *Belasgians* (Lat. *Pelasgians*) and *Hyperboreans*, they were worshipers of the primordial mythical beings and gods of nature, animals and woods, and other demigod members of the archaic Barb-Aryan pantheon. Intrinsically connected to the forces and elements of the nature, countless bards and storytellers patiently created and transmitted incredible fantasy worlds of magical beings and gods with supernatural forces. Gods of sun and thunder, ghosts and spirits of the woods and



mountains, giants, dwarfs, elves, were all but allegoric interpretations of the things that were impossible to understand for the primitive humans. The archaic religious organization in those times was still merged with the most primitive social structures, horde and tribe. Thus, the most prevalent forms of

religious behavior among these primitive cultures were expressed throughout rituals and animistic worship. The bulk of them were actually based on our most profound fears from the terrifying wild beasts, the dark of the night, or simply the winter cold or other elementary forces and catastrophes of the nature, which the primitive people couldn't possibly explain to themselves as why and how they happen. Thus the mythical rituals and animistic worship function was to be the bridge between the hope and ruthless reality. In this regard maybe the fairest description of religion, as a state of mind, was given by Sigmund Freud – "*Religion is a collective neurosis*." The frantic participants in the prehistoric rituals identified themselves with the wild animals and tree spirits, fantasy-mythical beings, and there were no priests and no spectators, all the present were involved. They were becoming one with the myth, performing actions that served to reinforce the solidarity of their group, inspiring them to fight the most innate fears from the forces of nature, and to induct initiation of the young, in order to exert their accession to the norms of horde/tribal behavior. Available evidence of these prehistoric rituals is very limited and any plausible reconstruction remains highly speculative. However, distant echoes of these remote times and rituals can still be observed even today among the primitive hunter-gatherer tribes that still live in Amazonian jungles and different regions in Africa. Some of these Stone Age human relics still exist, and they still practice similar animistic and spiritual shamanic rituals like many millennia ago.



Two main characteristics of this earliest mythical world of primitive religion were so far detected by the modern scholars. The 1st is the very high degree to which the mythical world was related to the detailed features of the actual world, i.e nature. Not only is every horde or clan and local group defined in terms of the ancestral progenitors and the mythical events of settlement, but virtually every mountain, river, rock and tree is explained in terms of the actions of mythical beings. Which is basically the very definition of religion – a set of symbolic forms and supernatural acts that actually relate man to the ultimate natural conditions of his bare existence.

The 2nd main feature, related to the extreme particularity of the mythical material, is the fluidity of its organization. We meet here the typical lack of precise definition of the gods in the popular traditions, as well as in other sources. Depends on the storyteller, they're sometimes associated with the first humans, and sometimes said to be quite different, so, god may in some sense be associated with any ancestor from the distant past, and/or any element, animal or plant which is considered appropriate at

some particular given moment. The fluid structure of the myth is almost consciously indicated through the world of dreaming, animism, magic, etc. Both the myths particularity and the fluidity, then, help to account for the volatile closeness of the world of myth to the actual world.

Thus, despite their constant metamorphosis and fluidity the myths were firmly anchored to the natural world and to all the things and elements that surrounded humans – lakes, mountains, forests, animals, stars, sun, moon, day and night, wind(s), etc. Virtually everything was explained in terms of the actions of mythical beings, and the animism, defined simply as belief in the existence of spiritual beings, is considered the first "religion" that attributed the "soul" to all things.

Archaeologists and linguists have most probably even discovered and confirmed the first ever syllabic words that meant 'spirit' and/or 'plenty, many, a lot' - and '(holy) mother': "*Shu-Nun*", which is related or gave the descent to "*Shu-Ma*" (i.e. '*forest*' or '*Plenty-HolyMother*' in today plain Macedonian)[20], which is the root word for "*Shaman*" too. The same syllables are also found in today Chinese as "*Shù Mù*"(树木) - 'trees'[21], which is again phonologicaly and by all means related to "*Shān*": 山 - 'mountain'; and, look the case, even the Macedonian very letter for the sound "*Sh*" is "**Ш**", a simplified ideogram of the trees/forest, i.e. the Great Mother Goddess's sanctuary par excellence.[22] And what does the '*Shuma*' when winds move the trees? – 'Shumi' of course.[23] The Egyptian primordial god of air is also "*Šu*". The Hebrew ש- 'Shin' also stands for "*Shaddai*" - 'God'. If that wasn't enough, the most ancient known symbol for "God/Goddess" are the three vertical strokes – **III** (see more on p. 143). From there we also have "*Sha-man*"[24] (a '*Druid*', i.e. 'priest of the forest spirits'),



Above: **ceramic head-pieces and drawing of the Great Mother Goddess, Neolithic artifacts**

[20] http://www.makedonski.info/search/%D1%88uma, https://mk.glosbe.com/en/mk/forest

[21] https://chinese.yabla.com/chinese-english-pinyin-dictionary.php?define=trees

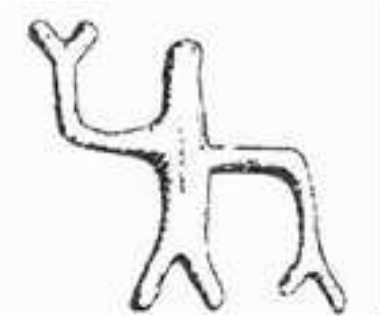
[22] It won't come as surprise if the anglicized "*She*" is actually from the same root word. In today Macedonian and Sanskrit preserved as "*Žena*".

[23] http://www.makedonski.info/search/шими#шуми/несв

[24] A person regarded as having access to, and influence in, the world of good and evil spirits.

from the 6500 BCE archaeological site 'Ogragje' near the village of Orman, R. of Macedonia

Below: **a clay figurine of the same matrilineal Mother Goddess from the Neolithic 'Cucuteni' culture, 5000 BCE; and again the very same replicated prehistoric posture, but from the much later archaic period monster goddess or 'Gorgon', 6th century BCE**





the Mesopotamian "*Shamash*", Macedonian "*Šemvila/Samovila*", "*Shash*"[25] (and probably anglicized "*Bush*" and "*Shadow*" too). Even in ancient Egypt the "*Sho-Mu*" was the 'harvest season', thus presumably designating again 'a plenty/many' of something. Through metathesis of the root word for "forest" the syllable "*Shu/Sha*" became also "*Du-Sha*" [pronounced '*Doushā*'] - 'soul' in plain Macedonian [from the root verbs "*Dishi*, *Duva*" - 'respire, winds/blows' respectively, as onomatopoeic ('*douh-shā*') of the breeze/wind that blows in the woods and mountain peaks and animates them; syntaxed as "*Dah/Duh*" - respectively 'breath'/'spirit' in plain Macedonian][26] it gave the root word for *Diaus/Deus*, in Sanskrit: *Dhiša* – these all are words that describe the anima, inner spirit being, divinely inspired soul/psyche'.

The "*Shu-Nun*" site of *Kamenaya Mogila* or *Kamyana Mohyla* ('*Stone Mausoleum*' in plain English) – a colossal sanctuary hill made of heaped megalithic sandstone slabs, located beside the river Molochna('Milky river') is accordingly called "*Shu-Nun*" – 'the Plenty/soul (of) Mom/Mother Goddess'

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[25] Bushy, dense, not very high flora.

[26] http://www.makedonski.info/search/душа; english exclamation syllables "*Shoo*" and/or "*Shun*" (Old English "*scunian*" - 'to seek safety from enemy') have the same root. http://www.makedonski.info/search/duh

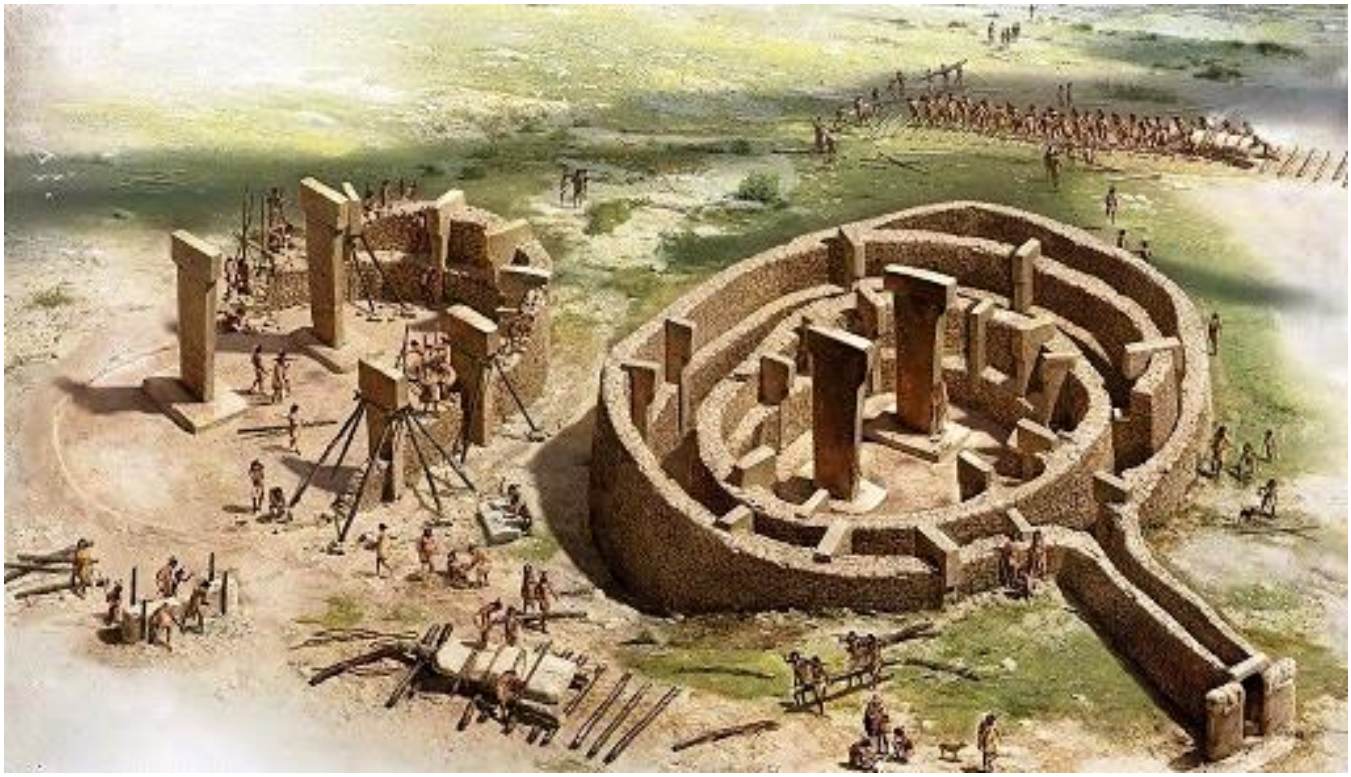


(also Mkd. *Nina* - 'aunt', Sumerian *Ningal* - 'lady of the chalice', Lat. *Nonna* -'grandma' i.e. 'female monk', anglicized: *Nun*).[27] The Rock Art writing of these primitive Mamooth hunters and maybe the first "priests", was well established in this monument of the so called *Aratta Culture* (as designated by today scientists), long before it spread elsewhere or it arrived from somewhere. There, at "*Shu-Nun*" (the ancient name of the site deciphered by the Paleolinguists and Archaeologists) or today *Kamyana Mohyla* ('Stone Monument') as early as 20,000 BCE the prehistoric worshipers inscribed a primitive but rich petroglyphic library of their primitive law codes, mysterious idols, omens, rituals and hunting stories. The "*Shu-Nun*" site remained very well preserved under the millennial layers of dirth and soil, and was unknown until it was rediscovered in 1889. Maybe this gigantic pile of stone slabs was once structured in a more organized way, but today it appears just as it is on the image above.

That the syllable "*Shù*" meant 'heap' or 'gather' of something, hence also 'forest (sanctuary)' and/or 'Sacred grove', we find in the ancient sources (Pliny, Dion Cassius, etc.) which describe the foundations of almost all Sacred Places being in the Holly Groves, preferably in the forests (i.e. '*Shu-ma*'[28] in plain Macedonian) of oak trees. Lets not forget, in those times whole Europe was covered in genuine untouched forests. Relics of the "*Shu-Nun*" prehistoric site of Aratta Civilization were identified in Ukraine, from where it radiated its primordial culture into India, Mesopotamia, Egypt, Western China and across Europe, and it gave us perhaps the most ancient evidence of the prehistoric "religion" before the religion.[29] Amazingly enough, and rather astonishing thing is the pilgrimage of Budist monks from Tibet, who regularly travel and visit this sacred place, for which they claim that was their homeland in the immemorial distant past. The bare fact that they travel thousands of kilometers for countless centuries, to worship some so distant site lost in time and space, says enough.

Although, many other remnants of the first totems and altars, and what appear to be some kind of primitive "temples" (rather an animistic-totemic worshiping places and/or astrologic observatories) were already found by the archaeologists in the Neolithic layers. And majority of them were simply in the middle of the long-gone woods (Sacred Groves) or with hypaethral (roofless) architectural design, in order to observe the stars, which were an important part of the predictions and rituals. According to later

[27] abbess, prioress, Reverend Mother, etc.
[28] http://www.makedonski.info/search/шума
[29] https://www.youtube.com/watch?v=hPiuS6UUc1Q



Above: **artistic reconstructed vision of the oldest known temple complex of Gobekli Tepe in Asia Minor.[30] This sacred megalithic structure from the Neolithic (dated 10,000 BCE) was dedicated to the worship of most primitive animistic cults**

architectural designs, hypaethral edifices were constructed explicitly to honor the Thunder God [*Tarhun*, *Perhun*, *Ur-An* (Lat. *Uranus*), *Marduk* and/or *Jupiter*…], the Sky-Father of Heaven [*Utu* or *Anu/An*, *Ur-An*, *Dya*(*us*), …], and/or Sun (*Il/Ilios/Helios*, *Tiyaz*, *Dionis*, *Mitra*, *Ra*…); further the Moon (*Losna*, *Luna*, *Selene*…), but also different stellar constellations and Zodiacal appearances. For the most part the worshipped divine powers in these sacred places were still in animal or vegetal form, which is the only clear conclusion that can be drawn from the available definitive evidence. Prehistoric worldview was significantly different from the worldview of the historical era due to the cultural processes of lordification and dualism which arose in the meantime. Before that maybe the only two clearly distinguished deities, or however they might've been called many millenniums ago, were the **Great Mother Goddess** - the absolute supreme She-First, a procreatrice and supreme mistress of every living and dead thing, and the celestial **Horned God** - transcendental He-first, i.e. Principle (the primordial kreator deity) of the infinite time and space, day and night, the almighty Sky-father and potent lord of thunder (represented by the *Labris*, the sacred double axe: ⋈, made of stone and later of bronze). These two deities are presumably the oldest of the old gods of which we have the notion only from popular traditions and numerous amulets, as any other surviving material or written evidence is almost totally absent. For more than 20,000 years they were the only known, but still nameless gods that had been remembered and honored in every era and continent.

[30] Courtesy of BBC Documentaries.



Above and on the next page: **two of the 12 silver plates from the famous Gunestrup cauldron, dated 150 BCE; according to the archaeologists and most experts it is believed that it was forged with traditional archaic "Scythian/Thracian" metalworking skills, somewhere in the Macedonian Peninsula. The whole plethora of wild animals surrounding this 'Horned God', and especially the sacred bull, ivy and dolphins, are of clear Dionisiac aspect and suggest his most probable identity**[31]

[31] "Gunestrup cauldron: Its tale from Balkans to Denmark": https://www.historicmysteries.com/gundestrup-cauldron/?fbclid=IwAR3okXoAcL8Vju2vlcafV6pzBoj7CSoBeLFmScgBVfVxr_3-m7wt9cXBv1k





Horned God (Lat. *Ceraunos*, PIE *ḱr̥no-, cognate to Germanic: *hurnaz* from Macedonian *kurnaz*[32], and Latin: *cornu*, all meaning "*horn*" and/or "*penis*" - 'kur' in plain Macedonian); also Scythian: *Papaios*, Pelasgian: *Patroos* (i.e. *Duaus/Dyaus/Dionis*), PIE **Perk^{w}unos-*[33], "Slavic": *Perun*, Hittite: *Tarun*, Scandinavian: *Tor*, Archaic: *Pan*, *Silen*, Roman: *Silvanus*, thus *Veles*, etc.) – the transcendental He-first, Horned God and Thunderer, as Primordial Principle was identified with the Skythian Sky-father, Pelasgian *Patroos*, or simply *Pan*, and even the later historical authors and their new mythologies repeat again and again this primordial patern. In the later cults and myths major PIE deities survived, but the nature of the primordial Horned Sky Father was then fulfilled with the early appearance of the abstract





concept of 'soul' ('*Douh/Dousha*'[34] in plain Macedonian), and further from *Cerauno/Kurnaz* syncretized into pure anthropomorphic supreme god *Ouranós/Uranus* and/or *Krónos*, a clear derivatives of *Cernunnos* or *Ceraunos*, from *Chern* and/or *Kournas/Kurnaz* in plain Macedonian. Accordingly, this upraised spiritual dimension (i.e. '*Douh/Dousha*') is corresponding exactly to the Vedic *Dyāuḥ*, Paionian *Dyāuš*; thus *Dzeús* (Lat. *Deus*), the 'controller' of the Upper Sky region, which thenafter

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[32] i.e. *Kurnaz* - http://www.makedonski.info/kurnaz - 'daring, cunning'. Regarding this fact lets not forget the testimony of Jordanes in AD 551 in his 'De origine actibusque Getarum - Getica': "*…everyone knows and has noticed that the tribes are used to taking many names. The Romans take over the Macedonian names, the* "*Greeks*" *- Roman, the Sarmatians - Germanic, the Goths - mostly Hunic*" - 'De origine actibusque Getarum - Getica' by Jordanes (485-551), page 11: https://archive.org/details/jordanas-apie-getu-kilme-ir-zygius-2017/page/10/mode/2up?q=Rom%C4%97nai , utterly confirmed by the most recent researches on the Gundestrup Cauldron origin: "Gunestrup cauldron: Its tale from Balkans to Denmark": https://www.historicmysteries.com/gundestrup-cauldron/?fbclid=IwAR3okXoAcL8Vju2vlcafV6pzBoj7CSoBeLFmScgBVfVxr_3-m7wt9cXBv1k

[33] https://en.wikipedia.org/wiki/Perkwunos

[34] http://www.makedonski.info/search/duша

corresponds again to Vedic supreme god *Váruṇaḥ*, the sovereign lord of the universe and guardian of cosmic law, PIE Sky Father **Perk^{w}unos-*. While *Poseidōn*, the 'controller' of the Middle Sky Region, corresponds to Vedic *Índraḥ*. However, the elevated higher-spiritual *Dyauš/ Dzeús/Deus* absorbed many of the pan-generic traits from the prehistoric Horned/Crowned Sky-father *Papaios/Patroos/Ceraunos/Kurnaz* i.e. *Krónos/Ouranós/Uranus*. In Ireland, *Dagda*, and/or Celtiberian *LuGoBo* (or *Lu-Go-Vo*) were the next local avatars that maintained his pan-generic traits and probably preserved the original nature of the undifferentiated PIE Sky Father **Perk^{w}unos-/Ceraunos*. According to Hesiod (Theogony 126) the Sky [Lat. *Uran*(*us*)] was a son of Earth [*Gea/Gaia*], but afterwards lay with his own mother[35] and had by her *Kron*(*us*), the Titans, the Cyclopes, and so forth. Syncretized also as *Crom Cruach*, also known as *Crom Dubh* (who was the 'Sun God'), i.e. the 'Thunder God' (from "*Grom*" in plain Macedonian)[36], but also the god of agriculture and cattle.

For the Great Mother Goddess there has been gathered a fairly more material artifacts and other testimonies.[37] But of the Stone Age celestial Horned God there's far less material evidence left, and the records of the ancient authors are precarious too. Nevertheless, his sturdy continuity in the popular traditions is very important testimony and adamant example of how these most primordial deities and animistic spirits remained with us from the Stone Age until today. This persistent male god remained horned even in the archaic period, but now he was symbolized by the celestial bull. However, he remained both 'Lord of Heaven' and 'Thunder god', the 'Sky Father of the Horizon' and 'Supreme Kreator' – a self-experiential time transcending and universe-unifying deity that lasted for over than 12,000 years under countless different forms and names (*Adad/Hades*, *Atum*, *Baal*, *Chrome/Cronos*, *Dze/Dzevs/Diaolos/Dyaus/Jovis/Giove*, *Deus Pater*, anglicized: *Jupiter* from *Juno-pater*, *Leivino Dionis/Dion/Dios*, *Sabazius* (Mkd. *Soblaznation*)[38], *Thor/Thängra/Tharun/Uran/Perun/Titan/Tinia*, *Dumuz/Tammuz/Attis/Adonis*, *Ra/Amon-Ra*, *Pan*, *Marduk*, *El/Il/Ilios/Helios/Veles*, etc.). He has something to do with nature primordial things - his antlers suggest fertility and growth, plentiful of fruits in forests and woods, natural strength, etc. His powers and torcs suggest ruling, power, influence. Also it is omnipresent above in the stars – *El* is identified with *Orion* constellation (and Archangel *Michael* is actually *Mi-Ka-El*, – the '*One-Like-El*'). And the heavenly hunter *Orion* is clearly *Baal/Teshup/Thor/Tharun/Dzeus/Jove/Jupiter*, who opposes and unseats his cruel father *El/Kronus/Chronos/Odin/Saturn* who can be identified with *Ophiucus* constellation (180 degrees away) and is associated with the earlier fall to fall reckoning of the year that was later supplanted by the spring to spring year measurement. The everlasting and incredible endless syncretization made all this diversity possible.

The Horned God announced the decline of female power and the virtual disappearance of the female

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[35] This was rather usual behavior in the prechristian era, when the moral boundaries weren"t so restricted and austerely defined as they are today. However, this cliché (of *Uranus-Gea*, *Cronus-Gaia/Rhea*, *Dzevs-Hera*, *Attis-Kibela*, etc.) is suspiciously repeatable – they all kill their fathers and lay with their mothers. The only logical conclusion is that the very same myth was vulgarly copied by different storytellers, and used to account for "*historic*" divisions inserted by the conventional historians of the later period.

[36] http://www.makedonski.info/search/grom#%D0%B3%D1%80%D0%BE%D0%BC/%D0%BC, see also Russian "*Pogrom*": https://www.etymonline.com/search?q=pogrom

[37] See more here: http://www.academia.edu/2624040/Proto-Indo-European_Aryan_Homeland_of_the_Great_Mother_Goddess_Neolithic_village_of_Tumba_Mad%C5%BEari_in_Skopje_Macedonia

[38] The "*Tempted one*" in plain Macedonian: http://www.makedonski.info/search/soblaznat

mother goddess, which may also be called the *Liliths* or *Matriarchs*. Once the human specie realized that the fecundation is not an exclusive miracle of the mother's womb, but result of the sperm injection by the man – it posed the question of ancestry, thus the female supreme role fell into disgrace. The tyrranical male power, deer or bull-horned, slowly but inevitably removed from the popular tradition and from the historical archives all the traces of the Great Mother Goddess ruling era. The Hitite/Phrygian Earth Mother ubaba/Kibela/Cybele, was reduced at only a relatively late period by poetic license to the role of mortal and the daughter of Kadmo - *Semela/Zemla* (the Earth).[39]



Above: **Neolithic idols with real horns made of plastered bull skulls, from the Čatalhöyük archaeological site in Asia Minor. 7000 BCE, Ankara Museum**

But, long before his later forms and his domesticated bull-avatar (*Apis*, *Dion/Dyaus/Dionis/Dzevs*, *Dze-Ro-Apis/Serapis*...), an exceptional testimony of this primordial omnipotent animistic deity, is probably the famous **Shigir Idol**, found in the 19th century by the gold prospectors in a pit bog of Shigir, on the eastern slope of the Middle Urals approximately 100 km from Yekaterinburg.[40] This incredibly old artifact was painstakingly reconstructed in 1914 by the archaeologist Vladimir Tolmačev, who integrated again the remaining wooden fragments. His reconstruction suggested that the original height of this totem pole was at least 5,3 m, and the carbon dating proved that it was 11,600 years old, making it by far the oldest wooden statue in the world. In addition, at the same spot adorned deer antler was found dated to the same period and most probably part of the totem, but the damaged surface of the wooden pole couldn't reveal where and how these antlers were attached. The Shigir Idol was most

[39] http://www.makedonski.info/search/zemja

[40] https://siberiantimes.com/science/casestudy/features/the-awesome-shigir-idol-depicting-the-ancient-spirit-world-originally-stood-tall-beside-a-paleo-lake/

probably abundantly depicted too, but again, any traces of pigments have been irreparably lost with the remorseless passing of the millennia.



Above: **imagined reconstruction of the Shigir Idol possible appearance in 11,600 BCE**

The researchers also noted that the Shigir Idol's carved decoration is similar to that of the oldest known monumental stone ruins at Gobekli Tepe in Turkey (10,000 BCE), thus chronologically confirming its cultural horizon and common features of the Old Stone Age hunter-gatherers society. It is also a legitimate supposition that this was the totem-idol of the primordial supreme Sky-father god, '*Papaios*' of the Skythians, the undisputed lord of heaven and thunder, god-protector of the hunters, animals and forests. He was the allseeing, manyheaded and multiform god, capable of changing his appearance at will. Thunder was his formidable weapon and eagles his avatars in the sky. The last forays

of his steppe people worshipers into the Macedonian Peninsula[41] occured between 4200 BCE and 3900



BCE, when the first cattle herders equipped with reindeer, horse or ox-drawn wagons crossed the

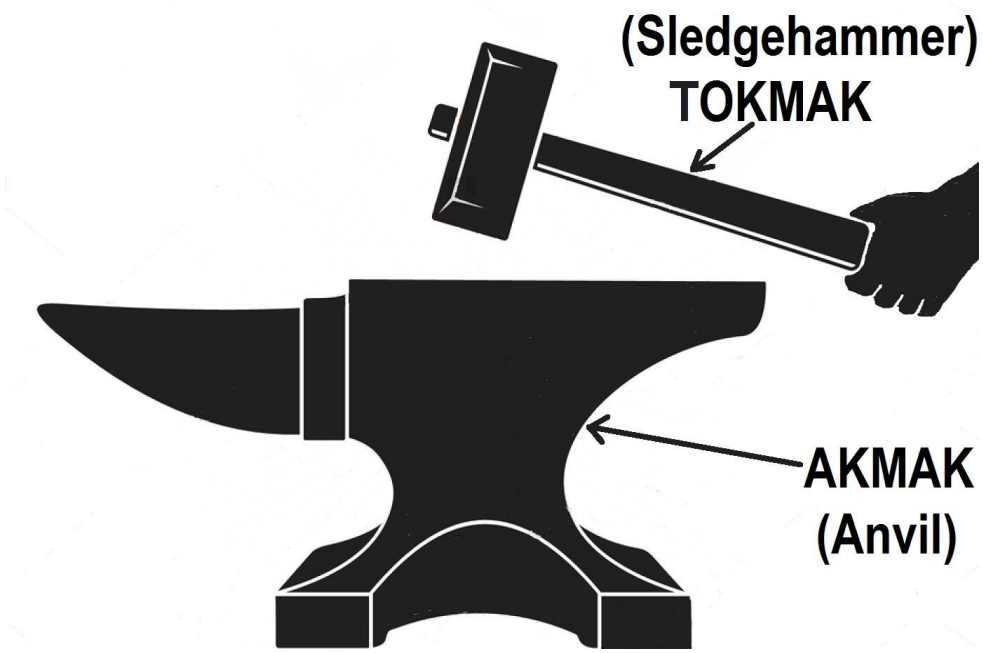
[41] "*Balkans*" as of 19th century. The concept of the "*Balkans*" was created by the German geographer August Zeune in 1808, who mistakenly considered it as the dominant central mountain system of Southeast Europe spanning from the Adriatic Sea to the Black Sea.

Dniester and Danube rivers, and evidently destroyed or trespassed the Old Europe Neolithic settlements of the Gumelnitsa, Varna and KaranovoVI cultures in Moesia (today Eastern Romania and Bulgaria). A climatic change resulting in colder winters during this exact period probably pushed the steppe herders to seek milder pastures for their stock, while failed crops would have led to famine and internal disturbance within the lower Danubian and Dniester communities. Although, the ensuing Černavoda (Blackwater) culture (CopperAge, 4000-3200 BCE), Kukuteni-Tripolje culture (Copper to Bronze Age, 3500-2500 BCE) and Ezero culture (Bronze Age, 3300-2700 BCE) in modern Romania, seems to have exerted no influence on the more southwestern Amzabegovo and Porodin cultures, renown worshipers of the Great Mother Goddess with continuity from the Neolithic. The Danube riverbed proved to be the



eternal firm boundary between the Old Europe culture in the south and more northern upstarts in Central Europe. But, they surely were the intermediary linkage to the northern pastures with the primitive Mamooth hunters, and the successive semiagricultural cattle herders and more southern Bronze Age agiculturalists around Aegean, Eastern Mediterranean and Mesopotamia. However, these prehistoric northern migrations apparently did influenced the 'Old Europe' cultural core situated in the Aegean and Central regions of the Macedonian Peninsula. Their universal prehistoric Horned God survived and found its way through ages, reappearing later as the Bull-horned *Leivino Dionis*, *Veles*, etc. After all, found material tools and other artifacts had proven that since the Paleolithic prehistoric people have always traveled across central Europe. The 'Amber Road' and eastern waterways toward Russian stepes are still the main inerland routes even today. Similar Megalithic monuments found all around Europe also confirm the uninterrupted communication between different European regions. The linguistic affinities as well confirm this incessant continuity through space and time. For example: "***Men****hir*"

means ‘tall stone’, the “*Dol**men***” means ‘stone-table’, but only “*Ka**men***” in plain Macedonian means simply ‘stone’[42], and the Macedonic “*Kamen*” is the closest metathesis form of the deduced PIE root word for ‘stone’ *hekmo- (hence we also have the Macedonian “*Akmak*” - ‘anvil’, which is obviously from the same root[43] as the anvils before the invention of metallurgy were made of stone[44]). Thus, the obvious Macedonic origin of this word in other languages is rather evident.



The megaliths are another emblematic artifact of the Stone Age that remained a solemn reminder of our most distant past. Beside the wooden idols and totems primitive people had very few material choices at their disposal for making worshiping objects of their gods and spirits of the sky, earth, forest, thunder, etc. Thus in the Stone Age the stones were their preferred medium par excellence. So, beside their use for creating flint tools and jewelry, stones were used for manufacturing megaliths and other primitive structures that represented the first attempts of creating sacred objects of worship, something that will be later on develop into sacred places, sanctuaries, and at the end in temples. In Macedonia

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[42] http://www.makedonski.info/search/kamen - The “*Ka*-” part, and its opposite “*Ak*” (which is both metathesis and the opposite afterlife form of “*Ka*”) are testified in Egyptian hieroglyphs – the “*Ka*” was essentially a person’s “double,” the life force which at death it was separated from the body; the “*Ak*” on contrary was another spiritual entity which was the transfigured spirit that survived death and mingled with the gods. http://myweb.usf.edu/~liottan/theegyptiansoul.html

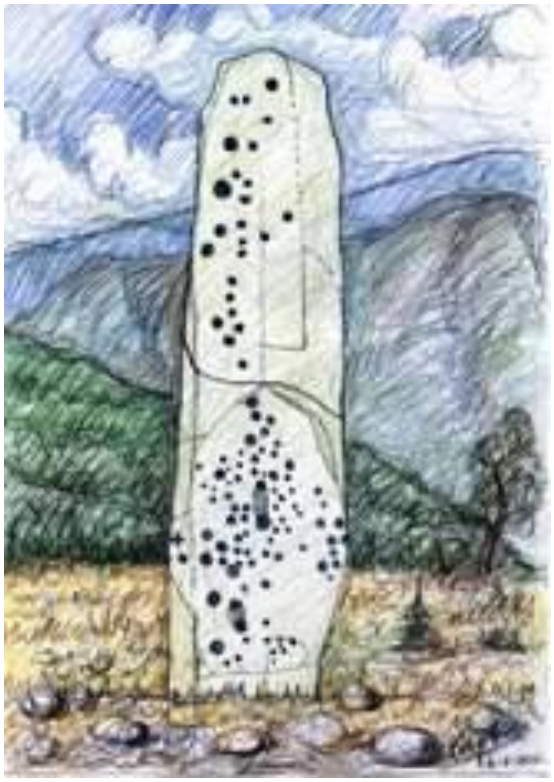
[43] **ἄκμον** (akmon), ***ak/hekmo-**[PIE] (ak) – anvil and/or stone respectively; in today Modern Macedonian: ***akmak*** [onomatopoeic; compare to English ‘*smack*’], antonym: ***tokmak*** - ‘hammer’ (today only the word for hammer - “*tokmak*’ preserved its original meaning, while the archaic meaning “*akmak*” declined into informal noun for insult, meaning something similar to English '*blockhead*' in plain Macedonian) http://www.makedonski.info/search/tokmak; see also “*čakmak*” - ‘a lighter’, from the plain Macedonic verb “*akne*” - ‘to crash/smash, to hit’ http://www.makedonski.info/search/akne; Phrygian: *Akmonia*, Basque: *akain*, Latin: *acere.*

[44] The original (stone) anvils were first made of stone as a lithic stone tool.

there are also obelisks left by the prehistoric people, like the Stamatova Stena (the image below) near



Prilep, then the one found on the Kožuf mountain, near the city of Gevgelia, dated 5000 BCE, etc. The first is still in upright position and is 10 m high, while the second one was broken in half by the unknown tomb riders, possibly with some auxiliary mechanization, in search for hidden treasure inside the stone. They were ignorant enough not to know that there was no way to find any treasure on a site that dates back to prehistory. The two destroyed parts of the obelisk, which was 5.5 meters high, are still there, on the archaeological site called "Milisin" (the image below).



Above: **the drawing of Milisin obelisk on Mt. Kožuf (7000-5000 BCE)**

Next page: **the 'Elephant' megalith near city of Prilep, Republic of Macedonia. A proven Neolithic sanctuary of unknown prehistoric gods and rites, with still visible traces of surrounding structures and buildings made of stone, mud, and wood**



In the Macedonian folk tradition, sacred stones were revered because of their distinctiveness from the surroundings and other items in the nature, and were regarded as symbols of supernatural power. Due to its hardness and durability the stone was considered impervious to changes, and in the consciousness of the primordial man generated religious awe and respect. Thus the strange rock formations, hilltops, or particular stones or megaliths in nature were always preferred places of religious veneration, considered to be residence of mighty spirits and made by the gods. The ritualistic worship of sacred stones is still widely present in the modern Republic of Macedonia. 'Kokino', 'Tsotsev Stone', the 'Elephant' and





"Zlatovrv" near city of Prilep, 'Herder's Rock' in Ovče Pole, 'Kostoperska Karpa', 'Elen Kamen' ("Deer Rock") are just some of the prehistoric examples of Megalithic monuments and sacred rock

formations across Macedonia. Around them are regularly found traces of archaic sacral structures and settlements, and numerous votive artifacts from the past ages have been excavated. Beginnings of the



Above: **the 'Giant Briarey', one of the many Megalithic monuments in Republic of Macedonia; from still undetermined period and function in the prehistory or ancient history, on which are visible traces of human craft and pagan worship**

cultic and ritual activities around these places are rooted in the times of the most remote epochs of humanity, of which no written records exist. The closest we can get back in time, from where it can be drawn some clues about Macedonian evidence, is the beginning of the 2nd millennium BCE. – In 1925 an excavation was started by the British School at Athens, of the archaeological site "Vardaroftsi" in the Vardar Valley, some 60 kilometers northwest from Thessaloniki. The evidence supplied by the excavation showed that the Macedonians were descendants of the original inhabitants who settled in Macedonia in the 3rd millennium BCE, and who were of the same stock as early people of Troy.[45]

[45] Evening Star, issue 19303, 16 July 1926: https://paperspast.natlib.govt.nz/newspapers/ESD19260716.2.21?items_per_page=10&page=35&

The evidence of horned idols and unknown gods and goddesses appeared very early in the human prehistory. Animals have always been closely linked with religion and the Afterlife. Used for sacrifices to the gods, or as omens of an impending tragedy they have become a pillar of religious belief that has been adopted up to the present day, where Christian saints are depicted by animal motifs (e.g. Eagle: John the Evangelist). The so-called *Horned Sorcerer* petroglyph dates from perhaps 10,000 BCE.[46] Further, twenty-one red deer headdresses, made from the skulls of the red deer and likely fitted with leather laces, have been discovered at the Mesolithic site of Star Carr. They are estimated to date from roughly 9,000 BCE. The first Bronze Age votive objects from 3rd-2nd millennium BCE continue the same animistic symbolism, but with rather new materials provided with the discovery of metallurgy.[47]

However, the horned animals and their horns remained privileged symbols of higher magical power and great spirituality. The bare fact that horns grow high upwards and appear like a crown on the head of animals, especially the deer antlers, made of them self-evident objects of worship and a kind of religious item par excellence. Further the acceptance of astrology led to a growing belief that the dwelling place of the gods was in the realm of the stars/heaven. It was during the second half of the 1st millennium BCE that it became the standard practice to call the planets and days of the week instead by names of the animals with the names of various gods, such as *Mars* and *Jupiter* (i.e. "*Martedi* " and "*Giovedi* " - 'Tuesday' and 'Thursday' respectively in plain Italian). Astrology also encouraged a new conception of life after death, according to which the soul did not go to the underworld, as had earlier been believed, but rather rose through the planetary spheres to the sphere of the fixed stars and then to the paradise that lay beyond the outermost sphere. With time this journey came to be imagined as difficult and dangerous, with secret passwords required to cross each planetary threshold (Ulansey 1989, 133). We read of other sanctuaries of the Horned God throughout antiquity in Homer, where he reports about the Horned Altar made from animal horns, on the island of Delos (Odyssey 6.162-63; Theogony 347). In the ancient world the prehistoric Horned God also transformed through multiple syncretizationz and was most probably renamed as *Leivino Dionis/Adonis* and/or *Apollon*, whose epithet was again *Kerneios* or *Kereatas* ('*Horned*')[48], and who is similarly associated with male animals, particularly the stag, and

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query=macedonians++&snippet=true&fbclid=IwAR0XIw8n2GoTuyon8-C908mo4PUdxZIdkvOVwoFwhggatiaN2PTI-RW0Ez0

[46] One of the names for an enigmatic cave painting representing a shaman or magician found in the cavern known as 'The Sanctuary' at the Cave of the Trois-Frères, Ariège, France.

[47] "*The Macedonian Bronze Age had three phases, Early, Middle and Late, delimited not so much by stratigraphic as by ceramic changes. If we cannot fix the beginning of the Early Bronze Age in Macedonia with precision, it must however be placed nearer 2500 than 2000. The beginning of the Late Bronze Age is determined by the rise of painted pottery of Macedonian character, in a style which is little more than the translation into paint of the earlier Incised style somewhat elaborated, and by a developed class of Incised ware, also based upon the old. The 'wishbone'* handle is a distinctive Macedonian product, and when it is found in association with other pottery showing Macedonian affinities it may reasonably be taken as evidence of the presence of Macedonians. We have found this to be the case in Thessaly during the Early Bronze Age, and have explained its presence there as due to the southward expansion of the Macedonian Early Bronze population. The habits of the Macedonian folk underwent little change during the two thousand and odd years covered by this study.*" Walter A. Hurtley "Prehistoric Macedonia, an archaeological reconnaissance" p.128-130.

* Probably just another one of the genuine Macedonian inventions.

[48] Hence the "*Crust*" and "*Keratin*" too: https://www.etymonline.com/search?q=keratin ; as well as "*Kora*": http://www.makedonski.info/search/kora

accordingly with vegetation, trees and fertility. In some dedications found in Apolon's sanctuary at Xerolimni of Kozani, the god is called Μεζωρίσκο (Mezorisko) or Μεσζορίσκο (Meszorisko). Hatzopoulos plausibly interprets this epiklesis as a derivate of a compound of μέσσο- < PIE *med^{h}jo- > Mkd. 'megyoo'; and ὄρος < PIE *her- > Mkd. 'gora' – meaning literally "in the middle of the mountains" ('Megjugorje' in today plain Macedonian). His sanctuary was discovered as far south as in Ciprus and Asia Minor as well, where the statues of the Horned God were buried intentionaly by the

Below and on the next page: **Neolithic ceramic heads of prehistoric horned giraffes or sivatheriums from the site of Veluška Tumba, Macedonia (6000 BCE); and Hittite animistic stag standards made of bronze (2200 BCE) used as a tip of priest's staff, and 'Horned God** (or Sjaman) **petroglyph**











users of the sanctuary. The sanctuary at Delphi, which initially was aagain a Pelasgic sacred grove, was also dedicated to him, and generally the deer frontlets were common holy garments in the antiquity.

There was also the Dionisiac stag cult of *Actaeon*, a hunter who was transformed into a stag because he accidentally saw *Artio/Artemis/Diana* bathing. And although this later form of *Artio/Artemis/Diana* was seen as "*daughter of Dion/Dzevs and sister of Apollo, a huntress typically depicted with a bow and arrows*", before the maschuline and feminine gods inverted their roles she was also the omnipotent Mother Goddess of the Earth, Forests, Mountains and Rivers, the powerful *Artemida/Dea Pasikrata*[49] ('Artemis the Pastures-ruler'), the Asian *Ponthia Theron*, and all the other multifarious forms of this goddess of fertility. Here it must be mentioned the testimony of Arrian in his "Anabasis of Alexander," that the temple of Artemida Pasikrata in Ephesus vas burnt to the ground when Alexander the Great was born.



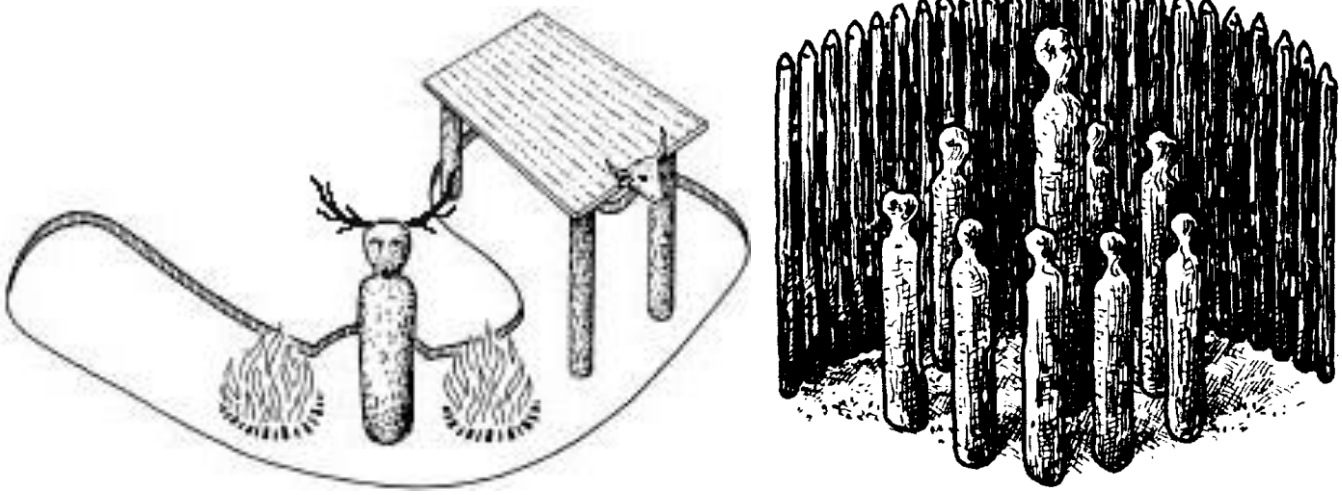


Above and left: **the Artemis/Diana inscriptions and statues**

[49] **κράτία** (kratia) – power, rule; in today Modern Macedonian: ***kroti*** - 'subdues, tames, dominates/domesticates': http://www.makedonski.info/search/kroti. It's a corrupted form of the verb "*krati* " that refers to shortening (Mkd. "*krati*") of the rope while taming a wild animal, and root word for "*Kroti*" to: http://www.makedonski.info/search/krati

To return to the Horned God - of all the names by which this Horned Sky-Father is known throughout the epochs, those which designate him as the 'First One/Source' and the 'Centre of Universe' are most often encountered. He was known by various names in different cultures and in different regions of the world, but they never revealed him by his true name, but only with epithets and by nature.

This old primordial fear from the supernatural and pronunciation of its name is perfectly preserved in the phrase "Speak of the devil". Even if today it has rader proverbial meaning, in the past it wasn't a lighthearted one at all. The full form of this phrase is "Speak of the Devil and he will appear", and was meant to warn people not to talk about the Devil.[50]



Above: **imagined reconstruction of two of the numerous Ancient and Medieval sacrificial sanctuaries (i.e. *Trebishte/Kapishte*) discovered in Central Euope – Uherske Hradište (i.e. "*Gradište*" - 'city ruins' in plain Macedonian)[51] and Pohansko (i.e. '*Pagan*') sanctuary in Breclav, Czechoslovakia**

Why the horns were so much exploited as a holy item, as if in them was concentrated some divine potency? Because, it can now be seen, they were considered a permanent concentration, an outcrop, of the growing power of the life-substance in the body; they were also the virile strength and were obvious manifestation of that strength, which every spring sprung infront of the eyes of primitive humans. They couldn't possibly realize that these hard protuberances were actually of the same material like their hair. On top of that they were considered in relation to the growing winter and spring sun, which was obvious power that was indebted for the growth of the horns, plants, etc. Thus the early Sun and/or Horned god's standards and totems were horned animals – the Sacred Bull, Ram, Goat, Elk, Aurochs or Bison, because the most basic aim of every power, religious or warlike as it might be, is rather simple – to seem bigger, stronger and taller, in order to impress and stupefy the worshipers (or enemies) infront. Even the animals, carnivorous or grazing ones, usually do not attack other animal that is notably bigger then

[50] https://www.theidioms.com/speak-of-the-devil/

[51] http://www.makedonski.info/search/gradi%D1%88te

themselves; and the biggest and strongest males always have the greatest chances to mate. And, exactly like male horned animals, which were embodiment of the sexual virility and raw natural power, their



horns were used too as potent symbols of that supremacy, but also as a phallic symbols and surrogate of accentuated social importance. Especially the horns of deer, which fall in winter and sprout back again to such extent in summer time. This cyclic transformation of such a potent growth has been seen as the very divine act (of the Sun or the Horned god), a sign of fertility and supernatural force. No wonder that even today horns are still considered a powerful aphrodiziac by numerous primitive societies and religions worldvide. The horns were also a primitive prototype of the crown (an item that was much later





re-invented as horned-like extension but of more sophisticated metal imitation of horns).[52] The horned god(s), their priests and priestesses, the tribal čelniks (i.e. leaders)[53], were equally horned/crowned with

[52] Word 'Crown' actually originates from 'Horn'; from common PIE *ḱr̥no- and/or *ker-, which is scientifically deduced etymon for the term '*horn*' (and/or '*crown*'). But due to the Christian-political bias this fact is omitted by the modern Eurocentric linguists, and substituted with rather ignorant term and chasing-the-dogtail explanations: https://www.etymonline.com/search?q=corona .

[53] N.G.L. Hammond noted that the ancient Macedonians called their commander "tchelniku" https://archive.org/details/geniusofalexande00hamm, which in modern Macedonian means

the animal horns (or oreols made of plants), also because this was the most common and easily manageable gadget that was sufficiently plastic and handy as material before the invention of metallurgy. Horns/crowns as status symbols accentuated their higher social importance among the other members of the community, simply through increased visibility. Thus, the god(s), priests and tribal chieftains instead of horned with time became crowned.

Further, the Paleolithic male deities as vehicles of fertility and potency rose to prevalence at the emergence of widespread agriculture. It was also the period when people realized that it wasn't some unexplainable miracle or the mother a sole creator of the life, but that the sperm of man was the vehicle which makes the miracle of creation possible. Hence the question of the descendency and fatherhood arose, which marked the end for the undisputed hegemony of the primordial Great Mother Goddess cult of fertility.

Today this clearly primordial Horned God is described with its much later name version '*Cernunnos/Ceraunnus*', or in corrupted Latin as "*Dio Ceruninco*", an exonym that comes from the reconstructed common PIE root *k̂r̥no- and/or *ker- (see also Macedonian "*Kûr*" - 'penis'[54]), which is agreed universal etymon for the term '*horn*(*s*)'[55] and an improvised Latin name for the Horned God as well, but also for the *crown*, *trumpet*[56], and – meat[57]. Even if this Latin exonym is now used as established nomination for the Horned God, no one can actually know what his real Paleolithic or Neolithic name (or names) was. Latin '*Ceraunnus*' i.e. 'Horned God' are rather descriptive terms of his aproximative appearance during the rituals, not his real names. The historian Ronald Hutton has suggested that it instead came from the Arabic term *Dhul-Qarnayn* which meant "Horned One". This term had been used in the Quran to refer to Cyrus the Great, or alternatively Alexander the Great, who

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"somebody who leads" – "chelniku" – 'frontman', literally a 'forehead': https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%87%D0%B5%D0%BB%D0%BE* http://www.makedonski.info/search/%D1%87elnik

[54] http://www.makedonski.info/search/kur#%D0%BA%D1%83%D1%80/%D0%BC

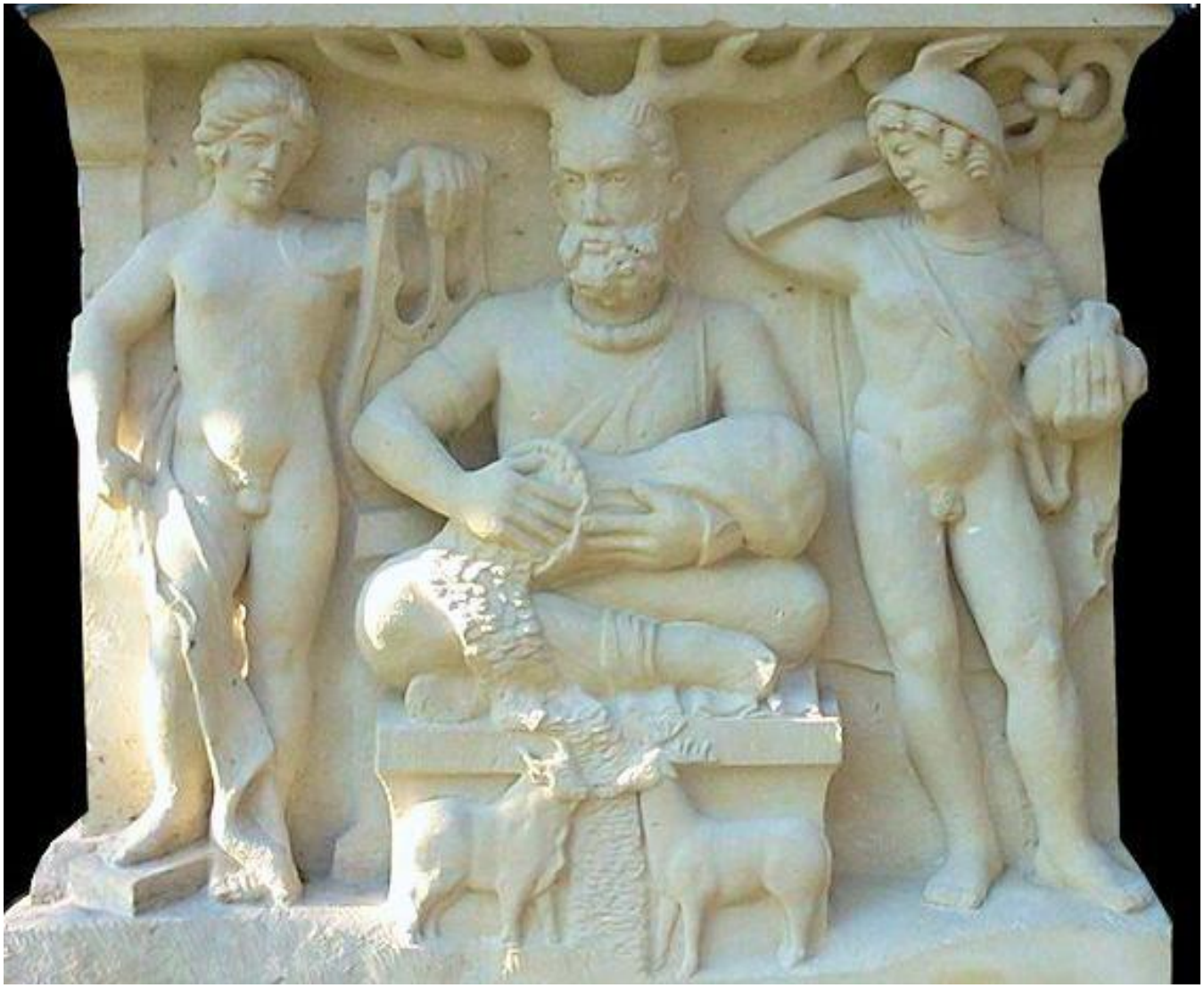
[55] It is actually linked to the vernacular Macedonic etymon "*kora*" - 'cortex, bark', which through metathesis evolved in today "*rog*" - 'horn' in plain Macedonian; from this Macedonic "*kora*" root word in Septuagint Koine it derived as "*κέρα*" and/or "*keratin*" (a fibrous protein forming the main structural constituent of hair, feathers, hoofs, claws, horns, etc.): http://www.makedonski.info/search/kora; in Proto-Semitic **qarn*-, etc. This etymon also appears in both Gaulish and Galatian branches of continental Gaulic as "*karn*" - 'horn'. Hesychius of Alexandria glosses the Galatian word "*karnon*" (*κάρνον*) as "*Gallic horn/ trumpet*", that is, the Gaul military horn listed as the c*arnyx* (*κάρνυξ*) by Eustathius of Solun, who notes the instrument's animal-shaped bell. The same etymon, through partial metathesis of its Latin version "*corona*", derived into "*crown*" as well.

[56] https://en.wikipedia.org/wiki/Horn_(instrument)

[57] Italian/Latin word for meat is "*Carne*", clearly resembling the same "*Corno/Ceraunnus*" words. It is because almost all the animals we humans use for food are horned, thus *Horn/Corno* equals *Carne* i.e. 'meat'. Hence also '*Carnival*' - from the Late Latin expression '*carne levare*', Old Pisan '*carnelevare*', Lombardese '*carnelevale*', which means "removing (the) meat", a vernacular etymology derived from the days of feast which meant "eating/farewell to the meat". In either case, this signifies the approaching feast. http://www.etimo.it/?term=carne&find=Cerca
It can't be omitted the possibility of the etymology for the word *carne* to be in relation with the Macedonic root word "Krv" - 'blood' in plain Macedonian: https://mk.wikipedia.org/wiki/%D0%9A%D1%80%D0%B2 , utterly related to Sanskrit "*Kravya*" - 'flesh': http://sanskritdictionary.org/kravyam

also considered himself the heir of the horned solar deity Amon/Apolon, and wore the ram horns as a part of his regalia. It is also found as "Qrn" - 'horn' in Hebrew; and again as "Trn" - 'thorn' in plain Macedonian.[58]

Last but not the least, another word used in the poetic works: κεραυνόω referred to as "being hit by solid object" is intricately connected with the later Dithyramvic literary form, as well as with both Dionisiac mythology and cult practices. These elements of primordial Horned God worship were present



as indicated by the finds of pieces of stone axes, since the ritual killings were carried out to resemble a lightning strike, i.e. the thunder of the Father Sky-god. And the axe was embodiment of the god's lightning. Importantly, the word "God" at that point of time denoted as being able to 'shine like lightning' and 'hit as thunder'.

Further, with the domestication of animals the avatar of the celestial Sky-father Horned God gradually from wild horned beast became the strong Celestial Bull. In the Hinduism too, the Horned

[58] http://www.makedonski.info/search/trn

God is referred to *Pašupati* -'the lord' (pati) of the 'animals' (pasu)[59]', but the grazing ones – where we have again a perfect match with the verb "*Pasi*"[60] - 'graze' in plain Macedonian. It was also referred to by its Biblical name, *Tubal-cain*, who, according to the Bible was the first blacksmith, but generally he was the good god of nature, life and fertility. And his totem-animal aspect remained horned, although as the potent but more domesticated Bull.

Below: **Hittite and Minoan bull-god totems (with sacrificial *Lavrus*[61] double-axe)**

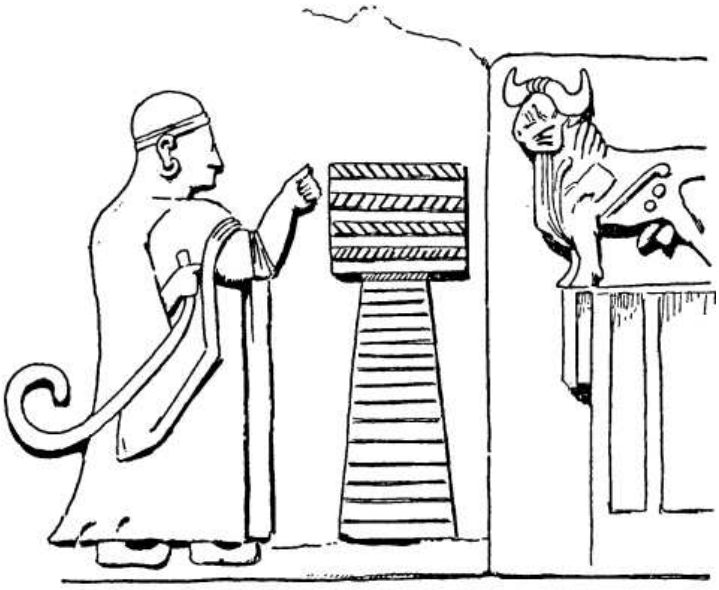
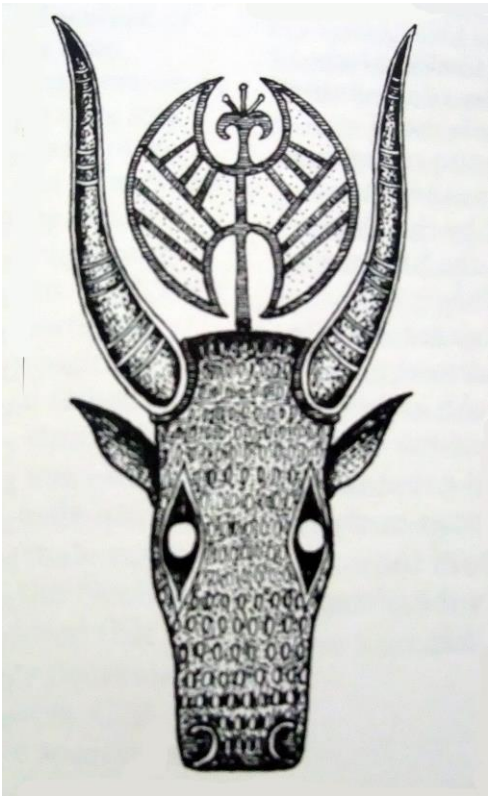


FIG. 3.—THE HITTITE BULL-GOD AT EYUK.



As from the prehistory sanctuaries or *Trebishta/Trebeništa* and/or *Kapishta*[62] (places for animal/human sacrifice and other libation offerings)[63] dedicated to this and other anonymous archaic gods were

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[59] http://sanskritdictionary.org/pasu

[60] http://www.makedonski.info/search/pasi

[61] Latin-corrupted: "*Labrys*".

[62] Where the blood 'kapi' (i.e. 'drips/rains'): http://www.makedonski.info/search/kape#%D0%BA%D0%B0%D0%BF%D0%B5/%D1%81%D0%B2.%20%D0%B8%20%D0%BD%D0%B5%D1%81%D0%B2; once most sacred place for sacrificial offerings to the gods, apart of its name, one such ancient *Kapishte* is now just another urban suburb in the city of Skopje, the true meaning of which today no one remembers: https://www.spottedbylocals.com/skopje/the-park-in-kapishtec/

[63] From "*Treba*" - 'must, need' in plain Macedonian: http://www.makedonski.info/search/treba
https://en.wikipedia.org/wiki/Trebište
https://en.wikipedia.org/wiki/Trebinje

scattered all across the Europe and Asia, and their archaeological remnants are regularly found by the researchers. – Why anonymous? Because in all old cultures the soul or 'astral body' bore a relation to the private personal name, and it was conferred or came into existence with the name; and for this reason the personal name was sacred and rarely uttered. This is a particularly common practice in Macedonia even today, where in everyday communication the usage of nicknames instead of someone's real name is preferred habit par excellence. Someone's name remains not exactly a taboo, but it's rarely mentioned, and usually by someone who's not familiar with the person in question. Thus, the name in antiquity was believed to be a very intimate part of the individuality, and through it the soul could be injured.[64] From philological evidence it was discovered that Barb-Aryans and other peoples from themost archaic times believed that not only that the name was a part of the man/god, but that it was that part of him which is termed the soul, the breath of life. Thus, the dislike of hearing their names mentioned was not confined to human beings, but gods as well.[65] Knowing the name of a god implied having power over that god, which was of course forbidden and imposible task for mortals. Archaic people believed that they must keep gods true names secret, in order to avoid their ire to fall upon them. It was the fundamental reason why the real names of ancient supreme gods were known but to a chosen few. Today interpretations are nothing else but pure improvisation of later historiographers and transliterators, which in lack of better testimony with time invented feeble and rather fantasmagoric substitutes for the god's real secret names ("*And, seeing that these were always moving or running, they gave them the name 'theoi' because it was their nature to run (thein).*").

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https://en.wikipedia.org/wiki/Trebisht
https://sv.wikipedia.org/wiki/Trebeško_Brdo
https://en.wikipedia.org/wiki/Mount_Trebeshinë
https://en.wikipedia.org/wiki/Trebesing
https://en.wikipedia.org/wiki/T%C5%99ebe%C5%A1ice_(Bene%C5%A1ov_District)
https://en.wikipedia.org/wiki/T%C5%99ebe%C5%A1ice_(Kutn%C3%A1_Hora_District)
https://en.wikipedia.org/wiki/T%C5%99ebestovice
https://en.wikipedia.org/wiki/T%C5%99ebe%C5%A1ov
https://en.wikipedia.org/wiki/Trebe%C5%A1e
https://en.wikipedia.org/wiki/Trebe%C8%99
https://mk.wikipedia.org/wiki/Трепишта

[64] Even *Ra*, the great Egyptian Sun-god, declared that the name given to him by his father and mother '*remained hidden in my body since my birth, that no magician might have magic power over me*.'

[65] Even today in the 21st century, unconsciously exist this usance, very common in the everyday communication among the Macedonians, to call the people they know by their nicknames, not their real names.





Above: **another well-preserved and reconstructed „*Trebishte*/*Kapishte*“, a sanctuary/sacrifice place of the Great Father Gods from the perhistoric and prechristian period**

Probably the oldest known testimony of the Horned God's name is that reported by Erodot (Lat. *Herodotus*) as the Skythian name version of the great Sky-father god, the supreme kreator and thunderer (Lat. *Uran*, and *Perun/Tarun/Thangra/Thor*…), probably '*Papasia*' in original (Lat. *Papaius*)[66], with its Eurasian northeastern votive syllabic-epithet "*PaPa*"; Sanskrit "*Pa*" [exclamative] - 'attention, watch it!', but also "*Papis*" - 'sun'. It is a legitimate conjecture to presume that this was the same supreme Horned God and the primordial Sky-father (later 'Celestial Bull') of which many sources and folk traditions testify. However, this "name" reported by Erodot was just another votive adjective/epithet of this primordial deity[67], because in plain syllabic Macedonian it simply means "*Upper-Upper*" and actually stands for "*Highness-Highness*". And "*Pa*" is the common syllable for "up" which we find in

[66] "*In the Scythian language, Hestia is called Tabiti, Dzevs (in my judgment most rightly so called) Papaios, Gea is Api, Apollo - Goitosyros, Aphrodite Ourania - Argimpasa, and Poseidon - Thagimasades*." - Herodotus (4.59) on the Skythian gods. https://brill.com/previewpdf/book/9789004295902/B9789004295902-s005.xml

[67] Koine: *Παπαῖος*; Herodotus,1998: IV. 59.

many words even today.[68] This glorifying double appellation remained in use in Macedonia even today, in another similar double-epithet in the title of the actual Patriarch of the Macedonian Orthodox Church



– "*Gospodin-Gospodin*" (i.e. '*Sire-Sire*'), and as vernacular wondrous exclamation "*Paa-paa*!"[69] (which by the way also stands as adopted title of the highest instance in the Roman-catholic church – the "*Papa*", anglicized – '*Pope*'), or even vernacular triple "*Paa-paa-paa…*!" – as exaggerating exclamation of ulterior wonder, close to disbelief.[70] Closest correspondence to this syllabic praise is the English "*Wow!*" which is unexpected lead to the original syllabic name of the Supreme Macedonian god Vō, but

[68] For comparison see also the obsolete "*Patagon*" - denoting a member of a native people alleged by travelers of the 17th and 18th c. to be the tallest known (in Patagonia accordingly); also "*Palace*" from Latin *Palatium* - "high, hill", etc.

[69] It describes extreme astonishment or admiration:
https://www.facebook.com/iNFOMAX.mk/posts/1640712839384893/

[70] Double pronounciation of same syllables like "*Ma-Ma*" and "*Pa-Pa*" are the most archaic way of exclamation and veneration of someones supremacy, a sign of great admiration and magnificence expressed in the simpliest way, by saying it twice. Examples: "*Is-Is*", "*Na-Na*" (i.e. "*Ba-Ba*" in plain Macedonian) - 'grandmother'; "*Le-Le*" – '(double) wondrous particle', "*Pa-Pa*"(Italian) - the 'pope'; "*Ta-Ta*" (Serbocroatian) - 'father'; "*Ra-Ra*" (Italian) - 'rare, exceptional'; "*Ga-Ga*" - 'overexcited' or 'irrational', etc. Example of vernacular "*Pa-pa-paaa*":
https://www.facebook.com/298619206927603/posts/1991239904332183/

that subject will be elaborated further below. If the testimony of Erodot is correct, then this Macedonian votive syllabic exclamation of praise is at least 3,000 years old.

In order to show better the links between these primitive monosyllabic word-roots and today modern words here is another paragon to the votive syllable "*Pa*", its cognate particle "*Po*" - 'more'.[71] It is found as part of the words "Popular", but also "Pœplosa" ('Burn-to-the-ground')[72] and "Poplava" ('flood' in plain Macedonian). Based on Italic cognates and derivatives such as *populari* "to lay waste, ravage, plunder, pillage," *Populonia*, a surname of Juno, literally "she who protects against devastation," the Proto-Italic root is said to mean "army" [de Vaan].[73] Similarly in Moesia (according to Ausonius, 4th c. AD) similar to Scythians he was allegedly called "*Pan*", who was one of the ancent Macedonian gods too, and which is also recorded as the "*Pon*" in Siberia.[74] This archaic epithet-term is still in use even today in Polish, Serbocroatian, Czechoslovakian, etc., but today has far more modest meaning of 'Mister', which is in fact only a weakened form of 'Master/Lord'.

Another votive version of this supreme deity is the one of the Aryans. Ancient authors claim that the Barb-Aryans called their supreme celestial Sky-father "*Dyaus Pitar*" (i.e. '*Soul Father*'). But again, having in mind the well-known inviolable secrecy over the true names of the great ancient gods, this is just another transcription-imposed latinization. It is most probably a later conventional term coined by different transcriptions throughout the ages. However, the simple plain translation of Barb-Aryan "*Dyaus Pitar*" is '*Soul/Spirit Father*'. To better understand this onomastic complexity and secrecy of the ancient gods here is how Menander Rhetor epideictic praised the sun god *Apolon Sminthios* in the late 3rd century AD:

> "*By what names shall I address you? Some call you Lydian, some Delian, some Ascraean, some Actian. Others call you Amyclaean, the Pelasgians Patroos, the Milesians Branchiate. You control every city and land and nation. You control the whole inhabited earth … The Persians call you Mithras, the Egyptians Orus* (Lat. *Horus*)*, the Macedonians Ares, the Thebans Dionys, the Delphians honour you by the double name of Apollo and Dionys … The Chaldaeans call you the leader of the stars.*"

The most original preserved and credible version however, of the old Horned God, and its only surviving original name as from 2nd millennium BCE (which isn't a mere epithet, or hasn't been

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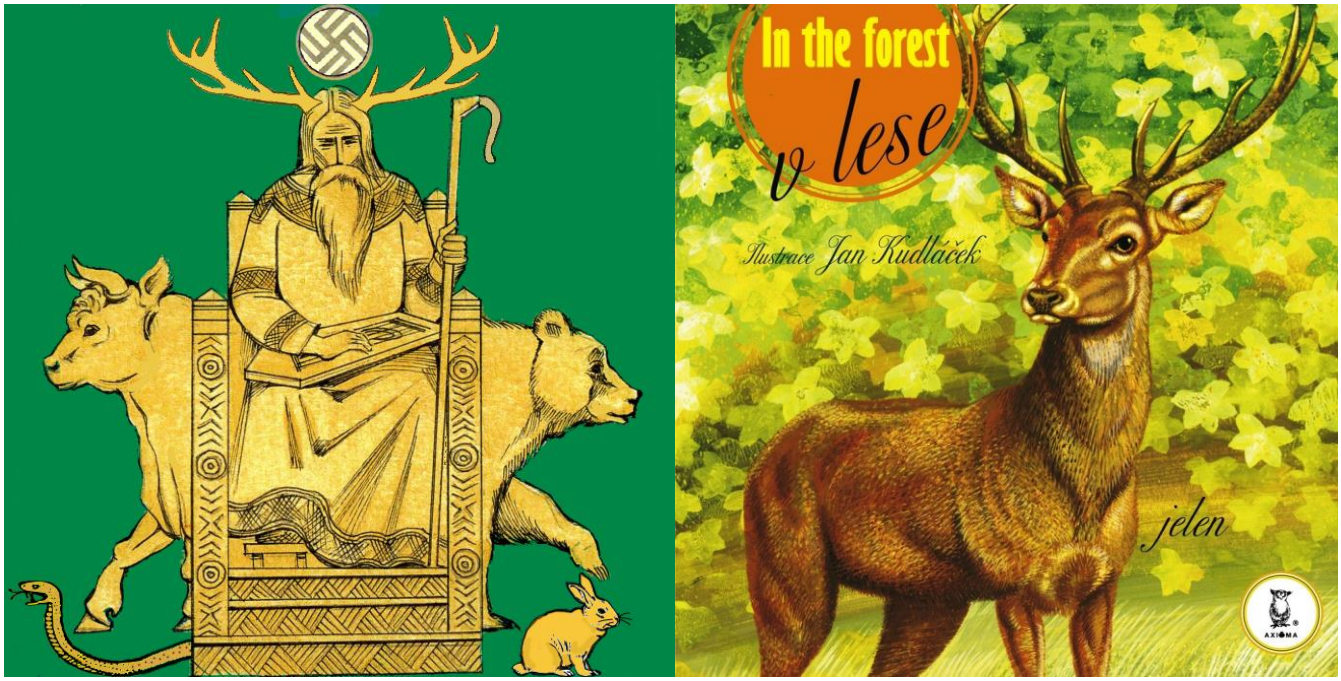
[71] http://www.makedonski.info/search/po#%D0%BF%D0%BE/%D1%87%D0%B5%D1%81%D1%82

[72] http://www.makedonski.info/search/Peplosa

[73] https://www.etymonline.com/word/people

[74] Synonyms: "*Pon-yu ĺec*" –'something got dark', "*Pon- ĺmoc*" – 'something has become good', "*Pon-ti ĺboi*" – 'something makes rain'. "*Pon*" is a vague and indefinite creator spirit who controls all visible phenomena of nature. As far as can be ascertained, no specific cult was ever addressed to this deity; he seems to be a remote figure, largely out of touch with everyday life. No invocations or prayers are addressed to "*Pon*", nor are sacrifices. Known period of worship from prehistoric times until circa AD 1900. - Source: Jochelson "Memoirs of the American Natural History Society" Vol. 10 (1905).

Latinized as "*Ceraunnus*") is "***Veles***", and it survived across the Middle Ages as Central and Eastern-



Above: **illustration of the forest god *Veles*, and Czech illustrated book "*v lese*" ("*In the forest*")**

European god of woods and animals par excellence. It was testified as early as in Hittite as '*Walis*' - the god of forests, cattle and harvest. His very name '*Veles*'[75] reveals precisely what his divine mastery was and accordingly it means the "Great-(of the)-forest" - '*Ve-les*' in plain Macedonian, where the syllable '*Ve*' stands for "*Veliki*" - the 'Great, Grand-Master', while the "*Les*"[76] is 'forest'[77] (both in Macedonian, Russian, Czech, Polish, Slovakian, Slovenian, etc.). Already Max Vasmer back in 1979 has argued the fact that the origin of the name of Veles derives from old-Macedonic syllable for "*Velik*" - 'the great'.[78] For comparison we find the same Macedonic word-composition in "*Velemaster*" - 'Grandmaster'; "*Velegrad*" - 'Big-city'[79]; "*Velmož*" i.e. "*Veliki Mož*" - literaly 'Great-man' (i.e. duke, a lord)[80]; "*Velesila*" - 'Super-power'[81], "*Veleposlanstvo*" - 'Grand-embassy', "*Velelepen*" - 'wonderful'[82], "*Velebit*" mountain in Croatia, etc. In the later traditions he was asigned as the firstborn son of *Zemun*,

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[75] *Volos*, *Vörsa*, *Leshy*, etc. were other vernacular versions of his name.
[76] https://translate.google.com/#view=home&op=translate&sl=cs&tl=en&text=Les
[77] https://recnik.off.net.mk/recnik/makedonski-angliski/леска*; Russian, Polish, Czech, Slovenian, Ukrainian, etc. "*V lese*" ("*In the forest*"): https://hinative.com/en-US/questions/1183053
[78] http://www.makedonski.info/search/velik
[79] http://www.makedonski.info/search/velemajstor, http://www.makedonski.info/search/velegrad
[80] https://fr.wiktionary.org/wiki/velmož
[81] http://www.makedonski.info/search/velesila
[82] http://www.makedonski.info/search/velelepen

i.e. *Zemla/Semele*[83], the Great Mother Goddes herself, the celestial cow of fertility – and *Rod*, the supreme primordial cretator god [comparable to *Uran*(*us*) and/or *Saturn/Cronos*]. Thus, the Horned god *Veles* was the Great-Lord of forests, and personification of the life force energy in the wilderness and animals, their protector, but also the protector of domesticated cattle. Comparable also to the Roman god *Saturn*, his sacred tree is the willow. Veles is also nicknamed the *Hyperborean Dionis* (another Latin-corrupted form of the Barb-Aryan "*Dyaus Pitar*"), believed also to be interrelated to the Persian-Hittite-Macedonic sun-god *Mitra*, thus Vedic *Varunah*, and like him punishes the oath-breakers with diseases.[84] Accordingly to his solar nature Veles's symbol was the Swastika.

Apart from Hittite clay tablets from the 2nd millennium BCE, the "Primary Chronicle", a historical record of the early Kievan Rus, which mention a primordial god named *Veles* several times, is the second earliest preserved and most important historical record of this deity. He later became "*St.Vlaho*", patron saint of Croatian city of Dubrovnik, and also a Russian saint "*St.Vlasiy*", portrayed as an old shepherd guiding his sheeps. The temple of *St.Vlasiy* in Novgorod was built on exactly the same spot where the Veles idol stood for many centuries. In other places it even took over the role of St. Basil. According to the researches conducted by archaeologists, Moscow was literally built above the rests of ancient pagan temples. And they existed almost until the time of the "Troubles" (Christian pogroms over pagans) and the coming to power of the Romanov dynasty. For example, the Tsar Alexei Mikhailovich wrote to the voivoda Shuisky in 1649, complaining about huge pagan festivities on December 22-25[85] that celebrated *Kolyada* ("*Slaughterday*"), *Usenya* (hence *Uspenie*, adopted as the "Christian rite"; *Usil* the Sun-god in Etruscans, *Istanu* in Hittite, *Isa* in Sanskrit[86], Macedonian *Xantus*[87], Roman *Sol Invictus*, etc.), and the "*Plov*", who celebrated and played everywhere *Skomrachy* (pagan bacchanalias and

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[83] Polish: *Matka Zemia*, in Lithuania: *Zemyna*, that is, the Earth itself. In "The Book of Veles" she is mentioned as the cow named *Zemun* (the town of Zemun was probably named after this mother goddess)

[84] The Barb-Aryan sun-myths, as has been mentioned, went with the Aryans when they settled in Persia, and became the religion of the ancient Parsees. Mitra was the name which the Persians gave to the Sun. After ages had passed, it was utterly forgotten that Mitra was the Sun, and it was believed that he was the only Begotten Son of God, who had come down from Heaven to be a mediator between God and man, to save men from their sins. The 25th of December was said to be the day on which this God-man was born, and it was celebrated with great rejoicing.

[85] On the 22nd of December the Sun enters the sign of Capricorn, and appears to remain in the same place for three days and three nights, and then begins to ascend. Aryan sun-god ***Vishnu***, being moved to relieve the earth of her load of misery and sin, came down from heaven, and was born of the virgin *Devaki* (i.e. 'Girl' in Sanskrit and Macedonic languages, "*Devojka*" in plain Macedonian) on the 25th of December. The Horned Sun-god ***Dionis*** was also born on 25th of December; deified mythological ***Aroto/Irakles*** as well. It is noted that the Barb-Aryans too had the same date festivities of their supreme Heaven-God (***Dyaus Pitar/Papaios***) and father of all gods, when the Sun begins its apparent annual northward journey on the 25th of December. Roman ***Sol Invictus/Mitra***'s birthday was again on the same date. No matter where or how he was called, this day of rebirth and new hope was said to be his birthday, and it was observed with great rejoicing.

[86] http://sanskritdictionary.org/isa

[87] "*Xantic*" - 'yellow' (like the sun). *Ushas* is the name of Aurora, the blushing dawn.

buffoons/drolls).[88] Among the areas in Moscow covered by these polytheistic celebrations "Primary



Chronicle" indicated: the Kremlin, Kitay, the Byelii and Zemyanski suburbs, that is almost the entire territory of Moscow in those years. The tenacity of these ancient traditions was explained also by the fact that Moscow was founded on a place where were more shrines of the great ancient gods than usual, it was a single sacred complex of about 8 square kilometers, built as an image of the laws of world rotation. It is precisely known that these were the seven deities: *Rod*, *Veles*, *Kupalo*, *Yarilo*, *Mokosh*, *Perun* and *Troyan*[89], a distant reflection and medieval theonyms of the ancient seven gods, the seven planetary powers from the Pelasgic creation myth of *Eurynome*, and of her setting a Titaness and Titan over each planet/day of the week, thus the Seven *Cabeiri* (*Kabeiri*) of Samothrace, and seven great gods celebrated by the Hittites, the Mesopotamians, and many others, to whom they used to sacrify four (4) rams or goats (to the four cardinal points of the Heaven and Earth), the same way we do today in Orthodox Christianity after 3000 and more years, when we celebrate our modern (Christian) saints. Their divine roles and names reshuffled in different epochs and in different popular traditions diverged a lot from place to place, but generally they were the same old primordial divinities of heaven, sun, earth, thunder, forests, rivers, winds, etc. These were the Great Gods of the east, the chthonic primordial seven *Cabeiri/Kabeiri*, the primordial Titans, the seven planets and days of the week (Saturn-Saturday, etc.).

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[88] *Scomrachy* the later *Bogomils* and their dialect forms (anglicized *Scaramouche*), as well as Carnivals, Peripetias, Badnik, Kolede, and other prechristian manifestations for celebrating the Solstice, Summer, Sun, Forests, etc.:
https://en.wikipedia.org/wiki/Skomorokh#:~:text=A%20skomorokh%20(%D1%81%D0%BA%D0%BE%D0%BC%D0%BE%D1%80%D0%BE%D1%85%20in%20Russian,word%20is%20not%20completely%20clear.

[89] https://slawa.su/letopisi/669-moskva-postroena-na-drevnem-kapishche.html



The name of Veles appears in the toponyms too, the best-known of which is the city of Veles in Republic of Macedonia, over which looms a hill of St. Elias the Thunderer. Other examples are Veles in western Serbia, Velesnica on the Danube, Velesovo in Krajina, Velesto in Russia (Smolensk region), and Velestovo in Montenegro, Velebit mountain in Croatia[90], etc. There's also the township of Velestino (Βελεστίνο, today disgraced as "*Feres*"), bearing the testimony of a Macedonic layer in the original settlement of Thessaly (ethnically Macedonian, until the creation of "*Greece*" in the 19th century).

He is also testified in Lithuania as *Velinas*, *Velnias*, *Vels*, Old Lithuanian *Velionis* - 'deus animarum' ('god of animals'), and he protects the catle. In doing this he (again) assumes the shape of bull.

Ferdinand de Saussure was apparently the first to suppose the genetic relation of *Veles/Velinas* with Vedic *Varuna*. This ingenious and phonetically impeccable conclusion deserves additional attention in order to interpret the morphological components of the nouns in question. – The *n*-sufixes with variable vowels in their onset (*Varunas*, *Velinas*, *Taranis*, *Tharun*, *Perun*, *Uran*…) are typical of Indo-European mythological names. Compare Latin: *Fortuna*, Sanskrit: *Varuna*, Hittite: *Tharunnaš*, Slavic: *Perun*, Gaulic: *Taranis*, Mongolic: *Tangra*, Horned God: *Ceraun*(*us*), Macedonic: *Leivino*(*s*), etc. Also the sovereignty over the other world draws the Vedic god *Varuna* together with the *Leivinos/Velinas/Veles* and his numerous other avatars.[91] Under the names of *Osiris*, *Tammuz*, *Adonis*, *Dionis*, *Attis* etc. the peoples from Macedonian Peninsula, Western Asia, and Egypt, represented the yearly decay and revival of life, which they personified as this god of Nature who annually died and rose again from the dead. In name and detail the rites varied from place to place, in substance they were the same. And in the religious literature he appears as the youthful partner of the Great Mother Goddess, the embodiment of reproductive energies of Nature, and much later a comely youth beloved by *Aphrodite* (i.e. "Foam-child") where she is the surrogate mother and lover of him in the form of the mortal shepherd *Adonis*, who was killed by a wild boar.

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[90] https://en.wikipedia.org/wiki/Velebit

[91] "Contributions to Comparative Mythology: Studies in Linguistics and Philology" by Stephen Rudy.



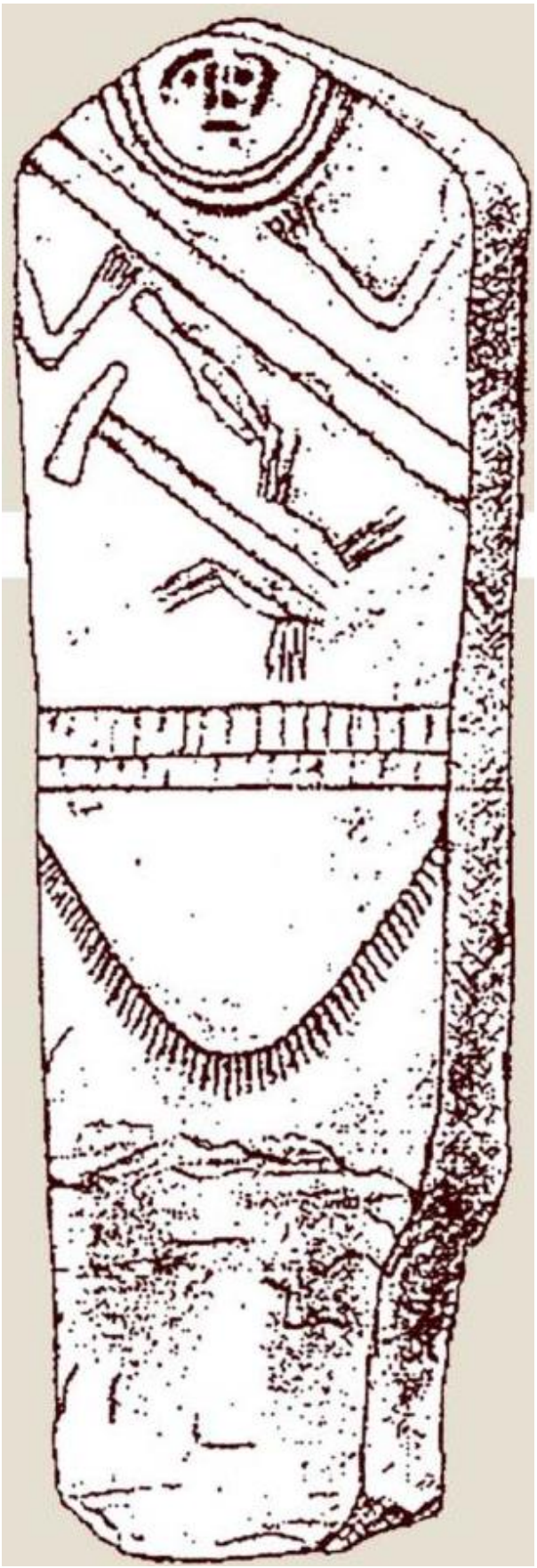
Above: **another perspective of the Cocev Kamen ('Tsotsev Rock')[92], a well known megalithic monument from the Neolithic Age, used as a sacrificial site ("Trebishte/Kapishte") until very recent times**

[92] https://mysticmacedonia.wordpress.com/northern-macedonia/cocev-kamen/cocev-kamen-16/



Right: **ancient stone idol from Ukraine**

Next page: **astonishingly similar anthropomorphic stelae “Dimov Grob” from Ulanci in R. of Macedonia (13/12 century BCE)**



Seen the impossibility to eradicate his widespread millennial popularity, the cunning church institutions in the west with time have shamelessly assimilated, refurbished, and transformed the Horned God*/Veles/Vołos* into *St. Nikola* (today utterly humiliated and reduced to a clownish '*Santa Klaus*', a clear allusion to a 'clown'!). And, as if this wasn't enough, Coca-Cola Company painted him in red when they started to use him in the Christmas advertising campaing as of 1930's. Thus, his original dignified appearance, daunting millennial worship, and the very holy name of this powerful primordial deity were altogether muddied and systematically eradicated with fire and sword by the monotheistic Catholicism. Instead of powerful and temible Horned God, the western church promoted a mockery-substitute of the same, with pretty much alike attributes, and celebrated at the very same date (22-25 December), but re-branded as "*Christian*" and absolutely unrecognizable under completely new name.



Above: **delusional modern allusion of the primordial Horned God, which today is the "Christian" replacement Santa Claus (St. Nicolas), accordingly in a slide pulled by reindeer**

The pledged millennial genocide for extermination of all the other polytheistic religions was merciless, the church and Inquisition systematically hunted down and condemned every original credo, and all the previous manifestations of the celestial Horned God/Veles/Leivinos/Dionis/Mitra/Sol Invictus and his original appearances were portrayed as "*Demonic*" or "*Satanic*". Only the new Christian-re-branded "*Santa Klaus*" version, with no apparent links to its original pagan form, was admitted. And not only! Monotheistic as it is, Christianity however reserved and monopolized the 25th December as the exclusive birth date of their only god and last avatar of all the previous Horned and Celestial Sun-gods, only now under the name of *Jesus Christ*.

However, the vestiges of this immemorial prehistoric horned deity and his worship survived all the countless millenniums and numerous religions and untold mutations. His primordial festivals and traditions are vivid even now, in the 21st century, in form of pagan carnivals and rituals repeated every year for thousands of years. In Macedonia such primitive practices are the winter carnivals and pagan proceedings of 'Baburci' or 'Jolomari' (also Christianized as "Vasilichari"), savage dances played in rather chaotic order by persons masked to impersonate the nature forces, wild spirits and horned beasts.

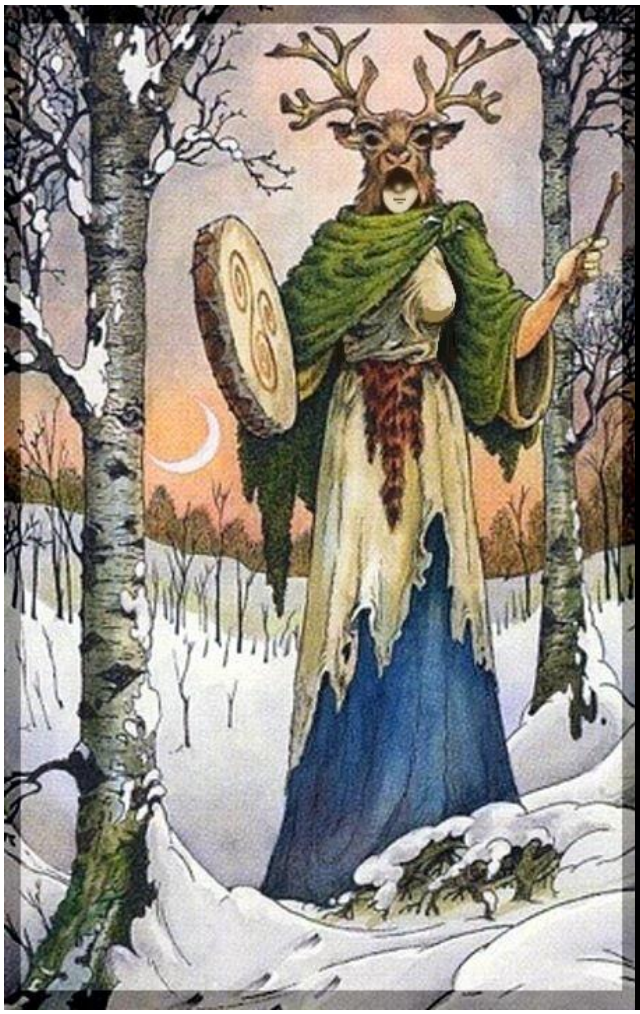


They largely differ from region to region in their names, local particularities and ensemble details. The only two 'dress codes' common to all of them are their male aspect and animalistic atributes. For the rest they are linked to the unspeakable and mysterious, to the long forgotten primordial rituals of our distant ancestors, their instinctive fear infront of the unknown, of the wild nature forces and spirits, and are desperate primitive plea to the hidden supreme gods to have mercy on them.





Ostara[93]**, Dione/Enodia** or **Elen of the ways**, (*Enodia*, *Hecate*, Lat. *Helen*, *Nehalen*, *Selen*, etc.) – praised as the goddess of the roads and crossroads, pathways and hosts, but also of the wisdom, sacred wildwoods and paths that cross both nature and human soul. To make a point of these religious and linguistic intransigencies, locked between the millenniums-old past and today Macedonian language and Macedonians in general, there are many other examples. Beside the above mentioned primordial Horned God/*Perun/Tarun/Veles* there is also the primordial Horned Goddess, *Elen*, (ancient *Enodia*, Lat. *Helen*, *Nehalen*, etc.), as *Enodia* she was also a goddess of death (as she has the Earth attributes too, and the dead bodies end under the ground after they decay), and her cult was autonomous until the end of the Roman period. In the ancient Macedonian capital Pella (as *Veroea-Hosia*), she was the goddess who supervised purification rites and burial customs, in Eordaia, Derriopos, Elimeia, and Mygdonia too. She



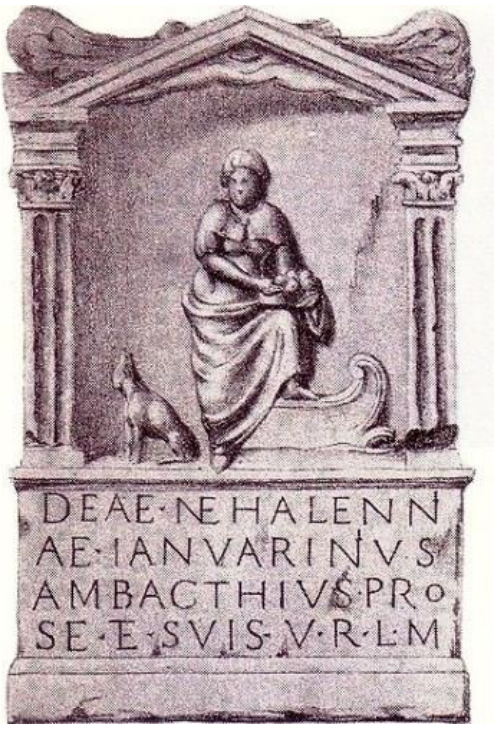


was also known as the Scythian *Tapiti*, Etruscan *Voltumna*, or as the horned goddess "*Kerna*", which is again a Latin exonym of later period. And once again, the name "*Elen*" in other modern languages has no meaning whatsoever that can be related to her mythological but apparent deer-like features; but, it has exactly the expected sense in Macedonian, where the word "*Elen*" accordingly means and is

[93] "Ō (thee)-old-one" – from the votive particle "Ō" and "Stara" – 'she-old' in plain Macedonian: http://www.makedonski.info/search/stara

correctly 'deer' or 'stag'.[94] And that's not all. Further, Macedonia "*Elen*" developed into verb and/or adjective "*Selen*" that describe the movement of the prehistoric deer herds, but also the movement of the moon. This is plausible explanation of the Macedonian etymology and why the word "*Elen/Selen*" is related to deer, the ways, roads, and hosts. It reveals its original sense from totally another perspective. Namely, the conventional western dictionaries claim that "*Elen*" comes from "*Selēn/Helen*"[95], which is further explained as the corrupted version of "*Selene*" - a 'goddess of the moon', and which is falsely 'explained' as "*Greek word for moon/light*" (by the way the goddess of Moon is also known as "*Artemis*", "*Atargatis*", "*Astarte*", "*Ostara*"[96], "*Ištar*", also "*Hecate*", Roman equivalent "*Diana*", "*Luna*", etc.). But this claim stops there.[97] The farce scheme of "*it's all Greek to me*" doesn't explain how or which part of '*Selēnē*' has something to do with the moon or glowing. It presumes that "*Selēn/Helen*" i.e. "*Halo/Halos/Helios*" means 'light, shine, sun', and the conventional historiography scholars even searched support-words for this theory in Sanskrit and other





sources. The bottom line of this improvised western-Eurocentric theory, offered as an excuse by today western scholars, goes always and again back to their universal escape-container "*of Pre-greek origin*".[98] It is a blatant manipulation with something uninteligible for themм – the same word (*Selēnē*) is actually aplied also for the light: "*Svetlene*" in plain Macedonian, and for the whole Universe/Kosmos

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[94] http://www.makedonski.info/search/elen, https://glosbe.com/en/mk/stag

[95] https://www.*behindthename*.com/name/helen

[96] It is a plain votive epithet "O-stara" i.e. 'Oo-She old' in plain Macedonian. From the votive exclamation "Ooo" and "Stara" – '(She) Old': http://www.makedonski.info/search/stara

[97] Plutarch's version of this story did suggest *Selene* (although the manuscripts have the otherwise unknown *Semele*) as one of the possible identifications of the goddess, but, the imagery is not sufficiently strongly connected to the story.

[98] https://en.wiktionary.org/wiki/%CF%83%CE%AD%CE%BB%CE%B1%CF%82

(Mkd. "*Vselena*")[99], but also for the movement: "*Selene*" - to 'move/resettle', and it has two meanings - 'glowing' and 'moved/resettled'.[100] Than it is used for the Sun (Mkd. "*Solntze*")[101] too, Lat. *Solaris/Sol Invictus* (in Septuagint Koine: *Ilios/Ilion*), thus, in its forged 'meaning' it is nothing else than just another 19th c. Conventional Historiography misinterpretation of the older non-"*Greek*" word.

In Macedonian we find the correct meaning of the root-word "*Selene*" (hence "*Hellen*" too)[102] which means 'displaced, moved'[103], and is of course exactly what moon does across the sky. But, not only the moon – the sun, stars and planets do that too, and also the big herds of prehistoric reindeer and other horned beasts, which moved and still move around seasonally, often covering large distances, exactly as the big herds of reindeer and caribou still do today. And as we all know the reindeer is the only cervid



used in a pastoral economy that is still largelly exploited by the Nomad tribes across Siberia and Mongolia as a riding and draft animal.[104] However, the domestication of animals over many millenniums resulted in no significant change in the local nomadic mode of subsistence in the rarely

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[99] http://www.makedonski.info/search/vselena

[100] http://www.makedonski.info/search/vselen

[101] https://books.google.mk/books?id=iBtQBAAAQBAJ&pg=PA70&lpg=PA70&dq=%D1%81%D0%BB%D0%BD%D1%86%D0%B5&source=bl&ots=yn_of7Lt-n&sig=ACfU3U3DGBZvjcCR7NNKukZ-lIIm-g3euQ&hl=en&sa=X&ved=2ahUKEwj1jsHjr_PpAhXE4aYKHa1_D7g4ChDoATAGegQIChAB

[102] https://www.etymonline.com/search?q=Helen

[103] http://www.makedonski.info/search/preselen

[104] "The rise of reindeer pastoralism in Northern Eurasia: human and animal motivations entangled" by Charles Stepanoff, 2017.

inhabited Siberian and Arctic regions, which remained nomadic and focused on hunting, fishing, and gathering. These oportunistic people are still hunter-gatherers and shepherds, thus seasonally passing throughout the year the same places, and coming back again and again to traditional spots. The cultural shift from foraging to pastoralism happened very slowly, and actually in the case of reindeer never came to a full completion like with other adomesticated animals. Many tribes eat both domestic and wild reindeer and keep few decoy animals in their herds for hunting. The inate desire to crowd is the reason why the reindeer is the only cervid used in a pastoral economy. At the end of the 17th century, most Arctic and Siberian peoples were still hunter-gatherers with small herds of roughly 20-30 reindeer. But, the majority are refusing to eat their herds, which are considered as the status-symbols of social achievement and wealth, and the widespread preference to eat other game than the domesticated animals was certainly strengthened by religious taboos on slaughtering domestic reindeer (like the horses in Europe). As attested by an Evenki nomads myth that relates how the great deity who gave domestic reindeer to humans forbade their slaughter: '*If you kill them, there will be trouble – I shall cast you down to the lower world*' (Vasilevich 1963: 71). She is the Guardian of the ancient track ways, the Leys (Latin: *lucus* - "grove, sacred grove,wood", Macedonian: *les*), the Kundalini currents in nature. And as the Horned Goddess, she leads us to the first track ways, the migratory tracks of the reindeer and later, to the path of the red deer through the forests. From here she leads us to the lost Shamanism.

Thus the domestic reindeer were preferentially used for transport, as decoy animals to attract the wild reindeer, and (in some cases) for milking. These primordial half-wild animals remained maybe the only surviving link today that connects us with the long gone old world and Nomadic way of living. This is because, as the specific Ice Age-shaped animals, they cannot be held and in no way treated in farms like the fully domesticated cattle. Simply, they're not stable animals like horses and cows (once wild and free animals too, but now artificially breeded and fully exploited). They can be only domesticated outdoors and used as source of food, milk and other purposes, but they cannot be quartered out of their



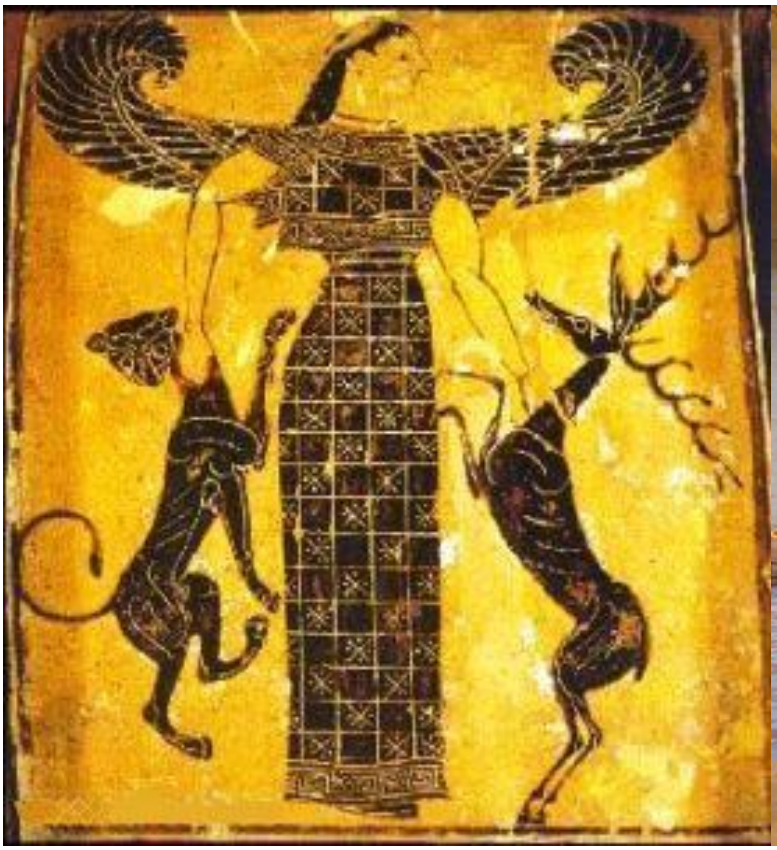
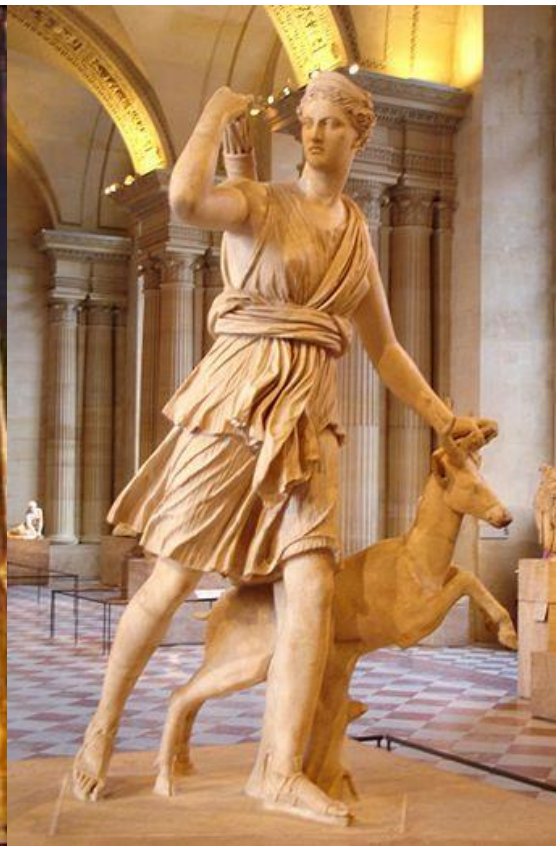


natural environment. And same like in the primitive Neolithic comunnities they are considered common good and status symbol, and kept alive by all means, thus explicitly killed only for sacrifices or when the game is short, and in this case, only the old or injured reindeer are slaughtered. Amazingly enough, for our 21st-century modern and technological mentality, this robust and resistent Ice Age animal is stillwidelly used by the Russian Army for everyday military patrols on the border even now (image on the next page). Practically, there are no other means of transport which can go where these animals can in the Siberian wilderness during the harsh conditions of the Russian winter. Of course, alike the first horses also the reindeer is too small for riding.



As reminder of these long ago past times, Maria Gimbutas, (1989) notes that the Great Mother Goddess as doe (in Macedonian/Sanskrit: *brest feeding*, *milking*)[105] is widespread in historical sources and folk memories, and the deer-doe was one of the primary forms of the birth-giving goddess from the Paleolithic era. Her research revealed that the earliest traces of deer cults are found in the Neolithic, dating about to 14,000 years ago. The evidence from the above mentioned '*Shu-Nun*' (Kamenaya Mogyla) site, from Cantabrian Spain, and east of the well-known Alta Mira cave-painting site consists of ritual burial of deer remains in an egg-shaped depression decorated with colored clay and carved deer antlers; another site reveals sandstone plaquettes with engravings of deer, reindeer, and other animals. The Sami people of Lapland still see the Reindeer Goddess as linked with the Sun Goddess, *Geijen-neite*. But not only deer was the horned animal totem. As we saw above (p.27), from the Neolithic artifacts in Macedonia, many other horned animals like giraffes or extinct sivatheriums were equally used as horned totems and idols. The later (sacred) bull was also venerated as horned totem because of his horns.The deer/reindeer myth was found as far south as Macedonian Peninsula ans Asia Minor, as shown in the image below of the hunting goddess "*Artemis/Diana*" holding the game of panther and hind, underlining the immemorial prehistoric times when the large herds of Ice Age animals were still roaming across the whole Europe. Alike "*Elen*", refurbished "*Artemis*", "*Aphrodite* from Efesus" and/or

[105] http://www.makedonski.info/search/doi, Sanskrit: *doha* - http://sanskritdictionary.org/doha

her Roman version "*Diana*", were again just different avatars of the primordial Great Mother Goddess *Mo* or *Ma* (i.e. "*Syrian Dea*" and/or "*Agartis/Astarte/Ištar*", or "*Kubaba/Kibela/Cybele*" from Hittite-Phrygian Anatolia), widely known for her natural virtues as mistress of the wild animals and forests.[106] Today modern Europeans have erased from their minds every memory of the ancient ways of herding and animal-transportation, by which our distant ancestors traveled and migrated from place to place. The natural rhythms of migration of the big herds of horned and other grazing animals (wild horses for example) dictated the movements of the people too in the distant past. With the passing of millennia, these migratory routes were determined jointly by adomesticated animals and their natural needs and memory, and by herders' choices, which are described as a 'cyclic circulation of wills' between humans and animals. Hence also this forgotten (but ultimately not '*horned*' or '*light*') meaning in today slightly corrupted Macedonian word for deer - "*Elen*" that descended from "*Selen*" - 'resettled, migrated'. Accordingly, the romanticized "*Elen*" (or '*Helen*/*Selene*') of the ways, roads and hosts, logically finds its hidden primordial reflections in the following Macedonian words: "*Selenye*"[107] - 'migration, moving away', "*Naselen*"[108] - 'settled', "*Odselen*"[109] - 'moved away, migrated', "*Doselen*"[110] - 'settled in,

[106] It is maybe annoying task to repeat time and again the many successive transformations and ramifications of the First-She and other Supreme gods in many lesser and different goddesses and gods respectively, but this is an inevitable bone of contention.

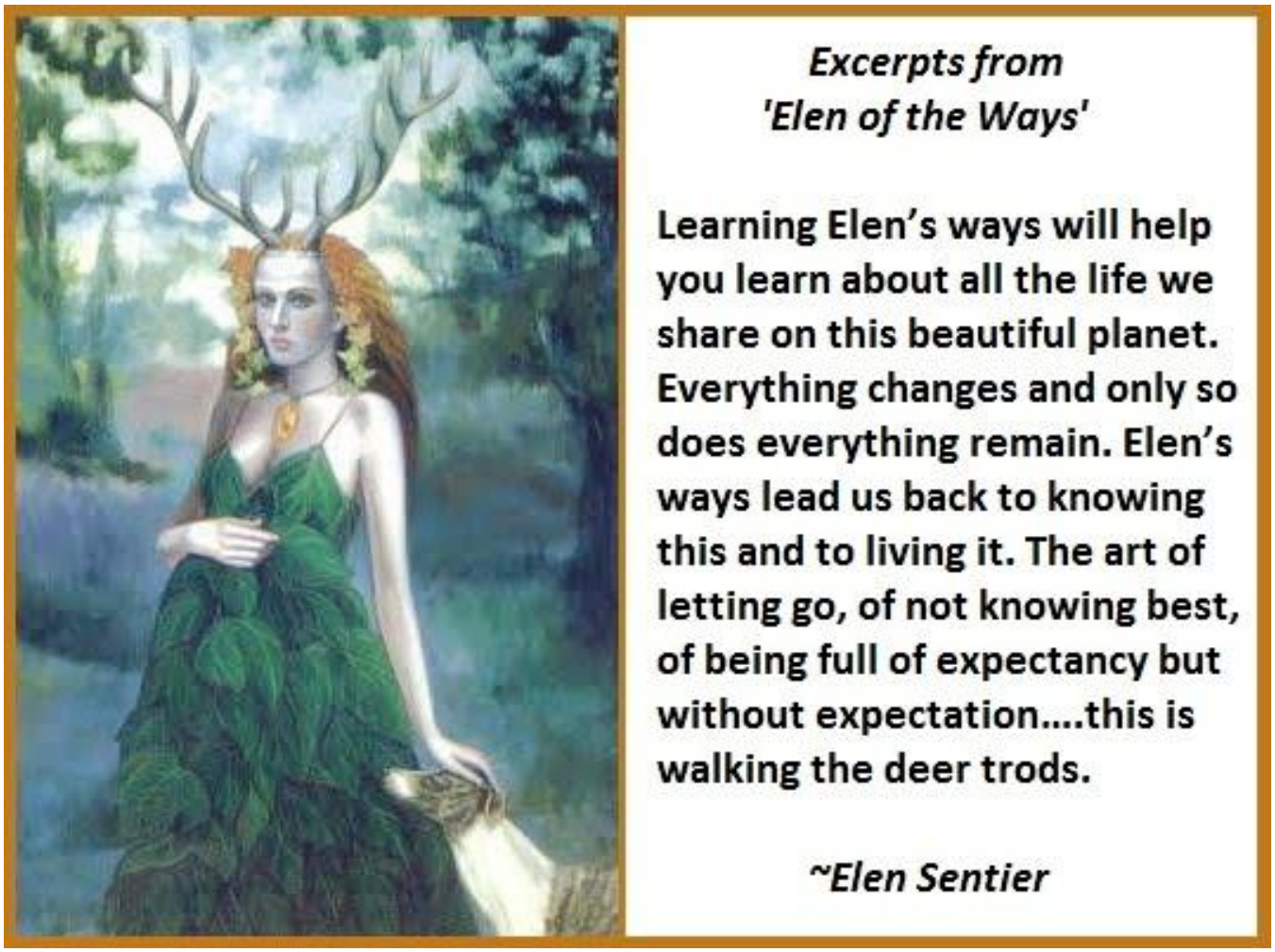
[107] http://www.makedonski.info/search/sele%D1%9Ae

[108] http://www.makedonski.info/search/naselen

[109] http://www.makedonski.info/search/otselen

[110] http://www.makedonski.info/search/doselen

immigrated', "*Selo*"[abrev.] - 'a village, rural settlement'[111], "*Naselba*" - 'urban settlement, suburbia'[112]; but also "*Delen*" - 'separated, divided'[113], and "*Vselena*" - which means 'whole-inhabited (by moving



stars)' [114] i.e. the 'Universe' (which is of course full with moving stars and planets). And last but not the least, there's the ancient popular Macedonian fairytale of *Silyan* (another corrupted vernacular form of "*Selen*") *the Stork*, a folk story of a guy that transforms himself into a stork and travels to a faraway island, where he turns back into human. 'Silyan' is actually the one who is "*Selen*" - 'migrated, resettled'. Which is by the way the actual true meaning of the mythological "*Sellen*" (dubbed "*Hellen*"), a Semitic migrant (i.e. "*Sellen*")[115] who was also promoted by the mythology construct of the later storytellers into a supposed progenitor of the Semitic "*Hellenes*" (i.e. "*Selleni/Hellenes*").

The migratory origin of the root word "*Sellen*" (dubbed "*Hellen*") was confirmed in the dialogue

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[111] http://www.makedonski.info/search/selo
[112] http://www.makedonski.info/search/naselba
[113] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B4%D0%B5%D0%BB%D0%B5%D0%BD*
[114] http://www.makedonski.info/search/vselena
[115] https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%81%D0%B5%D0%BB%D0%B5%D1%9A%D0%B5*

mentioned in the Introduction, that was a topic of great interest to Plato's contemporaries (where Socrates canvasses two opposed positions. The 1st is defended by his close friend Hermogenes, who adopts the minimalist position of byconvention: whatever is agreed in a community to be the word/name to use for a thing is the correct one in that community. The 2nd position is defended by Cratylus, who adopts the obscure 'naturalist' position, that each word/name names only whatever it does 'by nature'.)

All of these popular traditions and words, from "*Elen*" to "*Silyan*" tell us the stories of the moon, stars, (horned) animals, and human's traveling and settling away, ways, roads and hosts. Nonetheless, a common association of the later "*Elen*" is *Mother Deer*, a figure of folklore, also related to fertility, lactation, and childbirth. These attributes all point to her real prehistoric origin and hidden personality – the Great Mother Goddess, *Pirwa* - '(She) 1rst one' of the Hittite pantheon[116], i.e. "*Prva*" in plain Macedonian.[117] She is often described in the literature as a goddess figure, but whatever the state of religious belief in pre-Christian times, something we don't really know, her origins are not religious but social. She is a totemic mother figure and a founding ancestor of the group. This is more in complying with the tribal cultures before the advent of great monotheistic religions reshaped these older ideas.

And of course, *Elen/Sellene* is without question just another syncretic version of Kibela/Cybele/Rhea/Artemis/Aphrodite/Diana, all different-regions syncretizations of the ancient Great Mother Goddess of the forests and fertility, wild animals and trees, mountains and hilltops. Sacred grooves were her only and basic temples in the times where there was no temples built yet. In her numerous other appearances she is always presented as siting on her throne (beside her consort Adad or Attis) surrounded by lions, goats, cattle, pigs, bees, snakes, birds, etc. As the Phrygian Earth Mother Kibela, by poetic license, at only a relatively late period she was reduced to the role of mortal and the daughter of Kadmo, *Semela*. Apollodorus, also, had equated *Semela* with *Gea*. The Phrygian inscriptions inform us that this goddess was still highly regarded there in AD 200-300. How much greater her significance must have been a thousand years before? Paul Kretschmer pointed out more than forty years ago in a remarkable piece of research that there is undisputable certainty that the name *Semele/Zemla* could be understood linguistically: 'Kibela/Semela/Zemela' as a Hittite-Macedonic-Phrygian root word which was used to characterize the Earth Mother Goddess; that was directly related to the Macedonian word '*Zemlya*' - earth, soil.[118]

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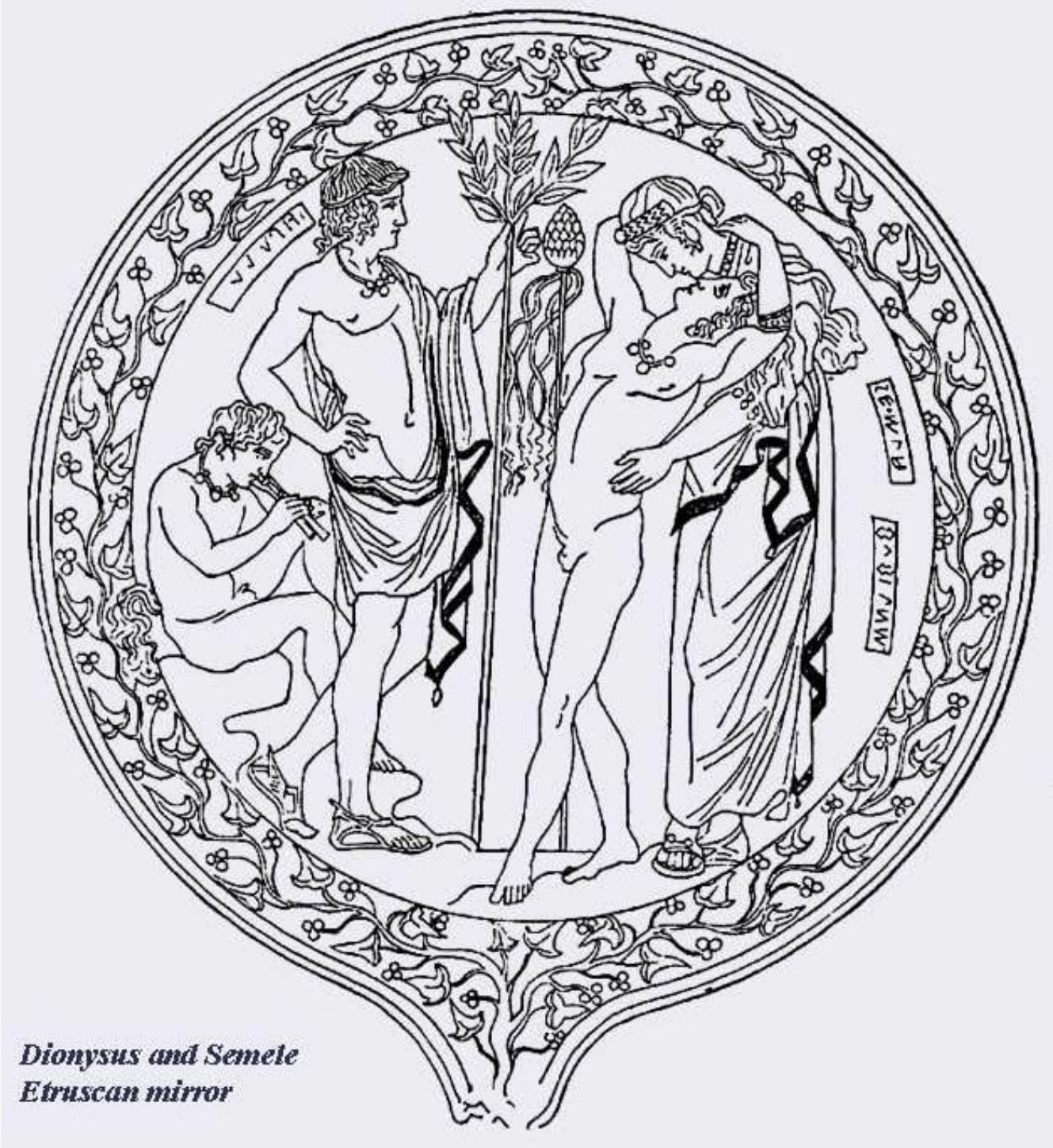
[116] https://en.wikipedia.org/wiki/Pirwa

[117] http://www.makedonski.info/search/prva ; https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BF%D1%80%D0%B2%D0%B0+%D0%BF%D0%BE%D0%BC%D0%BE%D1%88*

[118] http://www.makedonski.info/search/zemja



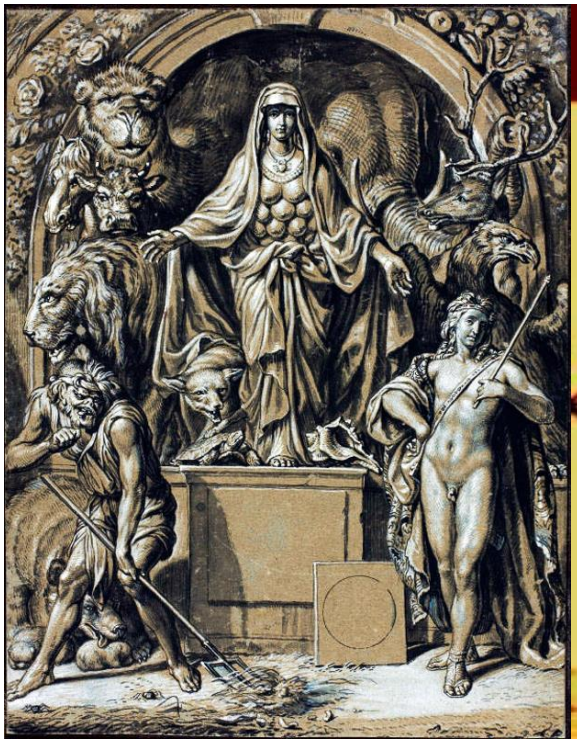
Above: **young Leivino Dionis (Fufluns) with Mother Earth (Zemla)[119] and Apolon (Apulu)**

[119] "*Zemja*" in today plain Macedonian: http://www.makedonski.info/search/zemja

Below: **more different multicultural alterations through different regions and ages of the Great Mother Goddess *Mō* or *Ma*; also *Go-le-Ma*, syncretized into many different goddesses as *Kubaba/Kibela/Cybele/Agartis/Aštarte/Ištar/Rea/Demeter/Artemis/Diana* or *Dea Syriana*, Pelasgo-Macedonic-Etruscan *Ziren/Zeirene* thus Roman *Ceres*, but also *Ais/Isis* and *Io*; she is mistress of the wild animals and forests, the Earth-goddess of the hunting, fertility and childbirth, agriculture and underworld, etc. In the ancient Hittite capital of Karčemiš were found the very first historical records of her as "*Kubaba*"; thenater In Old Phrygia, she was called *Matar Kubileya* or *Kubeleya*, Mesopotamian *Inana/Ashtaroth/Ishtar*, and hence *Easter*, and so on…**



From left to right: **Hittite *Kubaba* from Karčemiš, Artois/Artemis/Aphrodite/Diana from Efesus, *Inanna/Ištar/Astarte* from Mesopotamia, Etruscan *Uni*, Roman *Juno* –** and on Next page: **rather modern vision of the earth mother goddess surrounded by animals, and on the throne with her brother/consort Adad/Hadad/Hades/Adonis/Attis**





In the folklore of Eastern Europe she is also known as the 'Golden Granma' ('*Zlatna Baba*', '*Zolotaya Baba*'). Her pagan sanctuaries were to be found everywhere on the outskirts of the Old European civilization and Russian empire farther in the east. Mačiej from Miechów wrote about her in a Latin treatise on the '*Two Sarmatias*' published in 1517: "*Behind the earth known as Wiatka, on the road to*



Scythia, stands the great pagan lady-goddess Golden Granma [...]. *Surrounding peoples venerate this idol, and everybody passing by or hunting animals will not leave without making a sacrifice. Even when*

there is no precious gift, one makes a fur of an animal or even a thread drawn from clothing and, bowing with reverence, goes away." People say that the dream of Golden Grandma is of her as a statue with the appearance of the old woman, holding her son on her lap, and one more child about whom they say that it is her grandson. Furtherrmore, the popular tradition says that she supposedly puts some instruments here and there in the forests, so they can constantly sound in the wind like drums, trumpets and horns. And accordingly, the primitive instruments were usually made of animal horns and bones off course, but also of wood too.

And again, this Baba Zlata was probably syncretized further as the evil Baba Yaga and Baba Roga in the Macedonian Peninsula. Baba Yaga/Roga is said to eat little children, and was practiced as common terrifier for the little kids. It is most probably related to similar child-eating creatures found in all ancient pantheons, to whome was allegaited the dying or disappearance of children in past ages.

The equation of horns with trees is another aspect of the prehistoric horned deities. And accordingly, the next adamant evidence of these primordial indelible ties to the nature, animals and woods, a testimony still stubbornly preserved throughout past millennia in its most original archaic form, is the Macedonian word for 'ancient' - "*Drevno*", which is still in relation and has the same meaning with the

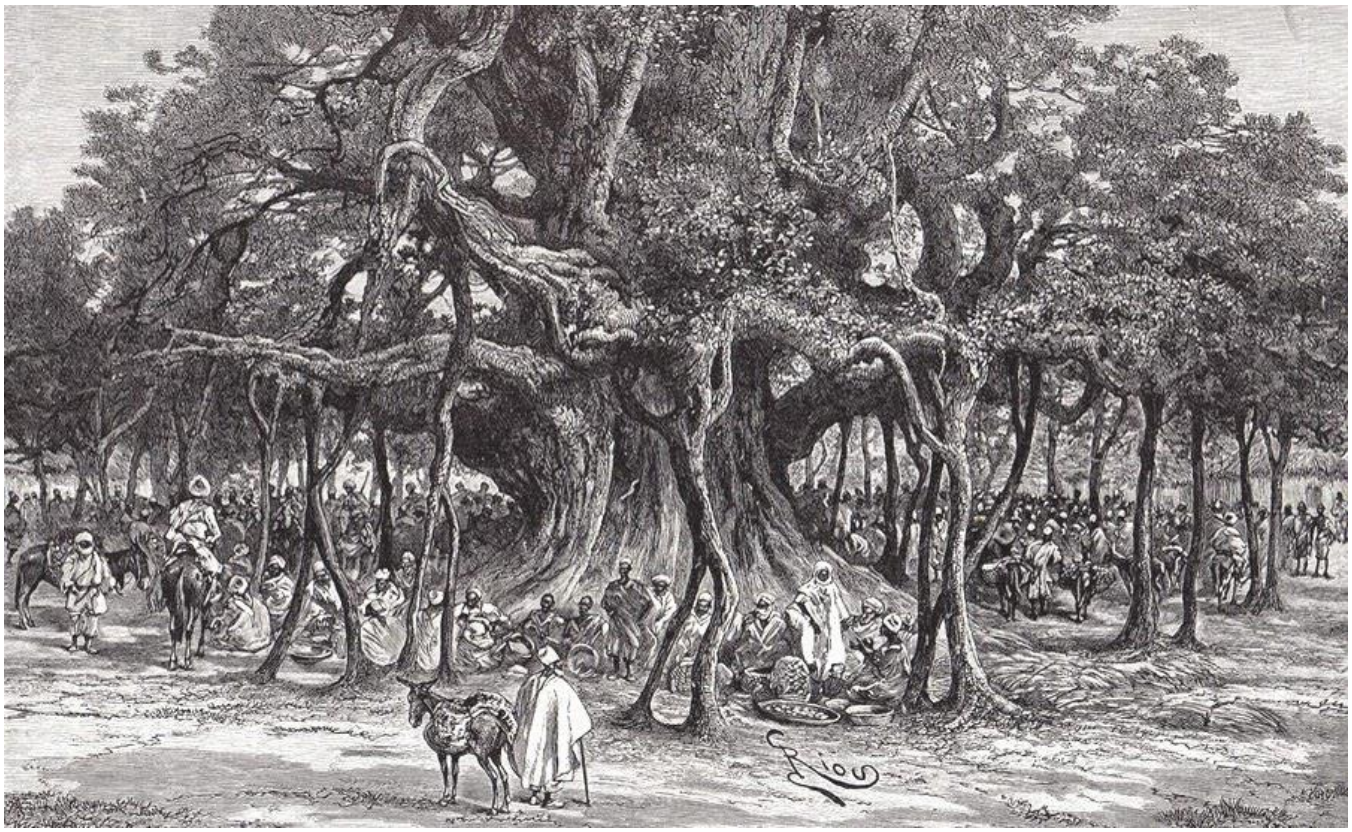


Macedonian word for tree - "*Drvo*"[120]. Simply, the trees longevity surpassed the life expectation of the

[120] '*Tree*' – in Hittite "*Daru*"; in Macedonian and Serbo-Croatian "*Drvo*" (pronounced 'drrvō'); Russian "*Derevo*"; Bulgarian "*Dervo*"; Czech "*Dřevo*"; Slovak "*Drevo*". Anglicized "*tree*" has the same root; the word for "*Druid*" (or "*Derwydd*") also derived from "*derw*" (pronounced 'derroo'), which is "Gaulic(?)" for 'tree' and/or 'oak' ("*Dab*" in plain Macedonian). "*Druids*" were the woods-priesthood, and presided over the secret mysteries of the consecrated groves.

primitive Homo Sapiens for many generations[121], and to our distant Macedonic ancestors it seemed that the trees, which naturally live for centuries, are almost eternal, and accordingly, they related the idea of 'ancient' to the trees. This concept, and the word for 'ancient' which descended from the word for trees, remained the same in all Macedonic languages until today - *Drevno*.

The trees were common objects of worship among all European peoples as well (before their alienation). By watching their cycles of growth, shedding of leaves, and reblooming in the spring, humans have long perceived the trees as powerful symbols of life and death, renewal and the eternal life. Nonetheless, since the beginning of time people have had a sense that trees are sentient beings just like us, that they can feel pain, and they bleed when they are hurt. The forest has been the backdrop for poetry, stories and art since the most ancient times. Mythologies always mention trees, often linking them symbolically to Creation and the World Tree in one design or another. Wood was also conceived as 'containing' light and heat that could be released. This is the 'burning bush' from the Bible. Fire is often a religious symbol for God's creative power (*Agni* or *Mercury* are fire gods). Trees, for example, can be ascribed with elements of personification, through their potential function as the sitting place of



ancestors; thus they can assume the status of an ancestral shrine.By having their roots stuck deep in the ground, and by growing up high above, the trees were also seen as the natural conduits between the holy spirits of the earth and sky.

Leivino Dionis, whose death and resurrection were celebrated across Macedonian Peninsula and

[121] From here also the modern Macedonic greeting word for 'hello/hi' - "*Zdravo*" in plain Macedonian, which simply means 'health', salute, well-being; see "Zdravstvo" – 'sanity' in plain Macedonian.

elsewhere, was worshipped throughout ages as "*Dionis of the Trees* (Pine and Ivy)", and his animal totem par excellence was the agile *Panther*, a reknown tree-climber, as the very Macedonic root word



"*Pentari*" - 'climbs'[122] testifies. The goddess *Ištar* (i.e. *Ostara/Astarte/Aset/Isis*[123]*/Uni/Juno/Afrodite*, etc.) was represented as originally dwelling in a tree. Accordingly her lover was *Tammuz* (i.e. *Adonis/Dionis/Attis*). It was an ancient custom to use trees as gibbets for crucifixion (or, if artificial, to call the cross a tree), the tree being one of the symbols of nature-worship, which denoted the fructifying power of the Sun. All over the world sacred trees were or still are protected by a system of taboos and ceremonies which were developed to prevent any damage. The worship of sacred trees was widely practiced all over the Europe as well, until institutionalized Christianity and organizations as Inquisition severely forbid any idolatry and animism.

However, in the Near and Far East the trees are still respected and adored as real deities. The trees are the abode of the souls of a righteous persons, and are regarded as the home for the souls of ancestors and local saints known as *Wellis* (compare to Hittite *Walis* and *Veles*!). And, even if it's superfluous and from today perspective rather embarrassing as a fact, it is worth mentioning that long before the rational human thought developed, and long before the first manifestations of civilized human behavior was ever to appear, more than any other place that our most primitive ancestors used as a hideout from dangerous wild beasts were – the trees. Unaccountably, by struggling for bare survival our ancestors found the ulterior shelter by hiding themselves high up in the trees. The early tree-dwelling hominids, before

[122] http://www.makedonski.info/search/pentari

[123] The goddess called "*Isis*" by the ancients was originally called 'Aset' in ancient Egypt.

evolving into more able Homo Erectus and Homo Sapiens, were truly living up there. Thus, in our collective subconscious memory, buried deep inside our hearts and souls, the trees are still our primal home. The innocent childhood games of climbing on the trees were once not just innocent plain games, but a life saving rush.

It should be noted that in many depictions of 'Sacred Trees', a great serpent is said to reside at its base. These serpents typically guard a forbidden knowledge which only a select number of mortals have ascertained (it was under the Bodhi tree that the Buddha was said to have gained enlightenment, Adam and Eve attained wisdom by eating fruit, offered by serpent, from the tree of knowledge, etc.). And as the tree branches were associated with the antlers of the deer and Horned God, the snakes were seen as related to the tree roots and mother earth. That was the basic thing that connects the trees and serpents,



their de facto chthonic nature. In the distant past primitive people related the plants growt from the interred seeds to the possible reincarnation-parallel of their dead, and that's how actually the burial rituals in the ground were introduced at first. In the Macedonian language the relation of the snakes with earth is even more obvious – the Earth is "*Zemya*"[124], the Snake is its metathesis - "*Zmeeya*"[125], and Dragon is "*Zmey*", all derived from the root verb "*Zema*"[126] - 'it takes', as the earth is where every living creature goes back to when it dies, and where everything turns back at the end, thus the chthonic earth is the one that takes (Mkd. verb '*zima*' - takes, but also 'Zima' - winter) back everything at the end. Accordingly, both the trees with their roots, bats and snakes, were considered as mystical chthonic beings in direct relation with the underground, and they were seen as a conduit to the world below the earth's surface and in relation to the mythological creatures that suppousedly inhabited that mysterious world, where at the end all the death things and creatures are undertaken.

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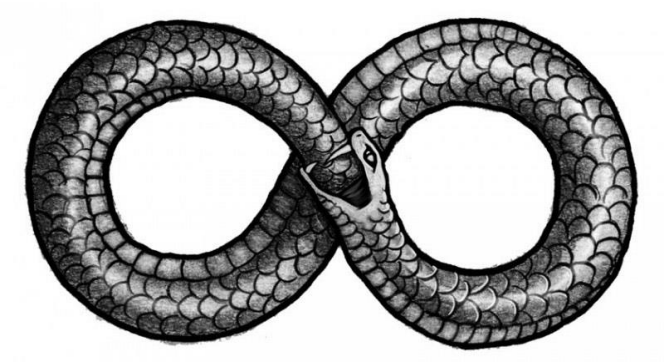
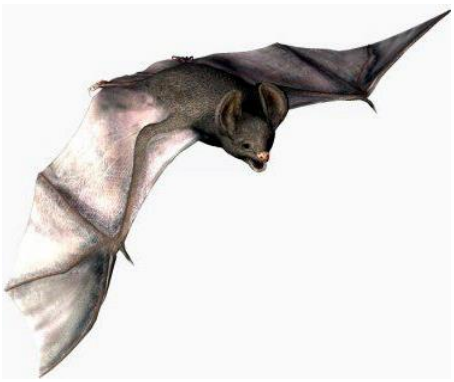
[124] http://www.makedonski.info/search/zemja
[125] http://www.makedonski.info/search/zmija
[126] http://www.makedonski.info/search/zema





To the ancient Macedonians of all the trees especially holy and utterly worshiped was and still is the Oak, which is always prized as the most sacred tree in Macedonia. There's even the Macedonian Oak



Above: **Macedonian Oak, scientific Latin name Quercus Trojana**[127]

[127] http://www.tree-guide.com/macedonian-oak ,

Specie (Lat. Quercus Trojana), which botanical Latin name once more underlines the protoethnic prehistoric relations between the Pelasgians, Macedonians, and Hittites within the Trojan urheimat. The Oak longevity, attested durability and extreme hardness, were decidedly appreciated and considered as the most practical attributes for a wood. And the Macedonian Oak tree did helped them to build strong



weapons and durable homes, temples and palaces (it is known fact that Macedonian Oak hard wood is incredibly resistant to water, worms, and many other external influences, which different types of wood cannot withstand). Oak logs, despite the abundance of other tree species, were specifically used to cover the burial chambers. Macedonian tribute to their par excellence sacred tree can be clearly seen in the royal golden crowns of the Aegead (Lat. *Argead*) dynasty, discovered in some of their royal tombs. Their golden diadem-crowns are made in the form of oak branches and leafs.



Above: **two of the Macedonian royal diadem-crowns in a form of Oak leafs**

The veneration of the Oak tree in Macedonia miraculously survived until today. In rather reduced form, but during the “Badnik” festivities Macedonians still practice their worship to this sacred tree by bringing at home an Oak branch, which they put near the fire place or in some other visible place in their homes. This traditional custom is still considered a good omen and pledge of submission to the good will of forgotten olden gods, to the sacred trees and holy groves, for wealth, health, and happiness of the family. And even this prehistoric tradition is now completely absorbed by the church institutions, and celebrated as “Christian” tradition.



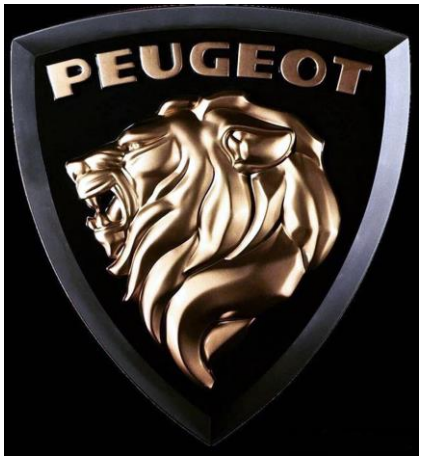


Plants and animals remained the basic source for people's imaginary divine embodiment and praise of the forces and elements of nature. Their images are found on innumerous artifacts, sacred objects, statues, or coins. And even though we don't worship them anymore as we used to in the prehistoric and ancient times, they're still predominant and omnipresent emblems of success, force, speed, sexuality, etc.



Above: **zoomorphic coins from Metapontum in Lucania (550-500 BCE), from Akantion (400 BCE), and 'Pan' from the cities of Ichnai and Pella in Lower Paionia/Macedonia**

Below: **zoomorphic symbolism and animal images used in today marketing as embodiment of the strength and success of today modern centers of wealth and power**





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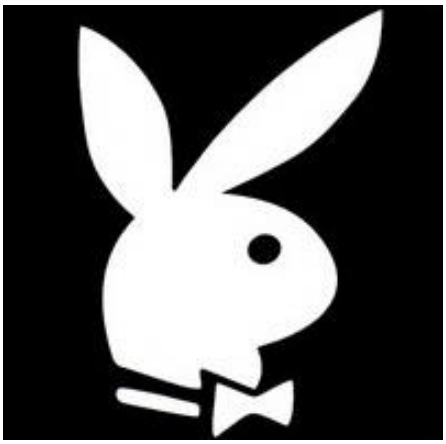
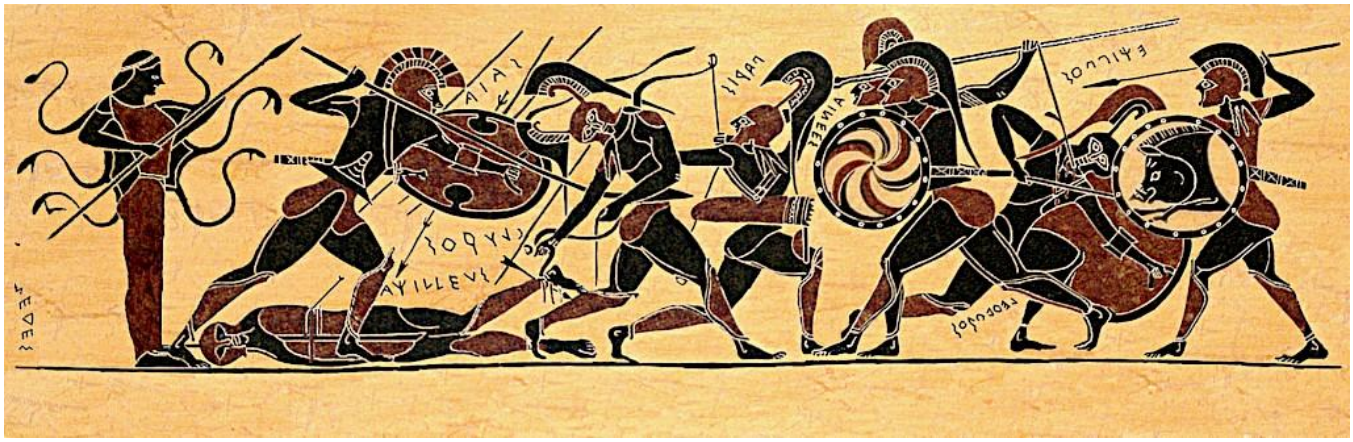


TROJAN WAR, THE AGE OF MYTH ENDS

One event (?) is considered as the end of prehistoric "Age of Myth", and that is the legendary "*Trojan War*", which is the mythological "War for the city of Ilion" (the real name of mythical "Troy"), and no one really knows if this is just what it is - a myth, a plain fable and someones imagination meant for popular amusement, or there realy was a historical event back in 1200 BCE an event around which this



myth was woven. However, these "events" are considered by the conventional historiographers as the end of prehistoric "Age of Myth" because they were written down. True or not, they represent a sort of record, regardless of the possibility that they're pure imagination and/or non-historical naratives as they might be. This could've be even a truly real event, around which a much wider fairytale was woven in the last 3 millennia. Layer after layer, storyteller after storyteller, it grew up to a legendary 10-years war, fought by heroes and gods, goddesses and demigods in an ancient Hittite city of Willuša, later known as Ilion, and much later transliterated into 'Troy'.[128]

As the story of this so remarkable enterprise of the ancient heroes goes, the Siege of Ilion (Lat. Troy) was the greatest ever known mythological enterprise. The occasion of war provoked by gods was found in the adultery insult inflicted upon Menelaus, king of Sparta, by Paris, son of Priam, king of Ilon (i.e. Troy). Thyrsenians/Troyans were videly known for their hazardous adultery enterprises, and their freevolent and somewhat arrogant behavior will later be the cause of fal for the Etruscan civilization too. After the unprecedented insult inflicted on one of them, all the Danaan warlords and chieftains resenting the humiliation assembled their forces from the extremities of Peloponnese to Mount Olymp, and from the islands of Ithaca, Crete, and Rhodes, and after crossing the Ægean under the command of Agamemnon, spent 10 years in the siege of Troy. The story of the 10th year must be read in the Iliad of Homer. The intricate exhausting war between the gods and between their human counterpart puppets is sang in the books of Homer, in the Macedonian idiom of some 3000 years ago,

The Pelasgians, Paionians, Maionians, Brygians/Phrygians, etc. fought on the side of king Priam against the alienated Pelasgian tribes of *Mycenaeans* and/or *Achaeans*, *Fočans*, *Boeotians*, in the War of Ilion (i.e. *Trojan War*) in the 13th century BCE.[129] To fight this Civil War they migrated from

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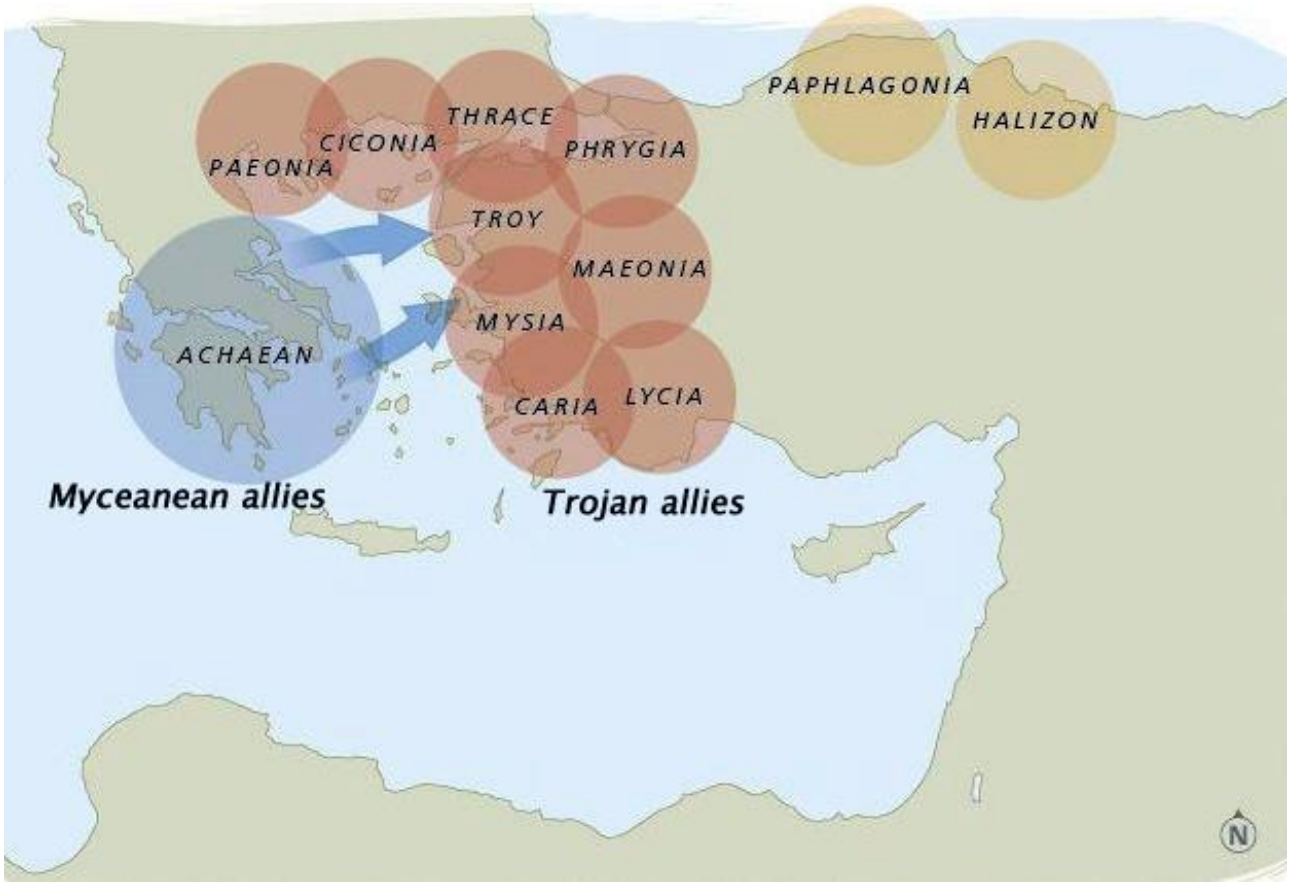
[128] After the Latin verse "*Troia*" - 'whore', a denigrating adjective for that beautiful subject of passion, a woman that was reason for this epical war.

[129] Iliad, II, 840-843.

Macedonia to Helespont, and probably made fort and back for a prolonged period of time. And, same like the much later Civil War that exploded between the Etruscans (Trojans i.e. Pelasgians by origin too) and Latins, this early Aegean Civil War happened because of the adultery over someone's woman. The conclusion which can be drawn is that the Macedonic-Pelasgian sexual promiscuity had regularly caused unprecedented high price in human lives and deep consequences on the human history.



Above: **the factions in the Trojan civil war (12th or 11th century BCE, often preferring the dates given by Eratosthenes, 1194–1184 BCE) according to the two epic poems traditionally credited to Homer, the *Iliad* and the *Odyssey*, composed sometime between the 9th and 6th centuries BCE**

In general, "*Pelasgian*" has come to mean more broadly "*all the autochthonous inhabitants and culture of Macedonian Peninsula and Aegean lands and islands*"[130], before the advent of the ancient city-states, or nation-states, of which Macedonia is the first known of which the name remained same until today.

Alexander the Great was so fond of Homer's poems that he always had them under his pillow while he slept. He kept the Iliad in a richly ornamented casket, saying that "the most perfect work of human genius ought to be preserved in a box the most valuable and precious in the world."

[130] This is not an exclusive meaning, but other senses require identification when meant.

OLD MACEDONIC RITUALS

the Dog sacrifice, Snake blessing, Life fire, Afterlife, Budnik's branches of Oak, Skomrahi, Panagyuri, etc.

Rather than being altered, vestiges of the past are almost unchanged in some rural areas, as are the Macedonian folk beliefs from the immemorial past. The not documented archaic periods have their invisible fingerprints on every layer and sedimentation in rituals and traditional cultures. Even now we unconsciously but regularly practice old rituals and sacred customs of which no one is aware anymore how old they are. Bringing home the green branch of Oak tree for Badnik, or spring wearing of Red and White "Martinki" threads made of wooll (or cotton), are traditions far much older than our collective memory can recall. Instead of going in the holy groves to celebrate the Sacred Oak of our ancestors, now we bring a small part of this holy Macedonian tree in our modern homes. And these are incredibly old traditions, so old that no one can actually define how old.

But, in the meantime modern archaeology has succeeded in defining a more accurate timeframe of Macedonian distant past. The long lineage of continuity in these extremely old rituals and popular traditions was inevitably confirmed by the archaeological researches. It all started in 1969, when Maria Gimbutas, Milutin and Dragan Garašanin (in cooperation with the Štip Museum) obtained the permission for excavations at the Early Neolithic site south of Skopje. Eugene and Anna Sterud, veterans of Obre, who worked at Sitagroi for a few weeks, joined them in the hamlet of Anza (or '*Anzabegovo*') too. The domestication of plants and animals was evidenced at all three sites, with specialist crafters, trade or exchange of raw materials, and only limited hunting and gathering. Many classes of pottery and figurines of humans and animals, both natural and schematic, were recovered at all three sites and were ubiquitous at two. However, this far oldest European prehistoric culture situated on the territory of Macedonia wasn't assigned 'Macedonian', but in a well known Eurocentric rename-all maner - 'Old Europe' or 'Chalcolithic culture'. Nevertheless, these sites underlined the very meaning of 'Old Europe', an early Neolithic cultural horizon postulated already by Maria Gimbutas. At conferences, in journals, and in "Gods and Goddesses of Old Europe 6000–3500 BCE (a period enlarged today by the more recent archaeological discoveries in R. of Macedonia to 8000 BCE): Myths, Legends and Cult Images" (1974), using voluminous data sets from dozens of prehistoric sites, Maria introduced the culture of 'Old Europe': Neolithic and Chalcolithic southeastern Europe, centered in the Macedonian Peninsula ("*Balkans*" as of 19th century) and whole Aegean region, but extending east and west to the Adriatic and Black Seas. Ceramics included highly polished vessels, with lively bi- or polychrome painting, or with white infilling enhancing the incised or excised designs, easily taken as products of accomplished potters. Also in these assemblages were seals (pintaderas), human and animal figurines, and ornaments of shell and bone-artifacts representing technology and symbolism. Maria Gimbutas described 'Old Europe' as a wide region of agricultural settlements with a social organization. She observed occupation over millennia with debris building up over time, forming the mounds (mogillas, or tells) described in the literature. She further postulated the absence of strife because of the paucity of identifiable weapons and fortified settlements and the overwhelming presence of figurines that she identified as female and indicative of a peaceful matrifocal social structure. The 'Old Europe' is one of her most original contributions, which, because of the contention surrounding her pantheon of gods and goddesses, was at first met with muted interest. But the geography and economy, if not the social organization, have been accepted.

Indigenous traditions of these ancient and today Macedonians abound with numerous similar ritual activities, although some correspond with the customs of other ancient peoples. However, these archaic practices do have specific features that characterize the folk tradition of the ancient Macedonians interpreted and preserved, and can be seen as millennial guardians of the distinct Macedonian identity. Nontheless, several millennia have passed from the ancient period to the present, and it is a bit hypothetical to hope to reinterpret precisely the rudiments of customs and celebrations from that time, but we can allow ourselves to conclude that certain ritual actions from the prehistoric and ancient periods are still as they were. Even if slightly modified, they still largely correspond to the current Macedonian folk customs and beliefs, both in terms of time of celebration and in terms of ritual actions, procedures and symbolism. Their continuity reflects the uninterrupted historical Macedonian identity, from prehistory and antiquity until today.[131] Step by step the prehistoric peoples were discovering and



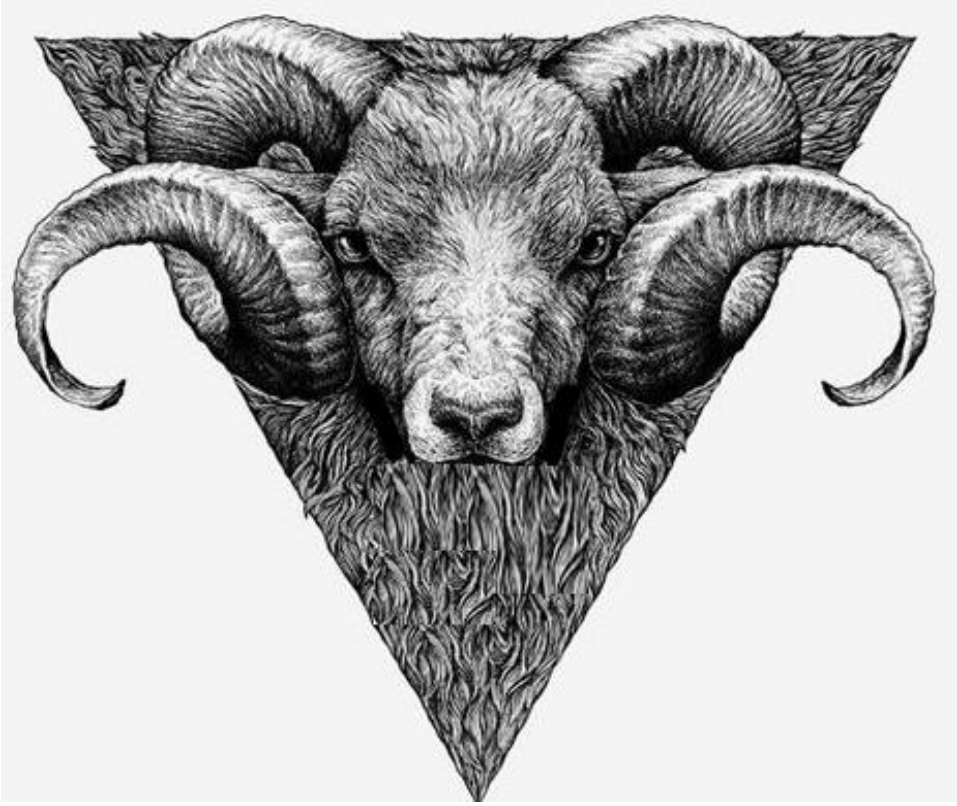
conquering not only the living space around them, but also the way into the more or less reasonable explanation of the things and forces of Nature. Questions were countless, plausible answers few. Lacking the necessary level of knowledge and technical means that could've offered them a rational comprehension of the natural forces, the primitive humankind first turned to Cultic practices and Rituals[132], by symbolic imitating of the animals, plants, and elements behavior in general. In strive to

[131] See "Customs of the Ancient Macedonians in Macedonian National Traditions" by Lidia Kovacheva.

[132] Numerous sites of offering-places from Neolithic were discovered acrossMacedonia. Traces of ritual fires, ash deposits, fragments of charcoal and burned organic material, animal bones, horns and antlers, and other libations were discovered in numerous sanctuaries. Feasts are considered as communal food consumption events during these rituals. As such they match the public character of the sanctuaries. See the Conference Proceedings of "Giving gifts to the gods" by Kumanovo Museum, 2018: https://kumanovomuseum.com/wp-content/uploads/2018/05/KOKINO-WEB-02_04_2018.pdf

explain everything that surrounded them, lacking a minimum of scientific clue, through a lot of ignorance and frustrated imagination humans avenged into unprecedented intricate worlds of mystification and magic.

A ritual worship system that gradually emerged was first characterized by primitive ideas concerning a multitude of ghosts and spirits of animals and/or other natural forces and elements. What prevailed in connecting different animals and plants with the basic elements of nature were their obvious and most accentuated attributes. Thus, the Ant, Vulture, and the Snake were chthonic creatures in relation with the underground and the dead, the Fish and Horse were associated with the water (it was even recorded by ancient authors that the Macedonians fed their horses with fish!)[133]; the Eagle, Ram and the Bull were

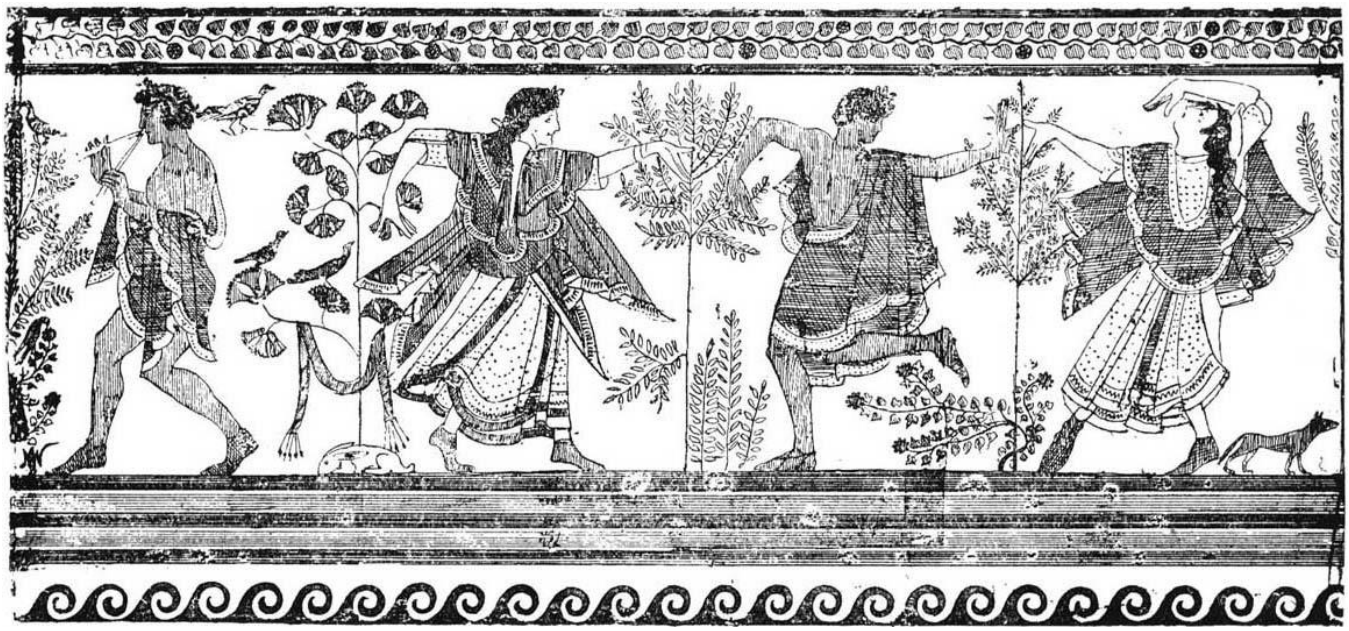


animals commonly linked and favored as the symbols of the Sun and/or Thunder, because of their most obvious nature – they charge unstoppably and hit straight ahead, directly and with ardor, exactly like the Sunrays and/or Lighthning; cow and pig were related to fertility; Lion with fire, etc.

In order to bind together, the first primitive communities had established a cultic animism, totemism, and other ritual practices that after while became a worship. In its earliest form they were based on the most primitive beliefs and linked to practically everything – the earth, hills, mountains, caves, rocks, streams, lightning, wind, the sun, the moon, and many more things (beside the animals and plants). They were all considered to be alive, or possessed by spirits, and to all of them were attributed look-alike mythological personalities and corresponding nomenclatures. The very first words were also different forms of the basic abstract ideas about the most basic things and elements. For example the tree, "*Drvo*" in plain Macedonian, it gave also the base for the abstract concept of "*Tvrdo*" [Metathesis of '*drvo*'] -

[133] https://vetzoo.lsmuni.lt/data/vols/2008/44/en/antikas.pdf ; Erodot in his "Histories" recorded the habit of ancient Macedonians to feed their pack horses with fish.

'hard'[134] and/or "*Zdravo*" - 'healthy, strong', and it also gave the base for the concept of 'ancient' - "*Drevno*", as already mentioned in the introduction above. Thus the priests of Woods were the "*Druids*" (from Macedonic "*Drvo*" - tree), the priests of *Leivino Dionis* were known as "*Koryvantes*" - i.e. 'Ivy-



Above: **Ivy decoration above the dancing Koryvantes (i.e. '*Weeders*'), from an Etruscan tomb in the cave of Triclinio**

bearers' (from "*Korov*" - 'weed' in plain Macedonian - ivy and other invasive plants, all generally defined as 'weed')[135]; the celestial Bull was *Ur* (hence *Urus* and *Ta-urus*)[136] because when thunder hits from the sky and when the enraged bull charges – it 'demolishes/crashes' everything – "*Uriva*" in plain Macedonian[137] (see also "*Uraa/Hurrah*" exclamation, and "*Urto*" in Italian)[138]. This archaic etymology of all these common words hides the testimony and indelible links with our most distant past.

Further, the very root of the words for holy rite, i.e. *Sacred* and *Sacrifice*, reveals their Macedonic origin: PIE *seh$_2$k-/ *sh$_2$k- [verb] - Macedonian "*Seči*" - 'cuts', thus "*Sekira*" - 'axe'[139] (Lat. "*Skure*")[140]; also "*Sekna*" - 'sudden interruption, abrupt halt (literally 'cutting the flow')[141], "*sekol* " - '(was) cutting'> Hittite "*šāklāi*" **-** 'sacrifice rite' (the act of immolation) > modern Macedonian "*Zakla*,

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[134] Or vice versa, maybe the concept for 'hard' (i.e. "*Tvrdo*") was the basic idea in defining the 'tree' (i.e. "*Drvo*") in plain Macedonian.

[135] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BA%D0%BE%D1%80%D0%BE%D0%B2*

[136] https://www.wordnik.com/words/urus

[137] http://www.makedonski.info/search/%D1%83%D1%80%D0%B8%D0%B2%D0%B0; hence also "*Rovya*" - 'thunder' in plain Macedonian: http://www.makedonski.info/search/%D1%80%D0%BE%D1%84%D1%98%D0%B0

[138] https://dictionary.cambridge.org/dictionary/italian-english/urto

[139] http://www.makedonski.info/search/sekira

[140] http://www.etimo.it/?term=scure&find=Cerca

[141] http://www.makedonski.info/search/seknuva

zakoli " - 'slaying, cutting (the throat)' respectively; but also "*sakat*" - 'mutilated, crippled'[142] in plain Macedonian; in Tocharian B *sākre* - 'happy, blessed', metathesis of Macedonian "*Sreken*" - 'happy'[143]; hence the Latin *sacer* and/or *sacrum/sacrificum* - 'to be sacrificed', further related to *sancire* - 'to punish' (see '*sanction*' for example). The killing in the name of god(s) was and still is the macabre other side of every religion throughout the ages – animal and human sacrifice for satisfying the "god's will" is long practiced, and still is a shocking human behavior even today in the 21st century AD.



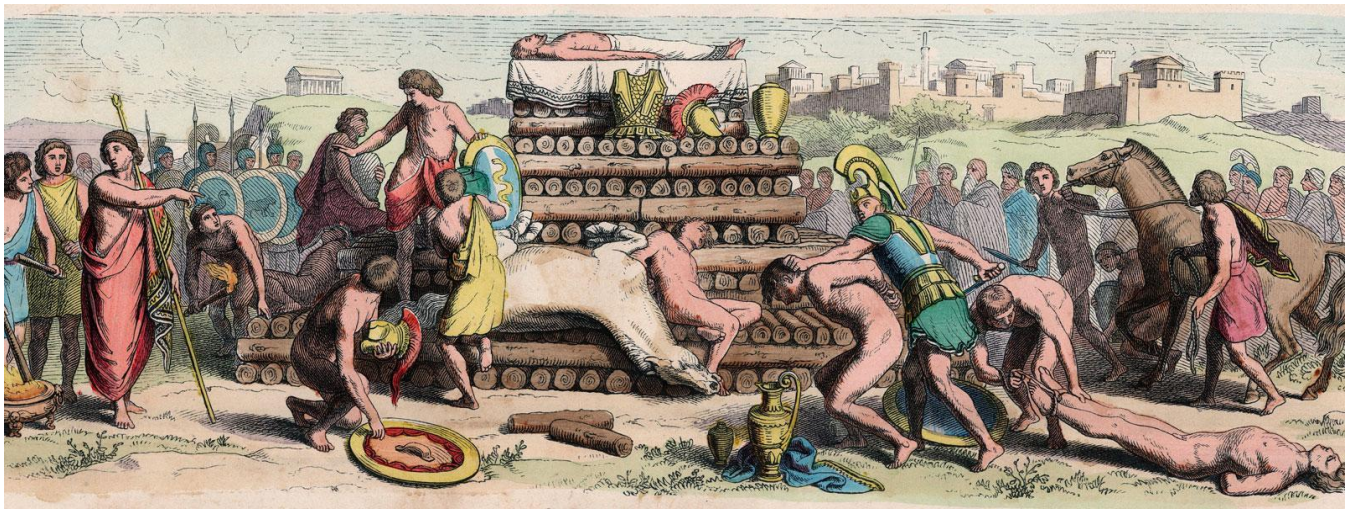
Above: **the sacred double-axe (Lat. *Labrys*), omnipresent as a cult object as from the Neolithic, first as the symbol of power of the Great Mother Goddess *Mo/Ma* (hence its name "Molnya" - 'lightning in plain Macedonian), thenafter of the powerful male Thunder gods; an obvious culprit and early prototype of what will much later become the symbol of Cross in Christianity** Below: **ancient Macedonian coin with the sacred double-axe**



[142] https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%81%D0%B0%D0%BA%D0%B0%D1%82*

[143] http://www.makedonski.info/search/sre%D1%9Cen

Without remorse or minimal reasonable excuse, after thousands of years of human history, it remains one of the most horrid and dark sides of our primitive nature. Numerous 'Trebišta/Kapišta'[144] (Lat. '*Sacrarium*' i.e. '*Sacrificial altar*') of all types, sizes, periods and religions are scattered ascross the whole Europe and the rest of the world. There, our most irrational thurst for blood and crude need ("*Treba*" - 'need' in plain Macedonian) for killing were satisfied in a numerous gruesome ways, with the excuse of "god's will".



One such primitive sacrificial tradition, but undeniable striking testimony of the original ethnic oneness and most profound traditional connections across the Aegean Macedonic urheimat, is the particular apotropaic lustration-ritual of the Hittites and Macedonians. A rite of purification by passing the whole army, headed by their king, between the two separated parts of the sacrificed dog cut in half.[145] Practiced by Macedonians before the war campaigns, or regularly in the dog-month (January) of *Peritios*[146] according to the ancient Macedonian calendar, this flagrant animalistic-magical ritual of purification is firmly reported by the ancient sources as common Hittite/Macedonic custom *par excellence*. Ritual's name "*Peripetia*"[147] survived until modern times, but it lost its original prehistoric meaning, and today is only a Macedonian word for 'a thrill, a hurdle'. In the Hittite ritual of the *Routed Army*[148] we see a typical dog-severing ritual: if the troops were defeated (or before the campaign) they must pass through a "gate" made of haw-thorn. The purpose of the gate with its thorns is to 'scrape off the impurity' from the offerants as they pass through. The two halves of the severed animal were placed on either side of the thorny gate, in order to absorb the impurity that falls from the passerbies. It had been also suggested by some scholars that the passing between the two pieces of a severed dog was actually an admonition, as actually simple but very suggestive example of what awaits the army if they don't act united and strong.

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[144] "*Kapi*"[verb] – 'drops (blood in this case)' in plain Macedonian: http://www.makedonski.info/search/kapi

[145] Nade Proeva (1997, 168); see also Billie Jean Collins "The puppy in Hittite ritual" (1992).

[146] Lat. "*Peritios*" which now corresponds to the modern Julian-calendar month of January; today "*Pess*" - 'dog' in plain modern Macedonian; see also Spanish "*Pero*" - 'dog', remnant of the ancient pre-Latin Iberian idiom.

[147] http://www.makedonski.info/search/peripetija

[148] Thus named by some Hittite scholar, although the logic of this assumption it is not clear.

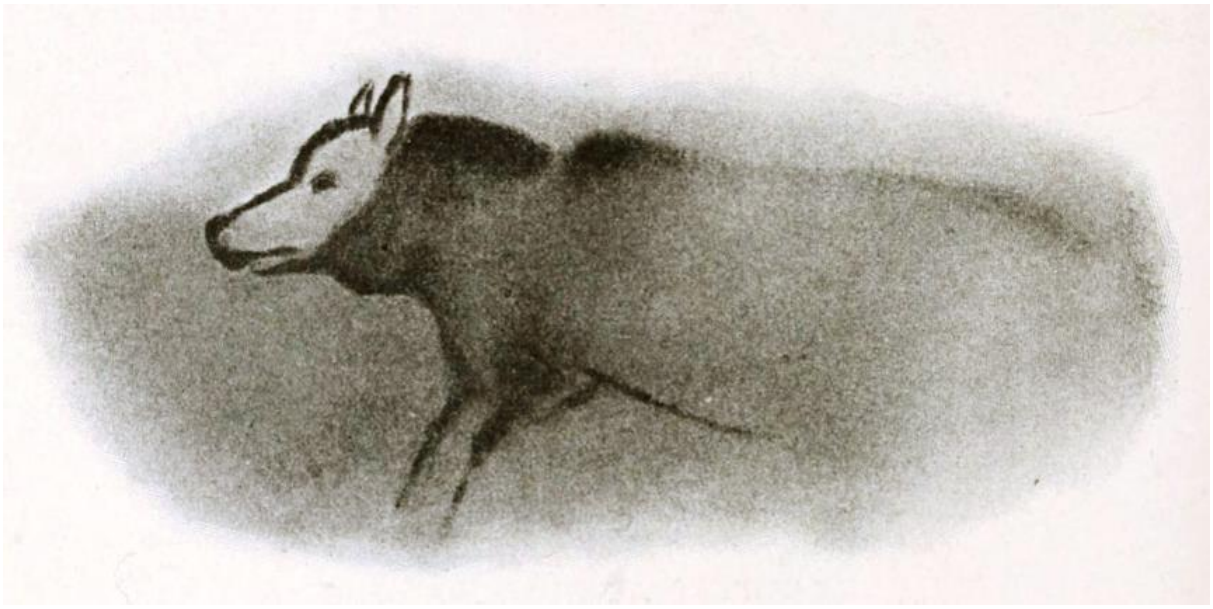


Above: **ancient votive dog statue from Asia Minor. Museum of Louvre**

The Romans, who also adopted this ritual from the Macedonians, due to calendar reforms introduced by them, practiced it one month after under the name of "*Februa*" (*Februalia*, also *Februatio*) and/or "*Lupercalia*", and the Macedonian rite thus became known as '*Februa/Lupercalia*'. Thus '*februa*' was purification feast held in this month. Etymologicaly is related to "*trebva*", modern Macedonian "*Treba*" - 'needs', which remained in use until today and is recognizable as widespread Macedonic toponym "*Trebishte/Trebenishte*". Places named "*Trebishte*" or "*Trebenishte*" denote a 'needs-place' for sacrifice, and are present across the whole central, soutneastern and eastern Europe. According to Ovid, '*Februare*', as a Latin word derives from an earlier Etruscan word referring to purging, and as we know Etruscans resettled to the Apennine Peninsula from the Aegean region too.[149] Actually, it is known that Etruscan deity *Februus* was a god of the underworld and of purification, and is practically oversea version of *Zagreus*, the first Orphic Dionis from the prehistoric era. Month of February, which was his sacred month, was named after him. Roman priests were forbidden to touch or mention dogs; Brahmans in India too, for yet unknown to us reasons they must not read the sacred Vedas when they hear a barking dog.

However, this particular Hittite-Macedonic dog-sacrifice ritual and its religious or spiritual aspects are yet to be fully understood. Because as we know the dog is the first ever animal that humans managed to domesticate, as from the early Stone Age, and the origins of this by all means very archaic ritual is undoubtedly rooted in the very antecendent period of human history. Recent findings showed that dog's relationship with humans date back to at least 40,000 years ago.

[149] https://www.definitions.net/definition/februa



Above: **Polychrome tracing made by the archaeologist Henri Breuil from the cave painting of a wolf-like canid discovered in the Font-de-Gaume cave, Dordogne, France dated to 17,000 years ago**

Next there's the most archaic known chthonic ritual of the Great Mother Goddes *Mō* or *Ma*[150], still practiced by Macedonian peoples. A distant echo from our immemorial past, right infront of the eve of her birthday (the Old New Year Day) on 23rd March[151], every year in today Republic of Macedonia there is still this incredibly archaic tradition of the festivity known as "*Mladenci*"[152], when this strange chthonic usance is observed – people leave parts of their clothes or personal objects in the places where the snakes dwell, so the snakes can pass over them, which is considered as a very good omen and blessing to fertility and general well-being. It's even thought by the local people that the snakes in these days are not venomous. The snakes were always an important part of Macedonian and generally whole Mediterranean iconography and religion, and whilst overlooked, they have a prominent place in the Great Mother Goddes animistic symbolism and funerary art in general.

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[150] Hence anglicized "*Mom*" and more common "*Mama*" – double appelation "*Ma-Ma*" is the most archaic way of exclamation and veneration of someones supremacy, a sign of great admiration and magnificence – by simple way of saying it twice. Examples: "*Na-Na*" (i.e. "*Ba-Ba*" in plain Macedonian) - 'grandmother', "*Pa-Pa*"(Italian) - the 'pope', "*Ta-Ta*"(Serbocroatian) - 'father', "*Ra-Ra*"(Italian) - 'rare', "*Ga-Ga*" - 'overexcited' or 'irrational', etc.

[151] The New Year's Day was changed from March 25 to January 1 only in 1752, and dates using the new calendar were designated 'New Style.'

[152] 'Youngsters/Young couples-day' in plain Macedonian: http://www.makedonski.info/search/mladenci , https://off.net.mk/bavchi/tihomir/praznikot-na-zmijata



Above: **Macedonian chthonic Snake-ritual observance of the ancient birthday of the Great Mother Goddess on the night between the 23rd and 24th of March**[153]

Another incredibly primitive ritual, which by its nature is recognized as exceptionally primordial practice that descends from the Neolithic, if not the very Paleolithic, is the purification ritual of the "Life Fire" (in some places also known as "Wild Fire"). From its very "invention" the fire was worshiped as deity, considered a powerful spirit and supernatural force. Its elemental power was unquestionably feared and respected by the primitive people through numerous beliefs and apposite customs. One of these rituals, which survived countless millenniums, is the "Life Fire". As purification tool and remedy

[153] https://off.net.mk/bavchi/tihomir/praznikot-na-zmijata

against demons, deceases, and even epidemies, indifferently for humans and animals, the "Life Fire" was evoked and strictly obtained by rubbing of two dry pieces of hazle wood. The very mode in which this "Life Fire" is made, points to an unprecedentedly old ritual, which is prohibitively behind our possibilities for comprehensive chronological or historical dating. Namely, the ritual was usually performed when unexpected epidemic or other unwanted misfortune would've hit the cattle or people, and instigated by the archaic belief that the "Life Fire" is the only sure remedy. In order to make it function all other fires (in the village) must've been extinguished, even the smallest candle or thiniest spark. Then two chosen, usually young and healthy male persons, were committed to go in some hidden place, in order to avoid any external influences and contamination, where they would've make a fire by rubbing the two dry pieces of hazle wood. After obtaining the fire they were transporting it to a previously prepared big ritual fireplace, usually on a nearby hilltop close to the village, where the purification of the cattle and people was performed by passing it all bellow the burning "Life Fire" in a specially dug ditch. All the people from the village would've thenafter toke the burning pieces of wood from the big "Life Fire" to relight the extinguished hearths in their homes. The big fireplace of the "Life Fire" was then left to extinguish by itself. The ashes that left after the fire went off were equally considered healthy and beneficial, and they were spread in the stables and with cattle, around the bee hives, in the planted fields and gardens, and infront of the house doorways, etc. The last known and scientifically documented practice of the "Life Fire" ritual was recorded in 1970 in the village of Podmol, near the city of Prilep, Republic of Macedonia.[154]

Seen the underground passage utilized in this fire ritual, it remains a legitimate proposal to seek the origin of this Macedonian tradition within the archaic Macedonic cult of elemental forces and mysteries of the Great Gods of fire, i.e. the *Cabeiri/Kaveiri* from Samothrace, who were thought to be related to the powerful fire from the Underworld. Many of these rituals and sacrifices were performed at pits, sites that were created to enhance the closeness between the man and the gods, particularly those that were chthonic, or related to the earth and fertility. This type of pit ritual is known as "necromantic," because they were attempting to commune with the dead and the gods of Underworld and summon them to the living world.

Of the numerous, but also very archaic Rainmaking Rituals, like "Dodole", "Peperuda", etc., here it won't be paid any particular attention, as they're so widely known and thoroughly explained by numerous scholars.[155]

As already mentioned on the previous pages, ancient and today Macedonians of all the trees have especially-holy and utterly worshiped one, the Oak, which is always prized as the most sacred tree in Macedonia. Oak longevity, attested durability and extreme hardness, were decidedly appreciated and considered as the most practical attributes for a wood. And the Oak tree did helped them to build strong weapons and durable homes throughout the ages (it is known fact that Oak hard wood is incredibly resistant to worms and many other external influences, which different types of wood cannot withstand). Oak logs, despite the abundance of other tree species, were specifically used to cover the Macedonian burial chambers, a special homage for the belief in the afterlife. Macedonian exceptional tribute to their par excellence sacred tree can be clearly seen in the royal golden crowns of the Aegead (Lat. *Argead*)

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[154] "The Ritual-Magic meaning and practice of the 'Life Fire' in Prilep region" by Velimir Nikolov Plamenski (from the "Folklore and Ethnology of Bitola and Bitola Region", MANU 1981).

[155] "The Macedonian folklore and national consciousness" by Blaže Ristevski (1987), "Balkan Rainmaking Customs" by Katica Kulavkova (from the 'Contributions' of the Section of Social Sciences, MANU 2019), etc.

dynasty, discovered in some of their royal tombs. Their golden diadem-crowns were made in the form of oak branches and leafs. Amongst sacred groves of oak, were such as the one at Dodona (Altman, 2000;



Above: **two of the Macedonian royal diadem-crowns in a form of oak leafs**

Evans, 1901; Hooke, 2012). It was said that a particularly sacred oak, amongst a larger forest of sacred oak, spoke directly from Dzeus (through the rustling of its leaves, and from the running spring waters emanating from around the roots – this stream was the source of Divine Life, of which the oak is a repository of the divine water), and a bronze statue did exist within, adorned with a crown of oak leaves and acorns, of Dzeus (Altman, 2000; Cook, 1903). Twin pillars in the heart of the oak woods that dressed Mount Lykaion were also a site of worship to Zeus (Evans, 1901), and there were undoubtedly many other additional locations for these sacred oak groves (Rackham, 2001).The veneration of the Oak in Macedonia had equally deep roots as this sacred tree, and miraculously survived until today. In rather reduced form and far from the original archaic rituals performed in the woods (and forbidden long ago by the church institutions), but during the "Budnik"[156] festivities modern Macedonians still practice their worship to this sacred tree. By bringing at home an Oak branch, which they put near the fire place or in some other visible place in their homes, Macedonians remember the long ago forgotten spirit of the god Oak. This traditional custom is still considered a good omen and pledge of submission to the good will of forgotten olden gods, to the sacred trees and holy groves, for wealth, health, and happiness of the family.

Another chthonic ritual, that survived past millenniums and is deeply rooted among Macedonians, is seen through their belief in afterlife and the practice of 'All-Souls' days. It was utterly practised by the numerous elaborate ancient tombs, built for private individuals and filled with expensive grave goods - custom that underline their Macedonic characteristic. Underlining their different sociopolitical customs and religious contrasts ancient Macedonians themselves contributed the construction of rich Macedonian tombs and consequently the impoverishment of Macedonian temples, on contrary to the Peloponnesian city-states. The Semitic Danaan cities in the south were small, largely autonomous communities with a

[156] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%91%D0%B0%D0%B4%D0%BD%D0%B8%D0%BA*

strong inward orientation and an equally strong sense of civic-mindedness among their inhabitants. These polises frequently restricted the size and richness of family tombs by means of sumptuary laws, while simultaneously emphasizing communal building projects. Macedonia on the other hand, was a large kingdom dominated by an aristocracy that had the wealth, desire, and freedom to invest in familiar rather than civic monuments. Macedonian kings close relations with the kingdom of Persia in the last quarter of the 6th century BCE, and Macedonia's sociopolitical structure resembled more closely a Persian monarchy than a city-states merchants slavery (today incredibly misinterpreted as "democracy"). It is not coincidental that Macedonian architectural remains, which skew toward palaces and tombs rather than temples, have more in common with Persian sites than Peloponnesian ones. From the 4th through the 2nd centuries Macedonians built elaborate resting places, the so-called 'Macedonian tombs'. These tombs consist of a built burial chamber, square or rectangular in shape, with a barrel-vaulted roof. After the tomb was finished and the deceased had been buried the entire structure was covered by an earthen tumulus. The exterior facades of the more impressive examples are made from plaster moulded and painted to mimic temples. These tombs were too expensive to build and were the result of elite



excessiveness. They are rather abundant; over 70 have been excavated in the recent years, and many known tumuli have yet to be explored. The abundance, expense, and nature of the objects used as grave goods there strongly suggest a desire to prepare the deceased for the afterlife. This deep-seated belief in the life after death was very clear distinction that set apart Macedonians from the newly intromitted Semitic Danaans. That belief clearly served as a powerful incentive for the nobile Macedonians in antiquity (as well for today rich Macedonians) to invest their wealth in tombs and grave goods rather than in temples dedicated to their pantheon.

Even today it remained as clear Macedonic ritual par excellence, when no less than three or four times in the year Macedonians practice the observance of "*Zadushnitsa*"(i.e. libation 'For-Souls')

and/or "*Duhovden*" ('All-Souls'-day').[157] Practiced by all the Macedonian people, who go to visit their dead relatives and friends on the graveyards and cemeteries. Here they remain for the entire night, feasting and cheering with libations on the graves of their deceased.



Above and below: **two of the recently unearthed ancient megalithic royal tombs in today Republic of Macedonia and Aegean Macedonia respectively**

[157] https://www.magazin.mk/%D0%B4%D0%B5%D0%BD%D0%B5%D1%81%D0%BA%D0%B0-%D0%B5-%D0%B7%D0%B0%D0%B4%D1%83%D1%88%D0%BD%D0%B8%D1%86%D0%B0-%D1%83%D1%82%D1%80%D0%B5-%D0%B5-%D0%B4%D1%83%D1%85%D0%BE%D0%B2%D0%B4%D0%B5%D0%BD-%D0%BF%D0%B5/



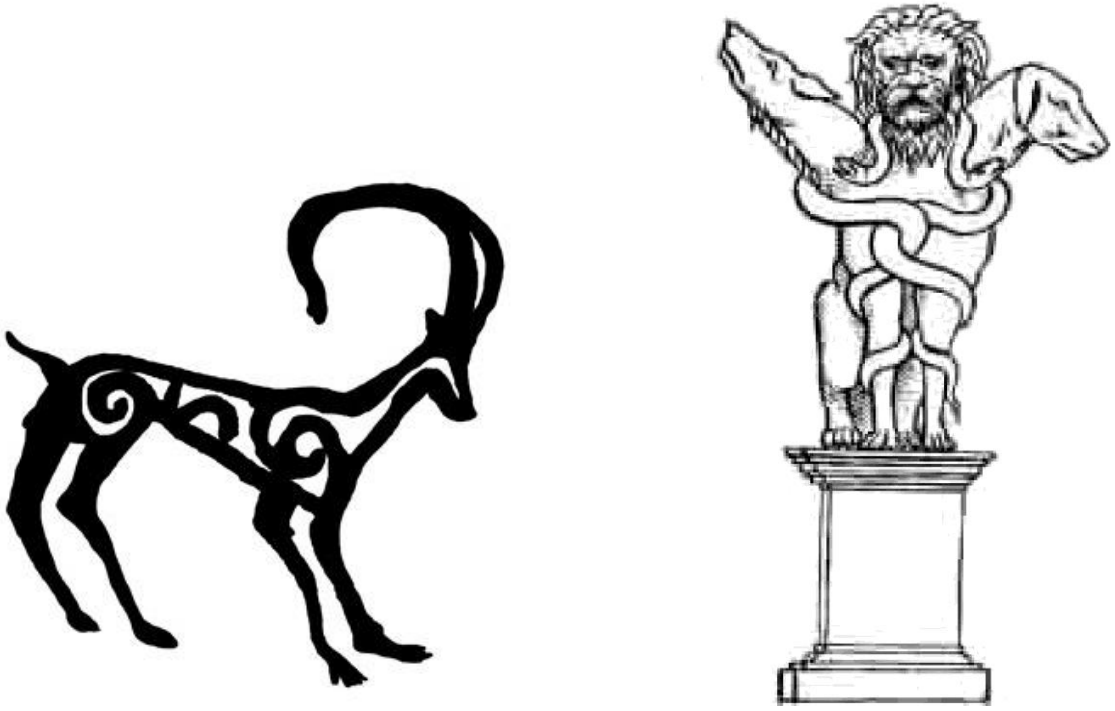
Indigenism (Continuity Theory), Comparative Linguistic, and Genetical Sciences proved that these strong primordial traditions were transmitted from generation to generation throughout the millennia. For the most of the above mentioned ancient Macedonic rituals and cults there's however no perfect (or written) evidence and absolute certainty of their exact arrangement and precise meaning. But from the



countless archaeological sites and dedicated artifacts, which had been agreed that have no practical utility other than the religious one, the overall general conclusions and guidelines were inevitably postulated. The belief in the relationship between this world and the world of spirits, between humans, animals and plants, account for and explain many of the myths and superstitions of early man. The

primordial gods and goddesses that sprang from the context of Neolithic cattle herding and first agricultural settlements were merely a continuation of the older rituals and traditions of Fertility Cults, Animism and Shamanism. Today *Kukerski*, *Baburski*, *Brumalia*, *Russalia*, *Skomrahi*, *Zadušnitsa*, *Duhovden* animistic cults and gathering rituals are nothing else but the reduced form of these same, most ancient Macedonic traditions, which survived until our time.

The mythological progenitor and protector of the Macedonians was also depicted as a horseman (Hippalkmo Hero) which hunts the wild bull. The concept of chaotic Celestial Bull with the double masculine/feminine power dates back to the early pastoral communities of the European Paleolithic Era. With passing of the millennia the horsemen became a mythological "*Centaur*", and the domesticated sacred bull a sacrificial item.



Above: **an Ibex petroglyph and ancient statue of mythological 3-headed ("Triglav" in plain Macedonian) Aion/Dionis/Osiris/Attis, with Macedon (Wolf) and Anubis (Dog)**[158]

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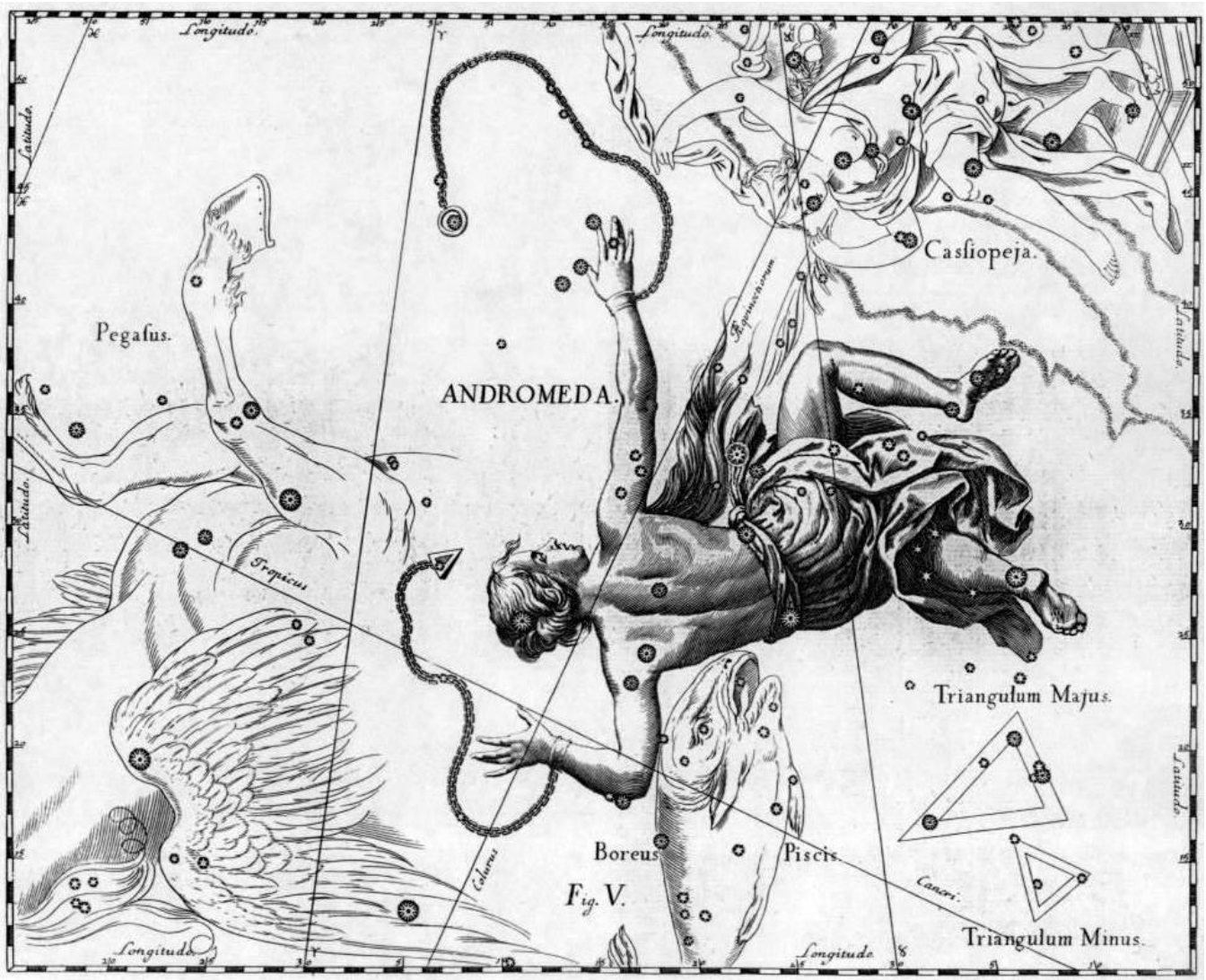
[158] Diodorus Siculus (90-21 B.C.E.) in "The antiquities of Egypt", 1st chapter of his 'Bibliotheca Historica' which is based mainly on 'Aegyptiaca' of Hecataeus of Abdera. Diodorus in 18.1 relates: "*Osiris was accompanied on his campaign, as the Egyptian account goes, by his two sons Anubis and Macedon, who were distinguished for their valor. Both of them wore the most notable symbols of war, taken from animals whose character was not unlike the boldness of the men - Anubis wearing a Dog's skin and Macedon who wore the fore-parts* (the paws) *of a Wolf; and it is for this reason that these animals are honoured among the Egyptians. Macedon his son, moreover, he left as king of Macedonia, which was named after him*." According to Erodot (lat. *Herodotus*) "Osiris/Bousiris" was the Egyptian Dionis, and the house of Ptolemies claimed their descent from Dionis.

The early agricultural communities then attached significance also to the risings and settings of fixed stars and star-groups (Pleiades, Hyades, Orion, Sirius, Arcturus, etc.). The gods and goddesses were related to the animals as well as to the celestial bodies, constellations, and their regular movements and rotations were translated as their will and deified signs of the celestial events that reflect in our world. Platon, Aristotel, Theophrast, all used risings of stars and solstices to specify times of the year. Thus, the zodiac/zoomorphic attributes and animistic features of the ancient pantheons persisted throughout following epochs and religions also thanks to the Astrology. Stars were again and first of all just another big zoo, only up in the sky.



All that changed with the emergence of a two-class system, itself related to the increasing density of population made possible by agriculture. Other social changes, such as the growth in the market resulting from the first widespread use of coinage, the development of bureaucracy and law, as well as new levels of urbanization, are less directly associated with religion but are part of the same great transformation that got underway in the 1st millenium BCE. Accumulation of the cultivated goods created more free time other than that implied in the mere search of food. Free time activity spawned myriad of specialized activities, different craftsmanship, and finally – social classes.

The gods also fragmented into numerous classes and covered different rituals and belief features. And often they were simply called by different names, even though it was the very same divinity. Derveni Papyrus from Macedonia clearly states that the *Earth* (PIE *Ghe-, *Γε*, *Gea*), the *Mother* (*Ma/Mater*, *Μήτηρ*, *Deamater/Demeter*), *Rǽa* (*Ρέα*), *Hera*[159], *Íra* and/or *Zeirene* were one and the same. Her different double/triple nature was even represented with images of her with two or three and more faces or heads, than also she appeared as the 3-headed *Hecate*, who in her place was often associated with forest spirits and magic. She also was frequently identified and interchanged with "other" goddess surrogates, *Artemis* and *Selene*. In many cases this multiple interpretations and transliterations while migrating from one region to another could be applied for other gods and goddesses too: Sumerian *Ningal* - Macedonic *Nina* - Etruscan *Uni* - Roman *Juno* (one of the appellations of Juno was Acrea, i.e. the 'Great Rhea', the Magna Mater of the Gods); Macedonic *Ares* (from "*Yarets*" - 'capricorn' in plain Macedonian) - Roman *Mars*, Egyptian (*H*)*orus*, Hittite *Tharun* - Macedonic *Perun* (i.e. "*Striker*") - Roman *Saturn* - Christian *St.Elliah*; etc. Soon, the wealthier upper-status group tended to monopolize political and military power, and toke the advantage of superior religious status as well. This transformation is visible in the cult objects and tokens, which gradually passed from their primitive animistic shape toward the final anthropomorphic rejection of any animalistic feature. This total anthropomorphy was utterly implemented by the Christians, seen their innate fear and centennial experience as food for the lions and other carnivorous beasts in the Roman theaters.





[159] ***Hera***, like most of the pre-"Greek" divinities, was doubtless at first of Pelasgian, or at least of Macedonian origin. *Dzeus*, in the form of a bull, carried off *Europa*. According to Hesychius, *Europa* is an epithet of *Hera*; also, she is sometimes presented as the moon-goddess under the epithet *Eileithyia*.

An example of this irreversible transition from animism toward the anthropomorfic religion is offered by that prodigious and cosmopolitan Macedonian, Alexander the Great. As founder of the city of Alexandria, while in Egypt, he refused however to pay tribute to the bull god Apis, "*declaring that he was accustomed to worship gods, not cattle*". His prophetic statement was utterly confirmed in the coming ages, and the mighty bull from sacred became just a sacrificial item, first of Mitra, who was the next one in the lineage of solar avatars and the celestial Horned-gods (*Dyaus*, *Papaius, Ceraunus, Leivino-Dionis*…), and the bull thenafter became just a common oblation for all occasions (see further below the *Taurobolium* and *Criobolium*). This was due to the complete extermination of the big wild beasts by the humanity, and the unreserved domestication of what remained from the nature's assortment of animals that were suitable for controlled cultivation. Humans had nothing to fear from in the dense forests anymore, so they started to worship and fear only humanoid gods, as the humans remained the only serious danger they feared most, themselves.

Purely anthropomorphic deities were slow to develop, gods and goddesses were almost always viewed as hybrid forms, part human and part animal. Beside different names, they could've still take the shape of all the animals, birds, fishes, trees, stones, and all the gods could've take all and any known form at will. Egyptian and Hindu gods could do the same. This metamorphosis is plainly observable in the testimony of Egyptian monuments, where so plastically can be seen the initial animal aspects attributed to the natural forces and celestial phenomena. These remarkable monuments show the chronological succession and the primordial appearance of the prehistoric spirits of nature, before and after the staging of divine antropomorphism.



Above: **metamorphosis of the sun god Amon Ra from his initial animal form, passing through his function as the supreme god-protector of the pharaon, and much later transformation into anthropomorphic ram-horned Amon Zevs from the Classical Period**

The primordial animistic aspect of the religion was further preserved through public animal sacrifices to the gods, macabre rituals stubbornly practiced even today in the 21st century, as public spectacles in some retarded regions of the world.

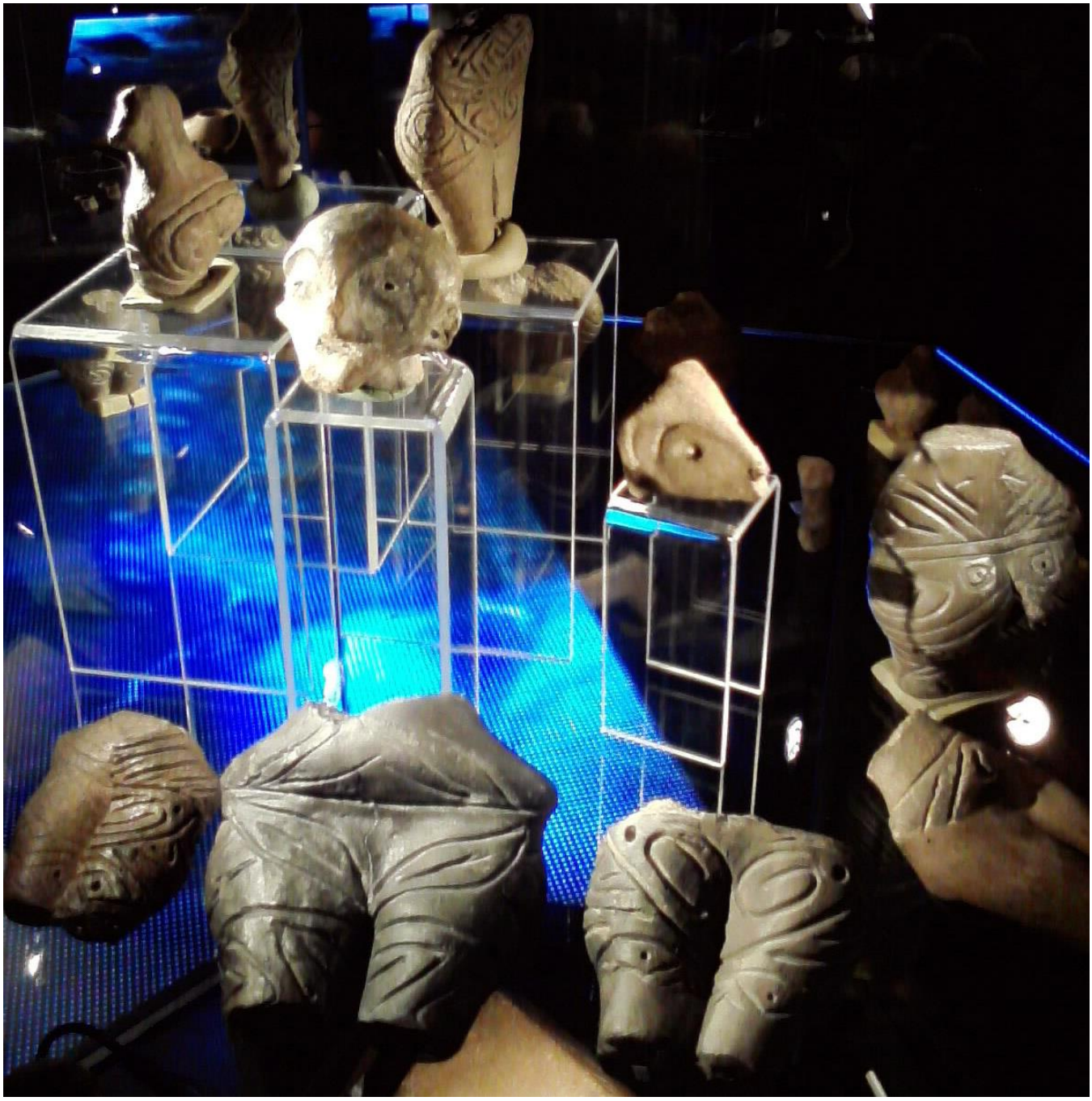


Gods were still an assemblage of natural forces, and it is only human's disdain for nature's kingdom (its "abhorrence of all reality") which has blinded it to the fact that nature recapitulates in God(s). Thus, the emergence of true cult with the complex of gods, priests, worship, sacrifice, and in some cases divine or priestly kingship, were the religion next characteristic features. The earliest depictions of gods in human form show a body usually without separate limbs. Small bone or clay figurines, most of them depicting anthropomorphic totems or gods, that have been interpreted as votive offerings in the places of worship. Also the tattoos from the very few preserved prehistoric mummies testify the first primitive votive designs and magic symbols dedicated to unknown early gods and demigods.

From that unclear primordial cauldron of nameless spirits, animal deities and anthropomorphic totems, first to evolve into easily recognizable deity in the Neolithic Age was the Great Mother Goddess. The Great Mother Goddess was regarded as immortal, changeless, and omnipotent; and the concept of fatherhood had not been introduced yet into religious thought. She took lovers, but for pleasure, not to provide her children with a father. Men feared, adored, and obeyed the matriarch; the (fire) hearth which she tended in a cave or hut being their earliest social centre, and motherhood their prime mystery. Thus the first victim of an ancient public sacrifice was always offered to her. Now, this is our best guess and wishful scenario projection of maybe how we overembroider the image of her role, in the times of which we know very little. Her prehistoric role was probably a fertility fetish, worn or worshiped as a magical object or amulet to ensure birth, and she bear no clear markers of divinity. Not only the moon, but, to judge from *Imera/Himera*[160] and *Grairme* of Ireland, the sun, were the goddess's celestial symbols. Her own sacrificial animal was a domestic pig and/or cow. She never takes part in wars or disputes. Like

[160] According to Hesiod she was a daughter of *Ereb* and *Nikta* (the goddess of the night) and *Talasa* her child; same also in "*De Natura Deorum*" by Cicero.

later *Artemis/Diana* and *Athene/Minerva*, moreover, she has always resisted every amorous invitation offered to her by titans, gods, or others. However, numerous votive places on the hilltops and sacred groves, and first primitive altars and temples dedicated solely to the Great Mother Goddess were already



Above: **Some of the numerous early Neolithic figurines of the Great Mother Goddess, Archaeological Museum of the Republic of Macedonia**

frequent in the Neolithic. Today remnant of her overwhelming worship is the popular forest fairy, which in plain Macedonian is now known as ***Samovila*** (or *Šemvila*), a clear declension of the Pelasgo-Phrygian *Kibela/Zemela/Semela*, the mythical mother of *Leivino Dionis*.



Above: **another one of the numerous Etruscan bronze mirrors showing *Apulu* (*Apolon*) with young *Fufluns* (Etruscan name of *Leivino Dionis*) embraced by his mother *Zemla* (*Earth*)**

The rite of passage from childhood to maturity in Macedonia was also closely related to the observance of the primordial cult of *Leivino Dionis*, and that can also be seen in Erodot, as described by the Persians who came to the Macedonian king Aminta to demand land and water. Aminta invited them to attend a lavish banquet, to which they asked to be escorted by Macedonian girls. But, Alexander, son of Aminta refused to let the girls to be ravished, and instead ordered several beardless boys to dress in female clothes and sit down with the Persians in disguise. When the Persians tried to defile what they believed were girls, the disguised boys jumped up and beat them. In today Republic of Macedonia the ancient

custom of pretending and disgusing from reasons of immediate necessity, has been slightly transformed in the times of medieval *Skomrachi*, and in today modern society it is practiced during the Christmas



holidays, specifically in celebration of the holiday "Vasilitsa" during the so-called "Unbaptized days" (Mkd. 'Nekrsteni denovi') which are the twelve days from "Budnik" on January 7th till "Vodici" (Epiphany) on January 19th. During that period according to various folk beliefs, various evil spirits enter the homes of those participating in holiday feasts and try to harm the people inside. In Gevgelija, a city in southern R. of Macedonia, these days are known as "Pogani (Pagan) days", elsewhere as "Ristosovi (Christ's) Days", and so on.

However, according to the etymologists and anthropologists, rites of passage from childhood to maturity in the Republic of Macedonia are the distant observance of the prehistoric cults of *Leivino Dionis* and/or Great Mother Goddess Mō/Ma. These primordial beliefs, rituals and myths showed sturdy vitality and survived numerous conquerors and influences of various new religious forms. Like the Zodiac and its unprecedented and uninterrupted observance that descends from the most distant prehistoric times, zoolatry concepts are still deeply engraved into the subconscious collective memory and traditions of the people. The previous myths and complex ritual characteristic of primitive religion continued to exist within the structure of Archaic Religion, when it was systematized and elaborated in many new ways: "*The Pythagoreans also clearly believe Typhon to be a demonic power, for they say that he was born on an even measure, the 56th; further, they say that the nature of the triangle belongs to Hades, Dionis and Ares, that of the quadrilateral to Rhea, Aphrodite and Demeter, Hestia and Hera, and that of the dodecagon to Dzevs, while that of the 56-sided* (-angled) *polygon is said to belong to Typhon, as Eudoxus* [of Cnidus, ancient astronomer, fl. 370 BCE] *has reported*…. "

The transition from nomadic hunter-gatherers way of life to more sedentary pastorial one brought the fast development and overall progress of the human society and its structures, and a new environment appeared – the house. Thus, the previous primitive religion and cults blended within this new structure that became a focal point around which the humanity found its new endowment. The house as intentionally built functional home was invented thousands of years ago, made of hard immovable material, and became the new dimension of humanity and civilization. Accordingly, in Macedonia

astonishing are the first examples of the primordial Neolithic cult of the Great Mother Goddess, but of her as a Mistres of the House/Home, of which a sanctuaries and statue-altars from as back as the 7th millennium BCE were found in the archaeological sites of Tumba Madžari (Macedonian Cyrillic: Тумба Маџари), Ogragje, Porodin, Velušina, Vršnik, Vrbjanska Čuka, and other prehistoric settlements located all over the Republic of Macedonia. From the groves and hilltops she moved in this new enviroment between the walls and immediately became the dominant essence. What is considered to be her temple (8000 BCE) was also found in the Neolithic layers on Vrbjanska Čuka, near the city of Prilep.

Macedonia still proudly wears the prehistoric theonym name of this feminine essence that was dominant back then, despite all the incessant attacks of countless masculine gods, demigods, and other furfural wannabees. The primal world of Ma was pervaded by a maternal strain, the feminine theocracy ruled unchallenged for millenniums. Typical Macedonic altars and worship-places dedicated to her are found again and again on the territory of Macedonia, but within the timeline that precedes by a long shot the other Neolithic votive objects that depict similar structures. These numerous House-altars of her were found even outside of the urban settlements, like in the cave '*Dren*' near the ancient city of *Stena* (today *Demir Kapia*), or above *Stobi* on the holy hill known as '*Klepa*'. For comparison, the animistic Asia Minor goddesses found in Haçilar, were dated by radiocarbon to 5500-5400 BCE. That's more than 1000 years after the appearance of the Goddesses of Home from Macedonia, which underlines the incomparably more advanced development of the Neolithic cultures in Macedonian Peninsula, as well as the first agricultural settlements, long before the Mesopotamian. The antecedent prehistoric and later archaic goddesses (much later emerged as *Kubaba/Kibela*, *Armaiti*, *Rhea*, *Demetra*, *Isis*, etc.) have nothing in common with the modern day religions, such as the Christianity or Budism, but they are rather based in the phylogenetic archetypes which are same in all cultures and open to different interpretations. The displayed female figurines and statues of the primordial Great Mather Goddess in Macedonia present her as the centre of fertility, exposing her round belly or the womb. This distant epoch was the time of the Matrilineal worship, imagined as the time of peace and prosper. Of other anthropomorphic deities or cults from the same Neolithic period there's very little or no evidence at all.

Next page: **different altars of the Great Mother Goddesss of the Home from Neolithic Macedonia, 7th-6th millennium BCE. Inside were poured libations and food offerings. Her worship as the '*Magna Mater of Pessinus*' was first rendered at Rome as late as 204 BCE**









The great leap forward that happened in Neolithic Macedonia around 8500 years ago, consisted in the fact that the Great Mother Goddess began to be specifically related to the completely new concept of 'home/house', and became the goddess of the house. They were the first solid urban constructions with specific dwelling purpose in human history, which appeared some 9000 years ago in the prehistoric Macedonia. Thus, it is not by chance that the Macedonian root word for 'home' is "***Doma***" > '**do-ma**' – 'Beside/close/next(to)-Mom/Mo(ther)'.[161] Hence Latinized *Domus* and Anglicized *Domestic/Domicile*.

Below: **more altars of the Great Mother Goddess of the home, many of them incomplete of the roof (made probably of wood or hay) and/or missing the goddess torso**

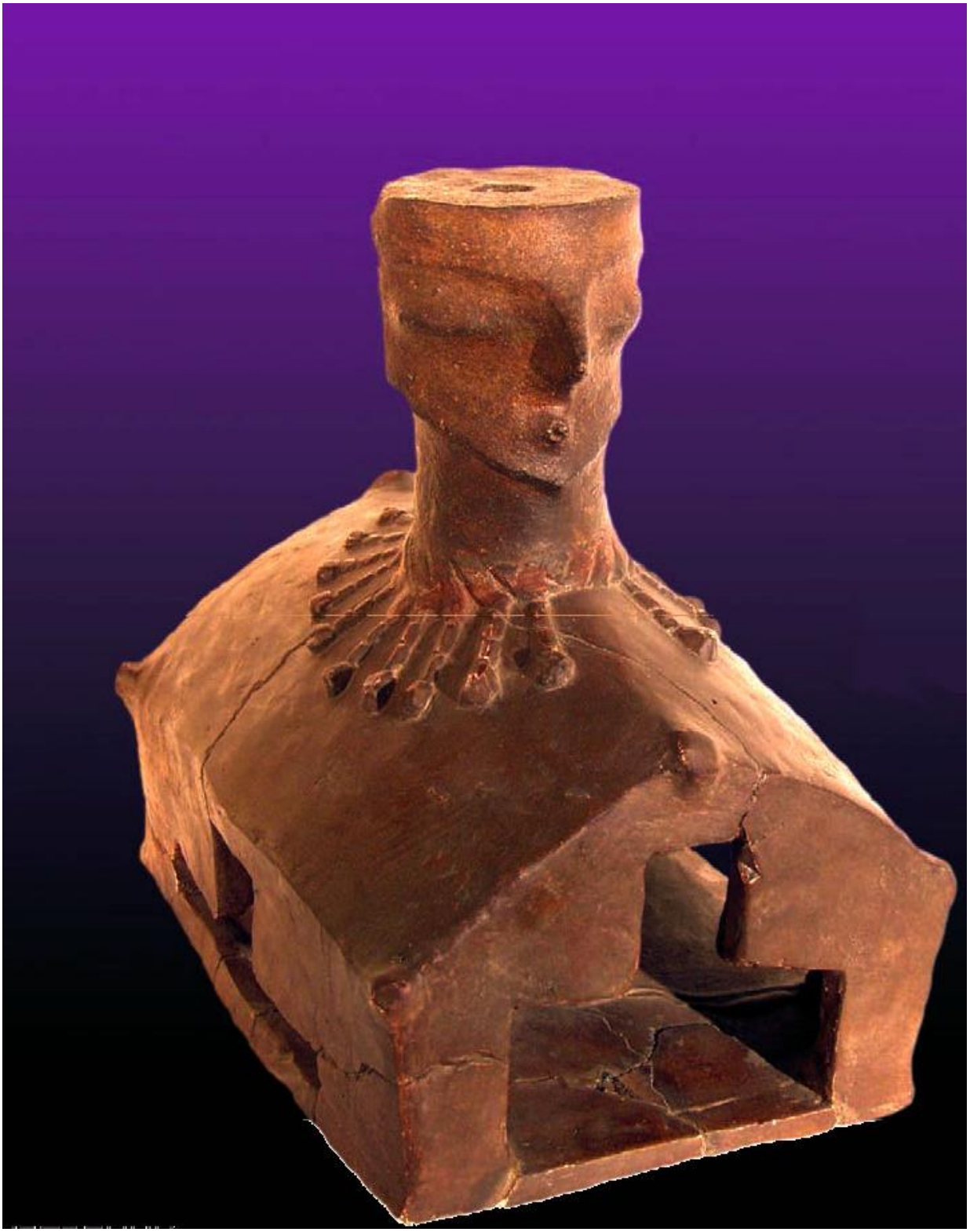








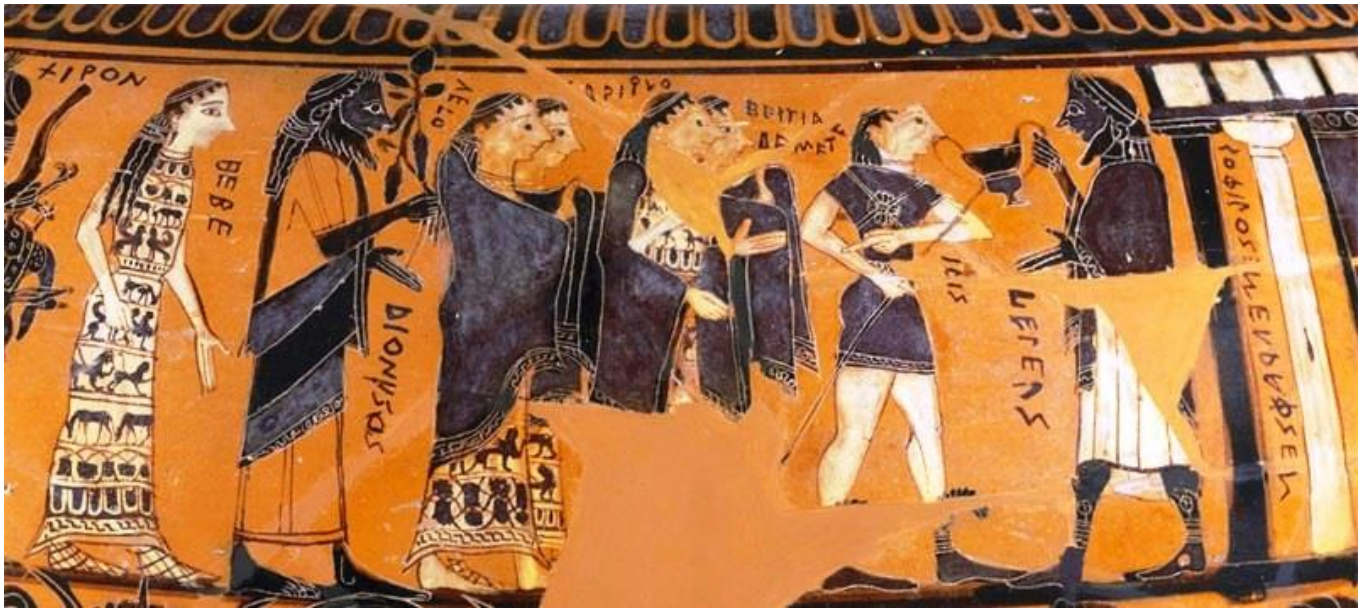
[161] http://www.makedonski.info/search/do , http://www.makedonski.info/search/mama – Today double pronounciation "*Ma-Ma*" is the most archaic way of exclamation and worship of someones supremacy, a sign of great admiration and magnificence – by simple way of saying it twice. Examples: "*Na-Na*" (i.e. "*Ba-Ba*" in plain Macedonian) - 'grandmother', "*Pa-Pa*" (Italian) - the 'pope', "*Ta-Ta*" (Serbocroatian) - 'father', "*Ra-Ra*" (Italian) - 'rare', "*Ga-Ga*" - 'overexcited' or 'irrational', etc. "*The immense list of such words collected by Buschmann shows that the types pa and ta, with the similar forms ap and at, preponderate in the world as names for 'father,' while ma and na, am and an, preponderate as names for mother*." – sir Edward B. Taylor "Primitive Culture", 1873.



Above: **another complete altar of the Great Mother Goddess of the Home from the village of Porodin, near Bitola. 7th millennium BCE, Republic of Macedonia**

First historical-known name of her was probably Pelasgian – ***Eurynome***, or Etruscan-Macedonic ***Zirna/Zeirene***, and/or ***Estia*** of the Hearth (Koine: *Εστία*; Latin: *Hestia*, Roman: *Vesta*, modern Macedonian: *Nevesta*[162], Babylonian: *Ishtar*, Phoenician: *Astarte*, Egyptian: *Ast–>Isis*). This PIE root word has allegedly two meanings – 'Opening' (of the hearth) and/or 'Fireplace' (the hearth). She also presided over the fire, cooking of bread, and the preparation of the family meal. *Eurynome/Zeirene/Estia/Hestia/Vesta/Ishtar/Astarte/Isis* etc. was also the goddess of the sacrificial flame and received a share of every sacrifice to the gods. She was thought to be the daughter and firstborn child of the titans *Kronos* and *Rhea*, and in later mythology as *Hestia* she was transformed into Roman ***Vesta Iliaca*** ('*Vesta of Troy*') thus underlining her foreign origin in Rome. And finally she reemerges as Medieval ***Vesna***, goddess of the spring.

This "*Estia*" name of the home-fire custodian goddess is again directly related to the Macedonic root word "*Usia/Syae*" - 'heats/shines' (antonym "*Ostine*" - 'cools out', literally "*Osti-not*" - 'hot-not') from the verb "*Usviti*" - 'to glow by heat'. From this syllable "*es/is/us*" we can see derivatives in "*Xantus*" (or *Xandos*) – considered to be another manifestation of the Sun-god, of light and fire, but also of moonlight – in Sanskrit: *Canda* **-** 'moon'[163]; he is also the Sun-god "*Istanu*" and/or "*Sandas*" in the Hittite pantheon, and found in the Etruscan pantheon as "*Usil*"[164] (or *Usenya* in Russia, hence *Uspenie* in Christianity; or *Isa* in Sanskrit[165]). All these derivations originate from that simpliest syllabic cry "*es/is/us*", which is onomatopoeic wow of the sound that produces the water when comes in contact with fire or any hot/incandescent surface (see also the Italian cry "*Ostia*!").[166] Vestiges of this prehistoric



Above: **Xiron,Thebe, Dionis, Leto, Cariflo, Hestia and Demeter behind Iris, receiving the libation from Peleus**

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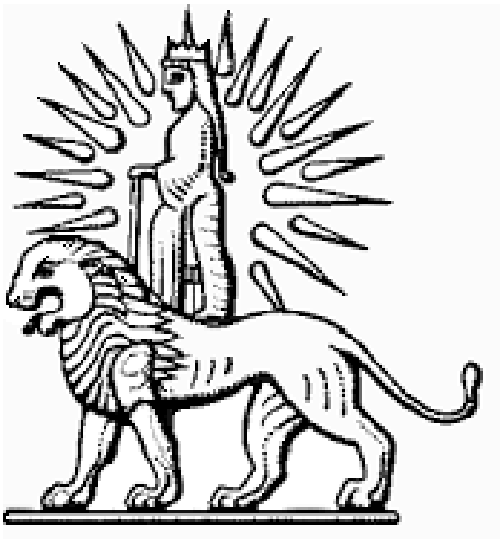
[162] http://www.makedonski.info/search/nevesta
[163] http://sanskritdictionary.org/canda
[164] http://www.getty.edu/art/collection/objects/327217/unknown-maker-applique-depicting-the-sun-god-usil-etruscan-500-475-bc/
[165] http://sanskritdictionary.org/isa
[166] http://www.etimo.it/?term=ostia&find=Cerca

Nature Goddess, worshipped by Neolithic and other peoples for millennia survived the Roman period and influenced development of Christianity. While a male-dominated religious ethos supplanted goddess religion in the West starting in the Bronze Age, goddess beliefs and practices persisted underground. Evidence is drawn from the existence of the Great Mother Goddess (Magna Mater) symbols in the catacombs and other early church art; basilicas art from the early East Romeian era; extant folklore and folk traditions; magic and other quasi-religious practices evident in early Christian traditions and rituals adopted and preserved by the people and church. They all hide within and deep inside the omnipresent traces of the prehistoric Great Mother Goddess Mo.



THE ARCHAIC MACEDONIAN PANTHEON EVIDENCE

The Afterlife Cult, Macedonian Olymp, Macedonian Calendar, Macedonian Gods Monuments, Soothsaying, etc.

The history of Macedonia is in many ways a history of misunderstandings because the Macedonian culture is seen and perceived through the Semitic Sellenic (dubbed 'Helleni) city-states and Roman outside perspective. Due to the loss and general sparsity of direct Macedonian reports the Semitic Danaan and Roman texts are the main literary sources. But, they also preserve their foreign cultural perceptions and misjudgments of the authors through prism of their contrastive and rather hostile socio-



Above: **numerous ancient pinecone monuments exposed infront of the museums or public buildings in the city of Skopje, Republic of Macedonia; the pinecone was par excellence**

symbol of the bull-horned Leivino Dionis (Lat. *Dionysus* or *Bacchus*), one of the most venerated gods in Macedonia

political bias. The father of the history, Erodot (Lat. *Herodotus*), in his 6th book has the following perplexing passage on the matter: "*The Persians affirm that Perseus was an Assyrian by birth, becoming afterwards a* '*Hellenic*'*, although none of his ancestors were of that nation*."

Lucian also testifies about the temple of Syrian "*Irakles*" (Lat. *Hercules*) in Tyre, where he notes that "*This is not the Erakles from the legend of the* (Semitic) *"Greex", but a Tyrian hero of much greater antiquity than he*."

So, like the *Perseus* and *Irakles*, how many of the now dubbed "*Greek*" gods are not "*Greek*" at all? Aparently all of them. Because, as we know, apart from the very term "*Greek*", which is Latin exonym and absolutely nonexistent in the times when all these myths were created – the "*Greek*"-dubbed gods (like *Perseus*, *Irakles*, *Dionis*, etc.) were not "*Greek*" at all.

Jane Harrison has pointed out (Prolegomena to the study of ancient religion) that *Medusa* was once the goddess herself, hiding behind a prophylactic Gorgon mask: a hideous face intended to warn the profane against trespassing on her Mysteries. According to legend *Persei* beheads *Medusa*: that is, the Semitic invaders overran the Mother Goddess chief shrines, stripped her priestesses of their Gorgon masks, and took possession of the sacred horses (an early representation of the goddess with a Gorgon's head and a mare's body has been found in Boeotia, most probably just another chthonic version of the Great Mother Goddess).



Above: **modern computer-generated image of Nike and Zirna/Zeirene/Ceres**

These written testimonies confirm once again the common knowledge of the ancient authors and sources, who at that time didn't even have a word for this post factum Roman exonym '*Graecus*', from which spawned the whole brand new pseudo-genealogical construct of the later historiographers and the 19th century romanticists. The Ancient Macedonians had their very own Macedonic names for the ancient Aegean Gods, who according to Herodotus "*were initially Pelasgian Gods*". But apparently they were too intimate and equaly archaic, thus, their original secretive theonyms were overlapped and supplanted by the later foreign psevdonims and new interpretations of the latest oversea settlers and vulgar conquerors (i.e. Semitic Danaans and Latin Romans respectively). However, the Macedonians kept their religious peculiarities to the end of their polytheistic history, and some of them survived until today.

After the decline of Macedonian Empire foreign exonyms heavily immodested the original Aegean urheimat, especially after the Roman invasion of the Macedonian Peninsula. The Roman Senate forbid by decree everything they could've forbid – the marriages inbetween the divided Macedonian provincies; they forbid the very mentioning of the ancestral gods of Macedon; and forbid especially the mentioning the most sacred of all divinities of the Macedonians, the Great Mother Goddess Mā, which



Above: **votive bronze and terracotta statuettes of the Macedonian/Cappadocian war-goddess *Mā* or *Gygaia/Giga* (dubbed "*Athena Alkidemos*", "*Anthat*", etc.)**

by the way as nation for the last 3000 years bears her very name (from "Magdunya", "Ma-gdhon-nes" i.e. 'Ma-land-ers', and/or 'Ma-Kedo-nes' i.e. 'Ma-kids-ones'[167]). Intention was obvious then, as it is today, the complete assimilation and/or anihilation of the Macedonians and their/her name. The Romans, having in mind Filip II and Alexander the Great, equally as others feared them and tried to prevent with every possible means their reunification.

The ancient Macedonian Pantheon had no less different treatment, and was therefore intentionally forbiden, carefully eliminated by the Romans, and meticulously misinterpreted by the ancient and modern non-Macedonian sources. The poliscentered interpretations and distorted manner of perception is often an obstacle to understanding of the true Macedonian beliefs and culture. The City-states ancient authors clearly tended through open criticism to express the differences of the Macedonian culture, and in the same way they criticized the differences of the Persian or Egyptian culture – as foreign.

Albeit, continuous emphasizing of the different cultural background between Macedonia and more southern City-states on Peloponnesus is rather obvious. It was utterly confirmed by the sparse archaeological evidence of monumental temples in Macedonia, on contrary to the numerous elaborate tombs built for private individuals and filled with expensive grave goods – custom that underlines the opposite sociopolitical factors and religious contrasts. Macedonians themselves contributed the construction of Macedonian tombs and the impoverishment of Macedonian temples on contrary to the Peloponnesian city-states. The Semitic Danaan cities in the south were small, largely autonomous oriental communities, with a strong inward orientation and an equally strong sense of civic-mindedness among their inhabitants (Athens had only 21,000 citizens and 10,000 resident foreigners in the middle 4th c. BCE)[168]. These polises frequently restricted the size and richness of family tombs by means of sumptuary laws, while simultaneously emphasizing communal building projects. Macedonia, on the other hand, was a large kingdom dominated by an aristocracy that had the wealth, desire, and freedom to invest in familiar rather than civic monuments. Their deep-seated belief in the afterlife was very clear distinction that set apart Macedonians and Etruscans from the newly intromitted Semitic "*Greex*"[169] and later Romans. That belief clearly served as a powerful incentive for Macedonians to invest their wealth in tombs and grave goods rather than in temples dedicated to their pantheon.

Nevertheless, many other testimonies of Macedonian pantheon existence and its particularity miraculously survived until today. One is the Macedonian Olymp, completely different and unrelated in

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[167] From "Čedo" – 'Kido' in plain Macedonian: http://www.makedonski.info/search/чедо

[168] "Race of mongrel" by Alfred Paul, Karl Eduard Schultz. p.86.

[169] Exhaustion of the Semitic city-states in civil wars continued for nearly three centuries (430-150 BCE). Many citizens were massacred, a greater number exiled. These exiles wandered about in poverty. Knowing no trade but that of a piracy, they entered as mercenaries into the armies of third countries, like the Persian satraps, in short, of anybody who would hire them. There were 50,000 of these Semitic Danaans in the service of Darius against Alexander the Great. It was seldom that such men returned to their own country. Thus the city-states lost their people. At the same time families became smaller, many men preferring not to marry or raise children, others having but one or two. "*Is not this*," says Polybius, "*the root of the evil, that of these two children war or sickness removes one, then the home becomes deserted and the city enfeebled*?" A time came when there were no longer enough citizens in the towns to resist a disease or a conqueror.

any way to the southern City-states pantheon from Olympia in Peloponnesus. Strabo clearly underlines the Mt. Olymp as mountain in Macedonia, on which foot is situated the Macedonian holy city Dion. It is indistinguishably named 'Macedonian mountain' by Hesychius and Theophrastus too; so, when the "Olypmian gods" are mentioned in some context - it must be précised to which of two pantheons is directed this ambiguous term. To explain this incongruence is enough one example: When Alexander the Great in 325 BCE erected monuments to the 12 gods of Olymp, according to the testimony brought by Flavius Philostratus (in 'Vita Apollonii') the gods and god's epithets were decisively not those from the Peloponnesian Olympia pantheon:

ΠΑΤΡΙ ΑΜΩΝΙ ΚΑΙ ΗΡΑΚΛΕΙ ΑΔΕΛΦΩΙ ΚΑΙ ΑΘΗΝΑΙ ΠΡΟΝΟΙΑΙ ΚΑΙ ΔΙΙ ΟΛΙΜΠΙΩΙ ΚΑΙ ΣΑΜΟΘΡΑΙΞΙ ΚΑΙΒΕΙΡΟΙΣ ΚΑΙ ΙΝΔΩΙ ΗΛΙΩΙ ΚΑΙ ΔΕΛΦΩΙ ΑΠΟΛΛΩΝΙ...

Another firm testimony of a distinct religious beliefs is the ancient Macedonian Calendar. The owing of a particular calendar per se is unmistakable proof of existance of a particular pantheon as well. For example: – in the name of the month of *Audonaius* (today *December*) we find the name of the Macedonian water and Sea-god *Avdonai/Avdonaios* (Koine: *Poseidon*, Etruscan: *Atunis*, Latin: *Nettunus*, anglicized: *Neptun*); – in the name of the month *Xandicus* we see the theonym of the sun – *Xandus* (hence also '*A-le-Xand-Ro*', the war god *Skandus*, and today *Scandal* too); – in the month of *Artemisos* (Koine: *Αρτεμίσιος*, Etruscan: *Artumes*) we find the hunter-goddess *Artemis*; – in the month of *Gorpiaeus* (Koine: *Γορπιαιος*) we find the Macedonic name of mythological *Goropei* (Lat. *Orpheus*), etc. [170] Every month, every day of the week, had its god and/or demigod, or multiple variety of different gods or demigods. *Leto* was the goddess of day (i.e. Summer), and *Nox* the primordial goddess of the night ("*Nok*" in plain Macedonian[171]; Roman: *Latona*, etc.). Here below is the list of the Macedonian months with alleged god's names and Zodiac signs:

Dion/Dios (the moon of October/November) – 1st month of the year and of the supreme god *Dion* (*Dii/Dios/Dzevs/Dyaus*…), also the name of the homonymous Macedonian most holy city of Dion. Zodiac sign: Libra (Yoke in ancient Macedonia).

Apellaion/Apellaios (the moon of November/December) – 2nd month of the year and of the god *Apolon* (*Appulinaš/Apollo/Apulu*…). Zodiac sign: Scorpio/Leo.

Audunaion/Audunaios (the moon of December/January) – 3rd month of the year and of the god *Adonaios* and/or *Dionis* (*Adoniss/Poseidon/Netuns/Neptune*…). Zodiac sign: Sagitarius.

Perition/Peritios (the moon of January/February) – 4th month of the year and of god *Perseus* (?) called the "Dog-month" by Macedonians. Zodiac sign: Capricorn.

Dystron/Dystros (the moon of February/March) – 5th month of the year and of the god (*Dyaus/Dios*) *Tros* (i.e. *Dyaustros/Deus-Tros*, allegedly founder of the city of Ilion/Troy) also named *Ilion* and/or *Ilus/Ilios*.[172] Zodiac sign: Aquarius.

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[170] https://la.wikipedia.org/wiki/Calendarium_Macedonicum
[171] http://www.makedonski.info/search/noќ
[172] https://en.wikipedia.org/wiki/Tros_(mythology)#Homer's_account

Xandikon/Xandikos (the moon of March/April) – 6th month of the year and of the sun god *Xandus* (Macedonian god-protector of the Army).[173] Zodiacal sign: Pisces.

Artemision/Artemisios (the moon of April/May) – 7th month of the year and of the supreme goddess *Artemidi Pasikarata* (*Artemis/Diana*…). Zodiac sign: Aries.

Daizition/Daizios (the moon of May/June) – 8th month of the year and of the fertility Mother Goddess *Zeirene* (*Zirna/Ziren/Ceres*…), when the Grain (Žito)[174] 'zree'[175] and is cropped. Zodiac sign: Taurus.

Panemon/Panemos (the moon June/July) – 9th and month of the universal god *Pan* (*Papaios*, Pelasgian: *Patroos*…). Zodiac sign: Gemini.

Loion/Loios (the moon of July/August) – 10th and month of the war god *Ares* (*Mars*…). Zodiac sign: Cancer.

Gorpiaion/Gorpiaios (the moon of August/September) – 11th and month of the "Upper" god *Orpheus* (*Gorpeius*). Zodiac sign: Lion.

Yperveretaion/Yperveretaios ("*Uper-veretai*" - 'of those who exceeded their term', i.e. "*Over-veresia*" - 'credit' in plain Macedonian;[176] the moon of September/October) – 12th and month of the god *Ares* (*Mars*…). Zodiac sign: Virgo.

Yperveretaion/Yperveretaios Emvolimos[177] – 13th intercalated month once over a 19-years cycle.

Xandikon/Xandikos Emvolimos – intercalated 'yellow' month for 6 times in a 19-years period.

Perition/Peritios Emvolimos – 13th intercalated lunar month identified in the 'Financial year' on 1st of August 228 BCE[178]

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[173] http://www.macedoniancuisine.com/2021/02/ancient-macedonian-holiday-xanthika.html

[174] http://www.makedonski.info/search/жито

[175] http://www.makedonski.info/search/zree

[176] https://logeion.uchicago.edu/%E1%BD%99%CF%80%CE%B5%CF%81%CE%B2%CE%B5%CF%81%CE%B5%CF%84%CE%B1%E1%BF%96%CE%BF%CF%82 , from "Yper/Uper" - 'Over, beyond': https://www.etymonline.com/word/hyper-?ref=etymonline_crossreference , today "Opre" in plain Macedonian: http://www.makedonski.info/search/opre , and latinized "Veretai" - 'verified': https://www.etymonline.com/search?q=verify , which actually descends from "Vera" - 'belief, truth, credo' in plain Macedonian: http://www.makedonski.info/search/vera#%D0%B2%D0%B5%D1%80%D0%B0/%D0%B6

[177] "Emvole"[archaic] – to 'insert, roll in in, get in'. As verb in plain Serbo-Croatian still present as "Uvalimo se": https://en.glosbe.com/sr/en/uvalimo%20se , and in Macedonian only one form survived "Svali": http://www.makedonski.info/search/svali

[178] https://www.jstor.org/stable/3855355?seq=1

Disregarding the unresolved problems related to astrological accuracy of this ancient calendar[179], its very existence per se represents an undeniable astrological, theological, and historical evidence of a distinct Macedonian Pantheon as well. As an indispensable part of the Macedonian religion, together with the distinct Macedonian traditions and language, this is one of the fundamental elements that for ages clearly differentiated the culture and ethnicity of Macedonian people. According to this old Macedonian calendar the beginning of the year coincided with the first new moon right after the Autumnal Equinox. This old fall-to-fall reckoning of the year was later supplanted by the spring-to-spring year measurement. It was a Lunisolar calendar, composed of lunar year with 354 days, and a periodic intercalated month ('of those who exceeded their term') of 29/30 days, to keep it in line with the solar motion. The months consisted of 29 or 30 days alternately. The intercalated month was sometimes inserted after the 6th month and sometimes at the end of the year. Every year during the month Dion/Dios, the Macedonians celebrated the New Year and the great creator god Dion (Dzeus), with the Muses, Korivantes, Goreads[180] and Maenads, in the homonymous holy city of Dion. The nine



[179] The constellations of the Zodiac with the dates of the Sun's passage through them were given millenniums ago, in the era when their boundaries were actually fixed. These dates are still used for the astrological signs, though precession of the equinoxes has shifted the constellations eastward; e.g., on November 1 the direction of the sun is now in Libra instead of Scorpius.

[180] '*Goread*' or '*Gorida*' in today plain Macedonian; Latin: *Oread*, a nymph believed to inhabit the mountains. Related to '*Oros*' - mountain.

Muses (Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Calliope, considered as daughters of Dion and Mnemosene) were worshiped and honoured because it was thought that they were born there, at Dion of Pieria at the foot of mount Olymp, within nine successive nights. Therefore, they were also named Olympiad Muses. In the 5th century BCE, Archelai, king of Macedonia, rendered splendid the feast of the Macedonian New Year's day by introducing, in honour of Dion/Dios/Dzeus, with theatrics and sport games, historically known as "εν Δίω Ολύμπια" ("en Dio Olympia" - 'to the Olympic God), but of the Macedonian Olymp, not of the one on Peloponnesus.

With the conquest of Persia by Alexander the Great, the Macedonian calendar was brought into contact with the Babylonian Calendar and Akkadian Zodiac, which was then considered better than all the other calendars that were in use for civilian or religious purposes on the soil of ancient Macedonian



Ordo mensium Macedonib. & Asianis omnibus communis.	Signa cœlestia, eos apud Macedones denominantia.	Macedonum Europæorum, Antiochenorũ, Pergamenorũ & Ephesiorum, menses politici.	Syromacedonum, & Smyrnæorum.	Cypriorum, & præcipuè Paphiorum.	Bythiniorum.	Dierum numerus.	Mensium initia, in anno Romano.
I.	Ζυγὸς.	Δῖος.	Ὑπερβερεταῖος.	Ἀφροδισιῶν.	Ἥριος.	30	Sept. 24
II.	Σκορπίος.	Ἀπελλαῖος.	Δῖος.	Ἀπογονικὸς.	Ἥμιος.	30	Oct. 24
III.	Τοξότης.	Αὐδυναῖος.	Ἀπελλαῖος.	Αἰνικὸς.	Μητρῷος.	31	Nov. 23
IIII.	Αἰγόκερως	Περίτιος.	Αὐδυναῖος.	Ἰυλῶν.	Διονύσιος.	30	Dec. 24
V.	Ὑδροχόος.	Δύστρος.	Περίτιος.	Καισάρειος.	Ἡρακλεῖος.	30	Jan. 23
VI.	Ἰχθύς.	Ξανθικὸς.	Δύστρος.	Σεβαστὸς.	Δῖος.	31	Feb. 22
VII.	Κριὸς.	Ἀρτεμίσιος.	Ξανθικὸς.	Αὐτοκρατορικὸς.	Βενδιδαῖος.	31	Mar. 25
VIII.	Ταῦρος.	Δαίσιος.	Ἀρτεμίσιος.	Δημαρχεξούσιος.	Στρατήγιος.	30	Apr. 25
IX.	Δίδυμος.	Πάνημος.	Δαίσιος.	Πανδύατος.	Ἄρειος.	31	Mai. 25
X.	Καρκῖνος.	Λῶος.	Πάνημος.	Ἀρχιερεὺς.	Περίτιος.	30	Jun. 25
XI.	Λέων.	Γορπιαῖος.	Λῶος.	Ἔθνος.	Ἀφροδίσιος.	31	Juli. 25
XII.	Παρθένος.	Ὑπερβερεταῖος.	Γορπιαῖος.	Ῥωμαῖος.	Δημήτριος.	30	Aug. 25

Above: **a book in Latin from the Vatican archives with the old Macedonian names of Celestial signs and respective months written in ancient Koine script (i.e. Septuagint), it shows the comparison between the twelve astrological signs (the first column) paralleled to the ancient Macedonian (used also in Antiochus, Pregamenorum and Effessus), Syromacedonian, Cypriotic and Bythinian calendars. It can be noted the gradual divergence of month-names and the datal changes through time and space**[181]

[181] Due to different calendar reforms and improvements through the centuries; different cycles of different celestial objects; and the gyrating motion of the earth known as precession, which causes the equinoxes to shift westward in the sky for two hours of right ascension every 2150

Below: **a more comprehensible transliteration of the above Zodiac-Calendar parallels:**

Ζωδιακός κύκλος (Zodiac cycles)[182]	**Modern Zodiac**	**Ancient Macedonian calendar**
Ζυγός (Zugo - 'Yoke')[183]	Libra	Dion — October
Σκορπιος (Scorpio)	Scorpio	Apelaio(s) — November
Τοξότης (Toxoti)	Sagittarius	Audonaio(s) — December
Αιγοκίρος (Aygo-kiro)[184]	Capricornus	Peritio(s) — January
Υδροχόος (Ydrohóo)	Aquarius	Dystro(s) — February
Ιχθυς (Ihthu)	Piesces	Xandiko(s) — March
Κριός (Krio)	Aries	Artemiso(s) — April
Ταυρος (Tauro)	Taurus	Daisio(s) — May
Διδυμος (Didumo)	Gemini	Panemo(s) — June
Καρκινος (Karkino)	Cancer	Loio(s) — July
Λιον (Lion)	Leo	Gorpiaio(s) — August
Παρθενος (Partheno)[185]	Virgo	Yperberetaio(s) — September

empire. Amazing proof of how far this Macedonic version of Zodiac/Calendar influence reached is the notion of the Mongolian constellations and cosmogony, inherited from the our Macedonic civilization notably by the contact with Macedonians and Alexander the Great.[186] The synchronized Ancient Macedonian Calendar in the east began from the 1st (or the beginning) of October, counted from the beginning of the Seleucid era in 312/311 BCE. On the soil of Asia Minor the connection between the Macedonian and Babylonian months continued to persist through the use of Macedonian months in Asia Minor cities, while in Syria and Mesopotamia selectively from the calendar that was in use until 16-17 AD. Seleucids and the Syro-Macedonians continued it through their rule in eastern India, and despite the different names and erratic repositions of the months, with them brought the benefits and teachings of the Akkadian/Babylonian astronomers and their 19-year-old leap cycle.

The Seleucid calendar in Asia Minor was used until the end of antiquity period, and in some parts of Mesopotamia, till the end of 11th century AD. Below is the later Syromacedonian calendar, with the obvious passage to the Perso-Semitic names of the months.

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years, these constellations no longer preside over the seasons from which they received their original designations.

[182] "Kugla" - 'ball' in today plain Macedonian: http://www.makedonski.info/search/kugla

[183] "Zevgar" in today plain Macedonian: http://www.makedonski.info/search/sevgar

[184] Literary 'Goat-master', i.e. the 'Goat-herder'.

[185] Parthenogenesis - reproduction from an ovum without fertilization.

[186] https://en.wikipedia.org/wiki/Mongolian_cosmogony

THE NAMES OF THE MONTHS IN THE SYRO-MACEDONIAN CALENDAR

1. January	Kānūn II (ṯānī)	7. July	Tammūz
2. February	Šobāṭ	8. August	Āb
3. March	Adār/Aḏār	9. September	Aylūl
4. April	Nīsān	10. October	Tešrīn I (awwal)
5. May	Ayyār	11. November	Tešrīn II (ṯānī)
6. June	Ḥazīrān	12. December	Kānūn I (awwal)

The testimonies from Egypt, give an extensive insight into the direction of movement of the Macedonian calendar during the reign of the Ptolemaic dynasty. The series of dates that correspond in the documents of both calendars, Macedonian and Egyptian, allow in many cases to make a correlation of both calendar systems, whether or not they are works for one or both calendars. The Macedonian empire of Ptolemies, which arose as a result of Alexander and the Macedonian conquest, although with some changes, retained the Egyptian civilian calendar of Egypt. The Egyptian civil calendar counted 365 days in a year, which were regulated in 12 lunar months, calculated according to the monthly menu, i.e. starting with the first new moon. The Macedonian calendar linked on the Egyptian calendar and was interpreted as Lunisolar, with 12 lunar months, the sum of which annually was 354 days, which is 11 days less than the duration of the solar year. The year in Egypt has begun with the first day of the month Thoth, which is the middle of the month of November, which coincided with the old Macedonian calendar and the the month of Dion. In order for the calendar to be compatible with the seasons, every second year (biennial intercalary), are inserted after a leap month, more precisely repeated the month of Peritios, supplementing the days lagging behind the seasonal ones changes. The purpose was to enable matching and linking of the Macedonian months with the lunar menu. But, because this match referred to the monthly, and not the annual connection, maintaining the relative stability between the real flow of the year of 365 ¼ days in the solar and the lunar year, depended primarily from the leap process. To maintain balance, through the biennial intercalation many days were added, so the Macedonian-Egyptian calendar with the passing of time began to deviate from the real course of natural, ie. solar year. Thus, with the Canopus Decree by order of pharaon Ptolemy III, one leap day was added every fours, bringing the leap year to 366 days, versus the regular ones that counted 365 days. With this reform Ptolemy III managed to synchronize the natural, solar year and the civil calendars with the Lunar cicle.

Further, the particular or even secretive Macedonian names of the deities and their exclusive Macedonic epithets must be mentioned here – such as *Pseudanor*, an epithet of the Macedonian *Leivino Dionis* (witnessed only in Macedonia), then a few deities that are not witnessed by any other nations, primarily the Military deities (***Ma*** - *Enio/Athena* in interepretatio graeca, and her male counterpart ***Xandos*** whose solar character over time was superseded by the military); the Light-ones (*Adraya*, *Etheudanic*); the Healing *Bedy* (plus *Daron*, *Draco* and *Dracayna*[187]). Also to be mentioned are the

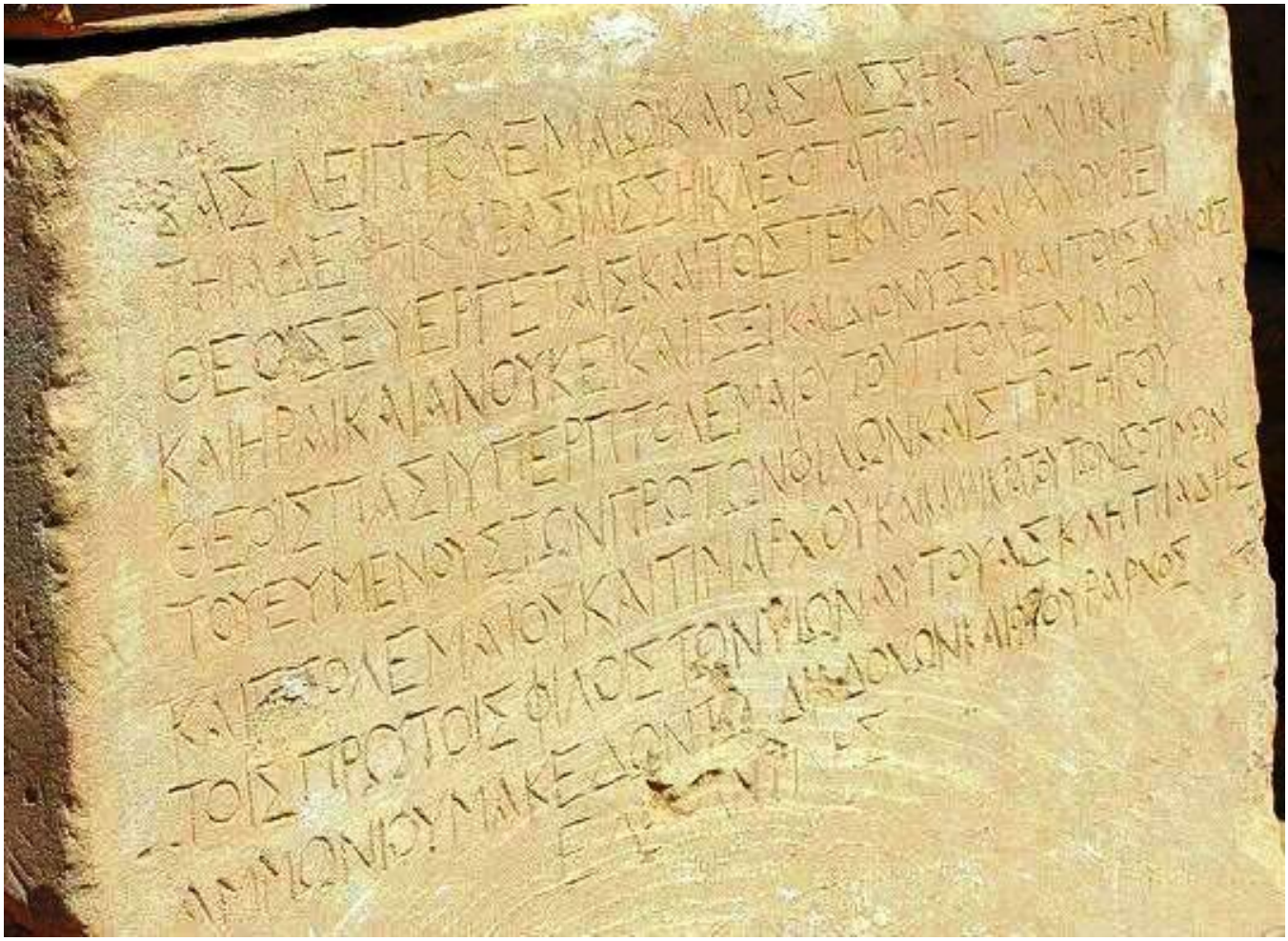
[187] Posibly connected to Asia Minor god Dagon: https://en.wikipedia.org/wiki/Dagon



specific customs such as military ones (lustration, not placing a trophy on the battlefield, etc.); consecration of slaves to the god Leivino Dionis, which is not common for male deities; marking maturity with ritual travesty, etc. With the analysis of primordial myths and legends, the layers from different times are clearly separated not only for the Macedonian, but also for the Classical Period deities. Namely, due to the western-biased Hellenocentric approach, even in the studies of the Classical religion, no distinction is made between the Achaean (pre-Hellenic) layer from the Clasical layer; and the deities of Eastern origin, adopted through the Cretan-Mycenaean culture and domesticated in the classical religion, are deliberately omited. But, with careful analysis it is possible to distinguish the different mythological layers in the legends, and to determine the differences between the earlier Macedonian pantheon and its particular religious practices from the later pantheon of the Semitic Sellenes (dubbed "Hellenes").

Furthermore, below is the following testimony from one of the many stone inscriptions of the Ptolemaic Macedonian dynasty in Egypt, from which (see the next page) are extracted these short but most crucial phrases from the 1st, 4th, 5th, and last row. They show the undeniable Macedonic-Egyptian culprit of the invoked gods:

"ΒΑΣΙΛΕΙ ΠΤΟΛΕΜΑΙΩΙ ΚΑΙ ΒΑΣΙΛΙΣΣΗΙ ΚΛΕΟΠΑΤΡΑ … ΚΑΙ ΙΣΕΙ ΚΑΙ ΔΙΟΝΙΣΩΙ … ΘΕΟΙ ΣΠΑΣΙ ΥΠΕΡ ΠΤΟΛΕΜΑΙΩΥ … ΤΟΥ ΑΣΚΛΗΠΙΑΔΗΣ ΑΜΜΟΝΙΟΥ ΜΑΚΕΔΟΝΤΩ" – which reads: "*Vasilei* (Emperor) *Ptolemy and Vasilissiy* (Empress) *Kleopatra … and Isis and Dionis … Theoi*



Spasi Yper Ptolemies (Gods Save the Light/Splendid[188] Ptolemies) ... *Toy* (he) *Asklepiades Ammon's Macedonian.*" – The explicit Macedonian words *Vasilei*, *Dionis*, *Spasi*, *Toj*, *Makedonto*[189], that are still in use even today, 2300 years after, confirm beyond any doubt the uninterrupted continuity of the Macedonian culture and civilization. Hence, the multirole pantheon that was in use during the reign of Ptolemies, beside the local Egyptian features, was utterly Macedonized as well.

Another astonishing and undeniable record of the mysterious but existing Macedonian Pantheon is the one on the Mt. Nemrod (also *Nemrut* or *Nemrud*)[190], in the ancient Macedonic kingdom of Commagene(163 BCE - 72 AD) in Asia Minor. The eternal testimony written in stone was left by the Macedonic king from the Seleucid dynasty Antiochus III the Great (242-187 BCE, son of the king Mithridates I Callinicus and queen Laodice VII Thea of Comaggene from the Macedonian dynasty of Seleucids). He erected an enormous sepulchral tumulus, with giant statues of gods, queens and kings, and inscriptions on which is written as it follows: "…*I pray all of the father-gods of Macedonia, Persia*

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[188] "*Yper*" – 'first light', see *Hyperion* - god of primordial light. A pre-Homeric deity, one of the race of pre-Olympian Titans whose consort is, according to some texts, *Thea* and who is the father of *Ilios* and *Selen*.

[189] http://www.makedonski.info/search/vasil - 'almighty', http://www.makedonski.info/search/spasi - 'save', http://www.makedonski.info/search/toj - 'he', etc.

[190] https://en.wikipedia.org/wiki/Mount_Nemrut

and our own country of Comaggene will continue to bless their children and their grandchildren…" This very rare preserved passage, is an exceptional testimony that clearly mentions the "*father-gods of Macedonia*", and is the undeniable proof that the exclusive and proper Macedonian Pantheon existed,



apart from other ancient pantheons and despite all the historical misfortunes and political difficulties in reconstructing its precise function and original mythological magnificence. More eloquent translations of this Koine inscription (see image on the next page) had been made since the discovery of this gigantic monument, and it is as follows:

…ΠΑΤΡΩΟΥΙ|ΑΠΑΝΤΑC|ΘΕΟΥC|ΕΚ|ΠΕΡCΙΔΟC|ΤΕ|ΚΑΙ|ΜΑΚΕΤΙΔΟC|ΤΕC|ΚΟΜΜΑΓΗΝΗC

Transliterated:
"PATROYI|APANTAS|THEOUS|EK|PERSIDOS|TE|KAI|MAKETIDOS|TES|KOMMAGENES – i.e. 'Patrōoyi apantas theous ek Persidos te kai Maketidos' - …all (our) paternal gods of Persia and from Macedonia.[191]

More clearly: "*I pray that all the father gods, from Persia and Macedonia and from the native hearth of Kommagene, may continue to be gracious to them in all clemency*."[192] – So, the "gods of Persia and Macedonia" were explicitly the "Father Gods" (Koine: '*Theoi patrioi*', Latin: '*Patrii Dei*', Biblical '*Elohim*'), the ones that were claimed to came long before the later pantheons, alike the one of the Olympian gods.[193] That these primordial gods were merely a small part of a larger group of related gods, in some contexts identified with the gods of the immemorial past whom the Macedonians themselves called "Father Gods" (but more likely associated with the phratry or genos), remains to be an ever opened argument.

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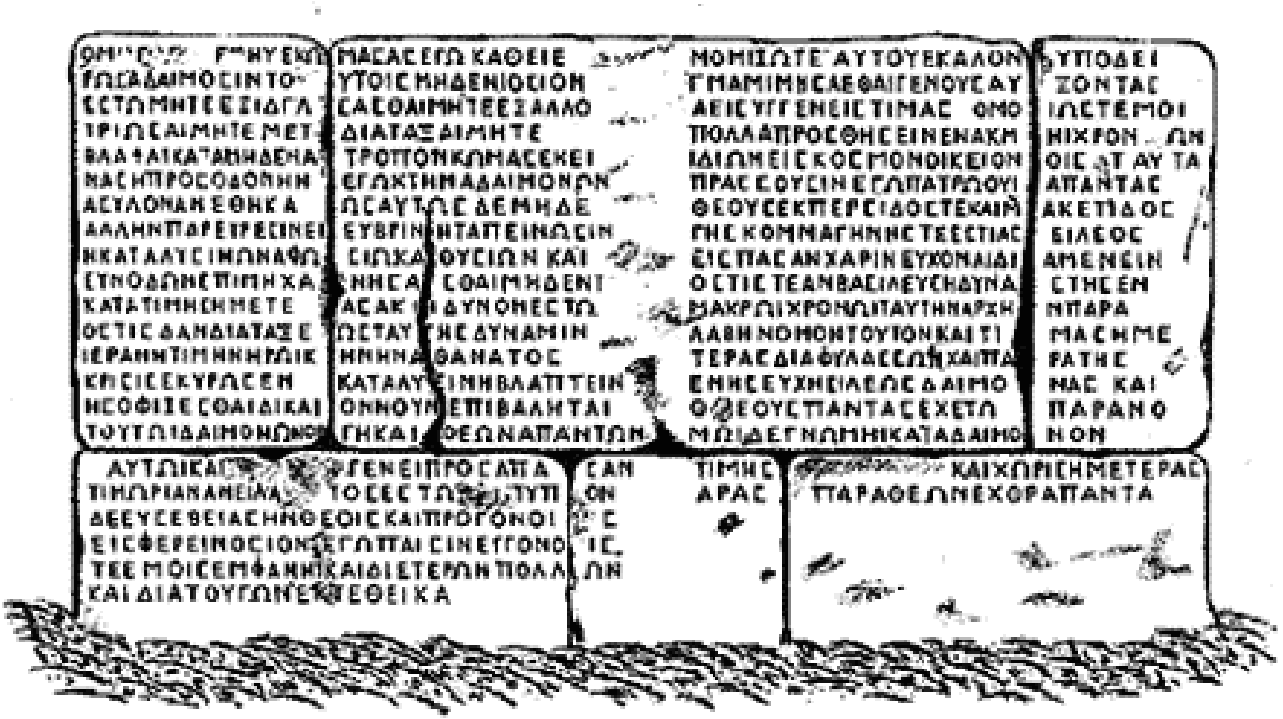
[191] "Zoroastrianism in Armenia" by James Robert Russel, in 'Religious Studies' (Zoroastrianism) at the School of Oriental and African Studies of the University of London, 1982.

[192] "Visual Style and Constructing Identity in the Hellenistic World: Nemrud Dagh" by M. J. Versluys, p.104.

[193] Attention! There is a clear distinction (intentionally omitted by today politically biased conventional history) between the "Olympic gods" and "Olympian" ones, which were completely different pantheon conceived in the western Peloponnesus. There a sanctuary of the Olympian gods was erected, and a pantheon which has nothing to do with the one on Mt. Olymp in Macedonia. Today misleading



Who were these ancestral “Father-gods” of Macedonia (and Persia and Comaggene) mentioned by the king Antiochus I Theos and/or Antiochus III the Great, and why there are very few scarce traces of them to be found in their homeland Macedonia? Is it possible to reconstruct the mighty Macedonian Pantheon of Gods and Titans, whose names were even forbidden to pronounce by the mortals?

The ancient Father-gods of Macedonia were remnants of the legendary times before the written history. By definition these ancestral deities include family and/or tribe forbears, heroes, and deified beings associated with the very household or with origin myths of humankind. In their (secret) names it is preserved a primordial system older than all written systems and documents, which is the commonsource of all religious doctrines and manifestations. Initial etymological analysis reveals that their nature operates over a time-span too great for reasonable representation and human comprehension to bear. Over the millennia they were described in rather misterious ways and had their origins in the most primordial ideas about the movements of the elements, the variations of day and night, summer and winter, and other natural phenomena. With time, through the modification of human ideas, they transformed into the doings of a throng of deific beings. The primary religious ideas of the Macedonic peoples from the Archaic and Classic era were undoubtedly much the same. They talk about powerful gods, giants and titans, mighty beasts and incredible mythological beings, whose names were whispered in fear and secrecy, or completely hidden and forbidden to be pronounced.



Nonetheless, we must not forget the millenniums of incredibly retarded and frightened human thought in the past[194], which unwillingly contributed to very creation of the religion as we know it today.

[194] This was the common pattern in all ancient religions. The Romans too held their city to be under the protection of a deity whose name was a closely guarded secret, and Rome itself had an alternative name that was uttered only in secret rites, in case an enemy should learn it and so acquire power to harm the city.



Right: **Antioch I shakes hand to Irakles**

Even the Christian churches throughout the centuries had enforced their institutional dogmas by fear, fire and sword. Therefore, by sheer force of ignorant fear infront of their ire, gods actually had many names and titles. 'Many-named' in fact appears as a divine epithet in both Vedic and Macedonic languages. Also due to the misinterpretations like the one with the toponym "*Thrace*" (i.e. *Land-tract*), many local deities or local variants of the Macedonian deities, although not witnessed by the "*Thracians*" such as the local god *Theos Surgethes* testified in ancient Macedonian city of Philippi, has been and still is erroneously interpreted as "*Thracian*" (since it is not an ethnic qualifier but an exonym that denotes a 'coastal' or simply 'land tract').[195] And until we find explicit precise inscriptions of their names the only tools at our disposition which can reveal their secret names are the guesses from popular mythology and legends offered by the Comparative and Paleo-linguistics.

Archaic religion toke the form of cult by further distinction between the men as subjects and gods as

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[195] Like the other "Thrace" regions noted by historians in 2nd to early 1st millennium BCE that existed in the Carpathian Mountains-Danube River region: http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CT%5CH%5CThracianHallstattculture.htm

objects (of worship). The PIE **deiwo-* or celestial god *Diy* (Mkd. *Dion/Dīv/Deva*[196], Lat. *Dīvus*, Skr. *Devás*, etc.) – as it was seen, were originally and by etymology the celestial ones.

On contrary man was 'the earthly', designated by a derivative of the oldest known word for earth, *$d^{h}eg^{h}om$- / *$d^{h}g^{h}m$-. It finds direct reflection only in today Macedonic word "*Digam*" - '(I) lift' in plain Macedonian [in its bi-syllabic 'up-from-ground' sense composed of the particle "*Di* " - 'move/go'[197] and "*Gam/Gom*(*no*)"[198] - 'earth/turd']. This is exactly the same source of words for 'man, human being' and/or 'earth' in various languages and forms: Brygian/Phrygian *zemelos*, Macedonian *zemen* and (through -z- > -dz- > -d- phonetic mutation) *dunya*[199] - 'planet earth, the world'; Old English *dūn* (hill) and Old Irish *duine* (hence *dune*), Welsh *dyn*, Breton *den* (< *gdon-yo-); Latin *homo* (cf. *humus* - 'earth'), Oscan *humus*[200], Serbo-Croatian *humka* (a mound, amassed earth), Umbrian *homu*; old Lithuanian *žmuo*, plural *žmones*; Gothic and Old English *guma* (but also *Gnome*); Old Norse *gumi*, Old High German *gomo* (< proto-Germanic **guman*-) – related to the Macedonic ***gumno***[201] - 'threshing floor/ground' (see the images on the next two pages), a centered hard ground for mechanical separation of the grains of wheat from the rest of the plant (by using horses or flail); but also ***gomno*** - 'dung, manure' in plain Macedonian[202], as our and animal excrements are earth-like, and in one way or another, at least in the past, were finishing directly under the earth and were returning earth again (animals are also known for instinctively covering their excrements with dirt too); hence Macedonian ***gnoivo***[203] - 'organic compost, fertilizer' too, and the verb ***gnie***[204] - 'rot' and noun ***gnilo***[205] - 'rotten'.

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[196] http://www.makedonski.info/search/diven, http://www.makedonski.info/search/deva, http://www.makedonski.info/search/zdiv

[197] Macedonian "*Odi*" - 'walks', "*Vadi*" - 'pulls out', "*Vodi*" - 'leads', "*Brazdi*" - 'plows', "*Brodi*" - 'navigates', etc. http://www.makedonski.info/search/di, http://www.makedonski.info/search/odi https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B2%D0%B0%D0%B4%D0%B8* https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B1%D1%80%D0%BE%D0%B4%D0%B8*

[198] See also Italian "*Gamba*" - 'leg'.

[199] http://www.makedonski.info/search/дуња

[200] http://www.makedonski.info/search/humus

[201] a hard, leveled floor of beaten ground on which corn or other grain is threshed with a flail, or mules and/or horses running in a circle. http://www.makedonski.info/show/%D0%B3%D1%83%D0%BC%D0%BD%D0%BE/%D1%81%D1%80

[202] http://www.makedonski.info/search/gomno

[203] http://www.makedonski.info/search/gnoivo

[204] http://www.makedonski.info/search/gnie

[205] http://www.makedonski.info/search/gnilo



Above: **an archive graphic design of the grain-threshing floor/ground (Mkd. '*Gumno*') as it was utilized a century or two ago;** on the next page: **archive photography from the village of Nagoričani, R. of Macedonia, with exceptionally folklore-performed spectacle of separation of the grains of wheat from the rest of the plant by use of horses in the old gumno**



And if human beings are 'terrestrials' (*Homo Sapiens* – '*Earth that Knows*') by contrast with the celestial gods, so they are 'mortals' by contrast with the immortal deities. Generally 'mortal' (Lat. *mort/mors*) became an ordinary word for 'man': Old Persian *martiya-*, Sogdian *mrtyy*, Sanskrit *mrta*, Macedonian *marva*[206] (see "*Mrtov*" -'dead', from the syllable root verb "*Mre*" - 'die'[207]), *Marvinci*[208], etc. Similarly in Armenian, *mard*, though this is a loan or calque from older Phrygian/Brygian *mrt* (hence "*Smrt*"[209] in plain Macedonian). Hence also the personal names *Marvyn*, *Mortimer*, *Morticia*[210], *Murto/Murdo*[211], etc. But also "*Mravki*" - 'ants' in plain Macedonian.[212] Seen as the chthonic beings from the underground, the Ants, "*Mravki*" in plain Macedonian (PIE **morwi-*, Sanskrit *Vamrah*[213]) were

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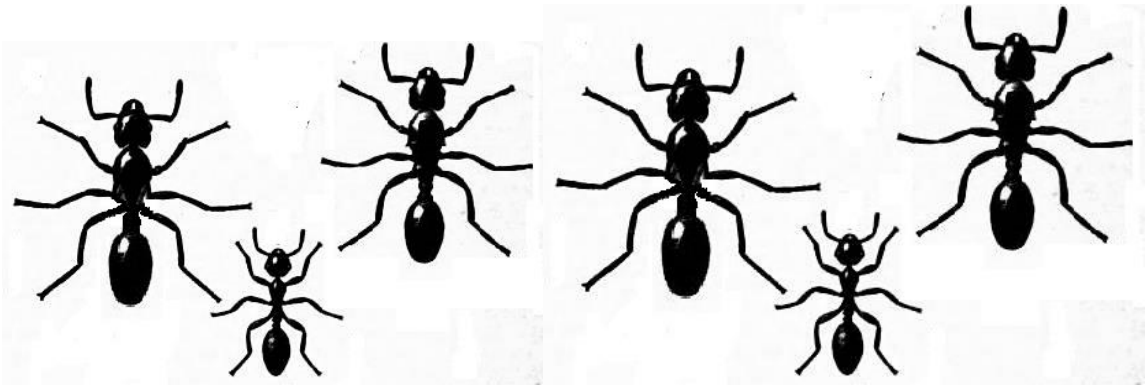
[206] https://glosbe.com/en/mk/marva
[207] Today "*Umre*" - 'died' in plain Macedonian: http://www.makedonski.info/search/umre
[208] https://glosbe.com/en/mk/Marvinci
[209] http://www.makedonski.info/search/smrt
[210] https://www.behindthename.com/name/morticia/submitted
[211] https://www.behindthename.com/name/muiredach
[212] Family *Formicidae*, order *Hymenoptera*.
[213] https://www.etymonline.com/word/Formica?ref=etymonline_crossreference

observed as the tireless 'undertakers' of the dead things and decying bodies in decomposition, by carrying them from surface under the ground. Thus, this chthonic insect was named accordingly as *mravka* (e.g. '*mortifica*')[214] – a '*deathka*' in improvised translation from Macedonian. Hence also the corrupted Latin/Italian word for 'ant' - "*formica*" [a metathesis transcription of Macedonic "*mravka*": *mrafca-morfica-formica*].[215] As an attribute of the earth goddess *Zeirene* (Lat. *Ceres*) ants were even



utilized in soothsaying (i.e. Myrmomancy[216]). These archaic religious actions toke its form of Cult when the distinction between humans as mortal subjects and gods as immortal objects became much more definite than in primitive ritualistic religion. Because the division was sharper the need for a communication system through which gods and men can interact became much more acute. Worship and especially sacrifice are precisely such communication systems. Furthermore, ancestors worship has been the most universal form of religion practice among Macedonians.

The Homeric poems contain the most complete descriptions of sacrificial rites in ancient times. These rites, which were maintained almost without change for thousands of years, were divided roughly in two types: rites addressed to the Olympian deities (i.e. deified Ancestors), by participating in a joyful meal offered to the gods/ancestors in order to serve and establish communion with them; and, rites addressed to the chthonic deities, in order to placate or avert the malevolent chthonic powers that can .

The secret worship of what are known as the *Mysteries* (cults normally promising immortality or some form of personal communication with a god) became widespread too. The Mystery cults of Dionis are attested from the Archaic epoch, and persisted until Roman times and further. His purely female worshipers (Maenads, Goreads, Pierides, etc.) were led by a priestess of Dionis, and the mixed-gender groups were often led by a professional male initiator. One evidence of these initiations are the

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[214] i.e. "*Mortification*" Latin "*mortificare*" - to 'kill, subdue'; from *mors/mort* - 'death.' Koine *myrmex*, Old Church Macedonic *mravi*, Old Irish *moirb*, Old Norse *maurr*, Dutch *mier*…

[215] Macedonian verb "*oumre*" - 'dies' reflects perfectly in the Italian "*omertà*" and/or "*morte*" - 'death' https://www.urbandictionary.com/define.php?term=omerta; see also Macedonic "*omorina*", "*umor*", "*zamor*", "*odmor*", etc. http://www.makedonski.info/search/omorina http://www.makedonski.info/search/umor

[216] https://en.wikipedia.org/wiki/Myrmomancy

so-called Orphic Gold Tablets that were magic recipies for the expectations of the dead in hope for a better afterlife.[217]

The mystery cult of Dionis was rather diffused worship affair. Its geography covered a vast number of locations in the ancient world, from Macedonian peninsula to Egypt and Olbia on the Crimean, and from Syria to Italy and Spain; its chronology stretches from the late Archaic age to late Antiquity. Accordingly, there is even less unity of ritual and beliefs than one would expect from any cult without a revealed sacred book, and it would be better to speak of Dionysiac (or Bacchic) Mystery cults in the plural. Scholars' sources for the cult are equally diffuse, with inscriptions being the most important body of sources, especially for the Macedonic and Imperial epochs. Thus, a relatively stable symbolic structure was established through the emergence of new classes - the priests and priestly (divine) kingship. With the emergence of religious systems the cosmological monism of the earlier stage was



slowly devoured by the priesthood classes, and an entirely different realm of universal reality was proclaimed. In order to monopolize political and military power noble families claimed their divine descent and superior religious status. While in primitive rituals the individual was in harmony with the natural divine kosmos, now the new priestly classes demanded salvation through sacrifice, but of others. Apart from primordial gods – a mystery cults (The mysteries of Samothrace - *Kaveiri/Kabeiri*, *Dionisiac mysteries*, *Eleusian mysteries*, *Orphic mysteries*, etc.) also appeared, as a distant echoes of the

[217] The Orphic Gold Tablets are 35 small pieces of gold foil that have been found in graves scattered throughout ancient Macedon and Rome. They are inscribed with texts in ancient Koine, and vary in length from one word to sixteen lines of poetry.

times when Great Mother Goddess rule was undisputed, and as embryo of the future 'heresies' (read 'socialist') movements and alternative to the ruling religious classes in later antiquity and middle ages.

The words 'Mystery' and 'Myth' have also been carefully studied by various scholars, their meaning is one and clear: 'Miži' ('close your eyes' in plain Macedonian)[218] and "Muti" (to 'muddle up, stir/mix')[219] respectively. They describe the fantasy processes by which the initial meaning changes from one thing to 'imaginative ones'. The very first creation myth of *Eurynome* and the serpent *Ophion* was pretty much the same. But, it was also Pelasgic, thus Macedonic too – the (Pelasgic) plain of Pelagonia is still there in the middle of Macedonia (see the map on the next page), immediately northwest from Mt. Bora (i.e.Vora) south from Pelagonia. And if Pelagonia and Pella aren't Pelasgic,



then no one knows what it is. Further the story narrates that the primordial goddess coupled with *Ophion* (i.e. *Boreas*), and in the form of a dove laid the Universal Egg. When the egg hatched, out tumbled all things that exist, her children: sun, moon, planets, stars, the earth with its mountains and rivers, its trees, herbs, and living creatures. Thus she created the seven planetary powers too, setting a Titaness and a Titan over the each. *Theia* and *Hyperion* for the Sun; *Phoebe* and *Atlas* for the Moon; *Dione* and *Crius*

[218] http://www.makedonski.info/search/mi%D0%B6i

[219] http://www.makedonski.info/search/mati#%D0%BC%D0%B0%D1%82%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2

for the planet Mars; *Metis* and *Coeus* for the planet Mercury; *Themis* and *Eurymedon* for the planet Jupiter; *Tethys* and *Oceanus* for Venus; *Rhea* and *Cronus* for the planet Saturn. Then, the ancestor of the *Pelasgians*, first man, was *Pelasgus*; he sprang from the soil, followed by others, whom taught how to make huts and feed upon acorns, and sew pig-skin tunics such as poor folk still wear. This Pelasgo-Macedonic myth survived in literature, the largest being the Apollonius Rhodius's *Agronautica* and *Tzetzes*, but it is implicit in the Orphic Mysteries, and can be restored from the Berossian Fragment and the Phoenician Cosmogonies quoted by Philostrat(us) and Damasci(us). These 'imaginative tales' are all we got left from the immemorial times of human prehistory, when the first human thought was forged by the forces of nature.

The Macedonic gods according to Erodot too were initially *Pelasgic*[220] gods, and basically their names (those known) were all monosyllabic and self-explanatory, like ***Mō*** or ***Ma*** - the Great Mother Goddes, ***Vō*** or ***Gō*** and/or ***Rod*** (later *SwaRoGo*) - the Sky-god and supreme kreator, ***Dze*** – Macedonic supreme sun-god, thus ***Son-Dze*** - 'Sun'[221] in plain Macedonian. From this primordial syllabary cauldron



Left: **sun/moon rays falling on the sacred bull**

[220] The first people, descended from the mythical *Pelasg* (Latinized '*Pelasgus*') - the first man of the antiquity, comparable to Adam of Christianity.

[221] http://www.makedonski.info/search/sonce

of basic votive appellations emerged the endless mythological universum of antiquity. Countless generations have contributed this perpetual mythological renaissance[222] again and again by adding numerous tall tales and elaborate fantasies. And no one knows how many changes were muddled by



countless trancriptors between the original material and the final tally tale.Thus, since the Titans existed before the gods, and before any other term for "god" was invented there was the name "*Titan*", said to have denoted '*king*'. Nor did the word designate a specific kind of god but more properly the 'great

[222] "Re-born", from Latin "*Re-nascentia*" – 're-birth'.

god(s)' in general, like the Latin *Deus* among the Romans, *Dyaus Pitar* among the Barb-Aryans, *Patroos* among Pelasgians, and the Macedonic *BoGo* of the Macedonians. This is consistent with the suggestion advanced by Paul Kretschmer; in the name "*Titan*" he recognizes a Pelasgian forerunner of the later word for heavenly gods. Lets explain it.

The Etruscan name for the supreme Thunderer and Sky-father god on the Apenninic Peninsula, is also "*Tin/Tinia*", which would be the most direct cognate of the first primordial theonym "*Titan*". The Etruscans were originally from the Aegean basin urheimat, where we find also the Hittite cognate-god "*Tarun*" the Thunderer. It appears then that in "*Tarun/Titan/Tinia*" we have the original Hittite-Pelasgo-Macedonic theonym which comprehended the pre-Olympian gods and by which they were invoked. The simple exam of the (Macedonic) etymology of these apparently similar words shows that they are actually related to Macedonian onomatopoeic verb "*Tatni* " - 'thunders'[223], and are plain metathesis of the same: "*Tatni* <=> *Titan*" (hence the Scandinavian: *Jotun*, Latin: '*Tuono/Tuonare*'[224] anglicized: '*Thunder*').

This Pelasgo-Macedonic theonym is confirmed from anoother side too, from the east, where the Titans ('kings') and Titanesses had their counterparts in early Mesopotamian astrology. If the Macedonic Titans were originally six sons and six daughters of Earth and Sky (*Gaia* and *Patroos/Ouranus*) in Mesopotamia version they were deities ruling the seven days of the sacred planetary week (of 7 celestial bodies that human eye can see without telecope); and they may have been adopted (or introduced)[225] by the Hittites, who settled the Aegean at the Isthmus of Corinth early in the 2nd millennium BCE. In Mesopotamian myth the planetary rulers of the week, namely the Titans *Šamaš*, *Šin*, *Nergal*, *Bel*, *Beltis*, and *Ninib*, were all male, except *Beltis*, the Love-goddess. But in the Tungrian week, which the Tungrians (Lat. *Germans*) and Gauls had borrowed from the Eastern Mediterranean the *Sunday*, *Tuesday*, and *Friday* were ruled by Titanesses, as opposed to Titans.

Classical astrologers conformed with the Pelasgo-Macedonian-Mesopotamian Titans, and awarded the planets and sun to *Ilion/Ilios* (Latinized '*Helios*' i.e. *Sol Invictus*), *Selene* (Latinized '*Helen*' hence '*Luna*', Mkd. *Mena* - abbreviated from 'Mesečina'[226]), *Ares* (Latinized '*Mars*'), *Apollon*, *Dzevs* (Latinized '*Jupiter*'), *Aphrodite* (Latinized '*Venera*' i.e. '*Venus*'), and *Cronus* (Latinized '*Saturn*'). Therefore the Latin-transliterated equivalents: *Sol Invictus* (i.e. '*Sun*), *Luna* (i.e. *Moon*), *Mars*, *Mercury*, *Jupiter*, *Venus* and *Saturn* still name the French, Italian, and Spanish week days: *Sun-day* (i.e. *Ilios/Helios*), *Lunedi* (Moon-day or *Monday*), Martedi (Mars-day or *Tuesday*), Mercoledi (Mercury-day or *Wednesday*), Jiovedi (Jupiter-day or *Thursday*), Venerdi (Venera/Venus-day or *Friday*), and Saturday (Saturn-day). And once again the circle closes with these same deities that were those same seven planetary powers from the Pelasgic creation myth of *Eurynome*, and of her setting seven Titaness and a Titan over each planet/day of the week, thus the Seven *Cabeiri* (*Kabeiri*) of Samothrace, and seven great gods celebrated by the Hittites, Mesopotamians, and many others. With the reminder that the Pelasgic Myth of Creation is the oldest one known until now. This brings us back to the very Macedonic theonym "*Titans*", which were the great gods before the gods in archaic times.

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[223] http://www.makedonski.info/search/tatni

[224] http://www.etimo.it/?term=tuonare&find=Cerca

[225] There's no sufficient evidence to support either of the theories, of what is known is that Hittites came from north too, same as the Zodiac.

[226] http://www.makedonski.info/search/mesec



Further, the very term that denotes /god/ in Macedonian is simple and syllabic too: "*Bogo*"[227] is comprised of two syllables ***Bō*** - 'soul' in archaic Macedonian[228], and ***Gō*** - 'golem', i.e. the 'great' and/or 'goren' ('upper, high' in plain Macedonian).[229] Thus "*Bo-Go*" means the 'Soul-Great' i.e. 'the

[227] Prehistoric universal "*Boggo*"; '*Baga*' in old Persian and Avestan, Mesopotamian: *Baal*, Sanskrit: '*Bhaga*' - "Lord" and is epithet both of mortals and gods; hence Roman '*Bacchus*', Chinese '*Bagua*', but also vernacular '*Bogat*' - "rich" in plain Macedonian.

[228] Noted as '*Ba*' - a word for 'soul' in ancient Egyptian too; the mythological and religious texts contain indications that the Egyptians believed in what may be described as a "World-Soul," which they called '*Ba*'. It's symbol was a bearded man-headed hawk, and it was identified with more than one god.

[229] The ancient syllable '***Gō***' that stands for the Macedonian adjective 'golem' (i.e. '*great*') further derived into modern Macedonic '***Gospod***' – '*lord/god*' in plain Macedonian, and utterly in the anglicized '***God***'. Hence also the word for 'cattle' both in Macedonian: "***Goveda***" and as 'cattle-herd' in Sanskrit; "***Govinda/Gopala***" https://www.yogapedia.com/definition/5435/govinda are both related to plain Macedonian "*Golem*" - 'big, huge, large' https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B3%D0%BE%D0%BB%D0%B5%D0%BC*

Great-Soul' in English, and in the ancient Macedonian and other archaic scripts it was the universal symbol of "God" represented by a syllable in a form of three vertical lines - **Ш**. In Egypt the very same "Hieroglyphic" symbol (**Ш**), according to the decipherement and explanation of the politicaly conventional scholars, laconically reads: "*replacement for signs perceived to be dangerous to be actually written*", i.e. the "*Bogo*" substitute for the severely forbiden secret names of the god(s).[230] Another example is the ancient Chinese symbol for 'Heaven' (Qian/Tian), one of the famous "*Bagua*" ('Godly, divine') trigrams, which is exactly the same, only horizontal.



八卦 Bāguà—The eight trigrams

乾 Qián	兌 Duì	離 Lí	震 Zhèn	巽 Xùn	坎 Kǎn	艮 Gèn	坤 Kūn
☰	☱	☲	☳	☴	☵	☶	☷
Heaven/Sky	Lake/Marsh	Fire	Thunder	Wind	Water	Mountain	Earth
天 Tiān	澤(泽) Zé	火 Huǒ	雷 Léi	風(风) Fēng	水 Shuǐ	山 Shān	地 Dì

As already mentioned at the beginning – these primordial signs, like the Chinese ideogram "*Shān*"[**山**]- 'mountain', the Hebrew ש ('*Shin*'), and the Macedonian Glagolic/Cyrillic letter "**Ш**" (voiced as '*Sha*' in the Glagolitic alphabet) as simplified (onomatopoeic) ideograms of the trees/forest (thus also the Chinese "*Shù Mù*" - 'trees', and the 'holy mother' prehistoric theonym "*Shu-Nun*"), which represent the first known notion of "Spirit", were altogether erased and forbidden by the Christian church institutions and Eurocentric policies. They removed systematically all the traces and even the unique letter for "Sh" sound from their scripts. It was totally rejected to prevent any record or symbolic mentioning of the ancient spirits and supreme gods. It really remains puzzling the fact that they even left the words like "*Sham*", "*Shine*", "*Shoe*" and "*Shoo*" in English…

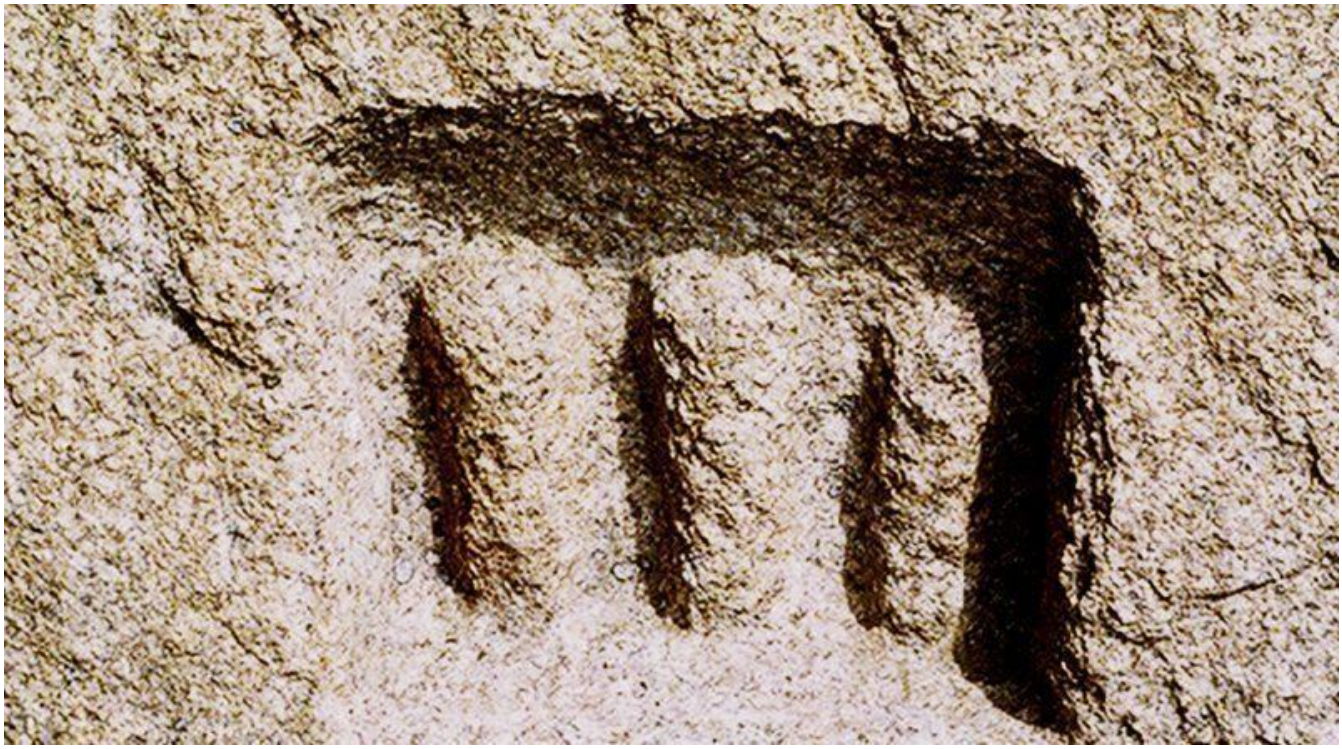
; also "***Godan***" was noted as the Longobardic main deity.

[230] https://en.wikipedia.org/wiki/List_of_Egyptian_hieroglyphs unicode: U+133E6.



Right: **another example of "lll" from the river Indus valley**

One of the rare stone reliefs of this prehistoric divine-heavenly symbol was found carved on the stone in the Neolithic sanctuary on Markovi Kuli (Mark's Towers) in Republic of Macedonia. There is no other



plausible explanation for this incision, nor any practical function whatsoever for this arcane relief artifact other than the divine three-lines (lll) symbol of god. The precise date wasn't determined with precision, but from the surrounding Neolithic settlement and the artifacts found in the close vicinity can be presumed that this ideogramic inscription (on the picture above) could easily be dated as much as 8000 or more years ago.

The most obvious example of its voicing and archaic votive meaning is preserved in yet another Macedonic language, namely the Russian, where the word for 'thanks' is '*Spasibo*', an archaic term comprised of one word and one syllable: "*Spasi*" – '*save* (us)' and "*Bo*" – 'soul/god' i.e. the syllable

meant for the (soul of) god - *Bo*(*Gō*). Much later his name changed again, and as '*Rod*' ('*kin*' in plain Macedonian) and/or '*Svarogo*' [abrev. from "Svag-Roda-Gospod" - '(Of)All-Kin-Lord/god' in plain Macedonian] was still the supreme "*Prabog*" (i.e. '*Pre-deity*' in plain Macedonian) long after the appearance of Christianity. Thus, Macedonian "*Bogo/Boje/Bože*" (Sanskrit '*Bhaja*'[231] Avestan '*Baga*', Chinese '*Bagua*', Mesopotamian '*Baal*', Persian '*Bhaga*' etc.) remained the common root word for 'God' throughout countless millennia.[232] Egyptians believed in what may be described as a "World-Soul" which they called '*Ba*'. But also the "*Nebo*" - 'Sky' in today plain Macedonian[233], which is "*Na-Bo*" – 'Of-God' ('God's', as the Sky was the realm par excellence of the Supreme Sun-God), same as in Sanskrit: *nabha* - 'na-bha(ga)'[234], Latin: *nebia*, anglicized: *nebula*, etc.

These syllabic interpretations are fully paragonable to the name of the Egyptian supreme deity, *Amon*. The explanation of the sky-spirit nature of *Amon* coincides with the testimony of Diodorus, who professes to borrow his accounts from the Egyptian writers; that is, from Egyptians of the Ptolemaic age, who were learned to read and write in Old and New Macedonian (*Koine*) script. He informs us, that the Egyptian philosophers reckoned five elements, adding to the four commonly enumerated, of which one they termed "*Ba*" or 'spirit'.[235] This is the same as the celestial ether or 'soul' described as "*Bo*" by the Macedonians, which was the gods essence which supposed to fulfill the highest regions of the heavens (venerated also as the supreme Sky-father god, diversely also known as the primordial *Aion/Cronos/Deiwos/Saturn/Patroos/Swarogo/Rod…* - the creator of everything in all prehistoric and ancient religions). Hence a quickening or enlivening influence of this spirit was supposed by the Egyptians to be derived into all animated creatures. This vital ether, or principle of life, according to Diodorus was also called *Ammon-Dzevs*. Iamblichus gives a similar interpretation of the name of this god.

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[231] http://sanskritdictionary.org/bhaja

[232] The name of the city of "*Baghdad*" derived from the Middle Persian *Baga-dat*, "Lord-given"; "*Bogdan*" - „god-given in plain Macedonian https://en.wikipedia.org/wiki/Bogdan; see the village of Bogdanci in R. of Macedonia: https://en.wikipedia.org/wiki/Bogdanci. This is in reality the very first "word" that everyone of us pronounces at the earliest age of our lifes – all the babies in the world start their "language" with blubbering '*ba*, *bæ buh*, *bo*…' – No wonder that it was taken as the syllable name thatdenotes "*Soul*" and/or "*God*" – who else could've make us to talk if not our father god himself by abling us to call him.

[233] http://www.makedonski.info/search/nebo

[234] http://sanskritdictionary.org/nabhah Sanskrit: "*bhagavan*" - god, Hindi: *bhagwān*; from the root *bhaj* - '(to) adore', "*Obožava*" in today plain Macedonian:

[235] https://en.wikipedia.org/wiki/Ancient_Egyptian_concept_of_the_soul#b%EA%9C%A3_(personality)



Above: **the human soul - *Ba*, seen as a bird, hovering over his newly mummified master**

Below: **the sun god *Ba-Neb-Tatau* – the "Soul-(of) Heavenly-Father" (in plain Macedonian: "*Bog-Nebo-Tato*" - 'God-Sky-father')[236] in his divine Ram appearance**



[236] http://www.makedonski.info/search/ba, http://www.makedonski.info/search/nebo, http://www.makedonski.info/search/tato

THE FATHER GODS OF MACEDON – Celestial gods, War gods, Fertility gods, Female gods, Health gods, Chthonic gods, Water gods, Demigods, Daimons, Muses, etc.

The ancient Macedonians, like all other peoples, had their own religious peculiarities that made up their specific Macedonic identity, culture and civilization so remarkable and distinctively recognisible. Beside the prehistoric Great Mother Goddess and few other primordial supernatural beings, they ostensibly preserved more than any other group their most oldest primordial religious affinities and beliefs. Already Homer in his 'Iliad' noted that Achilles addresses *Dion/Dzeus* as "*Dodonai Pelasgike*" (i.e. '*Dodonan Pelasgic*').[237] And this agrees with the Hesiod's description of Dodona as the "*seat of the Pelasgi*." Another stubbornly preserved archaic feature was the Indo-European triple-nature of the ruler: as a holder of Supreme Power i.e. king/monarch; the absolute royal authority in the case of war as a supreme commander; and as a health & progress leader, i.e. Henotheistic holy king and supreme high priest in the same time. This is perceived from the inevitable honors paid by the Macedonian kings to the three deities – the supreme god ***Dion/Dzevs***; – the war god ***Arot***[238]***/Iracles*** (interchangeable with "*Ares/Hercules*" and/or war goddess "*Athena*" i.e. ***Ma Aniketa***, the 'Invincible Ma')[239]; and ***Asclepius/Darron***, whose priests were eponymous in Macedonian cities. Among these the most ancient



Above: **golden coin of Filip II of Macedon with the symbols of 3 gods**

were the ones celebrated at the Sanctuaries of Grandfathers (Τα Ιερα Τα Πατρωα), like the above-mentioned Dodona, that guaranteed the divine ancestry (Lat. '*Diogenes*') of the holy king. The remnants of this tripartite Indo-European religious ideology among various peoples speaking an Indo-European tongue was definitely discovered and postulated by Tim Cornell in 1997.

There is also ***Macedon***, a legendary theonym and mythical king/god from whom all Macedonians ostensibly descended. It was widely believed for him to be the son of the supreme Sky-father *Dion/Dzevs* and *Aithia/Aithria* (i.e. *Adraia*), the Macedonian supreme goddess of heavens. - This line

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[237] Iliad XVI. 233.

[238] Also anglicized as „Arrogance" and today „Aro" - 'old/dire man' in plain Macedonian: http://www.makedonski.info/search/aro#%D0%B0%D1%80%D0%BE/%D1%81%D1%80

[239] Also ***Ma Nikephoros***, ***Thea Nikephoros***, and rarely ***Epekoos*** - 'Epic'

of descent excludes him from the "Hellenic" genealogy, and hence, by implication, the Macedonians from the ranks of Hellenism," - thus Hall undercuts the methodological foundations of Hammond's use of the ancient sources to define the "Hellenic ancestry" of the Macedonians by showing that the earliest texts embedded a process of myth-making, and that those very texts were part of a continuing process of self-definition that experienced changes as time went on.

Then there was the ***Oceanos potamos*** – "Oče-naš" (i.e. "Father-ours")[240] river[241], the mythical giant river that surrounds the known earth. Passages in a section of the *Iliad* called the Deception of Zeus, suggest the possibility that Homer knew a tradition in which Oceanus and Tethys (instead of *Uranus* and *Gaia*, as in Hesiod) were the primeval parents of the gods. According to Epimenides, the first two beings, *Night* and *Aer*, produced Tartarus, who in turn produced two Titans (possibly Oceanus and Tethys) from whom came the world egg.

Another cult that begun at a very early date, and for thousands of years was exceptionally popular in Macedonia, was the bull-horned god of wine and fertility ***Leivino Dionis***. According to the 2nd century AD Macedonian author Polyaenus, Argaeus, one the first kings of Macedonians, fouled to retreat a numerically superior enemy force by having women wearing wreaths and carrying thyrsi (both of which closely related symbols to *Leivino Dionis*) to pose as men armed with spears (Polyaenus 'Stratagems' 4.1). To commemorate the success of this tricky victory, Argaeus erected a Temple to ***Dionis Pseudanor*** ('*False Man*'). However one assesses the veracity of this story, it shows that Macedonians in Polyaenus' time believed that they had long worshipped *Leivino Dionis*.

The single most famous piece of ancient literature with a Dionysiac theme, Euripides' *Bacchae*, was written and performed for the first time in Macedonia in the late 5th century. Among the most spectacular objects excavated in Macedonia in the past century is a large, 4th-century gilded-bronze vessel for mixing wine called the Derveni krater, which is covered in embossed panels that depict episodes from Dionysiac myth. The unprecedented worship of *Leivino Dionis*' cult in part derived from the fact that he served as the tutelary deity for boys passage through maturity ritual, and because of his hermaphroditic sexuality which coincided with that of young males. Another, more important, reason for the enthusiasm with which the Macedonians worshipped *Leivino Dionis* was the close link between his cult and Macedonian belief in the Afterlife. Alongside public sacrifices to *Leivino Dionis*, itinerant devotees of the god conducted private rituals (*teletai*) that introduced participants to secret practices and knowledge and thus initiated them into what modern scholars call the '*Dionysiac Mysteries*'. The exact nature of these rites is largely unknown, but it is clear that an ecstatic union with the god (mania) was an essential component. Initiates gathered together in private associations (thiasoi), each of which was an independent, local organization with its own priests and officials. One of the primary functions of '*thiasoi*' was to ensure proper passage on the other side for their members. In line with the Afterlife beliefs of Macedonians was also their special reverence for ***Persephone/Proserpina*** and ***Ade*** (*Hades*). The wall paintings on the interior from one of the Macedonic tombs in Pella show her rape by *Ade*, which was another prehistoric myth around which the chthonic Eleusinian mysteries were built. And of course, there was a substantial amount of cross-fertilization over the course of time between the Eleusinian and Dionysiac mysteries, which both show features of rituals and beliefs that are also taken

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[240] http://www.makedonski.info/search/оче#оче/м, http://www.makedonski.info/search/nas; see also Nostratic – aphylum of prehistoric languages of which the principal members are the Indo-European, Semitic, Altaic, and Dravidian families. Adjective based on Latin *nostras*, *nostrat* - 'ours (country, family, kin…)' from the PIE syllable *nos- – 'ours'.

[241] http://www.makedonski.info/search/potok

from a body of mystic literature associated with the mythical singer and deified poet ***Orpheus***, whose birthplace and grave were ostensibly located in Macedonia (Pausanias 9.30.7).

From the foreign deities most frequent in Macedonia are the Oriental ones, due to the millennial ties of Macedonia with the eastern peoples and their mutual influences. Twin gods of nature *Adrastea/Astarte* and *Appuliunaš* from the Hittite and Mesopotamian tablets are what was known later as "*Artemis*" and "*Apollon*". Mesopotamian *Tamuz* or Sumerian *Dumuzi* became "*Adonis*" (i.e. "*Poseidon*"). Also *Irakles* (Lat. *Hercules*) for Macedonians *Aroto* was one of the father gods and god of war, while for Semitic Sellenes (dubbed 'Hellenes') he was just a mortal hero. *Perseus* was clearly described by different sources as de facto Persian deity. And all these gods are far much older than the later reinvented pantheon by the Semitic Sellenes (dubbed 'Hellenes'), so the Sellenic/Hellenic and Roman cults are less present. Osiris-Serapis and Isis-Pelagia-Apatouros became prominent deities after the Macedonian conquest of Egypt too. Their worship was present even after the Roman invasion in 2nd century BCE. Inscriptions with their names, symbols and dedications to these couple of gods, or to Isis in particular, are omnipresent all around the Macedonian Peninsula.

Transliterated also as the "Titans", the old Macedonian gods were the 'previous generation' and family of gods whom the later Semitic "Olympians" had to overthrow and banish from the 'upper world', in order to become the ruling class/pantheon. This is especially obvious through the violent substitution, already mentioned above, of the primordial mother goddesses from the much older religion with the male ones. Another particular of these antescendent gods was the preserved story of how they apparently "whitened their faces with gypsum". Hence the name of the color 'Titan white' as well. This is obvious the plain vulgar explanation of the immigrated darker-tanned Semitic Sellenes (dubbed "Hellenes") in front of the pale-skin Macedonic Pelasgians [i.e. 'Belasgi(ans)' – the "Whities/Pale-ones" in plain Macedonian].[242]

The gods of Macedon, according to their divine credentials and so far deduced names, titles or epithets, and according to the different ancient sources and Prof. Nade Proeva (one of the highest known authorities of Ancient Macedonian history), they're roughly divided in: Celestial ones, War gods, Fertility gods, Female gods, Health gods, Chthonic gods, Water gods, Demigods, Daimons/Daemons, Muses, etc. Here below is the graphic table of ancient Macedonian gods divided in groups according to their basic attributes and domains:

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[242] http://www.makedonski.info/search/beluzlav and/or http://www.makedonski.in/search/beloglav . See also for comparison the famous Beluga (whale) and Beluga Sturgeon: https://en.wikipedia.org/wiki/Beluga_(sturgeon)#Etymology

Celestial gods	War gods	Fertility gods	Female gods	Health gods	Chthonic gods & beliefs	Water gods
Dze/Dion/Dios (*Zevs Ouranios Orion*) **Adraia/**Aithria **Ade** (Ouranus) **Ilion** (Helios) **Apollon Oteudanos**	**Gigaia/Giga** (Athena) **Ma Anikaeta Enio** (Anthat/Athena/ Bellona) **Arot** (Arotos) (Lat. *Hercules*) **Kandaon/Xandos /Thaulos** **Luta**	**Bakhos/Dyalos** (Leivino Dionis) **Pan** **Kaviri/Kaveiroi** (Cabiri/Cabeiroi) **Hermes** **Savadi**	**Ma** the **Great Mother Goddess** **Artemida Dea Pasikrata** **Gaia** **Demeter/Isis** **Bendis/ Bendida** **Kotida** **Enodia** (Ecate/Hecate) **Zeirene** (Afrodite, Ceres, Urania, Venus)[243] **Drasteia/ Adrasteia** (Lat. Nemesis, Praxidica)	**Darron** **Bedy/Vedy** **Dracon** & **Dracaina** **Asclepios** **Hygieia**	**Deos Hypogaios** **Audonos** (Hades) **Totoes/Tutu** (Chimera) **Cherun** **Persephone/ Proserpina** **Serapis** **Selene** **Afterlife cult** **Orphism**	**Adonaios** (Poseidon) **Thalassa** **Nymphs** **River gods** ***Oceanos*** (Oče-naš) ***Axius*** or *Bardarius* ***Baphyros*** ***Echedoros*** ***Erigon*** ***Haliacmon*** ***Peneus*** ***Rhoites*** ***Sangarius*** ***Strumon*** ***Volganos***
Titans	**Demigods**	**Daimones**	**Muses and Nymphes**	**Cults**	**Military Traditions**	**Rituals**
Briarey/Aegai **Cronus** **Crius** **Kot**	**Orpheus** **Linos** **Thamyris** **Nike**	**Agathos daimon** **Vika** (Sphinx) **Gryphon**	**Maenads** **Oreads** **Pierides** **Pipleai**	**Hero's cult** **Sun cult** **Water cult** **Dreams**	**Lustration** **Xanthika**	**Baptising** **Fertility** **Maturity** **Weding**

[243] Or utterly syncretized as *Afrodite Urania* (i.e. '*Afrodite Celestial*'), to which even the city of Uranopolis was dedicated in the Chalcidice in ancient Macedonia; allegedly founded by Alexarchus, brother of king Cassander of Macedonia: https://en.wikipedia.org/wiki/Uranopolis

Gig	**Silen** **Perseus**		**Thourides** or **Echedorides**	**cult** **Snake cult** **Archaic Funerary cult**		

These old Pelasgo-Macedonic and Father gods of Macedonia should actually be called Mother Gods of Macedonia. This is because of the very theonym "Macedonia", and the obvious numeral preponderance of the goddeses over male gods, which confirms the extremely archaic character of Macedonian gods. On the following few pages for the most important among them, those who presided the Macedonian pantheon, it must be dedicated some credit and special commendation. Thus, the supreme most important Mother Gods of Macedonia comprised:

● ***A/As*** - the '1st She', '(She)First-one' (Egyptian: *Aset*, Latinized: *Isis*), also ***Mō***, ***Mā*** or ***Go-le-Mā*** (i.e. "*Go-le-Ma*" - 'Great le[244] Mother', *Gigaya*, *Bendis*, *Anthat*, Roman: *Bellona*, - all of which are syllabic acronyms)[245], epitheted "Invincible" and/or "Bringer of Victory", found also as '*Ha-la-Ma*' (in an unpublished Old Babylonian list from Nipur), the most venerated of the old Macedonian deities, as



already mentioned above. Geographically she is provenient from the same homeland of origin, Macedonia and Cappadocia, i.e. Macedonian Peninsula and Asia Minor; interchangable with the Hittite *Kubaba* (i.e. Phrygian *Kibela/Cybele*) *Mā* has been interpreted both as a mother goddess and warrior goddess, as her name and epithets indicate both. She was also associated with the transition of adulthood of both genders, and sacred prostitution was practiced during her biennial festivals. *Mā* was also seen as a moon goddess, being associated with the moon god *Mēn* (hence "*Mena*" - 'moon phase' in plain Macedonian[246]), with a temple estate dedicated to *Mēn Pharnakou* and *Selene* at Ameria, near Cabira, in the Kingdom of Pontus, being an attempt to counter-balance the influence of the Moon goddess *Mā* of Comana. In the very same ancestral urheimat of the whole Aegean Civilization, she was venerated under many different names by the prehistoric Pelasgians, Proto-Macedonians, Hittites, Brygians/Phrygians and other emerging tribes of the Post-Neolithic intermediary period of the 3rd-2nd millenniums BCE. Later she is gaining the war-solar atributes too, and as goddess of fertility she comprised a plethora of

[244] Votive particle: http://www.makedonski.info/search/le
[245] "Bellona" from 'Bie-le-Ona' = 'Hits-Ow-She' in plain Macedonian: http://www.makedonski.info/search/bie
[246] Moon phase: http://www.makedonski.info/search/mena

supernatural functions and powers, divided among her successive syncretized avatars and lookalike female deities. She was par excellence the oldest supreme deity of the ancient Macedonians, moon and sun-goddess and fertility mistress, goddess of the life and death, peace and war, of which we find testimonies long before and after the later "classical" pantheons emerged from the archaic oblivion.

● ***Dion*** (*Dii/Dios/Diaolo/Diavolo*[247]*/Dyaus/Dzevs/Dze*, *Amon Dzevs*, Lat. *Deus*) the Macedonian supreme all-seeing universal Sky-fater and thunderer, praised as ***Vō***, the universal creator and Celestial Bull (accordingly "*Vol*" in plain Macedonian)[248], who sees everything thus ***Dze*** (*Zien/Sehen/See…*), epitheted "θρίαμβο(ς)[249] i.e. ThriamVo(s) - "Triple-V*ō*"[250], but also ***Gō*** (*Golem*); comparable to other primordial celestial gods known under many different names, appelations and epithets (*Papaios/Patroos/Kronos/Uranus/Saturn*, *Amon-Ra*, *Marduk*, etc.). Also the Macedonian name of *Dion* (October), the first month of the old Macedonian calendar.

● ***Adonaio*** (Koine: Αδωναιο, Asyrian: *Adonis*, Mesopotamian *Tamuz/Dumuzi*, from the Akkadian form *Tammuzi*, based on early Sumerian *Damu-zid* - the 'Flawless Young', syncretized also as Etruscan *Atunis*, Latin *Nettunus*, anglicized '*Neptune*') i.e. "*Poseidon*" (Koine: Ποσειδον), Macedonian-epitheted: "*Pseudanor*", the chthonic god and theonym for the Macedonian month of *Adonaios* (December). As '*Adonis*' (originally '*Lord* ', see Hesychius s.v.) he was ideosyncretized form of yet another hero of the classical mythology, the beloved pet-god by Aphrodite and Persephone, the "*one desired by women*". As 'Adonis' he has been identified with a Phoenician god in Byblos, who is referred to as ADA.MU in the Amarna letters. The myth says that he was killed by a wild boar while hunting, thus symbolizing the descending of the Sun in winter. His love and death are the subject of the Adonia festivals celebrated annually by women across the ancient world, in Ptolemaic Alexandria and in the Roman world. These interpretations are based on the hypothesis that the Adonis gardens, well-known in the Macedo-Roman world, continued the oriental (esp. Syromacedonian) tradition (alike the Syromacedonian cultic practices in the gardens, or the Egyptian '*beds of Osiris*'). The gardens were par excellence regarded as suitable places for ritual copulation and worship of Adonis/Dionis/Bachus/Baal, symbolizing fertility and revival.

● ***Apollon*** (Koine: "Απολλον", Hittite: *Appaliunaš*, Etruscan: *Apulu*, Asyrian: *Adonis*, Gaulic: *Atepomarus*, Latin: *Phoebus*, Christian: *Archangel Michael*[251]); also Macedonian name for *Apellaios,* the month of November. God of the spiritual energy, the 'cold light' i.e. the Morning light before the sunrise. As effeminate or hermaphrodite deity, like Leivino Dionis he embodies the transition between adolescence and manhood. The beginning of the Iliad introduces Apollon as the frightening god who

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[247] Anglicized "*Devil*", German "*Teufel*", etc.

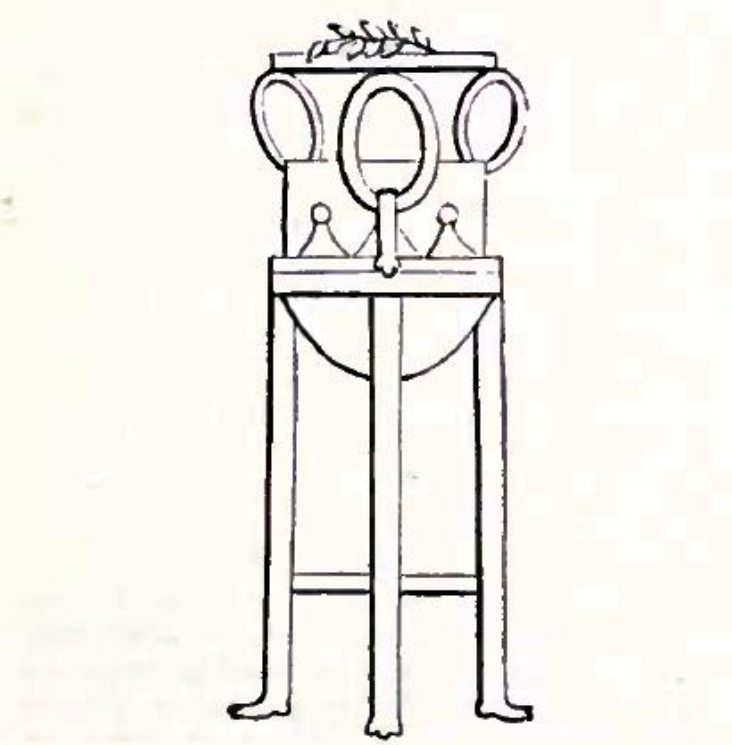
[248] http://www.makedonski.info/search/vol - "*Vol* " - 'Ox, bull' it's semantic paralel to Koine βους and to V/B switch with the PIE *bhu- with onomatopoeic meaning, as the characteristic deep vocal sound of a bull. But also related to the verb "*Bue*" - 'budding, vigorous' in plain Macedonian: http://www.makedonski.info/search/bue , hence "*Bik*" too.

[249] https://translate.google.com/#view=home&op=translate&sl=el&tl=en&text=%CE%B8%CF%81%CE%AF%CE%B1%CE%BC%CE%B2%CE%BF%CF%82

[250] https://www.etymonline.com/search?q=triumph – Important Note: the Koine "β" is NOT the same to Latin "B", but to "V"! Listen the above Google Translate translation.

[251] From "Mi-ka-El" - '(He who)Is-like-El': https://www.youtube.com/watch?v=quT6qqp6uZI

sends a deadly pestilence into the cattle and the army of the Achaeans. One of the oldest etymologies of Apollon's name is its derivation from *apollymi/apollyo* (Aeschylus, Agam. 1081; Euripides, frg. 781. II: sec WERNICKE 1896:2). But the one who spread the disease is also the one who can stop it. So he is also a God of healing, oracles, archery, music and arts, light, knowledge, herds and flocks, and protection of the young. Member of the 12 Olympians and the Etruscan 'Dii Consentes'. To that end people had to propitiate Apollon by means of sacrifices, hymns and prayers, as was in fact done by the Achaeans (Iliad 1:48-52. 450- 456). In the 2nd and 3rd centuries CE, this way of propitiating the god to avert a plague was still advised by Apollon himself in several oracles given at Clarus and Didyma (see "Pagans and Christians" by R. Lane Fox, pp. 231-235).



Tripod of Apollo at Delphi. (Böttiger's Amalthea, vol. i. p. 119.)

● ***Aroto*** (Koine: "Αρωτο") according to Hesychius the old deified hero; syncretized as "*Irakles*"[252], in Koine: *Ηρακλης*, Latin: *Hercules*.

● ***Ilion/Ilios*** (*Theos horikos*) – the sun-god par excellence, one of the oldest and most venerated Macedonian deities. Confirmed as *Theos horikos* ('*Burning god*') - the guarantor of the treaty between Macedonia and Halkidiki city-states, Etruscan: *Usil.*

● ***Kubaba/Kibela/Cybele/Cybebe/Semele/Zemla*** – Macedono-Brygian/Phrygian and Trojan goddess of the earth and fertility, forests and hilltops, a primordial "Mountain Mother" i.e. the Great Mother Goddess. Her votive presentations in terracotta, stone, and numerous sanstuaries throughout Macedonia

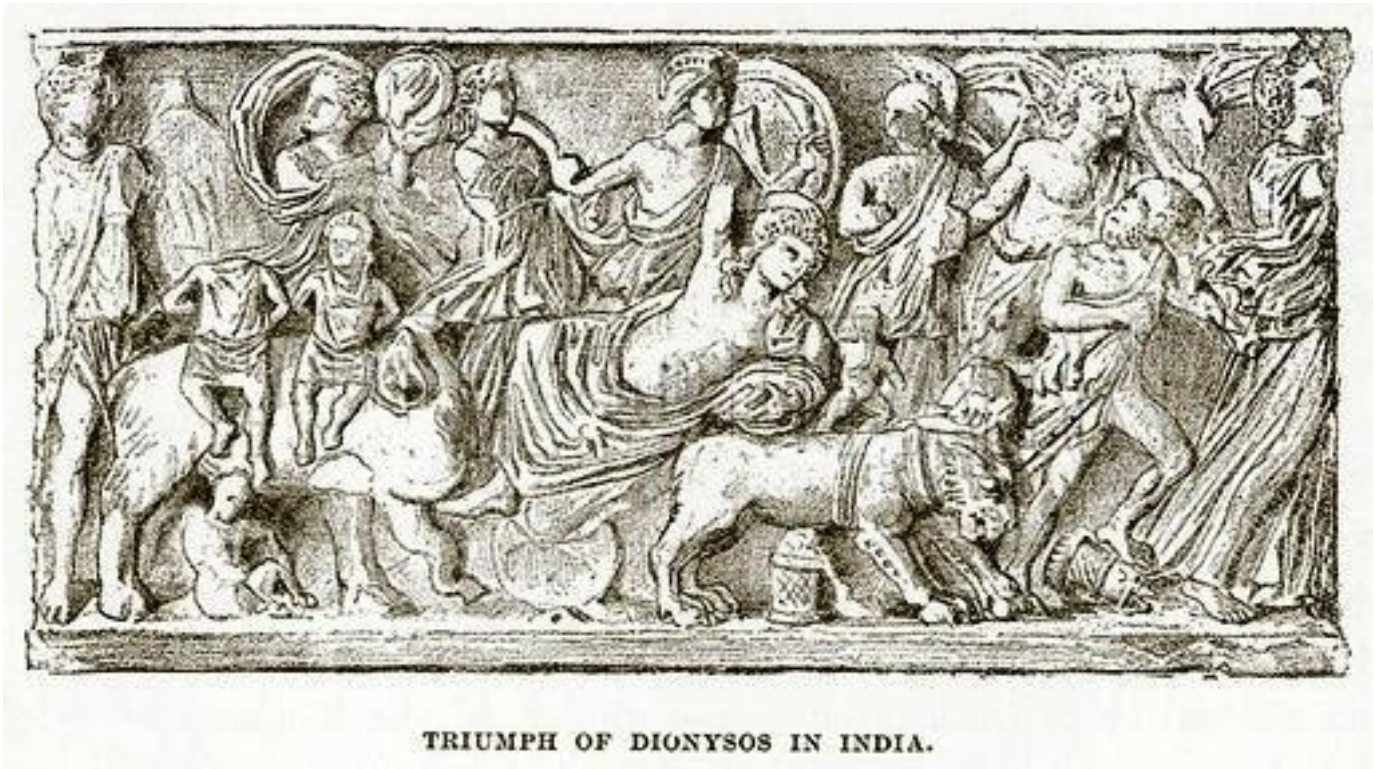
[252] This is yet another Macedonian epithet "*E-raklest*" – 'strong-handed', denoting his very strong arms; from "*Race*"[pronounced *ratse*] - 'hands' in plain Macedonian: http://www.makedonski.info/search/race

and Asia Minor are dated as far back as of the 7th millennium BCE. Partially assimilated to aspects of the Earth-goddess *Gaia*, of her possibly Minoan equivalent *Rhea* (metathesied into *Hera*), and of the harvest-mother goddess *Zeirene/Ceres/Demeter*. Romans adopted her too, and developed a particular form of her cult after the Sibylline oracle in 205 BCE recommended her conscription as a key religious ally in Rome's 2nd war against Carthage (218 to 201 BCE). Thenafter a Romanized forms of Kibela/Cybele's cults spread back again throughout Rome's empire.



Above: **6500 BCE Macedonia, 6000 BCE Asia Minor, Roman Cybele, and modern neoclassic statue of Kibela/Cybele in Lisabon, Portugal (made after a 4th century BCE Macedonian bronze original, situated today in the Metropolitan Museum of Art)**

● ***Leivino/Dionis***, the bull-horned wine god, which is one of the most famous avatars of the manifold anonymous prehistoric *Horned God*; also syncretized and/or intertwined with the *Atys/Attis*, *Tamuz/Adonis/Adonaios*, *Orpheus*, *Phoebus/Apolon*, *Dze*, *Osiris/Serapis*, etc. The god of Ibreez,



TRIUMPH OF DIONYSOS IN INDIA.

named *Sandan*, with the grapes and corn in his hands may be taken as one of his appearances, which is again identical with bull-horned *Leivino/Dionis* and the *Baal/Vol/Bull* of Tarsus who bears the same emblems. But what was his real name then? Well, it appears that Hittites called him *Sandan*, which in Macedonia is still in use as personal name "*Sande*", and the later ancient mythologies apparently syncretized him as *Irakles* (Lat. *Hercules*) too.

● ***Draco*** and ***Dracayna*** the chthonic Dragon-god and goddess, custodians of the Life-energy Ka.



● ***Pan*** – universal fertility god of shepherds and flocks, woods and fields, with upper body of a man and horns and lower part like a goat. Antecedent prototype of Silvanus/Veles.



● ***Gorpei*** (Lat. *Orpheus*) mythical Macedonian singer and deified poet, inventor of the script. Another local Macedonian version of the *Apulinaš/Apulu/Apolon*.

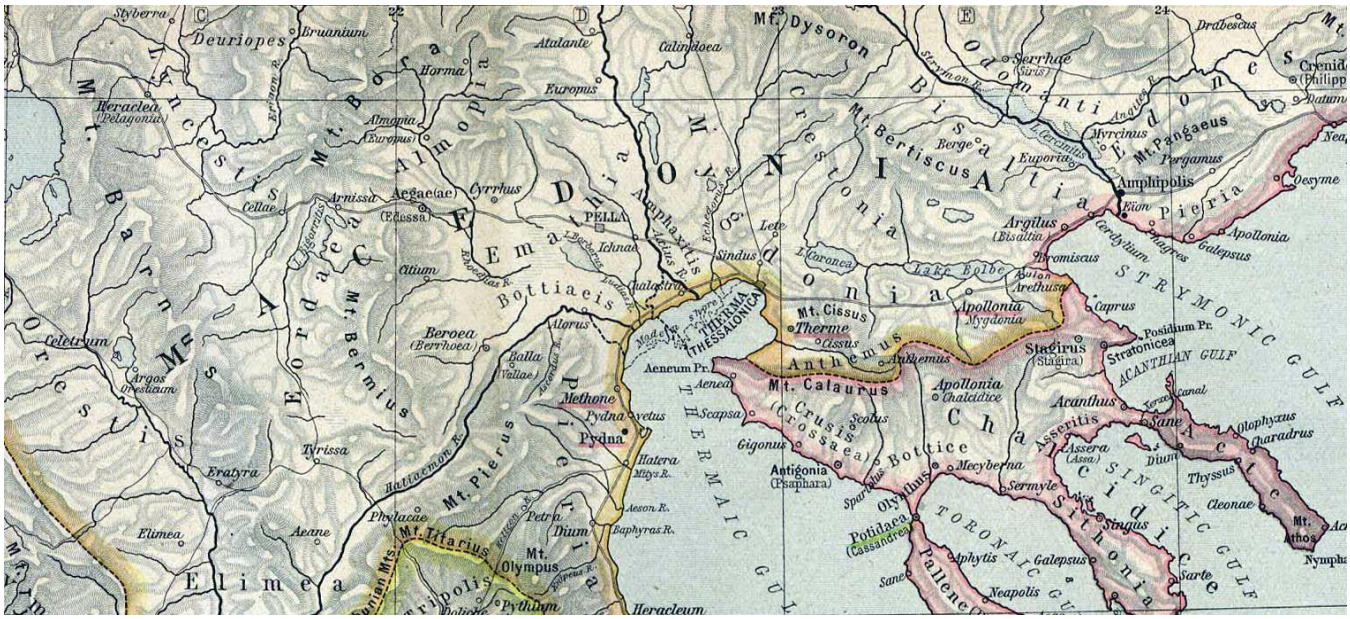
● ***Maenads***, ***Goreads*** and ***Muses***, various river gods, daimons, satyrs, silens, nymphs, etc.

But, lets start from the beginning and return to the oldest known myth of creation, the one of the Pelasgians. Just to remind – Pelasgians were the prehistoric inhabitants of the Aegean region before the appearance of the historic tribes and first states in southeastern Europe. Their myth equally confirms the Macedonian Peninsula and wider Aegean region as the homeland of pre-Olympian gods: "*In the beginning, Eurynome, the Mother Goddess of All Things, rose naked from Chaos, but found nothing substantial for her feet to rest upon, and therefore divided the sea from the sky, dancing lonely upon its waves. She danced towards the south, and the wind set in motion behind her seemed something new and apart with which to begin a work of creation. Wheeling about, she caught hold of this North wind, rubbed it between her hands, and behold the great serpent Ophion. Eurynome danced to warm herself, wildly and more wildly, until Ophion, grown lustful, coiled about those divine limbs and was moved to couple with her. Now, the North Wind, who is also called Boreas, fertilizes; which is why mares often turn their hind-quarters to the wind and breed foals without aid of a stallion. So Eurynome was likewise got with child*."[253] – First of all, as expected in this most archaic religious system there were, as yet, neither gods nor priests, but only the universal Mother Goddess. Fatherhood was not honoured, conception was attributed to the wind, the eating of legumes, or the accidental swallowing of an insect. Inheritance was matrilineal and snakes were regarded as underground incarnations of the dead, and in the same time the intervening vehicle of fertility, as the earth-born Pelasgians, whose claim seems to have been that they sprang from the demiurge serpent Ophion's teeth. And again, if all this was not enough – an exact fertility ritual involving snakes is still observable even in the 21st century Macedonia. (See below on p. 100)

Now, apart from the fairytale there's a topographic detail that gives the precise location of where this creation act may have occurred. That's the north wind *Boreas*, which blows down through Thermaic and Strumaic gulfs into the Aegean Sea. And because the wind is not a very substantial thing to grasp on, there is accordingly the nearby Mount Bora from where this prodigious and fertilizing wind comes.

[253] Homer's myth is a version of the Pelasgian creation story, since Tethys reigned over the sea like Eurynome, and Oceanus girdled the Universe like Ophion.

Actually, the location, as probably was originally given by the ancient authors, and which, as expected, wasn't a wind at all, is a solid mountain from where the wind comes and its name originates. So, after all, the actual *Hyperborea* place from where this quite regular and local wind blows is not so "far, far north" as the countless storytellers embroidered, but right here in Macedonia. This Pelasgo-Macedonic



Above: **Mt. Bora in Almopia (originaly "*Vora*"; today *Mt. Nidže*), a mountain in the middle between Lower Macedonia and Upper Macedonia. North from there was actually the *Hyperborea*, which is in Upper Macedonia, today Republic of Macedonia. The rest is romanticized Eurocentric fairytale**

theonym of the central Macedonian Peninsula is still there, infront of the noses of everybody. However, the "*Bora*" or "*Borea*", meaning "NorthWind/Country", and "*Boreadi*" meaning "northerners" is totally misleading. In mythology, the "*Boreadi*" were actually "*Voreadi*" children of ***Vorei*** (*Voreas* not "*Boreas*")[254], who was the god of the north wind, the strongest of all the winds. Accordingly, this long ago forbiden Macedonic toponym latinized as "*Bora*", is still called '*Mount Voras*' in Koine "Greek": Ὄροϛ Βόραϛ (hence Latin-corrupted *Boras*); today known as Mt. Nidže (the modern Macedonian name, Cyrillic: Ниџе).[255] The original Macedonic name discovers his real syllabic epithet-name – "*Vo-Orei*" - 'Almighty (of the) Mountain', from the supreme god "*Vo*"[256], and "*Oroas/Oreas*" - 'Gora' (Mountain) in today plain Macedonian.[257]

Further, there was the Supreme Sky-father god *Vō*, the Sun-god *Dze* (hence today "*Sondze*" – 'Sun' in plain Macedonian)[258], the Moon goddess *Zee*, etc. And these were their most primordial syllabic names, all the rest are only transliterated and later remastered epithets and descriptive or onomatopoeic

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[254] Related to Macedonic verb "*Vrie*" - 'boils': http://www.makedonski.info/search/vrie; hence the Latin-anglicized "*Vortex, whirl*" - a mass of whirling wind or air, and also "*Vril* ": https://en.wikipedia.org/wiki/Vril_(disambiguation)

[255] https://en.wikipedia.org/wiki/Voras_Mountains

[256] Epideictic votive syllable.

[257] http://www.makedonski.info/search/gora

[258] http://www.makedonski.info/search/sonce

appellations developed in different regions of the Aegean urheimat. No one today can fully understand their true origins and how intricate and labyrinthodontical the mythical world of gods was. It is because of the infinite possibilities of different namings and free interpretations. For example, at a very early period there was an exceedingly ramified differentiation between the Day-sky god and the Night-sky god (or goddess as it might be), and such incongruencies were at least 10 times more numerous than the sole name of the gods. "*There are*," says Hesiod, "*30,000 gods on the fruitful earth*." And many of them even had 3-4 heads.



But, lets stick for a wile with the supreme ones, thus begin from top to below and one by one …

Mō (or ***Ma***)[259] – the universal Macedonian Great Mother Goddess of earth, fertility and motherhood, spring waters, mountain tops, forests and animals, and the very theonym of country of Macedonia. Known also by her prehistoric name ***A/As*** - the '1st She', *Ma* was worshiped as long ago as from the Neolithic times. '(She)First-one'. At the same time she was a Sun and warrior goddess, depicted with a shield, sacred double-axe, spear, and wearing a helmet and aureole of sun rays. Like all the archaic deities before becoming war-goddes she was chthonic Earth and Moon gooddess, and because of her underground atributes she was later related to dead and war. Formerly known as'*Ematia*', from





Above: **bronze plate with the image of the goddess Mō or Ma (12x7x0,5-0,7cm, before and after the restauration), armed with the sacred double-axe, acompained by two dogs and above her head are two horse heads; found in the village of Pretor on the Lake Prespa, R. of Macedonia**[260]

"*E-Ma*(*t*)*-Ia*" [archaic][261] - the "*Motherland*" in plain Macedonian,thus Macedonia/Makdonia or Magdonia (i.e. Mom-land) is her homeland. A ligature combination of the syllable "Mō" - ʃ is the basis for the bisyllabic apokriphal sign that denotes the Great Mother Goddess – 卐. According to the decodification of Boševski-Tentov (2005) this ligature reads "*Mo-Ma*" **-** 'Maid' in plain Macedonian[262].

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[259] https://en.wikipedia.org/wiki/Ma_(goddess)

[260] "The Cappadocian goddess Mâ and her worship in Macedonia after a bronze plaque of the Pretor, at the Museum of Resen", Živa Antika 33/2,1983, pp. 165-183.

[261] "*Is-Mat-Ia*" – 'It's-Mother-Land' in plain Macedonian, from "Мать" - 'mother' and/or "Matka" - 'Uterus': http://www.makedonski.info/search/matka

[262] http://www.makedonski.info/search/moma

The Great Mother Goddess is a paramount chthonic or earth deity too, and universal fertility and solar goddess, flanked by dogs, horses, and other animals. She was the old Pelasgian '*Eurynome*', Macedonian '*Zeirēnē*', as mentioned by Hesychius (in Koine "Ζειρηνη"), Etruscan: *Zeren*, Latin: *Ceres*; and equally interpreted as the Hittite-Phrygian '*Kubaba/Kibela*' i.e. Phrygian-Latinized-Etruscan '*Cybele/Semele/Zemla*' (the Earth-mother '*Zemlja*', and/or lover of Attis/Adonis/Dionis etc.), she was also syncretized with Mesopotamian[263] '*Astarte/Ashterot/Ishtar*', reborn as '*Athena*', '*Enyo*' and/or '*Artemis/Diana*'; then epitheted "*Aphrodite*" ('*Foam-child*'), but also syncretized as "*Hestia/Vesta/Nevesta*"[264], "*Hera*", "*Rhea*", "*Demeter*", and/or Roman "*Bellona*", "*Venus*" or "*Diana*", but also Hittite "*Ariniti/Arina*"[265], Syrian "*Atargatis*" and/or "*Hera-Atargatis*" which often carries a cornucopia linking her with the goddess '*Tyche*' (Etruscan/Roman '*Fortune*') and again may commonly be flanked by lions, thus linking her back with *Kubaba/Kibela/Cybele/Semele* too. Adopted as Egyptian '*Anthat*', "*Neith*" and/or "*Anithia*" (hence "*Athene*" and "*Eirēnē* " too).[266]

Among the Hittites she was one of the two first-rank deities, officially the Sun-Goddess but also called in current literature the Mother Goddess (Macqueen, 1975:119-120; Guterbock, 1965:87-90). *Mō* (or *Ma*, anglicized '*Mom*') has been further identified with a number of other female deities, indicating her numerous powers and functions. She has been also named *Golema* (i.e. *Gō-le-Ma*), syncretized with



Above: **6500 BCE ceramic piece with drawing/symbol of the Great Mother Goddess of the house. From the Neolithic archaeological site 'Ogragje' near the village of Orman, R. of Macedonia**

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[263] "*Mesopotamia*" i.e. '*Meso-potamos*' - 'between (the) rivers'; in today Macedonian "*Megyu*" - 'between, in-the-middle', and "*potok*" - 'stream, river' in plain Macedonian.

[264] http://www.makedonski.info/search/nevesta

[265] https://www.britannica.com/topic/Arinnitti

[266] The close resemblance of all these theonyms show the obvious forth and back intermingled and incessant syncretism.

the *Cybele/Cybebe/Kubaba/Kibela* and *Bellona*, and thenafter transformed further into the goddess *Enyo* and *Athena Nicephorus*. Plutarch likened her with *Semele/Zemla* and/or *Athena*, Erodot to Skythian *Argimpasa*. As the primordial footprint for myriad of goddesses she ramified into a throng of different goddesses throughout the historic times. Comparable to *Aithyia*, or *Cabiro/Axiero* (one of 'the Great Gods' i.e. *Cabeiri/Kabiri* of Samothrace)[267]; Phrygian *Ama/Amaia*, also Egyptian *Ma'at*; she was Pelasgian *Damate* and/or *I-da-ma-te*[268], Etruscan *Uni*, thus Roman *Juno*; and much later the Medieval *Kupalo*, *Mokosh*, etc. She was the supreme mistress of life and death, earth and moon, as her names and epithets indicate both, a grantor of power and victory in battle, the supreme cosmic goddess of this world and the protectress of the dead in the other world. Before her existed nothing, she was considered



immortal, changeless, and omnipotent; and the concept of fatherhood had yet to be introduced when she ruled unchalenged. Primitive men feared, adored and obeyed the matriarch; the hearth which she tended in a cave or hut being their earliest ritual, social and cultural centre, and motherhood their prime mystery. Accordingly, in antiquity the first victim of public sacrifice was always offered to *Hestia of the Hearth* (one of her avatars). Not only the earth and moon, but the sun (to judge from her Hittite and Macedonian forms, and avatars *Hemera* and *Grairme* of Ireland), was one of the goddess's celestial symbols. The moon's three phases of new, full and old, recalled the matriarch's three phases of maiden, nymph (nubile woman) and crone – respectively "*Moma*", "*Mama*" and "*Zima* (*Zemela/Semele*)"[269] in plain Macedonian.

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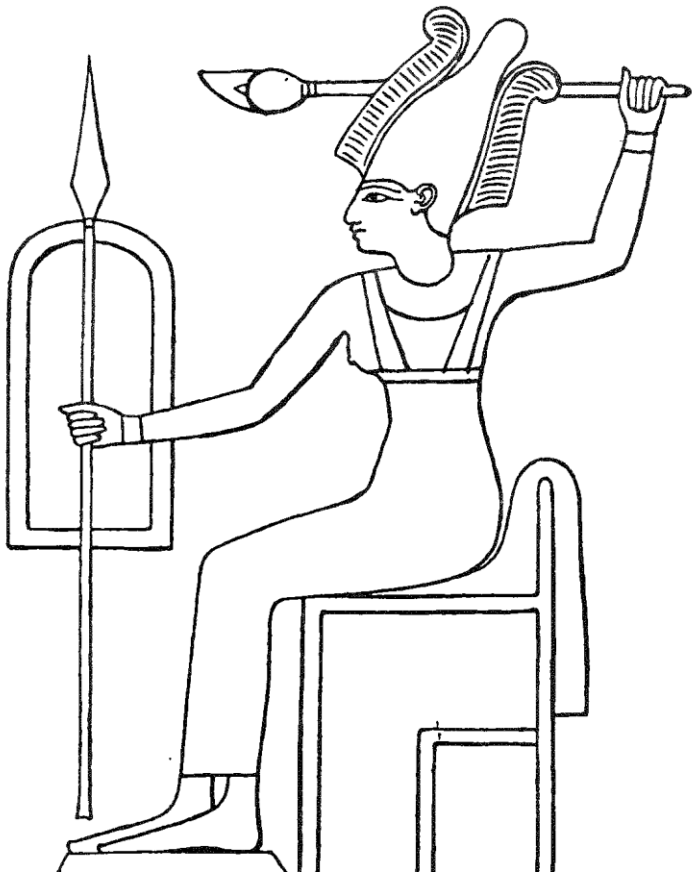
[267] The first mentions of the *Cabiri/Kabiri* is in the Aeschylus piece "*Kabeiroi*", of which are preserved only fragments. Erodot also confirms that the people od Samothrace were adept to veneration of the Great Gods of Pelasgians.

[268] *Damater* and *I-da-ma-te*, or "*Ida e mater*" - 'the Idaean Mother' https://en.wikipedia.org/wiki/Mount_Ida

[269] The plain Macedonic etymology of her fundamental earthly nature of 'the one which takes" is more than obvious – the *She-Earth* i.e. "*Zemla* (Lat. *Semele*)", is the ultimate element that 'takes' us back in its womb when we die, and it is also the root of the verb "*Zema/Zima*" - 'takes' in plain

As clear foreign import in Egypt she was worshiped as "*Anthat*" too, a goddess who is called the 'lady of heaven', and the 'mistress of the gods', and who was said to conceive offspring but not to bring them to the birth. Her cult was well accepted and established in Egypt. She is depicted in her warrior form as a woman seated on a throne or standing upright; in the former position she grasps a shield and spear in her right hand, and wields a club in her left, and in the latter she wears a panther skin and holds a papyrus scepter in the right hand and the emblem of " life" in her left. She wears the White Crown with feathers attached, and sometimes this has a pair of horns at the base. "Anthat" was, undoubtedly, a war goddess, and her cult seems to have extended from Cappadocia throughout Northern and Southern Syria, where certain cities and towns, e.g., Bath-Anth and Qarth-Anthu ('Grad-Anthu' i.e. 'City Anthu'), were dedicated to her worship. Finally we may note in passing that a goddess called "Anthretha", is mentioned with *Sutekh* in the great peace treaty between the Kheta/Kathi (Hittites) and the Egyptians, and it is probable that she and 'Anthat' are one and the same goddess.[270] Therefore she is



also called "mistress of horses, lady of the chariot, dweller in Apollinopolis Magna" (Edfu). She was also regarded as a Moon-goddess, as a terrible and destroying goddess of war. As a war-goddess she

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Macedonian. Hence also the Macedonian word "*Zima*" - 'winter', because the winter "zima" - 'takes away/hides' all the living things from the surface of the earth – the plants lose their fruits and leafs, animals hide and/or hibernate, sun diminishes, etc.

[270] "The Gods of the Egyptians or Studies in Egyptian Mythology" by E.A.Wallis Budge, v2, Chapter XVIII: "Foreign gods", pp. 277,278.

was the driver of the rampant war-maddened horses and the guide of the rushing chariot on the field of battle, and this consideration shows that as a goddess of horses she was unknown in Egypt before the 18th dynasty (1800 BCE). At those times the horses were still too small for riding, and as a cattle they were one of her divine assets.

Then she became identified with seasonal changes in animal and plant life; and thus with Mother Earth who, at the beginning of the vegetative year, produces only leaves and buds, then flowers and fruits, and at last ceases to bear. Thus, in line with her seasons she became a triad of goddesses. These mystical analogues fostered the sacredness of the number three, and the Moon-goddess became enlarged to nine (see the Etruscan nine "Great Gods" who had the power of hurling thunderbolts), when each of the three persons – maiden, nymph and crone – appeared in triad to demonstrate her divinity. Her worshipers never quite forgot that there were not three goddesses, but one goddess; although by Classical times, Arcadian Stymphalus was one of the few remaining sanctuaries where they all bore the same name: *Hera* (a metathesis of *Rhea*).

The Great Mother Goddess and theonym of Macedonia was the Sun-goddess too, feature clearly visible from the Sun-rays aureol around her head. The Lavrus (Lat. *Labrys*, i.e. sacred double-axe), the



Above: **another image of double-axe wielding Mō/Ma on the bronze plate from the village of Pretor (on the Lake Prespa, R. of Macedonia)**

Macedonian copis sword, shield and other military attributes leave no doubt about her belligerent nature.[271] She was undoubtedly the prototype supreme war-goddess for copy-paste type of later female deities, like *Nike*, *Demetra*, *Artemis*, *Athene*, *Tyche*, etc. The Amazon-like Mō or Ma 'the Invincible'[272], was later adopted by the Romans too, and she became known by as "*Bellona*". Thus the goddess of Smyrna was also her lookalike, represented as an Amazon holding the double-axe and pelte (small Macedonian shield).

Another coin of Thyatira 3 shows on the reverse a standing Amazon, clad in a short double chiton; her right hand holds a spear, her left, the double-axe. Laphria (ancient Koine: το Λάφρια) was an ancient religious festival in her honor, held every year. In the sanctuaries of "*Artemis Laphria*" (Lat. '*Diana Labrys*') people held a "*festival of the Laphria*" in the goddess's honour. They made a barrier of tall logs round the altar, "still green", so that the stockade would not burn. Thenafter they piled the driest wood on the altar, for kindling, and then smoothed the approaches to the pyre by laying earth on the altar steps. On the 1st day, the people walked in procession of the "greatest grandeur" for the goddess. A



virgin priestess brought up the rear, riding in a chariot which was drawn by tame yoke deer. The next day, living animals were sacrificed, including birds, boars, deer, gazelles, wolves and bears, but also fruit from trees. The altar was set on fire. Animals forced out by the first leap of the flames, or escaping at full tilt were thrown back into the fire, to their death, by those who had brought them.

Her sacred double-axe *Lavrus* (Latin-dubbed "*Labrys*", also known as "*Demeter labrys symbol*") was regularelly found in the Neolithic and Bronze Age layers all across Macedonia and wider Aegean region. Plutarch had paragoned her with Semele and/or Athene, but she appears made in terracotta and stone as of the Neolithic, long before the Semitic Danaan and Roman invasions.

With the Bronze Age transition of the power to the male deities, the worship of the double-axe as goddess symbol became domain of the Sky-father, and a thunder symbol of his ability to fertilize the Earth through lightning. In the second millennium BCE the double-axe was compared with the lightning

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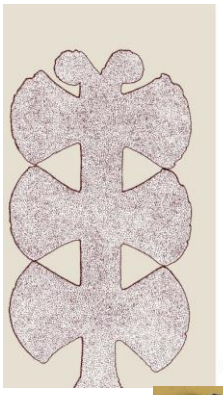
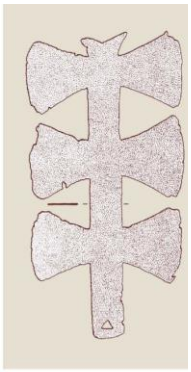
[271] Nikos Čaušidis "Macedonian Bronzes", Chapter 6: 'Double axe-shaped objects, pp. 653-777.

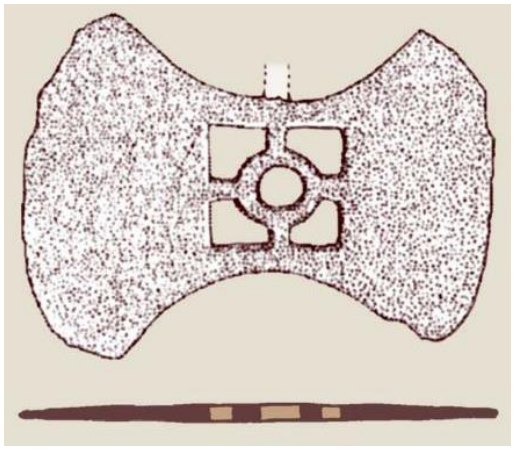
[272] "The Cappadocian goddess Mâ and her worship in Macedonia after a bronze plaque of the Pretor, at the Museum of Resen", Živa Antika 33/2,1983, pp. 165-183.

too, and also associated with the Hittite supreme god of sky and storm, *Teshub*. His Hittite and Luwian name was *Tarun* (then he became *Charon* too). Both are depicted holding a triple thunderbolt in one hand, and a double axe in the other. It is presumed that this sacred object arrived in the Macedonian Peninsula from there, but it remains just one of the theories, because the single and double bronze axes were present among the Early Bronze Age artifacts of Macedonia too. This sacred item appertains to the much older prehistoric religion of the Great Mother Goddess Mō or Ma, underlining the overall uniformity of the Aegean Pelasgo-Macedonian areal. This Mother Goddess was also twinned with the *Rhea* from Crete. Each was afforded the attribute 'She of the axe', and each was from Mt. Ida, the 'Mountain of the Goddess' – *Rhea's* in Crete and *Cybele's* in Asia Minor. However, the double-axe "*Lavrus*" (Lat. "*Labrys*") is considered to be the sacred symbol of the priestesses, and insignia of the Samothrace mysteries as initiation token/amulet of the owners.











Above: **some of the numerous Bronze Age double-axe and triple double-axe amulets and artifacts found in R. of Macedonia.** From left to right: **double-axes with cross in the center from locality "Visoi" near Beranci; triple double-axes from the necropolis in Kutlesh, Aegean Macedonia; and triple double-axes from the necropolis "Groblje" near Beranci (Kumanovo) in R. of Macedonia**

Next page: **Copper and Bronze tools and weapons unearthed from the tumulus at the village of Kravari near Bitola. Bitola Museum, 13th century BCE; and Macedonian coins of Alexander the Great with the sacred double-axe**




ΑΛΕΞΑΝΔΡΟ



The concept of the goddess with double-axe expressed in iconic form by a simple type would later derived the doubled images of her too – by representing two statues of Pallas side by side, standing in a double chapel; the two-bodied Hecates; the two enthroned Cybeles; the two Great Mothers worshipped at Engyion, Sicily, etc. To this sort of doubling would naturally succeed pairs, the members of which differ from case to case (Hecate and Enodia, Apolon and Artemis, Atis and Cybele, etc.). The child of the Great Mother Goddess also is often a Mother herself, and as a secondary development, the Goddess-



Mother in doubled form may appear with child or spouse. And, under the later preponderant influence of the patriarchal system, the Father takes the place of the Mother, and the sacred double-axe inevitably became a male symbol of power and thunder of the double-faced male gods.

Alongside with these indications of her undisputed powers, multiforms, and the mother-goddess avatars, we come across forms of address of her daughter, again, this time *Ti-ni-ta* or Carthaginian *Tanit*, and *Nu-da* or Egyptian *Nut*. In this connection it came to attention that *Tanit* (also vocalized as *Tinnit*) represents again the chthonic aspect of celestial *Astarte*, who was referred to in Cretan hieroglyphic by her symbol the Star - ✶, Egyptian: *Seb*. In similar vein, the Egyptian goddess *Nut* is identified in the inscriptions from Byblos with *Hathor* or *Baʿalat* - "the Mistress", of which the first in

later times is also addressed with the byname *Isis* (once again votive double-appelation!) – all indications of a youthful goddess comparable to later chthonic *Persephone/Proserpina*. This universal daughter-goddess, then, is presumably paired with her mother in the expression *Da-du-ma-ta* "(the goddesses) of the home(s)", which again explicitly and inevitably returns back to the Macedonic composite root word of *Do-ma-ta* [which is articled of *Do-ma*] - 'the home'.[273] The first Linear A inscription which comes into consideration in this connection is the Pelasgic one on a steatite vessel from Kythera (KY Za 2), dated c. 1600 BCE, which reads *Da-Ma-Te*, on pair to the Pelasgian *Da-Wō* for the male supreme god.[274] Clarification of the legend as an instance of the divine name *Demeter* lies at hand, disassembled into its original (Macedonic) syllables: ***Do*** - 'next to, close/beside', and ***Ma/Mō*** - 'mother' (compare the switch *Mo* <=> *Ma* with anglicized *Mom*).[275]

Below: **one of the many Neolithic altars of *Mō/Ma*, the timeless Great Mother Goddess of the Home ("*Doma*" - 'home' in today plain Macedonian)[276] unearthed in Republic of Macedonia, 7/6 millennium BCE**



[273] http://www.makedonski.info/search/doma

[274] The 'Vol Moloch'(i.e. "Bull-king") due to V/B swap is transliterated as "Baal Moloch" too.

[275] http://www.fishpond.co.nz/Books/Goddess-and-God-A-Holy-Tension-in-the-First-Christian-Centuries-ISSN-

[276] http://www.makedonski.info/search/doma

Now, according to the most plausible analysis this divine name bears testimony of a reflex *da-* of the root **gda-*, which is (again) in turn a reflection of the PIE *$D^h eg^h om$- "earth" characterized by metathesis and attested for the Phrygian place-name *Gdanmaa*, and PIE root *mé^{h}ter- i.e. 'mother'. It flexes further into Macedonic "*Gaia*" - the famous Earth Goddess of the antiquity, which also comes from the syllabic verb "*Gai* " - 'nurtures' in plain Macedonian[277] and its derivative "*Gaj* " - a 'dense grove' (one of her elementary-natural dwelling places and deeply secret locus of her sanctuaries)[278], where everything grows uninhibited; but also "*Guia*" - '(poisonous) snake'[279], as the snakes are chthonic animals that are in the most direct relation with the earth.





Above: **different ancient 'Snake-goddesses' (or priestesses of the Great Mother Goddess Mo) from left to right: two Snake-goddess figurines from Knossos; and *Angitia* ('She-strangler'), a Snake-goddess of the Abruzzi (Italia)**

As IE Anatolian definitely lacks a reflex of the given root for "mother", the divine name must be assumed to originate from an Indo-European language other than the Anatolian ones. If we further realize that the (so-called "*Greek*") reflex of *gda- is *ge* or *ga* instead of *da-*, attested already for the Macedonic divine name *Ma-ka* (i.e. *Ma-Ga*)[280] - for "Mother Earth" in the Linear B texts from Thebes, this so-called "*Greek*" language also seems to be excluded.[281] By means of education, then, only the pre-

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[277] https://glosbe.com/en/mk/nurtures
[278] https://www.protectedplanet.net/gaj-nature-reserve
[279] https://sr.wiktionary.org/wiki/guja
[280] http://www.makedonski.info/search/maќea
[281] Original name: *Gaj*; English designation – Nature reserve: https://www.etymonline.com/word/Gaia

"*Greek*" Pelasgian language comes into consideration for the origin of the divine name *Demeter*, which inference can be backed up by mythical evidence as preserved in ancient literary tradition, according to which the cult of the goddess is particularly associated with Pelasgians. Discovered and thought to be the very same goddess also in the Egyptian pantheon as *As* (Lat. *Isis* i.e. *Ast*, or *Astarte* in Mesopotamia), and in the Sumerian pantheon as *Ki* - the primordial goddess of the earth syncretized as *Axiero* by Mnasea di Patara (which name reappears as *Kubaba/Kybela/Kibela*, thenafter transliterated in Latin as *Cybebe/Cybele/Semele* i.e. *Zemela*, from *Zemlya* - 'earth' in plain Macedonian) is said to be the mother of *Leivino Dionis*, and consort of *Dze/Dyaus/Attis*, the supreme celestial kreator god. Her annual festival was from March 21 till 24 (the New Year eve of the ancient Macedonic calendar, still celebrated as today festivity of '*Mladenci*' in R. of Macedonia), and her chief cult center in the Macedonic-Hittite empire was the city of Karčemiš (anglicized *Kartchemish*).

Korivantes/Koribantes was one of the names given to her priests, who performed wild dances on the festival that celebrates her - *Koryvantika*. In fact, Clement of Alexandria specifies that "*Korivantes/Koribantes were called Kaviroi/Cabeiri, and they transmit the mysteries*". Beside the *Cabeiri/Kabiroi* they were syncretized by the Romans with the mythological twins *Castor* and *Pollux*, known as the "*Dioscuri*" - 'gods (with) axes', from "*Scure*" - 'axe' in plain Latin, but actually Latin-corrupted form of Macedonic "*Sekira*" with the same meaning[282] which originates from the verb "*Seči*" - 'cuts' in plain Macedonian[283], from PIE However, the great gods *Cabiri/Cabeiri/Kaveiroi* remain profoundly enigmatic creatures, for the ancient authors as well as for the modern ones. That the identity of these deities wasn't quite clear is shown by different ancient sources, all of which lack a clue on the issue. Their status was equaly obscure, as no one knows for sure if they were gods, daemons, or other thing. Their cult was principally known from the Samothracian mysteries and transmited from there across the Macedonian Peninsula. The great gods *Cabiri/Cabeiri/Kaveiroi* have been considered archaic already in the classical period.

With the confusion of *Koryvantes*, *Dioscuri* and *Cabiri/Kaviri*, a new sort of triad, instead of the matrilineal, became possible. It manifests itself in this cult of Macedonia and the tale of the three brothers. That this triad is influenced by those in which the central, important figure has as its assessors subordinate twins, is proved by the overwhelming predominance of the third brother, the martyr. He occurs alone on Macedonian coins with the ritual horn, the double-axe or hammer, and the ring round





[282] http://www.makedonski.info/search/sekira
[283] http://www.makedonski.info/search/seчi

the neck which Prometheus, another Cabir, also wears. A possible ancestor of the third Cabir may be traced in the tale of *Treta Aptya* recounted in the Rig Veda. "*Treta*"[284] is pre-eminently "the Third", by whose appellation the names of his wicked brothers, *Ekata* and *Dvita*, seem to have been suggested. Like the third Cabir, *Treta* was a martyr, pushed by his cruel brothers into a well, from which he later rose victorious by the favor of the gods. In both stories, the brothers are merely foils for the hero. Grimm observes that Odhin too is "*the Third One*." If this assumption is correct, Amphitrite (i.e. "Ambi-third") would mean "*She who is preeminently Third*." Modern Macedonian folklore shows the same emphasis in the many tales of three brothers or sisters, of whom the third and youngest invariably succeeds when the others fail (resembled in the tale of three little piglets and wolf too).

The principle of climax is, perhaps, sufficient to account for the preference thus given to the third place. They likewise were forms of the supreme Sky-god and thunderer, himself the *Koures*, or divine youth. The names of the first Curetes, *Panamoros*, *Labrandos*, and *Palaxos* or *Spalaxos* are cult-titles of the supreme father god. *Labrandos* is of course the 'god of the double-axe'. With these deities may be compared the three *Cabeiri* of Lemnos, whose feminine counterparts are the three Cabiric nymphs. These in turn remind us of the three dancing maidens who surround the shrines of *Hecate,* and sometimes possess the attributes of *Hecate* herself.



Left: **Hygieia, the goddess of health, with Macedonic symbol on her throne**

Next page: **Kleopatra VII Ptolemy nurtures her son. Note the very same symbol on the throne beneath her (even today the same symbol is on the national flag of Republic of Macedonia)**

[284] "Third" in plan Macedonian too: http://www.makedonski.info/search/treta



As the chthonic goddess of the earth/soil, her cult in ancient Macedonia was equally zoomorphic and strongly related to snakes, chthonic creatures par excellence. Figurines of this "snake goddesses" depicted as playing with snakes were found in many of the archaeological localities across eastern and central Mediterranean.



Right: ***Ceres*** **(Etruscan *Ziren*[285]) with snakes and grain**

The snake is animal that crawls and it's in immediate close contact with the earth, the realm of the Great Mother Goddess. Even the very Macedonian term for Snake - "*Zmiya*" (hence also "*Zmey*" - 'dragon')

[285] Macedonian *Zeirene* too. From "*Zerno*" - 'grain' in plain Macedonian, plural "*Zerna*". Exactly the same meaning was preserved in Latin-corrupted form "*Cereal*" - 'grain': http://www.makedonski.info/search/zrna utterly related to verb "*Zree*" - 'Maturing' in plain Macedonian: http://www.makedonski.info/search/zree

in all Macedonic languages is directly related and descends from the Macedonian root word for 'earth' - "*Zemiya*" in plain Macedonian[286]; which is again related to the vernacular verb "*Zima/Zema*" - 'it takes'[287], as the Great Mother Goddess is in charge of the underworld, and she takes us back in her womb when we die. At the sowing festival of the Thesmophoria, held by women in October, it was customary to throw cakes, hens and pigs to serpents, which lived in caverns or vaults sacred to the corn-goddess Demeter/Ceres/Zeirene. The serpent was in deed the regular symbol or attribute both of the earth fertility and worshipful dead. Accordingly, as already mentioned above, right in front of the eve of the Great Mother Goddess birthday (the Old New Year Day), on 23rd March[288], every year in today Republic of Macedonia there is still the archaic tradition of "*Mladenci*"[289] when this strange chthonic usance is observed – people leaving parts of their clothes or personal objects in the places where the snakes dwell, so the snakes can pass over their clothes and objects, which is considered as a good omen and blessing to fertility. It's even believed that the snakes on that day cease to be venomous.

[286] http://www.makedonski.info/search/zemja
[287] http://www.makedonski.info/search/zema
[288] The New Year's Day was changed from March 25 to January 1 only in 1752, and dates using the new calendar were designated 'New Style.'
[289] 'Youngsters-day' in plain Macedonian.



Above: **Macedonian chthonic Snake-ritual observance on the night between the 23rd and 24th of March, the ancient birthday of the Great Mother Goddess**

Depicted also as *Potinia Therion* (abbrev. form of Macedonic "*Despotinya/Gospoghinya Zveroi*" - 'Mistress of the beasts', see "*Despotinya*", hence "*Despotism*"[290], and PIE *Ghver- Zver -'beast')[291] is, in any case, often represented in the Macedonian, Hittite, Minoan and Mycenaean art. Known as "*Lady of the wild things*" (She is always accompanied by lions, snakes, birds, etc.), "*Lady of the fairs*", "*Lady of the mountain*"; she was also called *Britomarti* (literally "*Sweet-girl-daughter*") or with many other

[290] https://en.wikipedia.org/wiki/Despotism

[291] PIE ***g**^{h}**wer**-[PIE] (gwer) – beast; in today Modern Macedonian: ***zver*** [-gh- > -d- > -z- phonetic mutation]. Latin: *theria* - 'having an animal form'.

similar epithets. These expressions gain impetus in the late Iron Age, and tend to expand into long aretalogical praises, notably in the cult of As/Isis. The prayer to Isis in Apuleius Met. 11.2 exemplarily summarizes the fixed scheme of numerous hymnic prayers: "*Whether thou art Ceres, ... or heavenly Venus, ... or the sister of Phoebus, ... or Proserpina ... by whatever name or ceremony or visage it is right to address thee*".[292] Egyptian Aset/Isis too owed one of her fixed epithets, '*Murionymos*', to the





enormous variety of her ideosyncretized names and epithets. Their very large number (*Ishtar/Astarte/Agartis/Artemis/Diana/Cybele/Kibela/Kubaba*, etc.) seem to be liable to infinite multiplication as a result of a peculiar phenomenon that we have come across in passing. If *Nausicaa* had been a goddess and if Odysseus's guess had been correct, that would have been the end of the story – Homeric theology knows only one *Artemis*. The rest of it are rich transcription-postdated adds and constructions.

The enigmatic moment of so many different representations of the Great Mother Goddess as iconographical problem was first posited by Chapouthier in 1935, whose identification was generally explained as a '*Moon Goddess*', or as *Helen*, the sister of the Dioskouroi, later equated with *Selene*. This is due to the new overwhelming exclusivity of the Sun as the symbol of the male potency. The central goddess on the monuments from Macedonia also has often been recognized as '*Artemis/Diana*', but these are very late Koine/Latin denominations. In order to reveal the hidden identity of the central

[292] "*quoquo nomine, quoquo ritu, quaqua facie te fas est invocare*." - The Isiac Hymn of Isidorus (Totti 1985 no. 21).

Mother Goddess deity, it must be additionally considered the earlier appearance of Kibela/Cybele. Taking in account the relationship of Kibela/Cybele with the Dioskouroi/Cabiri, as well as some iconographic analysis in a wider context, another interpretative perspective opens. After all, *Kibela/Cybele* was present as *Kubaba/Cabiro* at least 1000 years before the "*Artemis/Aphrodite/Diana*".



Above: **the holy throne stone remnants of the chthonic Great Mother Goddess sanctuary, and presumably a hypaethral astrological observatory on the hilltop of Kokino in Republic of Macedonia, 3rd millennium BCE**

As a younger group the Semitic "Greex" have naturally borrowed and addopted many ideas from the more advanced nations of Asia Minor and Macedonian Peninsula. But why all these different epithets and not proper names? Because the name of so important deities was kept in secrecy, and pronouncing it in public was the worst sacrilege. The figure of a goddess of nature, of birth and death, was dominant throughout the Neolithic and the Bronze Age. In the later historical times, all these various Mother Goddesses of the earth and animals still wielded immense power and were equally worshiped.[293] But in a male-dominated pantheons. The serene epoch of Neolithic Matrilineal kingdom of peace and prosperity has been lost forever, in front of the tyrannical supremacy of ancient masculine war-gods…

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[293] *Innana/Ishtar/Astarte/Agartis*, *Asherah*, *As/Atis/Isis*, *Anat*, *Nut/Nekbeh*, *Rhea*, *Ira*, *Gaia*, *Cybele/Kibela/Cabiro/Kupalo/Kubaba/Cybebe*, *Demetra*, *Uni/Juno*, *Magna Mater*, *Zeirene/Ceres*, etc.

Large part of this mythology is politico-religious history of the Great Mother Goddess being dethroned. Bellerophon masters winged Pegasus and kills the Himera (Lat. *Chimaera*). Perseus, in a variant of the same legend, flies through the air and beheads Pegasus's mother, the Gorgon Medusa; much as Marduk, a Babylonian hero, kills the she-monster Tiamat, Goddess of the Seal, etc.

Dion (*Dze/Dyaus/Dzevs, Amon Dzevs*, i.e. *Dii/Diaol/Dia-Vol* in today vernacular Macedonian[294]) hence ***Vō*** and/or ***Gō*** (i.e. *Gōlem* - 'the Great' or referring particle-suffix "*Go*" - 'it/him' in plain Macedonian)[295] – was the Supreme Creator-God and the uppermost universe deity par excellence. Represented in the Ancient Macedonian syllabic-script first by the simple vertical line "I" which also had meaning of letter 'A' and/or '*He-first one*', and sometimes described with the syllable "⊥"- which reads "*Gō*" i.e. "*Gōlem*" - 'the Great One', but also written with syllabic ligature as VIII ← from right to left "*Bogo Vō*". This



fair and square upright symbolism of the supreme sky-god creator appears in all the prehistoric beliefs (see above on page 21). For example, the center of the paragon-cult of *Ra* in Egypt was in the city of

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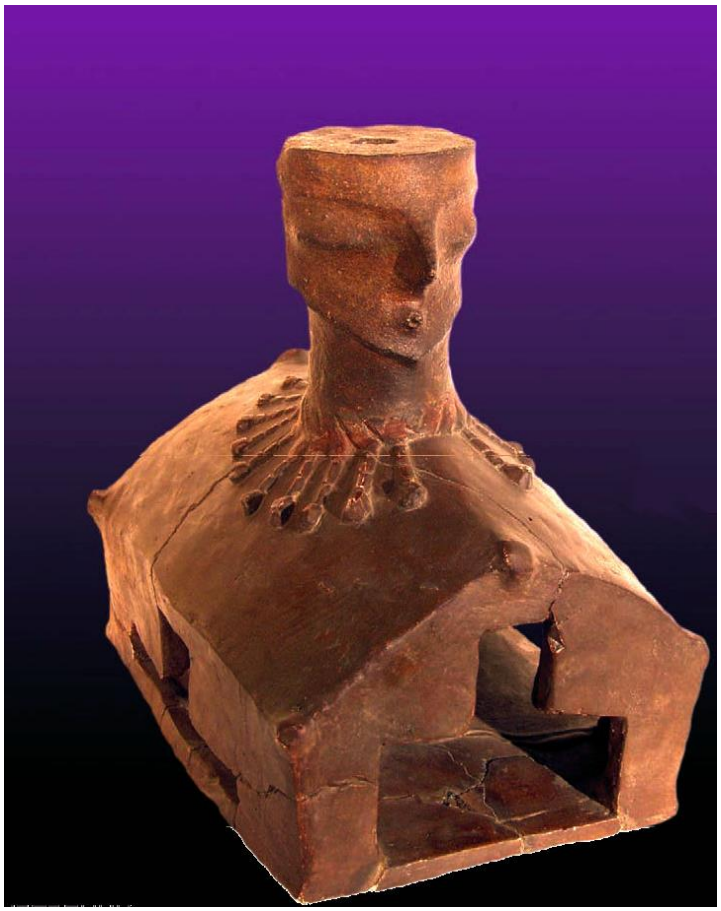
[294] Still preserved only in the Aegean Macedonian dialects as a (latinized) curse "στο διάολο"('sto diaolo') - '(go) to devil' (anglicized: 'go to hell'), from the corrupted Italian "(Que)sto": http://etimo.it/?term=questo&find=Cerca (see also the vernacular "Sto cazzo!") + southern archaic Macedonian "Dyaus/Diaol/Diavol" - 'devil', from the "Dictionary of Macedonian Dialects in Southeastern Aegean Part" by Kosta Peev, v.1, p.341: https://books.google.mk/books/about/%D0%A0%D0%B5%D1%87%D0%BD%D0%B8%D0%BA_%D0%BD%D0%B0_%D0%BC%D0%B0%D0%BA%D0%B5%D0%B4%D0%BE%D0%BD%D1%81%D0%BA%D0%B8%D1%82.html?id=LpEXAQAAIAAJ&redir_esc=y

[295] http://www.makedonski.info/search/golem, https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B3%D0%BE*; example: "Go muti" – 'it bothers him' https://translate.google.com/#view=home&op=translate&sl=mk&tl=en&text=%D0%B3%D0%BE%20%D0%BC%D1%83%D1%82%D0%B8

'*Anu*'[296] (Koine *Iliopolis*; Lat. *Heliopolis*) which means the "(city of) Pillar", as the symbol of the Sun-God Ra was again vertical, i.e. the upright obelisk - "⊥". And look the case – Chinese ideogram for ("Upright" is the same: 上[297], the Semitic name for *Saturn* is "*Kwn*" - 'standing upright'; the word was brought over to Macedonian Peninsula by the Semitic "*Greex*" as "*kión*" - 'a pillar'. But the cult of standing stone, totem pole or pillar, was much older than the cult of *Ra*, *Saturn* and/or *Gō*(*lem*), and superseded him by a long shot. Pillars of this supreme kreator sky-god were to be found across the Macedonian Peninsula and central Europe long before and still after the event of Christianity. In the Macedonic Pantheon he was the highest absolute ruler and supreme celestial kreator. The same upright-pillar form "⊥" is found as early as in the Neolithic, where the altars of the Great Mother Goddess in prehistoric Macedonia often have the same symbol made as openings for offers on the sides of altars.



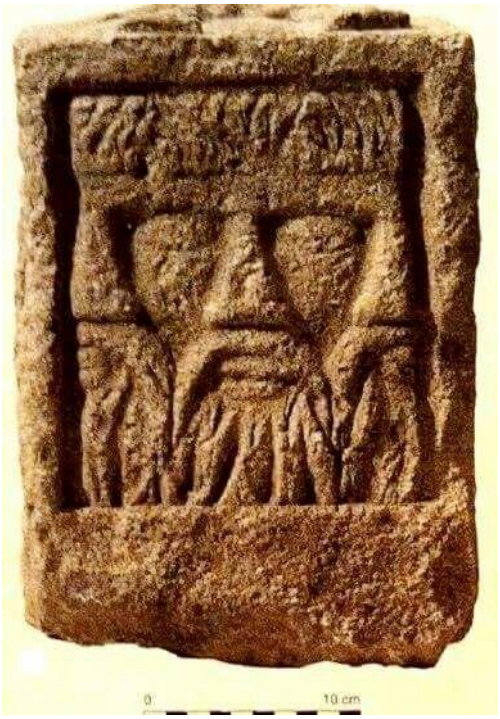
Above: **altar of the Great Mother Goddess of the Home from the village of Porodin, near Bitola. 7th millennium BCE, Republic of Macedonia**

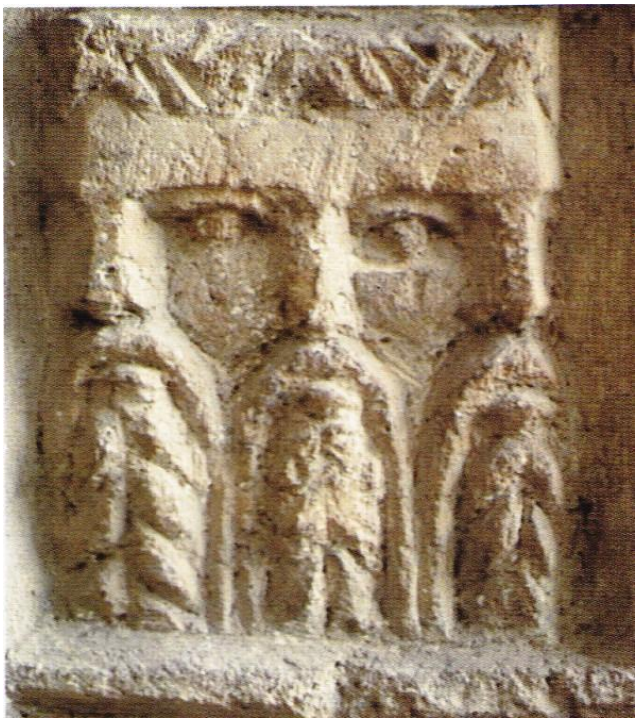
To fully understand his appellation Vō/Gō it must be explained that the syllable '***Gō***' [*Go-o*] is interchangeable with '***Vō***' [*Vo-o*]; this epideictic votive pronounciation is still observable as a suffix in the Old Church Macedonic, as well as archaic remnant in Russian (for example: "*Segodnya*" - 'today' is

[296] From the syllabic theonym "*An*" (i.e. A - 'the 1st one' and N(i) - 'of us' in plain Macedonian) through "*Anu*" into "*Amun*" and "*Amun-Ra*", all the names of the Sun-god.

[297] https://www.hsk.academy/en/characters/%E4%B8%8A

pronounced '*Seevodnya*').[298] The syllable "V*ō*" has a very special votive significance, and it is not by chance that is the root word for Latin-anglicized "*Triumph*" - from Koine-corrupted form θρίαμβο(ς)[299] i.e. ThriamVo(s) – "Triple-Vō".[300] As "Bogo Vō" was the highest Supreme Creator-God, grand-grandfather of all other gods, so, it is no wonder that his Syllabic theonym Vō was invoked 3-times. As already mentioned above the double-triple appellations were common feature of the syllabic language as





Above: **3-headed presentations of the (Triple) Vō, in later traditions also known as god of war '*Triglav*' or '*Lugh/Lugus*' (i.e. '*Loko-boo*' in plain "Tartessian")**[301]

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[298] There are many other words still containing this archaic '***go/vō***' interchangeable syllable in function as epideictic and epic suffix at the end of the words: -'*Svyatogō*'- (i.e. '*appertaining to* (his) *holiness*') - is equally pronounced '*Svyatovo*' e.g. '*of the Holy-great*'; - '*Ruskogō*' - is pronounced '*Ruskavo*' i.e. '*of the Russia-great*' ('*of Great Russia*', '*appartheining to Great Russia*'), because if you say it without the suffix "*Gō*" just plainly "*Rusko*" - 'Russian, of Russia' – it has no votive grandeur whatsoever.

[299] https://translate.google.com/#view=home&op=translate&sl=el&tl=en&text=%CE%B8%CF%81%CE%AF%CE%B1%CE%BC%CE%B2%CE%BF%CF%82

[300] https://www.etymonline.com/search?q=triumph – Important Note: the Koine "β" is NOT the same to Latin "B", but to "V"! Listen the above Google Translate translation.

[301] In the list of glosses from the SW corpus (Correa 1992, 98-101). "*Tartessian*" – conventional historiography agreed name for the Southwestern '*Celtiberian*', actually Southwestern Gaulish Pelasgo-Etruscan script.

from the archaic period (*Is-Is*, *Ma-Ma*, *Ba-Ba*, *Da-Da*, *Ta-Ta*, etc.) and fits perfectly with his northeastern version-epithet "*Papa*" (Lat. *Papaius*), which was reported by Erodot as the Skythian name of the very same Sky-father god and supreme creator. Yet, it is just another syllabic fascination adjective-epithet of him. It simply means "*Upper-upper*" or "*Highness-highness*", and even today remained as vernacular wondrous exclamation: "*Paa-paa*!" in plain Macedonian.[302] Bogo Vō was the Supreme Creator-God, grand-grandfather of all other gods.[303] In archaic times he was registered as ***Dion/Dzevs***, and further also known as ***Grom Daž-bog*** or ***Grom Div*** ('*Thunder Giant*') i.e. ***Hromi Daba***[304] of the so-called "*Slavic*" mythology, thus corrupted as '***Chrom Dabh***' in Gaul/"*Celtic*"[305].

As an obvious syncretization of the most primordial 'Horned god', (i.e. the prehistoric celestial Sky-



[302] For comparison see also the obsolete "*Patagon*" - denoting a member of a native people alleged by travelers of the 17th and 18th c. to be the tallest known (in Patagonia accordingly); also "*Palace*" from Latin *Palatium* -'high, hill', etc.

[303] Koine: *Παπαῖος*; Herodotus,1998: IV. 59.

[304] https://sh.wikipedia.org/wiki/Dabog

[305] http://oldeuropeanculture.blogspot.com/2015/04/how-old-is-crom-dubh.html

father and god of thunder), this Supreme Thunderer (from "*Grom*" - 'Thunder' in plain Macedonian[306], corrupted as "*Hrom*" in Czecho-Slovakian[307], Serbo-Croatian, and as "*Crom/Chronos*" in western-latinized idioms; where from "*Chronos*" also turned into Latin "*Ouranus/Uranus*", etc.) with time was syncretized into other gods and/or creator of all the other gods. So, is it possible that Grom/Crom Dubh is really 5000+ years old deity? Undoubtably yes. We find additional proof of the antiquity and the importance of the Macedonic (dubbed "*Slavic*") *Grom* and/or Gaul/"Celtic" *Crom Dubh* in the Balkans tradition where *Crom Dubh* is retained as "*Hromi Daba*", a corrupted form of "*Grom Div*" - the 'Thunder Titan/Giant'. But, there's also another very possible explanation: as the most sacred tree for Macedonians is "Dab" - 'Oak' in plain Macedonian, thus "Grom Dab / Hromi Daba / Chrom Dabh" could mean the "Thunder Oak", and maybe as extraordinary Oak-tree stroke by Thunder which would've rose into Supreme sacred object of veneration.

Further, this is what Macedonian Peninsula people's tradition tells us about *Hromi Daba*: According to the "Slavic" folk tradition, *Hromi Daba* was another name for the old god Dabog/Dažbog/Daždbog - the 'Giver-god' and/or fertility god of rain – "Dažd/Dožd-bog" - 'Rain-god', the ancestral deity of the most ancient people. This identifies the *Grom Dažbog/Hromi Daba/Crom Dubh* as the ancestor of all the other pagan gods too. Intermingled as PIE **Dyaeus*-, Pelasgic: *Dyaus Pitar*, Roman: *Jupiter* (from *Dze-Pater*; see *filopator* too)[308], Paionian: *Deivos*, if he is really 5000-6000 years old, that would make him at least a contemporary with the oldest prehistoric deities in Eurasia and north Africa, if not their origin. This hybrid supreme god, in classical period called *Amon Dzevs*, had an oracle located deep in the Libyan desert, a few hundred miles west of Memphis, the Egyptian capital city. The fact that he is directly linked with the Bull cult makes it possible that it descends from much earlier Horned God and sacred Stag/Bull cults, which are attested in the eastern Mediterranean area around 10-12,000 years ago.

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[306] http://www.makedonski.info/search/grom#%D0%B3%D1%80%D0%BE%D0%BC/%D0%BC

[307] "*Kdekoľvek je hrom, tam je aj blesk.*" – 'Where's thunder there's lightning.' In Polish, Czech, and Slovak languages "G" passed into "H": *Grad/Hrad*, *Grom/Hrom*, etc. https://translate.google.com/#view=home&op=translate&sl=auto&tl=en&text=udrel%20hrom

[308] "Father-loving", also "Philopatric" adjective Zoologic, from *filo-* [liking] + *patria* 'fatherland' + *-ic*.



What is also obvious from the image above is the original boustrophedon way of writing (OTSIAIFEH ↔ HEFIAISTO, Lat. *Hephaestus*), which implies the possible double-meaning of the god's names if readden in both directions. Thus, if we read the "*Dzevs*" or "Zevs" in the oposite way from right to left than we read "*Svesd/Svesth*" – 'awareness, conscience' in plain Macedonian[309], which if divided in syllables is "*Sve-S'-D'* " – the 'All-With-Day", once again domain of the supreme celestial god.

The etymological explanation of the above mentioned, and so much praised votive grandeur of the syllables ***Gō/Vō*** is rather simple. In the times of Agricultural Revolution the domesticated cattle slowly but inevitably replaced the big herds of wild horned beasts, thus the Horned God was also refurbished with new type of horns, those of the Voll/Bull, Ram or Goat. Instead of the numerous wild grasing animals from the Paleolithic, in Neolithic era the wild game increasingly diminished. And since it was much easier to replenish the horns from a bull (or ram) instead to hunt a deer or wild aurochs, the Horned God became Bull/Ram-horned god; for to primitive cattle-breeders the bull (or ram) became the most natural emblem of generative force. Thus, the epoch of the Celestial Sacred Bull, Apis, initiated. The Macedonian word for 'Bull' is precisely the "*Vō*" and/or "*Vol* "[310], but also "*Gō-vedo*" – both of which directly related to PIE root word *gwou-[311]; hence also the Latin-corrupted '*Bovine*' (from "*Vō*", Latinized into "*Bo*" + "*Ovine*")[312].

The Bogo ***Gō/Vō*** was that almighty god of heaven, the Sky-father, and rose into supreme lord of all other deities, the Great Mother Goddess ***Mō*** comprised. His full epithetic name was the '1st Great One'

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[309] http://www.makedonski.info/search/svest

[310] http://www.makedonski.info/search/vol, hence *Diavol/Diabolo* too; https://translate.google.com/#view=home&op=translate&sl=auto&tl=en&text=%D0%B4%D0%B2%D0%B0%20%D0%B2%D0%BE%D0%BB%D0%B0

[311] https://www.etymonline.com/word/*gwou-, see also "*Gnu*", etc.

[312] https://www.etymonline.com/search?q=bovine

or "*Bo-Gō-Vō*" - 'the Great spirit Vō' (see the Scandinavian *Vodin*, Pelasgian *Da-Wō*, and Celtiberian *Lu-Go-Bo*[313] too), from which descends the today universal Macedonic word for 'god' - *BoGo* (marked by the syllabic ligature represented by three vertical lines – 𐊇, or again by the later hyeroglyphic symbol of the sacred double battle axe - 𐊈[314]); thus he was also known in the later historiography as the Macedonic god ***Dion/Dyaus/Diaolo*** or ***Deiwos/Dzevs***, with Koine epithets *Etaireios*[315] *Hyperberetas* ("the heroic one who bestows"). He was the supreme sky-father god and solar divinity par excellence, comparable also to *Marduk* of Babylonia, old Egyptian *Amun Ra*, Sumerian *Anu*, Etruscan *Ani* and/or *Tin*, Venetic *Svantevith*, Russian *Rod/Swarogō*, Pelasgian *Da-Wō*, and/or *Wodeen* (Odin) of Scandinavian mythology. In Egypt in the time of Akenathen[316] the cult of this specific prehistoric Proto-



[313] Written also as: "*Lugh*", Gaulic: LVCVBV (Lu-Ku-Bu)

[314] The references of the sign transcription: De Hoz 1976, 257; Untermann,1990, 142; Faria 1991, 193; Rodríguez Ramos 2002, 233; Correa 2004, 86. From the "Preliminary proposal to encode the southern Palaeohispanic scripts for the Unicode standard" by Joan Ferrer, Noemí Moncunill and Javier Velaza. See also the inscriptions from Fonta Vhela, a Pre-Roman semi-syllabic Palaeohispanic script used by 'Celtiberians' as a non-Indo-European Iberian language.

[315] The epithet '*Etaireios*' shows clear onomastic relation to the '*Etairoi*', a Macedonian Royal institution par excellence. There are also records of the homonymous Macedonic festivity called '*Etairideia*'.

[316] "The heretic pharaon" who ruled Egypt in 14th century BCE.

Macedonian solar/sky-god - the 1st Great One (⊥), was introduced by Akenathen's mother, who at that time became a Macedonic-Hittite queen of Egypt, like Kleopatra VII fourteen centuries later. This episode happened when Amenophis III, the son and successor of Thothmes IV, found it necessary to secure his kingdom by entering into matrimonial alliance with the powerful Macedonic-Hittite king of Naharina (i.e. *Mesopotamia* -'between-two-rivers'). Amenophis IV, the son of Amenophis III and grandson of Thothmes IV, was educated in the Macedonic-Hittite faith of his mother, and after his accession to the throne endeavored to impose this new solar credo upon his unwilling subjects. The powerful priesthood withstood him for a while, but at last he assumed the name of *Khu-n-Aten* (i.e. *Akenathen*) – 'the refulgence of the solar disk', and after quitting Thebes and its ancient temples he built a new capital dedicated to the new divinity. It stood on the eastern bank of the Nile, to the north of Assut, and its long line of ruins is now known to the natives under the name of Tel el-Amarna ("*of the Ama-Urites*", i.e. *Hittites*). The city was filled with the adherents of the new creed, and their tombs are yet to be found in the cliffs that enclose the desert on the east.



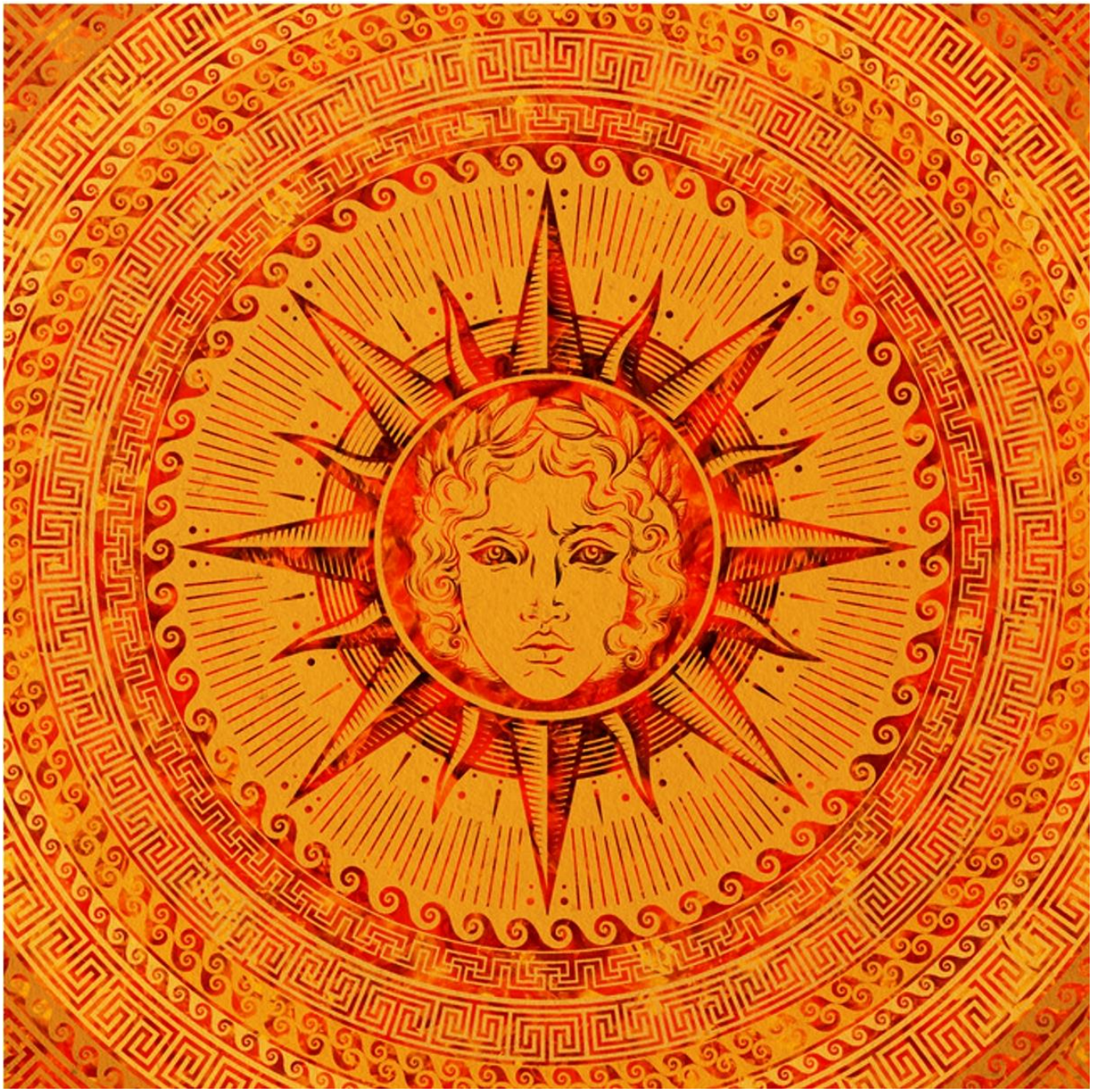
Right: **Hittite Storm-god Tarun/Teshub**

Phoenicians for example it looks like they too acknowledged only a single deity – a single mighty power, which was supreme over the whole universe. The names by which they designated him were *El* -

"great;" *Ram* or *Rimmon* **-** "high;" *Baal* - "Lord;" *Melek* or *Molech* **-** "*King*;" *Eliun* **-** "*Supreme*;" *Adonai* **-** "*My Lord*;" *Bel-Samin* **-** "Lord of Heaven," etc.

One fact must be emphasized again and again – the above two primordial supreme god's Macedonic names (***Gō/Vō*** and ***Mō/Ma***) are distant remembrance of how the gods were named with their prehistoric most basic syllable names, and confirm the rule, of almost all of the primordial gods at the dawn of humanity, which all had very short monosyllabic names: ***As*** – the original Egyptian name of *Isis/Ishtar/Astarte*; ***Baal*** – Phoenician fertility god; ***Tin*** – the supreme Etruscan creator and father-god of thunder; ***Ur*** – Mesopotamian bull sun-god; ***Nu*** – Egyptian maker of the universe and prokreator of the gods; ***Ptah*** and/or ***Ra*** – Egyptian sun-god; ***Ea*** – Mesopotamian water god, "Slavic" ***Rod*** (later *SwaRoGo*) – the Sky-god and supreme kreator, etc. In correspondence to the syllabic simplicity of the early Proto-Language, today known under the term "*Nashinski*" (Lat. *Nostratic*), the early gods had very clear monosyllabic names too. The later names of the gods are generally compound words containing again within them the syllabic names of the sun-gods: *Ab*, *Ak*, *Am*, *Ar*, *As*, *At*, *El*, *Il*, and *On*. In Homer, priests of Dion/Dzevs, were also called '*Elloi*' (later biblical '*Elohim*') from *El* or *Asel*, the Sun; *Elli*, *Elle* (ελε), 'alea' or 'halea' (αλεα), and anglicized 'halo', mean the same. We have the Etruscan *Usil*, and *Ausel*, names of the sun again.





Goropei/Oropei (i.e. 'Mountain-singer', Lat. *Orpheus*, hence "*Morpheus*' too) – was the mythical Macedonian singer, deified poet, a god of poetry, musicians, and animals. According to tradition his place of origin, Leibethra on the foothills of Mt Olymp, was part of Macedonia. His grave too was located in Macedonia (Pausanias 9.30.7). The myth says that it was *Leivino Dionis* who send Maenads to kill him at Dion in Macedonia. As sacred king he was struck by a thunderbolt – that is, killed with a sacred double-axe – in an oak grove at the summer solstice, and then dismembered by the Maenads of



the bull cult, in the same fashion as Phrygian *Zagreus*; or of the stag cult, like the *Actaeon*; the Maenads, in fact, represented the Muses. Other ancient sources claim that Goropei did not come in conflict with the cult of Leivino Dionis; he was Dionis, and he played the rude alder-pipe, not the civilized lyre. Thus Proclus (*Commentary on Plato's Politics*) writes: "*Orpheus, because he was the principal in the Dionysian rites, is said to have suffered the same fate as the god*", and Apollodorus credits him with having invented the Mysteries of Dionis. *Goropei* had instituted the Mysteries of Apollo in Macedonia; those of Hecate in Aegina; and those of Subterrene Demeter at Sparta. From the 6th century BCE onwards, *Goropei*, his original Macedonic name testified by the ancient inscriptions (see the mosaic below), was considered one of the chief poets and musicians of antiquity. He was known in the time of Ibycus (530 BCE); Pindar (522-442 BCE) speaks of him as "the father of songs" and the inventor and/or perfector of the lyre. As one of the pioneers of civilization, he is said to have taught mankind the arts of

medicine, agriculture and writing. Goropei is said by Diodorus Siculus to have used the old 13-consonant Pelasgic alphabet. The novel worship of the Sun as All-father seems to have been brought to the Northern Aegean by the fugitive priesthood of the monotheistic Akhenaton, in the 14th century BCE, and grafted upon the local cults; hence the Goropei alleged visit to Egypt. Goropei was shown in a temple-painting



at Delphi (Pausanias) leaning against a willow-tree and touching its branches. Records of this faith are found in Sophocles (*Fragments*), where the sun is referred to as '*the eldest flame, dear to the Thracian horsemen'*, and as '*the sire of the gods, and father of all things*.' It seems to have been forcefully resisted by the more conservative Macedonians, and bloodily suppressed in some parts of the country. But later Orphic priests, who wore Egyptian costume, called the demi-god whose raw bull's flesh they ate '*Dionis*', and reserved the name '*Apollon*' for the immortal Sun: distinguishing *Leivino Dionis*, the god of the senses, from *Apollon*, the god of the intellect. This explains why the head of Orpheus was laid up in Leivino Dionis's sanctuary, but the lyre in Apollo's. The similarities and practically oneness between Orphic and Dionysiac mysteries are evident, though the particular arrangement and relationship between the Orphism and Dionysiac beliefs, like for other prehistoric events transmited through mythology, remains unclear. The Derveni papyrus, a 4th-century religious and philosophical tract found at Derveni in Macedonia, contains a lengthy commentary on an Orphic theogony.

Orphic myth say that "…*black-winged Night, a primordial goddess of absolute power, was courted*

by the Wind and laid a silver egg in the womb of Darkness; and that Eros, whom some call Phanes, was hatched from this egg and set the Universe in motion. Eros was double-sexed and golden-winged and, having four heads, sometimes roared like a bull or a lion, sometimes hissed like a serpent or bleated like a ram. Night, who named him Ericepaius and Protogenus Phaëthon, lived in a cave with him, displaying herself in triad: Night, Order and Justice. Before this cave sat inescapable mother Rhea, playing on a brazen drum, and compelling man's attention to the oracles of the goddess. Phanes created earth, sky, sun, and moon, but the primordial triple-goddess of Night, Order and Justice ruled the universe, until her sceptre passed to Uranus." But, we find that his name is actually a masculine form of *Ur-ania* (i.e. "*Or-ania*" today "*Gorana*"[317] in plain Macedonian - 'Queen of the mountains' or 'Queen of wild oxen') – the same primordial goddess in her orgiastic midsummer aspect.

Eurydice's death by snake-bite and Goropei's subsequent failure to bring her back into the sunlight, figure only in late myth. They seem to be mistakenly deduced from pictures which show Goropei's welcome in Tartarus, where his music has charmed the Snake-goddess *Hecate*, or *Agriope* ('savage face'), into giving special privileges to all ghosts initiated into the Orphic Mysteries, and from other pictures showing Leivino Dionis, whose priest 'Orpheus' was, descending to Tartarus in search of his mother *Semele*. Eurydice's victims died of snake-bite, not herself. Actually her name does not appear in ancient sources before Hermesianax in the early 3rd century BCE; in fact, the name Eurydice became popular only after the rise to prominence of Macedonian queens and princesses of that name.



[317] Preserved still today as a personal name.

Dionis or **Λειβηνο(ς) ὁ Διόνυσο(ς)** ['*Leivino or Dionis*' as recorded in the Hesychius lexicon; from "*Lei*" - 'to pour, to spill'[318], and "*Vino*" - 'wine'[319]] – the bull-horned *Leivino Dionis* was the god of wine among all, and Ancient Macedonians were famous as heavy drinkers. He was also the young sun, supreme celestial sun-god of fertility and wine, mythological father of *Macedon*, and was the next great



primordial god that reappears from the immemorable prehistoric times. He was a new version of the old Horned God, Mesopotamian *Tamuz*, syncretized as Macedonian *Adonis* and/or *Dionis Pseudanor*, i.e.

[318] http://www.makedonski.info/search/lee
[319] http://www.macedoniantruth.org/forum/showthread.php?t=516

Paionian *Dyalos/Dyaus*[320]; Brygian/Phrygian: *Attis*, *Sabazius/Salvazius*[321] and/or *Zagreus*; Etruscan: *Fufluns*; Roman: *Bachus*; Egyptian: *Osiris/Orus,* Latinized *Horus* (both *Orus/Horus* are '*Goren*' in today plain Macedonian, meaning '*Upper*',)[322], *Esmun/Osmion/Thoth*, *Serapis*, *Sirius*, etc. When the first PIE Barb-Aryans fashioned the other gods out of the forces and forms in nature, this root-name was implied for *Dionis* as well. In the conventional "Dictionary of Deities and Demons in the Bible" we read: "*Dionysos, the god of ecstasy, bears a name of uncertain etymology*." At the same time "*Clasical*"



myth regularly tells of Dionis' arrival from abroad, especially from those foreign places, where Mt. Nysa was located (Stephanus the 'Byzantine' gives a list of 10 places, from Asia Minor to Ethiopia and India). Modern scholars, from N. Freret and E. Rohde to M. P. Nilsson, conclude that Leivino Dionis was a god of foreign origin and had arrived from "Thrace" or Brygia/Phrygia (or from both) during the Archaic age.[323] Further etymological and more plausible explanation is through the PIE word root for blow/breath/soul: *Deuh* [doūh], as shown in Hittite "*Tuhhai*" (i.e. "*Duvai*" in plain Macedonian, Sanskrit: *vaya*) -'gasp', thus the Old Church Macedonic *Dusha/dishe* - 'soul, breath', and finally as Koine '*theo*(*s*)' [deo(s)] - 'god', until the anglicized '*Death*'. The Etruscan '*Fufluns*' is again an

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[320] Note that the letter /Y/ originally was pronounced /U/, so '*Dyaus*' is actually pronounced '*Dooauš*', directly related to '*Douh/douša*' which in plain Macedonian means 'Spirit/soul'. Thus "*Dionis*" literally means "*Duh-naš*" – the 'Spirit/soul-of-ours'; see also *Dyaus Varuna*.

[321] "Soblaznuva" - 'lusting' in today plain Macedonian. His Macedonic-Phrygian name was later adopted by the Romans as the name for *Silvanus* (Lat. *Silvaticus* - 'of the woods'; from *silva* - 'a wood'), and through Old French was corrupted into '*sauvage*' and finally '*savage*' in today plain English, as a synonym for the animal force of nature.

[322] http://www.makedonski.info/search/gore

[323] See McGinty 1978.

onomatopoeic version of this anima/soul concept related to the breath/gasp as manifestation of divine. In the Bible, Leivino Dionis is mentioned in 2 Macc 6:7: 14:33 and 3 Macc 2:29 in the context of anti-Jewish undertakings of the Macedonian kings Antiochos IV, Demetrios I and Ptolemy IV.

The mystery cult of Leivino Dionis is one of the most intricate and oldest mythological appearances known to humanity. His name is enshrouded in immemorial timeworn forgotten past. According to his astrological and animistic attributes, the time frame of his conception coincides with the Zodiacal Era of Taurus (Bull), which spans from 4th to 2nd millennium BCE, but the symbols with his attributes, maybe marking him as a god under yet another name unknown to us, were found even earlier. "*As/Az*" – 'The 1st' was yet another if not the first of his appellations, before attacking the '*Titan/Theos/Deus*' adjective infront of his syllabic original name. The Macedonic Aryans (i.e. *Barb-Aryans*) gave the origin of the syllabic name ***Dya-Us*** (Paionian *Dyalos*), from a root-word which means 'soul-shine', divided in elementary syllables: *Dua/Douh* - 'soul'[324], and *Us/Lus* - 'ascent' and/or 'incandescent' (like the sun)[325]. Same meaning is to be found in the Sanskrit word '*Vas-anta*' - spring, from the IE word root 'vas' - shine, heat.[326] His other Macedonic name "*Zagrei*" (Lat. "*Zagreus*") means the same: "*Zagrei*" [intrans.] - 'to heathen-up' in plain Macedonian, comparable only to modern Macedonian verb "*izgree*"- 'rising'[327] and noun "*izgrev*" [vernacular] - 'sunrise'.[328] Also known as "*Esmun*" i.e. "*Osmion*" - the 'eight-one' in plain Macedonian, as the number '8' (∞) is the regenerative one. In Phoenician, as the God of Health '*Eshmun*' he is attested in Syria, Palestine, Cyprus, Egypt, Carthage and other Punic cities from the 8th century BCE onward. Philo Byblius (in his 'Phoenician History' quoted by Eusebius, P.E. I 10, 25 and 38) adopts an interpretation of the name derived from the number eight (*šemoneh* in Hebrew); he makes case of 'Asclepius' as the 8th brother of the *Cabiri*.[329] The etymological explanation of *Eshmun* by Damascius (Vita Isid. p. 302): "*He was named Esmounos by the Phoenicians with reference to the warmth of life*". Likely, the Egyptian moon god *Thoth*, protector of Hermopolis Magna, had for a title in the inscriptions the sign of the number eight too. "*The god Thoth*," says Salvolini , "*was regarded in ancient Egypt as the protector of the city of Hermopolis Magna; on this account , he everywhere receives in the inscriptions the title which is 'lord', followed by the number 8* (adopted into

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[324] Modern Macedonian "***Duh***" [dūh] - *soul*, *breath*; Russian "***Dlya***" [dlyā] - preposition; eng. 'to'- identifying the person or thing affected.

[325] "***Usviten***" [ouswitten] - adjective, "***Usvity***" [ouswitty] - verb; emitting light as a result of being heated, 'heated-up' in plain Macedonian (see also *Uspenie* -'ascension'); *Usil* - the Etruscan sun-god; present as '*lux-*' or '*lus-*' in Latin, from Macedonian "*L'č* " - 'light': http://www.makedonski.info/search/lч, hence *lucere* - 'shine', *lustrare* - 'illuminate', etc.
https://glosbe.com/en/mk/incandescent

[326] see also Macedonic '*Vasiona*' - space, kosmos.

[327] http://www.makedonski.info/search/izgree

[328] http://www.makedonski.info/search/izgrev from Macedonic word "*Gree*" [verb] - to make or become hot or warm; thus "*izgrev*"- 'rising heat' (of the sun) as only the sun rises to heat the earth; compare also to Macedonic "*izvor*"- 'water-source', from "*iz*"- 'from', and "*voda*"- 'water' http://www.makedonski.info/search/izvor

[329] In Septuagint-Latin sources *Eshmun* is identified with *AsclepiuslAesculapius*, which confirms his character of superhuman healer, also attested by a 2nd c. BCE trilingual inscription (Punic/Koine/Latin: KAI 66, from S. Nicolo Gerrei, Sardinia), which explicitly associates the god *Eshmun* with *Asclepius/Aesculapius Merre*, with healing ("He heard his voice and healed him").

Latin as corrupted form of '*Thoth*' it's today "*otto*" - 8 in Italian;[330] hence anglicized "*eight*" too). *That the reader may understand the origin of the use of the number eight in the expression of this divine title, it will only be necessary to remind that the* (older) *Egyptian name of Hermopolis reads SCHMOUN* (i.e. "*Osmion/Osum*" - 'eight' in plain Macedonian)*, in the Coptic as well as in the Egyptian a word identical with this name indicates the number 8*."[331] It can only be presumed that Dionis/Thoth was the 8th in rank of the categorization of gods. Who were the other original seven numbers of the 7 Great Gods or *Cabeiri/Kabiroi/Kaveiroi* or the later 12 Olympian gods we can only guess (there are some indications that the supreme Sky-father god and thunderer was "6th", and Apolon was "7th").

How intricate and multilayered the personality of this god was can be seen by many different avatars adopted by a number of ancient tribes.[332] As *Sabazios* (Koine: Σαβάζιος) he was the nomadic horseman and Sky-father god of the Phrygians and "*Thracians*"[333]. In Indo-European languages, such as Phrygian, the –***dze***(***us***) element in his name derives from the PIE *dyaus-, a common precursor of Latin '*Deus*' ('god'). Though the ancient authors interpreted Phrygian *Sabazios* as both *Dyaus* and *Dionis*(*us*), representations of him, even into Roman times, show him always on horseback, as a nomadic horseman god, wielding his characteristic staff of power. It seems likely that the migrating Brygians/Phrygians brought *Sabazios* with them when they settled in Asia Minor in the early first millennium BCE, and that the god's origins are to be looked for in Macedonia and Thrace. "*Sabazios... is the same as Dionis*(*us*). *He acquired this form of address from the rite pertaining to him; for the barbarians call the bacchic cry 'sabazein'. Hence some of the Greeks too follow suit and call the cry 'sabasmos'* [334]*; thereby Dionis*(*us*)

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[330] Example: "*Ottocento*" – literally '800' (shortened from 'milottocento' - 1800), used with reference to the years 1800–99.

[331] Salvolini, 'Analysis of egyptian texts' p.230.

[332] The list of his names: http://oidromoitoukrasioukaitoudionisou.blogspot.com/2015/04/blog-post_22.html

[333] The toponym "*Thrace*" has been misused by ancient authors with different meanings: geographical, ethnic, political, even cultural. Herodotus wrote: "…*the Thracians bear many names, according to the region they lived, but they all have the same customs, except the Gethae, the Thrausi and those who dwell above the Crestonians* (Her. 5.3.2)." In the earliest times, the entire tract north of the Aegean Sea was contained under the name "*Thrace*": the European areas north of Tessaly, coastal Macedonia and Chalcidice peninsula until the Scythians to the northeast (Steph. Byz., s.v. Skythai; cf. Amm., xxvii, 4, § 3). In this sense, "*Thrace*" denoted a 'land tract', thus utterly general geographical meaning, in no way ethnic. Homer mentions them in the Trojan Catalogue, and again in the Trojan army. They have no recognized place among the Semitic "Greex". Thus the word "*Threx*" appears to mean 'Highlander', in opposition to "*Pelasgoi* " as 'Lowlander'. "…(Orpheus) *in the mythological tradition he was a* "*Thracian*", *even though in the historical period his place of origin, Leibethra on the foothills of Mt. Olymp, was part of Macedonia. In ancient times*, "*Thrace*" *was the* „*country of the Other*" („A foreign land-tract"). *The wine god Leivino Dionis was reputed to come from* "*Thrace*", *as did the god of war, Ares, even though we know from Mycenaean texts that both these gods were already fully part of the* "*Greek*" *pantheon in the later 2nd millennium BCE. So* "*otherness*" *is an important* (non-ethnic) *aspect of Orpheus mythological persona*." (Jan N. Bremmer "Initiation into the Mysteries of the Ancient World", p. 56). Highlenders/Thracians existed diffusively, like did the Pelasgians, among the Semitic "*Greex*" settlers; they were redefined as 'ethnicity' in the mythological designations of the later transcribers. We have yet a third example. The tribe of Kaukones appear in the 'Iliad' as part of the Trojan force. They are nowhere found in the Greek host, or in the Greek Catalogue.

[334] "Soblaznuva" - 'lusting' in plain Macedonian: http://www.makedonski.info/search/soblaznuva

[becomes] *Sabazios. They also used to call 'saboi' those places that had been dedicated to him and his*



Above **a mosaic of Epiphany of Leivino Dionis from the Macedonian holy city of Dion**

Bacchantes (i.e. *Maenads*)*... Demosthenes in the speech 'On Behalf of Ktesiphon' mentions them. Some say that Saboi is the term for those who are dedicated to Sabazios, that is to Dionis, just as those dedicated to Bakkhos are Bakkhoi. They say that Sabazios and Dionis are the same. Thus some also say that the Phrygians call the Bakkhoi Saboi*."

The prehistoric worship of Dionisiac cult of wine that spread across the Aegean urheimat testifies its origins and oneness with the Macedonic populations in rather unexpected ways. Namely, through the Hittite cultic expression *d(DN) *eku* - "to drink (a libation to/in honor of) a deity" (i.e. 'to his/her name')[335], a 3500 years old funeral and/or worship tradition that is still present even now in Macedonia. It is widely known since the ancient times and from the numerous testimonies of ancient authors, that all the Macedonians were heavy drinkers. The phrase "to drink to/in (honor of) a deity [dative]" and *d(DN)*eku*- "to drink (in the honor of) a deity (accusative)" is part of a larger syntactic phenomenon in

[335] "Libation" - a drink poured out as an offering to a deity: https://www.etymonline.com/search?q=libation

Hittite[336] and Macedonian, which shows inseparable religious relations and close ties with the larger Macedonic Aegean area. Until today Macedonians use the very same syntactic phrase "*Nalei vo toa/negovo ime*!"[337] - 'pour in/drink(on) in that/this/his/hers name', i.e. to cheer/honor someone's name (god or saint may be) with drink (or libation); from the PIE *lehi- "to pour out, drip", hence the *Leivino Dionis* too. A ritual pouring of a liquid (wine), or grains such as grain or rice, as an offering to a deity or spirit, or in memory of the dead – is still widely practiced tradition in Macedonia. This was originally practiced as obligatory sacrifice to the gods, with animal (and human!) slaughtering, and it is still practiced as such in more primitive societies and isolated human communities.



Above: **the "*All Souls*" Day (i.e. "*Duhovden*" in plain Macedonian), libation during Carnival and Lent at the end of the winter, Serres (Aegean Macedonia). Despite being a pagan tradition it is nonetheless covered and furnished by the Christian rites and calendar; the church however continuously disapproves the visit on the graves of the loved ones and distribution of drink and food for their souls**

Next page: **a priest performing the libation rite during the funeral, i.e. pouring wine in the grave for the dead soul(s) and for the god(s). Libations were part of all sacrifices, but could also be performed as independent rituals. The Macedonians had many different kinds of libation, some were "*poured out entirely and were used for libations to the gods***

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[336] "HATTIAN ORIGINS OF HITTITE RELIGIOUS CONCEPTS: THE SYNTAX OF 'TO DRINK (TO) A DEITY' (AGAIN) AND OTHER PHRASES" by Petra M. Goedegebuure.

[337] https://www.youtube.com/watch?v=FSZIU62OYVI

***of the underworld, the heroes and the dead*," others "*pouring of a small amount of liquid for the gods of Olymp*," that liquid usually being wine (hence ancient Macedonian *Leivino* - 'pouring wine')**



The single most famous piece of ancient literature with a Dionysiac theme, Euripides' "Bacchae", was written and performed for the first time in Macedonia in the late 5th century. Among the most spectacular objects excavated in Macedonia in the past century is a large, 4th-century gilded-bronze vessel for mixing wine called the Derveni Krater, which is covered in embossed panels that depict episodes from Dionysiac myth.



Macedonian worship of Leivino Dionis seems had begun long ago and continued for millenniums. According to the 2nd century AD Macedonian author Polyaenus, one of the first kings of the Macedonians, Argaeus (623-593 BCE), tricked a numerically superior enemy by having women pose as men wearing wreaths and carrying thyrsi, both of which were attributes associated with Leivino Dionis (Stratagems 4.1). From distance they looked like warriors carrying spears. To celebrate the success of this ruse, Argaeus erected a Temple of *Dionis Pseudanor* ('*False Man*'). Hermaphroditism was yet another aspect and female alter ego of Leivino Dionis. His female avatar was *Erigona* - the real name of the river *Erigon* in Macedonia, where (unlike in the English) the noun "*Reka*" - 'river' in plain Macedonian, is even today of female sex. Dionysiac processions were another occasion for display; their fantastic and picturesque elements (ship cart, satyrs and menads, phalloi) caught the imagination of Macedonic rulers. We still have the description of such a procession in Alexandria under Ptolemy II, written by Kallixeinos of Rhodes.

It was also adopted by no one else but the Jews, Leivino Dionis appears with he first Jews who settled in Rome that were expelled in 139 BCE, along with Chaldaean astrologers by Cornelius Hispalus under a law which proscribed the propagation of the "corrupting" cult of "*Jupiter Sabazius*," according to the epitome of a lost book of Valerius Maximus: "*Gnaeus Cornelius Hispalus, praetor peregrinus in the year of the consulate of Marcus Popilius Laenas and Lucius Calpurnius, ordered the astrologers by*

an edict to leave Rome and Italy within ten days, since by a fallacious interpretation of the stars they perturbed fickle and silly minds, thereby making profit out of their lies. The same praetor compelled the Jews, who attempted to infect the Roman custom with the cult of Jupiter Sabazius, to return to their homes." By this it is conjectured that the Romans identified the Jewish YHVH Tzevaot ("Sa-ba-oth," "of the Hosts") as *Jove Sabazius* (i.e. *Jupiter Sabazius*). This mistaken connection of *Sabazios* and *Sabaos* has often been repeated. In a similar vein, Plutarch maintained that the Jews worshipped Leivino Dionis, and that the day of *Sabbath* was a festival of *Sabazius*. Plutarch also discusses the identification of the Jewish God with the Egyptian *Typhon*, identification which he later rejects, however. The monotheistic Hypsistarians worshipped the Most High under this name, which may have been a form of the same "Jewish" God.

A sanctuary of Leivino Dionis, that can be traced back to the 15th century BCE, has been discovered on the island of Keos. Leivino Dionis himself was somewhat of a shape-shifter, and is often portrayed with wings, grapes, as well as sacred serpents growing from his head. He liked to ride dolphins, another of his special companions. But, as a forest dweller, and residue from the prehistoric hunter era, his totem animal par excellence was the Panther[338], an agile tree-climber and famous hunter.



In Egypt the spotted skin of a leopard was always suspended near the images of Osiris, the Egyptian Dionis par excellence, who was himself represented as a crouching Panther surmounted by an open eye. The name Osiris is said by Plutarch to have been understood as '*Os*' - many and '*Iri*' - eye, i.e. 'the many eyed', but the truth is that 'Osiris' means "*Ozaren*" - 'gazing' in plain Macedonian.[339] The old superstition was that the breath of the panther was so sweetly fragrant that it allured men, beasts, and cattle to inhale it, was in all probability, due to a forgotten fable. Breath means spirit, and in the breath of the Panther was presumably figured the sweetness of the Breath of Life.

The famous Russian linguist Vadim Tsymbursky proposed yet another plausible interpretation of the name *Dionis* on the basis of Macedonic onomastics: "Our God".[340] Leivino Dionis appears in at

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[338] Metathesis from Macedonian "*Pentari*" - 'climbs': http://www.makedonski.info/search/pentari

[339] http://www.makedonski.info/search/ozaren

[340] Based on '*Dio*' - god, and '*Ni-Se*' or '*Ni-e-se*' - 'to-us everything' or 'to-us is everything' in plain Macedonian. Other proposed evidence of this syncretism is found by linguists on the clay tablets

least four different characters: 1st, as the respectable patron of the festivals, theatre and the arts; 2nd, as the effeminate, yet fierce and phallic mystery-god of the bloodthirsty *Maenads*; 3rd, as the mystic solar deity with attributes of the celestial bull and son of the supreme creator god in the temples of mother goddess(es) *Axiero/Cabiro/Kibela/Kubaba/Cybele*, *Demetra/Dea Mater*, etc.[341]; and 4th, as the divine sun-savior who died for mankind and whose body and blood were symbolically eaten and drunk in the eucharistical rituals of the Orphic celibates. Orphic priests founded their hopes of the purification and ultimate immortality of the soul somehow different. Their mode of celebrating this worship diverged from the popular rites of Leivino Dionis/Bacchus. The Orphic worshippers of Leivino Dionis did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. They wore white linen garments, like Oriental and Egyptian priests, from whom, as Herodotus remarks, much may have been borrowed in the ritual of the Orphic worship. Beyond that, almost all Barb-Aryan nations had their own versions of Leivino Dionis under many different names. And yet there is another simpler explanation – *Attis*[342], *Adonis*, *Bachus*, *Bromius*, *Dion*, *Horus*, *Leivino*, *Tammuz*, *Orpheus*, *Osiris*, *Osmion*, *Pan*, *Pater Liber*, *Phoebus*, *Sabazius*, *Serapis*, *Zalmoxius*, *Zeus*, (and *Jesus Christ* himself) – are different replicas of their grand primordial archetype, *As/Az*, *Dyaus/Dionis*. And all the variations which appear among them resulted from the transplantation of this great son of the heavenly Supreme God-creator from one region to another, from one language into another.

All these specific names reflect simply the specific local needs of his multifarious worshipers. In the 4th century AD, Ausonius explicitly treats this prominent god of several nations as the same deity under different votive names:

"*Ogygia me Bacchum vocat*
Macedon Dion gloriam
Osirin Egyptus putat
Mysi Panacem nominant;
Dionyson Indi existimant[343]
Romana Sacra Liberum,
Arabica Gens Adoneum."

"*Ireland calls me Bacchus*
Macedon prize me Dion
Egypt thinks me Osiris
Mysians name me Pan;
Indi consider me Dionyson
Roman Sacra call me Liber

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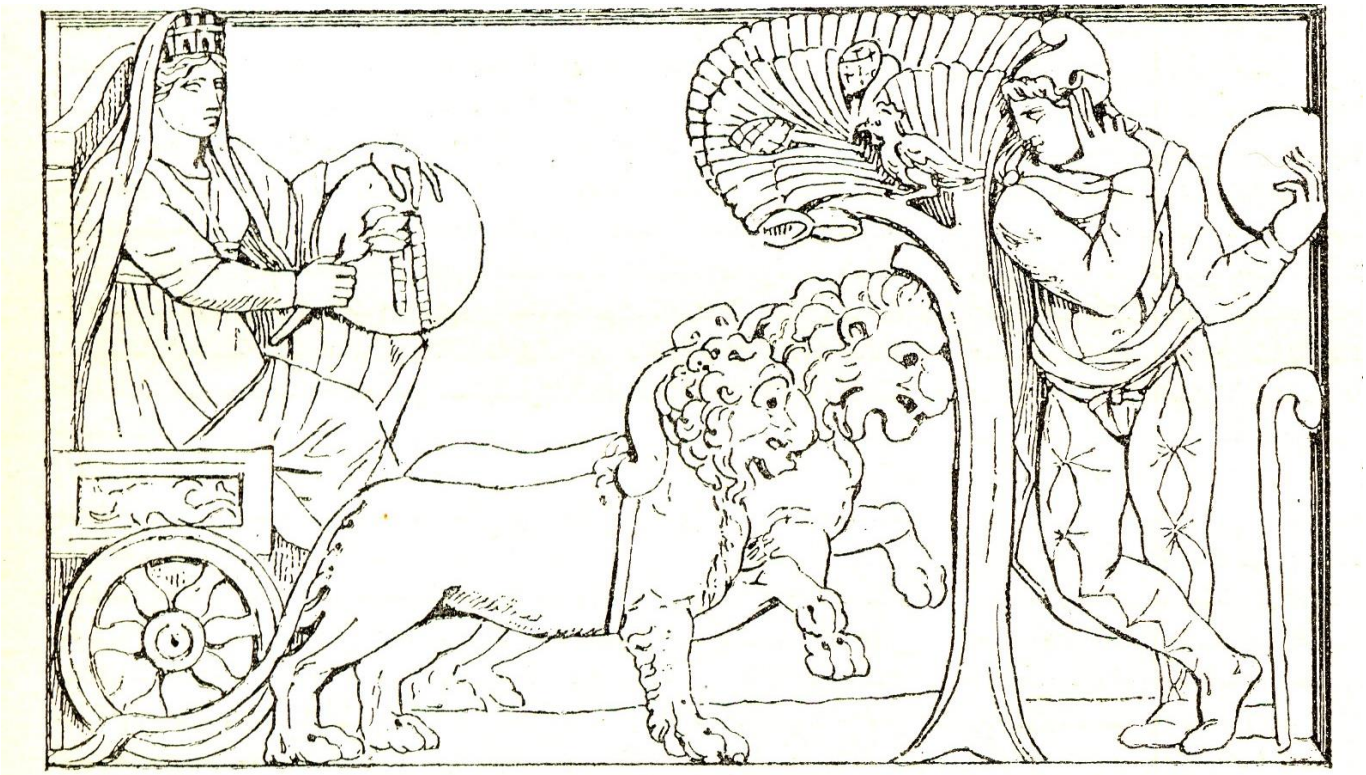
from the Mycenaean period in the name *Di-wo-ny-so*, formed from the IE element *Diwo* - 'Giant, Titan' (as it is known Dionis was the descendent of Titans) and noun *Nyso* - from 'Nysa', the holy mountain (today *Mt. Nidže* in Macedonia) where, according to the legend, the *Nysiades* nursed the child Dionis.

[341] Also known in Latin as "*Dioscuri*" – from "*Dio*" -'god' and "*scure*" - 'axe' (the sacred *Labris* double-axe); again Latin-corrupted form of the Macedonian noun "*Sekira*" - 'axe': http://www.makedonski.info/search/sekira

[342] From *Atta* – 'father'.

[343] Under "Indi" here are meant the Aryans from Indian subcontinent. Note the sameness of the Macedonic "*Dion*" and Aryan "*Dionyson*" (where the suffix "*-yson*" is nothing else but a typical corrupted Latin transliteration add).

Arabian race, Adonis[344]."



6) Taurobolienaltarrelief mit der Göttermutter und Attis (nach *Zoëga, Bass.* 1 Tav. 13).

The Rhodian oracle declares Atys or Attis to be *Adon-is* , *Bacch-us*, and/or *Dionis-us*: "*Magnum Atten placate Deum qui castus Adonis Evius est, Largitor Opum, pulcher Dionisus*." Of all of the names of Leivino Dionis however the history of *Pseudanor* epithet was certainly much older. The Macedonian historian Polyaenus relates an aetiological myth:

> "*In the reign of Argaeus* (actually 'Aegæus'), *the Illyrian Taulantii under Galaurus invaded Macedonia. Argaeus, whose force was very small, directed the Macedonian virgins (parthenoi), as the enemy advanced, to show themselves from mount Erevoia* (Ἐρέβοια). *They accordingly did so; and in a numerous body they poured down , covered by wreaths, and brandishing their thyrsi instead of spears. Galaurus, intimidated by the numbers of those, whom instead of women he supposed to be men, sounded a retreat; whereupon the Taulantii, throwing away their weapons, and whatever else might retard their escape, abandoned themselves to a precipitate flight. Argaeus, having thus obtained a victory without the hazard of a battle, erected a temple to Dionis Pseudanor; and ordered the priestesses of the god, who were before called Klodones by the Macedonians, to ever afterwards be distinguished by the title of Mimallones*. "

Here below is the incredibly long list of some of the numerous epithets and names of the divine Leivino Dionis:

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[344] Here Ausonius clearly underlines the African origin of the Semitic *Danaans* (i.e. "*Greex*"), who adopted Adonis/Dionis from the Barb-Aryans.

Αγριος (Agrio) – Aggressive (beastly); metathesis from PIE root *gʰwer-[345], in today plain Macedonian: "*Zwer*" - 'beast'.[346] Related also to Macedonian verb "Gredi" - 'comes, attacks (toward us/me)', thus corrupted into Latin: *aggredi*, hence *aggressio*(*n*) too.
Αγνος (Agno) – Inocuous (i.e. 'Lambish'); in today plain Macedonian: "*Yagne*" - 'lamb'.[347]
Αιγοβολος (Aigovolo) – Capricorn-furred; in today plain Macedonian: "*Kozovlaknest*".[348]
Αισυμνητης (Aisumniti) – Insane; in today plain SC Macedonian: "*Sumanut/Smuten/Smeten*".[349]
Ακρατοφορος (Akratoforo) – Errupting; from "*Krater*" [350] and "*Zora*" - a 'dawn' in today plain Macedonian. Hence also "*Proforos*" i.e. "*Prozoro*"[351] - 'window' in plain Macedonian too.
Ακταιος (Aktaio) – Funny; in today plain Macedonian: "*Akt*".
Αναξ (Anax) –
Ανθιος (Anthio) – Flowery; "*Anto*" personal name in plain Macedonian.
Ανθρωποβραιστης (Anthroporaist) – Human-reaper; "*Rasturi*" - to 'reap apart' in today plain Macedonian.[352]
Αρρητος (Areto) – Unsaid; "*Odrekov*" - 'unsaid' in today Macedonian.
Αρσενοθηλυς (Arsenothily) – Golden;
Αυξητης (Auxete) – Increased;
Βασσαρευς (Vasareu) – Crazy;
Βοτρυοφορος (Votriforo) – Windhole; in today plain Macedonian: "*Vetrovit* " - 'windy'.[353]
Βρισευς (Vrisey) – Screaming; in today plain Macedonian: "*Vriska*".[354]
Βρωμιος (Vromio) – Brooming; in today plain Macedonian: "*Vroom*" [onomatopoeic].
Δασυλλιος (Dasilio) – Forestal;
Δενδριτης (Dendrite) – Wooden; in today plain Macedonian: "*Drven*".[355]
Δικερωτος (Dikeroto) – Righteous; "*Direkten*" in today Macedonian.
Διφυης (Difii) – Wild; "*Divii*" in today Macedonian.[356]
Διθυραμβος (Dithiramvo) – Dithyramb;
Διονευς (Dioney) – Dionis; same "*Dionis"* in today Macedonian;
Δρυφορος (Dreforo) – Briliant; same as "*Proforos*" i.e. "*Prozoro*"[357] - 'window' in plain Macedonian, from "*Zirka*" - 'peeps'[358] and/or "*Zora*" - a 'dawn' in today plain Macedonian.
Δυαλος (Dyalos) – Spiritual;
Ειραφιωτης (Eirafiote) – Fixed;

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[345] https://www.etymonline.com/search?q=*ghwer-
[346] http://www.makedonski.info/search/%D1%95ver
[347] http://www.makedonski.info/search/jagne
[348] http://www.makedonski.info/search/vlaknest
[349] http://www.makedonski.info/search/smuten - http://www.makedonski.info/search/smeten
[350] http://www.makedonski.info/search/krater , related to "*Krt*" - 'mole': http://www.makedonski.info/search/krt#%D0%BA%D1%80%D1%82/%D0%BC
[351] http://www.makedonski.info/search/prozoro
[352] http://www.makedonski.info/search/rasturi
[353] http://www.makedonski.info/search/veter
[354] http://www.makedonski.info/search/vriska
[355] http://www.makedonski.info/search/drven
[356] http://www.makedonski.info/search/divi
[357] http://www.makedonski.info/search/prozoro
[358] http://www.makedonski.info/search/sirka

Ελευθερευς (Eleftero) – Free;
Ενδενδρος (Endendro) – In the woods;
Εριφιος (Erifio) – Women beloved;
Εριγονας (Erigona) – Women aspect of Leivino Dionis, she-Dionis;
Ἐρίκρυπτος (Erikrypto) – Completely hidden;
Ευανθης (Euante) – Watery;
Ευβουλευς (Euvoeleu) –
Ευειος (Eueio) – Happy; "*Ei-ei*" in today Macedonian;
Εσμυν (Esmun) – 8th one, "Osmion" in plain Macedonian;
Φυφλυνς (Fufluns) – Etruscan name of Dionis; (see Macedonian
Ζαγρευς (Zagreu) – Heaten; "*Zagrei*" in plain Macedonian;[359]
Θουλλοφορος (Thouloforo) –
Θριαμβος (Thriamvo) – Triumphant; "*Trima-Vo*" - 'triple great" in today Macedonian;[360]
Θυρσοφορος (Thirsoforo) – Portable;
Ιακχος (Iakho) – Strong; "*Yako*" in today Macedonian.[361]
Ιατρος (Iatro, hence "Mitra" too) – Physician; plain antonym of the Macedonian "*Otrov*" - 'poison' (meant as drug/cure).[362] Equally reversed meaning we find for "*Poison*" which descends from the Latin *Potio*(*n-*) - 'potion', related to the verb "*Potare*" - 'to drink.'
Ισοδαιτης (Isodaite) – Equal; "*Isto-dava*" - 'equally-gives' in today plain Macedonian.[363]
Καθαρσιος (Katarsio) – Purging; Catharsic; in today plain Macedonian "*R'kanye*" - 'snoring', from the verb "*R'ka*" [onomatopoeic vernacular];[364]
Κισσοβρυος (Kisovrio) – Ivy-wreathed;
Κισσοκομης (Kissokome) – Ivy-haired;
Κισσος (Kisso) – Ivvy;
Κορυμβοφορος (Korumvoro) – Carrier;
Κρησιος (Kresio) – Ordained; "*Krasi* " in plain Macedonian;[365]
Κρυφιος (Krufio) – Stealthy; "*Krie*" - 'hides' in today Macedonian.[366] See also Latin "*Apocryph*" and/or "*Crypt*".
Λαμπτερος (Lamptero) – Brilliant; "*Lamba*" - 'lamp' in today Macedonian; "*Lambe*" - personal name.
Λειβηνος (Leivino) – Pours wine; "*Lei-vino*" in today Macedonian;[367]
Ληναιος (Linaio) – Linen; "*Len*" in plain Macedonian;
Λικνητης (Liknete) – Beautiful; "*Likoven*" in today Macedonian;[368]
Λιμναιος (Limnaio) – Lemnian;
Λυαιος (Luaio) – Lion's; "*Lavyi*" in today plain Macedonian;

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[359] http://www.makedonski.info/search/zagrej
[360] http://www.makedonski.info/search/trima
[361] http://www.makedonski.info/search/jako#%D1%98%D0%B0%D0%BA/%D0%BF%D1%80%D0%B8%D0%B4
[362] http://www.makedonski.info/search/otrov
[363] http://www.makedonski.info/search/isto
[364] http://www.makedonski.info/search/rka
[365] http://www.makedonski.info/search/krasi#%D0%BA%D1%80%D0%B0%D1%81%D0%B8/%D
[366] http://www.makedonski.info/search/krie
[367] http://www.makedonski.info/search/lee, http://www.makedonski.info/search/vino
[368] http://www.makedonski.info/search/likoven

Λυσιος (Lusio) – Freak; "*Luckast*" in today plain Macedonian;
Μαινομενος (Mainomeno) – Furious;
Μανικος (Maniko) – Maniac;
Μαντης (Manti) – Fortune teller; "*Mantii*" in plain Macedonian. Probably related to „*Mantri*" as well.
Μειλιχιος (Melihio) – Bland; in today plain Macedonian "*Mleko*" - 'milk';[369]
Μελαναιγης (Melanaige) – Melange; "*Melen*" in today plain Macedonian;[370]
Μελπομενος (Melpomeno) – "To celebrate with dance and song";
Νυκτηλιος (Nuktelio) **–** Nightly; "*Noken*" in today plain Macedonin;
Νυκτιφαης (Nuktifae) – Night-singer; "*Nokipee*" in today plain Macedonian "*Noke-pei*" (i.e. „*Slavej*");
Νυκτιπολος – Night-bird; in today plain Macedonian "*Nokno-pile*";[371]
Ομαδιος (Omadio) – Grouppie, raw, wild;
Ομεστες (Omest) – Raw-eater;
Ορθος (Ortho) – Correct, just;
Πελαγιος (Pelagio) – Pelasgic;
Πλουτοδοτης (Plutodoted) – Wealthy; "*Polno-dade*" - 'fully-gifted' in plain Macedonian, hence anglicized "*Plenty*" too;
Πολυειδης (Polyeide) – Manifold;
Πολυγηθης (Polygete) – Multiplied;
Πολυμορφος (Polymorfo) – Multiform;
Πολυονομος (Polyonomo) – Manynamed;
Πολυπαρθενος (Polypartheno) – Many times reborn; from "*Porod*" - 'birth' in plain Macedonian.
Προτρυγαιος (Protrugaio) – Marrymaking;
Πρωτογονος (Protogono) – Hermaphrodite;
Πσεβδανορ (Psevdanor) – False Gift[372]; "*Psevdo-dar*" in today plain Macedonian.[373]
Πυριγενης (Purigene) – Igneous;
Σκηπτρουχους (Skeptrouhou) – Sculptured; "*Skepar*" - 'adze' in today plain Macedonian.[374]
Σταφυλος (Stafilo) – Bunch of grapes;
Συκητης (Sukiti) – Figgy; "*Smokvin*" in today plain Macedonian.[375]
Σφαλαιοτης (Sfalaioti) – Capital;
Σωτηρ (Sotir) – Pious; "*Sotir*" - a personal name in today plain Macedonian;
Ταυροκερως (Taurokero) – Bull-horned;
Ταυροφαγος (Taurofago) – Bull-eater;
Ταυρωπος (Tauropo) – Bull-horned;
Τελεταρχης (Teletarhi) – Master of the ceremony;
Τριγονος (Trigono) – Harp player ("*Trigon*" - an ancient triangular lyre or harp); "*Triagolnik*" in today plain Macedonian;[376]

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[369] http://www.makedonski.info/search/mleko
[370] http://www.makedonski.info/search/melen
[371] http://www.makedonski.info/search/noќno, http://www.makedonski.info/search/pile
[372] https://en.wikipedia.org/wiki/Pseudanor
[373] http://www.makedonski.info/search/dar
[374] http://www.makedonski.info/search/skepar
[375] http://www.makedonski.info/search/smokva
[376] http://www.makedonski.info/search/triagolnik

Υγιατης (Ugiate) – Saint;
Χαριδοτης (Haridoti) – Graceful;
Χορευτης (Horeute) – Dancer; in today plain Macedonian "*Oro*" - a popular dance[377], and "*Ita*" - 'hurries'[378]
Χθονιος (Hthonio) – Chthonic;
Ψιλαξ (Psilax) – Bold (i.e.'Wise'); In today plain Macedonian "*Kelav*" - 'bold'; "Wise" because someones high forehead, or the boldness among elders, is considered a sign of inteligence/experience;
Ωμηστης (Omeste) – Domestic; "*Doma*" - 'home' in today plain Macedonian; etc.

It is noted that Macedonians worshiped Leivino Dionis long before the immigrant Semitic Danaans (so called "*Greex*"[379]) ever came from Africa. It was also noted that these Semitic immigrants were punished with impotence for dishonouring the god's cult in Athens.[380]

In Lower (Aegean) Macedonia already in the second half of the second millennium BCE a famous sanctuary dedicated to his cult was known in the city of Kissos (in the vicinity of Therma/Thessaloniki), at the foot of the homonymous mountain. That is seven (7) centuries before the appearance of the Semitic "*Greex*" in Peloponnesus.

Leivino Dionis birthday was celebrated on 25 of December (but only on every third year!)[381], same like the birthday of Adonis, as the Hittite-Phrygian-Zoroastrian gods *Attis* and *Mitra*, and same as the



The Nativity of the God Dionysius, Museum of Naples.

birthday of *Sol Invictus*, the sun-god of later Roman empire, and at the end, same like the birthday of his last avatar *Jesus Christ*. The Mithraic worship of later antiquity, which symbolized the passage of the Sun into Taurus by the figure of a sacred bull slain by a man, wasn't the last survival of a faith that had once penetrated deeply into the minds of the people. This perpetuated astrological animistic rite persisted for thousands of years, and was continuously transmitted in different sanctuaries and temples

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[377] http://www.makedonski.info/search/oro
[378] http://www.makedonski.info/search/ita
[379] Why parenthesis? Because of the fabricated ethnogenesis of the so-called "ancient Greex" which is misleadingly based on the composition of the participants in the Trojan War, such as the Dannans, Achaeans, Argaeads etc., who were mentioned by Homer in his "Iliad". The politically biased modern historiography misrepresents them as "*Greex*" or "*Hellenic people*", but this is a blatant forgery – according to all the ancient sources "*Hellenes*" did not colonize the Peloponnesus until 80 years after the Trojan War.
[380] https://www.britannica.com/topic/Dionysus
[381] As reported by Evripid (Lat. *Euripides*) in his treatise "Bachanae".

of the prehistoric, ancient, medieval and modern world. The winter solstice once celebrated as Leivino Dionis, Adonis, Attis, and Mitra's birthday is still here, and the 25 of December is still celebrated in modern times, but now by the Christians as the birthday of Leivino Dionis's last-fashioned avatar - '*Jesus Christ.*' On the reproach that the Christians began to celebrate the day of the sun just like pagans, Saint Augustine (ex-pagan himself, and practicant of Manichaeism and Neo-Platonism) laconically replied: "*We observe it not as pagans because of the Sun, but because of the one who created the Sun*." Festivals of Dionisiac mysteries in Kissos were also known because of the abundance of ivy (Koine: *κισσος*) in that region. Ivy was the sacred plant of Dionis, and accordingly, the participants in these archaic Dionisiac festivities were famous as the *Kissophoros* (Koine: *κισσοφόρος*) - 'ivy-bearers'. They were also known in other places as *Kurvantes* or *Koryvantes*, the *Curetes*, and Idaean *Dactyli*, and are



said by many persons to be the same as the *Caveiri/Cabeiri*, the Great Gods worshipped in Samothrace. Although, due to their profound mystery veil, no one is able to explain who these Caveiri/Cabeiri were. Accordingly, the names by which mysteries of these mystic festivals were designated in Macedonia are known as *Mysteria*, *Teletai*, *Orgia* (*Orgy*), *Peripetia*, etc. One of this mysteries, the festival *Agrionia*, was celebrated at Orchomena, in Boeotia, in honor of Leivino Dionis, surnamed *Agrion*. A human being used originally to be sacrificed at this ancient festival, but this sacrifice seems to have been avoided in later times. One instance, however, occurred in the days of Plutarch. Nevertheless, the main festivals of Leivino Dionis were 5 in number: the Rural or *Lesser Dionisia*, the *Lenaea* (*Linaia*), the *Anthesteria*, the '*Great Dionisia*', and the quinquennial "*Brauronia*". The season of the year sacred to Dionis was winter, during the months nearest to the shortest day; and the Dionisiac festivals were accordingly celebrated in

the months of *Audonaios* or *Poseideon* (i.e. *December*), *Peritios/Gamelion* (i.e. *January*), *Dystros/Anthesterion* (i.e. *February*), and *Xantikos/Elafebolion* (i.e. *March*).

The 1st festival, *Rural* or *Lesser Dionisia*, a vintage festival, was celebrated in the various districts of Macedonia in the month of *Audonaios/Poseideon* (today *December*, i.e. the 10th month), hence one of the Leivino Dionis's epithets was *Adonai*, like the month (i.e. like *Adonis*), and this festival was under the superintendence of the several local magistrates, the *Demarchs*. This was doubtless the most ancient festival of all, and was held with the highest degree of merriment and freedom; even slaves enjoyed full freedom during its celebration, and their boisterous shouts on the occasion were almost intolerable. It is here that we have to seek for the origin of 'comedy', in the jests and the scurrilous abuse with which the peasants assailed the bystanders from a wagon in which they rode about. The Leivino *Dionisia* in the



Peiraeus, as well as those of the other districts in Attica, belonged to the *Rural Lesser Dionisia*. It is still celebrated in today Macedonia under the name of '*Badnik*' and/or '*Vasilitsa*', although the dates are not in the 10th month of December anymore, but now they're falling in the first half of January, due to the delay accumulated by use of different calendars in the last 2000 years.[382] Even today this Macedonian festival is under the superintendence of the local 'magistrates', nowadays called '*Kumovi*' (from '*Kumiti*' i.e. '*Komes*'[383], that is the 'godfathers' of the event.

The 2nd festival, the *Lenaea* (from *Linos*, the winepress, from which also the 11th month of *Gamelion* was named: from the verb "*ga-meli*" - 'it-squeezes/mashes' in plain Macedonian[384]; thus the month when the grapes are pressed for wine; which in corrupted Ionian was called *Lenaeon*, an obvious metathesis of the Macedonic word "*Nalean*" - 'poured-drunk' in plain Macedonian)[385], was celebrated in

[382] Just the switch from Julian to Gregorian calendar in 1582 added 10 days of difference. Then after, in 1752, more days were added and the New Year's Day was changed from March 25 to January 1, and dates using the new calendar were designated 'New Style.'

[383] The root-word for 'commisar', 'common', 'community', 'communism', etc.

[384] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BC%D0%B5%D0%BB%D0%B5*

[385] http://www.makedonski.info/search/nalean

the month of Peritios/Gamelion (*January*, the 11th month). The most noteworthy evidence of winemaking early attempts is from the 7-6th millennium BCE, since excavations of archaeological sites of that era found remnants of grape cultivation in Macedonia. We can point to some verbal forms, characteristic to the territory of the ancient Aegean and Asia Minor. The word "*vino/вино*" - 'wine' in all Macedonic languages, is similar to Mycenaean *wo-i-no*, Pylosian dialect *we-je-we*, Latin *vinum*, Ugaritic *yēna*, Hittite *wi--ya-na-a/wa-ā-na-as*, Luwian *wintar/winiyanda*, and Cretan dialect genitive *foino*. The clear Macedonic etymology is rather simple and descriptive: "*Vieno*"[adj.] - 'bended, looped', from the root word "*Vie*"[verb] - 'twists, bends'[386], as the grapevine plant actually does. Linear B tablets from Pylos revealed the word "*Wo-no-wa-ti-si*" – 'wine area', in today Macedonian syllables "*Wi-no-wo-di-tsi*". In the Homeric period as well as in Middle Ages, the archaic Macedonic word "*Medovina*" (i.e. '*Honey-wine*')[387], the synonym for Proto-Indo-European *méd^{h}u- (honey; mead), which stands for strong intoxicating drink made from a mixture of honey and wine (i.e. '*Med*' and '*Vino*' in plain Macedonian, hence '*Medovina*'), product of honey/wine fermentation - or it was made this way because in the beginning honey drink and grape wine were inseparable until the human selection of wild grapes led to cultivation of varieties that produced higher sugar content, requiring no additional ingredients to create higher alcohol concentration in the fermented beverage. The place of its



celebration was the ancient temple of *Dionis Limnaeus* (from '*Limny*', as the district was originally a swamp). This temple was called the *Lenaeon* or *Limnaion*, a sanctuary of the god "In the Swamps". In Athens and elsewhere the 2nd day saw the arrival of the god in his ship cart, followed by the satyrs and maenads; the paradox of a ship on land, attested also for the *Anthesteria* of Ionia, depicts the anomaly of Leivino Dionis' festival – the implication is that the god wasn't autochthonous to Achaia or Peloponnesus, but arrived from beyond the Aegean Sea, from the outer margins of the then world, from Macedonia. The *Lenaea* were celebrated with a procession and scenic contests in tragedy and comedy. The procession probably went to the *Lenaeon* temple, where a goat was sacrificed (*Tragos*, whence the chorus and tragedy which arose out of it were called *Tragikos Horos*, and *Tragodia* i.e. *Tragedy*), and a chorus standing around the altar sang the dithyrambic ode to the god. As the dithyramb was the element out of which, by the introduction of an actor, tragedy arose [CHORUS], it is natural that, in the scenic contests of this festival, tragedy should have preceded comedy. The poet who wished his play to be

[386] http://www.makedonski.info/search/vie
[387] http://www.makedonski.info/search/medovina

brought out at the *Lenaea* applied to the second archon, who had the superintendence of this festival, and who gave him a chorus if the piece was thought to deserve it.

The 3rd festival, the *Anthesteria* (another exonym: "*Anti-estate*" - '*Before-summer*' in plain Latin, unknown word before the Roman invasion on the Macedonian Peninsula; originaly was just another *Dionysia*)[388] was celebrated on the llth, 12th, and 13th days of the 12th month of Dystros/Anthesterion (today *February*). The Athenian *Anthesteria* were part of a wider cycle of Dionysiac festivals which extended from the *Rural Dionysia* (in December-January) via *Lenaia* in the month of Gamelion, (January-February) and *Anthesteria* to the *City Dionysia* in the month Elaphebolion (March-April).[389] *Anthesteria* was generaly the 'Festival of Flowers' in honor of Leivino Dionis as the god of the renewal



and the upcoming summer. The 2nd archon likewise superintended the celebration of the *Anthesteria*, and distributed the prizes among the victors in the various games which were carried on during the season. The 1st day was called *Pithoigia*, the 2nd, *Koes* and the 3rd, *Kutroi*, The 1st day derived its name from the opening of the casks to taste the wine of the preceding year; the 2nd from *kous*, the cup, and seems to have been the day devoted to drinking. The 3rd day had its name from *Kutros*, a pot, as on this day persons offered pots with seeds, or cooked vegetables, as a sacrifice to Leivino Dionis and chthonic Hermes. It is uncertain whether dramas were performed at the *Anthesteria*; but it is supposed that comedies were represented, and that tragedies which were to be brought out at the great Leivino *Dionisia* were perhaps rehearsed at the *Anthesteria*. The mysteries connected with the celebration of the *Anthesteria* were held at night.

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[388] In ancient times people new only for two seasons,Winter and Summer. Thenafter they introduced third season and thenafter the fourth.

[389] Every festival projected its own image of Dionysiac epiphany. The *Rural Dionysia* were characterized by male sexuality; its main rite being a phallic procession. Aristophanes reenacts the rite in his 'Acharnenses', the choral song to Phales, the deified Phallos (263-279), which indicates that the phallic ritual was associated with male sexual pleasure and violence, not with fertility.

The 4th festival, the *Great Dionisia*, was celebrated about the 1st of the month of the new year, Elaphebolion (March), but we do not know whether they lasted more than one day or not. The order in which the solemnities took place was as follows: the great public procession, the chorus of boys, the comus [CHORUS], comedy, and, lastly, tragedy. Of the dramas which were performed at the Great Dionisia, the tragedies at least were generally new pieces; repetitions do not, however, seem to have been excluded from any Dionisiac festival. The first archon had the superintendence, and gave the chorus to the dramatic poet who wished to bring out his piece at this festival. The prize awarded to the dramatist for the best play consisted of a crown, and his name was proclaimed in the theatre of Leivino Dionis. As the great Dionisia was celebrated at the beginning of spring, when the trading season was re-opened, cities were not only visited by numbers of country people, but also by strangers from all parts of Aegean, and the various amusements and exhibitions on this occasion were not unlike those of a modern fair.

The 5th festival, '*Brauronia*' was a quinquennial festival (held every 50 years) which was celebrated by men and dissolute women at Brauron, in honor of Leivino Dionis. Brimming with virility he was the god most favored by women. Maybe today German word for woman, "*Frau*", owes back its etymology from this theonym.



According to Heisychius, *Leivino Dionis* was the son of *Dyaus Pitar/Dion* and *Aithyia/Aitria*. Most probably his name is the corrupted form of Macedonian phrase 'the son of Dion' i.e. "*Dion-sin*" in plain Macedonian, thus erroneously transliterated as "*Dionysin*" and further corrupted in Latin as "*Dionysus*". According to other sources he was the son of *Kadmo* and *Harmonia*. In later traditions he is syncretized with *Amon-Zevs*, *Adonis*, *Ilios* and *Osiris-Serapis*, and also *Deuspater* (i.e. *Jupiter*) or *Liber Pater* to the Romans. We find him described in the Orphic hymn:

”*Haste, blest Dionis, of the thunderbolt*
Engendered, Bassarus or Bacchus called,
Bull-visaged, king of many names and powers.”

The animal-totem of Bull was the most visible symbol of this multitude-form solar deity. Leivino Dionis himself was also imagined to be the bull-horned. The bull is a symbol of cosmogony, of the high god, the paradise mountain, primordial reality and unity. He is also known as the symbol of *Uran*(*us*), the heavenly supreme god-creator of Indo-Mediterranean areal. The same bull-god that was celebrated in the prehistoric sanctuary of Čatal Hüyük (Asia Minor) was Apis of Egypt, and much later the Bull Osiris-Serapis. It has the characteristic trinitarian nature: three heads or even three bodies united to one. This trinity spreads across all the ancient world and was preserved throughout later Macedonic (so-called ‘*Slavic*’) mythology as Triglav and/or Svyatovid. The supreme creator god astrologically has triple animistic nature as well - “*became a lion in the lion's skin of Leo the lion, as he became a ram in Aries, or a bull in Taurus*.”



Above: ***Bel Merodach*, the divine bull-god of Babylon**

Bel Merodach (i.e. *Dze* or *Jupiter*) as supreme god of Mesopotamia was also the divine bull with triple nature. In Egypt, as the new moon (the god *Khensu* at Thebes) he is likened to a mighty, or fiery bull, and as the full moon he is said to resemble an emasculated bull. As the "*Bull of his mother*" (*Isis*) he was identified with *Amsu-Ra*, and was regarded as the brother of the Bull of *Osiris*. Later the sacred bull in Egypt appears also as *Montu*, and *Api* (Lat. *Apis*). The stars are herds of cattle, Dawn’s rays are cows, or steers drawing her car, the rain-clouds are cows, and so on. As for Heaven and Earth, *Dze/Dyaus* and *Mō* (*Ma*) respectively, they too are occasionally represented as a bull and cow respectively.

Despite the passing of the countless millenniums, the remembering of the prehistoric cult of Bull-god is still preserved and celebrated in Macedonia within many pagan traditions, as for example on 24th of February as “Mukovden”, the Day of the Bulls. Also, the meaning of Macedonic noun “*Urok*” - ‘a curse, bad luck’ and/or ‘a harsh lesson’ in plain Macedonian, is a surprisingly distant but undeniable prehistoric record of the one of innate primordial fears of the Neolithic Macedonians. Although the modern people of Macedonia have totally forgotten the original etymological meaning of it, the Neolitic root of the word ‘*urok*’ still denotes the reason for its comparative “*misfortune*” sense - the *Aurochs*, (yet another version of the same word) and the someone’s dreadful destiny to had such bad luck, or unfortunate ‘lesson’, to meet one. Namely, the *Aurochs* (anglicized: ‘*Orc*’) or *Urox/Urus*



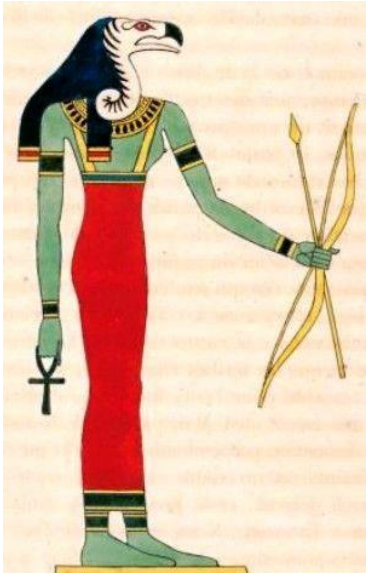
(Serbo-Croatian: *Uruši*[390]), was this extremely dangerous, now extinct, wild oxen from the Eurasian prehistoric woods and steppes.[391] This ferocious and savage creature was twice bigger and stronger than today domestic bovine, and incomparably more dangerous. Ancient sources report that it was still hunted in Upper Macedonia (Paionia, today R. of Macedonia), with specific hunting dragnet traps, in the 5th-4th century BCE. But, unfortunately human progress and growth of population across Macedonian Peninsula, and generally on the whole European continent, contributed to the complete extinction of this ferocious legendary specie.

[390] https://tr-ex.me/prijevod/hrvatski-engleski/da+se+uru%C5%A1i#gref

[391] Aurochs [ouräks; ô¸räks] noun (pl. same) i.e. *Ur-ox*, from PIE '*Ur*' and Sanskrit '*Ukṣán*'-bull, a large wild Eurasian ox that was the ancestor of domestic cattle. It was exterminated in the Middle Age, and reportedly the last one was killed in Poland in 1627. Also called *Urus*; Latin: *Bos Taurus* (formerly *primigenius*), family *Bovidae*.



Balaat, *Cybele*, *Io*, *Inana*, *Ishtar*, *Astarte*, *O-stara*, *Isis-Hathor*, *Nut*, etc. along with other Mother Goddesses had also the animistic and chthonic aspects of celestial cow, and snake or vulture. In Egypt (where the vulture is also a hieroglyph-symbol of the vocal 'A') it was the animal totem of the Great Mother Goddess *Nekhbet*. Nonetheless, despite the passing of the



Left: **the vulture goddess Nekhbet, Mother of mothers of Upper Egypt**

millenniums, the prehistoric cult of bull-god is still preserved and celebrated in Macedonia on 24 February as "*Mukovden*" - the day of the bulls; as well as in Spain, (where the most primitive ceremonial bull-fighting, namely the famous "*Corrida*", is still practiced even today in the 21st century). Its traces today are still stubbornly present in the Macedonian traditions.

And, although the rite of slaying the sacred bull/calf is abandoned in modern religions and society, the memory of it is well preserved until today within the Macedonian popular song "Kolede", still sang in today modern Republic of Macedonia, but now as a "carol song" under Christmas.[392] Amazingly for the 21st century, this innocent-looking ritual song discovers the story of the calf that begs for mercy when is about to be slain. And weirdly enough, it was adopted and camouflaged as a carol song by the very institution that eliminated all the pagan traditions from religion - the church. But, deep inside conceals the annual sacrifice (of Orpheus/Dionis/Attis…) and solemnization of the death (and resurrection of the same) in spring.

Besides these public traditions and rites, their worship is known to have comprised certain secret or mystic ceremonies, which probably aimed at brin ging the worshipper and especially the novice, into closer communication with his god. The evidence as to the nature of these Orphic/Dionisiac mysteries and the date of their celebration is unfortunately very scanty, but they seem to have included a sacramental meal and a Baptism of Blood, i.e. *Taurobolium* and *Criobolium* in the *Fossa Sanguinis* ('Pit of Blood', "*Kapište*" in plain Macedonian; see images on the next page). Being that the *Taurobolium* and *Criobolium* originate from Asia Minor, the Phrygian peoples in Galatian city of Pessinus abstained from the consumption or association with pork for their mythology concerning Attis stated he was killed by a boar. Thenafter this custom for no apparent reason was adopted by the later Semitic tribes and Romans. In the sacrament the novice became a partaker of the mysteries by eating out of a drum and drinking out of a cymbal, two instruments of music which figured prominently in the thrilling orchestra of Orpheic/Dionisiac festivals. The feast which accompanied the mourning for the dead god may perhaps have been designed to prepare the body of the initiated for the reception of the blessed sacrament by purging it of all that could defile by contact the sacred elements? In the baptism the devotee, crowned with gold and wreathed with fillets, descended into a pit, the mouth of which was covered with a wooden grating. A bull, adorned with garlands of flowers, its forehead glittering with gold leaf, was then driven onto the grating and there stabbed to death with a consecrated spear. Its hot reeking blood poured in torrents through the apertures, and was received with devout eagerness by the worshipper on every part of his person and garments, till he emerged from the pit, drenched, dripping, and scarlet from head to foot, to receive the homage, nay the adoration, of his fellows as one who had been born again to eternal life and had washed away his sins in the blood of the bull. For some time afterwards the fiction of a new birth was kept up by dieting him on milk like a new-born babe. The regeneration of the worshipper took place at the same time as the regeneration of his god, namely at the vernal equinox. At Rome the new birth and the remission of sins by the shedding of bull's blood appear to have been carried out above all at the Kapishte-sanctuary of the Phrygian goddess on the Vatican Hill, at or near the spot where the great basilica of St. Peter's now stands; for many inscriptions relating to the rites were found when the church was being enlarged in 1608 or 1609. From the Vatican as a centre this barbarous system of superstition seems to have spread to other parts of Europe. Inscriptions found in Gaul and Germany prove that provincial Kapishte-sanctuaries modelled their ritual on that of the Vatican. From the same source we learn that the testicles as well as the blood of the bull played an important part in the ceremonies. Probably they were regarded as a powerful aphrodisiac that helps the

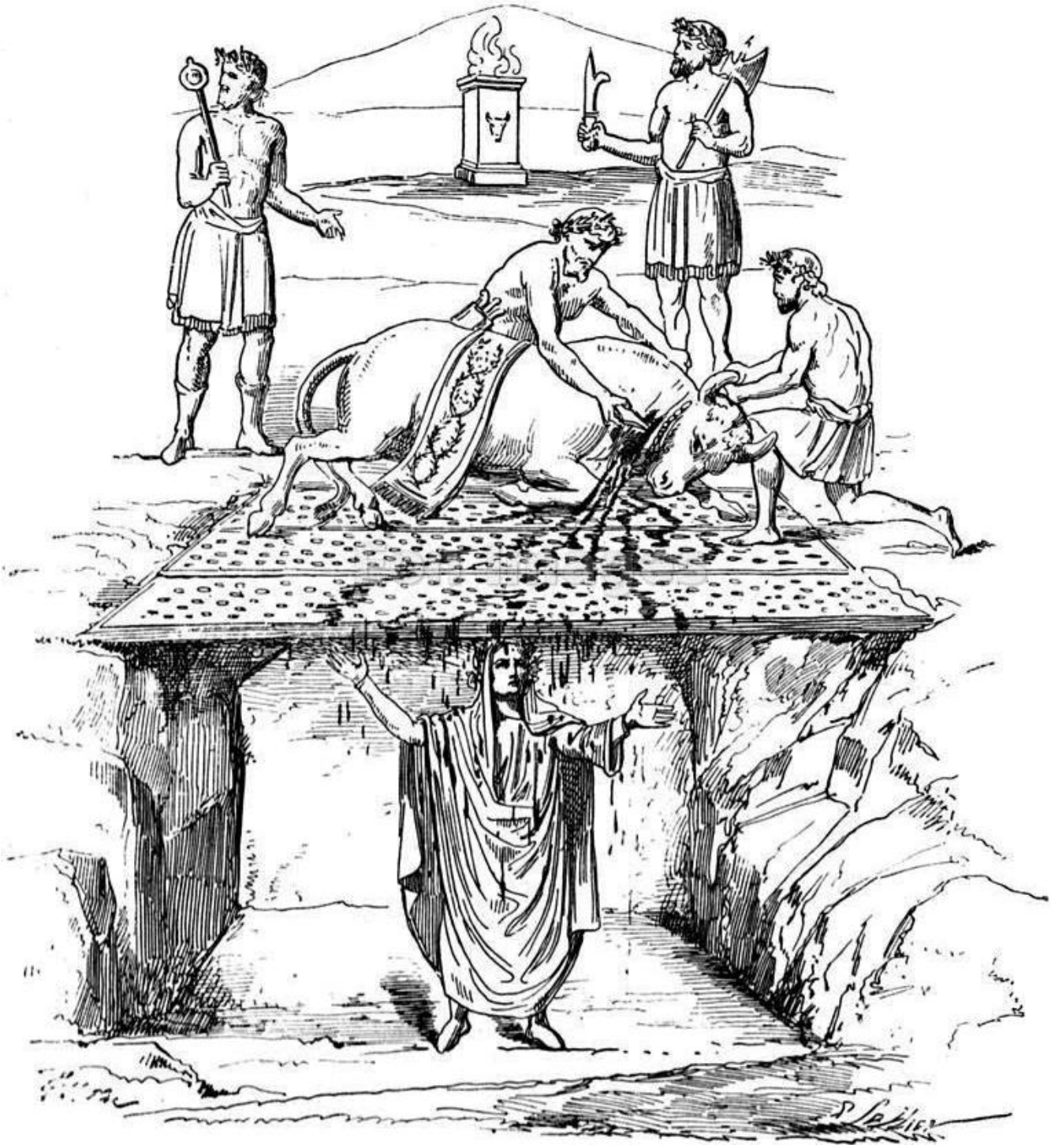
[392] https://www.youtube.com/watch?v=6smq-0tZtio

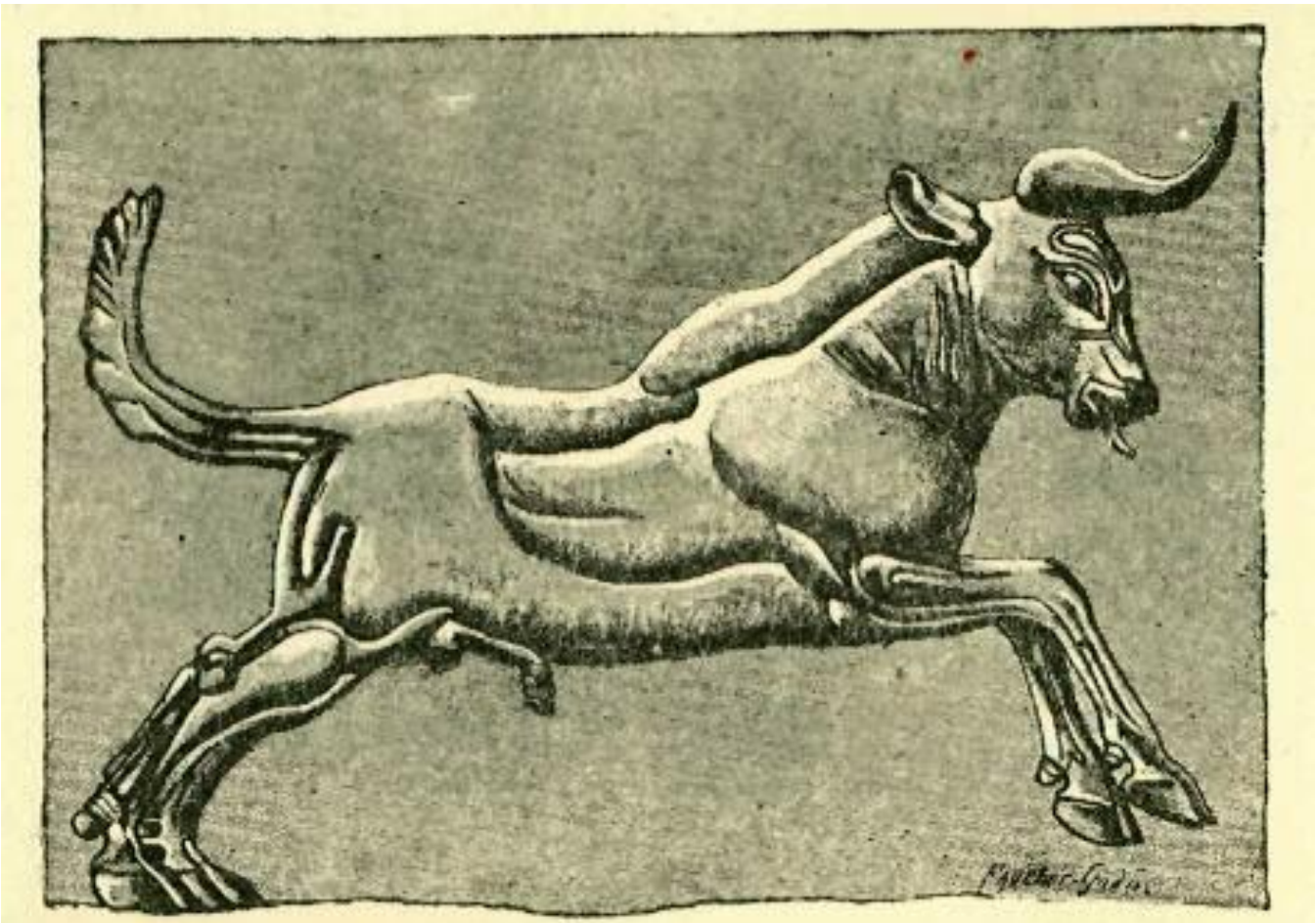
fertility and hasten the new birth.

Below: **two archaeological sites of rediscovered Roman blood pits (Lat. *Fossa Sanguinea*), and** (on the next page) **artistic reconstruction of Taurobolium ritual – the baptism of blood**









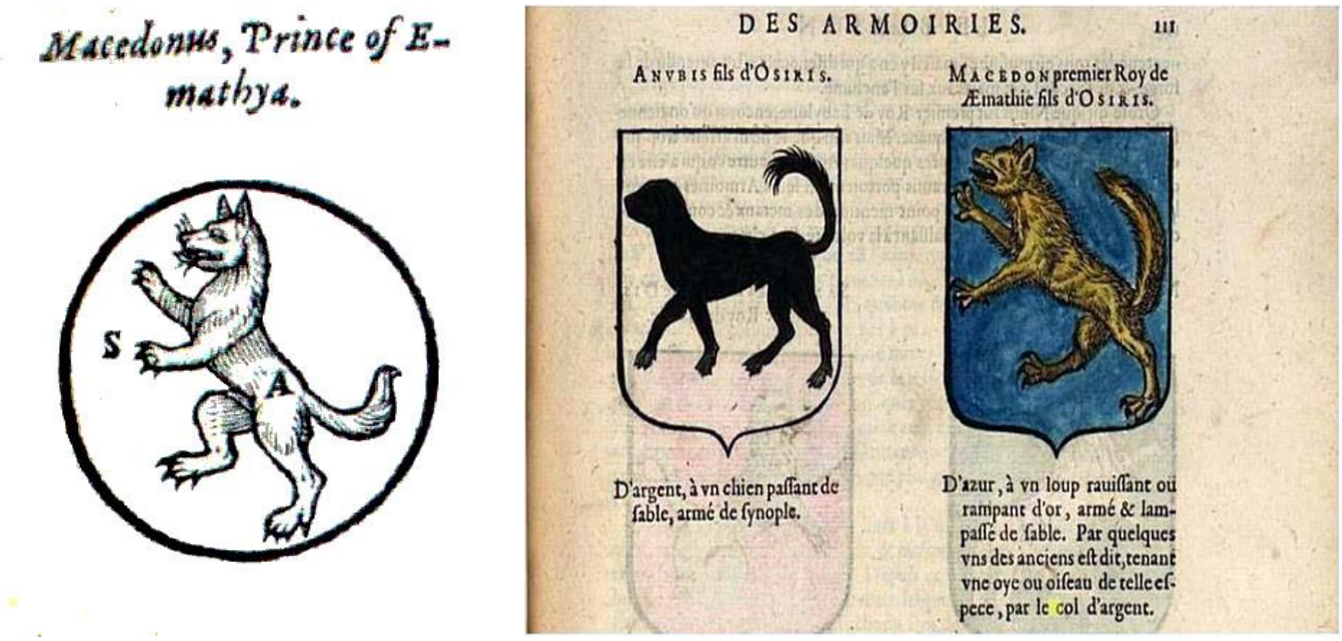
THE URUS IN THE ACT OF CHARGING.[2]





Macedon or ***Makedon*** – starting with the cult of *Leivino Dionis* and his mythical son ***Macedon***[393], who lived in the 13th century BCE, these presumably real persons[394] and ancestral kings that became Macedonic gods, laid the foundations of that first great European state and empire, Macedonia. In 'The Glory of Generositie' by Sir John Ferne, London 1586, about the CoA of *Makedon* we read: "*Macedonus king of Emathya, beareth sable, a Wolfe, rampaunt argent. Me thinkes, his Arms be fet uppon a Targe or Buckler*."

The same testimony of the *Leivino Dionis/Osiris/Serapis* son, and his wolf-insignia, is found in Diodor Siculus (90-21 BCE): "18.1 *Osiris was not alone in his campaign, he was accompanied by his two sons Anubis and Macedon,* (once again - the holy trinity!) *which differed in their guts. Both wore the most remarkable military symbols taken from some animals whose nature is like the courage of the people wearing it - Dog for Anubis and Macedon who wore front parts (the paws) of a Wolf. For this reason, these two animals were also celebrated among the Egyptians*." - And accordingly, the ancient cult of Wolves is still preserved and celebrated in Macedonia on 24 November, as "Wolf festivity".



Above: **Wolf, the animal totem of Macedon, prince of Emathia / Æmatia (the most archaic known name of Macedonia before him)**

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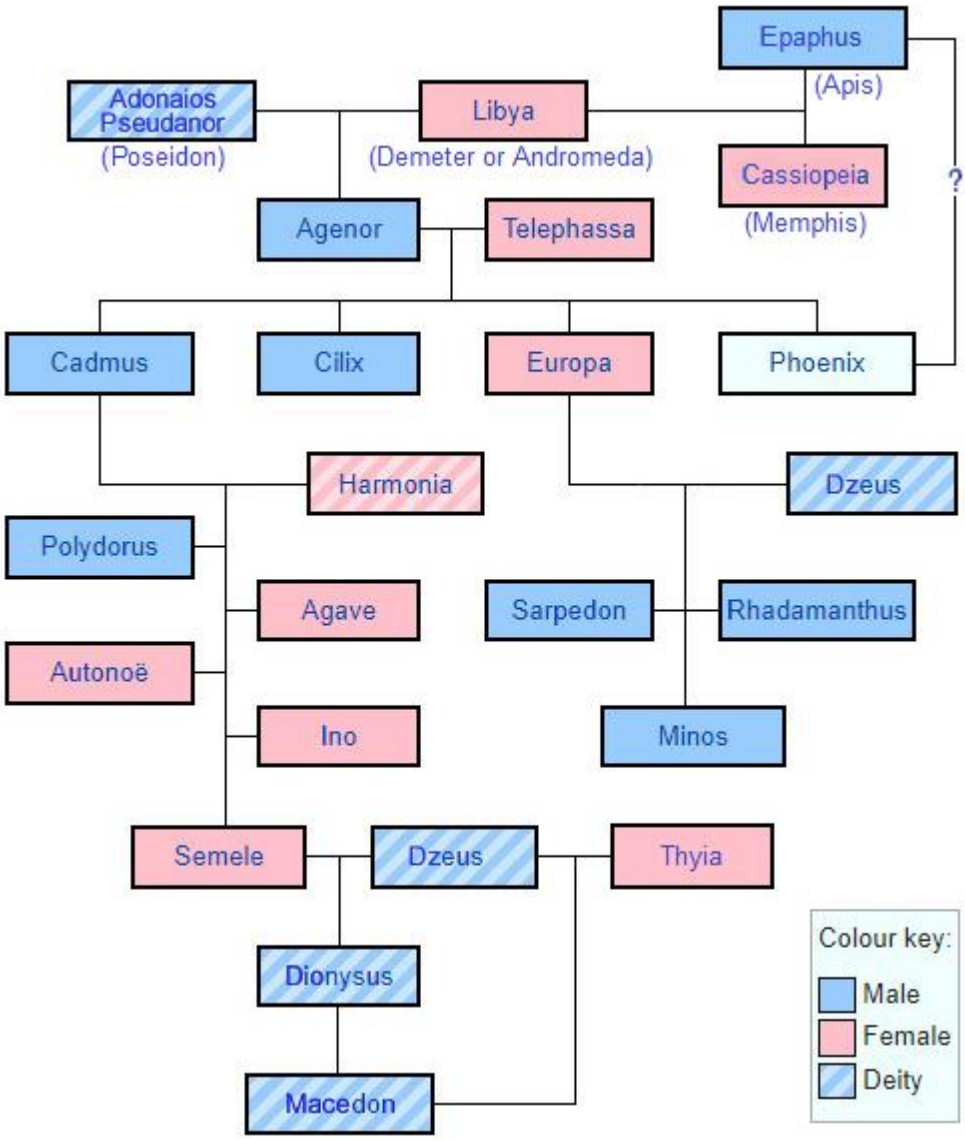
[393] According to later genealogy brought to us by Hesiodus in *Eoiae* or *Catalogue of Women*, Thyia was the daughter of Deucalion and Pyrrha and mother of Magnes and Makednos by Ammon-Zeus.

[394] St. Augustin and St. Cyprian mention a letter supposed to have been written by Alexander the Great, from Egypt, to his mother Olympia. In this epistle the emperor of Macedon communicates a most important discovery, made to him by an Egyptian hierophant. The secret was, that not only the demigods, but also the gods of the greater families were in reality only mortal men. St. Augustin adds that the priest, fearing lest the secret which he had communicated should be divulged, begged Alexander to request his mother Olympia to burn his letter as soon as she had read it.

Makedon, also *Macedon* (Koine: Μακεδών) or *Makednos* (Μακεδνός), was the eponymous ancestor of the ancient Macedonians according to various ancient fragmentary narratives. The word is related to the archaic syllable "*Mal*" – 'mountain', which is thought to derive from the PIE root **mak-* or **meh2k-* meaning 'long, slender', Avestan: *masah* - 'length', Hittite: *mak-l-ant* - 'thin', Latin: *macer* - 'meagre' and Proto-Germanic **magraz* - 'lean, meager' – and "*Kedo*" – literaly a 'kiddo' i.e. 'child', "*Čedo*" in today plain Macedonian.[395] As cognate with poetic *Makednós* or *Mēkedanós* "long, tall"; also *Makistos*, the mythological eponym of a town in Elis and an epithet of Irakles (Lat. *Hercules*), the same root and meaning has been assigned to the tribal name of the Macedonians, which is commonly explained as having originally meant "the tall ones" or "highlanders".

Next page: **yet another mythological family tree of different mythological kings, gods and goddesses as proposed by some ancient authors (Aeschylus for example); it claims that in some distant point in the past Macedonian god of the sea and water Adonaios was indeed the primordial creator of this particular (non-"*Greek*") Macedonic pantheon - until the time of Macedon, the presumed mythological forefather of the Macedonians**

[395] http://www.makedonski.info/search/%D1%87edo



The oldest Sanskrit writings speak of the Ancient Cushite people, calling the country they inhabit *Cusha Dwipa*, the country of the Cush people. They called Europe *Varaha Dwipa*. In very ancient times there was a ruler, long before Kephas, called *Leivino Dionis*, the god of wine, called in India *Bacchus*. At the time he lived he had dominion over Upper Egypt; Lower Egypt was an arm of the Mediterranean, and its lands were low and swampy. He (*Leivino Dionis*) is called, in Egyptian mythology, *Osiris*, and was deified. There are legends of him in Asia Minor and in Macedonian Peninsula. Thymates of Asia Minor wrote a history of *Leivino Dionis*, which is mentioned by Diodorus Siculus, written prior to the Ionian settlements. The history of *Leivino Dionis* was given in a poem entitled '*Phrygia*'.

It was commented by Diodorus Siculus that Thymates took pains to secure the most accurate information relative to Leivino Dionis when he visited Mt. Nysa, where Leivino Dionis was born. Auman, married Rhea, sister of Cronus, king of Italy, Sicily and part of northern Africa. He became enamored of the maiden, Amalthea, and Leivino Dionis was born to them. Rhea separated from Auman thereupon, and was married to Cronus. Cronus made war on Auman, and marched with an army against Nysa. Young Leivino Dionis took the field against him, and seated Dze (Lat. *Zeus*), his son, on the throne which had been occupied by Cronus. Leivino Dionis succeeded his father as ruler at Nysa, and

became the greatest of the sovereigns in ancient times. He extended his dominions over all neighboring lands, made conquest of India, where he spent three years and built the Indian city of Nysa. He afterwards went to Egypt, where he ruled the land.



The Egyptian, Macedonian, and Roman legends made *Leivino Dionis* contemporaneous with *Cronus* and *Saturn*. *Cronus* is said to have introduced agriculture (the same was claimed for *Saturn* too), social life and manners to Italy. His reign was filled with plenty, the Golden Age of Italy. He died and was deified. Fresnal in his journal 'Asiatiqui' identifies *Leivino Dionis* with the Hamitic *Dhou Nerwas* and *Afrikas*.

Wilford supports the claim that *Leivino Dionis* is the person referred to in Sanskrit as *Deva Nahusha*, long prior to the time of the Aryan invasion of India. When *Deva Nahusha* had conquered the world he visited Africa and the south of Egypt, the abode of his grandfather *Arti*. Because the place was going to decay, he directed his engineer, *Vivasa Carma*, to rebuild the city and call it *Deva Nahusha Nagara*. Wilford claims that these references are important, as they are recollections of an earlier period.

In the olden writings of Indian traditions, *Leivino Dionis* is held to be the founder of the 1st monarchy in India; when he left India he established on the throne *Spartemtas*, one of the priests, who reigned 53 years, and was succeeded by his son, *Budzas*. *Budzas* reigned 20 years, and was succeeded by *Cravedvas*. This dynasty continued to flourish in regular lineal descent many generations, to time of Alexandria.

Leivino Dionis cult was so profoundly practiced in Macedonia that his worshipers were even called *Maketai* (because they were Makedones of Makedons). In fact, in Indo-European languages exists base PIE root word **Magh/Makh*- "tall, big", from which came the modern Macedonic words like '*Moќ*'- power, strength, '*Moќen*' - powerfull, '*Moga*' - "I might/can" (i.e. '*capable*'), and '*M'rga*' - a "big powerful wilderbeast". Leivino Dionis is followed by pair of panthers or lions (animistic, but trinity again), or even lynx's. He is also the solar god of life, in the form of the divine bull or calf '*Bougenæs*'. *Nimrod*, the mighty hunter, is seen attacking this same bull with a club in the sign of the constellation of Taurus. *Gilgameš* and *Irakle* (lat. *Hercules*) did the same. This was the winter bull, which symbolically dies with the sun. Primordial *Zagreus*, was murdered by the Titans and torn in pieces, but he still lives in a thousand forms, chiefly in the shape of a bull.[396] *Apis* was the sacred bull of Memphis – the soul of *Osiris-Serapis* passed after death into the body of *Apis*, and as often as this sacred bull died his soul passed into the body of his successor.

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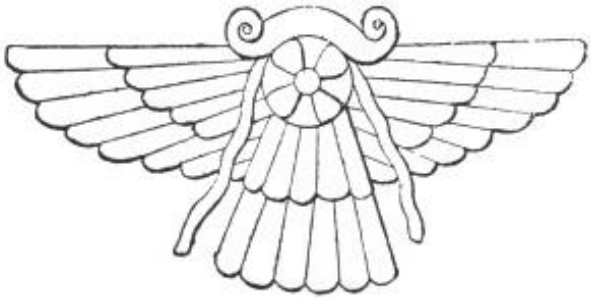
[396] This first Orphic Dionis was linked to the most archaic Dionysiac rites, in which small animals were torn limb from limb and their flesh devoured raw, "*not as an emanation of the classical Dionysian religion, but rather as a migration or survival of the original prehistoric rite*".

According to Erodot (Lat. *Herodotus*): "*Osiris*" was the Egyptian Dionis, and the house of Macedonian dynasty of Ptolemies claimed their descent from Leivino Dionis. Evripid (Lat. *Euripides*) introduces a chorus of Bachantes, inviting *Bacchus* to appear in the form of a bull, a dragon or a lion. The sun god when anthropomorphized had a representation of a man-bull, and the Leivino Dionis, Osiris and Baal have bull horns upon their heads. This bull was the symbol of the sun, the great male generative principle, as the moon or the earth were symbols of the great female fertility principle represented by cow or a horse. The divine bulls were adored by the Sumerians and bull gods existed with the Hittites (Kitti/Khati). Sculptures found at the palace of Euyuk in North-Western Cappadocia prove that the Hittites worshipped the bull and sacrificed rams to it.



Left: **Winged Solar Disc with Bull horns and snakes**

The most famous holy places, where the chthonic Dionisiac mysteries and rituals were practiced, were in the holy Macedonic cities of *Dion* (or *Dium*) and *Dionisopol* (Lat. *Dionysopolis*), which bear clear Macedonic theonyms of this god. But also places like Thebes and the islands of Samothrace and Lemnos, as well as one place also mentioned by Homer: Mt. Nysa[397] (today Mt. Nidže i.e. Vora/Bora) in the highlands of Upper Macedonia. These were the 'dwelling places' of the Great Gods of Dionisiac Mysteries, who have been also identified as *Cabiri/Kabiros/Kaviroi*, and also known as *Demons/Daimones* (various deities distinct from other divine groups as the Phrygian *Kurvantes/Korybantes*, Trojan *Dakttiloi*, Danaan *Olympians*, etc.) and *Dioscuri*.

According to another ancient tradition Macedon was the son of *Ananetsa*[398] (the real Egyptian name of Leivino Dionis-Osiris or *Busiris*), whom Egyptians called *Djed* (also spelt *Djedu*) - a 'Grandfather' in plain Macedonian (see Mkd. '*Dedo*'). Hesychius Alexandrinus in his '*Lexicon*' describes the Paionian god '*Dyalos*' as the "*Paionian Dionis*" with these words: "*the god of wine Dionis was called Dyalos by the Paionians*".

Apart from Leivino Dionis and Macedon, and as already mentioned above, the supreme goddess of pure Macedonic origin was the primordial Great Mother Goddess ***Mō***[399] or ***Ma***, of which, beside in Cappadocia and Macedonia, there's no other testimonies to be found elsewhere. She was the goddess with solar and military attributes (Solar crown, shield, armor, spear and sword). Except in Macedonia she is totally absent in the other parts of Macedonian Peninsula, and in the later "*Hellenistic*" or Roman pantheons there's no records whatsoever of a such divinity.[400] Nonetheless, her worship was brutally and

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[397] *Nisa* or *Nyseion*, a mythical mountain not just in one place; it exists actually in Macedonia (today Mt.Nidže).

[398] Ananetsa and Ananetcha, i.e. *Osiris* and *Isis*, in plain Egyptian, as mentioned on the Rosetta Stone middle text.

[399] Hence '*Mother*', '*Mom*'; also as goddess *Mokosh*, a protector of women in later "*Slavic*" pantheon, etc.

[400] "The goddess Ma in Cappadocia and her cult in Macedonia" by Nade Proeva, 1983.

persistently suppressed by the Roman invaders, who feared the rebirth of Macedonian empire and reunification of the Macedonians under her aegis.



Nonetheless, the cult of the Great Mother Goddess Mo or Ma reemerged elsewhere as *Kibela* (*Kybela/Cabiro//Kubaba/Cybele/Cybebe*) that spread in Asia Minor, and again as '*Demeter*' (*Dea-mater*) and/or "Žito"(Koine: Σιτώ) - 'Grain' in plain Macedonian.[401] It is possible that *Demeter* appears in Linear A tablets as *Da-Ma-Te* – 'Earth-Mother-Goddess' on three documents (AR Zf 1 and 2, and KY Za 2). Her exquisite Macedonic origin is testified with numerous material artifacts across Macedonia, that are resilient back to Neolithic and much far older, and they underline the different historical trajectory of the Macedonian Culture from the southern Peloponnesus and the northern regions of the Lower Danube mainland in the Bronze Age.[402] In later traditions she was equally interpreted as *Estia* (Lat. *Hestia*), Phrygian *Kibela* or *Demetra* (Lat. *Demeter* and/or *Magna Dea Mater*), *Žito-Zeirene*, Etruscan Ziren, Roman *Ceres*, etc.

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[401] http://www.makedonski.info/search/%D0%B6ito, https://zito.com.mk/

[402] "Why was there no 'Dark Age' in Macedonia?" by Antonis Kotsonas, Solun Archaeological Museum.



Above: **votive marble slab of Cybele/Kibela from Stobi, Republic of Macedonia, 4th c. BCE**

DION AND SAMOTHRACE, THE MACEDONIAN 'JERUSALEMS' OF ANTIQUITY

The Sanctuary of the Great Gods on the tiny, windswept island of Samothrace (i.e. 'Lone-tract') in the northeastern Aegean Sea, was home to one of the most important Pelasgo-Macedonic religious communities of antiquity. It was the Macedonian 'Jerusalem' of the ancient era, a focal point of the chthonic gods of fertility. On pair with those of Eleusis and Dionisiac mysteries the ones of the island of Samothrace were the most famous Mysteries in antiquity, though its pilgrims[403] were from the immediate neighboring areas, mostly from Macedonia. Thus, beside Amfipoliteon, Belazora, Dion, than the lost city



of Kition, the Lake Lychnidos and Stobi (see the map on p. 202) – Samothrace was hitherto considered one of the most sacred places by the Macedonian pilgrims, better known thanks to interest in the sanctuary from Macedonian and Ptolemaic kings, who even invited famous sculptors like Scopas to work on it. Comparison with the Eleusian Mysteries reveals that the Samothracians had modelled their rituals in similar fashion to those of Eleusia, but showing again its Macedonic origin. Their true origin is revealed through their plain Macedonic etymology. For example, the Eleusian Mysteries final act, i.e. the Initiation, was actually known as "*Epopteic*", since the ethnonymic final rite of initiation was called "*Epopteia*" (i.e. "Poetic epos")[404], which is again slightly corrupted form of Macedonian "*Epopeia*"[405] -

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[403] Origin: Middle English : from Provençal "*Pelegrin*", from Latin: *Peregrinus* - 'foreign', from "*Per*"- 'through' and Macedonian "*Granitsa*" – 'frontier': http://www.makedonski.info/search/granica

[404] From latinized "Ep(os)" – "a word; a tale, story; promise, prophecy, proverb; poetry in heroic verse," from PIE *wekw- "to speak." https://www.etymonline.com/search?q=epic

[405] http://www.makedonski.info/search/epopeja

an 'Epic-poetry/singing', comprised of two Macedonic syllables: "*Ep*" - 'epic song of praise'[406] and "*Peia*" - 'singing'[407]. In fact Diodorus Siculus (5.47.14–16), writing in the 1st century BCE, noted that the language of the 'natives' was used in the cult even in his day, nearly five centuries after the Semitic Danaans had arrived on the island. Even today the Macedonians in occupied Aegean part of coastal Macedonia are called "*Endopi*" **-** 'Natives' in *Demotiki* (the 20th c. created language for the western colony "*Grease*"). Typically Macedonian ceramic artifacts (with high handles attached to the rim)[408], and 6th to 4th centuries BCE inscriptions on them, have firmly demonstrated the continuous presence of



Above: **Kantharos from the sanctuary of the Great Gods, Samothrace (in the center), and drawings of two other vesels of Macedonian type from different regions of inland Macedonia**

Below: **more wishbone-handled pottery from Manastir-Chaška, Ulanci, Kokino, Pelagonia, and other archaeologic localities in Republic of Macedonia**[409]



[406] http://www.makedonski.info/search/ep

[407] http://www.makedonski.info/search/peja

[408] "*The 'wishbone' handle is a distinctive Macedonian product, and when it is found in association with other pottery showing Macedonian affinities it may reasonably be taken as evidence of the presence of Macedonians.*" - Walter A. Hurtley "Prehistoric Macedonia, an archaeological reconnaissance" pp.128-131

[409] Macedonia, Millennial Cultural-Historic Facts, Vol.1 pp. 203, 238.



Macedonians, which clearly implies that a dialect of Macedonian language was indeed spoken on this "Lone-tract" island, as its Macedonian name confirms. The increased movement of Macedonians southwards at the beginning of the Iron Age was a final stage of the incessant conveyance, which had been intermittently going on for ages. And Samothrace was legendary holy oasis for migrants and pilgrims right in the middle of the sea between the Macedonian Peninsula and Asia Minor, a place which rose to a venerable station for obtaining a good auspice from the great gods for different needs and purposes. Being an island of no great strategic, economic and habitative importance, have preserved it from becoming target for countless invaders and marauders, and made it a perfect safe haven for religious practices. Its status as a holy place had tradition rooted in the times before the Deluge, and mystery cults of the Great Gods of Macedon were practiced there from the most archaic immemorial times.

F.W.J. Schelling deduced his ultimate conclusion of the Samothracian Great Gods mystery-cult from the chthonic etymology of names of the gods (the *Cabiri/Kaviri*) by means of a very concrete and literal geological survey of the island itself. He exsplains: "*The island of Samothrace rises from the northern part of the Aegean Sea… Ancient geographers surmised that great convulsions of nature afflicted these regions even up to human times. It may be that the waters of the Black Sea, raised simply by flooding, first broke through the Thracian Strait, and then through the Hellespont. Or that the force of a subterranean volcano altered the level of the waters. The oldest Samothrace stories, transmuted into monuments exhibited in commemoration, preserved an account of this event, and from that time on they fostered the reverence and patronage of the native gods*."[410] – The Samothracian mystery-cult, Schelling implies, was born from a "great convulsion of nature" (the "turba gentium" of the Inquiries). Schelling lingers over this circumstance further in a note to the paragraph: "*At that time when large tracts of Asia would have been covered continuously, others for a time, the lowlands of Samothrace also were inundated, as the inhabitants reported; on the highest mountain peaks they had sought aid with persistent vows to the native gods. Diodorus Siculus adds that around the circumference of the whole island still stand altars which identify the limits of the peril and the deliverance*." Thus, apparently the names of the *Cabiri/Kaviri* commemorate and bear witness to this prehistoric natural catastrophe. As Schelling himself writes, the flooding was "*transmuted into monuments exhibited in commemoration*."

How this cataclismic natural event and the great gods *Cabiri/Kaviri* are related with the ancient Macedonian Pantheon? Well inevitably, because the landmass of Lower (Aegean) Macedonia before the Zanclean Era (spanned from the Pleistocene until the Diluvial, 1.640.000 - 10.000 BCE) was largely under water, and today mountains back then were islands in the far bigger Aegean Sea, which at that point

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[410] "The Deities of Samothrace" by F. W. J. Schelling, edited and translated by Robert F. Brown (Missoula: Scholars Press, 1977).

riched much further north, deep into the river Vardar valey. Numerous prehistoric lake dweelings and lake/sea sediments excavated in Republic of Macedonia testify this fact. Thus the great natural catastrophe that happened in the remote past, and changed so radically the lanscape of these lake/sea dweelers, is carved deep inside and remained burried in the subconscious strata of the common knowledge of Macedonians and other peoples, but in the form of primordial Great Gods named *Cabiri/Kaviri/Kaveiroi*. One of the proposed plausible explanations of this Macedonic theonym, if divided in syllables, is '***Ka-Ve-I-Ro***' – from '***Ka***' - the great goddes of the life energy, '***Ve***' - the Great[411] god of buildings and water chanels, '***I*** ' - 1st, and '***Ro***' - kin; hence '*The great goddess Ka* (and) *the creator god Ve* (of) *their First Kin*', further transliterated as *Kaveiros* and thenafter Latinized as *Cabiri*.

Several other clues indicate the close relation between the Pelasgian Great Gods of Samothrace and the Macedonians. Apart from their unusually dedicated veneration to these gods, there's also the Macedonian redaction of their secret names. One such a clue is the Macedonian letter Ξ – 'Xi' or 'Ksi' , which is testified as of exclusive Macedonian origin. According to Mnasea of Patara, who reveals the sacred names of *Cabiri/Kaviri/Kaveiroi*, this is the root syllable in *Axiero*, *Axiokerso*, *Axiokersa*, but also in *Axios* (today river Vardar), which ancient theonym has the very same '*Xi/Ksi*' syllable root.

And if the island of Samothrace is considered the central location where these Great Gods were venerated, other islands (Lemnos, Imbros, Tassos, Ilios, Miletus, Theos and Efesus) in the North Aegean and Ionian coast region were also their cult places. But, especially rich in dedications was their 4th century BCE sanctuary in Thebes. There the most important figures were the father god Cabiro/Kaviro and Leivino Dionis. Which is yet another clue of the Macedonic origin of the Great Gods *Cabiri/Kaviri/Kaveiroi*.

The newcomer Semitic and Danaan Sellenes (i.e. Hellenes) in the south weren't familiar with this archaic cult until the 5th century BCE. Nevertheless, beside their late acceptance of Dionis they never adopted the Great Gods cult of Samothrace. The wine was important ingredient in the Samothracian rituals of initiation and mysteries revelation. According to another Cabeiri myth recorded by Apollodorus, Leivino Dionis had brought Ariadne, previously abandoned by Theseus, to the island of Lemnos.

The secret mysteries once play'd out there, in what is known as the Sanctuary of the Gods, a sprawling religious pan-millennial site which contains the three sacred precincts which the initiate had to move through in order to complete the Mystery procession. These were the preliminary Myeses, the Telete & the Epopteia. One school of thought states that after a prospective initiate had been prepared in the Sanctuary's Sacristy, the Myesis took place in the Anaktoron's main hall, followed by the Telete in the inner adyton at the building's north end. Once this concluded, the *mystai* ['initiates', from two Macedonian syllables: "*Mu*" - '(to) him' and "*Stai*" - 'put (on)'] could proceed to the Hieron where they acquired the higher degree, the Epopteia. Through a ritual of simposium that was held, the ultimate happiness and extatic union with the gods was promised and received by the initiates, accompained with wine drinking, music and frenetic dance. Thus the priests of Leivino Dionis that were known as "*Koryvantes*" (Latin-corrupted "*Corybantes/Coribanti*") - i.e. 'Ivy-bearers' (from "*Korov*" - 'weed' in plain Macedonian - ivy and other invasive plants, all generally defined as 'weed')[412] were involved in the epopteic celebration of the Great Gods together with the initiates. According to the legend

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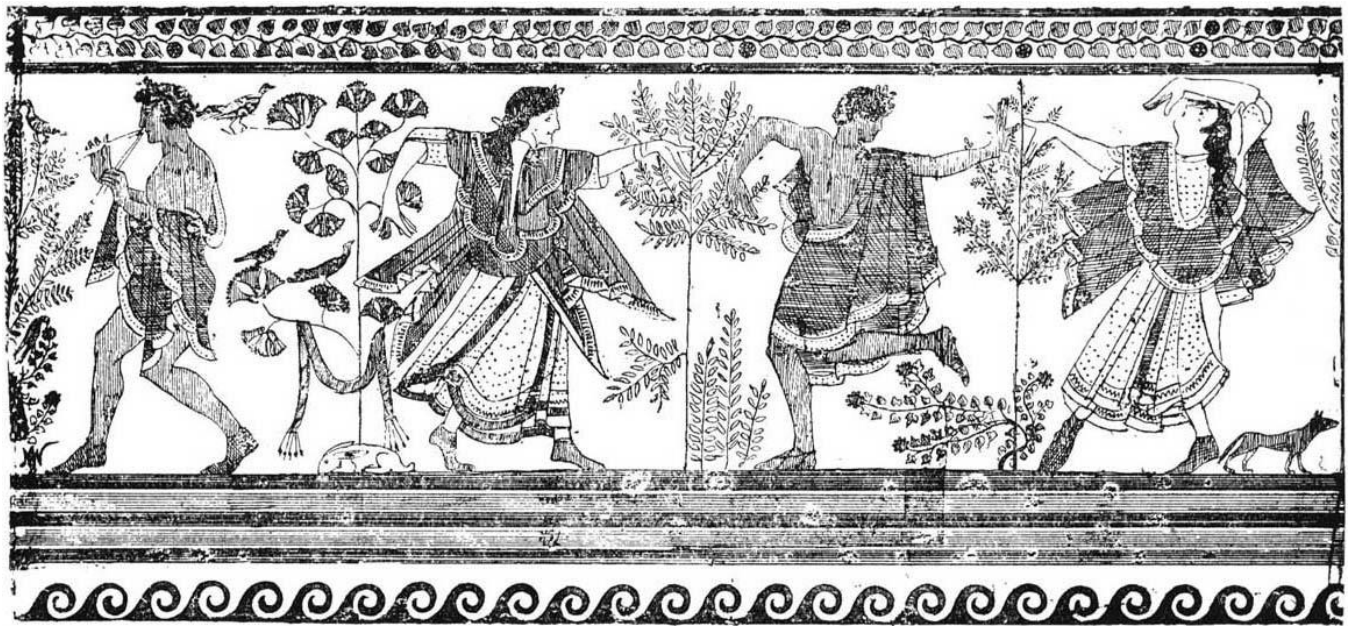
[411] Still used in Macedonian as a syllable denoting greatness, magnitude: "*Velemajstor*" - 'Grand-maestro', "*Velegrad*" - 'Big-city, a Metropolis', "*Velelepno*" - 'Maestral-beauty', etc.

[412] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BA%D0%BE%D1%80%D0%BE%D0%B2*

Koryvantes were impersonating the daemons and lesser divinities that were protectors of Dionis. Strabo for example considered the *Cabiri* and *Coribanti* one and the same. Thus, different sources and scholars



Above: **Ivy decoration above the dancing Koryvantes (i.e. '*Weeders*'), from an Etruscan tomb in the cave of Triclinio**

had different interpretations of the way in which the initiation ritual was practiced, but no complete credible record of the event was found so far. Someone finds the usance of the 'Throne' i.e. θρονωσις ('Tronožets' in today plain Macedonian)[413] to be followed for the every particular initiate; others suggest the use of 9 wooden beds for the Epopteia symposiums, and many other iconographies are imagined and proposed, although still lacking a solid proof of any such scenario.

The Sanctuary of the Great Gods on Samothrace rose to prominence in the late 4th and 3rd centuries BCE, with the construction of splendid marble buildings, connected by the special allegiance of the Macedonians, when the Sanctuary became an international center of the Macedonian royalty. Nonetheless, indications of religious activity in the Sanctuary of the Great Gods on the island of Samothrace dates back at least to the 7th century BCE, but construction of the monumental buildings is dated in the 4th century BCE, during the Macedonian Empire most magnificent period. This development is associated with the munificence and the political interests of the royal house of Macedon, as early as the reign of Filip II (382-336 BCE).[414] Alexander's successors continued the tradition, and royal patronage of the sanctuary, which attained its greatest glory in the 3rd and 2nd centuries BCE.[415]

Within the sanctuary the initiates immediately entered into a circular space about 9 meters in diameter, a rotonda paved with flagstones and surrounded by a grandstand of five steps, which is nowadays called the 'Amphitheatral Circle'. This installation, which is set in a natural hollow on the slope of a hill, was clearly very important during the rituals, and it is one of the oldest permanent structures of the sanctuary;

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[413] http://www.makedonski.info/search/tronoжec

[414] Filip II of Macedon, father of Alexander the Great, met his future wife Olympia during their initiation on the isle of Samothrace.

[415] "The sanctuary of the Great Gods on Samothrace, Greece: an extended marble provenance study" by Y. Maniatis, D. Tambakopoulos, E. Dotsika, B. D. Wescoat and D. Matsas.

later it was bypassed by the 'Sacred Way', the road through the sanctuary. The area was framed by at least 22 statues of which the bases have been found, though not the statues themselves.

Of all the unearthed buildings – the Hall of Choral Dancers, the Hieron, the Anaktoron and the Rotonda of Arsinoe II – the Hieron is the best suited, as along its walls (the building is 40 metres long by 13 wide) we find two long rows of marble benches supported by sculpted lion's legs[416], just as there were benches in the Telesterion of the Kabeirion in Lemnos and places to sit in the Eleusinian Telesterion.[417] The main cella ended in a curved apse at the end, which is a feature of geometric and archaic temple



Above: **Computer-generated reconstructon of one of the temples from the isle of Samothrace with the 'rotonda' amphitheatre infront**

buildings, but is rarely found later. This particular architecture suggests that there was an archaic forerunner of the present building which, however, has not (yet?) been found. In the middle of the central space, somewhat closer to the entrance than to the apse, was an eschara, an offering pit, for sacrifices. If this was indeed the building used for the initiation, there must have been "two nude masculine images of bronze before the doors", as we are told by Varro, who visited Samothrace in 67 BCE. Given his profound interest in and the importance he attached to the Samothracian Mysteries, we may safely assume that Varro was also initiated during his visit. The information about the images is confirmed by a Gnostic author, who is quoted by the heresiologist Hippolytus in his "Refutation of all Heresies":

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[416] Clear allegation to the throne of the Great Mother Goddess *Mō/Axiero* or *Cabiro/Kibela/Cybele*.

[417] From Macedonian noun "*Telo*" - 'body': http://www.makedonski.info/search/telo, and "*Stērion*" - 'support'.

"*There stand two statues of naked men in the Anaktoron of the Samothracians, with both hands stretched up toward heaven and their pudenda turned up, just as the statue of Hermes at Kyllene. The aforesaid statues are images of the primal man and of the regenerated, spiritual man who is in every respect consubstantial with that man.*" (5.8.9, tr. Burkert)

The prominence of a ram's head or horns on Samothracian and Macedonian coins suggests the sacrifice of a ram, which was the preferred victim both for precivilised and underworld gods and in Mysteries, as earlier scholars have already noted, and excavations in the Rotonda of Arsinoe have brought to light ram horns. Beside its rule as the preeminent sanctuary of the Pelasgo-Macedonic[418] primordial pantheon, several other factors also indicate the highest status of the island of Samothrace as religious holy place par



excellence of the Macedonic world, and especially Macedonian elite. Namely, Pelasgo-Macedonian settlers populated the island at least as early as the 9th century BCE. That coincides precisely with the Macedonian Brygians time of migration to Asia Minor, where they became known as Phrygians. The

[418] Erodot (II. 51) speaks of "Pelasgoi living in Samothrace", where they performed the mysteries called Samothracian.

island of Samothrace was just their intermediary steppingstone between the coast of Macedonian Peninsula and Asia Minor coast. As of the Early Iron Age settlements on the island show Macedonian mainland styles, and dwellings on Mt.Sao(s) have distinct pre-"*Greek*" constructions and tribal names. And the Macedonic prefix "*Samo-*" from the island's name *Samothrace* is genuine Macedonic prefix attested only in one other word, in the noun "*Samovila*" – 'a fairy' in plain Macedonian[419], which is utterly explained further below (on page 144). Apart from the purely Macedonic name of the island, Mt. Sao(s) too resembles the name of yetanother mountain in Macedonia - the Mt. Scard(us) today Mt. Šar – "colorful mountain" in plain Macedonian (comparable to the anglicized '*Shards*').

There's also the first-hand most exceptional testimony, in the form of magnificent nearly 3 meters tall statue of the Macedonic goddess of victory ***Nika*** (or *Nike*)[420], commissioned by the Macedonians in 323



Above: **The statue of Nike from the island of Samothrace, 323 BCE. Today at Louvre Museum**

BCE, to celebrate their victory in the naval battle with the city-state of Athens in the Hellespont.[421] The isle in subsequent centuries it became a pilgrimage place even for the Romans, who traced their legendary

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[419] http://www.makedonski.info/search/samovila

[420] Found in 1863 by M. Champoiseau. Broken into several pieces, it was lying in a rectangular basin located on a windy ridge that overlooked the Samothracian Sanctuary of the Great Gods. Today is in the Louvre Museum, Paris.

[421] Actually this battle ended in a draw, but ultimately led to the final decline of the Athenian navy and its fast fall from the historic stage.

ancestry to the island and the kin of *Tyrsenoi* (i.e. *Rasena* Lat. *Etruscans*). This very ancient mystery cult lasted thousands of years, until the Roman emperor Theodosius II banned cult religions at the end of 4th century AD.

Beside the praised Macedonian dedication represented by the marvelous statue of Nika, there are at least four other important Macedonic tributes to the great gods of Samothrace. One is in the form of sanctuary built by Filip III of Macedon and his nephew and son of Alexander the Great, Alexander IV; then the propylon (propylaeum) built by Ptolemy II, the Macedonian king and pharaon of Egypt; the rotonda dedicated to Arsinoe II, the second daughter and youngest child born to Macedonian king Lysimachus from his first wife, Nika of Macedonia; and a Column monument to Filip V. One of the artifacts found, a tiny gold Persian lion, was dedicated by a Macedonian soldier upon his return from the campaign under Alexander the Great. From all of this evidence can be seen the overwhelming majority of



the prevalently Macedonic attributes to the great Sanctuary on the isle of Samothrace. Other monuments on the isle of Samothrace are unattested and designated merely as "*Hellenistic*"(?) by the conventional historians. The historical buffoonery of this irrational claim lies in the contradictory fact of misappropriated use of the term for designating as "*hellenistic*"[422] the periods which are not.[423]

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[422] The "*Hellenistic*" is an adjective which designates "*the time-period after the death of Alexander the Great in 323 BCE until the battle of Azio* (Actium) *in 31 BCE and Roman empire conquest of the Egypt*." - citation from the "Lezioni di Arte" (Lessons in Art) Vol.1, '*Dall'arte arcaica al gotico*' p.45: '*Il grande impero di Alessandro e i regni hellenistici*'. Electa/Bruno Mondadori, edition 2002.

[423] "*Finally, two points of terminology. We use the word 'Hellenistic' for no better reason other than out of the force of acquired habit, but of course the word and the concept are modern inventions that were unknown to the ancient world. The continued use of the word perpetuates misleading assumptions, and there is a serious case for avoiding it altogether, though the impracticality of this is obvious...*" - M. M. Austin "Hellenistic Kings, War, and the Economy", The Classical Quarterly New Series, Vol.36, No.2 (1986), p. 450. Published by: Cambridge University Press. "*We are now able to say, with some certainty that the 'Greex' were, empirically, wrong: this ancient model of continuity between the 'heroic age' and the present day is not a true historical chronology, but a 'chronology of desire'. For historians today one such a privileged moment* (of places and monuments as 'clasical') *is 'Clasical Athens', the Athens of the 5th and 4th centuries*

The isle of „Lonely-tract“ (i.e. Samo-thrace) in subsequent centuries it became a pilgrimage place even for the Romans, who traced their legendary ancestry to the Aegean and to the kin of *Tyrsenoi/Tyrhenoi* (i.e. *Rasena*, Lat. *Etruscans*). This very ancient mystery cult lasted thousands of years, until the Roman emperor Theodosius II banned cult religions at the end of 4th century AD.

BCE. But when and why is so regarded? Was 'Clasical Athens regarded as 'Clasical' already in antiquity? By whom?..." - 'The Birth of Classical Europe: A History from Ilion to Augustine' by Simon Price, Peter Thonemann.

IDENTITY AND DIONISIAC CHARACTER OF THE GREAT GODS OF SAMOTHRACE

For the ancient authors, and for the modern ones**,** the great gods *Cabiri/Cabeiri/Kaviroi* remained profoundly enigmatic creatures. Their cult was principally known from the Samothracian mysteries, but also was transmitted and syncretized across the whole Macedonian Peninsula and wider Aegean region. Beside the general conclusion of their exceptionally archaic nature, on their identity there's no satisfying clue. Their status was equaly obscure, and no one even knew for sure if they were gods, daemons, or other mythological beings. According to some they were children of Cronus, thus Titans. According to others they were heir of Leivino Dionis, or Kadmo and Harmonia. However, the chthonic cult of *Cabiri/Cabeiri/Kaveiroi* was primordial and prehistoric archaic manifestation. It was considered ancient already in the 'Classic' antiquity. Erodot (Lat. Herodotus) testifies that the cult originated from the Pelasgians (Hdt. II.51), allegedly the oldest inhabitants of the Macedonian Peninsula and Aegean. This notion relates them to Neolithic population of much earlier date, from the 6th millennium BCE onwards. Strabo, citing Demetrius of Scepsi, wrote that the name *Cabiro* originated from the Mt. Cabeiro in Berecinzia (or possibly *Mt. Cybistra*?), the homeland of *Berekyntes*, in Phrygian (i.e. Brygian) *Berecyntia*[424], home of allegedly a Phrygian tribe. Nonetheless, *Berekynthos* as name appears on the isle of Crete as well. But, all the scholars (Beekes, Kerényi, etc.) generaly agree that the name *Cabiri/Cabeiri/Kaveiroi* is pre-"*Greek*".

The mysteries were said, by one of the many myths, to have been founded by two legendary heroes and brothers, *Dardan* and *Iasion*, who became associated with the divine twins known as the *Dioscuri*. This in plain transcription means '*Dionis-kuroi*' (or '*Dion's kouroi*') – the Dionis' sons. Note that even today in plain Macedonian "*kuroi*" [plural] means 'penises/males'. This then leads us to Diodorus Siculus' discussion of Plato's Timaeus. As mentioned above, and despite their unclear identity, on the







island of Samothrace[425] some of them were explicitly mentioned by Manasea (i.e. *Mnaseas*) of Patara with the following names: the primordial great mother ***Cabiro*** (Beekes claims it should be readen

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[424] *Berekyntes* is the ethnonym of an ancient tribe in Phrygia, possibly of Brygian or Hittite descent.

[425] The identity and nature of the deities venerated at the Samothrace sanctuary remains largely enigmatic, in large part because it was taboo to pronounce their names. Literary sources from antiquity refer to them under the collective name of "*Cabeiri*" (*Kabiri*, *Káviri*), while they carry the simpler epithet of *Gods* or *Great Gods*, which was a title or state of being rather than the actual name on inscriptions found on the site.

Kabar(^{y}); it's most probably a corrupted form of *Kibela/Kubela/Cybele*, that is a syncretization of the goddess *Mō* or *Ma*) which is just another theonym appearance of the primordial Great Mother Goddess; she is also cited by Manasea as ***Axiero***[426] - a wife of *Vulcan* (Koine: *Efaestus*, Lat. *Hephaestus*), and mother of ***Axieroy*** or ***Axiokerso*** and ***Axiokersa***[427] (the '*Dioskuri*'). She was later syncretized with *Demeter*.[428] Other names of the *Cabiri/Cabeiri/Kaveiroi* as mentioned above and by the ancient authors were ***Dardanus***, ***Kadmilos/Kasmilos*** and ***Iason*** (later Roman *Ianus*).

It is also possible that *Axiero* was actually not a goddess but eroneously transliterated male river-deity *Axios* (i.e. the river Vardar in Macedonia)[429], and that his children, the *Axiokerso* and *Axiokersa*, were actually personifications of son and daughter rivers, *Erigon*[430] and *Bregalnitsa*[431] respectivelly.

No definite number was associated with the *Cabiri/Cabeiri/Kaveiroi*. They appeared as four (on Samothrace, according to Dionysodorus); as three (on Samothrace, before the addition of *Casmilus/Kadmilos* and other less known *Cabiri/Kaveiri*; on Lemnos, if Pherecydes and Acusilaus are to be believed; in Macedonia, though here the third brother is the *Cabirus*); as two or three (on Samothrace, according to some authorities; on Lemnos, as numismatic evidence proves; in Miletus, if *Tottes* and *Onnes* were Cabiri; in Thebes, if the Dionis is to be reckoned as a *Cabir*).

The mysteries of the Great Gods resemble the Dionisiac in many ways, like the use of wine or ritual dances of purification. Their non-hellenic origin is firmly testified by many things, one is the usance of



the flute, which was not an instrument of much antiquity among the Semitic Sellenes (dubbed 'Hellenes'), Homer only mentions it as used by the Trojans.[432] Underlining the close relations between *Leivino Dionis*

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[426] *Kibele* or *Cybele*; according to the images on the ancient coins from the isle of Samothrace that show *Axiero* with the same attributes binding to Phrygian *Kibela* and/or Hittite *Kubaba*.

[427] Actually "*Axiokerka*" - 'Axio's-daughter' in plain Macedonian: http://www.makedonski.info/search/kerka

[428] '**Ma**' is the nursery word, Proto-Indo-European root for 'mother', to wich the agentive suffix 'ter' is added. The full meaning of 'mother' is "she who performs maternal duties". The 'de' of *Demeter* derives from "*Dea*" – 'goddes', thus *Demeter* translates as 'Mother Goddess'.

[429] https://en.wikipedia.org/wiki/Vardar

[430] https://en.wikipedia.org/wiki/Battle_of_Erigon_Valley

[431] https://en.wikipedia.org/wiki/Bregalnica

and the rest of Cabiri/Cabeiri/Kaviroi was one Cabiri predominant in the cults of Thebes and Macedonia. In this cult of Macedonia, appear three Corybantic brothers, the most important of whom, the *Cabiro*, par excellence, was murdered by the other two. The assassins buried the head under Mount Olymp, but transported the penis in a cista to Etruria. This *Cabiro*, as the offerings show, was also identified with *Leivino Dionis*, and worshipped with a divine child playing his role.



Other Dionisiac elements also link the *Cabiri/Cabeiri/Kaveiroi* to the cult of wine god, like the 'sacred marriage' rite. Some authors also relate Kadmo and Harmonia (another mythical parents of Dionis) to Thebes and Samothrace. Nonno di Panopolis in his 'Dionysiaca' also testifies the Dionisiac nature of the Samothracian mysteries. According to another myth Leivino Dionis had brought Ariadne, after Theseus abandoned her, to the isle of Lemnos, where they apparently had four children – *Toanton*, *Stafilon*, *Oinopion* ('*Wine-opien*' in plain Macedonian)[433] and *Pepareton*. The use of wine too inevitably relates the mysteries of the Great Gods of Samothrace with the Leivino Dionis and Dionisiac mysteries. The so-called *Cabiriac vessels* used fror drinking wine have been found during the excavations at Samothrace. All these Dionisiac allegations make strong case of *Cabiri/Cabeiri/Kaveiroi* relation to *Leivino Dionis*. It is most probable that they both have a common origins in the early Bronze Age, but they were separated after syncretized *Leivino Dionis* was adopted in the Clasical pantheon, while the chthonic *Cabeiri/Caveiri/Kaveiroi* remained more or less anonymous deities of the primordial Pelasgo-Macedonic prehistoric pantheon.

From Samothrace, the most prominent centre of the Cabiric mysteries in Macedonic times, we also have the most satisfactory ancient account of the nature of the *Cabeiri/Caveiri/Kaveiroi*. We owe the information to the scholiast on Apollonius Rhodius (I, 917). As another but younger deity of the Great Gods from Samothrace is mentioned ***Kadmilo*** (Lat. *Kadmilos* or *Kasmillos*). His name is claimed to mean "*the Eastern*" or "the ancient god" (from the Phoenician "*Kedem*" -'east' and/or 'ancient'). He was worshipped as a god not only at Samothrace (Plutarch Pelopid. 19), but also at Lemnos, Sparta (Pausanias, III.15), whither the influence of the Phoenician colony on Kythera had extended, and, under the form of *Kadmilos* (*Kedem el* - "he who is before God"), corrupted into *Kasmilos*, was another one of the *Cabiri/Kabeiri* of Samothrace. Then also there was the goddess ***Pallas***, on which the safety of Ilion (Troy) was believed to depend, and ***Dardan***(*us*) who is sometimes described as a Cretan (Serv. ad Aen.

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[432] II.X.13. The passage XVIII.495 cannot be considered as equally ancient, see Eustathius and the Venetian scholiasts.

[433] http://www.makedonski.info/search/opien

III.167), sometimes as an Asiatic (Steph. s. v. *Dardanus*; Eustath. ad Dionys. Perieg. 391), while Arrian (ap. Eustath. p. 351) makes him come originally from Samothrace.



In addition to promising enlightenment if not actual resurrection, all these Great Gods transmitted such skills as wine making, metallurgy, alchemy, mathematics, masonry, astronomy and calendars. They were mentioned also by Erodot (Lat. *Herodotus*) as thought by Pelasgians to the men from the isle of Samothrace: "*...and those who are initiated in the mysteries of the Kabeiri will understand what I am saying; for the Pelasgians formerly inhabited Samothrace, and it is from them that the Samothracians received their initiations*." Thus, the epicenter of their veneration was the Northern Aegean, on the islands

of Lemnos and Samothrace, which were originally Pelasgo-Macedonic ethnically. They were conquered and colonized for some time by the city-state of Athens starting in the 6th century BCE.

Initiation rituals promised to initiated salvation as well as the opportunity to become a better and more pious person. Secret names of the powerfull ancient deities were invoked by initiated under the most severe conspiracy and immense spiritual commitment. The rite was secret, but there was nothing mysterious about it. Strabo gave the following explanation: *"The secrecy with which the sacred rites are concealed induces reverence for the divine, since it imitates the nature of the divine, which is to avoid being perceived by our human senses*." People from all around the Mediterranean arrived there in search for salvation, protection, and to bring their offerings and prays to the Great Gods. They are identified and confused with various other ancient deities, such as the *Couretes*, the Idaean *Dactyls*, the *Telchines*.

Nevertheless, the cult of *Cabiri/Kaveiroi* predated the arrival of Semitic "*Greex*" by a long shot, and wasn't part of their pantheon. In order to understand how complicated and intricate was the mystery cult of these Great Gods, we must cite here the writer next to Erodot, Stesimbrotus, who speaks about the *Cabeiri*, and whose statements we possess in Strabo (p. 472), though brief and obscure. The meaning of the passage in Strabo is (according to Lobeck) as follows: "*Some persons think that the Corybantes* (i.e. *Koryvantes*) *are the sons of Cronus, others that they are the sons of Dze*(*us*) *and Kaliope, and that they* (the *Corybantes/Koryvantes*) *went to Samothrace and were the same as the beings who were there called Cabeiri*." But as the doings of the *Corybantes/Koryvantes* (i.e. '*Those dressed in ivy*', "*Korov*" - 'chaf, weed'[434] in plain Macedonian) are generally known, whereas nothing is known of the Samothracian ones, those persons are obliged to have recourse to saying, that the doings of the latter *Corybantes/Korovantes* are kept secret or are mystic. However, this opinion was contested by Demetrius, who stated that the mysteries has revealed nothing, either of the deeds of the *Cabeiri* or of their having accompanied *Rhea* or of their having brought up *Dze*(*us*) and/or *Dionis*.

Demetrius also mentions the opinion of Stesimbrotus, that the sacred rituals were performed in Samothrace to the *Cabeiri,* who supposedly derived their name from *Mt. Cabeir*(*us*) in Phrygian Berecyntia. But here again opinions differ, and some believed that the *Sacred Kabeirôn* were thus called from their having been instituted and conducted by the *Cabeiri*, others thought that they were celebrated in honour of the *Cabeiri*, and that the *Cabeiri* belonged to the great gods.

According to Schelling the etymology of the names of the Great Gods (the *Cabiri*, actually '*Ka-Veiroi*') is achieved by means of a very concrete and literal geological survey of the island itself. A truly distant in the past catastrophic event, which maybe descends from the very creation of the Mediterranean Sea (once a dry landmass before the Zanclean Flood), remained preserved in the collective memory of primitive humans. Transmited legends testify that the Samothracian Mysteries themselves were born from a great convulsion of nature. And the *Kabeiri/Kaveiroi* were described as evil titans/daemons of fire who shaked the earth and expelled fire from the depths of the earth and the sea. At that immemorial time, when large tracts of Asia would have been covered with water continuously, others for a time, the lowlands of Samothrace also were inundated, as the indigenes reported; on the highest mountain peaks they had sought aid with persistent vows to the native gods. Diodorus Siculus adds that around the circumference of the whole island still stand altars, which identify the limits of the peril and the deliverance. According to F.W.J. Schelling the secret names of the *Cabiri* commemorate and bear witness to this ancient natural catastrophe. As Schelling himself writes, the Deluge was "*transmuted into monuments exhibited in commemoration*." For example, the name *Axiokersa* contains the PIE root *hrs-

[434] http://www.makedonski.info/search/korov

which, in turn, same as the Macedonian Ξ – 'Xi or Ksi'[435], is connected to fire (*Horus/Ares/Mars*)[436], and, in this way, it manifests the ancient wisdom that (according to Heraclit): "*The world is an eternal living fire, which at intervals… flares up and is extinguished*." The (justified) suspition of Shelling is that the catastrophic unruliness of nature is implicitly contained in these names, and to etymologically analyze them is also simultaneously to reveal the workings of nature itself, preserved in the secret names of the *Cabeiri* as "*a primordial system older than all written documents, which is the common source of all religious doctrines and representations*." Their secret names, in fact, are the unruly ground of this natural catastrophe recapitulated. According to Shelling the Great Gods of Samothrace are analogous to the elemental forces of nature.[437]

The first difficulty that arises with the *Cabiri/Kabiri* theonym is their Latin-corrupted form, and however unclear etymology. Strabon, citing the Demetrio of Scepsi, gives a supposed relation to the *Mt. Kabiros* (or possibly *Mt. Cybistra*?), in Phrygian (i.e. Brygian) *Berecyntia*.[438] Nevertheless, this euphemic epithet is found both in the literary and the epigraphic sources, and is equally transcribed as the "*Great Gods*". But, Latin incongruencies removed we may see that *Cabeiri/Kabiroi* were actually '*Kaviroi*', more precisely "*Ka-Viroi*", which in vernacular Macedonian means '*Energy-Whirls*'. For the sake of the truth, it must be also mentioned here the phonological congruency of the *Cabeiri/Kabeiri* with the Hebrew term *Kabala*, which denotes the ancient Jewish tradition of mystical interpretation of the Bible by using similar esoteric methods like the ones of the mystery cults from the island of Samothrace.

Further, the Great Mother Goddess was either *Cabiro* or *Axiero*, thenafter *Demeter* and else, depending on the source, and with time the twins *Axieroy* and *Axiokersa* became syncretized with the *Dioskouri*, and in the later historiography they transformed as the twins *Castor* and *Pollux*, who were seen as the protectors of sailors, thus underlining their watery attributes. The above mentioned secret names of these "*Great Gods*" inevitably suggest strong etymological connection of the PIE root word *axio- ('axle') with the ancient name of the main Macedonian inland artery and river-god ***Axios***[439], and once again points to their Pelasgo-Macedonic origin. As known fact, all these places around *Axios* (today river Vardar) were, and they still are, originally inhabited by pre-Hellenic peoples, i.e. the indigenous Macedonic population, also known as *Belasgians* (Lat. *Pelasgians*), *Brygians*, *Paionians*, *Hyperboreans*, etc. When ancient texts suggest an ethnicity for the *Cabiri/Kabeiroi*, they are *Phrygian*, *Pelasgian*. *Apolon* and *Artemida* had spent their childhood among their kin in *Hyperborea* (Hesiod Teor. 404; Herodotus IV.32.). Homer tells us also that the kin of the Paionians was generated in the marriage of *Axios* and the nymph *Perivoia* (i.e.'*The-first-one*'), etc.

Another clear mark of the distinguishable Macedonic character of Samothrace, as already mentioned above, is the very name of the isle. Namely, the only other existing IE word that contains the prefix

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[435] Xand – 'yellow',

[436] See "*Arson*" too.

[437] F.W.J. Schelling, "The Deities of Samothrace".

[438] *Berekyntes* is the ethnonym of an ancient tribe in Phrygia, possibly of Brygian or Hittite descent.

[439] Since in the Latin there's no etymological sense linked to this name, the only plausible is through the earlier Koine term *Axos* [Αχος] - tree or timber, which explains perfectly the widely known status of the ancient Macedonian kingdom as the primary supplier of the Aegean coastal cities with the ship-building material, i.e. wood, that was shipped to the Thermaic Gulf along the river Vardar. Hence the corrupted Koine-Latin name of *Axios* for this river (Vardar or *Bardarios*).

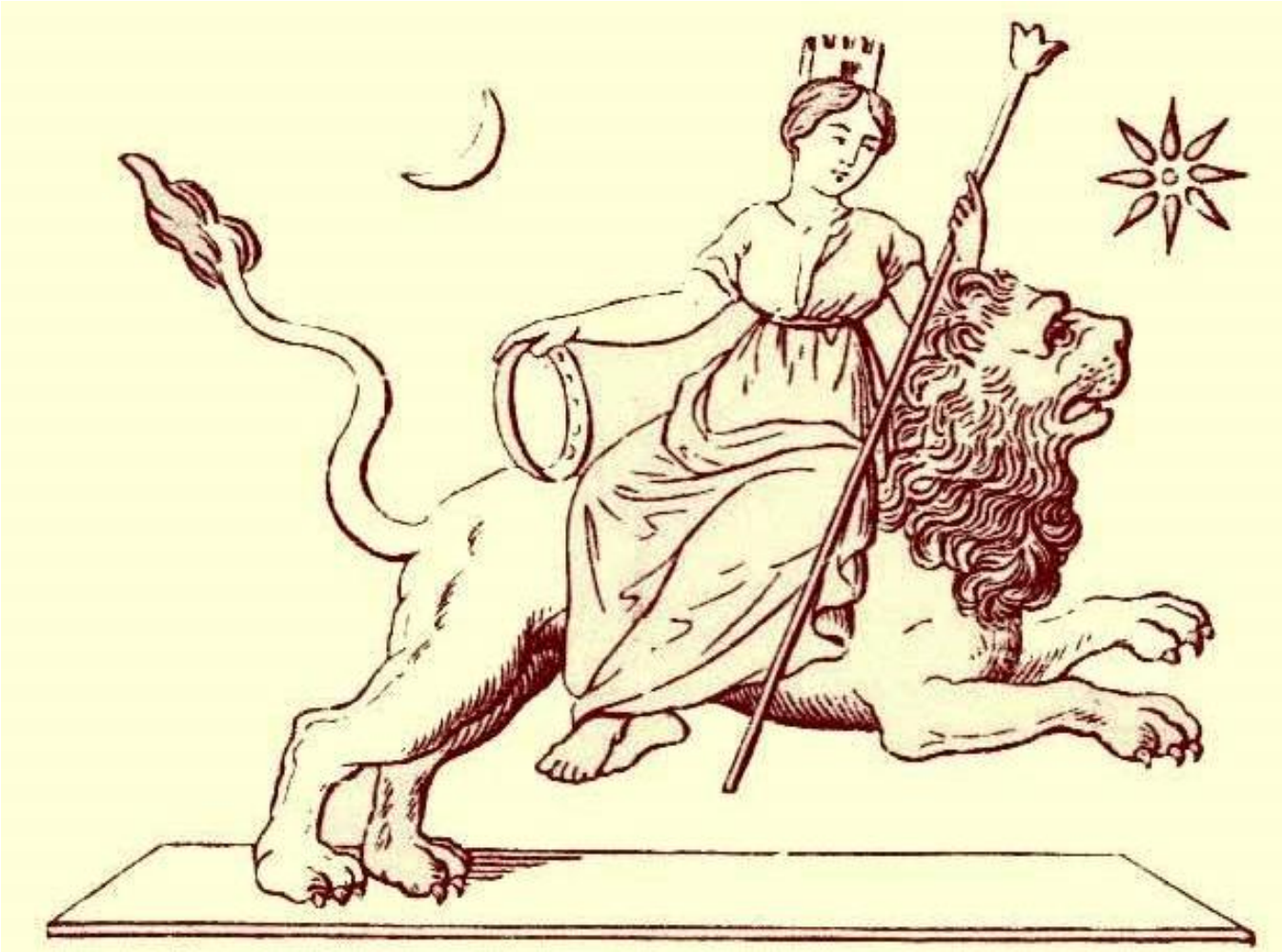
"*Samo-*" is once again Macedonian. That's the composite Macedonian word for fairy – "*Samovila*"[440], where the meaning of the bisyllabic prefix "*Sa-Mo*" (i.e. '*With-Mō*') clearly depicts the being(s) that appertain to or "*is with Mō*" (with the Great Mother Goddess). The second part of the word – "*Vila*" means just simple 'fairy' in plain Macedonian, but it is rarely used separated. *Samovilas* are winged spiritual beings from the woods, with great powers, comparable to angels and/or elfs. Thus, having in mind the meaning of "*Thrace*" too, the island of Samothrace full name meaning is the "*Great Mother Goddess Land-tract*". It can be also scrutinized the other, more simple meaning of the prefix "*Samo*" – 'only, alone (it)' in plain Macedonian, which in this case for Samothrace would mean 'Lone-tract' (of land, thus 'Island'). But taken in consideration the holiness of the place the first version is more plausible.

[440] There's also the Sanskrit term for goddess, "*Samodeva*", which implies incredibly distant in past common feature of these deified beings, but their obvious relation with the Macedonian "*Samovila*" still lacks the minimum of scientific atention.

UNRENAMING OF THE MACEDONIC DEITIES

from Mō-MA to MAMA, from BOGO Vō to VOL and BULL, from TRIPLE GODDESS to TRIPLE-Vō and "TRIUMPH"

Although the names of the Great Gods or *Cabiri/Kaviroi* were enshrouded in mystery, there's clear undeniable evidence of their Macedonic origin. The Great Mother Goddess Mō or Ma monosyllabic root words find its plain reminiscence in today Macedonian words "*Moma*" - 'maid'[441] and "*Mama*" - 'mom'[442] in the very same vernacular fashion and exact Macedonian redaction as the syllabic ligatures from the 3rd century BCE Rosetta Stone. Thus, the revealed name of the primordial mother goddess as



written in the middle text from the Rosetta Stone was "Mō Dea". Ancient Macedonian syllabic script today may look unbearably different from the actual Macedonian alphabet-script, but if carefully

[441] http://www.makedonski.info/search/moma
[442] http://www.makedonski.info/search/mama

transliterated the words meanings and their verbal construction in ancient Macedonic idiom are semantically the same to the modern Macedonian. They even show the same dialectial features as today Macedonian dialects from the same regions.

As already mentioned in one of the previous chapters the same goes for the forgotten epithet-name of the Supreme Sky-father Vō, hidden behind the embarasingly misused word "*Triumph*", that descends from the Koine "θρίαμβνο(ς)[443] i.e. 'ThriamVo(s)' – "Triple-Vō" in plain Macedonian.[444] As "Bogo Vō" was the highest Supreme Creator-God, grand-grandfather of all other gods, his monosyllabic votive theonym was invoked no less but three times.

This supreme Sky-father was Bull-horned too. As mentioned in one of the previous chapters, with the agriculture arrived the domestication of animals, and the epoch of the Celestial Sacred Bull, Apis, initiated too. The Macedonian word for 'Bull' is precisely the "*Vol* "[445] and/or "*Vō*", but also "*Gō-vedo*" – directly related to PIE root word *gwou-[446]; hence the Latin-corrupted '*Bovine*' (from "*Vō*", Latinized into "*Bo*" + "*Ovine*")[447].

As already mentioned before, the etymological explanation of the so much praised votive grandeur of the syllables *Gō/Vō* is rather simple. In the times of Agricultural Revolution the domesticated cattle replaced the big herds of wild horned beasts, thus the primordial Horned God was also refurbished with new type of horns, those of the Bull, Ram, or Goat. And since it was much easier to replenish the horns from a bull (or ram) than to hunt down a deer or wild aurochs, the Horned God became Bull-horned too. This marked the beginning of the epoch of Celestial Sacred Bull, Apis, since the Supreme Sky-father god changed his attributes of power.

For example, even the word '*Mystery*', which originally appeared in Koine in the plural, *Mystêria*, as the name of the festival that we currently call the *Eleusian Mysteries* (Ch. I) just as other names of ancient festivals are in the plural, such as *Anthesteria*, *Thargelia* and *Dionisia*. Generations of scholars



Above: **Leivino Dionis with a thyrsus in a panther-drawn chariot. A bronze coin from Sebaste in Phrygia, Asia Minor**

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[443] https://translate.google.com/#view=home&op=translate&sl=el&tl=en&text=%CE%B8%CF%81%CE%AF%CE%B1%CE%BC%CE%B2%CE%BF%CF%82

[444] https://www.etymonline.com/search?q=triumph – Important Note: the Koine "β" is NOT the same to Latin "B", but to "V"! Listen from the previous link the Google Translate translation. In plain Macedonian "*Trima*" - 'trio': http://www.makedonski.info/search/trima

[445] http://www.makedonski.info/search/vol, https://translate.google.com/#view=home&op=translate&sl=auto&tl=en&text=%D0%B4%D0%B2%D0%B0%20%D0%B2%D0%BE%D0%BB%D0%B0

[446] https://www.etymonline.com/word/*gwou-

[447] https://www.etymonline.com/search?q=bovine

have connected /mystêrion/ with the Koine verb /myô/ [pronounced '*mōuó*'], which means 'to close the lips or eyes', and they have explained it as referring to Demeter's commandment in her Homeric Hymn (478–479) to keep the rites secret.[448] Accordingly, the Macedonian verb for saying '*close-your-eyes*' is - '*Miži*' [mee'žie], and the term for 'close-your-lips/mouth' is - '*Mučи*' (modern '*Molči*'). This assumption is utterly correct as '*mystêrion*' doesn't contain a secondary -s-, like many other Koine words. And there's yet another possible etymological explanation. More recently, Hittite scholars have explained the Koine term from the Hittite verb '*munnae*', meaning 'to conceal, to hide', to 'shut out of sight', rather than 'keep secret, be silent about'.[449] And once again we find the very same word in modern vernacular Macedonian: "*Mani* " i.e. '*Munny*' in anglicized spelling [pronounced '*manee*'] - 'to put away, dispose, left off '.[450]

Common origin of the Macedonic, Pelasgic and Hittite languages are clearly seen through ethnonyms and toponyms as well. Like in the Hittite holy royal capital of *Cybistra*, which resembles the homonymous toponyms of *Mt. Bistra*, village, and river *Bistritsa* in Macedonia. The Hittite language and race are still under discussion, but a great preponderance of scholastic opinion appears to declare that neither the one nor the other was Semitic "*Greek*". The above etymological correspondence with Macedonic shows their common origin.

Similarities between the Hittite gods and gods of kingdom of Macedon prove again and again their prehistoric relations and common origin. Both Macedonians and Hittites celebrated the same Supreme Father God of the sky, the very same Mother Goddess of the earth, and their divine son and Sun-God, lover of the goddesses - a Hittite *Dionis* from the village of Ibreez. The statue of deity, some fourteen feet high, is a bearded male figure, wearing on his head a high pointed cap adorned with several pairs of horns, and plainly clad in a short tunic, which does not reach his knees and is drawn in at the waist by a belt. His legs and arms are bare, the wrists are encircled by bangles or bracelets. His feet are shod in high boots with turned-up toes (Macedonian popular shoes, '*Opintsi*' in plain Macedonian). In his right hand he holds a vine-branch laden with clusters of grapes, and in his raised left hand he grasps a bunch of bearded wheat, such as is still grown in Cappadocia, the ears of corn project above his fingers, while the long stalks hang down to his feet. That the god of Ibreez, with the grapes and corn in his hands, is identical with the *Baal* of Tarsus and/or *Dionis*, who bear the same emblems, may be taken as certain.[451] Furthermore, in the inscription attached to the colossal figure of the god at Ibreez two scholars have

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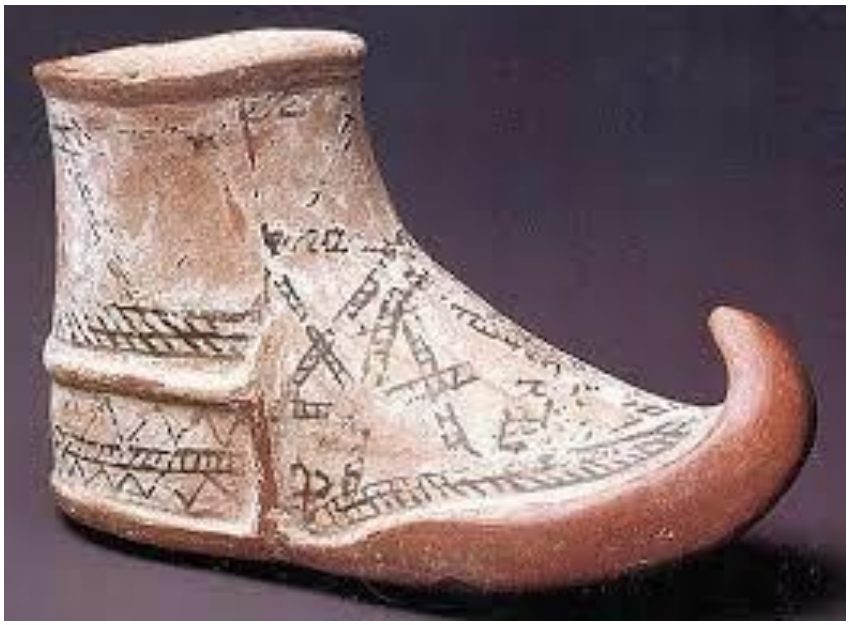
[448] In the 'Preface' of "Initiation into the Mysteries of the Ancient World" by Jan N. Bremmer. N. Oettinger, Die Stammbildung des hethitischen Verbums (Nuremberg, 1979) 161–162; J. Puhvel, 'Secrecy in Hittite: munnai- vs. sanna-', Incontri linguistici 27 (2004) 101–104 and Hittite Etymological Dictionary, M (Berlin and New York, 2004) 188–192; A. Kloekhorst, Etymological Dictionary of the Hittite Inherited Lexicon (Leiden, 2008) 587–588; R. Beekes, Etymological Dictionary of Greek, 2 vols (Leiden, 2010) 2.988. I am most grateful to Norbert Oettinger for advice regarding the etymology.

[449] Ibid.

[450] Example: "*Mani mi se od tuka!*" - 'Get away from me and from here!' in plain Macedonian.

[451] An interesting Hittite symbol which occurs both in the sanctuary at Boghaz-Keui and at the palace of Euyuk is the double-headed eagle. In both places it serves as the support of divine or priestly personages. After being readopted as a coat of arms by the Macedonian dynasty that ruled in the Middle Ages Byzantium, it passed into Europe with the Crusaders and became in time the escutcheon of the German, Austrian and Russian empires, and later on passed again as emblem of the new nations created by the above mentioned empires: Serbia, Montenegro; and lastly as "national" flag of Albania.

professed to read the name of *Sandan* or *Sanda*. Needless to mention that the name *Sande* is still a very common male name in Macedonia, and only in Macedonia.




Above: **ceramic Hittite boot model from the second millennium BCE, and on the right - today souvenir Opintsi-shoes from the market in Ohrid, Republic of Macedonia**

Numerous other gods and demigods worshipped by the Ancient Macedonians were part of a local Macedonic pantheon. There are numerous testimonies of these Macedonic deities brought to us by ancient historiographers or from numerous artifacts found in recent archaeological excavations A notable influence on Macedonian religious life and worship was from neighboring Thessaly, the two regions shared many similar cultural institutions. Ancient Macedonians were tolerant of, and open to,incorporating foreign religious influences. The prehistoric sun-cult worship originally celebrated by the Macedonic Paionians from Upper Macedonia is example of continuity through incorporation of primordial deities into ancient world. The universal solar symbols such as the Swastika or the Paionian Solar-disc for example, were used in Macedonia from the most archaic times, and they were also used as the dynasty symbol of the Aegead (Lat. *Argead*) royal family. As cosmopolitan society Macedonians also worshiped neighboring tribes gods, such as the "*Thracian*[452] *rider*", *Bendion*, and other cult figures.

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[452] On difference from "*Brygian*", "*Macedonian*", "*Paionian*" or "*Pelasgian*", the "*Thracian*" isn't a proper ethnonym.* The (multiuse) term '*Thracia*' used by ancient authors as well as their modern counterparts, traced the territory of '*Thracia*' totally differently, depending on whether they referred to ethnic or political boundaries. They differ from source to source. As a geographical name its etymological meaning was "the land" or "the coast". This can be seen from Hecataeus (Hec., ap. Steph. Byz., s.v. Darsioi: *ethnon Thrakion* ('*Daorsoi*' were living on the left bank of the river Neretva to the Adriatic cost in Dalmatia). Apollodorus also used the term '*Thrakes*' for '*Histri*' on the Histrian Peninsula (*Istra* in today's Croatia). These two examples evidenced that this designation had no obvious ethnic connotations, and should be translated as "Landers", "Mainland tribe" or "Coastal tribe", i.e. a tribe living on the mainland or on the coast. This interpretation can be emphasised by data from Herodotus (Her., VII, 185) who describes the Thessalian tribes as "*those Thracians living on the*

One unsurmountable obstacle in discovering the original names and titles of the ancient Macedonian gods still remains the tradition of keeping their names SECRET. It was extremely prohibitive to pronounce gods names, and it was considered as a very bad omen and great misfortune for those who pronounce them. In many respects the issue of divine names appears to be a far more disquieting problem than we tend to realize or acknowledge. Their names were hidden behind symbol-syllables worn on amulets. The only source from were we are deducing their existence are the imodested *Interpretatio Graeca* and *Interpretatio Latina*, thus, the way in which the foreigner Semitic "*Greex*" and Latin Romans used to call them. Through these highly corrupted and unclear interpretations from different non-Macedonic sources we painstakingly reconstruct the secrets of ancient Macedonian Pantheon. Another obstacle is presented by the diversity of the forms and attributes of the same gods in different countries, different forms and of different epochs. Gods, as we saw, were occasionally exalted as being *Polyonymous* (i.e. *Polynomial* - 'of many names'). In fact, practically all gods were entitled to that qualification due to the fact that, in prayer, ritual and literature, they were referred to with a variety of predicates, epithets and surnames. The Macedonians too, often represented the same god(s) under different forms and undetermined attributes; this is because they were not the same everywhere across the Macedonian Peninsula, nor in charge of the same tasks. As mentioned before "*There are*," says Hesiod, "*30,000 gods on the fruitful earth*." Hittites too, they were also proverbial with their "1000 gods". For example, the differentiation between the Day-sky god and the Night-sky god (or goddess) was later forgotten, at least in speaking, and it is chiefly from preserved funeral texts that we learned that a distinction between them ever existed. Minucius Felix, a Christian theologian, who in his 'Octavius' 22.5, after derisively listing different *Diana*'s (*Diana* pictured as a huntress, *Diana Ephesia* with many breasts, *Diana Trivia* with three heads) and Ioves (*Jupiter Ammon* 'with horns', *Jupiter Capitolinus* 'with a lightning', *Jupiter Latiaris* 'sprinkled with blood', etc.), ends up with the firm conclusion in order not to dwell excessively on these many Ioves: "*There are as many 'monsters of Juppiter' as there are names* (*et ne longius multos Ioves obeam, tot sunt Iovis monstra quot nomina*)."

Thessalian Coast along the sea". It was very well known to Herodotus' audience that the Thessalians are not '*Thracians*' in ethnical sense. - "On the Names of Thracia and Eastern Macedonia", ΚΡΑΤΙΣΤΟΣ, Сборник в чест на професор Петър Делев, София, 2017, pp. 75-82 N. Proeva 2017.

* This term is actually misused form of the word 'tract'; thus, the adjective "*Thracian*" describes a 'population of some (land) tract'.



Above: **Golden Macedonian royal larnax with the 16-ray star, a solar symbol of Heavens and of the Aegead (Lat. *Argead*) dynasty. Some retain that the 16-rays of the star represent the kin-union of 16 Macedonian tribes, but no ancient source offers plausible confirmation to such claim**



Above: **the 1st genuine Macedonian horoscope date, discovered on this original document, is identified as the coronation-horoscope of the Macedonian king Antiochus I of Commagene in the 1st century BCE. It's on the western terrace of his tomb-complex, which is on the summit of Nimrud Dagh (i.e. Mt. Nimrud), about 7,000 feet above sea-level in the Taurus mountains. 1955 analysis of the alignment of the depicted constellations revealed the precise date of 7 July 62 BCE. As to what it signifies opinions wary to this day. Jupiter, Mercury, Mars and the Moon are shown in conjunction in Leo (according to Eudoxus' zodiacal division), back then a Macedonian constellation of god Faethon (FAETHON DIOS)**

One Macedonian region that today boasts a 'St. George' in antiquity housed a goddess named '*Mother of the Gods*' (Δεμετηρ Θεῶν Αὐτόχθων), as well as a '*Macedonian Dionis*'. *Demeter* is often described simply as the goddess of the harvest, she presided also over the sacred law, and the cycle of life and death. She and her daughter Persephone were the central figures of the *Eleusinian Mysteries*, a religious tradition that predated the Olympian pantheon, Incidentally, the Macedonian Great Mother of the gods had to face competition with the *Lydian Mother of the Gods* (Μητρὶ Θεῶν Λυδ[ίαι]) as this goddess is known from an inscription from the region of Sardis. In that region she was associated (if not identified) with '*Rhea*', the same goddess who is often referred to as *Phrygian Goddess Mother* (Φρύγιαε Δεα Ματερ), i.e. the Mother of the Gods, *Cybele*, and was already called *Supreme Goddess* (ἐπιχωρίη θεός) *of Sardis* as reported by Erodot.

However, the clear Macedonic nature of different (father) gods can be deduced from their

Macedonian mail suffix /-ON/ ("*he*" in plain Macedonian). For example: *Aton*, *Acmon*, *Ammon*, *Akhenaton*, *Danaon*, *Dion*, *Makedon*, *Mygdon*, *Orion*, etc.

THE LIST OF KNOWN AND UNKNOWN MACEDONIC DEITIES

What follows is the incomplete and diversely transliterated list of different Macedonic deities, or different namings of the same deities in alphabetical order, as reconstructed from many ancient sources (Homer, Amerias, Hesychius, etc.) and their transliterations. Probability of their truly original naming is



very slim, due to the countless centuries of transcriptions, altered interpretations, latinization, and latest anglicization. The theonyms below are the best guess that can be drawn from all the data at our disposal. The original name forms of the gods from the Hesychius Lexicon will be cited in blue; the word separator *Stigma* (ϛ), erroneously used as letter 's', will be omitted or in parenthesis:

Akmon of Phrygia – a 'Fire-God', was another patron-hero and a Macedonic-Phrygian god, and/or deified king who gave his name to the district known as *Akmonia*; he was the father of *Mygdon*, his successor.[453] His name is maybe a local version of one of the chthonic Great Gods or *Kabeiri/Cabeiri/Kaviroi* from Samothrace. Again, since Phrygians were originaly Brygians in their homeland Macedonia, this heir-god is of Macedonic origin too.

Ade, Aide [Lat. *Hades/Ouranos/Caelus*, Gaulic *Aed*] – the primordial supreme god of the underworld; in today Macedonian: "*Aide*" - 'Lets (go)' and its vernacular forms "*Oide*" - 'Gone' and "*Pojde*" - 'departed', and also "*Otade*" - '*beyond*'. It's yet another Dionisiac deity, once a Sky-father god, it was deposed and as succumbed one apparently became a chthonic deity. Heraclit says explicitly - "*Ades and Dionis, for whom they go mad and rage, are one and the same*." Further, for Heraclit, *Leivino Dionis* is the god of insane wildness, the god of which the Manasias and his affiliates also say "*This god is the same god as Ade*". As the deposed one matches the Roman equivalent *Pluton*, maybe related also to the Asyrian god *Adad.* Like *Baal* in Ugarit coming to the threshing ground as leader of the dead spirits, the *repha'im*, *Ade/Leivino Dionis* is coming as the leader of the satyrs, who are half men, half horses; the horse character stressing their strong ties to the underworld realm of death. The sacrificial ram or goat is also a symbol of the dying Sun/Dionis.

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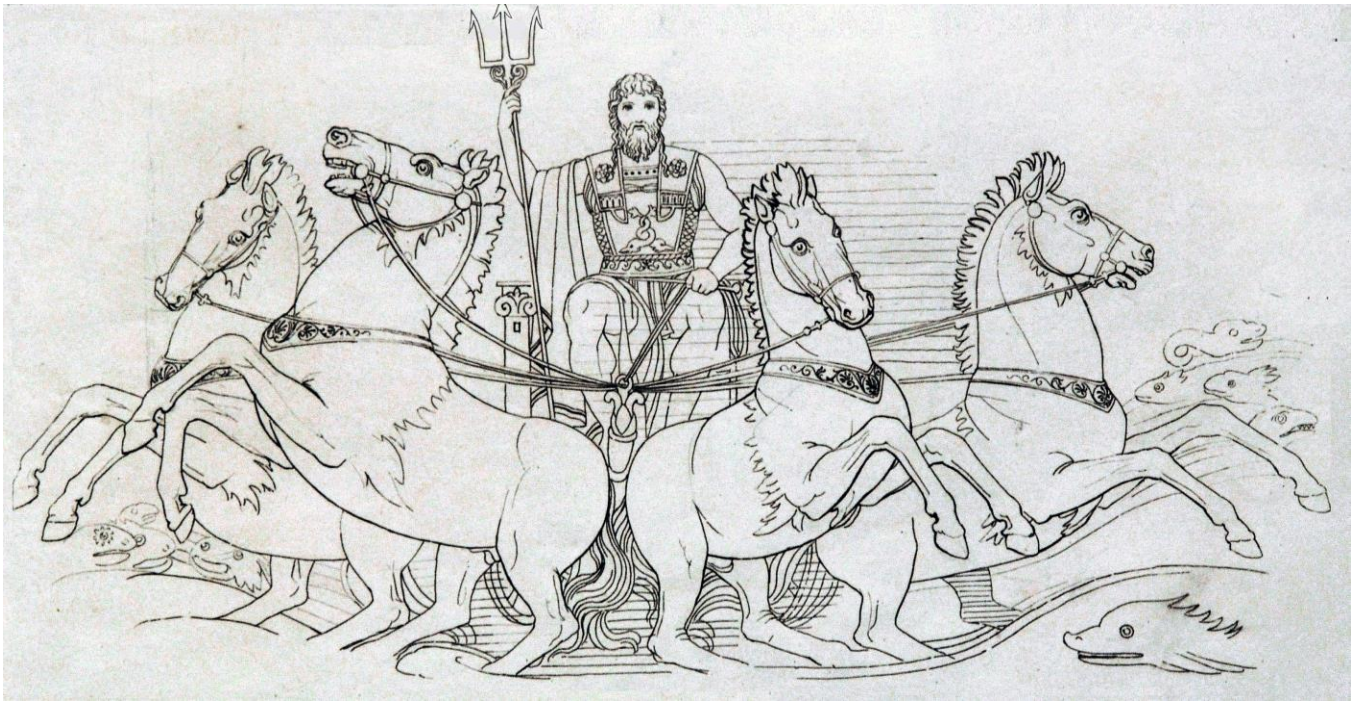
[453] *Phrygians* anciently migrated to Anatolia from the Balkans. Erodot says the Phrygians were called *Bryges* when they lived in Europe (i.e. Macedonia).

Adon/Adonai/Αδωναιο(ς) - Ποσειδον Μακεδονε(ς) [i.e. '*Poseidon of Macedonians*' according to Hesychius] – the Macedonian god of the waters and seas. It is thought that he had his principal seat at Tarsus, in a plain of luxuriant fertility and almost tropical climate, tempered by breezes from the snowy range of Mt.Tarsus on the northand from the sea on the south. Later promoted into God of the Underworld (syncretized as *Ad/Adad/Hades*, possibly Etruscan *Velxan*, thus Roman *Vulcan* and/or ancient Macedonian *Volganos* also mentioned by Hesychius). It was believed that black race is of his dominion (as black skin was thought to be burned by the unerworld fire/lava). Also noted as a name *Adon* of an Armenian general and a Phrygian flute-player (Kretschmer 1916, 1920), thus of most probable Macedonic origin. Also another (older) appelattion of Leivino Dionis, who liked to ride the dolphins, part of his special companions. Related to Macedonic "*Dno*" - 'bottom', hence metathesis of "*Adnoa*" - 'on the bottom', someone who lives on the bottom; see also the rivers "*Don*" and/or "*Danube*" toponym origin from "*Donau*". *Adonai* was also mentioned as Phoenician god '*Don*'. Was it imported in Cartage (founded in 814 BCE) by the Pelasgo-Macedonians, or vice versa we don't know. Zodiacal sign Pisces.



Adraia (i.e. *Vedra*) – celestial goddess of lightning, consort of *Dion/Dzevs*. Also known as Myceanean *Erevtija*, e.g. *Aithria* or *Aithyia*, thenafter dubbed also *Artemis Orthia*, *Aythia* and/or *Ilythia*, which with time syncretized into different goddess and as "*Eileithyia*" in the everdeveloping mythology. As Pelasgic *Eileithyia* (See further below **Eileithyia/Ilytheia/Ilithia**) it was just another syncretization of the Great Mother Goddess fertility aspect. According to F. Willets, "*The links between Eileithyia, an earlier Minoan goddess, and a still earlier Neolithic prototype* (around 1700 BCE) *are, relatively, firm. The continuity of her cult depends upon the unchanging concept of her function. Eileithyia was the goddess of childbirth; and the divine helper of women in labour has an obvious origin in the human midwife*." To Homer, she is "the goddess of childbirth". The *Iliad* pictures Eileithyia alone, or sometimes multiplied, as the Eileithyiai: "*And even as when the sharp dart striketh a woman in travail, the piercing dart that the Eilithyiae, the goddesses of childbirth, send - even the daughters of Hera that have in their keeping bitter pangs*" *- Iliad 11.269–272*

Afrodite [Lat. *Aphrodite* - '*Foam-child*'[454] in plain Macedonian, and Macedonian *Zeirene* according to Hesychius (see more on p.296); syncretized as *Dione/Divona*, also known as *Ištar* or *Astarte*, or *Atargatis*, Egyptian *Atis* (Lat. *Isis*), all seen as a continuation of Bronze Age fertility goddesses; Egyptian *Hathor* (another name for *Aset/Isis*), Etruscan *Zirna/Ziren* or *Turan*, Roman *Venus*, etc.] – lush goddess of the evening star (*Venus*), of war and of sexual love, beauty, fertility and procreation,

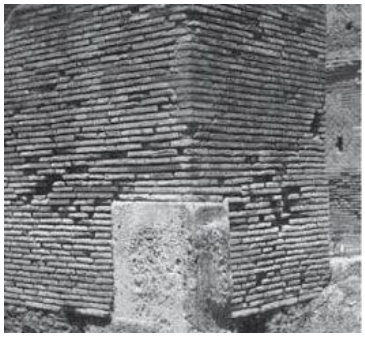
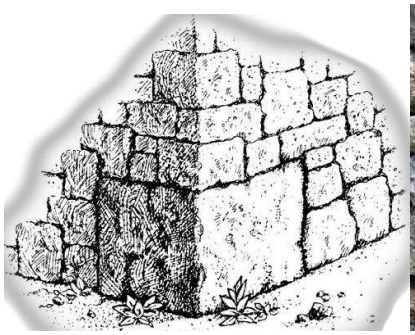


Above: **Etruscan bronze mirror depicting winged *Zirna* (*Zeirene*) behind *Turan* (Lat. *Venus*) and young *Atunis* (Lat. *Nettunus*, anglicized *Neptune* i.e. *Attis/Adonis* or *Poseidon*), Hathna, etc.**

allegedly born from the sea foam. Known period of her worship has been identified from circa 1300 BCE (evolving from an earlier prehistoric fetish models), until Christianization. Her name's plain Macedonic etymology once again contributes her as deified being from the ancient Macedonian

[454] "*Ifrit*" - 'furious' in plain Macedonian: http://www.makedonski.info/search/ifrit and/or "*Safra*" - 'malaise': http://www.makedonski.info/search/safra; + child: http://www.makedonski.info/search/dete

pantheon. Roman equivalent *Venus*. However, according to Erodot (Lat. *Herodotus*), she was worshiped by the *Phoenicians* on Paphos (on Crete) and Ascalon too, but it is possible that as a native goddess of fertility was worshipped before the arrival of the Phoenicians. Syncretized as *Artemis* and *Astarte* too, in both varieties she was the offshoot of that great goddess of motherhood and fertility whose worship appears to have been spread all over the Macedonian Peninsula and Western Asia from a very early time. Her archaic totem was represented by a simple upright white cone or pyramide, in like manner as the cone that was the emblem of *Astarte* at Byblus, of the native goddess also called *Artemis* at Perga in Pamphylia. Conical stones, which apparently served as her idols, have also been found at Golgi in Cyprus, and in the Phoenician temples of Malta, and cones of sandstone came to light at the shrine of the "Mistress of Torquoise" among the barren hills and frowning precipices of Sinai. To this day this old custom appears to survive in Macedonia, for "honour of the Maid of the House" i.e. the Earth Mother Goddess *Mō* - these great cornerstones are still visible on many old-style houses across Macedonia and


throughout the Mediterranean world. The precise significance of such an emblem today is long ago forgotten, and remains as obscure as it was in the time of Tacitus, and today covered by Christianization shroud.

Then she appeared as wearing a crown of cows' horns enclosing a sun disc. This feature thenafter transformed into emanating sunrays and a crown in a form of a citadel. Whether she went by the name *Aphrodite*, *Astarte*, *Europe*, *Eurynome*, *Ziren/Zeirene*, or what not, she remained the grand echo of the primordial mother goddess. Her Zodiacal signs were Taurus, Capricorn and/or Cancer, depending on various local traditions and calendars.



APHRODITE (VENUS)





Apollon Oteudanos [pre-Homeric: *Apelon*, Hittite: *Appuliunaš*, Etruscan: *Aplu*, *Apulu*, Persian: *Apullunas*, Christian: *Archangel Michael*[455]; his forename *Phoebus* means "bright" or "pure," and he was connected with the Sun] – a Macedonian solar deity Apolon, god of crops and herds, a distant descent of the prehistoric Nature divinity. This archaic oriental god it seems to have begun as the Daemon of a Mouse-fraternity in pre-Aryan totemistic eastern Mediterranean. He gradually rose in divine rank by force of arms, blackmail and fraud, until he became the mythological patron of Music, Poetry, Medicine and the Arts, and finally, in some regions at least, ousted his supreme father *Dion/Dzeus* from the sovereignty of the universe by identifying himself with *Belinus*, the intellectual God of Light. His other attribute, the lyre, proclaimed the joy of communion with Olymp (the home of the Macedonian gods) through music, poetry, and dance. Originally a hermaphrodite god, it appears in prehistoric times as another Macedonic solar deity with the syllable name ***Ze***, as a god of the celestial spiritual energy i.e. the 'cold light' of the Morning, before the sunrise; later also syncretized as Thunderer and god of hunting and healing, he remained patron of music, poetry, medicine, pastoral life, archery, prophecy, and associated with the sunlight (epitheted *Phoebus*), to finally transform into

[455] From "Mi-ka-El" - '(He who)Is-like-El': https://www.youtube.com/watch?v=quT6qqp6uZI

Christian archangel *Michael* (*Mi-Ka-El* – i.e. 'Him-like-El', 'El/Il/Ilion/Ilios). At the end Apolon is just one of the many names and transformations and distant avatar of the mysterious primordial Horned God, and his different versions as *Dionis*, *Orion*, *Orpheus*, etc. His Hittite-Macedonic name "*Apollon*" - 'without one half (*A-poll-on* - 'A-half-(of)him' i.e. '*sex-disoriented*')', from "*Pola*" - 'half'[456]' in plain Macedonian, underlines his hermaphrodite nature; the same 'halfism' we find in the Latin word "*sex*": "*Commonly taken with seco as division or 'half' of the race"* [Tucker], which would connect it to secare - "*to divide or cut*" (see noun '*section*' too).[457] Like *Leivino Dionis* he was the son of the supreme Sky-father god too, and was the leader of the *Maenads/Muses*. The paean dance of healing is closely identified with the Apollon cult. He is the father of *Askleipos*, the god of healing, and he is the one



[456] http://www.makedonski.info/search/pola
[457] https://www.etymonline.com/search?q=sex

who taught mankind the Art of Prophecy and is continually associated with purification rites and oracles. His mother is accordingly "*Leto*" - 'Summer' in plain Macedonian.[458] He is also pictured with lions, common pets of the Earth goddesses, from which he inherited the divine triplicity too. During the Trojan War he and his mother fought for the Trojans (i.e. Macedonians). During the 5th century BCE, Apollon became known as the god of Sun, becoming one and same with the god *Ilion* and/or *Mitra/Sol Invictus*. Associated with the mystical number 7, Zodiacal sign Leo.

In the 19th century two inscriptions were found at Prescovatz near Bitola which refer to a god called *Apollon Oteudanos* and/or *Eteudaniskos*. It was suggested that this local version of Apolon was of genuine Macedonian origin.

Ares [Hittite '*Jarri*' - god of plague and war, khown as the "lord of the bow" who protected the king in battle, in Egypt known as '*Oru*(*s*)', Latinized: '*Horus*'[459], Hebrew '*Hrs*', Asyrian '*Asur*', etc. Hence the corrupted Etruscan '*Maris*' and later Roman '*Mars*'] – the Macedonian god of war *Ares* was directly related to the month of March. This is deduced from the name of this month in the Thessalian calendar - *Αρειος*, as well as from his animal-symbol - ram. In Ancient Macedonian calendar his erroneously Koine-transliterated name for the month as "*Artemision*" barely hides his original name, which actually descended from the Macedonian "*Jarets*" - 'Capricorn'. Why this Aries-Capricorn duality? It is an etymological glitch, as the Macedonic "*Jarets*" is actually an epithet which descends from the term "*Jara*" - 'rage/heat' in plain Macedonian, while in earlier Macedonic-Hittite pantheon he was "*Jarri*" - god of war/pestilence. It can be concluded that the epithet "*Jarets/Ares/Aries*" - 'raging' was rightfully given to animal totems of both Ram and Capricorn, as well as to the war god. With time this became his only and principal name as corrupted "Ares" (hence "*Aries*" and Latin: "*Mars*"). According to ancient tradition it is said that Ares was born as parthenogenetic child of the Great Mother Goddess, the same syncretic feature that we find in *Mitra* and *Jesus Christ*. Zodiac sign Aries.

Areton/Aroto/Αρωτο(ς) - Ηρακλης παρα Μακεδονια(ς) ('*Irakle*[460] *for Macedonians*' according to Hesychius) – the Macedonic demigod of exceptional strength and power mentioned in Hesychius Glossary. In developed genealogy attested as "*Erakle/Irakle*" (Etruscan: *Hercle*; Lat. *Hercules*). But that was his epithet. In Macedonian "*stAROTO*" means the 'old one'. The word is also found in many Macedonian dialects precisely as "*Aroto*" meaning the 'vile elder', 'dreadful'; probably the root word of '*Archaic*' < '*Ar-Kai-o*(*s*)' too.

Likely that he actually transformed into another Pre-Christian Macedonic god of thunder, "*Perun*" ("*Striker*"), from the verb "*Perne*" - ' strikes'[461] in plain Macedonian. His attributes were same as the Irakle's – a club, and his sacred animal was the bull. "*Perun*" is known to have been worshiped as far as Kiev and Moscow. It was recorded by Romans too in the late antiquity Macedonian pantheon, but transliterated as "*Perende*", with clear primacy assigned as the thunder god, who is not a borrowing from other pantheons as is sometimes thought, but an old Macedonic deity reported in Romeian (dubbed

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[458] http://www.makedonski.info/search/Leto#%D0%BB%D0%B5%D1%82%D0%BE/%D1%81%D1%80

[459] This the root word for 'horror' as well, 'orrore' in plain Italian.

[460] "*Erakles*" is yet another Macedonic epithet: "E-raklest" – 'Is-handstrong', denoting his very strong arms; from "*Race*"[pronounced *ratse*] - 'hands' in plain Macedonian: http://www.makedonski.info/search/race

[461] http://www.makedonski.info/search/perne

'Byzantine') sources of the 6th century (Riasanovsky, 1969:26). Also the storm god in the Roman province of Illyricum; Latvian "*Perkons*", Lithuanian "*Perkuns*", etc.

Armas – sacred stone, pilar;

Arsinoe Philadelphoi – the 'brother-loving goddess', a deified queen of Ptolemaic Egypt, with combined traits as those of Aprodite, Demeter and Isis. The atributes of Arsinoe as divine protector of navigation are provided by her function as *Euploia*, from the Macedonian verb "*Plovi*" - 'navigates' in plain Macedonian.[462] All of the discovered artifacts dedicated to Arsinoe are linked with the sea and confirm her sacred role as a protector of navigation, see Roberts (1966), Thompson (1973), Aneziri (2005), etc. Her worhip may be detected from votive plates, small altars and cultic amulets found in Egypt, Cyprus, and around the Aegean islands. A festival 'Arsinoeia' was celebrated in Alexandria, whereas a fragment of Satyrus' work "On the demes of Alexandria" quotes the text of a Lex Sacra concerning a sacred procession for *Arsinoe Philadelphoi*, where people are invited to prepare their own altars and to make offerings along the streets crossed by the parade; see Periplou-Thomas (1993). Pigs and boars were offerings of choice for Arsinoe, which suggestively puts her in the rank with *Demeter/Isis* and *Osiris*, which are the gods who also accepted pigs as offerings.[463]

Artemida, **Artemidi Pasikrata** (see the image on p. 240) or **Artemida Enodia** (i.e. "Artemis 1st-Goddess") – presumably again just another syncretization of the difused duplicity or triplicity of **Ma** - the Great Mother Goddess. Like Ma, Artemis was a deity of very ancient origins, mistress of animals and huntress; she presides over nature and over the initiation rituals of young girls. She is also a goddess of blood sacrifice, and her image didn't differ much from *Aphrodite* or *Kibela/Cybele* and *Hecate*.[464]

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[462] http://www.makedonski.info/search/plovi

[463] "A broader political discussion of female euergetism and of the cults that may repay it. This mechanism relies on the concession to Macedonian royal women of great administrative and economic initiative. The possibility of acting as benefactress towards communities and sanctuaries relies in practice on the right that court women have to their own goods and incomes and even to directly administrate poleis and dōreai within the kingdom. In this case, too, Arsinoe II provides an important model: as the wife of Lysimachos, the queen dedicated a huge tholos to the Great Kings in Samothrake. Public funding of such an entity on the part of a woman may evoke the official role of a dynast such as the Karian Artemisia rather than of a normal Macedonian queen." – 'Queens and Ruler cults in early hellenism' by Stefano Caneva.

[464] "Religion and Cults in the Black Sea region: goddesses in the Bosporan Kingdom from the Archaic Period to the Byzantine Era" by D. Braund.



Above: **goddess Artemida Enodia holding two torches, escorted by a horse and a dog, her sacred animals, on a marble votive relief dedication found at Exochi Eordaias, Ptolemaïs basin, Southwest (Aegean) Macedonia (Chrissostomou 1998). Callimachus observed that she received her dogs from Pan; Artemis and Hekate were known as *Skylakitis*, protectors of dogs (*Orphic Hymns*, I, 5; XXXVI, 12) and *Skylakotrophos*, nurse of puppies (*Dionysiaka*, XLVIII, 15; XLIV, 195).**

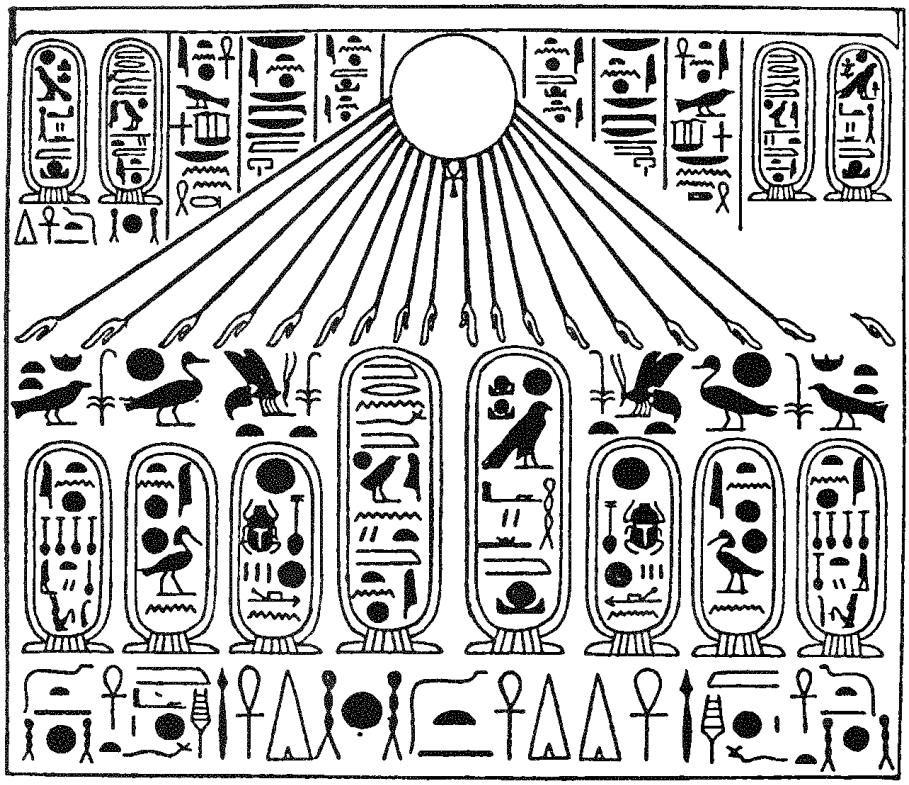
As/Az – "The1-st", the Supreme/Solar/Celestial God-kreator, the highest 'Upper one'; Etruscan *Ais*, boustrophedon "*Sia*" - 'shines' in plain Macedonian, generally noted as the oldest syllabic appellation for the later polynomial syncretized appearances of *Aplu/Apolo/Apolon*, *Orus/Horus/Ares/Mars*, *Dyaus/Dionis/Bachus/Adonis*, *Ill/Illiy/Ilios/Helios*, *Xant*(*us*), *Dze/Ze*(*us*), *Uran*(*us*), *Taranis/Tarun/Perun*, *Mithra/Sol Invictus*, *Varuna/Veles*, etc.

Asklepius (i.e. "*Sklepa*" - 'fixes, adjusts' in plain Macedonian)[465] – In Homer's Iliad, Asklepius was a man, a physician to soldiers wounded on the battlefield at Troy. But with time he had become elevated to the status of a god of medicine, descendant of the god Apollo and mortal Coronis. Asclepius' father Apollon was himself a patron god of medicine. It was through Apollo that Chiron, the wise and peaceful kentaur, learned the art of healing. Under Apollon's mentorship, Chiron grew in his craft so much so that Apollon himself entrusted Chiron to train his son, Asclepius.

Aton or **Aten** (i.e. *A-to-on* - "*First-he*", also spelled *Aten* in ancient Egyptian religion, and/or Phrygian *Attis* in corrupted *Interpretatio Graeca*) – the father (archaic *Atta*) Sun-God, depicted as the solar disk emitting rays terminating in human hands, whose worship was brought to Egypt by a Macedonic-Hittite princess. It was briefly the Egyptian state monotheist religion accepted from the northern Hittites after the Hittite-Egyptian peace trety and the consequent wider cultural and religious exchange. The pharaon *Akhenaton* (reigned 1353-1336 BCE) returned to supremacy of this Father Sun-God, with the startling innovation that the *Aton* was to be the only god (see *Ra*). To remove himself from the preeminent cult of *Ptah* of Memphis i.e. *Ammon-Ra* at Thebes, Akhenaton built the city of *Akhetaten* (now Tell el-Amarna) as the centre for the Aton's worship.[466] According to the tradition

[465] http://www.makedonski.info/search/sklepa
[466] http://www.britannica.com/EBchecked/topic/41851/Aton

Aton/Attis was slain by the boar's tusk of winter, a common winter solstice sacrifice-reincarnation, a rite found also in Dionisiac and all other sun-gods traditions related to the Winter Solstice.



The beams of Åten illumining the names of Khu-en-Åten and his family.

Athos (maybe just another version of *Aton*) – was one of the primordial titans. He is most known for the attempted but discarded by Alexander the Great creation of the Mt. Athos monument, a mountain and peninsula in southern Macedonia, today known as "The Holy Mountain" (Sveta Gora), which is located on Halkidiki peninsula in Lower (Aegean) Macedonia. Ancient Macedonian architect and artist proposed to Alexander III of Macedon to sculpture the rocks of Mt. Athos in the form of sitting Titan, but Alexander laconically refused, saying that his own deeds will suffice for people to remember him.



Above: **the Colossus of Mt. Atos project**

Attis – ancient Phrygian (thus Brygian) shepherd god, been born of a virgin mother on December 25th, being killed and resurrected after 3 days. Attis is the incestuous son of Cybele in her form as the virgin, Nana, who is impregnated by the divine force in the form of a pomegranate. Moreover, at times the young Attis was merged with Mithra (see below), whose birthday was traditionally held on December 25th and with whom he shared the same Phrygian capped attire. The "December 25th" or winter-solstice birth of the sun god is a common feature in several cultures around the world over the past millennia. As already mentioned before, it was the celestial birthday of *Zagreus*, *Leivino Dionis*, *Orus/Horus*, *Mitra*, *Sol Invictus*, *Jesus*, etc.

Axiy or **Axios** – the archaic river god of the homonymous Macedonian river, today known as river Vardar in Republic of Macedonia. Etymology of *Axios/Axos* - 'wood, timber' survived in today modern Macedonian words "*Les/Lesky*"- woods, and/or "*Daska/daski*" - flat pieces of wood (hence 'dash' too). *Pelagon* was his son (by *Periboia*) according to Homer (Iliad 21.141; Apollodorus E4.7)[467] Maybe the original name of Samothracian ***Axiero***.

Briarey (Lat. *Briareus*)[468] the '50-strong', also called ***Aegaeon*** (i.e. '*Aegean*', clear Macedonic appellation) – a Titan (Giant) with 50 heads and 100 hands*, a demigod; among Brygians (later Phrygians in Asia Minor) he was one of the '100-handed ones' that according to Hesiod fought against the Titans. Hesiod's 'Theogony' (624, 639, 714, 734–35) also reports that the three *Hecatoncherakles*, or

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[467] http://www.makedonski.info/search/pelagon

[468] Comparable to the Dionisiac '*Brauronia*', a quinquennial festival (held every 50 years).

Storakite (100-handed ones), ***Briarey***, ***Kot*** and ***Gig***, became the guards of the gates of Tartarus. According to one myth *Briarey* became the son-in-law of Poseidon (i.e. Adonis/Dionis), who gave him "*Kymopoliea* ('Godfathers-gray') *his daughter to wed*". But Hesiod's is obviously just another *Interpretatio Graeca*, a Metathesis of their role. Originally in Virgil's 'Aeneid'(10.566–67), they fought on the side of the Titans rather than the Olympians; and Aeneas is likened to one of them (to *Briareus*, known here as *Aegaeon*); Virgil too was following the lost Corinthian epic 'Titanomachy' rather than the more corrupted account of Hesiod.[469] Other accounts make *Briareoy* (or *Aegaeon*) one of the assailants of Olympus. After his defeat, *Briarey/Aegaeon* was buried under Mount Aetna.

*It is a legitimate assumption to explain these "50 headed and 100 handed Titans" as a real combat units made of 50 men, probably a Brygian tribesmen-warriors organized in a tight formation squadrons. The story of these hard to defeat legendary Macedonic '*Berzerkers*' from the distant past reached our days transformed into supernatural beings through the fantastic mythological hyperbolization of countless generations of story tellers and oral traditions.

Bendis (Latinized *Bendida* actually Bendisa -) – associated with hunting and identified with *Artemis* by this epithet she was attested in the valley of the river *Strumon* (today *Struma*) in eastern Upper Macedonia. From here through the Macedonian dynasty of Ptolemy she was introduced as far as in Egypt, where a Macedonic temple dedicated to her was built near Alexandria. Her influence was recorded also in the region of Bithynia in Asia Minor, where the local Macedonian community of *Bithyni*, originally from the Strumon valley, settled. By a decree of the oracle of Dodona, which required the Athenians to grant land for a shrine or temple, her cult was introduced into Attica by immigrant Macedonian residents, and, though Macedonian and Athenian processions remained separate, both cult and festival became so popular that in Plato's time (429-413 BCE) its festivities were naturalized as an official ceremonial of the city-state, called the 'Bendideia'. Her name survives until today in the Macedonian word "*Bendisa*" - to 'like, admire/adore'.[470]

Vedu ["*Ve*" - stands for "*Veliki*" - 'Grandmaster' (of the) "*du*(*h*)" - 'soul, breath'] – according to Neanthes of Kuzik (Lat. *Kysikenos*) *Vedu* was the life-breathing deity to which Macedonians prayed for mercy of them and their children. But, Clement from Alexandria claims that *Vedu* (hence *Voda* - water) was Macedonic-*Phrygian* word for *water*, and strong watery cult was truly testified among both the Macedonians and local Macedonic tribe of Brigyans (that later settled as *Phrygians* in Asia Minor). Watery demigods as *Sileni* and *Nymphs* constituted great part of the mythological panorama in Macedonian Pantheon. Toponyms as *Edessa* (i.e. *Voden* in plain Macedonian) make strong case to this claim. In the northeast (in what is now Bosnia and Croatia) *Silen* (Lat. *Silenus*) became the supreme god known as *Silvan* (Lat. *Silvanus*), imagined as hairy male being with goat legs and horns. Probably just another of the many versions of the primordial Horned God. His companion *Thana* (Lat. *Diana*) was goddess of hunting with an arrow in her hand. Over 300 monuments dedicated to them were found all over Bosnia. *Silen* was undoubtedly a resemblance of the similar Macedonic minor deity, testified on the numerous ancient Macedonian coins.

Vika / Βικα(ς)[471], Σφινγα(ς) Μακεδονε(ς) ('*Vika*, *the Sphinx of Macedonians*' according to

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[469] https://en.wikipedia.org/wiki/Titanomachy_(epic_poem)

[470] http://www.makedonski.info/search/bendisa

[471] In Antiquity the letters *U* and *V* were previous and interchangeable with *B*, as also *L* and *R* which have been rather confused before they became clearly differentiated. Thus we have Dunav for Danube, Vizant for Byzant, etc.

Hesychius; also found as Φιγα and/or Φικα)[472] – a mythological creature that has head and torso as human and body of a lion, often winged. It ask's (i.e. 'Vika' - *Yells*) questions, which puzzle the misfortunate passengers. From the particular way of formulating 'Question' in vernacular Macedonian language: "*Što vika*?" - 'What (he/she'it) says/asks?", but otherways the plain meaning of "*Vika*" is 'yelling'.[473] And, if someone puts your statement in question, or he is amased about it, he/she will exclaim "*Vikash*?" The closest paragon in plain English will be '*Say what*?' From here, "*Vika*", corrupted by latinization of the original sound V into B, it also refracted into "*Buka*" **-** 'loud noise, clamour'.[474] Oddly enough, today exists "Wicca"[475], a "religious" cult of modern witchcraft, which uses



this ancient Macedonic theonym; founded in England in the mid 20th century claims its origin in pre-Christian pagan religion, esp. an initiatory tradition.

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[472] Lexicon: cum notis doctorum virorum integris, Volume.1 by Hesychius (Alexandrinus.) https://books.google.mk/books?id=ttRCAAAAcAAJ&pg=PA727&lpg=PA727&dq=%CE%B2%CE%B9%CE%BA%CE%B1%CF%82+Hesychius&source=bl&ots=-HuuHRc8xm&sig=ACfU3U1VIduMGZmvRreCM8AQ3DW83BjsnQ&hl=mk&sa=X&ved=2ahUKEwi57qHEi5PsAhV88eAKHbtlAv4Q6AEwAXoECAMQAg#v=onepage&q=%CE%B2%CE%B9%CE%BA%CE%B1%CF%82%20Hesychius&f=false

[473] http://www.makedonski.info/search/vika#%D0%B2%D0%B8%D0%BA%D0%B0/%D0%BD%D0%B5%D1%81%D0%B2

[474] http://www.makedonski.info/search/buka

[475] https://wiccaliving.com/what-is-wicca/

Volgano / Φόλγανος – according to Hesychius; the ancient Macedonian religion had many deities, some of which were only worshiped by individual Macedonian tribes. And *Volgano*(*s*) was according to him the Macedonian river-god worshiped in Imathia (i.e. Emathia), an ancient region of Lower Macedonia. The name Volga is also derived from the ancient Macedonian water god Volgan, grandson of a Makedon, and was so called in the upper reaches too. Today it is presented in the Macedonian name *Olga* and the Scandinavian *Helga*. The downstream Unugundurs later called her *Atel*. As obvious chthonic deity it is probably one and the same with the Etruscan ***Vel/Velx***, ***Velhans/Velxan*** - god of the underground fire. Thus Macedonian *Volgano* (Koine: *Φολγανος*) must've given the birth of the Latin *Vulcanus* too. Its watery theonym implies possible relation to the name of river *Volga* as well, probably given by one of the Macedonian tribes, which are mentioned by various sources when they migrated northward after the Roman invasion of Macedonia.

Vran (*Vrana*,*Vranec*, *Gavran*; Lat. *Phoroneus*) – Raven-god, in Latin '*Phoroneus*', which have also been a title/totem of *Cronus* (and *Apolon*), with whom the crow and the alder are also associated, and therefore the Titan of the 7th Day (Lat. *Domenica*, Mkd. *Nedela*, anglicized *Sunday*), thus pointing to his solar attributes, with time deviated into something else by the later mythology. Also noted as a divine emblem of Apolon. In Macedonian it is also an etymon for "black stallion", used as name for a variety of Macedonian dark-red wine - *Vranets*; found also as Gaulic-latinized raven god *Bran*[476] or *Vron.*



Vō – the primordial supreme creator Sky-god; homonymous to Scandinavian *Vodin* (i.e. *Odin*). Interchangeable with **Gō**. The syllable "V*ō*" has a very special votive significance, and it is not by chance that is the root word for Latin-anglicized "*Triumph*" – from Koine-corrupted form θρίαμβνο(ς)[477]

[476] https://en.wikipedia.org/wiki/Br%C3%A2n_the_Blessed

[477] https://translate.google.com/#view=home&op=translate&sl=el&tl=en&text=%CE%B8%CF%81%CE%AF%CE%B1%CE%BC%CE%B2%CE%BF%CF%82

i.e. ThriamVo(s) – "Triple-V*ō*".[478] As the "Bogo Vō" was highest Supreme Creator-God, grand-grandfather of all other gods, so, it is no wonder that his syllabic theonym Vō was invoked 3-times. The double-triple appellations was common praising feature of the syllabic language of archaic period – *Is-Is*, *Ma-Ma*, *Ba-Ba*, *Da-Da*, etc.

Voda (*Vedi/Bedi/Bedu*) – god/goddess of the waters.

Voltumna – a god or goddess (presumably a hermaphrodite deity) of the wisdom and advice; accordingly her name is derived from the Macedonic suffix-noun ***umna***[479] [feminine] - 'clever, rational' in plain Macedonian (see also ***Razumna***)[480] which underlines her/his attributes of wisdom. A god with strange and contrasting features, primordial *Voltumna* was represented sometimes as a maleficent monster, at others as a god of vegetation; of uncertain sex, or as a great war-god/goddess. We have here a typical example of the process of the regionalization and folkloristic transformation of originally one and the same chthonic deity. She/he even became the supreme god of the Etruscan pantheon, the *Deus Etruriae Princeps*, according to Varro. At the *Fanum Voltumnae* a festival of *Ludi* (i.e. *Crazy*) were held, the precise nature of which, whether apotropaic, athletic or artistic, is unknown. In the Roman Forum, near the Temple of Castor and Pollux stood a shrine dedicated to *Voltumna* in the Vicus Tuscus. She/He was the equivalent of the later Roman *Vertumnus* - the god of seasons, change and plant growth, as well as gardens and fruit trees. She/he could've change form at will using this power, according to Ovid's 'Metamorphoses' (XIV). Varro was convinced that *Vortumnus* was Etruscan and a major god. This originally Macedonic-Pelasgian cult arrived in Rome very late, around 300 BCE.

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[478] https://www.etymonline.com/search?q=triumph – Important Note: the Koine "β" is NOT the same to Latin "B", but to "V"! Listen the above Google Translate translation.

[479] http://www.makedonski.info/advsearch/%D1%83%D0%BC%D0%BD%D0%B0?where=lexem,derivation,flexion&position=start

[480] https://en.wiktionary.org/wiki/%D1%80%D0%B0%D0%B7%D1%83%D0%BC%D0%BD%D0%B0



Gaia – goddess Earth herself; from "*Gai* " - 'nurtures' in plain Macedonian, but also "*Guia*" - '(poisonous) snake', as the snakes are chthonic animals that are in direct relation with the earth, her domain par excellence. Zodiacal sign Virgo.

Giga, Gygaia (later syncretized with *Athena enchorios* - the 'native Athena', thus not the one worshiped by the Semitic Sellenes dubbed 'Hellenes') – a war-goddess protector of the royal court. Homer mentiones the Maionian warlords from the Lake Gygaie, which goes in as confirmation of the claim of the Maionians as direct relatives to Paionians. Zodiacal sign Aries.

Geazora [*Gea* + *Zora* (dawn); also *Gozoria*] – a goddess of hunting equated with *Artemida* (Lat. *Artemis*); also a theonym of the ancient Paionian city of *Gozoria*, paragonable to *Belazora* ('White-dawn'), another ancient city in Upper Macedonia. According to mythology she spent the childhood together with her brother the Young Sun Apolon in Hyperborea (i.e. Upper Macedonia). Zodiacal sign Cancer.

Daimones - seen as the souls of men of the Golden Age acting as tutelary deities (according to entry in Koine δαίμων at Liddell & Scott dictionary), which suggests their resemblance with the Titans. Homer's use of the words *theoí* - 'gods' and *daímones* (δαίμονες) suggests that, while distinct, they are similar in kind. A distorted view of Homer's daemon results from an anachronistic reading in light of later constructions by Platon and Xenocrates. Degraded into lesser divinities or spirits, often personifications of abstract concepts, beings of the same nature as both mortals and deities, similar to ghosts, chthonic heroes, spirit guides, forces of nature, or the deities themselves (see Plato's 'Symposium'). According to Hesiod's myth, "*great and powerful figures were to be honoured after death as a daimon*…"

Danaon (or *Davlion/Davlo*) – the god of death; from PIE root *dhau- to 'suppress or slay'; "*Davi*"- 'strangles/drowns' in plain Macedonian; Phrygian "*kun dαvlo*"[481] - 'dog strangler/choker' and "*daos*" - wolf; Koine: *Thaulos/Thanatos*; Dacian: *Kundaon*, *Kan-daon* - from Macedonic diminutive "*Kunče*" (Lat. '*Canis*') - 'dog/wolf', and Macedonic verb '*davi*' - strangles; the mythological wolf-god. His Koine appellation is obviously later interpretation of the animal-emblem of the god Makedon; comparable to Egyptian *Anubis*.

Darron – Macedonic demigod or '*daemon*' to whom Macedonians prayed for health and healing. Macedonic etymology reveals his attributes, as '*Dar*' in plain Macedonian is '*gift*', thus *Darron* is the '*Giver*', he who gives (health or beneficence). Maybe related to Mesopotamian *Dagon*.

Dea Pasikrata [the 'Almighty-One'; from "*Pa*" - 'high(est), upper', "*Si*(*te*)" - 'all', and "*kratia*" - 'rule'][482], or **Artemida/Aphrodite Pasikrata** – an almighty goddess that was witnessed on the ancient inscriptions in the city of Bitola, and in Thessaly as clear Macedonic influence. A syncretized almighty queen of the underworld, identified as '*Aphrodite of the dead*'. As '*Artemis-Enodia*' she was the terrible infernal goddess of ghosts and drugs.



Dea Almopia – was noted as goddess from Mt. Pangea.

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[481] "*Kuna*"[archaic] - 'weasel/bear'; "*Kuče*" - 'dog' in today Macedonian (corrupted form of outdated "*Kunče*" [diminutive] - 'small weasel/bear').

[482] "*Kroti*" - 'subdues, tames, dominates/domesticates' in today plain Macedonian: http://www.makedonski.info/search/kroti. The corrupted form "*krati*(*a*)" may refer to the shortening (Mkd. "*krati*") of the rope while taming a wild animal, a verb which is the root word for "*Kroti*" too: http://www.makedonski.info/search/krati



Above: **an ancient Macedonian coin with Silen on the obverse**

Dioskuri, **Dioskouri** – Upper Macedonia name for the Great Gods of Samothrace (*Kabiri/Kaviroi*); actually misinterpreted (and latinized) form of 'God's of (Sacred) Double-Axe' ('*Scure*' in Latin). Primordial demigods and chthonic metalworkers related with the underground fire.



Drakon and **Drakayna** – serpentine gods of healing and vital energy.

Dusdaimon – a bad-demon, lesser (evil) deity, devil; koine: δυσδαιμόν[483], anglicized: "*Desdemona*", from the PIE ***dus**- 'bad, evil, hard, difficult' (source also of Sanskrit *dus*-[484], Old Persian *duš*- 'ill', etc.);[485] in today Modern Macedonian: "*Dus-dibidus*"[486], also "*Dustaban*" - 'bad/flat

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[483] https://www.behindthename.com/name/desdemona
[484] http://sanskritdictionary.org/dusana
[485] https://www.etymonline.com/word/dys- , https://www.etymonline.com/search?q=dysfunction
[486] http://www.makedonski.info/search/dibidus

feet'[487], someone who walks with difficulties, and "*Dušman*" - 'mortal enemy'. The root *Dus-* descended also in the adjective "*Teško*" - 'heavy, dificult'[488] in plain Macedonian.

Dze/Dion [i.e. *Dyaus*; thus *Dzeus/Dius-pater*, hence from *Dzevs/Diuspater* to Roman-corrupted *Jupiter*; also Koine-corrupted *Zevs/Amon Zeus*, much later *Svarog*] – the all-seeing (Dze) celestial-god (the very root of the word "*See*" in English too), the highest supreme god of the morning light and sunlight itself, god of the summer, weather and atmospheric phenomena (such as rain and thunder); he is the giver of the Life Fire and the smith god, and further linked with marriage and protection. Probably just another theonym for *Dyaus/Dionis/Adonis*; in Latin *Sol Invictus*. According to tradition, he lives on the Macedonian sacred mountain that separates Macedonia from Thessaly, and which came to be known as *Olymp*, and where the storm clouds are said to gather. Transcribed as *Zeus*, the *Dzeus of Dodona*, is, in the most solemn invocation of the Homer's 'Iliad' addressed as *Pelasgic Dzeus* by Achilles, the greatest representative of the ancient heroic mind and life. The name *Pelasgicos* is, then, evidently an archaic name of *Dzeus* and it is not easy to see how he could have received it, unless the inhabitants of the country from Dodona, at least as far as the kingdom of Peleus, had been known as *Pelasgoi*. The concurrent evidence of this passage with that of the line in which all Thessaly is called *Pelasgic Argos*, appears to demonstrate that Thessaly had been a Pelasgian country, and that *Dzeus* was Pelasgian god (not "*Hellenic*"). He is a weather god paralleled to the Sumerian *Iškur*, Hittite *Tešub*, and Semitic *Hadad*. He rules the clouds and rain, delivers lightning and hurls thunderbolts forged by the one-eyed Cyclopes, the thunderbolt being his invincible weapon. Homer pictures him carrying the golden scales of justice. Nevertheless, his hidden original identity is revealed by his companions. Namely, as from his birth *Dzeus* is surrounded by attendant youthful warriors known as *Kouretes* or *Koryvantes*. They discover his original identity, that of the Horned God, or *Leivino Dionis*, of whome the *Koryvantes* i.e. 'Ivy- bearers' were known priests: "*Koryvantes*" (from "*Korov*" - 'weed' in plain Macedonian - ivy and other invasive plants, all generally defined as 'weed').[489] Alike the Horned God and/or Leivino Dionis, he is possessed of enormous sexual vigor and sired a vast number of offspring through an incessant parade of Dionisiac orgiastic immortal and mortal female partners.

Favlo (Favlos) – god of war, reported as Macedonian war-god Thaulos by Hesychius. Probably just another corrupted name of Thanatos/Danaos/Davlion/Davlo.

Enodia, **Artemida Enodia** (i.e. *Hecate*, *Persephone*, Etruscan *Proserpina*) – goddess of roads and crossroads, comparable to *Elen of the roads* mentioned in the Introduction, but also goddess of death (*Dea Pasikrata*, *Artemis-Hecate*); she evolved slowly into national goddess of Macedonia and Thessaly. Her name '1st-Goddess' (from "*Eno*" – 'one, first/1st, unique') reveals unmistakable Macedonic etymology, and her cult was autonomous until the late Roman period and the event of Christianization in 4th century. At Thebes of Phthiotis or Pagassai, *Enodia Patroa*, was worshipped as the national goddess. At the city of Larissa, she was worshipped as *Enodia Astike*. As *Enodia Stathmia*, she was worshiped at the city gates paired up with *Hecate*. As *Enodia Mykaike*[490] she is associated with the underworld and related to Adonai/Poseidon and earthquakes, and acted as the goddess of the funeral rites (Sophocle, "Antigone", 1199), and as the goddess of cemeteries and ghosts (Euripide, "Ion" 1048–52); as *Enodia*

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[487] http://www.makedonski.info/search/dustaban

[488] http://www.makedonski.info/тешко#тешко/прил

[489] https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BA%D0%BE%D1%80%D0%BE%D0%B2*

[490] "Muka" - 'anguish' in plan Macedonian.

Alexeatis she is an apotropaic character. And of course, she was largely worshipped in her homeland Macedonia. At Pella as Beroea-Hosia, in Eordaia, Derriopos, Elimeia, and Mygdonia she was the goddess who supervised purification rites and burial customs. Thus she was related to Ade (i.e. *Pluton*) as well. Timarete of Corinth, who died in Pella, Macedonia, in the late 5th century BCE, is the only attested priestess of this goddess.

The Horse and the Dog were animals sacred to Enodia, which leads to inescapable conclusion that she was just another version of the Great Mother Goddess *Mō/Ma* i.e. *Go-le-Ma*. On a coin from Pherai, Thessaly, the head of Enodia on the body of a dog is seated below the Hypereia (Eupereia) spring. This coin was circulated during the 4th century BCE, at the height of the Macedonian empire. The goddess and a dog are shown on a marble votive relief from Larissa, Thessaly, also dated to the 4th century BCE. On a marble votive relief from Krannon, Thessaly (360–350 BCE), a torch bearing Enodia is accompained by both a horse and a dog. From Perseis, modern Debrešte (R. of Macedonia), two





terracotta busts of Enodia dated after 183 BCE show her with a horse, and a dog jumping over her shoulder. On a marble inscribed relief votive (2nd century BCE, see above on the p. 231) from the area

of Exochi village, Eordaia, the goddess is escorted by her sacred animals, a dog and a horse (Museum of Kožani, Aegean Macedonia). Also from Exochi is an inscribed marble altar with a hunting scene involving hare and dog, also dated to the 2nd century BCE. A seated dog is shown with the goddess on a marble statue dated to classical times from Pella, Macedonia (Archaeological Museum of Pella). Enodia and a dog are shown in relief on a marble altar from Mygdonia, Macedonia (Archaeological Museum of Solun). From Elimeia, the village of Ayia Paraskevi, in Macedonia, comes a marble votive relief showing the goddess astride a horse, with a dog walking in front of them (Museum of Kožani). Finally, on a statue which is dated to c. 300 BCE, two dogs are seated with two women who are facing each other; one of whom is likely Enodia (Museum of Louvres).

Enyo (Lat. *Enyalius*) – goddess or god of the battles, daughter/son of Macedonic god *Ares*, and/or also equated or epithet of *Ares*[491]. Leivino Dionis, too, is said to have been surnamed *Enyalius*. Yet again it is most probably just another syncretized name and mutaded form descended from the Great Mother Goddess *Mō/Ma* and/or *Dea Pasikrata*, *Enodia*, *Artemidi*, etc.

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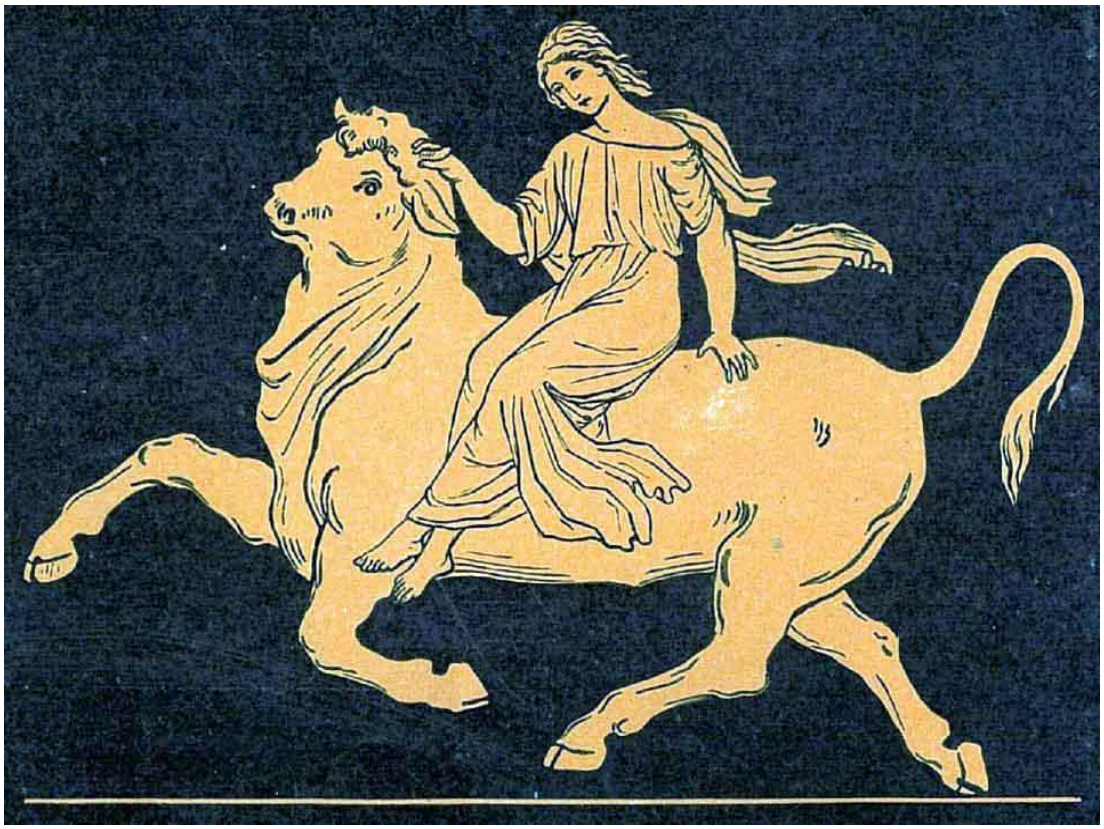
[491] *Ares* - the Macedonic God of war; note the Macedonian etymology from "*Jarec*" (pronounced '*Iarets*', further corrupted as '*Ares*') – 'Capricorn'; the prophet Daniel describes Macedonia under the emblem of a Goat with one horn, and it is therefore of great consequence that this symbol should be proved to be that proper to Macedonia; the following observations on an ancient symbol of Macedon, by Taylor Combe, Esq. F.A.S. will be found useful: " *I had an opportunity of procuring an ancient bronze figure of a goat with one horn, which was the old symbol of Macedon ... It was dug up in Asia Minor, and brought into this country by a poor Turk. Not only many of the individual towns in Macedon and Thrace employed this type, but the Kingdom itself of Macedon, which is the oldest in Europe of which we have regular and connected history, was represented also by a Goat, with this particularity, that it had but one horn*." From the "Dictionary of the Holy Bible" by Augustin Calmet, p.648. As confirmation of this claim is the famous inscription of Alexander III of Macedon in conquered Athens, which reads: "*If thy strength had only been equal to thy purposes, Demosthenes, never would the Athens have been ruled by a Macedonian Ares*." See also "The impact of Ares Macedon on Athenian sculpture" by Olga Palagia and Stephen V. Tracy. Also *Pan*, a god of flocks and herds was worshiped in the form of Goat.



Evropa (from *Æropoi*) – is yet another deity whose ethnonym is attested in Hesychius Glossary, where he testifies the homonymous Macedonian tribe of *Aeropes* (or *Aeropians*) which probably



Above: **Evropa riding on a bull**

received their name after their king *Aerop I* (Koine: *Æropos*). According to another tradition she was the lost sister of *Kadmo* (Lat. *Cadmus*) the Phoenician, founder of the second Thebes (on the Ionian Sea coast). Evropa was also known as Phoenician moon goddess *Astarte* or *Ashtaret*, with the crescent horns, wooed by the sun god, whose symbol was the bull. In Homer she is the daughter of *Phoenix* and *Echoea*, etc. How and why this name became the name of the continent Europe no one knows.

Eileithyia/Ilytheia/Ilithia (also found as "*Ei-Rei-The-Ia*" in Linear B, today "*Lidia*" in plain Macedonian) – a Pelasgo-Macedonic goddess of birth, associated with the moon. As an earlier Neolithic prototype she was a kourotrophic divinity, allegedly a mother of Ares, god of war. Pausanias, writing in the 2nd century AD, reported another early source (now lost): "*The Lycian Olen, an earlier poet, who composed for the Delians, among other hymns, one to Eileithyia, styles her 'the clever spinner', clearly identifying her with Fate, and makes her older than Cronus*." Being the last born to Gaia, Cronus was a Titan of the first generation. Egyptian: *Tawaret*, Etruscan: *Uni*, Roman: *Juno* and/or *Lucina.*

Erakles ("*E raklest*" **-** 'Is strong-handed, rakish' in plain Macedonian)[492] – the Macedonian epithet of the deified hero ***Aroto*** (his real name in plain Macedonian according to Hesychius) and great-grandson or half-brother of Perseus. In his 6th book Erodot (Lat. *Herodotus*) has the following

[492] http://www.makedonski.info/search/raka, https://www.etymonline.com/search?q=rakish

perplexing passage on the matter: "*The Persians affirm that Perseus was an Assyrian by birth, becoming afterwards a* '*Greek*'(?)*, although none of his ancestors were of that nation*." Thus, it can be presumed that Erakle/Hercules (Etruscan: *Hercle*), was of oriental origin; nonetheless his epithet-name "*Erakles*" is of clear Macedonic redaction, denoting his worship in Macedonia too. He became celebrated as the god-ancestor of the Macedonian royal family. Alexander the Great had an image of him incorporated into his



Above: **ancient coin from one of the many Macedonian cities bearing the name of *Irakleia* (Lat. *Heraclea Lynkestis*, *Heraclea Sintica*, etc.)**

coinage. The heroic type of him as *Sandan* (Hittite *Erakles*) portrayed on the coins of Tarsus, is that of an Asiatic deity standing on a lion. From these representations we can form a fairly accurate conceptlon of the form and attributes of the god. They exhibit him as a bearded man standing on a horned and often winged lion. Upon his head he wears a high pointed cap or mitra, and he is clad sometimes in a long robe, sometimes in a short tunic. On at least one coin his feet are shod in high boots with flaps. At his side or over his shoulder are slung a sword, a bow-case, and a quiver, sometimes on lion or two of them. His right hand is raised and sometimes holds a flower. His left hand grasps a double-headed axe ⋈ , and sometimes a wreath either in addition to the axe or instead of it but the sacred double-headed axe is one of Sandan's most constant attributes, thus relating him with the Earth Goddess.

The core of the story of Erakles has been identified by Walter Burkert as originating in Neolithic hunter culture and traditions of shamanistic crossings into the netherworld. It is possible that the myths surrounding Erakles were based on the life of a real person or several people whose accomplishments became exaggerated with time.

Hestia, i.e. **Estia** [Roman *Vesta*, Macedonic *Nevesta*][493] – goddess of hearth and household; yet another syncretized manifestation of the Great Mother Goddess Mō or Ma. Alike her Macedonian war-goddess prototype she is armed with spear too. (images on the next page)Persian: *Astarte*, Mesopotamian: *Ishtar/Innana*, Scythian: *Tabiti*, Zodiacal sign: *Capricorn*.

[493] http://www.makedonski.info/search/nevesta





Illiy, **Ill** (*Illion/Illios*, Latinized: *Helios*) – a Titan-supreme deity, the sun itself, the God of the Sun, probably another name of *Bo-Gō-Vō* or *Dyaus Pitar/Papaius/Patroos*. Mentioned by many ancient sources, celebrated even today as *St. Illia* (*St. Elijah/Elias/Ilias the Thunderer*), he is one of the oldest known primordial gods whose name survived until today. Contrary to expectations, the Sun was, Egypt and Macedonia excepted, nowhere the principal deity. In Babylonia the cult of the Moon was the stronger, and in Athens of the 5th century BCE '*Helios*' was declared to be a god of the barbarians. See also Babylonian supreme deity *Ilou.*

Ira [Latin: *Hera*][494] i.e. ***Irene/Zeirene*** – here we have once again one of the many regional names/atributes of the syncretized Great Mother Goddess, which gave the birth to a miriad of "different" godessess (*Luta*, *Gea*, *Hera/Rhea*, *Hestia/Vesta/Vesna*, *Mathera*, *Demeter*, etc.), different variations of the same primordial powerful goddess; a sister of ***Dze***(*us*) and a daughter of *Cron*(*us*) and *Rhea* (probably a simple metathesis of the later, meant for the diversification of the later pantheons).

[494] Roman version, meaning 'rage' in today plain Italian.

Isis – imported goddess Isis became the tutelary deity of the city of Philippi, and she was worshipped in Dion under the name *Isis Locheia* (Protector of Women in Childbirth). Statuettes of Isis assimilated to the personification of Tyche (Fortune) are the single most numerous kind of religious dedication found in excavations in northern regions of Macedonia. The popularity of Egyptian deities among Macedonians can be attributed to a number of factors, including the fact that Macedonians as a group were much more deeply involved in the Near East than other ethnic groups from Macedonian Peninsula. The connection between the Isis cult and the hope of a happy afterlife, and the openness to foreign religious beliefs and practices.

Kabiri or **Kaviroi** (Lat. *Cabeiri*) – the chthonic Great Gods or *Cabeiri* from Samothrace were the (evil) titans of fire, who shaked the earth and expelled fire from the depths of the earth and the sea. The *Cabeiri/Kaveiroi* were the protectors of sailors, the solvers of calamities and daemons who punished perjury and profanity. Earthquakes and fires were attributed to them.

Krio [Lat. "*Crios*" - 'cold'] – one of the Titans, father of the wind *Astrei*.[495] His name "*Krie*" in plain Macedonian means 'Hides', which is nothing else but what precisely happens in the nature when snow and ice cover the land and forests during the winter.[496]

Kotis [Latin: *Kotys*] and ***Kotida*** – Aedonic deities; maybe just another Latinized name of the Titan ***Kot***. Today rare but still in use as a personal name 'Kote' in Macedonia.

Leivino ("*Pours wine*" in plain Macedonian, i.e. **Dionis/Dionysus** - the '*God of Mt.Nysa*') **Λειβηνο(ς) ὁ Διόνυσο(ς)** ['*Leivino or Dionis of Macedonians*' according to Hesychius] – the Macedonian epithet-name of Dionis, the bull-horned god of wine and joy; from "*Lei* " - to 'pour', to put into a glass, and "*Vino*" - 'wine'. Thus *Leivino/Dionis* was the Bull-horned god of wine among all, and ancient Macedonians were largely famous as heavy drinkers. This celebrated Wine-god and solar deity of the fertility and wine, lord of the wild beasts, hunt and orgies, was also the mythological father of *Macedon*. He is the old Macedonian *Psevdanor* and/or *Ares*, the Paionian *Dyalos/Dyaus*[497]; Hittite: *Istanu/Tarun* (later *Perun*)*, Carthaginian: *Don*, Syrian: *Tamuz*, Etruscan: *Fufluns*, Brygian/Phrygian: *Atis* and/or *Sabazius/Salvazius*[498] and *Zagreus* from the days of primitive hunters - ultimate predecessor of the later classical *Leivino Dionis*, mentioned as the 'highest of all gods'. He was also known as the *Esmun* i.e. "*Osmion*" - the 'Eight-one' in plain Macedonian. In Egyptian he was the *Osiris* and/or *Thoth*

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[495] Hesiod, Fragmenta & Theogonia, p. 378.

[496] http://www.makedonski.info/search/kraj

[497] Note that the letter /Y/ originally was pronounced /U/, so '*Dyaus*' is actually pronounced '*Dooauš*', directly related to '*Douh/Douša*' which in plain Macedonian means 'Spirit/Soul'. Thus "*Dionis*" literally means "*Duh-naš*" – the 'Spirit-of-ours'; see also *Dyaus Varuna*.

[498] His Phrygian name was later adopted by the Romans as the name for *Silvanus* (Lat. *Silvaticus* - 'of the woods'; from *silva* - 'a wood'), and through Old French was corrupted into '*sauvage*' and finally '*savage*' in today plain English, as a synonym for the animal force of nature.

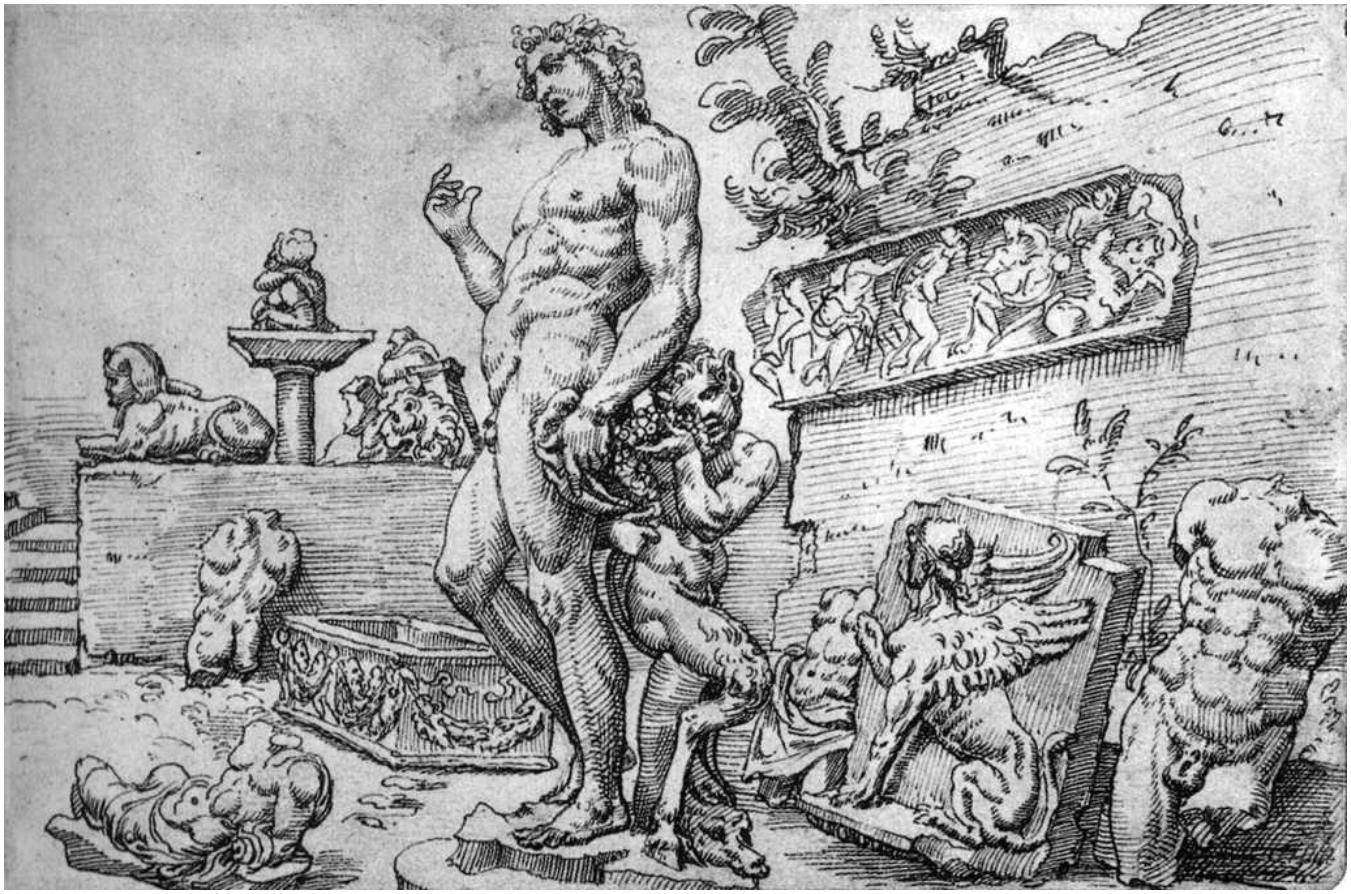


(hence again the Latin "*Ohto*", later "*Oto*" - 'eight' in today Italian), *Serapis*, *Sirius*; he was also the precursor of *Mitra* and syncretization of *Apolon*, in Latin: *Dionysus/Bacchus*; later Macedonic sun-god *Yarr/Yarrilo*, and/or woods-god *Veles*; and finaly abused by Christianity and deformed into *Santa Klaus* and/or *Jesus Christ.* He is associated with the mystical number 8, Zodiacal sign of Taurus. In order to reveal his multifarious function and appearance(s) we must cite here once again how Menander Rhetor epideictic praised the sun god *Apolon Sminthios* in the late 3rd century:

> "*By what names shall I address you? Some call you Lydian, some Delian, some Ascraean, some Actian. Others call you Amyclaean, the Pelasgians Patroos, the Milesians Branchiate. You control every city and land and nation. You control the whole inhabited earth … The Persians call you Mithras, the Egyptians Orus* (Latinized: *Horus*)*, the Macedonians Ares, the Thebans Dionys, the Delphians honour you by the double name of Apollo and Dionys … The Chaldaeans call you the leader of the stars* (*Dzevs*[499])."

* As the Macedonic-Hittite divinity of the sun and sky he appears to have long survived at Doliche in Macedonian kingdom of Commagene. The combination of the bull with the thunderbolt as emblems of the deity suggests that the animal may have been chosen to represent the god for the sake not merely of its virility but of its voice too; for in the peal of thunder primitive man may well have heard the bellowing of a celestial bull. And the lion/panther underline his affinity with the Earth Mother Goddess.

[499] Metathesis of "*Dzvezda*" – 'star' in plain Macedonian:



Leto – '*Summer*' in plain Macedonian, daughter of Macedonic Titans and Hyperborean goddess par excellence; according to Diodorus she was born in Hyperborea and then transfered to Lycia. Roman: *Latona*; *Bouto* (the 'Fool Moon') in the Egyptian pantheon.

Luta – goddess of anger, as recorded in Homer.[500]

Macedon – mythical forefather god and theonym of the Macedonians. He was the son of Leivino Dionis.

Maia – chthonic or earth goddess.[501]

Mitra – shepherd sun-god; yet another cult derived from the Orpheic, Dionisiac, and other mysteries; deity *Mitra* appears early in the historical records of the original proto-Macedonic/Hittite/Phrygian pantheon. For the first time it appears on clay tablets records found in Hittite capital city of Hatuša around 1380 BCE. In a peace treaty between the king of the Hittites and the Mitani king, as god-protector of treaties he is invoked among other Aryan deities to honor the contract between two rulers. He was one with *Attis*, the mythical son and the consort of Kubaba/Kibela/Cybele. Thus his birthday

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[500] The very same word, *Luta*, even today still means 'she-angry' in plain Macedonian: http://www.makedonski.info/search/luta

[501] Originally, in pre-Homeric times, a mountain spirit. Possibly origin of the name for the month of May.

was on 25th December too. Directly related to the celestial-bull cult and its annual sacrifice for fertilizing the earth and stipulating the agreement with gods.

Macedonian campaign of Alexander III of Macedon in the east largely contributed to the rebuilt glory and reinstituted expansion of the millennial Hittite/Macedonic Mitra worship and popularity. "*It was undoubtedly during the period of moral and religious fermentation provoked by the Macedonian conquest that Mithraism received approximately its definitive form*."[502] As protector of the warriors he was widely accepted by the Macedonian soldiers and worshiped among Alexander's feared Phalankas. When after 8 years of war campaign in Asia, and another 100 years of incessant civil wars between the Macedonian kingdoms that inherited the empire of Alexander, Macedonians returned back home and spread too the Mithra's cult further in Europe. The continuity of his worship is also confirmed in the post-Alexander era, in the Macedonic successor kingdoms. As in Macedonic-Persian kingdom of Commagene, where Mitra was worshiped in continuity in following centuries of the common era. As of the late 1st century AD it continues to be worshiped in Phrygia and the rest of Asia Minor; thenafter it was promptly adopted by Roman soldiers stationed there, and by them was distributed like a forest fire across the Roman empire.

The main reason why the Mitraism became and remained exclusively male-practiced cult is precisely the simple fact of the worshipers that were predominantly soldiers. As a god-guarantor of the oats, Mithra was indispensable to assist the bonds and confidence between the fellow-soldiers. Nevertheless, Mitra's unmistakably Phrygian hat, his pure Macedonic name[503], and gods close relation with *Silen* (Lat. *Silenus/Silvanus*), as well as other attributes, underline his

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[502] "The mysteries of Mitra" by Franz Cummont.

[503] Still common as a mail name "Mitre" and/or "Mitar/Dimitar" in Republic of Macedonia, with meaning "*Durable*, *Persistent*" (from the verb "*trae*" - 'persists, lasts', thus "*Mi-trae*" -'it persists (of/to) me').



Above: **Mitra (wearing typical Phrygian hat) slays the bull within the Zodiacal ring, with the inscription and portrait of Silenus/Silvanus on the left side of the ring**

original Macedonic nature, regardless of the fact that his cult transformed into a Roman-styled admixture of Pelasgo-Macedonic-Phrygian, Zodiacal, and Zoroastrian traditions from the immediate neighborhood - all of which indistinctively centered around the universal Mediterranean rite of Dionisiac frenzy and sacrifice of the sacred bull.

An exceptional showcase of the undisputed Mitraic worship among the Macedonian soldiers was the Mitra's most recognizible symbol, that mark of undisputed power of acting without the constraint of necessity or fate, and benchmark of the unchalenged reliance *par excellence* - the typical "Phrygian" (i.e. Macedonian) helmet of the falankas of Filip II and Alexander III of Macedon. Bare naked evidence



Above: **Macedonic "Phrygian" helmets from the 4th century BCE; its shape was a universal symbol of undisputed freedom and firm reliance among the Macedonians, and a distinguished mark of the oath between equals**[504]

which is in front of the eyes of everyone. Worn by the large majority of the Macedonian soldiers, so called "Phrygian" helmet was a standard military equipment of the Macedonian Armies in 4th and 3rd centures BCE. Macedonian helmet weird shape can hardly be explained as a technical improvement for the mere protection, as using of so much additional material (Bronze) with its strange shape cannot be justified with plausible structural excuse. Moreover, this more than obvious Mitra-fashioned military ordnance is still intentionally neglected as *de facto* Mithraic. This heavy-duty version of the Phrygian cap, and its widely recognised symbolic importance is altogether ignored by the modern scholarship and politicaly biased historiographers.

However, reshaped and deliberately adopted by the Romans, Mitraism found its reinvigorated fame as one of the main Latinized religious movements in the 2nd-4th centuries Roman empire. Shrines of Mitra are commonly located close to springs or streams; fresh water appears to have been required for some Mitraic rituals, and a basin is often incorporated into the Mithraeums structure.

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[504] Primus inter pares - Even the great Alexander was only the "first among equals", according to the ancient codex of behavior of the Assembly of Macedonians Under Arms.

Mō or **Ma**, also ***Enyo***, ***Enodia***, ***Nana***, ***Mokosh*** and/or ***Moma*** – the Great Mother Goddess, i.e. *Go-le-ma*[505], the remnant of the Neolithic Great Mother Goddess and mistress of the House, a primordial prototype of all the later syncretized Mother Goddesses. Worshiped from the immemorial times, the Great Mother Goddess *Mō* or *Ma* was the most celebrated deity of the Macedonians, theonym and ethnonym of Macedonia itself. She reigned over life and death, sky and earth, she was the omnipotent and everlasting force of the living nature itself. The great goddess Mō/Ma was served long after by a multitude of sacred harlots at Comana in Pontus, and crowds of men and women flocked to her sanctuaries or sacred grooves from the neighboring cities and countries to attend the biennial festivals or to pay their vows to the goddess. She was indiscriminately represented with the menagerie of all kind of animals, snakes, horses, dogs, lions, bulls, etc. Zodiacal sign Taurus.



Nika – goddess of victory.

Nyx – primordial goddess of night, "*Nok*" in today plain Macedonian. Her sons were the twin brothers *Ipnos* (Lat. *Hypnos*) god of sleep, and *Danaon*, god of death.

Oceanos potamos [i.e. "Oče-naš" river - the 'Father ours' river] – latinized form of "Oče-naš"[506] and "Potok"[507] in plain Macedonian, namely a river-god. In today dictionaries is omitted as fact with

[505] http://www.makedonski.info/search/golema

[506] http://www.makedonski.info/search/оче#оче/м, http://www.makedonski.info/search/nas; see also Nostratic – aphylum of prehistoric languages of which the principal members are

the following wanting definition: "*Ōceanos, the great river or sea surrounding the disk of the Earth* (as opposed to the Mediterranean)*, a word of unknown origin; Beekes suggests it is Pre-"Greek". Personified as Oceanus, son of Uran(us) and Gaia, and husband of Tethys* ('*Teči*'[508] in plain Macedonian)" (Homer, Iliad, XIV,V. 201, 227). Without any doubt is that the legendary river called *Istros* and *Danubius*, which flew from west to east in the northern parts of Macedonian Peninsula, was identical with *Oceanos potamos* of pre-Homeric times, the great and sacred river of antiquity. But, thus was the river Nile too – Oceanos potamos of the south. Erodot (Lat. Herodotus in History,VIII. 138) testifies that the Macedonians in the time of king Perdiccas I offered sacrifices to the rivers too.

Oeagreus/Oeagrus (antonym *Zagreus*) – god of the dawn, father of *Orpheus*; from "*Ogrea*" - 'sun rising' in plain Macedonian.[509]

Oinopion (i.e. "*Vinopion*" - 'wine-drinking' in plain Macedonian) – one of the Leivino Dionis's sons. Probably just another syncretism epithet of *Macedon*, the eponymous ancestor of the ancient Macedonians according to various ancient fragmentary narratives. He gave his name to Macedonia, previously called *Emathia* according to Strabo, which according to Marsyas of Pella was until then a part of "*Thrace*". According to Diodorus Siculus a son of *Osiris*, who has taken the place of Leivino Dionis in his various myths and expeditions. According to Herodotus Osiris was the Egyptian 'Dionis' and the house of Ptolemies claimed descent from Leivino Dionis. According to Marsyas of Pella, Makedon had by a local woman two sons *Pierus* and *Amathus.* In the "Ethnika" of Stephanus (perhaps through Theagenes), sons and grandsons of Makedon are: *Atintan* (in the version of Lycaon) eponymous of a region in Epirus or Illyria, *Beres* (father of Mieza, Beroea and Olganos, toponyms in Bottiaea), *Europus* by *Oreithyia*, daughter of *Cecrops* and *Oropus*, birthplace of Seleucus I Nikator , which is perhaps confused with *Europus*.

Orion ('*Mount-he*', the 'Giant one'; '*Oriash*' in today modern Macedonian) – another mountain god of the forests and hunt, one of the primordial Titans. Likely just another avatar of the primordial Horned God, syncretized as hunter. The myth of Orion's birth is perhaps more than a tale modeled on that of Philemon and Baucis (Ovid: *Metamorphoses*), and told to account for the first syllable of his ancient name *Urion* - which derived from Macedonic verb "*Urni*" - 'crumble, destroy, fall down', which accordingly is the same root-word for another Macedonic verb "*Vrni*" (U to V transition) - 'Rains' in plain Macedonian; hence also Latin-anglicized "*urine/urinate*", derived from the same *Urni/Vrni* root. The *Orion* (i.e. *Urion*) was a son of *Adonai/Poseidon*, the chthonic water-god, another clear allusion to his rain-making powers. Considered a war-god too under other names (*Oriash*, *Orus/Horus*, *Ares*, *Mars*…). His Gaul-Celtic nomination was *Cernunnos* (the 'Horned' God in Latin), thus related to the prehistoric universal Sky-father and primordial god of the forests and mountains. This mythical prehistoric hunter of the sky is followed by the hound *Sirius*. As constellation Orion in Babylonia he was *El*, the "*True Shepherd of Heaven*". But, due to Neolithic development of agriculture, in Croatia and elsewhere in the Macedonian Peninsula he is called '*Harvester*" (Serbo-Croatian: '*Kosci*' - mowers/harwesters), and in many places he was called '*Mower*', and they thought

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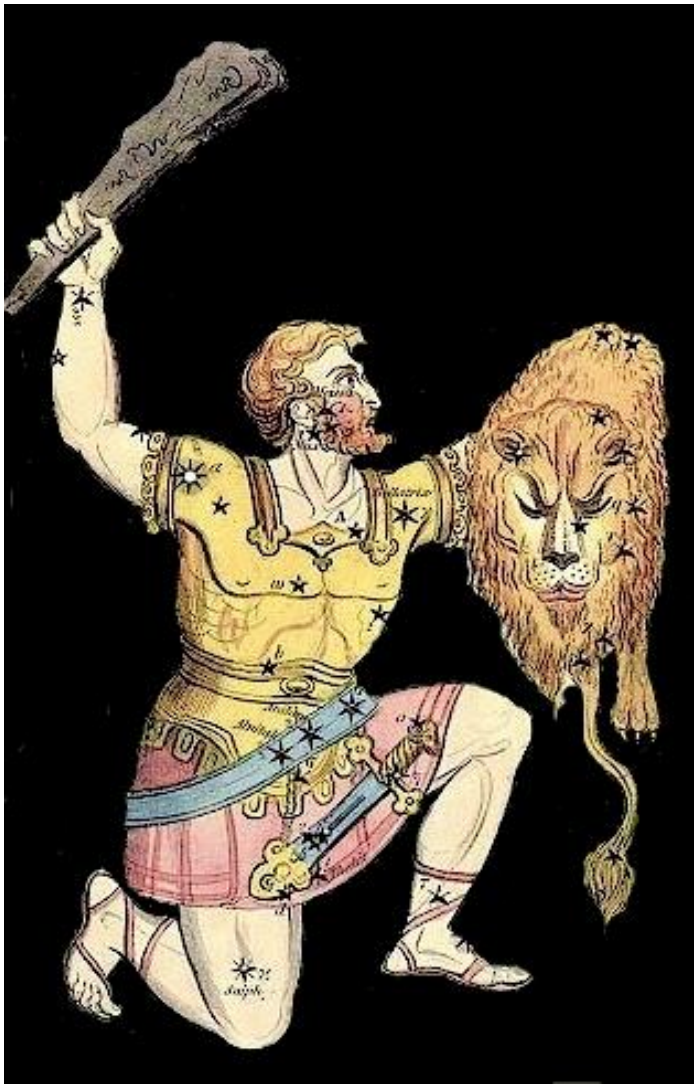
the Indo-European, Semitic, Altaic, and Dravidian families. Adjective based on Latin *nostras*, *nostrat* - 'of our (country, family, kin…)' from the PIE syllable *nos- – 'ours'.

[507] http://www.makedonski.info/search/potok
[508] http://www.makedonski.info/search/teчi
[509] http://www.makedonski.info/search/ogrea

they saw him harvesting wheat. Due to agricultural progress in Macedonia this '*Hunter/Harvester*' transformed into '*Plough*', and '*Ploughman*' is the name Macedonian people use for the bright star Betelgeuse in this astronomical constellation.



Orphei (Lat. *Orpheus*, antonym: *Morpheus*) – "*Goro-pei*" i.e. 'Mountain-singer'* or "*Gore-pei*" - 'upstair-sings' in plain Macedonian) allegoric god of poetry and music, as well as the writings. Legend tells that he made the trees move and charmed the wild beasts with his songs. As sacred king he was proverbially struck by a thunderbolt, that is, killed with a sacred double-axe, in an oak grove at the summer solstice, and then dismembered by the Maenads of the Dionisiac bull cult, alike Zagreus; or of the stag cult, like Actaeon; the Maenads, in fact, represented the Muses. In a vase-painting of Orpheus's murder a Maenad has a small stag tattooed on her forearm. Later Orphic priests, who wore Egyptian costume, called the demi-god whose raw bull's flesh they ate 'Dionis', and reserved the name *Apollon* for the immortal Sun, thus distinguishing *Leivino Dionis*, the god of the senses, from *Apollon*, the god of the intellect. The association of the lyre with the legendary prophet Orphei as well as with the oracular god Apollon also explains why the head of Orphei was laid up in Dionis's sanctuary, but the lyre in Apollo's. Orphei did not come in conflict with the cult of Leivino Dionis, he was Leivino Dionis, and he played the rude alder-pipe, not the civilized lyre. Thus Proclus (in a

commentary on Plato's 'Politics') writes: "*Orpheus, because he was the principal in the Dionisian rites, is said to have suffered the same fate as the god*", and Apollodorus credits him with having invented the Mysteries of Leivino Dionis.

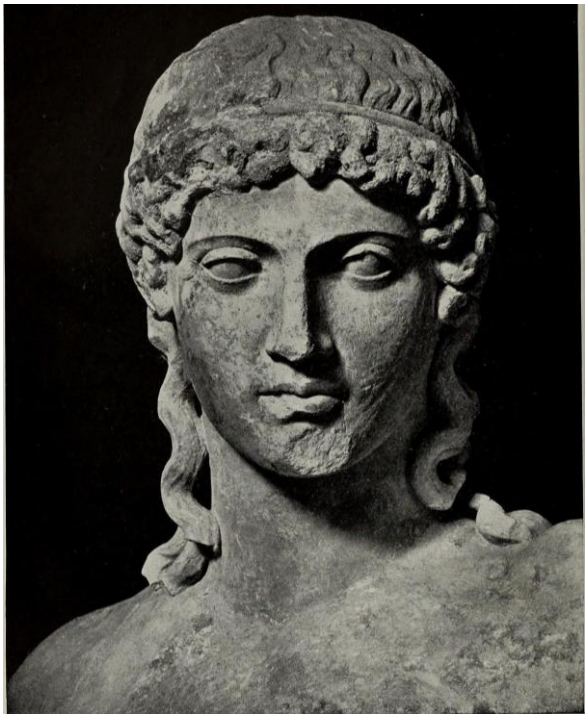
* - See Homer form of *Oros*, Mountain; *Orestes* too, Macedonian adverb "*Gore*" - 'up' is directly related to the noun "*Gora*" - 'mountain'.



Ouran, **Ouranos** (Persian *Zurvan*)* – primordial god of heaven, the principle and supreme first creator of everything; his Macedonic ethnonym reveals the same: "*O*(*u*)-*ran*" **-** 'The**-**early**-**one' in plain

Macedonian.[510] He is also the Sky-father and creator of *Gaia*, with whom he engendered the twelve beings collectively known as the Titans **-** six giant sons: *Okean*(*os*), *Koe*(*os*), *Krie*(*os*), *Hyperion*, *Iapet*(*os*) and *Kron*(*os*), and six daughters **-** *Klymene*, *Rhea*, *Thea*, *Thečiš* (Lat. *Thetis*), *Mnemosyne* and *Phoebe*.
* - his Persian name can find plausible explanation only in the vernacular Macedonian "*Survan*" - 'downed, deposed', from the verb "Survi" - 'come down'.

Paean/Paeon or **Paieon** ["*Opean*" - 'sang, glorified' and/or "*Baen*" - 'enchanted'[511] in plain Macedonian] – In Homer's Illiad, *Paean* was brought on the battlefield to treat *Ares*, the god of war, when he was wounded by *Diomed*, the hero of the epic. His name came from the vernacular verb "*Bae*" - 'enchanting', the kind of ancient practice of animistic sorcery or witchcraft to spell upon injured or ill person, by singing a sacred verses or prayers to gods. Still used in modern Macedonia as a popular remedy against illnes, curses, or evil eyes.[512] The originaly onomatopoeic word "*Bae*", from the PIE root *bai-, 'echoic' of howling or barking of a dog(s), is also found in the Latin *baia* - 'barking'.[513] In the Odyssey, Homer's other epic, *Paean* also treated *Hades* after he was wounded by *Iracles*' arrow. Later, *Paean*'s status as a god was no longer mentioned, and the word "*Paen/Baen*" became a common epithet for the god(s) *Apolon*, *Leivino Dionis/Bacchus*, and then for *Asclepius*, the god of healing. "*Paean*" ('*Enchanted*') was used in chants to *Apolon*, *Daron* and *Danatos* in the hope of averting evil and in war songs that were sung before or during battles.



[510] http://www.makedonski.info/search/rano; for comparison see also "*Ološ*" - 'lowlife, despicable person(s)' in plain Macedonian: http://www.makedonski.info/search/oloш
[511] http://www.makedonski.info/search/baen
[512] https://panoptikum.mk/baen%D1%98a-baen%D1%98e-za-sekakva-bolest/ - 'Baenye' as recorded by the Macedonian folklorist Marko Cepenkov in the 19th century.
[513] https://www.etimo.it/?term=baia&find=Cerca

Peito – goddess of seduction/persuasion, a minor attendant of the goddess Aphrodite; from "*Pei*" - 'Sing' in plain Macedonian + the Macedonic indefinite article "**-***to*" (examples: *Alexanderto*, *Makedonto*, *Radioto*, *Roboto*, *Koloto*, etc), a common Macedonian dialectical qualifier.

Persei (Lat. *Perseus*) – mythological son of Dion/Dzeus and Danae was clearly described by different sources as de facto deity of Persian origin.

Phoenix – mythological bird that cyclically regenerates or is otherwise born again. Associated with the sun, a phoenix obtains new life by arising from the ashes of its predecessor. In today Modern Macedonian: "*Ponikne*" - to 'grow/rise rampant'.[514]

Priapo – fertility god, Phrygian; the son of Leivino Dionis and Afrodite, he was also a guardian of mariners. A significant deity in Macedonian Peninsula until very late times during the Macedonian period, circa 4th to 2nd century BCE; only locally popular during the Roman period. He is particularly known from Phrygia and is depicted as a satyr-like creature with noticable genitals.

Priapo is probably just another local manifestation of one of the Great Gods *Cabeiri/Kaveiroi* (i.e. *Dioskouri*). The indication that he was patron of the sailors relates him as one of the Dioskouri twins, *Polydeukes* and *Kastor* (Latinized *Pollux* and *Castor*). According to tradition, Kastor is mortal while Polydeukes is immortal. Thus, during battle, Kastor is mortally wounded but, even in death, the two brothers remain inseparable. They rescue individuals from distress and danger, particularly at sea, and are thought to be embodied in the electrical discharges known as St. Elmo's Fire.

Saturn – an archaic god, of whom through the Macedonic verb-epithet ('Sadi' - plants) is regarded as a god of agriculture.

Serapis (i.e. *Dze-Ra-Apis*, Latinized: *Serapis*) – Serapis was originally based upon the amalgamation of the Macedonic gods *Leivino Dionis* and *Dze/Dyeus/Dion* i.e. *Amon Dzeus* with the Egyptian gods *Apis* (the Sacred Bull), *Ra*, and *Osiris*, whose names and cult practices underwent significant alterations under the guidance of the Ptolemies. The Macedonized version of the Egyptian god(s) achieved considerable popularity as a healing and fertility god, and his worship spread throughout the Aegean during the Macedonic kingdom in Egypt. One of the most famous sanctuaries of Serapis (and other Egyptian deities including Isis) in the Macedonic world flourished in Thessaloniki as from the 3rd century BCE to the 3rd century AD. The significance of this sanctuary is apparent from the fact that in 187 BCE Philip V sent a letter to officials in Thessaloniki forbidding the use of its revenues for non-cultic purposes and spelling out penalties for any attempt to do so (IG 10 2, 1.3). Evidently the cult had become wealthy enough to make it a tempting target for the Semitic *Sellenes* (dubbed "*Hellenes*"). The popularity of Egyptian deities among Macedonians can be attributed to a number of factors, including the fact that Macedonians as a group were much more deeply involved in the Near East than other ethnic groups from Macedonian Peninsula.

Sibila (i.e. *Cybele*, obvious Latin alteration of *Kibela/Kubaba*) – hence '*Samovila/Šemvila*' **-** 'a fairy', female semideity in today modern Macedonian;

Sita – goddess of the (earth) abundance and fertility; from the adjective "*Sit* " -'sate, satiated'[515] in plain Macedonian; probably just another epithet-name of the primordial great mother goddess *Mō* or *Ma*, (also *Mokosh* and/or *Moma*).

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[514] http://www.makedonski.info/search/ponikne

Somnus – daimon/god of sleep in Roman mythology, father of *Morpheus*, Roman god of dreams; depicted as a man with wings on his shoulders or brow, his attributes were a horn of sleep-inducing opium, a poppy-stem – (even today Macedonia is known for its Opium of best quality[516]), a branch dripping water from the river Lethe (Forgetfulness), or an inverted torch. The etymology of his name unmistakingly leads to "*Son*" - 'dream'[517] in plain Macedonian. According to Hesiod, '*Sleep*', along

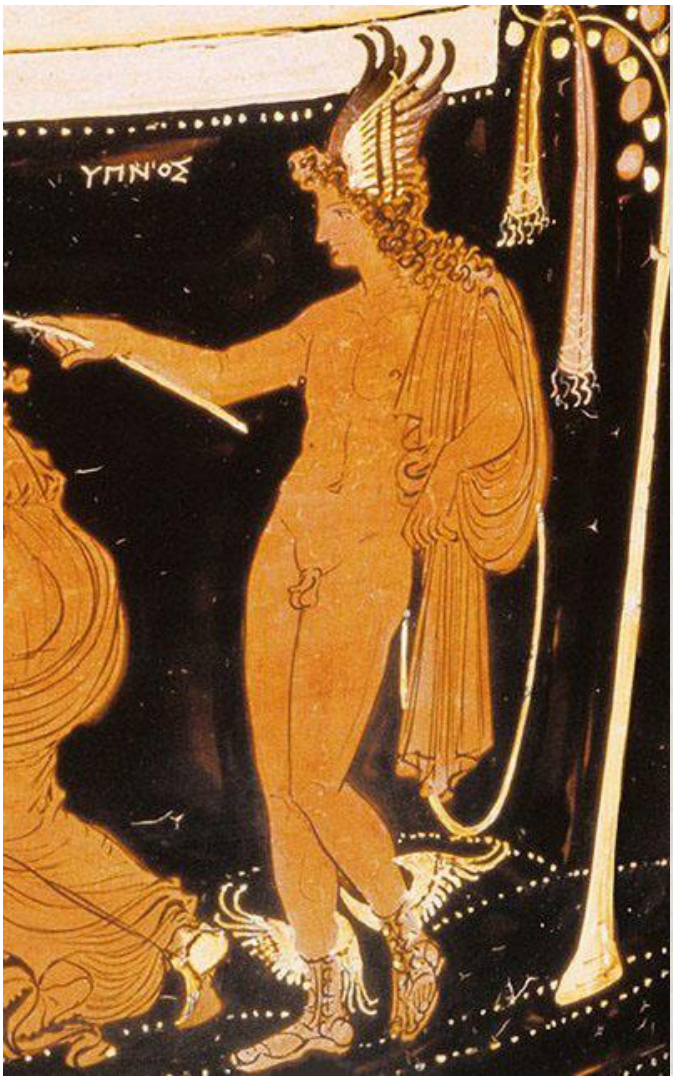



FIG. 100. THE GOD OF SLEEP

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[515] http://www.makedonski.info/search/sit#%D1%81%D0%B8%D1%82/%D0%BF%D1%80%D0%B8%D0%B4

[516] The use of Poppy/Papaver tar i.e. Opium, is recorded in Macedonia already in the Early Bronze Age (3000-2200 BCE) – See the "Encyclopedia of Indo-European Culture" by J.P. Mallory and Douglas Q. Adams, p. 440: https://books.google.mk/books?redir_esc=y&id=tzU3RIV2BWIC&q=Macedonia#v=snippet&q=Macedonia&f=false

[517] http://www.makedonski.info/search/son

with '*Death*', live in the underworld, while in the Homeric tradition, although "the land of dreams" was located on the road to the underworld, near the great world-encircling river *Oceanus*, nearby the city of Cimmerians. Ovid also locates the dwelling of Somnus "*near the land of the Cimmerians*". Somnus makes a brief appearance in Virgil's *Aeneid*. He caused Palinurus, the helmsman of Aeneas's ship, to fall asleep while steering the ship at night. Thus, Somnus was actually imported to Apeninnic peninsula by Etruscans, whose Aegean origin is unquestionable. Boustrophedon of *Ypnos* (Lat. *Hypnos*), from the southern Macedonian dialect-noun "*Noš* " - 'night'.[518]

Strumon/Strymon – river god and/or king, son of Okeanus and Tečiš (Lat. *Tethis*), by the muses *Eutherpe* and *Kalliope* he became father of *Rhesus*, and possibly of *Olynthus* and *Braghas*, and by *Neaera* of *Evadne*.



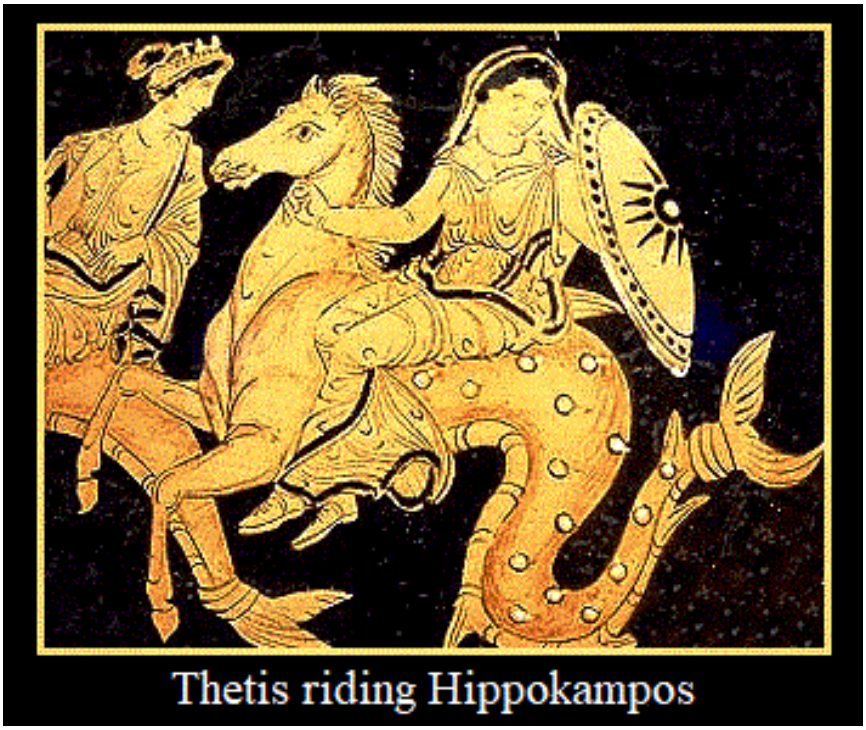
Above: **Horned head of the river-god Strymon, wearing wreath of reeds - ΜΑΚΕ-ΔΟΝΩΝ, ornate trident right, monogram at upper left and below**

Thalassa – the Sea-goddess was another primordial Macedonic deity. Accordingly '*Talas*' in plain Macedonian even today means a 'wave'.[519] She was scarcely personified, because her form was elemental, the body of the sea itself. *Thalassa* was later depicted in Roman-era mosaics as a woman half submerged in the sea, with crab-claw horns, clothed in bands of seaweed, and holding a ship's oar.

[518] http://www.makedonski.info/search/нош
[519] http://www.makedonski.info/search/talas



Теči[520] [Etruscan: *Tecun***,** Latin-corrupted: *Thetis*] – water Titaness, she mainly appears as a sea nymph, a goddess of water. Famous for her hero son Achilles. Her name ("*Flowing/Outpouring*") again is of Macedonic origin, thus underlining her origin as preolympic Titaness. According to mythology she was a mermaid, surrounded by attendant sea creatures known as *Nereids*.



[520] From Macedonian "*Теči, Тек*" – '*flow, leak*': http://www.makedonski.info/search/течи, http://www.makedonski.info/search/тек

Titans and Titanesses – this is the Macedonian (pre-Hellenic) theonym for the primordial gods before the gods; their theonym has very clear metathesis from "*Tatni*" - 'thunders' in plain Macedonian. According to the Pelasgian myth, the Great Mother Goddess spawned 14 Titans, a pair for every celestial body - *Theia* and *Iperion* for the Sun; *Phoebe* and *Atlas* for the Moon; *Dione* and *Krius* for the planet Mars; *Metis* and *Koeus* for the planet Mercury; *Themis* and *Eurymedon* for the planet Jupiter; *Tethys* and *Oceanus* for Venus; *Rhea* and *Kronus* for the planet Saturn. According to another myth their pantheon was headed by the primordial sky god *Ouranos* (the "Early-one") and the earth mother *Gea/Gaia*.

Totoi – god/goddess of dreams and nightmares, a chimerical daemon composed by different animal parts. A Totoiti/Chimera has been found carved on the walls of a Hittite temple at Karčemish, and, like such other composite beasts as the Sphinx and the Unicorn, originally have been a calendar symbol: each component represented a season of the Queen of Heaven's sacred year.



Touros/Taulos/Taumos - Θαυλο(ς) η Θαυμο(ς) Αρης Μακεδονιο(ς) ['*Taulos or Taumos is Macedonian Ares*' according to Hesychius] – this was allegedly the Pelasgo-Macedonic name of the god of war transliterated as Macedonian '*Ares*' (Latin: *Mars*, Egyptian: *Orus*, latinized: *Horus*, Hittite: *Taru/Tarhunt*, Roman: *Taranis/Jupiter*, etc.); also noted as Etruscan *Tin/Tinia* , and later syncretized as the Roman *Saturn*; it is most probably just another etymological glitch between '*Taur*(*us*)', '*Yarets/Ares*' and/or Hittite/Aryan/Macedonic thunderer, the primordial Sky-god known as *Zurvan/Ouranos/Tharun/Perun*, as metathesis of Mesopotamian '*Nin Ur*' or '*Ninurta*', in Sanskrit: *Indra*. In today plain Macedonian: ***Urna/Uriva***;[521] thus *Uranus/Saturnus** too, hence Latin "*Ta-urus*"

[521] http://www.makedonski.info/search/uriva

- 'bull' (one of the animistic totems of Dzevs and/or Leivino Dionis too), actually from the descriptive-root word **Ur-* which denotes 'demolishing/dissipating' and/or 'crushing', as a description of the (Celestial) bull terrific destruction force when charging, hence "*Ta-Urus*", "*Hurrah*", Italian "*Urto*" - 'collision, impact'[522], etc. The root syllable **Ur-* appears also in number of Macedonian words: "*Uriva*" - 'demolishes", "*Urok*" - 'bad say, curse" (but also a 'lesson'), "*Istura*" - 'dissipates, pours down', "*Rastura*" - 'disintegrates', etc.[523]

* - a clear metathesis syncretization of the root *To-Ur*(os)*/Ta-Ur*(os*)/Ta-Ul*(os)



[522] https://dictionary.cambridge.org/dictionary/italian-english/urto , http://etimo.it/?term=urtare&find=Cerca

[523] http://www.makedonski.info/search/istura

Uranus (i.e. "**Urnation**"[524]) – explicit god of heaven or the sky, the most ancient of the archaic gods and primordial ruler of the universe; literally the 'Overthrown' one (as he was overthrown by his son Cronus), from the Macedonian verb "*Urna*" - 'crashes, crumbles'[525] in plain Macedonian. Hence "Vrne" - 'rains'[526] too.

Xantus/Xandus or **Xandos** – considered to be another Macedonic manifestation of the Young-sun god, of light and/or fire; *Istanu* in Hittite; also found in the Etruscan pantheon as *Usil* [527] (further *Usenya* in Russia, hence *Uspenie* in Christianity; or *Isa* in Sanskrit[528]), where he appears as rising from the sea too. Yet known with another Etruscan-Macedonic name as '*Cautha*', sometimes referred to as *Cath* (i.e. "*Kat*" - 'climb, up' in plain Macedonian). Seen arrising (i.e. "Kateri") from the ocean. Indicative is the name of the Macedonian sun-hat *Kausia*, actually from Macedonic noun "*Usiyan*" - 'incandescent'. But, he is also the moon or 'shining' in Sanskrit: *Canda*[529], thus *Chandra* in Hindi; and a Macedonian name for the month of March/April – "Xandicus seu Xanthicus est mensis sextus calendarii Macedonici regnorum".[530] Also a mythological golden horse born from the sea.


X.ante.A.
Xandicus.ci.me.cor. en lengua mace=
donica.es nombre del mes de abril.
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Posibly a distant reflection or yet another avatar of the Hindu war god *Skanda*, first son of *Shiva*. Basically the word root of the Alexander's epithetic name too – *A-Le-Xand-Ro*:

"*A*" – '1st', "*Le*" – votive particle, "*Xand*" – 'sun', "*Ro*" – 'kin/king'.

Note: Generaly *Az*, *As/Us* (or *Ah*) are nothing else but different syllabic names of the sun. It is found in *Assyria* and other countries generally. Accordingly *As/Aset/Is-is* was the Egyptian sun goddess.

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[524] http://www.makedonski.info/search/urnatina
[525] http://www.makedonski.info/search/urna
[526] http://www.makedonski.info/search/vrne
[527] http://www.getty.edu/art/collection/objects/327217/unknown-maker-applique-depicting-the-sun-god-usil-etruscan-500-475-bc/
[528] http://sanskritdictionary.org/isa
[529] http://sanskritdictionary.org/canda
[530] https://la.wikipedia.org/wiki/Calendarium_Macedonicum



Above: **Etruscan bronze figurine of the sun god *Usil***

Zeirene / Ζειρην η Αφροδιτη εν Μακεδονια ['*Zeirene is Afrodite in Macedonia*' according to Hesychius][531], "*Zeirene*" from "Zrno/Zreeno" i.e. 'grain/maturescent' respectively – a goddess of beauty, love, and tranquility, equated to *Demeter*, *Afrodite* ("*Foam-child*"). Phrygian: *Cybele/Kibela*, Near Eastern: *Aštart/Astarte*, Akkadian: *Ishtar*,[532] Etruscan: *Zirna/Ziren/Zerera*, Roman: *Ceres*, *Venus*, etc. Later she became assimilated with the Egyptian deities *Isis* and *Hathor* (a goddess of the sky and of women), *Artemis*, and Etruscan *Uni*, Roman: *Juno*. Her Macedonian name is just another syllabic syncretism of the primordial Great Mother Goddess solar attributes, but of the sunlight before the sunrise ("*Dze/Zee*" - 'sun', i.e. 'sun-goddess' and '*irene*' - 'tranquility, peace',"*Miren*"[533] in today plain Macedonian). Syncretized further by Romans - from *Afrodite* to *Venus*; and from *Zeirene* to *Ceres* (anglicized: *Cereals*), etymologically related to PIE *greno-,*ghrno- i.e. "zr(e)no/zrno" - 'grain' in plain Macedonian [-gh- > -d- > -z- phonetic mutation][534] and/or "*Zreano*" - 'mature (fruit)'; thus maturing - "*Zreene*" in plain Macedonian[535], also PIE **ker-es-*, from root *ker- 'to grow'.[536] Etruscan:

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[531] Her name also resembles a *Siren*, a being similar to mermaid, born in the water, but the one of the river/lake; beside the Macedonic etymology, her link with the watery element is clear indication of the river cults from Macedonia. Accordingly, her later version, *Aphrodite*, was born out of the (sea) foam.

[532] https://www.britannica.com/topic/Astarte-ancient-deity

[533] http://www.makedonski.info/search/miren

[534] http://www.makedonski.info/search/zrno

[535] http://www.makedonski.info/search/zreen

Zirna/Ziren/Zerera; Latin: *Ceres Eleusina* (see for comparison also the "*Cereša*" - 'cherry' in plain Macedonian)[537]; hence '*cereals*', '*create*', '*increase*', and '*crescent*' too); but also "*irene*" - 'calm, peaceful'.[538] Retrogradely she was compared to Demeter and/or Hera. Her Zodiac sign is Virgo. In all



the polytheistic antiquity the fertility feast of *Zeirene/Ceres Eleusina* was most celebrated. The ceremonies of this festival were called, by way of eminence, 'the mysteries,' from being, according to Pausanias, "*as much above all others, as the gods are above the men*." Their origin and institution are attributed to Mother Goddess *Zeirene/Ceres* herself, who, in the



Above: **a coin depicting Ceres, where PAN-SA an apocryphal syllables that stand for "Pangea Sadi" - 'All/Mistress (of the) Plants/Planting'**

reign of Erechtheus, coming to Eleusis, a small town of Attica, in search of her daughter *Proserpine/Persephone*, whom *Pluto* had carried away, and finding the country afflicted with a famine,

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[536] https://www.etymonline.com/search?q=cereal
[537] http://www.makedonski.info/search/среша
[538] https://www.behindthename.com/name/irene hence "*Miren*" - 'calm' in plan Macedonian: http://www.makedonski.info/search/miren

invented corn as a remedy for that evil, with which she rewarded the inhabitants. She not only taught them the use of corn, but instructed them in making the bred out of it.

Hymns were sung in honor of the goddess, accompanied with dancing, and other extraordinary marks of rejoicing. It was also a capital crime to divulge the secrets and mysteries of this feast. During this festival it was prohibited, under very great penalties, to arrest any person whatsoever, in order to their being imprisoned, or to present any bill of complaint to the judges. The initiations were often restricted to women members. It was regularly celebrated every 5th year, that is, after a revolution of 4 years, and it is supposed to have been finally suppressed by Theodosius the Great, as were all the rest of the polytheistic solemnities.



Ancient Macedonian mythology also had a myriad of *Fauns*, *Nymphs* ('*Pipleiai*', '*Thourides*' in Pieria,), *Sileni*, *Satyrs*, and other legendary creatures that were described by different ancient authors and historiographers. There are several motifs that are reminiscent of ancient Macedonian mythology: the griffon (mythological creature with lion body and head and wings of eagle); the lion (which existed in ancient Macedonia and is frequently present in the Macedonian folk stories, as well as in heraldry); the king with the horn (dedication to Alexander the Great); the lynx; the philosopher; the three brothers (taken from Erodot story about the foundation of Macedonia); the cult of the water (seen in river-gods as *Erigon*, *Axios* and *Strumon*), the sun, and many others. Thenafter there are many other mythological creatures:

Baba Roga – old lame (‘*Roga*’) woman that is said to eat little children; practiced as a common terrifier for the little children. It is most probably related to similar child-eating creatures found in all ancient pantheons, to whome was allegated the dying or disappearance of children in the past ages.

Div and/or ***Gin*** (i.e. *Giant*) - a gigant or Titan (“*Div*” it also means ‘*wild/untamed*’);

Kondžul/Karakondžul - dark-haired big head daemons with bright eyes;

Navi - demons created from the souls of born-dead children;

Narečnici - invisible ghostlike mythological entities;

Noken - night (noќ) demon of the waters, lakes;

Samovila - fairy;

Senište – shadow spirit from parallel dimension which intersects with ours; it appears on midnight;

Stia (plural ***Stii***) – mermaid look-alike creatures which live in dead waters;

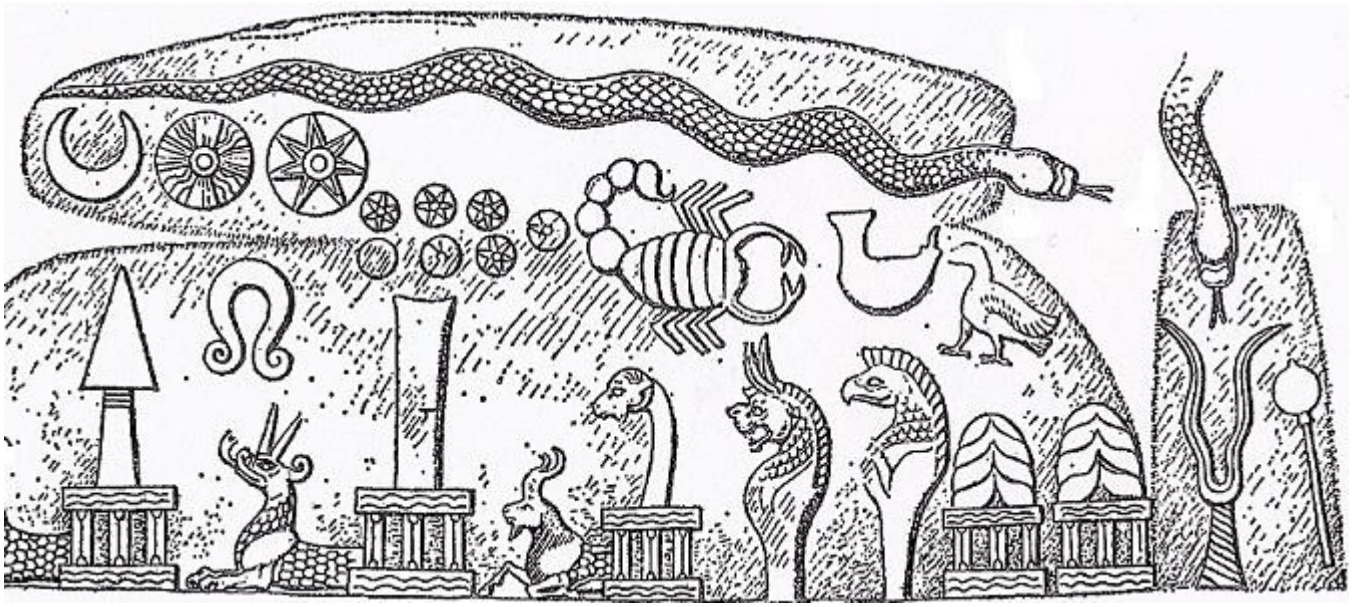
Talasami – damned places where someone is killed and buried by thieves;

Tsoglavtsi (*Psoglavi*) – dog-headed dwarfs that live in the beech’s roots;

Vešterki – witches;

Železzubi – iron-teeth' daemons;

Zmei (and/or ***Lamya***) - the *Dragon* ('*Exhidna*') is a mythological reptile that was hyperbolical allegory of the snake - "*Zmia*" [pronounced '*Zmeeya*'][539] in plain Macedonian; comparable to the Hittite *Illuyanka* (same etymological meaning as “*Zmiya*”)[540] - the serpent god; Egyptian *Uraeus*.



[539] The very term for ‘Snake’ in the Macedonian language is clearly chthonic/earthly, i.e. directly related to the earth/ground - “*Zemya*” in plain Macedonian.

[540] As “*Ilovica*” (a type of clayish earth) is just another Macedonic term for “Zemya” - “earth/ground”: http://www.makedonski.info/search/ilovica ; thus again “*Illuyanka*” describes a chthonic being that crawls close to the earth/ground.



Above: **Ancient mythological creatures from the Museum of Anatolian Civilization**

The animal symbolism and transformations underlay all the principal mythologies before the ancient period, and are older even than the Zodiac. The explicit example of such Macedonic mythological creature is the demigoddess ***Totoi***, a divine female daemon with prehistoric attributes of multiple animistic shapes. This daemon of dreams and death (i.e. 'eternal dream') is presented as a hybrid animal with body of a lion and 3 heads - of female, crocodile and goat, wrapped with snakes and snake-tailed, with scorpions between the legs, etc. *Totoi* appear to be the common mythological proto-archetype of the *Chimera*, a later *Etruscan* version of obviously the same Hittite-Pelasgo-Macedonic creature. These same prehistoric attributes (snakes, scorpions, etc.) are also present in the Macedonic-Phrygian cult of *Mitra*. A Totoiti/Chimera has been found carved on the walls of a Hittite temple at Karčemish, and, like such other composite beasts as the Sphinx and the Unicorn, originally have been a calendar symbol: each component represented a season of the Queen of Heaven's sacred year.



Above: **Totoiti, *Teo* (of) *Dai M*^{oni} *Ypnoi* ["*Goddess* (*of*) *the* M(*aked*)^{oni} *Sleep*"] – a goddess of dreams and nightmares with prehistoric animistic attributes, and** below: **the (Etruscan) bronze Chimera from Arezzo, Italy. 5th-4th century BCE**



Nonetheless, *Etruscans* are attested as originally from Aegean, i.e. Macedonic population (see *Syromacedonians* too) from the Asia Minor ancient region of Lydia, where they were known as *Tyrseni*.[541] Homeric name for the Lydians is *Maiones*, which can be compared homonymously only with the *Paiones*, yet again just another Macedonian tribe par excellence. Later in Macedonic Cilicia the divine bull is hunted down and killed by Mitra who is followed by the divine twins and by lion, dog, snake and raven, a Totoes-like menagerie. This mixture of animals, and especially the snake and/or eel,



Above: **'chimerical' features of the probably most famous horse in the human history, Bukefalus – 'Ox-head'. Macedonian king Seleuk coin from 3rd c. BCE**

are all symbols of Dionisiac ecstasy, of man being changed to an animal of prey, a ferocious killer. Like the snake raised along the spine (also chthonic attribute of the previously mentioned Great Mother Goddess of the earth), or the raised tail, which are symbols of pure animal appeal and ecstatic Kundalini power. In Čatal Hüyük (Turkey) the famous goddess enthroned with a leopards to her right and to her left, also has the tails of the leopards raising along her back and coiling round her shoulders. Certainly the raised tail same like the phallic horn(s) transmits a potent sexual appeal by itself, and is an important symbol of attraction power personified by the goddess.

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[541] Of clear Macedonic etymology: *Tursenoi* > *Thursene* > *Thersene* - "*Tersene*" [nickname] - 'heavy/dificult' in plain Macedonian. The other meaning-possibility is again Macedonic, and offered by Homer – *Thyrsus*, using folk etymology Homer gives us another *pre-* or *non-*'*Greek*' substitute word - *Aigaion* (*Αίγαίων*)[541], interpreted it as "*stronger than others*", while other historians just equate it with "*Giant*" (Titan) and 'father of gods', or the *Pelasgians* from the *land of Aigathyrsi* (*Αιγάθυρσοι*), a country of the first deified ancient kings (*Ωγενος Αρχαιος*); Radermacher also considered him to be a pre-'*Greek*' deity.



Above: **another prehistory chimerical being – the Hittite '*Imdugud*', an eagle with lionesses head**

In preliterate epoch, by the time of Homer, word *Thyrsus* and its original meaning was nearly lost. However, Homer gives us the *pre-* or *non-*'*Greek*' substitute word - *Aigaion* (*Αίγαίων*)[542], using folk etymology and interpreted it as "*stronger than others*", while other historians just equate it with "*Giant*" (Titan) and father of gods, and *Pelasgians* from the *land of Aigathyrsi* (*Αιγάθυρσοι*)[543], a country of the first deified ancient kings (*Ωγενος* Αρχαιος). Radermacher also considered him to be a pre-'*Greek*' deity.

Presence of *Tyrseni/Maionians* (*Thyrsenoi*, *Teucri*, *Thraci*, Latinized: *Etruscans*, etc.) is confirmed both in the ancient sources and through the archaeological artifacts, from Lower Danube in the northern Balkans until the coasts of Asia Minor. From there they spread around Mediterranean and settled in greater number as *Etruscans* on the western coast of the Apenninic peninsula. Etymology (origin) of this word *thyrs/đyrs/durs* is based on its reference in the language which, to be believed, formed the Indo-European language group in a territory through which flowed river *Tyras/Dyras*, i.e. (*Var*)*darias/Bardarios*.[544] This word means "*Giant*, *Shaman/sorcerer*" and "*Titan*", preserved as a relic in Old High German (*duris-es*) and Old English (*đyrs*), with clear Macedonic etymology, and was borrowed from Pre-Indo-European language substrate of the southern Aegean area. It also resembles the word "*thersene*" – 'difficult' in plain Macedonian.

The close relations and undeniable homogeneity of the Macedonic population around the Aegean region also finds firm and undeniable evidence through archaic toponyms, as in the very obvious example of yet another common name that survived until our days - *Ionia / Ionian*, is how the Persians called Macedonia and the Macedonians: *Yauna* thus "*Ionians*" (i.e. "*Yountsi*" - 'calfs, youngsters' in

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[542] modern Macedonic *Džin* (Cyrillic: *Џин*), *Gigant*; Italian *Gigante*; Arabic *Jinn*, *Genie*; etc.

[543] Accordingly the first capital of Macedonia name was *Aigai* (or *Aegae*).

[544] also found in the names of Macedonic gods *Darron* or *Dardanus.*

plain Macedonian) and/or *Yauna Takabara* - '*Ionians with hats*'. And according to the survived toponymic evidence, this name from archaic times is found in the toponyms that stretch across the whole northeastern Mediterranean area:



It was undoubtedly during the period of moral and religious fermentation provoked by the Macedonian conquest that other oriental deities mixed with the autochthonous Macedonic ones. The cosmopolitan policy of Alexander the Great removed the barriers between the Macedonians and their suzerains, and paved the way for cultural unification in his vast Macedonic empire. Kingdoms that superseded him spread the Macedonian culture and civilization together with the Macedonic gods and beliefs beyond the national boundaries. The inherited power and innate cosmopolitanism of the Alexander's generals, now independent Macedonian kings, obliterated the separation between the conquering and the conquered races in Persia and Egypt, and fuse their pantheons as well, if possible, into one. Macedonians were favorably disposed towards the creeds of other nationalities under their dominion. Thanks to their broad-mindedness and tolerance, which had become traditional in Macedonic kingdoms of Ptolem and Selevk (Lat. *Seleucus*), Macedonic and Oriental culture could flourish side by side. Ancient sources are often contradictory and the gods have been identified with a variety of Macedonian and Persian/Egyptian gods based on supposed similarities. Nevertheless, their spread all over Mediterranean is attested by numerous archaeological sites of great significance. The temple of the Samothracian gods at Seuthopolis might probably be connected to the special interest of the Macedonian kings during the 4th and 3rd century BCE. The inscription is indeed dated to the end of the 4th century BCE, and is the earliest known example of an inscription mentioning the Great Gods outside Samothrace (Cole 1984, pp. 59-60).[545]

As already mentioned above, an astonishing and undeniable example of the spread of Macedonian religious influence and interactions between the Macedonic and other local gods is the one on the Mt.

[545] "The Samothracian cult and the maritime world (4th century BCE - 2nd century AD)" by Dies van der Linde, p. 6.

Nemrud, in the Macedonic kingdom of Comaggene in Asia Minor. Here we found the testimony of Macedonian king Antiochus the Great, son of the king Mithridates I Callinicus and queen Laodice VII Thea of Comaggene (from the Macedonian dynasty of Seleucids), who erected an enormous sepulchral tumulus with giant statues of gods and inscriptions on which is written as follows: "…*all of the father-gods of Macedonia, Persia and our own country of Comaggene will continue to bless their children and their grandchildren*…"

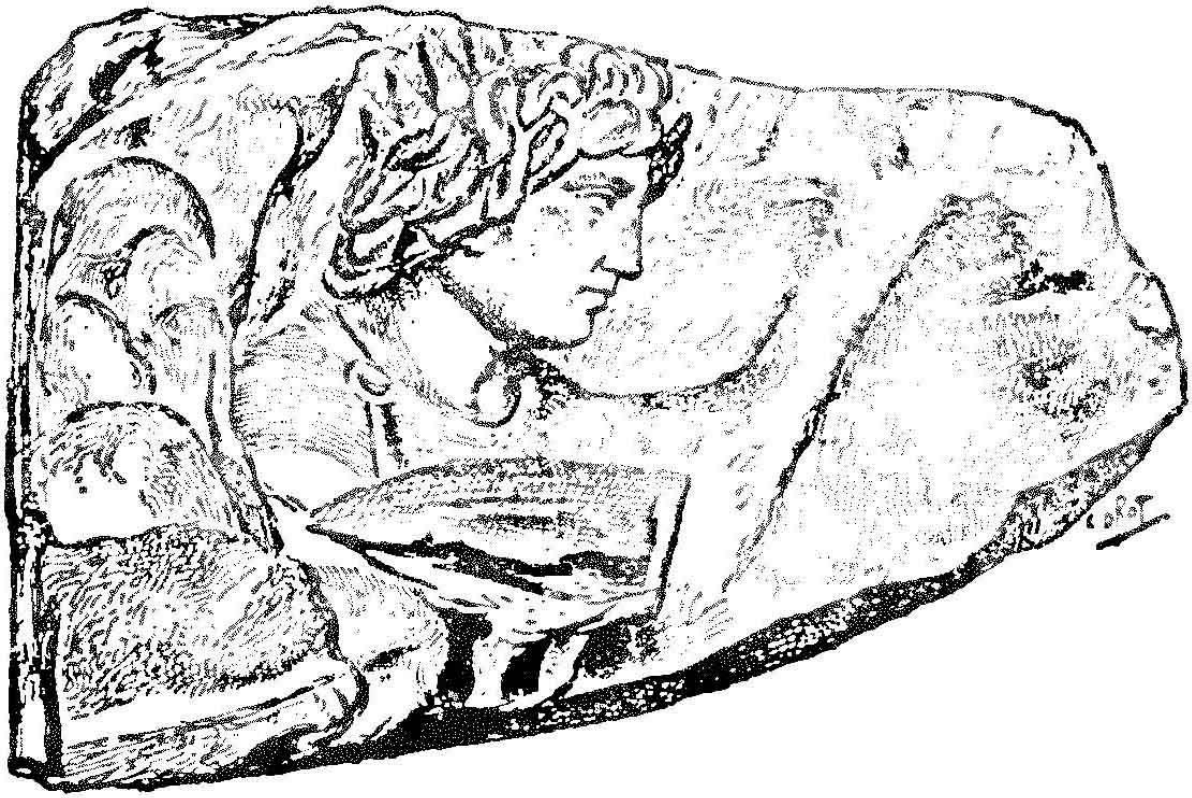


Above: **graphic reconstruction of the giant statues in front of the enormous tumulus built by Antiochus the Great, Macedonian king of Comaggene. Mt. Nemrod, part of the Taurus range, 2nd century BCE**

This interaction practice between Macedonic and others gods is also visible in the case of the Persian creator Sky-god *Ahura Mazda* which met with the traditions and the prehistoric Macedonic rites of sacrifice and offerings. The chthonic earthly nature of the Great Mother Goddess was represented by the underground Mithraeums, and the very Mitra was born in the underground cave too; Mitra also adopted the tauroctony of the goddess Nike, the immortality and reincarnation of the sun-god *Dze*, the eternal signs of the Zodiac – they all melted and further transformed into one with Mitra, a sun-god of light, truth, and honor. This last solar-chthonic cult has been found established in an entire series of ports on the Mediterranean. Indigenous Pelasgian Macedonians from Phrygia reinvented and adopted back their traditions through the cult of *Mithra* from Persia, and reintroduced it in Dionisiac manner in certain regions of Macedonia and other provinces of the later Roman empire. His festival was celebrated on the same day of the winter solstice like Apollon, like Leivino Dionis, like the Horned God, like Orion, etc., and his birth had brought light into the world. Mitra's greatest deed was to slay the mystic bull *Apis*, the source of fertility. The concurrent causes of the spread of the Mithraic Mysteries overlapped from the previous Eleusian, Dionisiac and Orphic Mysteries.

Same principle of Macedonic cosmopolitan interaction was applied for the Macedonian Sun-God ***Dze*** (*Illiy*, *Ilou*, *Ilion*, *Elliah*, *El*, etc.) in Ptolemaic Egypt, where he became one with *Osiris* and in different

regions influenced by Macedonic Pantheon transformed into Dionisiac ***Osiris-Serapis*** (***Dze-Ro-Apis***[546] thus '*Serapis*'), but also as the "Roman" ***Mithras*** and ***Sol Invictus*** in Dalmatia, Pannonia, and further.



Above: **fragment of a sepulchral slab with the Alexander-styled *Sol Invictus***

[546] ***Dze*** (and/or *Zee*; Anglicized: *See*; Dutch: *Zien*; German: *Sehen*) - 'all seeing, staring', ***Ro*** - 'kin' ('*Rod*' in plain Macedonian), and ***Apis*** - the sacred bull, hence '***Se-Ro-Apis***' - *Serapis*.

THE MACEDONIC PANTHEON IN PTOLEMAIC EGYPT

The myths and divinities were international matter even in ancient times, they were borrowed and exchangeable between the different communities in antiquity, along with the trade routs, thru wars and occupations, migrations, and other socio-economic manifestations of human behavior and thought. Many authors remark the similitude which the ceremonies in honor of the Egyptian *Azor* (or *Azar*, Lat. *Osiris*, but actually *Oziris*) bore to those of the Syrian *Adonis* or Macedonic *Dionis*. *Oziris* was identified with *Hades* or *Pluton*, with *Leivino Dionis-Bacchus*, and other foreign gods. According to Herr August Mau, various causes contributed to the rapid extension of the cult of *Aset* and *Azor* (i.e. *Isis* and *Serapis*). "*The worship of Aset* (Lat. *Isis*), *associated with Mysteries from an early period, was reorganized by the Ptolemy I Sotir with the help of Manetho an Egyptian priest, and Timotheus, a man skilled in the Eleusinian Mysteries*". *Typhoon* standed opposed to *Azor/Oziris*, just as *Ahriman* does to *Ormuzd* in the myths of Persia. Both *Leivino Dionis* and *Azor/Oziris* were cut to pieces and reborn by putting the pieces together. Phrygians worshipped *Attis*[547], and the Mother of the gods, with similar rites. "*Now the common time*," says Plutarch, "*for the solemnization of all these festivals, was within 'Jiat' month in which the Pleiades appear and the husbandmen sow their corn, which the Egyptians call Athyr, the Athenians Pyanepsion, and the Boeotians, Demeter* (Dea-mater). *The Phrygians*," he continues, "*also suppose their god to sleep during the winter, and to awaken in the summer, and at one time they celebrate his retiring to rest, and at another, with mirth and revelry, rouse him from his slumbers. The Paphlagonians pretend that he is bound and imprisoned in the winter-months, and fliat in summer he is restored to liberty and motion*." Also, Plutarch informs us that the Egyptian philosophers regarded *Azor/Oziris* as a river-god too; accordingly, one of the *Leivino Dionis* attributes (bull-horns) was the watery element.

After Alexander the Great conquest, the Macedonic gods of the ruling Macedonian classes entered the Egyptian Pantheon hierarchy and fused with the Egyptian divinities. The learned natives of Egypt were attracted by the magnificence of the Ptolemies to the schools of Alexandria. There they imparted their knowledge of astronomy and other branches of science to their conquerors, and acquired the Macedonian Koine language and both the syllabic and alphabetic scripts, which continued for a thousands of years to be the mediums of learned conversation and writing through a great part of the civilized world.[548] Here they were encouraged to transfer the memorials of their past dynasties, and the institutes of their ancient hierarchy into the Macedonic language. Egyptian gods had become the subject of vague conjecture in the time of Plutarch. The two independent principles reconciled with the genius of the Pantheistic system. This is evident, from the variety of meanings assigned by authors of that period to a single epithet, and from the doubtful terms in which they offer their interpretations. Ptolemy I Sotir created a new version of a Macedonian god who was in the same time presented as of Egyptian origin, but, declining decisively from the animistic aspect of the Egyptian sacred bull. *Oziris* at that period was the great god of Egypt, and Memphis was the religious centre of the cult of sacred bull *Apis*,

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[547] *Ad*, or *At*, is *Atys* and/or *Attis*, i.e. *Adad*, the sun, i.e. Adonis/Dionis.

[548] It is well known from the Roman sources that the Cleopatra VII of Macedon, the last queen and pharaon of the Ptolemaic dynasty, still spoke the Macedonian language of her ancestors.

the earthly representative of *Oziris*.

Ptolemy I Sotir showed to the Egyptians that *Ozirapi* or *Oziris-Apis*[549] was also sacred to the Macedonians, and convinced them to identify him with the supreme Macedonian divinity. Thus, the Macedonian deity *Dze* or *Leivino Dionis* (i.e. *Dyaus Patroos*), for the purposes of local acceptance and domination was renamed into *Serapis*, and in addition also identified with the later Roman *Pluton*[550], the god of underworld (i.e. *Hades* or *Adad*). Through clever *coup de religion* maneuver *Leivino Dionis* (syllabic *Dze*) was made one with *Azor/Oziris-Apis*, thus becoming ***Dze-Ra-Apis*** i.e. ***Se-ra-pis***. The lingual similarity and the fact that *Ozirapi* was the god of the Egyptian underworld made the unification acceptable. However, Egyptians were forced to renounce their sacred bull *Apis* to this avail. Macedonic



Leivino Dionis as Egyptian *Oziris* reassumed the popular visage of a bull in the form of anthropomorphic *Serapis*. It appears to have been to the interest of all parties to welcome *Serapis*, and Ptolemy succeeded in making this bull-horned Macedonian deity accepted by the Egyptians in spite of the fact that the Macedonians were the foreign rulers of the country.

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[549] i.e. *Ananetsa*, *Amon-Ra*, "*the second Ptah*", *Amun/Amen*, *Sirius*, etc.

[550] found also in "*Plug*" - a '*plow*' in plain Macedonian; from the syllable "*Pl-*" which is also found in the Macedonic verbs "*Plovi*"- 'navigates', "*Pliva*"- 'swims', "*Pluta*" - 'floats', etc.

Azor/Azar or *Azar-Hapi* (or *Serapis*) deity cult was widespread in Egypt under the Ptolemies, and in many provinces of the Roman Empire after that country had passed under the authority of the Romans. The second part of the name, '*Hapi*', was that which was given to the famous bull which formed the object of worship at Memphis very early in the dynastic period of Egyptian history, and which is commonly known as the "Apis Bull" whilst the first part '*Azar*' is, of course, nothing but the name of *Azor/Oziris* in its vernacular Egyptian form. The Macedonians fused the names of the two deities together under the form *Serapis*, and, although the exact nature of the attributes which they assigned to *Oziris* and *Apis* united is not quite clear, it seems tolerably certain that they regarded *Serapis* as the form which *Apis* took after death. According to the hieroglyphic texts which were found on stelae and other objects in the Serapeum at Sakkara[551], *Apis* is called "*the life of Azor/Oziris*", the "*lord of heaven, Tem* [with] *his horns* [in] *his head*," and he is said to "*give life, strength, health, to thy* nostrils for ever." Elsewhere *Apis-Oziris* is described as "the great god, *Khent Amentet*, the "*lord of life for ever*" as this text belongs to the period of the 18th dynasty, we see that even at the beginning of the New Empire *Apis* and *Azor/Oziris* were joined together by the priests of Memphis, and that the attributes of *Apis* had been made to assume a funereal character, and that he was at that time recognized as a god of the underworld. Further, on a monument of the 19th dynasty[552], *Apis* is said to be "*the renewed life of Ptah*", and in an inscription of the 26th dynasty he is called the "*second Ptah*," etc.

This fusing of one god with another is called *Theocrasia*, and nowhere was it more vigorously implemented than in Macedonic Alexandria. ***Ananetsa***[553] (i.e. *Oziris*, *Ammon-Ra*, *Ptah*, *Sirius*…), a god popular with the Egyptian commonalty, was already identified with *Apis*, the sacred bull in the temple of Memphis, as the remnant from the Horned God and Zodiacal era of Bull (roughly 4000-2000 BCE), and somewhat confused with the supreme sun-god *Ammon/Amun*. ***Ananetcha*** or *Aset* (i.e. *Isis/Hathor*) was his consort. In Ptolemaic Egypt she could easily be identified with a number of 'Koine'-syncretized goddesses, and indeed had been since at least the 5th century BCE, in a combination of what Lévêque (1973:186) proposes to call "syncretism-henotheism" and what Dunand (1975:160) names "syncrétisme-amalgame": *Hera* (*hieros gamos* of the supreme deities; cf. Theocr. Id. 17, 131–134, commentary on the sibling marriage of the Philadelphoi), *Artemis* and *Selene* (lunar associations and iconography, developed in the Late Period), *Demeter* (Herodotus II 156); the mater dolorosa aspect (see Plut. Mor. 356E–367D = De Is. et Os. 14–41); fertility aspect: *Aset* (i.e. *Isis*) "crowned with grain" in monetary iconography (e.g. Svor. 1232–1238), as *Athena* (Plut. Mor. 376B = De Is. et Os. 62; allegedly after Manetho), and last but not least *Aphrodite* i.e. '*Foam-child*' ("great of love, mistress of women" in temple inscriptions, goddess of love and beauty in hieroglyphic hymns, likewise in holy hymns and aretalogies; see Kockelmann 2008: 68; cf. witt 1995: 126 f.).

Dze-Ra-Apis (or *Azar-Hapi*) under the new name of *Serapis* became the great god of Alexandria. But, the *Oziris-Izis* cult remained, now without their retarded animal appearances, and the sacred bull *Apis* was erased due to the antrpomorphic order imposed by Macedonian rule; and as the *Dionis-Serapis* (*Dze-Ra-Apis*) he was intermingled and reshuffled as Macedonic-Egyptian deity. It can be also assumed that the Zodiac too was already brought and firmly introduced into Egypt long ago, first probably during the Hittite period, and then again during the Ptolemaic period. The historical records of this Theocrasia-

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[551] "Le Serapeum de Memphis" by Mariette, Paris, 1882, p. 125.

[552] Ibid, p. 139.

[553] *Ananetsa* [vernacular]- as written on the Rosetta Stone middle text. *'Oziris*' is later Koinezation, i.e. '*Interpretatio Graeca*'.

Pantheistic transformation in the 3rd century BCE are numerous, yet unclear, due to the different interpretations and fanciful transliterations of the later historians and tell tales.

Thereby, a very important (but yet to be fully interpreted and understood) breakthrough, which decisively contributed to the better understanding of the ancient Macedonic Pantheon in general, and especially the one in Ptolemaic Egypt, was the study of the Rosetta Stone made by the two scientists from Macedonia, academician T. Boševski and prof. A.Tentov. Their revolutionary decodification of the middle text from the Rosetta Stone was crucial achievement in the further reconstruction of the overseas development of Macedonic Pantheon as it was interpreted under the Macedonian dynasty of Ptolemies in Egypt. Thus, in the Rosetta Stone middle text we have the transcriptions of the syllabic names in ancient Macedonian script and language (so-called "*Demotic*") of the two primordial supreme deities of Ancient Macedon, and another twelve Macedonic deities, which coincide with the twelve signs of Zodiac and the later twelve apostles of Christianity. Their aegis encompassed over the existing Egyptian deities. The reconstructed syllabic scheme, where **Bogo** stands for 'God', of the Macedonic pantheon in Ptolemaic Egypt seems to be as it follows:

> **Bogo *Vō*** and/or ***Gō*** (i.e. *Gōlem* - 'the Great' or as referring particle suffix "*Go*" - 'it/him' in plain Macedonian)[554] – the Supreme Father God of the Sun and Sky, the Creator of the Universe; homonymous to Pelasgian '*Da-Wō*'[555], Scandinavian father-god '*Vōdin*' (i.e. '*Odin*'), etc. He is either marked with the syllables as: "VIII" (← from right to left) **-** '*Bogo Voo*', or as the supreme creator marked as "⊥**"** i.e. '*Gō*' ('*Gooh*', like in '*Golem*'). The all-seeing protector (Lat. *Protis*); comparable to Egyptian *Amun*, *Ptah* and/or *Ra* (*Amen-Ra* or *Amun-Ra*); later Roman *Jupiter*. Zodiacal sign *Pisces*. He was the principle and almighty father of all the things and gods, beginning and the end.
>
> **Bogo *Mō*** (and/or ***Mō-Dea***) – the Supreme Mother Goddess of the Earth and motherland of Macedon. She was particularly popular in Upper Macedonia, so popular that the Roman Senate forbid her with a decree after the occupation of Macedonia in the 2nd century BCE. She is inscribed on the Rosetta Stone with the syllables ∫III (← from right to left) **-** '*Bogo Mō*' i.e. 'the goddess Mō', and/or 'Mo-Dea': "−/\∫**"** (← from right to left). She was the *Aset*, *Nekhbet*, *Mut* or *Ma'at* in Egypt, *Kibela/Cybele* in Phrygia, Hittite *Kubaba* in Khatti, *Ishtar* in Babylonia, *Astarte* in Phoenikia, and/or *Ma* in Macedonia and Cappadocia; Zodiacal sign Taurus. The Ancient Macedonians called themselves (transliterated in Latin): "*DeTsaMō*" **-** 'Children(of the Great)Mother', hence the Koine-abbreviated term "*DeMo*(*s*)" **-** 'populace'. Today in plain Macedonian we will say: "*Detsa na Mo Dea*" **-** 'Children of Mother Dea'.

The Supreme Creator ***Vō*** and the Great Mother ***Mō*** have also created Macedonia and they incarnate in the personages of the king and queen of Macedonia. From the Samothracian Mysteries, which seem to have been the most anciently established ceremonies of this kind in Europe, we are informed by Varro that the Heaven and Earth were worshipped as a male and female divinities; also as later Koine '*Uranus*' and '*Gea*' and as the parents of all things. Phoenician theogony of Sanchoniatho was founded on the same principles. Heaven and Earth, *Uran* and *Ge*, father and mother of everything, and parents of the

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[554] http://www.makedonski.info/search/golem, http://www.makedonski.info/search/go

[555] Reference from the ancient Pelasgian sanctuary at Hagia Triada (Holy Trinity).

gods after them:

Bogo *Dze* – the Sun-God of Summer and the Sunlight ('*Bogo Leto*' was his other appelation in plain Macedonian), celebrated as Supreme deity in Lower Macedonia. The 'all seeing' (from Macedonian "*Zēe*" -'stare'; in Dutch: *Zien*, in German: *Sehen*, English: *See…*)[556], and all sustaining deity of Macedonia. In Macedonic syllables from the middle text of the Rosetta Stone: "𐤆𐤉𐤉𐤉" (← from right to left) **-** '*Bogo Dze*' (hence Latinized "*Dzevs/Zeus*") was the firstborn son of the Great Mother Goddess and one of the higher gods of ancient Macedonians. Thus he was also called '*The First*'.[557] Actually, he is Paionian *Dyaus* and/or *Dionis*, and/or later Egyptian *Oziris-Serapis* (corrupted from ***Dze-Ra-Apis***, who was "*the renewed life of Ptah*" or "*the second Ptah*"). The same appellation and attributes are applied and comparable to the Persian sun-god *Adad*, Egyptian *Khnemu*, *Khensu* or *Aten*, Phrygian *Attis*; Zodiac sign *Aries*.

Bogo *Dzee* – the Goddess of the cold sunlight; comparable to Egyptian *Her-shef* or *Tefnut*. In Macedonic syllables from the middle text of the Rosetta Stone: "𐤅𐤉𐤉𐤉" (← from right to left) **-** '*Bogo Dzee*' ('*God Ze*').

Bogo *Ze* – the God of the young (morning) Sun; comparable to *Apollon* and/or Egyptian *Horus*. Zodiacal sign *Leo*. In Macedonic syllables from the middle text of the Rosetta Stone: "𐤆𐤉𐤉𐤉" (← from right to left) **-** '*Bogo Ze*' ('*God Ze*').

Bogo *Zee* – the Goddess of the cold Sun-light, *Eos*; comparable to Persian *Adargatis* (Syrian *Agartis/Ashtarte/Ishtar*, Roman: *Aurora*), consort of *Adad*. In Macedonic syllables from the middle text of the Rosetta Stone: "𐤅𐤉𐤉𐤉" (← from right to left) **-** '*Bogo Zee*' ('*Goddess Zee*').

Bogo *Žee* – the Goddess of the earth's vital energy Ka, i.e. the life ('*Život*' in today plain Macedonian), and the root-syllable for Macedonian noun "*Žena*" - 'woman'[558]; comparable to Egyptian *Isis* ('*As*') and/or Roman *Vesta* (i.e. *Vesna* - 'spring' in plain Macedonian). In Macedonic syllables from the middle text of the Rosetta Stone: " 𐤅𐤉𐤉𐤉 " (← from right to left) **-** '*Bogo Žee*' ('*Goddess Žee*'). In today Macedonian Cyrillic script by multiple rotations ( ,  ,  , and ) the ancient syllable overlapped into a ligature as the Cyrillic letter "Ж" graphically simplified as "Ж" (Lat. 'Ž'), a Sun-symbol par excellence used for the very Sun-god(s), both the Mother Goddes and the Sky-father kreator in the last 8000 years at least.

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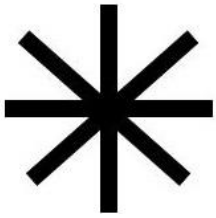
[556] https://glosbe.com/en/mk/stare

[557] This theology is completely in line with the Dionysian mystery schools to which belonged Olympia, the mother of Alexander the Great, which is mentioned by Plutarch in his text "Life of Alexander".

[558] http://www.makedonski.info/search/жена



Today it is the basic syllable for the Macedonian word for 'Life' – "Život" („Живот" in Cyrillic).[559] As Ж, Ж was repeated as a Christian symbol, and found again and again all around in Macedonian Peninsula, Asia Minor and elsewhere. – See the correspondences on the next pages:


or


Above: **Sumerian symbols for 'god', known as '*An*' (or '*Anu*')**

Below and on the next pages: **1. Bronze ring from the Neolithic vilage of Govrlevo, 8000 BCE; 2. Macedonian Star/Sun symbol on ancient coins 4-3rd c. BCE; ancient Macedonic mosaic from the 3rd c. BCE; 4. a detail from a Medieval icon showing the divine Vimana (or Merkava) vehicle of the angels; 5. Medieval baner from Galičnik, eastern Macedonia; 6. The ethnic flag of Vlach (Latinized Macedonians) community in Aegean Macedonia, etc.**

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2. 

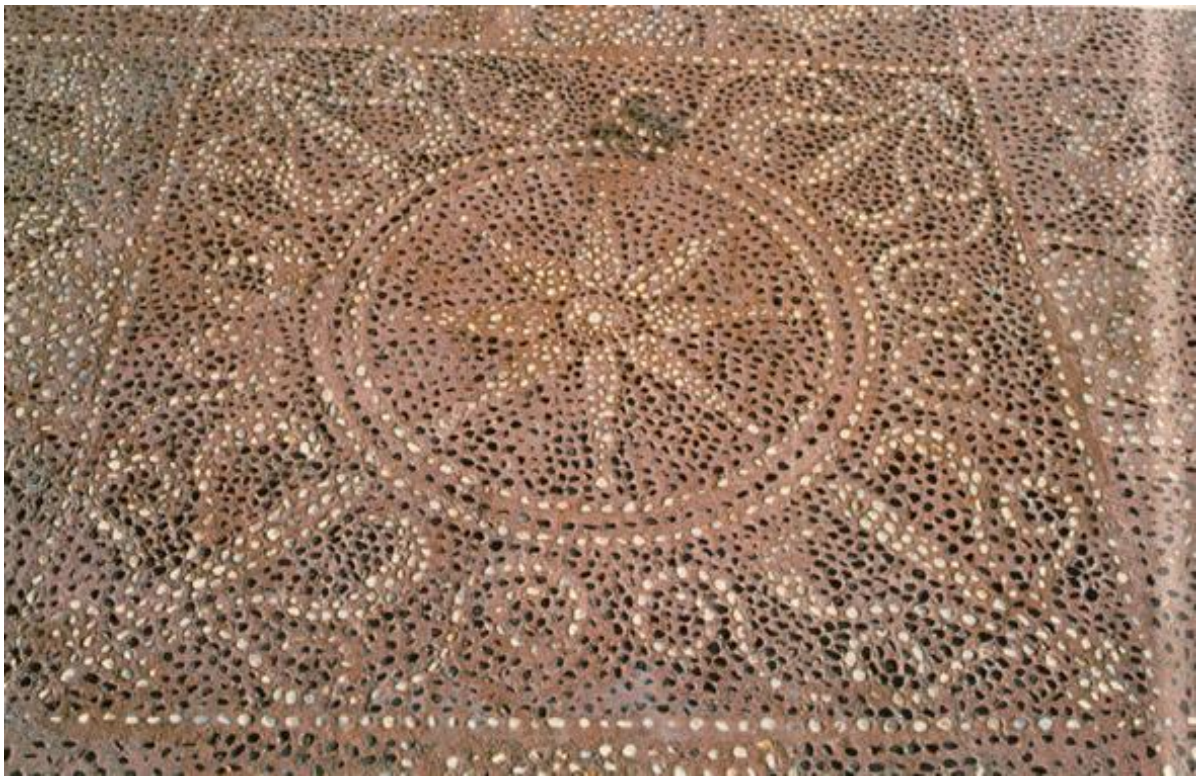
[559] http://www.makedonski.info/search/%D0%B6ivot







3.



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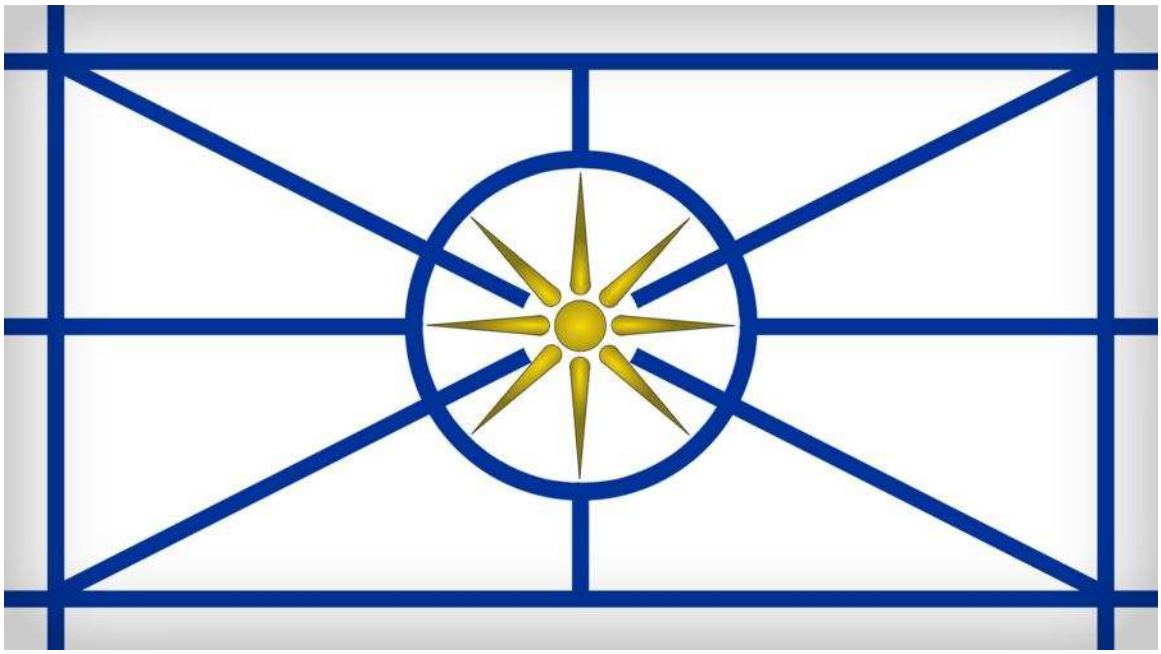
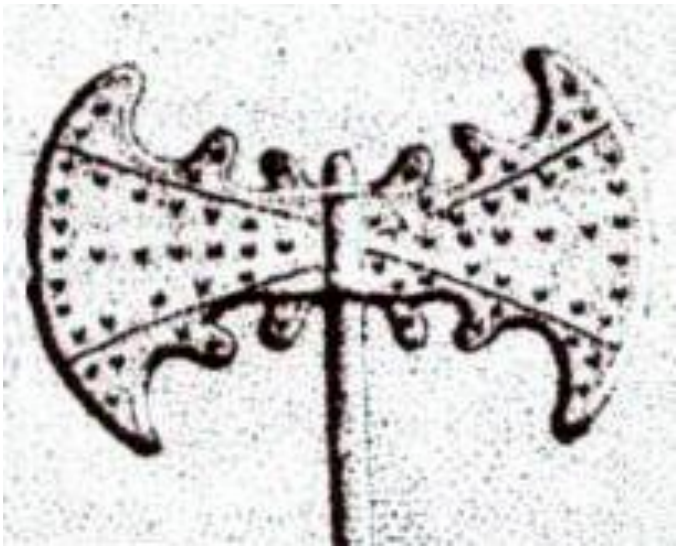


The widespread iconography of this symbol is still well preserved in the Macedonian folklore, and also represented by the St. Elijah (Sv. Ilija) as a Thunder patron. Accordingly, the *Labrys* or *Labris* – a ritual double axe, was the Storm-god's secondary symbol of the very same (⋇) shape. Relation Labris - Thunder can be observed once again through the universal hexagonal form used to indicate them. In favor of the thunder relation, numerous Sacred Double-axes from the antiquity are indistinctivelly ornamented with lightning zig-zag motives. The axe by itself, as ritual and cult object, also represented an important status symbol in the communities throughout the history. It was unquestionably important, and even venerated as from the Neolithic Age.



Above: **different ancient artifacts showing the 'Labrys' double-axe image. From left to right: Asia Minor terracotta, a coin from Macedonia, and Knossos seal print**



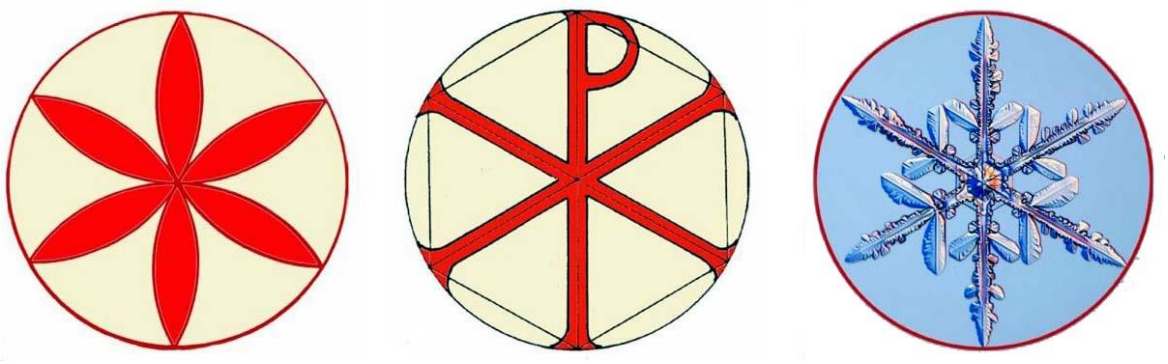


However, the first undisputed historical testimony of the '*Ki-Ro*' Labarum monogram (as the one used by Constantine I the Great) appeared in the 3rd century BCE, on the Macedonian bronze coins of Ptolemy I Sotir, and certainly could not have referred to 'Christ' or 'Christianity'. What was the precise meaning of its appearance on the coinage of the then rulers of Egypt, the Ptolemaic dynasty of Macedon, is still unknown. Was it already called '*Ki-Ro*' back then, we simply don't know…

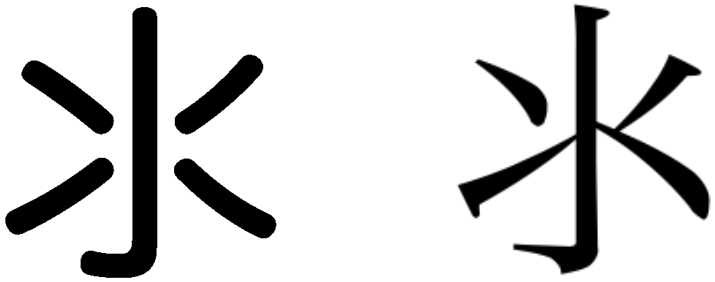


Above: **the 3rd century BCE coin of Ptolemy III Sotir with the "*Ki-Rho*" monogram already in use (between the eagle legs)**

Below: **comparison between the hexagonal Rosetta-flower (i.e. „Flower of life“) symbol with six petals, the monogram "*Ki-Rho*", and the frozen water crystal structure of a common snowflake**



Amazingly enough, but the very same architecture it is found also on the pictographic Chinese symbol for "water" (Shui), the essence of life, which is of exactly the same geometrical shape:



Further:

Bogo *Ve*[560] – the God of the building masons and architects; comparable to Egyptian *Imhotep*, Roman *Minerva*. Zodiacal sign *Aries*. In Macedonic syllables from the middle text of the Rosetta Stone: "<III" (← from right to left) - '*Bogo Ve*' ('*God Ve*'). Hence the "*Velemajstor*" – 'Grandmaster' in plain Macedonian.[561]

Bogo *Vo* – the God of Water ('Voda' in today plain Macedonian)[562] and watery constructions; comparable to Babylonian *Ea* and Egyptian *Hapi*. In Macedonic syllables from the middle text of the Rosetta Stone: ">III" (← from right to left) - '*Bogo Vo*' ('*God Vo*').

Bogo *Hō* – the Goddess of the writing and scripts; comparable to Egyptian *Toth*, Roman *Mercury*. Zodiacal sign *Gemini* and *Cancer*. In Macedonic syllables from the middle text of the Rosetta Stone: "↓III" (← from right to left) - '*Bogo Ho*' ('*God Ho*').

Bogo *Džō* – the God of animals and panagyurs (carnivals). Later known as '*Pan*'; comparable to later *Orpheus*; Zodiacal sign *Capricorn*. In Macedonic syllables from the middle text of the Rosetta Stone: "ϟIII" (← from right to left) - '*Bogo Džo*' ('*God Joe*').

Bogo *Ka* – the Goddess of Health ('She-Dragon', the Supreme deity in Upper Macedonia; Latin *Hygeia*); also noted in the Egyptian mythology and depicted as a drop, representing the concept of vital essence which distinguishes the difference between a living and a dead person, with death occurring when the 'Ka' leaves the body. In Macedonic syllables from the middle text of the Rosetta Stone: "⟋III" (← from right to left) - '*Bogo Ka*' ('*God Ka*').

Bogo *Sa*[563] – the Goddess of planting (agriculture); comparable to Egyptian *Sati* in connection with the scattering and sowing of the seeds. Etruscan *Zeirene*, Roman *Ceres*. In Macedonic syllables from the middle text of the Rosetta Stone: "ᛋIII" (← from right to left) - '*Bogo Sa*' ('*Goddess Sa*'). Note the syllable "ᛋ" - 'Sa', which is plain image of a young plant, and amazingly similar to Egyptian hieroglyph with the same meaning '*Sadu*':



Above: **the Egyptian hieroglyph for "sadu" (plant)**

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[560] *Vešt* [vesht; adjective] - able, skillful in plain Macedonian; also *Veština* [pronounced *Veshtina*] - craftsman.

[561] http://www.makedonski.info/search/velemajstor

[562] http://www.makedonski.info/search/voda

[563] *Sadi* - 'sowing' in plain Macedonian.

Below: **a coin depicting the Macedonian/Etruscan goddess Zeirene/Ziren, Roman Ceres (hence 'Cereals'), where PAN stands for 'All/Mistress (of the)' and SA for 'Plants/Planting' (from the verb 'SAdi')**[564]



Bogo *Gya* – the God of war (i.e. *Gyavol* - 'devil' in today plain Macedonian); comparable to Babylonian *Nergal*, Egyptian *Astharthet* and/or *Paprem*. Zodiacal sign *Scorpio*. In Macedonic syllables from the middle text of the Rosetta Stone: "𐤆𐤉𐤉𐤉" (← from right to left) - '*Bogo Gya*' ('*God Gya*').



How this Macedonic system worked and transformed the mythological and religious realities in Egypt is perfectly described by the ancient authors like Diodorus Siculus, Plutarch from Ironea, Cornelius Tacitus, Macrobius, etc.:

[564] http://www.makedonski.info/search/sadnica

"*The first generation of men in Egypt*," says Diodorus, "*contemplating the beauty of the superior world, and admiring with astonishment the frame and order of the universe, supposed that there were two chief gods that were eternal, that is to say, the Sun and the Moon, the first of which they called 'Oẓiris', and the other 'Isis', both names having proper etymologies; for Oẓiris, in the Macedonic language, signifies a thing with many eyes*[565]*, which may be very properly applied to the sun, darting his rays into every corner, and, as it were, with so many eyes viewing and surveying the whole land and sea; with which the poet agrees, who says* "*Riding on high, the Sun all sees and hears*"." Some also of the ancient Macedonic mythologists call *Osiris*, '*Dionis*', and surname him '*Sirius*', amongst whom Eumolpus, in his Bacchanalian verses: "*Dionysius darts his fiery rays*," and Orpheus: "*He is called Phanetes and Dionysius*."

Plutarch of Ironea (Lat. *Chaeronea*, in AD 46-120) tells us the following in his essay on Isis and Osiris, at pages 69-73: "*Ptolemy I Sotir saw in a dream the colossal statue of Pluto in Sinopê, not knowing nor having ever seen how it looked, and in his dream the statue bade him convey it with all speed to Alexandria. He had no information and no means of knowing where the statue was situated, but as he related the vision to his friends there was discovered for him a much travelled man by the name of Sosibius, who said that he had seen in Sinopê just such a great statue as the king thought he saw. Ptolemy, therefore, sent Soteles and Dionis, who, after a considerable time and with great difficulty, and not without the help of divine providence, succeeded in stealing the statue and bringing it away. When it had been conveyed to Egypt and exposed to view, Timotheus, the expositor of sacred law, and Manetho of Sebennytus, and their associates, conjectured that it was the statue of Pluton, basing their conjecture on the Cerberus and the serpent with it, and they convinced Ptolemy that it was the statue of none other of the gods but Serapis. It certainly did not bear this name when it came*

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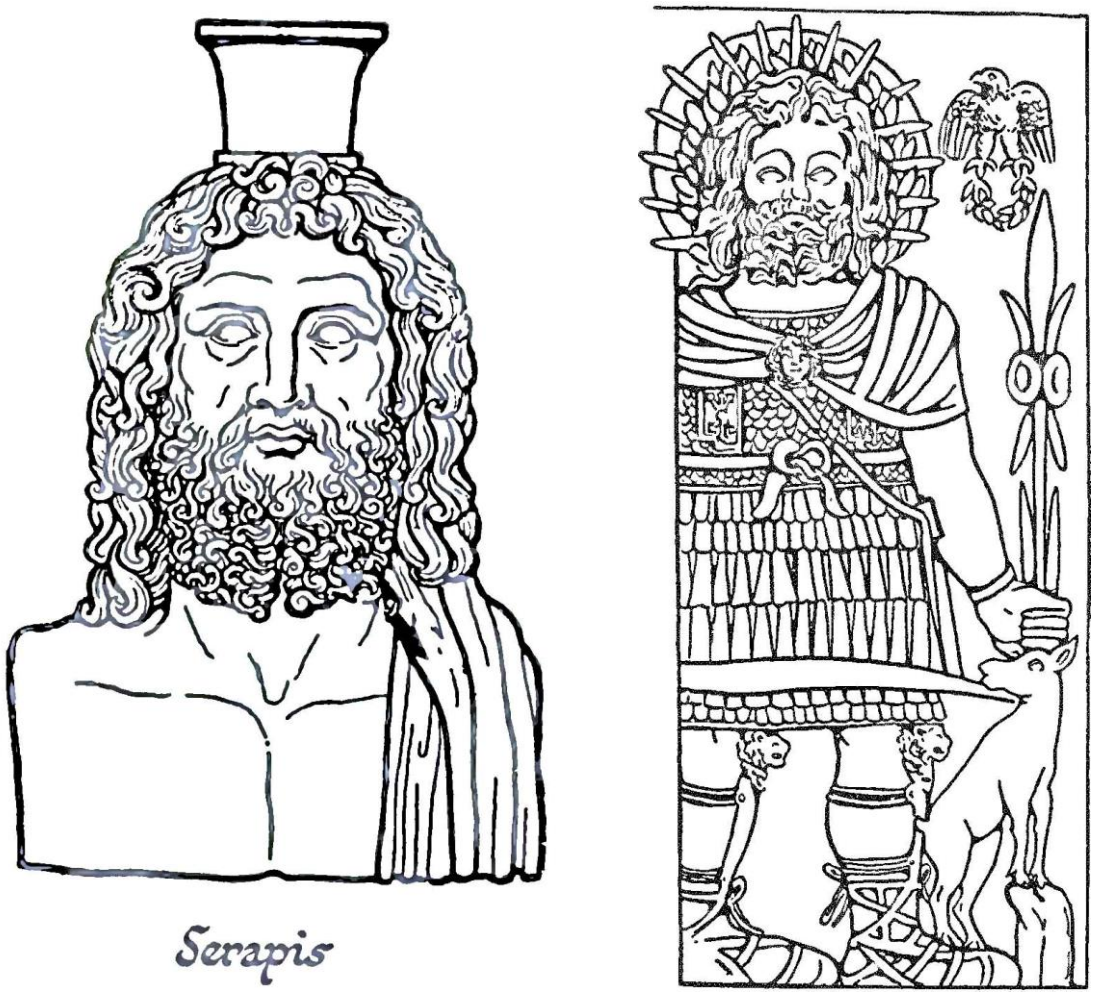
[565] Astonishing is the fact that even in today modern Macedonian the verb '*oẓari-se*' means exactly 'gaze around, stares around'; future imperfect tense from the Macedonic verb "dze"(ze) - 'see' (Dutch: *zien*; German: *sehen*; anglicized: *see*). It is also found in the Macedonian "*Prozor*" - 'window' and "*Ozero*" - 'lake', as the lakes were considered the eyes of the Great Mother Goddess of the Earth. In ancient Egypt of Ptolemies the Macedonic ***Dze*** easily became transfigured first into ***Ozeiris***, and in comutation with ***Ra*** and sacred bull ***Apis*** then it became ***Dze-Ra-Apis*** i.e. ***Serapis***.



Above: **images of *Dze-Ra-Apis* or *Serapis*, the one on the right in typical Macedonian uniform**

for Sinope, but, after it had been conveyed to Alexandria, it took to itself the name which Pluton bears among the Egyptians, that of Serapis. Moreover, since Heracleitus the physical philosopher says, "The same are Hades and Dionis, to honour whom they rage and rave," people are inclined to come to this opinion. In fact, those who insist that the body is called Hades, since the soul is, as it were, deranged and inebriate when it is in the body, are too frivolous in their use of allegory. It is better to identify Osiris with Dionis and Serapis with Osiris, who received this appellation at the time when he changed his nature. For this reason Serapis is a god of all peoples in common, even as Osiris is; and this they who have participated in the holy rites well know.

In the Phrygian writings it is said that Serapis was the son of Heracles, and Isis was his daughter, and Typhon was the son of Alcaeus, who also was a son of Heracles; Phylarchus, writes that Dionysus was the first to bring from India into Egypt two bulls, and that the name of one was Apis and of the other Osiris. But Serapis is the name of him who sets the universe in order, and it is derived from "sweep" (sairein), which some say means "to beautify" and "to put in order." As a matter of fact, these statements of Phylarchus are absurd, but even more absurd are those put forth by those who say that Serapis is no god at all, but the name of the coffin of Apis; and that there are in Memphis certain bronze gates called the Gates of Oblivion and Lamentation, which are opened when

the burial of Apis takes place, and they give out a deep and harsh sound; and it is because of this that we lay hand upon anything of bronze that gives out a sound. More moderate is the statement of those who say that the derivation is from "shoot" (seuesthai) or "scoot" (sousthai), meaning the general movement of the universe. Most of the priests say that Osiris and Apis are conjoined into one, thus explaining to us and informing us that we must regard Apis as the bodily image of the soul of Osiris. But, if the name Serapis is Egyptian, it denotes cheerfulness and rejoicing, and I base this opinion on the fact that Egyptians call their festival of rejoicing sairei. In fact, Platon says that Hades is so named because he is a beneficent and gentle god towards those who have come to abide with him. Moreover, among the Egyptians many others of the proper names are real words; for example, that place beneath the earth, to which they believe that souls depart after the end of this life, they call Amenthes, the name signifying "the one who receives and gives." Whether this is one of those words which came from Macedonia in very ancient times and were brought back again we will consider later, but for the present let us go on to discuss the remainder of the views now before us."[566]

Cornelius Tacitus (AD 56-117) in his Histories, Book 4, Chapter 17, pages 81-84 relates a story concerning the *Serapis* in Alexandria in the year AD 69. The story resembles the tale told about the visit of Alexander the Great to the shrine of the god Ammon at the Oasis of Siwa, Egypt in 331 BCE. Tacitus tells us the following: "Page 83. *Where the god Serapis came from the Egyptian priests give the following account. It concerns Ptolem I Sotir, the second Macedonian ruler of Egypt, who did*



COIN OF PTOLEMY SOTIR, B. C. 302.

much to develop the country. While he was engaged in providing the newly-founded city of Alexandria with walls, temples and religious cults, he dreamed that he met a young man of remarkable beauty and more than human stature, who instructed him to send his most trusty courtiers to Pontus to fetch a statue of himself. This, he said, would cause the kingdom to prosper, and whatever place gave the image shelter would become great and famous. Thereupon, continues the account, this same youth appeared to ascend into heaven in a blaze of fire.

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[566] A new study of DNA recovered from an ancient Philistine site in the Israeli city of Ashkelon confirms what we already know from the Bible and other ancient sources – that the origin of the Philistines is in southern Europe. https://www.jpost.com/Arab-Israeli-Conflict/Netanyahu-Archaeology-DNA-prove-Palestinians-not-native-to-Land-of-Israel-594872

These signs and wonders impelled Ptolemy to reveal the nocturnal vision to the Egyptian priests whose practice it is to interpret such things. As they knew little of Pontus and foreign parts, he consulted an Athenian of the clan of the Eumolpidae, one Timotheus, whom he had brought over to supervise ritual, and asked him about the nature of this worship and the identity of the god. Timotheus got into touch with regular travellers to Pontus and from them found out that the country contained a city called Sinope, near which was a temple long famous in the neighbourhood and dedicated to Jupiter Dis. The identification was borne out, they added, by the presence nearby of the statue of a goddess commonly described as Proserpina. But Ptolemy was just like a king: though easily upset, on recovering his nerve he showed himself keener on pleasure than religion. Thus he gradually put the matter out of his mind and devoted himself to other business. But in the end the same vision appeared before him, now in a more terrifying and urgent aspect and threatening both king and kingdom with ruin unless its orders were obeyed. Then Ptolemy had ambassadors and gifts assembled for an approach to king Scudrothemis, the then ruler of Sinope, instructing his envoys as they embarked to visit the shrine of Pythian Apollon. The travelers were granted a favorable passage and an unambiguous answer from the oracle. They were to go on their way and bring back the image of Apollon's uncle, leaving that of his sister where it was.

Page 84. *On reaching Sinope, they addressed the offerings, requests and instructions of their king to Scydrothemis. The latter found it hard to make up his mind. At one moment, he was frightened of the divine will, at another terrified by the threats of his people, who opposed the transaction; and often he found the gifts and promises of the deputation tempting. In this way three years passed by without any diminution in Ptolemy's enthusiasm and appeals. The status of his ambassadors, the size of his fleet and the weight of his gold were ceaselessly augmented. Then a dreadful apparition confronted Scydrothemis in a dream, forbidding him to delay further the purposes of the god. When he still hesitated, he was vexed by all manner of disasters, by plague and by the manifestation of a divine wrath which became daily more grievous. Then he called his people together and explained to them the orders of the deity, his own vision and that of Ptolemy, and their ever growing afflictions. The common folk, turning a deaf ear to their king and jealous of Egypt, staged a sit-down strike around the temple in self-defence. At this point, the story became even more impressive, telling how the god embarked of his own accord upon the fleet, which was moored by the coast. Then comes the remarkable account of their sailing into Alexandria after completing the long voyage in only three days. A temple worthy of a great metropolis was built in the quarter called Rhacotis, where there had long been a chapel dedicated to Serapis and Isis.*

Such is the favorite version of where Serapis came from and how he reached Egypt. I am aware that some authorities hold that he was brought from the Synan city of Seleucia during the reign of the third Ptolemy. Yet another story speaks of the initiative as coming from the same Ptolemy, but makes the original home of the god Memphis, a city once famous as the capital of the Old Kingdom. As for the identity of the god, he is equated by many with Aesculapius because he heals the sick, by some with Oziris, who is the oldest deity known to the Near East, by not a few with Jupiter owing to his all-embracing powers. But the prevailing identification of Serapis as Prince Dis is based on the attributes clearly portrayed in his statues, or esoteric lore."



Right: **Isidi Serapidi Oppiae Uhin**[567]

Macrobius has preserved one of the most ingenious of these materialistic interpretations (Sat. I., 20): "*The city of Alexandria pays an almost frantic worship to Serapis and Isis; yet all this veneration they prove is but offered to the Sun under that title, both by their placing the corn-measure upon his head, and accompanying his statue by the figure of an animal with three heads. Of these, the central and the largest is a lion's; that which rises on the right is a dog's, in a peaceful and fawning attitude; whilst the left part of the neck terminates in the head of a ravening wolf. All these animal forms are connected together by the wreathed body of a serpent, which raises his head up towards the god's right hand, on which side this monster is placed. The lion's head typifies the Present, because its condition between the Past and the Future is strong and fervent. The Past is signified by the wolf's head, because the memory of all things past is snatched away from us and utterly consumed. The symbol of the fawning dog represents the Future, the domain of inconstant and flattering hope. But whom should Past, Present, and Future serve except their author? His head crowned with the cakzthus typifies the height of the planet above us, and his all-powerful capaciousness, since unto him all things earthly return, being drawn up by the heat that he emits. Moreover, when Nicocreon, king of Cyprus, consuetude Serapis as to which of the gods he ought to be held, he thus responded:*

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[567] "*Isis-Serapis opium ear*"[figurative] - *'Isis-Serapis ear for singing* (*oppiae*)', ancient 'interphone' for prayers to the gods; a square relief made of white marble, from the temple of Isis at Stobi, Republic of Macedonia.

A god I am such as I show to thee,
The starry Heavens my head, my trunk the Sea,
Earth forms my feet, mine ears the Air supplies,
The Sun's far-darting, brilliant rays, mine eyes.

Hence it is apparent that the nature of Serapis and of the Sun is one and indivisible. Isis, so universally worshipped, is either the Earth, or Nature, as subjected to the Sun. Hence the goddess's body is covered with continuous rows of udders,' to show that the universe is maintained by the perpetual nourishment of the Earth or Nature."



The following passages are taken from the book entitled "The History of Magic," Vol.1, (published 1856) by the distinguished German physician, Joseph Ennemoser, at pages 246-249: "*Another, no less celebrated, divinity was Serapis, who is by some confounded with Oziris. He was particularly in great renown among foreigners; and he maintained his influence over men much longer than any other of the gods. Several temples were sacred to him in Egypt, and, at a later time, in Macedonia and Rome. According to Jablonski, 24 Serapeums* (Serapis temples) *were dedicated to him, of which those at Memphis, Canopus, and Alexandria, were the most celebrated.*

According to Sprengel Serapis originally meant a Nile measure, or the Lord of Darkness, because the rise of the Nile was traced to the Egyptian horizon; he was therefore the symbol of the sun below the horizon (coinciding with the ***Zee*** – the Macedonian god of the cold sunlight). *Serapis was called Dionis/Osiris, Zevs Ammon, Pluton, by the Macedonians, Bacchus and Aesculapius by the Romans. One of the most celebrated temples was at Canopus, and another at Alexandria. In the temples of Serapis, as well as in those of Isis, a statue was generally erected with its finger on its lips, representing Silence. This silence does not probably mean that none were to speak of these divinities*



being mortal, but that the Dionisiac secrets of the temple were to be preserved. "*In this temple*," says Strabo (XVII. 801), "*great worship is performed, many miracles are done, which the most celebrated men believe, and practice, while others devoted themselves to the sacred sleep*."

"*Eusebius calls Serapis 'the prince of evil spirits of darkness'* (Praparat. Evang. 4), *who sits beside a three-headed monster, which represents in the centre a lion, on the right a dog, and on the left a wolf, round with a dragon winds, whose head the god touches with his right hand*." At Canopus, *Serapis* was visited by the highest personages with great veneration; "*and in the interior were all kinds of sacred pictures, portraying miraculous cures*." Still more celebrated was the temple at Alexandria, where the sacred or temple-sleep was continually practiced, and sick persons were entirely cured. It was here that a blind and a lame man received the revelation that the former was to be touched by the spittle, and the latter by the foot, of the emperor Vespasian, and, according to the accounts of Strabo and Suetonius, they were thereby cured. (Sueton. in Vespas. c. 7) Although in the past Apis was another divinity, worshipped under the shape of a spotted ox, under Macedonians his attributes were relegated to Leivino Dionis/Serapis. Several temples were sacred to him, of which that at Memphis was the most celebrated. Here Aescylapius is said to have acquired his skill. Apis, however, also came to be considered to actually have been Serapis, and the temples of Osiris, of Serapis, and Apis, were the same, though under different names. The bull was actually the Dionis' animal avatar. For after the death of Osiris, when his body was to have been buried, an ox of remarkable beauty appeared to the Egyptians, and was regarded as being Osiris, and therefore Egyptians worshipped him in the form of Apis. Augustin (De civitate, Kb. XVIII) says, that Apis was a king of Argo, who then after it was introduced by the Macedonians and (because Macedonians abandoned the animal worship) it became Serapis in Egypt, and was celebrated as the greatest Egyptian god.

Pliny (lib. III. c. 46) says as follows: "*In Egypt, an ox, which they call Serapis, receives divine honors. He has a brilliant white spot on the right side, which begins to increase with the new moon. According to Herodotus, he is quite black, with a square mark on the forehead, the figure of an eagle on his back, and, besides a knot under the tongue, has double hairs in his tail. He can only reach a certain age, according to Pliny, when the priests drown him, and seek for another to succeed him, with lamentations. After they have found one, the priests lead him to Memphis, where the oracle predicted of the future by signs and symbols. They prophesied from the various movements and actions of the ox, giving him consecrated food. From his inclination to take or refuse this the oracles were drawn. Thus, for instance, he pushed away the hand of the Emperor Augustus, who shortly afterwards lost his life. Apis lives in great seclusion; but when he breaks loose, the lictors drive the populace from his path, and a crowd of boys accompany him, singing verses to his honour, which he appears to understand*."

MACEDONIAN PANTHEON IN THE LATE ANTIQUITY

As have been long suggested by different historians, in late antiquity, domestic cults and religious beliefs were increasingly revived and multiplied. A. Heller in "*Priesthoods and civic ideology: honorific titles for Hiereis and Archihiereis in the novel Asia Minor*" (pp.1-20), points to this strengthening of the local, primarily religious peculiarities in Asia Minor (the title often includes the title *philopatris*), while Roman influence is seen in the use of honorary titles such as *philosebastos*, *philokaisar*, *philoromaios*. It should be emphasized that this upgrade arose and was emulated from the previous ruling cult tradition of the Macedonian kings from archaic times. J. M. Cortés Copete ("*Adrian among the gods*", pp. 112-136) describes the honors of the archaic type to the deified Adrian, expressed by equating him with several Macedonian demigods and deities, namely: *Asclepius*, the *Dioscuri*, *Eracles* (Lat. *Hercules*), as well as his initiation into the Eleusinian mysteries, following the features of these deities. With this, Adrian was included in the divine pantheon, and as a result of the new cults, devotion to Pantheon of all the Gods began to syncretize until the 4th century AD. As M. Melfi points out (in "*Some thougths on the cult of the Pantheon (all the gods?) in the cities and sanctuaries of the novel Grease*", pp. 137 - 148) it is not a syncretistic cult of all the gods that would be called *pantheios*, but for a kind of abstraction and personification of 12 deities, among which in different places and at different times as many as 54 different deities are counted. This can be seen from the consecration from AD 166, *pasi kai pasais* and from the 12-dot circular symbol, 'dodekatheion'.

The choice of deities was a reflection of local social, historical, political, and other circumstances. Namely, each nation had its own calendar and pantheon that could be composed of 12 or more months and/or deities, depending on the socio-political needs of the time and place. In the time of emperor Adrian, the Pantheon Sacrum also includes the emperor (dedicated to Pantheo Augusto Sacro in Rome and Pantheo Augusto in Spain). Adrian in Athens built a common temple to all the gods: *theois pasin hieron koinon* (Paus. I, 18.9). Adrian's visit to the Peloponnese in AD 124 explains the testimony of the "cult of all the gods" with altars, or temples in Marios (Paus. III, 22. 8) at several locations, including the sanctuary at Olympia (Paus. V, 14.), where once a month there was burned incense mixed with wheat and honey (Paus. V, 15. 10). The author points out the difference in the cult - in the western cultural sphere the devotees were associated with the imperial cult and the rituals were performed by his priests, while in the eastern cultural sphere the cult of all the gods was integrated into the existing religious system, with the difference that the worshipers were without wine, which indicates the external-foreign origin of the cult, whose acceptance was facilitated by the cult of the ruler from Macedonic times. It should be noted that in Delos, it would be more a statue of the ancestors of the Antigonids than of gods. Pozitioning the statue of Filip II, along with the 12 statues of the gods in Aigai (Diodorus XVI, 92), is a demonstration of strength and power, not an attempt to establish a ruling cult as many interpret this gesture.



Above: **3rd century seal representing the Macedonic Orpheus Bakikos (i.e. *Bachus*) crucified and on seventh heaven (symbolized by 7 crosses/planets?)**

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Addendum: Here, for the sake of the truth, it has to be explained when, how, and why science turned its back on the truth…

In the 2nd half of the 18th century, due to centuries of desperate hatred and fear from the Ottoman Empire, which repeatedly entered the central Europe and which swallowed a good portion of southern Europe (almost the entire Balkans, Sicily, southern Spain) – a new Euro-Romantic concept of "civilization" (different from the civilized-barbaric dichotomy, which is ancient) was born. Victor Mirabeau invented this concept in 1757, in a treatise on the population, and a decade later Ferguson used it in his essay on the History of Civil Society (1767). Suddenly, "Civilization", after being conceived and adopted by European Romantics, grew into a self-growing and self-sufficient doctrine, and was incorporated into the new selfish concept of western Eurocentrics, with them as the center of the world. During the following 19th century, the countries were divided by those same Eurocentrics into "civilized" (Western Europe) and "uncivilized" (barbaric), with Western Europe as the civilized measure-unit of comparison. As part of a construction known as the "Civilizational Standard", the idea of "European cultural and moral superiority" has reached its zenith, along with the presumed "historic mission to civilize the rest of the world" (Balkans, Eastern Europe, Asia Minor, the Middle East). ..) by expanding European influence, i.e. by colonization and devastation. The fact that in 1856 Vienna (then the cultural center of Europe) was considered the last frontier before the Asia proper, which according to Klemens von Metternich's understanding of geography "Starts from Landstrasse" (a street leading southeast), and the Balkans were considered part of Asia. This romanticists self-contention, but otherwise extremely cruel and false concept of "our civilization" created in the 18/19 century (different from the 'civilized-barbarian' dichotomy, which is ancient), was utterly nurtured by the Eurocentrics into a perverted, fully grown xenophobic self-living monster, introduced as the hypocritic concept of the "international community" with an exclusive seat in Europe.

Such a retarded Eurocentric concept soon infects both culture and science. It even began to influence history and archeology. So for example, after Crete gained autonomy from the Ottoman Empire in 1898. about a dozen archeological excavations have begun on the island. Leading the way was Knossos' research, led by renowned British archaeologist Sir Arthur Evans. On the other side of the front, in 1906, Hugo Winkler, a Berlin-based Assyrian archaeologist, began parallel excavations in the ancient Hittite capital of Hattuša, located in Asia Minor. Through the excavations of Troy, Mycenae, Knossos, Hatusa and many other places, the cultural ancient civilizations that existed for more than a millennium before the "classical" antiquity have emerged from the darkness of the past.

Soon, archaeologists were faced with the task of scientifically reconstructing new knowledge about these early Aegean cultures. However, due to the above-mentioned hatred and fear, it did not turn out that way. In his 1920 publications, Sir Arthur Evans created one, relatively valid (for Western Europe), three-part chronology for the 3rd and 2nd millennium BCE, and thus laid the foundations for a new discipline – the Aegean Prehistory. Evans tried to distinguish the three regions: Asia Minor, "*Grease*" and Crete. For each of these regions, a major cultural center-city was already well known: Troy, Mycenae, and Knossos. Evans also defined a total of three different civilizations - the Hittite, the Mycenaean, and the Minoan. But he linked only two of the regions to the capitals mentioned above. Mikena was, of course, the center of Mycenaean Civilization, and Knossos of Minoan. But the most legendary of the three, Troy (i.e. ‘Ilion’ from Homer's ‘Iliad’), with its surrounding rich archeological sites, surprisingly remained ignored and removed from its publications. Instead of witnessing Troy's

civilization as a recognizable and distinct cultural entity, Evans removed it, and instead of the mainland turned to the Aegean Islands in his publications, despite the fact that there was no bigger urban center in the middle of the sea that could've be representative of the Trojan culture. And indeed, in the 2nd millennium BCE the islands in the Aegean weren't even close to be that much significant to be treated as separate "civilizations", nor were they culturally related to Troy. Furthermore, even the great Hittite capital and metropolis of Hatuša from central Anatolia found itself in the civilization equation of Evans ...



Why such an absurd and unscientific manipulation? Despite the apparent scientific falsity of this with nothing justified and selective approach, it was more than clear that the romanticism of the Philhellenes from the early 19th century had prevailed and was their fantasiesa that defined the Aegean Prehistory at that time. Just when Mr. Arthur Evans was defining the chronology of the Aegean Prehistory, around 1920, fierce battles were fought between their new colony, "*Grease*", and Turkey. Under these circumstances, a Philhellene like Evans intentionally diverted the objective interest of the science from the ancient cultures on Turkish territory. As a result, Hatuša, and especially Troy, which was and is by far the most famous archeological site in the world, remained unjustly isolated and ignored as de facto centers of a vast and ancient civilization.

Because of this political interventionism from hundred years ago, today there is virtually no other place in the world with so much archaeological potential to discover like west Asia Minor. During all this time, due to the hysterical Westeuropean xenophobia towards everything that was Turkish or under Turkish rule, this whole grandiose civilization was largely hidden from the eyes of archaeologists and the general public. The absurdity is even greater because more than a thousand years before the 19th century, Western Europeans were

trying to trace their ancient roots back in time – precisely from the royal family of Troy. Hundreds of cities in Europe, including Rome, Paris and London, have vowed to been built on Troy's model. This enthusiasm for all things from Troy gradually turned into complete rejection after the Ottomans conquered Constantinople (in 1453), the entire Balkans, and they even sieged Vienna (in 1683). After that, just because the remnants of that ancient and glorious civilization were under someone else's rule and someone else's religion, the intellectual elite of Central Europe no longer wanted to have anything to do with it. Eurocentrics simply couldn't stand the fact that their idealized "noble Trojan descent" had been alienated by some primitive Turko-Mongol hordes from Asia. Instead, they comfortably forgot their "Trojan origins", and invented a brand new model of historical role, the ancient Never-neverland – "Grease". Suddenly, from the legendary "Trojans" Western Eurocentrics moved to the "Democratic Greex", and overnight "Hellas" became the latest "*Cradle of Democracy*", and anyone who didn't speak the newly invented "*Greek*" language was snobbed as "Barbarian".

Since the end of World War II, such shameful ideologies based on xenophobia and racial prejudice are considered unacceptable. As a result of them absurd "discoveries" and gaps in science have arisen, which are now gradually been corrected and supplemented. However, subliminally, because of the Western neo-imperialist wet dreams, they stubbornly persist, holding back the research of the early Macedonian and Anatolian civilizations and their unquestionable connections.