

**Basil Chulev**



MACEDONIAN - THE  
EUROPEAN MOTHER TONGUE

with dictionary





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**MACEDONIAN - THE EUROPEAN  
MOTHER TONGUE**

with comparative dictionary of archaic and ancient words  
still present in today Macedonian language

**The all-inclusive PIE substratum of Pelasgo-Proto-Macedonic, i.e.  
*Nashinski* (Lat. *Nostratic*), Hittite *Nashili*, and its 10-15,000 years  
old continuum explained through etymological phonologies  
cited from various sources, studies, and direct link-citations from  
available published and online dictionaries and lexicons**

**MMXVIII  
Macedonia**



The intention of this study and the following dictionary is to provide simple and easy to understand review of different aspects and periods from the Macedonian language history and its uninterrupted continuity until now. It avoids detailed linguistic explanations that consider the wider historical background of the concepts and methodologies mentioned below, and it is written primarily for those approaching the topic for the first time. It also avoids complex phonological and grammatical comments or insightful footnotes on the citations from the sources. The given explanatory notes are prevalently etymological or lexicographical, free of western Eurocentric political-biased theories. Examples of how one and the same mislead is used or not to explain the continuity flow of the Macedonic languages are shown on the page 16, and further in the very dictionary below, in function to expose and debunk the western Eurocentric hotchpotch linguistics.

The introduction comprises the early periods of Macedonian linguistic history and presents a brief overall retrospective of the Macedonian language prehistoric roots and its evolution. The time-frame elaborated as a main theme ranges from the beginning of the 3rd millennium BCE, across the establishing of the kingdom of Macedon in 9th-7th century BCE, until today. The interpretations given here are meant to enhance our understanding and appreciation of the continuity of Macedonic language, which was a communication medium of the prehistoric, ancient, medieval, and today world. Most of the presented clues are focused strictly on the Macedonian aspects of the idiom in question, disregarding the wider socio-political perspective and the modern political-tribes of the last centuries.

All the dates and references to centuries are “BCE” and “AD”. Throughout this essay, Macedonia/Macedonians generally refer to the area of the Macedonian Peninsula mainland north of Mount Olymp, south and east of the Mount Shar (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.

Latinized/anglicized terms/names are given in parenthesis, some names and technical terms are transliterated and these will be obvious when they appear. All terms and titles (e.g. Iliad/Ilion, Odyssey/Odi-sé, etc.) have been transliterated as much as possible directly from their original ancient forms: thus *Macedonic* and *Nashinski* rather than Latin *Slavic* and *Nostratic*.

The terminology and concepts that are modern inventions (like '*Hellenistic*' or '*Greek*') are altogether avoided. Such empirically wrong terms used by modern historiography were unknown to the ancient world, and their continued use perpetuates misleading assumptions. Thus original “*Koine*” rather than Latin “*Greek*”.

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

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



**“Before Latin, there is a period which ‘Greek’ and ‘Slavic’<sup>1</sup> share in common. So this involves the history of language families, as and when relevant.” - Ferdinand de Saussure**

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<sup>1</sup> The only misleading oxymoron of this otherwise brilliant sentence – before Latin there was no such a thing as “Greek” or “Slavic” invented yet! Both terms are post factum Latin exonyms, introduced by Romans, long after the period which F. de Saussure describes. It should’ve been written ‘Koine’ and ‘Macedonic’ instead.



ΜΑΚΕΔΟΝΙΚ

## List of abbreviations:

- BCE – Before the Common Era  
NIE – Non-Indo-European  
PIE – Proto-Indo-European  
IE – Indo-European  
Lat. – Latin  
Mkd. – Macedonian  
Am – Amerias (Macedonian lexicographer and scholar 300 BCE)<sup>2</sup>  
Br – Brygian/Phrygian  
Ba – Basque  
Co – Coptic  
Ep – Epirotic  
ET – Etruscan/Tuscan/Rasena  
Ho – Homeric  
OCM – Old Church Macedonic  
SCD – Serbo-Croatian Dialects  
Pa – Paionian  
PB – Proto-Byblian/Minoan  
Pe – Pelasgian  
PPM – Pelasgo-Proto-Macedonic  
Su – Suda lexicon  
Tr – Thracian<sup>3</sup>

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<sup>2</sup> <https://en.wikipedia.org/wiki/Amerias>

<sup>3</sup> 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 coast 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 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.

Tn – toponyms

En – ethnonyms

Most common Betacisms (phonetic mutations), Rhotacisms (sound changes)<sup>4</sup>, and Consonant Mutations:

/A/ → [O] and/or /O/ → [A]<sup>5</sup> umlaut

/β/ (Vita) → [B] (Beta) i.e. /V/ → [B]; thus /Bo/ → [Vo]<sup>6</sup> and/or /Vol/ → [Bull] (example: *Lavoro/Labor*)<sup>7</sup>

/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: *Sedos/Hédos*<sup>8</sup>, *Sellen/Hellen, Serpe/Herpe*<sup>9</sup>, *Tyrsenian/Tyrhenian*)

A particular emphasis must be underlined on the everpresent metathesis! For example: The Macedonian root word “*Ramo*” - ‘arm, lateral extremity’<sup>10</sup>, via Latin “*Ramus*” - ‘branch’, until anglicized “*Rami(fied)*”<sup>11</sup>, and through metathesis is also the root word for “*Arm, armature*”, etc.

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[“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.

<sup>4</sup> <https://en.wikipedia.org/wiki/Betacism>,  
[https://en.wikipedia.org/wiki/Rhotacism\\_\(sound\\_change\)](https://en.wikipedia.org/wiki/Rhotacism_(sound_change)),  
[https://en.wikipedia.org/wiki/Phonological\\_change](https://en.wikipedia.org/wiki/Phonological_change)

<sup>5</sup> [https://en.wikipedia.org/wiki/Germanic\\_umlaut](https://en.wikipedia.org/wiki/Germanic_umlaut)

<sup>6</sup> [https://en.wikipedia.org/wiki/Consonant\\_mutation#Hebrew](https://en.wikipedia.org/wiki/Consonant_mutation#Hebrew),  
[https://en.wikipedia.org/wiki/Consonant\\_mutation#Latvian](https://en.wikipedia.org/wiki/Consonant_mutation#Latvian)

<sup>7</sup> <https://www.etimo.it/?term=lavoro&find=Cerca> , <https://www.etymonline.com/search?q=labor>

<sup>8</sup> in Homer's Iliad (5. 360, 367) the Mt. Olym is called *athanátōn hédos* - ‘immortals seat’, thus confirming the S-H change: [https://bifrost.it/ELLENI/Fonti/Homeros\\_Ilias-05.html](https://bifrost.it/ELLENI/Fonti/Homeros_Ilias-05.html)

<sup>9</sup> <https://en.wikipedia.org/wiki/Herpetoculture#Etymology> ,  
<https://www.wordreference.com/definition/serpent>

<sup>10</sup> <http://www.makedonski.info/search/ramo>

<sup>11</sup> <https://www.etymonline.com/search?q=ramify>

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## Introduction

Languages differentiate and divide into new languages by a long process, roughly similar to evolutionary ramification - communities separate (chronologically and geographically), the language changes differently in each of the new settlements, and with time people from separate communities can no longer understand each other. Franks and Spaniards to the west, Italians and Macedonians in the south, Scandinavians and Teutons in the north, Russians in the east, speak apparently very different languages. But, when one studies these languages more attentively, it will discover that they all possess a stock of common words, or at least certain common roots.<sup>12</sup> The same roots occur in Sanskrit, in Hittite<sup>13</sup>, and also in Persian. For example Macedonian word for 'stare' is *Zēe*, in Dutch: *Zien*, in German: *Sehen*, English: *See*...<sup>14</sup> Macedonian word for 'tree' is *Drvo*, in Hittite: *Daru*, Celtic/Breton: *Derw*, in Gaulic: *Dervo*, in Russian: *Derevo*, in Czecho-Slovakian: *Dřevo*, and consequently in English: *Tree*...<sup>15</sup> The same words are used by different people that only pronounce them in various, but obviously similar ways. And on top of that – the same everyday words that are in use today were spoken some 4000 or more years ago. This undeniable testimony of incessant continuity through the survived archaic terms cannot be cancelled nor put under the carpet, “e.g. *Makedonia* it would appear in a Sanskrit form as ‘*Makadan-î*’ (Hindi ‘*Makedunya*’ – ‘world of mother’), and would properly signify “the belonging to”, not to say “*the spouse*” of the Macedonian, but more approximately “the mother(land)” of all the Macedonians.”<sup>16</sup> Sanskrit *Māke* (‘*Mother’s*’)<sup>17</sup> as the word root of *Makedonia* is the same in Macedonian: *Mājke* and/or

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<sup>12</sup> At present, the international debate on the origins of IE languages and peoples concentrates on three different theories: 1. Copper Age theory = warlike invasion by Proto-Indo-Europeans as pastoral nomads (Mallory, Gimbutas - although she abandoned it after her archaeological discoveries in the Balkans, Mallory, etc.); 2. Neolithic theory = peaceful invasion of Europe by Proto-Indo-Europeans as inventors of farming (Renfrew etc.); 3. Paleolithic Continuity Theory = indigenism (Alinei, Ballester, Cavazza, Costa, Häusler, Otte, Poghirc).

<sup>13</sup> The first written IE language that is attested as of the 2nd millennium BCE, primarily in what is now central Turkey and northern Syria. The earliest and by far the most extensive records of Hittite, which is attested continuously from the 16th–13th centuries BCE in multi-genre administrative texts, are from the clay tablets of the Hittite capital of Hattuša near modern Bogazkale. From the clay tablets it was discovered that the Hittites called their language “*Našili*” - ‘our language’, in today Macedonian: “*Našinski*”.\* Thanks to these textual records - in fact, the oldest of any IE language - Hittite is also the best understood member of the Proto-Macedonic family, and thus the most important source of information for the reconstruction of the Aegean Linguistic Continuum.

“The History of Civilization” by C. K. Ogden, 1926: “The Aryans, a study of Indo-European Origins” by V. Gordon Childe, p. 21.

\*PIE \*nasili: \*s → š, Orthographic change of \*s into š, R15 → Hitt. *Našili* (Pyysalo 2013:XX).  
<http://pielexicon.hum.helsinki.fi/>

<sup>14</sup> <https://glosbe.com/en/mk/stare>

<sup>15</sup> “*Druid*” (or “*Derwydd*”) is from the same word-root. They were the woods-priesthood, and presided over the archaic mysteries of the consecrated groves and sacred trees.

<sup>16</sup> “A Comparative Grammar of the Sanskrit, Zend, Greek, Lithuanian, Gothic, German, and Slavonic languages” by prof. F. Bopp, 1856.

<sup>17</sup> <http://sanskritdictionary.org/make>

*Makea* - 'stepmother'.<sup>18</sup> Macedonian academician T. Boševski and prof. A. Tentov (2005) have deciphered the syllabic ligature MoDeA (acronym of Mo-De(tsa)-A) as „Mo(ther's)-Children-1st“ [i.e. the 'Mom (of) Children (of ) A (the 'Great She-1st One')]. Furthermore, (the) extension of the Sanskrit feminine character /î / among other words, has the same relation to the primary word as the Macedonic /ia/ – the “*land*” (like in *Russ-ia*, *Serb-ia*, *Croat-ia*, etc.) marked by the ligature /+ / - ‘IA’ in today Macedonian (see the image on the next page), expressing the name of the inhabitants of that land

Next page: **the cross that marks the Macedonian homeland IA (the suffix which stands for "-land, -stan" in MacedonIA), surrounded by Oceanos potamos with its waves that splash the whole earth, and the Sun (swastika) that circles around all Macedonia**

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<sup>18</sup> <https://vukajlija.com/majke> ; <http://www.makedonski.info/search/ma%D1%9Cea>



(same as "*Italiani*", which is how the Italians call themselves). Thus, Sanskrit /*î*/ has the same relation to the primary word denoting the inhabitant, and much the same as in

Sanskrit *mahatī* (fem.) - ‘(she) the great’. Accordingly, ‘*Makedonia*’ reappears again in its modern Hindi<sup>19</sup> form as “*Makeduniya*”, with the very same meaning - “mother’s world”<sup>20</sup>, underlining the proper homeland of Macedonians as their “Mother-world”.

A

**COMPARATIVE GRAMMAR**

OF THE

SANSKRIT, ZEND,

GREEK, LATIN, LITHUANIAN, GOTHIC, GERMAN,

AND SCLAVONIC LANGUAGES.

BY

PROFESSOR F. BOPP.

TRANSLATED FROM THE GERMAN

BY

EDWARD B. EASTWICK, F.R.S., F.S.A., M.R.A.S.

OF MERTON COLLEGE, OXFORD, MEMBER OF THE ASIATIC SOCIETIES OF PARIS AND BOMBAY, OF THE GERMAN ORIENTAL SOCIETY, AND OF THE PHILOLOGICAL SOCIETY OF LONDON, HONORARY MEMBER OF THE MADRAS LITERARY SOCIETY, PROFESSOR OF ORIENTAL LANGUAGES AND LIBRARIAN IN THE EAST-INDIA COLLEGE, CALCUTTA, AND TRANSLATOR OF THE SANDHYA NAMAN, THE SHJIAN-I-SANJAN, THE PAKI ILOAN, THE RAGH-O-BANAN, THE QUMIZAN, THE ANTAN-I-SUDAKI, ETC. ETC. ETC.

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simple extension of the Sanskrit feminine character *f*, among other words, in feminines in *τρια* (*δρχήστρια*) compared with the Sanskrit in *त्री* (*dātrī*, “female giver,” see §. 811.): accordingly, the names of countries in *ια* might also be taken as simple feminine formations of the base words expressing the names of the inhabitants; so that, therefore, *e.g.*, *Μακεδονία* would appear in a Sanskrit form as *Makadan-f*, and would properly signify “the belonging to,” not to say “the spouse,” of the Macedonian, or, too, “the mother” of all the Macedonians. This view would receive emphatic support from the circumstance, that there are also names of countries with feminine themes in *ιδ*, the *ιδ* of which, = Sanskrit *f*, has the same relation to the primary word denoting the inhabitant, as above (§. 119.) *λαστρο-ιδ* (for *λαστρο-ιδ*) has to *λαστήρ*, or as, *e.g.*, *ήγεμον-ιδ* to the masculine base *ήγεμον*, and much the same as, in Sanskrit, *mahatī*, “the great,” (fem.) has to *mahātī*. The following are exam-

The notion of someones proper homeland as “*Mother world*” is rather common among the oldest nations. Take for example China. The Chinese don’t call their homeland “*China*” at all, but “*Zhōng-Guo*” (中国) - a ‘Middle-land’ i.e. ‘Center-land’, which is pretty much the same as “Mother-land”, since the mother(land) is everyones centre of the world until the adolescence age. This old autocentric nomenclature is due to the limited means of communication of the ancient world. The people in antiquity didn’t know the whole of the world as it is, and for the most of them it was delimited with the horizon, or the first bigger mountain range or sea. Therefore their homeland was their (only) world and Motherland, and was called accordingly. Again – the very same root words and same ideas that survived ages, which cannot be said for the 19th century hotch-potch new

<sup>19</sup> Hindi - the most direct descent of Sanskrit; Sanskrit - an ancient Indic language of India, in which the Hindu scriptures and classical Indian epic poems are written.

<sup>20</sup> <http://translate.google.com/#en/hi/world%20of%20mother>

nations: *Austria* - 'Osterreich' i.e. 'Eastern-realm'<sup>21</sup>, *Albania* - 'Dawn-land'<sup>22</sup>, *Bulgaria* - 'Vulgar-land', "*Greece*" - 'Gray-land' (Lat. "Graecus", 'Griggio' in today Italian), France - 'Battle-axe-Françisca/Franca-land'<sup>23</sup>, *Romania* - 'Romanized-land', *Servia* - 'Servs-land', etc.).

The unity of language is threefold: it may be traced in the roots, in the inflections, and in the general features of the syntax. The roots are, as a rule, bilateral or trilateral, and syllables-composed (that is) of two or three letters, most of which are consonants. These roots were later used to express abstract concepts too (to simply explain this here's the fictional example of the roots "Eye" and "Dear" which combined sounds could've give the voicing for the abstract term for "I-dea"). The consonants determine the general sense of the words, and are alone expressed in the primitive writing; the vowel sounds do but modify more or less the general sense, and are unexpressed until the languages begin to fall into decay. The roots are, almost all of them, more or less physical and sensuous. They are derived in general from an imitation of nature. Derivative words are formed from the roots by a few simple and regular laws. The noun is scarcely inflected at all; but the verb has a marvellous wealth of conjugations, calculated to express excellently well the external relations of ideas, but altogether incapable of expressing their metaphysical relations, from the want of definitely marked tenses and moods. Inflections in general have a half-agglutinative character, the meaning and origin of the affixes and suffixes being palpable. Syntax scarcely exists, the construction of sentences having such a general character of simplicity, especially in narrative, that one might compare it with the naive utterances of an infant.

There's also the question of material evidence, like the Protoscript artifacts found on the territory of Republic of Macedonia, and occupied Aegean and Pirin parts of wider Macedonia. They are really scarce, due to countless centuries of destruction and inadapt media used for writing (wood, leather).

In avail to this truth ultimate confirmation arrived from the recent DNA Genealogy researches that gained the recognition of empirical science in the last decades. Combination of Comparative Linguistics and Genealogic data indicated that the aboriginal Europeans were the PIE and PM speakers. The "Kurgan Theory" and "Pontic Stepe Theory" of the IE origin failed completely.<sup>24</sup>

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<sup>21</sup> <https://en.wikipedia.org/wiki/Austria#Etymology>

<sup>22</sup> <https://www.etimo.it/?term=alba&find=Search+for>

<sup>23</sup> <https://context.reverso.net/translation/spanish-english/franca>

<sup>24</sup> "Continuity of European languages from the Point of View of DNA Genealogy" by Anton Perdih.

## Proto-Indo-European languages – collateral victim between the national and segregational Pangermanic, Panslavonic, and other Pan-Eurocentric ‘divide et impera’ policies

Today conventional view places the homeland of Proto-Indo-European languages in the Pontic steppes about 6000 years ago. But, this is actually a later, modified version, of the original model that claimed the homeland of PIE languages in the lower Danube region. It was rewritten due to the 19th century Panslavonic political badgerring exerted by Russian scholars and institutions, which tended and still tend to refurbish and promote Russia as the all-inclusive “*Proto-Slavic*” homeland and center of the “*Slavic*” urheimat. This absurdly retrogressive initiative fitted perfectly with the western powers convulsive “lebensraum” expansionism, thus the original location of the PIE languages homeland was cheerfully renegotiated and senselessly removed further east.

An alternative hypothesis claims that the languages spread from Anatolia with the expansion of farming 8000 to 9500 years ago. But, the 19th century national and segregational lies of the modern Pharisees have faced yet another wall of truth. Recent genealogic discoveries battered these vacant theories, and utterly localized the true PIE homeland in the Macedonian Peninsula (“*Balkans*” as of 19th century), around 10,000 to 15,000 years ago. It happened that the areal distribution of genetic markers largely corresponds to that of the world languages (Ammerman-Cavalli Sforza 1984, Cavalli Sforza et al. 1988, 1994, Menozzi et al. 1978, A.A.Klyosov 2008, etc.). Simply – genes



don't lie. Linguistic comparisons between Indo-Aryan languages, Vedic Sanskrit in particular, newly reviewed Akkadian, and Macedonic languages show evidence of

remarkable similarities in words of elemental nature and those describing the process of domestication of animals specially the terminology regarding the sheep (PIE \*hegno-, Skr. *agni*, Mkd. *jagne*) and the cattle. Similarly, Haplogroup (Hg) R1a1 (HG3 in Rosser's nomenclature), the male lineage Y-Chromosome genetic marker found at high frequencies both in the Macedonic and the Indo-Aryan male populations points to a common genetic origin of a large percentage of speakers of Macedonic and Indic languages. Judging from the linguistic evidence, the separation of these Indo-European branches appears to predate the advent of cereal domestication. Applying Alinei's 'Lexical Self-Dating' (LSD) methodology to date the linguistic and the genetic evidence, it was estimated that the split between Indo-Aryans and the ancestors of Proto-Macedonic speakers occurred, after the domestication of the sheep and cattle, about 10,000 years ago, but before cereal farming became a common industry amongst the ancestors of Proto-Macedonians in Europe and Indo-Aryans on the Indian sub-continent. Alinei has also advanced a hypothesis based on the historical and linguistic evidence that 'Thracians', which was the name Erodot (Lat. *Herodotus*) gave to the Macedonians, Thesalians, etc., owing to the fact that under the name 'Thracians' (i.e. 'Coastal tract tribes') was misinterpreted one of the most difused Macedonic speaking population in Eastern Europe (Alinei 2003). Modern day relative population numbers appear to reflect those of the ancient world. The population on the Indian sub-continent is still the largest in the world and the Macedonic (i.e. "Slavonic") speakers form the most numerous language group in Europe and they occupy more than one half of the landmass of Europe (Rand McNally 1980).

To hinder this scientific truth of millennial and undeniable factuality, even today in the 21st century, is again the 19th century conventional Eurocentric Paradigm, which, after the creation of the new historyless "Frankenstein nations" in Europe, and particularly in the Macedonian Peninsula, took rather perverted and deceptive path. Unfortunately, contrary to any logic, the actual politic, religious, and other animosities of our time still forbid the obvious oneness and reuniting of the nations, their histories and idioms. What hinders the human thought and truth is the continuous retarded antagonism of the human kind, endless rivalry between the diverging civilizations, wars for territory, resources, supremacy, etc. The Racist-Arian, Panslavic, Pangermanic, and other 'Panparadigm' Colonialist-Eurocentric ideologies further plagued the Europeans with the inferiority complexes fables for "*superior race chosen by god to dominate the world*". Here is, for example, how Adolphe Pictet, the founder of the so-called Linguistic Paleontology, in his book 'Les origines des Indo-européennes ou les Aryas primitif. Essai de paléontologie linguistique' (Paris, 1859-1863), described the "Arian race": "*a race destined by the Providence to dominate the whole world... Privileged among all other races for the beauty of its blood, and for the gifts of its intelligence, ... this fertile race has worked to create for itself, as a means for its development, a language which is admirable for its richness, its power, its harmony and perfection of forms*". This is why the first IE specialists – imbued with Eurocentric colonialism of the 19th century – chose to see the Proto-Indo-Europeans as a superior race of warriors and colonizers, who would have conquered the allegedly "pre-IE" Neolithic Europe in the Copper Age, and brought their 'superior' (?) civilization to it. And since it was necessary for the Indo-European warriors to have weapons and horses, also the choice of the Copper Age was obligatory, because this was the context of Battle Axes, metallurgy and horse domestication.

However, science proved its ultimate immunity to these ignorant obstacles, and that's why every politically-biased Eurocentric model of Indo-European origins reveals serious deficiencies, as more fresh scientific data pours out. Deformed politically-religious

constructions of primitive neoimperialistic wannabees are regularly debunked on a daily basis. Just to show how crooked they could be – in the early time of lexical semantics it was suggested that the Latin word “*mors*” (death) was related to the god *Mars*, the god of war (Geeraerts 2010). Later, Christian Medieval authors ‘found’ that the same word “*morse*” was related to the word “*morsus*” (to bite - thus referring to Adam and Eve's bite in the forbidden apple), etc. The same hodgepodge practices were exploited during the creation of misleading Latin exonyms like “*Slavic*” or “*Greek*”.<sup>25</sup>

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<sup>25</sup> *“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 been 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 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-intervention 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*

Today linguists find such indoctrinated explanations of word meaning unscientific and without reliable evidence for any proof of reality.

Despite the interminable political, cultural and modern linguistic barriers, the Continuity Paradigm today is independently considered the basic pattern of all European languages. Together with the Comparative and Historical Linguistics it traces back the common origins of the words that we use in our everyday communication. Rask (1787-1832) is considered the first great historical linguist who refuted Bollywood-like theories and engaged in going back to the origin of the words and languages. However, the beginning of the significant breakthrough was made, so it seems, by Kiepert, the great master of ancient geography. From the frequent occurrence of Anatolian toponyms with the suffixes /-nd/ and /-ss/ (such as Alabanda, Mormonda, Arykanda, Kalynda, or Lyrnessos, Myessos, Pitnissos, Telanissos, to name only a few) he concluded that a linguistic stratum prior to Semitic (i.e. “Greek”) and earlier Indo-European migrations had to be reckoned within the Asia Minor. Similar views were expressed by other scholars too. Their guesses were close, but not very precise and conclusive.

Finally, Kretschmer provided the authoritative version of this theory, which dominated linguistic opinion in this matter for many decades. According to Kretschmer the *Phrygians* were the only people in ancient Anatolia that first spoke an Indo-European language. And as we know from the testimony of Erodot (Lat. *Herodotus*) – they were the people who came to Asia Minor from the Macedonian Peninsula, where they were called *Brygians* before they migrated southeast in the 3rd and/or 2nd millennium BCE, and again at the beginning of the 1st Millennium BCE. Thus, the Brygian/Phrygian language, attested in Asia Minor in the first half of the first millennium BCE, was by ancient historians considered related only to the later Armenian. All languages except

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*Monmouth are English at the present moment they were so in the 1st millennium AD.* (which is of course untrue).

(Thus) *Acarmania* 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 *Acarnians* that the notice of them is rather an episodic piece of detail, than anything affecting the general question of the size of Homeric “Greece”. It may have contained *Acarmania*, and still have been small enough for the purposes suggested, i.e., small enough to have been 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 “Hellenoid” - or “Greex”-like - that the semblance of any close ethnological affinity 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, p.128.

\* Where the Phrygian is factually inclusive and the Semitic “Hellenic” ostensibly intrusive and completely 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 barbarous, 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.

Brygian/Phrygian were related to one another and belonged to a separate family. Scattered inscriptions and a number of Hesychian glosses attest this ancient language that, while certainly IE, remain impervious to further diagnostics. A case for considering Brygian/Phrygian a particularly archaic and un-spoiled dialect, possibly enveloped by other migrating IE populations, has been put forward by Neroznak (1992).

So, the Brygo/Phrygians from the north were relative newcomers in the Asia Minor area, just like the Akkadians and Hittites before them (and the Scythians even more before them according to testimonies brought to us by Erodot, Justin and Diodor); and same as the later Semitic Danaans (erroneously called “*Greex*”) from the south that were newcomers after them. Before the semitic Danaans there were no known Semitic influences in the languages spoken by peoples of Macedonian Peninsula and Asia Minor.<sup>26</sup> This teaching remains undisputed and was utterly confirmed by the decipherment of the older Proto-Macedonic layers, like the one of the Hittite texts from the archives of Bogazkoy, and the first ancient Proto-Indo-European languages of Anatolia (Hittite, Luwian, and Palaian) were discovered. They form a separate Proto-Macedonic group among the Proto-Indo-European languages. Kretschmer's teaching on the Pelasgo-Macedonic substratum in the Aegean is based chiefly on the study of geographical names of Macedonian origin. For example the ancient sources gave us the testimony of Pelops, who brought over peoples from Phrygia to the Peloponnesus, that received its name from him. If he was a Phrygian, and there's no apparent reason for one who comes from Phrygia not to be, then he was actually a Macedonian, because as we know from Erodot's testimony – the Phrygians before were Brygians, originally from Brygia in Upper Macedonia. So, Peloponnesus still proudly wears its ancient Macedonic name after almost three millenniums. This and other ancient toponyms remained the principal source and firm testimony of the true Macedonic redaction of this European Mother Tongue until today, and they literally follow hand in hand the new genealogical, archaeological, and other logical discoveries of modern science. Thus, thanks to these new empirical sciences breakthroughs, our understanding of the past times is more and more updated almost every day.

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<sup>26</sup> “*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 favor 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 again, Erodot testifies that Phrygians were actually a de facto Macedonic tribe, being known as Brygians in Macedonia before they settled in Asia Minor).” – from “The Ethnology of Europe” by R.G.Latham, p.138.



Above: **geographical names of typical Macedonic redaction (*Dion, Kition, Ilios,* etc.) in the 1st millennium BCE**

From these prehistoric times three different undeciphered scripts have survived in the artifacts of the Minoan civilization (as also named by Evans) of ancient Crete. The oldest of these is called *Cretan Hieroglyphic* or *Cretan Pictographic*, and its use is dated to the period 2000–1600 BCE, seal stones providing the bulk of examples. The pictographic symbols making up the script most probably have a syllabic value. The other two are the so-called Linear A and Linear B, still undeciphered as well. After that come the Hittite, Phoenician, Pelasgo-Macedonic and Etruscan, which are evidently very similar scripts, but slightly differentiated and further evolved through ramification as diverging idioms.

## Comparing the “books”, “trees”, “sees” and other root words

Since these discoveries were made comparing basic words between different languages, in order to ascertain whether they share a number of cognates, has become an important component in the study of the genetic relationships of different languages. Thus, when someone say “book”, “domestic”, “tree”, or “see” normally no one even thinks what lies beyond the everyday plain meaning of these words and their sheer phonology. Let’s see the word “book”: in the dictionary you’ll find the following (deficient) explanation: “of Germanic origin; related to Dutch ‘boek’ and German ‘Buch’, and probably to beech (on which runes were carved/written).”<sup>27</sup> Well yes, it originated in the times when there was no writing paper or other adequate medium invented yet, and as a writing support were used papyrus, animal hides, or the bark of the trees, usually from the beech tree. Thus “beech” transformed from a word for tree (bark) into synonym for *book*, without changing the basic meaning of the beech cortex as a support on which to write.

However, it might come as a surprise that the word “book” is actually identical and looks more like simply transliterated Western-Latinized form of the Macedonic word “bukva/buka” [pronounced ‘bookwa’ and/or ‘booka’] – a ‘beech tree’ in plain Macedonian. In Central Europe there’s even a whole ancient region of ‘Bukovina’ (‘Beechland’ in plain Macedonian) between today Romania and Ukraine.<sup>28</sup> But, “bookva/booka” in today Macedonian doesn’t mean just ‘beech’, but it also evolved into distinctive and unique word for ‘letter’<sup>29</sup>, while the explicit term for ‘beech’ changed into a separate word by losing the /v/ - “buka”. Attention – it is not anymore the same one-meaning-fits-all corrupted form of the word for ‘beech, but “Bukva” [pronounced *bookwa*] became a distinct term for the ‘letter’ as a single abstract symbol (i.e. pictogram/ideogram, a glyph, and/or “Slovo” in plain Macedonian) meant for writing words, and its meaning irreversibly diverged from the word for ‘beech’ - “buka”, which through restrictive declension lost the letter /v/ and remained the exclusive and only Macedonian word for ‘beech’. Thus in this first instance we have the consistency of the both linguistic aspects in a same time: the phonic element and the concept associate. Thenafter from “Bukva” developed “Bukvica” [pronounced ‘Bookwitsa’] - an old term used for ‘the script’, both Glagolitic and/or Cyrillic<sup>30</sup>, and the same Macedonian word further evolved also into “Bukvar” - ‘Alphabet book’. Dutch and German-proposed word forms don’t have similar development whatsoever on the matter, and ‘boek’ and/or ‘Buch’ didn’t evolved into ‘letter’ (which by the way is just another Latin-borrowed word - ‘littera’)<sup>31</sup>, neither into cognate word for “Alphabet” or “Alphabet book”. This lack of contiguous phonological ramification in Western-Latinized idioms, and their poor autochthonous vocabulary, suggests that the Dutch ‘boek’ and German ‘Buch’ same like the Latin “Littera” are most probably borrowings from other language(s) too. Most of the

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<sup>27</sup> <https://www.etymonline.com/search?q=book>

<sup>28</sup> <https://en.wikipedia.org/wiki/Bukovina>

<sup>29</sup> In Cyrillic and Latin-transliterated: <https://glosbe.com/en/mk/letter>

<sup>30</sup> <https://sloveni.webnode.sk/staroslovienska-bukvica/>

<sup>31</sup> Latin “Littera”, from Koine “Lithos” (λίθος) - stone (as the first writings were incised on stone), from Macedonian “Lithitsa” - ‘cliff, steep rock face, a flat rocky exposure of a mountain’; origin from Macedonic “Litse” - ‘face’. <https://glosbe.com/en/mk/cliff>

western languages do not have direct phonological relations between the cognate words that describe similar things or concepts, like ‘letter’ with ‘Alphabet’ and ‘book’, which otherwise, following the simplest basic logic, must be phonologically connected if they are the descents from the same original autochthonous language. Therefore, it is more plausible that the English “book” actually originates from the Macedonic word for ‘beech’ and/or ‘letter’ - “*boukva*”, where in plain Macedonian can be unmistakably seen the continuity and ramified evolution from the root word further into other forms and cognate words. Simply, the Germanic word for ‘beech’ has no declensions whatsoever. To put it in more self-evident perspective – below is the table-comparison of these cognate words in Macedonian and non-cognate ones in English:

<u>Macedonian</u>	-----	<u>Western borrowings</u>
<i>Buka</i> [archaic <i>Bukva</i> ]	-----	<i>Beech</i> (German <i>Buch</i> )
<i>Bukovina</i> (ancient ‘Beech-region’)	-----	(no ancient whatsoever)
<i>Bukva</i>	-----	(a single) <i>letter</i>
<i>Bukvalno</i>	-----	<i>literally</i>
<i>Azbuka</i>	-----	<i>Alphabet</i>
<i>Bukvica</i> (Glagolic alphabet)	-----	<i>Alphabet</i>
<i>Bukvar</i>	-----	<i>Alphabet book</i>

The same goes for the “*Domestic*”, through Latin “*Domus*” it also originates from Macedonic “*Doma*” - ‘home’ in plain Macedonian, which if disassembled into syllables of which is composed it means simply - ‘next-to-mom’: “*Do-Ma(ma)*”<sup>32</sup>. The Latin doesn’t have any plausible etymological explanation in this regard. Even the Koine letter for “*D*” in its primordial form it’s a simple pyramidal ideogram that portrays a house/home – “*Δ*”. The Cyrillic form is even more house-like (“*Д*”). But, as of 16th century it was redesignated as a Septuagint “*Delta*” (i.e. Phoenician “*Dalet*”) – ‘as river’s (Nile) delta’. Unfortunately for the western bozos with yet another originally Macedonian root. Namely, the ecclesiastic Septuagint version of ancient Koine script was indeed compiled in Egypt, and its name derives from the traditional story recorded in the Letter of Aristeas that the Septuagint was translated by 70 scholars<sup>33</sup> at the request of Ptolemy II Philadelphus (from the Macedonian dynasty of Ptolemies). However, by this 16th-century definition “*Delta is a triangular tract of sediment deposited at the mouth of a river, typically where the river diverges into several outlets*” – where again, inescapably – the word “*Delta*” is originally and logically from the Macedonic root verb “*Deli*” - ‘divides, splits’.<sup>34</sup> It is proposed that it might originate from the supposed Phoenician letter “*Dalet*”, but it remains as a nominative speculation “from a Hebrew letter” with the same name imposed by modern Jewish linguists. Otherwise there’s no other (than the Macedonic) plausible proof whatsoever of the actual voicing of this letter in the Middle Bronze Ages.<sup>35</sup>

<sup>32</sup> From syllables “*Do*” [apposition] - ‘to, next to, beside’, and “*Ma*” i.e. ‘mama, mom’.

<https://glosbe.com/en/mk/home>

<sup>33</sup> from the Latin: *Septuāgintā*, literally “seventy”.

<sup>34</sup> <http://www.makedonski.info/search/deli>

<sup>35</sup> [https://en.wikipedia.org/wiki/Proto-Sinaitic\\_script#Synopsis](https://en.wikipedia.org/wiki/Proto-Sinaitic_script#Synopsis)

The re-establishment of the lost original lineage of these words through etymological and other deductive methodologies must be taken into serious consideration by future workers in the field. Our prehistory turns to be in direct relation with language evolution, while the art and music seem to be directly related to language, and the unity of Prehistoric, Archaic, and more recent historic languages cannot be ignored forever. The best equations from the etymological dictionaries must serve to this avail, as well as the proved doctrines, like the unjustly disregarded hub-role of the Macedonian Peninsula, and the uninterrupted lineage of the Pelasgo-Proto-Macedonic Brygian substratum together with the Asia Minor Hittite-Phrygian layer. This uninterrupted contact was testified by hard archaeological evidences, like the 3rd millennium spouted vases and spiral-headed bronze fibulas of typical Aegean form, and clay stamps with exact analogies in Troy II and Macedonia.<sup>36</sup> The radiocarbon dating of the well-known tablets from Tartaria showed that they are 1000 years older than the Mesopotamian script, and similar dates were established for the early phases of the Vinča group of Early Neolithic – at the beginning of the 5th millennium BCE.

It must be also mentioned that the substantial advancement of the Comparative and Historical Linguistics, beside archaeological have also received a consistent and much needed scientific approval from the detailed mapping of the human genome achieved in the recent decades. Yet, these facts still differ considerably from the distorted official position of the conventional historiography, which refuses to recognize the true meaning of the artifacts and the ancient inscriptions on them. Their most competent answer of theirs is that “*certain phenomena still cannot be explained.*” They rather intent to account for Macedonic languages (and “cultures”) as a conceptual unit in which the similarities among languages are explained by historical divergence rather than by historical convergence from a presumed or known common source of the so-called genealogical model. No general work on language contact can avoid mentioning the Macedonian Peninsula (“*Balkans*” as of 19th century), but few do more than pay their superficial respects.

Moreover, among the classical names of mountains, rivers, cities, and other localities in ancient Macedonian Peninsula, there is a wealth of these archaic words, that cannot be explained as Latin nor Semitic “*Greek*”<sup>37</sup>. To this avail here it must be cited again the

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<sup>36</sup> See page 54.

<sup>37</sup> Why quotation marks? Because of the fabricated ethnogenesis of the so-called “ancient Greex” exonym, misleadingly based on the composition of the participants in the Trojan War (ca. 1180 BCE), such as the Dannans, Achaeans, Argaeads, etc., who were mentioned by Homer in his “*Iliad*”. The politically biased modern historiography tends to misrepresent some ancient peoples as “*Greex*” or “*Hellenic*”, 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.

“*The “Greex” were (and still are) ignorant of their origin. They neither knew whence their ancestors had come nor when they had established themselves in “Grease”, nor what they had done there. To preserve the exact memory of things as they occur, there is need of some means of fixing them; but the “Greex” did not know how to write; they did not employ writing until about the 8th century BCE. They had no way of calculating the number of years. Later they adopted the usage of counting the years according to the great feast which was celebrated every four years at Olympia; a period of four years was called an olympiad. But the 1st olympiad was placed in 776 BCE, and the chronology of the “Greex” does not rise beyond this date.*” – ‘History of Ancient Civilization’ (1912) by Charles Seignobos, Doctor of Letters of the University of Paris, p.102.

great Swiss scholar and linguist Ferdinand de Saussure: “*Before Latin, there is a period which “Greek” and Slavic share in common. So this involves the history of language families, as and when relevant.*”<sup>38</sup>

And yet, the mumbo-jumbo term “*Greek*” is clearly not an original ethnonym, nor the “oldest language” of the Aegean area, neither in the Archipelago nor in Crete or the mainland. The idiom in question wasn’t called “*Greek*” at all in the first place, but *Koine* (i.e. *Common, Universal*, thus not belonging to anyone, underlining its artificial non-ethnic provenience, same like the administrative *Latin* and/or *Old Church Macedonic*).<sup>39</sup>

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<sup>38</sup> Saussure, Ferdinand de (1857–1913) was one of the founders of modern linguistics, and his work was fundamental to the development of structuralism.

<sup>39</sup> “The problem of the linguistic position of Macedonian is usually posed in the form of ‘whether or not it belongs to the “*Greek*” linguistic unit’. There are elements for and against, and each remains with his opinion. ... (For example) it is possible to argue endlessly whether a border dialect is French or not, in the absence of purely linguistic criteria. But even given the existence of the two types, the certain assignment of a dialect to one of them is not always possible. Between French and German, or between German and Polish, for example, the decision is clear because the two types are so divergent from each other that there can be no doubt or uncertainty; but the thing changes when we are faced with two closely related languages such as Italian and French. Do the so-called Gallo-Italian dialects go with the Gallo-Romance of France or with Italian? Such a question is usually answered by tracing the older patterns embracing the common characteristics, as a whole, to all the dialects that consider themselves Italian, and to all those that consider themselves Provençal or French, but it is clear that these schemes are based on the attribution, made before establishing them, of certain dialects to one group rather than another. And this attribution in turn rests not on purely glottological reasons, but on geographical-political and also cultural reasons: the latter includes the fact that the speakers of those dialects have adopted Italian as their national and literary language instead of French or the other way around. Indeed, Grober (in the systematic introduction to his *Grundriss*) had already observed that a strictly scientific grouping of the very varied range of novel dialects spoken in Iberia, Gaul and Italy is impossible, and ends up basing his distinction practice on the literary language used by relatives the various dialects. And anyone can see that, even if only one literary and national language continue to be used in Romania, the dialectal subdivisions of this (Romance) language would end up being as many as there are scholars who deal with the problem, due to continuous discussions between them. The importance of the national language, to which the speakers are recognized, for the distribution of dialects cannot be better shown than with the case of Dutch - this Low German dialect has risen to the dignity of language of a state that has had and still has great importance in world political and economic life, and all the dialects spoken by the subjects of that state, subjects who use Dutch outside the restricted circle of domestic and peasant interests, are therefore considered Dutch dialects; whereas the Low German dialects in the Germanic Empire are attributed to the German group, albeit more closely to Dutch than to literary German, for the simple reason that literary German is the language used in higher literature and in political relations, economic and cultural activities by the inhabitants of Lower Germany.

(So) we want to conclude from this, if the Macedonians used the “*Greek*” as a literary language, their regional language is to be considered “*Greek*”? Not a chance. The conclusion and vice versa that the problem about the pertinence or not of Macedonian to “*Greek*” is, from a purely glottological point of view, false and useless. It is a consequence of the Schleicherian theory known as the genealogical tree: if we believe that a “*proto-Greek*” branch has detached from the Indo-European from which the various dialects have sprung up like so many twigs, the problem can be posed; if we believe instead, as and in my opinion corresponding to the truth, that the so-called “*Greek dialects*” are nothing more than the continuation of Indo-European dialects which have produced a certain number of agreeable innovations, and therefore possess a quantity of common isoglosses ( $\eta > \alpha$ ,  $r > \alpha\rho$ ,  $\rho\alpha$ ,  $dh\ bh\ gh > \theta\ \phi\ \chi > X$ , most of the lexicon, etc. etc.), the

The historical tradition mounted around the fable of “*Classical Greece*” is quite explicit on that point. Herodotus writes that, before the coming of Semitic “*Greeks*”, Pelasgians were the original inhabitants of the Aegean urheimat, and that the Macedonian Peninsula was called Pelasgia before. And these Pelasgians (same like the Macedonians) were barbarians, speaking a non-“*Greek*” tongue.<sup>40</sup>

Perhaps the richest synthesis of traditions about the Pre-“*Greek*” inhabitants of Macedonian Peninsula is found in the work of the geographer Strabo. For its importance it shall be quoted here in full:

“*Now Hecataeus of Miletus says of the Peloponnesus that before the time of the “Greeks” it was inhabited by barbarians. Yet one might say that in the ancient times the whole of Macedonian Peninsula was a settlement of barbarians, if one reasons from the traditions themselves: Pelops brought over peoples from Phrygia to the Peloponnesus that received its name from him; and Danatis from Egypt; whereas the Dryopes, the Caucones, the Pelasgi, the Leleges, and other such peoples, apportioned among themselves the parts that are inside the isthmus - and also the parts outside, for Attica was once held by the Thracians<sup>41</sup> who came with Eumolpus, Daulis in Phocis by Tereus, Cadmeia by the Phoenicians, who came with Cadmus, and Boeotia itself by the Aones and Temmices and Hyantes. According to Pindar, there was a time when the Boeotian tribe was called ‘Syas’. Moreover, the barbarian origin of some is indicated by -their names - Cecrops, Codrus, Alclus, Cothus, Drymas, and Crinacus. And even to the*

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problem is reduced to determining which are the common isoglosses on the basis of which we can or not consider a dialect as “*Greek*”. If among these isoglosses we also place the passage of Medium Aspirates to Tenui Aspirates, Macedonian is not “*Greek*”; if instead we exclude it, Macedonian can be “*Greek*”. But it is clear that the exclusion or otherwise of this isoglosses is a subjective criterion, and some might say that it considers the passage of ‘α’ into ‘η’ as a characteristic isogloss of the “*Greek*” dialects, thus excluding the non-Ionian-Attic dialects from the “*Greek*”. All this is unscientific, also because the uncertainty of the data on cultural affinities, etc. of the Macedonians with the “*Greeks*” deprives us of those practical aids that allow us to speak, more or less arbitrarily, of a dialect group of Italian, French and so on.

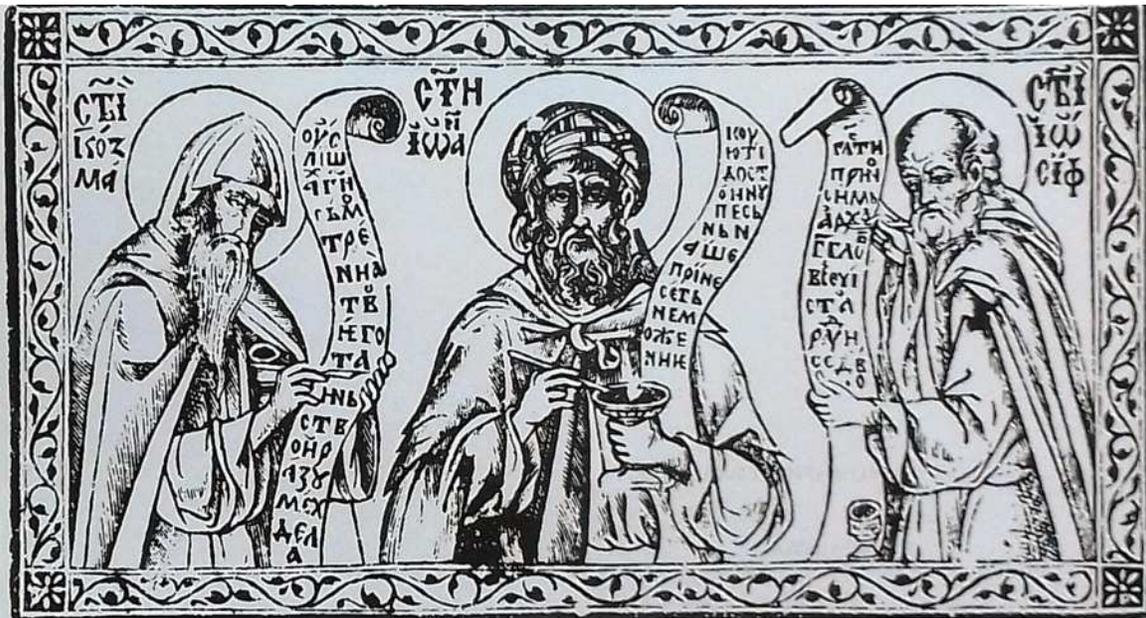
Thus, discarded the prejudice of the relevance or not to the whole of the “*Greek dialects*”, we want to ask ourselves the question to which Indo-European languages the Macedonian have common isoglosses, and whether these isoglosses can illuminate us on the prehistory of the (Macedonian) language.” – Vittore Pisani, ‘The Linguistic Position of Macedonian’:

<http://www.balkaninstitut.com/pdf/izdanja/balcanica/Balcanica%20%281937%29.pdf?fbclid=IwAR2Fi6IR6WrRUBk2op1OU2Xsu2QrvWBNqmgOWaRwupS5jyakLdtf9yL3AYI>

<sup>40</sup> Herodot 1.57.

<sup>41</sup> (Again) as a geographical name its etymological meaning was “*the land (tract)*” 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 coast 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 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.

present, day the Thracians<sup>42</sup>, Illyrians, and Epeirots live on the flanks of the Greeks (though this was still more the case formerly than now; indeed most of the country that at the present time is indisputably Macedonian Peninsula was held by the barbarians - Macedonia and certain parts of Thessaly by the Thracians<sup>43</sup>, and the parts above Acamania and Aetolia by the Thesproti, the Cassiopaei, the Amphiloichi, the Molossi, and the Athamanes-Epeirotic tribes.” – Strabo shows clearly how aware these Semitic “Greex” were of the fact that ‘their’ language was a novice in the Aegean region, and that it wasn’t their language at all, but administrative idiom (Koine) adopted when their contact with the people speaking "barbarian" languages in earlier times was much closer than it was later. Something similar to today Bulgars, who dropped their Turko-Mongolic ‘Gokturk’ language and adopted the majoritarian Macedonian language and



script (Glagolitic and/or Cyrillic). In the passage from Strabo cited above it is comparatively easy to separate the data about ethnic groups from the mythological and legendary traditions about "barbarian" presence in the Macedonian Peninsula of ancient times. However, every one of the ethnic groups mentioned by Strabo was, at least originally, distinguished by its own territory and by a language of its own. This description is highly relevant for the history of the languages of the Macedonic peoples, as it shows which ethnic entities in the Macedonian Peninsula were distinguished by the ancient geographers.

Regarding the so called “Greek” Quintus Curtius Rufus is very explicit: "(Koine) it was a language they had to learn as a foreign language, both the winners and the losers." This means that Koine was an artificial administrative language introduced by the Macedonians which they also had to study like all other peoples in the empire, including the conquered “Greex”, Persians, etc. There is a deciduous evidence of this in his book, "History of Alexander III of Macedon" (Lat. ‘*Historiae Alexandri Magni Macedonis*’) on p. 272-276.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

Q. CURTI RUFII  
HISTORIARUM ALEXANDRI  
MAGNI MACEDONIS

LIBRI QUI SUPERSUNT

ITERUM RECENSUIT

EDMUNDUS HEDICKE

EDITIO MAIOR



MCMVIII

LIPSIAE

IN AEDIBUS B. G. TEUBNERI

The conventional exonym “Greek” of de Saussure unquestionably must be discarded as later insertion (this out-of-place Latin term was introduced by the Romans!), thus it remains the exonym “Slavonic” i.e. *Macedonic*. This older Macedonic substratum is recognizable in numerous words taken over by the later idioms. Place names were taken

over as well: Athens, Korinth, Mycene, Thebes are all non-“Greek!” names.<sup>44</sup> Nonetheless, the pre-“Greek” antiquity of these names is beyond doubt, as many of them can be found in Mycenaean texts and Homeric poems: Διον (Dion), Γορτινία (Gortinia), Ίδα (Ida), Ίδονεία (Idoneia), Ικαρία (Ikaria), Κασταλία (Kastalia), Μετόνη (Metone), Μπέλα (Bela, i.e. *Pella*), Πελαγονία (Pelagonia), Τιταρον (Titaron), Ξάνθος (Xanthos), etc. The fact that this ancient linguistic layer is so well preserved among place names shows that it is a toponymy substratum the one which is the most conservative part of a vocabulary. Among these geographic names there are not only oronyms and hydronyms, but also a quite considerable number of names of cities and towns.

What can be deduced from all of this is that the later speakers of erroneously called “Greek” *Koine* at their arrival found the Aegean urbanization already in full development. This observation fits well with the inference from genealogical and archaeological evidence, according to which the first peak of urban life in the Aegean world was reached already in the Early Bronze Age, whereas the Semitic “Greek-speaking” tribes invaded the area only at the beginning of the Middle Bronze Age.

From the evidences like this it has been concluded beyond any doubt that all the people once spoke the same or very similar language. If so, the following questions had been arisen: - Who were the first pre-Greek inhabitants of the Macedonian Peninsula and what was the language they spoke? Is it possible to reconstruct today their ancient way of communication, a language that they spoke in the distant past?

Well, the great part of the original inhabitants from the Macedonian Peninsula are still there, and they still stubbornly speak the same language that they spoke in the so distant past, They are still the same people from the “*period which ‘Greek’ and ‘Slavic’ share in common*” that Ferdinand de Saussure erroneously mentions as “*Slavic*”, which is once again an inappropriated exonym, unknown in the time it tries to describe. The correct endonym should’ve be the “*Macedonic*”. About this and Macedonian language R. G. A. de Bray<sup>45</sup> wrote: “*By an irony of history the people whose ancestors gave to the Slavs their first literary language, were the last to have their modern language recognized as a separate Slavonic language, distinct from the neighboring Serbian and Bulgarian. In Medieval times Macedonians formed a part of the Byzantine Empire, until they were finally swallowed by the Osmanli Turks in the 15th century. The majority of them remained under Turkey till the beginning of the 20th century, when she was finally expelled from the Macedonian Peninsula in 1912. Then the Macedonian people were split up between the three (new) neighboring countries of Serbia, Bulgaria, and Grease – a state of affairs which still partially persist to-day, as there are still about a half of a million Macedonians in both Grease and Bulgaria. The Macedonians, though thus divided and small in numbers and though exploited economically and politically, nevertheless managed to preserve their distinctive (ancient) dialects and culture, largely in their villages and smaller towns. The bigger centres were in earlier centuries for the most part latinized, turkicized, at least superficially.*

*Their own poets and scholars, such as the brothers Miladinov in the 19th century, and B. Koneski, V. Iljoski and K. Toshev in our day (i.e. 20th century), as well as scholars from Russia and Western Europe, such as A. M. Selishčev, A. Mazon, and A. Vaillant, have collected many beautiful folk-songs and delightful folk-stories, treasures of folklore preserved by the Macedonian people. The melodies of their songs, in beauty and subtlety, compare favorably with any in the Macedonian Peninsula, which is one of Europe’s*

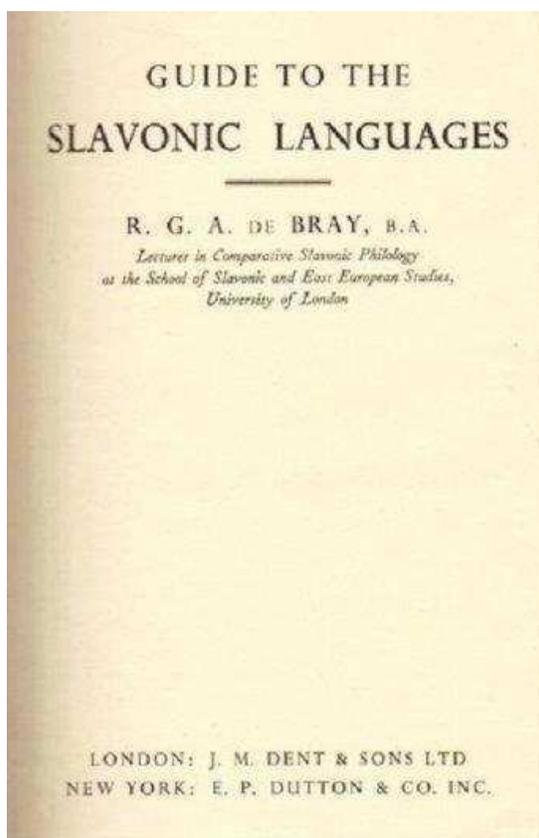
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<sup>44</sup> “The origin of Etruscans” by R.S.P. Bekees, p.9.

<sup>45</sup> “Guide to the Slavonic Languages” by R. G. A. de Bray, 1951; Section 6. Macedonian.

*richest regions in this respect. Thus the Macedonians though oppressed and poor, preserved their national identity and their cultural and artistic individuality.”*

Until the 19th century (when the international system came to require a common legal language) there was no need for a fixed or unique name. And as de Bray points out – by an irony of history the Macedonians, whose ancestors gave to the “Slavs” their first literary language, were the last to have their modern language standardized. This is because of the incessant foreign occupations which continued across the 20th and still continue in the 21st century...



UN  
LEXIQUE MACÉDONIEN  
DU XVI<sup>E</sup> SIÈCLE

PAR  
CIRO GIANNELLI  
*Professeur à l'Université de Rome*  
AVEC LA COLLABORATION DE  
ANDRÉ VAILLANT  
*Professeur au Collège de France et à l'École des Hautes Études*



PARIS  
INSTITUT D'ÉTUDES SLAVES  
DE L'UNIVERSITÉ DE PARIS  
9, Rue Michelet (6<sup>e</sup>)

—  
1958

Above: **R.G.A. de Bray “Guide to the Slavonic Languages”, and the Macedonian Lexicon from 16th century by C. Giannelli and A. Vaillant**

The first texts that distinguish themselves as more or less modern Macedonian, which is spoken in the form as we know it today, are the 10th century religious codices written in Glagolitic script. Cyrillic survived instead of Glagolitic because it was a lot simpler and easier to learn and write. It was therefore an easier christianization tool to use when scholars and theologians like St. Cyril introduced Christian writings to the Macedonic people in their own language. Thus, already with these Glagolitic evidences we have a documented continuity of the Macedonian language for over 1000 years. Which poses the logical conclusion that there's no reason not to believe that it has another 1000 or more of continuity behind.

The decisive breakthrough and giant steps in the recognition of this European Mother Tongue and its uninterrupted continuity were made in the 20th century. Especially after the decipherment of the Mycenaean Linear B script (1952), numerous Hittite clay tablets, Rosetta Stone Macedonic script of the middle text (2010), etc. Philologists in the 60's

began the research and "discovered" phonetic and lexical parallels between Mycenaean, Hittite, Pelasgian, and ancient Macedonian. The evidences brought to a conclusion that the ancient Macedonians, Pelasgians, Hyperboreans<sup>46</sup>, and Hittites were the first Indo-Europeans, a part of the larger Indo-European urheimat of Asia Minor, Macedonian Peninsula (i.e. "Balkans") and Central Europe, and that their Macedonic language was and still is one of the oldest idioms known to humanity, which at the same time throws a new light on the oldest history of the Macedonian ethnos and civilization.<sup>47</sup>

Thus, Minoan/Mycenaean, Hittite, ancient Macedonian/Brygian/Phrygian/Thracian, Pelasgian, Etruscan/Venetic, etc., are not different languages, but erroneously interpreted Macedonic dialects by today politically-biased scholars. To contradict their misleading forgery here is an example of the remaining *Thracian* glossary, and as the following hypothetical sentence constructed entirely from known *Thracian* words shows – it is one and same with Macedonian:

Thracian: SERDE GORD, AS BRUZA DADON ZELKIA ANA ZERI OSTA.  
Modern Macedonian: SRED GRAD, JAS BRZO DADOV ZELKA NA ZVER USTA.  
(translation: *At the center of the city, I quickly gave cabbage to the beast mouth.*)

Why is it called "Thracian" even if it's obvious Macedonic dialect remains yet to be understood. Or below is another example of the remaining Phrygian glossary (Brygians/Phrygians, another Macedonic tribe; close Thracian neighbors)<sup>48</sup> and the following hypothetical sentences constructed entirely from known Phrygian words<sup>49</sup> which shows again that it's one and same with modern *Slovenian* and Macedonian:

Phrygian: VONOK, SIT SI? SEST TU IN SUR TO SOK.  
Modern Macedonian: VNUK, SIT SI? SEDI TUKA I S'RKAJ TOJ SOK.  
(translation: *Nephew, are you satiated? Sit here and sip that juice.*)

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<sup>46</sup> The root-meaning of the ethnonym "Ἰπέρ-βόρροι" has been already deciphered by the comparative linguists as 'beyond the mountains' (Frisk 1960: 52f.), which by no means is so "far north" as erroneously presupposed before; see page

<sup>47</sup> <https://theculturetrip.com/asia/india/articles/the-10-oldest-languages-still-spoken-in-the-world-today/>

<sup>48</sup> The Brygians/Phrygians first appearance in the history coincides with the fall of the Hittite empire in the early 12th century BCE, and it is presumed to have been the cause of it (?). Erodot gave us the testimony of their homeland, Macedonia, from where they moved eastward. In the "Iliad" Homer states that the Phrygians were "aggressive" (2.864) and riding on horses (10.432), which apparently was rare or even unique at the time. Strabo (12.4.4; 14.5.29) describes Phrygians as "barbarians and warriors" who had migrated to Asia Minor from Macedonia across Thrace around the time of the Civil Trojan War. It is suggested that they were related to the Thracians, as well as to the later Armenians, whose ancestors appear into Anatolia around the same time. When they had moved farther inland to Asia Minor, Phrygians established a state (in Assyrian records they were noted as Muški). According to Erodot, even the Egyptians considered Phrygians to be the most ancient people: "When Psammetichos II having become king desired to know what men had come into being first, they suppose that the Phrygians came into being before (the Egyptians)." Herodotus, Histories 2.2 (Macaulay).

<sup>49</sup> The Brygian/Phrygian language clearly does not belong to the Anatolian language group. In order to write Brygian/Phrygian, an alphabetic script was used that had been transferred from Phoenicia and resembled Koine.

Phrygian: **AK BAGUN IMA AGON, TI STAT TU DEVA IN VAR MODRO ADUMA.**

Modern Macedonian: **AKO BOG IMA OGAN, TI STOJ TUKA DEVOJKO I VARDI MUDRO DOMA.**

(translation: If god has fire, you stay here girl and guard wisely at home.)

The comparison with above mentioned “*Slovenian*” is also very important. It underlines the larger capillar diffusion of Macedonic languages across the whole central Europe, despite the misleading modern Latin exonym-label “*Slovenian*”, which before that was Latin-labeled “*Illyrian*”, and before that Latin-labeled “*Noricum*”, etc.

However, the most striking example, which is in front of the noses of everyone, is the testimony from the coins of Filip II of Macedon and his prodigious son, Alexander III. Lets take for example the coins of Alexander the Great – as we know on all of them is written “ALEXANDROY”, which according to the original voicing of the letter “Y” (Phoenician “VAV”, allograph “UAU”<sup>50</sup>, hence the “V” transliterated into “U”) is actually pronounced “ALEXANDROU” [dative declension, i.e. ‘*Alexander’s* / *of-Alexander*’]<sup>51</sup> which exactly corresponds to today Macedonian “ALEXANDROV”<sup>52</sup> (i.e. ‘*Alexander’s*’ in plain English).



And as we know from the grammar: “(the Macedonic suffixes) -OV, -EV, -IN, are short forms of possessive adjectives, the ones ending in -SKI are full forms.”<sup>53</sup> That the above examples of possessive adjectives are correct, and that the ‘-OY/-OV’ is not just a part of the original full name, but intentionally added suffix, testify the coins of Alexander I of Macedon and other previous Macedonian kings, where the Macedonic dative-possessive adjective is absent:

<sup>50</sup> <https://en.wikipedia.org/wiki/Y#History>

<sup>51</sup> In English the article and adjective are in front of the word: ‘*of-Alexander*’, in Macedonian at the end: ‘*Alexandr-ov*’.

<sup>52</sup> ‘V’ is the original allograph of ‘U’ <https://www.dictionary.com/e/theletterU/>

<sup>53</sup> [https://en.wikipedia.org/wiki/Eastern\\_Slavic\\_naming\\_customs#Family\\_name\\_28surname.2](https://en.wikipedia.org/wiki/Eastern_Slavic_naming_customs#Family_name_28surname.2)



Above: the Macedonian coins from the pre-Filip II (and Alexander the Great) era, of the Macedonian kings Alexandro I of Macedon, Amunta I of Macedon (Lat. Amyntas), and Arxelao (pronounced *Arrchellao*) I of Macedon (Lat. Archelaus)<sup>54</sup>

This is explained by the fact that Alexandro (anglicized *Alexander*) I of Macedon and the other older kings on the coins minted with their names were praised in rather simple and sober way, as every normal Macedonian ruler/king (ancient “*Tchelniku*”) in the past. But in the case of Filip II and Alexander III the Great the possessive adjective was added in function of higher rank epithet of social importance, as an accent to their absolute imperial right and majestic grandeur. This royal exclusiveness introduced by them was later equally emulated by Alexander’s successors.



On top of that, this epithetical possessive adjective, much, much-much later was even politically transformed and revoiced, by today modern Latin-corrupted transliteration from ‘-OY’ to ‘-OS’(?!), just to hide under the carpet its real Macedonic meaning. Thus, the above DHMHTRIOY (‘DIMITRIOU’) and/or ALEXANROY for no apparent reason became “*Dimitrios*” and “*Alexandros*” respectively. The Spanish suffix “-os” was actually introduced in the Balkans and in Latin transcripts from Septuagint Koine only after the exodus of Sephardic Jews from Spain in 1496-1497.<sup>55</sup> How and why the cunning Latin transcribers and history-rewriters managed to commit such a blatant lexical

<sup>54</sup> The ending of the words with ‘O’ is still easily recognizable archaic feature of today Macedonian dialects in Aegean Macedonia and around the city of Bitola in today R. of Macedonia.

<sup>55</sup> [https://en.wikipedia.org/wiki/Sephardi\\_Jews#After\\_the\\_Reconquista](https://en.wikipedia.org/wiki/Sephardi_Jews#After_the_Reconquista)

incongruity is unknown and well ignored mystery until today. The new hodgepodge “Greex” (ex-Jews, ex-Turks, Mameluks, Zeibeks, Uzbeks, etc.) of the 19th century western-created colony “Grease”, stubbornly and ‘proudly’ continue to repeat this ignorant political misinformation, and to read the “Y” as “S”.

And last but not least – the very word “Word”, - in Tungrian (Proto-Germanic)<sup>56</sup> : *Wurda*, in Dutch: *Woord*, in German: *Wort*, in Old Norse: *Ord*, in Gothic: *Waurd*; in Latin: *Verbum* i.e. ‘Verb’ – from PIE root: \**Were-* ‘speak, say’, in Hittite: *Weriga* - ‘call, summon’, is a metathesis of Macedonic *Gowori/govori*<sup>57</sup>; but also Macedonian: *Wrevi*<sup>58</sup> - ‘loud talk, clamour’, *Wregja*<sup>59</sup> - ‘insults, offends’, and *Wergla* [vernacular] - ‘jabbering, babbling’, *Wreska* - ‘screams’<sup>60</sup>, etc. And once again Macedonian language, on difference from western languages, has developed a myriad of forms from the same word root that describe same or similar action or idea. This fact confirms its long uninterrupted evolution. On contrary, the artificial “copy/paste” idioms, like Latin and other western languages, have no such natural and logical development, and they lack the basic phonological relationship between the words that describe same or similar actions or things. In order to pinpoint once again these divergence lets focus again on the aspects of this fact with the examples of this same word and its metathesis and declensions in Macedonian, which are impossible and totally absent in English (and other artificial languages, where “Word” remains unchangable dead-load in every form - *wordless*, *wordbook*, *wordy*, etc.):

Macedonian	Latin/English
<i>Wrevi</i> [verb]	----- ‘talking loud, clamour’
<i>Wreva</i> [noun]	----- ‘noise, uproar’
<i>Wreska</i> [verb]	----- ‘screams’
<i>Wresok</i> [noun]	----- ‘scream’
<i>Wergla</i> [verb (vernacular jargon)]	----- ‘jabbering, babbling’
<i>Wregja</i> [verb]	----- ‘insults, offends’
<i>Gowori</i> [verb (metathesis)]	----- ‘orates, speaks’
<i>Gowor</i> [noun]	----- ‘speech, oration’
<i>Bukwar</i> [noun]	----- ‘Alphabet book’
<i>Slowar</i> [noun]	----- ‘dictionary’
<i>Slowo</i> [noun]	----- ‘word <sup>1</sup> ’
<i>Zbori</i> [verb (g/z, v/b conversion)]	----- ‘speaks’
<i>Zbor</i> [noun (g/z, v/b conversion)]	----- ‘word <sup>2</sup> ’

It is obvious that the Macedonian declensions of ‘word’ are all interconnected and/or developed from the same common PIE root \**Were-* as mentioned above, which is direct reminiscence of the archaic Macedonian “*Wreva*” - ‘noise’, “*Rev*” - ‘groan, roar’<sup>61</sup> and/or “*Lav/laf*” - ‘bark, word’, and are all various forms, declensions, and/or metathesis of this

<sup>56</sup> “*Tungri*” - pre-Latin name of the “Germanic” tribes.

<sup>57</sup> <https://glosbe.com/en/mk/speech>; same in Russian: “*Govori*” [pronounced *Gavari*].

<sup>58</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B2%D1%80%D0%B5%D0%B2%D0%B8\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B2%D1%80%D0%B5%D0%B2%D0%B8*)

<sup>59</sup> <https://glosbe.com/en/mk/offends>

<sup>60</sup> <http://www.makedonski.info/search/%D0%B2%D1%80%D0%B5%D1%81%D0%BA%D0%B0>

<sup>0</sup>

<sup>61</sup> <http://www.makedonski.info/show/%D1%80%D0%B5%D0%B2/%D0%BC>

word. They modify, rotate and twist around, but remain anchored to the archaic original word root. The English: *word, insult, jabber, noise, offend, scream, speak, talk*, etc. don't show a minimum of phonological compatibility or common sense. The clue is inescapable - they are all different (borrowed) words, which in these newly created modern idioms didn't evolved in natural nor chronological way. Even more perplexing is the absurdity that the peoples who speak these modern artificial idioms are today the most "renowned experts" who study and explain ancient languages.

And, as linguistic challenge to etymologists and language scholars here's an exquisite Macedonic etymology for the (Latin) "*Scarabæus*"<sup>62</sup> – from the Macedonic vernacular "*Iskara*" - 'to carry, to roll-over' (related to Sanskrit root "*Krb*" - 'work', i.e. Macedonian vernacular verb "*Krlya*" - 'working' and "*Krla*" - 'to sway')<sup>63</sup>, with "*balega*" - 'bull shit' (see also anglicized "*bale/ball*") and/or "*blato*" - 'mud' in plain Macedonian;<sup>64</sup> hence Latin-corrupted word "*Scara-bæus*" (factually 'Carry-dung'); see also "*Car/Carl*", "*Carry*", "*Carriage*", etc.

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<sup>62</sup> <https://www.etymonline.com/search?q=scarab>

<sup>63</sup> [https://www.academia.edu/14642697/From Sanskrit to Macedonskrit and vice versa - A corpus of identical words in Sanskrit and Macedonic languages](https://www.academia.edu/14642697/From_Sanskrit_to_Macedonskrit_and_vice_versa_-_A_corpus_of_identical_words_in_Sanskrit_and_Macedonic_languages)

<sup>64</sup> <http://www.makedonski.info/show/blato>

## Macedonians from Pela and Pelasgians from Macedonia

Some linguists (and archaeologists) finally started to view the whole Aegean in a wider context. Their initial conduct was further supported by other scientific researches, like Genealogic, Archaeologic, etc. They came to an inevitable conclusion that as from 15,000 thousand years ago languages of one Indo-European protfamily, which some label *Mediterranean*, were in use in the whole area between the Atlantic and the Persian Gulf. As its last survivals to this family belong the Macedonian, and such isolated languages as the Basque, Berber, Coptic, Georgian and its cognates, and perhaps even the Dravidian languages.

To this *Mediterranean family* belonged, all according to the views of these scholars, also the Akhaean/Pelasgian (i.e. Proto-Macedonic) language, together with Hittite/Mycenaean/Etruscan/Venetic and the Pre-Indo-European languages of Anatolia (Alarodian, Asianic, etc.). As the oldest speakers of this linguistic protfamily are considered to be the *Pelasgians*. Already the unavoidable Erodot (Lat. *Herodotus*) clearly writes that: “*before the coming of the “Greex”, Pelasgians were the inhabitants of Macedonian Peninsula, which was called Pelasgia before. And these Pelasgians were barbarians speaking a non-Greek tongue.*” (Erodot 2.56 and 1.57) – Thus the Pelasgians are “Barbarians”, exactly the same as the definition for Macedonians.

The historical tradition and sources of classical antiquity are quite explicit on this point: Thrasimachos of Halkedon (5th century BCE) calls the Macedonian king Arhelai (the grandson of Alexander I) – *barbarian*; according to him, the river Peneios, south of Mt. Olymp, was the ethnic and linguistic boundary between Macedonia/Macedonians and non-Macedonian tribes in the south. In the book *Περι πολιτειασ*, attributed to Pseudo-Herodes, (AD 34-37) the Macedonians are also called “*the most hostile barbarians*”. When during the Persian wars Macedonia came into closer contact with the “*Greex*”, the king Alexander I of Macedon wished to take part in the Olympic Games. The other competitors objected against the admission of a “*Barbarian*” to the contest. But, Alexander I allegedly advertised a false claim that “*his family descends from the ancient Heraclid kings of Argos*” and on its strength he was admitted to the games. Accordingly, and with good reason, he was later nicknamed a “*Philhellene*” by the conventional historians, which shows beyond any doubt that the *post-factum* claim to ‘Hellenism’ of the Macedonian kings in the 5th century BCE must be discarded as pure manipulative assertion.

Thus, the adjective “*Barbarian*” which is applied to Macedonians, definitely and irrevocably places them out of the “*Greek*” world. The modern nowadays “*Greex*” try in vain to assert that the Macedonians were called “*Barbarians*” because they were at a lower cultural level. But this is a secondary and utterly abusive meaning of the word. The term “*Barbarian*” comes from the linguistic sphere, not the cultural one. “*Barbaroi*” (i.e. ‘*barbori*’, anglicized ‘*blabbering/babbling*’, PIE \*Brbr-) has very clear meaning – “*someone who speaks another, incomprehensible language*”. Besides, Persians and Egyptians who were not “*at lower cultural level*” were called “*Barbarians*” too, exactly because they were speaking different languages.

Further, the Athenian orator Isocrates (Philippus 106-108), who was pro-Macedonian inclined, and saw in Filip II of Macedon a leader of Athenians and other city-states against Persians, even tried to differentiate the Macedonian people from its dynasty: “*The ancestor of the Macedonian kings Perdika, an Argive prince, not allowed to institute*

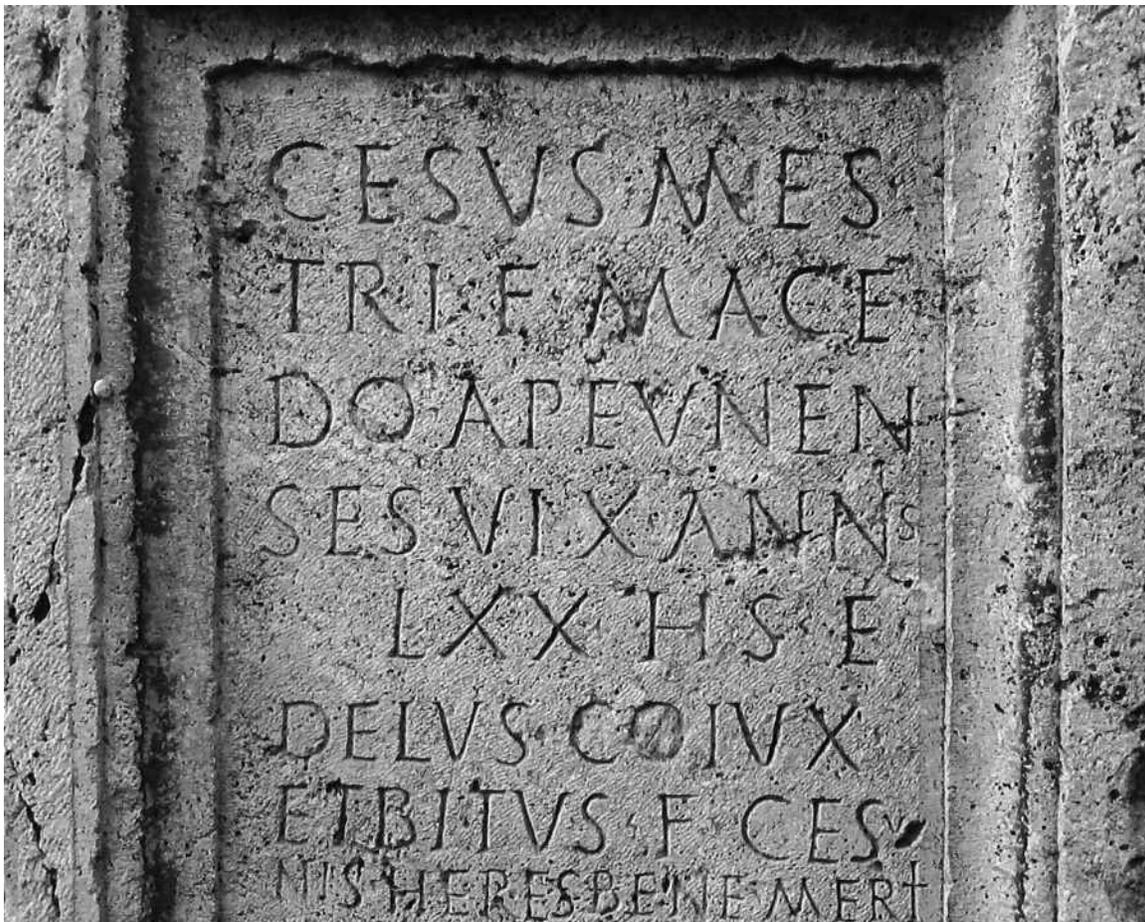
tyranny in Argos, had to go to Upper Macedonia in order to rule foreign people.” Plutarch again (in Vita Arati 16) considered the Macedonian domination over Athens as foreign, imported from outside by aliens (αλλοφθλοι).

As a consequence and confirmation of all the above is the fact that there’s no ancient inscriptions whatsoever that mentions “*Greeks*” or “*Hellenes*”, which is understanding – these exonym Latin terms were introduced much later by the Romans.<sup>65</sup> On contrary, ancient inscriptions carved in stone and coins that mention Macedonia, Macedonians, and Macedonic adjectives are abundant and omnipresent across the whole Macedonian Peninsula.



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<sup>65</sup> All this was well known to Thucydides: "For it appears that Hellas never did anything in common before the Trojan war. And it seems to me that Hellas as a whole did not yet bear this name then, and the name 'Hellenes' did not exist at all before the time of Hellen, the son of Deukalion... It is not only Hellen himself who appears to be a post-factum GENEALOGICAL CONSTRUCT WITH NO BACKGROUND in the Heroic Age. The same would also be true of the other members of the initial group, namely, Hellen's sons Aiolos, Doros and Xouthos' sons Ion and Achaios. All of them, with the possible exception of Xouthos, are obviously hardly more than PRODUCTS OF GENEALOGICAL SPECULATION meant to account for historic divisions among the Greeks of later period." – 'Greeks and pre-Greeks: Aegean prehistory and Greek heroic tradition' by AvMargalit Finkelberg.



Perhaps the richest synthesis of traditions about the oldest inhabitants of Macedonian Peninsula is given by the geographer Strabo. For its importance it shall be quoted here: “Now Hecataeus of Miletus says of the Peloponnesus that before it was inhabited by barbarians. Yet one might say that in the ancient times the whole peninsula was a settlement of barbarians.” Attention! – Barbarians<sup>66</sup> again, not “Greex”. The evidence to this avail is everywhere: most of the Proto-Macedonic toponyms belong to them, and some Pelasgian words appear already in the Mycenaean texts written in Linear B, and many objects belonging to the ancient Aegean culture are named by Pelasgian words. The speakers of Pelasgian are thus connected with the older type of Aegean life, even with the agrarian worship of the Great Mother Goddess *Mō* (or *Ma*), which goes back to the Neolithic. One of her names - *Demeter* testifies to this. That name is a compound with the meaning 'Earth the mother' (*Dea-Ma-Ter*) and its first element is the Pelasgian /da/; from PIE \*(gh)dha<sup>67</sup> - ‘earth’; hence Macedonian *Danaon*<sup>68</sup> as well. Found in the Gaul/Celtic “*Tuatha Dé Danann*” - ‘tribe of gods’ (i.e. *Pantheon*).<sup>69</sup> Thus, the corpus of different Pelasgo-Proto-Macedonic and proper Macedonian words remained transmitted throughout millennia and are recorded under many forms and names for all kind of things

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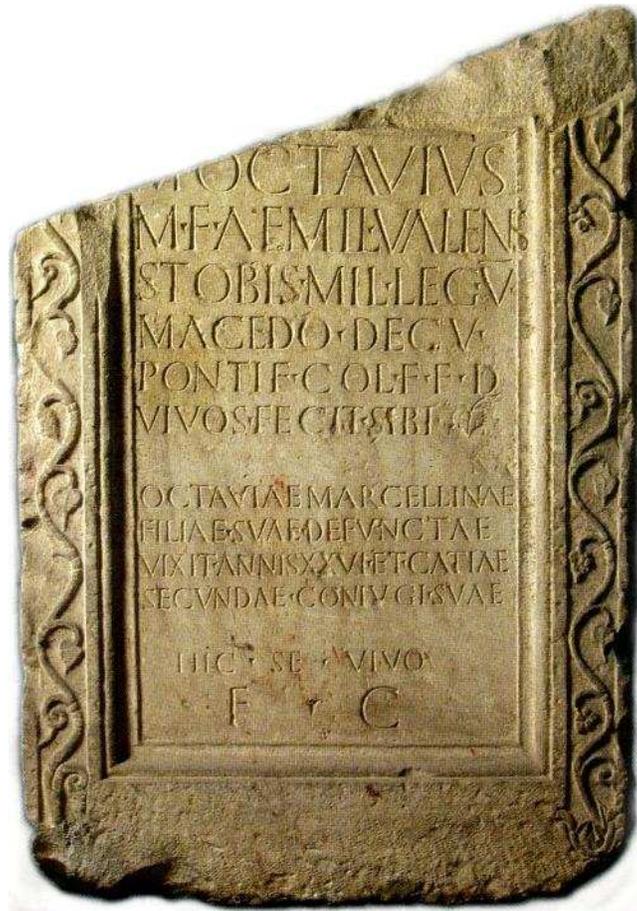
<sup>66</sup> “Barb-Aryans” etymology is far from being supervised or backed by the scientific opinion, however, nothing sincerely can be objected to this avail.

<sup>67</sup> Also “*Gruda*” [pronounced *groo-dha*] – ‘turf’ in plain Macedonian; see also the Macedonic expression “*Rodna gruda*” - ‘native turf’ (i.e. *homeland*).

<sup>68</sup> God of death or rebirth.

<sup>69</sup> [https://en.wikipedia.org/wiki/Tuatha\\_D%C3%A9\\_Danann](https://en.wikipedia.org/wiki/Tuatha_D%C3%A9_Danann)

and abstract terms. No such a thing can be said for others.



Mythology also confirms the Pelasgians and Macedonians as non-“Greek” too. They are equally regarded as ‘barbarians’ because the eponymous mythological hero of the “*Sellenes/Hellenes*”, Hellen, son of Deucalion, in the genealogies is younger than king Pelasgus, son of the Earth, the eponymous god-ancestor of the Pelasgians. The Pelasgians and Macedonians therefore belong to a time when there was still no one to be regarded as “*Selle/Hellen*”.

The Bible also offers ulterior confirmation of the Proto-Macedonic Pelasgians, but from “*the land of Kitim*”. This is how the Macedonia is referred to in the oldest ethnographic list from the Book of Genesis (Mos.1.10) in the Old Testament, written somewhere between 14th and 13th century BCE. Thus, the Macedonia was already listed among the oldest nations of the world some 3400 years ago. Nevertheless, there’s a big probability that the term “*Kitim*”, which is not Hebrew or Aramaic, appear to be a corrupted declension from *Skitim* i.e. *Scythia*. And in ancient sources under the term “*Scythia*” was practically considered all the inland behind the immediate coastal regions of northern Aegean and Black seas. Ancient ethnonims like *Saka*, *Skanda*, and toponyms like Lake *Skadar* and Mt. *Scardus* came in support of this etymologic theory.

## KATAPELTAI MAKEDONIKOI MACEDONAIN CATAPULTS

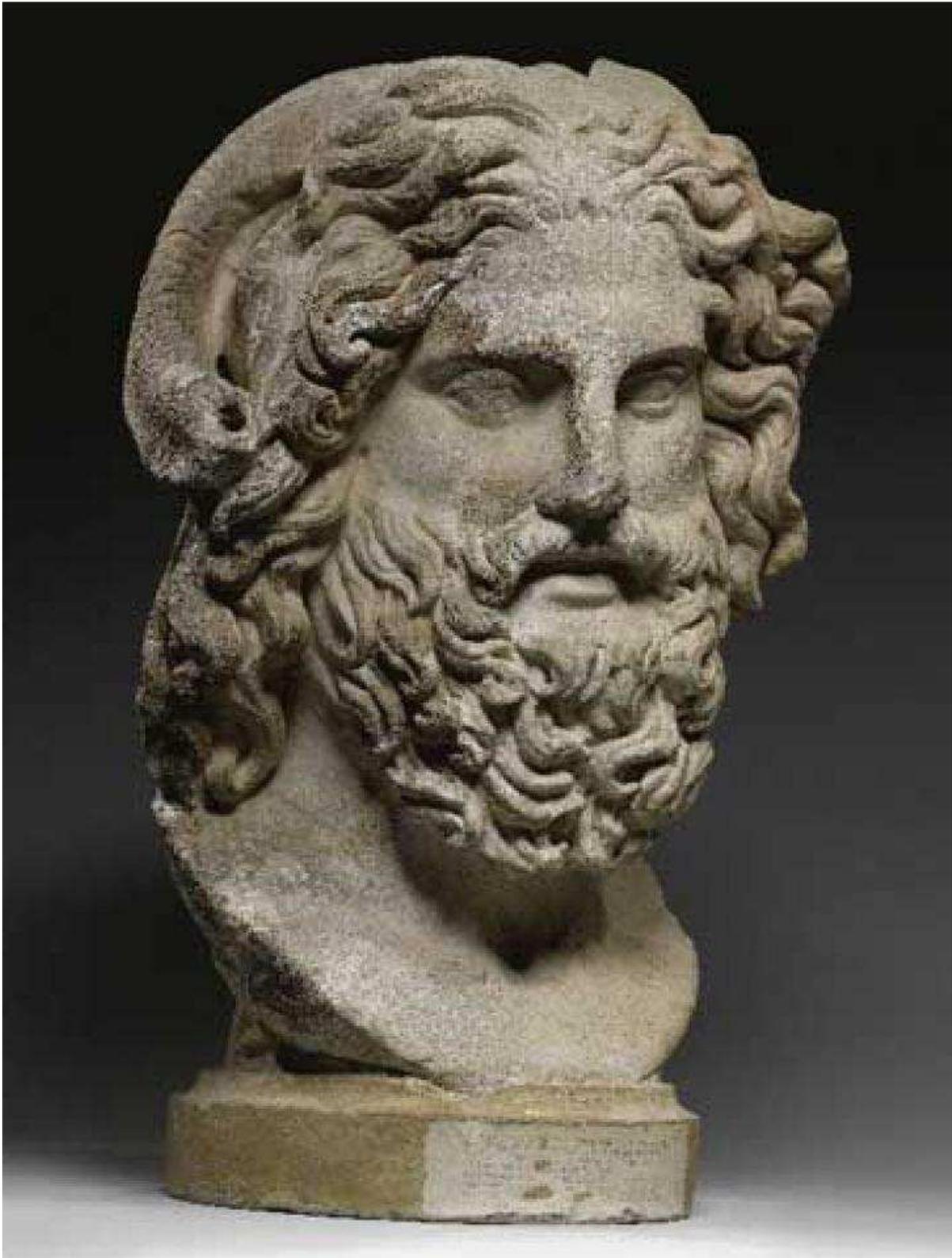


Above: “*Kata-peltaï*” - ‘Upping-stones’ in ancient Macedonian, from the verb “*Kateri*” - ‘climbs, ups’<sup>70</sup>, and archaic “*Pelta*”, metathesied into “*Petra*” - ‘stone’

Strabo mentions the *Dryopes* (correctly pronounced *Druopes*), the *Cauconians*, the *Pelasgians*, and the *Lelegians*, all in the Peloponnesus, and the *Aonians* the *Temmikes* and the *Hyantes* in Boeotia. No other ancient source contains such a rich enumeration of Proto-Macedonic peoples. Of all these groups, the Pelasgians are most important in ancient literature. However, the only historically confirmed Pelasgians of which we know were those in Thessaly, whose country in the epics is called “Πελασγικον Αργος” (Pelasgikon Argos) and in more recent times Πελασγιωτις (Pelasgiotis), with Larisa as its town. These Proto-Macedonic Pelasgians were, according to Meyer (1892), the oldest masters of the Thessalian plain, and the memory of their mighty Pelasgian kings at Larisa remained vivid long after they disappeared from the historical scene under this name.

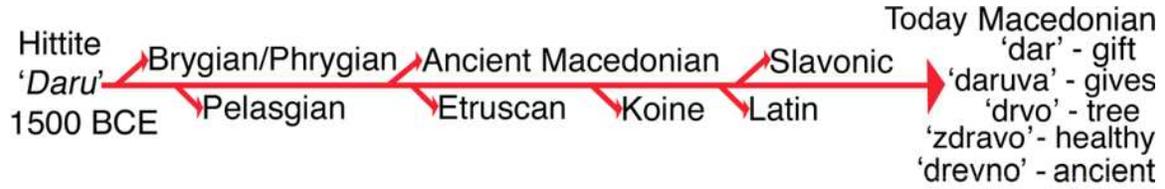
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<sup>70</sup> <http://www.makedonski.info/search/kateri>



Above: **Pelagon, forefather demigod of the Pelagonians (another resemblance of the ethnonym *Pelasgian*) and presumed founder of the ancient city of Pelagonia in Upper Macedonia (today R. of Macedonia)**

For other references by Strabo the sources are very scarce. It can be only mentioned here that the name of *Druopes* has most probably the same meaning as the “*Druids*” – the ‘woods dwellers’ (again from Hittite-Pelasgo-Macedonic “*Daru/Drvo*”-‘tree’, PIE \**doru-*, Sanskrit: ‘*druma*’<sup>71</sup>, etc.). However, the *Druopes* and *Pelasgians* didn’t disappear.



Above: **the PIE root word for ‘tree’ (as appeared in Hittite clay tablets some 3500 years ago) and today Macedonian-derived words from the same root. Its etymology is rather explanatory for the plant that brings gifts (fruits), it’s longevity thus healthy, and hard – “*Tvrdo*” in plain Macedonian, which is rather proverbial.** <sup>72</sup> In between the simplified proposed ramification of the IE languages, before the appearance of the modern political nations and segregations (starting with exonyms like “Germanic”, “Slavonic”, etc.)

Despite all the political constructions that superposed the older layers, and all the politically-biased terminology that was introduced in the meantime, their uninterrupted lineage continued and remained preserved by their only common descent, the Macedonians. It was not by a mere coincidence that even the ultimate Macedonian capital was named Pella (i.e. Bela). Other numerous Pelasgic-like toponyms from Macedonia (Pelister, Pelagonia, Belasica, Belitsa, Belazora, etc.) are by all means a firm testimony of this fact. The only difference is that the people aren’t called *Druopes*, *Temmikes*, *Hyates* and *Pelasgians* anymore, but they are Macedonians, Serbs, Vlachs, etc., but, with Macedonians as the only ethnicity that has kept its original name and identity for the last 2500 years.

Nevertheless, in the literary tradition Pelasgians remained considered the oldest dwellers of the northern plain, mythical sons of the Black Earth, and direct ancestor-kin of Macedon. As foes of the sea invaders (Danaans) from northern Africa they could not be introduced in the lay of the Trojan War as their allies, but were present there among the peoples fighting on the side of the Trojans’ – aside with Brygians (later Phrygians), Macedonians, Paionians, Maionians, Tyrsenians/Tyrhenians, etc. As confirmation to this avail is the historical testimony of the close relations between the Iron Age oligarchs from the city of Larisa with their relatives, the kings of Macedon. Ancient sources brought to our knowledge that in the 4th century BCE they invoked an appeal to their old blood-related oat. Macedonians responded promptly to honor this ages-old pact, and in the autumn of 358 BCE they entered in Thessaly on the request of their (once Pelasgic) relatives and kin from the city of Larisa, who asked urgent aid for defense from the warlords of Fere.<sup>73</sup>

However, the literary development of the tradition about the Pelasgians that began there, already in the *Iliad*, in the course of time lost almost all relation to historical reality.

<sup>71</sup> <http://www.sanskritdictionary.org/druma>

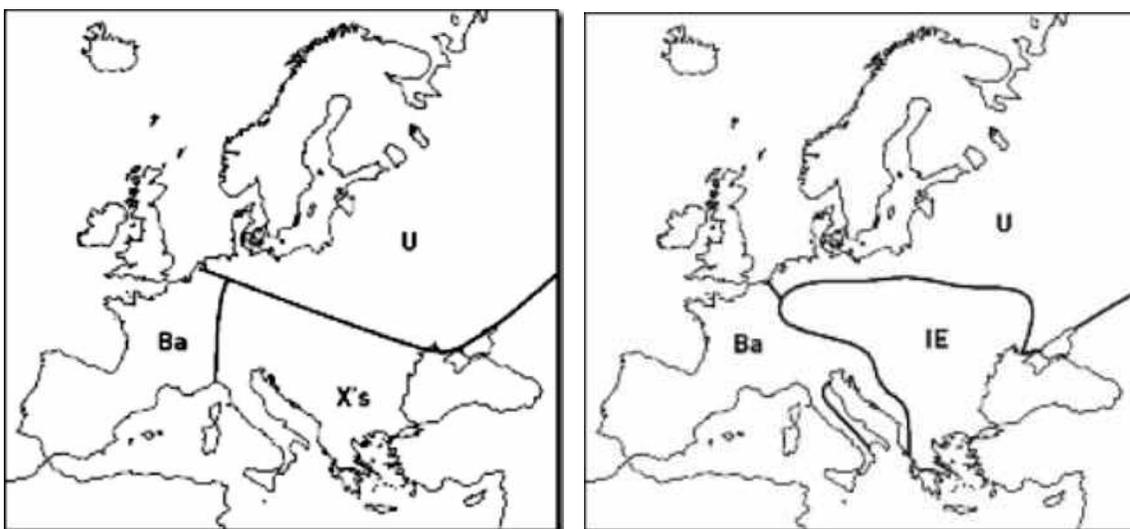
<sup>72</sup> The very same logic is to be found in the root word for “*Robust*”, from Latin “*Robustus*” - ‘hard’, from “*Robus*”, earlier form of “*Robur*” - ‘oak, hard wood’.

<sup>73</sup> After helping them, during this short stay in Thessaly, king Filip II of Macedon also married Filina of Larisa, and with her he got the son Arhidei.

Erodot confirms utterly this lost of relations to historical reality: “*Cadmo the Phoenician gave the letters and script to the “Greex”.*” He couldn't possibly do that in no circumstances, as “*Graecus*” was Latin term introduced by Romans many centuries after that. And as we can see from the (corrupted) Erodot's testimony – neither Cadmo, nor the letters were “*Greek*”. Nor could've Erodot (even less Cadmo!) meet any “*Greex*” somewhere in the 5th century BCE – as we know in the ancient world there was no people whatsoever that called themselves “*Greex*”, at least not until the Romans nicknamed “*Graecus*” (‘*Gray*’ in plain Latin) some portions of the population from across the Adriatic Sea in the 2nd century BCE. The supposed mentioning of the “*Greex*” by Erodot cannot be explained in no other way then through much later manipulative historiography constructions, effectivelly added in the very recent time transcriptions. Remains the undeniable fact-conclusion that in the Peloponnesus and elsewhere in the Aegean lived a PIE race, antecedent to the *Achaeans* and *Dorians*, whom the ancients knew under the name Pelasgi, who spoke their own Pelasgian language.

## European Mother Tongue genealogy, development, and chronology

The Finnish scientist Kalevi Wiik recently offered his detailed analysis on the origin of the Indo-European languages.<sup>74</sup> Despite his slightly different approach he also points out at the Macedonian Peninsula as the cradle of Indo-European language(s). Wiik writes: *“The people of the Macedonian Peninsula refuge were more likely than those of any other to have spoken an early form of the Indo-European language. The IE language in question would have given rise to the West-European group consisting mainly of the Macedonic-Italic-Celtic languages. One hypothesis is that IE languages were first brought to Europe by the Early Farmers, displacing what had previously been all non-IE languages, but a more probable scenario is that IE came much earlier with the Haplogroup I people (people attested and located by the geneticists to 10,000 BCE in Macedonian Peninsula). In either case, the languages of the Proto-European Haplogroup I people shifted to the IE languages of the Early Farmers during the Neolithic expansion out of Macedonia.”*



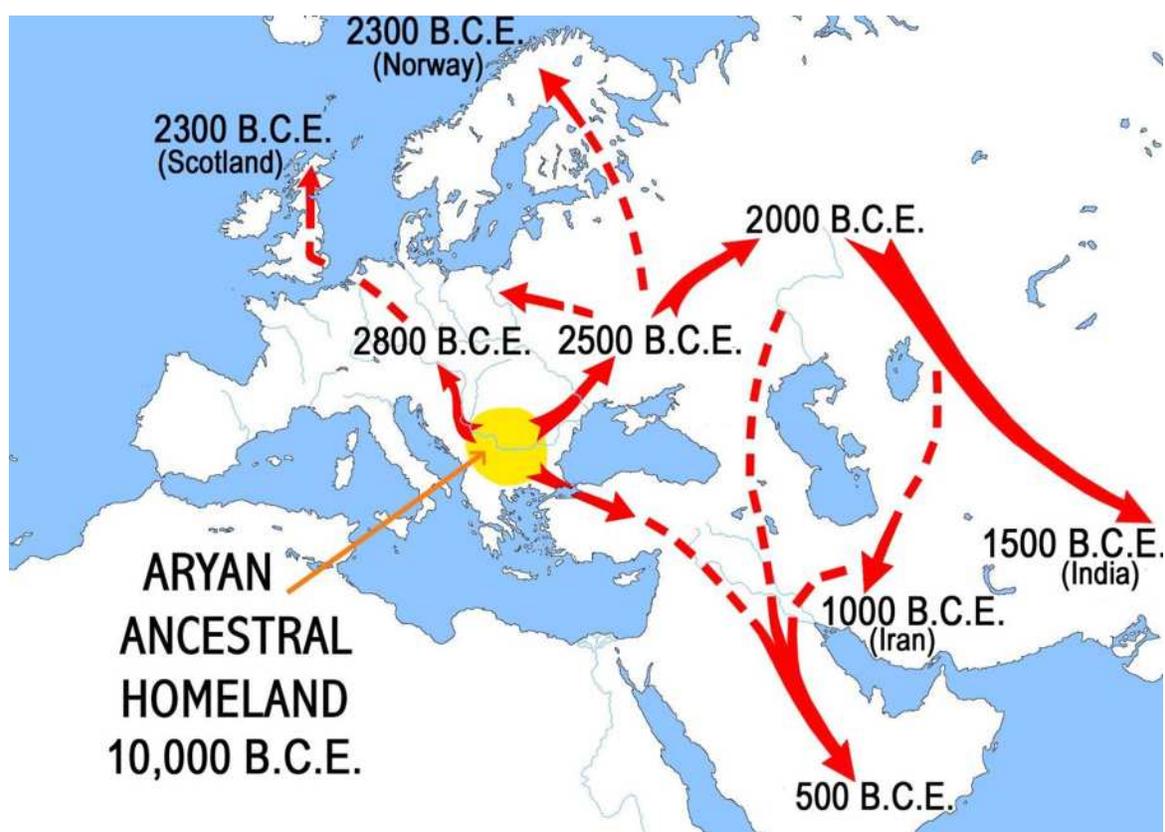
Above left: **proposed rough distribution of the prehistoric European proto-languages at the glacial maximum of the last Ice Age, and in the period between 23000 and 8000 BCE (Ba=Basque; U=Uralic; X=“unknown languages”)**

Above right: **Until 5500 BCE the agricultural progress creates the linguistic group of Indo-Europeans (IE) in the central and southeastern Europe (Macedonian Peninsula)**

Once again, politically-biased Wiik with no justifiable reason uses the modern terms “*Basque*” and “*Uralic*”, but he declines in applying the same approach for the region that he marks as “X”. Although, in perspective of Wiik’s terminology, the only plausible identification of these first Indo-Europeans from the Macedonian Peninsula cannot be explained in no other way but as Pelasgo-Proto-Macedonic population. Tyrseniaqn/Tyrrhenian groups of Lemnos and Creston, speaking in historical times a

<sup>74</sup> “European roots (Eurooppalaisten juuret)” by Kalevi Wiik; and his online study “Europe’s oldest language”.

Proto-Macedonic language, are regarded as their remnants too. Long lasting Matrilineal stability of the Neolithic farming cultures of South-Eastern Europe (the only ones in Europe that caused the formation of tells) explains the Proto-Macedonic culture extraordinary success, continuity, and the very first civilization achievements known to humanity. But, it was this same growth, demographic and technologic, that in a long term throw out of balance the Bronze Age Pelasgo-Proto-Macedonic culture.<sup>75</sup> The need for new horizons and conquests around 4th-3rd millennium BCE caused radial expansion in all directions. These first pioneers, like the famous mythological celebrities Irakle (Lat. *Hercules*) and Dionis (Lat. *Dionysus*), have performed the first intercontinental explorations known to humanity. Their titanic path and heroic deeds, which remained recorded only through popular traditions and mythology, were then after followed and emulated by others (Alexander III of Macedon is the most glaring example). Modern Genealogic researches confirmed beyond any doubt the progressive chronology of the movements of these pioneers in search for new horizons, or moved perhaps by other causes of which we'll maybe never know, like escaping in front of natural calamities, epidemics, or wars...

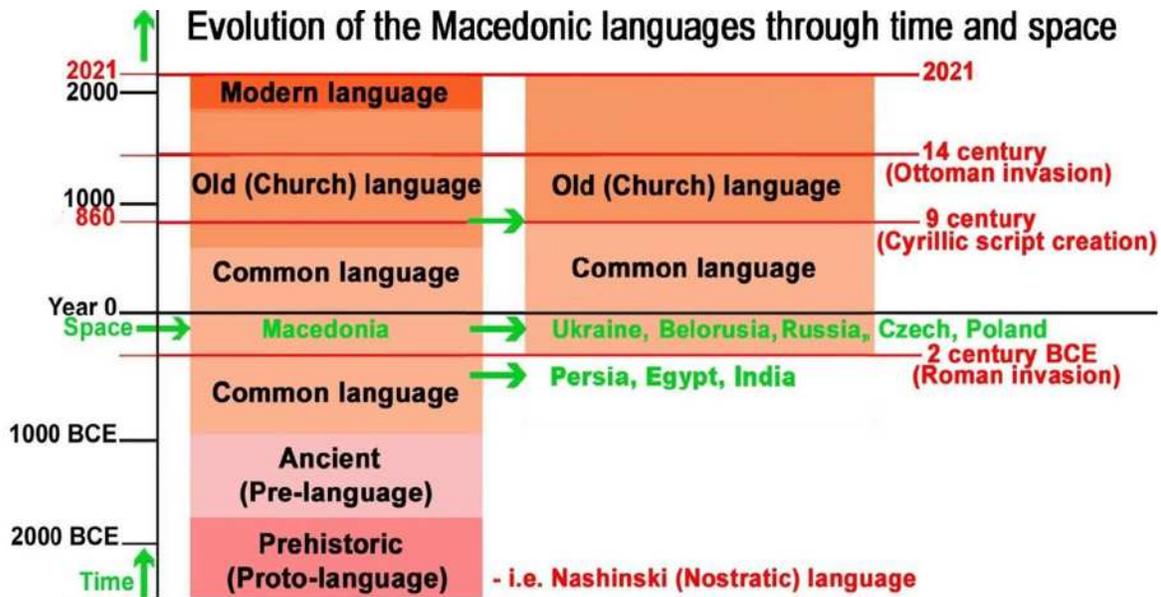


Above: The (Barb)Aryan ancestral homeland in Macedonian Peninsula, aprox. 12,000 years ago, and the main routes of propagation of the (Barb)Aryan R1a1 gene mutation through space and time, as determined by the DNA researches of A. A. Klyosov

Aryan migrations generated special conditions that favored a cultural revolution and linguistic development around 10,000-1,000 years ago. It was a tremendous need for a

<sup>75</sup> Today known as Anza-Vršnik culture, also noted as 'Central Aegean' by M. Gimbutas.

better way to communicate and this was imposed by an adaptation to new environments. The migration itself introduced individual learning on large scale. The fact that during these migrations occurred the language revolution, it indicates a significant increase in the size of populations, and the development of social learning that was intermediated by a better language. On the edge of this threshold occurred the language and art explosion. This exponential progress was an expression of a new function in language development, where all its branches encounter unaccounted qualitative jumps. This development phases can be only chronologically traced back within the Macedonian urheimat.



The ethnonym “Macedon” is claimed to appear in 2450 BCE (according to Diodorus Syculus) and the homonym “Macedonia” first appeared in the 1st millennium BCE and linguistically belong to the Paleobalkan Glossology. According to the linguist G. Mpampiniotis (i.e. Babinotis <sup>76</sup>, “Synhroni gramatiki tis koinis neas Elinikis”, Athens, 1967) these words are of “*unknown origin*,” i.e. they don’t belong to the Sanskrit or Indo-European corpus. – This vague statement is because the Paleobalkanic and these words are much older than Sanskrit or Indo-European, and the 19th century Conventional Paradigm scholars are not entitled to cross the red lines drawn by the wannabe Neoimperialistic politicians, backwater western monarchies and church. However, the Macedonian language is a Proto-Indo-European language, which descended and is one and same with prehistoric *Aryan* and/or *Pelasgian*, and is most closely related to *Brygian/Phrygian* and *Thracian* (supposed “*Illyrian*” allegations are unattested, since there are no “*Illyrian*” confirmed known words whatsoever). Thus, it is much more ancient than traditionally thought. Accordingly, also the record of its change and development must be mapped onto much longer chronology, instead of being compressed into a few centuries, as erroneously done by the conventional politically biased linguists. The totally absurd, fairy-tale-like thesis of the so called “*fifth-sixth centuries arrival of the Slavs*” in southern Europe must be dumped in front of the overwhelming evidence of autochthonous Pelasgo-Proto-Macedonic continuity as from the Paleolithic. Throughout Antiquity, Middle, and more recent ages, at least for the last 4 millenniums, Macedonian

<sup>76</sup> Himself of Italian origin.

was and still is the mother-tongue of the Macedonians. Like the very ethnonym of the people that speak it, it is also the only name of a country and/or nation in Europe that is more than 2500 years old. Macedonian was spoken in ancient kingdom of Macedon as long ago as the first millennium BCE. It is spoken predominantly in all Macedonian regions of the Macedonian Peninsula, and was a language of the ruling Macedonian dynasties in Asia Minor and Persia (Seleucids), and Egypt (Ptolemies). In support to this reality a body of authentic ancient Macedonian words has been assembled from different sources, from stone and coin inscriptions, from 8th century BCE work of Homer, from 3rd century BCE ‘Glossary’ of Amerias (Macedonian himself), and from the 5th century lexicon of Hesychius of Alexandria.

Explicit references to “Macedonian speech” exists in Plutarch. This ancient scholar of the 1st and 2nd centuries AD, when writing of Kleopatra VII of Macedon (Life of Antony 27.3–4), the last of the Ptolemies (the Macedonian kings of Egypt), lauds her linguistic abilities, reporting that she could speak the languages of the Ethiopians, Troglodytes, Hebrews, Arabs, Syrians, Medes, and Parthians. In contrast, her male predecessors had not even learned Egyptian and some had even “*ceased to speak Macedonian*” (Μακεδονίζειν ἐκλιπόντων).<sup>77</sup> Elsewhere, Plutarch uses an adverb *makedonist’i* (μακεδονιστι).

The Roman historian Livy (1st centuries BCE and AD), writing upon events in the war waged by Filip the Fifth of Macedon and his Arcarnanian allies against Athens (with Rome as its own ally), records a meeting of the council of the Aetolian Confederacy, at which representatives from Filip, from Athens and from Rome address the council, each seeking Aetolian assistance in the war (200 BCE). In his speech to the council, the Macedonian ambassador refers to the Romans as “a foreign people set apart more by language and customs and laws than by the space of sea and land” (31.29.12). In contrast, “*Aetolians, Acarnanians and Macedonians [are] people of the same language . . . [and] with foreigners, with barbarians, all ‘Greex’ are, and will be, at eternal war*” (31.29.15).

Other media also discover in most unexpected ways the hidden symbolism of the ancient letters and their most primordial meanings.

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<sup>77</sup> Cambridge Encyclopaedia of the World Languages by Roger D. Woodward, p.13.



The Macedonian Glagolitic script for example reveals us these exceptional meanings through its syllables. Like all the alphabets it begins with the voice 'A', that very first sound made by our vocal chords when we are born. Beside this it was concluded that this syllable/letter also represents the primordial Mother Goddess. The “Aleph”, i.e. Phoenician 'A', is said that represents the shape of a cow/bull's head - ; and, it was suggested by some scholars that this shape also represents a woman's womb in the moment of birthing. That's ok, because *Balaat*, *Cybele*, *Io*, *Inana*, *Ishtar*, *Astarte*,

*Hathor, Nut, etc.* along with other Mother Goddesses had the animistic and chthonic aspects of celestial cow, and/or snake or vulture respectively (in Egypt, where the vulture is also a hieroglyph-symbol of the letter 'A').

But, in the Glagolitic script the cross-like shape of the first letter 'A' is actually a diagram which indeed represents the Great Mother Goddess in a more civilized and dignified way, rather different from the animistic and chthonic attributes of the Phoenician or Egyptian 'A'. The Macedonian Great Mother Goddess is elevated on a higher civilized and cultural level, in a calm posture as she rises from the top of her house/temple. The first houses of the Neolithic settlements in absolute were confirmed as the new achievement of the human progress in Macedonia. R.J. Rodden notes: "*Macedonia is the site of the absolute first known permanent (urban!) Settlement in Europe, dated 6620. BCE. The conditions of creation here are particularly pronounced, thanks to the authentic original nation. That is why it is also the seat of many unitary kingdoms...*"



Above: the Glagolitic letter "A" (pronounced 'Az'<sup>78</sup>, presumably "A-Zē" - 'She first-Zemela' or 'Zeirene' and/or simply She-1st or 'No.1') clearly resembles 'She-the 1st one', i.e. the neolithic Great Mother Goddess in her typical calm posture as the mistress of the house; also known as the Etruscan "*Uni*" (Roman "*Juno*"), hence Latin '*Unus*' – 'unique, one'. On the pictures above are her altars, artifacts from the 6500 BCE Neolithic archaeological localities Porodin, Tumba Madžari, and Velušina in R. of Macedonia.

Next page: more terracotta altars head-pieces and symbol/drawing of the same Great Mother Goddess from the 6500 BCE Neolithic archaeological site 'Ogragje' near the village of Orman, R. of Macedonia

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<sup>78</sup> As (or Ast) was also the original Egyptian name of later *Isis*.



Later Bronze Age painted pottery was equally profusely covered with an ornamentation of syllabic key-patterns and zig-zag lines, stripes of ornaments like fish-spines, bands with very primitive representations of cranes or swans, or circles with flowers, and occasionally with the slightly different apokriphal ligature combination of the syllable “Mō” - Ϻ, which is the basis for the sign of the Great Mother Goddess: Ϻ. According to the decodification of Boševski-Tentov (2005) it says “*Mo-Ma*” - ‘maid’ in today plain Macedonian<sup>79</sup>; anglicized ‘mom’.

L. A. Gindin (1967) has given a quite comprehensive presentation of the whole Pelasgian Proto-Macedonic continuum, trying to harmonize the various views by introducing a variety of linguistic strata. He stresses the importance of the radical elements in “*Pre-Greek*”<sup>80</sup> toponyms since suffix analysis alone can give no certain results. But, again, like the above mentioned Wiik and many others, he uses politically-biased terms, and some names are according to him “Aegean”. Their distribution is wide, their occurrence frequent, and their stems cannot be explained through the fabricated linguistic material of corrupted “*Interpretatio Graeca*”. Such names are: Ἰδα (Ida, the mountain near Ilion), Λαρισα (Larisa), Καρνος (Karnos), Σαμοζ (Samos, Samotrake)<sup>81</sup>, Ξαντυς (“Xantus” - ‘Yellow’ river near Ilion), Θεβαι (Tevai, erroneously transliterated in Latin as *Thebes*), and their cognates. The names *Titarion* (mountains in Thessaly), *Tituros* (a town on Crete), *Tito* (the Dawn), *Titan*, etc. are also explained as “Aegean”, but they belong to the Indo-European lexicon and are corradical with the words derived in various languages from IE \**dyeu-* and \**din*<sup>82</sup> meaning ‘heaven’ and ‘day’, respectively.

<sup>79</sup> <http://www.makedonski.info/search/moma>

<sup>80</sup> Yet another linguistic oxymoron. Since the “Greek” Koine was originally a Phoenician alphabet, borrowed by the African sea-invaders nicknamed by the Romans “*Graex*” as of the 1st century BCE (from Latin ‘*Graecus*’). In the 4th century BCE this Phoenician alphabet was also adopted by the Macedonians as ‘Koine’, the Aegean “Esperanto”, i.e. *lingua franca* of the Mediterranean. But the term “*Greek*” was unknown to them or in the Classical period of antiquity, and remains only what it really is – an exonym introduced much later by the Romans, so the “*Pre-Greek*” is a blatant misleading nonsense.

<sup>81</sup> The Macedonic prefix “*Samo*” is preserved in only one remaining archaic word: “*Samovila*” - ‘fairy’ in plain Macedonian.

<sup>82</sup> Paionan (Upper Macedonia tribe) “*Dyaus*” - ‘god’, and “*Den*” - ‘day’ in plain Macedonian.

Gindin thus accepts Macedonic etymologies, including that of *Tindaridai*, but qualifies them as Indo-European and belonging to an “unknown substratum language”(?). Toponyms like *Arne* (a spring in Arcadia and towns in Boeotia, Thessaly, and Thrace), *Arksa* (a town in Macedonia), *Arneai* (a town in Lycia), *Kavarnis* (older name of the island Paros), *Atarne* (town in Mysia), etc. belong, according to Gindin, also to the “Aegean” stratum, but have intimate links with the Old-European hydronyms: cf. *Arna* (rivers in Gaulle, a town in Umbria), *Arona*, *Aruona* (rivers in Latvia). Gindin is also inclined to regard this element /Arn-/ as Indo-European.

The foundations of these theories are not taken in consideration due to political obstacles. The new nations are following the interests of the great powers, and deny any



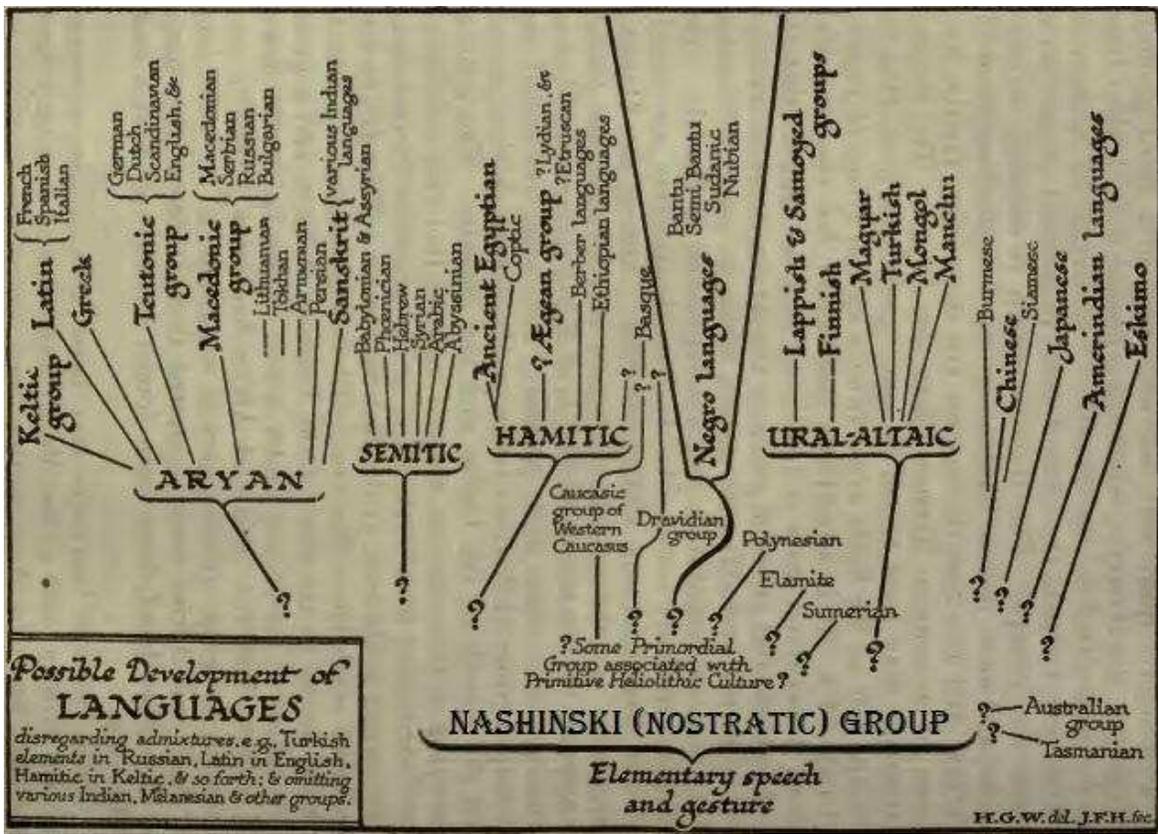
Above: a map that shows the last remnants of the geopolitical configuration

**from the Old and Medieval world that remained basically unchanged from the times of Macedonian Empire and Roman Republic, until the very beginnings of the 19th-20th century transition, with the creation of the new political nations: "Greece" (1833), Romania (1881), Serbia (1882), Bulgaria (1883-1885), Montenegro (1910), etc. They were carved from the then moribund Austro-Hungarian and Turkish empires**

historical reality previous to 19th century 'Conventional History' model. They are not based on homonyms and similarities of place names, and on evidence of correspondences between Macedonian, Basque and Caucasian. These homonyms and similarities of place names can well be illustrated by a classical example: the names *Iberes*, *Iberi*, and *Iberia* in the writings of ancient authors denote ethnic groups and countries in the Pyrenean Peninsula and the Caucasus. The ancient Spanish river name *Iber* occurs again on the Macedonian Peninsula as river *Ibar* in what is now Serbia, *Ibor* in modern Bulgaria, and *Tibar* in the Apenninic Peninsula (Italy). Some scholars derive this name from Basque "*ibar*" - 'valley' or "*ibai*" - 'river', but it finds its reflection in modern Macedonian "*čabar*" - 'water bowl' and "*bara*" - 'pond'. But, due to actual political situation such similarities are considered to be the result of pure chance and are not taken as evidence to establish an original linguistic unity of the Mediterranean area. On contrary – these new nations in the 20th century had undertaken a massive campaigns of renaming and rebranding, in order to erase the toponyms and testimonies of previous history.

A. Meillet consider ancient Macedonian an Indo-European language in its own right, and treat it like the other poorly attested languages of exactly the same geographical proximity, such as Brygian (i.e. Phrygian) and Paionian. Schwyzer and others hypothesize that linguistically Macedonian was between Brygian and Thracian, a kind of core-language linking the two, in the sense of centre of a dialect continuum or *Sprachbund*, since a genetic Macedonic-Thracic-Brygian unity has been proven by the recent genealogic and archaeological researches. Thus Macedonian language always was a fundamental and strong central backbone of the linguistic continuity for the whole Aegean region. Thus, the Pelasgo-Proto-Macedonic language family comprised:

1. Pelasgian (i.e. Belasgian)
2. Hittite (i.e. Našili)
3. Brygian (i.e. Phrygian)
4. Macedonian
5. Minoan
6. Mycenaean
7. Thracian (which is not ethnicity but means simply a 'tract' of land)
8. Etruscan



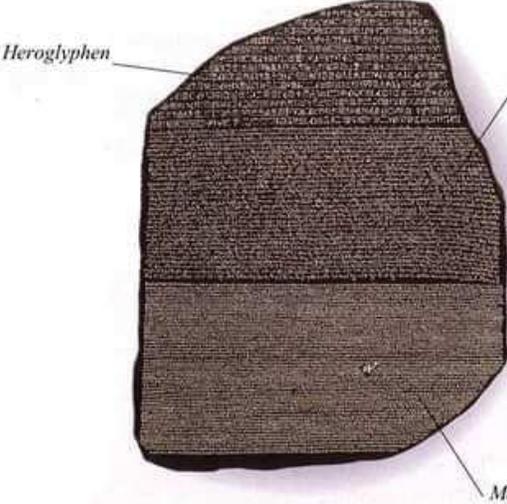
## Pelasgo-Proto-Macedonic – the original Proto-Indo-European language

In 1999, A. Garrett has surmised that Macedonian may at an early stage have been part of a dialect Pelasgian continuum which spanned the ancestor dialects of all south-western Indo-European languages (including Koine)<sup>83</sup>, but that it then remained peripheral to later areal processes of convergence which produced more universal Koine medium. Champolion was fully aware of this, but unfortunately Napoleon lost the war, and pirate

### EINE VERLORENE SPRACHE

Der Schlüssel zur Enträtselung der Hieroglyphen ist ein Stück schwarzen Basalts, das während Napoleons ägyptischer Kampagne im Jahre 1799 von französischen Soldaten, die in der Nähe von Rashid oder Rosette schanzten, gefunden wurde. Die Inschrift, die auf ihm enthalten ist – ein Loblied auf Ptolemäus V, aus dem Jahre 196 v. Chr., ist von geringer Bedeutung. Unschätzbar aber ist die Tatsache, daß der Text zusätzlich in zwei Sprachen eingemeißelt ist: in Griechisch und in einer spätägyptischen Schrift, die demotisch genannt wird. Obwohl die Gelehrten die außerordentliche, geradezu sensationelle Wichtigkeit dieses Fundes sofort erkannten, dauerte es noch 23 Jahre, ehe der „Stein von Rosette“ sein Geheimnis durch die Entzifferung eines einzigen Wortes (*gegenüber*) preisgab.





Der Stein von Rosette, 1798 von J.-F. Champollion, einem Offizier der napoleonischen Armee in Ägypten gefunden, war der Schlüssel zur Entzifferung der ägyptischen Hieroglyphen. Derselbe Text findet sich in drei verschiedenen Schriften darauf: in Hieroglyphen sowie in Altmakedonisch und in Makedonische Koine Zeichen. Rechts steht der Name Ptolemäus in allen drei Schriften. Seine Entzifferung war der erste Schritt zur Entzifferung der Hieroglyphen.



Hieroglyphen



Altmakedonisch



Makedonische Koine

Brits took over and rewrote the facts. Ancient Macedonian is without question closely related to Brygian and Paionian, and Macedonian, Brygian and Paionian are descended from a common Pelasgo-Proto-Macedonic (i.e. Proto-Indo-European, or *Našinski* - Lat. *Nostratic*) that was most probably spoken until about the 2nd half of the 3rd millennium BCE. Thus, similarly, Eric P. Hamp assumes a Common Language branch of Brygian/Phrygian plus Macedonian, with the next larger unit formed together with Armenian (as descent of Hittite and Phrygian) and termed by him “*Pontic South Indo-European*”.

<sup>83</sup> “Common” language, from Macedonian syllables “*Koi*” - ‘who’(plural) and “*Ne*” - ‘no’, in the sense of “Who-don’t (knows it, speaks it)”.

Below: parallel comparison between different archaic and modern scripts



	Phoenician	Cyrillic	Pelasgo-Etruscan	Latin
1.	Ⲁ ALEPH	А AZ (Isis)	Α, Ⲁ	A
2.	Ⲁ BET	Б BE (baby)	Β, Ⲁ	B
3.	Ⲁ GIMEL	Г GOVOR (talk)	Γ	G
4.	Ⲁ DALET	Д DELTA	Δ	D
5.	Ⲁ HE	Е EST (is)	Ⲁ	E
6.	Ⲁ VAV	У UV (in)	Ϝ, Υ	V, U
7.	Ⲁ ZAYIN	З ZEMYA (earth)	Ⲁ	Z
8.	Ⲁ HET	Х HIR (caprice)	Ⲁ	H
9.	Ⲁ TET	Д DOBRO (good)	Ⲁ	Dh
10.	Ⲁ YOD	И IZHE (exist)	Ⲁ, Ⲁ	I
11.	Ⲁ KAPH	К KAKO (how)	Ⲁ	K
12.	Ⲁ LAMED	Λ LyUDI (people)	Ⲁ, Ⲁ	L
13.	Ⲁ MEM	М MISLI (thinks)	Ⲁ, Ⲁ	M
14.	Ⲁ NUN	Н NASH (ours)	Ⲁ	N
15.	Ⲁ SAMEKH	Ξ KSI (triple double ax)	Ⲁ, X	X
16.	Ⲁ AYIN	О YAYIE (egg)	Ⲁ	O
17.	Ⲁ PE	Π POKOY (heaven)	Ⲁ	P
18.	Ⲁ TSADE	С/Ц TSI (dogs)	Ⲁ	S
19.	Ⲁ QOPH	Κ KAKO (how)	Ⲁ	Q
20.	Ⲁ RESH	Р RATSΙ (hands)	Ⲁ, Ⲁ, R	R
21.	Ⲁ SHIN	Ш SHA (mess)	Ⲁ	Sh
22.	Ⲁ TAV	Т TVRDO (hard)	Ⲁ	T

German linguist Pasoff notes that the Homer's Iliad was originally written in Pelasgo-Brygian language (see the table 1 below). Diodorus Siculus informs us that the Pre-Homeric poets expressed themselves just with Pelasgic script, and from the same source we learn that, at least for 10 centuries (BCE) the same writing was used. Also Pliny the Elder confirms the information of Diodorus.



Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
a	e	sa-se	o	1st	f	su	se	ze	dze re i
Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
goo	first	iv	ve-vo, ve-ve	sah (dry)				h	
Ⲁ	Ⲁ	Ⲁ	Word separators						
ia(land)	planet	o	. . .						

Above: The Lemnos syllabic inscription and one of the proposed decodifications

Archaeological evidence for this language has been found in the form of one 5th/4th century inscription on stone, and over 70 ceramic inscriptions from the 6th to the 4th centuries BCE. Most of these inscriptions are written in Phoenician “*Greek letters*”, but are incomprehensible as “*Greek*”. The ceramic graffiti are highly abbreviated, as are the ceramic inscriptions as well, which underlines their syllabic properties. The ceramics, Lehmann noted, are characteristically inscribed simply with the name of the god to whom the object is dedicated; the non-“*Greek*” inscriptions are believed to do the same. Five of the 62 found have the whole word, DINTOLE, or DEN TO LE. ‘*Din*’ is known from proper and place-names in Macedonian and Thraco-Brygian/Phrygian toponyms, such as ‘*Dinaric Alps*’ or ‘*Mt. Dindymene*’, where the Argonauts celebrated the rites of the Great Mother Goddess, mount ‘*Durmitor*’, etc. But, we can only speculate if they spoke a language that was related to IE languages, an erratic Paleolithic language, or something else. What is generally agreed of this Pelasgo-Proto-Macedonic script is that it was syllabic, it lacks word separation, and was written and readen from right to left, as all the ancient scripts before the development of the Alphabets (*Phoenician, Koine, etc.*). Residing in the Bronze Age, along with the *Minoans* and the *Mycenaeans*, it resembles the syllables of Mycenaean ‘*Linear A*’ and ‘*Linear B*’, Ancient Macedonic, Etruscan, Venetic, Runic “*Futhark*”, and other archaic scripts. All these mentioned scripts are syllabic, read from right to left, and use the so-called *ligatures*<sup>84</sup> by overposing different syllabic symbols in order to form words. This feature is perfectly observable in the middle text of the Rosetta Stone pharaonic decree of Ptolemy V Epiphany Eucharist, issued on 27th March 196 BCE.<sup>85</sup>

In order to visually expose the oneness of the ancient Pelasgo-Proto-Macedonic scripts and languages, below and on the next page is the comparison between some examples of “different” inscriptions, carved in stone and other materials, as defined by modern scholars:



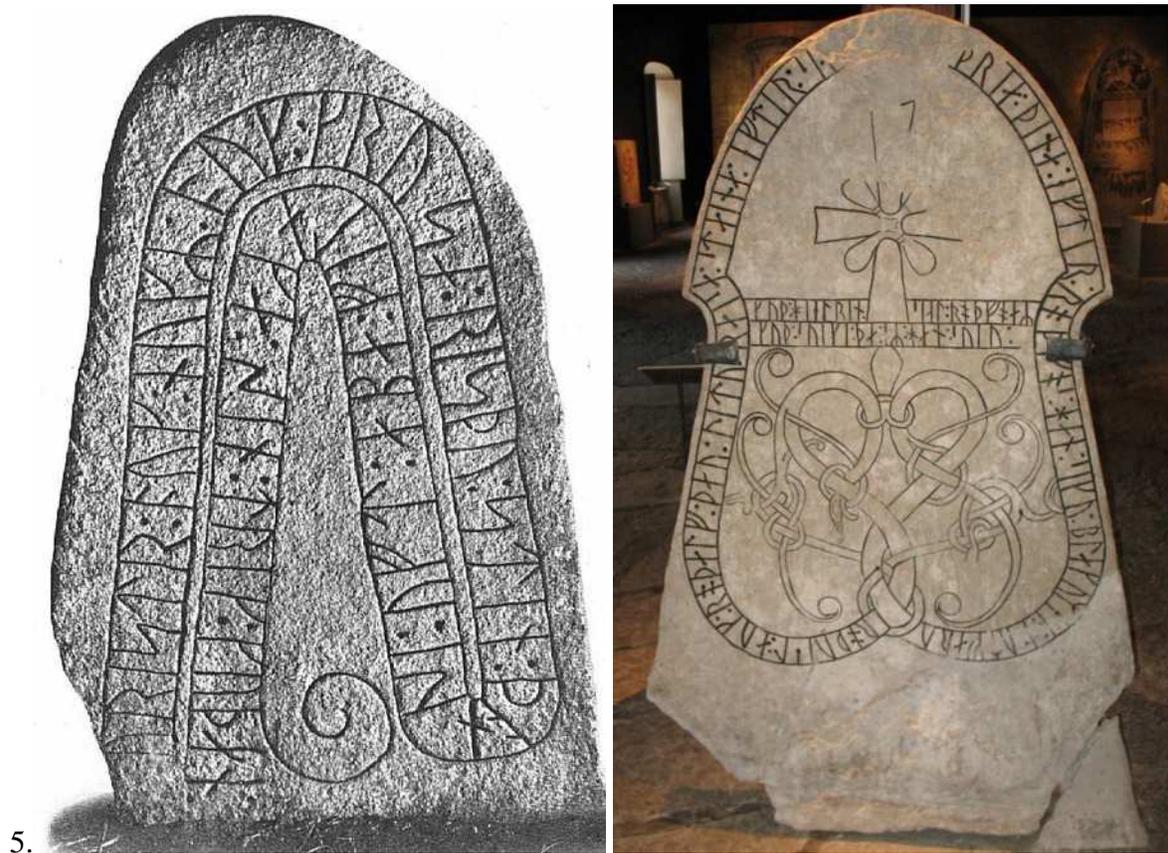
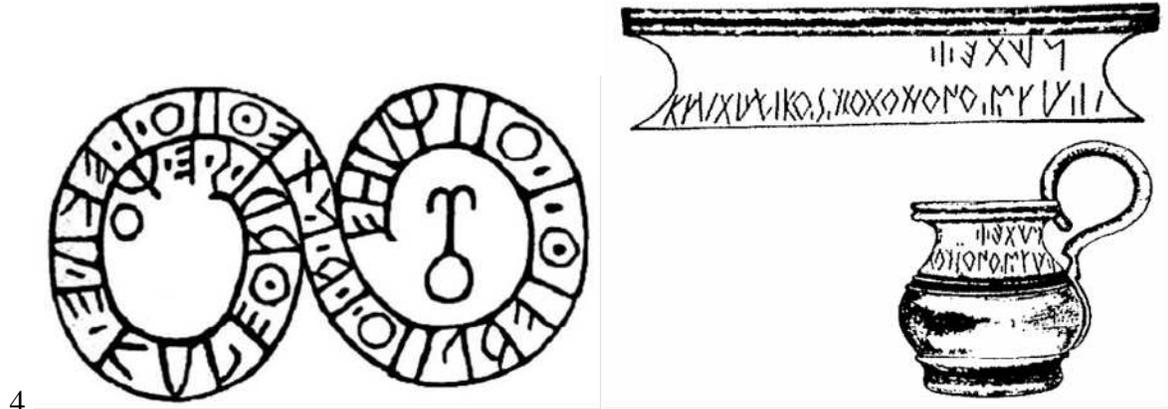
1. **Phrygian** (Asia Minor); 2. **Pelazgian** (a stele from the island of Lemnos); 3. **Etruscan**.

Or lets see (below) again the shape and symbols/letters of other more northward European scripts:

<sup>84</sup> Ligature - a character consisting of two or more joined symbols or letters, e.g.: Æ, Œ, etc.

<sup>85</sup> “Tracing the script and the language of ancient Macedonians” by Tom Boshevski and Aristotel Tentov.

4. *Venetic* scriptures; and 5. *Runes* (dubbed *Futarch*):



What can be seen at glance, even by a non-expert eye, is the corresponding similarity and inextricably familiar form (same as today Latin script used for writing English, Italian, Polish, Turkish, etc.) of the symbols/syllables and/or letters of all these Mediterranean, Southeastern and Central European pre-latin scripts. And all of them use dots ( : , · , ÷ ) as separators between the words.

Why are these “different” scripts so much alike? The undeniable fact is that they are written in more or less similar-fashion alphabet(s), as if they’ve all originated from the same source-script at some distant antecedent point in time. This similarity can be compared to today usance of, for example, Latin in English, Italian, Polish, Turkish, etc.

all of which are mutually unintelligible languages, but still they use the same script.<sup>86</sup> And if so – why today linguists and scholars refuse or neglect to identify the obvious, and continue to diverge and disclassify these scripts with modern politically biased criteria?

Another fact that connects them, comprised ‘Linear B’, ‘Phoenician’, and so called “Demotic”, is their decodification – none of these is successfully deciphered by the modern western-latinized linguists. This is due to the fact that they simply cannot understand what is written, as they stubbornly enough persist in using the modern Latin as medium in order to decipher them – something comparable to the use of the Morse Code for deciphering Computer binary languages. Needless to say that the Latin was purely administrative language, not directly related to, or spoken by any population in particular: *„Latin always was and still is a dead language. Nowhere and never in the world there were a Latin-speaking people to be found. It was artificially created with the specific purpose, yet to be fully understood and clarified. The crowning proof of this is the following: there is very little (or none!) variation of the Latin language in time and space (introduced were only some terms and some changes, but it’s a very small number of words, and it’s practically unchanged to this day). The Latin records are all the same wherever we find them, in Dalmatia, Libya, Macedonia, Syria, Anatolia, Iberia, Anglia, etc. From this we could conclude that the whole Roman empire spoke a single language (?) that had no dialects and didn’t change for a thousand years... This is not possible of course, because even today, regardless of mass education, linguistic standardization and mass media – there are still countless dialects. Language is therefore a living phenomenon and is constantly changing all the time. What the Roman Empire actually intent with introducing the Latin script was to forcibly prohibit and eradicate any other literacy (Old Macedonian Syllabic, Cuneiform, Ægyptian Hieroglyphic, Vincha Script, Phoenician, Etruscan\Venetic, Rovaš, Runic, etc.), and tried and largely failed to suppress autochthonous languages, mostly Macedonic.*

*Since the writing capacitates knowledge, restricting the literacy had a very important role in ensuring the Roman rule and preservation of the overall control on uneducated masses. The same is true for the Septuagint Uncial script (or so-called „Greek“) imposed by later Eastern-Roman empire, which was also strictly cleric-technical language.“<sup>87</sup>*

Regarding the use of Macedonic Koine/Septuagint script in Eastern Romeian Empire there's another striking testimony of the imperishable continuity of Macedonian Uncial script and language, situated in the Syrian desert. Namely, in the place called today ‘*Qasr Ibn Wardan*’ (The Palace of Wardan), northeast from Hamma, there are splendid remains of 6th century basilica and fortress built by Justinian I the Great in AD 564. Above on the two of the portals on the Justinian’s basilica, beside the year, is written СЕПТЕМВРІ and НОЕМВРІ (September and November) in perfect Macedonian pronunciation. Thus, the Latin names of these two months are written, not in Romeian, nor in any other language fashion, but exclusively with perfect Macedonian redaction.<sup>88</sup> And nonetheless, but exactly same as the Macedonian written and pronounced today, 15 centuries after – in no other language except the Macedonian are September and November written and readen like this, in this style and these letters. The only „difference“ is the change of the Latin letters N and I, which in today Macedonian Cyrillic script are 'H' and 'И' respectively, thus СЕПТЕМВРІ and НОЕМВРІ. So, the

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<sup>86</sup> Example: English ‘sea’, Italian ‘mare’, Turkish ‘deniz’.

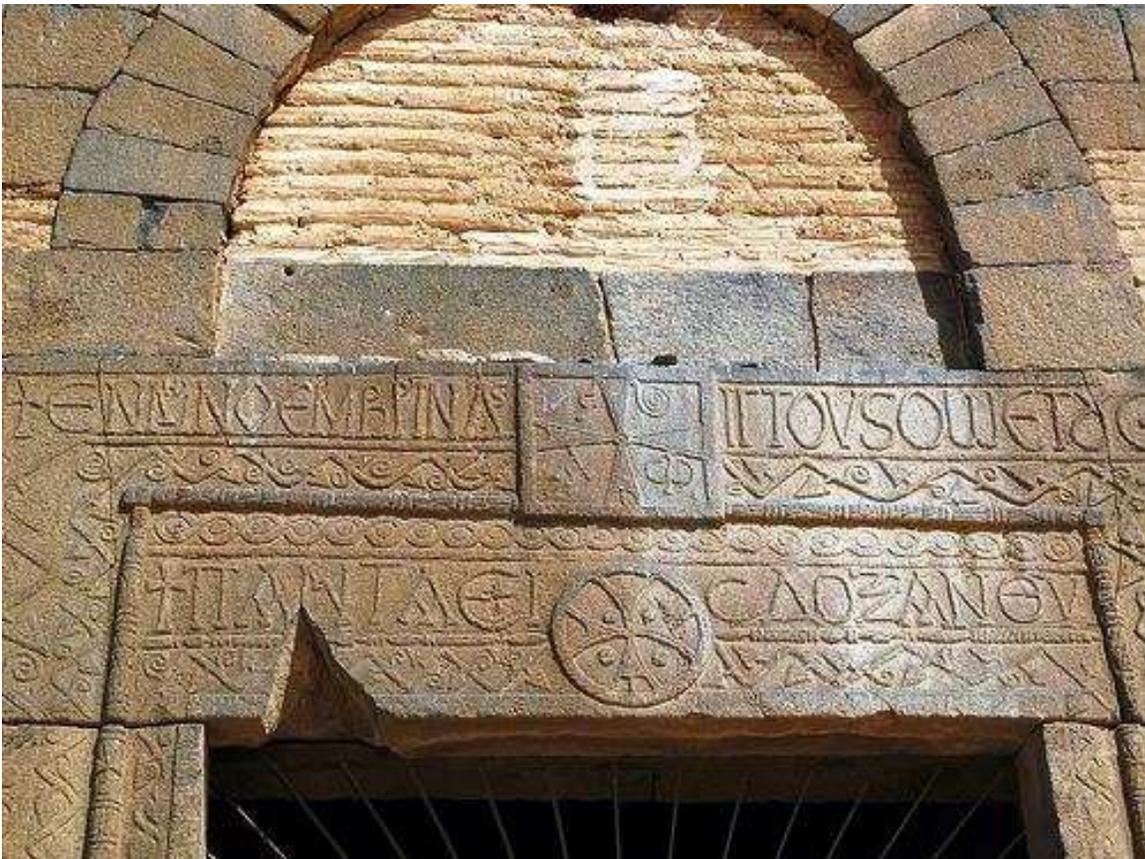
<sup>87</sup> Domagoj Nikolić, "O Vlajima i Vlasima" (*About Flavians and Slavians*).

<sup>88</sup> <http://www.makedonski.info/search/septemvri>; <http://www.makedonski.info/search/noemvri>



conclusion is inescapable – 15 centuries ago the Romeians spoke as the Macedonians speak today, or at least large portion of their language and script was undeniably Macedonic.

Above and on the next page: **Septuagint-Koine inscriptions on the 6th century basilica built in Syria by Justinian I the Great in AD 564**



And if Macedonian language 15 centuries ago was same or similar with the modern Macedonian language that Macedonians speak today – there's no reason not to believe that it was similar with the Macedonian language spoken in Ancient Macedonia some 10 or more centuries before that.

Why are these archaeological linguistic testimonies so important? – Because the possession of a common language is in fact the basis of a nationality, just as the possession of a common government is the basis of a nation. The claims of a nationality must be decided on linguistic grounds, those of a nation on political grounds, while racial unity is determined by kinship in blood and physiological traits. Although, even if the invention of the nations and nationalities is argued to be the 18-19 centuries event, this and many other testimonies of the Macedonic script and language show that the basis of the distinguished Macedonian nationality was forged already in the time of Filip II and Alexander III the Great, and even before them. And who else can decipher ancient Macedonian script better than the Macedonians? This fact was confirmed by the recent decoding of the so-called “*Demotic*” script from the Rosetta Stone by two Macedonian scholars, Tom Boševski and Aristotel Tentov.<sup>89</sup> The assumption of their Macedonic transcription was very simple and therefore utterly successful – it was based on the fact that the rulers of Egypt in those times were from the Ptolemaic dynasty, descendants of Ptolem I Sotir, one of the generals of Alexander the Great, i.e. they were ancient Macedonians. And, according to the perceptions of a part of the contemporary scholarship – the ancient Macedonians used to speak in a language different from the Hamitic *Danaan* settlers (or the so-called “*Ancient Greex*”) with origins in Sub-Saharan Africa. It is more

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<sup>89</sup> “Tracing the Script and the Language of Ancient Macedonians” by Tome Boševski, Aristotel Tentov, 2005.

than obvious that the Macedonians had to know how to read and write into their own language, if they were to rule any of their Macedonic empires and kingdoms across the ancient world. This assumption becomes perfectly true if the “Demotic” is taken into consideration either in its universal use on the part of the literate people of those time, as it was used in Persia and Egypt ruled by Macedonian dynasties, for writing state documents, documents for legal and property issues, scientific texts, prose and poetry, etc.

It was concluded that a syllabic script of consonant-vowel type was used for the middle text of the Rosetta Stone. Symbols for 25 voiced consonants and 8 vowels were identified. The wiring with sound of the identified syllables, isolated consonants, vowels and ligatures it was achieved by using archaisms from the dialects of the contemporary Macedonian language. In the text, which was written from right to left, without space between the words and without separation of sentences in an infinite series, more then 160 words which have kept their meaning in different dialects of the contemporary Macedonian language were identified. A certain number of grammatical rules were also identified which are discerned in today Macedonian, such as the formation of superlative of the adjectives with the prefix /Naj-/, i.e. ‘Nai-’ (equivalent to the English suffix /-est/ or adjective /the most/), the plural of nouns by adding /i/ (equivalent to English /-s/), as well as the frequent use of the original and typically Macedonian preposition /na/.

The results of deciphering of the middle text of the Rosetta Stone points to the fact that there are many details and additional words which cannot be found in the other two texts. This conclusion proves the science awareness from the time of Thomas Young (1822) that the middle text was the original.

Суперлативи (Superlatives)					
1.			сМИ еШаН	Наше име	Our name
2.			сМИ еШаНъJaH	Најнаше име	Our most significant name
3.			иHeBeЖ	Долго живен	Long lived
4.			иHeBeЖъJaH	Најдолго живен	For ever living (Eucharistos)
5.			HeЖoБ	Божествен	Divine
6.			HeЖoБъJaH	Најбожествен	The most divine

Above: from the Boševski-Tentov appendix of the deciphered words and terms from the middle text of the Rosetta Stone (Note: the ancient Macedonian was a strictly syllabic script with very few letters for single vocals, and was written and readen from right to left: ← )

In fact, the two Macedonian scholars weren't the first who understood that the middle text from the Rosetta Stone was Common Macedonic language. This honour goes to the renowned Egyptologist and linguist Jean-François Champollion (1790-1832), who correctly recognized and underlined the three scripts from the pharaonic decree on the Rosetta Stone as: Hieroglyphic, Old Macedonic Script and New Macedonic Script 'Koine'.

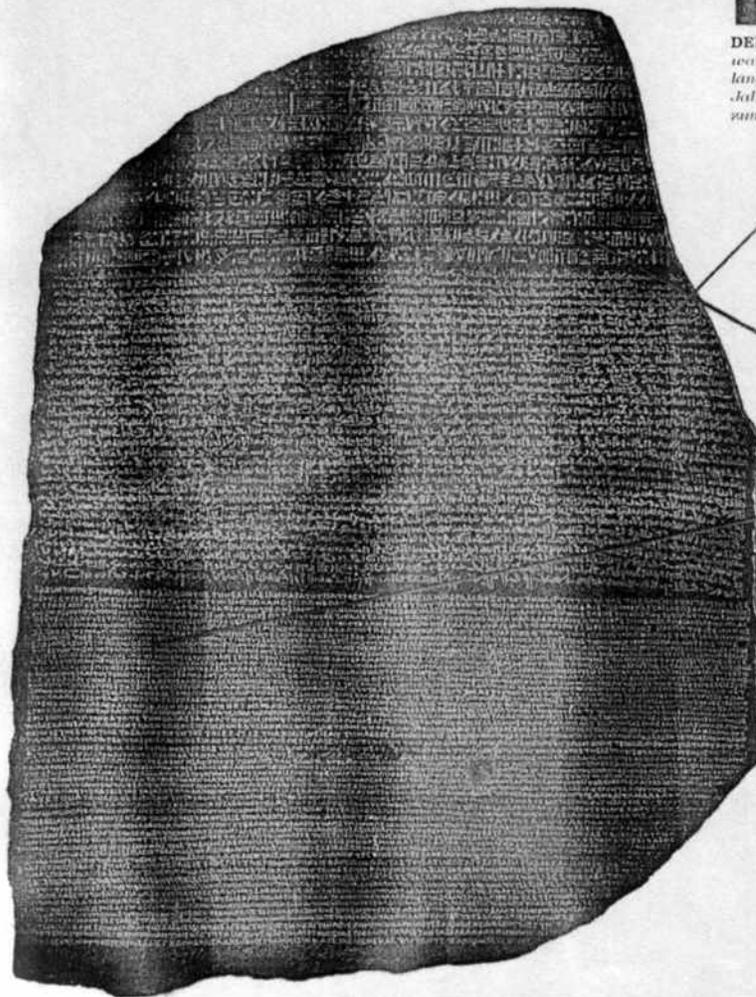
Below: From the Champollion notes – **ALT MAKEDONISCH (Old Macedonic)** and **NEUE MAKEDONISCHE SCHRIFT KOINE (New Macedonic Script Koine)**. Translated from German: *“The name Ptolomei, in the Macedonian text of the stone, also Ptolemaios, was the first word in the Hieroglyphics that was deciphered.”*

## EINE VERLORENE SPRACHE

Der Schlüssel zur Enträtselung der Hieroglyphen ist ein Stück schwarzen Basalts, das während Napoleons ägyptischer Kampagne im Jahre 1799 von französischen Soldaten, die in der Nähe von Rashid oder Rosette schanzten, gefunden wurde. Die Inschrift, die auf ihm enthalten ist - ein Loblied auf Ptolemäus V. aus dem Jahre 196 v. Chr. -, ist von geringer Bedeutung. Unschätzbar aber ist die Tatsache, daß der Text zusätzlich in zwei Sprachen eingemeißelt ist: in Makedonsch und in einer spätägyptischen Schrift, die demotisch genannt wird. Obwohl die Gelehrten die außerordentliche, geradezu sensationelle Wichtigkeit dieses Fundes sofort erkannten, dauerte es noch 23 Jahre, ehe der „Stein von Rosette“ sein Geheimnis durch die Entzifferung eines einzigen Wortes (gegenüber) preisgab.



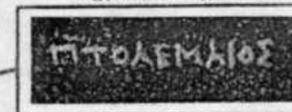
**DER ENTZIFFERER, Jean François Champollion,** war ein brillanter Linguist. Er arbeitete 14 Jahre lang an Hand einer Kopie der Inschrift aus dem Jahre 1808, ehe er den „Stein von Rosette“ selbst zum ersten Male sah.



Alt Makedonisch



Ägyptischen Hieroglyphen



Neue Makedonische Schrift Koine

Der Name Ptolemäus, der im makedonischen Text des Steins als Ptolemaios (unten) erscheint, war das erste Wort in Hieroglyphen, das entziffert wurde (oben). Frühere Versuche, seine acht Symbole zu interpretieren, wurden durch die traditionelle Ansicht zum Scheitern verurteilt, dass alle Hieroglyphen als Bilder für Wörter übersetzt werden könnten. Selbst dann noch, als der englische Wissenschaftler Thomas Young mehreren Symbolen Lautwerte zuerkannte, war Champollion überzeugt dass der Löwe das makedonische Wort für Krieg symbolisierte

But, as we know Napoleon lost the war, Rosetta Stone as war-trophy went to the British Museum, and the winners rewrote the history once again...

Evidences were also presented from the sacred Macedonic scriptures and the archaic writing system of the Aegean region, which have their common roots in the Neolithic script from the heart of the Balkans - in ancient Macedonian homeland. Thus, it is not surprising that the first in absolute confirmed appearance of the much later Glagolitic symbols were found in the ancient Macedonian city of Belazora (or *Bilazora*) in *Paionia* i.e. Upper Macedonia. One of the Glagolitic letters/symbols was recently found on the terracotta stamp/seal dated 7th-6th century BCE, with the letter **Ѣ** (Glagolic letter 'Vedi'; lat. 'V'; Cyrilic 'B') and/or **Ѣ** (Glagolic letter 'Dobro'; Lat. 'D'; Cyrilic 'Д') on it. It was excavated in the archaeological site of Belazora. This symbol also shows credible similarity, and yet another probable origin from the most primordial animistic symbolism, through the archetypical Zodiac signs for Aries **♈** and Lion **♌**.<sup>90</sup> To make a point of this visual congruence (**Ѣ/Ѣ** and **Ѣ/Ѣ**) below is a simple stylized design of a Ram and image of the sacred Ram, the creature that represents the sun god *Amon-Ra*<sup>91</sup> was the god of kings and king of gods, the oldest and longest venerated deity of ancient Mesopotamia, Egypt, Macedonia, etc.):



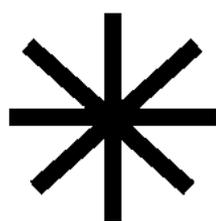
<sup>90</sup> **Ѣ** ['vedi'] - 'watch', "vidi" in plain Macedonian; also a Zodiacal sign of Aries: **♈** is 'Oven' (plural "Ovtsi") in plain Macedonian, and with time transformed into Latin "ovis", and finally into a generic term as 'ovine'.

<sup>91</sup> Early *Horus*, Mesopotamian *Shamash*, Vedic *Surya*, Macedonic *Ilios* hence Koine *Ilios* (Lat. *Helios*) - one of the "pre-Olympian gods" (because of his Macedonic origin, not because "pre-Olympian"), referred also as *Titans*.



Above: a clay stamp from Belazora, Republic of Macedonia. 7-6 century BCE

Thus, the above syllable-symbol was in use for over 2000 years, and confirms once again the continuity as the basic pattern of all European languages, Macedonian comprised. Wether it had the same meaning before and after remains yet to be determined. Same as the Sun-symbol used for the very Sun-god in the last 8000 years, at least: ✨, Ж - which is repeated and found again and again all around in Macedonian Peninsula, Asia Minor and elsewhere. Under many different representations and interpretations through countless languages and similar ideograms, it found it's way and still stands as the letter “Ж” (Lat. ‘Ž’) in the Macedonian Cyrillic script, where (beside its alphabetic voice value) it is a symbol of Life (Mkd. ‘Život’, in Cyrillic: ‘ЖИВОТ’).



or



Above: Sumerian symbols for ‘god’, known as ‘An’ (or ‘Anu’)

Below and on the next pages: 1. Bronze ring from the Neolithic village 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 banner from Galičnik, eastern Macedonia; 6. The ethnic flag of Vlach (Latinized Macedonians) community in Aegean Macedonia, etc.



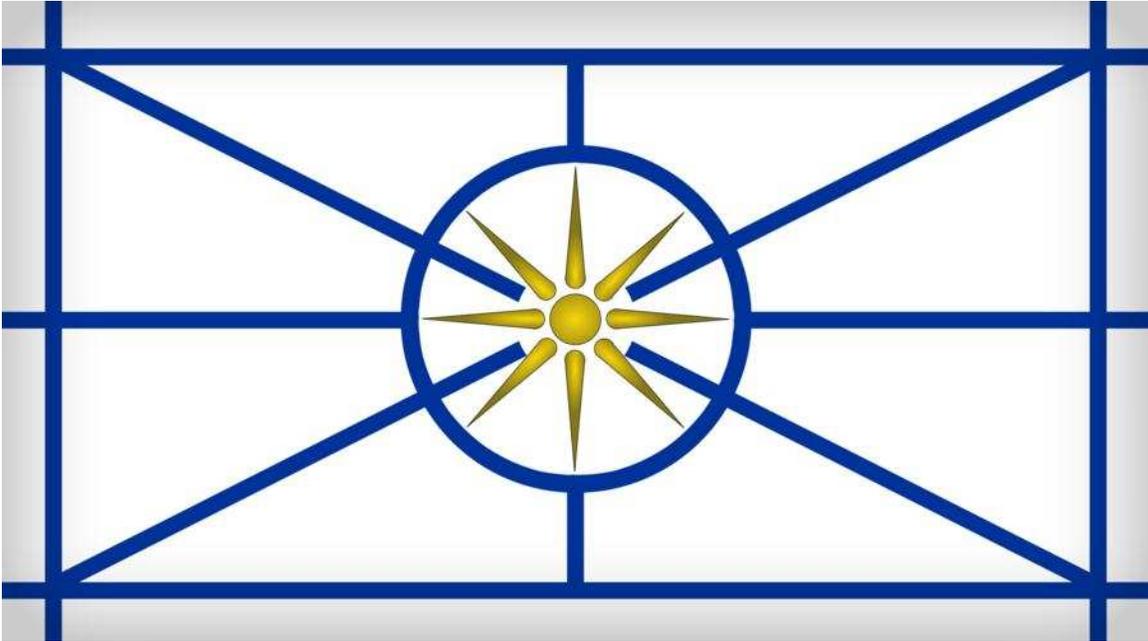
3.



4.

5.





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 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 ritual double-axes from the antiquity are indistinctively 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.

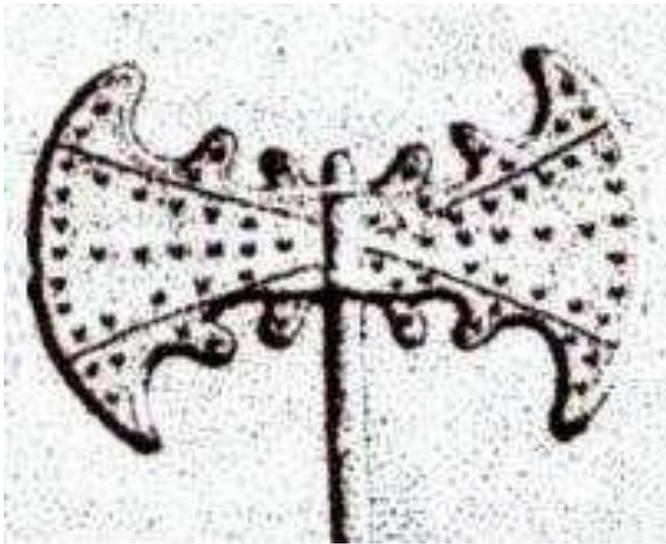


Above: **different ancient artifacts showing the ‘Labris’ double-axe image. From left to right: Asia Minor terracotta, a coin from Macedonia, and Knossos seal print**

Some researchers (J. E. Harrison and A. B. Cook) consider this a primary i.e. original (and even unique) significance of the double axe, while others consider it secondary, acquired upon the breakage of its primordial relation to the female deity (the Great Mother Goddess). Further, many scholars consider the connection between the terms *Labris* and *Labarus/Labarum* (⌘) not a mere coincidence. Their stance suggests that Constantine I the Great intentionally chose the powerful and widespread Sun/Thunder-

god (Labris,) symbol (as a '*Labarum*' or '*Ki-Rho*' monogram) for the new emblem of Christianity, in order to assimilate and subdue the previous pagan iconography under one aegis – his. And as we know this was rather common usance practiced by the Christians - to assume the semblances of previous religious symbols and belliefs.

Nevertheless, right after the Ilion (i.e. Troyan) War (and long before the event of Christianity), both the double axe 'Labris', and the very precursor of the Labarum '*Ki-Ro*' monogram, i.e. the 6-petals rosetta or hexagonal 'Seed of Life', were brought in the Apenninic Peninsula (Italy) by the Etruscans – the ex-Tyrseni, *Tevkri* and/or *Dardani* from the eastern Aegean.

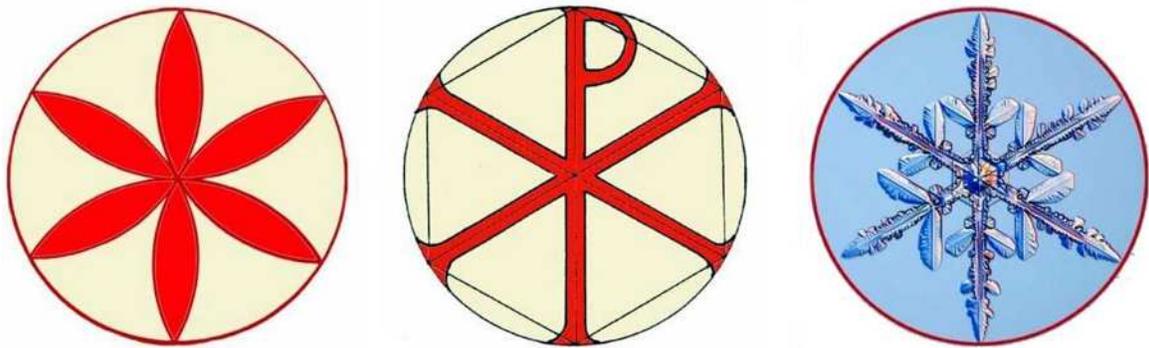


However, the first undisputed historical testimony of the '*Ki-Ro*' Labarum monogram (as the one used by Constantine I the Great) appeared in the 3rd century BCE, on the Macedonian bronze coins of Ptolemy I Sotir, and certainly could not have referred to 'Christ' or 'Christianity'. What was the precise 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...

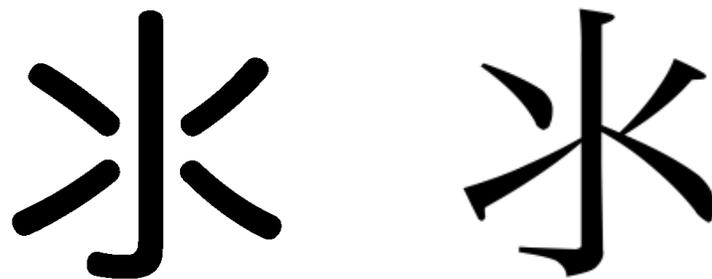


Above: the 3rd century BCE coin of Ptolemy III Sotir with the "Ki-Rho" monogram already in use (between the eagle legs)

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



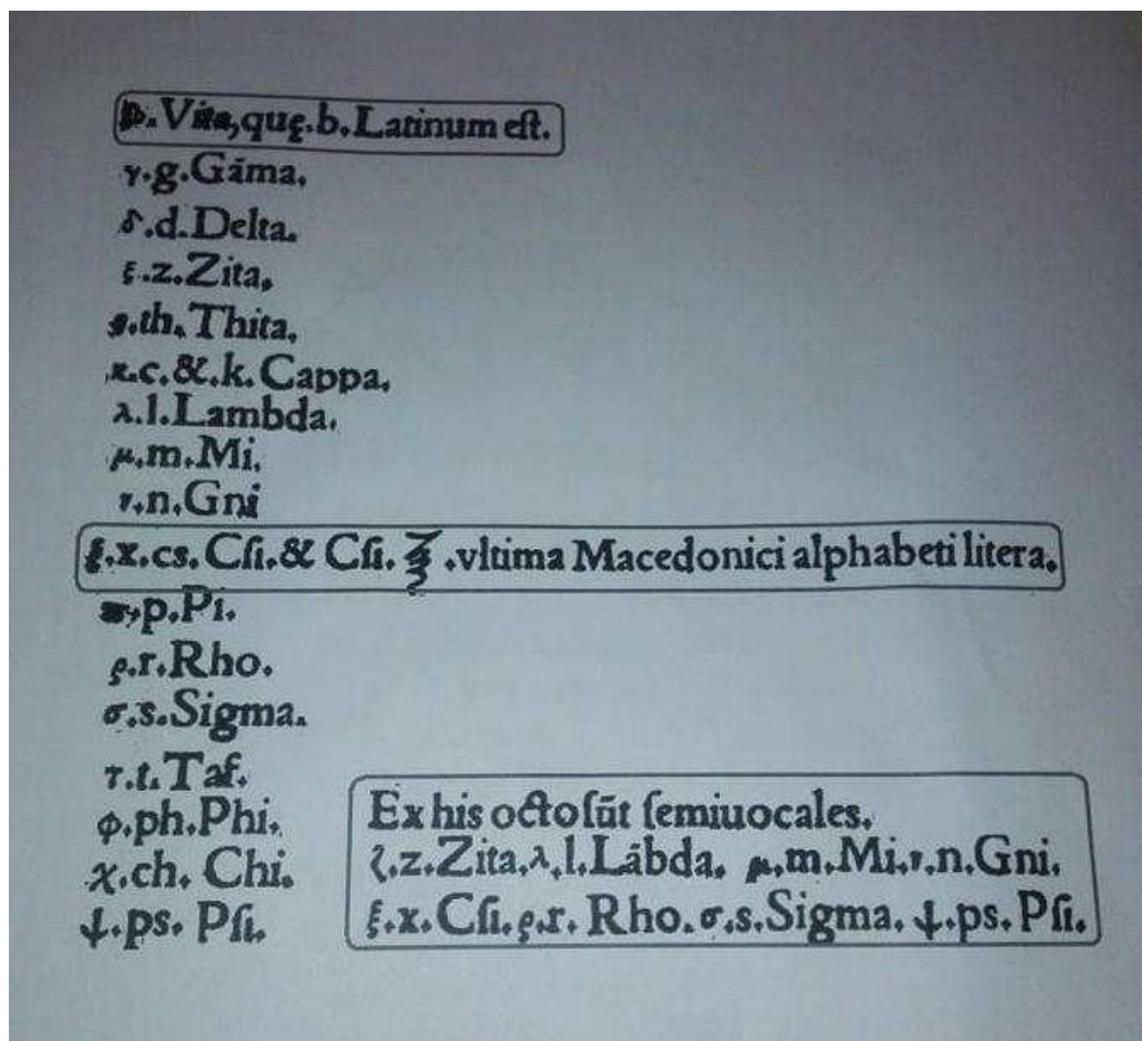
Amazingly enough, but the very same architecture it is found also on the pictographic Chinese symbol for "water" (Shui), which is of exactly the same geometrical shape:



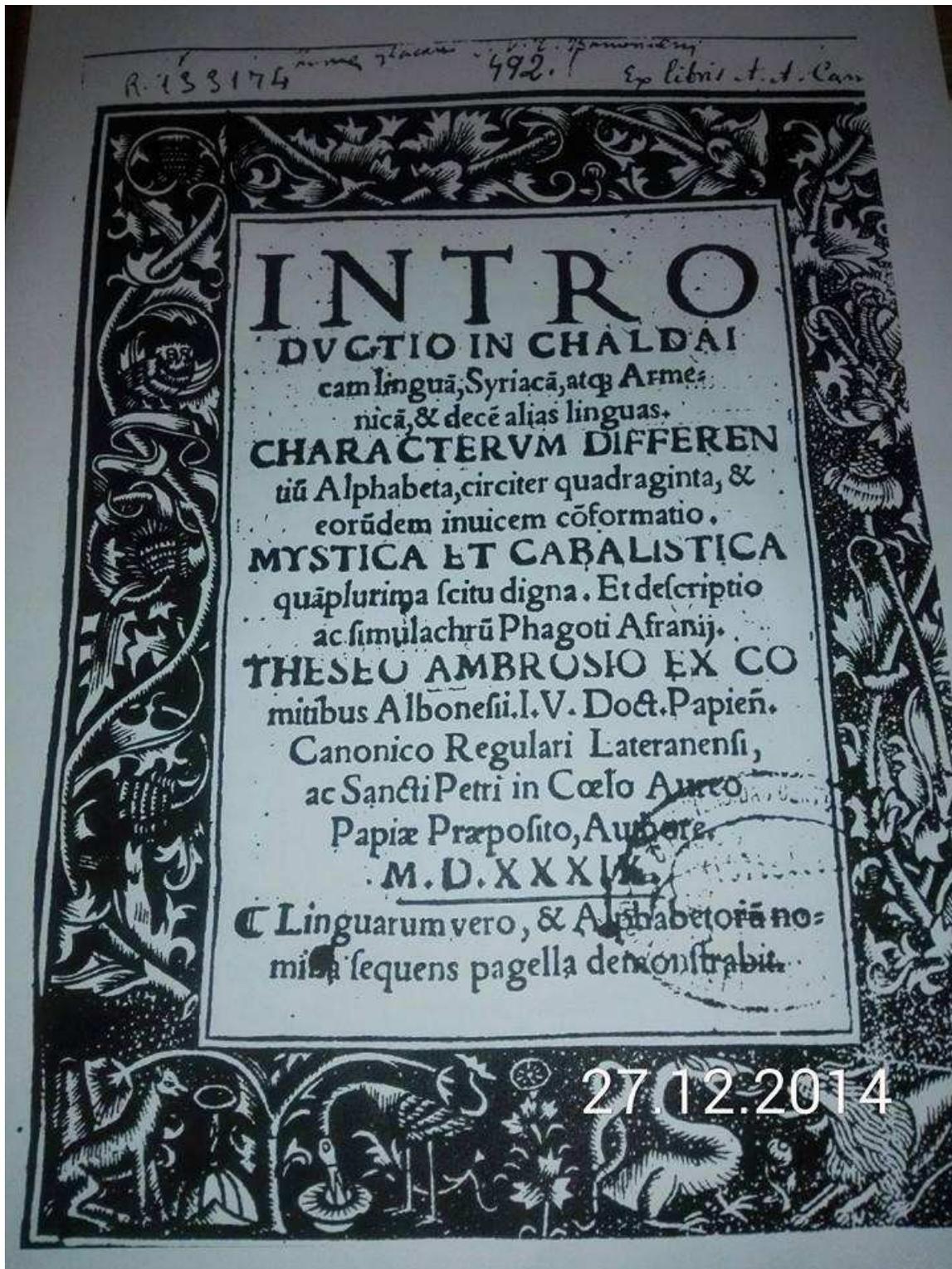
As can be seen from all the above, the cristal structure of the snowflake is hexagonal, like the beehive cells, and other similar applications. The very term for 6 – "six" comes from the voicing syllable for the letter "X" – 'hix', which as we see is of similar to 'Ж'

design as well. The Koine-shaped uncial "Ξ" (Ksi) letter has similar structure. And, as we know from different sources – the letter "Ξ" (Ksi) was "the last letter of the ancient Macedonian script", from where it was borrowed to fulfill the later Koine script.

Below and next page: In his book "Introductio Chaldaicam linguam, Syriacam, et Armenicam, & decem alias linguas"<sup>92</sup> in 1539 Theodor Ambrosius explicitly writes that the letter Ξ - 'Ksi', which was added to the "Greek" alphabet is actually borrowed last letter from the Macedonian alphabet. Indeed, the Cadmean letters of "Greece" are currently dated (by archeology) between 1100 and 800 BCE. Prior to then Pelasgians had their script developed already; the Mycenaeans for example, used a Cretan syllabary - Linear B for their records, and Hittites cuneiform script.



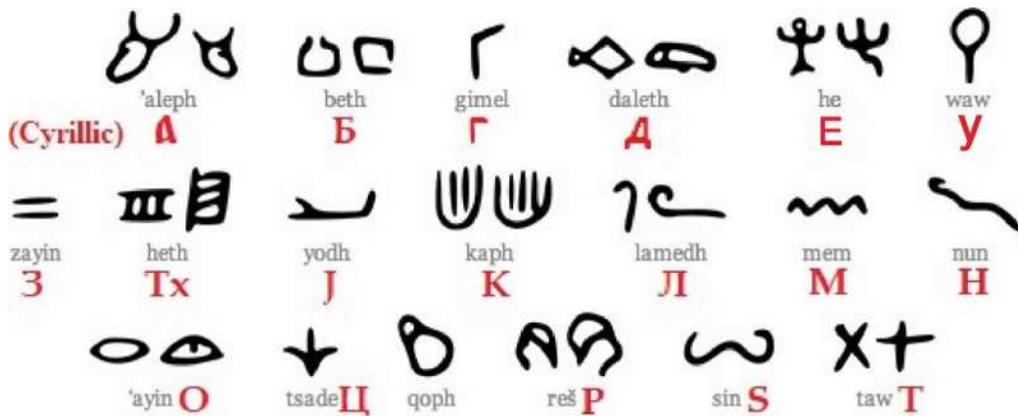
<sup>92</sup> [https://archive.org/details/bub\\_gb\\_tC2FsLdyjUC](https://archive.org/details/bub_gb_tC2FsLdyjUC)



The mythological supposition of the 13-consonant Pelasgian alphabet “which Cadmo had brought from Egypt” by far remains only mythological. As for the Ξ (Ksi) was testified as Macedonian letter par excellence, the Dorian *San*, Errodot adds, was the Ionian (thus Pelasgian) *Sigma*:

# 6 - σ - C

However, the decisive breakthrough in the deciphering of these archaic prehistoric scripts and symbols was recently made by two Macedonian scientists, prof. A. Tentov and academic T. Boševski, and offered a completely new and revolutionary way of decoding. They came up with a final and sound conclusion that the script used by Ancient Macedonians was a kind of “3-dimensional” system of rotating syllabic symbols and ligatures, written on a two dimensional plane. Even though the key of this writing system is deciphered, a conclusive linguistic agreement on the credible voicing of these prehistoric scripts is still far from a resolute solution, due to the lack of solid understanding of this and other contemporary scripts like the Hieroglyphics, Etruscan/Venetic scripts, or Runes. In other words – the Comparative Linguistics still faces great difficulties in order to connect all these languages and scripts in one all-inclusive linguistic matrix. And, off course, the way toward any mutual consensus on this issue is still utterly impeded by the modern politically biased dogmas.



Above: the Phoenician “proto-alphabet” that Cadmo the Phoenician supposedly brought from the city of Tyre, where his father Agenor was king. The Cadmean letters of “Greece” are currently dated (by archeology) between 1100 and 800 BCE. Prior to then, the Mycenaeans used a Cretan syllabary, Linear B, for their records

Below: the so-called “Greek” Koine script (which the pre-19th c. scholars like Champollion correctly name 'Macedonian') assembled from Phoenician, Pelasgo-Proto-Macedonic, Mycenaean, and other writing systems from the beginning of the 1st millennium BCE.

antikes makedonisches  
Alphabet ca. 800 v.Chr. -  
864 n.Chr.

α	alfa	A
β	vita	B
γ	gama	Γ
δ	delta	Δ
ε	epsilon	E
ζ	zeta	Z
η	eta	H
θ	teta	Θ
ι	jota	I
κ	kapa	K
λ	lambda	Λ
μ	mi	M

Das antike makedonische  
Alphabet wurde 864 n.Chr.  
von der Glagolica abgelöst

ν	ni	N
ξ	ksi	Ξ
ο	omikron	O
π	pi	Π
ρ	ro	P
σ,ς	sigma	Σ
τ	tau	T
υ	ipilon	Υ
φ	fi	Φ
χ	hi	X
ψ	psi	Ψ
ω	omega	Ω

## The European Mother Tongue basic characteristics

The oldest basics for studying the Macedonian language were postulated by Amerias (Koine: Αμερίας, 3rd century BCE)<sup>93</sup>, who was an ancient Macedonian lexicographer, known for his compilation of a glossary titled *Glossai* (Γλωσσάι – ‘voices’; from plain Macedonian: “Glas” - ‘voice’<sup>94</sup>). Another of his works was called *Rizotomikos* (Κοινή: Ριζοτομικός), an etymological treatise. Glosses of Amerias have survived and reached the 21st century indirectly through the writings of Hesychius of Alexandria and Athenaeus. Why “indirectly”? Because the original Macedonic works of Amerias, transcribed and transliterated generation after generation, have inevitably suffered the millennial conversions, and deliberate “*Interpretatio Graeca*” and “*Interpretatio Latina*”<sup>95</sup>, which corrupted modifications in many cases have changed the original Macedonic words beyond any comprehension.

To make a point of these fragrant misinterpretations the most blatant example is given through the Macedonic word for ‘water’, which written in ancient Koine script is “βεδυ”, that reads “*Vedu*”, but in no circumstances “*bedu*” as in the proposed and widely propagated Betacism of the western Latin-corrupted transliteration. The letter “β” (*Vita*) is voiced ‘V’, not ‘B’. Accordingly, in today modern Macedonian the water is still pronounced ‘*Voda*’ and not “*boda*” (see ‘*lavoro/labor*’ for instance).<sup>96</sup>

But, there are also cases where the corrupted transliteration of Macedonic “β” (v) into Latin ‘B’ couldn’t occur, like in Koine “λαίβα” - ‘Leva’ in plain Macedonian (i.e. ‘left’ in English). Although the modern linguists read it “*Laiba*” - that’s simply ignorantly wrong. This “V/B” transition it’s very obvious and could be easily showed within many examples, like the Italian/Latin word for ‘work’ - “*Lavoro*”, which in its corrupted-anglicized form became “*Labor*”, similar to “*Governmental / Gubernatorial*”, etc.

Ancient Macedonian morphology is shared with ancient Epirus and more eastern land-tracts (i.e. *Thrace*), including some of the oldest inscriptions from Dodona. The same close relation is observable even today (see below Friedman 2008). The morphology of the 1st declension nouns with an -α ending is also shared with Thessalian (e.g. Epitaph for Pyrrhiadas, Kierion). More bare facts are as they follow:

- 1st-declension masculine and feminine in -α(ς) and -α respectively (e.g. Πεύκεστας, Λαιομάγα), where the sign ‘ς’ - *stigma*, actually isn’t ‘s’ at all as represented by today politically-biased linguists, but it is a sign that marks the end of the word, a SEPARATOR. The sign for ‘s’ is ‘σ’ - *sigma* (not *stigma*!). Today Macedonian 1st-declension masculine and feminine is the same with -a [e.g. *Kosta*, *Vesna*, etc.]
- 1st-declension masculine genitive singular in -α (e.g. *Μαχάτα*)

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<sup>93</sup> Probably just another Latin-corrupted form of the name Homer/Omerus/Amerias.

<sup>94</sup> <https://glosbe.com/en/mk/voice>

<sup>95</sup> “*Interpretatio graeca*” (“Greek translation”) and “*Interpretatio romana*” (“Roman translation”) were used in order to interpret words or terms of other cultures with improvised or newly coined words. For example *Interpretatio romana* of the Phoenician sky-father and supreme god *Baal* was *Jupiter*.

<sup>96</sup> Even today in Macedonian Cyrillic script /B/ stands for Latin /V/. Thus “*Vizant*” in plain Macedonian in Latin transcriptions was transliterated into “*Byzant*”:

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

- 1st-declension genitive plural in -ῶν [in today Macedonian declined into -in: e.g. ‘vladin’ ]<sup>97</sup>
- 1st person personal pronoun dative singular ἐμίν
- Temporal conjunction - ἐπὶκα
- Possibly, a non-stigmatic nominative masculine singular in the first declension (ἰππότα, Attic ἰππότης)

However, from the limited fond of words that survived unchanged from the ancient times until today it can be said that the Macedonian language have maintained its recognizable clear sound, with clearly voiced bilabial stops. A notable sound-law is that the PIE voiced aspirates (b<sup>h</sup>, d<sup>h</sup>, g<sup>h</sup>) in Macedonian appear as voiced bilabial stops /b, d, g/, in contrast to well known Koine-“Greek” and later Latin-biased dialects, which have unvoiced bilabial stops /p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>/.<sup>98</sup> This fact is testified by numerous ancient authors, as back as Homer, and most linguists and philologists consider this an absolutely fundamental feature, which distinguished and still distinguishes Macedonian from all other idioms, including the Mycenaean and later “Greek”-Koine dialects. Again, according to Plutarch in his *Moralia*, Macedonians use hard ‘b’ instead of softened ‘ph,’ and according to Herodotus (7.73), the Macedonians claimed that the *Phryges* (Phrygians) were called *Brygoi* before they migrated from Macedonia to Asia Minor. This affirmed feature indicated a different evolution of the consonants in the phonological system of Macedonian language, and different phonology means the basis for completely different language.

This fact is by all means supported with hard archaeological evidence, recently underlined by the archaeologist Antonis Kotsonas (Macedonian: Anton Kotsonski) in his article: "Why was there no Dark Age in Macedonia?", where he explains this fact very clear: *“For most of the 20th century, the transition from the Bronze to the Iron Age over much of Greece and the Aegean was widely referred to as the ‘Dark Age’. Interpretations of the period in Macedonia, as elsewhere, were often colored by stories of migrations and invasions. Nonetheless, the terminological consensus over the labeling of this uneasy period as a ‘Dark Age’ did not extend to Macedonia; the term Early Iron Age was systematically – and emphatically – preferred instead. The reasons for this idiosyncratic choice are not explicitly referred to in relevant literature, but will be shown to depend on: the conceptual load of the two terms; disciplinary constructs concerning the prehistory of Macedonia; and the different historical trajectories of Macedonia and the southern Greek mainland in the Late Bronze Age.”*<sup>99</sup>

In accordance with the undeniable linguistic and archaeological postulates, the rest is utterly plausible. Phonologically, in “Greek” Koine the original Indo-European voiced aspirates /v<sup>h</sup>, d<sup>h</sup>, g<sup>h</sup>/, have lost their voicing and developed into voiceless aspirates /f<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>/, while in Macedonian they have stubbornly persisted till today, respectively, as /v, d,

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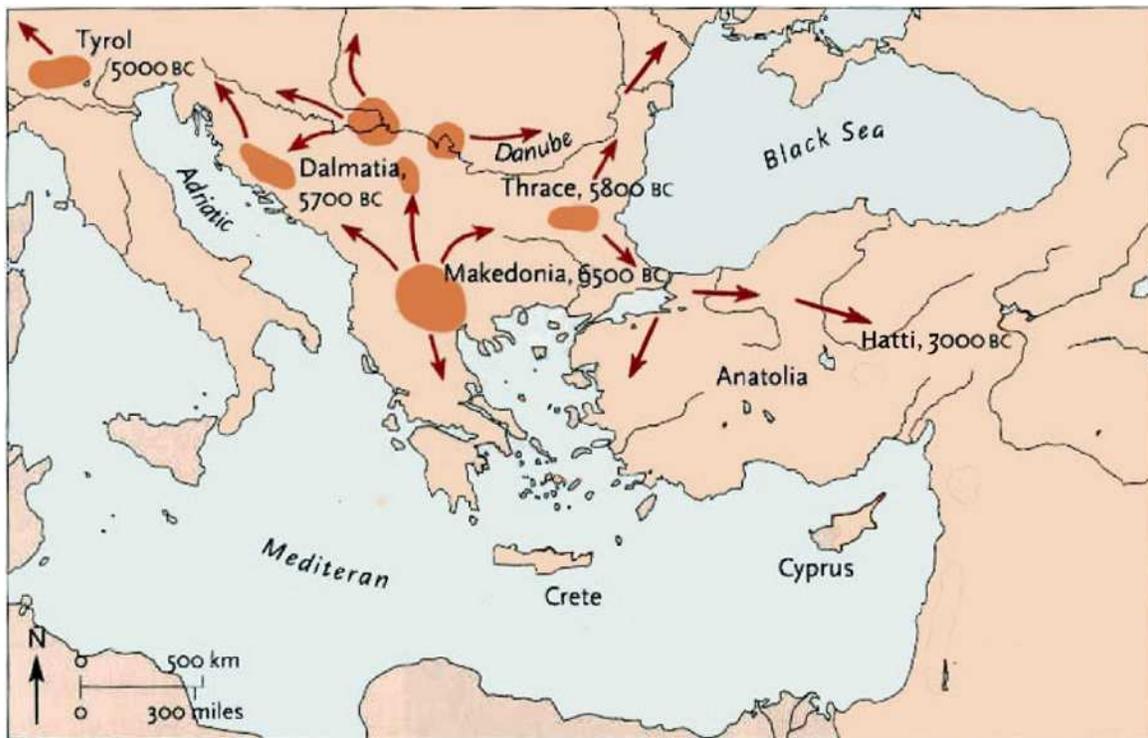
<sup>97</sup> <http://www.makedonski.info/search/vladin>

<sup>98</sup> *Voicing Assimilation.* For example, the /b/ and /p/ are identical in pronunciation (both are bilabial stops), differing only in their Voice-parameter: /b/ is Voiced, while /p/ is Voiceless (describe/description). In Russian, for example, it's Regressive Assimilation, the voice parameter of the final consonant in a cluster becomes the parameter of the whole cluster. So the Russian preposition *в* (v), meaning 'in', is pronounced /f/ when its object starts with a voiceless consonant (example: *в'хотеле* is pronounced *f'хотеле*).

<sup>99</sup> "Why was there no Dark Age in Macedonia?" by Antonis Kotsonas, Solun Archaeological Museum.

g/. Thus Macedonian βερνικα - ‘*Verenica*’<sup>100</sup> instead of corrupted Koine ‘*ferenica*’, with the first containing /v<sup>h</sup>/ of clearly Indo-European origin, where the PIE verb \*v<sup>h</sup>er – ‘to verify/believe’ is also noted. Plutarch also tells us that the Macedonians use “*Danos*” (meaning ‘given, gone’ in plain Macedonian) for ‘death’, whereas the Koine word is corrupted “*Thanatos*”.

Below: Map showing the dispersion of Proto-Indo-European language in Europe and Asia Minor according to recent Comparative Linguistic and Genealogic researches, and archaeologically confirmed Neolithic settlements



Vittore Pisani has suggested for Macedonian “*mágeiros*” (‘butcher’) an ultimately Macedonian origin, which could then be cognate to “*mákhaira*” (‘knife’, today Macedonian “*Makaza*” - ‘scissors’) showing a /g/ vs corrupted /κ/ distinction. These may represent a voiced stop, or a voiced fricative, in which case their voicing in Macedonian is late and secondary, similar to modern “*Greek*”. Albeit Katičić among other is convinced that these do indeed represent voiced stops.

Most linguists and philologists consider this an absolutely fundamental feature, which distinguishes Macedonian from all the other neighboring dialects - including Mycenaean - because it indicated a different evolution of the consonants in the phonological system of Macedonian: i.e., in accordance with this theory, the Indo-European voiced aspirates /b<sup>h</sup>, d<sup>h</sup>, g<sup>h</sup>/, have developed in Macedonian already before Linear B tablets, and then after into voiceless aspirates p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup> (graphemes Φ, Θ, Χ respectively) in Koine they had lost their voicing, while in Macedonian they have developed, respectively, into b, g, d (Cyrillic graphemes Б, Г, Д); in other words, they have lost only their aspiration, but not their voicing. In the opinion of other scholars, the difference reflects devolution within “*Greek*” (*fricativization*, see among contemporary authors Babiniotis 1992; cf. on

<sup>100</sup> Which is not as erroneously supposed "personal name", but means 'fiance' – „*Verenitsa*“ in plain Macedonian: <https://glosbe.com/en/mk/fiance>

empirical evidence Hatzopoulos 1993, 233 - 9), a view difficult to reconcile with the latest evidence from the dialect texts.

According to Dosuna, inscriptional evidence proves beyond doubt that the PIE plain stops \*p, \*t, \*k also underwent voicing: cf. e.g., Ἄρδεμις, Διγαία, and Βλαγάνοι (“*Interpretatio Graeca*”: Ἄρτεμις, Δικαία, and Πλαχάνοι), Βάλαγρο besides the aforementioned Βάλακρο (“*Interpretatio Graeca*”: Φάλακρος), Δρεβέλαο (“*Interpretatio Graeca*”: Τρεφέλεως), etc.

In a recent article, O’Neil (2006, 205) also concludes that Ancient Macedonian preserved the original voiced pronunciation of PIE aspirate plosives, something that he notes sounded alien to the Semitic “*Greeks*”. Méndez Dosuna, who has himself argued for early spirantization of plain voiceless and voiced stops in certain Ancient “*Greek*” dialects, favours the interpretation of the data by M. Hatzopoulos, whereby the Macedonian voiceless-aspirated stops have undergone spirantization /ph th kh/ to fricatives /f θ x/, and have been secondarily allophonically voiced to [v ð γ] intervocalically, as part of a more general allophonic voicing lenition in the stop system in intervocalic position whereby the voiceless-unaspirated stops /p t k/ lenite to voiced stops [b d g], and the voiced stops /b d g/ lenite to voiced fricatives [v ð γ]. Although, this particular form of secondary lenition is without parallel in Ancient or 1976 Modern-invented “*Greek*”.<sup>101</sup>

Hatzopoulos examines other phenomena regarding the consonantism of ancient Macedonian; he tentatively suggests that the PN Ἐπόκιλλος (< \*h<sub>1</sub>lek<sup>w-</sup>) attests to the shift \*k<sup>wi</sup> > [kji] > κι. On the basis of the PNs Ἴκκότα, Ἴκκότιμος (< \*h<sub>1</sub>lek<sup>w</sup>o-), Ὀκκος (< \*h<sub>1</sub>lek<sup>w-</sup>) and Λυκκήια (a derivate of \*Λύκκος < \*luk<sup>w-</sup>), Hatzopoulos tentatively posits an evolution of \*k<sup>w</sup>o > κικω in plain Macedonian, with a reinforcement of occlusion allegedly triggered by the loss of the labial appendix. Hatzopoulos notes that the placenames Βάττυνα (Vattuna) and Βέτταλος (Vettalos) seem to indicate that supposed Pre-Indo-European /tʰj/ evolved directly into Macedonian as /ττ/. In some dedications found in Apollo’s sanctuary at Xerolimni of Kožani, the god is called Μεζορίσκω or Μεσζορίσκω (Mezorisko/Meszorisko). Hatzopoulos plausibly interprets this epiklesis as a derivate of a compound of μέσσο- (< PIE \*med<sup>h</sup>jo-, Mkd. meghju - ‘in between, in middle’) and ὄρος (< PIE \*h<sub>2</sub>oer-, Mkd. gora - ‘mountain’, see ‘Orology’ too<sup>102</sup>) meaning “*a place in the middle of the mountains*” (‘Medžugorion/Megjogorye’ in plain Macedonian). He is of the opinion that the spelling ζ corresponds to an intermediate Latin-substitute stage /ts/, i.e. the original /ц / in Cyrillic script.

Additionally, we observe correspondences between Koine /ai/ before consonants and Macedonian /a/, and initial “*Greek*”<sup>103</sup> /o/ and initial Macedonian /a/, as well as a normative singular of r-stems without the final consonant like in Old Indian and Lithuanian. For comparison of the phonologic properties of Macedonian and how they compare to Semitic “*Greek*”, we have more words that have clear Semitic “*Greek*” cognates but differ to an extent beyond the limits of variation within Semitic “*Greek*”.

<sup>101</sup> [https://en.wikipedia.org/wiki/Greek\\_language\\_question](https://en.wikipedia.org/wiki/Greek_language_question)

<sup>102</sup> <https://www.yourdictionary.com/orology>

<sup>103</sup> Why parenthesis? Because the invented ethnogenesis of the so-called “ancient Greeks” is based on the composition of the participants in the Trojan War, such as the Danaians, Achaeans, Argaeads etc., who were mentioned by Homer in his “*Iliad*”. Conventional modern historiography misconductingly presumed them all to be “*Greek people*” or “*Hellenic people*”, but they were wrong - because according to history the “*Hellenes*” did not colonize the Peloponnesus until 80 years after the Trojan War.

Compare, for example, ancient Macedonian “*ade*” -‘sky’ and “Greek” ‘*aither*’, Macedonian “*kevle/kevale*” - ‘head’ with “Greek” ‘*kefale*’. If such sets are rightly analyzed as cognates, the ancient Macedonian language departs conspicuously from “Greek” in showing voiced unaspirated rather than voiceless aspirated reflexes of the earlier Indo-European voiced aspirated stops. This feature shows more evolved stage of the Macedonian, thus positioning it as undeniably older substratum language. Accordingly, the validation of the above and the overall Macedonic origin of the modern Macedonian and Latinized idioms in the Macedonian Peninsula was confirmed again by the recent linguistic study of Jouko Lindstedt, where in *Summary* he concludes:

*“The most Balkanized verb system ... of this type can be considered to be somewhere around or south of the lake Ohrid (the very urheimat core of the Macedonian nation from the most ancient times till today), where the local Romance (i.e. Latinized) and Macedonic dialects share all these features.”*<sup>104</sup>



Friedman (2008) also argued that the phenomenon of grammaticalization from collected linguistic data suggests strong Romance impetus, but - a southwest Macedonian nucleus. The very same conclusion of the most famous 19th century scholar Vatroslav Jagić.<sup>105</sup> For example, Aromanian (i.e. Vlach) dialects spoken in southwestern Macedonia have the same rules as in the local Macedonian dialects, while the Aromanian dialects in Aegean Macedonia now follow the new “Greek” artificial rules (because this part of

<sup>104</sup> Jouko Lindstedt “Is there a Balkan verb system?” page 10, 2002

<sup>105</sup> [https://en.wikipedia.org/wiki/Vatroslav\\_Jagi%C4%87#Interests](https://en.wikipedia.org/wiki/Vatroslav_Jagi%C4%87#Interests)

Macedonia is under Greek occupation since 1948, and it had suffered heavy nationalistic oppression and incessant violent linguistic and ethnic assimilation over the autochthonous Macedonian population there). Friedman also underlines the fact that the Macedonian is the most “Balkan” language (Hamp 1977), and less “Balkanized”. He recalls to this avail the conclusions of Van der Auwera (1998), who noted that the Bulgar idiom (originally a Turkic-Mongolic language) is the most Balkanized (read Macedonized) of the Balkan languages (has the ‘highest score’ in his terms), while Macedonian, together with Tosk-Albanian, are according to the methodology/metrics employed, much less Balkanized, because (standard) Macedonian lacks stressed *schwa*, while Tosk has a so-called infinitive construction of the Romance/Italic type *për të* - ‘for to’ (which is not Balkan at all, hence less Balkanized) plus participle. Next in descending order (as the less Balkanized languages) are the Romanian, Geg-Albanian, “Greek”, then BCS, and Romani (tied), then Turkish. This is displayed graphically in a map made by Van der Auwera that represents the positions of the languages in an approximate geographic fashion.

The politically-biased claims of different Pro-Romanian linguists, which try to posit the Romanian as “*the most Balkan idiom*”, were further debunked by Friedman through solid facts: “*The first is that they apparently don’t know the Macedonian data well enough to realize that it has a grammaticalized perfect in ‘have’ (Standard Bulgarian does not), that it uses the same prepositions and adverbs for both location and direction, and that it has genitive/dative syncretism. The second is that disparate vocalic alternations in Romanian, Bulgarian, and Albanian (not Greek, pace the initial sentence in their presentation of the feature), which they call ‘Vowel harmony (or umlaut)’ involving the diphthongization of mid-vowels in Romanian, the ancient umlaut of /u/ and /a/ in Albanian, and the backing of /æ/ (later /e/) to /a/ in certain stressed syllables in [parts of eastern] Bulgarian are claimed as a Balkanism (1986:569).*”

Friedman draws a conclusion: “*As can be seen from the foregoing, the Macedonian dialectal picture is considerably more complex than numerological or Eurological approaches to Balkan linguistics would suggest.*”<sup>106</sup> Bottom line: Macedonian is the most “Balkan” language, and less “Balkanized.” What that means? It means that the Macedonian is far oldest and most original idiom from all the other Macedonic dialects and languages that are spoken, at least in this region of Europe.

Particular and specifically Macedonian traits are found even in the oldest of the Old Church Slavonic texts from the Macedonian Peninsula, the “Codex Zographensis” and the “Codex Marianus”. The reduced vowel Ъ, in the so-called ‘strong position’ is often replaced by O as for instance, in ‘СОНЪ’ (pronounced *son*) for an older ‘СЪНЪ’. A closely related trait which is characteristic of Macedonian and the neighboring Bulgarized dialects, but not of Serbian or Eastern Bulgar, is the replacement of strong Ъ by E, as in ‘Темно’ or ‘Темьно’ (both pronounced *temno*), found in the oldest church manuscripts beside the older form ‘ТЪМНО’. There are also other special Macedonian features occurring in such Macedonic manuscripts as the “*Bologne Psalter*” and the “*Ohrid Apostle Lessons*”, from a slightly later period.

Here it must be mentioned also the 18th century ‘4-languages Dictionary’ compiled by the monk Danail from Moscopole, which is a dictionary in four languages printed in Venice in two editions (one in 1794 and two in 1802). According to some data, the work

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<sup>106</sup> “Macedonian Dialectology and Eurology: Areal and Typological Perspectives” by Victor A. Friedman.

was first printed much earlier in Moscopole (in today “Albania”), and according to some - in St. Naum, around 1762 and/or 1764. This book, called the 'Beginner's Learning', contained practical texts: advices of a different nature, instructions for writing different types of letters, official, for trade and private, calculations, lessons for the holy days, geography, religious studies. The work is encyclopedically conceived and in about 100 pages in the form of dialogues between student and teacher, we define it as a didactic text, which was often practiced in literature. The name of this book comes from the number of languages represented in it: “Albanian”, “Greek”, Macedonian and Vlach languages. Here we have for the first time a modern Macedonian printed text which in the dictionary is given simultaneously with “Greek”, “Albanian” and Aromanian (i.e. Vlach language). The translation in Macedonian was made by the priest Stefan from Ohrid, in an Ohrid Idialect. That the translation was made in the Ohrid dialect is confirmed by some typical features of that dialect represented in that period: the 3rd person plural form of the present tense ends in -et (aresaet, sakaet, etc.). Also, confirmation of that are the endings in the 2nd person plural in the commanded way: (najdite, donesite, dojdite, etc.). The translation of pop Stefan is of great importance, because it gives us the opportunity to see what the Ohrid speech looked like 200 years ago, thus confirming utterly its incessant continuity.

This “first” printed book containing modern Macedonian texts was not a sign of the strength of Macedonian culture, but of its weakness. This “*Četirijazičnik*” (‘*Four-languages*’) was intended to teach “Albanians”, Arumanians (Vlachs) and Macedonians how to express themselves in “Greek”, then the new language of the dominant cleric and merchant class in the Balkan provinces of Turkey.

Modern Macedonian has very few phonemic, morphological or syntactical traits which are unique, but the peculiar combination of traits marks off a system which is different from those of all the other Macedonic languages. Further, the Macedonian accent is unique, and it is the outstanding feature which distinguishes Macedonian apart from other languages.

Macedonian does not have the musical intonations which are characteristic of the western Macedonian Peninsula Macedonic languages, Serbo-Croatian and Slovenian. In morphology, only Macedonian has the suffix *-am* for the first person singular of all verbs. The development of a verbal compound with the verb 'to have' as auxiliary, coupled with the neuter form of the past (historically speaking, passive) participle („Имам видено“ - 'I have seen', cf. §25.4) is peculiarly Macedonian, although the germs of such a development can be found in other Macedonic languages, particularly Czech and Polish.

Only Macedonian has the obligatory use of the short direct and indirect object pronouns together with a definite direct or indirect object („My ja дадов на Петрета книгата“ - 'I gave Peter the book'), although some usages in Slavic Bulgar are similar.

Today literary Macedonian has 31 phonemes. The system contains five vowels (*i u e o a*); five semi-vowels (*r j l lj t*); three nasal consonants (*m n nj*); 9 pairs of consonants with the opposition of voicing including 4 pairs of stops (*p/b, t/d, k'/g', k/g*), 3 pairs of fricatives (*f/v, s/z, š/ž*), and 2 pairs of affricates (*c/z, č/ž*); and a non-paired voiceless fricative (*h*). It has not yet been possible to make a full acoustic analysis of a satisfactory body of recorded material, but from the evidence available, the total phonemic system appears to be based on eight oppositions of distinctive features: 1. vocalic — non-vocalic, 2. consonantal — non-consonantal, 3. compact — diffuse, 4. grave — acute, 5. nasal — oral, 6. continued — interrupted, 7. voiced — unvoiced, 8. strident — mellow.<sup>107</sup>

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<sup>107</sup> “Grammar of the Macedonian Literary Language” by Horace Lunt.

## **Glossary of ancient/modern Macedonian words**



## Glossary of ancient/modern Macedonian words

On the bases of about a hundred distinguished glosses, Macedonian words noted and explained by ancient writers, some place names from Macedonia, and a number of individual names, most scholars concluded that ancient Macedonian was a separate Indo-European language. Evidence from phonology indicates that the ancient Macedonian language was unquestionably distinct from ancient “Greek” and closer to the “Thracian” and Brygian/Phrygian languages. In the ‘Glossary’ of Amerias (ancient Macedonian lexicographer from the 3rd century BCE) we can find a testimony of Macedonian words still in use in today modern Macedonian. There is also a number of words from the recorded ancient vocabularies of the neighboring Brygian/Phrygian, “Thracian”, and Epirotic tribes, which are cognates to the Macedonian words. Basically they are of the same (Pelasgian) linguistic continuum, but indifferently described by different authors under many different definitions, which at the end are just products of a transcription changes and speculations, in many cases meant to account for politic divisions among the peoples of much later periods.

On the pages that follow is a Glossary that offers a corpus of ancient Macedonian words (in bold Koine script), recuperated from the works of Homer, Amerias, Hesychius, Suda, etc., and PIE word-roots reconstructed and/or deciphered by modern Paleolinguists, Nashinski (lat. Nostratic) linguists, and Comparative Linguistics scholars – compared with the modern Macedonian words (in bold italic). And this dictionary isn’t by any means an exhaustive list of all Macedonic words. More possibly reconstructible words that need further investigation will be undoubtedly found in recently published and forthcoming papers on descendant languages. They will be hopefully mentioned in the updated future versions of this paper.

Koine “Greek” lacks the letter /B/ (as in Latin, i.e. “*Bouki*” in Glagolitic), which is written with a ligature of /M/ and /P/ (/MP/ = /B/), so, for Macedonic words the Latin letter /B/ will be written instead; See for example the “George Bush” transliteration.<sup>108</sup>

Koine “Greek” lacks also the Macedonic letters J, Ž, Sh (Š), Ch (Č), Ts, etc.

Important note! – The symbol /ς / -‘stigma’ (Not ‘sigma’!), is not a letter, but a separator which marks the end of a word, it’s a common noun originally meaning "a mark, dot, puncture". It isn’t a letter by any means.

Superscripts (in blue) and/or abbreviations are: <sup>Ba</sup> - Basque; <sup>Br</sup> - Brygian/Phrygian; <sup>Co</sup> - Coptic; <sup>Ei</sup> - Etruscan; <sup>Ep</sup> - Epirotic; <sup>Ho</sup> - Homeric; <sup>Pa</sup> - Paionian; <sup>Pe</sup> - Pelasgian; <sup>Tr</sup> - Thracian; <sup>Su</sup> - Suda lexicon; <sup>PIE</sup> - Proto-Indo-European.

PB - Proto-Byblian/Mynoian; OCM – Old Church Macedonic; PIE – Proto-Indo-European; NIE – Non-Indo-European; PPM – Pelasgo-Proto-Macedonic.

Example PB: **Pa-Ko-Re-Na-Za-Ji** – ‘Almighty’ (Upper-Crown-of-Ze-I); from PIE *kórios* -‘ruler’; PPM: **Pa-Kruna** (‘Upper-Crown’) **Na** (of) **Dze** (*sungod*) **I** (1st) i.e. ‘Dzee Ist’.

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<sup>108</sup> <https://translate.google.com/#view=home&op=translate&sl=auto&tl=en&text=George%20Bush>

**Koine/PIE** (Latin transliterated) – English translation; and **Modern Macedonian**:



**Α α** – alfa/aleph (Koine/Phoenician); Cyrillic<sup>109</sup>/Glagolitic: az

\***a**-<sup>PIE</sup> (a)<sup>110</sup> – of plurality; in today Modern Macedonian: *dv-a/dwama* - ‘two’, *oba* - ‘both’, *trima/troika* - ‘trio’, *niza* - ‘row’, etc.

\***abhro**-<sup>PIE</sup> (abro) – strong, mighty; in today Modern Macedonian: *hrabro* - ‘heroic, courageous’.<sup>111</sup>

**abi** (abi) – consume, wear-out; in today Modern Macedonian: *abi*;<sup>112</sup> hence also *izabi* (same meaning) and *zabi* - ‘teeth’ in plain Macedonian.<sup>113</sup> Latin: *abolire/abietto*, hence *abisso* too; anglicized: *abyss*.

**αβαγνα** (avagna) – rose in ancient Macedonian; in today Modern Macedonian: *trendafil*. Aramaic: *varda*.

**αβαρυ** (avaru) – oregano in ancient Macedonian according the Hesychius; in today Modern Macedonian: *origano*.

**ἄβαλί** => **ἄβέλλον, ἄβδέλλον** (avali, avelon/avdelon) – low, abased; in today Modern Macedonian: *navali, navalen*.

**ἀγαλλίαμα** (agaliama) – rejoicing, clamor; in today Modern Macedonian: *galama*.

**ἄγαν** (agan) – very, many; in today Modern Macedonian: *mnogu* [metathesis].

**ἀγάπη** (agape) – love; in today Modern Macedonian: *go-pe-e* - ‘it-sings-him’.

**αγείν** (agein), \***ago**-<sup>PIE</sup> (ago) – to lead (a cattle), herd driving; in today Modern Macedonian: *goni* - ‘move by force’; Sanskrit: *gonja*, Latin: *actus/agire*, anglicized: *agitated*.

**αγορα, αγείρω** (agora, ageiro) – to gather; in today Modern Macedonian: *igra* - ‘game’.<sup>114</sup>

**ἄγεμα** (ágēma) – vanguard; PIE /ag-/: to drive, to agitate, move; in today Modern

<sup>109</sup> [http://www.geocities.ws/click2speak/unicode/alpha\\_cu.html](http://www.geocities.ws/click2speak/unicode/alpha_cu.html)

<sup>110</sup> Most of the PIE root-words cited here are from the 2007 revised edition of Julius Pokorny “Etymological Dictionary of the PIE Language”, and 2014-2018 Fernando Villamor’s “The Source Code 2.3 & 2.5”, with PIE roots deciphered steaming from “The origin of the Indo-European languages” (2012).

<sup>111</sup> <http://www.makedonski.info/search/hrabro>

<sup>112</sup> <http://www.makedonski.info/search/abi#aби/несв>

<sup>113</sup> <http://www.makedonski.info/search/izabi>, <http://www.makedonski.info/search/zabi>

<sup>114</sup> <http://makedonski.info/search/igra>

Macedonian: **yagma** - ‘ambush’; Latin: *agito*, anglicized: *agitation*.

**αγερσα, ἀχράς\*** (agersa/ahras) – pear; in today Modern Macedonian: **kruša** (akrasa - akrusa - kruša).

\* - 5th century BCE Attic.

**ἄγερδα** (agerda) – wild pear-tree; corrupted form from melted root words **αγερσα** (agersa/kruša) - ‘peer’ and “**drvo**” - ‘tree’.

**αγνη, αγνεία** (agne, agneia), from \***yag-no-PIE** (yagno) – pure, clean/virgin; in today Modern Macedonian: **jagne** - ‘lamb’<sup>115</sup>, and personal female name **Jagnula** [pronounced *Yagnullah*]<sup>116</sup> - ‘Innocent/Pure’; Antonym: **gnie**<sup>117</sup> - ‘roten’.

**αγον**<sup>Br</sup> (agon), \***hng<sup>w</sup>ni-PIE** (h’ng’ni) – fire; in today Modern Macedonian: **ogan**; Sanskrit: *agni*, Latin: *ignis*, anglicized: *ignite*.

\***agro-PIE** (agro) – early (in the morning); in today Modern Macedonian: **mugra** - ‘dawn’.<sup>118</sup>

**ἀδαλος/ἀσβαλος** (adalo/asvalo) – soot, according to Hesychius; in today Modern Macedonian: **abdal** - ‘grunge person’.

**αδε** (ade) – heaven in ancient Macedonian according to Hesychius; in today Modern Macedonian: **otade** - ‘beyond’. Identical to corrupted *Aether*, which features the typical Macedonian redaction.

**αδδεε** (addee), **αίδε**<sup>Ho</sup> (aide) – hurry up, come on; in today Modern Macedonian: **ajde** (pronounced *ayde*) - ‘come on, lets go’<sup>119</sup>; Sanskrit: *aise*.

**αδίσ** (adis) – heart; in today Modern Macedonian: **diše** - ‘respirates, breaths’.

**Αδονις** (Adonis) – sun-god; supposed to be a loan from Semitic (Hebr. *adon* - ‘Lord’). But no cult connected with his name is known in the Semitic world, nor a myth parallel to that in Macedon. Kretschmer points to the proper name **Αδov**, an Armenian general and a Phrygian flute-player.

**ἄδνον** (adnon) – holy; in today Modern Macedonian: **eden-on** - ‘the one and only’.

**ἀδραϊα** (adraia) – clear skies; in today Modern Macedonian: **vedra/vedar** - ‘bright (sky, weather)’<sup>120</sup>; Sanskrit: *vidhra*.

**ᾄδω** (ado) – to sing, to chant, an ode; in today Modern Macedonian: **oda** [metathesis].

**ἄδρος** (adro) – full-grown, big/adult, corpulent; in today Modern Macedonian: **jadar** but also **odrasnat/izrasnat** [vernacular metathesis].

**αδρνα** (adrua) – ship made out of one piece of wood; in today Modern Macedonian: **od-drva** - ‘of wood’.

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<sup>115</sup> <http://makedonski.info/search/jagne>

<sup>116</sup> [https://en.wikipedia.org/wiki/Jagnula\\_Kunovska](https://en.wikipedia.org/wiki/Jagnula_Kunovska)

<sup>117</sup> <http://makedonski.info/search/gnie>

<sup>118</sup> <http://www.makedonski.info/search/mugra>

<sup>119</sup> <https://glosbe.com/en/mk/come%20on>

<sup>120</sup> <http://www.makedonski.info/search/vedra>

**αδυμα**<sup>Br</sup> (aduma) – home; in today Modern Macedonian: *doma*.

**Ἄεροπες** (Ærope), **Ἀαίροπος** (Aairopo)<sup>121</sup> – Æerop, hence *Evropa/Europe*; also the river **Ἐβρος**<sup>Tr</sup> (Evro), today ‘*Maritsa*’ in the same region;<sup>122</sup> from a homonymous Macedonian tribe; Hesychius: ἐν Μακεδονίᾳ γένος (‘of Macedonian kin’ according to Hesychius).

**ἄερον** (aerops) – both Boeotian name for a bird (i.e. ‘μέρον’), and also "Ἀεροπες εθνος, Τροίζηνα κατοικούντες, και εν Μακεδονια γενοσ τι; και ορνεα τινα” – ‘*Æropes ethnos inhabiting Troezen, a lineage in Macedonia genos; kind of bird*’ according to Erodot; Pre-greek origin of the bird name and the proper people’s name is sure (cf. the suffix -Οπ-). See also the river *Ἐνρος* in Macedonia (today Maritsa river)

**ἄετερ** (aether), \***ater**-<sup>PIE</sup> (ater) – upper air, fire, ‘blow the fire’; derived from a suffixed root \*aue- ‘to blow’ with common IE formant -ter; in today Modern Macedonian: *veter* - ‘wind’; Serbo-Croatian: *vatra* - ‘fire’; Sanskrit: *vatya* - ‘cyclonic wind’.<sup>123</sup>

\***angl**-<sup>PIE</sup> (angl) – narrow; in today Modern Macedonian: *jagula* - ‘eel’, from the PIE root \*ang<sup>w</sup>i- ‘snake, worm’; Latin: *anguila* - ‘eel’<sup>124</sup> (hence ‘*angel*’ too).

\***ai**-<sup>PIE</sup> (ai, comparable to ‘ouch’) – harm, compassion (pain exclamation), exclamation of remembering; in today Modern Macedonian: *ai*.

\***ai**-<sup>PIE</sup> (ai) – to give; in today Modern Macedonian: *dai* - ‘give me/it’; Hittite: *pai*.

\***aios**-<sup>PIE</sup> (aios) – metal; in today Modern Macedonian: *sia* [metathesis] - ‘shines’; Hittite: *Wiluša* (i.e. *Ilios*), Sanskrit: *aysa*, Latin: *acies* - ‘metal tip of the arrow/spear’.

**ἀίγιον** (aigiops) – vulture in ancient Macedonian, ‘ἀίγιον - αετος υπο Μακεδονον’.

\***aiv**-<sup>PIE</sup> (aiv) – alive, vital; in today Modern Macedonian: *živ*; Old Persian: *aiva*, Oscan: *biv(us)*<sup>125</sup>, Latin: *viv(us)*.

**αίκε**<sup>Ho</sup> (aike), **ακ**<sup>Br</sup> (ak) – if; in today Modern Macedonian: *ako*.

**αῖσ**<sup>Tr</sup> (aiz), **αεγίς** (aegi, aygi) – goat, goatskin; ancient Egyptian *Az*; in today Modern Macedonian: *koza* [-gh- > -d- > -z- phonetic mutation], *kozi*(plural); Iberian: *izar*, Sanskrit: *aža*, actually from *koža*(?) - ‘(goat) skin’.<sup>126</sup> But, also possible as metathesis of “*Yazi*” - ‘climbs, crawls’ in plain Macedonian.<sup>127</sup>

<sup>121</sup> The symbol /ς / -‘stigma’ (Not ‘sigma’!), is not a letter, but a separator which marks the end of a word, it’s a common noun originally meaning "a mark, dot, puncture".

<sup>122</sup> *Evros* or *Nevros*, the mythical river in which was thrown the head of killed Dionis, from where the nymphs of the river have taken it to heaven.

<sup>123</sup> <http://sanskritdictionary.org/vatya>

<sup>124</sup> <http://www.etimo.it/?cmd=id&id=955&md=3775889bccd3e5d4e539b0d24d579505>

<sup>125</sup> <https://thevore.com/oscan/>

<sup>126</sup> <http://www.makedonski.info/search/koжа>

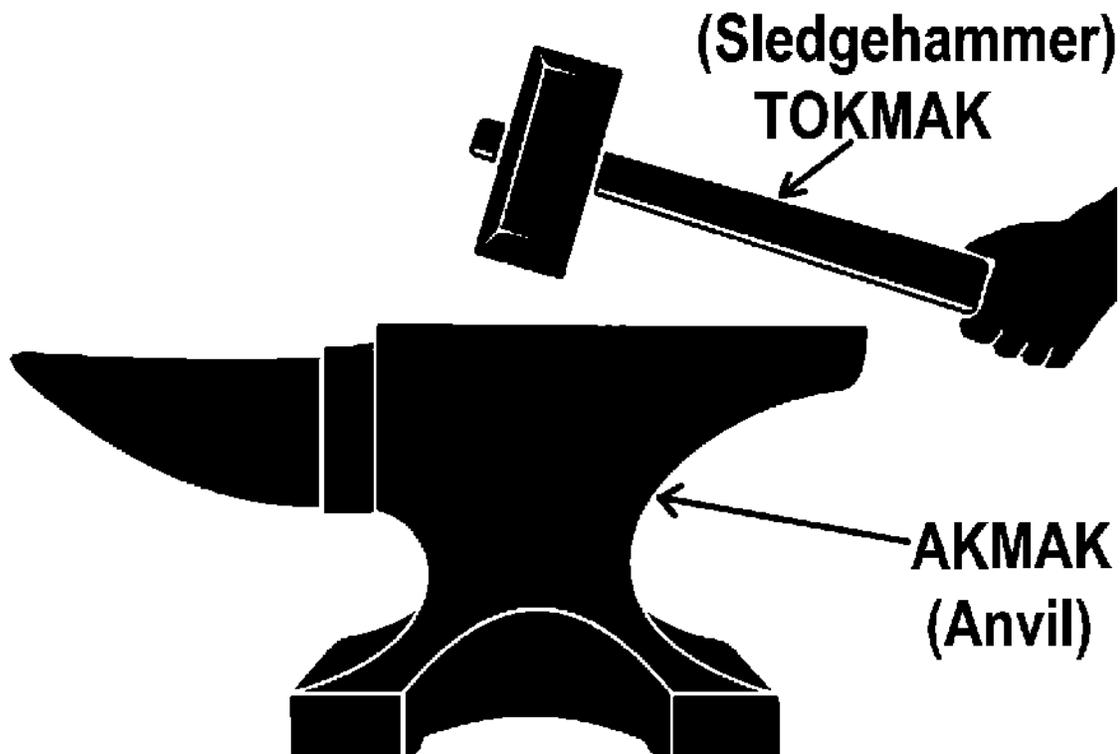
<sup>127</sup> <http://www.makedonski.info/search/jazi>



\***ais-**<sup>PIE</sup> (ais, a truncated root of *ais-ka*) – to desire for, wanting, to worship; in today Modern Macedonian: *saka*, a metathesis of *iska* [archaic] - ‘wants’, survived as a syncretic common suffix in many Macedonic verbs: *ispliska*, *pritiska*, *stiska*, *vriska*, etc. Sanskrit: *icchati*, Old Church Macedonic: *iskati*, Oscan: *aiso*, anglicized: *ask*.<sup>128</sup>

**ἀίτεω** (aiteo) – to ask, request, beg; in today Modern Serbo-Croatian Macedonian: *hteo*

**ἀκμων** (akmon), \***ak-**<sup>PIE</sup> (ak) – anvil and/or stone respectively; in today Modern Macedonian: *akmak* [onomatopoeic; compare to English ‘smack’], antonym: *tokmak* - ‘hammer’<sup>129</sup> (today only the word for hammer - “*tokmak*” preserved its original meaning, while the archaic “*akmak*” declined into informal noun for insult in plain Macedonian,



<sup>128</sup> <https://www.etymonline.com/search?q=ask>

<sup>129</sup> <http://www.makedonski.info/search/tokmak>

meaning something similar to English 'blockhead'<sup>130</sup>); see also “čakmak” - ‘flint-stone lighter’; from the Macedonic verb “akne” - ‘to smash, hit’;<sup>131</sup> Phrygian: *Akmonia*, Basque: *akain*, Latin: *acere*.

\*ak-<sup>PIE</sup> (ak) – to eat; in today Modern Macedonian: *žvak* [onomatopoeic]; Latin: *mastika*.

ἀκρα (akra) – end, extremity (also a ‘hilltop’); in today Modern Macedonian: *kraj* - ‘end’, *na-kraj* - ‘at the end’, *krak* - ‘extremity’.<sup>132</sup>

ἀκρέα (akrea) – young girl, also Macedonian goddess of wisdom or of love; in today Modern Macedonian: *kerka* - ‘daughter’.<sup>133</sup>

ἀκρον, ἀκρονοί (akron, akronoi) – border marks or edges, mountain peaks, crest; PIE \*ak- ‘summit, point’; Phrygian ακραυο (akrayo) - ‘height, peak, elevated’; in today Modern Macedonian: *ukraina* - ‘borderland’, *krai* - ‘end’; also *kruna* - ‘crown’; Hesychius: ὄροι, ὑπὸ Μακεδόνων.

\*al/ol-<sup>PIE</sup> (al/ol) – beyond, further; in today Modern Macedonian: *lani* [metathesis] - ‘last year’<sup>134</sup>, *olomnani* - ‘before last year (2 years ago)’<sup>135</sup>; Latin: *alter* - ‘other’, *altus* - ‘high’, Italian: *al di la*, *oltre* - ‘further’.

\*alb<sup>h</sup>o-<sup>PIE</sup> (albo) – white; in today Modern Macedonian: *belo* [metathesis]; Latin: *albus*.

ἀλί, ἀλλά, ἀλλ (ali, alla, al) – but; in today Modern Macedonian: *ali*.

ἀλίε (alie), ολίβ<sup>Tr</sup> (olin) – deer, boar(?); PIE \*ol- or \*el- - ‘red, brown’: Hittite: *aliyan*, Cimmerian: *elain* - ‘deer’, Old Church Macedonic: “Yelen”, Homeric: ἐλλός (elló) - ‘young deer or fawn’; in Hesychius: κάπρος (i.e. *Capra* - ‘goat’) Μακεδόνες - ‘Macedonian goat’; in today Modern Macedonian: *elen*.<sup>136</sup>

ἀλέω (aleo) – to grind; in today Modern Macedonian: *meleo*.

ἄλιμα (alima) – seaside; in today Modern Macedonian: *plima* - ‘tide’.

ἀλίζα (aliza) – white poplar tree; in today Modern Macedonian: *yasika* [archaic *jelixa*].<sup>137</sup>

ἀλμυρός (almuros) – salty; in today Modern Macedonian: *salamura*.<sup>138</sup>

ἄλσος (also) – grove, sacred grove; in today Modern Macedonian: *les*.

ἀλώπηξ (alopes) – fox, literally ‘red-dog’; in today Modern Macedonian: *alov* - ‘red’<sup>139</sup>, and *pes* - ‘dog’<sup>140</sup>.

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<sup>130</sup> <http://www.makedonski.info/search/akmak>

<sup>131</sup> <http://www.makedonski.info/search/akne>

<sup>132</sup> <http://www.makedonski.info/search/krak#%D0%BA%D1%80%D0%B0%D0%BA/%D0%BC>

<sup>133</sup> <http://www.makedonski.info/search/kerka>

<sup>134</sup> <http://www.makedonski.info/search/lani>

<sup>135</sup> <http://www.makedonski.info/search/olomnani>

<sup>136</sup> <http://www.makedonski.info/search/elen>

<sup>137</sup> <http://www.makedonski.info/search/jasika>

<sup>138</sup> <http://www.makedonski.info/search/salamura>

<sup>139</sup> <http://www.makedonski.info/search/alov>

<sup>140</sup> <http://www.makedonski.info/search/pes>

**Αμαίμακετοί** – A Ma of the Macedonians; the Great Mother Goddess Ma, supreme deity of ancient Macedonians. See also **Αμμα** - ‘mother’.

\***amec**-<sup>Ba</sup> (ametch) – dream; in today Modern Macedonian: **mečta** - ‘dreaming (of)’.

**ἄμελξι** (amelxi), \***hmelg**-<sup>PIE</sup> (hmelg) – milking, to milk; in today Modern Macedonian: **ya-molzi**, **molzi**; Latin: *mulgeo*, Italian: *munge*, Serbo-Croatian: *muze* [pronounced *moose*].

\***an/ana**-<sup>PIE</sup> (an) – on, to, by; in today Modern Macedonian: **na** [methathesis]; an old IE adverb and preposition; Oscan: *anafaket* – ‘on-handed’(devoted to), Coptic: *anastasis* – ‘standing on (resurrection)’

**Ανατοίλ**<sup>Co</sup> (Anatoil) – east, the rising of the sun (i.e. *Il/Ilios*, Latinized: *Helios*)<sup>141</sup>; in today Modern Macedonian: **Anatolij** [Metathesis] - a personal name, “(Born) on the sunrise”; Latin: *natalis*, Anglicized: *natal*<sup>142</sup>.

**ἀναξηραίνω/ἀποξηραίνω** (anaxiraino/apoxiraino) – to dry up; in today Modern Macedonian: **zasireno** - ‘coagulated blood/milk’.

**ανγ**<sup>Tr</sup> (ang) – curved, twisted; in today Modern Macedonian: **agol** - ‘angle’; Coptic: *alok*.

**ἀνήκω** (aneko) – to belong (someone’s); in today Modern Macedonian: **na-nekoj** - ‘someone’s, of somebody’.<sup>143</sup>

**ἀνομέω** (anomeo) – not clever, iniquity; in today Modern Macedonian: **a ne-umee** - ‘doesn’t know, not know-how’.

**Ανθεμουσία** (anthemousia) – a military division of Macedonians, and/or Macedonian town.

\***apal**<sup>Ba</sup> (apal) – shelf, cabinet; in today Modern Macedonian: **dolap**.<sup>144</sup>

**ἄπαξ** (apax) – once again; in today Modern Macedonian: **ai-pak** - literally ‘once-again’ (the letter ‘A’ was and still represents a numeric symbol for 1 - ‘one/once’).

N	Letter	Value	N	Letter	Value	N	Letter	Value
1	Α α	Alpha = 1	10	Ι ι	Iota = 10	19	Ρ ρ	Rho = 100
2	Β β	Beta = 2	11	Κ κ	Kappa = 20	20	Σ σ	Sigma = 200
3	Γ γ	Gamma = 3	12	Λ λ	Lambda = 30	21	Τ τ	Tau = 300
4	Δ δ	Delta = 4	13	Μ μ	Mu = 40	22	Υ υ	Upsilon = 400
5	Ε ε	Epsilon = 5	14	Ν ν	Nu = 50	23	Φ φ	Phi = 500
6	Ϝ ϝ	(stigma) = 6	15	Ξ ξ	Xi = 60	24	Χ χ	Chi = 600
7	Ζ ζ	Zeta = 7	16	Ο ο	Omicron = 70	25	Ψ ψ	Psi = 700
8	Η η	Eta = 8	17	Π π	Pi = 80	26	Ω ω	Omega = 800
9	Θ θ	Theta = 9	18	Ϟ ϟ	(Koppa) = 90	27	Ϡ	(sampsi) = 900

<sup>141</sup> „A-na-to-Il“ – ‘1st-On-that-Sun(rise)’ <https://www.behindthename.com/name/anatolius>

<sup>142</sup> <https://www.etymonline.com/search?q=natal>

<sup>143</sup> <http://www.makedonski.info/search/nekoj>

<sup>144</sup> <http://www.makedonski.info/search/dolap>

Note to table above: the symbol ζ - ‘Stigma’ wasn’t a letter at all, but a word-separator that marks the end of the word, and originally its meaning is "a mark, dot, puncture", or generally "a sign", from the verb στίζω - ‘puncture’. Its inappropriate reading as ‘S’ is wrong and analphabetic. The other 2 symbols marked with yellow (Phoenician ‘Goph’ i.e. ‘Koppa’, and ‘Sampī’) disappeared at the very beginning and are almost unknown in ancient Koine writings

ἀπηνές (apene) – outrage, wild; in today Modern Macedonian: (*se*) *peni* - ‘foaming’.

Αφροδιτη (Afrodite) – foam-child, the goddess of love; in today Modern Macedonian: *ifrit* - ‘furious’<sup>145</sup>, *dete* - ‘child’<sup>146</sup>; Latin: *furia* and/or *fumus*; hence anglicized:  *fury*.

ἀπόγονος (apogono) – offspring; in today Modern Macedonian: *pogon* - ‘power unit, engine’; from the particle *po* - ‘more’<sup>147</sup> and *goni* - ‘chase’,<sup>148</sup>.

Απόλλων (Apollon) – hermaphrodite god of music, poetry, medicine, etc., later also identified with *Ilion/Ilios* (Lat. *Helios*), the sun god; actually Macedonic “*Apollon*” (*A-pollon*) - ‘without one half (‘*A-pollon*’ i.e. *sexless* in the sense ‘it lacks the other half/sex’) in plain Macedonian, from “*Pola*” - ‘half’.<sup>149</sup>

ἀπόρροια (aporroia) – evaporating; in today Modern Macedonian: *parreia* - ‘vapor’.

ἀπορρώξ (aporroz) – precipice, gully; in today Modern Macedonian: *porozno* - ‘gully, gulch’; see also *ponor*.

ἀποστολεως (apostoleu) – apostles, the holders of the seat/throne (*stol*, *stolitsa*) of authority, rulers; in today Modern Macedonian: *A-po-stol* i.e. *Apostol* - ‘Apostle’, literary the ‘1st-city-chair’, i.e. the throne or holy see;<sup>150</sup> see also *prestol* - ‘throne, holy see’.

Αρεσ (Ares) – Macedonian god of war; Egyptian: *Or(us)*, Latinized *Horus*<sup>151</sup>, Roman: *Mars*.

Αρετος (Areto) – Macedonian name of *Erakles* (Lat. *Hercules*) - ‘Ares-like’. More likely from “*E-Raklest*” - ‘strong-handed’, from “*Raka*” - ‘hand, power’.<sup>152</sup>

ἄργελλα (argella) – stable, building for keeping horses; in today Modern Macedonian: *ergella*.

ἀρίν<sup>Ho</sup> (arin) – in good spirit, healthy; in today Modern Macedonian: *aren*.<sup>153</sup>

\*as-<sup>PIE</sup> (as) – glow, shine; in today Modern Macedonian: *sjae* [metathesis].<sup>154</sup>

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<sup>145</sup> <http://www.makedonski.info/search/ifrit>

<sup>146</sup> <http://www.makedonski.info/search/dete>

<sup>147</sup> <http://www.makedonski.info/search/%D0%BF%D0%BE#%D0%BF%D0%BE/%D1%87%D0%B5%D1%81%D1%82>

<sup>148</sup> <http://www.makedonski.info/search/goni>

<sup>149</sup> <http://www.makedonski.info/search/pola>

<sup>150</sup> <http://www.makedonski.info/search/apostol>

<sup>151</sup> Since the Egyptian “*Or(us)*”(i.e. ‘*Horus*’) is falcon, and Macedonic term for eagle is “*Orel*” (see ‘*Ornithology*’ too) it is a legitimate assumption that corrupted “*Ares*” is actually “*Orel*”(Eagle/Falcon), PIE \**or-* ‘large bird’ <https://www.etymonline.com/word/ornitho->

<sup>152</sup> <http://www.makedonski.info/raka>

<sup>153</sup> <http://www.makedonski.info/search/aren>

ἄστν (astu) – town; in today Modern Macedonian: *mesto* - ‘place’.

ἄσμα (asma) – song; in today Modern Macedonian: *pesma*.<sup>155</sup>

ἄταρ (atar) – meadows and woods of the village; in today Modern Macedonian: *atar*; Hittite: *hatar*.

\***ato(s)/atta**-<sup>PIE</sup> (atos/ata) – father/mother; in today Modern Macedonian: *tato/mater*, also *otets* - ‘father’ (Russian pronunciation: *atiets*). Hence also Phrygian: *Attis* – father, the father god, consort of the mother goddess *Kibela/Cybele*. Hittite: *Ta-a-at-ta-aš*, Cf. *tati*- “father” < PIE \*t-at-.

ἄτρομον (atromon) – calm, undisturbed; in today Modern Macedonian: *trom* - ‘slow, inert’<sup>156</sup>; hence also “*tromb*” - ‘immovable obstacle in the blood vessels’.

\***aus**-<sup>PIE</sup> (aus) – to shine; in today Modern Macedonian: *usvite, usviten*;<sup>157</sup> *Ausos* - Indo-European goddess of dawn; also *istok* - ‘east/spring’ in plain Macedonian; Latin: *auster* to Late Latin: *ostro* - ‘eastern’.

ἄξάνω (auxano) – to complete, overcome; in today Modern Macedonian: *navaxa/navasa*.<sup>158</sup>

ἄξος (axo) – timber; PIE \*os- “ash tree”; in today Modern Macedonian: *les/leska* - ‘woods’, and *daska* - ‘piece of wood’; Old English *æsc* - ‘ash’; hence the alternative name of river Vardar: “*Axios*” - the ‘timber river’.

ἄξ<sup>Tr</sup> (ax), \***aitro**-<sup>PIE</sup> (aitro) – sharp; in today Modern Macedonian: *ostro*; Sanskrit: *asthra*.

\***azari**-<sup>Ba</sup> (azari) – valiant; in today Modern Macedonian: *ozari* [verb] - ‘splendid’<sup>159</sup>.

**B b** – be, Cyrillic/Glagolitic: bouki; - as the Latin ‘B’ is totally absent as a letter in Koine-“*Greek*” it is inserted here instead of the modern “*Greek*” substitute-ligature “*MP*”<sup>160</sup>

\***bab**-<sup>PIE</sup> (bab) – to swell; in today Modern Macedonian: *babri* [verb], *babura* - ‘big paprika’.

\***baba**-/\***bal-bal**-<sup>PIE</sup> (baba/bal-bal) [onomatopoeic] – blubbling/blabbering, barbaric (‘incomprehensible’) speech, murmur; in today Modern Macedonian: *bla-bla-bla*..., also *br-br-br* or *brblja, brbori, baboti* [onomatopoeic]

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<sup>154</sup> <http://www.makedonski.info/search/sjae>

<sup>155</sup> <http://www.makedonski.info/search/pesma>

<sup>156</sup> <http://www.makedonski.info/search/trom>

<sup>157</sup> <http://www.makedonski.info/search/usvite>

<sup>158</sup> <http://www.makedonski.info/search/navaksa>

<sup>159</sup> <http://www.makedonski.info/search/ozari>

<sup>160</sup> Μπιλμπαιο - Bilbao:

<https://el.wikipedia.org/wiki/%CE%9C%CF%80%CE%B9%CE%BB%CE%BC%CF%80%CE%AC%CE%BF>

\*b<sup>h</sup>a-<sup>PIE</sup> (ba) – to speak, chant; in today Modern Macedonian: *bae*<sup>161</sup>; Sanskrit: *bajana*.

\*b<sup>h</sup>ab<sup>h</sup>-<sup>PIE</sup> (bab) – bean; in today Modern Macedonian: *bob*; *bob čorba* - ‘been soup’.



\*b<sup>h</sup>ad-<sup>PIE</sup> (bad) – brave, good; in today Modern Macedonian: *bodar*, metathesis: *dobar* - ‘good’; Sanskrit: *bhadrá* (blessed, good, happy).

βαλίος<sup>Pe</sup> (balio), βελ<sup>Tr</sup> (bel/vel), \*b<sup>h</sup>el-<sup>PIE</sup> (bel) – white, to snine; in today Modern Macedonian: *belo* and *bel* or *vel* - another example of V/B interchangeability, as the bridal veil is white by default, hence its name; another hint from today Modern Macedonian is *lebed* - ‘swan’ and *ve-e* - ‘snow falling, blizzard’<sup>162</sup>; Sanskrit: *bhala*.

\*barace<sup>Ba</sup> (barace) – garden; in today Modern Macedonian: *bavča*; Italian: *barraca* - ‘soldier’s tent’

\*b<sup>h</sup>aško-<sup>PIE</sup> (baško), βασκοί – bundle, hip; in today Modern Macedonian: *baška* - ‘put aside, deposited’<sup>163</sup>; Latin: *boscus* - ‘a mass of small trees/plants/flowers’, hence French *bouquet* and anglicized *bush*.

\*b<sup>h</sup>arw-<sup>PIE</sup> (barw) – (pine) forest; in today Modern Macedonian: *borowa*, also *brwnara* - ‘wooden shack’; Czech: *borovice* (pine, pine needles), Old English: *bearu* (grove).

\*barda<sup>Ba</sup> (barda) – last night; in today Modern Macedonian: *včera*.

\*bare<sup>Ba</sup> (bare) – slug; in today Modern Macedonian: *bari vaka* [vernacular] - ‘come here’, *bara* - ‘walks slow, searches’.<sup>164</sup>

\*bhares/bhores-<sup>PIE</sup> (bares) – a stubble, the cut stalks of plants left sticking out of the ground after the grass was grazed; in today Modern Macedonian: *brsti/briči* [verb] - ‘grazes/shaves’.

βατκυ (batku) – older brother, older pal; in today Modern Macedonian: *batko*.

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<sup>161</sup> <http://www.makedonski.info/search/bae>

<sup>162</sup> <https://translate.google.com/#mk/en/%D0%B2%D0%B5%D0%B5%20%D1%81%D0%BD%D0%B5%D0%B3>

<sup>163</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B1%D0%B0%D1%88%D0%BA%D0%B0%\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B1%D0%B0%D1%88%D0%BA%D0%B0%*)

<sup>164</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B1%D0%B0%D1%80%D0%B0%\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%B1%D0%B0%D1%80%D0%B0%*)

**берца**<sup>Tr</sup> (berza) – birch; in today Modern Macedonian: *breza*.

\***b<sup>h</sup>e<sup>h</sup>**-<sup>PIE</sup> (be) – child; in today Modern Macedonian: *bebe*.

\***b<sup>h</sup>ed<sup>h</sup>**-<sup>PIE</sup> (bed) – pierce; in today Modern Macedonian: *bode*.<sup>165</sup>

\***b<sup>h</sup>oid<sup>h</sup>ea<sup>h</sup>**-<sup>PIE</sup> (boidea) – misfortune, misery; in today Modern Macedonian: *beda*, from *boi* - ‘fear’ and *de(I)a* - ‘does, to do’. Sanskrit: *bhadate*.

\***b<sup>h</sup>eg**-<sup>PIE</sup> (beg) – flee, escape; in today Modern Macedonian: *beg*; <sup>166</sup> Hindi: *bhag*, Sanskrit: *bhaga*<sup>167</sup>, Latin: *fuga*.<sup>168</sup>

\***b<sup>h</sup>h<sup>2</sup>eg**- or \***b<sup>h</sup>ag**- (bhaeg) – god; in today Modern Macedonian: *bogo*; Sanskrit: *bhāga* - one of the Aśuras; OCM: *Bogъ*, antonym: *ubogъ* - ‘poor, unable’, which testifies that the original Macedonic meaning was “bogat” - ‘share, lot/rich’, as in Indo-Aryan.

\***belaun**<sup>Ba</sup> (belaun) – knee; in today Modern Macedonian: *koleno*;

\***b<sup>h</sup>eu<sup>h</sup>**-<sup>PIE</sup> (beuh) – (I’ve) been, I was; in today Modern Macedonian: *beh* (southern dialects)<sup>169</sup> and/or *bev* (literary), *biva* - ‘become’; Persian: *bavati*, Sanskrit: *bhava*.

\***b<sup>h</sup>eud<sup>h</sup>**-<sup>PIE</sup> (beud) – to be aware, awake; in today Modern Macedonian: *buden* - ‘awake’<sup>170</sup> and/or *b’dee* - ‘(night)watch’.<sup>171</sup> Sanskrit: *budh*, hence *Buddha*.

\***beresi**<sup>Ba</sup> (beresi) – separate; in today Modern Macedonian: *odberi si* - ‘choose’.

**берца**<sup>Tr</sup> (berza) – birch tree; in today Modern Macedonian: *breza*.

**бiа, бiе** (bia, bie), \***b<sup>h</sup>eu**-<sup>PIE</sup> (beu) – beats, to hit; in today Modern Macedonian: *bie*; Sanskrit: *bhu*.

\***bići**<sup>Ba</sup> (bići) – pearl; in today Modern Macedonian: *biser*; Sanskrit: *busa*.

\***bider**<sup>Ba</sup> (bider) – chin, \***b<sup>h</sup>ard<sup>h</sup>a**-<sup>PIE</sup> (barda) – beard; in today Modern Macedonian: *brada*; <sup>172</sup> Latin: *barba*.

\***bizkor**-<sup>Ba</sup> (bizkor) – agile, fast; in today Modern Macedonian: *brzak* - ‘rapid’; <sup>173</sup> Sanskrit: *bhrsa*.

\***b<sup>h</sup>lag**-<sup>PIE</sup> (blag) – sweet temperament, weak/mild, mellow; in today Modern Macedonian: *blag*<sup>174</sup>; Latin *flacidus*, cf. Macedonian/Etruscan: *mlak* - ‘good’.

\***b<sup>h</sup>les**-<sup>PIE</sup> (bles) – to shine, flash; in today Modern Macedonian: *bleska*; <sup>175</sup> hence anglicized *bless* and/or *bliss* (*blessedness*) too, for example: “*religions promise perfect*

<sup>165</sup> <http://www.makedonski.info/search/bode>

<sup>166</sup> <http://www.makedonski.info/search/beg>

<sup>167</sup> <http://sanskritdictionary.org/bhaga>

<sup>168</sup> <http://www.etimo.it/?term=fuga&find=Cerca>

<sup>169</sup> [https://en.wikipedia.org/wiki/Solun-Voden\\_dialect](https://en.wikipedia.org/wiki/Solun-Voden_dialect)

<sup>170</sup> <http://www.makedonski.info/search/buden>

<sup>171</sup> <http://www.makedonski.info/search/bdee>

<sup>172</sup> <http://www.makedonski.info/search/brada>

<sup>173</sup> <http://www.makedonski.info/search/brzak>

<sup>174</sup> <http://www.makedonski.info/search/blag>

<sup>175</sup> <http://www.makedonski.info/search/bleska>

*bliss after death*".

\***h**osos-<sup>PIE</sup> (bosos) – naked(?); in today Modern Macedonian: *bos* - ‘barefoot’; Lithuanian: *basas*, Old Church Macedonic: *bosu*.

\***boi**-<sup>PIE</sup> (boi) – is afraid; in today Modern Macedonian: *boi*.

\***h**r-<sup>PIE</sup> (br) – to hum, buzz; in today Modern Macedonian: *brm/brum*, *brmči* [onomatopoeic].

\***h**rg-<sup>PIE</sup> (brg) – high (hill); in today Modern Macedonian: *breg*; Sanskrit: *bhrgu*.

\***h**erh-<sup>PIE</sup> (ber) – to puff up, swollen; in today Modern Macedonian: *nabubren*<sup>176</sup>.

\***h**rk-/\***h**r-<sup>PIE</sup> (brk) – picks in, sticks in; in today Modern Macedonian: *brka/brkne* - ‘putting hand in something (pocket, hat, box...), sticking in’, ‘to poke, to stir’;<sup>177</sup> hence *brashno* - ‘flour’, a combination of *brka* and *prashina* - ‘dust’.

\***h**r-<sup>PIE</sup> (br) – snout, a muzzle; in today Modern Macedonian: *brnja/brnjitsa* - ‘a muzzle’ and/or ‘nose-ring for animals’; Armenian: *beran* - ‘mouth’.

\***h**erhmen-<sup>PIE</sup> (bermenr) – load, burden; in today Modern Macedonian: *bremen*. Sanskrit: *bhariman*.

βρῦζας<sup>Tr</sup> (bruza), \***h**ris-<sup>PIE</sup> (bris) – hurries, hasten, fast; in today Modern Macedonian: *brz*, *brza*; Sanskrit: *bhrsa*.

\***bu**-<sup>PIE</sup> (bu) – kiss; in today Modern Macedonian: *bubi* [vernacular] - a corrupted abbreviated form of *ljubi* - ‘loves’.

\***h**u-<sup>PIE</sup> (bu) – to grow (plant), growth/blooming, to be; in today Modern Macedonian: *bue* - ‘to bloom, flourish’, *buen/bujno* - ‘abundant, flourished’;<sup>178</sup> Oscan: *fufans*.<sup>179</sup>

\***bul**-<sup>PIE</sup> (bul) – bulb, tuber; in today Modern Macedonian: *bulka*, but also *bubulitsa* - ‘acne’.

## **B β** – vita, Cyrillic/Glagolitic: vedi

β (v) – in; in today Modern Macedonian: *v*, *vo*.

βαβρεν (vavren) – leftovers from olive oil; in today Modern Macedonian: *vovren* - ‘infilled, stuck (food between teeth)’.<sup>180</sup>

βάδινο<sup>Ho</sup> (vadino), \***wed**-<sup>PIE</sup> (ved) – lead, to lead; in today Modern Macedonian: *vodi*, *vodenje* - ‘leading’; Hittite: *uwate*, Sanskrit: *vad*.

<sup>176</sup> <https://sr.wiktionary.org/wiki/nabubren>

<sup>177</sup> <http://www.makedonski.info/search/brka#%D0%B1%D1%80%D0%BA%D0%B0/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>178</sup> <http://www.makedonski.info/search/bue>

<sup>179</sup> <https://thevore.com/oscan/>

<sup>180</sup> <http://www.makedonski.info/search/vovren>

**βάσκιοι** (vaskioi) – fasces; in today Modern Macedonian: *vrski*.

**βάσκεῖν** (vaskein), **βάσκανία** (vaskania) – speech, conjure, fascination; in today Modern Macedonian: *voskit*, *voshituvanje* - ‘admiring’.<sup>181</sup>

**βάρ**<sup>Br</sup> (var) – to protect, to watch; in today Modern Macedonian: *vardi*; Sanskrit: *vara*.

**Βάσιλεος** (Vasileo) – Almighty (king); in today Modern Macedonian: *Vasil* - a personal name; see also ‘*Vasiona*’ - ‘all-shiny’ (i.e. ‘space, cosmos’), and ‘*Svašta*’ - ‘all-whatever’ (i.e. ‘everything/whatever’), Sanskrit: *visva*.

**βαταλε** (vatale) – fountain; in today Modern Macedonian: *voda-lee* - ‘water-pours’.

**βατάρρα** (vatara) – bath tube; in today Modern Macedonian (not in use anymore): *vodara* [archaic] - ‘watery/water-run, waterbody’.

**βάζω** (vazô) – beautiful speech, essay (Eustathius citing Heracleides); in today Modern Macedonian: *veze* - ‘embroiders’ (i.e. ‘to speak fluently’); Sanskrit: *bhasa*.<sup>182</sup>

**βεδν**<sup>Br</sup> (vedu), **υδ(α)**<sup>Tr</sup>, (uda), \***wed-r-**<sup>PIE</sup> (ved) – water; in today Modern Macedonian: *voda*; see also *vedro* - a ‘bucket for water’, and *udavi* - ‘(to) drawn’; Sanskrit: *udan*, Latin: *unda* - ‘wave’, Hittite: *watar*, till francized *eau*.

\***wehr-**<sup>PIE</sup> (ver) – rain; in today Modern Macedonian: *vrne*; Hittite: *warsa*, Sanskrit: *varsi*, *varsana* - ‘rainy’.

**βεί** (vei) – branch; in today Modern Macedonian: *veika*.<sup>183</sup>

\***wek-**<sup>PIE</sup> (vek) – voice; in today Modern Macedonian: *vik/vika*; Sanskrit: *vak*.

**βελεκ** (velek) – to drag, to crawl; in today Modern Macedonian: *vlekač* - ‘dragger, crawler’, today generic term used to describe a lizard and snake species (as lizards and snakes drag/crawl their bodies close to the ground).

\***wer-**<sup>PIE</sup> (ver) – to boil/weld; in today Modern Macedonian: *vari*<sup>184</sup>; Sanskrit: *vāri*, Coptic: *avrem*.

**βερενίκα** (Verenika) – fiancée; in today Modern Macedonian: *verenica*<sup>185</sup>.

\***weid-** (vid) – to see;<sup>186</sup> in today Modern Macedonian: *vid* - ‘sight, to see’<sup>187</sup>, *vidoa* - ‘they’ve seen’<sup>188</sup>, *vidi* - ‘to see’, *vida* - ‘to heal (i.e. medical observance)’, *vidar* - ‘seer’<sup>189</sup>, etc.

\***wert-**<sup>PIE</sup> (vert) – to turn, spin; in today Modern Macedonian: *vrti*; Sanskrit: *vivrti*.

**βερζα** (verza) – netted barrier used for fishing; in today Modern Macedonian: *vrza* - ‘(to)

<sup>181</sup> <http://www.makedonski.info/search/voshit>

<sup>182</sup> <http://sanskritdictionary.org/bhasa>

<sup>183</sup> <http://www.makedonski.info/search/vejka>

<sup>184</sup> <http://www.makedonski.info/search/vari>

<sup>185</sup> <https://glosbe.com/en/mk/fiance>; <http://www.makedonski.info/search/verenica>

<sup>186</sup> <https://www.etymonline.com/search?q=idea>

<sup>187</sup> <http://www.makedonski.info/search/vid>

<sup>188</sup> <http://www.makedonski.info/search/vidoa>

<sup>189</sup> <http://www.makedonski.info/search/vidar>

tie up, knitted ribbon (ropes)'.<sup>190</sup>

\*wes-<sup>PIE</sup> (ves) – feast, party; in today Modern Macedonian: *veselba*.<sup>191</sup>

βηλος (velos) – threshold; in today Modern Macedonian: *vlez* - ‘entrance’.

βίαν (vian) – wrapped; in today Modern Macedonian: *vien, zavien*; Sanskrit: *vye*.

βίδ<sup>Br</sup> (vid) – prophet, seer; in today Modern Macedonian: *vidovit*<sup>192</sup>, *vidar* - ‘seer’<sup>193</sup>; Sanskrit: *vidvat*. From PIE \*weid- “to see”;<sup>194</sup> in today Modern Macedonian: *vid* – ‘sight, to see’<sup>195</sup>, *vida* - ‘to heal (i.e. medical observance)’, *vidoa* - ‘they’ve seen’<sup>196</sup>, *vidi* - ‘to see’, etc.

\*wihno-<sup>PIE</sup> (vino) – wine; in today Modern Macedonian: *vino*; Hittite: *wiyana*, Latin: *winum*. Note that Macedonic/Hittite *wiyana* and Luwian hieroglyphic *wiana* - “wine” are clearly distinct from Mycenaean *wo-no/foino*.

**Vika/Buka(ς)**<sup>197</sup> **Σφινγα(ς) Μακεδονε(ς)** (*Vika, the Sphinx of Macedonians*’ according to Hesychius; also φιγα and/or φικα)<sup>198</sup> – a mythological creature that has head and torso as human and body of a lion, often winged. It ask's (i.e. ‘Vika’ - *Yell*) questions, which puzzles the misfortunate passengers. And here is one particular way of formulating Question in vernacular Macedonian language: “*Što vika?*” - ‘What (she) says/asks?’, but otherways the plain meaning of “*Vika*” is ‘yelling’.<sup>199</sup> And, if someone puts your statement in question, or he is amazed about it, he/she will exclaim “*Vikash?*” The closest paragon in English will be “*Say what!?*” From “*Vika*”, corrupted by latinization of the original sound V into B, it refracted into “*Buka*” - ‘loud noise, clamour’.<sup>200</sup>

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<sup>190</sup> <http://www.makedonski.info/search/vrza>

<sup>191</sup> <http://www.makedonski.info/search/veselba>

<sup>192</sup> <http://www.makedonski.info/search/vidovit#%D0%B2%D0%B8%D0%B4%D0%BE%D0%B2%D0%B8%D1%82/%D0%BF%D1%80%D0%B8%D0%B4>

<sup>193</sup> <http://www.makedonski.info/search/vidar>

<sup>194</sup> <https://www.etymonline.com/search?q=idea>

<sup>195</sup> <http://www.makedonski.info/search/vid>

<sup>196</sup> <http://www.makedonski.info/search/vidoa>

<sup>197</sup> 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.

<sup>198</sup> 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=2ahUKewi57qHEi5PsAhV88eAKHbtAv4Q6AEwAXoECAMQA#v=onepage&q=%CE%B2%CE%B9%CE%BA%CE%B1%CF%82%20Hesychius&f=false>

<sup>199</sup> <http://www.makedonski.info/search/vika#%D0%B2%D0%B8%D0%BA%D0%B0/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>200</sup> <http://www.makedonski.info/search/buka>



Above: **Vika, the Macedonian Sphinx**

**βλετυες** (vletue) – fly; in today Modern Macedonian: *vletue*, *vleta* - ‘flies in’.<sup>201</sup>

\***wlk-**<sup>PIE</sup> (vlk) – wolf; in today Modern Macedonian: *volk*; Sanskrit: *vrka*, hence also the Macedonian vernacular “*frka*” - ‘panic’.

**βοες**<sup>Ep</sup> (voe) – military, martial; in today Modern Macedonian: *voen*<sup>202</sup>.

**βοίβετε**<sup>Br</sup> (voivete) – duke, warlord; in today Modern Macedonian: *voivoda*.

**βοίνα**<sup>Br</sup> (voina) – war; in today Modern Macedonian: *voina*.

**βοίταρχος** (voitarho) – military chieftain; in today Modern Macedonian: *voivoda*.

\***wokso-**<sup>PIE</sup> (vokso) – wax; in today Modern Macedonian: *vosok*; Basque: *esko*.

**βολε** (**ταί**)<sup>Ho</sup> (vole (tai)) – desire (his), will, and/or love; in today Modern Macedonian: *volja*<sup>203</sup>, and *toi*.

**βολίντος** (volinto) – ox, European bison; in today Modern Macedonian: *vol* - ‘bull, ox’;<sup>204</sup> attested in Aristotle, according to whom that animal lived in the Messapian mountain, which separated the country of the Paionians from that of the Maedeans (a Macedonic tribe inhabiting the middle course of Struma and upper course of Mesta), and that the Paionians called it *mónapos* (Thracian *bonasos*). Therefore, *vol(intos)* was back

<sup>201</sup> <http://www.makedonski.info/search/vleta>

<sup>202</sup> <http://www.makedonski.info/search/voen>

<sup>203</sup> <http://www.makedonski.info/search/volja>

<sup>204</sup> Also directly related to the concept of animal’s strong will, as the ox is the most stubborn animal in the animal reign. Thus PIE \*Welh<sub>2</sub>- ‘wish,will’, and Macedonic “*Volja*” - ‘will’.

then a Maedean dialect.

**βονοκ**<sup>Br</sup> (vonok) – nephew, grandchild; in today Modern Macedonian: *vonuk*, *vnuk*<sup>205</sup>, vernacular *vnučko*.

\***wosno**-<sup>PIE</sup> (vosno) – price; in today Modern Macedonian: *azno* - ‘treasure’, or *iznos* - ‘sum’; Latin: *venus*, Sanskrit: *visva* - ‘all, everything’.

**βουλος**<sup>Ho</sup> (voulo), \***ulhneh**-<sup>PIE</sup> (ulne) – wool; in today Modern Macedonian: *volna*; Sanskrit: *urna*, Hittite: *hulana*, Latin: *lana*, Basque: *ule*.

\***wrb**-<sup>PIE</sup> – stick, twick, whip; in today Modern Macedonian: *wrba* - ‘willow tree’.



**βρεκοσ** (vrekos) – scream; in today Modern Macedonian: *vresok*<sup>206</sup>, *vreka* [archaic].

\***wrs**-<sup>PIE</sup> (vrs) – height, top; in today Modern Macedonian: *vrz* - ‘above’, *vrsno* - ‘top’, *vrveno* - ‘highest, top of the’; Sanskrit: *vrh*.

\***wrt**<sup>h</sup>-<sup>PIE</sup> (vrt) – to twist, spin; in today Modern Macedonian: *vrti*; Sanskrit: *vrti*.

**βυν** (vun)<sup>Br</sup> – outside, extra; in today Modern Macedonian: *von/vonka*<sup>207</sup>.

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<sup>205</sup> <http://www.makedonski.info/search/vnuk>

<sup>206</sup> <http://www.makedonski.info/search/vresok>

<sup>207</sup> <http://www.makedonski.info/search/von> , <http://www.makedonski.info/search/vonka>

Γ γ – gama/gimel (Koine/Phoenician); Cyrillic/Glagolitic: glagoli

γρᾰβίν- (grabin) – hornbeam; in today Modern Macedonian: **gaber**.<sup>208</sup>

γαβαλόν (gavalan) – the brain, head; PIE \*g<sup>h</sup>ev<sup>h</sup>(e)l- ‘head’; in today Modern Macedonian: **glava/glaven** - ‘head/head of family, ruler/leader, main’; Sanskrit: *glau*.

γαί<sup>Br</sup> (gaj) – forest; in today Modern Macedonian: **gaj**.

Γαία (Gaia) – the earth/forest goddess; in today Modern Macedonian: **gai/goi**<sup>209</sup> - ‘nurtures, fattens’ and/or **gay** - ‘forest’; but also **guia** - ‘(poisonous) snake, viper’, as the snakes are chthonic animals which are in direct relation with the earth/earth goddess.

\*g<sup>h</sup>aido-<sup>PIE</sup> (gaido) – goat; in today Modern Macedonian: **gaida** - ‘a bagpipe’, from the Macedonic **ga-due** [verb] - ‘inflates-it’; Here we have an example of a simple Macedonic verb that throughout oral transmission and corrupted transliterations is now considered a ‘noun’. Latin: *haetus*, Sanskrit: *gai*.

γαλαδρά (galadra) – ravine; in today Modern Macedonian: **gudura**.

γάρ (gar), \*g<sup>w</sup>orh/g<sup>w</sup>er-<sup>PIE</sup> (gor/ger) – mountain; in today Modern Macedonian: **gora**<sup>210</sup>; Sumerian: *kur*, Kartvelian: *gor*, Sanskrit: *giri*<sup>211</sup>.

\*garagardao-<sup>Ba</sup> (garagardao) – beer; in today Modern Macedonian: **gargara** [onomatopoeic] - ‘a gargle’, washing the throat<sup>212</sup>, related to **grlo** - ‘throat’<sup>213</sup>; Sanskrit: *gala* - ‘neck’<sup>214</sup>, Latin: *gola* - ‘throat’, hence *scola* too.

γάρκαν (garkan) – branch; in today Modern Macedonian: **granka**. The older form preserved in the composite word **lastegarka** - ‘thin rod, whip-like branch’.<sup>215</sup>

\*g<sup>h</sup>arh-<sup>PIE</sup> (ger) – peas; in today Modern Macedonian: **grashok**; Burushaski: *gark*, Caucasian: *qarh*.

\*g<sup>h</sup>ahuardao-<sup>PIE</sup> (gauardao) – fence, city, builds; in today Modern Macedonian: **grad** - ‘city’<sup>216</sup>; connected with typical Pelasgian toponyms like *Gyrtone* in Thessalia, *Gordion* in Anatolia, *Cortona* in Italy, etc. OCM: *gradu*, Hittite: *gurda*, IE Anatolian: *gurta*, Sanskrit: *grha*<sup>217</sup>; from the Macedonic verb **gradi** - ‘builds’ and/or **ogradi** - ‘to fence, secure’.

\*g<sup>h</sup>wer-<sup>PIE</sup> (gwer) – beast; in today Modern Macedonian: **zver** [-gh- > -d- > -z- phonetic mutation].

<sup>208</sup> <http://www.makedonski.info/search/gaber>

<sup>209</sup> <http://www.makedonski.info/search/goi>

<sup>210</sup> <http://makedonski.info/search/gora>, <https://www.yourdictionary.com/orology>

<sup>211</sup> <http://sanskritdictionary.org/giri>

<sup>212</sup> <http://www.makedonski.info/search/gargara>

<sup>213</sup> <http://makedonski.info/search/grlo>

<sup>214</sup> <http://sanskritdictionary.org/gala>

<sup>215</sup> <http://www.makedonski.info/search/lastegarka>

<sup>216</sup> [www.makedonski.info/search/grad](http://www.makedonski.info/search/grad)

<sup>217</sup> <http://sanskritdictionary.org/grha>

\***geib<sup>h</sup>**-<sup>PIE</sup> (geib) – hump; in today Modern Macedonian: **grb**.

**γέλαρος<sup>Br</sup>** (gelaro), \***gl<sup>h</sup>wos**-<sup>PIE</sup> (gl'wos) – sister in law; in today Modern Macedonian: **zolwa** [methathesis plus -gh- > -d- > -z- phonetic mutation]; Latin: *glos*, Sanskrit: *girhi*. Widespread reflexes of this item across Eurasia lends credibility to an ancient root word, or, as Illič-Svityč infers (1971: 295ff., where also Turkic \**kälin* and some Dravidian forms are included), ultimately *Nashinski* (i.e. *Nostratic*).

\***g<sup>h</sup>ed**-<sup>PIE</sup> (ged) – dung; in today Modern Macedonian: **gad/gadno** - ‘dirt, disgusting’<sup>218</sup>; Sanskrit: *gohana*.

\***g<sup>h</sup>eluh**-<sup>PIE</sup> (gelu), **χέλυς** (xelu) – turtle; in today Modern Macedonian: **želka** [-gh- > -d- > -z- phonetic mutation], most probably a metathesis form of the Macedonic **lazi** [verb] - ‘crawls’.

\***g<sup>h</sup>ehu**-<sup>PIE</sup> (gehu) – to enjoy, rejoice; in today Modern Macedonian: **godi**;<sup>219</sup> Latin: *gaude*, Italian: *godere*.

\***g<sup>h</sup>er/g<sup>h</sup>el**-<sup>PIE</sup> (ger/gel) – to gleam/glow, shine, burn; in today Modern Macedonian: **gree/grei**<sup>220</sup> and/or **gori** - ‘burn’<sup>221</sup>, but PIE \***g<sup>h</sup>el**- also flexes into **žolto** [Latin: *giallo*<sup>222</sup> - ‘yellow’] and **zeleno** - ‘green’; it is also the root for “to beam, gleam” – **izgrei** hence **izgrev**<sup>223</sup> directly related to PIE \***g<sup>h</sup>ri**-(dawn), in today Modern Macedonian: **mugri** - ‘dawn’;<sup>224</sup> Basque: *éře* - ‘burn’; via Latin metathesis: *Argentum* (Ag) - ‘Silver’; anglicized ‘Grey’ is one of its derivatives; Sanskrit: *gri*, Latin: *grigio*.<sup>225</sup>

\***g<sup>h</sup>erd**-<sup>PIE</sup> (gerd) – to enclose, to fence around; in today Modern Macedonian: **gerdan**<sup>226</sup> - ‘neckless’ (because goes around the neck, and was invented for keeping animals tide), hence also **gradi** [verb] - ‘builds’, **ograda** [noun] - ‘fence’, **ogradi/zagradi** [verb] - ‘to fence of/around’; metathesis: **granitza** - ‘border’ in plain Macedonian (German: *grenzen*, anglicized: *yard/guard/guardrail*, *garden*)<sup>227</sup>. We find the oldest references to this Macedonic root in *Gortinia*, the name of Macedonian city in the valley of river Vardar, and *Gordium*, the name of the capital city of Phrygia (Phrygians too originated from the region of Brygia in Upper Macedonia), but also in *Granicus* (river); Sanskrit: *ghare*<sup>228</sup>.

\***g<sup>h</sup>es(o)r**-<sup>PIE</sup> (gesor) – a body part, hand; in today Modern Macedonian: **gas/gaz** - ‘buttocks’<sup>229</sup>, but also **gesti**<sup>230</sup>; Latin: *gestus*.

<sup>218</sup> <http://www.makedonski.info/search/gad> ; <http://www.makedonski.info/search/gadno>

<sup>219</sup> <http://www.makedonski.info/search/godi>

<sup>220</sup> <http://www.makedonski.info/search/gree>

<sup>221</sup> <http://www.makedonski.info/search/gori#%D0%B3%D0%BE%D1%80%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>222</sup> <https://www.etimo.it/?term=giallo&find=Cerca>

<sup>223</sup> <http://www.makedonski.info/search/izgrev>

<sup>224</sup> <http://www.makedonski.info/search/mugri>

<sup>225</sup> <http://etimo.it/?term=grigio&find=Cerca>

<sup>226</sup> <http://www.makedonski.info/search/gerdan>

<sup>227</sup> <https://www.etymonline.com/search?q=yard>

<sup>228</sup> <http://sanskritdictionary.org/ghare>

<sup>229</sup> <http://www.makedonski.info/search/gaz>

<sup>230</sup> <http://www.makedonski.info/search/gest>

\***geulo**-<sup>PIE</sup> (geulo) – coal; in today Modern Macedonian: *yaglen*.

\***geus**-<sup>PIE</sup> (geus)<sup>231</sup> – taste; in today Modern Macedonian: *vkus/ukus*; from *usta* - ‘mouth’<sup>232</sup>. Latin: *gustus*, Italian: *gusto*.

\***gilč**-<sup>Ba</sup> (gilch) – key; in today Modern Macedonian: *kluč*.

\***g<sup>w</sup>es**-<sup>PIE</sup> (g’es) – extinguish; in today Modern Macedonian: *gasi*.

Γλά (gla), \***a<sup>h</sup>oguo**-<sup>PIE</sup> (aoguo) – head; in today Modern Macedonian: *glava*;<sup>233</sup> found as an ancient Macedonian toponym of the Bronze Age fortified site of the “Mycenaean (?) civilization”, located in Boeotia (picture below).<sup>234</sup>



\***gl<sup>h</sup>**-<sup>PIE</sup> (gl) – call, cry; in today Modern Macedonian: *glas* - ‘voice’, related to *grlo* - ‘throat’.

\***glgt**-<sup>PIE</sup> (glgt)<sup>235</sup> – milk; in today Modern Macedonian: *golta* [verb, onomatopoeic] - ‘swallows, sucks’; anglicized: *gulp*.

\***gleb<sup>h</sup>**-<sup>PIE</sup> (gleb) – scrape, carving; in today Modern Macedonian: *žleb* [-gh- > -d- > -ž-

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<sup>231</sup> [https://www.etymonline.com/word/\\*geus-](https://www.etymonline.com/word/*geus-)

<sup>232</sup> <http://www.makedonski.info/search/usta>

<sup>233</sup> <http://makedonski.info/search/glava>

<sup>234</sup> The massive walls of Gla were made of typical Cyclopean masonry, built directly on the 38 meters high cliffs that form the limit of the outcrop. It had 4 gates, an unusually high number for a “Mycenaean” fortification, in the north, west, south and southeast. Elaborate built ramps led to the gates. The walls surrounding Gla were about 3 m thick, and 2.8 km long, enclosing about 235,000 m<sup>2</sup> of land. The fortification is dated around 1300 BCE, and despite its impressive size, more than 10 times larger than contemporary Athens or Tiryns, Gla is unexplainably omitted in the Iliad. Probably because it is a Macedonian fortification.

<sup>235</sup> [https://www.etymonline.com/word/\\*g\(a\)lag-?ref=etymonline\\_crossreference](https://www.etymonline.com/word/*g(a)lag-?ref=etymonline_crossreference)

phonetic mutation].<sup>236</sup>

\***glt**-<sup>PIE</sup> (glt) – glutton; in today Modern Macedonian: **golta** [verb, onomatopoeic] - ‘swallows, sucks’; Latin: *glut*.

**γλοκ**<sup>Br</sup> (glok), \***gleg**<sup>h-PIE</sup> (gleg) – a type of thorn tree; in today Modern Macedonian: **glog**.

\***gnet**<sup>h-PIE</sup> (gnet) – to press, squeeze, stuff; in today Modern Macedonian: **gneti**<sup>237</sup>; Sanskrit: *ghnati*.

**γωλοβά**<sup>Ho</sup> (golova) – sister in law; in today Modern Macedonian: **zolva** [-gh- > -d- > -z- phonetic mutation].<sup>238</sup>

**γλοσσά** (glossa) – voice/word; in today Modern Macedonian: **glas**<sup>239</sup>

**γωτάν** (gotan) – pig; in today Modern Macedonian: **gude** - ‘piglet’.

\***gonu**-<sup>PIE</sup> (gonu) – knee; in today Modern Macedonian: **kolenno**; Hittite: *genu*, Italian: *ginocchio*.

\***g<sup>h</sup>ostis**-<sup>PIE</sup> (gostis) – guest; in today Modern Macedonian: **gostin**.

\***g<sup>h</sup>ouros**-<sup>PIE</sup> (gouros) – frightening; in today Modern Macedonian: **grozno**.

\***g<sup>w</sup>ou**-<sup>PIE</sup> (g’ou) – cow, bovine; in today Modern Macedonian: **govedo**,<sup>240</sup> Egyptian: *gw*; Sanskrit: *go, gavah*<sup>241</sup>, *govinda* - ‘cow-herder’.

\***g<sup>h</sup>reib**-<sup>PIE</sup> (greib) – to grip, seize, grab on, rip; in today Modern Macedonian: **grabi**<sup>242</sup>; Sanskrit: *ghrb*. Hence *graphos* too.

\***g<sup>h</sup>rem**-<sup>PIE</sup> (grem)<sup>243</sup>, **χρημετίζω** (hremetizo) – thunder, thundering (respectively); in today Modern Macedonian: **grom** [noun]<sup>244</sup>, **grmi** [verb]<sup>245</sup>.

\***gri<sup>h</sup>we<sup>h</sup>**-<sup>PIE</sup> (grive) – neck; in today Modern Macedonian: **griva**<sup>246</sup> - ‘mane’; OCM: **grivena/grivna** - ‘necklace/bangle’<sup>247</sup>, hence Macedonian **Gerdan**<sup>248</sup> too; Sanskrit: *griva*.<sup>249</sup>

\***gr<sup>h</sup>no**-<sup>PIE</sup> (grno) – grain (“*grav*”-‘bean’); in today Modern Macedonian: **zrno** [-gh- > -

<sup>236</sup> <http://www.makedonski.info/search/%D0%B6leb>

<sup>237</sup> <http://www.makedonski.info/search/gneti>

<sup>238</sup> <http://www.makedonski.info/search/zolva>

<sup>239</sup> <http://www.makedonski.info/search/glas>

<sup>240</sup> <http://www.makedonski.info/search/govedo>

<sup>241</sup> <http://sanskritdictionary.org/gavah>

<sup>242</sup> <http://www.makedonski.info/search/grabi>

<sup>243</sup> [https://www.etymonline.com/search?q=\\*ghrem-](https://www.etymonline.com/search?q=*ghrem-), <https://www.etymonline.com/word/grim>

<sup>244</sup> <http://www.makedonski.info/search/grom#%D0%B3%D1%80%D0%BE%D0%BC/%D0%BC>

<sup>245</sup> <http://www.makedonski.info/search/grmi>

<sup>246</sup> <http://makedonski.info/search/griva>

<sup>247</sup> <http://makedonski.info/search/grivna>

<sup>248</sup> <http://makedonski.info/search/gerdan>

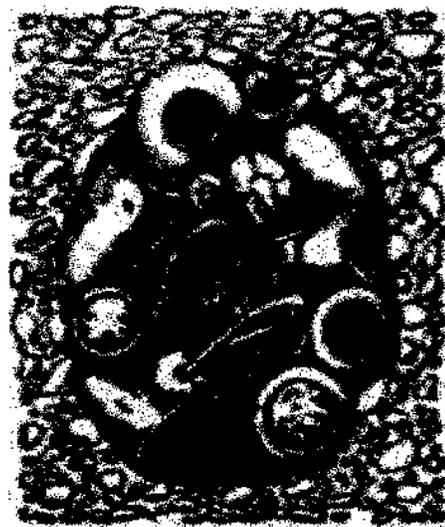
<sup>249</sup> <http://sanskritdictionary.org/griva>

d- > -z- phonetic mutation].<sup>250</sup>

\***g<sup>h</sup>rn-<sup>PIE</sup>** (grn) – border; in today Modern Macedonian: **granitza**, also **greben** - ‘ridge’; German: *grenzen/graben* respectively.

**γραφή** (grafi), \***g<sup>h</sup>rei-<sup>PIE</sup>** (grei) – drawing, writing; in today Modern Macedonian: **grebi** - ‘scratches’; Coptic: **γραφη**, Latin: *graphic*.

\***greb<sup>h</sup>-<sup>PIE</sup>** (greb) – embryo, fetus (and/or ‘grave’ due to the practiced ‘fetal’ position of the prehistoric burials in the most ancient times, when people were seeing the plants and other living creatures that spawn from the earth, and believed that the same is possible for humans too); in today Modern Macedonian: **grob** - ‘grave’ (the original archaic \***greb<sup>h</sup>**- meaning today is forgotten);<sup>251</sup> also **grbav/zgrbaven** - ‘hunchback’. Latin: *grembo* - ‘womb’;<sup>252</sup> Dutch: *grobelen*, via Middle English *grub* [verb] anglicized: *grab/grip* - ‘takes, holds tight’ (see above Macedonian: **grabi**, Sanskrit: *ghrb*) and/or *grave* from Dutch *graf* and German *grab* (again related to PIE \***greb<sup>h</sup>**- and **grob**).



\***g<sup>w</sup>em-<sup>PIE</sup>** (g'em, related to PIE root \**ago-*) – coming, walking here; in today Modern Macedonian: **grem** [archaic] - ‘I come’, **gredi** - ‘come (here)’; Latin: *agire* and/or *aggredi* - ‘to attack’, anglicized: *aggression*.

\***g<sup>w</sup>es-<sup>PIE</sup>** (ges) – to extinguish; in today Modern Macedonian: **gasi**; Hittite: *kist*, Sanskrit: *jasati*.

\***gub-<sup>PIE</sup>** (gub) – mouth; vernacular Macedonic archaism, preserved only in Serbo-Coatian as **gubica**<sup>253</sup>, or (with the voice assimilation of G into H)<sup>254</sup> in Czech and Slovak as **huba**;<sup>255</sup> anglicized: *gob*.<sup>256</sup>

<sup>250</sup> <http://www.makedonski.info/search/zrno>

<sup>251</sup> <http://www.makedonski.info/search/grob>

<sup>252</sup> <http://www.etimo.it/?term=grembo&find=Cerca>

<sup>253</sup> <https://en.wiktionary.org/wiki/gubica>

<sup>254</sup> [https://en.wikipedia.org/wiki/Czech\\_orthography#Voicing\\_assimilation](https://en.wikipedia.org/wiki/Czech_orthography#Voicing_assimilation)

<sup>255</sup> <https://translate.google.com/?sl=cs&tl=en&text=huba&op=translate>

\***gug**-<sup>PIE</sup> (goog) – ball; in today Modern Macedonian: **ogugla** [verb] - ‘around-even, indifferent’, **kugla** - ‘ball’; (Italian: *tonto/tondo*<sup>257</sup>).

\***gut**-<sup>PIE</sup> (goot) – throat; in today Modern Macedonian: **gusha, guta/golta** [verb] - ‘to swallow’; Sanskrit: *gala*.

**Δ δ** – delta<sup>258</sup>/daleth (Koine/Phoenician); Cyrillic/Glagolitic: dobro

**δα**<sup>Br</sup> (da) – yes; in today Modern Macedonian: **da**; Basque: *da* - ‘to be’.

**δαερ** (daer), \***de<sup>h</sup>iwer**-<sup>PIE</sup> (deiwer) – brother in law; in today Modern Macedonian: **dever**,<sup>259</sup> Sanskrit: *devr*.

**δαι**<sup>Br</sup> (dai), \***daeh**-<sup>PIE</sup> (dae) – to give; in today Modern Macedonian: **dai/dade**,<sup>260</sup> Hittite: *dai*, Sanskrit: *dade, dadai*<sup>261</sup>, Phrygian: *edae*<sup>262</sup>, Oscan: *deded*.<sup>263</sup>

**δαλάγχα** (dalagha), **δασα**<sup>Ep</sup> (dasa) – sea; in today Modern Macedonian: **dalga/talas** - ‘wave’ (from *dolga* - ‘long, length’).<sup>264</sup>

**δαμα**<sup>Tr</sup> (dama), **δομα**<sup>Ho</sup> (doma), \***dom**-<sup>PIE</sup> (dom) – home, dwelling place, settlement; in today Modern Macedonian: **dom/doma** - ‘home’, from “*Do*” - ‘close, next to” and “*Ma*” - ‘mom’<sup>265</sup>; Sanskrit: *dam*; Antonym: *adamant*.

**Δάνων** (Danôn) – culprit, killer; in today Modern Macedonian: **daden** - ‘given, lost’; Persian: *Dagon*, Latin: *danno* - ‘damage’.

**Δάρρων** (Darrôn), \***de<sup>h</sup>r**-<sup>PIE</sup> (der) – god of healing, the “one who gives”; in today Modern Macedonian: **dar** - ‘gift’, **dar-on** - ‘gift-his’.

**δάρσας** (darsa), \***d<sup>h</sup>ers**-<sup>PIE</sup> (ders) – to dare, bold, daring; in today Modern Macedonian:

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<sup>256</sup> <https://www.etymonline.com/word/gob>

<sup>257</sup> <http://www.etimo.it/?term=tondo&find=Cerca>

<sup>258</sup> again Macedonian etymology: “*Delta*” like “*river delta*” - a triangular mouth of a river, typically where it diverges into several outlets; from the verb “*Deli*” - ‘divide’ in plain Macedonian: <http://www.makedonski.info/search/deli>

<sup>259</sup> <http://www.makedonski.info/search/dever>

<sup>260</sup> <http://www.makedonski.info/search/dade#%D0%B4%D0%B0%D0%B4%D0%B5/%D1%81%D0%B2>

<sup>261</sup> <http://sanskritdictionary.org/dade>

<sup>262</sup> Phrygian “*edae*” - ‘he dedicated’, from PIE \**dhé-* as attested for Old Phrygian dedicatory inscriptions dating from the late 8th c. BCE onwards (Porzig 1954: 87; Gamkrelidze and Ivanov 1995: 340-341; Fortson 2004: 91). Other members to be included are “*Thracian*”, considering the fact that the earliest surviving inscription in this language from Kjölmén, datable to 7-6 c. BCE, is characterized by the verbal form “*edakat*” ‘(s)he dedicated’, the root of which is obviously related to that of New Phrygian “*addaket*” and Old Phrygian “*dakhet*” - ‘(s)he puts’ (W-01, variously dated to the 7th or 6th century BCE) from PIE \**dhek-* (Woudhuizen 2000-1).

<sup>263</sup> <https://thevore.com/oscan/>

<sup>264</sup> <http://www.makedonski.info/search/dalga>

<sup>265</sup> [https://www.etymonline.com/search?q=domestic&ref=searchbar\\_searchhint](https://www.etymonline.com/search?q=domestic&ref=searchbar_searchhint)

*drzne*;<sup>266</sup> Sanskrit: *dhrs*.

\***dwoh**-<sup>PIE</sup> (dwo) – two; in today Modern Macedonian: *dwa*, *dwojno* - ‘double’; Sanskrit: *dva*.

**δβυρα** (dvura), \***d<sup>h</sup>vor**-<sup>PIE</sup> (dvor) – yard, courtyard; in today Modern Macedonian: *dvor*; Sanskrit: *dvar*.

\***d<sup>h</sup>eb**-<sup>PIE</sup> (deb) – fat, thick; in today Modern Macedonian: *debel*, but also *deblo/steblo* - ‘trunk’<sup>267</sup>.

**δεβα** (deva) – girl; in today Modern Macedonian: *Deva Maria* (Virgin Mary), *devojka*.

\***deh**-<sup>PIE</sup> (de) – here/where; in today Modern Macedonian: *ovde* - ‘here’, *kade* - ‘where’; Serbo-Croatian: *gde*.

\***dehn**-<sup>PIE</sup> (den) – given; in today Modern Macedonian: *dadén*.

\***deik**-<sup>PIE</sup> (deik) – to show, point out; in today Modern Macedonian: *dika* - ‘pride’. Sanskrit: *diś*.

**δείλια** (deilia) – battle (hence anglicized “*duel*”); in today Modern Macedonian: *delia* - ‘duelist, champion, knight’.<sup>268</sup>

\***deiwo(s)**-<sup>PIE</sup> (deiwo) – god; in today Modern Macedonian: *diwen* - ‘adorable, adored’<sup>269</sup>; Barb-Aryan: *Deuš Pater* - ‘Soul Father’<sup>270</sup>; originally from the root word \**dheues/dhuēs/dheus-*, \**dhūš-*; in today Modern Macedonian: *duh* - ‘spirit’, *duša* - ‘soul’; Sanskrit: *dehin*, Homeric: *δυσση* - ‘dusae’, *δυσσαισ* - ‘dusais’ > *disai*.

\***dhei**-<sup>PIE</sup> (dei) – to suck (mother’s milk); in today Modern Macedonian: *doi*.<sup>271</sup>; anglicized: *doe*;

**δεκαδουχοί** (dekadouhoi) – a council of ten; in today Modern Macedonian: *deset-doushi* - literally ‘ten-souls’; compare with Latin *decempeda* - ‘10-feet’, in today Modern Macedonian: *deset-pedi*.

\***del<sup>h</sup>**-<sup>PIE</sup> (del) – divides, splits; in today Modern Macedonian: *deli*. Hence *delta* too (where the river splits). Sanskrit: *dala/dati*, anglicized: *deal*.

\***demh**-<sup>PIE</sup> (dem) – to build; in today Modern Macedonian: *dema* - ‘crossbeam, barrier’.<sup>272</sup>

\***den**-<sup>PIE</sup> (den) – palm of the hand; in today Modern Macedonian: *dlan(ka)*; hence *phalanka* too. But also *denga/dinga* [vernacular] - ‘to get, grip, snatch’; Latin: *tendere*,

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<sup>266</sup> <http://www.makedonski.info/search/drzne>

<sup>267</sup> <https://en.wiktionary.org/wiki/deblo>

<sup>268</sup> <http://www.makedonski.info/search/delija>

<sup>269</sup> <http://www.makedonski.info/search/diven>

<sup>270</sup> Aryans created the thunder/storm god, i.e. sky god *Deuš Pater* with the ritual of burning the dead. They believed that the very spirit of the dead was identified with the breath in the cold, or smoke in heaven. Animal fat was burned to appease the sky god hence animals were considered souls of his realm.

<sup>271</sup> <http://www.makedonski.info/search/doi>

<sup>272</sup> <http://www.makedonski.info/search/dema>

Italian: *tenga* [vernacular] - ‘hold’.

\***derk**-<sup>PIE</sup> (derk) – to see; in today Modern Macedonian: *dzirka*; Sanskrit: *darsama*, Latin: *draconem* (hence *dragon*).

**δερμα** (derma) – skin; in today Modern Macedonian: *deri* [verb] - ‘skinning off’, *deram* - ‘I skin (the lamb/calf...) off’;<sup>273</sup> related to **δρεπανέ** (drepane) - to rip, scratch (see below); see also *Odra* (German: *Oder*) river.

**δετυνεин** (detunein) – delay; in today Modern Macedonian: *dotsnenie*

\***deu**-<sup>PIE</sup> (deu) – to worship; in today Modern Macedonian: *divi*; Sanskrit: *divya*.

\***d<sup>h</sup>elg**-<sup>PIE</sup> (delg) – to stub, cutting; in today Modern Macedonian: *delka* - ‘cuts, carves (wood)’.

\***d<sup>h</sup>el**-<sup>PIE</sup> (del) – light, sight; in today Modern Macedonian: *videlina* - ‘morning/early daylight’.<sup>274</sup>

\***d<sup>h</sup>lb<sup>h</sup>**-<sup>PIE</sup> (d<sup>h</sup>lb) – to dig, to bury; in today Modern Macedonian: *dlabi*.<sup>275</sup>

\***d<sup>h</sup>lg<sup>h</sup>**-<sup>PIE</sup> (d<sup>h</sup>lg) – debt, duty; in today Modern Macedonian: *dolg*; Sanskrit: *dirgha*.

\***d<sup>h</sup>er**-<sup>PIE</sup> (der-) – to hold, catch; in today Modern Macedonian: *d<sup>r</sup>rži*; the same root word is also deciphered as \***d<sup>h</sup>reg<sup>h</sup>**- ‘hold’, hence *drag* - ‘dear’ in plain Macedonian; OCM *dr̥žati*.

\***d<sup>h</sup>eup**-<sup>PIE</sup> (deup) – hole; in today Modern Macedonian: *dupka*;<sup>276</sup> Sanskrit: *dr̥ka*, Anglicized: *deep*, *dip*.

\***d<sup>h</sup>g<sup>h</sup>om**-<sup>PIE</sup> (d<sup>h</sup>gom) – earth, ground; in today Modern Macedonian: *digam* - ‘(I) lift’ in plain Macedonian (in its bi-syllabic ‘up-from ground’ sense composed of the particle “*Di*” - ‘move/go’<sup>277</sup> and “*Gam/Gom(no)*”<sup>278</sup> - ‘earth/dung’). The ‘*d<sup>h</sup>n-g<sup>h</sup>n/g<sup>h</sup>m*’ syllables are the PIE root of the words for ‘man, human being’ and/or ‘earth’ in various languages and forms: Hittite: *tekan*, Brygian/Phrygian: *zemelos* [-gh- > -d- > -z- phonetic mutation], Macedonian: *zemen*; Old English: *dūn* (hill) and Old Irish: *duine* (hence *dune*), Danish: *dyng*, Welsh: *dyn*, Breton: *den* (< \*gdon-yo-); Latin: *homo* (cf. *humus* - ‘earth’), Oscan: *humus*, 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*, Egyptian Earth-God: *Geb*; Old High German: *gomo* (< proto-Germanic

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<sup>273</sup> <http://www.makedonski.info/search/deram>

<sup>274</sup> <http://www.makedonski.info/search/videlina>

<sup>275</sup> <http://www.makedonski.info/search/dlabi>

<sup>276</sup> <http://www.makedonski.info/search/dupka>

<sup>277</sup> Macedonian “*Odi*” - ‘walks’, “*Vadi*” - ‘pulls out’, “*Vodi*” - ‘leads’, “*Brazdi*” - ‘plows’,

“*Brodi*” - ‘navigates’, etc. <http://www.makedonski.info/search/odi>

[https://rechnik.off.net.mk/rechnik/makedonski-angliski/%D0%B2%D0%B0%D0%B4%D0%B8\\*](https://rechnik.off.net.mk/rechnik/makedonski-angliski/%D0%B2%D0%B0%D0%B4%D0%B8*)

[https://rechnik.off.net.mk/rechnik/makedonski-angliski/%D0%B1%D1%80%D0%BE%D0%B4%D0%B8\\*](https://rechnik.off.net.mk/rechnik/makedonski-angliski/%D0%B1%D1%80%D0%BE%D0%B4%D0%B8*)

<sup>278</sup> See also Italian “*Gamba*” - ‘leg’.

\**guman-*) – related to the Macedonic *gumno*<sup>279</sup> - ‘threshing floor/ground’, a centered hard ground for physical separating of the grains of wheat from the rest of the plant (by using



horses or flail); but also *gomno* - ‘dung, feces’ in plain Macedonian, as our and animal excrements are earth-like, and in one way or another, at least in the past, they were finishing under the earth and were returning earth again (animals are also known for instinctively covering their excrements with dirt too); hence Macedonian *gnoivo*<sup>280</sup> - ‘organic compost, fertilizer’ as well, from the verb *gnie*<sup>281</sup> - ‘to rot’ and noun *gnilo*<sup>282</sup> - ‘rotten’. Antonym: *jagne* - ‘pure, innocent, lamb’<sup>283</sup>

**δίβο**<sup>Ho</sup> (divo) – savage/natural beauty; in today Modern Macedonian: *divo* and/or *divi*<sup>284</sup> (hence *divine* too), and *divina*.<sup>285</sup>

**Διγαία** (Digaia), **Δειγαία** (Deigaia), and/or **Δειγέα** (Deigea) – Artemis; “Greek”: **Δικαία** (*Dikaia*) - ‘Artemis’.

**δίδσα**<sup>Tr</sup> (didza) – creates (builds); in today Modern Macedonian: *dzida* [metathesis] -

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<sup>279</sup> 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>

<sup>280</sup> <http://www.makedonski.info/search/gnoivo>

<sup>281</sup> <http://www.makedonski.info/search/gnie>

<sup>282</sup> <http://www.makedonski.info/search/gnilo>

<sup>283</sup> <http://makedonski.info/search/jagne>

<sup>284</sup> <http://www.makedonski.info/search/divi#%D0%B4%D0%B8%D0%B2%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>285</sup> <http://www.makedonski.info/search/divina>

‘builds (a wall)’; hence/from *dzid* - ‘wall’ in plain Macedonian<sup>286</sup>; related to verb *diga* [-gh- > -d- > -z- phonetic mutation] - ‘rises (from the ground)’.

**δίε**<sup>Tr</sup> (die) – day; in today Modern Macedonian: *den*; Latin: *diurno* - ‘daily’, Sanskrit: *dina*, *dhanus* - ‘today’.

**δίφθερα** (difthera) – a kind of cloak made of the skins of animals, and worn by herdsmen and country people; in today Modern Macedonian: *diftar* [vernacular]<sup>287</sup> - ‘hillbilly, savage person’, from the noun *dif/div* - ‘savage’.

**δίμ** (dim), \***d<sup>h</sup>em-**<sup>PIE</sup> (deem) – smoke; in today Modern Macedonian: *dim*. Also PIE \***d<sup>h</sup>uhmo-**<sup>288</sup>; Sanskrit: *dhumas*.



**διμαχαί** (dimahai) – Macedonian ‘*dragoons*’, horse-soldiers who also fought on foot when occasion required.

\***dlu<sup>h</sup>g<sup>h</sup>ó-**<sup>PIE</sup> (dlugo) – long; in today Modern Macedonian: *dolgo*<sup>289</sup>; Sanskrit: *dirgha*.

\***dlku-**<sup>PIE</sup> (dlku) – sweet; in today Modern Macedonian: *sladok/sladko* [metathesis].<sup>290</sup>

**δοκο μοί** (doko moi) – my proof; in today Modern Macedonian: *dokaz moj*.

\***d<sup>h</sup>olo-**<sup>PIE</sup> (dolo) – downwards curve, hollow; in today Modern Macedonian: *dolu* -

<sup>286</sup> <https://glosbe.com/en/mk/wall>

<sup>287</sup> [http://jovanatozija.blogspot.com/2011/04/blog-post\\_27.html](http://jovanatozija.blogspot.com/2011/04/blog-post_27.html)

<sup>288</sup> <http://sanskritdictionary.org/dhumasya>

<sup>289</sup> <http://www.makedonski.info/search/dolgo>

<sup>290</sup> <http://www.makedonski.info/search/sladok>

‘down’, *dol* - ‘pithole, small valley’<sup>291</sup>; Sanskrit: *dala*.

δορας (dora) – spleen; in today Modern Macedonian: *drob*.

δωραξι (doraxi) \* σπλην υπο – M.: θωραξ (thoraxi) – ‘bandage’ (according to Hfm.75).

\* A corrupt-attached form of “*do-ratsi*” [descriptive] - ‘up-to (the) hands’ in plain Macedonian;<sup>292</sup> also interpreted as ‘*bandages*’ because of the horizontal linen or leather stripes that were used to wrap around the body in order to protect/cover it; from there it developed also the idea for further improvement of the ancient armour, made of horizontal leather stripes or linen bandages, reinforced and covered with the hard metal or



other material plates attached to the more elastic underneath support. This concept also remained as the root word for “*Orač*” - ‘plowman’ in today plain Macedonian<sup>293</sup>, because of the leather stripes by which usually the plowmen used to wrap themselves around the chest to the yoke of oxen or horses, and by which they direct them in desired direction; and/or also because of the plowed earth (“*Oranitsa*” in plain Macedonian<sup>294</sup>) that molds into uniform tracks/stripes across the arable land (see the pictures on the next page); thus directly related also to the verbs “*ora*”<sup>295</sup>, etc.; from the PIE root \*erie- ‘to plow’; Armenian: *arawr*, Sanskrit: *ara*<sup>296</sup>, Latin: *arare*, anglicized ‘*arable*’<sup>297</sup>, etc. But also “*para*” - ‘to tear (apart) textile’, “*shara*” - ‘to draw lines, parallel lines’ i.e. embroidery<sup>298</sup>, etc.

<sup>291</sup> <http://www.makedonski.info/search/dol>

<sup>292</sup> <http://www.makedonski.info/search/do#%D0%B4%D0%BE/%D0%BF%D1%80%D0%B5%D0%B4%D0%BB>, <http://www.makedonski.info/search/race>

<sup>293</sup> <http://www.makedonski.info/search/ora%D1%87>

<sup>294</sup> <http://www.makedonski.info/search/oranica>

<sup>295</sup> <http://www.makedonski.info/search/ora>

<sup>296</sup> <http://sanskritdictionary.org/ara>

<sup>297</sup> <https://www.etymonline.com/word/arable>

<sup>298</sup> <http://www.makedonski.info/search/%D1%88ara#%D1%88%D0%B0%D1%80%D0%B0%D0%B6>,



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[https://www.google.com/search?ei=pzOZX-aJGZHkU6Cem4AD&q=makedonski+narodni+sari&oq=makedonski+narodni+%C5%A1ari&gs\\_lcp=CgZwc3ktYWIQARgAMgYIABAWEB46BAGAEec6BQgAEMQCOgQIABADogIIJjoECAAQHjoECAAQEOzoFCCEQoAFQ4r8BWL-NAmDgsgJoAHAEeACAAbABiAGAFZIBBDUuMTiYAQCgAQGqAQQnd3Mtd2l6yAEIwAEB&scient=psy-ab](https://www.google.com/search?ei=pzOZX-aJGZHkU6Cem4AD&q=makedonski+narodni+sari&oq=makedonski+narodni+%C5%A1ari&gs_lcp=CgZwc3ktYWIQARgAMgYIABAWEB46BAGAEec6BQgAEMQCOgQIABADogIIJjoECAAQHjoECAAQEOzoFCCEQoAFQ4r8BWL-NAmDgsgJoAHAEeACAAbABiAGAFZIBBDUuMTiYAQCgAQGqAQQnd3Mtd2l6yAEIwAEB&scient=psy-ab)

**δραβίκος**<sup>Ho</sup> (draviko) – hi, salute; in today Modern Macedonian: **zdravi** - ‘healthy, sane’; from the Macedonic noun “*Dbrvo*” - ‘tree’, because ‘*healthy as tree*’.<sup>299</sup>

**δραβίκος**<sup>Ho</sup> (draviko) – hi, salute; in today Modern Macedonian: **zdravi**

**δρέεσ** (drêes) – sparrow; in today Modern Macedonian: **drozd** - a kind of sparrow.

\***d<sup>h</sup>rei**-<sup>PIE</sup> (drei) – to defecate; in today Modern Macedonian: **driska** [archaic];<sup>300</sup> Latin: *diarea*.

\***d<sup>h</sup>reg**-<sup>PIE</sup> (dreg) – to tear, torment; in today Modern Macedonian: **thrga** - ‘pulls violently’.

\***drem**-<sup>PIE</sup> (drem) – a nap, to sleep; in today Modern Macedonian: **dremka**; Sanskrit: *nedra*, anglicized: *dream*.

**δρεπανέ, δρεπανον** (drepane, drepanon), \***drep**-<sup>PIE</sup> (drep) – to rip, pluck; **δρεπανεφόρα αρματα** (drepanefora armata) - reaper chariots, **δρεπανον** (drepanon) - ‘sickle’; in today Modern Macedonian: **drepanye** - ‘scratching, reaping’, **drpanye** - ‘snatching’; from Macedonian **drpa** - ‘to tear, to claw’<sup>301</sup>, related to **deri** - ‘to skin off, to remove the skin from an animal’; Sanskrit: *dr/drp*.

\***d<sup>h</sup>reub<sup>h</sup>**-<sup>PIE</sup> (dreub) – grinds, crumbles; in today Modern Macedonian: **drobi**.

\***d<sup>h</sup>rk**-<sup>PIE</sup> (drk) – to see; in today Modern Macedonian: **zirka** [-d- > -z- phonetic mutation], also **drčen** - ‘gaze-alike’.<sup>302</sup> Sanskrit: *darsama*, Latin: *draconem* (hence *dragon*).

\***d<sup>h</sup>roug<sup>h</sup>(os)**-<sup>PIE</sup> (drougos) – comrade, companion/best friend; in today Modern Macedonian: **drugar**; Latin: *drougarios*; Russian: *droog*<sup>303</sup>, Yakut: *dogor* [metathesis] - ‘dog’, hence French: *dogue* (16c.), Old English: *docga*, and today anglicized *dog*.

**δρυο**<sup>Ho</sup> (druo), **δάρυλλος** (darullōs), \***dervu-** and/or \***dru**-<sup>PIE</sup> (dervu, dru) – tree, oak; in today Modern Macedonian: **drvo**; also **dab** - ‘oak’; Hittite: *dâru*, Sanskrit: *dru*, *druma* - ‘trees’.<sup>304</sup>

**dunya** (dunja) – planet earth, or a place on the earth; in today Modern Macedonian: **dunya**.<sup>305</sup>

\***dus**-<sup>PIE</sup> (dus) – bad, evil, hard, difficult; in today Modern Macedonian: **dibi-dus**, **dustaban** - ‘bad/flat feet’, someone who walks with difficulties.

<sup>299</sup> <https://translate.google.com/#view=home&op=translate&sl=mk&tl=en&text=%D0%B7%D0%B4%D1%80%D0%B0%D0%B2%D0%B8>

<sup>300</sup> <https://sl.wikipedia.org/wiki/Driska>

<sup>301</sup> <http://www.makedonski.info/search/drpa>

<sup>302</sup> <http://www.makedonski.info/show/%D0%B4%D1%80%D1%87%D0%B5%D0%BD/%D0%BF%D1%80%D0%B8%D0%B4>

<sup>303</sup> <https://www.etymonline.com/search?q=droog>

<sup>304</sup> <http://sanskritdictionary.org/druma>

<sup>305</sup> <http://www.makedonski.info/search/дуња>

## E ε – eta (Koine/Phoenician); Cyrillic/Glagolitic: est

ε, ιε (e, ie) – is, this is; in today Modern Macedonian: **e**, **eve**; Sanskrit: *eva*.

\***eghero**<sup>PIE</sup> (egero) – lake; in today Modern Macedonian: **ezero** [-gh- > -d- > -z- phonetic mutation]<sup>306</sup>; Sanskrit: *saro/sarah*.<sup>307</sup>

\***egur**<sup>Ba</sup> (egur) – fuel, firewood; in today Modern Macedonian: **gorivo**.<sup>308</sup>

ἐδέ (ede), \***hied**<sup>PIE</sup> – eat; in today Modern Macedonian: **yade**; Sanskrit: *ad*. Basque: *ean*, to compare to Macedonian *yaden*; Dutch: *eten*, Latin: *edibilis*, etc.

ἐδέατρος (edeatro) – a food-taster; from PIE \*ed/hied- ‘to eat’<sup>309</sup> and “troa”<sup>310</sup> - ‘little bit, small amount’; in today Modern Macedonian: **yade-troa** - ‘eats-little (i.e. tastes)’.

εδες<sup>Tr</sup> (ede) – give; in today Modern Macedonian: **dade**.

εῖσμα<sup>Ho</sup> (eisma) – song; in today Modern Macedonian: **pesma/pesna** - ‘song’; Coptic: *asma*, Sanskrit: *bhasana*.

εῖρηνε (eirene) – peace; in today Modern Macedonian: **miren e**<sup>311</sup>

\***eka/hek<sup>w</sup>eh**<sup>PIE</sup> (eka/hekeh) – river, water; in today Modern Macedonian: **reka**; Basque: *ereka*, Hittite: *ekuzi*, Latin: *aqua, oceanus*.

εκυρος (ekuro) – father in law; in today Modern Macedonian: **svekor**<sup>312</sup>; Sanskrit: *svakr*.

ελα (ela) – come (here); in today Modern Macedonian: **ela** [exclamative]<sup>313</sup>; Hittite: *halai* - ‘to set in motion’ (hence “*Trkalai*” – ‘roll’ in plain Macedonian too).

ελαν<sup>Am</sup> (elan) – burst, enthusiasm; in today Modern Macedonian: **elan**.

ελατη<sup>Ho</sup> (elate) – pine tree, fir (*Pinus abies*); in today Modern Macedonian: **ela**.<sup>314</sup>

\***ele**<sup>Ba</sup> (ele) – speech, gossip; in today Modern Macedonian: **vele**.<sup>315</sup>

Εναγίζων<sup>Su</sup> (enagizon) – the manner in which the Macedonians sacrifice to the sun god *Xanthos* (‘Yellow’); in today Modern Macedonian: **e-nagizden**<sup>316</sup> - ‘is-pompously decorated’. Suda: φονεύων, κατακαίνων. ἐναγίζουσι ν ὄν τῷ Ξανθῷ Μακεδόνες καὶ καθαρμὸν ποιοῦσι σὺν ἵπποις ὀπλισμένοις. - “*murdering, slaying. So Macedonians offer sacrifice to Xanthos and make purification with horses in armor.*”

\***ema**<sup>Ba</sup> (ema) – woman; in today Modern Macedonian: **žena**; Sanskrit: *jana*.

<sup>306</sup> <http://www.makedonski.info/search/ezero>

<sup>307</sup> <http://sanskritdictionary.org/sarah>

<sup>308</sup> <http://www.makedonski.info/search/gorivo>

<sup>309</sup> [https://www.etymonline.com/search?q=\\*ed-&ref=searchbar\\_searchhint](https://www.etymonline.com/search?q=*ed-&ref=searchbar_searchhint)

<sup>310</sup> <http://www.makedonski.info/search/troa>

<sup>311</sup> <http://sanskritdictionary.org/miren>

<sup>312</sup> <http://www.makedonski.info/search/svekor>

<sup>313</sup> <http://www.makedonski.info/search/ela#%D0%B5%D0%BB%D0%B0/%D0%B8%D0%B7%D0%B2>

<sup>314</sup> <http://www.makedonski.info/search/ela>

<sup>315</sup> <http://www.makedonski.info/search/veli>

<sup>316</sup> <http://www.makedonski.info/search/nagizden>

\***eman**<sup>Ba</sup> (eman) – to give; in today Modern Macedonian: *ima* - ‘have’.

**Εορδος** (Eorδο) – Macedonians by ethnicity, Macedonian tribe; in today Modern Macedonian: *e-rod* - ‘it’s kin’.

\***eoši**<sup>Ba</sup> (eoshi) – sew; in today Modern Macedonian: *soši*.<sup>317</sup>

\***eper**<sup>Ba</sup> (eper) – quail or partridge; in today Modern Macedonian: *prepelica*.<sup>318</sup>

**ἔπος** (epo), \***ekvon**-<sup>PIE</sup> – horse; in today Modern Macedonian: *kon*; and/or *kobila* - ‘female/castrated horse’<sup>319</sup>; Latin: *cabalus*, hence the Italian *cavallo* [-p- < -b- > -v-voiced aspirates declension into voiceless].<sup>320</sup>

**ἐποπτεία** (epopteia) – initiation rite; in today Modern Macedonian: *epopeia* - ‘epic hymn’.<sup>321</sup>

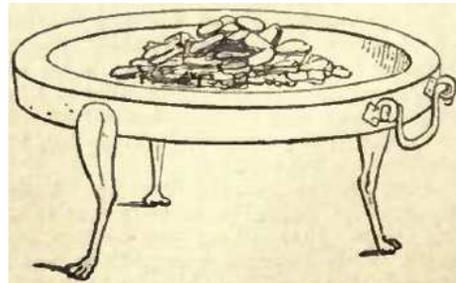
\***e-red**-<sup>PIE</sup> – hereditary; in today Modern Macedonian: *e-red* - ‘it’s in order, in line with’, a syntax of *e-rod* - ‘it’s kin/heir, successor’<sup>322</sup>; antonym: *nered* - ‘disorder’<sup>323</sup>; Latin: *heres* - ‘successor, kin’, hence anglicized *heredity*.

**Ἐρημωτής**<sup>Su</sup> (eremote) – a wilderbeast from Macedonia (Aurochs, Lat. *Bos Taurus Primigenius*), a bull, desolation-maker; in today Modern Macedonian: *remoti/remeti* [verb] - ‘disturbs, harass’, *poremeten* [adjective] - ‘disturbed’.<sup>324</sup> Suda: ἐρημοποιός. ἐν Ἐπιγράμμασι: ταῦρον τὸν πρὶν ἐρημωτὰν θῆρα Μακεδονίης. - “*desolation maker In Epigrams: a bull, the desolator, beast of Macedonia.*”

**έρυκο** (eruko) – to hold in hand; in today Modern Macedonian (dialect): *e u ruka*; also *ručno* - ‘handmade’.

\***ešuri**<sup>Ba</sup> (eshuri) – to spill (liquid); in today Modern Macedonian: *šuri/šurka* [vernacular].<sup>325</sup>

**εσχαρα** (eskhara) – grill, barbeque, a fire-place; in today Modern Macedonian: *skara*.



Right: “*Skara*” - a ‘barbeque’ in plain Macedonian

<sup>317</sup> <http://www.makedonski.info/search/%D1%81%D0%BE%D1%88%D0%B8>

<sup>318</sup> <http://www.makedonski.info/search/prepelica>

<sup>319</sup> <http://www.makedonski.info/search/kobila>

<sup>320</sup> [https://www.etymonline.com/word/cavalier?ref=etymonline\\_crossreference#etymonline\\_v\\_83](https://www.etymonline.com/word/cavalier?ref=etymonline_crossreference#etymonline_v_83)

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<sup>321</sup> <http://www.makedonski.info/search/epopeja>

<sup>322</sup> <http://www.makedonski.info/search/rod>

<sup>323</sup> <http://www.makedonski.info/search/nered>

<sup>324</sup> <https://glosbe.com/en/mk/disturbed>

<sup>325</sup> <http://www.makedonski.info/show/%D1%88%D1%83%D1%80%D0%BA%D0%B0>

**Ἐταιρίδεια** (Etairideia) – a common festival among the Macedonians; Athenaeus: Θύουσι δὲ καὶ οἱ Μακεδόνων βασιλεῖς τὰ Ἐταιρίδεια. - “*and the Macedonian kings also celebrated the Etairideia*”; it is also known as the epithet of the Macedonic god *Dion/Dyaus* with Koine epithets *Etaireios*<sup>326</sup> *Hyperberetas* (“the heroic one who bestows”).

**εθυμο** (ethumo)<sup>327</sup> – etymology; in today Modern Macedonian: (*e*)**duma**, from the root words *duma* > *dumo* > *umo*, ‘word’, ‘thought’ and ‘mind’ respectively (i.e. ‘from the mind’).

**εθνος** (ethnos) – oneness; in today Modern Macedonian: **ednost** – ‘uniqueness, uniformity’.<sup>328</sup>

**ἔταιροι** (eitairoi) – the royal Macedonian companion cavalry; in today Modern Macedonian: **itaheroy** - literally ‘swift-hero’;<sup>329</sup> a high-rank elite linked to the traditions of the above mentioned festival of **Ἐταιρίδεια** (Etairideia).

**ἔυρεκα** (eureka) – it’s in the river; reminiscence of the cry of joy uttered by Archimedes when he discovered a method of determining the volume while bathing in the river; in today Modern Macedonian: **e v’reka** - ‘it’s in river’;<sup>330</sup> see Basque: *ereka* - ‘river’, Middle Dutch: *krēke*, hence anglicized ‘creek’.

\***auri**<sup>Ba</sup> (auri) – heavy rain; in today Modern Macedonian: **turi, isturi**.

\***ezagu**<sup>Ba</sup> (ezagu) – knows (him, her, it...); in today Modern Macedonian: **znae gu** [vernacular].

\***ezari**<sup>Ba</sup> (ezari) – to measure (dimension, size); in today Modern Macedonian: **izmeri**.

## F Latin, 'Φ' in Septuagint Koine and Cyrillic; Cyrillic/Glagolitic: fert

**Φοενικς** (foenik) – the phoenix; ; in today Modern Macedonian: **ponikne** - to ‘grow rampant’.<sup>331</sup>

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<sup>326</sup> The epithet ‘*Etaireios*’ shows clear onomastic relation to the ‘*Etairoi*’, a Macedonian Royal institution par excellence.

<sup>327</sup> If, however, we conduct a deeper search into the true meaning of *ethumo*, we discover that it is not “Greek” in origin, but rather foreign to Attic prose, used only by Platon in a quotation in the *Cratylus*, where he ‘attacks’ the works of the Ionian philosophers (indicating Phrygia). In Modern “Greek”, *ethumo/εθυμο* does not exist on its own, which in fact strongly indicates that the word has been borrowed by “Greek” from an earlier European language.

<sup>328</sup> <http://www.makedonski.info/search/ednost>

<sup>329</sup> <http://www.makedonski.info/search/ita>

<sup>330</sup> <http://www.makedonski.info/search/reka>

<sup>331</sup> <http://www.makedonski.info/search/ponikne>

## H Latin, 'X' in Septuagint Koine and Cyrillic; Cyrillic/Glagolitic: heru

- \***hanka**-<sup>Ba</sup> (hanka) – paw; in today Modern Macedonian: *dlanka* - ‘palm of the hand’.<sup>332</sup>
- \***harits**-<sup>Ba</sup> (harits) – oak tree; in today Modern Macedonian: *hrast*.
- \***hebel**-<sup>PIE</sup> (hebel) – apple; in today Modern Macedonian: *jabolko*; Old Church Macedonic: *abluko*; anglicized: apple.
- \***hed<sup>h</sup>ro**-<sup>PIE</sup> (hedro) – fence; in today Modern Macedonian: *ograda*.
- \***heg<sup>h</sup>no/ag<sup>h</sup>no**-<sup>PIE</sup> (hegno/agno) – lamb; in today Modern Macedonian: *igane*.
- \***heier**-<sup>PIE</sup> (heier) – day, morning; in today Modern Macedonian: *zora*; Latin *aurora*, Basque: *zori* - ‘propitious moment, heaven-sent, inflamed’.
- \***hekmo**-<sup>PIE</sup> (hekmo) – stone; in today Modern Macedonian: *akmak/kamen*;
- \***hekteh**-<sup>PIE</sup> (hekteh) – eight; in today Modern Macedonian: *osum*; Sanskrit: *asta*, Latin: *octo*.
- \***helbo**-<sup>PIE</sup> (helbo) – cloud/white; in today Modern Macedonian: *belo, oblak* [metathesis].
- \***helô<sup>w</sup>a**-<sup>PIE</sup> (elga) – needle; in today Modern Macedonian: *igla*; Italian: *ago*.
- \***helh**-<sup>PIE</sup> (helh) – to roam, wander; in today Modern Macedonian: *luta*; Latvian: *aluto*, Latin: *ambulo*, Russian: *gulyae*.
- \***hem**- (hem) – hold, take; in today Modern Macedonian: *zema* [-h- > -d- > -z- phonetic mutation], but also *zima* - ‘winter’, as the winter only takes, doesn’t gives anything, and *ima/nema* - ‘have/haven’t’.
- \***hem-es**-<sup>PIE</sup> (hem-es) – shoulder; in today Modern Macedonian: *ramo*; Latin: *umerus* [metathesis], Sanskrit: *amsa*.
- \***hen**-<sup>PIE</sup> (hen) – elder, old; in today Modern Macedonian: *senilen* [-h- > -s- phonetic mutation]; Latin: *antenato*; anglicized: *hence*.
- \***hep**-<sup>PIE</sup> (hep) – water; in today Modern Macedonian: *kap* - ‘a droplet’, *kape* [verb] - ‘it rains, rainfalls’.
- \***her**-<sup>PIE</sup> (her) – 1. nut/cork; in today Modern Macedonian: *orev/kora* - ‘nut/cork’ respectively; Hittite: *haraw*, Basque: *hur* - ‘hazelnut’.
- \***her**-<sup>PIE</sup> (her) – 2. to arrange, fit; This root only refers to an external feature and it requires additional letters to acquire specific meanings. For example, *\*herm-*, with a final *m*, in today Modern Macedonian: *armasa* - ‘to arrange/engage’.<sup>333</sup>
- \***herd**-<sup>PIE</sup> (herd) – order; in today Modern Macedonian: *krdo*;<sup>334</sup> Latin: *ordine*, anglicized: *order*.

<sup>332</sup> <http://www.makedonski.info/search/dlanka>

<sup>333</sup> <http://www.makedonski.info/search/armasa>

<sup>334</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BA%D1%80%D0%B4%D0%BE;+%D1%81%D1%82%D0%B0%D0%B4%D0%BE;+%D1%98%D0%B0%D1%82%D0%BE\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BA%D1%80%D0%B4%D0%BE;+%D1%81%D1%82%D0%B0%D0%B4%D0%BE;+%D1%98%D0%B0%D1%82%D0%BE*)

\***herh**-<sup>PIE</sup> (herh) – to plow; in today Modern Macedonian: **ora**; Latin: *aro* [metathesis], Italian: *arare*.

\***heri**-<sup>Ba</sup> (heri) – people, population; in today Modern Macedonian: **hora**.

\***heti**-<sup>PIE</sup> (heti) – but, because, why; in today Modern Macedonian: **oti**.<sup>335</sup>

\***hetno**-<sup>PIE</sup> (hetno) – year; in today Modern Macedonian: **leto** (declension from **letno**); Latin: *anno*, anglicized: *annual*.

\***heto**-<sup>PIE</sup> (heto) – pa’ (father); in today Modern Macedonian: **tato**; Hittite: *atta*.

\***heus**-<sup>PIE</sup> (heus) – to burn, incandescent; in today Modern Macedonian: **usie/usviti** - ‘incandescent’.<sup>336</sup>

\***hey**-<sup>PIE</sup> (hey) – go, to go; in today Modern Macedonian: **hay-de** (*ayde*) - ‘lets go’, **oy** [vernacular] - ‘go’; Sanskrit: *hod*.

\***hewi**-<sup>PIE</sup> (hewi) – sheep; in today Modern Macedonian: **owtsi**; Hittite: *hawa*, Latin: *ovis*.

\***hgr**-<sup>PIE</sup> (hgr) – handful; in today Modern Macedonian: **grst**.

\***hiri**-<sup>Ba</sup> (hiri) – laughter, mockery; in today Modern Macedonian: **hir** - ‘caprice, joke’, also **ceri** [pronounced *tseri*].<sup>337</sup>

\***hishu**-<sup>PIE</sup> (hishu) – arrow; in today Modern Macedonian: **pushka**; Hittite: *ishuwa*,

\***hleib**<sup>h</sup>-<sup>PIE</sup> (hleib) – libation; in today Modern Macedonian: **leb/hleb** - ‘bread’;<sup>338</sup> Latin: *libō/libatio* - ‘to pour a libation’.

\***hle**-<sup>PIE</sup> (hle) – to ward off, protect; in today Modern Macedonian: **lek** - ‘cure, medicine’.

\***(h)mauro**-<sup>PIE</sup> (mauro) – dark, gloomy, stygian; in today Modern Macedonian: **tmurno**[adjective]/**tmuren**[noun], **smrkne** [verb] - ‘gets dark’, **namurten** [adjective] - ‘gloomy, darken’.<sup>339</sup>

\***hmlg**-<sup>PIE</sup> (hmelg) – to milk; in today Modern Macedonian: **mleko** - ‘milk’, hence also **mlako** - ‘tepid, lukewarm’; Latin: *mulge*,

\***hntb**<sup>hi</sup>-<sup>PIE</sup> (hntbi) – both; in today Modern Macedonian: **obata**<sup>340</sup>; Latin: *ambō*.

\***hohu-sker**-<sup>PIE</sup> (hohusker) – lizard; in today Modern Macedonian: **gushter**.

**χολαδες** (holade) – entrails, guts; related to ancient Macedonian **γολα** (gola, “grlo” in today Modern Macedonian) - ‘throat’; in today Modern Macedonian: **želudnik**.

\***hor**-<sup>PIE</sup> (hor) – eagle; in today Modern Macedonian: **orel**; Hittite: *haran*, Basque: *arano*.

\***horb**<sup>h</sup>-<sup>PIE</sup> (horb) – to change allegiance; in today Modern Macedonian: **erbap**; Hittite:

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<sup>335</sup> <http://www.makedonski.info/search/oti>

<sup>336</sup> <http://www.makedonski.info/search/usviti>

<sup>337</sup> <http://www.makedonski.info/search/ceri>

<sup>338</sup> <http://www.makedonski.info/search/leb>

<sup>339</sup> <http://www.makedonski.info/search/tmurno>

<sup>340</sup> <http://www.makedonski.info/search/obata>

*harp*, Latin: *orbis*.

\***hraud**-<sup>PIE</sup> (hraud) – ore; in today Modern Macedonian: *ruda*, also *gruda/grutka* - ‘turf/lump’<sup>341</sup>; Sumerian: *urudu*.

\***hrehi**-<sup>PIE</sup> (hrehi) – goods, dresses/clothes; in today Modern Macedonian: *drehi/drei*.<sup>342</sup>

\***hreug**-<sup>PIE</sup> (hreug) – internal movement; in today Modern Macedonian: *krug* - ‘circle’<sup>343</sup>; Latin: *circus*, Sanskrit: *chakra*.

\***hrtka**-<sup>PIE</sup> (hrtka) – bear; in today Modern Macedonian: *hrt/rt*,<sup>344</sup> *hrtka/rtka* [female] - ‘wolfhound’, also *zagar* - ‘hound’; related to PIE \***hrt**-[verb] - ‘roll, rotate’; Koine: *arktos*, Basque: *harc* - ‘bear’, *hor* - ‘dog’; Sanskrit: *raksah* - ‘maneater, demon’, Latin: *ursus*.<sup>345</sup>

\***hsus**-<sup>PIE</sup> (hsus) – dry; in today Modern Macedonian: *susha* - ‘drought’; Sanskrit: *suś*.

\***huerg/hverg**-<sup>PIE</sup> (hverg) – to turn, spin; in today Modern Macedonian: *krug* [metathesised noun,] - ‘circle’, *vergla* [verb] - ‘spindling’, *vrne/vrna* - ‘turns back’, *vrnat* - ‘turned back’ [metathesis: *vraten*]; Latin: *vergo*, Sanskrit: *vrnakti/vratam*; Hittite: *hurki* → Macedonic: *turka/trkalo* - ‘pushes/wheel’ respectively.

\***hwyed**-<sup>PIE</sup> (hwyed) – widow; in today Modern Macedonian: *wdovitsa*; Sanskrit: *vidhavā*, Latin: *vedova*, anglicized: widow.

\***hyeb**-<sup>PIE</sup> (hyeb) – to copulate; in today Modern Macedonian: *yebe/ebe*.

## H/I í – ita, Cyrillic/Glagolitic: iže

**iaβe** (iave) – half-conscious manifestation, a vision; in today Modern Macedonian: *jave* [pronounced *yaveh*]; Latin: *ovio*.

**iyra** (igra) – dance; in today Modern Macedonian: *igra*; a (“Pelagic”) word noted by Xenophon (435-254 BCE).<sup>346</sup>

**idea** (idea) – from PIE \***wid-es-ya-**, suffixed form of root \***weid-** “to see”;<sup>347</sup> in today Modern Macedonian: *vid* – ‘sight, to see’<sup>348</sup>, *vidoa* - ‘they’ve seen’<sup>349</sup>, *vidi* - ‘to see’, *vida* - ‘to heal (i.e. medical observance)’, etc.

**iatap/ídri**<sup>Ho</sup> (iatar/idri), **athros, iether**<sup>Tr</sup> (athros, iether) – smart/swift, quick-witted; in today Modern Macedonian: *itri* [plural], *itar* - ‘smart-ass, swift’; also evolved in the

<sup>341</sup> <http://www.makedonski.info/search/grutka>

<sup>342</sup> <http://www.makedonski.info/search/drei>

<sup>343</sup> <http://www.makedonski.info/search/krug>

<sup>344</sup> <http://www.makedonski.info/search/rt>

<sup>345</sup> <https://www.etymonline.com/search?q=ursinus>

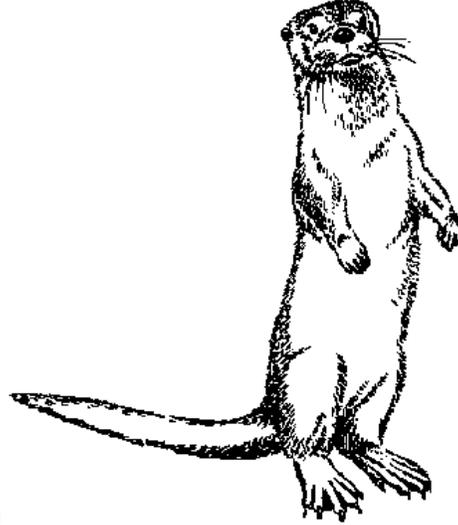
<sup>346</sup> <http://www.makedonski.info/search/igra>

<sup>347</sup> <https://www.etymonline.com/search?q=idea>

<sup>348</sup> <http://www.makedonski.info/search/vid>

<sup>349</sup> <http://www.makedonski.info/search/vidoa>

Macedonian word for 'otter': **Vidra** [v(oda) + (it)ra =Vidra],<sup>350</sup> Latin: *lytra*, Sanskrit: *udra*, Basque: *udagera*.



Right: “**Vidra**” - an ‘otter’ in plain Macedonian

**ίλαξ** (ilax) – holm oak, ilex; in today Modern Macedonian: **ilač** - ‘cure, remedy’ (since the traditional medicine uses different parts from the trees, oak comprised, for popular medicine).

**Ἥλικες**<sup>Su</sup> (Ilike) – “God’s”, the Macedonian guild of Antiochus Epiphanes; Suda: οὕτως ἐλέγοντο οἱ Ἀντιόχου τοῦ Ἐπιφανίου Μακεδόνων στίφος. - “*This is what they used to call the members of the Macedonian close-array of Antiochus Epiphanes.*” From **Il** - ‘god’; Aramaic: “*Illy, illy, lama savahtani?*” (“*God, god, why you left me?*” - the cry of Jesus Christ when crucified). Homer’s “*Iliad*” proves that this is the oldest known word for ‘god’ in the historical era; hence also Latin: *illumina*.

**Ἥλιος** (Ilio) – holy, the sun; this word was used by Erodot (Lat. Herodotus) of giant Egyptian statues, and by Romans as ‘*Helios*’ for the giant bronze statue at the entrance to the harbor of Rhodos. Figurative sense of “anything of awesome greatness or vastness” is from 1794; also Latin: *Sun Invictus*.

**ίμ**<sup>Br</sup> (im) – to them; in today Modern Macedonian: **im, nim** (example: “*Dai im!*” - ‘Give them!’ in plain Macedonian).

**ίμα**<sup>Br</sup> (ima) – have; in today Modern Macedonian: **ima**.

**ίμερος** (imero) – modest, civilized; in today Modern Macedonian: **umeren**.

**Ημαθία** (Imathia) – thought to be the ancient name of Macedonia itself, the ‘1st-Mater’; see also “*Mathia*” - a western Macedonian region, now part of “*Albania*”, and “*Dalmathia*” (i.e. ‘On the parts of *Mathia*’) in today Croatia.

**ίν** (in) – and; in today Modern Macedonian: **i**.

**ίν δεα** (in dea) – noon, midday, PIE \**déino-*; in today Modern Macedonian: **pladne**.

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<sup>350</sup> The same word root is found in “*Hydra*”, denoting a cunning thing that is hard to overcome or resist because of its pervasive or enduring quality or its many aspects (a mythological many-headed snake whose heads grew again as they were cut off).

ἰοστυτυτ<sup>Br</sup> (iostutut) – remains; in today Modern Macedonian: *ostatok*.<sup>351</sup>

ἰρέσ οκυπτερος<sup>Ho</sup> (ires okuptero) – hawk, falcon; today Modern Macedonian: *iastreb oko-ptitsa* - ‘hawk eye-bird’; Latin: *accipiter*.

ἰσέλια (iselia) – resettled, migrated; in today Modern Macedonian: *iselia*.

ἰσκα<sup>Ho</sup> (iska), \*aisk-<sup>PIE</sup> (aisk) – spark; in today Modern Macedonian: *iskra*<sup>352</sup>; Sanskrit: *iskra*.

ἰσο (iso) – same, equal; in today Modern Macedonian: *isto*.<sup>353</sup>

ἰστρο<sup>Tr</sup> (istr) – mighty, strong; in today Modern Macedonian: *istraen* - ‘resistent, determined, strong’.

\*išač-<sup>Ba</sup> (ishač) – tail; in today Modern Macedonian: between *opash*, *opasach* and/or *ishka* from ‘iš’ (ish), a metaphor wow-particle - ‘chase away’ (in sense of body extremity that serves for chasing away flies and mosquitoes).

\*itandu-<sup>Ba</sup> (itandu) – ask; in today Modern Macedonian: *pitanje* - ‘asking, begging’.

\*ituri-<sup>Ba</sup> (ituri) – fountain; in today Modern Macedonian: *isturi* [verb] - ‘dissipating, pouring out’.

ἰζέλα (izela) – wish, good luck; in today Modern Macedonian: *žela/želja, želba*; also vernacular *požela* - ‘wishes’.<sup>354</sup>

\*izoro-<sup>Ba</sup> (izoro) – root; in today Modern Macedonian: *koren, izora* [verb] - ‘plowes’.

## J j – yey (Koine/Phoenician); Cyrillic/Glagolitic: yer

**jas sum** (yas soom) – I am<sup>355</sup>; in today Modern Macedonian: *jas sum*. Sanskrit: *aham*.<sup>356</sup>

**jaša** (yasha) – ‘yeah’, a votive yell; in today Modern Macedonian: *jaša* (pronounced *yasha*), considered ‘too much vernacular’ and obsolete to be put in dictionaries, and treated like “Gypsy” term.<sup>357</sup> Sanskrit: *yasha*<sup>358</sup>, Avestan: *yasna*.<sup>359</sup>

**june** (yune) – calf, young (bovine); Latin: *iuvenilis*, anglicized: *young*.

<sup>351</sup> <http://www.makedonski.info/search/ostatok>

<sup>352</sup> <https://glosbe.com/en/mk/spark>

<sup>353</sup> <http://www.makedonski.info/search/isto>

<sup>354</sup> <http://www.makedonski.info/search/pozela>

<sup>355</sup> <https://www.etymonline.com/search?q=I>

<sup>356</sup> <http://sanskritdictionary.org/aham>

<sup>357</sup> <https://vukajlija.com/jasa>

<sup>358</sup> <http://sanskritdictionary.org/yasa>

<sup>359</sup> <https://en.wikipedia.org/wiki/Yasna>

**Κ κ** – kapa, (Koine/Phoenician); Cyrillic/Glagolitic: kako

**καβας** (kabas) – bog, swamp terrain; in today Modern Macedonian: *kabast* [adjective] - ‘sludgy’.

**Καβείρια** (Kaveiria) – mysteries, festivals, and orgies, solemnised in all places in which the Pelasgian-Macedonic *Kaveiri* (Lat. *Cabeiri*) were worshipped, but especially in Samothrace, Imbros, Lemnos, Thebes, Anthedon, Pergamus, and Berytos; see also *Kave* (Lat. *Cave*) - the Etruscan sun-god.

\***kago**-<sup>PIE</sup> (kago) – goat; in today Modern Macedonian: *koza* [-gh- > -d- > -z- phonetic mutation].

**κάγαρμον** (kagharmon) – with the lance pointed upwards; in today Modern Macedonian: *ke-go-naramo* - ‘upward-straight to the arm’.<sup>360</sup>

\***kad**-<sup>PIE</sup> (kad) – fall; in today Modern Macedonian: *pad*.

\***kadh**-<sup>PIE</sup> (kad) – to look after, act protectingly; in today Modern Macedonian: *kudi*.

\***kak**-<sup>PIE</sup> (kak) – jump; in today Modern Macedonian: *skok*.

\***kako**-<sup>Ba</sup> (kako) – hook; in today Modern Macedonian: *kuka*.

**καλαξ**<sup>Tr</sup> (kalaz) – mud; in today Modern Macedonian: *kal*.

**καλαρυγα** (kalaruga) – mud trench; in today Modern Macedonian: *kal* - ‘mud’ and *yaruga* - ‘trench’; Sanskrit: *kalusa*.

**καλκος** (kalko) – tin; in today Modern Macedonian: *kalaj*.

\***kam**-<sup>PIE</sup> (kam) – completely solid, hard; in today Modern Macedonian: *kamen* - ‘stone’.<sup>361</sup>

\***kant**-<sup>PIE</sup> (kant) – slant, oblique; in today Modern Macedonian: *kant*.

\***khput/kaput**-<sup>PIE</sup> (kaput) – head; in today Modern Macedonian: *karpoš*; *kapa* - ‘hat’.

**καραβος** (karavo) – gate; in today Modern Macedonian: *kara vo* - ‘drives/goes in’.

**καρπαία** (karpaia) – Macedonian dance; in today Modern Macedonian: *kara* - ‘moves, carries on’ and *pe-e* - ‘sings’.

**κατηγορος** (kategoros) – accuser, prosecutor, high authority; in today Modern Macedonian: *kateri* - ‘climbs’ and *gorostas* - ‘giant, titan, huge person’ (from *gora* - ‘mountain’ and/or *gore* - ‘upstairs’, and *stas* - ‘(tall) silhouette, tallness’ (from the verb *stasa* - ‘reaches, grows, stretches’).

\***katu**-<sup>PIE</sup> (katu) – fight; in today Modern Macedonian: *kotek*.

**κάυσία** (kausia) – Macedonian sun-hat, a broad-brimmed felt hat; in today Modern Macedonian (dialect): *ka’-usia* - ‘when-incandescent’; compare also to Etruscan Sun-

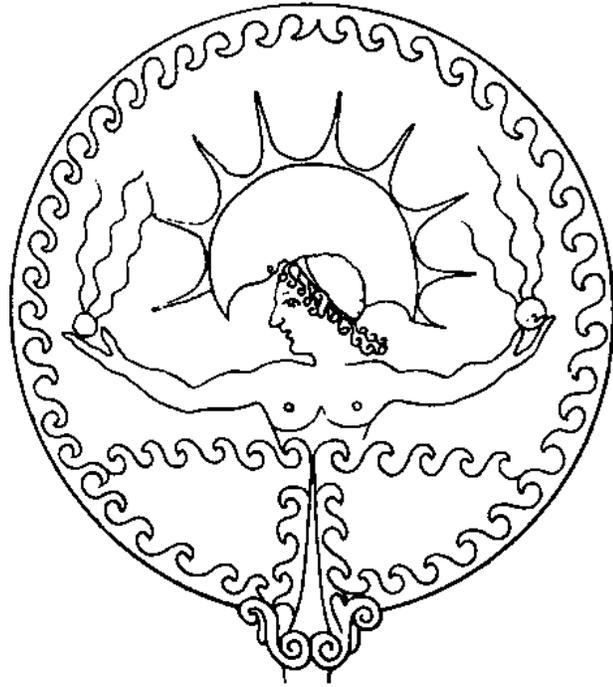
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<sup>360</sup> See also

the popular Macedonian dance „Zaramo“ - 'To-the-shoulder' („Za-ramo“ - 'to-shoulder' in plain Macedonian).

<sup>361</sup> <http://www.makedonski.info/search/kamen>

god *Usil/Uslanes* and/or *Ilios*.



Right: the Etruscan sun-god *Usil*

Below: the same sun-god described as *Ilios* (Lat. *Helios*) on the obverse of an ancient coin



\***ked-**<sup>PIE</sup> (ked) – smoke; in today Modern Macedonian: *kadi* > *čadi* [verb] - 'smokes, smoking', *čad* - 'smoke',<sup>362</sup> Basque: *kee*, Sanskrit: *kadi*.

**κεδοκεί** (kedokei) – until the end; in today Modern Macedonian: *dokai*.

\***kehd-**<sup>PIE</sup> (khed) – wish, desire, caprice; in today Modern Macedonian: *kjud*; Sanskrit: *kud*.

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<sup>362</sup> <http://www.makedonski.info/search/kad>

- \***khed**-<sup>PIE</sup> (khed) – to rob, damage; in today Modern Macedonian: *krade*.
- \***keibh/keigh**-<sup>PIE</sup> (keib) – fast, quick; in today Modern Macedonian: *šiba* and *čigra* respectively; Sanskrit: *śibham*.
- \***keie**-<sup>PIE</sup> (k<sup>v</sup>ei/keie) – to do/make; in today Modern Macedonian: *ke* - 'to do, will do'.<sup>363</sup>
- \***kek**-<sup>PIE</sup> (kek) – to defecate, crap; in today Modern Macedonian: *kaka*;<sup>364</sup> Basque: *kaka*, Latin: *caco*.
- \***kek**(?)-<sup>PIE</sup> (kek) – weasel; in today Modern Macedonian: *kuna* [see *κυνούπεσ* (kunoupes) and \***kwon**-<sup>PIE</sup> (kwon) further below].
- \***kel**-<sup>PIE</sup> (kel) – to cover, hide; in today Modern Macedonian: *kriel* - 'hides'; Sanskrit: *kula*.
- \***kemero**-<sup>PIE</sup> (k'emero) – poisonous, cathartic (plant); in today Modern Macedonian: *čemerno* (see below the section under letter 'Č').
- \***kenebh**-<sup>PIE</sup> (keneb) – an enlargement of the tree root; in today Modern Macedonian: *kenef* - 'toilet'<sup>365</sup>, from the verb *kenya* - 'shits'.
- \***kerd**<sup>h</sup>-<sup>PIE</sup> (kerd) – herd, troop; in today Modern Macedonian: *krdo/horda*; Sanskrit: *śardham*.<sup>366</sup>
- \***kerh**-<sup>PIE</sup> (ker) – horn; in today Modern Macedonian: *rog*, as a result of the metathesis and phonetic development *kuru* > \**kru* > *ru/ro*; but also *kur* - 'penis' and *trn* - 'thorn'; Latin: *cornus*.
- \***keru**-<sup>Ba</sup> (keru) – biter; in today Modern Macedonian: *gorko*.
- \***kehro**-<sup>PIE</sup> (kero) – colorful; in today Modern Macedonian: *shareno*, *karirano*
- \***kes**-<sup>PIE</sup> (kes) – to comb; in today Modern Macedonian: *kastrī/kosi* [verb] - 'cutting the hair/grass', *kosa* - 'hair'.
- \***ket/kot**-<sup>PIE</sup> (ket/kot) – dwelling place; in today Modern Macedonian: *kootak/kyosh* - 'interior corner, a private angle of the inside of the home/house', *kukya* - 'house'; Sanskrit: *kuta*, Latin: *casa*.
- \***khis/khais**-<sup>PIE</sup> (kis/kais) – hair; in today Modern Macedonian: *kosa*.
- \***khl**-<sup>PIE</sup> (khl) – to call; in today Modern Macedonian: *klik* - 'yell', *klet* - 'cursed'.<sup>367</sup>
- \***khpro**-<sup>PIE</sup> (khpro) – male goat; in today Modern Macedonian: *prč*, *prle* (baby-goat); Latin: *caper*.

<sup>363</sup> <http://www.makedonski.info/search/%D1%9C%D0%B5> ;

[https://www.etymonline.com/word/\\*keie-](https://www.etymonline.com/word/*keie-)

<sup>364</sup> <http://www.makedonski.info/search/kaka>

<sup>365</sup> <http://www.makedonski.info/search/kenef>

<sup>366</sup> <http://sanskritdictionary.org/sardham>

<sup>367</sup> <http://www.makedonski.info/search/klet>



\***kili-**<sup>Ba</sup> – tickle; in today Modern Macedonian: *gili*.

\***kleh-**<sup>PIE</sup> (kleh) – to place/lay down; in today Modern Macedonian: *klekni* - ‘neel down’.

**κλαί** (klai) – clad and/or hold; in today Modern Macedonian: *klai/klade* - ‘to put on, to wear’; German: *kleid*, Old English: *healdan*, hence anglicized *clad* and/or *hold*.

**κίνηση** (kinisi) – motion, move toward; PIE \**keie-*<sup>368</sup>; in today Modern Macedonian: *kinisa* - ‘departure (start to walk)’<sup>369</sup>, conjugation from the particle *ke*.<sup>370</sup>

**κίστ** (kist) – clean, pure; in today Modern Macedonian: *čist*.

\***kisteh-**<sup>PIE</sup> (kisteh) – basket; in today Modern Macedonian: *koš*; Sanskrit: *koša*.

**κίρα** (kira) – woods; in today Modern Macedonian: *korja* [vernacular]<sup>371</sup> and/or *gora*; Basque: *hori* - ‘leafs of the trees’.

**κλαίνα** (klaina) – a woollen cloak, the cloth of which was twice the ordinary thickness, shaggy upon both sides, and worn over the pallium or the toga for the sake of warmth; in today Modern Macedonian: *klai-na* - ‘put it on’ [see the anglicized ‘clad’, ‘klade’] (archaic) - ‘put-upon’ in plain Macedonian].

\***kleh-**<sup>PIE</sup> (kleh) – put down, to put in place; in today Modern Macedonian: *klai*.

**κλετεία** (kleteia) – accuser; in today Modern Macedonian: *klet* - ‘accused, anathematized’, *kletva* - ‘accusation, imprecation’.

\***klh-**<sup>PIE</sup> (klh) – to call, shout; in today Modern Macedonian: *klik*.

\***klhuo-**<sup>PIE</sup> (klhuo) – bald; in today Modern Macedonian: *kelav*; Latin: *calvus*, Sanskrit: *kulva*.

**κλίζιον** (klizion) – outbuildings round, a ‘klisia’, place for lying down or reclining; in today Modern Macedonian: *klizi* - ‘slides’.

**κλωδωνας** (klodona) – maenads, bacchanals, priests of Dionis; in today Modern Macedonian: *koledari*, but also *golomari*, *survari*, etc.

**koinon** – ‘assembly/community’, related to Macedonic-Pelasgian “koino” - ‘who bonds

<sup>368</sup> [https://www.etymonline.com/word/\\*keie-](https://www.etymonline.com/word/*keie-)

<sup>369</sup> <http://www.makedonski.info/search/kinisa>

<sup>370</sup> <http://www.makedonski.info/search/ke>

<sup>371</sup> <http://www.makedonski.info/search/korija>

with/toward<sup>372</sup>, factua; Latin: *conduct* - ‘to bring together’ from the verb term ‘*conducere*’ originally from “*Koi*”[plural] - ‘(those) who’<sup>373</sup>, “*Na/Ne*” - ‘to/of (us)’<sup>374</sup>, and “*On*” - ‘he/him’<sup>375</sup>, literally a ‘Company-of-him/us’, ‘His-kin’, which denoted some provision for safe behavior/act, such as bonding, guaranteed (by someone) an escort or pass, acting/doing in safe mode; later the verb sense [lead, guide] arose, hence ‘manage’ and ‘management’.

\***koko**-<sup>Ba</sup> (koko) – egg; in today Modern Macedonian: *kokoshka* - chicken.

\***kolko**-<sup>Ba</sup> (kolko) – breast, (external) chest, bosom, space between shirt and chest; in today Modern Macedonian: *kolk* - ‘hip’.<sup>376</sup>

**κομάραί** (komarai) – shrimp; in today Modern Macedonian: *komarec* [hyperbolic] - today used for ‘mosquito’.

\***k<sup>w</sup>o**-<sup>PIE</sup> (ko) – who; in today Modern Macedonian: *koi/koj*;<sup>377</sup> Latin: *quo/quis*, Sanskrit: *ko*.<sup>378</sup>

**κομάτα** (komata) – slab, large piece; in today Modern Macedonian: *komat*.<sup>379</sup>

**κωνοπειον** (konopeion) – canopy; in today Modern Macedonian: *konopnik*.

**κονυς** (konus) – conus; in today Modern Macedonian: *konus*, from *kon* - ‘toward’<sup>380</sup> and *usko* - ‘narrow’<sup>381</sup>.

\***korh**-<sup>PIE</sup> (kor) – crow, raven; in today Modern Macedonian: *garvan*;

**κορυκος** (koruko) – mussel, conch; in today Modern Macedonian: *korupka/korka* - ‘husk, bark, cortex’, the tough, protective outer layer of a shell, tree, nuts, bread, etc. PIE: \**her-*, Hittite: *Harav* - ‘nut’ → Macedonic: *orev*.

**κοτυλε** (kotule) – small bowl; in today Modern Macedonian: *kotle*.

**κοπαί** (kopai) – oar; in today Modern Macedonian: *kopa* - ‘dig’; hence Italian: “*poppa*” - the stern of the ship (opposite of “*prua*” - ‘bow, prow’).

\***kop**-<sup>PIE</sup> (kop) – hoof; in today Modern Macedonian: *kopito*<sup>382</sup>; Basque: *hapo*.

\***kopso**-<sup>PIE</sup> (kopso) – black bird; in today Modern Macedonian: *kos*.

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<sup>372</sup> <http://www.makedonski.info/search/kon#кон/предл>

<sup>373</sup> <http://koe.mk/citateli-koi-ne-citaat/>

<sup>374</sup> <http://www.makedonski.info/search/na#на/предл> ,

<http://www.makedonski.info/search/ne#%D0%BD%D0%B5/%D0%BF%D1%80%D0%B5%D1%84> , where the old suffix „*Ne*“ due to metathesis it became prefix: „*Koine*“ → ‘*Nekoi*’ in today plain Macedonian: <http://www.makedonski.info/search/nekoi>

<sup>375</sup> <http://www.makedonski.info/search/on#он/зам>

<sup>376</sup> <http://www.makedonski.info/search/kolk>

<sup>377</sup> <http://www.makedonski.info/search/koj>

<sup>378</sup> <http://sanskritdictionary.org/ko>

<sup>379</sup> <http://www.makedonski.info/search/komat>

<sup>380</sup> <http://www.makedonski.info/search/kon#%D0%BA%D0%BE%D0%BD/%D0%BF%D1%80%D0%B5%D0%B4%D0%BB>

<sup>381</sup> <https://browse.dict.cc/croatian-english/usko.html>

<sup>382</sup> <http://www.makedonski.info/search/kopito>

\***kormo**-<sup>PIE</sup> (kormo) – stoat, bite; in today Modern Macedonian: *krma*, *krmi* [verb] - ‘feed (the cattle)’; Oscan: *caranter*,

\***kost**-<sup>PIE</sup> (kost) – bone; in today Modern Macedonian: *kost/koska*.

\***koyno**-<sup>PIE</sup> (koyno) – grass/hay; in today Modern Macedonian: *seno*.

\***kr**-<sup>PIE</sup> (kr) – to do/make; in today Modern Macedonian: *krlya* - ‘hard work’, related to *krla* as well<sup>383</sup>; Sanskrit: *karma*, Latin: *crea*.

\***kr**-<sup>PIE</sup> (kr) – dark color; in today Modern Macedonian: *kor* - ‘blind’, *kumur* - ‘coal’, *crn* - ‘black’; Sanskrit: *krsna* - ‘black’.

**κράβατος**<sup>Am</sup> (kravato) – bed; in today Modern Macedonian: *krevet*,<sup>384</sup> from ancient Macedonian: γραβος, modern Macedonian “*Gaber*” - ‘European hornbeam’, Lat. *grabatus*.

**κράτια** (kratia) – power, rule; in today Modern Macedonian: *kroti* - ‘subdues, tames, dominates/domesticates’.<sup>385</sup> The corrupted form “*krati(a)*” seems to refer for the shortening (Mkd. “*krati*”<sup>386</sup>) of the rope while taming a wild animal, a verb which is most probably the root word for “*Kroti*” too. Hence “*Demo-cratia*” - ‘Doma-kroti’ (literally ‘Home-taming’ i.e. ‘Domesticates’).

**κρεπιδωμα** (krepidoma) – crepidoma, stylobat, basement; in today Modern Macedonian: *krepi*<sup>387</sup> - ‘supports, holds’\* and *doma* - ‘house/home’; Sanskrit: *khrpi* - ‘sustain’.

\* see further below PIE \*krp- and also “*krepost*” - ‘stronghold’ in plain Macedonian.<sup>388</sup>

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<sup>383</sup> <http://www.makedonski.info/search/krla>

<sup>384</sup> “Κράβατος - a Macedonian word for a bedstead” (Catullus. Catullus. E. T. Merrill. Cambridge. Harvard University Press. 1893. 10)

Κράβατος(Kravatos) - a couch, bed, , NTest. A Macedonian word.\*\*

\*\*Liddell and Scott. An Intermediate Greek-English Lexicon. Oxford. Clarendon Press. 1889

“For this κράβατος is used by New Testament writers and in Scholiasts; it is said by Salmasius to be a Macedonian word, whence its use in Hellenistic Koine (see Rutherford, New Phrynichus, p. 138)” <http://www.makedonski.info/search/krevet>

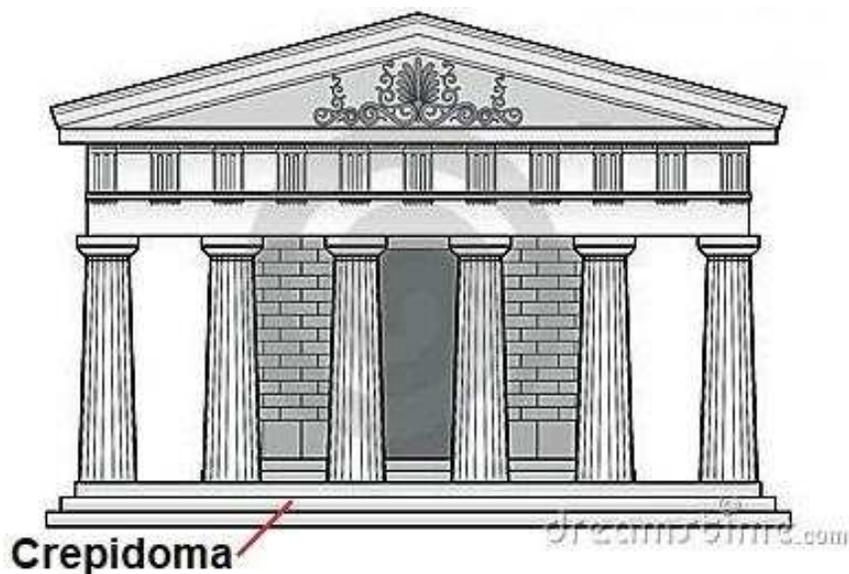
\* A Dictionary of Greek and Roman Antiquities. William Smith, LLD. William Wayte. G. E. Marindin. Albemarle Street, London. John Murray. 1890

<sup>385</sup> <http://www.makedonski.info/search/kroti>

<sup>386</sup> <http://www.makedonski.info/search/krati>

<sup>387</sup> <https://glosbe.com/en/mk/support>

<sup>388</sup> <https://glosbe.com/en/mk/stronghold>



\***krd**-<sup>PIE</sup> (krd) – heart; in today Modern Macedonian: *sred* - ‘in the middle’; Basque: *erdi* - ‘center’, *erdze* - ‘intestine’; hence *s’rdtse* - ‘heart’.

\***krehu**-<sup>PIE</sup> (krehu) – to hide, conceal; in today Modern Macedonian: *krie*.

\***kreuh**-<sup>PIE</sup> (kreu) – raw meat/blood; in today Modern Macedonian: *krv* - ‘blood’, *krтина* - ‘pure meat’; Sanskrit: *kravya* (hence also Macedonic “krava” - ‘cow’, since the cattle was at first source of meat, and only in the industrial era were cross-breeded the in milk races).

\***kreus**-<sup>PIE</sup> (kreus) – to form a crust; in today Modern Macedonian: *krasta*.<sup>389</sup>

\***kreus**-<sup>PIE</sup> (kreus) – to strike; in today Modern Macedonian: *krši* - ‘shatters’.

\***krh**-<sup>PIE</sup> (krh) – to break; in today Modern Macedonian: *krh* - ‘fragile’, *krši* - ‘breaks’.

\***krhp**-<sup>PIE</sup> (krp) – leather, cloth; in today Modern Macedonian: *krpa*.<sup>390</sup>

\***krk**-<sup>PIE</sup> (krk) – fish/frog eggs; in today Modern Macedonian: *ikra*.<sup>391</sup>

\***krk**-<sup>PIE</sup> (krk) – rooster; in today Modern Macedonian: *kikirikoo* [onomatopoeic].

\***kr<sup>h</sup>k**-<sup>PIE</sup> (krk) – arm; in today Modern Macedonian: *krak* - ‘extremity’, *raka* [metathesis] - ‘arm’; Sanskrit: *kar*, German: *recken* - ‘to stretch, reach’, hence anglicized *rack/reach*.

\***krm**-<sup>PIE</sup> (krm) – onion; in today Modern Macedonian: *kromid*.<sup>392</sup>

\***krp**-<sup>PIE</sup> (krp) – body/holds; in today Modern Macedonian: *krepi* [verb] - ‘sustains,

<sup>389</sup> <http://www.makedonski.info/search/krasta#%D0%BA%D1%80%D0%B0%D1%81%D1%82%D0%B0/%D0%B6>

<sup>390</sup> <http://www.makedonski.info/search/krpa>

<sup>391</sup> <http://www.makedonski.info/search/ikra>

<sup>392</sup> <http://www.makedonski.info/search/kromid>

holds strong/together'<sup>393</sup>, hence *krepost* - 'stronghold, fortress' and/or *karpa* - 'rock' in plain Macedonian; Sanskrit: *khrp*, Latin: *corpus*.

\***krus**-<sup>PIE</sup> (krus) – leg, shank; in today Modern Macedonian: *krak*.

\***krut**-<sup>PIE</sup> (krut) – (hard) breasts, protuberance; in today Modern Macedonian: *gruda*, *grudi/gradi* [plural].

κυδο (kudo) – marvel, miracle; in today Modern Macedonian: *čudo*.

κύκλος (kuklo) – cycle; in today Modern Macedonian: *kugla* - 'ball'.<sup>394</sup>

κυνοῦπεσ (kunoupes, literary *weasel-dog* in plain Macedonian), \***kwon**-<sup>PIE</sup> (kwon) – a bear, weasel, and/or dog; ancient Macedonian *κυνούβν* (kunoun) and Phrygian *κυνε* (kune) - 'dog'; in today modern Macedonian: *kuče* [declension from outdated *kunče* - 'small bear/weasel'] - 'dog'<sup>395</sup>, hence *kuna* - 'weasel'<sup>396</sup> too, and/or *pes* - 'dog'; PIE: \*k(u)won- (traceable only in the texts of an Early Iron Age date); Hittite: *kun* or *šuwana*, Basque: *kone* - 'badger', Latin: *canis*.<sup>397</sup>



Above: artistic illustration of the extinct Bear-dog (Lat. Amphycion)

κυρνοί (kurnoi) – bastards; in today Modern Macedonian: *kurnazi* and/or *kurvini sinovi* - 'sons of a whore'.

\***kuku**-<sup>PIE</sup> (kookoo) – bug, insect; in today Modern Macedonian: *kukac*.<sup>398</sup>

\***kuku**-<sup>PIE</sup> (kookoo) – crest, top, summit, peak, treetop; in today Modern Macedonian: *kuku*, *kukuriku* [vernacular] - 'over the top'; *Kuklici* - volcanic locality in the vicinity of Kratovo, Republic of Macedonia, famous by its curious high-tipped lava lumps.

\***k<sup>w</sup>elh**-<sup>PIE</sup> (k<sup>v</sup>elh) – to go around; in today Modern Macedonian: *okolu* - 'around', *kolo* - 'wheel, circuit'.

<sup>393</sup> <http://www.makedonski.info/search/krepi#%D0%BA%D1%80%D0%B5%D0%BF%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>394</sup> <http://www.makedonski.info/search/kugla>

<sup>395</sup> <http://www.makedonski.info/show/%D0%BF%D0%B5%D1%81/%D0%BC>

<sup>396</sup> <http://www.makedonski.info/search/kuna>

<sup>397</sup> <http://www.etimo.it/?term=cane&find=Cerca>

<sup>398</sup> <https://en.wiktionary.org/wiki/kukac>

\***kwel**-<sup>PIE</sup> (kwel) – mud; in today Modern Macedonian: *kal*.

\***kwht**-<sup>PIE</sup> (kwht) – to ferment, become sour (milk→cheese); in today Modern Macedonian: *kwas/kwasi*.

\***kwih**-<sup>PIE</sup> (kwi) – to cry, wish for; in today Modern Macedonian: *kwiči*.

Λ λ – lambda (Koine/Phoenician); Cyrillic/Glagolitic: lyudi

\***lab**-<sup>PIE</sup> (lab/lap) – eats/licks; in today Modern Macedonian: *ape* - ‘bites’<sup>399</sup>, *lapa* [vernacular] - ‘kiss with tongues’;<sup>400</sup> Basque: *\*apa*- ‘kiss’, Latin: *labra* - ‘lips’.

λαίβα (laiva) – shield (erroneously transliterated as “shield” because held by left hand); PIE /laiwó/ - ‘left’; in today Modern Macedonian: *leva* - ‘left (hand, side)’.

λακεδαμα/λυκεδαμα (lakedama/lukedama) – garlic, water, and salt; in today Modern Macedonian: *luk-da-maka* - ‘garlic<sup>401</sup> to dip’, a kind of salad dressing. Hence also “*lek*” - ‘cure’<sup>402</sup>, as the garlic is widely known for his antibiotic properties. Genus *Allium*, family Liliaceae (or Alliaceae); Dutch: *look*, and German: *Lauch*; anglicized: *garlic*, from Old English: *gārlēac*, from *gār* - ‘spear’ (because the shape of a clove resembles the head of a spear) + *lēac* - ‘leek’.

\***laku**-<sup>PIE</sup> (laku) – puddle; in today Modern Macedonian: *lokva*, *lakavitsa*<sup>403</sup>; hence Latin: *lacuna*;<sup>404</sup> anglicized: *lake*.

λαλαμής (lalami) – squall, storm; in today Modern Macedonian: *galami* - ‘uproar, noise’; Sanskrit: *lag*.

\***las**-<sup>Ba</sup> (las) – beam, rafter; in today Modern Macedonian: *lastegarka* - ‘very straight branch’, also *lastik*.

λεγλο (leglo), \***leg**<sup>h</sup>-<sup>PIE</sup> (leg) – lay, to lie down; in today Modern Macedonian: *leglo* - ‘bed’, *legna*[verb] - ‘lie down’; Hittite: *laki*. Wanderword of Nashinski (Nostratic) origin.

\***lehu**-<sup>PIE</sup> (lehu) – to wash/pour; in today Modern Macedonian: *lie* metathesis of *lei*; Hittite: *lahu*, Latin: *lavo/lavare*; see also *lavor* - ‘a washing bowl’.

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<sup>399</sup> <http://www.makedonski.info/search/ape>

<sup>400</sup> <http://www.makedonski.info/search/lapa>; <https://lapaj.mk> ;

<http://www.etimo.it/?cmd=id&id=9620&md=d68925c3392a6f99d057eeb8643f010a>

<sup>401</sup> <https://glosbe.com/en/mk/garlic>

<sup>402</sup> <http://www.makedonski.info/search/lek#лек/м>

<sup>403</sup> <http://www.makedonski.info/search/lokva>;

Lakavitsa (i.e. ‘Watery-place’) places in R. of Macedonia:

<https://mk.wikipedia.org/wiki/%D0%9B%D0%B0%D0%BA%D0%B0%D0%B2%D0%B8%D1%86%D0%B0>;

<sup>404</sup> <http://www.etimo.it/?term=lacuna&find=Cerca>

\***leig<sup>h</sup>-PIE** (leh) – to lick, pour; in today Modern Macedonian: **liga**<sup>405</sup>, from the verb **lei** - ‘to pour’; from a PIE root shared by Macedonian and Latin: *lingere, lingo*, Sanskrit: *liz/ligu*; anglicized: *lick*.

\***lem-PIE** (lem) – to smash in pieces; in today Modern Macedonian: **lom**.<sup>406</sup>

λέω (leo), \***lei-PIE** (lei) – to pour (water); in today Modern Macedonian: **le-e**.<sup>407</sup>

\***le<sup>w</sup>p-PIE** (lep) – to peel; in today Modern Macedonian: **lupi** - ‘peels off’; Latin: *liber* - ‘bark of a tree’, hence *libro* - ‘book’.

\***lehp-PIE** (lep) – shine, glow (beautiful); in today Modern Macedonian: **lep** - ‘beautiful’, also **lamba** - ‘lamp’; Hittite: *lapzi*, Latin: *lampo* - ‘lightning’, hence *lampante, lampione, Olymp(us)* too.<sup>408</sup>

\***lewb<sup>h</sup>-PIE** (lewb) – (to) love; in today Modern Macedonian: **lubow**; Sanskrit: *lubh*, Latin: *lubens*.

\***leug<sup>h</sup>-PIE** (leug) – (to) bind; in today Modern Macedonian: **lubow**;

\***linom-PIE** (linom) – linen; in today Modern Macedonian: **lenen**.<sup>409</sup>

λιζγνα (lizhna/ličhna) – beautiful, handsome; in today Modern Macedonian: **lična** [adjective], from **lice** - ‘face’.<sup>410</sup>

λευκά(σπίδα) (leuka(spida)) – left-handed (shield); in today Modern Macedonian: **levak** - ‘left-handed’.

\***lohi-Ba** (lohi) – mud; in today Modern Macedonian: **lokva** - ‘muddy pond’.<sup>411</sup>

λυδιον, λυδος (ludion, ludo) – crazy, mad; in today Modern Macedonian: **lud**; Sanskrit: *lod*.

λυκνις (lukni) – crazy, mad; in today Modern Macedonian: **lud**; Sanskrit: *lod*.

Λυτα<sup>Ho</sup> (Luta) – goddess of rage; in today Modern Macedonian: **luta** - ‘angry, mad’; Sanskrit: *lot*.

**M μ** – mi, (Koine/Phoenician); Cyrillic/Glagolitic: mislete

μαία<sup>Ho</sup> (maya), \***akka-PIE** (aka) – mother; in today Modern Macedonian: **maika**.

\***mag<sup>h</sup>-PIE** (mag) – to be able; in today Modern Macedonian: **moga/mogu** - ‘I can’.

\***makila-PIE** (makila) – thick, heavy club; in today Modern Macedonian: **maklja** -

<sup>405</sup> <http://www.makedonski.info/search/liga>

<sup>406</sup> <http://www.makedonski.info/search/lom>

<sup>407</sup> <http://www.makedonski.info/search/lee>

<sup>408</sup> <http://www.etimo.it/?term=lampo&find=Cerca>

<sup>409</sup> <http://www.makedonski.info/search/lenen>

<sup>410</sup> <http://www.makedonski.info/search/lice>

<sup>411</sup> <http://www.makedonski.info/search/lokva>

‘beats’, and *malj* - ‘heavy hammer’.

\***mali** / **mal**-<sup>Ho</sup> (mali/mal) – weak, feble; in today Modern Macedonian: *omalen*.

**ματ**<sup>Ho</sup> (mat) – muddy; in today Modern Macedonian: *maten*<sup>412</sup>, from the verb *mati/muti*;<sup>413</sup> Sanskrit: *mati* - ‘dirty’<sup>414</sup>, Latin: *mutare* - ‘change/steer’.<sup>415</sup>

**με**<sup>Ho</sup> (me) – no; in today Modern Macedonian: *ne*.

\***meg**-<sup>PIE</sup> (meg) – may I, can I; in today Modern Macedonian: *može*; Old Church Macedonic: *moĝu*, Sanskrit: *magi*.<sup>416</sup>

**μεγαίρω** (megairo) – to be envied; in today Modern Macedonian: *magjaro* (Bitola dialect) - ‘dandy, fancy dude’.

\***med<sup>h</sup>u**-<sup>PIE</sup> (medu) – liquid/honey; in today Modern Macedonian: *med/medovina*; Sanskrit: *madu*.<sup>417</sup>

\***med<sup>h</sup>yu**-<sup>PIE</sup> (medyu) – in between, in the middle; in today Modern Macedonian: *megyū*; Latin: *medius*.

\***meh**-<sup>PIE</sup> (meh) – big/belly, ripeness; in today Modern Macedonian: *mev*.<sup>418</sup>

\***melh**-<sup>PIE</sup> (mel) – to grind; in today Modern Macedonian: *meli*.

**μεκας**<sup>Br</sup> (mekas), \***mehi**-<sup>PIE</sup> (mehi) – soft, mushy; in today Modern Macedonian: *meka/meki* [plural].

\***memso**-<sup>PIE</sup> (memso) – meat, flesh; in today Modern Macedonian: *meso*; Sanskrit: *mas*, Basque: *mami*.

\***men**- (men) – stone; in today Modern Macedonian: *kamen*;<sup>419</sup> anglicized: *dolmen*, *menhir*,

\***mer**-<sup>PIE</sup> (mer) – to die, dead; in today Modern Macedonian: *mrtov*<sup>420</sup>; Sanskrit: *mṛta* - ‘dead’.

\***merk**-<sup>PIE</sup> (merk) – dark, dusk; in today Modern Macedonian: *mrak*.<sup>421</sup>

\***merk**-<sup>PIE</sup> (merk) – to exchange, trade; in today Modern Macedonian: *merka* - ‘measures, evaluates’.<sup>422</sup>

**μνημον** (mnemon) – mindfull, clever; in today Modern Macedonian: *umen*.

**πιέ**<sup>Ho</sup> (bie) **βία**, **βίε** (bia, bie), \***b<sup>h</sup>eu**-<sup>PIE</sup> (beu) – beats; in today Modern Macedonian:

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<sup>412</sup> <http://www.makedonski.info/search/maten>

<sup>413</sup> <http://www.makedonski.info/search/mati>, <http://www.makedonski.info/search/muti>

<sup>414</sup> <http://sanskritdictionary.org/mati>

<sup>415</sup> <https://www.etymonline.com/search?q=mutate>

<sup>416</sup> <http://sanskritdictionary.org/magi>

<sup>417</sup> <http://sanskritdictionary.org/madhu>

<sup>418</sup> <http://www.makedonski.info/search/mev>

<sup>419</sup> <http://www.makedonski.info/search/kamen>

<sup>420</sup> [https://www.etymonline.com/search?q=mortal&ref=searchbar\\_searchhint](https://www.etymonline.com/search?q=mortal&ref=searchbar_searchhint)

<sup>421</sup> <http://www.makedonski.info/search/mrak>

<sup>422</sup> <http://www.makedonski.info/search/merka>

*bie.*

\***mihuri**-<sup>Ba</sup> (mihuri) – seeds, encased core of fruit; in today Modern Macedonian: *meuri* - ‘bubbles’.

\***miko**-<sup>Ba</sup> (miko) – little bit; in today Modern Macedonian: *malko* - ‘small amount’.

**μίλι**<sup>Ho</sup> (mili) – dear; in today Modern Macedonian: *mili*<sup>423</sup>.

**μολυβδος** (moluvdo) – lead (Pb); in today Modern Macedonian: *olovo*; also *mlitavo* - ‘soft, squashy’.

\***mod<sup>h</sup>ro**-<sup>PIE</sup> (modro) – madder; in today Modern Macedonian: *modro* - ‘blue’.<sup>424</sup>

**μοδροβ**<sup>Br</sup> (modrov) – wise; in today Modern Macedonian: *mudro*, *mudruva*[verb].

**μοκί**<sup>Ho</sup> (moki) – hardship, penury; in today Modern Macedonian: *muki*.

\***mora**-<sup>PIE</sup> (mora, probably from PIE root \***mer-**) – nightmare, incubus; in today Modern Macedonian: *mora*; Polish: *zmora*, Old English: *mære* - ‘incubus’.

\***mori**-<sup>PIE</sup> (mori) – sea; in today Modern Macedonian: *more*.

\***morvi**-<sup>PIE</sup> – ants; in today Modern Macedonian: *mravi/mravki*; from PIE \***mr-o-** ‘to die’ (related also to “*mrvi*” - ‘fritters/dissipates’), as human beings (*Homo Sapiens* - ‘*Earth that Knows*’) are ‘terrestrials’ (in contrast to the celestial gods), accordingly they are ‘mortals’ in contrast to the immortal deities. Generally ‘mortal’ (Lat. *mort-*) became another ordinary word for ‘man’: Old Persian *Martiya-*, Latin *Mars*, Sogdian *Mrtyy*, Sanskrit *Mrt*<sup>425</sup> and *Mrta*<sup>426</sup>, Macedonian *Mrtva*<sup>427</sup> (“*Mrtov*” - ‘dead’, from the syllable root verb “*Mre*” - ‘die’<sup>428</sup>). Similarly in Armenian, *mard*, though this is a loan or calque from older Phrygian/Brygian *mrt*. Hence also the personal names: *Marvyn*, *Mortimer*, *Morticia*<sup>429</sup>, *Murto/Murdo*<sup>430</sup>, etc. but also “*Mravki*” - ‘ants’ in plain Macedonian.<sup>431</sup> Proto-Germanic *murthjan/mortheren*, hence anglicized ‘*murder*’, are related to the same root word. Seen as the chthonic beings from the underground, the Ants, “*Mravki*” in plain Macedonian, Sanskrit ‘*Vamrah*’<sup>432</sup>, were observed as the undertakers of the dead bodies in decomposition, who carry them from surface under the ground. Thus, this chthonic insect was named accordingly as *mrav/mravka* (e.g. ‘*mortifica/formica*’)<sup>433</sup> - a ‘*deathka*’ in improvised translation from Macedonian. Hence also the corrupted Latin/Italian word for ‘ant’ - “*formica*” [metathesis transcription of Macedonic “*mravka*”: *mravca-morfica-*

<sup>423</sup> <https://glosbe.com/en/mk/dear>

<sup>424</sup> <http://www.makedonski.info/search/modro>

<sup>425</sup> <http://sanskritdictionary.org/mrt>

<sup>426</sup> <http://sanskritdictionary.org/mrta>

<sup>427</sup> <https://glosbe.com/en/mk/marva>

<sup>428</sup> Today “*Umre*” - ‘died’ in plain Macedonian: <http://www.makedonski.info/search/umre>

<sup>429</sup> <https://www.behindthename.com/name/morticia/submitted>

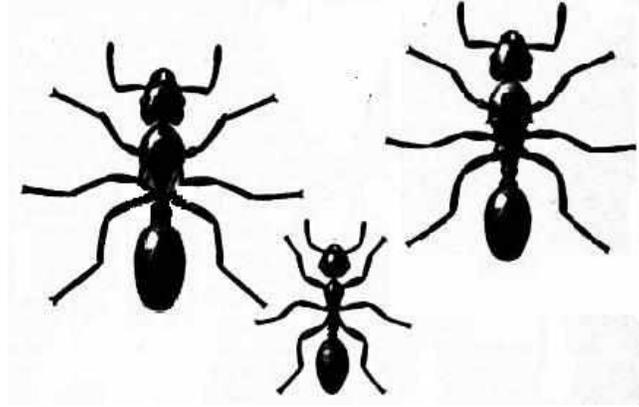
<sup>430</sup> <https://www.behindthename.com/name/muiredach>

<sup>431</sup> Family *Formicidae*, order *Hymenoptera*.

<sup>432</sup> [https://www.etymonline.com/word/Formica#etymonline\\_v\\_40781](https://www.etymonline.com/word/Formica#etymonline_v_40781)

<sup>433</sup> 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*...

*formica*].<sup>434</sup> As an attribute of the earth goddess *Zeirene* (Lat. *Ceres*), ants were even utilized in soothsaying.



\***musuko/musu-**<sup>Ba</sup> (musuko/muso) – mouth-nose part (of an animal), face, beak; in today Modern Macedonian: *mutse/mutska* - ‘face’<sup>435</sup>, *musav* - ‘dirty face’; Sanskrit: *mukha*.

\***mosgo-**<sup>PIE</sup> (mosgo) – brain; in today Modern Macedonian: *mozok*.

\***mouh-**<sup>PIE</sup> (mou) – to wash; in today Modern Macedonian: *mie*.

\***mrk-**<sup>PIE</sup> (mrk) – edible root; in today Modern Macedonian: *morkov* - ‘carrot’; Serbo-Croatian: *mrkva* (preserved non-evolved older form).

\***muhs-**<sup>PIE</sup> (muhs) – fly; in today Modern Macedonian: *mushica*.<sup>436</sup>

**N v – ni**, (Koine/Phoenician); Cyrillic/Glagolitic: **naš**

\***naka/nakaitz-**<sup>Ba</sup> (naka/nakaitz) – ugly/deformed face, repugnant, disgusting foul; in today Modern Macedonian: *nakaz*;<sup>437</sup> also *nakaraden* - ‘bizarre’.

**νασ**<sup>Br</sup> (nas) – us; in today Modern Macedonian: *nas*; Sanskrit: *naš/nau*.<sup>438</sup>

**νανογασ**<sup>Br</sup> (nanogav) – upstanding; in today Modern Macedonian: *nanoga*.

**ναυσ** (naus) – ship, boat (hence also Lat. *navis* through the V/U transition); in today Modern Macedonian: *na-ustie* - ‘in the delta/harbor’; hence also **ναβαρχος** (navarkhos) -captain/admiral (of a ship/navy).

<sup>434</sup> 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>

<sup>435</sup> <http://www.makedonski.info/search/mucka>

<sup>436</sup> <http://www.makedonski.info/search/%D0%BC%D1%83%D1%88%D0%B8%D1%86%D0%B0>

<sup>437</sup> <http://www.makedonski.info/search/nakaz>, <https://en.wiktionary.org/wiki/nakaza>

<sup>438</sup> <http://sanskritdictionary.org/nau>

\***ne**<sup>-PIE</sup> (ne) – no; in today Modern Macedonian: **ne**<sup>439</sup>; Sanskrit: *na*.

\***neb**<sup>h-PIE</sup> (neb) – cloud, vapor (sky); in today Modern Macedonian: **nebo**, actually from the root **na-bo** - ‘of-god, god’s’; same as in Sanskrit: *nabha* - ‘na-bha(ga)’<sup>440</sup>, Latin: *nebia*.

\***nekt**<sup>-PIE</sup> (nekt) – night; in today Modern Macedonian: **nok**<sup>441</sup>; Latin: *nox*, Sanskrit: *naktam*.<sup>442</sup>

\***neuk**<sup>-PIE</sup> (neuk) – unclear; in today Modern Macedonian: **neuk** - ‘unexperineded’.

\***newo**<sup>-PIE</sup> (nevo) – new; in today Modern Macedonian: **ново**.

**Νίκη** (Nike) – victory, upper hand; in today Modern Macedonian: **ničkum** - ‘on your back’, considered the victory over the opponent(s) in the sport of wrestling by trying to throw or hold them down on their back (i.e. “*ničkum*” in plain Macedonian) on the ground, typically according to a code of rules.

**Νίσα** or **Νισήϊον** (Nisa or Niseion) – a mountain not just in one place; it exists namely in ... Macedonia.

\***nog**<sup>-PIE</sup> (nog) – naked; in today Modern Macedonian: **nag**; Sanskrit: *nāgna*.

**νοημα**<sup>Ho</sup> (noema) – thought, idea; in today Modern Macedonian: **naumi**.<sup>443</sup>

**Νυχ**<sup>Ho</sup> (Nux) – night (the goddess of); in today Modern Macedonian: **nok**.

## **O o** – omikron, (Koine/Phoenician); Cyrillic/Glagolitic: on

\***obe**<sup>-Ba</sup> (obe) – good; in today Modern Macedonian: **obraduva** - ‘to rejoice’ and/or **obed** - ‘(fine) meal’; Latin: *obedire*.

**obelos**<sup>Ho</sup> (obelos) – obelisk, stone pillar; in today Modern Macedonian: **obeležie** - ‘monument, memorial mark’.

\***oblo**<sup>-PIE</sup> (oblo) – round, convex; in today Modern Macedonian: **oblo, zaoblen**;<sup>444</sup> Latin: *obliquus* - ‘slanting’, anglicized: *oblique*; hence corrupted *oplon* - ‘round shield’, related to Modern Macedonian: **topka** - ‘ball, sphere’; hence **οπλίται** (oplitai) too - ‘hoplites’, foot soldiers.

<sup>439</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BD%D0%B5\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BD%D0%B5%*)

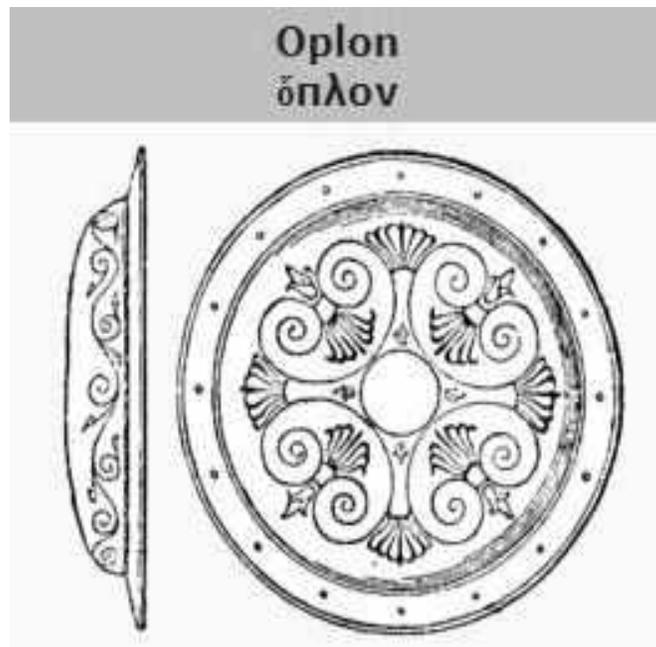
<sup>440</sup> <http://sanskritdictionary.org/nabhah>, from Sanskrit: “*bhagavan*” - god, Hindi: *bhagwān*; from the root *bhaj* - ‘(to) adore’, “*Obožava*” in today plain Macedonian:

<sup>441</sup> <http://www.makedonski.info/search/no%D1%9C>

<sup>442</sup> <http://sanskritdictionary.org/naktam>

<sup>443</sup> <http://www.makedonski.info/search/naumi>

<sup>444</sup> <https://vistina.com.mk/tema/oblo-gaze/>; <http://www.makedonski.info/search/zaoblen>



οδε<sup>Ho</sup> (ode) – here; in today Modern Macedonian: *ovde*.

οδεία<sup>Ho</sup> (odeia) – journey, traveling; in today Modern Macedonian: *odea* - ‘walkabout’.

Οδυσσευ<sup>Ho</sup> (Odeseu) – (the one who) traveled to; in today Modern Macedonian: *odeše u* – ‘(he/she) was going to’.<sup>445</sup>

οδος<sup>Ho</sup> (odo) – walk, walkout; in today Modern Macedonian: *od* (hence *Odysseus*).

\*oker-<sup>Ba</sup> (obe) – bent, curved, twisted, crooked; in today Modern Macedonian: *okriven/kriv*.

οκος<sup>Ho</sup> (oko), \*hok-<sup>PIE</sup> (hok) – eye; in today Modern Macedonian: *oko*; Sanskrit: *aksa*.

\*okollu-<sup>Ba</sup> (okolu) – roundup, stable, yard; in today Modern Macedonian: *okolu* - ‘around’.<sup>446</sup>

\*olha-<sup>Ba</sup> (ola) – foundry/(shepherds) hut; in today Modern Macedonian: *koliba*.

ολλυμι<sup>Ho</sup> (olumi) – breaks, demolishes; in today Modern Macedonian: *lomi*.<sup>447</sup>

Ομιγλα/ἀχλύς (omihla/ahlu), \*aghlu-<sup>PIE</sup> (aglu) – fog, mist; in today Modern Macedonian: *magla*.<sup>448</sup>

ομο (omo), \*hom<sup>h-PIE</sup> (hom) – shoulder; in today Modern Macedonian: *ramo*

ομονοια (omonoia), \*hom<sup>h-PIE</sup> (hom) – in honour, dedicated to; in today Modern Macedonian: *imenit* - ‘famous’<sup>449</sup>, Latin-corrupted: *eminent*.

\*ondo-<sup>Ba</sup> (ondo) – bottom; in today Modern Macedonian: *dno* [metathesis]; Latin: *fondo*.

<sup>445</sup> <http://www.makedonski.info/search/odeme>

<sup>446</sup> <http://www.makedonski.info/search/okolu>

<sup>447</sup> <http://www.makedonski.info/search/lomi>

<sup>448</sup> <http://www.makedonski.info/search/magla>

<sup>449</sup> <http://www.makedonski.info/search/imenit>

**οπαζο**<sup>Ho</sup> (opazo) – cares, watches; in today Modern Macedonian: *opazi/pazi*<sup>450</sup>, but also *opasno* - ‘danger’.

\***or/hor**-<sup>PIE</sup> (or/hor) – large bird;<sup>451</sup> in today Modern Macedonian: *orel* - ‘eagle’.<sup>452</sup> Most probably from the same PIE root word: **gore**/\***oro**(s)- ‘up/mountain’; hence “*Orna-baba*”[vernacular] - ‘lost in the heights, fly-out’ in plain Macedonian, “*Vrv*” - ‘top’, “*Ornithology*”, “*Orang*” - ‘forest’, etc.

**ορος** (oro-) – of or relating to mountains; in today Modern Macedonian: *orman*.<sup>453</sup>

\***orac/oratz**-<sup>Ba</sup> (orac/oratz) – needle, pin, fishhook; in today Modern Macedonian: *ostra* [metathesis] - ‘sharp’.

**ορμος** (ormos) – dances performed without arms, which was danced by youths and maidens together; in today Modern Macedonian: *armas* - ‘engaging’, *armasa* - ‘engage’.<sup>454</sup>

\***oro**-<sup>Ba</sup> (oro) – all; in today Modern Macedonian: *oro* - a collective dance with all the people present.

**Ορομπελος** (Orobelo)<sup>455</sup> – Mt.White (i.e. ‘white mountain’); in today Modern Macedonian: *gora-bela* - ‘mount-white’, today Mt. Belasitsa.<sup>456</sup>

\***orots**-<sup>Ba</sup> (orots) – male birth, calf; in today Modern Macedonian: *porod*.

**οστας**<sup>Tr</sup> (osta) – river mouth; in today Modern Macedonian: *ustie*; Sanskrit: *osthya*.

**οστρακον** (ostrakon), \***aitro**-<sup>PIE</sup> (aitro) – a piece of tile, shard of ceramic, sharp; in today Modern Macedonian: *ostro* - ‘sharp’<sup>457</sup>; Sanskrit: *astrah* - ‘sharp weapons’.

**Ουρανος** (Ouranos, Lat. Uranus) – 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’<sup>458</sup> in plain Macedonian.

**ουσ** (ouš) – ear; in today Modern Macedonian: *ouše*.

\***ozpin**-<sup>Ba</sup> (ozpin) – vinegar; in today Modern Macedonian: *ozet*.

**Π π** – pi, (Koine/Phoenician); Cyrillic/Glagolitic: pokoj

\***paita**-<sup>Ba</sup> (paita) – duck; in today Modern Macedonian: *patka*; Sanskrit: *pataka*.

**πᾶμις**<sup>Ho</sup> (pamtis) – remember; in today Modern Macedonian: *pantiš*.

**πᾶραος** (parao), from \***or/hor**-<sup>PIE</sup> (hor) – eagle; in today Modern Macedonian:

<sup>450</sup> <http://www.makedonski.info/search/pazi>

<sup>451</sup> <https://www.etymonline.com/word/ornitho->

<sup>452</sup> <http://www.makedonski.info/search/orel>

<sup>453</sup> <http://www.makedonski.info/search/orman>

<sup>454</sup> <http://www.makedonski.info/search/armasa>

<sup>455</sup> *Oros* – ‘mountain’; “*Gora*” in plain Macedonian; see *Orography*, *Orogenesis*, etc.

<sup>456</sup> <https://en.wikipedia.org/wiki/Belasica>

<sup>457</sup> <http://www.makedonski.info/search/ostra>

<sup>458</sup> <http://www.makedonski.info/search/urna>

*orao/orel*; Sanskrit: *paraka*, Hittite: *haran*, Basque: *arano*.

**παρασιτοι** (*parasitoi*) – persons who dine with others (hence the corrupted ‘*parasites*’); in today Modern Macedonian: *parasit*, from *par* - ‘couple’ and *sit* - ‘full, sated’<sup>459</sup>.

\***peh<sup>s</sup>-PIE** (*peh*) – to protect; in today Modern Macedonian: *pazi*; related to *pasi* - ‘to graze, pasture’; Hittite: *pahs*, Sanskrit: *pasumanti* - ‘herder’, Latin: *pasco*, Italian: *pascolo* ‘pasture’.

**πεκο<sup>Ho</sup>** (*peko*), \***pako-PIE** (*pako*) – bake, burn; in today Modern Macedonian: *pekar* - ‘baker’, *peče* - ‘bakes’, *pečka* - ‘furnace’, *pekol* - ‘hell’<sup>460</sup>; Hittite: *pahur* - ‘fire’, Sanskrit: *pačana* - ‘baked’.

\***peleku-PIE** (*peleku*) – axe(?); in today Modern Macedonian: *palka* - ‘baton’<sup>461</sup>, but also *baltak* - a ‘big axe’ for chopping wood.

**πελιγῶνες** (*peligāne*), **πελειους<sup>Ep</sup>** (*peleiou*) – senators, elders; in today Modern Macedonian: *velikani* - ‘the great ones, grandeurs’

**πελτε** (*pelte*) – small shield; in today Modern Macedonian: *pelte/petle*, *petlica* - ‘button’<sup>462</sup>; as adjective *zapetlan* - ‘buttoned-up’, hence also *petle* [metaphorical] - ‘rooster’

**πεμπελος** (*pempelo*) – easily dismissed; in today Modern Macedonian: *pempele*.

\***penksti/pnk-sti-PIE** (*penks’ti*) – fist; in today Modern Macedonian: *pesnica*.

\***pent-PIE** (*pent*) – to pass, passes over (the trees, rocks); in today Modern Macedonian: *pentari* - ‘climbes’<sup>463</sup>; hence Latin: *pont/pons* - ‘bridge’, also *pantera*<sup>464</sup>, etc.

\***perd-PIE** (*perd*) – farth; in today Modern Macedonian: *p<sup>e</sup>rdi*; Basque: *e-purdi* - ‘buttocks’.

\***p<sup>h</sup>u-PIE** (*pu*) – strike, hit; in today Modern Macedonian: *puka* - ‘blow, hit’.

**περίπετεια** (*peripeteia*) – a Macedonian winter festival held during Περίτιος (*Peritios*) - January; meaning “rebalance, turn of events.” Hesychius: *περί[πε]τ[ε]ια καὶ περιῆτες· περιῆτες μὲν οἱ φύλακες, περί[πε]τ[ε]ια δὲ Μακεδονικὴ ἑορτή*; in today Modern Macedonian: *peripetia* - ‘a thrill, vicissitude, complication’<sup>465</sup>

**πετα** (*peta*), \***ped-PIE** (*ped*) – foot; in today Modern Macedonian: *peta/peda*.

**πεταυρον** (*petauron*) – a board moving up and down and supported by a fixed support in the middle, with a person at each end pushing with their feet to jump high, a see-saw; in today Modern Macedonian: *peta* - ‘foot’ and *uriva* [verb] - ‘pulls down’ (thus “*petauron*” - ‘foot-pushed/pulled’)

<sup>459</sup> <http://www.makedonski.info/search/sit#%D1%81%D0%B8%D1%82/%D0%BF%D1%80%D0%B8%D0%B4>

<sup>460</sup> <http://www.makedonski.info/search/pekol>

<sup>461</sup> <http://www.makedonski.info/search/palka>

<sup>462</sup> <http://www.makedonski.info/search/petlica>

<sup>463</sup> <http://www.makedonski.info/search/pentari>

<sup>464</sup> <http://www.etimo.it/?term=pantera&find=Cerca>

<sup>465</sup> <http://www.makedonski.info/search/peripetija>

**πεχαρί**<sup>Am</sup> (pehari) – a cup; in today Modern Macedonian: *pehar*.<sup>466</sup>

\***pinpirina**-<sup>Ba</sup> (pinpirina) – butterfly; in today Modern Macedonian: *peperutka*.

**πικτο**<sup>Ho</sup> (pikto) – dark; in today Modern Macedonian: *piknato*.<sup>467</sup>

\***pisdeh**-<sup>PIE</sup> (pisdeh) – vulva; in today Modern Macedonian: *pizda*.

**πιξις** (pixi) – casket, jewel box; in today Modern Macedonian: *pixla* - ‘ashtray’

\***pleh**-<sup>PIE</sup> (ple) – full, many; in today Modern Macedonian: *polno*.

\***plehk**-<sup>PIE</sup> (plek) – to hit; in today Modern Macedonian: *pleska*.<sup>468</sup>

\***plek**-<sup>PIE</sup> (plek) – fold, double; in today Modern Macedonian: *dupli* [plural] - ‘double, and/or *dipli* - ‘plaits’; Latin: *duplica*.

\***pleu**-<sup>PIE</sup> (pleu) – swim, float; in today Modern Macedonian: *pliva* - ‘swims’, *plovi* - ‘floats’; Latin: *pluo* - ‘rain’; Italian: *piove* - ‘rains’, Sanskrit: *plavah*.

\***plh**-<sup>PIE</sup> (pl-) – flat, wide; in today Modern Macedonian: *plosnato*, *plats* - ‘(flat) place’.<sup>469</sup>

\***pneu**-<sup>PIE</sup> (pneu) – breath; in today Modern Macedonian: *napne* - ‘inflates, to take and hold full breath’, *sepne* [verb] - ‘twitch, loses breath (“cuts-breath”)’<sup>470</sup>, *opne*<sup>471</sup>, *zapne/zapnuva*<sup>472</sup>, etc.

**πνευμα** (pneuma) – soul; from PIE root \*pneu- ‘to breathe’<sup>473</sup> and Macedonian “um” – ‘mind’.<sup>474</sup>

\***pos**-<sup>PIE</sup> (pos) – behind; in today Modern Macedonian: *posle* and/or *pozadi*.<sup>475</sup>

\***pougo**-<sup>PIE</sup> (pougo) – pure; in today Modern Macedonian: *puko*.

**πρασον** (prason) - leek, *Allium ampeloprasum* (syn. *Allium porrum*); in today Modern Macedonian: *pras*, Latin: *poro*.

**πρεν**<sup>Ho</sup> (pren) – before, in front; in today Modern Macedonian: *pred*.<sup>476</sup>

**πρηνιζω**<sup>Ho</sup> (prenizu) – dive, to pull down; in today Modern Macedonian: *prenizu*.<sup>477</sup>

\***prh**-<sup>PIE</sup> (prh), **πραττο**<sup>Ho</sup> (prat-to) – makes, produces; in today Modern Macedonian: *pravit*, *prait* (vernacular), hence also *prolet* - ‘spring’; Sanskrit: *pari*, Egyptian *peret*.

<sup>466</sup> <http://www.makedonski.info/search/pehar>

<sup>467</sup> <http://www.makedonski.info/search/piknato>

<sup>468</sup> <http://www.makedonski.info/search/pleska>

<sup>469</sup> <http://www.makedonski.info/search/plac>

<sup>470</sup> <http://www.makedonski.info/search/sepne>

<sup>471</sup> <http://www.makedonski.info/search/opne>

<sup>472</sup> <http://www.makedonski.info/search/zapne> , <http://www.makedonski.info/search/zapnuva>

<sup>473</sup> <https://www.etymonline.com/search?q=pneuma>

<sup>474</sup> <http://www.makedonski.info/search/um>

<sup>475</sup> <http://www.makedonski.info/search/posle> , <http://www.makedonski.info/search/pozadi>

<sup>476</sup> <http://www.makedonski.info/search/pred>

<sup>477</sup> <https://glosbe.com/en/mk/too%20low>

- \***prk-**<sup>PIE</sup> (prk) – to rise, dig out, grow; in today Modern Macedonian: *prkna*.<sup>478</sup>
- \***prs-**<sup>PIE</sup> (prs) – released pressure; in today Modern Macedonian: *prsna* [onomatopoeic] - ‘suddenly freed pressure (blow/explosion)’, *prska* [verb] - ‘sprays, splashes around’; Sanskrit: *prsati*.
- \***prti-**<sup>PIE</sup> (prti) – against; in today Modern Macedonian: *protiv*<sup>479</sup>; Sanskrit: *prati*.<sup>480</sup>
- \***pter-**<sup>PIE</sup> (pter) – to stretch, to flap; in today Modern Macedonian: *preta* [metathesis, verb] - ‘flaps, moves intensilly’.
- \***puh-**<sup>PIE</sup> (pu) – to rot; in today Modern Macedonian: *skapuva*, from *puva* - ‘deflation of gasses from the stomach/dead body/carcass’.<sup>481</sup>
- \***puska-**<sup>Ba</sup> (puska) – fart; in today Modern Macedonian: *pušta* - ‘releases, frees’, but also *puška* - ‘gun’, archaic ‘arrow/missile’; Sanskrit: *puškara* - ‘arrow, the tip of an elephant’ s trunk’<sup>482</sup>, Russian: *pushka*.<sup>483</sup>

### Ψ ψ – psi, (Koine/Phoenician); Cyrillic/Glagolitic:

Ψευδάνωρ (Pseudanôr) – Dionis (Lat. *Dionysus*); in today Modern Macedonian: *Vse-udan* - ‘All-given/marry’.

ψελοσ (pselo) -

ψυχω (pseuho) – to blow, breathe; in today Modern Macedonian: *suho* – ‘dry, arid’, hence *smuha*, *smuka*.<sup>484</sup>

### P ρ – ro, (Koine/Phoenician); Cyrillic/Glagolitic: ratsi

ραπυσ (rapus) – turnip; in today Modern Macedonian: *repa*; Latin: *rapa*.

ρασκυς<sup>Tr</sup> (rasku) – agile, swift; in today Modern Macedonian: *resko/drsko*.<sup>485</sup>

ραζνο (razno) – different, diverse; in today Modern Macedonian: *razno*; hence Latin: *razza*, anglicized: *race*.

ρεκος<sup>Ho</sup> (reko) – said; in today Modern Macedonian: *rekov* - ‘I said’.

<sup>478</sup> <http://www.makedonski.info/search/prkna>

<sup>479</sup> <http://www.makedonski.info/search/protiv>

<sup>480</sup> <http://sanskritdictionary.org/prati>

<sup>481</sup> <http://www.makedonski.info/search/puva>

<sup>482</sup> <https://www.wisdomlib.org/definition/pushkara#sanskrit>

<sup>483</sup> <https://translate.google.com/#view=home&op=translate&sl=auto&tl=en&text=%D0%9F%D0%A3%CC%81%D0%A8%D0%9A%D0%90>

<sup>484</sup> <http://www.makedonski.info/search/smuka>

<sup>485</sup> <http://www.makedonski.info/search/resko> , <http://www.makedonski.info/search/drsko>

**ρεχες**<sup>Ho</sup> (reče) – (you'll) say; in today Modern Macedonian: *rečeš*; Sanskrit: *rač* - 'word'.

**ριπτο** (ripto) – jump; in today Modern Macedonian: *ripa*; Latin: *erupt*.

**ροδον** (rodon) – rose; in today Modern Macedonian: *trendafil*.

**ροι**<sup>Br</sup> (roj) – heaven; in today Modern Macedonian: *raj*.

**ρουβοτος** (rouvoto) – semiliquid/semidense (semiboiled egg); today Modern Macedonian: *rovito/rovko*.<sup>486</sup>

**Σ σ** – sigma, (Koine/Phoenician); Cyrillic/Glagolitic: slovo

\***sad-**<sup>PIE</sup> (sad) – to plant; in today Modern Macedonian: *sadi*; related to PIE \***sed-** 'sits'; Egyptian: *sadu* → *šad* - 'plant', Sanskrit: *sadin*.



Above: the Egyptian hieroglyph for "sadu" (plant)

Below: coin depicting Ceres, where PAN stands for 'All/Mistress (of the)' and SA for 'Plants/Planting' (SAdu)



\***samar-**<sup>Ba</sup> (samar) – fleece, animal hide, apron; in today Modern Macedonian: *samar* - 'burden saddle'.<sup>487</sup>

**σάπτω** (satto) – to saddle; in today Modern Macedonian: *sedlo* - 'saddle'.

**σάρισα** (sarissa) – the Sarissa pike; Proto-Afroasian: *sar* - 'to tear apart', Hittite: *šārr* -

<sup>486</sup> <https://glosbe.com/en/mk/semiliquid>

<sup>487</sup> <http://www.makedonski.info/search/samar>

‘to separate’, Armenian: *sar* - ‘tip’, Basque: *sardai/saharde* - large rake or pitchfork; in today Modern Macedonian: *zarie*, *zari se* - ‘stubbing, to pierce’.<sup>488</sup>

**σαίλο**<sup>Ho</sup> (sailo) – lard; in today Modern Macedonian: *salo*.

**σχορ** (shor) – coast, beach, also the courtyard perimeter/limit; in today Modern Macedonian: *shor*.

**σβίνία**<sup>Ho</sup> (svinia) – pig; in today Modern Macedonian: *svinja* (hence *swine*).

\***sed**-<sup>PIE</sup> (sed) – sits; in today Modern Macedonian: *sedī*; Latin: *sedeo*.

\***seh**-<sup>PIE</sup> (seh) – discern, preoccupies; in today Modern Macedonian: *zasegnat* - ‘concerned, preoccupied’<sup>489</sup>; Latin: *sagus*, *praesagire* - ‘to foresee’.

\***sel**-<sup>PIE</sup> (sel) – dwelling place; in today Modern Macedonian: *selo*.

\***sekur**-<sup>PIE</sup> (sekur) – battle axe; in today Modern Macedonian: *sekira*<sup>490</sup>; Latin: *securem*, Italian: *scure*.

\***senos**-<sup>PIE</sup> (seh) – old man; in today Modern Macedonian: *senilen*; Latin *senix*, hence *senior*.

\***seh**-<sup>PIE</sup> (seh), \***sreu**-<sup>PIE</sup> (sreu)<sup>491</sup> – flows, to defecate; in today Modern Macedonian: *sekne/sere* [archaic];<sup>492</sup> Sanskrit: *sravati*, Old Church Macedonic: *strati*, Basque: *sirin* - ‘excrement’; also Sanskrit: *sic/seka*, in today Macedonian: *šika*.<sup>493</sup>

\***seuk**-<sup>PIE</sup> (seuk) – juice; in today Modern Macedonian: *sok*<sup>494</sup>; Sanskrit: *sosi* - ‘sauce’.<sup>495</sup>

**σίγυνοι** (sigunoi) – all-iron spear; in today Modern Macedonian: *tsigani* (Roma) - ‘blacksmiths’, since gypsies in the past were reknown blacksmiths they indirectly preserved this Macedonic archaism; also *čigun* - ‘iron container’.

\***sila**-<sup>PIE</sup> (sila) – force; in today Modern Macedonian: *sila*; Sanskrit: *sā/sīla*<sup>496</sup>, Latin: *silas*.

**Σίνωπι** (Sinopi) – ‘All-of-us-inebriated’, a nickname given to one of the Amazones according to Andron Theoski (a close companion of Alexander the Great during his campaign in Asia);<sup>497</sup> in today Modern Macedonian: *site-ne-opi* - ‘we-all-got-drunk (by her)’; see also *opi-um* - ‘drunk-mind’ in plain Macedonian.<sup>498</sup>

\***sisali/sisani**-<sup>Ba</sup> (sisali/sisani) – leech; in today Modern Macedonian: *tsitsa* [verb] -

<sup>488</sup> <http://www.makedonski.info/search/zarie>

<sup>489</sup> <http://www.makedonski.info/search/zasegnat>

<sup>490</sup> [https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%81%D0%B5%D0%BA%D0%B8%D1%80%D0%B0\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%81%D0%B5%D0%BA%D0%B8%D1%80%D0%B0*)

<sup>491</sup> [https://www.etymonline.com/word/\\*sreu-](https://www.etymonline.com/word/*sreu-)

<sup>492</sup> <http://www.makedonski.info/search/sere>

<sup>493</sup> <https://glosbe.com/en/mk/sprinkle>

<sup>494</sup> <http://www.makedonski.info/search/sok>

<sup>495</sup> <http://sanskritdictionary.org/sosi>

<sup>496</sup> <http://sanskritdictionary.org/sila>

<sup>497</sup> <http://bospor-issled.cfuv.ru/arhiv-2015-2017-gg/vypusk-hhhiii-2016-g/>

<sup>498</sup> <http://www.makedonski.info/search/opie> and <http://www.makedonski.info/search/um>

‘sucks’.

σίτ<sup>Br</sup> (sit) – full up (by food); in today Modern Macedonian: *sit*.<sup>499</sup>

σίτος (sitos) – grain; in today Modern Macedonian: *žito*.

σίρηνε (sirene) – calm, peaceful; in today Modern Macedonian: *smiren*;<sup>500</sup> Latin: *serenus*, anglicized: *serene*, Sanskrit: *sāram/sarana/sarane*.<sup>501</sup>

σῦλᾶ (sila) – strength, force; in today Modern Macedonian: *сила*.

σκάφα (skafa) – small boat, skiff; in today Modern Macedonian: *kofo* - ‘bucket’.

σκαπάνη (skapane) – mattock, hoe; in today Modern Macedonian: *za kopane* - ‘for digging’.

σκάπτω (skapto) – digging; in today Modern Macedonian: *iskopa to* - ‘dig that’.<sup>502</sup>

\**skara*-<sup>PIE</sup> (skara) – moving; (Latin) “*Scarabæus*”<sup>503</sup>, from the Macedonic vernacular “*Iskara/Dokara*”<sup>504</sup> - ‘(to) drive out/in, to push-over/here’; related to Sanskrit root “*Kṛb*” - ‘work’, i.e. Macedonian vernacular verb “*Krlya*” - ‘working’ and “*Krla*” - ‘to sway’<sup>505</sup>, combined with “*balega*” - ‘bull shit’ (see also anglicized “*bale*”) and/or “*blato*” - ‘mud’ in plain Macedonian;<sup>506</sup> hence Latin-corrupted word “*Scara-bæus*” (factually ‘Carry-dung’); see also “*Car/Cart*”, “*Carry*”, “*Carriage*”, etc.<sup>507</sup>

σκαρᾶσ (skaras) – quick; in today Modern Macedonian: *skorost* - ‘speed, fast’, *poskoro* - ‘faster’.<sup>508</sup>

σκιαδιον (skiadion) – parasol, light umbrella used to give shade from the sun; in today Modern Macedonian: *skrie* - ‘hides’ and *den* - ‘day’.

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<sup>499</sup> <http://www.makedonski.info/search/sit#%D1%81%D0%B8%D1%82/%D0%BF%D1%80%D0%B8%D0%B4>

<sup>500</sup> <http://www.makedonski.info/search/smiren>

<sup>501</sup> <http://sanskritdictionary.org/saram>, <http://sanskritdictionary.org/sarane>

<sup>502</sup> <http://www.makedonski.info/search/iskopa>

<sup>503</sup> <https://www.etymonline.com/search?q=scarab>

<sup>504</sup> <http://www.makedonski.info/search/dokara>

<sup>505</sup> [https://www.academia.edu/14642697/From\\_Sanskrit\\_to\\_Macedonskrit\\_and\\_vice\\_versa\\_-\\_A\\_corpus\\_of\\_identical\\_words\\_in\\_Sanskrit\\_and\\_Macedonic\\_languages](https://www.academia.edu/14642697/From_Sanskrit_to_Macedonskrit_and_vice_versa_-_A_corpus_of_identical_words_in_Sanskrit_and_Macedonic_languages)

<sup>506</sup> <http://www.makedonski.info/show/blato>

<sup>507</sup> <https://www.etymonline.com/word/car>

<sup>508</sup> <http://www.makedonski.info/search/skoro>



**σκοίδος** (skoido) – the supreme judges of the Macedonians, corrupted form of “*se kudi*” - ‘reproving, reprimand’,<sup>509</sup>; in today Modern Macedonian: *sudii* - ‘judges,’ at Hesychius: ἀρχή τις παρὰ Μακεδόσι τεταγμένη ἐπὶ τῶν δικαστηρίων.

**σχολή** (skoli) – school; in today Modern Macedonian: *shkolo*. From the PIE \*sǵʰ-h<sub>3</sub>-léh<sub>2</sub>, from PIE \*seǵʰ- (“to hold”).

\***skrb<sup>h</sup>**-<sup>PIE</sup> (skrb) – hoarse sound; in today Modern Macedonian: *skrb*.<sup>510</sup>

\***slehb-**<sup>PIE</sup> (sleb) – weak; in today Modern Macedonian: *slab*; Latin: *labile*<sup>511</sup>, anglicized *lapse*.

\***slougo-**<sup>PIE</sup> (slougo) – servant; in today Modern Macedonian: *sluga*.

\***sm-**<sup>PIE</sup> (sm) – alone, one; in today Modern Macedonian: *sam*; Sanskrit: *sama*.

\***smeuk-**<sup>PIE</sup> (smeuk) – to slip, slide; in today Modern Macedonian: *smuk* - ‘downhill (skiing)’,<sup>512</sup>

\***smeyh/smeu-**<sup>PIE</sup> (smeyh/smeu) – smile; in today Modern Macedonian: *smeh/smey*[verb] - ‘laugh/laughter’.

<sup>509</sup> <http://www.makedonski.info/search/kudi>

<sup>510</sup> <http://www.makedonski.info/search/skrb>

<sup>511</sup> <http://www.etimo.it/?term=labile&find=Cerca>

<sup>512</sup> <http://www.makedonski.info/search/sruk>; <http://www.makedonski.info/search/ski>

\***smog**-<sup>PIE</sup> (smog) – burden; in today Modern Macedonian: *smogna* [verb] - ‘enforces (itself/himself/herself), succeeds’.<sup>513</sup>

\***smrdh**-<sup>PIE</sup> (smrd) – stench; in today Modern Macedonian: *smrdi*; related to *smrt(i)* - ‘death’ in plain Macedonian, as the dead bodies normally rot and stink.

\***sneyg**-<sup>PIE</sup> (sneyg), \***snigh**-<sup>IE</sup> (snig) – snow; in today Modern Macedonian: *sneg*; Latin: *nix/niv-*, Italian: *neve*.

**σνος**<sup>Ho</sup> (snos) – of ours, ones own; in today Modern Macedonian: *so nas* - ‘with us’.

\***snusos**-<sup>PIE</sup> (snusos) – son’s wife; in today Modern Macedonian: *snaška/snaa*; Sanskrit: *snuša*, Latin: *nurus*, Russian: *snoha*.

**σο**<sup>Br</sup> (so) – with; in today Modern Macedonian: *so*.

\***soneko**-<sup>Ba</sup> (soneko) – dress; in today Modern Macedonian: *sukna*.<sup>514</sup>

\***speh**-<sup>PIE</sup> (speh) – success, to prosper; in today Modern Macedonian: *uspeh*.<sup>515</sup>

\***sromo**-<sup>PIE</sup> (sromo) – lame; in today Modern Macedonian: *hrom*.

\***steh**-<sup>PIE</sup> (steh) – to stand; in today Modern Macedonian: *stoi*; Sanskrit: *sthanat*, Latin: *stoi*.

\***stehi**-<sup>PIE</sup> (stehi) – stones; in today Modern Macedonian: *steni*; German: *stein*, English *stone*.

**στενο**<sup>Ho</sup> (steno) – groan; in today Modern Macedonian: *stenka*.<sup>516</sup>

**στεγο**<sup>Ho</sup> (stego) – presses; in today Modern Macedonian: *stega*.

**στερο**<sup>Ho</sup> (stero), \***streu**-<sup>PIE</sup> (streu) – old, to age; in today Modern Macedonian: *staro*, *stari*.

\***steuros**<sup>PIE</sup> (steuros) – bull; in today Modern Macedonian: *stvor*; Latin: *taurus*.

**στοίχείον** (stoikheion) – solar clock, consisted of a staff or pillar standing perpendicular in a place exposed to the sun; in today Modern Macedonian: *stoi* - ‘stands’.

\***struma**-<sup>PIE</sup> (struma) – stream, current; in today Modern Macedonian: *struya/struma*; Latin: *struma*, anglicized: *stream*.

**subulo**<sup>Et</sup> (subulo) – a flute player; in today Modern Macedonian: *šupelka* - ‘flute’.

\***suh**-<sup>PIE</sup> (suh) – pig; in today Modern Macedonian: *svinya*; Latin: *sus*.

**συμβολαίον** (sumvolaion) – a contract/contracts and bargains between private persons; in today Modern Macedonian: *sum* - ‘I am’ and *volen* - ‘willing’ (vernacular: *sum volen* - ‘I’m willing’)

**συμποσίον** (sumposion, hence Latin ‘*symposium*’) – a drinking party; in today Modern

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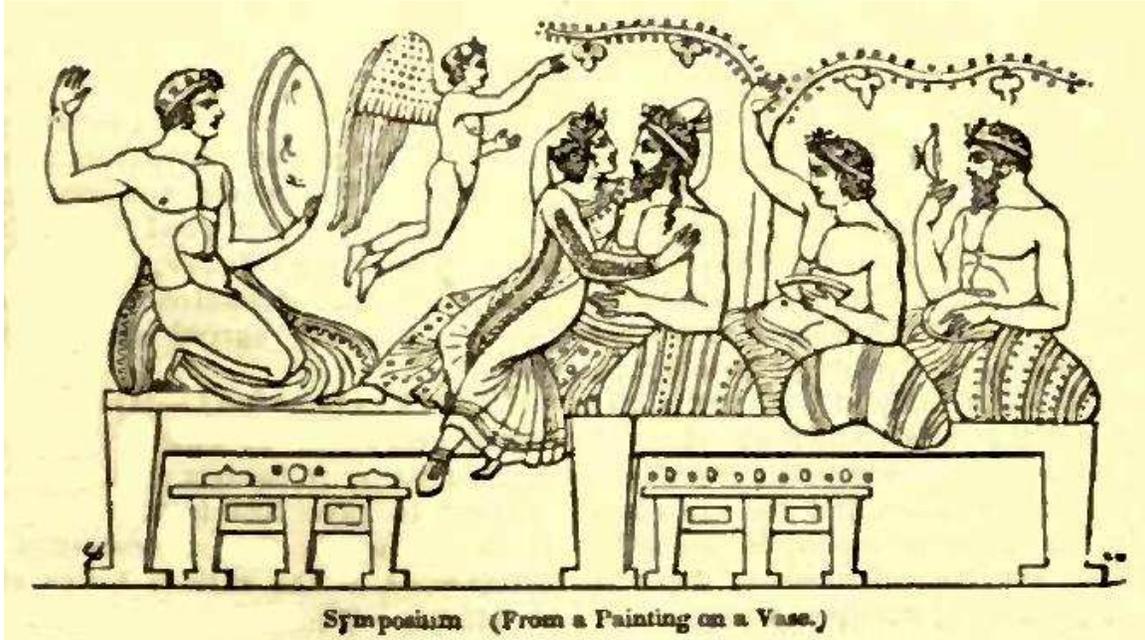
<sup>513</sup> <http://www.makedonski.info/search/smogna>

<sup>514</sup> <http://www.makedonski.info/search/sukna>

<sup>515</sup> <http://www.makedonski.info/search/uspeh>

<sup>516</sup> <http://www.makedonski.info/search/stenka>

Macedonian: *sum* - ‘I am’<sup>517</sup>, *poe/pie* - ‘drinks’ (hence Latin/Italian *potabile* - ‘drinkable’; anglicized - *potable*), and *sion* - ‘all’



**συν<sup>Ho</sup>** (sun) – with; a clear Latinization through erroneous transcription of the Macedonian “*Sum*” (lat. “svnt” - ‘these’),<sup>518</sup> in today Modern Macedonian: *so* - ‘with’ and/or *sum* - ‘I am’; Sanskrit: *sat*, Oscan: *ezum*.<sup>519</sup>

**συντελεία** (sunteleia) – union; in today Modern Macedonian: *so* - ‘with’ and *telo* - ‘body’; Sanskrit: *sabākāre*.

**συρμα** (surma) – a drapery, heavy fabric (velvet); in today Modern Macedonian: *srma* - ‘velvet’.

\***svekr<sup>PIE</sup>** (svekr), **εφεκυρος<sup>Ho</sup>** (svekuro) – father in law; in today Modern Macedonian: *svekor*<sup>520</sup>; Sanskrit: *svakr*, *svaśurah*.

\***sviri/s(t)vara-** i.e. \***swer<sup>PIE</sup>** – plays (music), creates; in today Modern Macedonian: *sviri*<sup>521</sup> and/or *stvara*; Old Church Macedonic: *svara*<sup>522</sup>, same in Sanskrit: *svara*<sup>523</sup>; anglicized *swear*.

<sup>517</sup> <http://www.makedonski.info/search/sum#%D1%81%D1%83%D0%BC/%D0%BD%D0%B5%D1%81%D0%B2>; syncretic variation is the later Latin *sunt* (see the footnote below).

<sup>518</sup> Most probably this is not a Homeric term, but clear “*Interpretatio Latina*” transliteration of the Macedonic *sum*. Latin phrase-example: “HIC SVNT LEONES” (‘Here are lions’).

<sup>519</sup> <https://thevore.com/oscan/>

<sup>520</sup> <http://www.makedonski.info/search/svekor>

<sup>521</sup> <http://www.makedonski.info/search/sviri>

<sup>522</sup> <https://www.etymonline.com/word/swear>

<sup>523</sup> <http://sanskritdictionary.org/svara>

**Θ θ** – theta, (Koine/Phoenician); Cyrillic/Glagolitic: thita

**Θαύλιος** or **Θαυλος** (Thaulio or Thaulo) – other name of Macedonian Ares, the god of war, or even another war-god.

**Θαυρίδες** (thaurides) – nymphs, muses (of the bull); in today Macedonian: *uriva*<sup>524</sup>; Latin "*Taurus*" - 'bull' (one of the animal totems of Dionis), actually from the descriptive-root word \**Ur-* which denotes 'demolishing', 'dissipating, crush', as a plain description of the bull's terrific destruction force when charging straight ahead, hence "*Ta-Urus*", "*Hurrah*", see also Italian "*Urto*" - 'collision, impact'<sup>525</sup>, Luwian *ura* - 'great', etc. also in Macedonian words: "*Uriva*" - 'demolishes', "*Urok*" – 'curse, bad omen (of being killed)' but also a 'lesson', "*Istura*" - 'dissipates', etc.<sup>526</sup>

**Θελυμνα** (thelumna) – foundations, the load-bearing part of a building; adjective in today Modern Macedonian: *temelna* [metathesis] - 'fundamental', from *temel* - 'foundation'.<sup>527</sup> Latin: *fundum*.

**Θρεκείν** (threkein) – to run; in today Modern Macedonian: *trka* [verb/noun] - 'runs/race'.<sup>528</sup>

**Θρίαμβος/θρίαμβικός** (triamvo/triamviko)<sup>529</sup> – triumph, hymn to Bacchus, sung at the festivals of Leivino Dionis, a call/vocation of the god; actually “‘Triple-Vō’, as the “Bogo Vō” (the God Vō)<sup>530</sup> was the highest Supreme Creator and Sky-father, the grand-grandfather of all other gods, so his monosyllabic votive theonym was invoked no less but three times. In this case as a votive apelation ascribed to Leivino Dionis; in today Modern Macedonian: *trima-vikaat* - 'three-yell' (3-yelling)<sup>531</sup>; Latin: *triump(h)us*, hence anglicized *triumph*.<sup>532</sup> – Compare **θρίαμβος** with **Διθιραμβος**.

**Θροκος** (throko) – wheel; in today Modern Macedonian: *trkalo*, from *trka* [verb] - 'runs';

**Θρωσχω**<sup>Ho</sup> (throsko) – bang; in today Modern Macedonian: *treskot*.

**Θρονος** (throno) – throne; in today Modern Macedonian: *tronožets* - 'three-legged chair', a 'tripod' (it is known that the oracle of Delphi was sitting on a 3-legged throne, and it is

<sup>524</sup> <http://www.makedonski.info/search/uriva>

<sup>525</sup> <https://dictionary.cambridge.org/dictionary/italian-english/urto>

<sup>526</sup> <http://www.makedonski.info/search/istura>

<sup>527</sup> <http://www.makedonski.info/search/temel>

<sup>528</sup> <http://www.makedonski.info/search/trka>

<sup>529</sup> <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>

<sup>530</sup> **Bogo Vō** and/or **Gō** (i.e. *Gōlem* - 'the Great' or as referring particle suffix “Go” - 'it/him' in plain Macedonian) – the Supreme Father God of the Sun and Sky, the Creator of the Universe; homonymous to Pelasgian ‘*Da-Wō*’, 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 ⊥ - ‘*Gō*’. The all-seeing protector (Lat. *Protis*); comparable to Egyptian *Amun*, *Ptah* 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.

<sup>531</sup> <http://www.makedonski.info/search/trima>

<sup>532</sup> <https://www.etymonline.com/search?q=triumph>

a very logical assumption that the much easier-to-make 3-legged chairs/thrones preceded the 4-legged ones).

**θυρα** (tura) – doorway; in today Modern Macedonian: **vrata** [metathesis], SCD: **taraba** - ‘railing’; Latin: *vector*.

## Т τ – tau, (Koine/Phoenician); Cyrillic/Glagolitic: tverdo

**ταεναριум** (taenarum) – the road to hell (Lat. *Hades*); in today Modern Macedonian: **taen-drum** - ‘secret-path’.<sup>533</sup>

**τανυκο**<sup>Ho</sup>, \***tanko**-<sup>Ba</sup> (tanuko, tanko) – drop/slice, a little bit; in today Modern Macedonian: **tanko**<sup>534</sup>; Sanskrit: *tanu*.

\***tauš**-<sup>PIE</sup> (tauš) – silent; in today Modern Macedonian: **tišina**; Sanskrit: *tušyati*.

**τε**<sup>Br</sup> (te) – to you, take/hold (this); in today Modern Macedonian: **te** [vernacular].

\***tehk**-<sup>PIE</sup> (tehk) – quiet; in today Modern Macedonian: **tih/tivok**<sup>535</sup>; Latin: *tacit*.

**τείνο** (teino) – stretches; in today Modern Macedonian: **tegni** - ‘stretches’, **tenko** - ‘thin, stretched’.

**τεκ**<sup>Br</sup> (tek) – barely, almost; in today Modern Macedonian: **tek**.

\***tekh**-<sup>PIE</sup> (tekh) – construction ability, ‘know-how’, to craft; in today Modern Macedonian: **tekna**;<sup>536</sup> Latin: *techna*.

\***tek**-<sup>PIE</sup> (tek) – stream, flow; in today Modern Macedonian: **tek/tok**<sup>537</sup>; Sanskrit: *tik*.

\***ten**-<sup>PIE</sup> (ten) – stretched, fine; in today Modern Macedonian: **tenok**.

\***tengh**-<sup>PIE</sup> (teng) – stretch, pull; in today Modern Macedonian: **tegne**.

\***tep**-<sup>PIE</sup> (tep), **θαλπο** (talpo) – heat; in today Modern Macedonian: **toplo**; Sanskrit: *tap*, *tapati*, Latin: *tiepido* - ‘tepid’.

\***ter**-<sup>PIE</sup> (ter) – tremble; in today Modern Macedonian: **trese**.

\***terg**-<sup>PIE</sup> (terg) – to warn, alarm, fright; in today Modern Macedonian: **trevoga**.<sup>538</sup>

\***terh**-<sup>PIE</sup> (terh) – to rub; in today Modern Macedonian: **trie**.

**τευχω, τευκο** (teuho, teuko) – prepare, manufacture, to figure-out-how; in today Modern Macedonian: **mu tekna**, **tekne** (hence *techno*) - ‘to figure out, to invent’, and **tokmu**, **tokmi** - ‘prepares, fixes’

<sup>533</sup> <http://www.makedonski.info/search/taen>, <http://www.makedonski.info/search/drum>

<sup>534</sup> <http://www.makedonski.info/search/tanko>

<sup>535</sup> <http://www.makedonski.info/search/tih>

<sup>536</sup> <http://www.makedonski.info/search/tekna>

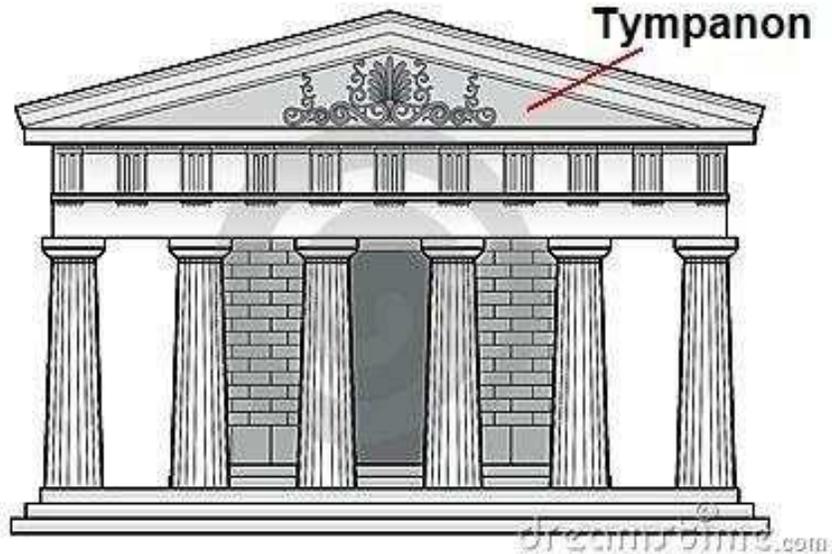
<sup>537</sup> <http://www.makedonski.info/search/tek#%D1%82%D0%B5%D0%BA/%D0%BC>

<sup>538</sup> <http://www.makedonski.info/search/trevoga>

\***teutā**<sup>PIE</sup> (teuta) – society, folk, people; in today Modern Macedonian: **tutmā** -‘crowd’; Oscan: *touto* nom. sg. fem., Umbrian: *totam* acc. sg. fem., Venetic: *teuta*[m] acc. sg. fem., Lithuanian: *tauta* -‘people’, Old Irish: *tuath* -‘people’.

**Τίνδαρίδαί** (Tindaridai) – sons of **Dze** (*Zeus*); the first part of this name (*Tin-*) corresponds to Etruscan “*Tin, Tins*” and/or “*Tinia*”, all forms of the Etruscan name of *Dze(vs) the Thunderer*, aka *Juppiter/Perun /Tharun/Thor*.

**τίμπανον** (timpanon) – tympanon; in today Modern Macedonian: **timba**<sup>539</sup> [vernacular] - ‘head’.



**τλεθι**<sup>Ho</sup> (tlethi) – to withhold (a fire); in today Modern Macedonian: **tlei**.

**τομεν**<sup>Ho</sup> (tomen) – dark; in today Modern Macedonian: **temen**.<sup>540</sup>

**τολπο**<sup>Ho</sup> (tolpo) – warm; in today Modern Macedonian: **toplo**.<sup>541</sup>

\***tragh, trehg/treugh**<sup>PIE</sup> (trag, treg) – to pull, to drag, draw; in today Modern Macedonian: **trga**.<sup>542</sup>

**τραγοδία** (tragodia) – tragedy; in today Modern Macedonian: **tragedia**, a corrupted antonym form, actually a ligature coined from Macedonic **t'ra/tera** - ‘across, over, through’ (Sanskrit: *tar* - ‘across’) which is also the root word of **trag** - ‘a trace’, and **godi**<sup>543</sup> i.e. **zgodā** - ‘event, possibility’.<sup>544</sup>

**τρανας** (trana) – rotting; in today Modern Macedonian: **trune**.

<sup>539</sup> Another example of the Macedonian voiced aspirates /b, d, g/ as opposite to Koine “Greek” voiceless aspirates /p<sub>h</sub>, t<sub>h</sub>, k<sub>h</sub>/ respectively.

<sup>540</sup> <http://www.makedonski.info/search/temen>

<sup>541</sup> <http://www.makedonski.info/search/toplo>

<sup>542</sup> <http://www.makedonski.info/search/trga>

<sup>543</sup> <http://www.makedonski.info/search/godi>

<sup>544</sup> <http://www.makedonski.info/search/zgodā>

\***trb**-<sup>PIE</sup> (trb) – big tree trunk; in today Modern Macedonian: **trup**<sup>545</sup>; Sanskrit: *trup*, Serbo-Croatian: *trbuh* - ‘stomach’.

\***trem**-<sup>PIE</sup> (trem) – shakes, trembles; in today Modern Macedonian: **trema/trese/drma**.<sup>546</sup>

**τρέπω** (trepo) \***trep/per**-<sup>PIE</sup> (trep/per) – to beat, to hit in; in today Modern Macedonian: **trepa/tepa**, but also **trepēt** - ‘fearsome, trembling’; Sanskrit: *trp* - ‘shivering’, Latin: *trepidus* - ‘agitate’. Through metathesis [*trep-pert-pret*] directly related to Macedonian: **preta** - ‘agitate/perturb/flap(ping)’ from here also \***prati**- ‘to send’, hence **pračka** - ‘slingshot’; further **perdaši**, **isperdaši** - ‘to beat, thrash’ (De Bray 190), in close correspondence with the unique Macedonian western dialects as vernacular **opere** - ‘to kill’ < **perne** - ‘to hit’, also **pere** - ‘to wash’ (derived by all etymologists from ‘to beat the clothes’), etc.

**τρεσι**<sup>Ho</sup> (tresi) – shakes, trembles; in today Modern Macedonian: **tresi**, **tresē**<sup>547</sup>; Sanskrit: *tras*.

\***treska**-<sup>Ba</sup> (treska) – bathtub; in today Modern Macedonian: **Treska** - a river in Republic of Macedonia;

\***treud**-<sup>PIE</sup> (treud) – thrust, effort; in today Modern Macedonian: **trud**.<sup>548</sup>

**τρέχω** (trecho) – run(s); in today Modern Macedonian: **trča**; Anglicized *trekking*.

**τρίαίνα** (trijna) – a trident; in today Modern Macedonian: **trojna** - ‘triple’.

**τρίο**<sup>Ho</sup> (trio) – to rub; in today Modern Macedonian: **trie**.<sup>549</sup>

**τυ**<sup>Br</sup> (tu) – here; in today Modern Macedonian: **tuka**.

\***tu**-<sup>Ba</sup> (tu) [onomatopoeic] – spit, saliva; in today Modern Macedonian: **ptu/tu** [onomatopoeic] - ‘spit’.

\***tuka**-<sup>Ba</sup> (tuka) – spitting; in today Modern Macedonian: **pluka** [onomatopoeic].

\***txokor**-<sup>PIE</sup> (tchokor) – cigar; in today Modern Macedonian: **tchkorche** - ‘match (for fire)’.

**Ξ ξ** – ksi, (Koine/Phoenician); Cyrillic/Glagolitic: kher/kser

**Χανδικος** (Xandiko) – Name of month, evidently from the name of a God ‘Xando’ [Ξανδος] (also *Xand*, the ancient name of the river Drim in western Republic of Macedonia), which O. Müller in “Die Dorier” II 1, 304 rightly considers identical with

<sup>545</sup> <http://www.makedonski.info/search/trup>

<sup>546</sup> <http://www.makedonski.info/search/trema#%D1%82%D1%80%D0%B5%D0%BC%D0%B0%D0%B6>

<sup>547</sup> <https://glosbe.com/en/mk/shake>

<sup>548</sup> <http://www.makedonski.info/search/trud>

<sup>549</sup> <http://www.makedonski.info/search/trie>

Αpollo Φοιβος.

**ξαντίς** (xanthic) – a colorful prefix relating to a yellow color.<sup>550</sup> Hence “*Xantho*” – ‘Blond’; “*Xanth-*” is linked to the word ‘Xanthic’ which has its roots in the Macedonic word “*Sonthse*” (i.e. ‘*Sonce*’) which means ‘sun/yellow’.\* The very letter X (ksi) was attested as Macedonian, later adopted in the Latin and Uncial Septuagint Koine. Several ancient and medieval sources testify this fact.

\* The very original epithet-name of Alexander III of Macedon was composed of few elements, one of which was ‘xanth/xand’ - the ‘sun’: A-le-xand-ro = “1st-le (of the)-sun-kin”, where ‘A’=1st, ‘Le’= wowing epithet, ‘Xand’= sun, and ‘Ro(d)’= kin; the Macedonic particle “*le*”(‘*ле*’ in Cyrillic) in particular is a title/admiration prefix, and is still widely preserved in today Macedonian language in the same, rather poetic way, normally used to enchant the heroes in the heroic songs.<sup>551</sup>

**χαρίσι** (xarisi) – grace, beauty; in today Modern Macedonian: *krasi*.<sup>552</sup>

**χορος** (choro) – a company of dancers dancing in a ring; in today Modern Macedonian: *oro* and/or *hor* - ‘chorus’ in plain Macedonian; Latin: *horus*.

**Υ υ** – upsilon, uk (originally ‘U’, same as ‘Y’ in Cyrillic; mutated to corrupted Latin ‘Y’)

**υδατα**<sup>Ho</sup> (udata) – the water; in today Modern Macedonian: *vodata* [articled]<sup>553</sup>, also found in its older form in *udavi* - ‘(to) drown’.<sup>554</sup>

**Υδον** (Udon) – Water, the city of; in today Modern Macedonian: *Voden* in Aegean Macedonia; from PIE \*uhr- water, liquid; Basque: *hur*; in today Modern Macedonian: *šur* - ‘pouring’, *vrutok* - ‘spring water’, *vtlog* - ‘whirlpool’, *vrne* - ‘rains’.

\***yenhter**-<sup>PIE</sup> (yenter) – husband’s brother’s wife; in today Modern Macedonian: *yatrva*; Sanskrit: *yatr*.

\***yek**-<sup>PIE</sup> (yek) – voice, yell, echo; in today Modern Macedonian: *ek*<sup>555</sup>; anglicized *yell*.

\***yek<sup>w</sup>r**-<sup>PIE</sup> (yek’r) – liver; in today Modern Macedonian: *jigher*; Basque: *bigel/gibel*.

**υπομοσία** (upomosia) – legal assistance, assisting/helping; in today Modern Macedonian: *u-pomoš* - ‘help’.

**υσ** (us) – rise, up; in today Modern Macedonian: *uspeh* - ‘success’, *uspenie* - ‘holy

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<sup>550</sup> <https://www.etymonline.com/word/xantho->

<sup>551</sup> <https://pesna.org/song.php?id=545> , <http://www.makedonski.info/search/lele>

<sup>552</sup> <http://www.makedonski.info/search/krasi#%D0%BA%D1%80%D0%B0%D1%81%D0%B8/%D0%BD%D0%B5%D1%81%D0%B2>

<sup>553</sup> <http://www.makedonski.info/search/vodata>

<sup>554</sup> <http://www.makedonski.info/search/udavi>

<sup>555</sup> <http://www.makedonski.info/search/ek>

raising<sup>556</sup>; Sanskrit: *usra* - ‘sunrise’ (Macedonian: *zora*).

\***uler**-<sup>Ba</sup> (uler) – to comprehend, understand; in today Modern Macedonian: *iter*,  
antonym: *ulav* - ‘one who don’t understand, stupid’.

\***urh**-<sup>Ba</sup> (ur) – big, huge; Luwian *ura*- ‘great’

**усто**<sup>Tr</sup> (usto) – estuary, mouth; in today Modern Macedonian: *ustie*, *usta* - ‘mouth’.

## Φ, φ – fert, fi

**faraki** (faraki) – according to Dionysus of Halicarnasus this was a Pelasgian word for ‘marriage’; actually a corrupted transcription from the vernacular Macedonic “*V’raki*” i.e. “*Vrači*” - literally ‘inhands’, to ‘hand over’(the maiden).<sup>557</sup>

**fiber** (fiber) – wild boar; allegedly a Pelasgian word, in today modern Macedonian *vepar*.<sup>558</sup>

## Z ζ – zeta, zemja

**ζαλδο**<sup>Tr</sup> (zaldo) – gold; in today Modern Macedonian: *zlato*, a metathesis from *žolto* - ‘yellow’<sup>559</sup>. Latin: *galvus*<sup>560</sup>, from PIE root \*ghel- ‘to shine’. See also *žolčka*<sup>561</sup>, Old English: *geoloca*, anglicized: *yolk*.<sup>562</sup>

**ζαλαί**<sup>Ho</sup> (žalai) – to grief; in today Modern Macedonian: *žalai/žali*

\***zakur**-<sup>Ba</sup> (zakur) – big dog, hound; in today Modern Macedonian: *zagar* - ‘hound’.

\***zar**-<sup>Ba</sup> (zar) – old person; in today Modern Macedonian: *star/tzar*.

**ζβερ** (zver), \***g<sup>h</sup>ver**-<sup>PIE</sup> – beast; in today Modern Macedonian: *zver*<sup>563</sup>

**zee**-<sup>PIE</sup> – stare, watch; in today Modern Macedonian: *zee*, directly related to the exclamation particle *dze* - ‘peep’;<sup>564</sup> Russian: *zerkalo* - ‘mirror’, Dutch: *zien*, German: *sehen*, anglicized: *see*, from Old English *sēon*, etc.

**Ζείρενε** (Zeirene) – Ze-Irene (i.e. *zre-ene*), Macedonian goddess of love and fertility; in today Modern Macedonian: *zreene/zrelo* - ‘blooming, flourishing, thriving’; related to PIE \**swrno/ghrno*- ‘grain’, in today Modern Macedonian: *zrno*. Also found as Etruscan *Zerera/Zeirene* - chthonic goddess of the soil, fertility, motherhood, and marriage; Latin:

<sup>556</sup> <http://www.makedonski.info/search/uspenie>

<sup>557</sup> <http://www.makedonski.info/search/vraci>

<sup>558</sup> <http://www.makedonski.info/search/vepar>

<sup>559</sup> <http://www.makedonski.info/search/%D0%B6olto>

<sup>560</sup> <http://etimo.it/?term=giallo&find=Cerca>

<sup>561</sup> <http://www.makedonski.info/show/%D0%B6ol%D1%87ka>

<sup>562</sup> <https://www.etymonline.com/search?q=yolk>

<sup>563</sup> <https://glosbe.com/en/mk/beast>

<sup>564</sup> <http://www.makedonski.info/search/se>

*Ceres*, Phrygian: *Cybele* (*Cybele/Zemele/Zemla* was the ancient Macedonic and/or Phrygian Mother of the Gods, a primal nature goddess. Syncretized also as *Semele* – the mother of Dionis, now an Olympian goddess, rebukes Hera/Zera/Zerera/Ceres)

ζεφυρος<sup>Ho</sup> (zefuro) – west wind; in today Modern Macedonian: *zefir*<sup>565</sup>, from *Dze* - ‘see (peep), i.e. sun’, thus ‘Sunset’ (“Zapad” - the ‘Sun-fall’ in plain Macedonian); thus from *Dze/zapad* - ‘Sun/west’ and *furi*<sup>566</sup> - ‘it winds/blows’, anglicized: *furry*; Latin: *zephyrus*.

ζεκελτίδες<sup>Am</sup> (zekeltide), ζελκία<sup>Br</sup> (zelkia) – gourds, turnips, pumpkins; in today Modern Macedonian: *zelka* - ‘cabbage’ and *zakelj* - ‘kale, kail’; from Macedonic: *zelen* - ‘green’; PIE \*g<sup>h</sup>elə- “greenery”; Boeotian: *zekeltides* - ‘turnips’ by Nicander, Phrygian: *zelkia* - ‘vegetables (cabbage)’; Polish: *zielony* - ‘green’, etc.<sup>567</sup> Amerias and Timachidas affirm that it is gourds which are called ζεκελτίδες.

ζεμλα<sup>Tr</sup> (zemla) – earth, land; in today Modern Macedonian: *zemlja*, *zemja*, from the verb *zema* - ‘(it) takes’ (chthonic), as we all go back in the earth when we die (anglicized: ‘ashes to ashes, dust to dust’); Persian: *zemīn*. – See also PIE \*g<sup>h</sup>reb<sup>h</sup>- and *graba* above on page 86.

ζεσλο<sup>Ho</sup> (žeslo) – iron, and/or sceptre, staff; in today Modern Macedonian: *žezlo/železo*.

\*zerri-<sup>Ba</sup> (zeri) – pig, warthog; in today Modern Macedonian: *nerez*.

ζευγος<sup>Ho</sup> (zeugo) – a pair (of oxen), yoke; in today Modern Macedonian: *zevgar*<sup>568</sup>; Sanskrit: *sauhrda* - ‘friendship’.

\*ziil-<sup>Ba</sup> (ziil) – umbilical cord, penis; in today Modern Macedonian: *žila*.

ζιβυ(ν)τιδες<sup>Tr</sup> (zivuthide) – noblewomen or noblemen;

\*zikirio-<sup>Ba</sup> (zikirio) – rye; in today Modern Macedonian: *r’ž*, also *žir* - ‘acorn’.<sup>569</sup>

ζοείς<sup>Ho</sup> (zoei) – lives; in today Modern Macedonian: *živei*.

**Zoroaster** [Latinized] – Morning-sun; in today Modern Macedonian: *zora* - ‘dawn’ + Latin-corrupted *aster* - ‘star’; actually from Avestan **Zarathustra** with the same meaning.

\*zorrotz-<sup>Ba</sup> (zorotz) – sharp, severe, exacting; in today Modern Macedonian: *ostro*.

\*zu/su-<sup>Ba</sup> (zu/su) – you (2nd person plural unmarked); in today Modern Macedonian: (*ti*) *si* - ‘(you) are’. Vasconists agree that this pronoun was originally 2nd person plural, changed to singular (polite) in present-day Basque, following the spread of a "T-V distinction" in western Europe.

\*zu-<sup>PIE</sup> (zu) – toth; in today Modern Macedonian: *zub*.<sup>570</sup>

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<sup>565</sup> <http://www.makedonski.info/search/zefir>

<sup>566</sup> <http://www.makedonski.info/search/furi>

<sup>567</sup> Noun. *zelēn* (Cyrillic spelling ‘Зелен’) (uncountable) verdure (greenness of lush or growing vegetation; also: the vegetation itself) (collective) greens (edible green plants and their leaves) <https://en.wiktionary.org/wiki/zelen>

<sup>568</sup> <http://www.makedonski.info/search/%D1%95evgar>

<sup>569</sup> <http://www.makedonski.info/search/%D0%B6%D0%B8%D1%80>

<sup>570</sup> <http://www.makedonski.info/search/zub>

**C c – ts; Cyrillic Ц , Glagolitic Ѣ - tsi.**

**crp** (tsrp) – to scoop/draw; in today Modern Macedonian: **crpi**<sup>571</sup>, closely related to **srka** - ‘slurp’, Sanskrit: **srkkabhyām**<sup>572</sup>; see also Persian: **shorba**, Czech/Slovak: **čerpá**<sup>573</sup>, Serbo-Croatian: **šerpa** - ‘pot’, etc.; anglicized: “**crop**” - ‘grain and other cultivated plants grown and harvested’ and/or “**carve**”<sup>574</sup>.

**Č č – červ**

**ξηλνικυ** (xhelniku, originally pronounced ‘**čelniku**’) – leader, military commander; in today Modern Macedonian: **čelnik** - ‘leader’ (from **čelo** - ‘forehead’).<sup>575</sup>

\***čemer**-<sup>PIE</sup> (chemer) – bitterness, venom; in today Modern Macedonian: **čemer**<sup>576</sup>, from particle **če** (**ke** in plain Macedonian)<sup>577</sup> - ‘will’ and **mre**<sup>578</sup> - ‘die’.

\***čoru**-<sup>Ba</sup> (chorru) – root; in today Modern Macedonian: **čkor**.

**Š š – ša**

**šudra**<sup>Sa</sup> (shoudra) – a member of the worker caste, lowest of the four Hindu castes; in today Modern Macedonian: **šutrak** - ‘deplorable’; Sanskrit: **śūdra**.

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<sup>571</sup> <http://www.makedonski.info/search/crpi>

<sup>572</sup> <http://sanskritdictionary.org/srkkabhyam>

<sup>573</sup> <https://translate.google.com/#view=home&op=translate&sl=cs&tl=en&text=%C4%8Derp%C3%A1>

<sup>574</sup> [https://www.etymonline.com/word/carve?ref=etymonline\\_crossreference](https://www.etymonline.com/word/carve?ref=etymonline_crossreference)

<sup>575</sup> <http://www.makedonski.info/search/%D1%87%D0%B5%D0%BB%D0%BE>

<sup>576</sup> <http://www.makedonski.info/search/%D1%87%D0%B5%D0%BC%D0%B5%D1%80>

<sup>577</sup> <http://www.makedonski.info/search/%D1%9C%D0%B5>

<sup>578</sup> <http://www.makedonski.info/search/mre>

Onomastics: Éclattant examples of identified Macedonian names:

**Άρραβαίος** (Aravaio)

**Άρριβαίος** (Arivaio)

**Άρρίμβας** (Arimva)

**Άρρύβας** (Aruva)

**Άμάδοκος/Άμάτοκος** (Amadoko)

**Αταναιος** (from Phrygian: Atanies) – today Macedonic personal name: **Atanas**

**Βωτής** (Voti) – today Macedonic personal name: **Foti**

**Βορδινος** (Vordino) – today Macedonic personal name(s): **Vardan** and/or **Jordan**

**Βερεννώ** (Vereno) – today Macedonic personal name(s): **Vera** (feminine)

**Βίθυσ** (Vituš) – today Macedonic personal name(s): **Vite, Vitomir**

**Βυτιλάου** (Vutilaou) – today Macedonic personal name(s): **Vojdan, Voitila, Vitali**

**Βυργΐνος** (Vurgino) – today Macedonic personal name: **Borko**

**Δαγίνας** (Dagina) – today Macedonic personal name(s): **Dage/Dake**

**Δίζασ** (Dizas) – today Macedonic personal name(s): **Židas**

**Δοΐλης** (Doule) – today Macedonic personal name(s): **Dule** (pronounced *Doolē*)

**Δρύλου** (Drolou) – today Macedonic personal name(s): **Dragan**

**Δυτούζελμις** (Dutouzelmi)

**Έπόκιλλος** (Epokilo)

**Έπόκλος** (Epoklo)

**Ίόλλας** (Iola) – today Macedonic personal name(s): **Jole** (pronounced *Yole*)

**Κάρανος** (Karano) the mythological founder king of Macedonia; today Macedonic personal name: **Krume**, from *kroona* - ‘crown’, in plain Macedonian; Phrygian *KYPJANEION* (Kurianeion) - “commander” (PIE \**kórios*- - ‘ruler’);

**Κάπυλλος** (Kapulo)

**Κέββα** (Keva) – today not a personal name but Macedonic slang-synonym for ‘mother’.

**Κερδίμμας** (Kerdima) – today Macedonic personal name: **Kerim**

**Κουνάνα** (Kunana) – today Macedonic personal names: **Kone, Konev/Konevski** (surname)

**Κορράβος** (Koravo; today transliterated as Latin ‘*Korabus*’) – today Mt. Korab in Macedonia

**Κορράτας** (Korata) – today Macedonic personal name: **Kiro**

**Λικκύρος** (Likuro) – today Macedonic personal name: **Laki**

**Μυλλένας** (Milena) – today Macedonic personal names: **Mile, Milena** (feminine)

**Μελαμνίδας** (Melamnida) – today Macedonic personal names: **Melaniya**

**Όρδάνης** (Ordane) – today Macedonic personal names: **Ortse** and/or **Jordan/Jordančo** (pronounced *Iordan/Iordančo*)

**Παρμένεια** (Parmenea) – today Macedonic personal name: **Pimen**

**Πιλινης** (Piline)

**Πίθυσ** (Pitu) – today Macedonic personal name: **Pitu** (*Guli*, famous Macedonian revolutioner from the beginning of 20th century)

**Πώταλος** (Potalo) – today Macedonic personal name: **Photi**

**Πρεϊσκος** (Preisko)

**Προθήη** (Proton) – today Macedonic personal name(s): **Prota**

**Πουμπλάς/Πουπλάς** (Poubla) – today Macedonic personal name(s): **Pavle**

**Πύρρα** (Pura) – today Macedonic personal name(s): **Pero**  
**Σαββαταρᾶς** (Savatara) – today Macedonic personal name(s): **Sava/Savo**, also **Sveto**  
**Σίππασ** (Sipas) – today Macedonic personal name(s): **Spase** from “spasi” - ‘salvation’ (comparable to Roman-Catholic *Salvatore* - ‘saviour’)  
**Σοτιρος** (Sotiro) – today Macedonic personal name: **Sotir** - ‘good’  
**Σούδις** (Soudi)  
**Ταρρίας** (Tarias) – today Macedonic personal name(s): **Taras**  
**Τεύταμος** (Teutamo) – today Macedonic personal name(s): **Todor**  
**Ζαεξ** (Zae) – today Macedonic personal name(s): **Zaev** (from “zayak” - ‘rabbit’ in plain Macedonian); also **Zayas** - a village in R. of Macedonia  
**Ζειπύρων** (Zeipuron) – today Macedonic personal name(s): **Zoran**  
**Ζεισαλβης** (Zeisalve) – today Macedonic personal name(s): **Ziso**  
**Ζιπας** (Zipa)

The examination of the list of words presented above and belonging to the “European” vocabulary in Pelasgo-Proto-Macedonic, allows us to make the following conclusions:

- Firstly, Macedonic language(s) share the European vocabulary much more often with the western and northern European languages (Germanic, Italic and Celtic) and Sanskrit in particular, than with the southern Semitic intruders (the so-called “*Greek*” and “*Albanian*”). This observation is consistent with the conclusions, common among archaeologists and geneticists, that Proto-Macedonic, together with Germanic, and possibly also Celtic and Italic, arose on the territory of the Corded Ware Horizon of the late 4th and the 3rd millennium BCE (Mallory 1989, Anthony 2007:344-370). The “Northwest European” vocabulary was borrowed from this substratum in the area occupied by the Corded Ware Horizon, which was Indo-European, according to the common opinion among archaeologists and geneticists.

- Secondly, words attested only in European branches of IE, but lacking in Anatolian, Sanskrit, Tocharian, Indo-Iranian and (somewhat less commonly) in Armenian, are not often shared by both Baltic and Macedonic groups of languages. This can be explained in two ways. We might assume that the substratum words from the Northwestern European substratums entered the ancestors of modern Macedonic languages after the ‘common language period’, when Macedonic languages were parts of a large dialect continuum spreading from the Macedonian Peninsula over much of the Western, Central and Eastern Europe. All the parts of that continuum are preserved until the present: the intriguing Basque, eastern “Baltic languages”, and proper Macedonian, since it is spoken for the last 8000 years. The uninterrupted expansion of the Macedonians covered much of the earlier dialect continuum, erasing many yet unknown idioms previously spoken between the Macedonian Peninsula and Eastern Baltic areas. During the time of the borrowing of non-IE loanwords, dialects belonging to different parts of this dialect continuum borrowed words from rather different substratum or adstratum languages. This would mean positing Proto-Balto-Macedonic at a very early period, presumably long before the Corded Ware Horizon in the 3rd millennium BCE. Considering how close the Macedonic languages are from the dialectal point of view, it is legitimate to believe in another possible explanation: that loanwords belonged to semantic fields in which rates of lexical replacement are very high, so that the original non-IE loanwords usually survived only in parts of the original Balto-Macedonic area.

- Thirdly, the number of words that are of substratum (primordial) origin, and that are preserved only in Basque, Baltic and Macedonic languages, is largely underestimated. It is significantly bigger than the number of words of substratum origin that can be attributed to Proto-Celtic, or to Insular Celtic (see EDPC), and it is also much bigger than the number of substratum words in Koine-“*Greek*”, for example.<sup>579</sup> This is, once again, a misguidance due to the fact that during the development of the 19th century new nations (as we know them today) and new political paradigm was imposed over the linguistics and historical sciences.

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<sup>579</sup> Apparently as much as 10 % of “*Greek*” words in Beekes’ recent etymological dictionary (2011) are of substratum origin.



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