

Prehistory - Central Balkans Cradle of Aegean culture



By

Antonije Shkokljev
Slave Nikolovski – Katin

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By Risto Stefov**

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rstefov@hotmail.com

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COMMON HISTORY AND FUTURE

Foreword

Many historiographers would like to call the “Aegean culture” a “Hellenic Historic Miracle”, which, according to most, began in the eighth century BC. The oldest so-called “Greek-language” articles that have served as written sources were dated to this “archaic period”. Of particular importance are the works of ancient historians who have given us a more or less connected display of events from the ancient history of that region. Among those ancient historians are Herodotus, Thucydides, Xenophon, Polybius, Diodorus Siculus, Pausanias, Strabo, Eratosthenes, Posidonius and Plutarch. Among the contemporary writers and Hellenists who followed in their footsteps are Thomsen, Thomson, Wilcken, Blegen, Ventris, Chadwick, Roberts, Borza, Hammond, Papastavrou, Papazoglou and others.

Looking outside and beyond “mainstream” history, we have also found many inexplicable events and treasures described as myths and legends of heroic epics such as that of the “Iliad” and “Odyssey”, authored by Homer. In this category we have also found the works of Hesiod from Askra, Boeotia, author of “Works and Days” and “Theogony”.

For centuries World Science has concerned itself with the enigma of the so-called “Hellenic Historical Miracle” but has yet to find an adequate explanation for the origin of this phenomenon. There have been many conflicting views on this issue mainly because those who controlled the past wanted to dictate the future. But since we no longer live in totalitarian times in Europe, we will try and address this famous so called “Hellenic Miracle” with facts and arguments using modern sciences, especially linguistics and archeology, with access to epistemology.

In geographical terms when we refer to Greece we usually include the territory south of Olympus along the Greek Peninsula down to Crete. Again, while the ethnogenesis of the so-called “ancient Greeks” is based on the composition of the participants in the Trojan War such as the Dannans, Achaeans, Argaeids etc., who were mentioned by Homer in his “Iliad” were presumed by modern Hellenists to be all “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. (Тукидид, Повијест Пелопонеског рата, I, 12., Дерета, Београд, 1991)

The next enigma is the origin of the gods of Olympus. Herodotus (Херодот, Историја, II, 53, Матица Српска, Београд, 1988) says that the poets Homer and Hesiod were the first people to introduce the gods to the Hellenes and to have created stories about their origin and about the world. They gave them names, explained their divine honours and powers and specified the regions they ruled. The stories were a gift from the Muses of Pieria in Macedonia, the “eloquent daughters” of Mnemosyne (Memory).

After religion, the next enigma is the language of the so-called “ancient Greeks” as well as the origin of their alphabet and the myths attributed to them.

In an attempt to clarify these ancient historic Balkan puzzles, in this study we will make use of the assumptions made by Jung’s vocabulary (Carl Gustav Jung, 1875-1961). Here we are talking about an archetypal unconscious. This model-entity of the founder of complex psychology of “archetypal collective unconscious” will serve as a paradigm and will reveal the overall program of the archetypal collective unconscious on the subject of archeology, linguistics, prehistory, mythology and religion in paleo-Balkan-ology.

Even though historical information about the ancient people of the Balkans is very scarce and that their languages, dialects, letter writing and paleogeographisms have not been preserved, they possessed fascinating civilizations. Imagine how fascinating the Lipinski Vir, the Sredno Podunavie and the Central Balkans in the VII millennium BC must have been. These people surely left traces of themselves in the geographical place names and in the epistemological and semantic names of these sites in which they lived. It is possible that these traces can be “translated” out of the Ancient Greek language.

The path of scientific research can be traced through archaeological findings in the Balkans – spanning from the Danube to Crete and to the Peloponnesus. Maria Gimbutas, an archaeologist from California, says that in historic and cultural terms, the Balkan Peninsula is “Old Europe” and the home of the European civilization. Chronologically, the oldest archaeological findings belong to the Lipinski Vir civilization from the VII millennium BC. After that comes the Neolithic culture of the Central Balkans (6500-5500), the Halkolic Culture (5500-3100), which includes the Dimini culture of Thessaly and the proto-Minoan culture of Crete (2800-2000) and finally the Mycenaean culture which existed around 1600 BC. (Thomson, “I Arhaia Eilliniki Koinonia-to Proistoriko Algaio”, 265, Athina, 1954.)

The chronology of archaeological achievements accompanied i.e. followed the migrations of prehistoric tribes in the Balkans from north to south in accordance with geographic processes and environmental and cultural conditions.

Many researchers claim that the ancient language spoken in the southern Balkans, in Greece, arrived there from north of the Danube. But no geographical specifics were given since the river is over 2800 kilometres long.

Within the epistemological, linguistic, etymological and semantic research of geographical onomastics in Sredno Podunavie in Serbia, in a period of about thirty years, it was determined that Pannonia and the Central Balkans were the cradle of Aegean culture. It was also determined that the onomastics of the Danube hydrological system and its tributaries represented the allegory of the entire mythological system and the theogony and Olympic pantheon of gods established by Homer and Hesiod. The creators of that culture were also identified. They were the Danunites, Boreans, Hyperboreans, in ancient Greece known as Aeolians (Macedonians Lapits, Minits etc.). Their migration in the Aegean region and beyond was also identified and so was their participation in the Trojan War as well as their contribution and tribal ethnogenesis since the Pediclean “golden age”.

In this book we will try to explain how the creators of the “Hellenic miracle” shaped the past in order to affect the future. The results will provide the reader with elements of a rich ancient legacy which will bring the peoples of Southeast Europe, especially of the Balkans, much closer than it would separate them, hoping to remove the distorted hierarchical picture of the original European spiritual culture. The Balkan people share a common and complimentary history with a future in the European Community.

I - GEOGRAPHICAL CONFIGURATION OF THE BALKANS

The geographical location and environmental changes in the Balkan Peninsula very much influenced the socio-economic conditions of the prehistoric Aegean people living there. Due to geological processes in the earth's crust the Balkans were transformed into an archipelago of islands in the ocean which extended between Northern Africa and the former palaeo-Europe including the Black and Caspian Seas. The African tectonic plate pushing northward, submerged under the sea, gave rise to the Dinaridi and Carpathian Mountains. In the course of the Neogen Period, about 25 million years ago, the Panonska, Dakiska, Black and Caspian Seas were part of the Paratetis, epi-continental Sea. The rise of the Gierdar Mountains during the Upper Miocene period created a barrier between the Panonska and Dakiska Seas. During this period, the Panonska Sea became closed off from the other seas and so did the Caspian Sea whose salinity became diluted by the flow of the nearby rivers. During the "Pontsko" period a link was established between the Panonska and Dakiska Seas through the Gierdap Mountains. Since the level of the Black and Dakiska Seas was 30 to 80 metres lower than that of the Panonska Sea, water from Panonska began to flow into Dakiska through the "iron doors of Gierdap" which in mythology was known as Poseidon's "bronze gates". And this is how the link between the Black Sea and the Panonska Sea was restored, which formed the great Panonska array with the confluence of the Danube River hydrological system.

Similar geomorphologic changes have occurred in the Central and Southern Balkans Regions, especially in Thessaly, Boeotia and the Argolitska plain. Regarding this, Herodotus (Херодот, Историја, VII, 129, Матица Српска, Београд, 1988) wrote that Thessaly was once a large lake surrounded on all sides by high mountains. This was known as Lake Bebeidska. According to Thessalian accounts, Poseidon dug a gorge between Mount Olympus and Mount Oss through which the river Peneus flows into the Aegean Sea.

In time, fertile valleys formed between the high 2500 metre high mountain which in prehistoric and ancient times enabled the establishment of the City States.

With the formation of the Balkan mainland, remnants of the ocean Tetis, with help from the five seas, surrounded the peninsula from the east, south and west. Many parts of the peninsula were penetrated by the sea from the south which flowed deep into the mainland, creating bays, capes and

islands which influenced the formation of separate states and the development of communications and trade. This process also created many major continental rivers.

With the melt of the last ice cap over 12,000 years ago, and with a favorable climate, the Balkans possessed the best conditions for the survival of a large human population in the Sredno Podunaive Region. There was also a major find of an Arhantropus skull in Petralon (stone threshing floor) cave in Halkidiki in Macedonia, near Solun, which dates from 160,000-750,000 BC.

II - ARCHAEOLOGICAL DISCOVERIES

Archaeological findings have established the first major human communities consisting of fishermen, hunters, fruit pickers and later farmers to have lived in the Balkans and to have developed the Lipinski Vir Culture in Gierdal, purported to be one of the oldest spiritual manifestations in Europe, in the period of about 8330-6700 BC.

(Срејовић, Д., Бабовић, Љ.: Уметност Лепенског Вира, Младинска књига, 1983) On the ruins of the Lipinski Vir culture and along the Sredno Podunavie, Moreva, Vardar, Bistritsa, Peneus and the Aegean Sea, during the Neolithic period (6500-5500) the first agricultural settlements arose which produced various items of baked ceramic goods. These were the Starchevo, Techiki, Padina, Rudnik, Gradina etc., Cultures in Serbia; Obra, Kakani etc., Cultures in Bosnia; Karanovo and Bania Cultures in Bulgaria; Porodin, Anza, Vrshik, Zelenikovo, Nea Nikomidea and Sitargi Iti Cultures in Macedonia. The Cultures found in Thessaly were Proto-Sesklo and Sesklo, Otzaki, Pirasos, Tzangli and others. The cultures found on the continental part were Haeronea, Elatia, Nea Makri and on the Peloponnesus were Corinth and Lerna. Belonging to the Halkolic or copper-stone culture, between 5500-3100 BC, were the Vincha Culture of the Central Balkans, the Karanova Culture of the Eastern Balkans and the Dimini Culture of the Southern Balkans.

The Enolitska Culture (3100-1900) on the shores of the Aegean Sea developed into the Minoan, Kikladska, Mycenaean or generally into early (2500-1900), middle (1900-1550) and late (1500-1200) "Hellenic" Cultures. From the analysis of archaeological findings belonging to these various periods, it can be concluded that the Lipinski Vir Culture is the oldest and most spread out like rays in the peninsula, extending to the southernmost part of the Balkans. The bearers of the Lipinski Vir culture, language, religion, mythology, philosophy and ethnonomy were Boreans and Hyperboreans and those of the southern Balkans were known as Aeolians.

In subsequent analysis, before we present the situation of the prehistoric Aegean, under the term "Aegean culture", we will include the Dimini, Minoan and Mycenaean Cultures, found in the peninsula south of 40 degrees latitude. We will then present the results of our epistemological research on the Pannonian onomastics of the Sredno Podunavie Lipinski Vir archetypal Culture.

III - EPISTEMOLOGY OF THE PANNONIAN ONOMASTICS

Archaeological discoveries at some sites in Pannonia, like Lipinski Vir, Vincha, Starchevo etc. have successfully confirmed the authenticity of the ancient Sredno Podunavie Culture to have existed between 7000 and 5300 BC, which archeologist Mary Gimbutas (Gimbutas, M., *The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images*, Univ. of California Press, 1982.) calls the “Old European Civilization”.

This ancient European civilization has developed in an authentic way and differs from the culture in the Middle East and from that of Central and Northern Europe. Because of this our research will start with Sredno Podunavie because its archaeological substrates constitute possibly the oldest findings in the Cultures of the European civilization somewhere in which there must be adequate glossology or paleo-glossology. This will be the hypothesis on which a possible model of the prehistoric archetypal language will be based.

Glossological research of the Theonomy and Mythological Onomastics in Pannonia

In our methodology of scientific research we will be using Jung's (Jung, K.G., *Dynamics of Unconscious*, (прев.), Матица Српска, Н. Сад, 1990.) entities of complex psychology: archetype, collective unconscious. This model will be used to research onomastics, mythology and prehistory. Included in the Sredno Podunavie onomastics to be investigated will be the hydronyms and horonyms found on the military-geographical maps (1:200 000) which did not belong to the Slavic-Serbian corpus. The old Greek language and lexiconomy is used to explain the names whose glossology has been studied by Greek, German and other linguists, who have found substrates in the ancient Greek language that do not belong to the Hellenes, but to the prehistoric natives.

The panorama of the prehistoric world that existed in the Balkans and in the Aegean has many puzzles which have attracted researchers with a variety of profiles. One of those great enigmas is called “The Greek miracle”.

The so-called “Greek” theogony, cosmology and mythology remains an enigma to this day despite the many advances made in philosophy, the humanities and technology. Following Thales of Miletus, Herodotus, in his own way, tried to explain that it was the poets Homer and Hesoid who

compiled the history, powers, rights and everything else associated with the gods and gave it to the Hellenes.

The question is: “Is there any truth to mythology?” Furthermore, could poetry and philosophy have existed together at the time when mythology was created and was that archetypal? Or, is mythology the beginning of philosophy?

But because poetry and philosophy are found in mythology and contributed to its existence, there is also a question of language, because in the structure of the oldest languages one can unearth many treasures and perhaps the source of philosophy. One cannot even imagine philosophy or even human consciousness and human existence without a language. Without language, one cannot imagine the existence of a collective unconscious archetypal culture such as the Sredno Podunavie Culture.

Included in the composition of these puzzles are the myths of Hercules, the Argonauts and the Golden Fleece, as well as the myth of the Hyperboreans, a mythical people who lived far north, on the other side of the north wind. Because of that and in order to verify our chosen hypotheses we have selected the following research objectives:

1. Determine to which linguistic family the Pannonian geographic onomastics belong.
2. Establish the etymology and semantics of names.
3. Determine the creators and carriers of the linguistic culture of the Danubian civilization.
4. Examine the question of continuity and survival of geographical names.
5. Determine, with glossological help, if the language of the Danubian civilization in Pannonia was a substrate of the ancient Greek language, i.e. Alexander the Greats’ “Koine” language.
6. Consider the question of the prehistoric Scythians, or Proto-Slavs, being the guardians of the linguistic continuity and the Central Balkans archetypal culture.

Research Method

Many authors believed that the non-Slavic onomastic in Pannonia belongs to the Illyrian or Celtic language. We, however, will try to decode it using the Greek language because we believe the onomastics are preserved in the ancient Greek language, and that it constitutes the substratum of Greek. Unfortunately the apparent problem is that the Hellenes never settled this region.

The Hydronym Danube

Most hydronym experts believe that the name “Danube” originated from the Celtic language because “Danube” in Celtic means “river”. There are other names like: Dunai, Danub, Duna, Dunarea, Donau, Dona, Tuna etc., a total of about 160 different names. The Greeks called it “Danouvios Istros”. In Latin it was called “Danubious”. (“Vindobona, quia dat vinum bonum; Danubius, quia dat nubes” (“Viena, because it produced good wine; Danube, because it made clouds”). This humorous etymology was created by J.G. Seume, an 18th century German writer. This so-called “folk” or indigenous etymology was made famous by Sima Milutinovick Sarajlija (Muhamed = Muha (fly) + med (honey), etc.)).

From an etymological point of view, we are looking at the neologism Danou” and “vios”, which originated from the theonym “Dios” - Zeus, whose word form is Dan-Zan, all derived from the root “di”, “dios” – shine, “shine in heaven”. Genitive of Dan is Danou. “Vios”, the other member of the name “Danouvios” (vividus in Latin) or “bios” means “life”. Therefore, “Danouvios”, “Danubius”, means Dios’s or Zeus’s River of Life, Divine River, or “Lord of all Rivers” and is the personification of the god Dios or Zeus. This is our basic starting assumption.

While “Danouvios” was named after the upper and middle course of the river down to the Gierdar waterfalls, the lower part was originally called “Istros”. The Hydronym “Istros (ist-ros) is coined from the word “istia” or “estia” fireplace or food (hence the word “jesti” in Serbian) and the word “reo”, “roos” - stream, river or “rivus” in Latin i.e. “River that feeds”; hence the theonym Hestia, one of the 12 Olympic gods, who personified fire, fireplace, associated with numerous homes in Lipinski Vir.

There are a number of rivers in the Danube hydrological system in Pannonia, among which are:

TISA - etymologically derived from the verb “tiso” – to make a sacrifice to the gods. In mythology, Tisa is the personification of one of the nymphs to whom the goddess Rhea gave her son Dios to protect and cherish;

TANISH or TEMISH is the personification of the Titan-ness Themis, god Dios’s second wife;

NERA is the theonym of god Nerei (Nerevs), ancient god of the sea;

SAVA is the personification of the god Sava - Zios, a Thracian-Phrygian mythological deity;

The three MORAVI are the personification of the three Miori, evil destinies, daughters of Moros and subordinate to Dios and the other gods;

STIGA or MLAVA is a personification of the nymph Stiga - Styx, one of the rivers of the underworld, in which the souls of the dead are passed (by Charon) to the realm of Hades and Persephone. One of its tributaries is named BUSIR, which is the personification of Busiris (Osiris), the mythological god of the Egyptian underworld, and is tied to the adventures of Heracles.

Islands or “ADI” of the Danube

The river islands of the Danube are the personification of the god Hades, from the etymology “Ades”.

NESTINSKA ADA at Chelarevo is etymologically derived from the word Nestos or Nesos. Nes, in mythology, was a centaur, a demonic river creature which the gods put in place to transport people through the rivers. This name is also associated with Heracles and his wife Deianira.

KRCHEDINSKA ADA is etymologically derived from the word “karkinos” – cancer and the word “idin” - resembles, looks like, which in mythology is associated with the battles of Heracles, Hydra and the Kirkin.

ADA TSIGANLIA etymologically is a compound word consisting of the words “gigantis” - wild, titanic, and the word “lian” - a lot, plenty. In mythology, the Titans participated in the rebellion against Dios in Gigantomahia.

ADA RATNO OSTROVO is a translation of the name Ares, god of war who personifies the “conflict” or collision between the Danube and Sava waters.

The ADI FORKO - TUMATS and CHAKLIAN are located between Belgrade and Panchevo. “Forkis” in mythology was the god of cliffs and waves. He was father of the Hesperidites who protected the divine golden apple orchard belonging to the gods and to the goddess Hera at Iabuchni hill near Panchevo. “Tumats” or “Taumats” was “Forkis’s” brother and “Iridas’s” (Iris’s) father. Irida was the personification of the goddess of information. The word “Chaklian” is etymologically derived from the words “kak” – meaning wasp, evil, and the word “lian” - a lot, plenty. In mythology, “Kak” was an evil monster known as the thief who stole Heracles’s Gerinovian cows. His sister “Kaka”, who helped Heracles after

they left Pannonia, moved to Rome where she became an old Roman goddess. There are places in Rome such as Atrium Caci and Scale Caci which still retain the onomastics preserved in the memory of Kaka.

ADA FORTRESS earlier was known as ERITHIA. The onomastik “Erithia” is complex and consists of the words “erio” – by force or pull violently and the word “theia” – deity, belonging to the deity, meaning getting the ships over the Danube Falls, in the opposite direction to the water flow. In mythology, Gerion was the king of Erithia who owned the famous cattle.

Hydronyms of Pannonia and Gierdap

The word “PANNONIA” is etymologically coined from the words “pan” – all encompassing, universal, and “nonia”, which etymologically is derived from the word “non” – me, I, ego. In mythology, “Pan” is a god. He is the son of “Reia” and “Kron” (Cronus), one of the original gods.

SHUMADIA is the Serbian translation of the word “Hila” etymologically derived from the word “hila” - forest trees. There has always been a forest on this place. In mythology queen “Hila” was “Ehidna” the woman who gave birth to Heracles’s son “Skit”, who in turn was the father of all the Scythians in the Balkans.

POZHAREVACHKO POLE (field) is the Serbian translation of the words “FLEGRAION PEDION” which is etymologically derived from the verb “Flego” - burning, flaming, a land where the “gigantomahia” (battle between titans) took place in mythology.

HERONIA is a toponym located in Deliblatsko Swamp which is etymologically derived from the word “Hera”, the goddess, Zeus’s wife, and from the word “non” or “on” – truly, really.

APATIN is the name of a city on the Danube. In mythology “Apatia” was the personification of deception, fraud. “Apatia” possessed a magic sash, which the goddess Reia used to turn her husband Kron (Cronus) mad.

TITEL is a city located at the confluence of the Tisa and Danube Rivers. “Titel” was coined from the words “titos” and “el”. In mythology Titi was a terrible giant who attacked the goddess “Leta”, mother of the god Apollo and of the goddess Artemis. “Elos” was a swamp. Large swamps exist to the east of Titel including the larger Belo Ezero and Tsarska Bara.

EZERO (Lake) PALICH was the mythological titan Pal-as.

GIERDAP and GERDAP are etymologically derived from the words “Ger” – gift and “dap” – land, region, area i.e. the land of the mythological king Gerion. “Gierdap” in mythology was a “Tartar” (Tartaros) – an abyss. Zeus vanquished the Titans and the Giants and after the “titanomahia” and the “gigantomahia” he banished them into the Tartaros (abyss). The left bank of the Danube River near Gierdap was named Tartaria and so was a hill in Yulia Alba in Transylvania.

Ethno - Onomastics in Serbia

We have noted that in the study of geographical names, many place names have ancient etymological meaning. Here for example, Gordon Childe (Childe, GV, *The Danube in Prehistory*, London, 1929) cites the ethnonym “Danuni” in Egyptian documents from Tel El-Amarn, dated around 1400 BC, which refer to “the people of the north”. As a people the Danuni are also mentioned later in time, in an Egyptian artifact found in the Temple Medinet Habu in Thebes, in which they thank Ramses III for opposing enemy attacks from “the peoples of the sea” and from the mainland in 1194 BC. The ethnonym “Danuni” is etymologically derived from the hydronym “Danu-bius” -Danube”. During the migrations of peoples, a group of Danuni settled in “Kilikia” (Cilicia) in Asia Minor, and another group settled in Egypt. Modern Sahara researchers claim to have found a pale-skinned Nubian tribe in Egypt which claims to have originated from the Danube.

The hydronym “Machva” etymologically belongs to the paleo-Balkan glossology (PBG) and consists of the word “mak”, “makar” - rich and the word with suffix “va” which is the same as “fa” - food, hence the city “Bogatich”. This toponym matches the ethnonym “Makedon” where “kedon” comes from the word “kednos” meaning honest, dear, cherished, slender...

There was a horonym and a toponym in Machva east of Shabats called “Mish-ar”. The PBG word “mus” means “mouse” (Mish in Serbian), while the word “ar” means really or truly. In prehistory the mouse was regarded as a totem, a god of healing (Graves, R. *The Greek Myths*, Penguin books, Middlessex, 1972). This horonym was also an ethnonym of the people of “Misi” or “Mezi” (Moesia) who Homer (Homer, *Iliad II*, 858, Novi Sad, 1985. (Prev. M.N.Gjurigi)) placed on the Danube and in Asia Minor. Homer even wrote a poem about them: “The Mishans were led by Hromis and Enom, foretellers of the birds...” The toponym “Mosna”, located at the mouth of the Porechka River in the Danube, is the ethnonym of the “Mosiniki” people, who, according to Graves (Graves, R., *The Greek*

Myths, Penguin books, Middlessex, 1972) some exclusively migrated to Macedonia and settled in the region stretching from Lake Prespa to Mount Bermion (Karakamen) and became known as the “Brigi” (shoreline people) due to the lake, while others migrated along the Danube flow and moved to the Black Sea coast of Asia Minor, west of Trapezunt.

The city “Mionitsa” east of Valievo and the village “Mionitsa” are also ethnonyms of the “Miontsi” people and of the land “Mionia” in Asia Minor. Herodotus (Herodotus, History, I, 7, Matica Srpska, Belgrade, 1988) wrote about them and said that the “Lidiani” were previously called “Miontsi”, their country was called “Mionia” and that their capital was “Sard” (Sardis). Homer (Homer, Iliad I, 1, II, 864, Novi Sad, 1985. (Prev. M.N.Gjurigj)) also wrote about them and said: “The Meontsi in battle won over the Mestle and the Antif...” These people were also referred to as “the people of the sea” since about 1400 BC, and together with the “Danuni” they were known as the “Shard-ani” because they were citizens of their capital city “Sard”. Senc (Senc. St.: Grkohrvatski rjenik, s. 574, Kr. Zemaljska tiskara, Zagreb, 1910) wrote that the “Miontsi”, left the Balkans during a turbulent time along with the “Mish-ani” and the “Brigi”. One of the most famous descendants of the “Miontsi” was king “Krez” (Croesus) (555-549). “Rich like Krez”. He possessed the largest state in Asia Minor.

The toponym “Lapovo” located northeast of Kraguievats is the ethnonym of the prehistoric tribe the “Lapiti” whose kin tribesman leader was king “Lapit”, son of the hyperborean god Apollo. The Lapiti, during hectic times, colonized the plain south of Olympus and became the Aeolians. They named the region where they settled (current Thessaly) Aeolia.

The toponym “Minichevo” in Timok, south of Zaiachar, is the ethnonym of an ancient nation called the “Minitsi”. The Minitsi together with the Aeolians colonized Thessaly and Boeotia. They built “megaroni”, fortresses and treasure houses, fought against the Finiki (Phoenicians) of Thebes, built Troy and colonized Armenia and Kirinaika in Libya. They hatched out the Argonaut expedition along the Danube River, after the Kolhidites in 1225 BC.

There are also “transformed” onomastics. These are original paleo-Balkan onomastics later translated to Serbian. Included among the “transformed” onomastics are the ethnonyms and toponyms “Pozharevats”, “Sirakovo”, “Chemerno” etc.

“Pozharevats” and “Pozharevachko Pole” are translations of the PBG belonging to the words “Flegraion pedion” whose etymology comes from

the word “fleg”, “flogs” (flagro in Latin) meaning fire, in flames. In prehistoric times the “Flegri”, together with the “Lapiti” and the “Minitisi” and other remaining Hyperboreans, colonized Aeolia (present day Thessaly). The name of their tribal leader was “Flegi”. Flegi was the founder of the towns named “Flegi” in Thessaly and Boeotia. He was also the father of “Kronida” who was impregnated by Apollo and gave birth to a son named “Asclepius”, future god of medical innovations.

“Sirakovo” is located east of Pozharevats and is the ethnonym for the “Tiroitsi”, the Thessalian colonists from the Dimini Culture and for a group of Aeolians. They contributed many prominent heroes and kings throughout the entire continental part of Greece and in the Peloponnesus. In Athens they were the “Pizistradi”, the “Kodridi”, the “Alkmeonidi” and the “Paionidi”, including Solon and Plato.

The onomastic of “Chemerno” is quite prevalent in Serbia and beyond. Usually it is an oronym of mountains like Mount “Chemerno” located east of Ivanitsa, Mount “Chemerno” located east of Gatsko and Mount “Chemerno” located north of Sarajevo. In prehistoric times “Chemerno” was the ethnonym of the “Ahaitsi” (Achaean) meaning without joy. According to historians Papastavrou (Papastavrou, I.: *Istoria tis Arhaias Ellado*, p. 26-30, Hiotelli, Athinai, 1972), Taylor (Taylor, W.L.: *The Mycenaeanols*, p. 158, Thames and Hudson, London, 1983), McQueen (McQueen, JG: *The Hittites and their contemporaries in Asia Minor*, London, 1986) and Mpampiriotis (Mpampiriotis, G., *Synoptiki istoria tis Ellinkis glossas*, p. 96, Athina, 1986), the “Ahaitsi” migrated from an area called the “Sredno Poduvanie” and first went to the Thessalean Ftia and after that the Phrygian “Pelop” expelled them to the north of the Peloponnesus.

The horonym “Homolie” and oronim “Homoliski Planini” are located in the northeastern part of Serbia, between Pech and Mlava. Equivalent onomastics existed in prehistoric times in Boeotia and Thessaly, in the form of antroponyms and horonyms. For example, king “Amfion”, the son of Zeus who built Thebes, had a son called “Homoliats” (Omoloëvs). One of the Delphic prophetesses was called “Homolika”. She was daughter of the “Enie”. The goddesses Athena and Demeter in Thebes had the attribute “homolski” added to their names. The festive games in Thebes were known as the “Homolski” (Omolois) games. One of the months of the year was called “homolski” (Omolois). There was also a gate in the outer walls of Thebes called “homolski”.

The best description about the gate in the walls of Thebes was given by Pausanias (Pauzania, *Perrigissis tis Ellados*, IX, 8, (прев. Pasini: Vodič po

Heladi), Logos, Split, 1989). He wrote: "...The Homolski gate received its name as follows: When the Thebans were defeated in battle at Glisant by the Argives, many retreated with Laodament, son of Eteokle. One group took the road going towards the Illyrians, turned towards Thessaly and occupied Homol, the most fertile and richest Thessalean mountain plain. When Tersandar, son of Polinik, asked them to return home, they did. The door through which they passed during their return was named Homolski gate (Omolöides pylai), in honour of Mount Homol (Omolöön) which they left behind."

In the "Deliblatsko mochirishte" (or the "Banatski" sands) in Banat there is a horonym called "Heronia". In ancient history there are mentions of a city called Heronia (Hairöneia) of Kefis located in Boeotia, west of miniski Orhomen. This city is most famous for the Macedonian victory over the City State Alliance in 338 BC, when Philip II defeated the Athenians and their allies on August 2nd and conquered the City States.

When considering the issue of names with "transformed" onomastics, in these studies we lack the horonym Hyperborea (Northern country) and the ethnonym Hyperboreans (people of the north) (Ypervoreoi).

Pindar (522 - 442 BC), the lyric poet of Thebes, said that Hyperborea was a country with a mild climate. In his poem "Olympic odi" (3, 26-27), in the part where Heracles received the task of capturing the "kerinski" deer, he said he "looked for it tirelessly all year and that the hunt took him even to 'Istra' (Danube) and to the land of the Hyperboreans at 'Kladon'." (Kladusha, near Kladovo).

Since "Mount Voras", "Kajmakchalan" in Macedonian, was named "Borei" in the old and new Greek geography, then everything that is on the north side of it is Hyperborea, everything up to "Istra" on the Danube. Furthermore, if in the ethnonim "Severtsi" ("Hyperboreans") (people of the north) the following rearrangements are made: Severtsi > Servetsi > Servtsi > Servi > Serbi we get Srbi.

The author Ostrogorski, in his works "History of Byzantium" (1969, 140), said that during Constantine IV's reign as Emperor of the Eastern Roman Empire, the Bulgarians penetrated the region where the Slavs, the "Severtsi" lived. This was during Asparuh's time (679-680 AD).

Herodotus (Herodotus, History, IV, 8-10, Matica Srpska, Belgrade, 1988) created an intrigue when he wrote: "Heracles chased Gerion's herds to the lands of the 'Heleia'... where now Scythians live." The horonym "Hileia" comes from the paleo-Balkan word "Yle", which means "shuma" (forest),

i.e. “Shumadia”. Heracles went from Boeotia to “Hileia”, to the Gulf of Solun, and then traveled along the valley of River Ehedora (gift, has a gift) and Vardar (protects a gift) and through Moravia to “Shumadia”.

Research Results – Linguistic

In this research, we would be adhering to the fundamental principles of epistemology, or, more precisely, gnoseology, as a scientific branch which aims to explore and study the science itself and to accurately determine the investigative field and methodological units. For this research paper our research will take us to the toponymy of Pannonia in Serbia.

The methods used in this research paper belong to etymology and semantics. Etymology is a science of the origin and construction of the “word”, i.e. the “word’s” original roots, while semantics deals with the study of the meaning of the word itself. Studies have shown that a large part the Pannonian topo-onomastics has non - Slavic etymological origin and does not belong to the Sanskrit language. The onomastics are autochthonous, archetypal, proto-Indo-European and is the source of the paleo-Balkan glossology and the proto-languages of the Balkans, Asia Minor and the Aegean. It is an inexhaustible spiritual archeology.

This is also confirmed by other authors, such as Thomsen (Thomsen, V.: *Sur la parente de la lanque etrasque*, OKD, Copenhagen, 1899), Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 119, Athina, 1954) and McQueen (McQueen, J. G.: *The Hittites and their contemporaries in Asia Minor*, p. 35, London, 1986) who believe that in prehistoric times, the Balkans, together with the Aegean basin and Asia Minor, were a unique gnoseological region, whose onomastics are not of Hellenic origin. Moreover, similar glossological substrates exist in the geographic area which ranges from the southern parts of Russia and the Black Sea, all the way to the land of the Sumerians. Thus, this language represents a separate branch of the Indo-European family of languages.

Because Pannonian and Balkan topo-onomastics, in general, have been used in the speech of a wider region we believe using the so-called ancient Greek language would be the best tool to successfully decipher them. This language is well understood and documented, which will make it very useful to our methodology. It will be a scholarly translation of phonetic and semantic developments of word-based onomastics, a historical-comparative glossology and par-etymology or “folk” etymology of the ancient language used by Greek linguists. This is because inside the so-called ancient Greek language many Balkan paleoglossological substrates

are embedded, which the Greeks call “proheleniki” or “pelasiki” glossology.

In his study entitled “Concise history of the Greek world”, modern Greek linguist professor Mpampiniotis (Mpampiniotis, G.: Synoptiki istoria tis Ellinikis glossas, Athina, 1986) has said that certain glossological substrates in the Ancient Greek language are of non-Hellenic origin. Following are some examples of Greek elements added to the end of certain non-Greek words:

To toponyms:

amos: Gramos, Samos ...
nthos: Korinthos, Zakinthos, Tirinthos ...
ssos: Ilissos, Parnassos, Kifissos, Knossos ...
ssa: Larissa, Edessa, Naussa, Arnissa ...
ttos: Lakavittos, Imittos, Ardittos ...
mnos: Kalimnos, Rethimnos ...
ndos: Pindos ...
ake: Ithake, Thrake ...

To horonyms:

Islands: Krete, Thera, Thasos, Lesvos, Milos, Naksos, Hios ...
Regions: Pelazgia, Thesprotia, Thessalia, Arkadia, Magnesia ...
Cities: Athena, Mikali, Argos, Lerna Pirasos ...

To other hydronyms:

Pelagos, Pontos, Kolpos, Pineos, Sperhios ...

To oronyms:

Olimpos, Pindos, Gramos, Kifissos ...

To anthroponyms:

Ahilevs, Atrevs, Alizevs, Andrevs, Enipevs, Erehtevs, Evpistevs, Nelevs, Nerevs, Odisevs, Persevs, Pilevs, Thesevs..., and all other anthroponyms which have the suffix –evs.

To theonyms:

Athena, Artemis, Apolon, Zevs-Dios, Ermis, Promithevs ...

Fitonymi: Dafni, Kolokinthos, narkissos, jakinthos, kissos ...

To phytonyms:

Dafni, Kolokinthos, narkissos, jakinthos, kissos...

And to various other names:

Pirgos, megaron, sidiros, gefira, halkos, anks, aspis, theos, eirini, kithara, kindinos, tiranos...

(These glossological substrates are phonetic, not an official transcript.)

Here are two examples taken from the author's etymological analysis:

The theonym of the goddess "Athene" or "Athana" he said was of "unknown origin". He believes the name is pre-Hellenic and belongs to the Indo-European group of languages. We, however, believe that it belongs to the Paleo-Balkan Glossology and that the prefix "A" is the negation: without, no, while the second part, the word "thana" means "death" – "Thanatos". Hence, "without death" means that the goddess Athene-Athana is immortal.

The hydronym "thalassa" - Sea, he said was also of unknown origin and is connected to the Macedonian idiomatic word "glössa" - speech, language, dialect. However, he also thinks that it could be coined from the word "tha" – to run and from "alas" – salty. But he fails to mention that it can be derived from the Slavic word "talasati" in Serbian or "talas" – wave, ripple in Macedonian.

In terms of age, Pannonian topo-onomastics suggest that they may be related to the Danubian culture Lepenski Vir and Vinča and that the language of these cultures is preserved in these areas, and in the "unknown origin" ("agnōstos") of the elements of the so-called ancient Greek language. Typically this "Pannonian language" belongs to the duo-complex or synthetic languages which belong to the proto-Indo-European language used as a "common" language as far back as 3000-5000 BC.

According to their published materials, researchers and interpreters of the Lipinski Vir (Srejovikj D. Lepenski Weir, Belgrade, 1969; and Srejovikj D. Babovikj I., Art Lepenskog Vira, Belgrade, 1983) Culture did an excellent job in analyzing the materials of that culture. They, above all, very convincingly affirmed that "the sacred architecture and stone sculpture of the book about the creation of the world is an expression of a

single cosmogony and eschatology”. They also assessed that the “Lipinski Vir monuments represent the perfectly articulated speech about something that is of utmost importance for the human being, the meaning of life and the creation of the world.” However, the researchers failed to identify the language that the Lipinski Vir Culture spoke.

In our discussions with the researchers we noted that they were of the belief that the “Lipinski” people had their own language that belongs to the paleo-Balkan glossology. In the proto-Indo-European language the word “Lepen” has its basis in the words “lepaios” – rocky and lepas - bare rock, from the verb “lepö” – to peel and “lepra” - scabby, mangy, leprosy, as the archeological site and its stone sculptures testify.

The “Ancient Macedonian Language”, Alexander the Greats’ “Koine” is the result of Paleo-Balkan glossological evolution and development.

Research results – Theonyms and Metonyms

The Pannonian topo-onomastic contains theonyms and mythological elements. The “Danube” hydronym system which personifies Zeus (Zen, Dios, Dan, Danoubius) with its tributaries and islands belongs to the Paleo-Balkan Glossology and is an allegory of the whole mythological system belonging to Homer and Hesiod’s theology and to the Olympic pantheon of gods.

The horonym “Pannonia” is a personification of the hydronym “Panonsko More” (Pannonian Ocean), created through geographical evolution, when the ocean “Tetis” became “Paratetis”. The theonym “Tetis” means “master” – Pantocrator. In Homer and Hesiod’s mythology, “Tetia” was the original mother of all gods and living beings. Tetia was Okean’s, wife and Uranus and Geia’s daughter. She was also mother to three thousand Oceanid daughters. When the land below the ocean rose up, the Pannonian Ocean waters trickled down the “Dakisko” Sea and over time the Gierdap Gorge or “Tartar” (Tartarus) was created. Tartarus is a 98 kilometre long cavern.

The mountains that survived the upheaval were named Karpati (Carpathians) (stones that have suffered). In mythology the eternal battle between water and stone is described as “titanomahia” (titanos is limestone).

The god Poseidon, at Zeus’s request, placed a “Bronze Gate” (or an “Iron Gate” as it is known today) at the end of Tartarus (Gierdap Gorge) (Hesiodus, *Fragmenta & Theogonia*, p. 453). Spread behind the “gate” is

the “ocean’s power”: Danube’s three kilometre long waterfalls span a height of 30 metres and run at a speed of five metres per second, emptying at an average volume of 6,000 to 16,000 cubic metres of water flow.

Here, at a place where the width of the Danube River was only one kilometre wide, the “Gierdap” hydropower system was built in 1970. After the Pannonian Ocean drained and dried out, it was replaced by many rivers, islands, caves, wetlands, meadows and a vast sandy expanse. The geographical and physical process that took place in mythology were described as “Gigantomahia”, a “great battle” which, according to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 183) took place in the “Flegreiska plain” (Flegriion pedion), i.e. in the “Pozharevachka plain”. The third generation mythological gods won the great battle. They were led by Zeus (Dion, Dios, Dan, Danou, Danubius) who, with all his strength, experience and wisdom, overpowered the other gods and became “master” of all gods, replacing the god Pan. Pan then became the god of flocks and shepherds and thus preserved the horonym Pannonia.

Similar to Uranus and Geia having six male and six female titan children so did the titan Cronus have twelve children with his titan sister Reia. Their children were gods and goddesses. Included among the twelve child-gods were Zeus and Hestia. Hestia (Estia) or Histia (Istia) was responsible for ruling the lower third of the great river “Istrios”.

In the theogoni, Hestia was the personification of the fire in the domestic fireplace, the patroness of houses, cities, tribes, states and of those exiled. “Istrios”, according to its translation, was the personification of “food that flows”. Over time, the hydronym “Danube” prevailed along the entire flow of the river system, but the memory of the River Istrios is preserved in the city “Istria” located near the mouth of the river at the Black Sea. Similarly, numerous hearths (134) still remain in existence at the Lipinski Vir locality in Gierdap.

The great master Dan-bius put his brother “Ad” (Hades) in charge of all the Danube “Adi” (islands) thus turning him into the god of the underworld. Hades, along with his wife Persephone, ruled the underworld. In mythology, the realm of Hades was located west of Tartarus (Gierdap) at the “Stig Palace” (Stygos Domos) in the “Homoliski” caves. The River Mlava flowed east of Pozarevats through the Stishko Pole (plain). Stishko Pole was named after the mythical river “Stig” (Stix) which means hated, awful, unpleasant, withdrawn. There was also the name “Stiga-Mlava” belonging to a nymph who was the oldest of 3000 daughters. She was the daughter of Oceanus and Tetini. She, with her children, was first to help Zeus-Danube in the battle with the Titans. She bore Zeus’s child

Persephone, queen of the underworld. Her underworld castles had silver pillars which levitated up to the heavens. Stiga's castles were the Homoliski caves which were guarded by Hades's dog Kerber (Cerberus) (Kerveros: Kerr-faithful), which had hundreds of heads and a snake for a tail. This was a menacing and dangerous dog but Orpheus, poet, king of Macedonia and the most famous mythical minstrel, sang to Cerberus and magically put him to sleep. Heracles was then able to subdue him without using violence. Homer (Homer, *The Iliad and The Odyssey*, I, 1, VIII, 369, Novi Sad, 1985 (prev. MN Gjurigj)) has also written about this event: "... 'Evrisk' sent Heracles to Hades to bring back the hated dog 'Erebus' (Bottomless Pit) so that it could never get out of the Stishka River precipice..."

In mythology, the Rivers Styx and Mlava each had five tributaries. One of those tributaries was named "Busur" (Vousiris), which in mythology was "Osiris" the Egyptian god of the underworld. The Egyptian god Osiris or -Vuziris and goddess Isis, circa 2500-2340 BC, bore the sons Macedon and Anubis. Osiris abdicated his rule of Egypt to his wife, and, together with his sons, went off to conquer the world. When he arrived in Thrace, he fought and killed king Lycurgus and appointed Macedon, his first son, king of the region along the Haliakmon River which has since then been called Macedonia. Anubis returned back to Egypt and became king of Egypt after his mother died. When Osiris-Vuziris became king of Stishko Pole, being infamous for his cruelty, he sacrificed all strangers he came upon, in honour of the god Zeus. When Heracles arrived in this region while searching for Cerberus, Osiris caught him, tied him, decorated him with flowers and took him to the altar. Heracles calmly approached the pyre and when the ritual started he tore off all his fetters and killed Osiris and all the participants of the ceremony. Euripides wrote a satirical drama about this, mentioning the tributary "Mlava-Stiga" and "Busur" as part of this event.

The "Mlava-Stiga" River in mythology is associated with Heron (Harön), a demon of the underworld, who transported the shadows of the dead to the door of Hades over the Mogila, Aorn, Kokit and Aheront Mountains. The Souls that did not possess a coin under their tongues had to wait endlessly along the coast at the bottom of Tsrni Topoli (black poplars) Mountain, in the "Deliblatska" Cave, at "Dzvzdni Gai", or at "Vrachevski Gai". Stiga and the titan Palant (Pallas) in mythology had a son named "Zhilo" (Zilos) after whom the island "Zhilovo" was named, located upstream from the mouth of Mlava River.

When Zeus-Danube was a baby his mother, the goddess Reia (water), gave him to "Tis" (Thyssos) to protect and look after him. "Tis" was a nymph (a

fairy), a lower deity. The personification of this nymph was the River “Tisa” in Pannonia, a left tributary of the Danube River. When Zeus-Danube had grown, he took the tisanes “Temida” (Themis) for his wedded wife. The gods had placed Temida in charge of managing human destinies and in shifting the seasons during certain months of the year. Temida’s personification was the hydronym “Tamish” or “Temish” in Pannonia, and the city “Timishvar” in Romania.

“Nerei” (Nerevs) in mythology was the ancient god of the sea. Nerei had a brother named “Forkov” (island Forko-Tumats in Panchevo). Nerei was a white-haired old man dressed in a white robe. He was a person of justice and was always covered in foam. Nerei had fifty daughters, the “Nereidi” nymphs. Nerei’s personification is the “Nera” River located in southeastern Banat.

Another interesting hydronym is the River “Sava”, originally called “Eridan” (Eridanos). According to mythology this was a lush river whose waters ran northwest of Mount Ripania (Ripeon) and emptied into “Okean” (Ocean). Etymologically, “Eridan” is made up of two words, the first word “Eri” (eras) where (η) is of “era” (ηρα) meaning “love, help” and the second word “dan” as in “Dios-Dan-Danubius”. The name of the goddess Hera (Ηρα) has a similar etymology.

Semantically, the hydronym “Eridan” can be translated to mean “the goddess Hera entered Dan-Danube”. Their child in mythology was the god “Arei” (Ares), the large military island in Kalamegdan. “Arei” was one of the twelve Olympic gods who had supernatural powers and as a god he was the personification of war. He was aggressive and did not acknowledge any military laws, or laws of war. Because of that he was hated not only by the people but also by the other gods. During the Trojan War, Arei took the side of the Trojans, as we are told by Homer. (Homer, *The Iliad and The Odyssey*, I, 1, II, 512, Novi Sad, 1985. (Prev. MN Gjurigj)). In mythology, Eridan (Sava) adopted “Faeton” (Faethön) the son of god “Helius” (Sun), when Zeus struck him with a bolt of lightning and threw him down from the heavens because he came too close to the planet with his two-wheeled solar cart to save and restore life on Earth. Faeton was buried by the Hesperidovian nymphs.

In mythology Zeus-Danube was known as a lover who loved many goddesses, daughters of the Titans and nymphs as well as many mortal women. He had at least four Olympic gods born out of wedlock. Included among them were “Sabazi”, “Dionysus” and “Dionysus-Zagrei”. Like Heracles, “Sabazi” too was the son of Zeus and Persephone. “Sabazi” was often identified with Zeus or Dionysus and the god “Bakus”. During his

orgy mysteries, in the Baha'i romps, Bakus's cry was "savi", "savi" meaning "to save", hence the hydronym "Sava" and the English word "save". This was a period when the 4th generation gods rose up against the old canon led by the all powerful master of all, Zeus-Danube. In the arts, Sabazi was shown to wear Brygian-Phrygian dresses with a pine cone in his hand, while the Roman Empire possessed "Sabazian hands". They were hands made of brass with the first three fingers raised. The hands were used as cult instruments. There is also a town named "Sabats" (Sabaz-ios) located on the banks of the Sava River, which according to folk memory was named after the god "Sabazi". Sabazi had many followers early in his rule as a god, not only in Hyperborea but also in Phrygia and Lydia in Asia Minor. In Athens he was known during the VI century BC, and by the IV century BC his fame had reached as far as Africa, where he became a heavenly god, presumably identified with the Semitic god Baal, hence the ethnonym "Tri-bali" referring to the Skittish tribe in Serbia. Sabazi even achieved the title "Supreme" (hypsistos) (Eliade, M., World religije National књига Alpha, 1996). According to Herodotus (Herodotus, History, IV, 49, Matica Srpska, Belgrade, 1988) the Sava River, which carried the named "Brong" (Vroggos) is located in the "Tribalska Ramnina" (Plain) and flows into the Istar River. The River Angro (Aggnos) also flows into the Brong. Angro is Drina which flows from Illyria to the north.

Morava River is the next major tributary of the Danube River, which in mythology represented "Moros" (Moros) the god of misfortune. "Morava" had three parts, South, West and Great Morava, representing Moros's three daughters the "Moiri". They were called "Klota" (the weaver), "Lahesa" (the measurer) and "Atropa" (one that can not be avoided). Zeus and the Moiri governed and measured human destiny. They "thread" (Klota), measured (with Lahesa's yardstick) and "cut" (with Atropa's scissors) human destinies.

Included among the more interesting Morava tributaries that have mythological connections are "Nishava" and "Resava". Nishava is a right tributary of the southern part of Morava and flows through the "Nishka Planina" mountain, the Sikievachka Gorge and down through the "Nishka Kotlina" valley. In mythology, the nymph who nurtured and looked after the god Dionysus was named "Nisia" (Nysia), which represents the "Nishava" tributary, i.e. "... god Dionysus's "neseiski" naughty girls..." (Homer, The Iliad and The Odyssey, I, 1, VII, 133, Novi Sad, 1985. (Prev. MN Gjurigi)).

Etymologically, the word "Dionysus" (Dio-nysos) was coined from the words "Dios-Zeus" and "nisos" from the word "Nisa". "Dionysus" is one

of Zeus's sons. While living on "Nisa" Mountain, Dionysus discovered how to plant vines, grow grapes, make wine and enjoy it. When Dionysus became an adult he decided to travel the world all decked out in garlands of laurel and ivy. His well-educated and usually drunk old tutor "Silen" accompanied him in his travels. When Silen the old Satyr, who despised earthly goods, became drunk the people tied him down with chains of flowers so that he would tell them their fortune.

Accompanied by his friends of orgy, Dionysus left Nis (Nish) and headed southward to visit king Lycurgus in Thrace and king Midas in Macedonia. After that he traveled to Egypt, India, Greece and Spain. Wherever he went, his celebrations became known as the "Dionysi". The main features of his cult were the orgies and falling into ecstasy under the influence of wine, games and music, with nightly binges of drinking and free sex. The hopes of Dionysus's followers who cherished life were masterfully described by Platonist Plutarch (Plutarchus, *Vitae parallelae* (prev. *Usporedni životopisi*), s. 45-125, Zagreb, 1988) and were reflected in many monuments throughout the Balkans. The soul must, in life after death, enjoy its state in paramount bliss and celestial intoxication.

The River "Resava" is a right tributary of the Great Morava River and has a tributary of its own called "Resavitsa". There is also a village called "Resavitsa" and a cave called "Resavska Peshtera". This rich geographic topo-onomastic contains many memories and traditions belonging to the peoples of this region. Among the most famous and celebrated leaders that took part in the Trojan War, from 1193-1183 BC, was the king of "Hileia-Shumadia" named "Resos", who led the Thracian Wars. These fighters fought on the side of the Trojans and were known for their shiny weapons and excellent military equipment, as mentioned in the poem "Song for Dolon" by Homer (Homer, *Iliad and Odyssey*, I, 1, X, 434, Novi Sad, 1985. (Prev. MN Kjurikj)):

"For as long as you want to join the Trojan camp,
Exactly there the newly arrived Thracians stand,
With them now reigns king "Res", an Eionian nephew.
With him I saw beautiful large horses,
The foals were whiter than snow and ran like the wind.
Adorned with gold and silver was his carriage,
To carry great weapons made of gold was a true wonder,
To see such weapons; not fitting for mortal fighters,
To arm mortals does no justice to the immortal gods..."

In the "Deliblatsko Mochirishte" (swamp) in Banat, as mentioned earlier, there is the toponym "Heronia" which is also a theonym of some

importance. Also as was mentioned earlier, the etymology of the word “Heronia” was coined from the word “Hera”, which refers to the goddess “Hera”, and the suffix “on” (ön) meaning “I”, “myself”, “me”, ego. In mythology, Hera was “Kron” and “Reina”s” daughter, sister of the god Zeus. During the “Titano-giganto-mahia” Hera was protected by “Okean” (Ocean) for 300 years. After Zeus-Danube became victorious above the other gods, his wedding to Hera was celebrated festively. In addition to the many gifts Hera received from the gods, she also received apple seedlings from Geia that would produce golden apples. As trees of life, with eternal youth and immortality, the gods planted the apple seeds in the “garden of the gods” in “Iabokov Rid” (apple hill) near Panchevo. The apples were protected by the “Hesperidites”, daughters of the god “Forka” (the island Forko-Tumats). According to Diodorus (Diodorus Siculus, Bibliotheca historica, Fr. Vogel, IV, 26, Leipzig, 1986), the garden of the Hesperidites was located in Hyperborea.

Besides the toponym “Heronia” there is the toponym “Veliki Dos” which personified “Doro” (Dös, Döro), the goddess of gift giving and bribery. Hera used Doro to bribe “Eileita”, the goddess of births, to delay Hercules’s birth by three months.

The Lake “Paliki” and the City “Paliki” also have mythological roots. According to Hesiod (Hesiodus, Fragmenta & Theogonia, p. 376), “Palant” (Pallas) was the son of “Zemia” (Earth) and “Ad” (Hades), a titan, who at the time of the struggle of the gods and the Titans was killed by the goddess Athena, who removed his skin and used it to protect her own body.

The town “Titel” located at the confluence of the “Tisa” River in the Danube also has mythological significance. Titi (Tit-yos), another one of Zeus’s sons, was a terrible giant. As mentioned earlier, he attacked the goddess “Leto”-“Lato” (Letö-Latö) while she was rushing to pass through the Hyperborean territories on her way to Delphi. In his attempt to rape her, he removed the veil from her head. She was saved when Apollo and Artemis came to her rescue and shot the terrible Giant. Because he molested the goddess “Leto”-“Lato”, Titi was severely punished. His enormous body was stretched in Pannonia, in an area of 5-6 hectares, and this territory was repeatedly visited by flying vultures which ripped the dreadful colossus’s belly open and fed on his liver. And since his liver grew back with each full moon, there was no end to his torment. The city “Tit-el” was named after the legendary giant “Titi”. Etymologically “tit-yos” means great, large gigantic, and “el-os” means swamp and together they mean “a giant’s swamp”. In “Begei”, east of “Titel” there are large wetlands, among which the more dominant are “Belo Ezero” and “Tsarska

Bara". Many migratory birds land there to fish and hunt, including cormorants and swans.

The prefix "Ba" was widespread in the Pannonian topo-onomastic and could be found in such words as Balaton, Banat, Bachka, Barania, Bach, Baia, Baimok etc. According to etymologist professor Mpampioniotis (Mpampioniotis, G, *Synhroni gramatikis tis koinis neas Elinikis, Athinai*, p. 358), the prefix "Ba" in the word "Ba-sileus" is of unknown origin. Senc (Senc, St. *Grčko-Hrvatski rječnik*, s. 147, 152, Kr. Zemaljska tiskara, Zagreb, 1910) on the other hand, claims that the word "Basileus" means king, ruler, prince, master, commander (voivoda), (hence the word "Voivodina") which belongs to the paleobalkan glossology. There is a lake in Hungary which has a mythological hydronym, it is called "Lake Balaton". This lake has a depth of about 11 metres and covers an area of about 591 square kilometres. The word "Balaton" was etymologically coined from the word "Ba", "Bas" meaning "king" and the word "Leto"- "Lato" (Letö-Latö), the name of the titaness "Lata" or "Leta". In mythology "Lata"- "Leta" is from Hyperborea. She is the daughter of "Keiov" and "Fibi". After he married Hera, Zeus fell in love with Lata whom he then impregnated with the divine twins, the god Apollo and the goddess Artemis. Unfortunately the pregnant Leta was left to wander around the world for a long time until she arrived at "Del", an Aegean Island. There, after a long and laborious labour she gave birth to the twins. Her "midwife" was the Hyperborean goddess Eileitia, daughter of Zeus and Hera.

As mentioned earlier, the "Deliblatsko Mochirishte", referring to the swamp located in Banat, semantically means "divine mud" or "divine swamp", which in the mythological system was the primary land of Tartarus. Tartarus was where the souls of heroes, the ones that "Haron" refused to take down the river "Stiga" to Hades, were left to aimlessly wander among many less significant dead.

Included among the Pannonian mountains and hills that have mythological roots are "Frushka", "Gora", "Erinsko Brdo" and "Veliko Brdo".

"Frushka Gora" is a mountain located in Srem south of the Danube River. One of its peaks is named "Strazhilovo" (321 m), and is located above Sremski Karlovats. The oronym "Strazhilovo" (Strazha meaning guard) belongs to the paleo-balkan glossological word "Frura" which also means "guard", hence "Strazhilovo". Located at the foot of "Frushka Gora" is the city "Irig". Above the city, at an elevation of 444 metres, is the "Irishki Venats". In mythology "Iris" was the daughter of Tumats (the island "Forko Tumats) and the Okeanida (Oceaness) Electra. Iris was the

personification of the goddess of information, the “golden winged messenger” who served the gods of heaven.

Digression: According to Hesiod’s version of cosmogony, in the beginning out of “Haos” (Chaos) came the supreme god “Eros” followed by the “Earth”, “Tartarus” (Gierdap), “Erebus” and “Night”. The name “Erebus” (Erevos) means “abyss”. This topo-onomastic exists in the Danube in “Bachka”, near the city “Bezdan” at the start of the Danube-Tisa-Danube canal. The topo-onomastic “Night” (Nyx-Nok) belongs to the town “Nokiai”/ Noħa” located south of Sremska Mitrovitsa. Its function in theogony was to protect against the damaging power of Chaos. “Erebus” and “Night” were a dual generated layer wrapped around the world to isolate it from Chaos. They were among the first adopted ethnonyms. In Hesiod’s theogony, from which all personified creatures have risen, they ranked as gods and existed in the geographical territory of Pannonia.

“Erinsko Brdo” is located at the end of the Danube River east of Belgrade, adjacent to the “Hesperidini” gardens. It personifies the “Erini” (Erneyes) or “Furi”. According to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 133-187), the “Erini” were older than Zeus and the other Olympic gods and were born from the Earth (Geia) after it was fertilized with drops of blood that dripped from the castrated Uranus. According to Homer (Homer, *The Iliad and The Odyssey*, I, 1, IX, 454, Novi Sad, 1985. (Prev. MN Gjurigi)), the “Erini” were terrifying and angry goddesses, old women with pale faces who had snakes on their heads in place of their white hair. They punished violators of laws, those who spilled the blood of relatives, those who inflicted insults on relatives and those who violated the rules of hospitality. They were dressed in black tattered clothes and in their hands they held torches or whips. There was no luck without their blessing. One of the three “Erini” sisters was Tisifona” who guarded the “Fortress” i.e. the “Golubachka trvdina” entrance to Tartarus (Gierdap).

“Golemo Brdo” is located to the east of “Stishko Pole”. Located on it is the trigonometric point 324 named “anathema” located between the villages Rachitsa and Klichevats, at the right bank of the Danube River. The word “anathema” (anathma) means “damnation” and refers to the gods. The etymology of the name “Klichevats” is derived from the verb “klizö” meaning to mourn. These toponyms have interesting mythological meanings.

For example, when Hercules stole the “Gerinovi” cattle from “Eritia” (Ada Kale) island on the Danube, king “Gerion” caught up with the thieves at a

stream named “Anathema”. Here, during a ferocious duel, Heracles shot all three of Gerion’s bodies with a single arrow.

The village “Klichevats” is located “where three paths cross. Here the three judges “Minoi”, “Radamant” and “Aiek” continuously and nonstop, judge the newly arrived souls. “Radamant” presides over the Asians, and “Aiak” presides over the Europeans. The more complicated cases are sent to “Minoi”. After a verdict is reached the soul can take one of three paths. The first path leads to the “asfodelska meadow” (Deliblatsko Mochurishte). This is where those who were neither good nor bad go. The second path leads to Tartarus (Gierdap). This is where the criminals are sent. The third path leads to the Elysian fields and orchards (Godomin - Stigina Palace) where the noble are sent, all those who in their lifetime were full of virtue.” (Graves, R., *The Greek Myths*, Penguin Books, Middlesex, 1972).

IV - DEVELOPMENT OF PALEOGRAPHY IN THE BALKANS

Besides archeology and language, a source of information, writing is a central puzzle for researchers of prehistory. We established the existence of a Paleo Balkan Glossology through the examination of geographical names in Pannonia and the Central Balkans. We will now focus our search for a written script. To do that we will examine research materials accumulated by other researchers and present our own findings.

In our search for a script we came across some Lipinski Vir (Срејовиќ, Д., Бабовиќ, Љ.: Уметност Лепенског Вира, стр. 30, Младинска књига, 1983) research which suggests that “between the artistic achievements of the Gierdap and Sredno Poduvanie from the XI century BC, the graphisms, as original writing, represent an important part in the development of symbolism associated with the Danube water system. The engravings on horns and bones are an indication that an artistic language existed and was used in the development of the then cultural centres in Central and Western Europe, around 25,000 BC. The graphisms are geometric decorations composed of full lines, separated in the form of monograms, triograms and polygrams.”

Researchers and authors of these cultures have also suggested that the lines are laid out vertically, horizontally, or sideways. In addition, there are zigzag motifs, stripes, steps, rhombuses, triangles and other winding or non-geometric forms. Twelve basic signs in total have been identified with around forty variants.

So the question is, “were these Gierdap Culture graphisms created by the Gierdap inhabitants themselves and what are they telling us?”

Professor Miloie Vasich (Милоје Васиќ, Археологија и лингвистика, Белград, 1983), founder of Serbian archeological research, in 1908, when he came in contact with certain Vincha Culture objects that had inscriptions carved on them, said they were letters.

In her studies of Neolithic Old Europe, on several occasions, archaeologist Maria Gimbutas has mentioned the existence of an established linear alphabet in places of worship and other buildings in the Central and Eastern Balkans similar to those of the Vincha Culture.

According to radio-carbon testing, done on the Vincha layer located in Azanbegovo, Macedonia, it was calculated that the layer dated to around

5300-5200 BC. This explicitly proves that the linear marks, commonly found in figurines and other items, confirm that the linear alphabet first appeared at the end of the sixth and during the fifth millennium BC.

(Gimbutas, Maria, Proto-Indo-European Culture: The Kurgan culture during the fifth, fourth and third millennia B.C., Indo-European and Indo-Europeans, 157-97, Philadelphia, 1970; The Neolithic cultures of the Balkan Peninsula, Aspects of the Balkans, 9-49, 1972; Old Europe c. 7000-3500 B.C.: The earliest European civilization before the infiltration of the Indo-European peoples, Journal of Indo-European Studies, 1, No. 1-21; The Goddesses and Gods of Old Europe 6500-3500 B.C. Myth and Cult Images, University of California Press, 1982.)

In his many fruitful linguistic studies, Professor Radivoje Peshich from Belgrade (Радивоје Пешиќ, Sillabario etruscum, Arezzo, 1980, L Origine della scrittura Etrusca, Milano, 1985, Винчанско писмо, Београд, 1995, итд...) first turned his attention to the Balkans as the central source of Paleo-Graphisms discovered in Paleolithic archaeological finds at the Iovanitsa Locality on Mount Rudnik located near Gorni Milanovats, dating between 16000-7000 BC. He later turned his attention to the graphisms found in Vincha and determined them to be linear writing written with letters.

By using these letters, Peshich was able to decipher the puzzle and change the attitude of previous researchers who believed that the signs found on cups in archaeological excavations in the Danube area, especially in Vincha, were simple graphics used as decorations. He was able to show that in fact these graphics belonged to a phonetic alphabet. He was also able to establish that the forms and number of letters in the Etruscan alphabet entirely coincided with the letters in the Vincha script and that the Vincha script existed even before the Proto-Sumerian script, and that it originated sometime before the second half of the fourth millennium BC.

In 1985 Peshich conducted a comparative analysis between the Vincha script and the Etruscan and Latin alphabets and all other known archaic scripts. At the end he concluded that the Vincha script consisted of 26 basic characters, plus seven variants. In fact, Paleo-scripts also existed in other archaeological sites across the Balkans, confirmed by the findings of many researchers. For example, Professor Hourmouziades (Hourmouziades, H.G.: Dispilio (Kastoria), Codex, Thessaloniki, 1996) of Solun in Greek occupied Macedonia, as a result of his archaeological investigations at the Dupiak (Dispision) site at Lake Kostur (Kastoria) in Greek occupied Macedonia has determined that the Dupiak site was a Neolithic settlement, the only one in Greece. A board with linear letters

written on it, that had not been deciphered until recently, was found beside this Neolithic settlement. With help from C14 carbon dating, it was discovered that the board dated back to 5260 BC. These findings are kept in the Archaeological Museum in Kostur.

The script on the Dupiak board was recently deciphered by Professor Vasil Iliov (Иљов, Најстари пишани споменици, Македонија 2. Рев, 2000, Скопје) which, according to modern Macedonian, says: “Dupiak kolishte” Professor Iliov has also mentioned the discovery of an epitaph found at the Dolno Dupeni site in Greek occupied Macedonia, which contains a phonetic syllabic alphabet that dates back to between 5000-4500 BC.

Proto-scripts have also been found in other localities in Macedonia, such as Tseria near Skopje, Zelenikovo, Madzhari, Govrlebo, Porodin, Golema Tumba in Bitola, Azenbegovo and Vrshinik in Shtip... (Билбија, М., Церје, неолитско насеље, АП, 26/1985, Љубљана, 1986, 35-36, Радивоје Пешиќ, Оптужујем ћутање, Пешиќ и синови, Београд, 1996.)

Information presented so far in this study fully confirms Peshich’s thesis of the prehistoric Vincha Culture and the Vincha writing being spatially spread from Vincha outwards. The prehistoric Balkans were the centre of a civilization and culture that spread outwards. Also it was found that Linear A appeared in Crete around 1700-1450 BC, while Linear B appeared in Crete, Mycenae and Pilos between 1450-1200 BC. The Phoenician alphabet appeared in the Aegean around 1200 BC, in Attica and Corinth around 700-600 BC and in Rome about 500 BC.

More testimony regarding the Central Balkan origin of the alphabet is given by Graves (Graves, R., The Greek Myths, Penguin Books, Middlesex, 1972) who said it came from Eritrea (Ada Kale) in Danube and that Norak, nephew of king Gerion, took it from the “Alphabet Tree” and gave it to the Greeks, Spaniards and Egyptians.

In the chapter entitled “Писмото од Церје” (Writing from Tserie) in Peshich’s book “Оптужујем ћутање” (Радивоје Пешиќ, Оптужујем ћутање, Пешиќ и синови, Београд, 1996), published after his death, there was a reference about the Tserie archaeological site located near Skopje (Macedonia), in which traces of an early Neolithic settlement were found and were determined to be from around 6000 BC. Life in this site existed in six phases up to the Iron Age, with traces of temples and spirituality. Found here were also signs of linear writing as well as certain ideogram fonts with elements of development leading up to the Bronze Age. This leads us to believe that the writing here was developed locally and rejects the idea that it was imported from somewhere else. The writing style on

one of the figurines, says the author, is a stylized dove with embossed spirals whose origin belongs to the family of the ten pictographs symbolizing fertility. The bird, as its idol, symbolizes the universal spirit “Magna Mater”. Graphic and phonetic analysis of the text has resulted in its decipherment which is interpreted as saying: “respectable mother” or “mother-goddess worthy of respect”.

Another significant archaeological find with writing on it is a bronze seal, dating back to about 1500 BC. The writing is located on the underside and when pressed against paper or soft wood the writing appears in its correct context and can be interpreted as: “Faith-is- the-core-of –light”.

In his conclusion, Peshich said that the “Magna Mater” from Tserie in Macedonia is original in its rich artistic expression and in its written content. It is the best expression of a philosophical conception of life and the world and manifests the laws upon which life is based. Its cosmogony and cosmo-theistic aspects are a manifestation of a higher degree of understanding the world.

There are many archaeological sites with rich prehistoric findings in the central Balkans, stretching from north of the Danube River system down to Mount Olympus. These prehistoric sites contain early paleo-graphisms with phonetic-synthetic letters that date back to about 7000 BC, with continuous periods of development lasting for thousands of years before other writing took their place. This space is therefore a centre of origin for much of the development of writing and is an important field of scientific research.

In the next stage of our research we will outline the prehistoric reconstruction of individual Balkan and Aegean regions from north to south.

V – THRACE

The northeastern coast of the Aegean Sea belongs to Thrace. According to “Hekatei”, a native of Miletus who lived around 500 BC and one of the oldest ancient geographers and historians, Thrace’s boundary was as follows: To the south it bordered the Aegean Sea, to the southeast it bordered the Sea of Marmara, to the east it bordered the Black Sea, to the north it bordered Mount Hem and to the west it bordered the Rhodope Mountain wreath and the River Nesta (Nestos). But according to Herodotus and Thucydides the area belonging to Thrace extended over the Balkan Peninsula between the Danube River, the Black Sea and the Aegean Sea, and west to the Illyrian border.

In mythology the word “Traka” is the eponym of the heroine “Trakia” (Thrace), Okean (Ocean) and “Pertenopi’s daughter, Europa’s sister and Asia and Libya’s half sister. “Thrakia” (Thrace), the name of the country, comes from the word “thrax” (Trakiets) meaning brave, bold, persistent, rude and cruel. In the beginning the onomastic “Trakiets” probably referred to a small tribal formation but later, around the VI century BC, it was expanded to include a greater population. According to Hoddinott (Hoddinott, FR: *The Thracians*, Thames and Hudson, New York, 1981) the Thracians inhabited modern Bulgaria, Romania, Hungary and the Ukraine. But according to Homer, all countries north of Thessaly were part of Thrace.

Archaeological researchers have discovered that the “Karanovo 1” and “Karanovo 2” Cultures, located in Nova Zagora, Azmak, Banat at the end of Pazardzhik and other places, belonged to the Central Balkan Neolithic culture. (Gimbutas, Maria: *The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images*, Univ. of California Press, 1982) These findings confirm the thesis that the indigenous Thracian population existed since the early Stone Age between 65,000 and 55,000 BC.

According to Herodotus (Herodotus, *History*, V, 2, Matica Srpska, Belgrade, 1988), after the Indians, the Thracians were the largest and most numerous people in the world. They would be unstoppable and unbeatable if they could agree on a single leader to lead them. Approximate calculations have shown their numbers to be between 800 thousand and one million. Poseidon was their main god. Among the other deities they celebrated were Dionysus Arei, Artemis and Salmoksis. The social, political and economic development of the Thracian regions during the Bronze Age was very close to the ones in the Central Balkans and the Aegean. In addition to being connected through the three seas and large rivers, the Thracians were also firmly connected to Asia Minor, the Black

Sea and the Aegean world and that was how they had mutual reciprocal influences.

Data available on the Thracians from classical and early literature was very scant, but recent scientific and anthropological research done in the Balkans after World War II has found that the Thracians originated from the Caucasus. According to research, the Thracians came from the north through the Black Sea or through Asia Minor to southeastern Europe to the Carpathian-Balkan region. (Herodotus, History, 15, Matica Srpska, Belgrade, 1988).

Again, according to research it was determined that the Thracians were highly capable farmers and miners with mature communities and social structures who represented one ethnic amalgam of different peoples assimilated over time. In time a group belonging to a tribal aristocracy sprang from the villagers, farmers and artisans within their community. In terms of customs, Herodotus (Herodotus, History, 15, Matica Srpska, Belgrade, 1988, V, 2-8) says that they had a custom where they sold their children abroad. When a child was born they wailed because of the trouble that the child would have surviving and suffering through life. Their dead they burned or buried with great celebrations. There was polygamy and free love. Having tattoos was a sign of high nobility. Unemployment for them was a beautiful thing. Working the soil was the worst thing. There was great pride in warring and living from plunder. The Thracians followed the Central Balkan tradition with regards to gods. Figures of Dionysus and Orpheus were most prevalent in Thrace, followed by those of Ares.

Dio-Nis (Dionysus), Dios from Nish was born in Nish (Homer, Iliad and Odyssey, I, 1, IV, 133, 133, Нови Сад, 1985. (прев. М. Н. Ѓурић); Hesiodus, Fragmenta & Theogonia, p. 940), the land protected by nymphs, and when he grew up he traveled the world adorned in garlands of ivy and laurel. He was mostly famous because he knew how to grow grapes and how to make wine. Dionysus, along with his escort and tutor Silen, who was endowed with nobility, kindness and utmost wisdom, began their travels through Thrace, Macedonia and Greece and from there to Egypt, India and Spain. Dionysus, along with Sabazi and Orpheus, were part of the 4th generation of gods. Dionysus was the god of vegetation, a great deity who guaranteed men's union with god and salvation after death. Dionysus's first collision was with the Thracian king Lycurgus who confronted him, but in order to save him Dionysus had to jump into the sea because the king of the gods was punished with madness.

According to mythology, Orpheus was the son of Eagar, king of Macedonia and Thrace. After his death Orpheus was buried under Mount Olympus. His myth is connected with the Central Balkans. Orpheus's character brought much respect for the sun as the main deity of the visible world, and because of that many believed that Apollo may have been his father. (Apollodori, Bibliotheca (I-II century BC.)) Orpheus was considered to be a revisionist of the theory that the souls of the dead went underground to Hades's palaces. He came to this conclusion from the disappointment he experienced after he failed to bring back his beloved wife Eurydice to the light of day. After that he advised people to acknowledge Apollo-Helios, the Hyperborean god, as the most important deity in that respect because he believed that the souls of the dead actually went to heaven. Orpheus was the founder of the "Orpheus" religious sect which taught followers to believe in the divine nature of the human soul and in original sin. Its doctrine was that the soul, because of its sins, wandered around, but with ecstasy, asceticism and initiation it cleansed itself and returned to heaven.

According to Strabo, there were 22 Thracian tribes existing among the many tribes in the region. The most famous were the "Geti" who were believed to be immortal. They lived between Hem and the Danube, and when they moved across the Danube they became known as the "Dachani". In the I and II century BC, when they were led by Detsibel, the Thracians were a powerful people living in a large country. During Demosthenes's time they had three small countries.

Among the many Thracian tribes were the Trauzi, Skirniidi, Nipseitsi, Satri and the Besi. The most famous of the Thracian kings was king Lycurgus (wolf) who, according to mythology, was the son of Driantov. He was Areev's nephew, king of the Edonians. Lycurgus banished Dionysius from Thrace and fought against Osiris, the Egyptian king, who then killed Lycurgus. Among the famous Thracian kings was Diomed son of Areev, king of the Bistoni, who possessed the angry mares (horses) and who has been mentioned in connection with Hercules's adventures. Among other known, famous Thracian kings were Amikos, Olor, Rineus, Spargapites, Teres, Tereus and Amadoks. According to Thucydides, at the end of the VI and at the beginning of the V century BC, Teres was the first king to create the great kingdom of Odris, which covered the largest part of Thrace. He was also the first ruler who united the people of Odris and who made Odris powerful. After the withdrawal of the Persian garrisons from the Thracian coast in 479 BC, Teres managed to extend his reign from the Danube to the Aegean and to the Sea of Marmara. His successors were Sparadok and Sitalko.

In mythology, as a king of the Thracian Salmid of the Sea of Marmara, the name Finei was often mentioned. Finei was married to Cleopatra, Borea's daughter and Boreada and Hiona's sister. Finei is also mentioned in connection with the Argonaut campaign in 1225 BC.

From the middle of the fifth century (from 450 to 424 BC) Sitalko was ruler of Odrys. His arrival was followed by dynastic strife. In 429 BC he expanded the Thracian borders to the west at the expense of Macedonia and Halkidiki. He was defeated in 424 BC, during a battle with the Triballians and died the same year.

After Seut I, Amadok I (407-386) became ruler.

We can find information about the Thracian language in the onomastic of the geographical names that belong to the Paleo Balkan Glossology (PBG). From the oronyms we have "Hem" (blood that flows, also gender), "Rodopi" (rose, appearance) and "Pirin" (fire). From the Hydronyms in first place we have "Istros" (food that flows), "Hebar" (a strong young river), "Mestos-Nestos" (full), "Asimos" (insignificant), etc... The term Thracians and Thrace (Thrax, verb thrauo - brave, bold, persistent, rude, and cruel) also belongs to the PBG.

In the Trojan War the Thracians were on the side of the Trojans about whom Homer (Homer, Iliad and Odyssey, I, 1, II, 844, Novi Sad, 1985. (Prev. M. N. Gjurij)) wrote: "The Thracian heroes Piroi and Akamant led the war... The Kopianis and Kikonis were led to battle by Eufem, nephew..."

The colonization of the Thracian coast began early, when the first Phoenician ruler Cadmus colonized the island Thassos. Then, during the eighth century BC, it was settled by Phoenician colonists from Halkida (Chalcedon) and Eritrea. The Thracian coast was also intensively frequented by the Aeolians and Ionians from Asia Minor. The Macedonians conquered Thrace during the reign of Philip II (359-336). Roman rule in Thrace was established during Octavian August's time (27 - 14 BC).

VI – PREHISTORIC MACEDONIA

Macedonia and the Macedonian people's ancient history and culture developed in the regions north of Thessaly and along the Aegean coast. Macedonia's southwestern border stretched from Mount Olympus along Hasia and the eastern slopes of the mountains Pindus, the Epirian Zagorie, and Mount Timfa. The western part of Macedonia's border ran along the mountains Smolika and Gramos, over Iablanitsa and Korab, to Mount Skard (Shar Planina) which separated the Macedonians from the Enheleitsi. Macedonia's northern border began at Mount Skard and stretched down to Mount Iakupitsa and ran along the river Pchinia's valley to the Osogovo Mountains and Mount Rila, behind whose borders live the Dardanians. Macedonia's eastern frontier bordered the Thracians and ran along the line of Despat Mountains and the Western Rhodopes, then along the River Mesta (Nestos) down its estuary into the Aegean Sea.

Macedonia's hydrological system consists of a number of rivers, a few lakes and the Aegean Sea. Macedonia's main rivers are the Vardar River also known as the "Aksios" meaning capable, hardworking, the Bistritsa River also known as the "Aliakmon" meaning curvy or powerful, the Struma River also known as the "Strymon" meaning to push, to cascade, the Galik River also known as the "Ehedor" meaning keeper of gifts, gifts and the Koludei River also known as the "Ludios". Macedonia's main lakes are Lake Ohrid also known as "Lyhnida" meaning lamp, Lake Prespa also known as "Vrigis", Lake Ostrovsko also known as "Vegoritida", Lake Kostur also known as "Keletron", Lake Doiran, Lake Kirskenko and Lake Beshik. In prehistoric times the Gulf of Solun (Thessaloniki) reached deep into the Solunsko-Ematsko valley, stretching all the way to Pella. Thus, Macedonia's capital Pella had a port in ancient times.

Macedonia's topography consists of numerous mountain ranges and valleys. Included among its many mountain massifs are Olympus 2917, Gramos 2520, Shar Planina 2748, Osogovo 2252, Nidzhe 2521 and Karakamen 2052. Each of the many mountain ranges has its own ravines and valleys which have contributed to the topographical onomastics, environmental and climatic conditions, as well as tribal organizations. For example, the word "Pelagonia", a name of a region in Macedonia, means "rich plain", "Ematia" means "sandy swamp", "Oresta" means "mountainous", "Pieria" means "holy mountain", "Elimeia" means crooked river etc. The climate in Macedonia is mostly continental, except in coastal Macedonia where it is Mediterranean.

The oldest archeological findings of human presence in Macedonia were discovered in the Petralon (Stone Gumno) locality, east of Solun and date

to about 160,000 BC. Remnants of the existence of a Neolithic culture (6500-5500) have been found at various archeological sites in the Porodin locality near Bitola, in Anza and Vrshnik near Stip, in Zelenikovo and Tserie near Skopje, in Dupiak and Nestrem near Kostur, in Nea Nikomedia near Solun, in Sitagri near Drama, in several places in Ohrid, Tikvesh, Veles, etc. International archeologists have classified these sites into 4 Neolithic regions: North Macedonia, South Macedonia, Eastern Macedonia and Western Macedonia. Remnants of the “Halkolitska” or copper-stone culture (5500-3100BC) and the Central Balkan or Vincha Culture have also been found in Macedonia along Macedonia’s rivers.

During the “Eneolitska” Age (3100-1900 BC) and later during the Bronze Age, Macedonia was experiencing ethno-cultural change from its north along the Vardar valley and along its tributaries. With the Scythian migration from the Pannonian Basin and Kurgan, in the mid-Bronze Age (1900-1450 BC), came the formation of an early Macedonian ethnic core. This core began to develop in the mountain plains of Olympus and along the Pierian Mountains. Linguistically, this Pannonian tribal community was known by its common name, Aeolians.

At about the same time, the recently discovered “Kokino” megalithic observatory came into use. The megalithic observatory is located in the north part of Macedonia, in the Staro Nagorichane Municipality, about 50 km in a straight line from Skopje, or 35 km from Kumanovo. It is located on the peak of “Teticev kamen” and was named Kokino, after the nearest neighbouring village. The name “Kokino” is associated with the name “Kikan”, a legendary hero, son of “Ariev” whom Heracles met and killed on the bank of the Ehedora (Galik) River in Macedonia, on his way to Hyperborea. (Apollodiri, Bibliotheca (I-II century BC), II.5.)

The observatory was discovered accidentally in 2001 and was dated to 1800 BC, to the Early Bronze Age. The Kokino megalithic observatory is situated on an elevated non-volcanic mountain but the rocks on that mountain are a result from lava rocks being shot out from a volcano crater. Climatic changes and erosion made cracks in the rocks and some of these cracks were then used as the major markers for tracking the cycles of the sun and moon and for measuring time.

In the past, stone markers were used to identify the various positions of the moon and the sun at different times of the year such as the summer and winter solstice, the equinox etc. In fact, only during the times when the day is equal to the night, such as on March 21 and September 21, the sun rises exactly in the east and sets exactly in the west with a deviation of 45 degrees.

It is assumed that some members of tribal communities were tasked with daily duties of monitoring the movement of celestial bodies in order to maintain an accurate calendar for ritual observances and to determine when to plant crops and perform other seasonal agricultural functions. (Shkokljev A. Nikolovski, S., Macedonia's contribution to world civilization, p. 107 Macedonian spark, Skopje, 2004)

The Kokino megalithic observatory is situated on two scalable platforms from where one can track celestial bodies. Traces of several objects and pieces of pottery, as well as a place for the tribal leader to sit, were found on the upper platform.

According to NASA, the American Agency for Space Exploration, the Kokino megalithic observatory is older than Abu Simbel in Egypt, Stonehenge in Britain and Angkor Wat in Cambodia.

The fact that prehistoric Macedonians had dealt with astronomical questions was also affirmed by the existence of petroglyphs (Rock art) found in Kratovo, inside Macedonia, by Macedonian archeologist Dushko Aleksovski. What came to be known as a “Star Map” has also been discovered on rocks in the mountains which bear the shapes of crosses, swastikas and other artistic engravings resembling the galaxies in our universe.

The anthroponym “Eoli” (Aeolians) is a paleo-Balkan word meaning “diverse”, “different” (Poikilos: Papastavrou, 1972, 39 and Mpampiniotis, 1998, 1452). Historians have discovered the following tribes to have existed in Macedonia: Macedonians, Lapiti, Minitsi, Flegitsi, and the Tiroi. Macedonians settled the northern mountain plains along the mountains Olympus, Pirei, Pindus, and the eastern mountains of Thessaly - Magnesia, while the other Aeolian tribes occupied the Thessaly plain.

Ethnogenesis of the Macedonians

The ethnonym “Macedon” and the horonym “Macedonia” first appeared in the III millennium BC and linguistically belong to the Paleo Balkan Glossology (PBG). According to linguist Mpampiniotis (Mpampiniotis, G.: Synhroni gramatiki tis koinis neas Elinikis, Athinai, 1967), these words are of unknown origin, i.e. they don't belong to the Sanskrit or Indo-European corpus. In an article entitled “I glossa tis Makedonias” (Athina, 1992, 161) (“The language of Macedonia”) Mpampiniotis stated that the onomastic used for that ethnicity was: “Makednoi”, “Makedones”, “Maketai”. Furthermore, the word consists of two parts: “Mak”, “makos”,

“makros”, meaning “tall”, “distant”, “leptosom”, i.e. located far north (Ston Vorra). Or another form of “Mak”, which is of unknown origin, probably comes from the word “Makar” (makarios), which means happy, rich, wealthy person.

The second part of the ethnonym “Maki-kedones”, according to Mpampiniotis, was a Macedonian form of the word “Hthon” (gea) meaning country. So, according to Mpampiniotis, the word “Macedonia” means “Macedonia is far, high up in the north of Borea”. In old Hebrew “eden” or “edon” means “paradise”, “wealth”. In our epistemological research of onomastics in Pannonia we found the word “Machva”, a name of a plain located between the Sava and Drina Rivers. This horonym could be the answer that perhaps the Macedonians have a Pannonian prehistoric origin. Etymologically the word “Mach/k/-va” where “mak” is rich, while “-va” belongs to the PBG – “fa” as in “fago” meaning food. Thus “Machva” can mean “an area rich in food”. There is also a town located in the same vicinity called “Bogatich” which means “rich”.

But from what we know, back in distant prehistoric times, Macedonia was called “Ematia”. This is confirmed by Homer’s (Homer, Iliad and Odyssey, XIV, 225, Novi Sad, 1985 (prev. MN Gjurgij)) writing about the goddess Hera enchanting, charming and captivating Zeus. Here is what Homer wrote: “Hera left the top of Mount Olympus and went on a trip. She arrived in the land of ‘Pierska’ in the region of ‘Ematia milna’...” Macedonia being called “Ematia” was also confirmed by Strabo (63-19 BC), when he said that Macedonia was once called “Ematia”. Zonara (Zonara, Epitome Historiarum, p. 150, 1875), in the “Epitome Historiarum” had also written about Macedonia being called Ematia when he said that even the city Thesalonika and the entire coastal Lower Macedonia was at one time called Ematia.

References to the name “Maketi” or “Maketo” are references made by Hesiod around 700 BC, who originally was an Aeolian from Askra in Boeotia, near the miniski Orhomen, i.e. a Panneonian who by occupation was a poet and a writer of rhapsodies. For that reason he felt that he was the son of Zeus and that he had the same surname as a Macedonian from Macedonia. (Hesiodus, Esteria Istorikon Ekvoeson, Istorika tou Ellinikou Ethnous, Athinae, 1970) This ethnonym horonym refers to the tribes which migrated from Orestida (Kostur) Region to Ematia where they established their authority and their ethnonym and acquired geographical, political and social importance. Later these same tribes, with the expansion of their power base among their allied tribes, became not only geographically and politically, but also ethnically and socially Macedonians and their country became known as Macedonia.

The next ethnonym and horonym about Macedonia and the Macedonians was “Borea” meaning “North Country” and “Boreadi” meaning “northerners”. In mythology, the “Boreadi” were children of Borei (Voreas) who was god of the north wind, the strongest of all the winds. He was the son of the goddess Eoia and of Astrei (Hesiodus, *Fragmenta & Theogonia*, p. 378). Astrei was the son of the titan “Krai” (cold), while Eoia was the goddess of the morning blush and dawn. Borei lived in the Strymon valley north of Thrace and served Poseidon or Zeus and by their orders created awesome storms. He also created the storm in 492 BC which sank the Persian fleet near Athos. In Roman antiquity his cult was observed in Pula.

The famous Borean children twins “Kalei” and “Zeta” and daughters “Cleopatra” and “Hiona” were Argonauts. The twins were extremely fast and thus managed to save Finei from the grasp of the Harpies. Finei was a Thracian king of Salmid and husband of their sister Cleopatra. As the wife of king Finei, Cleopatra gave birth to two sons, Pandion and Pleksip. When Finei married his second wife Ideia, the daughter of the Scythian king Dardan, he threw Cleopatra together with her children into the dungeon. At the calls from the boys for help, the Boreas came to their rescue and saved their sister and her children. Ideia was then returned to her father in Scythia where Dardan alone judged her crimes.

Hiona bore Poseidon a son named Eumolp. Fearing her father Borei would harm her, Hiona threw her newborn child into the depths of the sea, but the baby was saved by Poseidon who then took his son to Ethiopia and gave him to his daughter to look after. When Eumolp grew up, he married one of the daughters belonging to the woman who took care of him and with whom he had a child named Ismar. After Eumolp left Ethiopia with his son Ismar he went to Thrace, where, instead of being grateful for the hospitality offered to him by king Tegri, Eumolp began to conspire against him. When the conspirators were discovered, he fled and went to the city Eleusina where the city’s friendly inhabitants accepted him. After a while, Eumolp returned to Thrace and made peace with the king and after that he inherited his throne.

During the war between Athens and the “Eleusini”, Eumolp came with his army to help his old friends. According to Pausanias (*Pauzania, Periigissitis Elados*, I, 38 (прев. Пасини: Водич низ Хелада), Logos, Split, 1989), “the Athenian king Erethei was killed during the battle between the ‘Eleusini’ and the Athenians.” After peace was achieved Eumolp remained in “Eleusinia”. Then when the goddess Demeter taught him to perform holy rites, he founded the “Eleusinian” mysteries in her honour. Here

Heracles was purified from the Centaur killings and taught how to sing and play a string instrument.

There is also a legend that says that Demeter, while looking after Triptolemus, son of the eponymous hero of the city Eleusinia, initiated him into the Eleusinian mysteries. Demeter came to Eleusinia to look for her daughter Kora (Persephone). When Triptolemus became king of the Eleusinians the goddess gave him a gift consisting of grain and a winged cart with winged dragons, and then ordered him to go around the world and teach people how to raise crops. Triptolemus traveled around the world and visited many countries and then arrived in Scythia. The Scythian king named "Link" from the Linkestians in Macedonia, became jealous of Triptolemus and wanted to murder him but he was rescued by Demeter.

The most famous of the Demeter holidays in the ancient world, both small and great, were the Eleusinian celebrations held in the fall and winter. The Eleusinian mysteries were connected with promises of bliss after death. The lasting effect of the initiation was to ensure a free passage of the deceased into the desired status in life after death. The Eleusinian mysteries were famous in the ancient world and were connected, not only to Demeter and her lost daughter Kora, but also to Dionysian-Baucus-ian elements.

Relying on epistemological linguistic research and on the knowledge that the Balkans was the archetypal centre of a complex ethno-linguistic phenomenon, the mythological "Boreia", we believe, is located in the central part of Macedonia, between Ematia and Pelagonia. Even today we have Greek maps that show the oronim "Borei" (oros Voras) referring to the Macedonian mountain chain Nidzhe with Kaimakchalan as the tallest mountain (2521). There is also the oronim "Borei" referring to Mount Babuna located between Prilep and Veles. From this we can conclude that the "Boreans" were tribes that occupied the Central Macedonia region north of Ematia along the mountain range Nidzhe (Voras) and Kozhuf. These were the mythological and ancient "Boreans" and north of that were the mythological Hyper-Boreans.

Macedonian Royal Dynasties

The social organizations in the Macedonian kingdoms were of the dynastic form. Two of the Macedonian dynasties were of mythological origin, while the third, the ancient dynasty, was historic. The oldest Macedonian mythological dynasty was that of the god Osiris and can be dated back to

around 2340 BC, while the other was of the god Zeus, and can be dated back to around 1315 BC.

According to Diodorus (Diodorus Siculus, *Bibliotheca historica*, Fr. Vogel, 18, III, 20, Leipzig, 1896) the first Macedonian mythological dynasty belonged to Macedon, son of Egyptian god Osiris. Diodorus was a historian who wrote about the world from mythical times to the time of Caesar. According to one tradition, Macedon was an eponymical Macedonian hero. When Osiris abdicated his rule of Egypt to his wife Isis, he set off to conquer the world and, as mentioned earlier, he took his two sons Macedon and Anubis with him because they were great warriors. When Osiris conquered Thrace he killed king Lycurgus, king of the Thracian Edoni, and replaced him with his son Macedon, after whom Macedonia was named. Anubis, Osiris's second son went back to Egypt where he became king and an Egyptian god. Osiris, or Busiris as he was also known, belonged to the ancient Egyptian gods of the first generation and to a dynasty that ruled from 2500 to 2340 BC. While the rulers of the IV dynasty were builders of the great pyramids (Keops, Kefren etc...), the rulers of the V dynasty, led by Osiris, were elevated to divine status. Osiris became the god Amon, the god of fertility and of the underworld, because according to contemporary beliefs, the afterlife was an important place. In Macedonia Osiris was identified with Dionysus of Kiseia, a city in the Thermaic Bay located near modern day Solun (Thomson, G.: *Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 133, Athina, 1954). One of the tributaries of the river Mlava (the mythological river Stiga) was named "Bosur".

The myth of god Osiris was used by Pseudo-Callisthenes in his book "Life and work of Alexander the Great" to connect Alexander III to the god Amon. Callisthenes (360-327), Aristotle's nephew who accompanied Alexander the Great during his campaigns as an official historian, also mentioned that when Pharaoh Nektaneb came to Amon he seduced Olympias, Alexander's mother.

Information about the second Macedonian mythological dynasty came from Hesiod (VII century BC). In his "Fragments" Hesiod wrote that Zeus had two sons with Tia, the Delphian nymph, who were named Macedon and Magnet.

According to Apollodori (Apollodori, *Bibliotheca* (I-II century BC) 1, 7, 3, 9, 6), Magnet was the eponymical hero and son of Eol and Enareti and the king of Magnesia located near the Thessalean Peninsula and neighbouring islands in the Aegean Sea. The Magnets participated in the Trojan War with 40 black ships under the leadership of Protoi. The patron god of the

Magnets was Poseidon from the city Petra located on the southern slopes of Mount Olympus.

Macedon was Zeus's second son, Macedonian by birth and an eponymical hero of Macedonia. His kingdom, stretching from the Thermaic Bay and Olympus in the east, to Gramos on the west and along the length of the Haliacmon (Bistrica) River, covered an area which came to be known as "Old Macedonia". Macedon had three sons: Amati, Pier and Pind (Pindus).

"Amati" or "Emati" was king of the Ematian part of Macedonia encompassing the Macedonian coast, the space between the rivers Bistritsa and Vardar, more commonly known as Lower Macedonia including Mount Olympus.

"Pind" (Pindus) was king of the western part of Macedonia which encompassed the Pind Massif. The mountain "Pind" was named after king Pindus. According to legend, the other brothers hated Pind because he was tall and handsome and that was why he withdrew into the wilderness to live in the company of wild animals and a large snake. Pind was king of the upper Haliacmon River basin in Orestidia, Elimeia, Timfaia Regions as well as Paravai and the peaks of Voion and Gramos Mountains.

"Pier" (Pieros meaning saint or a person dedicated to god) was a mythical and eponymical king of Pieria, the city and the region in Macedonia. He was sometimes also referred to as king of Ematia. Pieria extends from the shores of the Aegean Sea, between the mouth of the Haliacmon (Bistritsa) River and east to the River Peneus. Included in Pieria are also Mount Olympus and the Pierian Mountains to the west. Pieria's main centre was the town Pieria located near the ancient city Dion, dedicated to Zeus. Pieria was called the country of the muses and was a religious and cultural centre for all Macedonians during the reign of King Archelaus (413-399 BC). Pieria means "Holy Mountain", a name used during mythological times as well as during ancient times by the ancient Macedonians. When the Macedonians, along with the Aeolians, left Pannonia and came to Macedonia, they brought their Danube hydrological system gods with them and placed them on top of Mount Olympus where they built temples for them. Apollo looked after the "holy cattle" on Mount Olympus and the Pierian muses with their divine voices celebrated the deeds of the twelve immortal gods.

King Pier and the nymph Metona had a son whom they named Eagar and nine daughters known as the Pieridians. To honour his wife, king Pier built a town on the shores of the Aegean Sea in Pieria and named it "Meton".

Eagar became king of Pieria and the Thracian Bistoni. The muse Kaliopa bore him three sons named Orpheus, Lin and Marsi. Kaliopa was the daughter of Zeus and Mnemosia (Hesiodus, *Fragmenta & Theogonia*, p. 79 and further). Kaliopa was the most talented of the muses in the arts, especially in epic poetry.

Orpheus was the eldest son of king Eagar. Orpheus spent most of his life as king of Macedonia, Odriz and Thrace. When he died he was buried in Macedonian Pieria, in the city Leibert (near Dion), his place of birth and where he had erected a large bust of himself carved out of cedar wood. Orpheus got his first lessons in singing and playing stringed instruments from Apollo, who gave him a lyre with seven strings. Orpheus was the greatest singer and musician of his time, and the power of his songs and music was miraculous.

Orpheus participated in the Argonaut campaigns and married Eurydice who bore him a son named Leont. One day when Eurydice joined her friends on a walk through the flower fields of Pieria, she was bitten by a poisonous snake and died. Orpheus could not get over her death and because of that he joined the Argonauts. He then went to the underworld of Mlava in the Danube to bring her back to the living, but was unsuccessful.

Orpheus accompanied the Argonauts in their quest for the Golden Fleece and experienced the many quest difficulties along with them. But because he was so charming with his music he managed to calm the terrible storms at the Bosphorus and put the dragon that protected the Golden Fleece to sleep. He also humbled the sirens ... More information on Orpheus's contributions to cosmology and theogony will be introduced in the next chapter. Chronologically, it was estimated that Orpheus lived around 1250 BC.

Orpheus's brother Lin was a renowned Macedonian poet, singer and writer. His sad songs were known and sung not only in the Balkans but also in Cyprus and Egypt. Lin was founder of the "kitarodii" (guitar melodies). Most of the information we have on Lin comes from Homer (Homer, *The Iliad and The Odyssey*, XVIII, 570, Novi Sad, 1985. (Prev. MN Gjurigi)) who has provided us with images of life in the village during the harvest of grapes: "In anger, Lin played his lyre so sweetly and sang his song so dearly..." Lin was also the teacher who taught Heracles how to read, write, and play musical instruments.

Marsi was king Eagar's youngest son. Marsi lived in Greater Phrygia, in Asia Minor, near the capital city Kelen. He was respected by all the people for his modesty, virtues and poise. He was also a talented musician whose

music was admirable. His beliefs were dedicated to the goddess Kibela. His fate was tied with the games he played with Apollo and every time Apollo was declared the winner Marsi was severely punished. Some say that Apollo spared his opponent's life but for his punishment Marsi was given a pig's tail.

Eagar's daughters, the Pieridians, got their nickname from Pieria, the place where they were born. According to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 52 and further) the Pieridians were muses, born not far from the top of Mount Olympus and lived in a beautiful palace where they sang in the glory of his father and of the Olympian gods. Their names were Polihimnia, Kliia, Melpomena, Thalia, Urania, Erato, Terpsihora, Evterpa and Kaliopa, named after Zeus's daughters. Their names were used in nine books as titles of Herodotus's *History* during Alexander the Great's time.

Orpheus and Eurydice had a son named "Leont" who became an eponymical hero of the Attic "Phili" and "Leontidi" and a friend of "Tezei". Leont's children were "Kilant", "Prakstiei", "Teop" and "Eubul". While Tezei was king of Athens, his relatives the "Palantidi" hoped that after the death of their uncle, they would be able to rule Aegae with help from Athens because Tezei was an illegitimate child. So they left for Athens armed. Orpheus's son Leont, however, uncovered their plans and crushed them and their supporters. On another occasion, at a time when there was famine in Attica, Leont, on the advice of a Delphian prophecy, sacrificed his daughters to save the Athenians. The grateful Athenians then created a sanctuary called the "Leokorion" in honour of Leont's sacrificed daughters. According to Apollodori (Apollodori, *Bibliotheca* (I-II, BC), I, 15.1) Leont's daughter "Praksiteia" was wife to Athenian king "Erehte". When the prophecy of Delphi declared that the Athenians would defeat Eumolp from Borea, who had joined forces with the "Eleusins", if a royal daughter was offered as a sacrifice, queen Praksiteia agreed to sacrifice her eldest daughter to save her country.

An important part of Macedonian history comes from "Old Macedonia" located on the Haliacmon (Bistritsa) River Basin. In addition to the mythological accounts there are also archeological remains and findings there that tell a story about the synthesis of this prehistoric civilization and its human activities. Prehistoric archeology is a study of the oldest recorded material remains, i.e. cultures, until the appearance of written documents. In our work we will try to show the available archaeological information on the sites where the first king, king Macedon and his sons Amati (Emati), Pier and Pind appeared.

The “Nea Nikomedia” site located near the city Veria (Beroi) is one of the oldest Neolithic settlements in “Old Macedonia” dating between 7000-6200 BC (Srejovikj D.: Archaeological Lexicon, p. 704 Savremena Administration, Belgrade, 1997). In the period from 1961 to 1963, on this site, researchers discovered a cultural junction of layers of remains of houses with square bases measuring 8 x 8 metres and built with wooden beams, weaved thatch and paste. Some had two rooms. Erected in a more prominent place in the neighbourhood was also a larger house measuring 13 metres in length, believed to be a sanctuary, because five female figures of baked earth and several vessels of uncommon form were found in it. Found in and around the houses were diverse stone tools and weapons, and anthropomorphic and zoomorphic figures that looked like the pottery belonging to the Proto-“Sesklo” and to the Proto-“Starcheva” cultures.

The “Servia” site located on the northwestern slope of Pieria, near the Bistritsa River, belongs to the Mid-Neolithic “Sesklo” culture of Thessaly, as is the next layer that belongs to the “Dimini” culture of Thessaly i.e. the young Neolithic culture.

The Dupiak (Dispilio) site located near Kostur (Orestidia) was unearthed by archaeologist Hourmouziades (1996) and was dated to about 5260 BC. In addition to megalithic fortifications, there were also lake houses found there along with tools, stone axes and other Neolithic material remains. Among the remains found there was also a plank with proto-linear writing on it which its discoverer could not decipher. This writing was deciphered by Vasil Iliov and documented in a text entitled “The oldest written monuments” in Macedonia (Rev., 2000, 62). According to Iliov’s translation, using the Macedonian language, the message on the board said: “Dupiak VII kolishte”, that would apply to seven “soenitsi”.

Similar lake houses built for living also existed on other lakes in Macedonia about which Herodotus (Herodotus, History, V, 16, Matica Srpska, Belgrade, 1988) has written. Included among these sites are Lake Prasiad, Lake Doiran and Lake Prespa where a village by the name Nakolets still exists to this day.

Many Neolithic sites were found in Kostur (Orestidia) Region such as: Nestram (Nestorion), Zhelgozhe (Pendavrison), Preshtani (Avgi), Gorentsi (Korisos), Krpeni (Krapeni) and others.

From all that we have stated above, it can be concluded that mythological prehistoric “Old Macedonia” developed along the Haliacmon (Bistritsa) River Basin, from its source down to the Aegean Sea where it emptied i.e. mountains Gramos to Olympus. These regions belonged to Orestidia,

Paravaia, Timfaia, Lynkestida, Elimeia, Eordaia, Pieria and Amatia or Ematia.

According to this myth Macedon, son of Zeus, was the father of all Macedonians and the person after whom Macedonia and the Macedonian ethnicity were named. These Macedonians belonged to the Aeolian culture, a proto-culture of the Danube Region, i.e. Hiperboreans who developed the autochthonous proto-culture of “Old Europe”. (Gimbutas.: The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images, University of California Press, 1982)

According to our epistemological, linguistic, etymological and semantic research, the Balkan onomastic of non-Slavic origin belongs to the Paleo-Balkan Glossology (PBG). It is believed to be autochthonous, proto-Sanskrit, and belongs to the proto-Indo-European language. It has been preserved in the geographical names in the ancient Greek language, since the Aeolians first developed their language. (Thomson, G.: I Arhaia Eilliniki Koinonia-to-Proistoriko Algaio, p. 124, Athina, 1954.)

Writing among the Macedonians was also autochthonous, dating back to 5260 BC, as was discovered at the Dupiak site in Kostur (Orestida). It was also believed that the Macedonian king Orpheus was the inventor of the “alphabet on a tree”. (Diodorus Siculus, Bibliotheca historica, Fr. Vogel, I, 69, Leipzig, 1986)

King Midas of Macedonia and the legend of the Brigians

There was a prehistoric Macedonian tribe known as the “Bromi” which lived on the slopes of Mount Bermion (Karakamen, 2052), and which was related to the mythical Macedonian king Midas. The onomastic “bromos” means oats, and the mountain “Bermion” is located in Ematia Region.

According to Graves (Graves, R. The Greek Myths, Penguin Books, Middlesex, 1972), Midas was the son of the great goddess Ida and the Satyr Pan. Midas was king of Macedonian Bromia. He loved pleasures and ruled the Brigians, or as they are still called, the Moisineans. When Midas was still a baby, people noticed a column of ants carrying oats and depositing the grain in the sleeping child’s open mouth. From that it was prophesized that this person in the future would accumulate immense wealth.

The Macedonian king Orpheus was Midas’s teacher. Another legend talks about Midas and Dionysus’s teacher, Silen. Namely, Midas possessed the most wonderful gardens at the foot of Mount Bermion where the most

aromatic roses with 60 petals grew. One day Silen lost his way in the gardens when he went looking for a spring of water to quench his thirst. But because king Midas wanted Silen to part with some of his wisdom, the king spiked the spring with wine. Unbeknownst to Silen, he drank from the spring and fell asleep. Midas then had him delivered to his palace where Silen spent 10 days as his guest. During his long stay, Midas asked Silen what was the greatest joy for a man. Silen told him: “the best thing is for a man not to be born, and for the man who was born, the greatest joy was to spend the least time in this world.” When Midas returned Silen to Dionysus, Dionysus was so happy he granted Midas one wish. At that point Midas asked Dionysus to grant him the ability to turn everything he touched to gold. After receiving his wish, the lucky king began to test his new power and turned everything he touched to gold including the food he was about to consume. Thus, despite the bountiful food on the table, Midas remained thirsty and hungry. The unlucky king soon went to see Dionysus and begged him to take back the wish because it was causing him nothing but misery. Dionysus obliged him and took the curse away. In mythology Midas was mentioned as being king of Macedonia, the Brigians and the Phrygians in Asia Minor.

The Brigians or Moisineans belonged to the Hyperborean people of the Danube. In our toponymic research of “Gierdap” Gorge at “Sredno Paduvanie” near the city “Donii Milanovats”, we discovered a city called “Mosna”. According to PBG “mossyn”, “mossynos” means wooden tower or barracks. From this we gather that the “Moisineans” (Mossyn-Oiko meaning wooden house) were people living in barracks. Due to pressure from the Indo-European populations, the Moisineans left this region in the thirteenth century BC. One part of their tribe followed the Danube River and ended up on the shores of the Black Sea in Asia Minor, west of “Trapezunt”. Another, the larger part of their tribe, followed the Moreva, Vardar, Erigona (Tsrna Reka) valleys and colonized the region around Lake Prespa, which at that time was called Lake Brigian i.e. “Brygeis limne” meaning “boiling land”. On the plains of Ohrid today there is a toponym called “Klokot” where water gushes out of a spring, sounding like water boiling.

This is what Herodotus (Herodotus, History, VII, 73, Matica Srpska, Belgrade, 1988) had to say regarding the Brigians: “According to Macedonian accounts, while the Phrygians lived in Europe and were neighbours of the Macedonians, they were called ‘Brigians’. They acquired their name ‘Phrygians’ and named their country ‘Phrygia’ after they moved to Asia.”

According to our historic and archeological research, a large number of authors (Strabo, Geographia, VII, 7, 9, Meineke, Lipsiae, I, II, III, 1913; Папазоглу, Ф.: Македонски градови во римско доба, Скопје, 1957; Грашанин, М., Праисотрија на тлу Србије, с. 467-470, I, 1973, Београд) place the Brigians in the Region between Lake Prespa, Drach, Southern Albania, and Epirus, or more precisely, in the upper part of the Erigon River, a tributary of the Vardar River. Their neighbours were the “Enheleitsi”, the “Partini”, the “Lynkesti”, the “Deuriopi” and the Macedonians. The Brigian capital was “Kidrai” (kydros meaning glorious) located northwest of Mount Varnus (Baba), near the coast of Lake Prespa (limne brigeis).

According to our onomastic research regarding the Brigians, there are about 50 toponyms, 34 ethnonyms and 35 hydronyms and oronyms still in existence which originated from the PBG. Included among the anthroponyms are the names “Bastos” (bass-basileus meaning king), “Basa”, “Basos”, “Bastrarevs” which all have similar roots and onomastics. Followed by “Getas” (gates meaning villager), “Dada” (from the word “da” meaning “yes” many times, also to learn, meaning well-educated), “Delus” meaning cunning, “Dida” meaning twice as much learned, “Dules” meaning slave, “Desius” meaning hairy, “Euadea” meaning appealing, “Mania” meaning madness, “Mama” meaning grandmother, “Manta” meaning prophet, “Mades” meaning ruler, “Tipas” meaning to create, “Pita” meaning resin, “Attas” meaning stop charging, and “Gavros” meaning relaxed. Included among the toponyms are the names “Almana” meaning very salty, “Kidros” meaning glorious, “Asara” meaning coin, “Astaria” meaning star, “Altos” meaning to jump, “Galepsos” meaning like a weasel, “Bolbe” meaning garlic, “Pelion” meaning mud, clay, “Damastion” meaning to train, to win, “Edessa” meaning water, and Naussa meaning river, springs etc.

The Brigians most likely came to Macedonia after the Cadmian migrations to the land of the Enheleitsi in 1313 BC and before the Argonaut expedition in 1225 BC. Petrova E. in her monograph, “Бригите на централниот Балкан во 2. и 1. милениум пред Христа” (The Brigians of the Central Balkans in millennium 2 and 1 BC), (Петрова Е., Бригите на централниот Балкан во 2. и 1. милениум пред н.е., Скопје, 1996) believes that the Brigian and Mezian migrations from the Central Balkan regions took place in several waves and directions. The first and larger wave took place around 1500-1400 BC in the direction of Asia Minor. The second and smaller wave took place in the same direction but after the Trojan War, after 1183 BC. The third wave went in the direction of Epirus, Greece and Italy and took place around 800-700 BC. The Phrygian state disappeared from the Balkans at the beginning of the 7th century BC,

(Thomson, G.: I Arhaia Eilliniki Koinonia-to-Proistoriko Algaio, p. 291, Athina, 1954). The Brigian migration from the Balkans is chronologically tied with the fall of the Hittite state around 1200 BC.

The third Ancient Macedonian Dynasty – The Argeads of Orestida

After the Trojan War, migration of the “people from the sea”, movements of the Dorians and after the destruction of the Mikenska (Mycenaean) culture of the Balkans, there was a period of turmoil and uncertainty during which small and large displacements, disintegration and dissolution of the old societies took place. (Грашанин, М., Настанак и порекло Илира, с. 9-76, Научни скуп, САНУ, Илири и Албанци, Београд, 1988, Гавела, 1988; Papastavrou, I., Istorija tis Arhaias Ellados, Hiottelli, Athhinai, 1972). This period in history is called “The Dark Period” and lasted until the 7th century BC.

According to historiography, during “The Dark Period”, before the “Classical Period”, the Argead Dynasty ruled Macedonia which historians believe was established at about 700 BC. This dynasty has its own name which it acquired from the toponym “Argos” in Orestida (Argos Orestikón) (today’s Rupishcha) a town in Kostur Region, western Macedonia, with Perdiccas as its first leader and founder.

During the Persian Wars the Macedonian king Alexander helped the Greeks. Here is what Herodotus (Herodot, Историја, VII, 137, Матица Српска, Београд, 1988) had to say about that: “The seventh king in line of Macedonian kings before Alexander was his ancestor Perdiccas who founded the Macedonian kingdom as follows: three ‘Temenovi’ descendants the brothers Gauan, Aerotop, and Perdiccas left Argos and went to Illyria and from there they went to Upper Macedonia and arrived in the city Libei. There they found employment serving the king. The first brother looked after the horses, the second looked after the cattle and the youngest, Perdiccas, looked after the goats and sheep.

This was a time when everyone was poor, even the king, people had no money. They were so poor that the queen herself had to make and bake the bread. When she baked the bread for Perdiccas, he always asked if he could have double the portion. As this was repeated several times, the queen decided to tell her husband. After the king thought about it he figured it was some sort of ritual which may have important significance. He summoned the three boys and then ordered them to leave his country. They agreed they would leave immediately provided their salaries were paid and they were given what they earned. When the king heard that they wanted to be paid, he became very angry. In his rage he looked at a spot of

sunlight shining on the floor through the chimney hole. While pointing to the spot of light, because god drove him to this anger, he said ‘Here is the pay that you deserve; I am giving it to you’. Gauan and Aerop could not believe what they were hearing, but the youngest brother, because he always carried a knife, said: ‘Your majesty, we agree, we will take what you are giving us’. He then pulled out his knife and drew a sun symbol on the floor where the sun was shining, after that he hugged the sun ray shining on his lap three times and the three brothers left.”

Further on Herodotus (Herodot, Историја, VII, 138, Матица Српска, Београд, 1988) continues: “And the young men arrived at the other end of Macedonia and settled near the so-called gardens of Midas, son of Gordias, in which grew wild roses, each of which had 60 petals and had the most aromatic scent of all other roses. According to Macedonian accounts, Selin was kidnapped in those gardens. Located above the gardens is Mount Bermion. When the three brothers arrived in that part of the country, they began a journey of conquests and conquered all of Macedonia.”

In his final part, Herodotus said: “Thus, Alexander is a descendent of Perdikkas whose lineage is as follows: Alexander was the son of Amintas, Amintas was the son of Alket, Alket was the son of Aerop, Aerop was the son of Philip, Philip was the son of Argei, Argei was the son of this Perdikkas who founded the state” (Herodot, Историја, VII, 138, Матица Српска, Београд, 1988).

According to ancient Macedonian ruler chronology, king Amyntas I ruled from 541 to 498 BC, king Alexander I ruled from 498 to 454 BC, king Perdikkas II ruled from 454 to 413 BC, king Archelaus ruled from 413 to 399 BC, king Orestes ruled from 399 to 399 BC, king Aerop II ruled from 399 to 395 BC, king Amintas II ruled from 395 to 393 BC, king Pausanias ruled in 389 BC, king Amyntas III ruled from 393 to 370 BC, king Argei II ruled from 393 to 392 BC, king Alexander II ruled from 370 to 367 BC, king Perdikkas III ruled from 368 to 359 BC, king Philip II ruled from 359 to 336 BC, king Alexander III ruled from 336 to 323 BC, king Philip III ruled from 323 to 317 BC, king Cassander ruled from 316 to 298 BC, king Dimetri I ruled from 293 to 283 BC, king Antigonus II, Gonatus ruled from 276 to 239 BC, king Dimetri II ruled from 239 to 229 BC, king Antigonus III ruled from 229 to 221 BC, king Philip V ruled from 221 to 179 BC and king Perseus ruled from 179 to 168 BC.

Even though Ionia gave birth to Herodotus (485-425 BC), the so-called “father of history” it was the merits of Thucydides (460-400) of Athens which lifted historiography to an enviable level and created a masterpiece,

one of the largest in antiquity. Thucydides (Thucydides, History of the Peloponnesian War, s. II, 99, Dereta, Belgrade, 1991) in his works where he wrote about the war between king Sitalko Odrizhanin and the Macedonian king Perdiccas II in 429 BC, he also wrote about some regions in Macedonia. Here is what he said: "Counted among the Macedonians were also the "Linkesti" and "Elimeici" as well as other people from the upper side, who are their allies who have been subdued, but still have their own kingdoms. Today's Macedonia near the sea was first acquired by Alexander, father of Perdiccas whose Temenid ancestors originated from Argos a long time ago, and became kings after the battle, chasing the Pierians out of Pieria, who later settled under Pangeia over the Strymon Farget and other places..., and the Botians from Botia who now live in the neighbourhood of the Halkigiani.

The Macedonians acquired a narrow piece of land from the Peonians located along the length of the River Aksios, which stretched from the interior to Pela and to the sea, and over the Aksios up to Strymon where they ruled over the so-called Migdonia persecuting the Edonians. They drove out the Eordians from present today Eordia, during which time many were lost, one small part of them which survived settled around Fisk. They also drove the Almopians out of Almopia. Those Macedonians also overpowered the remaining tribes that lived in Antemunt, Krestonia and Bizaltia and still rule over them. All these lands are now called Macedonia, and Perdiccas son of Alexander, was their king when Sitalko began his attacks on them".

From this it can be concluded that even in the prehistoric and ancient period there were differentiated socio-political regions in Macedonia.

Geopolitical Regions in Ancient Macedonia

Upper Macedonia

Oristida, Elimeia, Linkestida, Pelagonia, Deuriop, Desaret, Atintania, Timfaia, Paravaia, Bordaia.

Lower Macedonia

Amatia (Ematia), Pieria, Botiaia, Almpija, Amfiaksitida, Migdonia
Eastern Macedonia

Krestonia, Edonia, Bisaltia, Pieria, Parorbelia, Halkidiki, Sintika, Peonia, Odomantika

According to Herodotus, the founder of the Argead Macedonian dynasty, who had a state-building role, was king Temen (Temenus) from Argos in Orestida. Unfortunately Herodotus says nothing about his genealogy. Plutarch (46-160 BC) of Heronia in Boeotia, the last Greek writer of any importance, in his famous book "Parallel Biographies" wrote: "Alexander of Macedon by the descent of his father was a descendant of Heracles, over Karan (Caranus)". (Plutarchus, *Vitae parallelae* (прев. Напоредни животописи), III, 1, 2, Загреб, 1988)

With regards to Karan, Tiopomp (380 BC), another Greek historian from Chios, in his works entitled "History of Philip of Macedonia", pointed out that Karan was an eight generation descendant from Hercules's great grandson Temen who moved from Argos in Orestida (Rupishte) to Edessa (Voden).

In his chapter about Boetia, Pausanias (Pauzania, *Periigissis tis Ellados*, IX, 40, (прев. Пасини: Водич низ Хелада), Логос, Сплит, 1989) wrote about the city Chaeronea, which in earlier times was called "Arna" named after Eol's daughter. Here he said: "It was not customary for Macedonians to erect monuments. Nevertheless the Macedonians spoke about the Macedonian king Karan having defeated Pelasgian king Kisei, who ruled a neighbouring country. Back then, in honour of his victory, Karan erected a monument according to Argivian (Argos Orestikón) tradition. But according to oral accounts, days later a Lion came down from Olympus and knocked down the monument and disappeared. Karan, they said, took that as a sign that it was no good to exhibit hatred towards the neighbouring barbarians, so he made a rule for himself and for future Macedonian kings not to erect such monuments after victories against nations. This was also confirmed by Alexander who did not erect any monuments, not even after his victory over Darius, and not after he conquered India."

Regarding the language spoken by the Macedonians when preparing for talks with the Persian leader Mardonius during the war against the Greeks at Platea in 479 BC, Herodotus (Херодот, *Историја*, VIII, 133-135, Матица Српска, Београд, 1988) said: "They spoke in king Karan's language". Here is some more information: "... and Mardonius found himself in Thessaly for the winter. From there he sent a person named Mii, from Europe (from a town in Macedonia, to the right of Aksios), to go to the Oracle... he went directly to the temple of Apollo Ptoiski... which belonged to the Thebans and was located behind Lake Kopaida. And when this Mii entered the temple, three Theban citizens entered with him. These three were sent there by Theban city authorities to note everything that the Oracle said to Mii. The Oracle immediately began to speak but in a foreign

language. The Thebans who were listening to the Oracle found themselves mystified. Instead of hearing the Hellenic language, they were hearing a language that they could not understand so they did not know what was said. But Mii, from Europe, pulled out a tablet and wrote down everything the Oracle said, because the Oracle was speaking in king Karan's language. After he had written what the Oracle said, Mii immediately left for Thessaly."

King "Kisei", mentioned earlier, was an eponimical hero of the mountain and city named "Kisos" (Kissos) located near today's Solun (Strabo, *Geographia*, p. 729, Meineke, Lipsiae, I, II, III, 1913; Thomson, G.: *I Arhaia Eilliniki Koinonia-to-Proistoriko Algaio*, p. 180, Athina, 1954) in Krestonia and Migdonia where Pelasgian colonists from the Caucasus lived. The above mentioned city Kisos, now called Kisseh, is located between Batum and Trapezung. The Macedonian city Kisos is also mentioned in relation to the god Dionysus, where he stopped with his companions when he began his victorious campaign of travel. There, Dionysus acquired many followers and was crowned with a wreath of ivy and received the title "Dionysus Kissos".

Given that Dionysus's teacher Silen was a guest of king Midas at Bermion, and taking into consideration that the Brigians had left Macedonia before the Trojan War of 1193 BC, then the battle between Macedonian king Karan and Pelasgin king Kisei chronologically must have taken place before the Trojan War, and after Hercules's adventures in Hyporborea, the country of the Scythians or proto-Slavs. Hercules had a son named "Skit" (Scythian) with Echidna, queen of the Hileia. According to Herodotus (Херодот, *Историја*, IV, 6-10, Матица Српска, Београд, 1988) "all Scythian kings have descended from Skit, this Herculean son". This includes king Karan, the entire Macedonian Argide dynasty and Alexander the Great of Macedonia.

Constantine VII Porphyrogenitus (905-959 AD), Byzantine Emperor from 913 AD, used old sources to research the origin of the Byzantine System and on a tract "About the Themes" (Porphyrogenitus, *Peri ton thematon - De thematibus*) gave a picture of the geography of the kingdom in the VI century. On theme 2 he wrote about Macedonia and said: "Macedonia was named after Macedon son of Zeus and Tia, Deukalion's daughter, who, according to Hesiod, gave Zeus two sons - Macedon and Magnet..." Hellanikos (Hellanikos, V century BC, of Mytilene of Lesbos who has published 23 books), however, believes that Macedon was Eol's son. And that the Macedonians who then lived alone with the Mizimi received their name from this Macedon, son of Eol...

“The Macedonian empire began to strengthen during Karan, Hercules’s third son’s rule and became very powerful during Philip II, and especially during Alexander the Greats’ (336-323 BC) rule, a time when the Macedonian Empire became huge, stretching to the ends of the known world...” In addition to the enormous historiography written about the autochthonous Third Macedonian Dynasty as a whole, there are also rich archaeological discoveries which confirm the unique identity of the Macedonians. The archeological discoveries by Andronikos (1985) in the Vergina (Kutlesh) site, near the Haliakmon (Bistrica) River, are well-known and greatly publicized. Similarly, there is the rich and famous Trebilishte Locality archaeological site where an ancient helmet with the “Star of Vergina” on it and other artifacts were found near a grave site. There are also similar archeological sites in Tetovo, Gevgelia, Ohrid, Bitola etc. that prove that towards the end of the VI and the beginning of the V century BC, Macedonia was hit by a new wave of cultural and artistic understanding of an autochthonous nature. These artifacts are proof that Macedonia at that time was the Central Cultural Broadcasting Centre. This enables a comparative analysis between archaeological material evidence and linguistic data, which supports a connection between culture, language and ethnos.

The newest archaeological discoveries in Ohrid and in Solun have confirmed that Macedonia was experiencing a “golden age” during Alexander the Greats’ time. There are rare artifacts from that period also found by Macedonian archeologist Pasko Kuzman in Ohrid during the reconstruction of the St. Clement Church in Plaoshnik Locality and during digs at Samuel’s Fortress in Ohrid. Pasko Kuzman revealed details of these findings during an interview published by “Vest”, a daily newspaper, on April 23 and 24 in 2005. Besides those mentioned above, there are also other archaeological sites and many other discoveries in Macedonia such as a variety of jewelry made of glass, amber and gold and all sorts of coins. Also discovered were a golden death mask and a golden hand which were dated to the first half of the V century BC. Similarly, glass vessels ornamented with the “Sun of Vergina”, coins with Macedonian shields, and many other such objects, were found with all kinds of Ancient Macedonian symbols. Based on the aforementioned, we can conclude that: “St. Kliment is our Troy”. Also discovered in Samuel’s Fortress in Ohrid was a bronze figurine of Hercules wearing the skin of a lion. By use of the skin of a lion Alexander the Great too identified with Hercules.

On October 17, 2008 the Belgrade newspaper “Blits” published a “Daily Mail” report (JC) entitled “A discovery at the birthplace of the great military leader - The Golden Age of Alexander the Great”. Along with the story there was a photograph published showing an overview of the site

where 14 ancient tombs were discovered while a new metro line was being constructed in Solun. The report detailed comments made by archeologist Hrisostomos P. who said that a total of 43 tombs belonging to soldiers were discovered in Pela, Alexander's birthplace. These soldiers lived during the period from 580 to 460 BC. Some soldiers were buried with their bronze helmets on their heads and beside them were deposits of iron swords and knives. Their eyes, mouth and chests were covered with richly decorated gold foil with drawings of lions... The discovered tombs confirm the assumption that overseas trade was developed very early, even in the second half of the VII century BC... Archaeologists, in the framework of this project, will have a chance to explore 915 such graves...

By summarizing the information we have on the Ancient Argaid Macedonian Dynasty of the Temenids of Orestida, we can reach the following conclusion: While the first two "Devine Dynasties" originated from the god Osiris or Zeus, the Third Dynasty received its origin from Heracles, the son of Zeus, a well-known and celebrated hero of the then world.

From the kings who were born from gods we have the toponym "Macedonia" and the ethnonym "Macedonians". We have the language of the Paleo Balkan Glossology preserved throughout the entire Balkans. We have their own mythology and their own Pannonian gods whose names were preserved in the Danube hydronym system, and whom they later placed at the peak of Mount Olympus.

With the migration of the Temenids, who according to Thucydides (Thucydides, History of the Peloponnesian War, c, II, 99 Dereta, Belgrade, 1991) "originated from Argos a long time ago... and who by way of war forced out the Pierians from Pieria... the Boeotians out of Beotia... the Eorgiani... Almopi... and those same Macedonians ruled over the remaining tribes who were still left on those lands... and a large part of Macedonian lands. All this together was called Macedonia and king Perdicas son of Alexander was their king..." Since the Temenids were descendants of the Scythian king Skit and Skit was the son of Heracles and Ehidna, the next chapter will be devoted to the Scythians or proto-Slavs.

VII - THESSALY - PREHISTORIC AEOLIA

Thessaly, located south of Macedonia and north of mainland Greece, consists of a number of spacious valleys surrounded by high mountains. Thessaly has been home to a younger Neolithic culture associated with the “Dimeni” (Dimini) Culture of Sesklo and Proto-Sesklo located west of Volos from where it spread out south to Corinth and central Greece and north to Macedonia and beyond. This culture was similar to the “Vincha” Culture. The Dimini Culture existed in the period from the V to the IV millennium BC and still bears the name “Minoian Culture”. Besides the pottery found there, which according to Schliemann (1878) carries the name “Minoian ceramics”, there were also vases with special decorations and forms etc. The bearers of this culture are famous for the megalithic fortifications they built around their settlements, as opposed to their older open neighbourhoods. Inside their fortifications the Dimini built “Megaroni houses” of a rectangular type, some with more than one floor and some with a porch. The houses were built with stone foundations and the walls with unbaked mud bricks. This is the first time such buildings appeared.

According to historian Papastavrou (Papastavrou, I., *Istoria tis Arhaias Ellados*, p. 16, Hiotelli, Athina, 1972), professor at the Faculty of Athens and Solun, the first Dimini Culture bearers were tribes that came to Thessaly from the north in waves. Quoting Elegen (*The Coming of the Greeks*, *Amer. J. of Archeology*, 1897, 32, 146), he further states that these tribes built the first Troy, between 3200-2600 BC, evidenced by the similar style of “megaroni”.

Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 124, Athina, 1954) identified the Dimini Culture bearers as having lived on Greek soil and having spoken an ancient “Greek” language from which he surmised they were the Aeolians from Hyperborea who came to the region around the II millennium BC. Among the Aeolians he included the “Minici”, “Lapiti”, “Tiroci”, “Flegici”, Macedonians and others who migrated from the valleys of the Central Danube following the Vardar (Aksios) River flow and settled in the rich plains of Thessaly. Analogous toponyms have been found in Serbia. Named after the “Minici” we have “Minichevo” in Timok. Named after the “Lapiti” we have “Lapovo”, “Tiroici” we have “Sirakovo” and named after the “Flegici” we have “Pozarevac”. About the Macedonians, Hesiod (*Hesiodus, Fragmenta & Theogonia*, p. 29) said that they were the children of Zeus, Magnet and Macedon.

Prehistoric colonization of the southern Balkans

Magnet was the eponymical king of the Macedonian “Magnet” tribe living in the mountainous part of eastern Thessaly, today known as Magnesia. Macedon was the eponymical hero king of Macedonia and the father of the Macedonian people who lived in the region of the Olympus, Pieria and Pindus mountains. The “Minici” of Thessaly lived in the Thessalian “Ohomen” or “Mini”, in the basin of the River Enipei in Peneus, in the Beotian Orhomen near the mouth of the River Kefis and around Lake Kopais. In time they became powerful and the famous creators of the “miniski” Culture. Belonging to that dynasty, whose founder was king Mini, were “Trofon” and “Agamed” sons of king Kliment, two famous architects known for building forts, temples and treasuries. After that came king Ergin, who imposed taxes on the Kadmian Thebans and because of that he had to fight Hercules. Many people took part in the Trojan War, in the Argonaut expeditions etc. The descendants of the “Minici” were also founders and kings of the “miniski” colony in “Kirenea” in Libya and ruled there from 630 to 460 BC. With the arrival of the Hellenes, the minici migrated, mostly to Egypt (El Minya) and the Caucasus (Armenia).

The regions settled by the “Lapiti” in Thessaly included “Atraks”, “Girton”, “Elatia” and “Korona” north of today’s Larissa and south of the slopes of Olympus in Histoitida. The first king and founder of the Lapiti was king Lapid, son of the Hyperborean god Apollo. Included among Lapid’s descendants were “Forbant”, “Perifant”, “Iksion”, “Piritoi” “Polipet”, the Centaur “Hiron”, “Elath”, “Kenei”, “Koron”, “Andremon”, “Toant”, “Hemon”, “Oksil”, “aktor”, “Augi”, “Filei”, “Meget”, “Etol”, “Pleuron”, “Kalidon”, “Kipsel”, “Periandar” and “Butad”. We will mention something only about a few of them who became kings in the southern Balkans.

Forbant was king of Rhodes and Elida in the Peloponnesus. Perifant was king of Athens. Piritoi was king of Magnesia. Polipet was king of the Lapiti and participant in the Trojan War. The famous Centaur king Hiron was a teacher and educator of many heroes, such as Hercules, Achilles, Asclepius, Jason and others. King Kenei was a participant in the hunt for the wild Caledonian boar and in the Argonaut expeditions. Koron was king of the city Koron, located in the “Pagainski” Gulf. He was also a participant in the Argonaut expeditions and fought against the Doric king Egimi for possession of Mount Eta. Andremon was king of the city Amphys in Fokida. Toant was leader of the Etolci in the Trojan War and gave Odysseus refuge when he was expelled from Ithaca. Ten years later Odysseus died of old age in Toant’s court. Toant was Hemon’s father and Hemon was Oksil’s father. Oksil’s name is associated with the Doric

Hellenic conquests in the Peloponnesus, when he became king of Elida, the country of his ancestors. He protected the Aheici when they were persecuted by the Hellenes. He also renewed the Olympics. Forbant's son Aktor, lived in Elida as king. He inherited Augi's (his brother's) wealth, who had the world's best and most numerous herds, and was known for having his stables cleaned by Hercules. He participated in the Argonaut expeditions. His successor was king Filei who participated in the hunt for the wild Caledonian boar. His son Meget was king of Elida and he too participated in the Trojan War with 40 ships. His mother Timaindra was Laerta's daughter, and sister to Odysseus, Helen and Klitemnestra.

According to Pausanius (Pauzania, *Periigissis tis Ellados*, V, 3, (прев. Pasini: Vodič po Heladi), Logos, Split, 1989), in the period between Toant's time and that of Epei and Etol, sons of Endimion, there were six generations of Eolci (Aeolians). During Epei's rule with Elida, the Lydian or Phrygian (Brigian) king Pelops from Asia Minor expelled the Aheici from the Thessalean Ftia, occupied Piza and partitioned neighbouring Olympia from Epei's country. Because Epei had no children, the throne was inherited by his brother Etol. Their brother Peon fled far north and settled near the river Axius (Vardar), where he became founder of the Peonci (Peonians). (Pauzania, *Periigissis tis Ellados*, V, 4, (прев. Pasini: Vodič po Heladi), Logos, Split, 1989). Because of some murder, Etol fled to Aetolia, which was named after him. Etol was succeeded by his son Pleuron, eponimical hero and king of the city Pleuron in Aetolia. His brother Kalidon also became an eponimical hero and king of the city Kalidon also in Aetolia. The city was famous in the world then because of its collective hunting which attracted the bravest hunters from all over the country who hunted Artemis's wild boar, also known as the "the hunt of the wild Caledonian boar".

After the Etolians left the Peloponnesus, Epe's kingdom became known as Ilis or Elida, named after Elei, the son of Evridika (Eurydice), daughter of Edimion. As a result of this the ethnic name of the population also changed from Epeians to Eleians. And while Elei was king of Elida, an army of Eleians and Dorians was raised and in 1104 BC the Peloponnesus was conquered. Much later, in 657 BC, under different conditions, "Kipsel", one of king Kinei's descendants from the Thessalian Lapiti family of Pannonia, became the first tyrant to rule Corinth in the Peloponnesus. Before he became a tyrant he ruled together with his relatives the Bahiadi. His rule was very successful and Corinth became a strong "city-state" in political, social and economic terms. King Kipsel was succeeded by his son Periandar who reigned from 627-582 BC and was even more successful. The Corinthian Channel was penetrated and colonies were created in Macedonia (Potideia) and Corfu (700 BC). He developed the

production of goods and an economy, carried out social reorganization and promoted diplomacy not only in Egypt and Asia Minor, but also in other parts of the Mediterranean. He was considered one of the seven sages of his time.

Another son of Kipsel's was Miltiad, who for political reasons in 559 BC, during Pezistrat's time, was expelled to the Thracian Hersones. There he became very wealthy. His nephew, also named Miltiad, was supreme commander of the Greek armed forces which fought in Marathon against the Persians in the winner of 490 BC, forces which Athens contributed to secure a leading position.

In time more and more Lepiti settled Attica, especially Athens, where the native Pelasgians were found. In mythological tradition this was tied with the Etebutadi, i.e. the first offspring of the Butadi ancient tribe of priests, an important branch of the Thessalean Lapiti (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 183, Athina, 1954) about which we will say more in the chapter on Athens.

The Tiroici of Thessaly

The next Thessalian tribe belonging to the Dimini Culture originating from the Danube Region was the "Tiroici" or "Sirakovci" from the Stishko Valley. According to Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 134, Athina, 1954) the "Tiroici" and the "Lapiti" belonged to the same branch of people. The Tiroici of Thessaly inhabited the plain around the Pagaitian Gulf, around today's city Volos. Their new homeland constituted of settlements by the sea, such as the "Filake", "Ferai", "Jolk", "Nelei", "Boiba" and "Kranon". The largest Dimini Culture sites are located near the ancient Jolk settlement.

The Tiroici are named after their original and eponimical mother "Tiro". The lyric poet Pindar (520-445 BC) in Pitia (Pindar, Pitia, 4, 138) said that the Tiroici migrated from the north, through Macedonia, and that their original mother was Tiro who fell in love with the god Poseidon of Petra, on the slopes of Mount Olympus. They brought with them their religion from "Gierdap-Tartar" and their belief in the god Poseidon when they settled Thessaly with their compatriots the Lapiti.

In mythology, the name "Tiro" appeared in prehistory in Thessaly and in Elida, located northwest the Peloponnesus. The Thessalian "Tiro" was the wife of the god Poseidon (Herodotus, History, VII, 55, Matica Srpska, Belgrade, 1988 and Pausanians 2.1 etc.) and king "Kretei" king of "Jolk", son of "Eol".

In Thessalian legends Kretei was a mortal, king of Jolk. He married his brother's granddaughter Tiro who bore him three sons, "Feret", "Amitaon", and "Eson". Kretei also had two more sons "Pelei" and "Nelei" (Apollodori, Bibliotheca (I-II century BC), 1,7,3), children of his wife and the god Poseidon. Feret was the founder and eponymical hero of the city "Fera" (Riga Fera) in Thessaly, located northwest of Volos. Feret was married to Periklimena, daughter of king Mini. Their children were "Admet", "Eidomena", "Perioped" and Lycurgus, who was king of the Peloponnesian Hemeia during the campaign of "Seven against Thebes", in 1213 BC, when the Cadmians and Phoenicians ruled.

Admet inherited his father's (Feret's) kingdom and extended his rule throughout Eolia (Thessaly). Admet married "Alkesta" and had three children "Eumel", "Perimel" and "Hipas". Amitaon, Kretei's second son, married "Idomena" (there is a city named "Idomeni" in the Republic of Macedonia, near Gevgelia), daughter of Ferei who bore him two sons, "Melampod" and "Biant", who later became kings of "Megara", "Mesenia" and "Akarnania". In mythology Amitaon, together with his relatives Nelei and Pelei were known for founding the Olympic games. (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 129, Athina, 1954)

Filak, a famous hero, was one of Eol's descendants who founded the city "Filaka" in Thessaly. According to Homer (Homer, The Iliad and The Odyssey, I, 1, II, 705, Novi Sad, 1985. (Prev. M.N.Gjurigi)), Filak was also known for his cattle from which he is connected to the legend of his son "Ifikle" who was impotent and who Melampod healed. Ifikle then had two sons "Podark" and "Protesilai" who participated in the Argonaut expeditions. Podark participated in the Trojan War with 40 ships and so did his brother Protesilai who was then killed.

Eson, king of Jolk, was Kretei's third son. He married Alkimeda, granddaughter of king Mini, who gave birth to "Jason". Peli stripped his half-brother Eson, illegitimate son of Thira and Poseidon, from the throne. Peli then sent Eson to jail because he refused to renounce his inheritance. Jason was a hero in the Argonaut myth as well as a Thessalian hero whose legend is described by Apollonius Rogianis (295-230 BC) in the "Aeronautica".

When Pelei became king of Jolk, he drove his brother Nelei out, who then fled to Messenia located southwest of the Peloponnesus, where south of the Navarino Gulf he founded the town Pil, and where he brought with him his relatives Melampod and Biant.

Pelei married Filomaha, Amfion's daughter from the Minici tribe with whom she had a son named "Aksat" and several daughters called the "Peleiadi". Pelei ruled Jolk until the arrival of Jason from Kolhida with the "golden fleece". Pelei was killed by his daughters, the Peliadi, thanks to the lie of the magician Medea who assured them that he would return younger if they killed him. Fearing revenge, Jason fled Peliad's (son of Akast's) kingdom and went to Istam in the Peloponnesus. Akast was involved in the hunt of the Caledonian wild boar and the Argonaut expeditions. He was married to Astidamia who had attempted to seduce their guest Pelei, son of the Eginiski king Eak, king of Ftia in Thessaly, father to the great hero Achilles, who had come to be cleansed after a murder. Because he rejected the love of Astidamina, the hurt queen told her husband that Pelei had tried to rape her. Akast did not like to personally kill his guest, so he drove him to Mount Pelion without any weapons.

Nelei's second illegitimate son with Tira, after having an argument with his brother Pelei, fled to Messenia, his fate will be examined in the chapter about the Peloponnesus.

Thessalian Ftia

The southern part of Thessaly was called Ftia. It was located in the triangular plain of the Sperhei River basin, a river that flows into Malida Bay in the Aegean Sea. The plain is surrounded on all sides by high mountains, making the valley inaccessible. Located to the north of the valley is Mount Otris (1726 m), to the south is Mount Eta (2152 m) and to the west is Mount Timfrest (2315 m). To the east, facing towards the sea, is an open area about 30 km wide and about 50 km long. The only southern access to the valley is from Boeotia, leading through the very narrow Thermopylaic Gorge through which only a single car can pass. The west side is very steep and rises high making it inaccessible from the steep slopes of Eta and from the eastern part of the Sea. There is a wedge in the bay penetrating Cape Artemisia belonging to the Eubei Island.

When environmental conditions became favourable, Ftia was first settled by the descendants of the Pelasgians from the Peloponnesus, immigrants from the Black Sea. (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 115, Athina, 1954) After them, around 1600 BC, the Aheici (Achaeans) from Pannonia arrived through Epirus. One group of Aheici settled in Epirus and made the city Dodona their centre. The rest migrated to Ftia and historically became known as the Thessalian Achaeans. Our earliest historical knowledge of the Achaeans comes from

the Hittites of Asia Minor and from the XIII century BC Egyptians when the Achaeans were called “Ahhiawa” or “Ahhiwawan”. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 29 Hiotelli, Athinai, 1972).

In mythology the Pelasgians of Ftia were the descendents of the god “Asop” who had two sons “Pelasg” (today there is a city named Pelasgia at the shores of Ftia), and “Ismen”, and a daughter named “Egina”. Egina married Aktor, king of Ftia, and bore him two sons, of whom “Meneti” is the father of “Patrokle” a famous hero in the Trojan War and inseparable friend of Achilles. Egina also bore Eak, son of Zeus at Egina Island. Eak was the founder of a newly arrived Achaean tribe in Ftia, later named Eakidi or Mirmidonci (ant-hills). Achilles was Eak’s nephew. Achilles was the most famous hero of the Achaeans in the Trojan War from 1192 to 1182 BC.

According to Homer, (Homer, *The Iliad and The Odyssey*, II, 681, Novi Sad, 1985 (prev. MN Gjurigj)) the Achaeans of Ftia settled in the following five cities: “Alopa”, “Ala”, “Trehina”, “Ftia” and “Hellada”. Also according to Homer they had beautiful women...

While the Thessalian Achaeans lived crowded and poor in Ftia, together with the Pelasgians, Pelops in the middle of XIII century BC, promised them a lot of wealth and drove many of them to go to the Peloponnesus. Pelops, son of the Lydian king Tantalus, was known as a Phrygian or Brigian from Asia Minor.

VIII – EPIRUS – PELASGIAN TESPOTIA

Epirus is located south of the 40 degree latitude line. It is a mountainous region, which during ancient times encompassed the entire western coast of Greece south to the Corinthian Gulf and north to the region settled by the Enhelec-Jagulari. On the west it bordered the Ionian Sea. The larger part of the Pindus Massif belongs to Epirus. The word “Epir” (Epirus) belongs to the Paleo Balkan Glossology and means dry, dry land.

During prehistoric times Epirus was inhabited by a Pelasgian tribe called the “Tesproti” and their country was called “Tesprotia”. Tesprotia was known for the famous Oracle of Dodone visited by Herodotus about which Homer (Homer, *The Iliad and The Odyssey*, XVI, 233, Novi Sad, 1985 (prev. MN Gjurigj)) wrote in the epic about Patrokles: “...O Pelasgian king and Dodonian, who rules far in Dodona with the cold, with “Seli” fortune tellers who do not wash their feet and who sleep on the ground, they are all with you...”

Because of an onslaught of new migrations from the north during the XIII century BC, the Tesproti Pelasgians were forced to leave their homeland and go east through the Pindus Mountains and settle in the Peneus River plains in Eolia. Since then the horonym of this region became known as “Thessaly”, which means “adopted country”. This migration was confirmed by Herodotus (Herodotus, *History*, VIII, 176, Matica Srpska, Belgrade, 1988) in his works about the “Thermopilean Gorge”, related to events about the war with the Persians, about which he said: “In earlier times there was a wall with a gate built in front of this gorge. The wall was built by the Fokeans because they were afraid of the Thessalians who came from Tesprotia and wanted to settle Eolia, where they are living today... The old wall was built many years ago and the greater part of it was destroyed by the test of time.”

Eventually the Thessalians occupied all of Eolia. The indigenous people who did not flee the occupation experienced a sad fate. The occupiers turned them into their servants. The servants however managed to teach their overlords their language, which they had brought with them from Pannonia. The people who left, fled to the neighbouring island Eubea, to Istieia and to Eritrea where the Phoenicians lived and from there moved on to the northwestern parts of Asia Minor where they established their new home called “Eolia”. (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 47, Hiotelli, Athinai, 1972) This, according to Eratosthenes, took place in 1124 BC. The new occupiers of Tesprotia, now called Thessaly, spread around the entire region, except for Ftia, and created a kind of three part weak federation. The west part, where the Tesproti first moved, i.e. the

regions of present day Trikala and Karditsa, were named “Tesaloitida”. The north part up to Macedonia was named “Histieotida” while the central part was named “Pelzgiotida”.

The Eolian cities “Kranon”, “Fera”, “Arg” etc. became the main centres of the new masters, such as the “Aleudi” Dynasty in Larissa and the “Skopadi” Dynasty in Kranon. These dynasties were also associated with the Persian invasions and later with the Macedonian Argaed Dynasty of Argos in Kostur.

IX – BOEOTIA – A COLONY OF THE MINI AND THE FLEGI

Boeotia is located between Thessaly and Attica. To its north and its west it is surrounded by the high mountains Eta (2152 m), Parnassus (2457 m), Helicon (1748 m) and Kiteron (1409 m). On Boeotia's east lies the island Eubeia separated by a narrow bay, while on its west it borders with Fokida and the Corinthian Gulf. "Boeotia" means "cattle country". In the middle of the narrow triangular plain, on the east side, there is an opening towards the Aegean Sea. Situated on it is the wide lake "Kopai" in which the River Kifis empties and is rich with fish, particularly eel. (Pauzania, Periigissis tis Ellados, IX, 24 (prev. Пасини: Guide Hellada), Logos, Split, 1989)

Located on the northwest coast of Lake Kopai is the "Atamant" plain on which king "Atamant", a Pannonian and son of Eol (or Mini), settled. At first Atamant ruled from the city "Koronei", southwest of Kefis and then built the city "Orhomen" and became king of Orhomena and Thebes. Herodotus (Herodotus, History, VII, 197, Matica Srpska, Belgrade, 1988) wrote about this and Kserksis's march and his desire to visit the holy temple of Zeus Lafisti, erected by Atamant, son of Eol, to honour the Friksavian "murder" and salvation, and later banned all visitors from visiting the temple. Here is what Herodotus wrote: "Listening to this, Kserksis, passing by the holy temple, did not want to enter and banned his entire army from entering because he felt fear near the house of Atamant's descendants and near the holy temple." King Atamant was a major figure in Sophocles' tragedies entitled "Atamant" and "Crowned Atamant" as well as in the Edipovian tragedy "Friks and Inona".

"Friks" was the son of Atamant and the goddess Nefela and brother to Hela. Persuaded by his mortal wife Inona, Atamant decided to kill Friks for some crime. But at the last moment Nefeta saved her son with the help of the ram with the golden fleece, which flew to Kolhida. On the road to Kolhida, while the children were riding the ram with the golden fleece and flying over Propontida, Hela fell into the sea which now bears her name "Hellespont". This is how the story of the "golden fleece" and the Mini-Argonauts came to be.

Atamant's children from his third marriage with wife Temista were "Shenei", "Leukon", "Eristria" and "Ptoia". Shenei was the founder of the cities "Sheneia" in Boeotia and Arcadia. When he moved to the "Shenei" valley, which was named after him, he built a racetrack. (Pauzania, Periigissis tis Ellados, VIII, 35 (prev. Пасини: Guide Hellada) Logos, Split, 1989) Shenei was also mentioned as being the father of "Atalanta"

and Clement. Atalanta participated in the “hunt of the Caledonian wild boar” and in the competitions after Pelinei’s death, where she defeated king Pelei of Ftia in Thessaly in wrestling. Atalanta was wounded during one of the Argonaut campaigns in which she participated. Atalanta married Melanion, king of Argos in the Peloponnesus, and gave birth to “Partenopei” who later became a general and participated in the campaign of “Seven against Thebes” and fought against the Phoenician colonists, where he famously died. His son “Promahon” participated in the invasion of Epigon of Thebes ten years later.

According to archaeologists, one of the most beautiful “tolos” tombs was discovered in Orhomen, which was named “Minian treasure” after king Mini, legendary founder of Orhomen. In fact the ceramics discovered and the entire era was named after king Mini. From this we can verify that king Mini was indeed the founder of Orhomen in Boeotia. About this Pausanians said: (Pauzania, Periigissis tis Ellados, IV, 36 (prev. Пасини: Guide Hellada) Logos, Split, 1989) “Mini’s revenues were so large that he surpassed his predecessors in wealth. As far as we know, Mini was the first person to build a treasury in which he secured his wealth. It is a Hellenic trait to admire foreign miracles more than those in their own country. While famous historians describe the Egyptian pyramids in detail, they hardly mention anything about Mini’s treasury, the walls of Tirint, even though they are no less worthy of admiration.” Further on he said: “The reputation of the Minians was so great, so much so that Nelei, son of king Kret, king of Pila, married “Hlorida” from Orhomen, daughter of Amfiona and granddaughter of Jazi”.

One of the kings of the Thessalian Orhomen was Andrei. He married Euipa, Atamant’s niece who gave birth to Eteokle.

The Flegians of Boeotia and Thessaly

Eteokle had no descendants, so when he died the royal power was passed on to his relative Alm, Mini’s brother. Alm had two daughters “Hrisogenia” and “Hrisa”. Hrisa had a son with the god Ares named “Flegei”, who assumed power when Eteokle died. Flegei was ruler of Orhomen and founder of the city “Flegia” in Boeotia. Before that he founded “Flegia” in Trika, in Thessaly. Flegei recruited the best warriors and together they stole crops and livestock from their neighbours. Because of some criminality and insolence, the Flegeians brought an army from Delphi and robbed and burned Apollo’s shrine to sanctify it because Apollo apparently had harmed Flegei’s daughter Koronida. The Argives led by Filamon, son of Apollo, came to defend the shrine but Filamon was killed in the battle. Prior to that, having prepared an attack on the

Peloponnesus, Flegei and his daughter Koronida crossed the Corinthian rift in order to examine the strength of their enemies. Koronida at that time had been raped by Apollo near Epidaurus and gave birth to a son named Asclepius. This was the incident which sparked the burning of the shrine. In Eubeia Flegei killed Lik and Niktei.

Asclepius, son of Koronida and god Apollo, in mythology was the god of medicine which he mastered from the Centaur Hiron who was of "Iapit" origin. Asclepius participated in the hunt of the Caledonian wild boar and in the Argonauts' expeditions. He married Epiona who bore his sons "Podaliri" and "Mahaon"; the rulers of Trika (Trikala) in Thessaly. When the Trojan War broke out, they participated with 30 ships and were illustrious military doctors.

Asclepius also had several daughters, of whom the most famous was "Higenia" (Hygiene) who became the epitome of a healthy body and a healthy soul. During the VI century BC Higenia was raised to the level of deity.

Asclepius also had a cult whose centre was located in Epidaurus in the Peloponnesus, a city that flourished in the IV century BC and where Asclepius's temple was located. Later, Hippocrates, the so-called "father of medicine" and his students at his medical school in Kos, considered themselves to be descendants and followers of Asclepius.

Because Flegei had no children of his own, rule of his kingdom was passed on to "Hris" son of Poseidon and "Hrisogenia" daughter of Alm. But Hris too did not have children of his own so the Alm line perished and rule of Orhomen was passed on to Clement, son of Prezbona who was niece to Friks and granddaughter to Amat. Clement had five sons. The oldest was "Ergin" followed by "Strati", "Aron", "Pilei" and "Azei". Even though Ergin was mentioned in relation to the Thessalian Mini, more about him will be mentioned in relation to the Boeotian Orhomen.

Ergin became king of Orhomen after his father Clement was murdered by some Phoenicians from Thebes, during a ceremony dedicated to Poseidon. Because of this, Ergin and his brothers soon gathered a strong army and fought against Thebes. After they defeated the Thebans, they imposed an agreement on them requiring them to provide one hundred cattle every year for the next twenty years. But when Ergin sent his people to collect the imposed taxes, they were intercepted by Hercules, son of Zeus and great hero. Hercules cut off the noses and ears of the tax collectors and sent them back to king Ergin in Orhomen. Angered, Ergin again raised an army and attacked Thebes but Hercules stole their horses which hindered

their combat abilities. After Hercules killed Ergin he committed his people to give the Thebans 200 cattle yearly. (Apollodori, Bibliotheca (I-II century BC), II, 4) According to another legend, after the battle, Ergin made peace, but by attempting to regain his former wealth and glory, he ignored everything else and in this way he became old, never married and had no children. Finally, as an old man, on the advice of a prophet from Delphi, he married a young woman who bore him two sons “Trofinei” and “Agamed”. (Pausania, Periigissis tis Ellados, IX, 37 (prev. Пасини: Guide Hellada), Logos, Split, 1989) When his sons grew up they became diligent builders of divine shrines and gardens for the people.

Trofinei built a shrine in “Lebadei” known throughout the ancient world. The shrine was built beside the “Herkina” Stream and located near that were all the sources of water including “Leta” the source of forgetting and “Mnemosina” the source of memories. Visitors who went there to seek sanctuary and advice had to first drink water from Leta to forget everything they previously knew, and then drank water from Mnemosina to remember what they saw and experienced in the sanctuary. According to Hesiod (Hasiodus, Fragmenta & Theogonia, p. 277), Leta was one of the underworld streams whose waters were drunk by the souls of the dead to forget their earthly life.

Agamed built a number of buildings in the central part of Greece and in the Peloponnesus and became the most famous architect of his time. One of the most beautiful temples he built was that of the god Apollo in Delphi. Other buildings he built included Poseidon’s temple in Arcadia and Alkmen’s lodge in Thebes, as well as treasure houses outside of Greece. “Mini’s treasure house” was a real miracle. According to Papastavrou (Papastavrou, I.: Istorija tis Arhaias Ellados, p. 36, Hiotelli, Athinai, 1972), the Minians of Orhomen had a cyclopean Acropolis called “Goul” or “Gla” with a royal palace twice as large as that of Mycenae. It was built by the wealthy dynasties of Orhomen to protect themselves from the constant threat from the Phoenicians of Thebes. A disaster hit Orhomen earlier than any of the other centres, when the flood walls broke down and the river Kefis flooded the city and turned it into Lake Kefis. The acropolis “Gla” at that point became an island.

Ergin was succeeded by his brother Azei and Azei was succeeded by his son Aktor. Aktor was Astioha’s father. Astioha, in father god Arei’s house, gave birth to two sons “Askafal” and “Jalmen”, both Orhomen leaders who participated in the Trojan War with 30 tall ships. According to Homer (Homer, Iliad and Odyssey, II, 513, Novi Sad, 1985. (Prev. MN Gjurigi)): “The Aspledonian leaders of the Minian army of Orhomen were Askafal

and Jalmen, Arei's grandchildren born of Astioha in the house of Aktor... they took to the road with thirty tall ships."

Apart from Orhomen, which was the richest centre of high culture, with temples and shrines of Dionysus and Harith, with a "treasury", with "megaroni" and with the graves of "Mini" and "Hesiod", as well as Hercules's temple, there were other celebrated cities belonging to the Minian Dynasty in Boeotia. About this, with regards to the answer Achilles gave to the Agamemnon expedition party, Homer said that Orhomen was considered a great treasury as well as the cities "Aspledon" and "Askra" which were rich in wheat. Askra was also the birthplace of Hesiod (born around 700 BC), poet and author of "Theogoni", "Cosmogony", "Works and Days" and the "Herculean shield", acts that constitute an important source for the study of the old world and religion. According to some authors, (E.I.E., 1976, 1490) Hesiod wrote that he was the son of Zeus and that he had the same surname as the Macedonians and Macedonia.

Included in the remaining cities were the cities "Koroneia", "Lebadia" in the flat plain and "Heronia". About Heronia, Pausanias (Pauzania, Periigissis tis Ellados, IX, 40 (prev. Guide Hellada), Logos, Split, 1989) said that its old name was "Arna" and "about Arna they say that she was Eol's daughter and that another town in Thessaly was also named after her. They say that Heronia's current name comes from "Heron", son of Apollo." The fate of the people of Orhomen was sad after the Trojan War because there were major migrations from the north and persecution of the indigenous peoples. According to Thucydides (Thucydides, Povijest Peloponeskog installment, p. I, 12, Dere, Belgrade, 1991): "The current Boeotians, who sixty years after the seizure of Ilei (1183 BC according to Eratosthenes), were expelled from Arna in Thessaly and settled in present day Boeotia, which was earlier called "Kadmian land", and the "Dorani" in the eighties with the "Heraklidi" occupied the Peloponnesus."

According to Pausanias (Pauzania, Periigissis tis Ellados, IX, 37 (prev. Guide Hellada), Logos, Split, 1989), the people of Orhomen, together with the "Kodrovi" sons of Athens, participated in flight to Ionia in Asia Minor where they brought with them their customs and Pannonian culture.

According to Papastavrou (Papastavrou, I.: Istorija tis Arhaias Ellados, p. 48, Hiotelli, Athinai, 1972), the ethnic name "Boeoti" (Voioi) comes from an oronym in Epirus called "Voion" (1802 m), with Gramos (2520) having the highest peak, located south of Oresteia, or modern day Kostur. Unlike the "Tesproti" of Epirus, who were of Pelasgian origin, in Thessaly where they quickly became masters, the Boeotians were unable to impose

themselves on the Minians over many centuries. Koroneia became the city centre of Boeotia located south of Lebadia where the “Pan-Boeotian” festivities were held. In the VI century BC all Boeotian cities fell under Theban rule.

Digression:

According to Pausanias (Pauzania, Periigissis tis Ellados, IX, 4 (prev. Guide Hellada), Logos, Split, 1989), the road from Platea to Thebes follows alongside the river Asopo then turns at the lower ground and then approximately 40 stadiums later are the ruins of “Skol”. According to Herodotus (Herodotus, History, IV, 6, Matica Srpska, Belgrade, 1988) “the Hellenes called the Scythians ‘Skoloti’” named after their king.

The name “Boeotia” and its ethnic origin can be found in Mount Voion where the Boeotians once lived on the steep slopes of Mount Voion located between Epirus and Macedonia, where the mountain massif of Mount Pindus begins. According to legend, Pindus, the son of Macedon, was king of that region, after whom a river in Lokrid bears his name. There is also an entire mountain range in Western Macedonia extending to the Corinthian Gulf which also bears his name.

According to the Benseler-Kaegi “Greek-German Dictionary” (1909, Zagreb), “Boeotia” (Voiotia) means “land of cattle”, i.e. “Oxen” (Vol). So, the “Vo” in “Voiotia” is of Slavic or Scythian origin. Its linguistic roots can be found today in Slavic toponyms. Thus, the entire northern region of Pindus carries the title “Zagorie”, “Zagoria”. So we have Kostur (skeleton) in Kostur Region, Greben (comb) in Greven Region and Koza (goat) in Kozheni Region. The city “Konitsa” comes from the word “kon” (horse), the town “Metsovo” comes from the word “metse” (bear cub) in Ioanina Region. To the south we have the city “Lamia” (dragon) and “Kamena Bourna” (stony cane). We have a city named “Livadeia” (meadow) in Boeotia, etc...

If the Boeotians took their names with them during their migration: the sixtieth year after the capture of Ilei, when they were expelled from Arna by the Thessalians, they settled this Boeotia, formerly known as ‘Kadmian lands’...” (Thucydides, Povijest Peloponeskog installment, p. I, 12, Dere, Belgrade, 1991), then that Scythians or Proto-Slav move occurred in 1122 BC. According to Eratosthenes, it was in 1124 BC.

Regarding the Slavic tribe the “Voioniti”, who lived in the upper part of the Bistritsa (Haliakmon) River, according to Slavevska (Slaveska, 2008,

249), moved to the coastal parts of Epirus close to Art, and in Boeotia and were recorded to having lived there until the fifteenth century AD.

X – COLONIZATION OF THEBES BY THE PHOENICIANS

The city Thebes is located in Boeotia, southeast of Lake Kefis, on the river Ismena. The word “Thebes”, meaning “boat”, is of unknown origin, probably paleo-Balkan or Egyptian. Archaeologists have determined that the “Kadmeia” acropolis in Thebes was constructed around 1320 BC, or before 1313 BC, which corresponds with the “Eratostenovan” chronology.

According to mythological data provided by Pausanias (Pauzania, *Periigissis tis Ellados*, IX, 5 (prev. Guide Hellada), Logos, Split, 1989), Thebes was first settled by the “Ekteni” whose king was Ogig (native). The Ekteni died off from an illness and Thebes was re-settled by the “Hianti” and by the “Aoni” who were Boeotian people. When the Phoenician army approached Thebes, the Hianti fled during the night. The Aoniti who chose to remain asked Cadmus, the Phoenician leader, to take mercy on them and so he did and allowed the Aoniti to live among the Phoenicians. While the Aoniti lived in the villages, Cadmus built a city for the Phoenicians and called it Kadmeia. When the city grew, the Kadmeia Acropolis became lower Thebes. At the same time, the Phoenicians occupied the islands Rhodes, Crete and Eubeia where they built the cities Halkis (copper) and Eretra. Later, around 800 BC, Cadmus colonized the Halkidiki peninsula in Macedonia and renamed it Cadmia. He also colonized the western coast of the Thermaic Gulf. In addition to living in Balkan colonies, the Phoenicians had colonies in today’s Lebanon by the sea, along the Mediterranean Sea coast and along the Adriatic Sea, all the way from Spain to North Africa. Their most powerful city was Carthage in Africa. The Phoenicians can be described as being the first “global capitalists” of the then known world who controlled Mediterranean trade for almost 1000 years, until Alexander the Great conquered it in 332 BC. The Phoenician Colonization is interwoven into the myth of Cadmus, as an eponymic hero of the Cadmians living in Boeotian Thebes, and his sister Europe.

Cadmus and Europe

The Phoenician king Agenor ruled Tyre, the land of the Kanaans located in present-day Lebanon on the eastern shore of the Mediterranean Sea. Agenor was married to Telefasa who gave birth to a girl who was named “Europe” and to four boys named “Cadmus”, “Fenik”, “Finei” and “Kilik”. Agenor had a twin brother named “Bel” who ruled Egypt and who in turn had twin sons named “Danai” and “Egip”. Danai colonized Argolida in the Peloponnesus.

Europe was a very beautiful princess and favoured by Zeus. When she grew up, she often played on the beach with her friends and picked flowers. One time she caught the attention of the god Zeus. Zeus, king of the gods, liked mortals and fell passionately in love with Europe. To make her like him, he changed into a white bull with a long, bearded chin and small horns, resembling jewelry. Between the horns he wore a stretched black belt and he smelled of roses and saffron. Europe, without fear, took to the beautiful animal. Because the bull showed to be as tame as a lamb, she began to play with him, placing floral wreaths on his horns. When she became comfortable with him she climbed on his back. The bull, with Europe on his back, then suddenly ran into the sea and was followed by other gods and by the Nereidi who sang wedding songs.

When Zeus reached the island of Crete, near Gortina, he turned into an eagle and raped Europe who then gave birth to three sons named “Minoi”, “Radamant” and “Sarpedon”. Europe later married the Cretan king Asteron who was of “Kars” or “Luvis” origin and who adopted her children. Minoi became a glorious and righteous king of Crete and began Phoenician colonization of the island.

When Agenor heard about the abduction of his darling daughter, he immediately sent his sons to find her and ordered them to not return home without her and thus began the colonization of the shores of the Mediterranean.

Fenik, Agenor’s son, became king of the Phoenicians in the western Mediterranean, while Kilik became king of Cilicia in Asia Minor, warring against the “Likici”. Finei became king of Thracian Salmid near the Marmora Sea. Cadmus and his mother Telefasa took to the sea with ships and a large army. On their way they colonized the islands Rhodes and Terra, stayed in Edonian in Thrace for a while where Telefasa died and was buried. Then Cadmus set off to colonize Tas, the Aegean island, where he opened gold mines. This was confirmed by Pausanias (Pauzania, *Periigissis tis Ellados*, V, 25 (prev. Guide Hellada), Logos, Split, 1989) who wrote about the inhabitants of Tas claiming that they were Phoenicians from Tyre and that the island was taken by the Phoenicians from time immemorial. Something similar was said by Herodotus (Herodotus, *History*, IV, 44, Matica Srpska, Belgrade, 1988) when he wrote that: “There was a Herculean temple in Tas which the Phoenicians used when they were looking for Europe. Later they returned and founded the Tas colony. All this took place five generations before Hercules, the Amphitronic son, was ever heard of in Hellada”. According to Eratostenovan chronology, Heracles was born in 1261 BC.

After gaining control of Tas, the colonists traveled southwest and settled the island Eubei where they built the fortresses Chalcedon and Eritrea. After they landed in Aulida and crossed over into Boeotia, they arrived in Thebes from where they ruled. In mythology Cadmus addressed the Delphic oracle which told him not to look for his sister anymore, but to build a city at the first place he encountered a cow laying down. After the founding of Thebes, Cadmus had to kill the dragon, son of "Arei", who protected the nearby water sources. After killing the dragon he planted its teeth into the ground and from the teeth sprang warriors who fought each other and from whom reportedly originated the most prominent families in Thebes.

After Cadmus built the Kadmeia fortress in 1313 BC, he married Harmonia, daughter of Aphrodite and Ares, who bore him five children, son "Polidor" and daughters "Semela", "Inona", "Agava" and "Avtonia". Cadmus and Harmonia lived happily, but in their old age they were forced to leave the city, and on an oxen wagon, in the form of snakes, they were sent north at the request of the "Enheleicit" who had asked them to protect their country from the barbarians who threatened them. As an experienced warrior, Cadmus defeated the barbarians and became king of Enheleia. Harmonia gave birth here to a son named "Ilir" and when he grew up, after Cadmus' death, he became king of the country Illyria, named after him.

After Cadmus left, rule of Thebes was passed on to his son Polidor who married Nikteida and had a son named "Labdak". When Polidor approached his death, Labdak was too young to rule, so he left to be looked after by Nikteida's family. The rule of Thebes he left to his brother Luc. When Labdak became of age he assumed rule of Thebes. Then when Labdak died, Luc became guardian of his son "Lai" and ruler of Thebes for twenty years. Lai, at one time, resided in Elida, Peloponnesus, with Pelops, until Luc's death. Luk was killed by Amfion and Zet. After Luk's death Lai assumed rule over Thebes and married "Jokasta", who gave him a son named "Oedipus". After many years of living in Delphi, one day Oedipus returned to Thebes and unknowingly killed his father Lai and due to his unfortunate ignorance he married his mother.

Jokasta was the daughter of Theban king Menekei and the sister of Kreont. Jokasta bore Oedipus four children, "Eteokle", "Polyneices", "Antigona" and "Ismena". When she discovered that she had committed incest she hung herself from a high beam. According to another story however, she hung herself when she discovered that her sons Eteokle and Polyneices killed each other in a duel. Oedipus's fate was also tragic. When it became clear to Oedipus why his wife had hung herself, in desperation, he pulled a

needle out of her dress while he was cutting her down from the beam and stabbed his pupils out. Blind and helpless, stained with bloody tears, he asked the Thebans to expel him from the country as soon as possible. Aeschylus wrote about Oedipus's fate in his tetralogy.

When Kreont, Jokasta's brother, became king of Thebes his rule was neither peaceful nor happy because the city experienced many misfortunes.

First Thebes was threatened by a terrible fox. Amfitrion killed the terrible fox of the Peloponnesus when he came to visit Kreont for a different reason. This fox, which no one was able to catch, mercilessly ravaged the country. Every thirty days Thebans were required to give the fox one child. With help from Zeus, Amfitrion successfully resolved that issue. While living in Thebes Amfitrion married Alkmene who, with the help of Zeus, gave birth to the twins Hercules and Ifikles.

The Phoenician colonists of Boeotia were related to the Egyptian colonists of the Peloponnesus.

Amfitrion lived a quiet life in Thebes but died in a war that the Thebans led against the Minians of Orhomen. Hercules spent most of his youth in Thebes until Ergin, the king of Orhomen, imposed heavy taxes on Thebes and the Thebans revolted. At that time Hercules fought against the Minians, won the war and imposed double the tax on them. Kreont then signed a goodwill treaty and gave Hercules the hand of his older daughter Megara. Megara gave birth to eight sons. When the goddess Hera punished Hercules by making him mad, he personally killed his sons and Megara. Due to the gravity of his crime, Hercules was expelled from Thebes and went to see king Tespei in Boeotia to cleanse his sins.

Another misfortune that the Thebans experienced was the wrath of the dragon "Svinga", sister of the "Nemei" lion. Svinga was a monster with a girl's face, a lion's body and with wings of a bird. To those Thebans who were unfortunate enough to meet her, she posed the following puzzle: "What being, with only a single voice, first walks on four then on two and finally on three and is smallest when it walks on four." Because no one could accurately solve the puzzle Svingata almost daily ate at least one resident of Thebes. However, when Svinga ran into Oedipus who accurately solved the puzzle by saying "a human being" she became enraged and threw herself from a high cliff into the abyss of Lake Kefis where she was killed. A human being crawls on four as a baby, walks on two as a grown up and walks on two and carries a cane as an old person. Oedipus, as liberator of Thebes from Svinga, won the royal throne and the

royal hand of the beautiful Jokasta, who unbeknownst to both were mother and son.

The next mishap to befall Thebes was during the “Attack of Seven against Thebes”. This was a war between the Argives of Peloponnesus and the Thebans. Head of the Argive army was king Ardast, king of Argos and Biant’s grandson. Ardast was of Aeolian origin, originally of Pannonia. The campaign involved descendants of three royal families. The first collision with the Thebans took place at the Ismen River, a battle that was won by the Argives, after which they surrounded Thebes and continued with their attacks. After a while there were heavy casualties on both sides. In the end, of the seven Argive generals, only Adrast was saved.

Ten years later king Ardast, together with the sons of the heroes who died during the “Attack of Seven against Thebes” resumed his campaign against the Thebans. In mythology this war was known as the “Campaign of the Epigonci”. Many heroes were killed on both sides of this war including Ardast who was buried in Sikion and for whom a shrine was raised in his honour in Athens. The “Epigonci” won this war and razed Thebes to the ground. To avoid capture many Thebans fled with Laodamant, son of Etiokle, and went to Enheleia in Illyria, a country that was once ruled by Laodamant’s ancestor Cadmus. A smaller group of these refugees left Enheleia, went toward Thessaly and occupied Homola, a fertile and water rich Thessalian mountain.

Tersandar, Polyneices’s son, decided to remain in Thebes and rebuild it. To do so he called on the Theban refugees who had fled to Thessaly to return, which they did, and the door in the wall through which they returned was named “Homoloan Gate” (Homoloides Pile) in honour of Mount Homola their home in Thessaly. (Pauzania, *Periigissis tis Ellados*, IV, 8 (прев. Pasini: Vodič po Heladi), Logos, Split, 1989)

The name “Homola”, associated with the Homoloians, is also present in Serbia in a place called “Homoliska Gora”. There is also the name of the city Heronia and the toponym Heronia in Banat.

When new Indo-European peoples migrated into the region from the north, in the XI-XII century BC, the Phoenicians of Thebes fought bitter wars against them. One of those new groups to arrive in Greece was a nameless tribe later named “Dorians”, and after that named “Hellenes”. According to Thucydides (Thucydides *Povijest Peloponeskog* installment, p. I, 12, Dere, Belgrade, 1991) they arrived during the “sixtieth year after the capture of ‘Ilei’ (Troy)”, i.e. around 1120 BC. The Dorians were stopped in Fthiotida, north of Thermopylae. Deukalion was founder and leader of

these nameless people. According to Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988) "...during king Deukalion's time these people lived in Fthiotida and during Dor, son of Helen's time, they lived in Histieotida, a region under Mount Osa and Mount Olympus. When the Cadmians expelled them from there they fled and settled in a region in Pindus in Macedonia. From there they went to Dropida and from Dropida to the Peloponnesus where they got the name Dorians". While living in Pindus, the Dorians expelled the Tesproti of Thessaly. After living around Pindus for 25 years the yet to be named Dorians migrated south to Driopida between the mountains Parnassus and Helicon and settled there. The name of the region was changed from Driopida to Dorida, in honour of their leader "Dor", son of Helen and grandson of Deukalion.

The movement of peoples indigenous to the Balkans and the Aegean Region, who then were called "sea peoples", lasted between the IX and VIII century BC, during which time major changes took place. That period of history was referred to by historians as the "dark period of history". The period from VIII to the middle of the VI century BC, during which the region experienced conditions of growth, was referred to as the "archaic period", i.e. a new beginning.

The first known colonization of Asia Minor and beyond by Balkan people began before the Trojan War. The second colonization took place during the archaic period.

Further Phoenician colonization

According to Strabo, the Phoenicians of Halkidiki were the first colonists of Eubeia who, in "Kampania" on the west coast of Italy, founded the cities "Kim", in 757 BC and "Region", about 730-720 BC. This was the oldest colony in that region. There, the Phoenicians made contact with the neighbouring Latin "Etrurci" and passed on to them their culture, their Phoenician alphabet and their myths. A few years later, around 600 BC, they founded the city Naples, and in Sicily they founded the cities "Mesena", "Katana" (730 BC) and "Naks". The Latins called the new colonists "Graios" in accordance with their origin, the land of the "Greia" (Graias), today's "Orop", a boundary located between Boeotia and Attica, at the mouth of the river Asop. According to Papastavrou (Papastavrou, I.: Istorija tis Arhaias Ellados, p. 76, Hiotelli, Athina, 1972) in the Western world this ethnonym influenced the Helens to call themselves "Graeci" and their country "Graecia" instead of Hellada.

As stated earlier, the Phoenicians of the north Aegean Sea colonized Tas Island when they first arrived. Then around 800-750 BC, the Phoenicians

from Eritrea, Eubeia colonized the peninsula between the rivers Axios (Vardar) and Strymon and named it Halkidiki. According to Demosthenes (Demosthenes, Phil G., 26), that took place during the reign of king Philip of Macedonia. There were more than 32 Phoenician cities besides “Potidei”, which was founded by the Corinthians-Bakhaidites who were of Aeolian origin. Sometime later, the Phoenicians of Eubeia founded the cities “Meton” and “Pidi” on the west coast of the Thermaic Gulf.

During the Persian conquests in the Balkans and in Europe, Leonidas, king of Sparta and chieftain of the Hellenes, in the spring of 480 BC, while defending the Thermopylae crossing, took 400 Thebans as hostages. Commander of the Thebans was Leontiad. “When the Thebans, who were only held there by the Spartan king, along with 300 Spartans to fight and die, found out, they separated themselves from the Spartans, raised their arms skyward and fled among the barbarians. Speaking the truth they were among the first to approach the Persians and give the Persian king soil and water, and explain to him that they were held at Thermopylae by force and that they were not guilty for the losses the king had suffered”. (Herodotus, History, VII, 233, Matica Srpska, Belgrade, 1988) Herodotus (Herodotus, History, VII, 34, Matica Srpska, Belgrade, 1988) also said that after crossing through Thermopylae, the Persian army, under the command of Xerxis, invaded the Orhomen Region of Boeotia where the Minians lived. All the Beotoians defected to the Persians and their cities were occupied by Macedonians who were sent there by Alexander, son of king Amyntas, to protect them. They protected the cities to show Xerxis that the Macedonians were allies of the Boeotians. The Thebans, as allies of the Persians, were able to avoid disaster because on its way to Athens, Xerxis’s army burned everything, including Athens itself. But on the island of Salamis, the Persians suffered a catastrophic defeat.

After the naval disaster, Xerxis’s army headed for Boeotia to spend the winter in Thessaly, while their king Xerxis fled back to Persia. Ten months later, in the spring of 479 BC, the Persian army, under Mardonei’s command, again took the barren Athens with the main battle taking place at Platea. On the Greeks side there were about 30,000 troops, while on the Persian side there were 50,000 warriors reinforced by Thessalian and Boeotian cavalry. Thebes served as the Persian base. After being defeated a second time and with Mardonei being killed, the Persians fled to their camp in Thebes. The Boeotian Minians and the Theban Phoenicians showed great heroism during the battle. Three hundred of their most brave and elite fighters died in this battle against the Athenians. When they too were defeated they fled to Thebes, but not with the Persians. They fled by giving the Persians cover. (Herodotus, History, IX, 34, Matica Srpska, Belgrade, 1988) The Boeotian cavalry in its entire composition protected

the retreating Persians who fled immediately after making contact with the enemy. While defending their friends who were fleeing, the cavalry killed 600 Greeks.

After the Greeks had buried their dead in Platea, they followed the Theban army and asked them to surrender the remaining Persians because they had reached an agreement to refrain from hostile acts against the Thebans and the remaining Boeotians. Athens recovered quickly from the ordeal and experienced rapid progress in all areas, so there was great antagonism between Athens, as a city of Aeolian descendants, and Sparta, as a city of Hellenes. This antagonism was manifested 50 years later in a long war that lasted about 30 years. The war, known as the Peloponnesian war, started in the spring of 431 BC.

After the Persian Wars, there was a transformation in ancient Aegean society as various groups of people struggled for hegemony. While following their different interests many antagonisms broke out and alliances formed in various wars that lasted 24 years. Three national heterogeneous states with variable fortunes rose to the occasion; these were Athens, Sparta and Thebes. Athenian hegemony was replaced by Spartan and then by Theban. Hellenic Sparta reached its zenith of power after its war with Athens in 382 BC. In 374 BC, Sparta convened an Assembly during which “general peace between the cities” was promoted. Unfortunately the peace lasted only a few years with Thebes being accused of breaching it. As a consequence the Spartans, headed by the Peloponnesian League, attacked the Boeotians with their Spartan army. A battle was fought at Leuktra in Boeotia in 371 BC. The Boeotian army of 7,000, led by Epamimond came out victorious. Epamimond achieved his victory by introducing a new warfare tactic, he used a phalanx which later was adopted and modified by Philip II and by Alexander the Great and their Macedonian descendants.

The victory in Leuktra near Thessaly marked an important page in Greek history. Sparta’s hegemony ended. The cities in the island Eubeia, which were captured by the Athenians, joined the Boeotian alliance. Epaminond took his army to the Peloponnesus to settle mutual problems with those cities where “Messenean” and “Arcadian” cities were built. This helped the Thebans become powerful and gain hegemony over all the other City States.

In the prevailing circumstances, Athens and Sparta appealed to the Persian king for help. Thebes did the same, which led to the convening of the Assembly in Susa in 367 BC, where, with the “King’s peace”, Thebes succeeded in gaining hegemony over the City States. The Thebans became

power brokers in political problems in Thessaly and in Macedonia where, due to certain circumstances, it led to hostage taking, among whom was Philip II, later king of Macedonia. Upset with the Thebans, the Athenians appealed to the Persians who helped them conquer space and establish many cities on the southern coast of Aegean Macedonia and Thrace. The Athenians also interfered in Macedonian affairs and caused problems for the Macedonian dynasties. This unfortunately also invited Thebes to deal with problems in Macedonia. These antagonisms between the City States led to the creation of various alliances and wars between City States under the motto “divide and conquer” (divide et impera). During a battle in Mantinea in Arcadia, in 362 BC, Epaminond lost his life which also led to the end of Theban hegemony. Epaminond was considered one of the most important characters in the classical era.

During those turbulent times, the Thebans used their opportunity to raze the Minian Orhomen to get rid of their enemy who constantly interfered in the Boeotian alliance. A similar fate was also experienced by the Phoenicians of Thebes themselves when the Athenians persuaded them to rise against the Macedonians who were involved in a military campaign in Cadmea. But when negotiations failed, the Thebans declared war against Alexander, who after some heavy fighting, in October 335 BC, captured Thebes. Alexander then let loose her old enemies the Fokeians, Plateians and Orhomenians who, because of their great hatred, took revenge and destroyed Thebes.

So, after nearly a thousand years of glorious rule by the Minian kings from Manichevo to Timok and Cadmus from Phoenicia, who contributed to the development of culture, social relations, trade, religion and other spiritual and material achievements, not only on the territory of the City States but beyond, all came to an end when it was settled once and for all by the kings of Macedonia, Philip II and his son Alexander the Great.

XI – AEOLIAN MYTHS ABOUT THE ARGONAUT EXPEDITIONS

Origin of the Golden Fleece

Thessalian legends about the Argonauts occupy an important place in mythology. After they captured the Golden Fleece, the Argonauts returned via the Danube and Sava Rivers through the land of the Scythians and the Hyperborean places, which today are visited by tourists who want to relive their experience.

The myths about the Argonaut expeditions are highlighted in Apolonei Rodoski's epic stories "Argonautika". The Pannonian onomastic, especially the hydrological system of the Danube River, is particularly important in the presentation of the Argonaut experience while navigating the rivers. The Argonaut expeditions date back to 1225 BC.

The Argonauts were heroes who, under Jason's leadership, traveled from Pegasi, Thessaly to Kolhida, sailing through the Black Sea to retrieve the Golden Fleece. The Argonauts were named after their ship the "Argo". In terms of place of origin, the Argonaut expedition consisted mainly of people from Hyperborea, Borea and Aeolia, descendants from the various Pannonian tribes such as the Minians (Minichevo), the Lapiti (Lapovo), the Tiroians (Sirakova), the Flegians (Pozharevchani) and others. Their ancestors were the bearers of the Dimini Culture in Thessaly, Boeotia (Orhomen, Iolk), Elida, Pil and other places. Also listed as participants in the Borean expedition were some Macedonians including Macedonian king Orpheus, the brothers Kalei and Zet, Meleagar from Caledonia and Hercules and his brother Ifikles were also included. In total there were 50 to 60 sailors.

The legend of the Argonauts began with the story of the old Minian Orhomen in Boeotia when king Atamant, son of Eol and Enareti, reigned. He, together with Nefela, goddess of the clouds, had a son named "Friks" and a daughter named "Hela". Due to their unfortunate marriage, Atamant left Nefela and married "Ina", Cadmus's daughter, who gave birth to sons "Learh" and "Melikert". Ina hated Ataman's children from his first marriage and intended to kill them. Nefela, in order to take revenge on her husband for infidelity, deprived Boeotia of rain by bringing drought to Atamant's kingdom. The people of Orhomen were threatened with famine so Atamant decided to send emissaries to the holy place in Delphi to ask Apollo's oracle why only their fields were barren. Ina however had bribed the emissaries who, upon their return, lied to Atamant about the prophecy

telling him that he would have to sacrifice his son Friks at the altar of the gods and then the gods would restore the fertility of the fields. To avoid great misfortune, which threatened the entire Orhomen community, Atamant decided to sacrifice his much loved son. Ina cried at the prospect but it was a cry of joy due to the successful implementation of her plan. But at the last moment before the sacrifice, Friks was rescued by his mother Nefela, who sent the winged ram with the Golden Fleece to take Friks and Hela to Kolhida.

But on the way to Kolhida, while the flying ram with the Golden Fleece was flying with the children on its back, it lost Hela. In her curiosity looking down, she lost her grip and fell off the ram into the sea. The sea where she fell was named “Hellespont” which today is called the “Dardanelles”. The ram, with Friks on its back, continued to fly further and further and eventually reached the distant Kolhida, located in the vicinity of Eia, under the Caucasus on the coast of the Black Sea where “Eiet”, son of the god Helios ruled. Eiet lived in a beautiful palace with fountains of flowing honey, milk, wine, oil and water. Eiet accepted the task of looking after Friks and when he grew up he allowed him to marry his daughter Halkiopa. Eiet sacrificed the ram with the Golden Fleece, which had rescued Friks, in honour of the great Zeus. And as was foretold, Friks would rule with Eiet for as long as he possessed the Golden Fleece, which Eiet hung on the holy tree on Mount Areeva. There the Golden Fleece was guarded by a terrible dragon. Word about the Golden Fleece spread far and wide, all over the Balkans. Atamant’s descendants knew that their salvation and the welfare of their families depended on them possessing the fleece, so they decided to get it at any cost.

Jason’s childhood

On the shores of the Pagasit Bay, the blue sea in Thessaly, Kretei, brother to king Atamant, built the city Iolk and became its king. Kretei married his niece “Tira” who bore him three sons “Eson”, “Amitaon” and “Peret”. Kretei also adopted “Pelei” and “Nelei” Tira’s children with the god Poseidon. When Kretei died his son Eson and adopted son Pelei together assumed rule of Iolk, but his half brother Pelei managed to illegally seize the throne and power, so Eson had to live in the city as an ordinary citizen. Pelei also drove out his brother Nelei who then went to the Peloponnesus, built the town Pil and became a famous king.

After his beautiful son was born, Eson began to fear that his cruel and evil brother Pelei might murder him because of fear that he might challenge Pelei for the throne. So Eson took his newborn son to a secret place on Mount Pelion and left him in the care of the wise centaur Hiron. Then he

told the people in Iolk that his son had died and had a solemn funeral for him.

The boy grew up in the forest, in a cave, with the centaurs and was raised by Hiron, his mother and his wife. The wise Hiron gave him the name Jason and taught him medical skills, how to handle a sword and spear, how to shoot from a taut bow and how to play music. There was no one who could equal Jason's resourcefulness, strength and courage. He was as handsome as the gods.

Jason lived with Hiron until he was twenty years old and then decided to return to Iolk to ask Pelei to give him his throne back. As soon as Jason arrived in Iolk he went directly to the town square. Jason was wrapped in a panther's pelt and was carrying two spears in his hands, but he was missing his left sandal because he had lost it when the goddess Hera, pretending to be an exhausted old woman, asked him to help her cross a swollen river. The inhabitants of Iolk began to gather in the town square wondering who this stranger was. When Pelei looked at the stranger he remembered an old prophecy which told him to watch out for a man who would come to Iolk on a boat, sporting only one sandal. Pelei hid his fear and boldly asked the stranger where he was born and to which tribe he belonged. Jason then boldly told Pelei that he had returned to his home in his native Iolk where he was born. He had returned to his father Eson and he wanted the throne of Iolk back, which the shrewd Pelei had stolen from him. Eson, who was in the square at the time, became tearful when he recognized his son and news of Jason's return brought delight to the entire family, which celebrated the happy event for the next five days. Jason, in his reply to Pelei, revealed his true intentions; to regain power over Iolk. His relatives, approving of his intentions, went with him to Pelei when Jason officially asked him to relinquish the throne. The cunning Pelei, however, pretended that he was ready to meet with Jason and relinquish his throne. Hiding hatred in his heart, he asked the young relative to first go to Kolhida and bring back the Golden Fleece because that is what a shadow of Friks had asked him to do. He also added that he could do it himself but he was old and would rather not undertake such a feat. Pelei then took an oath to Zeus and to the other gods of Olympus that once the Golden Fleece arrived in Iolk he would step down from the throne. This promise was based on his belief that Jason would surely perish should he decide to go into Kolhida and perform this difficult task.

Argonaut expeditions

Immediately after he had his conversation with Pelei, Jason began preparations for the trip to Kolhida. With the help of Hiron and Hera and

the protection of Athens, Jason, together with Arg, son of Friks, sculptor and builder of the Pelion in Pagas, built a 50 oar ship and named it "Argo". Jason then selected the best sailors he could find. Most of the sailors were of Aeolian origin from Hyperborea who were happy to join him in his great adventure around the then known world. In total he drafted 50-60 sailors, all great heroes, among whom was Hercules, son of Zeus, who had experience in Evristei's Adventures. The people of the region had never before seen such a gathering of heroes.

Everything was prepared for the expedition and the sailing ship "Argo" was lowered into the sea. All food and water supplies were loaded and sacrifices and offerings were made to Apollo and the other gods. All the rowers sat in their special rowing cubes and Jason took his place as leader of the expedition. The evening before leaving a joyful feast was hosted. The morning after, when the horizon started to turn purple, the sailors boarded the Argo and began their long trek towards the high seas. As soon as the ship pulled out of the harbour, the Argonauts raised the ship's sails which gleamed bright like white snow in the morning sun. Eol, the master of the wind, must have been sympathetic to the expedition because he gave the Argo favourable winds which easily carried it through the choppy waves. Orpheus began to play his golden lyre and his songs flooded the open sea. After a brief and peaceful sailing trip the Argonauts arrived at Lemnos the island of flowers which then was ruled by women. At first the women were rude to them and treated our heroes like enemies but in the end their hatred turned into passionate love, which left a number of descendants behind.

During their travels the Argonauts landed on the island Samothrace, where they took part in orgies offered by the local mysteries of the goddess Kibela. At the Dardanelles passage they offered Hela, Friks's sister, a sacrifice and later they landed on the Kizik Peninsula where the Doloniani lived and where they were received by king Kizik who prepared a day long joyous feast in their honour. But due to bad weather the Argonauts were forced to remain in Kizik for 12 days. While in Kizik, the Argonauts were attacked by six-armed giants with whom they fought a fierce battle and in the confusion Jason accidentally killed king Kizik. The error was discovered at dawn the next day and after an apology was made, the Argonauts held a magnificent funeral for him that included funeral games.

During their passage through Propondita the Argonauts reached Mysia and after that they passed through the land of the Berbiki where they organized boxing competitions.

The next day the Argonauts arrived at the eastern shores of Thrace in king Finei's kingdom. King Finei married Borei's daughter Cleopatra with whom he had two sons. Finei was a wise and prosperous king who lived a happy life until the god Apollo gifted him with the ability to predict fate. Unfortunately, instead of using his gift for good, Finei abused it by uncovering people's fates. For his cruelty and abuse of his powers, Zeus blinded Finei and condemned him to live a long miserable life. Every day was made bitter for him by the half woman, half bird harpies who Zeus ordered to spoil his food before he had a chance to eat it.

In addition to being blinded and tortured, Finei had another mishap. When his children were grown up he married a second time. This time he married Edia, the daughter of the Scythian king Dardan from Kosovo. The new wife did not like Finei's children from his former wife so she had them both blinded and thrown into a dungeon together with their mother Cleopatra. On top of that Edia had the children flogged on a daily basis.

According to stories told, Finei's children were saved by the Boreans, Kalei and Zet and by Hercules who not only freed the captives but also took Edia back to her father in Scythia where Dardan ruled alone. The Boreans also chased the harpies away and asked the gods to order them to no longer return to Finei's home. The Argonauts then prepared a feast for the old Finei who was able to satisfy his terrible hunger. Being grateful for what they had done for him, Finei advised the Argonauts of the dangers lurking ahead on their trek, especially through the Bosphorus and in Kolhida, and instructed them on how to overcome these dangers. The Argonauts listened carefully to the old man, trying to remember everything that he told them.

While sailing up the Bosphorus, Argo continued to easily charge through the wide waves of the open sea. Then, suddenly a loud swishing sound was heard coming from an approaching storm and as the storm got close the noise became louder until it turned to thunder. Then the Simplegadski rocks appeared before them. They were large rocks that opened and closed, colliding together. The Argonauts took note of the opening and closing times as the rocks separated and came back together again, thundering as they did and creating furious vortices in the sea. But the Argonauts remembered the advice king Finei had given them as to how to avoid being crushed as they sailed the Argo through them.

One of the sailors let a dove fly in front of the ship and when rocks closed the bird was smashed and only a few tail feathers remained. Then as the rocks began to separate again, the brave Argonauts pushed hard on the oars and crossed between the rocks without being crushed. The sailors

were now happy because the worst was over and they had avoided their biggest hazard. After they passed, the rocks became rigid and took their place on the seashore. Now the Argonauts were facing the Black Sea which at first was called “Negostoliubivo” (Inhospitable) Sea. After their successful passing and because of its vast coastline they renamed it to “Gostoliubino” (hospitable) Sea.

Arriving in Kolhida

The Argonauts sailed along the shores of the Black Sea for a long time. They passed by many countries and saw many nations. They also visited the island Tinei where the Mariandini lived in Paphlagonia and the island Aretei where they went ashore to rest. In Aretei they met Friks’s four sons, who were stranded there by a storm on their way back to Thessaly. The four then joined the Argonauts and went to Kolhida with them. In the distance, looking like clouds on the horizon, the peaks of the Caucasus Mountains appeared. Kolhida was not too far away. Then they entered the River Faris and followed its flow to the land of king Eiet, son of Helei, where many dangers awaited them.

King Eiet and his wife Idia had two daughters, Medeia and Halkia. Eiet also had a son named Asprit born from a Caucasian nymph. They lived happily and, as it had been foretold, they would be successful under Eiet’s rule as long as they possessed the Golden Fleece which Friks of Orhomen had given them.

After taking some time to rest, the Argonauts offered the gods of Olympus sacrifices and decided that Jason and Friks’s sons would pay king Eiet a visit and ask him to give them the Golden Fleece. They also decided that, should the proud king refuse to hand it over, they would take it by force. When they arrived, Jason approached the king and explained to him why they were there. Eiet, hedging his hopes that Jason would not be able to survive what he was about to ask him to do, promised to give him the Golden Fleece on condition that he successfully performed several tasks. The most difficult task was to put a yoke on two wild bulls that had iron hoofs and breathed flames and to use the bulls to plow the fields and plant them with the teeth of the Areva dragon. This dragon was killed by the Phoenician king Cadmus. The dragon was a gift given to king Eiet by the goddess Athena who had taken the dragon from Thebes and delivered it to Eiet in Kolhida. This most difficult task Jason performed with Medeia, Eiet’s daughter’s help. Medeia had fallen in love with Jason and promised to help him if he promised to marry her and take her to Orhomen. After Jason promised her eternal love, Medeia gave him “Prometheus’s fat”. The fat was a substance made from saffron juice, a plant that had sprouted from

Prometheus's blood. Whoever was smeared with this fat would become immune to fire and sword and would gain insurmountable strength.

Soon after the teeth of the dragon were planted, giant armed warriors sprang from the ground. Then unbeknownst to the warriors, Jason threw a stone at them. Unable to pinpoint who had thrown the stone, they began to blame each other and a battle broke out among them. Those who did not kill each other, Jason overpowered and they all lay dead in the field and thus he completed his tasks. But when Jason went to ask for the Golden Fleece, Eiet refused to honour his word and threatened to burn the Argo and kill its entire crew. Medeia, in the meantime, took Jason and the Argonauts to the secret place in the woods where the Golden Fleece was hung and guarded by the hideous immortal dragon, born from the blood of the monster Typhon. Medea, using magic, managed to put the dragon to sleep and Jason quietly plucked the Golden Fleece from the tree and together they all ran towards the sea where the Argo was waiting for them.

Pursuit of the Argonauts on their return

When Jason and Medeia came aboard the Argo, all the Argonauts gathered around to admire the Golden Fleece and delight in their success.

In the meantime, priests arrived at king Eiet's palace with news that the Golden Fleece had been stolen and that Medeia had fled with the Argonauts. Upon hearing the news, the king became enraged and summoned all the people of Kolhida to the seashore. There he ordered his men to immediately prepare for an expedition to capture and bring back Medeia and the Golden Fleece. In fact the king threatened his own men with death if they came back without Medeia and the Golden Fleece. The people of Kolhida quickly prepared a warship with 50 oars and appointed prince Asprit, king Eiet's son, in charge of the expedition.

By the time Asprit left harbour the Argo had already sailed far into the wide sea and there was no trace of it. Asprit and his crew drifted in the Black Sea for three days traveling west by following the sunset until they finally, in the distance, spotted the shores of Scythia in the Balkans. The Argonauts, however, had decided to sail up the Istra (Danube) River and then followed its tributaries down to the Adriatic Sea. This plan was proposed by Hercules, who was familiar with the flow of the Danube River, and backed by the Boreans and descendants of the Hyperboreans who wanted to go there and see their former fatherland. This part of Apolonius Rhodius's (Apolonius, Rhodius, *Argonautica*, ex rec, IV, 212-502, R. Fr. Brunckii, I-II Lipsiae, 1810-1813) composition is important for

learning about the ancient history of our lands that are associated with the Argonaut expedition through the Danube and Sava Rivers.

When Asprit's war ship caught up to the Argo near the mouth of the Danube River, Medeia came up with a cunning plan. Through a messenger she informed the pursuers that she had been to Artemis's temple by force and asked Asprit to come and save her and get the Golden Fleece. When Asprit came to the temple in the dark of night, Jason quietly ambushed and killed him. He then cut off his hands and feet and licked his blood three times to prevent his ghost from haunting him. To delay their pursuers, the Argonauts cut up Asprit's body into pieces and threw it into the sea. Then while the pursuers were looking for Asprit's decomposing body parts, the Argo slipped into the Danube River and made its getaway. The place where Asprit was buried was named "Tomi", which means "cut off piece", is today called "Konstantsa" located in Romania.

Argonauts sailing on the Danube

After sailing the great Danube River for a long time the Argonauts eventually arrived at the Danube Falls and the Herculean pillars. Unable to overcome the "Ocean's current" they took the Argo out of the water and carried it over land. Then they drifted to Eriteia, Gerion's island, where they rested and picked up supplies and other necessities for continuing the trip. Here Hercules took the opportunity to tell the expedition about his experience with the theft of Gerion's cattle. After a short rest the Argo continued its sailing trek against the current until it reached Tartarus (Gierdap).

According to folk tales the River "Iese-Inita", a left tributary of the Danube, got its name from Jason's stay in this part of the country. Its etymology comes from the word "iesis" or "iasis" which means "lying down" and is also associated with the name "Jason" (Iasen), leader of the Argonauts.

Further up the river, on the opposite side of Lipinski Vir, the Argonauts reached the left tributary of the Danube River called "Sirina". In mythology the "Sirina" (sirens) were beautiful women who later turned into demonic creatures. With their songs the sirens were capable of stopping the winds and calming the waters and as the sail ships passed the rocky shore they would release the winds and waves would come down and crash the ships against the rocky shore killing the sailors. The sirens were Fork's daughters. Due to their youthful pride the sirens refused to obey either gods or men, so the goddess Aphrodite turned them into birds. Then when they entered a singing contest and lost to the Muses they were

stripped of their feathers and ability to fly. The sirens made wreaths with their own feathers and sat beside bodies of water and sang their songs among the piles of bones, remnants of the sailors who had lost their lives.

To successfully pass by the sirens one had to avoid hearing their enchanting songs, so Jason ordered the entire crew to plug their ears. As for himself, he ordered his sailors to tie him to the Argo's mast and ordered his men not to untie him no matter how much he begged. When the Argo approached the sirens, the Danube waters calmed and Jason could hear their songs. Jason was captivated by their singing and wanted to go to them but the Argonauts refused to release him and sped up the pace of rowing against the river's currents. The folk recollection of the legend of Jason and the Sirens is preserved in the hydronym of the "Sirina" (Siren) River.

Orpheus's assistance during the Argonaut expedition was also very important. Orpheus was able to help the Argonauts overcome many difficulties with his songs and music as well as avoid the sirens. Orpheus was able to calm terrible storms in the sea and even put the dragon, which guarded the Golden Fleece, to sleep. And thus he was a valuable and highly respected crew member of the Argo. Orpheus's biggest supporter was Jason himself.

Orpheus and the Stiga underground kingdom

When the "Argo" arrived at the River Stiga (Morava), a right tributary of the Danube River, Orpheus asked Jason and his friends to allow him to go to the underworld so that he could bring his beloved wife Eurydice back to the light of day. Eurydice had died soon after their wedding. When Eurydice and her friends, the Macedonian Pieridi muses, were picking spring flowers in the green valley at the foot of Mount Olympus in Pieria she was bitten on the leg by a poisonous snake. Her scream brought her friends to her aid but they were not able to save her, she simply passed out in their hands and closed her eyes and died. Orpheus, who was king of Macedonia and Thrace then, could not get over the death of the woman he loved and thus wanted to seize this opportunity to bring her back among the living.

Orpheus stood on the shore of the River Stiga for a long time waiting for Haron's boat to arrive and carry the souls of the dead to the underworld. When Haron arrived at the coast, Orpheus asked him if he could ride along with the souls of the dead to Hades's kingdom. But the cruel Haron said no. Orpheus then began to play the strings of his golden lyre, a gift from the god Apollo, and his sad song flooded the banks of the river. At the

sound of the lyre Haron became enchanted and allowed Orpheus to ride his boat through the caves of the Homolian Mountains into the realm of god Hades where the souls of the dead, being attracted by the melodious sound of Orpheus's lyre, gathered around.

Orpheus's melody pacified Cerberus, the ferocious dog which guarded the entrance to the underworld, and stopped the revolving burning wheel which held king Iksion's crucified body. Iksion was king of the Lapiti (Lapovo). The sin for which he was crucified was his love for Herina. The wheel would stop revolving once he stopped loving her. Sisyphus, son of Eol, was punished by the gods and sent to Hades. His punishment was to push a large rock uphill, and when he arrived at the top, the rock rolled down again. Dripping sweat and covered in dust, Sisyphus sat on the stone. Tantalus, king of Lydia, was sent to Hades because he abused the favour of the gods. He was sentenced to suffer eternal hunger and thirst, forgetting his troubles. Orpheus's melody pacified even the strict judges of the dead: Minoi, Radamant and Eak.

When Orpheus reached Hades's throne, he kneeled before the dark lord and his wife Persephone and sang and played his lyre while yearning for his beloved dead Eurydice. His singing and playing also affected the cruel Erinei (Erin Brdo), who was seen shedding tears especially when the song became quiet and sad. Finally there was deep silence everywhere in the palace. The painful silence prompted Hades to ask Orpheus why he had come to his kingdom and what he wanted from him. Hades swore in the name of the water of the Stiga River that he would grant whatever Orpheus wanted.

Orpheus explained that he had not come here to see the horrors of the kingdom, or, as his friend Hercules did, to pacify the stubborn Cerberus. He explained that he had come here to pray to the lord of the underworld to return his beloved Eurydice back to the living, so that she could again feel the joys of life that had been taken from her at a very young age when she was taken from him from his world. Hearing him out, the lord of the underworld accepted his plea to return Eurydice to him but under the condition that he was forbidden to look at her until they reached the light of day. Orpheus agreed to the condition. While exiting the underworld Orpheus was followed by Hermes who brought along his wife. Eurydice's shadow followed behind as Orpheus walked through the dark passages of the underworld.

Tortured by thoughts of doubt and desire to embrace and kiss his beloved Eurydice, Orpheus, for a moment forgot about Hades's condition and turned and looked back. The same instant he looked back the shadow of

his beloved Eurydice evaporated and he lost her again and this time forever. At the realization of what he had done, Orpheus remained as motionless as a marble statue having been gripped by a feeling of despair because he knew that he alone was to blame for his loss. He tried to return to the realm of the dead and pray to Hades again but this time the doors of the underworld would not open.

Sad, Orpheus sat on the shores of the Stiga River and cried for 7 days and 7 nights, all this time not eating or enjoying all the joys of this world. He continued to pray and complain to the gods of the dark kingdom and to the dead souls but nothing was happening. Since he had this experience, Orpheus began to despise his teacher, god Dionysus, whom he helped become famous and great and began to advise people to pay their respects to Apollo - Helios, the Hypersborean sun god, and treat him as the highest deity. Orpheus then got an idea to create his own doctrine which later became known as Orpheus's doctrine of the divine nature of the human soul and original sin. According to his way of thinking, the souls were wanderers because of the original sin, but by ecstasy, asceticism and initiation the soul is cleansed and then goes to heaven and not to the realm of Hades. On the 8th day of sitting on the banks of the Stiga River, Orpheus, after he thought about his new doctrine, decided to leave the river bank and go back to the Argo.

Jason and the Argonauts worried about Orpheus because of he had been gone for a long time but when he returned they all attentively listened to the stories he told them about his experience in the realm of Hades and the unfortunate outcome of his visit. After offering Zeus a sacrifice, the Argonauts had a feast and then continued sailing against the currents of the Danube River until they reached the "sacred island of Electra", located in close proximity to the River Eridana. (Apolonius, Rhodius, *Argonautica*, ex rec, IV, 503-506, R. Fr. Brunckii, I-II Lipsiae, 1810-1813) Electra in mythology was Ocean and Tetiena's daughter, wife to Taumant, and mother to the fast footed goddesses the Eridi. Because she was Taumant's wife there is a place on the Danube between Belgrade and Panchevo called "Ada Forko-Tumats". According to folklore this name is associated with the events that took place at that time and the poet who wrote about them mistakenly interpreted this Ada as "Elektra" instead of the Ada (Island) of Tumats.

The Argonauts were very thirsty after their water supply on the Argo had been exhausted. Since there were no fresh water sources in the Forko – Tumats Ada, Electra advised them to go to the garden of the Hesperidi. There, Orpheus pleaded with the Hesperidi to give the tired and thirsty

Argonauts water. The Hesperidi obliged by showing them the source of the water, which Hercules opened up with a single blow from his feet.

Then Hercules told his story of how, at the request of Evristei, Hera's golden apples were taken. (Apolonius, Rhodius, *Argonautica*, ex rec, IV, 13-96, R. Fr. Brunckii, I-II Lipsiae, 1810-1813). Hercules told the Argonauts how he tricked Atlant to take his place and pick the golden apples from the tree of life which angered Zeus. Zeus then punished Atlant by turning him into stone and placing him on Mount Angur (Avala) entrusting him with the task of holding the sky above his head with his bare arms.

After their rest the Argonauts resumed sailing "... and after passing over Mount Angur and over the Kaulian rock which had split from Mount Angur, and where the River Istros divides the flow of water with the River Eridanum..." (Apolonius, Rhodius, *Argonautica*, ex rec, IV, 323-506, R. Fr. Brunckii, I-II Lipsiae, 1810-1813). Here our heroes recognize the rocks at the mouth of the Sava (Eridana) River at the Danube (Istrios) which today is the Belgrade Fortress, and from there they saw that the Danube waters "split up" around the great Ada of god Ares (Military island). The Argonauts did not stop at this island because Ares had twice collided with Hercules when Hercules fought against Ariei's son, Kikno, in Macedonia and during the war with the Hyperborean Nelei, king of Pil in the Peloponnesus.

Following the Eridan (Sava) River to Enet in the Adriatic

The River Eridan caused great confusion in ancient literature. The first problem was the apostrophe that this word has on the letter "η". The sharp Greek "hak" before the initial vowel is pronounced as "x" in the Latin version, i.e. as in Hera or Hestia (goddess of fire). In the original Ionian dialect, which comes from the Aeolians, originating from the Danube, the sharp "hak" was not pronounced at all and this rule also applies to the modern Greek language. The same goes for the letter η (ETA), which in the original Greek language is pronounced as "i" (ita). So the hydronym of Sava was not "Eridanos" but "Iridanos", i.e. the personification of "Ira" (Hera) and Dan-os (from Dios - Danubios). Another problem is the fact that the river "Eridan" was thought to be many rivers in Europe, with "Pad" in Italy, "Ebra" in Spain, as well as "Rona" and Raina" in France. The aim of this approximation was to connect the return of the Argonauts with the Adriatic and the Western Mediterranean.

According to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 338), the mythical river "Eridan" (Sava) was an offspring of Ocean and Tetia, i.e.

the Pannonian Sea (Tetia) and the Danube (Ocean). On the shores of the River Eridan lived the nymphs, daughters of Zeus (Danube) and Temidini (Tamish). These nymphs showed Hercules where the god "Nerei" (River Nera) was located when he came to Hileia (Sumadia) to visit Ehidna, queen of the Scythians. In mythology, the river Eridan accepted Faeton (fire) when Zeus struck him with lightning. Faeton was the unfortunate son of god Helios (Sun). One day Faeton asked Helios if he could run the solar cart across the sky for one day. Helios gave him the reins but because Faeton was inexperienced, he was unable to manage the horses in the usual way. As a result, he flew too close to the Earth and burned everything in sight. To save the planet from burning down and restore life on earth, Zeus bombarded Faeton with lightning bolts and he, like a shining star, flew over the sky and fell in the river Eridan.

The nymphs buried Faeton after he fell from the sky but because his sisters, the Heliadi, cried day and night, Zeus took pity on them and turned them into poplars and their tears into ambers. So the Eridan (Sava) river became the amber route. Having some compassion for the unhappy boy, Zeus transferred Faeton to the coachman constellation.

After passing over the Kaulian (Kalemegdanski) rocks, the Argonauts arrived at Ada "Tsiganlia" (etymology from wild and the word "many", i.e. a gigantic ADA). In popular lore Tsiganlia was dedicated to the Titans, a Hyperborean tribe born of the Earth, i.e. indigenous to the region. In mythology Geia gave birth to the Titans while being fertilized by droplets of blood that fell from Uranus's genitalia. Some of the Titans were immortal, such as Alkionei, but only while they resided in the country in which they were born. They were conceived as undefeatable giants, armed with long spears, had a formidable appearance, long hair and beards. In their battle with the gods, the Titans threw huge rocks and burning torches at the sky, particularly Alkionei. It was foretold that the gods would not be able to defeat the Titans without help from the mortals. That is why during the war with the Titans at Fleigarska (Pozharevachka) Plain, Zeus instructed his son Hercules to kill the Titan Alkionei and many others.

Due to the hostile mood of the Titans, the Argonauts did not visit Ada Tsiganlia and continued sailing against the flow of the river. Along the way they passed the site which, many centuries later, would become the building place of the city "Shabats" which was dedicated to Sebazei, the corrupt god of the fourth generation, and north of that they saw the place where the city Zagreb was later built and dedicated to Dionysus- Zagrei.

The Argonauts sail the Adriatic - death of Pelei and Jason

The Argonauts continued to sail towards the Adriatic (Sava) to Enet and then continued in the northwest direction to Istria. According to some legends they sailed through the “Adriatic mouth” of the Danube River, i.e. the “Rashk channel” and then carried the Argo on their shoulders (while other sources claim that they pushed the Argo) and thus sailed the “Kronon Sea” or the “Gulf of Reinei”, i.e. the Adriatic Sea. This way they avoided going through the Bosphorus in the Dardanelles.

There exists a Latin geographical name for “Kvarnersko Ostrovo” dating from the Roman era called “Absyrtides”. The Latin name of the river “Rechitsa”, located between “Rieka” and “Sushaka”, is the hydronym “Absyrtus fluius”, which confirms the legend of the myth of the Argonauts. During the time Roman emperor Augustus (31 BC - 14 AD), geographer Pomponi Mela claimed that the western arm of the Danube “... flowed into the Adriatic, and is wavy and wild like the River Po...”

When the Argonauts arrived at Ei, Kirkin’s island, Kirkin cleansed Jason and Medeia from the sins of having killed Asprit, but refused to provide hospitality for them so the Argonauts continued on to the country of the Feaka at Drepan (Corfu or Kierkira) Island. Jason and Medeia, to avoid being handed to the expedition from Kolhida were married in king Alkino’s court.

The geographer Strabo (63 BC - 19 AD), who traveled through many countries and gave many accounts of mythological, historical and geographical details about the Argonaut expeditions, said the following: “Because the expedition from Kolhida was not allowed to return to Kolhida without Medeia and Asprit, as per king Eiet’s orders, some of the people from the Kolhida expedition decide to remain in Korkira, while others went north to Istria, where they built the city Pula – Pola meaning big, strong, powerful... (Strabo, *Geographia*, I, 2, 39, VII, 5, Meineke, Lipsiae, I, II, III, 1913)

The people from Kolhida who settled there named the peninsula “Istria” which was a personification of the river Istros (Danube) which the Argonauts sailed. The people of Istria then intermingled with a group of colonists who were moved there by Hil, son of Hercules and eponymous hero of the Illyrian Hilei. However the peninsula had two horonyms: “Histria” and “Hyllis”.

The Argonauts continued to sail until they reached Iolk which offered them great temptations. After Jason handed over the Golden Fleece to his uncle Pelei, he freed his father Eson from prison. Later Medeia murdered Pelei with sorcery. Because of that, Pelei’s son Akast, who was also an

Argonaut, threw Jason and Medeia out of Iolk. They then went to Corinth and lived there happily for 10 years. Jason parked Argo on the coast of Corinth and devoted it to the god Poseidon.

For as long as the Corinthian king Kreont would not offer his daughter Glaucoma's hand to him, Jason continued to have children with Medeia. But the moment he did, the abandoned and humiliated Medeia turned on her rival, her father, and above all on Jason. Thanks to Medeia's magic Jason's life became joyless and miserable. One day the tired Jason took rest in the shade under the helm of the Argo and fell asleep. While peacefully sleeping the helm broke and the boat fell over and crushed our sleeping hero.

Many epics have been written about Jason's fate and the myth of the Argonauts is well represented in ancient art. Medeia surrendered the Corinthian throne to Sisyphus and she returned to Kolhida. According to a less known myth, Medeia went to Thebes and healed Hercules from his madness. Euripides's "Medeia" of 531 BC was an example of the works of later poets and writers of tragedy.

XII – PELASGIAN - AEOLIAN ATHENS

Attica is located south of Boeotia and it borders the Aegean Sea to its east, the Saronic Gulf to its south and the territory of Megara to its west.

Athens, the City State, is located on the plains of Attica about 5 km away from the Saronic Gulf. Around Athens are the mountains Pentelikon to its northeast and Himet to its southeast, as well as a number of hills including Likabet, Pniks, Arie Coast, Coast of the Nymphs, Coast of the Muses, etc... The Rivers Eridan, Kefis and Ilis flow near Athens. Located in the centre of Athens, on the limestone plateau bank, was the Acropolis, a settlement established during the late Neolithic Sesklo and Dimini Culture period, especially common in Mycenaean Culture. The Acropolis was a sacred centre and in the thirteenth century BC was surrounded by large walls.

The Pelasgians of Athens and Attica

According to Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988) the first inhabitants of Attica and Athens were Pelasgians. The first Athenians had Pelasgian roots and those Pelasgians never left Athens or Attica. According to Herodotus and others such as Homer, Diodorus, Strabo who had written about them, all claim that the Pelasgians emerged from myth. However, history has almost forgotten the Pelasgians, particularly nineteenth century history, except for Fitboten who in 1862 gave birth to the “Pelasgiology”, a modern science about the Pelasgians. Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 115, Athina, 1954) in his capital works on the prehistoric Aegean, has stated that the Pelasgians moved out of the Caucasus and the Caspian Sea Region around 3500 BC and went in opposite directions. The east wing, headed by king Titon, built the city Susa in Mesopotamia along with the famous Memnonion fortress, named after his son Memnon. Titon was married to Kiseia. The west wing, under the leadership of king Priam, Titon’s brother, took the Anatolian-Balkan route and settled on the lands of the Aegean basin, on the shores of Asia Minor, and the Balkans and the Aegean Islands Hia, Lezb, Imbro, Lemno and Samothrace .

In the Balkans the Pelasgians settled in Atos, Kis and the Thermaic Bay, Thessaly where they founded the Larissa fortress and Epirus where the famous Tesprotian Dodona shrine is located. When they were expelled from Epirus they settled in Thessaly and named their new homeland “Pelasgiotida”, a name that exists to this day. On the northeastern part of the Peloponnesus they were known as “Egialski” Pelasgians. The Pelasgian “Erihtonean Dynasty” appeared around the seventeenth century BC in Attica and Athens, which can be traced to 1044 BC. According to

Herodotus (Herodotus, History, VIII, 44, Matica Srpska, Beograd, 1988), “... at the time when the Pelasgians lived in the country which is now called Hellada, the Athenians were Pelasgians and then they were called Kraneians and during king Kekrop’s rule they were called Kekropidi. Then when Erethei assumed power the Athenians changed their name and, according to their chieftain Ion, son of Ksutov, who led the Athenians, received the name Ionians”.

Athens, the name of the city, was an antroponym and later became a theonym which belongs to the Paleo-Balkan Glossology. It was a two-part word which in the beginning sounded like “a-tana”, where the “a” in front was a negation as in “no” and “tana” meant “thanatos” meaning “dead” or “death”. So, in combination “a-tana” meant not dead meaning immortal, and finally Athena meant an immortal goddess. (Mpampiniotis, G.: Synhroni gramatiki tis koinis neas Elinikis, Athinai, p. 82, 1967.)

According to Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 179, Athina, 1954), Athena as a goddess arrived in Attica from the north, through Thessaly and Boeotia. The carriers of the name were the Lapiti and the Minians. Again according to Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 181, Athina, 1954), Kikrop was the first king of Attica who sprouted from the ground, like a man-serpent, born from the goddess Geia-gigenes, i.e. native, a true Pelasgian. Kikrop built the Acropolis Kekropia fortress, introduced monogamy, introduced the custom of burying the dead and created the “Pelasgian” writing letters. The first god to be introduced during his time was Poseidon, who with his trident created a salt lake at the Acropolis. The goddess Athena came after Poseidon and planted an olive tree and asked king Kikrop to support her claim to possess Attica.

In the dispute between Poseidon and Athena which then followed, Zeus appointed Kikrop and the ancient hero Kranai as judges. When Kikrop pointed out the benefits of having the olive tree, the advantage was given to Athena. Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 184, Athina, 1954) believes this was a metaphor and awarding the goddess Athena the victory refers to awarding the matriarchy which ruled until then. When the Lapitian Bakhadi from Pannonia figured this out, in their next election they abolished the right of women to vote, so that the men won and introduced patriarchy. After that they abolished the custom of taking the maternal surname and instituted a rule that children be named after their fathers. They simultaneously abolished polygamy and accepted monogamy. All this, of course, took place gradually.

When Kranai replaced Kikrop on the Athenian throne, the inhabitants of this country became known as Kranaians and the Athenian Acropolis became known as Kranaia. After Kranai, Erehteï became king of Athens. Erehteï was Brut's brother and belonged to the ancestors of the Eteobutadi Athenian aristocratic family. (Hesiodus, *Fragmenta & Theogonia*, p. 124.) During the Athenian – Eleusian war, the Athenian king Erehteï was killed by Eumolp, a Thracian hero who came to help Eleusin. Erehteï and his daughters received divine honours in Athens. The Erehteon Temple in the Athenian Acropolis was dedicated to them.

The Lapiti colonize Athens and Attica

The Eteobutadi were the true descendants of the Butadi, an early Athenian ecclesiastic tribe and an important branch of the Thessalian Lapiti. (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 183, Athina, 1954.) The Butadi were the flower of the Athenian aristocracy, an old, closed and conservative tribe with large and rich incomes and privileges. Their national symbol was the bull's head with horns because their ethnic name originated from the word "vu" meaning "ox", "bull" associated with the "Gerinovian cattle" of the Danube, from their former homeland in Pannonia.

The Pelasgians of Attica and Athens were peasants, farmers and pastoralists. When the Lapiti first settled in Athens and Attica, they were surrounded by antagonistic Pelasgians. However, the Lapiti who had a higher degree of culture and were more aggressive rapidly imposed their will on all sectors of life and became aristocrats and estate owners. The rich Lapiti were arrogant and flaunted their non-Attican origin, belittling the Pelasgians and refereeing them as "peasants". This behaviour and their constant quarrels with them led the Pelasgian to rebel. The rebellion unfortunately was put down.

The Lapiti drive the Pelasgians out of Athens

Herodotus (Herodotus, *History*, VI, 136-138, Matica Srpska, Belgrade, 1988) quoting Hekateï (Hekatej 549-478), writer and geographer of Miletus, stated that the Athenian Lapiti expelled the Pelasgians as follows: "When the Athenians saw the lands located under Himet which were given to the Pelasgians as a reward for building a wall around the fortress, they were filled with envy. Before these lands were given to the Pelasgians they were thought to be poor and infertile, worth nothing. Then, after seeing how nicely the soil was worked they were gripped with jealousy and forced the Pelasgians out without giving them any reason..." The Athenians spoke of the Pelasgians as a kind of people who attacked their

women, prepared revolts against them and were occasionally caught in these acts. Even though they had the right to kill them for committing such crimes, the Athenians chose to expel the Pelasgians out of the country. And as such the Pelasgians, being expelled from Athens and Attica, settled on other lands such as Lemno, an island north on the Aegean Sea, Kreston in Halkidiki and Plakei and Skilak in the Helespont.

After a while, the Pelasgians who lived in Lemno decided to pay the Athenians a visit. They went to Athens during the Athen's festivities held in honour of Artemis of Brauron. During the ambush they captured many of their women and sailed with them to Lemno where they married them. Years later the Athenians took revenge on the Pelasgians. This took place during Miltiad's time (son of Komon). The Pelasgians were obsessed with fighting and would not surrender and thus Lemno fell into the hands of the Athenians. (Herodotus, History, VI, 140, Matica Srpska, Belgrade, 1988.)

Also mentioned among the kings of Athens was Erihtonei, who had a son named Pandion with Praksitea and who instituted the Panateneia feast.

When Pandion became king of Athens he was the eighth of Erihtonei's descendants in line to receive the throne. Pandion's son was named "Egei", who in mythology was known for having a conflict with Cretan king Minei, the Phoenician. The Cretan army placed a siege against Athens which devastated its crops and the people were dying of hunger. To save his subjects and the crops, Egei, on the advice of the Oracle, accepted Minei's conditions for peace and made a commitment to Crete to send them seven boys and seven girls as food for the Minotaur; a monster with a human body and the head of a Bull. The Minotaur was the son of Poseidon's bull and Minei's wife Pasifia.

So in order to hide his wife's great shame, Minei summoned the architect Daedalus, grandson of the Athenian king Erehtei, to build a labyrinth, a castle with numerous intricate passageways. Egei, the king of Athens, had a son with Etra named Tezei. Etra was the daughter of dynastic king Pitei from the Pelopidi Dynasty from Phrygia, i.e. Brigian from Macedonia. Tezei became one of the greatest heroes of Athens.

Tezei spent his childhood with his mother in the court of his grandfather Potei. When Tezei grew up he went to Athens to live with his father Egei but he did stay there for too long. When the time came for the Athenians to send the seven boys and seven girls to Crete, he decided to join them. Before the ship sailed, king Egei gave the helmsmen both black and white sails. The black sails usually indicated that it was a sad procession. He

then ordered the helmsmen to raise the sails according to the success of the mission. White sails meant a successful mission.

After the young Athenian children were delivered to Crete and after Tezei's divine origin was confirmed by Minei, the king of Crete, our hero was received with the highest of honours. Then, during the festivities, Minei's daughter Ariadna happened to notice Tezei and was enchanted by his divine magnificence. Figuring he was there to kill the Minotaur, she offered Tezei any assistance he might need provided he marry her and take her to Athens. Tezei accepted her offer. To navigate the labyrinth, Ariadna gave Tezei a reel of thread and told him to use it to find his way back out of the maze. Tezei was very strong and was able to subdue the Minotaur whom he then sacrificed as an offering to Poseidon. As soon as the deed was done, Tezei collected Ariadna and the children, boarded their ship and cast off on a voyage back home. On their way, Tezei got separated from Ariadna and, feeling sad and distracted, he forgot to hoist the white sails to indicate that his mission was a success.

Egei in the meantime sat by the sea, day after day, looking for the ship and eagerly waiting for his son to return. Then when he saw the ship with the black sails he was sure the mission had failed and his son and the children were killed. In despair Egei threw himself from Cape Sunion into the sea, which later was named "Egei" (Aegean) Sea after him.

After Egei's death, Tezei inherited the throne of Athens and performed many heroic deeds, which according to mythology were almost as heroic as those of Hercules. Included among Tezei's deeds were; his battle with the Amazon, his battle with the Palantidi rebels of Athens, his battle with the Kentauri, the abduction of the beautiful Helen and his descent into the underworld with his friend Piritoi, king of the Lapiti. In the mythical list of Athenian kings, Tezei is the tenth king of Athens. His rule preceded the Trojan War by a generation, i.e. 1220 BC, and along with Hercules, he is one of the most favourite characters in ancient art.

When, in 1104 BC, the Dorians conquered most of the Peloponnesus, particularly Laconia and Sparta, many Neleidi, Eolian descendants of Pannonia, fled Mesena and Pil and settled mostly in Athens, where their countrymen the Lapiti and their royal families ruled until 1044 BC. According to Herodotus (Herodotus, History, V, 65, Matica Srpska, Belgrade, 1988) and Pausanias (Pauzania, Periigissis tis Ellados, II, 8, 18, (prev. Pasini: Vodič po Heladi,) Logos, Split, 1989), some Neleidi did survive the Hellenic infestation in Mesena.

Included among the closest relations of the Neleidi of Pil in Athens were the Kodridi, the Pizistratidi, the Alkomeonidi and the Paionidi.

The Kodridi received their name from mythical king Kodro of Athens, son of Melant. In mythology, Melant was a descendant of Nelei, son of Andropomp and Heniona. (Herodotus, History I, 147, Matica Srpska, Belgrade, 1988.) Melant was a ruler in Messenia in the Peloponnesus until the arrival of the Helens (Dorians) at which point he and some of his cronies fled to Attica where he became king of Athens, replacing the previous king Timet, brother-in-law of the Trojan king Priam. Timet was the last descendant of Tezei. In the war between the Athenians and the Phoenicians of Thebes, fought around the town Enoi in northeast Attica, neither side took victory so it was decided that the war be resolved with a duel between the kings. Timet, not feeling courageous enough to participate in the duel himself, announced that he would hand over the kingdom of Attica and Athens to whoever defeated the Theban king Ksant. Melant accepted the task, fought a fierce battle and defeated his opponent. In gratitude for the victory he delivered the Thebans and the Athenians chose Melant as their king. After Melant's death, his son Kodro became king of Athens and ruled for twenty years. Kodro had two sons, Medont and Nelei. The legendary king Kodro died bravely fighting the Dorians who first penetrated Dorida and, when they failed, penetrated the Peloponnesus. Kodro was killed in front of the Athens city gate around 1091 or 1088 BC. Papastavrou (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 51, Hiotelli, Athinai, 1972) believes he was killed in 1050 BC.

Kodro was succeeded by his elder son Medont. However, there was constant quarrel over the throne between the two brothers. Because of that and due to the constant and fiercer attacks from the Dorians, who eventually conquered the Peloponnesus, Dorida, Driopida, and Nelei, the younger brother, along with a large number of Athenians, Atticans and Peloponnesian refugees, fled their homes in 1044 BC and migrated to the western part of Asia Minor. There, these immigrants founded the "Seionian alliance" of twelve cities, with Milet as their capital. The kings of many of these cities, (Herodotus, History I, 147, Matica Srpska, Belgrade, 1988) came from Kodro's descendants.

Kodro's descendants, former Thessalians and Mesenians, together with the Achaeans and other natives laid the foundations for new conditions in the eastern coast of the Aegean Sea. They gave birth to a new culture and above all to the Paleo-Balkan language known as the Ionian dialect. They also transferred with them their Olympic gods and their epics. The Ionians-Neleidi (Iafoni or Semitic Iavani) first accepted the Phoenician letters between 900-700 BC. Here, the well-educated Talet (625-548 BC) made

his claim that the foundation of all things is water. He explained many natural processes such as earthquakes, the movement of the sun, the eclipse of the sun etc. and, as the first philosopher of nature, clearly explained them as being natural i.e. non-divine. And so, in this “dark” historic era, new centres of civilization began to spring in Ionia in the south and in Aeolia in the north (the shores of Asia Minor), giving life to not only philosophy (in addition to Thales there were also Anaximenes, Anaximander and Xenophanes) but also art (ionic style), medicine (Hippocrates), history (Herodotus), literature (Homer, Hesiod) etc...

In order to develop trade, during the VIII and VII century BC, the Milesians of Asia Minor established colonies along the Aegean, Marmara and the Black Sea. Included among these colonies were Abid, Amis, Sinop, Trapezunt, Kerasunt, Lampasak, Ferint Parion, Fasi, Theodosia, Dioskuria, Pantikap, Tsibi, Istar, Tomi (Constantza), Odessa, Apollonia etc., a total of about 75 cities or 90 commercial stations. The colonists secured not only trade in grain, wool, timber, leather and slaves with the Scythians and Babylon, but also the spread of culture and other values. These centres survived until the V and IV century BC.

Despite these migrations in the tenth century BC, many of the Kodridi, Medontidi, Neleidi, Pizistradi and Alkmeonidi, who decided to remain in Athens and Attica, survived and can be traced back to the IV century BC. Thomson, (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 126, Athina, 1954) quoting Peterson (Peterson, *Questions de historia gentium Atticarum*, Schleswing, 1880) stated that during that time Kodros's genealogical tree encompassed 32 generations. Among the most significant figures were Solon and Plato.

Solon, who lived around 638-559 BC, was the son of Eksikestid from the Medont branch of the Kodridi family tree. He was one of seven Greek sages. He distinguished himself in trade and in the political struggles of Athens between the aristocrats and the people (demos). In 594/3 BC he became a legislator and reformer. His laws reached their peak during Pericles's time and survived until Alexander the Great's time in Alexandria. They became the starting point in the historical development of the European countries.

According to Herodotus (Herodotus, *History I*, 29, Matica Srpska, Belgrade, 1988), after Solon implemented his laws he traveled around the world for ten years so that he could not be asked to repeal them. When he went to Sardis to visit king Croesus of Lydia, the king took Solon to his treasury and asked him who he considered to be the happiest person in the world. Solon replied: "... it is out of the question to even think of anyone

or speak about them that they are blessed, let alone happy, before their death” because... “many people first received their happiness from god and after that god completely ruins them...” which actually happened to king Croesus.

While visiting Sardis, king Croesus asked Solon who were the most powerful among the Hellenes in order to win them as friends. Solon replied: “... The Lakedemonians and the Athenians were among the first. The Lakedemonians are of Doric origin and the Athenians of Ionic... The Athenians also have Pelasgian origins and the Lakedemonians are of Hellenic origin”. Herodotus (Herodotus, History II, 177, Matica Srpska, Belgrade, 1988) in the end concluded that Solon had taken his laws from the Egyptians and introduced them to Athens which because they were very beneficial, were still enforced.

Plato or Aristocles (427-347 BC) was the son of Arition (from the Kodridi family tree) and Periktiona. Plato became a great philosopher and founder of the philosophical school - Academy of Athens. The core of his philosophy included teaching about ideas as absolute mental essences of the world, while “things of sense” represented only their “shadows”. The highest idea was the idea of good, which was only an idea of the divine; the greatest virtue was wisdom. The method of seeking truth, according to Plato, was the dialectic skill of comparing and analyzing. The most famous of Plato’s works were: “For the State”, “The Feast”, “Fedar”, “Sokrat’s defense”, “Menon”, “Simpozion”, “Timai” and others. Plato was a student of Socrates and a teacher of Aristotle. Plato’s Academy as a school of philosophy lasted until 529 AD when, as a pagan institution, it was quashed by Byzantine Emperor Justinian.

The next of kin to the Neleidi of Athens were the Pizistratidi. According to Herodotus (Herodotus, History V, 65, Matica Srpska, Belgrade, 1988) the Pizistratidi were originally from Pil in the Peloponnesus. They were the descendants of king Nelei, belonging to the Kodro and Melant family tree, who had arrived in Athens earlier and established themselves as the royal families. The Neleidi were influential in shaping the social and socio-economic life in the so-called archaic period (VIII-VI century BC) and the age of the so-called classical Greek civilization. They contributed to the formation of the City States and their transition from royal rule to oligarchy and aristocracy, and from great Greek colonization and tyranny to democracy, as the peak of political life.

Pizistrat was the son of Hippocrates. He ruled Athens for seventeen years (560-543 BC), was elected tyrant three times and was exiled three times (sixteen years). Pizistrat was one of the most famous Athenian politicians

to exist during the classical period. During his rule Athens was historically the most famous city in the region. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 124, Hiotelli, Athinai, 1972.) According to Aristotle (Aristotle, *Politics*, II, 7), Pizistrat “was a great humanist, compassionate, democratically ethical and a capable politician and military leader”. Pizistrat was the first person to collect, assemble and preserve the scattered works of Homer. He died in 528/7 BC. After his death, his son Hilei became ruler (arhont) of Athens. He was followed by his son Hiparh who ruled until 514 BC. Hiparh fell victim to an assassination attempt involving Sparta and Thucydides. Athens reached its pinnacle of fame and dominance in the Aegean Region during the time of the Pizistratidi and so did the so-called Greek civilization of the archaic period. The period of tyrant rule, however, also ended with the Pizistratidi when, with help from Helena of Sparta, the scene was changed when the Nelei family of Alkmeonidi came to power.

The Alkmenoidi were descendants of Alkmeon, grandson of Trasimed. Trasimed and his brother Antiloh followed their father Nestor, son of Nelei, to the Trojan War. Antiloh died in a battle while attempting to save his father’s life. He, along with Achilles and Patrokle, were buried at the Helispont. After the destruction of Troy, Trasimed happily returned to his native Pil. (Homer, *The Iliad and The Odyssey*, II, IX, 80, Novi Sad, 1985. (Prev. MN Gjurigj)). Trasimed was Shiloh’s father and Alkmeon’s grandfather, ancestors of the Alkmeonidi Athenian family. He was buried in Pil. (Pauzania, *Periigissis tis Ellados*, II, 18, IV, 36 (prev. Пасини: *Guide Hellada*), Logos, Split, 1989.) Alkmeon was the last living “arhont” of Athens in 757 BC. His descendants were: Megakle, Klisten Klinei, Pericles, Klinei II, Alkibiad, Klinei III and others. We have cited only a few of the most significant figures of this great fraternity.

Megakle was an Athenian politician and an arhont. He was known for destroying Klinei’s party in 612 BC. His grandson, also named Megakle, was Pizistrat’s opponent, while his great grandson was Alkibiad’s grandfather.

Klisten, son of Negakle and Agarista, was head of the Alkmeonidi in Athens. He carried out reorganization of the Athenian social system and strengthened democracy. However, the new democratic system in Athens began to stumble due to measures taken by conservative Hellenic Sparta, from which a military conflict arose. The crisis prompted an alliance between Athens and Persia which later led to the Greco-Persian Wars of 490 and 479 BC.

Among the most important Alkmeonidi people was Pericles (499-429 BC), son of Ksanth and Agristi. He was the greatest and most famous Athenian Democratic statesman and representative of the “golden age of Pericles” of the so-called classical Greek civilization. He became leader of the Democratic Party of Athens in 459 BC, held a high position in society and had the honour of being chief strategist of Athens. He ruled for twenty years during which he performed major democratic political and economic reforms. He was also a patron of philosophy and art. He renovated the Athenian Acropolis by adding a few new buildings such as the Pantheon, Propilei etc. He also helped prominent artists such as sculptors Fidei and Myron, painters Apolodor and Polignot, philosopher Anaksagor and others. He significantly expanded Athens’s influence over the Aegean Regions and founded Amphipolis in Macedonia. He died in Athens in 429 BC.

Alkibiad (450-404 BC), son of Klinei and relative of Pericles, was a well-known gifted Athenian citizen and student of Socrates. He was an Athenian general and statesman and later became Pericles’s successor. He was a representative of the new generation of sophists and an excellent speaker. He managed to persuade the Athenians to renew the war against Hellenic Sparta in 415 BC and so began the second war of Peloponnesus, which turned out to be fatal for Athens. Alkibiad fought in a war against Sicily and was sacked from his high position after being accused of insulting the gods. He fled to the Spartans who, thanks to him, defeated the Athenians. Later he was forgiven for his sins after which he returned to Athens in 408 BC and became a military commander. His life was ended in Asia Minor where he was killed by the Persians at the request of the Spartans. His betrayal of democratic Athens and his exodus to aristocratic Sparta and Persia was a typical example of the man’s consciousness at the time of the slave society collapse, just before the fall of Greece under Macedonian rule.

As can be seen there were political antagonisms between the Neleidi themselves and between the Neleidi and the Lapiti. For example, for political reasons, in 559 BC, Pizistrat exiled Miltiad, Kipsel’s son, to the Thracian Hersones. Kipsel was a descendant of the Thessalian Lapiti belonging to the family of king Kenei, first tyrant who ruled Corinth in the Peloponnesus, in 657 BC. Kipsel had two sons, Miltiad being one of them, who, while living in Thrace, became very rich. His nephew, also named Miltiad, was appointed Athenian supreme commander of the so-called Greek armed forces who fought against the Persians and won at the fields of Marathon in 490 BC. During this battle 6,400 Persians were killed with only 192 Greek casualties. This was considered a world-historic event in Europe, (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 184, Hiotelli,

Athinai, 1972) for which the Lapit, Miltiad, was credited for his strategic virtuosity.

Miltiad's involvement in the Athenian wars included the alliance made after Salamis and the expulsion of the Persians. His son Kimon continued to contribute to Miltiad's successes in the so-called "Greek world". Unfortunately his successes created antagonism between the two dominant City States, Athens and Sparta. The Athenians being descendents of the Danube tribes and the Spartans being descendents of the Hellenic tribes did not help so, in the spring of 431 BC, war broke out which lasted for 27 years as described in detail by Thucydides. Athens was the head of the Athenian alliance, while the head of the Peloponnesian League was Hellenic Sparta. Their weaknesses were used by the Macedonians.

XIII – PREHISTORIC CRETE AND THE CYCLADIC ISLANDS

The natives of Crete

Crete is the largest Greek island in the eastern Mediterranean. Its terrain is rough and mountainous with Eida (2456 m) being the highest mountain. In previous times Crete was called “Kaptar” (Assyrian-Babylonian origin) and Keftiu (Egyptian origin). It is believed that the Neolithic tribes that inhabited Crete and the Cycladic Islands were settlers from Asia Minor (Kartsi, Lelegi and Lidiani) and from Libya, i.e. from Africa, during the pre-dynastic age of the Aegean. When the Phoenicians settled the island their ethnic name became Minoi in honour of the mythical king Minoi, oldest son of Zeus and Europe. Europe was the daughter of the Phoenician king Agenor and sister to Cadmus, king of Thebes in Boeotia.

Minoi lived during the heroic age. He was adopted by Asterion, king of Crete, after Asterion married Europe, Zeus’s lover. Besides Minoi, Asterion also adopted Zeus’s other children, Radamont and Sarpedon. Minoi was a glorious and righteous king, a good legislator and together with his brother Radamont and Eak, judged the souls of the dead in the underworld.

Besides Asterion, as the first ruler of the island, there is also mention of “Kret”, son of Geia, the eponymian hero of the Island. The residents of the island at that time were called “Eteokriti” i.e. “Real Kriti”. Kret was a well known legislator and judge and there was word that he hid Zeus, when he was little, in the “Dikteiska” Cave to save him from being swallowed up by his father Cronus. Here, Zeus was looked after by the nymphs Adrastia and Ida in a golden cradle and fed with milk and honey. This was illustrated by the many toponyms on the island which relate to Zeus’s birth and childhood. According to tradition “Tal”, a bronze giant, was the son of Kret and guardian of the island. Tal was Radamont’s grandfather.

Phoenician colonists

Minoi became king of Crete after Asterion’s death. Because his opponents contested his place on the throne, Minoi had to prove that it was the will of the gods for him to become king. To prove himself, Minoi publicly called on Poseidon to send him a bull from the depths of the sea so that he could sacrifice it. However, when the beautiful bull emerged from the sea, Minoi’s wife Pasifaia insisted that it not be harmed. So in its place, Minoi sacrificed one of his own cattle. After this the Kretians accepted Minoi as

their king. The fake sacrifice, however, angered Poseidon who then turned the bull into a mad animal which ravaged the island.

As further punishment, Poseidon enchanted Pasifaia, Minoi's wife, and awakened in her passionate love for the beautiful bull. In desperation, Minoi hired the exceptionally gifted artist, inventor and architect Daedalus, nephew of the Athenian king Erethei, who had earlier fled to Crete, to build him a labyrinth. Daedalus built the labyrinth for the bull and turned it into a palace with numerous interlocking corridors. Ariadne, Minoi's daughter, however, discovered a way to traverse the labyrinth and escape from it. Daedalus made a hollow, wooden cow, covered with skin, for Pasifaia which she could enter and which helped her passion for the beautiful bull calm down.

Born out of this odd relationship between Pasifaia and Poseidon's bull was the Minotaur who created many hardships for Minoi, the Cretan king. Because the Minotaur ate human flesh, Minoi had him locked up in the maze. Poseidon's beautiful bull was overpowered by Hercules who took him to Mycenae. King Evristei then freed the bull and let it run loose. The bull fled and ran through Argolida, crossed over Istam and after that entered Marathon where later it was killed by king Tezei. Before this incident with Tezei, Androgei, Minoi's son with Pasifaia, who was good at all athletic skills, went from Crete to Athens to participate in the Pan-Athenian games, where he was declared winner, then continued on to Thebes where he participated in local festivities. According to legend, Egei, king of Athens, ordered Androgei to kill Poseidon's bull at Marathon because it had ravaged Attica. Androgei failed to kill it and lost his life attempting to subdue the animal.

When Minoi learned of the sad news, he quickly prepared a large fleet and a strong army and set out to punish the Athenians. The siege was long and Athens was struck with famine and plague. Then, after lengthy negotiations, the Athenians accepted Minoi's terms to send seven boys and seven girls to Crete once a year as food for the Minotaur. But, with Ariadna's help, Tezei, our young Athenian hero, killed the monstrous Minotaur and rescued the Cretan children from this great scourge.

While Minoi was besieging Athens he had Daedalus and his son Ikar locked up in the labyrinth because he did not want Pasifaia's secret to come out. But after his son was killed and the Minotaur died, Daedalus fled and went to Sicily. Here, in the city Kamik, he was warmly received by king Kokal and his daughters, where his artistic and building skills received great affection. Meanwhile Minoi, having solved his problems with Athens, started looking for the fugitive in all countries and when he

found out that he was in Sicily, Minoi assembled a fleet and headed for the city Kamik where he found Daedalus in the court of king Kokal. But Minoi did not get the chance to exact his revenge because, while in the bathroom, he was killed by Kokal's daughters. Kokal then informed the Cretan soldiers that their king Minoi had slipped and fell in a bath full of hot water and drowned.

The Cretans wanted to sanctify their king but after five years of trying to take the city they failed because Daedalus had it well fortified. According to Diodorus (Diodorus Scilus, Bibliotheca historica, Fr. Vogel, IV, 79, III, Leipzig, 1896, and on), his companions solemnly buried Minoi in Sicily and founded the cities Minoi and Engion, which were built by the first Cretan-Phoenician colonies in Sicily. After the Trojan War, the famous Cretan hero and assassin, Marion, who was brought to Sicily by a storm and taken in by the Cretan colonists, took Minoi's remains back to Crete where they were properly buried.

Minoi was a contemporary of Perseus, Asclepius, Tezei and other heroes of the prehistoric age. He ruled Crete for three generations before the start of the Trojan War, which was confirmed by Herodotus (Hesodotus History, VII, 171, Matica Srpska Beograd, 1988) who said: "... and three generations after Minoi's death came the Trojan War, during which the Cretans helped Menelai and showed themselves to be great heroes..."

According to Thucydides (Thucydides Povijest Peloponeskog installment, p. I, 4, Dere, Belgrade, 1991), "... Minoi was one of those for whom, from tradition, we know that, as the eldest, he bought himself a number of ships and took over most of the current Hellenic Sea. He then mastered the Cycladic Islands and was first to settle a large number of his own people, while expelling the Karani (the residents of Karia). He then put his own sons in charge. He chased the pirates from the sea, as far as he could, in order to expand his own wealth."

Because Crete was a matriarchate, the women had many great functions. They were engaged in athletics and martial arts with the bulls (tauromahia), acrobatics, hunting, racing games and more. They were also involved in the production of materials, especially ceramics, and it is thought that they were the first to have initiated the production of clay amphorae.

One of the Cretan sacred symbols was the "two-sided ax" - labris and the "Minoi horns", which were brought to Crete from Asia Minor.

The greatest contributor in the field of Cretan archeology was Arthur Evans (1903) who discovered the splendor and size of the “Minoan civilization”. With the help of his discoveries, readers can follow the history of Crete. According to Evans the prehistory of Crete begins around 14,000 BC. However, Evans’s Minoan epoch is divided into three main periods: Early-Minoan 3000-2100 BC, Mid-Minoan 2100-1600 BC and Late-Minoan 1600 to 1200 BC when the Cretan-Mycenaean Aegean Culture died out.

The Early-Minoan period is characterized by monuments of architecture (rounded and rectangular houses), casket graves, family tombs, weapons, ceramics, jewelry and written symbols. The Middle-Minoan period is characterized by the magnificent palaces built on the floor with numerous chambers in the form of mazes with no fortifications. After that are pillars (often with the symbols of the double ax “Labris”, hence the labyrinth), frescoes with polychromatic images that represent fish, dolphins, “saffron pickers”, “lady in blue” etc. followed by graves, round and rectangular, coffins, shrines, baked pottery, stone vases and lamps, pots, swords etc. The Late-Minoan period is characterized by the changes that had occurred as a result of the great earthquake in 1450 BC and the invasion of new populations.

What is most important about Evans’s and later research is the discovery of the 1600 or so pieces of clay tablets with three forms of Minoan writing on them. The first form was a hieroglyphic alphabet brought there from Egypt (“religious pictograms”) and from Luvi, Asia Minor. This form of writing was used during the Middle-Minoan period (2100-1850). This was followed by Linear A writing which lasted from 1650-1400 BC, which was then followed by Linear B writing, lasting from 1450-1200 BC, during the era when Cretan dominance in the Aegean world ended, when Crete was occupied by Mycenae.

Archaeologists believe that the “Minoi palace” in Knossos was built during the Middle-Minoan period and was the capital city of the legendary king Minoi. This palace served as a model for the Festos, Malei, and Zakar palaces. Minoi’s palace survived several destructive attacks, earthquakes and the eruption of the Tera volcano. The palace was abandoned around 1400 BC.

The Minoans belonged to the cult of the Great Mother and worshipped a supreme female deity. She was brought there from Luvi and Kar from a matriarchal society in Asia Minor. Their symbols were the double ax “Labris” (of Lubian origin) and the “Minoan horns” of the sacred bull “taurokerat”.

Zeus, as a religious figure, was brought to Crete from Asia Minor by the Neleidi colonists from Pannonia and by the Lapiti. Zeus's arrival to the island was embodied in the myth (Apollodori, Bibliotheca (I-II век пред Христа), I, 1, 6 и Diodorus Siculus: Bibliotheca historica, V, 70, Fr. Vogel, vol II, Leipzig, 1896) of his birth when his titan mother Reia saved him from being swallowed by his father Cronus. It was foretold that Cronus would be dethroned by one of his sons. On the advice of Uranus and Geia, Reia hid Zeus in Crete in a cave on Mount Ida or Dikta, where he was looked after by the nymphs Adrastea and Ida, in a golden cradle and fed milk and honey.

A second story about Zeus's arrival to the island comes from the Phoenician colonization of Crete, where Zeus came to the island, as a bull, with princess Europe, the Phoenician king Agenor's daughter.

In prehistoric times Crete was linked to events surrounding the Trojan War from 1193 BC. After Minoi's death, the throne was passed to his son Katrei, whom he had with his wife Pasifaia. Katrei had had three daughters, Aeropu, Klimena and Apemosina and a son named Altemen. Aeropu was married to Atrei, Pelop's son, king of Mycenae. She was mother to Agamemnon and Menelai from the Lydian or Frigian tribes originating from Asia Minor. Klimena was married to Nauplei, a famous navigator, who founded the city Nauplei in the Peloponnesus and populated it with descendants of Egyptians who sailed to Argolida with their grandfather Danai, i.e. was Danaean.

On the advice of the prophetess, Altemen and his sister Apemosina fled to the island of Rhode. In his old age Katrei wanted to relinquish his throne to his son and because of that he wanted to bring him to Rhode. Unfortunately, on his way to Crete he was killed, being mistaken for a pirate. Katrei was solemnly buried in Crete and funeral games were held every year in his honour.

One time Paris, the Trojan prince, the youngest and handsomest son of Priam and Hekabin from the Afroditian order, took a ship to Crete to participate in the funeral games on the occasion of king Katrei's death. Paris, with his beautiful and luxurious clothing, with his large ship and with the rich gifts he brought, was quick to win the love of the beautiful Helena, wife of Menelai, king of Sparta. Helena, enchanted by Paris, voluntarily took her slave, her husband's wealth and, leaving her husband, fled with Paris to Kranai Island. After spending some time traveling they eventually sailed to Troy. There the Trojans gave them an official welcome and were captivated by the beautiful Helena. Menelai and

Odysseus insisted that they return Helena but the Trojans refused. After that they declared war on Troy, which lasted ten years.

Included among the Cretans who participated in the Trojan War was king Idomenei, Deukalin's son, king Minoi's grandson. He was a powerful ruler and master of hundreds of towns, cities and kingdoms all over Crete. He participated in the Trojan War with eighty ships and fought bravely. This was confirmed by Homer (Homer, *Iliad* and *Odyssey*, II, 645, Novi Sad, 1985. (Prev. MN Gjurigj)) when he said: "... there were many people from more than a hundred Cretan cities, whose leader was Idomenei... They sailed in eighty black ships..." After the war, Idomenei was happy to return to his homeland but was soon cruelly exiled. He sailed from Crete to Calabria where he built several cities. After his departure the Mycenae suppressed the native Phoenicians at the east and west ends of the island. During the Hellenic expansion in the X century BC, they founded the town of Gort and then began the "Dark Age", which returned the region to primitive life. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p, 55, Hiottelli, Athinai, 1972.)

The Cycladic Islands are a group of about 220 islands located on the archipelago in the southern Aegean Sea between Asia Minor, the Balkans and Crete. They are the remnants of the old Aegean land. Most of them are mountainous. The archipelago lies around the sacred island Del, which is the homeland of the Hyperborean gods Apollo and Artemis. This was a holy place where ceremonies and celebrations were held every four years in honour of Apollo, Artemis and their mother Leta. The Cycladic Islands have been inhabited since Neolithic times by the Neolithic peoples from southern Asia Minor, such as the Kari, the Lelezi and later the Aeolians and Phoenicians. The cultures here flourished during the early Bronze Age because of the favourable position they were in to control the sea routes which carried an abundance of raw materials such as marble, copper, gold and silver.

Here archaeologists have discovered a rich necropolis, with various tools, various idols of marble female figures, dishes and other items from the maritime trade. Well known are also the figurines of musicians playing harps and other instruments, painted vases and other items. After the devastating eruptions on the Island Tera (Sandorini) in 1450 BC, the Cycladic culture fell under the influence of the Mycenaean culture. Recent archaeological research done in Tera and Crete revealed a new "Pompeii", which is a mine of material culture for archeologists to dig out in the future. Preserved from the houses buried by lava and ash are the ground floors with their full height and often parts of the floor construction. Most

rooms were decorated with frescoes of exceptional beauty, motifs of Mediterranean landscapes and genre scenes.

XIV – PREHISTORIC PELOPONNESUS - COLONIZATION

The Peloponnesus is the geographic name of the southernmost part of the Balkans. It is a large peninsula attached to the mainland at Corinth. It has many banks along the sea coast like branches with numerous bays and peninsulas. The land is mountainous consisting of the mountains Taiget (2437 m), Pernon (1935 m) Erimant (2244 m), Kilen (2376 m) and others. The major rivers in the Peloponnesus are the Penei, Alpei and Evrotas.

Archaeological research conducted by Pliman, Kuntas, Blegen, Weiss, Papadimitriou, Milonas and others has revealed an abundance of archaeological material in the Arg, Mikena, Pil and other localities. According to Mycenaean culture predominance, several stages of development have been carried out from early 1600 to 1100 BC. Based on archaeological findings, historians have concluded that the Peloponnesus was inhabited during the Mesolithic period between 1900-1600 BC. Arg genealogy was used as a benchmark which was followed back for seventeen to eighteen generations from the Trojan War. And thus Argolida will be very important to this study.

Pelasgian colonization

In prehistoric times Argolida covered the northeast part of the Peloponnesus. It bordered Attica and Achaia to the north over the Corinthian Isthmus and Laconia to the south. Its prehistoric cities were Arg, Nauplei, Tirint, Mikena, Sikion, Epidaurus, Corinth, Trezen, Hermion, Lern and others.

The city “Arg” was named after its king “Arg”, grandson of Inah and god of the river “Inah” in Argolida. In mythology Inah was of Pelasgian origin from Asia Minor. He was the son of Ocean and Tetida (Tethys), from whom the mythical history of Argolida began. He was also mentioned as a contemporary to Erihtonei, mythical king of Athens. Inah led the people off the mountains when environmental conditions were right and the Argolian wetlands had dried up through channels dug to regulate river flow and by clearing forests.

Inah was believed to be an ancestor of the Argolian heroes and kings. His wife Melia bore him Foronei, Pelasg, Agialei, Arg, Mikena and Ia. Inah also instituted Hera’s cult in Argolia. (Pauzania, *Periigissis tis Ellados*, II, 15, 5, (prev. Pasini: Vodič po Heladi), Logos, Split, 1988)

When Foronei became king he united his people, who lived far away from each other, in mutual settlements and taught them how to use fire and to respect the gods. His daughter Nioba was the first mortal with whom Zeus fell in love, and from whose relationship Arg, the Argolian hero and founder of the city Arga, was born. Arg went to Liberia from where he procured grain and taught his countrymen how to grow crops.

Many mythical heroes from Arga, Thessaly and Arcadia were named "Pelag" and many people from these regions boasted of being natives. One of the Argolian heroes, named Pelag, was Triop's son, who provided hospitality to the goddess Demeter while she was looking for her daughter Kora (Persephone). He erected a sanctuary for Demeter near which he was later buried. Pelag built the fortress of Larissa which he named after his daughter. Larisa conceived three sons with Poseidon, "Pelag", "Ahai" and "Ftei", who left the Peloponnesus and conquered Ftia in Thessaly, which was previously inhabited by wild tribes. (Pauzania, *Periigissis tis Ellados*, I, 14th 2, II, 22, (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1988) Another of the Argolian kings, named Pelag, was the son of the native Palehton. He provided refuge for Egyptian colonists who were led there by Danai and his daughters.

The Egialian Pelasgians were Pelasgians from the northern part of the Peloponnesus, located on the shores of the Corinthian Gulf, who changed their name to Aheitsi (Achaean) with the arrival of the Achaeans. The Kaukonian were Pelasgians from the northwestern part of the Peloponnesus in Elida.

Colonization of the Peloponnesus by the Aeolians, Lapiti and Tiroi

According to Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 268, Athina, 1954), based on "Minoan ceramic" archaeological findings from the Dimini Culture of the Peloponnesus, it can be concluded that the carriers of that culture were the Aeolian Lapiti and Tiroi. The genealogical trees of these two people were first established in Thessaly where they first stopped in the Balkans on their way south through the Beotian Orhomen. The Aeolian Lapiti left their footprints in Attica, Athens, Corinth, Elida, Arcadia, Argolida and on the Cycladic Islands including Serif, the smallest island.

The descendants of the Aeolian Tiroi left their footprint in Corinth, Elida, Mesena and other places.

The first person from the Lapiti to become king of Arg was Forbant. He became king after returning from Rod (Rhodes). Forbant had a son named

Triop. In mythology Forbant was Triop's son. According to Argolian tradition Triop had three sons, named Ias, Agenor and Pelasg. After their father's death, Ias, along with his brothers Agenor and Pelasg, ruled the Peloponnesus. Ias had a daughter named Ia who was a princess, a priestess of the goddess Hera and mistress to the supreme god Zeus. Because of her relationship with Zeus, the jealous Hera banished Ia. To save her, Zeus transformed her into a white cow. But the wise Hera was not fooled and sent Ia an angry gadfly to annoy and victimize her no matter where she went. So Ia fled from country to country and then fled from Europe and crossed over to Asia through the Bosphorus (cow crossing) and eventually arrived in Egypt where Zeus returned her to her original form, gave her peace from the fly and impregnated her. In Egypt Ia gave birth to Epaf, son of Zeus, who later became king of Egypt. Epaf married Memfida, Nilo's daughter, and they had three daughters, Libya, Lisianasa and Thebes. Epaf was thought to be the ancestor of the Danai and Cadmus. Later Epaf was identified with the Egyptian god Apid (Apis). Apis in Egypt was hailed as a god-bull. Later, with the colonization of the Peloponnesian Argolida by the Danans, the region was renamed Apia and its residents were called the Apidi.

Krotop, son of Agenor and grandson of Triop, was king of Arg. He had two children, a son named Stenel and a daughter named Psamat. Krotop paid his respects to Apollo after killing Python, a dragon near Delphi at the foot of Parnassus. After his death Krotop was buried in Arg and his son Stenel became king of Argolida. Stenel was replaced by his son Gelanor, who ruled as king of Argolida until the arrival of the Egyptian Danai colonists. Sisyphus, Eol's son, was one of the wisest and cleverest of mortals. He was father to Glauk and grandfather to Belerofont. Sisyphus was king of Efir and founder of Corinth in the Peloponnesus. Sisyphus was also thought to be Odysseus's father, another clever man. According to Homer (Homer, Iliad and Odyssey, II, VII, 152, Novi Sad, 1985 (prev. the MN Gjurigj)), "... there exists Efir, a town in the middle of Arg, famous for its horses, where Sisyphus lived, that most astute man, son of Eol, who had Glauk as his own son from whom the hero Belerofont was born..." After his death, Sisyphus was cruelly condemned for revealing divine secrets to people, for blasphemy and because he repeatedly raped Tira, his brother Salmonei's daughter. In Hades, Sisyphus was made to push a huge rock uphill and when he reached the top the rock rolled back to the bottom. He had to do this in a dusty environment while sweating and without drinking water, for eternity. The phrase "Sisyphian work" was coined to describe the performance of never ending hard labour with low or no reward. Glauk inherited the throne of Corinth from his father Sisyphus. Efir became a famous horse breeder. Glauk was thought to be founder of the "Istamski" games and his son, Belerofont the Corinthian hero, for

having killed Beler, from whom he got the name, had to leave Corinth and after that Tirint, where king Pret cleansed him of his sins. After that he went to Lycia, in Asia Minor, with the help of his winged horse Pegasus. In Lycia, Belerofont performed many heroic deeds and was revered as a great hero. He was also revered in Corinth. The myth about this hero was preserved by Euripides.

Orint, Sisyphus's next son in line, inherited the throne from Glauk. Orint was replaced by his son Toant who became king of Corinth. In 1100 BC a few generations later, the Dorian and Hiantidi Helens, led by Alet, captured Corinth.

The Lapiti eventually colonized even the western part of the Peloponnesus. First to do that was Forbant, the elder son of king Lapit, who colonized Elida, the northwestern part of the Peloponnesus where the Kaukonian Pelasgians lived. According to Elidian folk lore, Forbant, from Thessaly crossed into the city Olen, in Achaia, west of Patra and here king Alektor helped him fight against Pelops, who from Ftia was bringing new Achaean colonists to Thessaly. In gratitude, Alektor divided his kingdom with the newcomers. To strengthen their friendship Alektor married Diogenia, Forbant's daughter and Forbant took Hirmina, Alektor's sister as his wife. Forbant had two sons, Aktor and Avgei, who, after their father's death, divided their rule of Elida.

Aktor, king of Elida married Moliona and fathered the Molionidi twins Evrit and Kteat. They were the strongest of their generation but lost their young lives to Hercules during an ambush in Kelon where they went to compete in the "Istamski" games as representatives of Elida. Since then the residents of Elida stopped participating in these games. Avgei, Forbant's second son, as king of Elida, was known for his wealth. He participated in the Argonauts expeditions in 1225 BC. During his rule he possessed the best and most numerous herds and flocks in the world. He had three hundred black bulls and two hundred reproductive cows. His livestock yards and stables had not been cleaned for several years. When Evristei, the king of Mikena, (Mycenae), Tirint and Mideia, from the Danaian Egyptian dynasty, ordered Hercules to clean the stables, Avgei was very happy because the awful stench was spreading around and threatening the entire country. Avgei, the king of Elida, promised Hercules one tenth of his cattle if he did the job in one day. Avgei believed that it would be impossible to do the job in one day.

When Hercules cleaned the stables in one day, Avgei refused to give him the promised reward, claiming that he did not do the job alone and that he

had help from the river gods who diverted the waters from the rivers Alphei and Peneus.

Avgei ruled Elida for a long time and died of extreme old age. After his death, his people became involved in the hunt for the Caledonian wild boar. Avgei was replaced by king Meget, Filei's son. His mother was Laert's daughter, Odysseus's sister, and sister of Helena and Klitemnestra. Following the Lapiti genealogy of today's southwestern Greece, Pausanius (Pausania, *Periigissis tis Ellados*, V, 3, (прев. Pasini: *Vodič po Heladi*), Logos, Split, 1989) said that from Toant, king of the Etolians, son of Andremon and founder of the city Amfis in Aetolia, through Hemon, Toant's son and his own son Oksil to Endimion, there have been six generations of Lapiti kings ruling Elida. His son Epei was king of Elida when Lydian Pelops conquered Pisa and its neighbouring Olympia, separating it from Epeia. Because Epei had no children, the throne was inherited by his brother Etol, after which Peon fled to Macedonia.

Etol was married to Pronia, Forbant's daughter, who bore him two sons named Pleuron and Kalidon, eponimic heroes of the two Etolian cities. Later, when Etol accidentally killed the Peloponnesian king Apid from Palantei, he fled north to Etolia where he fought with the Kureti. After that those lands were named Etolia. So, the Lapiti became masters of Etolia, a mountainous area west of Fokida, east of Akarnia and north of Corinth and the Gulf Petra.

Pleuron, son of Etol and Pronia, was the eponimic hero of the city Pleuron in Etolia. He had a temple with a monument dedicated to him in Sparta. Tindar's sons from their maternal side, named Kastor and Polideuk, are Pleuron's descendants. (Pausania, *Periigissis tis Ellados*, III, 13, (прев. Pasini: *Vodič po Heladi*), Logos, Split, 1989)

Kalidon, Pleuron's brother, became eponimic hero of the town Kalidon (Caledonia) in Etolia. The city later became famous for its game, where only the bravest warriors from the entire region hunted Artemis's wild boar which destroyed crops. In mythology, this event was known as "The Hunt of the Caledonian wild boar" which took place during the Caledonian king Enei's time, son of Pleuron. Enei was the first mortal to whom Dionysus, Zeus's youngest immortal son, presented a grape vine and named the wine after him. It is also said that Enei's eldest shepherd Stefil (grapes) one day spotted a goat eating a not yet known fruit. The shepherd collected some of the fruit and squeezed it, producing juice. King Enei then "patented" this juice and named it after himself, "Ionos" wine. Enei was well known for his hospitality and had served feasts for heroes and gods in his court. Besides Dionysus, included among his guests were

Hercules, Belerofont, Agamemnon and Menelai. Enei had many children including son Meleagar and daughter Deianira.

Meleagar was one of the mythical heroes who hunted the Caledonian wild boar. His mother was Altea, Testei's daughter, king of the city Pleuron in Etolia. Meleagar married Cleopatra who gave birth to a daughter named Polidora. Maleagar also had a son named Partenopei but with a woman named Atalanta. Polidora married Protesilai, a Thessalian hero from Filak, who participated in the Trojan War with 40 ships and who was killed immediately after his arrival at the battle zone. He was killed by Hector and his tragedy was described by Euripides.

Partenopei, Meleagar's son, grew up in Arg in the Peloponnesus and distinguished himself with his exceptional physical charm and gigantic stature. He died during the campaign of the Seven against Thebes. His son Promahon participated in the Epigontsi campaign in Thebes.

Meleagar participated in the Argonaut expeditions and in the funeral games after Pelei's death in Iolk. During a hunt of the wild boar in Caledonia a quarrel broke out over the skin of the pig, at which time Meleagar thoughtlessly killed both his uncles from the city Pleuron, where the Kureti tribe lived. Some say Meleagar also lost his own life while killing his uncles but others argue that he was killed by Apollo during the war with the Kureti. Later, when Hercules entered the underworld to search for Kerber, Meleagar's shadow told him about his evil destiny and asked him to take his sister Daianira for a wife. Meleagar's fateful story was preserved by Euripides and Sophocles.

After leaving the underworld, Hercules went to Caledonia where he married Daianira and then left for home. On their way, Hercules and Daianira arrived at the river Euen, where the Centaur Nes, son of king Ision and Nefeta, Lapiti from Thessaly, ferried passengers and bystanders across the river. The river at the time was running wild with rapids and vortices because of winter melt and rain, so Nes suggested that Hercules swim alone across the river and entrust Daianira to him. Heracles accepted Nes's advice and paid him for the trip. When Heracles arrived at the other side of the river, he heard his wife screaming for help. Nes had raped her. Then Heracles mortally wounded the centaur with an arrow. So in order to take revenge on Hercules, Nes advised Daianira to collect his blood and seed, mix it together and use it on Hercules so that he would not lose his love for her. Daianira did what Nes recommended. Later when Hercules, during the war with the Phoenician Evhalii of Halkidiki, captured Iola, king Evrit's daughter, an extraordinarily beautiful woman, Dainari became

jealous of her and used the potion on Hercules, which brought misfortune to her family and to Hercules's homeland.

The Akarnanians were neighbours of Etolia. Akarnania is also a mountainous region which runs along the coast of the Ionian Sea, west of the river Aheloi. Eponymal hero of the Akarnanians was Akarnan, an Eolian, son of Alkmeon and Kalironi, descendent of Melanpod from Argos of the Peloponnesus.

Colonization of Mesenia. Nelei, king of Pil

Mesenia was a region located in the southwestern part of the Peloponnesus. On its east it borders Laconia and Arkadia, on the north it borders Elida and on the southwest it borders the Ionian Sea. There is a fertile plain in between the mountains Taigrt (2437 m) on the east and Kaporicia (1218 m) on the west, which is open towards the Mesenian Gulf, through which the river Pamis flows. The first inhabitants of Mesenia were Lelezi from Asia Minor. Their rulers were Leleg and his descendants and later the Pelasgian Kavkons.

The Pannonian colonization of Mesenia began with Nelei, Pelei's brother. After becoming king of Iolk in Thessaly, Pelei drove his brother Nelei out. When Nelei left he took with him his relatives Melampod and Biant. After traveling through Boeotia, Attica and Argolida, or by sea, they arrived in Mesena, where, on the southern part of the Gulf of Navarino, they founded the town Pil which, due to the popularity of its founder, Homer, in his epics, calls it Nelei's city.

According to Pausanias (Pausania, *Periigissis tis Ellados*, VI, 2, (прев. Pasini: *Vodič po Heladi*), Logos, Split, 1989), when Nelei first arrived in Mesena he was received by his relative Afarei, who had founded the town Arena and named it after his wife. Afarei was the son of Periei and a descendent of the Eolians from Thessaly and the Enareti. Afarei was also ruler of Mesenia. He was married to Gorgofona, Persei's daughter from Argos in the Peloponnesus. Afarei was father to Link, Id and Pis, all kings of Messenia. Periei also had three more sons, Leukip, Tintarei, and Ikarei. Leukip became king of Mesenia, and Tintarei of Sparta. Leukip had three daughters known as the Leukipidi. After Leukip became king, Ikarei fled to Akarnania and married Polikasta who gave birth to a daughter named Penelope and to two or five sons. When Penelope grew up there were many requests for her hand in marriage. This prompted Ikarei to organize a contest which was won by Odysseus of Ithaca, who became her husband.

Being among his relatives in the Peloponnesus, Nelei married Hlorida, daughter of Amfion and Niobina of the Minean tribe from Podunavie. She bore him twelve sons and a daughter named Pera. The most famous of his son's were Nestor and Periklimen.

As king of Pil, Nelei lived to a ripe old age. Archaeological research has revealed that Nelei, with Megaron's help, built a great palace called "Nestor's Palace". Other discoveries include 1,200 ceramic tiles inscribed with Linear "B" letters, which date back to about 1200 BC.

According to Thomson (Thomson, G.: *I Aphaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 130, 285, Athina, 1954), it was the Neleidi and the Lapiti who brought the Paleo Balkan Glossology and religion from the Danube to the Peloponnesus. This can be concluded not only from the linear "B" writing but also from the place names, such as the names of the rivers Peneus, Enipei, Minei, located primarily in Elida and brought to Eolia and later to Thessaly. The Neleidi and the Lapiti also introduced the myth of their ancestress Tiro, daughter of Salmonei, son of Eol who spent his youth in Thessaly. The myth says that he later moved to Elida where he founded the town Salmon, located north of Olympia. Here Salmonei became king of Elida and married Alkidika, Alei's daughter, who gave birth to the beautiful and wise Tiro.

The god Poseidon arrived in Mesena with the Neleidi. (Thomson, G.: *I Aphaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 285, Athina, 1954) The Neleidi were also excellent sailors. According to Aristotle, the people of Pil sailed not only to the Caucasus but also along the Ionian and Adriatic Seas, where they picked up amber. According to Herodotus (Herodotus, *History*, III, 155, Matica Srpska, Belgrade, 1988), the amber came from the river that the barbarians called Eridan, which today is the River Sava located near Belgrade. In mythology, Eridan accepted Faeton, son of Helios, whose desire was to imitate his father in operating the golden, solar chariot and who was struck down from the sky by Zeus and found dead in the waters of Eridan. Featon was buried by the Hesperiditi. Because his sisters, the Heleiditi, cried day and night, Zeus took pity on them and turned them into poplar trees and their tears into amber.

Large quantities of amber were found in Pil (1939, 1952-1964, Blegen, VK, and American archaeologists) during archeological digs. Pil was an important place on the "Kilibar Road" extending from the northern Balkans to the Mediterranean Sea. Periklimen, Nelei's eldest son, participated in the Argonaut Expedition in 1225 BC. He was killed in battle by Hercules when he came to Pil to cleanse Nelei from the sin of having killed Ifit, the famous archer, son of king Evrit who ruled Enhaleia

in Mesena. Nelei however refused to be cleansed because he was a great friend of Ifit's father. Because of that, Hercules attacked the Neleiditi and killed eleven of Nelei's sons, except for the youngest son Nestor who was absent. After that, Nelei entrusted his kingdom to his son Nestor and retired in Corinth with his relatives, where he died of old age and was buried with great honour. (Pausania, *Periigissis tis Ellados*, II, 2, III, 26, Logos, Split, 1989)

The myth about Hercules seizing Pil, it seems, was another event in the Ahelian penetration of Thessalian Ftia under the leadership of Pelops during the XIII-XII century BC (Graves, 1990). (Graves, R.: *The Greek Myths*, Penguin books, Middlessex, 1972)

Nestor, king of Pil, in the Trojan War

Nestor, Nelei's youngest son, married Eurydice who bore him two daughters and seven sons. Their sons' names were Pizistrat, Antioh, Trasimed, Aret, Persei, Stratih and Ehefton. He was a wise and brave king of Pil who participated in the famous hunt for the Caledonian wild boar and in the Argonaut Expedition. He was very much engaged in the preparations for the Trojan War, when he, with Odysseus, traveled the entire region looking to hire men for his army. He even went to Ftia in Thessaly to persuade Achilles and Patrokle to participate in the war. Nestor arrived in Troy with twenty war ships and brought with him two of his sons, Antioh and Trasimed. During the Trojan War he excelled in horsemanship, was an important counsel and a wise strategist. (Homer, *The Iliad and The Odyssey*, II, IV, 170, Novi Sad, 1985 (prev. MN Gjurigj)) After Troy was taken he returned to his native Pil at his splendid palace where he spent his entire life. He died of old and was buried there.

When the Hellenic Dorians conquered the Peloponnesus in 1104 BC, many Neleidi left Mesena and settled in Athens where, together with the Lapiti, became royal ruling families. According to Herodotus and Pausanians (Herodotus, *History*, V, 65, Matica Srpska, Belgrade, 1988.; Pausanij, II, 18, 8), some Neleidi survived the Hellenic infestation in Mesena, as witnessed by the I and II Mesenan War, during the VIII and VII century BC. Among the closest relations to the Neleiditi of Pil and Athens were the Pizistratiditi, the Kodriditi, the Alkmeoniditi and the Peoniditi, about whom we will present more information in the chapter on the colonization of Athens.

Melampod, a celebrated physician and prophet

Nelei's relatives Melampod and Biant, two brothers and sons of Amintei were of Podunsko (Danubian) origin. Melampod lived near Pil and became a famous prophet because he understood the speech of birds. He practiced medicine, human reproduction, and was especially known for his abilities to cure madness. His first success was curing Ifikleï of infertility. Ifikleï was the son of king Filak of Thessaly and as a reward Filak gave Melapod his cattle, who in turn donated them to his brother Biant when he returned to Mesena.

His next and even bigger success came when he healed king Pret's daughters, Lisipa and Ifianasa. Pret was an Argolian king. His daughters made the goddess Hera, Zeus's wife, very angry when they joined the Dionysian cult, so she punished them by making them go mad. King Pret called on Melampod to heal his daughters because madness was a very difficult affliction. As payment for his services, Melampod wanted one third of Pret's kingdom. Pret, however, thought that the price was too high and thus dismissed Melampod. Unfortunately, in time, the madness spread to other Argolian women and caused collective hysteria. Women were leaving their husbands, children and homes and were wandering all over the Peloponnesus. The king was left with no choice but to call back Melampod, but this time Melampod raised his fee to two-thirds of Pret's domain, one third for himself and the other third for his brother Biant. Pret begrudgingly accepted Melampod's offer and when the deed was done and all the women were healed he was satisfied with Melampod's services. As a result, he also allowed the two brothers to marry his daughters. Melampod's descendants ruled Argolida for six generations. Included among those descendants were Abant, his son Amfiarei a hero from the Theban wars in 1213 BC, participant in the Caledonian hunt for the boar and participant in the Argonaut Expeditions. Amfiarei was followed by his son Alkmeon, king of Arg, participant in the war against Thebes, and by his son Akarnan, eponimic hero of Akarnania, etc.

Biant king of Arg

When Biant, Amintei's younger son and Melampod's brother, moved to Mesina to be with his relative Nelei, king of Pil, he fell in love with the king's daughter Pera and asked the king if he could marry her. The king promised him his daughter under the condition that he first bring Filak's famous Thessalian cattle to him. Biant accepted the challenge, went to Thessaly and tried to steal the cattle but was unsuccessful because they were guarded by a vicious dog which never slept. But thanks to his brother Melampod who had cured Ifikleï, Filak's son of infertility, Nelei was able to get his cattle and allowed young Biant to marry the beautiful Pera.

Again, thanks to Melampod's merits, Biant also got part of Pret's Kingdom in Argolida.

Biant and Pera had several children, the most famous being Talai, Adrast's father. Later, when he became ruler of Arg and married Lisipa who gave birth to a daughter named Anaksibia.

Talai participated in the Argonaut Expeditions and when he died he was buried in Arg. He had several children, including Partenopei, Pronak, Makistei, Adrast and Erifil.

Partenopei grew up in Arg and was exceptionally handsome and a big man. He was a military leader in the Campaign of Seven against Thebes and fought against the Phoenicians. He was a courageous fighter but was killed by Aktor.

Pronak was also king of Arg and was revered as a hero. Pronak had two sons named Lycurgus and Amfitei. Lycurgus became king of Hemeia in Argolida and successfully ruled over his kingdom to a ripe old age.

Mekistei participated in the campaign of Seven against Thebes, where died. His son Evriat, mentioned in the "Epigonic war against Thebes", was a participant in the Trojan War.

Adrast was king of Arg and had six children. He was a military leader in the war of "Seven against Thebes" and in the "Epigonic war against Thebes", where he lost his son Egialei. He was well respected in the Aegean world. Kianip, grandson of Adrast and son of Egial, was king of Arg and a participant in the Trojan War. He was one of the men hidden inside the wooden horse.

Colonization of Laconia

Laconia is located at the southeastern tip of the Peloponnesus. To its north it borders Arcadia, to its west is Messenia, to its southeast it is surrounded by the Aegean Sea and by a deep bay. Located between the mountains Parnon (1935 m) and Taiget (2437 m) is the Laconian plain, through which the river Evropa flows. Laconia is an ancient name; its modern name is Sparta.

The oldest town in Lakedemonia was Amikle, situated on the right bank of the Evropa River, where Apollo's glorious sanctuary was located. The sanctuary was all enclosed and located in its center was Hiakint's grave, the youngest and most handsome son of king Amikle. The sanctuary was

at its zenith between the VII-VI centuries BC. Discovered in it were numerous items from prehistoric times.

The Leleziti from Asia Minor colonize Laconia

According to Pausanias (Pauzania, Periigissis tis Ellados, III, 1, (prev. Pasini: Vodič po Heladi), Logos, Split, 1989), the first colonists of Lakedemonia were the Leleziti from Asia Minor, a group of brave sailors who scattered themselves around the coastal areas of the Aegean Sea. Their mythical ancestor was king Leleg who, with the nymph Kleoharia, had sons Evrot, Milet and Polikaon and a daughter named Terapna. Milet replaced his father and was credited with inventing the mill. After his death, his brother Evrot took over from Milet and drained the stagnant waters into the sea by creating the river Evropa, which was named after him. Having no male children, Evrot's rule was past on to Lakedemon, whose parents were Zeus and Taiget. According to legend Mount Taiget was named after Lakedemon's mother Taiget. Lakedemon married Sparta, daughter of king Evrot. When he became ruler his name became known across the country and the country itself became known as Lakedemonia and its residents became known as Lakedemonians. After that, Lakedemon founded a city on the right bank of the Evropa River and named it Sparta, after his wife. Lakedemon was succeeded by his son Amikle, who founded the city Amikle south of Sparta, on the right bank of the Evropa River. After Amikle, rule was passed on to his eldest son Argal. Argal was replaced by his son Kinort and Kinort was replaced by his son Ebal. Ebal married Persei's daughter Gorgofona, but according to other authors (Apollodori, Bibliotheca, (I-II century BC) III, 10, 3) Gorgofona was married to Perier, Eol's son, a descendant of Thessaly, and gave birth to sons Afarai, Leukip, Tindarei and Ikarei. In another marriage with Ebal, she reportedly gave birth to Ikarei and Tindarei. (Pauzania, Periigissis tis Ellados, II, 21, (prev. Pasini: Vodič po Heladi), Logos, Split, 1989) According to another story, Ebal had a son named Hipokont with the nymph Bateia, who after his father's death assumed the Spartan throne and drove his half-brothers out of the country. Tindarei and Ikarei took refuge with King Testei in Kalidon. Later, when Hercules killed Hipokont and his sons, Tindarei returned to Sparta and took over the throne.

Eoliand - Kings of Sparta

Tindarei and his wife Leda, daughter of Etolian king Testei, had twin sons, Kastor the tamer of horses and Polideuk the famous poet. According to their heavenly father Zeus the twins were called "Dioskuri" but according their earthly father, the Lakedemonian king Tindarei, they were called Tindaridi. Leda gave birth to twins Kastor and Polideuk as well as to the

twins Helena and Klitemnestra at Mount Taiget. Polideuk and Helena were the immortal children of Zeus, who approached Leda in the form of a swan. Kastor and Klitemnestra were the children of Tindarei who shared the fate of mortals.

The “Dioskuri” participated in the Caledonian hunt of the wild boar and in the Argonaut Expeditions. Kastor was killed in combat with Afarei’s sons attempting to steal cattle. Feeling sad about his brother’s death, Polideuk asked his father Zeus to also send him to the underworld to be with his brother. Impressed by this gesture, Zeus rewarded their brotherly love by placing them at the Gemini constellation. The “Dioskuri” cult spread quickly throughout the Aegean world.

When the Pelopiditi of Asia Minor, a people of Lydian-Phrygian origin, established power in Mikena, king Tindarei was particularly sympathetic to the Atreian sons Agamemnon and Menelai. He forced his daughter Klitemnestra to marry Agamemnon, even though he had murdered her first husband Tantal. Then, on the advice of Odysseus, Tindarei married his other daughter to Menelai and later left him the Spartan throne. Later, during the Trojan War, he married his granddaughter Hermione to Agamemnon’s son Orestes, who after his father’s death became king of Sparta. Tindarei was buried in Sparta near Zeus’s sanctuary. And as such the Pelopoditi Dynasty came to power in Lakedomonia until Tisamen’s time, son of Orest, when Aristodem, leading the Hellenic Dorian, conquered Sparta in 1104 BC.

Arcadia – Land of the Pelasgians

The mountainous area in the middle of the Peloponnesus was called Arcadia, a word which etymologically is derived from the word arktos-arkos- Arcadia, i.e. country of bears.

According to Pausanias (Pauzania, *Periigissis tis Ellados*, II, 21, (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989), the first inhabitants of Arcadia were Pelasgians and their king was Pelasg, son of Zeus and Nioba, Foronei’s daughter. Pelasg taught his subjects to build huts, make clothing from pig skins and eat acorns.

Liakon, Pelasg’s son, had fifty sons and two daughters with his many wives. His sons became colonists and founded numerous towns in the Peloponnesus. Liakon was replaced by his eldest son Nikitim. According to later tradition, Liakon and his sons committed many crimes which resulted in the Deukalian flood. The next king of Arcadia was Arkad who ruled the Pelasgians of the Peloponnesus and because of him were called

Arcadians. He instructed his people on how to grow cereals, how to make bread and how to create string from wool. He had three sons named Afeidant, Azan and Elat. Afeidant was ruler of the southeastern part of Arcadia, Azan was ruler of the northwestern part and Elat was ruler of the southwestern part. The capital of Afeidant's kingdom was Tegei. Azan was king of the city Likozur. Klitor, one of his sons, was founder of the city Klitor. Klitor was the most powerful among the powerful kings. Elah had five sons, among who was Kilen, founder of the city Kilen and the mountain Kilen (2376 m), while his grandson Stimfol was the founder of the city Stimfol and the source of water by the same name.

Following are the names of Elat's sons; Epit followed by Lycurgus, Ankei, who participated in the Argonaut expedition and the hunt of the Caledonian boar, etc. up to Ehem, Aerop's son and king of the Tegeians in Arcadia. When the Helens came to conquer the Peloponnesus, Ehem opposed them by offering them a duel between himself and their leader Hil. The duel was held between Megara and Corinth, during which Ehem killed Hil. Later, when Ehem died he was buried in Tegei with great honours.

Three generations later the Hellenes tried to conquer the Peloponnesus again, this time from the northwest. At that time Polimestor was king of the Arcadians who successfully defended his homeland by involving and arming the entire Tegeian population, including the wives of the fighters. They defeated the Hellenes in battle and captured their leader and the rest of their army. Several years later the Arcadians helped the Mesenians in their fight against the Hellenes of Sparta. When the Hellenes occupied Argolida, king Orestes, son of Agamemnon, fled to Arcadia where he died of old age and was buried in Tegei.

According to Pausanias (Pauzania, *Periigissis tis Ellados*, VIII, 6, (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989), the Arcadians took part in the Trojan War and also participated in the war against the Persians in Platea in 479 BC.

Egyptian colonization of Argolida by the Danaidi

Danai - leader of the colonists

Gelanor was a Lapiti king of Arg and son of Argolian king Stenel. During his rule Egyptian colonists, led by Danai, arrived in the Peloponnesus. In mythology Danai was the son of Bel, king of Egypt, and his twin brother was called Egipt. Bel divided his kingdom so that Arabia was awarded to Egipt and Libya was given to Danai. Egipt had fifty sons and Danai had

fifty daughters. According to Apollodori (Apollodori, Bibliotheca (I-II century BC), II, 1.4), Danaï, fearing his brother and his children, fled to Argolida with his daughters. After he left, Egipt's sons followed him in an attempt to settle their differences with their uncle and to ask him for his daughters. Danaï promised his daughters to Egipt's sons but ordered them to kill their husbands during the night of their wedding. Danaï's daughters did as their father asked, except for Hipermnestra who spared her husband's life. Her husband's name was Linkei. After that Egipt went to the Peloponnesus with a great army and made Linkei king of Arg.

Kings of Arg

Abant, king of Arg, married Aglaia and had two sons named Akrisei and Pret. Abant possessed a shield, whose power was so great that it made his Argolians antagonists very fearful. Pret became king of Tirint in Argolida and with Stenbei had a son named Megalent and two daughters named Lisipa and Ifiansa. Lisipa married Melampod and Ifiansa married his brother Biant, both Lapiti of Pannonian origin. They ruled Argolida for six consecutive generations.

Megalent rules Tirint after Pret dies

Akrisei, Abant's son, became king of Arg but it was foretold that he would be killed by a grandson. So to avoid this tragedy he locked up his beautiful daughter Danaia in an underground room to which no one had access. However, Zeus, in the form of a raindrop, fell in love with her and she gave birth to his son Perseus.

Perseus, Elektrion, Alkemn, Amfitrion

When king Akrisei found out that Danaia had given birth, he locked her and his grandson into a wooden coffin and threw them into the sea. The waves took the coffin to Serif Island where mother and son were found by Diktis, brother of king Polidekt. Polidekt gave the two refuge at his own home and raised the boy as his own son. Perseus grew up to be an exceptionally handsome and strong young man. Meanwhile, the king fell in love with Danaia and, to remove Perseus from the island, he asked him to bring him Medusa's head. Medusa was one of the Gorgons, an ugly monster in female form, whose head was full of snakes braided in her hair. She had teeth similar to those of a wild pig, a long tongue and hands of bronze, was winged and turned everything living into stone.

After wandering for a long time, suffering and performing heroic deeds with the help of the gods, with his winged outfit, his invisibility hat and

with Hermes's sword, Perseus eventually found and killed the monster and hacked its head off. Then, with Medusa's head, and with Andromeda, king Etiopei's daughter's help, he returned to Serif Island and freed his mother. With the help of Medusa's head, he was able to turn everyone present into stone. Perseus made Diktis king of Serif, and then, together with his mother and Andromeda, returned to Arg. When news of his return reached Akrisei, king of Arg, he fled in fear but Perseus went after him to talk him into coming back, but failed. Then during a match in Larissa, Perseus accidentally killed his grandfather with a discus and thus the prophecy was fulfilled. Perseus and the Thessalians gave Akrisei a state funeral with full honours and created a sanctuary for him.

Broken with pain, Perseus returned to Arg and, instead of becoming king of Arg, asked his relative Megapent, Pret's son, king of Tirint to exchange with him Tirint for Arg. So Megapent became ruler of Arg while Perseus was king of Tirint. After that Perseus fortified Tirint, Midea and Mikena with high walls.

Perseus and Andromeda had six sons, Pers, Alkei, Stenel, Helei, Mestor and Elektrion and a daughter named Gorgofona. The arrival of Danai and Perseus at Serif Island was chronicled in Eshil's satirical games.

Elektrion, son of Perseus and Andromeda, married his niece Anaksa, Alkei's daughter, who bore him a daughter named Alkmene and nine sons. Amfitrion, Alkmene's husband, was the son of Tirinian king Alkei, Perseus's nephew. He was accidentally killed. Alkmene spent her first wedding night with both Zeus and Amfitrion and gave birth to twins.

Hercules was the son of Zeus, and Ifikle was the son of Amfitrion. Ifikle lived peacefully in Thebes with the Phoenicians and died in the war which the Thebans fought against the Minians of Orhomen in Boeotia, who were of Panonnian origin. He was buried in Thebes. We will talk about the myth of Hercules in the next chapter.

We can surmise from all this that the Danaian Egyptian colonizing dynasty, with its many descendants, left deep traces in the Peloponnesus, especially in Argolida. Many cultural achievements were associated with Danai and his daughters. It is said that Danai, before his relative Cadmus, introduced literacy in Greece. He first introduced artificial land irrigation and his daughters, the Danaiditi, passed on the skill of digging wells. (Strabo, *Geographia*, I, 23, 8, Meineke, *Lipsiae*, I, II, III, 1913) Perseus, through his son Elektrion, was the ancestor of Hercules, the greatest hero of that time. (Apollodori, *Bibliotheca* (I-II century BC)) The Herculean adventures in Hyperborea will be presented in a separate chapter. Did the

Danai leave a genetic footprint that can be traced to the present day people? Let us see what researcher A. Donski (A. Donski, the language of the ancient Macedonians, Shtip, 2006, 20-211) has to say. In a publication published in the Danish medical journal “Tisseus Antigenes” (Tisseus Antigenes, 2001, 57, 2, 118-127), Donski says that today’s Greeks have significant similarities with the sub-Saharan nations (Ethiopia) that separates them from other Mediterranean groups.

XV – COLONIZATION ON NORTHERN PELOPONNESUS – EGIALA BY THE ACHAEANS

a) The Thessalian Achaeans

Achaea is located on the northern part of the Peloponnesus between Argolida, Arcadia and Elida, on the shores of the Corinthian Gulf. Originally Achaea was called Egiala because it had such a large sea coast area shaped like an “eigialos”. The people living in Egiala were known as the Egialan Pelasgians.

The Achaeans arrived in the Balkans around 1600 to 1400 BC during the Mid-Minian epoch when the “Aegean Civilization” was at its zenith.

The Achaeans are of Indo-European origin. Those of Kurgan ancestry migrated in a north westerly direction between the Aral and Caspian and headed in the direction of Europe, ending up in Pannonia. They then traveled along the valleys of the Morava and Vardar Rivers, or along the Adriatic coast, Epirus and along the Pindus massif until they reached Ftia in Thessaly. They couldn't travel any further because the Thermopylae was guarded by the Phoenician Cadmians. (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 183, Athina, 1954.) The earliest historic data about the Achaeans comes to us from the Hittites and from the Egyptians. During the 14th century BC, the Hittites had a powerful dynasty in Anatolia and during Mursil's leadership, around 1350-1320 BC, they spoke about a people called “Ahhiyawa” or “Ahhiyawan”. (Papastavrou, I.: *Istoria tis Arhaias Elladoc*, p. 29, Hiotelli, Athinai, 1972.; Taylor, W.L.: *The Mycenaean*, p. 158, Thames and Hudson, London, 1983.; Macqueen, J.G.: *The Hittites and their contemporaries in Asia Minor*, London, 1986.) The Egyptians in their chronicles during Ramses II's time, in 1288 BC, wrote on their monuments about the “Akaiwasha”. (Childe, V.G.: *The Aryans, a Study of Indo-European Origin*, p. 63, 72, London, 1927.)

The Pre-Balkan name of the Achaeans in mythology and in prehistory is unknown. They were named “Achaeans” by the native Thessalian Pelasgians of Ftia, descendants of Pelasg, son of Triop, who left Argolida around 1453 BC and conquered Ftia which was previously inhabited by wild tribes. Triop in mythology was of Aeolian Lapiti origin. According to Graves (Graves, R.: *The Greek Myths*, Penguin Books, Middlesex, 1972) the word “Achaia” means one who is constantly “grief”-stricken, sad and mourning. There are many toponyms in the Central Balkans associated with “grief”. Perhaps we should be looking for traces of their existence

there, before their arrival in Ftia, their new homeland. In history they are mostly noted as “Thessalian Achaeans” and rarely as “Aeolian Achaeans”.

In mythology “Ftei”, the Pelasgian leader, had a brother named Ismen and sister named Egina. Ismen had two daughters, Dirka and Strofia, whose names denote two Theban sources. Egina married Aktor, kings of Ftia, and had two sons Menetei and Eurition. Menetei lived in Lokrida and his son was Patroklo, a relative and inseparable friend of Achilles. (II., XI, 202-814)

Patroklo spent his early childhood in Lokrida. During a game he unwittingly and unintentionally killed his friend and because of that his father, Menetei, sent him to Ftia to be with king Pelei who cleansed the boy of his crime. Patroklo grew up in the company of Achilles, Pelei’s son, and the two developed a lasting friendship. Later, the two friends sought the hand of the beautiful Helen of Sparta. When preparations were being made for the Trojan War, Nestor of Pil and Odysseus of Ithaca came to Ftia and called on Achilles and Patroklo to join them. During the war Patroklo showed exceptional courage and Achilles was amazed at the cordiality of his friend.

Unfortunately Patroklo was killed by Hector, the greatest Trojan hero during the war.

Later Achilles also was killed by Paris, son of Priam, and his body was burned in a large bonfire, while big games were carried out to mark the occasion of his death and the sacrifice of twelve captured young Trojan men. Later Achilles’s ashes were placed in a golden urn together with Patroklo’s ashes and buried in Leuk Island at the mouth of the Danube River, where Achilles had his own temple and bust. (Pausania, *Periigissis tis Ellados*, III, 19th (Prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989.)

Egina, Eak Pelei, Achilles, Neoptolem in the Macedonian rebus

Egina, Pelasg’s sister, had a son with Zeus named Eak whom she gave birth to at Enon Island in the Saronik Bay. The island was later renamed Egina. Egina did not stay on the island long and returned to Ftia where she married Aktor and had his son Menetei. Menetei was Patroklo’s father. Egina left Eak on the island. The island was uninhabited because the jealous Hera had destroyed its population, so Eak asked Zeus to grant him some company and some people over whom he could rule. As many people as there are ants crawling on a sacred oak tree, Eak suggested. Zeus then granted Eak his wish and turned all the ants into people, who then became known as the Mirmidoni (mirmiks means ant).

Eak was very religious and with his prayers was able to save many people and because of that he was respected not only in Egina and Athens, but also in Arcadia. Eak participated in building the Trojan walls and fortresses. Eak married Eneida who gave birth to two sons, Telemon and Pelei. Later Psamata bore him a son named Fok. During a disc throwing match, Telemon and Pelei inadvertently killed their half-brother Fok. Because of that Eak drove them out of Egina. Telemon took shelter in Salamis while Pelei went to live with king Evrition in Thessalian Ftia.

Evrition was Aktor's son and king of the Thessalian Ftia. Evrition gave Pelei, Eak's son, shelter in his own court and cleansed him of his sin of having killed Fok. Evrion then gave Pelei the hand of his daughter Antigona in marriage and one third of his own kingdom. However, while hunting the Caledonian wild boar, Pelei inadvertently killed Evrition. Because of that Pelei left Ftia and took shelter with king Akast in Iolk where he was cleansed of his crime. Pelei enjoyed Iolk's hospitality until Astidamia, Akast's wife, fell in love with him. Pelei rejected her love, but to sanctify it, Astidamia sent messengers to Pelei's wife telling her that her husband was about to marry Steropa, Akast's daughter. In despair, Antigona hung herself. On top of that, Astidamia told her husband that Pelei had tried to rape her. Akast did not want to kill his guest, so he instructed him to go on a hunt in Pelion Mountain among the centaurs, where he proved his exceptional hunting skills. After receiving a sign from Zeus he married Tetida, Nerei's daughter, who bore him seven sons, among whom was Achilles, his youngest.

After leaving Achilles in the care of the centaur Hiron, Pelei left Ftia and blessed Akast, he then participated in the Argonaut Expeditions and in the funeral ceremonies. He became very sad in his old age because he outlived his son Achilles and his grandson Neoptolem. When they found out that Achilles was dead, Akast's sons took over Pelei's throne and expelled him from Ftia. The old king then fled to the Kos Island in the Carpathian Archipelago where he later died.

When Agamemnon was preparing for the Trojan campaign, the Eolians, Nestor and Odysseus, came to Ftia to persuade Achilles to join them. Achilles accepted the challenge and, as head of the Mirmidoni, went to war with fifty ships. Homer (Homer, Iliad and Odyssey, II, 681, Novi Sad, 1985. (Prev. MN Gjurigj)) dedicated the following song to them: "... Who were from Arg, where in the Pelasgian end they lived, who were from Alopa, from An and from Trehin, from Ftia and Helada with beautiful women, they called on the Mirmidoni, Heleni and still Achaeans, with fifty ships they came led by Achilles..."

During the Trojan War, Achilles lost his dearest friend Patroklo, killed by Hector, son of Priam. After Patroklo's funeral, Achilles, in honour of his friend, challenged and killed Hector in a duel. Achilles then tied Hector's body to his cart and dragged it through the camp three times and then surrendered it to Priam. During the war, Paris, Priam's son and beautiful Helena's abductor, with help from Apollo, shot Achilles in the heel, the only vulnerable part of his body, and killed him. Struggle over Achilles's dead body was fierce. Afterwards all mourned Achilles's death, especially the Mirmidoni. His body was burned in a bonfire, and his ashes were added to the ashes of his friend Patroklo in a golden urn. According to folk legends, Tetida, Achilles's mother, took the urn to Leukas Island, located at mouth of the Danube River, where the divine part of his body continued to live. Achilles's myth has been an inspiration for many works of literature and since Alexander the Great's time has been a great example for many rulers.

Achilles had a son named Neoptolem whose fate is tied to the plunder of the shrine in Delphi. After attempting to rob the shrine, Neoptolem was killed by Maharei, a resident of Delphi.

b) The Peloponnesian Achaeans

While the Achaeans lived in Thessalian Ftia ("ftio" meaning to destroy) along the river Sperhei ("sperho" meaning to persecute, to burn), in the cities Al and Alopa ("Aliot" meaning not forever) and the Eladiti ("elos" meaning swamp) and the Trahini ("trahino" meaning mean, bitter) were reduced to impoverishment, in the middle of the 13th century BC, that's when Pelops from Asia Minor conquered the greater part of the Achaean Peloponnesus and became its eponimic hero.

The Lydian Pelops - Colonization leader and king of Elida

Pelops in mythology was the son of Lydian or Phrygian king Tanta. With help from Poseidon, Pelops obtained winged horses and golden chariots and, together with his Lydians and Phrygians and with all his wealth, flew over the island Lesbos and arrived among the poor residents of Ftia. Then with the Achaeans, by land or by boat, he arrived at the northwestern coast of the Peloponnesus. After Pelops defeated King Enomei, he married his daughter Hipodamia and reigned with Elida and became ruler of Piza. He colonized the shores of the Corinthian Gulf with the Achaeans where the Elialski Pelasgians lived and the region became known as Achaia. The peninsula, originally called Pelazgiotis, with the arrival of the Danai became known as Apis, named after their sacred Egyptian bull. But in the end, on account of Pelops, the region became known as the Peloponnesus.

One part of the Achaeans who colonized the northern part of the peninsula became known as the “Egialski” Achaeans. They had 12 cities. Another, a smaller part, who colonized southern Laconia, known as the “Parakipariski” Achaeans, had 11 cities, among which the most significant were Giteon and Leuktra. Pelops and Hipodamia had several children, the most famous being sons Atrei and Tiest and daughter Nikipa. Nikipa married Stenel, king of Mikena, Persei’s son, who established links between the Danai and Pelopidi Dynasties. Born from this marriage was Evristei, who was delivered two months early in the pregnancy due to Heron’s wisdom. Evristei became master of Trinit, Mikena and Midei instead of Alkmen’s son Hercules who now had to obey Evristei because he was born later. Hercules’s adventures, due to his delayed birth, will be presented in a separate chapter.

Atrei - king of Mikena and father of the Pelopidi Dynasty

Atrei was married to Mini’s granddaughter Aeropa of Crete, who gave birth to sons Agamemnon and Menelai and daughter Anaksibia. One day tragedy struck that family when Atrei and Tiest were persuaded by their mother to kill their half brother Hristip, son of Pelops and Aksioha, and dump his body into a well. After this crime Pelops cursed his sons and they, fearing their father’s wrath, fled to Mikena to their brother-in-law king Stenel. And because Avristei, Stenel’s son, had no heir, the prophet advised the people of Mikena to choose one of Pelop’s sons as king. And thus Atrei became the first king of Mikena and, according to his agreement with the people, ruled Mikena around 1250 BC. During his reign he raised many architectural monuments, such as the lion’s gate, the Atrei treasury, the large palace walls, the Megara with two rooms and an open lobby and others. The Danai Dynasty was replaced by the Pelopodi Dynasty.

In time Tiest seduced his brother Atrei’s wife Aeropa and, because of that, fled Mikena and went to Sikion, where, without knowing, fell in love with his own daughter Pelopia who gave birth to Egist. When Egist grew up he murdered his uncle Atrei. While Agamemnon fought in Troy, Egist persistently flattered his wife.

Agamemnon - king of Mikena and leader of the opposition in the Trojan War

Agamemnon was the eldest son of Atrei who became king of Mikena (Mycenae). He married Klitemnestra, daughter of Spartan king Tindarei, who helped him become ruler. Klitemnestra gave Agamemnon a son named Orestes and three daughters named Electra, Iphigenia and Hrisotemida. Agamemnon’s fate is linked with the Trojan War, which

lasted ten years, with the sacrifice of his daughter Iphigenia, with the love vicissitudes during the war, with Hriseida, Briseida and Cassandra and with the quarrels with Achilles.

After the fall of Troy, Agamemnon returned to his homeland where he was killed by his wife Klitemnestra and her lover Egist, Tiest's son.

Orestes - the last king of Mikena (Mycenae)

To avenge his father's death, Orestes killed his mother Klitemnestra and Egist. Then after his court vicissitudes, he assumed rule of Mikena and was ruler for about 70 years. He died in his ninetieth year as a refugee in Tegei, after Argolida fell to the Hellenes. He was buried in Tegei.

XVI – THESSALIAN-PELOPONNESIAN MYTHOLOGY OF HERCULES – HERCULES’S TRAVELS IN HYPERBOREA AND ALONG THE DANUBE

In Hellenic mythology, Hercules was the greatest, strongest and most glorious hero. The greatest legends told about Hercules were created by the Dorians. The Dorians were the third wave of people to arrive in the South Balkans, following the indigenous Pelasgians and Achaeans who arrived in the region during the 16th century BC. They migrated from the north to Pelasgia during the 12th century BC. The legends had a dual purpose:

- 1) They claimed Hercules, son of Zeus, as a Dorian hero in order to emphasize that the Dorians too were of divine origin.
- 2) The legends of Hercules represented a synthesis between the indigenous Pelasgians, Danai, Achaeans, Pelopidi and the Herculean Dorians (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 190, Athina, 1954) i.e. later Hellenes.

The name Hercules (Ἡρακλῆς) is etymologically coined from the noun Ἥρα - Hera and the verb κληζω, κλεω – klezo, kleo – meaning to celebrate, to germinate, to be proud, i.e. “Hera’s celebration”. In mythology, Hercules was born in Boeotia but his native soil was Argolida in the Peloponnesus, the first place where the Dorians originally took residence before expelling the Achaeans.

Hercules was the son of Zeus and Amfitrion’s wife Alkmene. Amfitrion was king of Mikena (Mycenae) from the Danai Dynasty. Amfitrion’s mother Nikipa was Pelops’s daughter from the Pelopidi Dynasty. Hercules’s half-brother Ifikles was Alkmene and Amfitrion’s son but not of Zeus. Hercules’s original name was Alkevs (Ἀλκευς), named after his grandfather. The newborn Alkevs (Alkid), through Zeus and Athena’s deception, was brought to breastfeed on the goddess Hera while she was sleeping. And so by drinking her divine milk he became immortal. Hercules received some of his early education from his stepfather Amfitrion. But because he was penalized with having to look after Kiteron’s cattle, his education did not resume until he was 18 years old. Hercules was recognized as being the son of Zeus because of his strength, large stature and bravery. He chose the path of virtue because the Oracle Pitia told him that he would be glorious if he returned to king Evristei and served him for twelve years and, during that time, if he performed twelve

heroic deeds. Pitia from Delphi then gave him the name Hercules meaning Hera's celebration.

His maternal grandfather, Evristei, king of Mikena, gave Hercules twelve difficult tasks, six of which were to be performed in the Peloponnesus and the other six outside of the Peloponnesus. The tasks to be performed inside the Peloponnesus were: to kill the fierce lion of Nemea, to kill the deadly Hydra of Lerna, to capture the golden-horned Arcadian stag, to capture the huge wild boar of Erymanthus, to drive a flock of ferocious birds away from the woods near Lake Stymphalus and to clean king Augeas's stables. The other six tasks performed outside of the Peloponnesus were: to travel to Crete and capture king Minos's bull, to take king Diomedes's horses of Thrace to Eurystheus, to get Hippolyta's, the Amazon queen, belt, to capture Gerion's cattle, to steal Hesperides's Golden Apples and the capture of Cerberus in the underworld, and to capture the Kerian stag in Hyperborea.

Diomedes's mares and the Amazon queen's belt

After Hercules completed his tasks in the Peloponnesus, he left by boat and went to the remote north where he first visited Diomed, the Bistonian king in Thrace and owner of the ferocious mares. The mares subsisted on human flesh. Any outsider who dared enter the king's domain was to his mares. Hercules's task was to steal four of the mares. After a fierce battle Hercules subdued the king and sent his mares to Evristei in the Peloponnesus. Together with the mares he also sent Hipolita's belt, which he obtained after defeating the queen in battle. The Amazons were granddaughters of Zeus and Hera, daughters of the god Arei (Ares) of the twelve Olympic gods. According to Herodotus (Herodotus, History, V, 8, Matica Srpska, Belgrade, 1988) the Amazon homeland was Temiskir in Termodont, i.e. the modern day plain of Termachai in Sinop, Turkey's Black Sea coast. But others have claimed that the Amazon inhabited Thrace and Illyria. (Vergilius, Aeneis, XI, 659) The name Amazons (Ἀμαζόνες) was coined from the word 'α', a – meaning no, not, without and the word 'μαζος', 'μαστος' – mazos, mastos meaning breast, small hill, i.e. those who do not have breasts. It was believed that the Amazons removed their right breast so as not to interfere with the tightening of the elbow when throwing spears.

The Kerian stag – Homolian mountains

During his stay in the Peloponnesus, Hercules tirelessly searched for the Kerian stag of Teiget for an entire year, which eventually led him to the

north, all the way to the River Istar in the land of the Hyperboreans and the River Kladon. (Apollodori, Bibliotheca (I-II, BC), II, 5, 3)

The stag was fast and colourful with bronze hooves and golden horns. The Hyperboreans devoted this stag to their goddess Artemis. When the goddess was still a child and was staying with her brother in this part of the world, she once saw five strong stags feed on the Homolean slopes with their horns gleaming in the sun. Artemis ran after them and managed to catch four, one by one, and then harnessed them to pull carriages. The fifth escaped into the Kerian Mountains.

Hercules's task was to capture the Kerian stag alive, without use of force and to take it to Evristei. After long wandering through the Homolian Mountains, Hercules finally spotted the stag but it was too fast for him to catch. So, to slow it down he threw a stick at it and hit it the leg, in the area of the Achilles tendon, so that it did not shed a drop of its blood. He then ambushed it and loaded it on his shoulders. On his way, Hercules was intercepted by Artemis and Apollo and scolded for wounding their sacred animal. But after Hercules explained that he had to wound the animal in order to catch it and deliver it to Evristei as ordered, they forgave him.

There are many place names with the name "Tsepe", "Kepe" in the geographic onomastic of Eastern Serbia, especially in the Homolski Mountains. Examples of these are "Tserie", a village northwest of Nish, "Tseranska" cave near the village, Cave Tsere-moshnia located south of the city Kuchevo, and two horonyms named Tsere-tina located on the banks of the Danube River. These horonyms, even today, are very rich hunting grounds for deer, mouflons (wild sheep), wild goats and other animals. There are six other places for hunting besides the Danube national park in Gierdap gorge. The village "Kladushnitsa" and the city "Kladovo" are toponyms named after the mythological Kladon.

In mythology the Keri were flying demonic beings that caused death, infections, infirmity, old age, fever and blindness. They were as black as night, with bulged eyes and tongues, and had teeth like wild beasts. The Keri stuck their long and curved dart like fingernails into the bodies of wounded and dead warriors in the battlefields, tore apart their bodies and drank their blood. Red gowns hung on their shoulders full of human blood. (Homer, Iliad and Odyssey, XVIII, 535, Novi Sad, 1985. (Prev. MN Gjurigj))

The legend of the Kerian (Artemis's) stag survived in this region up until the arrival of the Romans, towards the end of the first century AD. In Roman culture, Artemis's cult is similar to the cult of goddess Diana,

which dates back to 399 BC. Diana was the patroness of wild animals, hunting, the sun, motherhood and fertility. As a sign of respect for the region where the legend of goddess Artemis survived, the Romans, during Emperor Trajan's (53-117 AD) rule, built a large stone setting Castrum Diana I and II in Karatash near Kladushnitsa, whose ruins have been preserved to this day on the right bank of the Danube River.

Gerion's herd

Hercules's next task was to go to Eritia and take Gerion's extraordinarily beautiful cattle. According to Herodotus (Herodotus, History, IV, 8, Matica Srpska, Belgrade, 1988) Hercules went north. On his way he crossed Ehedor, a small river in Macedonia, where Kikno (swan), son Arei and Pirena (Πιρῖνα - Pirin Mountain), challenged him to a duel. But Zeus threw a lightning bolt between the contestants and ended the dual. Herodotus goes on to say: "... Gerion did not live in the Black Sea, but in Okean (Danube), on an island which the Hellenes call Eritia... And when Heracles came to this country, now called Scythia, which was originally uninhabited, he saw that it was winter and ice so he put on the skin of the lion and fell asleep. The horses pulling his cart, which at that time were in pasture, mysteriously disappeared..."

Hercules lived through many vicissitudes and on his way destroyed many wild beasts. When he finally encountered the Nereidi nymphs, daughters of Zeus and Themida (Tamish), they showed him where the prophetic Marine deity Nerei (River Nera) lived. Hercules persuaded the old and gray sea god into telling him how to get to Ritia to find Gerion's herds, as well as how to find Hera's garden with the golden apples.

From what we are told, Eritia was an island on the Danube River later known as Ada Kale and Gerion, grandson of Titan Okean, was king of Tartes (Gierdap) because the island itself was called Tartesus or Eritrea (ερνθρη, Ερνθ, ερνθρος – erit, eritros – meaning red, yellowish red). This latest name probably comes from the natural giant red rock, today located on the left bank of the Danube River in Lipinski Vir.

According to Pausanias (Pauzania, Periigissis tis Ellados, IV, 36, (прев. Pasini: Vodič po Heladi), Logos, Split, 1989), king Gerion was considered to be the strongest man alive. He had three heads, three torsos joined at the waist and six hands. He ruled the "island Eritia on the other side of Okean's current" i.e. Danube with waterfalls. Gerion possessed the world's best and most beautiful yellow-red cattle. The pasture on the island was very rich, so rich that the milk did not yield any whey. Because of that the milk was dedicated to the goddess Hera, hence the second part

of the neologism θεία - teia – i.e. belonging to the deity. There were famous olive orchards, figs, oranges, dates etc. in Eretia. The cattle were looked after by the well-respected Evrition, son of god Arei and by Ortro, the two-headed guard dog.

To get to the island, Hercules had to borrow sun god Helius's golden goblet (ship). After he landed on the island, Hercules killed both Evrition and the dog Ortro with his club. Hercules then stole king Gerion's cattle without paying him anything. He loaded the cattle onto his boat and went against the flow of the Danube waters where he collected olive tree seedlings. When Menet, the guard of Hade's flocks on the same island, informed the king about his cattle being stolen, Gerion caught up to Hercules at the River Antema (Ανθεμα - anthema is equivalent to αναθεμα - anathema, meaning curse). This toponym today is located on the opposite side of the river Eritia (Ada Kale) at trigonometric point 324 between the villages Klichevats and Rechitsa at the right bank of the Danube River in the Mlava (Stiga) Delta, at the Tartes exit. During a terrible duel between Hercules and Gerion, Hercules shot all three of Gerion's torsos with a single arrow and finished him off with his club. Then a tree miraculously sprouted from where Gerion's blood was spilled (a dogwood or pomegranate tree). Hercules then returned the "golden goblet" boat to god Helius and guided Gerion's herd of cattle along the right bank of the Danube River. He then entered Hade's underworld to capture Cerberus, the multi-headed dog, and fulfill his next task. However, on the way the herd of cattle was attacked by gadflies.

Capturing Cerberus

Taking the dog Cerberus from Tartarus, in the underworld was one of the hardest tasks Hercules had undertaken. After days of traveling from Antema, Hercules, with help from Athena, finally arrived at the River Stigna (Mlava). According to Homer (Homer, Iliad and Odyssey, XVIII, 369, Novi Sad, 1985. (Prev. MN Gjurigi)): "... when Evristei sent a locksmith to Hades, to bring the sea dog from Erebus to Hades, he instructed him to make sure that the dog could never exit the Stigna River precipice..." Along the Stigna and Mogila, Hercules finally reached the Homolska cave, where he asked Hades to hand over Cerberus. Hades, standing by his wife Persephone, with a rough voice said: "He is yours if you can subdue him without using your club or arrows." Hercules found Cerberus tethered in chains at the end of the Aheron gate (abyss or even βάθος bathos - personification of the Batusha River, a tributary of the Mlava River). He then boldly grabbed the dog and squeezed the dog's neck out of which three heads with a mane of snakes were sticking out. Cerberus attempted to hit Hercules with his tail but Hercules's lion skin

protected him as he proceeded to strangle Cerberus until the dog stopped struggling. (Graves, R., *The Greek Myths*, Penguin Books, Middlesex, 1972)

While in the underworld, Hercules met with Persephone, mistress of the underworld, who asked him to release Menetei, Hade's herd guardian, from his strong grip. Menetei had attacked Hercules because Hercules had killed a calf and sacrificed it to the souls of the dead so that they could feed on its blood. There Hercules also met Melagrei's shadow. Melagrei was Arei's son and a mythical hero who hunted the Caledonian wild boar. His shadow advised Hercules to marry his sister Deianira.

Upon his return from Tartarus, the underworld, Hercules made a wreath from the plants which Hades (Ada Island on the Stiga River) had planted in the Elisian Fields in memory of his love for the beautiful nymph Leuka, daughter of Okean and Tetia. The outer leaves of the wreath turned black to match the colour of the underworld and the leaves around Hercules's head turned silvery white from his divine sweat (Silver Lake).

Since then, Leuka (the white poplar tree) has been dedicated to Hercules and the colour of its leaves are a reminder that Hercules existed in both worlds. There are many poplar trees in existence in this region, even today, as well as villages carrying the name Leuka.

In the ambience of Homoli and Stishko Pole, on the right tributary of the Mlava River called "Busur", Hercules met Busirid (busiris – the god Osiris), god of the Egyptian underworld. Busirid was known for his cruelty because he made sacrificed, to Zeus, all foreigners who came to Egypt. As soon as they met, Busirid abducted Hercules, tied him up, decorated him with flowers and led him to the altar to be sacrificed. Hercules did not resist and calmly approached the altar, but when the ritual began he broke all shackles and killed Busirid and all other participants who took part in the ceremony. Euripides wrote a satirical drama to commemorate this event.

In Stishko or Pozharevachko Field (Flegraion Pedion - Pozharevachko Field), Hercules helped his father Zeus beat the giant Alkionei, son of Uranus and Geia, during the Gigantomahia (battle with the giants). Alkionei was well known for his exceptional height and strength. (Apolodori, *Bibliotheca*, (I-II century BC)) The Gigantomahia is outlined in the description of Ada Tsiganlia.

Hesperidian gardens

Hercules's next task was to obtain fruit from the golden apple tree which Mother Earth gave Hera as a wedding gift when she married Zeus. Hera, who was delighted with her gift, planted the tree in their divine garden, west of Tartes and Stiga "where the horses that pulled Helios's chariot retired in the country of the Hesperiditi". There, in the country of the Hyperborean (Herodotus, History, IV, 184, Matica Srpska, Belgrade, 1988), "is Atlant's flock of a thousand sheep and his herd of a thousand cattle which roam on the green pastures. This was where the divine garden with the golden apples was located".

After Nerei (the river Nera), god of the waters, revealed the secret to Hercules of how to find the Hesperiditi, Hercules continued on his journey against the flow of the Danube River. When he reached the village Vincha he discovered that the Danube had three flows of water: "a big flow", "a medium flow" and "a small flow" and that this was a rare complex because of the four adi (islands). The adi were: "Chaklian", "Forkotumats", "Stefanats" and "Donia". South, around Chaklian Ada, was "the small flow" while to the northeast was "the medium flow". From that Hercules deduced that the basin with the "small flow" was the shortest sailing distance (because it was only 7 km, unlike the rest of its length which was as long as 19 km), but it was also the most dangerous because of the underwater rocks and the many logs floating in the water. Also, its right bank was high and filled with mud, logs and stones (Bela Stena).

Encounter with Kako in Ada Chaklian on the Danube

Being very close to his destination, Hercules decided to take a little rest. Being tired from his last struggle and from the long trip, he fell asleep while Gerion's cattle were grazing. Kako, the native warrior, lived in Ada Chaklian (etymologically a compound word made up of the word $\kappa\alpha\kappa$, $\kappa\alpha\kappa\omicron\varsigma$, *kakos* meaning bad and the word *Lian* meaning many). Kako was a monster who lived in a cave (probably in Bela Stena). He ravaged the vicinity and attacked and killed anyone who ventured on the island. While Hercules was sleeping, Kako stole four oxen and four cows from Gerion's cattle and hid them well in his cave. To cover their tracks Kako pulled the cattle by their tails and made them walk backwards and then erased some of the hoof prints with a branch. When Hercules woke up, he noticed that some of the cattle were missing and went looking for them. By following the tracks, by listening for the mooing sounds and with help from Kako's sister Kaka, Hercules was able to find the missing cattle in Kako's cave. Hercules blessed Kaka for her help in finding the cattle and later she became an enigmatic old Roman goddess, whose cult was followed by vestal virgins, diplomats, preparers of food and bread makers.

Before long Kako was back and a fight broke out between him and Hercules. Kako the monster was capable of vomiting smoke and flames and burnt the entire area up to the Herini gardens where the golden apples were located. Later the city Panchevo was built on this area. Panchevo is etymologically coined from the words “pan” meaning everything and “keo” meaning to burn, i.e. “The City where everything burns”. During the terrible battle Hercules realized that he had run out of arrows and his club was broken. That is when he called on his father Zeus (Danube) to help him. Zeus brought him many stones (from Bela Stena) with which Hercules was able to subdue and kill Kako. And thus to commemorate this event the island was named Ada “Chaklian” meaning “very bad” island, i.e. the personification of overcoming all obstacles; logs, stones, sand, etc. including having to travel upstream along the “small flow” of the watershed.

Hera’s Golden Apples

To get to the Hesperiditi apples Hercules left Ada Chaklian and went to Ada Forkotumats through the “big flow” confluence of the Danube.

After arriving at Ada Forkotumats, Hercules came across the two brothers Forko and Taumant, sons of Pont and Geia. Forko or Forkei (Φορκοϋ or Φορκνοϋ – meaning wild boar according to Graves) (Graves, R., *The Greek Myths*, Penguin Books, Middlesex, 1972) was the god of reefs and waves. He was married to his sister Keta, who, amongst others, bore him the Hesperiditi, Fokiditi (Gray) and Skila who, according to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 270 and further) was the dragon which guarded the Hesperidi apples. It also has been said that later Forko became ruler of Corsica and Sardinia and that he drowned in the sea during a naval battle which he was leading together with Atlant, formerly his countryman, while they were living in Hyperborea. (Herodotus, *History*, IV, 184, Matica Srpska, Belgrade, 1988) The Forkiditi were two beautiful sisters also called Grai (gray) because they were gray from birth. The word “Forkiditi” translated means children of a female pig and “Forkida” on its own means “mother pig”. (Graves, R., *The Greek Myths*, Penguin Books, Middlesex, 1972) Later it was said that there was a third Forkida named “Perso” who had the appearance of a swan. All three together possessed one eye and one tooth. Their duty was to supervise the road that led to the Gorgonites who lived in Hades (Homer, *The Iliad and The Odyssey*, V, 741, 349, Novi Sad, 1985 (prev. MN Gjurigj)) in Stishki in the Homoli caves.

Skila (Σκυλλῶ Skilo, meaning to tear apart, to torture, i.e. one that tears apart), Forko’s daughter, was an immortal water monster who lived in the

caves under the cliffs whose peaks were covered by foaming waves and fog. When Hercules crossed the “large flow” in the Danube Basin, Skila grabbed one of Gerion’s calves. Suddenly and without knowing that the monster was Forko’s daughter, Hercules shot Skila with his arrows and killed her. Broken hearted, her father Forko quickly collected Skila’s body and shone lit torches on it, which eventually brought her back to life. (Lycophron, Alexandra, 45)

Ladon (one who embraces), Forko and Keta’s immortal dragon son, was tasked by the goddess Hera to guard the golden apples that grew on the tree of life. Ladon had hundreds of heads and was always awake. He always lay curled up around the tree and spoke different languages. When Hercules arrived at the Hespediti garden the first thing he did was shoot Ladon with poisoned arrows. Then, to make this battle permanent, Zeus transferred Ladon to the Dragon constellation. The scene of killing Ladon was a common motif during the Hellenistic and Roman era.

After conducting a reconnaissance of the terrain, Hercules wanted once again to pay the old water god Nerei (River Nera) and the river nymphs, daughters of Zeus and Temida, a visit and ask them for advice. When Hercules turned west, where Zeus married Hera, to his right was the nymph Themida, today’s River Tamish or Temish, to his left in front of him were Zeus (Danube) and Ada Forkotumats and far behind him was Hera (the Deliblatska Cave called Heronia). Hercules did not care about the arguments the myth writers had as to whether the Hesperiditi were born from Forko and Keta or from Zeus and Themida.

When Hercules arrived at the Herini gardens, today’s Panchevachki Rit (hill), he once again was reminded of Taumant’s words. Taumant (Θαυμας Taumas meaning miracle, miraculous) was Forko’s brother and husband to the beautiful Electra (Ἠλέκτρα – Ilektra meaning to shine, amber). Taumant told Hercules that if he was on his way to Mikena in that part of the country and if he needed anything, to go and ask his daughter Irida (Ἴρις Iris meaning cunning, fast, long). She was the tireless golden winged ambassador of the gods, who lived in the west, on the Iriskian crown of Fruska Gora. At the same time the miracle worker Taumant reminded Hercules to pay attention to the mysterious word Melon (μηλον) which had a double meaning; “sheep” and “apple”. Further on, where the apples were located, there were Atlant’s cattle and his sheep on the left. At this place Hercules encountered two streams that emptied into the Danube. The one on the left was named “Sebesh” (σεβω, σεβτζω is etymologically derived from the word “sebo”, “sebizo” meaning to be in fear, to carry out pious duty). There also existed the toponym “Ovchanski Sebesh” and the village “Ovcha”. The creek on the right was named “Butush” (βουτης

butes meaning cattle) where, located opposite of the water flow, was Iabukoviot Rit and a little to the northwest near Tamish was the village Iabuka. Hercules figured this was the place where Atlant's cattle should be.

The old god Nerei advised Hercules not to pick the apples himself so he had Atlant (Ατλας, atlas meaning bearer) pick them for him. Atlant (Atlas) was a Titan, son of Iapet and the okeanida Klimenta. Atlant had many daughters, including the Hesperiditi. He also had a son named Hesper. Because Atlant participated in the battle of the Titans against the gods, Zeus had him punished by making him hold the sky over his head with his arms. This was in the land of the Hesperiditi, i.e. Hyperborea. Hercules asked Atlant if he could do him a favour, which Atlant gladly accepted just to take the load off and be able to rest for a while. Hercules then bent his head forward and put the weight of the sky on his own shoulders. Atlant was back in no time with three golden apples which the Hesperiditi picked for him and decided he wanted to take them to Evristei himself because he immensely enjoyed being free. Realizing what Atlant was trying to do, Hercules agreed to his demand, but because Nerei told him to never agree to any such or similar offers, Hercules tricked Atlant by asking him to hold the sky, just for a moment, so that he could adjust his head. The unsuspecting Atlas put the apples down on the ground and then took the sky from Hercules. Hercules then carefully picked up the Hesperiditi golden apples, collected from Hera's Garden in Panchevachki Rit, gathered Gerion's cattle and continued his trek further down the Danube.

The apples were a source of youth and immortality for the gods of Olympus, that is why they were often "apples of discord", quarrels and even wars. According to Homer (Homer, *The Iliad and The Odyssey*, XXIV, Novi Sad, 1985. (Prev. MN Gjurigj)), a golden apple was the cause of the Trojan War. Namely, Zeus, father of all gods, in order to dilute the human race and to celebrate his own beautiful daughter Helena, decided to cause a World War. In order to do that Zeus collaborated with his second wife Temida (River Tamish) the nymph, in the presence of Arei's (Aries – Ada Ratno Ostrovo) sister the goddess Eridite (Ερις, Eris meaning to bicker, to quarrel, to fight), instigator of discord, quarrel and war, with whom he decided to start a major war. The task of starting the war was entrusted to Erida. During a wedding attended by all the gods except Erida, who was not invited, Erida decided to crash the party and began to quarrel with the guests of the gods. Then while Hera, Aphrodite and Athena were holding hands and having a friendly conversation, Erida dropped a golden apple by their feet upon which were written the words "To the most beautiful!" As each of the three goddesses considered herself to be the most beautiful all three thought the apple was for her but none of the gods

wanted to judge them. So to solve the problem Zeus ordered Paris, the Trojan prince and son of Priam, to hand over the apple to the most beautiful of the three goddesses. To gain his favour the goddesses made him all kinds of promises. Hera promised to take care of him and make him master of the entire world. Athena promised to make him famous, while Aphrodite promised him the world's most beautiful and famous Helena, daughter of Zeus and wife of Menelaus, to be his wife. And so Paris decided to give Aphrodite the golden apple thus declaring that she was the most beautiful of the three goddesses. So, with Aphrodite's intervention, during a celebration in Crete, also attended by Helena and her husband, Helena glanced over at Paris, the Trojan prince, and passionately fell in love with him. She then willingly left her husband Menelaus, king of Sparta, and traveled to Troy with Paris. And thus began the Trojan or "First World War" in 1192 BC. Hercules did not take part in this war because he lived during a prior era.

Encounter at Krchedin Ada

On his way through the land of the Hyperboreans, Hercules continued to follow the flow of the Danube River until he arrived at Ada Krchedin (etymologically coined from the word *καρκτινος*, karkinos meaning cancer and the word *Αιδης* Hades - Hades or the word *ἰδεῖν*- idein meaning to be, to look like, i.e. crab, lobster). Here Hercules met Karkin (*Καρκτινας*) the demon and a fight broke out. Karkin bit Hercules's heel and tried to disable him and stop him from fighting but Hercules continued to fight until he killed him. The goddess Hera, who hated Hercules, moved Karkin to the sky where he shines in the Cancer constellation, among the twelve signs of the zodiac. The story of Hercules's struggle with Karkin (Cancer) is closely tied to the myth with the Hydra from Lern, where Hera nurtured the Hydra and the Cancer because of her hatred of Hercules. The Hydra of Lern often confuses the classic mythology writers because Lern is in Argolida in the sea, (Pausania, *Periigissis tis Ellados*, II, 37, (prev. Pasini: *Vodič po Heladi*), Logos, plit, 1989) whereas a "sea monster" needed to live in deep puddles and such puddles did not exist in the neighbouring rivers Friks and Erazin.

Encounter with the Keri at Ada Cherevichka

When Hercules arrived at Ada Cherevichka (etymologically *κηρες*, keres) opposite the Novi Sad flow, he met up with the Keri. The Keri were demonic creatures, sisters of Moira and Apata (the city Apatin), children of the goddess of the night. There was a lot said about the Keri in mythology. In some stories they were the souls of the dead who were expelled from their homes. In other stories they were demons, black as

night, but mostly they were demonic creatures, which ate human flesh and putrefied everything in life that they touched. They were described as bird like creatures with bulging eyes, teeth like boars, swollen tongues, long claws and bronze feathers which fell to the ground and killed everything.

In Hercules's myth, these bird-like creatures were located in Arcadia, in Stimfalia City, and were known as the Stimfalian birds. But according to Pausanias (Pauzania, *Periigissis tis Ellados*, VIII, 22, (prev. Pasini: Vodič po Heladi), Logos, plit, 1989), these birds could not have survived in Stimfalia because there was no water there during the summer. In the vicinity of Stimfalian, however, there was a source of water which, during the winter, developed into a very small lake which overflowed into a small river called Stimfa. The lake and river dried up during the summer but their water reappeared as a stream in Argolida where it was called Erazin. In earlier times the locals probably called these birds by a different name. Hercules drove these birds in the direction of the Black Sea or towards Africa to the Arabian wilderness. "There these birds live as wild beasts among the other beasts of Africa where the people are just as wild as the lions and leopards".

Even today, numerous migratory birds do fly over and stop in the Danube waters and island wetlands, so the stories about the "birds" are true to this day.

Encounter with Nes at Ada Nestinska

After arriving in Nestinska Ada, near the village Chelarevo (probably etymologically derived from the word κελαρνζω *kelarizo* meaning flowing, splashing, swashing), Hercules ran into the centaur Nes (Νέσσος or Νέσιος, Nes or Nest), son of Okean and Tetina. Nes was in a unique position because the gods put him in charge of ferrying passengers across the river. When Hercules ran into Nes he was with his future wife Deianira. Hercules himself could have carried Deianira across the river but it would have been risky because the river was running wild, swollen with rainwater. Nes suggested it would be safer if Hercules swam across the river and he would take Deianira across. Nes was strong and very experienced so Hercules paid him for his services and entrusted Deianira to him. Then when Hercules made it to the opposite bank of the Danube River he heard Deianira calling for help. Nes had her pinned on the ground and was attempting to rape her. Hercules quickly took out his bow and a poisonous arrow and aimed it directly at the Centaur's heart. But before he died, to take revenge on Hercules, the monster Nes persuaded Deianira to take his seed that was spilled on the ground and mix it with his blood, seeping from his wound, and to add olive oil on the mixture in order to

make a wonder love potion. When applied on Hercules, Nes told Deianira, this potion would cement Hercules's love for her. One day, a few months later, when Hercules had captured the beautiful Iola, Deianira felt that she might losing her husband's love, so she gave Hercules a shirt to wear that was dipped in Nes's blood mixture. The so-called "wonder love poison" soon turned into a nightmare for Hercules and his family. When the shirt touched Hercules's body the contaminated blood permeated his body and mixed with his blood which then began to boil and burn his belly and muscles. Hercules cried out calling for help and then desperately pulled off the shirt which came off together with his skin and muscles. Exasperated by the incident and unable to cope, Hercules left and went to the top of Mount Eta in Ftia where he created a large funeral log pile. He then laid on the skin of the Nemean lion and, while the log pile was burning, Zeus raised him into heaven where he was accepted among the gods. He then reconciled his differences with Hera.

Hercules was a Doric hero. It is believed that his myths were created in different places at various parts of the Hellenistic world.

Because there is a close relationship between the works of Hercules, on one hand, and those of Zeus and Hera on the other, i.e. with the Danube hydrological system in Pannonia, it can be concluded that their archetypal creators are also the creators of the cultural myth of the Lipinski Vir population and the Middle Podunavie in general.

In analyzing the works of Hercules origination from various mythographic sources, we find that they diametrically differ in sequence, place of occurrence, actions taken and sometimes even all three. One thing that was determined, with much certainty, during our study was that the Danube was the "golden middle" of all these events, because all onomastics, toponyms, horonyms, theonyms, etc. are situated along the Danube waterways in Mid Podunavie which represents a single functional unit.

Most of the confusion created by myth writers of all generations regarding events at the "Holy" Ada Eritia (Ada Kale) is the location of the large red rocks. The large red rocks are located in Lipinski Vir, on the left bank of the Danube River, also known as Eritrea or Eritria. Unfortunately many believed that the rocks were at a different location, some even believed they were located in Spain. Pausanias (Pauzania, Periigissis tis Ellados, IV, 36, (prev. Pasini: Vodič po Heladi), Logos, plit, 1989) has glorified Gerion's cattle by saying that people in those days measured their wealth in the form of herds of cattle, horses, or sheep and that Gerion's cattle were particularly high priced. With this kind of cattle breed, trade was

made possible in Thessaly, Thebes, in the Peloponnesus, in Sicily, Italy and even Spain. Homer, in his Iliad, has even written a poem about Ifidamant of Troy, son of Antenor, who, as a wedding gift, gave his guardsman one hundred of Gerion's cattle. All this probably influenced myth writers to create the myth of Gerion's cattle that came from the Danube, i.e. beyond Okean's stream or beyond the Danube waterfalls.

The large Stishko valley and the Mlava River are mythological places. The Mlava River has numerous tributaries that carry mythological names such as Busar, Orlovacha, Mogila, Batusha, etc., some of which run underground in the Homolian Caves where Persephone reigned and was protected by the dog Cerberus, whose waters ran into Okean's basin and created Ada - Hades. This place was where Hercules's most difficult task took place; it was also the most difficult mythological rebus about its geographical location. Later Hellenic myth writers attempted to move these events that took place in Stiga to Arcadia in the Peloponnesus. Suspecting this, Pausanias (Pauzania, Periigissis tis Ellados, VII, 18, (prev. Pasini: Vodič po Heladi), Logos, plit, 1989) said: "When Hesiod in Theagonia, as well as Lin (mythical poet) were reciting poetry about Styx being the daughter of Okean, and wife of Palant, I felt that everything was wrong ... Homer used the name Styx the most in his poetry... And the Cretan Epimenid, in his poetry, said that Styx was the daughter of Okean. The water that drips from the side of the Norakridi first falls on a tall rock in the river Kratida. This water brings death to man and every other creature." From this, it is evident that the water that reached Arcadia was "dripping" from the ridge of Mount Aronian and created a creek about 4 km long which flowed into the Kratida stream, whose total length was about 20 km and flowed into the Corinthian Gulf. Here there are no caves, no abysses, no Stishko Pole, no Hades (ADA), no tributaries and no float that carries "the souls of the dead". But in Mlava (Stiga) in Mid – Podunavie, corresponding with Hesiod's theory, Stiga's waters are Okean's basin where one tenth of its waters flow. (Hesiodus, Fragmenta & Theogonia, p. 361 and beyond)

Myth writers have also arbitrarily spoken about the location where the giganto-Maheia took place, particularly where Hercules participated in it. Hesiod (Hesiodus, Fragmenta & Theogonia, p. 183) chose well when he mentioned the Flegreian Valley, which means Pozharevachko or Stishko Pole (valley), as the place of the giganto-Maheia having taken place. Such a location was never identified in Hellada.

Also, the geographical locations of the Hesperiditi gardens with the golden apples, which are mentioned in mythology, are imprecise and vague with myth writers claiming them to be in Libya or elsewhere in West Africa or

Europe. Our research, however, has solved that problem. By analyzing maps and by comparing onomastics and meanings of names, it is clear to us that the Hesperiditi gardens were located in the triangle: Belgrade-Panchevo-Vincha, i.e. Panchevachkiot Rit (Panchevo Hill), where the villages Iabuka (Apples) and Ovcha (Sheep) are located. (μηλο Melo meaning apple or sheep).

XVII – RELIGIONS OF PREHISTORIC AEGEA

In all traditional religions “cosmogony”, “theogony” and “myths” are essentially “sacred” knowledge. One of the elements of a structured consciousness is “sacred” experience. From observing nature we can form a picture of its birth and its consciousness, whose secrets we seek to uncover, the secrets of life and death, in a manner corresponding to human consciousness over the ages. And thus we will pay special attention to the development of the human spirit as it relates to the cultural and historical development of individual tribes that colonized the prehistoric Aegean.

It is difficult to interpret archaeological findings because they are silent and nowhere more than in the areas of religion and language. But, despite this, many archaeological findings have contributed to our knowledge of religions and religious practices in the Aegean world.

The symbols of Minoan religion in Crete were the double axe called “Labris” and the “Minoan horns” of the sacred bull “Traurokerat”. The double axe or “Labris” was introduced earlier by the Asia Minor tribes who came to Crete, some known as “Luvians”, “Karians” and “Lelezians”. The cult of the “Great Mother” (Magna Mater) was brought from Asia Minor later by people of Phrygian origin. The Thracian goddesses “Kabira” and “Kibela” - mothers of gods and nature, were goddesses of the animals, the land and everything that was born. They were also goddesses of the snakes. With the advent of the Phoenician symbols, Apis, the “sacred bull” of Egypt and “Traurokerat”, was also made into symbols. In mythology, in Europa’s story, Zeus too was perceived as a handsome white bull. It is also important to mention that the Minoan religion was based on a matriarchy where women had a dominant role in life.

In Thebes, in search of his sister Europa, Cadmus, the Phoenician leader, brought with him the cult of the Great Mother which already existed in Crete. Based on this, Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 80, Athina, 1954) thought of the Cadmians as colonists that came from Crete. Besides that, there was also snake worship. According to mythology, before his death Cadmus turned into a snake and went to help the Enheleians, who made him their king and who became king of Illyria, which was a sign of “snake worship”. The Danaï in Argolida believed in the “Holy Bull” while the Pelasgians believed in the souls of their ancestors, beliefs which were also present in the Pelopiditi. There was also the apotheosis of kings and rivers, as well as religious magical systems of tribal totemism, the apotheosis of heroes – “Hero worship”, worship of the dead – “Nekro-latria”, etc., or the Sun god Helios worshipped by the Danaï.

With the colonization of the southern Balkans by the Hyperboreans and Boreans, i.e. the Eolians of Pannonia, the system of the twelve Olympic gods, headed by the supreme god Zeus – Dios, was widely adapted.

The best survey of the so-called “Greek mythology” and religion was provided by Herodotus (Herodotus, History, II, 53, Matica Srpska, Belgrade, 1988) who said: “... Homer and Hesiod were the poets who created the story of the origin of the gods, gave them names and explained their divine honours, skills and characters and were first to give them to the Hellenes”. But according to these same two poets, “all those stories were given to them by the muses, beautiful daughters of the Muse ‘Recollection’ who donated them to great Zeus” to help forget the evil and to bring relief from all worries, which inspired Homer and Hesiod to talk about the past, present and future...”

“I think that the poets about whom we are talking, that lived before all, actually lived after them.” And further on Herodotus (Herodotus, History, II, 50, Matica Srpska, Belgrade, 1988.) said: “Indeed, the names of nearly all of the gods came to Hellada from Egypt. They truly came from abroad, I am confident in my research and I believe they came from Egypt because, as previously indicated, with the exception of Poseidon, the Dioskuri, Hera, Hestia, Themida, Harita and the Nereiditi, the names of all other gods have always existed in Egypt... The god Pan was regarded as one of the eight gods...”

XVIII – AEGEAN EAST COAST – ASIA MINOR

The Asia Minor coastline running along the eastern Aegean Sea also belonged to the Aegean culture. This peninsula was an integral part of western Asia, especially because it was located in an area surrounded by the Black, Marmara, Aegean and Mediterranean Seas, covering an area of 506,600 km².

Migrations into the Aegean, known as Doric-Hellenic or Pannonian-Hellenic-Balkan migrations, marked a major shift in people in the southern Balkans, especially in the Aegean region and in the eastern Mediterranean at the end of the II millennium BC. Many towns in Pannonia, Thrace, Macedonia, and the Greek mainland were destroyed during these migrations. The powerful Anatolian Hittite kingdom in Asia Minor was torn apart and so were several cities on the Aegean coast. The devastation reached Cyprus where several cities were raised and went as far as breaching the boundaries of the Egyptian empire. These migrations were started by Indo-European people during the last decades of the XIII-XII century BC. The vast majority of these people in the Central and Western Balkans were Scythian-Illyrians and Doric-Hellenes. Those in the East were Thracian tribes.

Asia Minor was inhabited for a long time even before the ceramic Neolithic era of Anatolia. As one of the oldest neighbourhoods in the region, according to artifacts dated at the Ashiki Hiik site, Asia Minor was inhabited between 7,000-6,600 BC. (Srejovic, MD. *Archaeological Lexicon*, p. 78 *Contemporary Administration*, Belgrade 1997.) According to our research, the Western Aegean coastline of Asia Minor is an important place of human development and deserves more of our attention. There are already numerous archaeological sites uncovered which belonged to the Aegean culture, such as new Troy, where layers of nine separate settlements (Troy I-IX) were unearthed. The first seven settlements belonged to the Bronze Age, 3000-1100 BC. According to Papastavrou (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 16, Hioteilli, Athinai, 1972), the bearers of that culture were Pannonian tribes, creators of the Dimini Culture in Thessaly, which existed between the V and IV millennium BC. These people were Aeolians (Minians, Lapiti, Macedonians, Flagi, etc. from Pannonia). Troy was an Aeolian city which was finally destroyed and abandoned about 1180 BC. More settlements were later built on top of the original Troy but they did not last long.

Asia Minor - Prehistoric peoples of the Aegean

Hittites

The Hittites or Hetei (Hettaioi) or “Arzavani”, about whom there is very little known to about the XIX century BC, were a mixture of peoples who lived in Asia Minor. It is estimated that they moved to Asia Minor from the southern Russian steppes and from the Caucasus around 2,900 BC. (Cavaignac, 1936; McQueen, JG: *The Hittites and their contemporaries in Asia Minor*, p. 27, London, in 1986.) The Hittites were warrior pastoralists and spoke an Indo-European language. Their Empire was spacious covering a large part of Asia Minor, including parts of Syria and existed between the XIII and XIV century BC. The Hittite capital was Hattusa (Bogaz-kioi) located in southwest Cappadocia. The Hittites had powerful kings including Mursil II (1345-1315), Suppilulium I (1300-1334), Mursil III (1333-1309 BC), etc. who had international reputations.

The Hittites had a patriarchal social order and were known for using “cuneiform” writing and two wheeled military chariots. The Hittites, according to Homer, gave the “Achaean” people their ethnic name when they migrated to Ftia in Thessaly. The Hittite empire disappeared around 1200 BC when the Phrygians invaded the Balkans. (McQueen, JG: *The Hittites and their contemporaries in Asia Minor*, London, in 1986.)

Luvians

The Luvians were a people of Indo-European origin. Their country Luvia was located in Asia Minor, south of the Menander River where Arzava is located today. Hittite king Laburnas occupied Luvia and made it part of the Hittite kingdom. The Hittites considered Luvia to be the birthplace of the Hittite Dynasty which existed around 1600 BC. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 162, Hiotelli, Athinai, 1972.)

Archaeological research done in today’s Beichesultan, in Turkey, has uncovered one of the oldest settlements which dates back to the early V millennium BC. The megaroni and the palace were destroyed in 1700 BC. It is believed that this was when its inhabitants fled their homeland and migrated to Crete and other Aegean islands, carrying with them their culture, language and script known as Linear A. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 22, Hiotelli, Athinai, 1972.)

It is also believed that the Luvian language was a substrate language of the “Aegean civilization” before the arrival of the so-called Hellenic language (McQueen, JG: *The Hittites and their contemporaries in Asia Minor*, p. 35, London, in 1986). Later in time the Luvians of Crete became known as “Eteokretes”, i.e. True Cretans.

Carians (Herodotus, Hippocrates, Mauzol, Artemisia)

In prehistoric times the Carians (Kares) inhabited Caria, a province of southwestern Asia Minor, south of the Menander River and north of Rhodes. They were often mistaken for the Lelegi. According to Herodotus (Herodotus, History, I, 171, Matica Srpska, Belgrade, 1988), the Lelegi were one of the Carian tribes, good sailors and very important people of the time. The Carians had occupied most of the Aegean island including Samos, Hios, Del, Kos, Nakso, Cyclades and others, while on the Peloponnesus they had occupied Epidaurus, Trezen, Ermion, and Megara in Attica. (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 115, Athina, 1954.)

Included among the larger Carian cities were Miles, Pedas, Miunt, Miletus and Halicarnassus. One of the oldest and most significant cities was Miletus, inhabited prior to 1600 BC. The people of Caria were very prosperous between the VIII and VI century BC, wealth gained from good trade relations with Egypt and Libya. Their trade relations were not only good for their economies but also for exchanging knowledge. The Carians gained knowledge in geometry, astronomy and other sciences, which they brought to Miletus from Egypt and created the "Miletus School" which produced philosophers such as Thales, Anaksimenes, Anaksimander and others. Outside of the native people living there, other residents in this part of the world included refugees from Athens and the Peloponnesus who left their old country with the arrival of the Hellenes. They were led by Neleus, youngest son of the king of Athens; Kodro-Aeolian-Pannonian in origin. They migrated to this region in 1044 BC. According to Herodotus (Herodotus, History, I, 142, Matica Srpska, Belgrade, 1988), "... they came to Caria, to the furthest southern part, to the cities Miletus, Miunt and Priene and they spoke the same language". The people of Miletus were the first settlers who established 75-90 colonies along the Black Sea and opened trade relations with Kolchida as early as the VIII century BC.

The arrival of the Hellenic Dorians prompted more people to move to Caria, including Dorians, and settled in Halicarnassus which made it a very important city for the colonists. In time about 50% of Halicarnassus's population consisted of colonists. (Papastavrou, I.: Istorija tis Arhaias Ellados, p. 53, Hiotelli, Athina, 1972.) Eventually more Dorians settled this region of Caria and the neighbouring islands and created a "Doric alliance" which included Halicarnassus, Lindos, Kalymnos, Kos and Knidos and celebrated at Apollo's sanctuary. But because of some desecration that took place in the sanctuary, Halicarnassus was excluded from participating in the celebrations.

Included among the most important personalities from this part of Caria are Herodotus, Hippocrates, Mauzol and Artemizei.

Herodotus, also known as the “father of history”, was born sometime in 480 BC and died in 431 BC in Athens. According to Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 112, Athina, 1954), Herodotus was of Carian origin. His father’s name was Likses and his uncle’s (on his mother’s side) name was Panuasis both of which were not Hellenic names. Herodotus is certainly one of the great contributors to literacy and belongs to the world of culture. He is one of the most interesting and most important world writers and founder of ancient history. Without Herodotus’s contributions to “History” it would have not been possible to reconstruct the prehistoric and ancient world. Herodotus is also an important contributor to the oldest Slavic history. He was the one who first introduced us to the existence of the proto-Slavs and Scythians, through Skit, son of Hercules, king of the Scythians and founder of the Argaid Macedonian dynasty.

Hippocrates was born in Caria, on Kos Island, where he spent the greatest part of his life (460-377 BC). Hippocrates traveled a lot and had even been to Athens. He died in Larissa, Thessaly near Trikala where the god Asclepius was born. Asclepius was well known and one of the most important practitioners of medicine from the Askepiadi family. He was considered to be the “father of medicine”. Hippocrates was author of the *Corpus Hippocraticum* collection which contained more than 100 books, some of which dealt with diagnoses, treatment and prognosis of diseases. Hippocrates believed in nature as being the best doctor (“doctors care, but nature heals”). Hippocrates stood on the moral and ethical side in the medical profession and thus was credited with the Hippocratic Oath and the aphorism “Life is short, and the art of healing – long”.

Mauzol (Mayssollos) belonged to the ancient Carian royal dynasty. During the time when Xerxes (485-465 BC) ruled Persia, Hekatom was king of Caria. Around 360 BC, Hekatom was succeeded by Mauzol, who at the time was satrap in Caria. Mauzol married his sister Artemisia with whom he had no children. After Mauzul died he was succeeded by his wife.

After his death, Artemisia built a “Mausoleum” in Halicarnassus and dedicated it to her husband Mauzol, which was then considered as one of the Seven Wonders of the World.

There is another story told by Herodotus about another Artemisia, queen of Caria, daughter of Ligdamis. This Artemisia fought on the Persian side in the battle of Salamis in 480 BC, with five ships. According to Herodotus

“... she went to battle because of anger and heroism, even though she could not fight...” After the battle, Xerxes said about her: “The men became women, and women became men”.

Lycia

In prehistory and antiquity, Lycia was a mountainous region in Asia Minor west of Caria, located between the Mediterranean Sea, Pamflia and Phrygia. In earlier times Lycia was called Milyas and Solymi. The ethnonym “Lykioi” belongs to the Paleo-Balkan word “lykos” meaning wolf, a symbol of the Hyperborean goddess Leta and her son Apollo.

According to Herodotus (Herodotus, History, I, 173, Matica Srpska, Belgrade, 1988), however, the ethnonym “Lykioi” and horonym “Lykia” are derived from “Lyk” of Athens, son of ancient king Pandion, the eighth king of Athens who was of Pelasgian origin. Lyk was banished from his homeland by his brother Egei. Lyk took shelter in Asia with the Termili and king Sarpedon. Sarpedon was of Phoenician origin from Crete. Because of Lyk, the Termili, Sarpedon’s subjects, became known as Lykioi. In literature the names “Termili” or “Tremili” are synonymous with Lycia. The Termili became known as the Lykioi during Pharaoh Ramsey II’s reign (1317-1251 BC).

The Lycian capital was Xanth (Hanthos), located on the River Xanth, and constituted the alliance of cities. The river Xanth, also referred to as the river Sirbes and Sirbios by the locals, flowed into the Mediterranean Sea. (Senc. St.: Grčko-Hrvatski rječnik, s. 641, Kr. Zemaljska tiskara, Zagreb, 1910.) The names “Sirb” and “Sirbos” are associated with the ethnonym “Serbian” and the city “Srb” in Lika, Croatia. At the mouth of the river there was a town called “Srb”, which in earlier times was called “Arina” where numerous archaeological remains of various monuments were found.

There was also a river named Xanth in Troy, which later was renamed to Skamandar and now it is called Menderesu. In mythology there was a river god named Xantho. The ancient Macedonians had a god named Xanth. He was the god of light. Ksanik was also the name of a month in the Macedonian calendar. The word “Xanth” belongs to the Paleo-Balkan Glossology which modern linguists say is of unknown origin. Xanth means brownish, blue, yellow and blond.

During the Trojan War (1193-1183 BC) the Lycians, along with their relatives the Lidians, Etruskans, Frizhanians, Mizians etc., were on the side of the Trojans.

It is interesting to note that there are older mythological connections between the Lycians and Pannonia. According to Hesiod's theogony of the VII century BC (Hesiodus, *Fragmenta & Theogonia*, p. 404 and on), when the Hyperborean goddess Leta conceived the holy twins with Zeus, she gave birth to them on the Cycladic Island Del. With help from Eileitia, goddess of childbirth, also a Hyperborean goddess, Leta gave birth to the god Apollo and the goddess Artemis. After delivery, Leta left Del Island and went to Lycia. Here she tried to drink water and bathe her children at a spring but the shepherds drove her away. The wolves then showed her the way to the river Xanth. Leta then dedicated this river to her son Apollo, who in Hyperborea was also the god of light. She also turned the mean shepherds into frogs. Because the wolves were kind enough to have shown Leta the way to the river, the entire country was named Lycia in their honour.

Leta was an independent deity in Lycia and her cult was practiced in many places in Asia Minor. Apollo was also god of the Lycians, known in many places as "Lycian Apollo".

Another famous Lycian was Olen, a priest and famous poet. In his anthem "Aheia", Olen wrote about the Hyperborean women Arga and Opia, who came to Del Island with the gods to help the goddess Eileitia deliver Leta's babies. In addition to calling the god Apollo by his name, he was also nicknamed "Hyperborean Apollo". According to Herodotus (Herodotus, *History*, IV, 173, Matica Srpska, Belgrade, 1988), the women of Del Island and the Ionians, who worshipped Leta, learned how to sing Hyperborean songs from Arga and Opia.

During the XII century BC a group of Lycians, together with a group of Carians, left Asia Minor and migrated to Palestine where they later became known as the Philistines. (Thomson, G.: *I Arhaia Eiliniaki Koinonia-to Proistoriko Algalu*, p. 110, Athina, 1954.)

After 549 BC the Lycians came under Persian rule, paid taxes and served in the Persian army but high up on their mountains they lived independently. During the so-called Greek-Persian wars of 490-479 BC, the Lycians were on the side of Persians. They led 50 ships and wore armour and protective outfits. Their bows were made of dogwood and their arrows and spears were made from reeds. They wore goat skins over their shoulders and hats on their heads with plumage all around them. They also carried knives and curved swords. (Herodotus, *History*, VII, 92, Matica Srpska, Belgrade, 1988.) They spoke a Paleo-Balkan language and wrote

using the Phoenician alphabet. The Lycians were freed from Persian rule in 334 BC by Alexander the Great's Macedonians.

Lydia

The Lydians were included among the Paleo-Balkan people who were pushed out of their Balkan homeland and migrated to Asia Minor because of pressure from migrating Indo-European peoples during the XIII-XII century BC. (Strabo, *Geographia*, VII, 572, Meineke, *Lipsiae*, I, II, III, 1913; Papastavrou, I.: *Istoria tis Arhais Ellados*, Hiotelli, p. 46, Athinai, 1972.) The Lydians settled in Lydia, an Asia Minor province located on the western coast of Asia Minor. Lydia's capital was Sardis (Sardis means jewel) located on the river Paktola between the mountains Tmola and Sipila. Sardis was also the capital of Lydian kings.

According to Herodotus (Herodotus, *History*, I, 7, Matica Srpska, Belgrade, 1988), the Lydians (Lydoi) got their ethnic name from Lyda (Lydos), son of king Atis. Before that they were called Meones and their country was known as Meonie. According to Senc (Senc. St.: *Grčko-Hrvatski rječnik*, p. 641, Kr. Zemaljaka tiskara, Zagreb, 1910), they, together with the Phrygians, Strimonians, Mishanians, Mosinachians etc., left the Balkans during turbulent times and settled in Asia Minor, having pushed out the Hittites around 1200 BC. King Atis was founder of the Atian Dynasty in Lydia and was revered as a deity by the Lydians and Phrygians and is associated with the god Dionysus.

There exists a city and a village in the Balkans today, both called "Mionitsa", which are thought to be where the former home of the Lydians was located in Hyperborea, today's southern end of Serbia. During the Trojan War the Lydians of Meonians fought on the side of Troy. According to Homer (Homer, *Iliad and Odyssey*, II, 864, Novi Sad, 1985. (Prev. Gjurigj MN)), "The Meonians defeated Mestle and Antif in battle. Mestle and Antif were sons of Talemén born of a Gigeian nymph. Then under the leadership of Tnol they in turn defeated the Meonians."

According to Budimir (Milan Budimir, *SAT spring balkanskih*, SKZ, 1969, 74) the thinking today is that the Meonians in fact were an old Balkan people of Indo-European origin who, during the XII century BC Aegean migrations, moved out of the Balkans and migrated to northwestern Anatolia. These Meonians were ethnically closer to the Phrygians from Macedonia and to the Thracians than they were to the Hellenes and belong to the Pelasgians, the first Indo-European Balkan people to move to the Mediterranean before the so-called Greeks. Hiponakt (VI century BC), in his lyrics has preserved some words and

phrases of the Meonian language in their original Meonian form and in their Greek translation. According to Aristotle, Alkman, founder of the choral lyrics in 625 BC, who was from Sardis the Lydian capital, was not a Spartan but a Lydian. According to ancient tradition, Homer, poet and author of the Iliad, should either have been a Meonian from Smyrna or a Meonian from Lydia.

As previously mentioned, another important person from Lydia was Pelops, son of king Tantal, a rich and powerful ruler of Lydia. Tantal was son of Zeus. He had three sons Pelops, Brotei and Daksil and a daughter named Nioba. Tantal was abusive so the gods punished him by sending him to the underworld to suffer from eternal hunger and thirst.

Pelops, Tantal's eldest son, left his homeland when he was very young because he endangered Il (Ilos) the Trojan king. It is said that Pelops flew over the Aegean Sea on a "golden chariot drawn by winged horses" along with some Lydians and Phrygians and their wealth and subdued the poor Achaeans (Ahaioi meaning depressed) of Thessalian Ftia in the Peloponnesus. He then married Hipodamia, daughter of king Enomei, king of Elida. Later Pelops's sons took over and ruled the entire peninsula and it became known as the Peloponnesus. Pelops's sons were Atrei and Tirint. Atrei was king of Mikena and Tiest. The brothers were known in mythology for their wealth and for their mutual hatred of each other. Agamemnon and Menelei were Atrei's sons who led the Danai, Achaeans and Argievs in the Trojan War. (Homer, Iliad and Odyssey, II, 864, Novi Sad, 1985. (Prev. Gjurigj MN))

In addition to the Lydian dynasties mentioned in mythology and in ancient history there were also the Herculean and Marmnadian dynasties.

The Herculean Dynasty of the Sandonidi was an Assyrian dynasty through king Iordan and his daughter Omfala, Lydian queen. Marsil and Kandal belonged to this dynasty when they lost their kingdom in 713 BC. The legend about the Herculean dynasty of the Lydians was captured by Apollodorus during the I-II century BC (Bible. II, 3, 6 and beyond) during the Macedonian-Roman era. It has been said that in order for Hercules to be cleansed of his sins, having murdered Ifit, son of king Evrit who ruled Ehaleia, and for the theft of the "Delphian tripod" he had to serve Omfal. While serving Omfal for three years as a slave, Hercules performed many heroic deeds. In later stories Hercules's bondage to Omfal was described as humiliating. Omfal had turned Hercules into a "sissy" and "a pushover".

There is however discrepancy in the chronology. The Sandonidi or Herculean Assyrian Dynasty came to power in 1221 BC while Ifit was a

participant in the Trojan War in 1183 BC, as a famous archer. During the postwar period, when one day 12 of Ifit's mares went missing, Ifit went off to find them and punish the thieves. His mares however were found in Hercules's barn. So, to cover up his crime and keep the mares, Hercules killed Ifit. From this we can deduce that there was no Herculean dynasty in Lydia in 1183 BC, especially since we know that Hercules was not involved in the Trojan War. The third Dynasty which began in 761 BC, and carried the name "Mermnadi", started with Giga and continued through Ardis, Sadiat and Alia and ended with Krez.

According to Herodotus (Herodotus, History, I, 6, Matica Srpska, Belgrade, 1988) Krez (Kroisos, 555-549 BC) was one of Aliatei's sons, a Lydian king who ruled the region west of the river Halis up to the Aegean Sea. Krez conquered the Phrygians, Misians, Paflagonians, Thracians, Bitinians, Carians, Ionians, Dorians, Eolians etc. Then when he incorporated them in Lydia, many rich and famous people came to live in Sardis. After that Krez became the richest and most famous king in the region after whom the phrase "as rich as Croesus" was coined. Included among the famous people that moved to Sardis were many sages and Solon from Athens. However, despite his power, in 549 BC Krez was captured by Persian king Kir (Cyrus) who then turned Lydia into a Persian satrapy. The Lydians were freed from the Persians in 334 BC by Alexander the Great's Macedonians. Lydia later became part of Seleucus's Macedonian-Asian kingdom and afterwards, during the I century BC, it came under Roman rule.

Phrygia

The name "Phrygia" in prehistory first appeared as an arbitrary region in northwestern Asia Minor which, over time, became Phrygia, the westernmost province of Asia Minor. Later the part of Phrygia that encompassed the Hellespont, which included Troy, was renamed "Little Phrygia". Later another part, belonging to Sangaria, was renamed "Bithynia" and the rest became known as "Greater Phrygia".

Here is what Herodotus (Herodotus, History, VII, 73, Matica Srpska, Belgrade, 1988) had to say about the origin of the Phrygians of Asia Minor: "The Phrygians, according to Macedonian testimonies, were called "Brigians" for as long as they lived in Europe and were neighbours of the Macedonians. Then when they moved to Asia they changed both their name and the name of their homeland and became known as Phrygians from Phrygia. The Armenians ... are descendants of the Phrygians"

Most likely, the Phrygians migrated to Asia Minor between 1313 BC, during the Cadmian migrations to Illyria, and 1225 BC when the Argonaut Expeditions took place. According to Thomson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algallo*, p. 291, Athina, 1954), the Phrygian migrations took place at 1200 BC and are chronologically linked with the collapse of the Hittite empire. During the Trojan War the Phrygians were Priam's allies and fought against the so-called Greeks. When Priam was young he helped the Phrygians fight against the Amazons during king Otrei's reign. Priam married Hekaba, a Phrygian princess, who bore him 19 children. During the Trojan War the Phrygians were led by king Forko, about whom Homer (*Homer, Iliad and Odyssey*, II, 864, Novi Sad, 1985. (Prev. Gjurigj MN)) wrote: "...from far away Askania Forko led the Phrygians and by the will of the gods the Askani are eager to battle..." Askania is located at the end of Asia Minor, at Lake Askan near the border between Phrygia and Mysia.

Included among the most famous Phrygian mythological figures are king Tantal and his son king Pelops, who, in the middle of the XIII century BC, brought the Achaeans to Thessalian Ftia in the Peloponnesus, and whose sons Atrei and Tiest became kings of Mikena and Tirint. Pelops's grandchildren Agamemnon and Menelei led the so-called Greeks in the Trojan War of 1193 BC.

King Gordias is credited with being the founder of the Phrygian state and with building the city "Gordion" near the river Sangaria. There is a region that covers part of Mount Taur called the Gordian Mountains. It is located in southwestern Armenia where the proud Kurds live. Gordias came to power after he fought a terrible war against his brother. He is famous because of the Gordian knot that was tied to an ox cart yoke and could not be unraveled. According to prophecy, the one who unraveled the Gordian knot would rule the whole of Asia. Only Alexander the Great of Macedonia succeeded in both unraveling the knot and ruling all of Asia. Alexander, in 334 BC, cut the knot with his sword. Gordias was the son of Midas, a wise and immensely wealthy king. In mythology Midas was known for his donkey ears. However, there is some confusion between the legendary Midas of Phrygia and the Midas who had the beautiful gardens and grew fabulous roses at the foot of Mount Bermion (Karakamen) in Voden, Macedonia, where the old man Silen, Dionysus's teacher, got lost.

According to our latest research (Petrova, E.: *Brigitte central Balkan I and II millennium BC*, p. 208, Skopje, 1996) the Brigian and Misian migrations from the Central Balkans took place at different times and went in multiple directions. The first major migration wave took place around 1500-1400 BC and went in the direction of Asia Minor. The second,

smaller migration wave took place after the 1183 BC Trojan War and again went towards Asia Minor. The third migration wave took place around 800-700 BC and went in the direction of Epirus, Greece and Italy. The Phrygian state disappeared at the beginning of the VII century BC, probably during the Lydian conquests under the leadership of king Krez (Croesus).

Mosinikia

Mosinikia was located near the Black Sea, west of Bithynia and Trebizond. The Mosinikians were colonists, refugees from the Mid-Podunavie. Their city Mosna was located near today's town Doni Milanovats. The ethnic name "Mosinikians" (Mosnoikoi) originated from the word "mosna" meaning wooden house, shed and the word "oikos" meaning house. According to Graves (Graves, R. *The Greek Myths*, Penguin books, Middlesex, 1972), the Brigians in Macedonia were originally called Mosinians. In the Persian Empire they were included in the nineteenth satrapy. In battle the Mosinikians wore wooden hats, carried small shields and threw short wooden spears. During the wars the Mosinikians were led by Artaiko, satrap of Sest in the Helespont. (Herodotus, *History*, III, 94, VII, 78, Matica Srpska, Belgrade, 1988.)

Mizia

The province Mizia was located in the northwestern part of Asia Minor, which during Homer's time stretched from Esap to Olympus and later was divided into major and minor Mizia. The horonym "Mizia" originated from the word "mys" meaning mice, while the ethnonym originated from the word "mysoi" meaning Mizians. Senc (Senc. St.: *Grko-hrvatski rjenik*, s. 623, Kr. Zemaljska tiskara, Zagreb, 1910), quoting Homer, said the Mizians were European people from the Danube.

During our linguistic research of Pannonian onomastics we established that there were the toponyms "Mishar" in Machva which belonged to a village and to a hilltop in the Sabats and Obedska Bara Regions. "Mishar", as a name, existed in many places in Serbia. "Mishar" is also the name of a bird of prey in the hawk family (*Buteo buteo*) which feeds mainly on field mice. There is a village called "Mishar" in Potserin, with more than 1,000 inhabitants. Etymologically, the word "Mishar" belongs to the Balkan Paleo-Glossology and is made up of the word "mys" meaning mouse and the word "ar" meaning really, truly. The mouse was a totem of the prehistoric inhabitants of Machva, to which they showed respect and owed the origin of their name. This was similar to the Achaean "Mirmidonians" of Eak, to whom Achilles belonged, who also got their name from the

creatures of nature; the ants. The Machvan too, according to tradition got their name in this manner and took it with them when they migrated from the banks of the Sava and Danube Rivers to Asia Minor. During Roman times Mizia became synonymous with Moesia, as in Upper and Lower Moesia.

Homer (Homer, Iliad and Odyssey, II, 858, Novi Sad, 1985. (Prev. Gjurigj MN)) wrote a poem about the Mizians (Mishani): “The Mishani were led by Hromis and Enom...” Strabo (Strabo.: Geographia, Meineke, Lipsiae, I, II, III, VII, 3, 2-10, 1913, Meineke, Lipsiae) thought the Mizians were European people, known as Moesians during the Roman conquests. One of the kings of Misia was Teutrant (Τεύθρας) who ruled the lower reaches of the river Kaika. The Kaika Plain was one of the most fertile regions in Moesia. Teutrant was followed by Telef (Telefos), founder of the Pergamon Royal line. Telef was ruler of Mizia during the Trojan War and fought heroically and pushed the so-called Greeks back but was wounded by Achilles. When his wounds healed, Telef vowed never again to fight against the Greeks. Laodika, his wife, bore him three sons Tarhon, Tirsen and Rom. After the Trojan War, the brothers led the Etruscans to Central Italy and later became known as the Tirenian Etruscans. (Strabo.: Geographia, Meineke, Lipsiae, V, 2, 2, 1913, Meineke, Lipsiae)

Dardania and Troy

Dardania was located at the northern most part of Asia Minor at the Hellespont. The founder of this province was the eponimic hero, king Dardan, king of the Dardanians.

Dardan (Dardanos) in mythology was Zeus and Eletra’s son. Eletra was Okean and Tetina’s daughter and wife of Taumant (Ada Forko-Tumats near Belgrade). The name “Dardan” was coined from the Slavic word “Dar” meaning gift and the Paleo-Balkan word “Dion”, “Dan”, meaning god and thus we have the word “Dardan” meaning gift of god. Dardan’s sons were called “Il” and “Erihtonei” and his daughter was known as Ideia.

Il (Ilos) was founder of the city Iliona-Troy. According to Homer (Homer, Iliad and Odyssey, XX, 236, Novi Sad, 1985. (Prev. Gjurigj MN)), “Il, in turn, had an exemplary son named Laomedont and Laomedont had sons named Titon, Priam, Lamp, Klitei, Hiketaon..., Aserak, Kapis had a son named Anhis, Aeneas had a son named Anhis and Priam had a handsome son named Hector.”

Erihtonei (Erihthonios) was the richest man among all mortals. He owned three thousand mares, some of which were raised by Borei.

Ideia (Idaia) was Finei's second wife. Finei was king of the Thracians. At one point Finei blinded his sons from his first marriage and threw them in a dungeon together with their mother Cleopatra. They were freed by the Boreans during the Argonaut Expeditions and Ideia was returned to her father Dardan, eponimic hero of the Balkan Illyrian-Dardanians who inhabited the region around Mount Shara. (Appian, *Hist. Illyr.*, 2.: Diod. Sic., IV, 43 and further)

During Laomedont's (Laomedon) time Troy became a powerful city and its authority stretched down to the river Strimon (Struma) in Macedonia. The city was protected by high walls, where Apollo and Poseidon served time while being punished by Zeus. Because Laomedont refused to pay his respect to the gods, they infected Troy with a plague and brought a sea dragon which swallowed people. Then, on the advice of a prophet, Laomedont was forced to sacrifice his daughter Hesiona to the sea dragon. After the unfortunate princess was tied to a rock and left there to be eaten by the dragon, the king offered his divine horses as reward to anyone who could save his daughter. According to legend, before the Argonauts passed through the Hellespont, Hercules went to Troy and saved Hesiona but the Trojan king reneged on his promise. Hercules then went back to Troy, conquered the city and, with help from Telemon, killed Laomedont and all his sons except Priam. With Hercules's permission Telemon married Hesiona who gave birth to Teukar, half-brother to Aiant the great, king of Salamis Island.

Priam, Hector and Paris

Priam (Priamos) was the last ruler of Troy. During his youth he helped the Phrygians fight against the Amazons. Priam was married to Hekaba, daughter of Dimant, king of the Phrygians. Hekaba bore nineteen children, among whom were Hector, Paris-Alexander, Helen, Troil and others, as well as daughters Cassandra, Laodika, Poliksena etc. The Trojan War had a profound effect on Priam which quickly turned him into a tired old man who left his authority to his sons. When the so-called Greeks conquered Troy, after 10 years of fighting, Neoptolemus, son of Achilles, killed Priam.

Hector (Ektor) was Priam's youngest son whom the Trojans, because of his courage and nobility, adored as a god. During the Trojan War Hector led many Trojan attacks which forced the Greeks to withdraw. Hector repeatedly attacked the enemy camps and in the process killed Patroclus.

This angered Achilles who then killed Hector. After the destruction of Troy and the division of its spoils, Hector's wife Andromaha (Andromahe) was awarded to Neoptolemus, Achilles's son. When they left they took her with them to Thessalian Ftia, where she bore Neoptolemus three sons, Molot, Pergam and Piel. After Neoptolemus's death in Delphi, Andromaha married her brother-in-law Helen and left for Epirus to live among the Illyrians and the Epirioti. In Epirus the couple founded New Illion where they met Enei on his way to Italy. After Helen's death, Andromaha, with her son Pergam, went to Misia where they founded the city Pergamum about which Euripides wrote in his tragedies.

Paris (Paris) was the youngest and most handsome Trojan prince and the "cause" of the Trojan War. In mythology, when Zeus one day decided to start a war between the various people in the human race and destroy its heroes, while celebrating the Greek heroes and his own daughter the beautiful Helen, wife of Menelaos, king of the Lakedemonians in Sparta, he took advantage of Erida, goddess of discord, to instigate the war. During Pelei's wedding, where, among the other gods were also the three goddesses Hera, Athena and Aphrodite having a conversation, Erida dropped a golden apple beside them on which was written the words: "For the most beautiful." However, none of the participating gods wanted to be the judges and decide who was the most beautiful of the three. The problem was solved when Zeus picked Paris to be the judge and Paris judged Aphrodite to be the most beautiful of them all because she promised to give him the beautiful Helena, the most beautiful of the mortal women, to be his wife. Because of the pettiness of this judgment the apple came to be known as the "golden apple of discord".

After Aphrodite promised Helen to Paris, Paris built a boat and, along with his relative Enei and a number of sailors, sailed off to Sparta where he was warmly received by Meneleos. Ten days later they all went to Crete to participate in some games. At that time, looking rich and handsome, Paris quickly won over Helen, Menelaos's wife, who willingly left with Paris and went to Troy where she was warmly received by the Trojans. In the meantime, Menelaos and Odysseus asked Priam to return Helen but Priam and the Trojans refused and thus the Trojan War was started. During the war, Paris killed Achilles, the greatest Greek hero, by shooting him in the heel with an arrow, the only vulnerable part in Achilles's body ("Achilles heel").

Enei, Latin and Norak

Enei (Aineias) in mythology was the son of Trojan prince Anhis, a Dardanian by descent and founder of the power and glory of Rome. Enei

was very active in the Trojan War, where, due to his exceptional courage, he enjoyed Priam and Hector's respect and the respect of all Trojans. During the last days of the war, Enei with his father Anhis, son Askarei and wife Kreusa took shelter on Mount Ida. According to legend, after the war and a brief stay at Mount Ida, Enei went through Macedonia and Thrace, along the Aegean Sea coastline down to the coast of Epirus, where he joined his relatives Helen and Andromaha. Having visited the prophet in Dodona, Enei left and, through the Ionian Sea, reached Sicily where he founded the cities Egest and Elim. After his father Anhis died he took a boat from Sicily and went west towards the Italian coast but due to a storm he landed in Carthage. He then again sailed towards Italy and continued traveling further north to the mouth of the Tiber River. There he was received by Laton, king of Lazio, who gave him part of his kingdom in exchange for marrying his daughter Lavinia and for entering into an alliance with him.

There are a couple of stories about Latin (Latinus), king of the Lacedaemonians. According to older accounts (Hesiodus, *Fragmenta & Theogonia*, p. 1011) he was Odysseus and Kirkin's son who, together with his brother Argei, ruled the Tirseni.

The Tirseni or Etruscans (from Tursci-Tusci) migrated in waves from Asia Minor from regions in Lydia, around 1000 BC, and settled in the northwestern part of the Apennine Peninsula on the shores of the Tyrrhenian Sea and named the region Tuscany.

Other tribes from Sardis, the capital of Lydia, also migrated along with the Etruscans and colonized Sardinia Island. According to Graves (*Graves, R., The Greek Myths*, Penguin Books, Middlessex, 1972), Norak, grandson of Gerion, king of Ada Kale – Eriteia on the Danube, even before these events had taken place, founded a colony in Sardinia and established himself in Nor, the oldest town on the island and created the alphabet of the trees...

In the Roman legends, Latin was the son of the god Faun and nymph Marika, king of the Aborigines (not Borean by origin) or the son of Hercules and Faun's daughter or widow. Best known is the genealogy which connects Latin with the legend of Enei. Namely, Enei's daughter Roma married Latin, son of Telemah and Kirkin and bore him the sons Romulus, Remus and Telegon. There is also the traditional thinking that Latin was the founder of Rome and named the city after his dead sister Roma.

Because king Latin, before Enei's arrival, promised his daughter Lavinia to king Turi (Turnus), king of the Rutulian tribe in Ardenne in Latsia, and since the queen Amata did not approve of the marriage, Latin gave his daughter to Enei thus breaking his alliance. A little while later war broke out between the Trojans and the natives. The clash lasted a long time with variable outcomes but eventually Turi lost and the queen killed herself. Enei then married Lavinia and built his capital city and called it Lavinia. But the natives, even after Enei's victory, retained their own customs and language. After king Latin died Enei ruled both the Trojans and the Latins. He died in the wars with the Etruscans. Later the Romans saw an opportunity to link Enei's legend with the glorious gods and heroes of Troy and the Aegean and treated Enei as one of their ancestors and a deity.

XIX – TROJAN WAR

There is quite extensive literature about the Trojan War, considered to be the first known prehistoric world war. According to Eratosthenes (275-194 BC), librarian at the Macedonian Ptolemaic Alexandria Library in Egypt, the Trojan War lasted ten years from 1193 to 1183 BC. Detailed information about the opposing sides that fought in the war was given by Homer (VIII century BC), the oldest European poet, revered throughout antiquity as the creator of the Iliad and Odyssey, the Trojan War and the fall of Priam's Troy VII. Unfortunately there is still an insurmountable gap between mythological epics and historical reality regarding this war. Historians claim that the Mycenaean Civilization reached its zenith and peak power after 1450 BC after the devastating earthquake on Ter Island. The earthquake destroyed the Minoan power centres and culture in Crete and Knos became the next naval power. By 1400 BC the Mycenaean civilization had reached its peak and lasted until about 1200 BC when Mycenaean power was completely extinguished. From this it can be concluded that the Trojan War could not have taken place after 1200 BC because the Aegean Mycenaean world would not have been able to organize a campaign by sea, as described in the Iliad.

Because of these discrepancies it would be more accurate to assume that archaeological Troy VII was destroyed by the Indo-European tribes known as “the people from the north” or “the people from the sea”. Included among those who played an important role are the Phrygians and Illyrian-Scythians and not the Mycenaeans. (Homer, Iliad, p. 141, BGS, 1965.) These tribes were probably also responsible for bringing down the Hittite Empire and penetrated as far south as northern Egypt. Here they found opposition from Ramses III (1190 BC) who victoriously stopped their invasions, weakened them and diffused them in various directions. The tribal movements in the Balkans and Asia Minor, which led to the “migration of peoples” and to “Homer's stories” will be discussed in the next chapter.

From a geopolitical and strategic position, Troy's location in prehistoric times was very important. Stretched to its east were the vast Skamander Plain and Ida coastline where the Eneidian and Dardanian tribes were located. To the west Troy was the outpost and guard of the Hellespont entrance as well as an obstacle to trade and the Mycenaean colonizing appetites of the southern Balkans. The fall of the Hittite Empire and the destruction of Troy were caused by indigenous Balkan people led by the Mycenaeans and their king Agamemnon, who organized the military expeditions and declared war on Trojan king Priam. In the absence of

other sources, we know of this conflict from the myths and from the Iliad, during which the two warring sides fought over the “abduction of the beautiful Helen” abducted by Priam’s son Alexander (Paris).

According to Herodotus (Herodotus, History, I, 3, 5, Matica Srpska, Belgrade, 1988), “... The Persians say that the Asians in general never questioned abductions of women, contrary to the Greeks who, for a single Spartan woman, gathered a large army and came to Asia and destroyed Priam’s state. Since then, the Persians considered the Greeks their eternal enemies. The Greeks saw Asia as their own territory... while Europe and Greece they considered as special territory.”

Supreme commander of the Greek army during the Trojan War was Agamemnon, king of Mycenae, son of Atrei, grandson of Pelops, a Phrygian originally from Asia Minor. Taking part in the war were the Argives, the Danai and the Achaeans but not the Hellenes because they were not there. The Hellenes occupied the Peloponnesus eighty-five years after the fall of Troy... (Thucydides, Povijest Peloponeskog installment, I, p. 12 Dereta, Belgrade, 1991.) “Dorieis te odgoekosto eteei meta Iliou alosin xyn Herakleidais Peloponeson eshon...” The Greek army heading for Troy gathered in Aulida, a port in Boeotia, east of Thebes. The Thebans did not participate in this campaign.

The largest part of the army consisted of Aeolians, descendants of Pannonia, who lived in Thessaly, Boeotia, Attica, the Peloponnesus and other places in the peninsula. This was confirmed from the information provided by Homer (Homer, Iliad and Odyssey, II, 484-785, Novi Sad, 1985. (Prev. Gjurigi MN)), such as the list of ships, where from the total of 858 ships that participated, the Aeolians of Thessaly alone participated with 208 ships. Their relative king Nestor of Pil in the Peloponnesus participated with 90 ships, while king Menestei of Athens participated with 50 ships. Achilles of the Achaeans from Thessalian Ftia participated with 50 ships, Agamemnon with 100, Menelaos with 60, Ulysses with 12 ships etc.

As mentioned earlier, the Trojan War lasted ten years. After the fall of Troy, Agamemnon along with his people and captives, including Cassandra, Priam’s daughter, returned to his homeland where, instead of being warmly welcomed, he was welcomed with an unexpected conspiracy and was murdered by his wife Klitemnestra. He was buried in Amiklam, in Sparta. Agamemnon’s son Orestes took revenge for his father’s murder by killing his own mother. Ten years later, after he was cleansed of having his own mother killed and other wrongs he had done, as well as being cured from insanity in Giteon, in the southern part of the Peloponnesus, he

became king of Mycenae. He reigned for seventy years before he died in Arcadia and was buried in Tegei. His sons Tisamen and Pentil fought against the Dorian-Hellenes when they conquered the Peloponnesus.

Head of the Trojan army was king Priam, son of Hector, who, because of his courage and nobility, the Trojans adored as a god. His allies in the war were the Thracians, the Peonnians, the Migdonians from Macedonia, king Res of Tribalia, the Phrygians, Mizians, Meonians, Likians, Kikonians, Pelasgians, Karians, Lelezians and others. The war proved disastrous for the Trojans.

XX – RESHAPING THE AEGEAN WORLD - PASSING DARK TIMES

Great Balkan migrations in the Bronze-Iron Age

While the Mycenaean world was reaching its pinnacle of greatness, between the XIII and XII century BC, there was unrest and turmoil brewing in the northern region of the Balkans resulting in small and large shifts of population. These migrations were caused by the infiltration of Indo-European nomadic pastoralists moving southwards from the middle and lower Danube. These migrations are traceable through archaeological findings from the “culture of field urns” in Pannonia. These migrations caused displacements in the indigenous populations forcing them to move in three different directions; east to Asia Minor, west to Italy and south to the Balkan Peninsula. Located in the Central and Western Balkans were the Scythian-Illyrians, to their east were the Thracians and to their south were the Dorians, later called Hellenes.

About the Scythian or Proto-Slav ethno genesis and expansion in the Balkans, Herodotus (Herodotus, History, IV, 5, 7, Matica Srpska, Belgrade, 1988) said: “The Scythians, when they talked about themselves, said that they were the youngest people in the world... and claimed that from their rise... to Darius’s campaign against them, had on the whole, passed neither less nor more than a thousand years...” Herodotus (Herodotus, History, IV, 8-9, Matica Srpska, Belgrade, 1988) continued: “And the Hellenes from the shores of the Black Sea say that ‘Hercules, pursuing Gerion’s cattle herds, arrived in the country that was uninhabited, in which the Scythians now live...’ and the queen of the Scythians gave birth to three sons... and the youngest was named Skit... All later Scythian kings came from this Skit, the Herculean son...” Again, according to Herodotus (Herodotus, History, V, 9, Matica Srpska, Belgrade, 1988), “the Scythians occupied a wide region of land extending to Enet in the Adriatic and their customs and dress were the same... as the Illyrian Veneti tribe”.

Here is what Herodotus (Herodotus, History, IV, 6, Matica Srpska, Belgrade, 1988) had to say about the name “Scythians”: “All those people were called Skoloti, named after their king. The Hellenes, however, called them “Skiti” (Scythians).” Herodotus (Herodotus, History, IV, 99, Matica Srpska, Belgrade, 1988) continued: “Before Scythia, Thrace was located at the sea (Black Sea). Scythia lay just behind Thrace (now Bulgaria) in the same bay in which the River Istar empties...”

If we summarize what Herodotus has told us about Persian king Darius and his 512 BC campaign against the Scythians in the Balkans, it follows that the Scythians settled the Balkans around 1500 BC. Then, since the Scythians called themselves “Skoloti” (Skolotoi), we can surmise that it was the Scythians who named the toponyms “Skolos” in Macedonian Halkidiki near Olynthus, as well as in Greek Boeotia, on the right bank of the river Asop in Platea, a few kilometres away from Athens. The toponym “Singos”, we established, existed on the west coast of the Singian Gulf (Sinus Singiticus), at today’s mouth of the Sikia River at the Sitonia Peninsula in Halkidiki. From this we have “Singidinum”, Belgrade’s old name and Singi in the Danube.

According to Thucydides (Thucydides, Povijest Peloponeskog installment, III, p. 94 Dereta, Belgrade, 1991), “the Etolians were located at the westernmost part of continental Greece (Sterea Ellada) at the Ionian Sea and spoke an unrecognizable language.” Thucydides lived between 464 and 403 BC when the Illyrian Scythians were already there.

Regarding the migration, Thucydides (Thucydides, Povijest Peloponeskog installment, I, 12, Dereta, Belgrade, 1991) said: “And after the Trojan War people were still moving and thus Hellada was unable to calm down and rise above it all. The return of the Hellenes from Troy was a stretch and caused many revolutions and rebellions to take place and people flooded the cities, taking refuge in them and founding new cities...”

Migration “Domino effect”

The first wave of migration covered the Mid-Podunavie and the Central Balkans, i.e. Hyperborea. The Mosinians from Lower Milanovats migrated in two directions as follows:

One group, navigating the Danube, moved to the shores of the Black Sea, to Trbizond on the north coast of Asia Minor. Another group, traveling by land along the Morava and Vardar Rivers, arrived in Prespa Region and Karakamen (Bermion) Mountain where it got the ethnic name “Brigians”, on account of Lake Prespa then called “Lake Brigian”. After some time the Brigians migrated to Asia Minor and named themselves Phrygians.

The Misi or Mezi were from Mishara in Machva and migrated to northwestern Asia Minor where they founded Greater Mizia.

The Mioni, originally from western Serbia, moved to the furthest reaches of the western coast of Asia Minor where they established their capital city Sardis. Mionia in 713 BC changed its name and became known as Lydia.

The Kaki, originally from around Vincha near Belgrade and from the Island Chaklian, migrated to Rome. The Eritiei from the Island Eritia migrated to Sardinia.

The Daunians from the Danube migrated to Egypt: the last group of Aeolians.

The Minians of Minichevo, near Timok, first settled in the Thessalian Plains, then a smaller group migrated to Troy and Armenia and another group migrated to Boeotia, Elida, Ter and Kirena on the African coast.

The Lapitite of Lapovo in Sumadia, along with the Minians, formed colonies in Thessaly and then became rulers of the Pelasgians of Athens.

The Flegiti (flego means fire) from Stishko Pole and Pozharevats also moved to Thessaly.

The Sirakovians or Tiroi as well as the Eoliti, first moved to Thessaly and then went south to the Peloponnesus where they occupied western Elida and Pil, and then Athens.

The Bithynians from Binachka Morava and from the city of Bitina migrated to Bithynia in the Black Sea.

Migrating waves of Scythians, descendants of Hercules and Shumadian queen Exidna, invaded western Macedonia. These people became the new Macedonians about whom Thucydides (Thucydides, Povijest Peloponeskog installment, II, p. 99, Dereta, Belgrade, 1991), the greatest historian of antiquity, wrote: "Included among the Macedonians are the Lynkestes and Elimianites and other tribes from the upper side, who are their allies but have their own kingdoms. Current Macedonia to the sea was acquired first by Alexander, Perdicas's father and his ancestors the Temenidi, who originated from Arg (Rupishcha). They became kings after conquests and after driving the Pierians out of Pieria who later settled under Pangei, over the Strymon Fagret and other places... and the Botoians from so-called Botia, now living in the Halkigian neighbourhood. The Macedonians also acquired some land from Paeonia, a narrow piece across the River Aktsia, which extended from the interior to Pella and to the sea... they ruled Migdonia and drove out the Edonians... and after that they drove out the Eordians from Eordia... and the Almopians from Almopia. The Macedonians became masters of all remaining tribes which they still have under their control, and Antemunt and Grestonia and Bizaltia, as well

as a large part of existing Macedonian lands, are now all called Macedonia...”

A western migration wave of Scythian Illyrians spread to the eastern shores of the Adriatic up to Epirus. They were “Veneti (Herodotus, History, I, 196, Matica Srpska, Belgrade, 1988) from the Illyrian tribes”. They drove out the Pelasgian-Tresprotians who then fled to Thessaly. (Herodotus, History, VII, 176, Matica Srpska, Belgrade, 1988.)

Regarding these migrations, Thucydides (Thucydides, Povijest Peloponeskog installment, p. I, 12, Dereta, Belgrade, 1991) said: “...Sixty years after Ilei’s capture, today’s Beotians were expelled from Thessalian Arn (Tresprotians) and settled in present day Boeotia, which earlier was called the land of the Cadmians. The Dorians or Hellenes, together with the Herculeans, occupied the Peloponnesus during the eightieth year... The Athenians settled Ionia and most of the island, while most of Italy and Cecily and some other remaining parts of Hellada were settled by the Peloponnesians. And all this took place after the Trojan War.”

New refugee colonies on the Aegean coast of Asia Minor

The Pan Ionian territorial alliance of Asia Minor was founded by the Aeolian Beotians, Fokidians and Lokridians from Thessaly, a people of Panonian descent. Natives, under pressure from the Scythians, migrated from their native lands by sea, traveling from island to island from Lemno, to Tened to Lezbo and to the eastern shores of the Aegean where they established their colonies and twelve cities. They occupied the area south of Troy, up to the Menander River and established the two Magnesias deep in Asia Minor.

Here is what Herodotus (Herodotus, History, I, 19-152, Matica Srpska, Belgrade, 1988) had to say about the 12 cities: “... These are the Aeolian cities: Kima, called Frikonian, Larissa, the fortresses Neon, Temno, Mila, Notei, Egiruz, Pitana, Egeia, Mirina and Grineia. These eleven cities always possessed Aeolian features, only the 12th city, Smyrna, possessed Ionian features. All these twelve cities were built inland. The Aeolians settled the more fertile and better parts of the land than did the Ionians who settled lands that did not have a good climate... The cities located in the area of Mount Ida constituted a special group... From the islands they inhabited Lezbo and Tened...” In this arrangement the Aeolians of Asia Minor formed the Pan-Ionian alliance in 1053 BC.

The Pan-Ionian Alliance was established by refugees from Athens and from other parts of Attica who were led there by Nelei, younger son of

Athenian king Kodar, who was of Panonian origin. Nelei, his brothers and a number of Eubean and Peloponnesian refugees migrated to the Aegean islands Mikladi, Hei, Sam, Naks etc. and went on to Asia Minor where they founded Miletus and the other cities; a total of twelve. Mixed with the Ionians were the Minians of Orhomen, the Cadmians, the Molosi, the Pelasgians and others. All together they created the “Pan Ionian Alliance”. They also built a shrine dedicated to Poseidon and introduced the “Pan Ionian Festivals”. According to Eratosthenes, these migrations took place in 1044 BC.

Dark Age of Aegean civilization

The Trojan War, Indo-European people migrating, destruction of existing communities, refugees fleeing and new colonization were all factors that led to societal disintegration, setting back all types of developments and degrading living conditions for the existing communities. Historically this period falls in a special category known as the “Dark Age of Aegean civilization”. During this period the Aeolian gods of Olympus began to diminish, the megaroni and the Minian treasuries of Orhomen were being demolished and so were “Nestor’s Palace” in Pil, the Mycenaean Civilization and the Knosos Culture. Trade with Africa, the Middle East and the Adriatic world began to diminish. Clay documents were no longer produced, monumental memorials began to disappear and the Olympic Games were suspended.

Most residents of the region devoted their time to farming and agriculture. Ownership of livestock became the new measure of wealth. Families began to dominate the economy. Initially the craft trade was primitive but gradually developed with making and selling of military equipment such as shields, bows, arrows, spears, knives etc. With the rise of superstition came the fortune-tellers, quacks and traveling poets. The Kingdoms had unique political systems, especially the Spartans who introduced eugenics. Of all the various people living in the region, the Dorians or Hellenes were the first people to spread their rule. Most of the trade was managed by the Phoenicians.

The Dark Age lasted from about 1200BC to 800 BC and everything started all over again. This new period came to be known as the “archaic era” and lasted until the middle of the VI century BC, representing a milestone in ancient civilization. The first seeds of revival began to germinate on the eastern shores of the Aegean Sea after the Aeolian and Ionian consolidation took place, Homer’s words were introduced and the Phoenician alphabet became widely utilized.

According to Herodotus (Herodotus, History, V, 19-152, Matica Srpska, Belgrade, 1988), “The Hellenes learned many useful things from the Phoenicians... above all they learned their letters... In the beginning they wrote the same as the Phoenician, but later, in parallel with changes made to the language, they also made changes to some of the letters. At that time Ionians lived everywhere together with Phoenicians and learned how to write from them, slightly changing some of the letters to serve them better but rightly so, they still called those letters Phoenician letters... they wrote on sheep and goat skins...”

The Phoenician alphabet had 22 consonants and no vowels. The Ionians and Aeolians, however, were not content with the existing alphabet and felt that they needed to adjust the Paleo-Balkan glossology by adding and modifying a few letters, so that there were 24 letters in the alphabet. This “Ionian” modification of the Phoenician alphabet was officially accepted by the people even in Athens, as early as 403 BC, during Archon Euklid’s rule. (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 61, Hiottelli, Athinai, 1972.) The people along the shores of the Aegean, under the new conditions established by the Aeolians and the Ionians, gradually began to develop their art, drawing inspiration from Eastern architectural art. They were also inspired by and copied Mycenaean art which was very similar to Cretan art. The Orhomen Thessalians and the Beotians, on the other hand, had a style of their own. Using the Egyptian model and adding indigenous variations they developed what came to be known as “Aeolian-Ionian” style architecture, such as the “Ionic Pillars” etc. For example, on the beautiful road in Delos they built the Laveian Way, which led to Holy Lake, Apollo’s sanctuary, the Temple of Artemis etc.

There are many different, witty and heated arguments devoted to the “Greek” myth and to the “Homer Question” which have raged for more than two and a half thousand years. So, to add to these arguments, we will present the results of our own research in the next chapter.

XXI – HELLENE MIGRATIONS – THE DORIANS OF GREECE

Ethno genesis and the “Deukalean Flood”

After the Trojan War, a new and nameless Indo-European tribe appeared in the so-called Greek Peninsula, which traveled down the western Balkans and Epirus, through the Pindus Mountain isthmus between Zagora and Tzoumerka and landed in Thessaly, stopping in front of Thermopylae in Ftia. According to Eratosthenes, this took place in 1124 BC.

We have learned a bit about the origin of these people from Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988) in the part where he tells us about Croesus (Kroisos), the king of Lydia, before he was dethroned by Persian king Cyrus in 549 BC. When Croesus felt threatened, in order to protect himself, he asked who was the most powerful of the Helens in order to win them as friends.

“While inquiring, I learned that the Lakedemonians and the Athenians are the most powerful people. The Lakedemonians are of Doric origin while the Athenians are of Ionic origin. Those two nations stand above all other Hellenic peoples. The Athenians descended from the Pelasgians and the Lakedemonians are of Hellenic origin. The Athenians have never left their country, while the Lakedemonians are famous for traveling and wandering.

During king Deukalion’s time the nameless tribe lived in Phtiotida and during Dor’s time, son of Helen, they made their home on Mount Os and Mount Olympus in a place called Histieotida. When the Cadmians forced them out, they settled around Mount Pindus in Macedonia. Later they were on the move again and crossed over Driopida, and from Driopida they arrived in the Peloponnesus where they were named Dorians.”

Deukalion - father of the Hellenes

King Deukalion (Deykalion) was considered to be father of all Hellenes. He was married to Pira, daughter of Epimetei and Pandorar and lived in Thessalian Ftia together with the indigenous Pelasgians and later among the Achaean Mirmidonians in their existing cities. According to Homer (Homer, Iliad and Odyssey, II, 681, Novi Sad, 1985. (Prev. Gjurigj MN)), “... Some were from Arg and lived in Pelsgian cities. Some were from Alopa, Al in Trehina, and from Ftia and Hellada. They had beautiful

women. They were called Mirmidonians, Helens and some still called themselves Achaeans. They had fifty ships and their leader was Ahilei.”

From what we know from Homer, it would appear that the cities Arg, Alop, Al, Hellada and Trahin existed in Thessalian Ftia before Deukalean’s arrival. Each place name had special meaning. The word “Ftia” comes from the verb “fino” meaning land of the dead, disappearance, destruction. The word “Hellada” comes from the word “helos” meaning swamp, mud. The word “Trahin” comes from the word “trahus” meaning brittle, rocky. The word “Al” comes from “alos” and “als” meaning salt. The word “Alopa” means salty, salty island. The word “Arg” means white. The river which created the plain where these cities were located was called “Sperhei” meaning fiercely attacking. A mountain to the south bears the name “Eta” meaning misery, suffering. It was on this mountain that Hercules lit himself on fire to escape his pain. This is also the location of the Thermopolis Gorge and where the city Lamia, capital of Ftia, is located. The word “Lamia” is a Macedonian word meaning dragon.

If the toponyms are names associated with real objects and events, then the stories in mythology must also have realistic meaning. And as such the ethno genesis of the Helens can be derived from the myths about who Pindar (Pindar, Olympia, IX, 41), Apolodori (Apollodori, Bibliotheca (I-II) I, 7,2) and others have informed us.

When Zeus decided to flood and destroy the rotten and godless people, he also wanted to preserve mankind in general, so he chose Deukalion and Pira as the only good and pious individuals among all the people to be saved. Deukalion built a large wooden box, according to instructions he received from Prometheus, and got in it together with his wife. Soon afterwards the earth became infested with many problems causing misery among the people. Zeus then ordered the north winds that disperse rain to stop blowing and ordered the South winds to firmly tighten the dark clouds and pour a lot of water on the earth. While rain came down non stop for nine days and nine nights, Poseidon ordered giant waves (tsunami) to slam the Aegean Sea shore and stopped the flow of the Sperhei River at the Malian Gulf. As a result, fields and valleys, towns and villages were all flooded. The earth soon began to transform into a vast sea without shores. In panic, the people ran to the hills to save themselves but their attempts were in vain as the floodwaters covered and destroyed everything. When everything was covered in water only Deukalion and Pira escaped the disaster but found the world a wasteland, surrounded by an awful silence. In gratitude they made many offerings to the gods, while praying for the recovery of humanity. Hearing their pleas, Zeus decided to help them but in order for him to restore mankind, they had to follow his instructions

through the goddess Themida. She ordered them to cover their heads, to untie their belts and to throw “the bones of their mother” behind them. For a while they were confused by the enigmatic words until they realized that their mother was the earth and its bones were the stones. And as Deukalion threw stones behind him they turned into men, and those Pira threw turned into women. Later they nurtured many offspring; their most famous being sons Helen and Amfiktion.

According to Pausanias (Pauzania, Periigissis tis Ellados,, 25 (prev. Pasini: Vodič po Heladi), Logos, Split, 1989), Amfiktion was stripped from his throne by Athenian king Kranei, and 10 to 12 years later Kranei’s rule was stripped by Erihtonei.

Helen - king of Ftia

Deukalion (dedicated to God), king of Ftia, was succeeded by his son Helen (swamp) who became the eponimic hero of the Hellenes and ruled Thessalian Ftia. Helen had a son named Dor with Orseida, a forest nymph. When Greece got the name “Hellada” did it get it from the city “Hellada” in Ftia, which Homer mentioned as existing before Deukalion’s arrival, or not? Or was “Hellada” named after Deukalion’s son Helen who, on account of being born in Hellada, was named Helen or the other way around. Thucydides (Thucydides, Povijest Peloponeskog installment, p. I, 3, Dereta, Belgrade, 1991) attempted to solve that puzzle when he wrote: “It seems to me that the entire country was not called “Hellada”, because before Helen, Deukalion son’s time, generally there was no such name, people used to name themselves after other nations, mostly after Pelasgians. When Helen and his sons moved to Phtiotida they were called in accordance with the city they lived in, but some individuals, because of their close friendship with Helen, preferred to be called Hellenes. It took a long time before that name was adopted by many individuals and it eventually prevailed. Homer, who lived a long time after the Trojan War, never called those people “Hellenes” and neither did his contemporaries, except for the Achileans from Ftia, a people who were the first Hellenes. But in their songs the Hellenes were called “Danai”, “Argeians” and Achaeans. Thus the “Hellenes” got their name from the city just as the other people did.”

According to Mpampiniotis (Mpampiniotis, G.: Synhroni gramatiki tis koinis neas Elinikis, Athinai, p. 595, 1967) the etymology of the word “Helen” is of unknown origin, i.e. not of the Indo-European corpus. We, on the other hand, found that “Helen” belongs to the Pannonian Paleo-Balkan Glossology and is derived from the word “helos” meaning swamp. The name of the city Hellada in Ftia is derived from the prefix “Hel”

meaning swamp and suffix “ada” meaning island. From this we have Hellada meaning an island in the swamp where Deukalion’s people settled during their migration. Mpampiniotis believes that Herodotus was the first person to use “Hellenes” as an ethnic name for the various people on Greece’s territory.

Mpampiniotis was also attempting to connect the ethnonym “Hellenes” (Ellines) to the toponym “Seli” (Selioi), a village on the slopes of Mount Bermion (Karakamen) in Negush District, found at an altitude of 1000 metres. Mpampiniotis, however, explained that from a “morphological aspect” the words Hellas and Hellenes essentially come from the words Heli (Elloi) and Seli (Selioi), but that these forms too are of unknown origin. However, we know that they are of Slavic origin, from the word “seli” meaning to move, to migrate, or from the Serbian word “seli” meaning “to sit down”.

The toponym “Seli” has helped various people connect the ethnonym “Hellenes” to Homer’s work (Homer, Iliad and Odyssey, XVI, 233, Novi Sad, 1985. (Prev. Gjurigj MN)) in the part where Ahilei offered a sacrifice to Zeus and Patrocles begs him to give him the gift of fame and a happy return: “Dear Zeus, Dodonian king of the Pelasgians who rules cold Dodona from far away, where Seli, your prophets, near you with dirty feet live on bare earth...” or “Ô Dia Dödönai, Pelasgike, pou makria esy meneis / kai ti veryheimöni Dödöni exousiazeis, pou ekei gyrö oi exigitades sou oi Selloi / oi aniftopodoi pou koimountai katagis...”

Homer very explicitly stated that Zeus was king of the Dodonian Pelasgians and the Tesprotians but not of the Hellenes, who, during the Scythian Illyrians in Epirus, moved to Eolia in the Peneus River plain, which has since been renamed to Thessaly. Herodotus (Herodotus, History, VII, 176, Matica Srpska, Belgrade, 1988) confirmed this when he described the gorge where the Thermoilite wall was built. “The wall was built by the Fokeidians because they feared the Thessalians, who came from Tesprotia and wanted to settle in the country of the Eolians, where they live today.” In the original text, this reads: “Thessaloi elthon ek Thesprötön oikesontes gen Aiolida (-Pelasgiötis), ten per nyn ekteatai”. “The goat may lie but the horn does not lie!!”

About the Hellenic migrations, Thucydides (Thucydides, Povijest Peloponeskog installment, p. I, 12, Dereta, Belgrade, 1991) cited the following: “... The current Beotians, sixty years after the capture of Ilei (1183 BC), were expelled from Arn by the Thessalians (Tesproti from Pelasgian origin) and settled in present day Boeotia, which formerly was

called Cadmian country and the Dorani (Dorians), in their eightieth year, with the Herculians, occupied the Peloponnesus.”

Dor (Döros) king of the Dorians

During Deukalion and Helen’s time, the Hellenes lived in Thessalian Ftia. However, according to Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988), “... during Dor, Helen son’s time, they lived in the region under Os and Olympus Mountains in the land of the Histieotidi. When the Cadmians expelled them they settled in the Pindus Mountain region in Macedonia. Hence, again they crossed to Driopida and from Driopida went to the Peloponnesus where they were named Dorians.”

This is what the original text said: “... epi de Dörou tou Ellenos ten ypo ten Ossan te kai ton Olympon hören, kaleomenen de Istiaiötin ek de tes Istiaïötidos ös exaneste ypo Kadmeïön, oikēe en Pindö Makednon kaleomenon...”.

This part of Herodotus’s work has been significantly exploited lately for political purposes, and thus we need to take a second look. According to Eratosthenes, “The War of Seven against Thebes” took place in 1213 BC, when the Theban-Phoenicians were expelled by the Argives (Pannonian origin) they migrated to their relatives in Enheleia, modern day Albania. From this it follows that before this event, the Cadmians expelled king Dor’s Hellenes from Ftia in Hestieotida and then they went to Pindus Mountain in Macedonia.

Stages and routes of Doric migrations (“Wandering people” - Herodotus, I, 56) in Pelasgia in the XIII century BC

Stages:

1. Dodonia
2. Ftiotida (during Deukalion’s time) in 1124 BC
3. Histieotida (during Dor’s time)
4. Pindus (Cadmian expulsion)
5. Driopidika – Doridika
6. Peloponnesus in 1104 BC

Histieotida was located in Thessaly, on the southern slopes of Mount Olympus (2917 m), just south of Macedonia. The Pindus mountain range begins in the northern part of Orestidia (Kostur Region) and Mount Gramos (2520 m) in Macedonia, and extends toward the south to the Corinthian Gulf. The Dorians were probably driven out against the flow of

the Peneus River, in Pindus, Timfaia (Tymphaia) and Paravaia (Parrhayaia) Regions in Macedonia which at the time belonged to the Macedonians. The centre of these regions was modern day Metsovo, located between the mountains Tumfa (2497 m), Lugkos (2249 m) and Hasia (1564 m) on the north side and Lakmos (2295 m) on the south side. This part of the mountain range forms the watershed between the rivers Peneus in Thessaly, Haliacmon (Bistrica) in Macedonia, Ahelosa, Arahtosa and Thaumisa in Epirus and Aosa (Voiusha) in Albania.

Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988) has provided us with a precise migration route that the Hellenes took from Histieotida in Thessaly to the Pindus Region in Macedonia: "Oikee en Pindö Makednon kaleomenom..." Here the horonym Macedonia is associated with the oronym Pindus but there is no indication that the Dorians became known as Macedonians. The misuse is the verb "kaleomenon" which means "called" from the base "kaleö" meaning "to call", "to name". As long as Olympus is a mountain in Histieotida, then the Pindus Mountain is in Macedonia. Modern politicians unfortunately have used this piece of Herodotus's writing to say that "after the Dorians were named Macedonians, one part of them went east and became the ancient Macedonians, while the second part went south and it became the ancient Hellenes". We will, however, continue to follow Herodotus.

Later Dorian migration took place out of the inhospitable Pindus towards the south... "From there, again they crossed over Driopida and from Driopida they went to the Peloponnesus where they were named Dorians". (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988)

Driopida (dry meaning oak) is a plateau located between the mountains Eta (2152 m), Kallidromo (1373 m), Evardousia (2407 m), Giona (2510 m) and Parnass (2457 m) from where the river Kefis emerges. This is a narrow part... "Approximately thirty degrees wide... located between Malida and Fokida, an area which earlier was called Driopida". (Herodotus, History, VII, 56, Matica Srpska, Belgrade, 1988)

The eponimic hero Driop was king of Driopida. His daughter's name was Driopa. Driopa had a son named Amfis with god Apollo. When Amfis grew up he built the temple Delphi for his father and founded the city Eta, where he ruled as king. In memory of his mother he raised a sanctuary for the nymphs and in their honour he established formal games. In his own honour he named his capital city Amfis, capital of Fokida Region.

The Dorians then expelled the native Driopini who moved to Messenia and Laconia, to the cities Hermina and Azin, located across Kardimil. The new

lands the Dorians conquered they renamed to Dorida in honour of their eponimic hero and king Dor (Dōros) from whom they also received their ethnic name Dorians (Dōrieis). After three unsuccessful attempts to conquer Athens, the Dorians tried to take the Peloponnesus by way of the Corinthian Isthmus Istm. Initially they were opposed by king Evristei of Mycenae and later by his successors Orestes and Tisamen from the Pelopidi Dynasty. Then after one hundred years of peace, the “third generation” children of Doric king Aristomah again attempted to conquer the Peloponnesus. Aristomah’s children in mythology were “Herculidians” and their names were Temen, Aristodem and Kresfont. They tried to conquer the Peloponnesus under Oksil’s leadership.

Oksil was a descendent of the Pannonian Lapiti. Oksil’s father was Hemon and his grandfather was Toant, king of the Etolians. Toant was also leader of the Etolians in the Trojan War who fought with 40 ships and excelled in valour and heroism. After Odysseus left Ithaca he found refuge with King Toant, married his daughter and spent his entire life with him. Etol was one of Oksil’s ancestors and eponimic hero of the Etolians who took his Epeian relatives from Elida to the Peloponnesus, where they built their own Etolian dynasty. Oksil was born in that dynasty but lost an eye when he was young. When the Hellenes of Dorida attempted to again conquer the Peloponnesus, they ran into Oksil on the road sitting on a horse with one eye patched. The Dorian horseman immediately recognized Oksil as their leader and asked him to lead them to the land of their ancestors. Oksil agreed to lead them under the condition that the Hellenes, after winning the Peloponnesus, hand over Elida, the homeland of his ancestors back to him. The Hellenes agreed and Oksil steered them through the strait between Etolia and Achaia to the Peloponnesus, where the cities Rion and Antirion were located. This was where the barges built to cross the strait were located. The place was called Naupakt.

The Hellenes, under Oksil’s leadership, crossed the strait and after several severe battles with the king of Mycenae, they conquered the Peloponnesus in 1104 BC. The conquerors then gave Oksil the throne of Elida where he wisely ruled and passed fair laws. He also took back all of the indigenous people who the Hellenes had persecuted and exiled, assumed care of the sanctuary in Olympia and rebuilt the Olympics. After Oksil’s death, the throne of Elida was passed on to his son Laias.

The Hellenic Dorians conquer the Peloponnesus

At the time the Hellenes landed on the northwestern coast of the Peloponnesus, king of Arg and Sparta was Tisamen (Tisamenos), son of king Orestes and Hermiona, Menelaos’s daughter. Tisamen had a brother

named Pentil. The Hellenes over-powered the Pelopidi in battle, ruined Mycenae and drove Tisamen and Pentil out. The Pelopidi fled to the Achaeans north of the Peloponnesus and begged the Achaeans to let them settle there. The Achaeans refused because they feared the Pelopidi. The Pelopidi were an urban type people and by that virtue they could have become their rulers. Tisamen died in battle, but his troops overpowered the Achaeans and forced them to move to Asia Minor. Tisamen was buried in Helicon. His son Komet ruled Achaia until he was expelled by the Hellenes. He then moved to Asia where he founded the Pelopida colony. Pentel and his successors established a colony on Lesbos Island.

The Hellenes under Temen's leadership first conquered Argolida. Temen had many children including a daughter named Hirneta who married Deifont. When Temen became King of Argolida, he loved his daughter more than he did his sons and wanted to leave the throne of Arg to her husband Deifont. Because of that Temen's sons hated Temen and while he was swimming, they killed him. Later there were fierce clashes between the relatives; brothers Kerin and Falk on the one hand, and Deifont and Hirneta on the other. They were all killed and then buried in an olive garden, near Epidaurus in the Peloponnesus.

The second group of Hellenes led by Kresfont took Mesena. Kresfont then became king of Mesena and agreed to divide the country with the Mesenians. He then married Meropa, daughter of Kipsel of Arcadia and among his other children he had a son, the youngest named Epit. Kresfont ruled in favour of all the people and was a favourite with the poor people, but because of that the rich hated him and had him and his sons killed, except for Epit who at the time was away residing at his grandfather Kipsel's court. With help from the Arcadians, Epit was able to take back rule of Mesena and punish his family's murderers and their accomplices.

The third group of Hellenes headed by Aristodem won over Laconia. Aristodem then became king of Sparta. He settled his group of Hellenes in Sparta where they came to be known as Spartans. His wife Argeia gave birth to twins named Evristen and Prokel. Aristodem died soon after the birth of the twins and the Spartans chose both boys to be kings, as was ordered by Pitia of Delphi. After they grew up, even though the boys were brothers, they could not adapt to one another all their lives. Their descendents too hated each other. According to Herodotus (Herodotus, History, VI, 53, Matica Srpska, Belgrade, 1988), "Spartans ... and the remaining Hellenes say that these ancient Doric kings up to Perzei were Hellenes and that is what they wanted to be called..." In further describing them Herodotus says that Perzei was Assyrian and so were his descendants

who were not Hellenes, but, as the Hellenes themselves thought, they were Egyptians.

The fourth group of Hellenes, led by Altei, took Corinth Region and drove out most of the Eolian and Achaean tribes living there. Altei then declared war on the Athenians, during legendary king Kodro's time, son of Melan of Aeolian origin from Pannonia. Kodro was killed under the city gate and his throne was inherited by his elder son Medont while his younger son Nelei left Athens and went to Asia Minor where he led the Lapiti and Achaean Ionians and settled Ionian Dodekapolis. According to tradition Kodro died either in 1091 or in 1088 BC.

The Hellenes were unable to enslave the mountainous region of Arcadia in the central Peloponnesus. The Arcadians were natives, Pelasgians, and were proud of their origin and eternal freedom. The Spartans often attacked them but always "had it bad while dueling with the Tegeans..." (Herodotus, History, VI, 66, Matica Srpska, Belgrade, 1988) "When the Dorians later expelled all the inhabitants from the Peloponnesus, the mysteries (Danai from Egypt) also disappeared, and only the Arcadians were preserved in the Peloponnesus who were not expelled". (Herodotus, History, II, 171, Matica Srpska, Belgrade, the 1988)

After conquering the Peloponnesus the Hellenes took the islands Ter, Mel, Rod, Kos and Crete, where the Cadmian Phoenicians lived. On the Asia Minor coast the Hellenes took Alikarnas which became an important centre for further conquests in Pamphylia and Cyprus. Indo-European migrations in the Balkans in XIII-XII century BC led to the exodus and displacement of populations in all directions, especially towards Asia Minor and southern Italy.

"Dark Age in historic Aegean"

The sad fate of the refugees from Mycenae and the Mycenaean world of Peloponnesus was described by logograph Helleniko (406 BC) of Lesbos.

In a survey of the Mycenaean world (Chadwick J.: The Decipherment of Linear B, Cambridge, 1967) there was no mention of male slaves, so from this we can draw conclusions that after taking urban centres, the Hellenes simply killed all the men and took the women and children into slavery. This disastrous practice not only stalled the development of world civilization, but threw the entire Aegean world into a "historical dark age" which lasted about 400-500 years, thereafter everything had to start from scratch. This period in history is called the "archaic" period where "arch" means start, beginning.

The first to take steps towards a new civilization was Homer in the VIII century BC and Hesiod in the VII century BC. With the migration of warfare by the thinly “civilized” Hellenes, there was much destruction causing a breakdown in the old social structures and populations up to the Hellenization of the Peloponnesus.

We have observed significant setbacks in customs, organizations and all areas of life where the Hellenes had settled. (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 55, Hiotelli, Athinai, 1972) The shape of Hellenic communities in the transitional period depended on geographical, economic and socio-political conditions. In time, the political form of community was expressed in terms of “polis-kratos” i.e. City States. The centres of Hellenistic City States that gave rise to historical developments in the Peloponnesus were Sparta, Athens in Attica, which until 405 BC existed as a multinational and multicultural community, and Phoenician Thebes in Boeotia. In Thessaly, Macedonia and Epirus, even in classical times, kingdoms prevailed.

Another place in the Peloponnesus where indigenous people survived the Spartan onslaught was Argolida, ruled by the tyrant Phaedon (Feidōnos). According to Herodotus (Herodotus, *History*, VI, 127, Matica Srpska, Belgrade, 1988), Phaedon introduced strict measures in the Peloponnesus and strongly opposed all Hellenes, by driving the Eleian judges out of Olympia and organizing the Olympic competitions in 776 BC himself. Phaedon was a descendant of the Hellenic Temenidi. After his death Arg’s influence declined. First place in the events in Peloponnesus and beyond was taken by Sparta.

Sparta - a Hellenic City State

There are numerous sources which provide information on the history and activities of the Spartans from the Hellenic migrations to the Peloponnesus to the Peloponnesian War between Athens and Sparta. Included among those sources are the works of Herodotus, Plutarch, Xenophon, Pausanias, Strabo, Tirtei, etc.

The largest part of the Hellenes remained in Laconia, on the west coast of the Peloponnesus and occupied the fertile plain between the mountains Parnon (1935 m) and Taiteg (2437 m), cut by the river Evrot. These conquerors experienced their greatest resistance at the old city Amikl, which had a strong fortress. This city was established during Amikl’s time, king of the Leleshkian settlers. Amikl was Lakedemonias’s son. After conquering Lakedemonis the Hellenes enslaved the natives, banned their

language and the Hellenic language became the language of governance – the official language. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 52, Hiotelli, Athinai, 1972)

The Spartans founded the Hellenic city Sparta just north of Amikl where the conquerors faced their greatest battle. Later the Hellenes who lived near Sparta received the name “perioikoi”, an area which covered about 100 villages in Lakedemonia. They were free citizens but were obliged to serve in the army, but not in military training and not in command of the army.

The slaves were required to cultivate the land and supply the military and other Hellenes with food and other logistical needs. This freed the Spartans from everyday life worries and allowed them to dedicate their time and attention to establishing strong military forces. Because of this there were no political or social conflicts. Many researchers agree that this constituted the largest military camp with conquering and aggressive intentions. Because they recovered from the big losses suffered during the war with the Tegeans, they, during king Leon’s time (about 600 BC), had many subsequent successes. But... “They lived under the worst constitution... and, finally, a great Constitution was introduced when Lycurgus became legislator...” (Herodotus, *History*, I, 65, 66, Matica Srpska, Belgrade, 1988.) Lycurgus fixed that problem when he was guardian of his grandson Leobot, king of Sparta. He brought a constitution from Crete, from the city Gorta (Gortis) in which there were civil rights legislated during Minoi’s time. Herodotus continues: “As soon as he became guardian he introduced a new constitution and took care not to violate it. Besides the important issues relating to military exercises of the military units, public areas and important measures, Lycurgus also included senators called geronti”.

“Eugenics” in Sparta

Measures and means of reproduction and refinement of birth were labeled under the term eugenics. According to Lycurgus’s legislation, correct conditions and rules were prescribed for marriage. Taken into account were the ages of the newlyweds, their health, their mental state and the lack of affinity between them. Seven years after their birth, Spartan children were classified into groups (agele - agelas) which, under the leadership of their seniors, would undergo regular gymnastics and military exercises designed to brutalize the body and spirit. After the age of twenty, the Spartans belonged to a group of “young warriors” who, up to age thirty, had to live collectively and feed in a canteen (fidition-sission), eating black soup and barley bread at their own expense. Living together made these young Spartans develop gentle immaculate love for each other.

After sixty years of age they were free with the right to participate in the assembly of the elders.

Parents were asked to give up thin and sickly children and children with congenital anomalies and physically destroy them by throwing them into Evrot from the top of the famous Terpei rock.

In other words, the Hellenic Spartans demanded such a mode of education that would lead them to build great physical strength and good health, in order to create better human beings and save the human race that was born and lived for the country. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 110, Hiotelli, Athinai, 1972)

Conversely, the Hellenes in Lakedemonia, in multinational Athens, under the leadership of the Kodridi, Alkmeonidi and Pizistratidi, Aeolian descendants of Pannonia, understood the nature of their state in the exact opposite way. Here too they looked for ways to improve and refine their offspring, but, above all, by seeking the beauty of the soul and in mental development as well as in physical training.

What language did the Hellenes speak? According to linguist Mpampiniotis (Mpampiniotis, G., *Synoptiki istoria tis Ellinikis glossas*, p. 96, Athina, in 1986), they spoke a "Doric language" since 1100 BC, when they conquered the natives of the Peloponnesus. This language was spoken in Laconia, Messinia, Argolida, Corinth, Crete, and the Dodecanese, i.e. wherever Hellenic conquerors landed. Later the Doric language became enriched by the Paleo-Balkan glossology and therefore it became the language most used by authors among the ancient Hellenic dialects. The Spartan poet Tirtei (Tyrtaios) wrote his allegories in this language in the VII century BC, which was full of Homeric words and phrases. Do the following words belong to the Doric language: "psomi" (and not the Paleo-Balkan word "artos"), "Nero" (and not "hydor"), "guruni" (and not "us"), "provato" (and not "ois"), "alogo" (and not "hippos"), etc?

We know almost nothing about the original Hellenic religions. Based on the monuments in Sparta, which, as described by Pausanias (Pauzania, *Periigissis tis Ellados*, III, II, 12 (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989), the Hellenes accepted the Panonian gods of Olympus as follows: Zeus, Hera, Hestia, Apollo, Artemis, Hermes, etc. The following information provided by Pausanias (Pauzania, *Periigissis tis Ellados*, III, 13 (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989) is very interesting: "Opposite to Aphrodite the Olympian, was Saviour Kora's (Persephone) temple. It was said that the temple was built by the Thracian Orpheus. Others however claim that it was built by Abaris (Avaris) who came from

the land of Hyperboreans.” This Panonian Hyperborean was a prophet and miracle worker. Along with Zalmoksis and Orpheus, Abaris was a representative of the religious-mystical sect which opposed realistic interpretation of nature and the world, namely the mythological explanation. Abaris cured Athens from the bubonic plague. (Pindar, Fr. 270)

In cultural terms, the Spartans produced the poet Tirteï. The poet Alkman (600) however was Lydian. The Spartans introduced the “Doric” columns in architecture, which were a copy of the Minoan columns of Crete. The Minoan columns were made of wood while the Hellenic ones were made of stone.

Spartan wars

Because the Hellenic Spartans could not subdue the Arcadians, they focused their effort in conquering west of Laconia and in VIII century BC, during the second Mesenian war, they fully occupied Mesenia. The Mesenian refugees who fled the war founded a colony in Sicily and named it Mesenia. New problems arose from the extension of the Spartan frontiers. The Spartans were a small nation, about 25,000 of them (Papastavrou, I.: Istorija tis Arhaias Ellados, p. 110, Hiotelli, Athinai, 1972) and maintaining the conquered regions became a problem. The Spartans feared a slave rebellion (hiloti) because there were more slaves than Spartans. Citing Thucydides, Papastavrou said that during the Peloponnesian War with Athens, the Spartan Hellenes killed 2000 of their slaves (hiloti) “without guilt or remorse”.

The “Peloponnesian League” was created in the VI century BC but it did not include Arg and Achaia. The League was created during king Krez’s (Croesus) time. Krez was a Lydian. Krez had inquired about who in Greece was “most powerful” the Lakedemonians or the Athenians? Since then the Spartans stopped their isolation and became engaged in the internal problems of Sicily and Athens (510 BC), especially when the Alkmeonidians were in power.

Fearing an internal slave uprising inside Sparta, the Spartans did not participate in the fighting between the Athenians and the Persians in Marathon, in September 590 BC. In the spring of 480 BC, however, the Hellenes contributed 300 of their warriors, led by king Leonidas of Sparta, and fought against the Persian king Xerxes at Thermopylae. They were all killed as they manifested their heroic virtues and Spartan discipline. About the Spartan participation in the naval battle of Salamis, Herodotus (Herodotus, History, VII, 43, Matica Srpska, Belgrade, 1988) said: “The

following ships took part in the war: the Spartans from the Peloponnesus contributed 16 ships, the Corinthians contributed 40, the Sikionians contributed 15, the Epidaurians contributed 10, the Trezenians contributed 5 and the Hermionians contributed 3 ships. All of these people, except for the Hermionians, by descent, were Dorians and Macedonians descended from Erineia from the Pindus and eventually from Driopida ... (44). The Athenians by themselves contributed 80 ships, more than everyone else combined.”

The battle took place in September 480 BC. The Greek forces won a triumphant victory but the real winners of this battle were the Athenians.

“Among the 150,000 Greek soldiers involved in the battles in the spring of 479 BC, fought in Platea against Persian military commander Mardonius, 5,000 were heavily armoured Hellenes from Sparta, with 35,000 lightly armed helots, because for every Spartan there were 7 helots.” (Herodotus, History, IX, 28, Matić Srpska, Belgrade, 1988) The Spartan army was led by king Pausanias. The Persians were defeated and expelled from Greece. The real winners in this war were the Spartans.

Thucydides (Thucydides, Povijest Peloponeskog rata, p. I, 89-138, Dereta, Belgrade, 1991) is an excellent source of information that covers Greece's history from the end of the Persian war to the beginning of the Peloponnesian war. Fifty years of great historical importance, rapid and strong development in Athens and the antagonisms between Sparta and Athens as hegemon. The first clashes between two specific ethnic and social systems took place in the spring of 431 BC. Athens was a multi-ethnic and democratic state whose ancestors were Lapiths from Pannonia on one side, and conservative Sparta with a Doric Hellenic national character on the other side. The wars lasted 27 years. Athens was head of the Athenian alliance and Sparta led the Peloponnesian League.

The war was exhausting for both warring sides but Sparta came out as the winner and introduced its own hegemony. However it was a “Pyrrhic victory” because there was a decline in power in Greece which later allowed the Macedonians to conquer it after Philip II's victory in Chaeronea in 338 BC.

But even before Chaeronea, Spartan hegemony came to an end in 371 BC at the Battle of Leuktra in Boeotia where Spartan forces, commanded by king Kleombrotos, collided with 7,000 Boeotian troops commanded by king Epaminondas. Epaminondas's victory meant an end to Spartan and Hellenic hegemony and the beginning of Phoenician Theban rule. This win was a historic milestone in further developments in the situation in Greece,

particularly in the Peloponnesus, where there were rebellions against Athens and against the Peloponnesian League and a movement towards the Boeotians. The Hellenes of Sparta were unable to stop the liberation movements in Arcadia, Argolida, Elida and Mesena and Athens was not allowed to interfere so it took a neutral stance. The rebels, on the other hand, called on Boeotian king Epaminond to help them. Sparta failed to resist his large force from entering the Peloponnesus. Sparta then agreed to give the Mesenians and Arcadians their independence. After that Sparta found itself isolated on its north and west and was deprived of the rich Mesenian plain, which dealt it a major blow.

The Spartans however did not remain static. They allied themselves with Athens and Dionysius of Syracuse, and received financial help from Persia. They then declared war on Arcadia and won. At the conference of Susa (367 BC), in which the Spartans, Athenians and Thebans participated, the Thebans were mandated to establish “Imperial” Peace, which recognized the original conditions and independence of Mesena and Arcadia. Thus Sparta, after losing the battle in Leuktra, ceased to be a respectable force. Later, this also happened to Athens and Thebes, which eventually led to the disappearance of the City-States and to Macedonian hegemony.

From our analysis, which is confirmed by Herodotus (Herodotus, History, I, 56, Matica Srpska, Belgrade, 1988), we can conclude that the “Lakedemonians of Hellenic origin”, who used “eugenics”, and whose good soldiers caused interstate conflicts and wars of conquest, are not the creators of the so-called “Greek miracle” in Aegean culture.

XXII – GREAT SCYTHIAN MIGRATIONS – PROTO SLAVS IN THE BALKANS – RESHAPING PREHISTORIC AEGEA

From archaeological findings, it was determined that turmoil and uncertainty had taken place in the Balkans during the transitional period from the Bronze to the Iron Age (1200-800 BC), similar to that of the Neolithic Age. (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 172, Hiotelli, Athinai, 1972, Grashanin, M.: *Prehistory of Serbia*, I, 1973, Belgrade, Gavela, 1988.) This conclusion was reached by Heurtlei (1939) who did research on the material culture in Macedonia. Heurtlei concluded that it was towards the end of the Mycenaean period and during the early sub-geometric period that the Balkans were penetrated by migrations. There were elements about these people that tied them to the Mediana people, a group of people who originated in the Nish and Paracin vicinity in Serbia (1300-1000 year BC) and migrated in the direction towards south Morava, Vardar and the Aegean. It is believed that one of these migrating waves contributed to the collapse of the Mycenaean civilization and the Hittite state and caused population shifts in the Balkans, which pushed people towards Asia Minor and the Middle East all the way to Egypt. This wave of migrating “people of the sea” was eventually stopped by Pharaoh Ramses III, 1194-1190 BC. Information regarding this was found in one of the Pharaoh’s epigrams in the Medinet Hab Temple. The epigram described how Ramses III stopped the “Danunite” (Pod-Danubians), “Peleshati” (Pelasgians), Phrygians (Brigians), “Saka-Libyas”, “Sakalashi-Slavs”, etc., from invading Egypt. (Childe, VG: *The Aryans, a Study of Indo-European Origin*, London, 1927.; Papastavrou, I.: *Istoria tis Arhaias Elladodz*, p. 26-30, Hiotelli, Athinai, 1972.; Macqueen, JG: *The Hittites and their contemporaries in Asia Minor*, p. 157, London, in 1986.) In this study we are particularly interested in the Sakalashi.

According to Childe (Childe, VG: *The Aryans, a Study of Indo-European Origin*, p. 63, 82, London, 1927) the earliest information about the Sakalashi, a people from the north, of Danunian Borean or Hyperborean origin, comes from the Egyptians. This information was preserved in Egyptian monuments dating back to around 1400 BC. According to Merneptah (1225-1215), author of this information, Egypt defeated the “worldwide northern hordes” at Egypt’s northern borders. He also mentioned that also included among the groups that fought were the Saka-lashi. The ethnonym Saka-lashi comes from the Arabian word “Saka” meaning Slavs. The Persians called the Slavs “Saki”. The name “Saka-libi” was used in 665 AD, to describe a Slav detachment of 5,000 soldiers approaching the Arabs in Syria. (Ostrogorski, G.: *Byzantine History*, p. 132, Education,

Belgrade, 1969.) Several years later in 692 AD, during Justinian II's reign, a large formation of Saka-libi, consisting of 20,000 troops, escaped from the Arabs.

The ethnonym "Skiti" (Scythians) first appeared in Herodotus's (485-425 BC) description regarding the spread of the Persian Empire in Asia and the Balkans. The ethnomym "Skiti", according to etymologist Mpampiniotis (Mpampiniotis, G., *Synhroni gramatiki tis koinis neas Elinikis*, p. 163, Athina, 1967), is of unknown origin because it is derived from the Slavic verb "skita" meaning "to roam" because the Skiti were nomads. In military literature, their mode of warfare was known as "Scythian style" of fighting which was later applied against Darius, Napoleon and Hitler.

Herodotus, in his "History" (Herodotus, History, V, 9, Matica Srpska, Belgrade, 1988) wrote that: "... the land of the Scythians extended in the east-west direction, from Enet in the Adriatic on the west, to Media and Persia in the east. The Istar (Danube) River flowed right through their country... and past Istria there was an endless wilderness. I was able to figure out that the people living on the other side of Istria were called "Sigini" and dressed similarly to the Megiani".

The "Eneti" or "Veneti" - hence the name "Venetsia" (Venice), were a proto-Slavic Scythian tribe. They lived in the Adriatic in the province Venice and had Patavia (modern Padua) as their capital. According to Homer (Homer, Iliad and Odyssey, II, 851, Novi Sad, 1985. (Prev. Gjurigi MN)) there were many heroes among the Eneti in Paphlagonia in the Trojan Army compositions. "Pilemen, a Paphlagonian guide, was a hero from the country of the Eneti, where wild mules lived..."

This is consistent with Herodotus's quotes who said that they moved from Media. Enetia on the coast of the Adriatic Sea at that time was known for breeding horses. Enetia was famous for its stallions (Enetai pōloi).

Again, according to Herodotus (Herodotus, History, IV, 99, Matica Srpska, Belgrade, 1988), "... Thrace extended down to the sea in front of Scythia. Scythia lay immediately behind Thrace in the same bay, and the river Istar flowed through it with its mouth turned to the southeast". Hekatai (Hekataios) of Miletus (549-478) was one of the oldest ancient historians and geographers. Among other things, he wrote a book entitled "Around the World". In the chapter about Europe, where he attempts to view the whole of Thrace, he wrote that "Thrace had natural boundaries enveloping many countries past the northern coast of the Aegean Sea, up to the west coast of Pontus, extending north of Mount Hem (Balkan) and stretching west to the Rila and Pirin Mountains". These were the true

boundaries of Thrace and the Thracians as confirmed by the results of archaeological and linguistic studies conducted by modern authors (Srejavic, MD., Cermanovkj-Kuzmanovic, A.: Dictionary of Greek and Roman Mythology, p. 49, SKZ, Belgrade 1992., Popov D., 2008 19) who believed it covered the territories of present day Bulgaria.

Meaning, according to Herodotus, the Scythian western border in the Balkans was the Adriatic Sea (“... to Enet in the Adriatic...”). The Scythian eastern border was Thrace (“... lies immediately behind Thrace”). The northern boundary is uncertain because, as he wrote: “... The river Istar-Danube runs through it...” i.e. both banks of the Istar belong to the Scythians. The southern Scythian border is also quite vague. Herodotus wrote (Herodotus, History, IV, 99, Matica Srpska, Belgrade, 1988), “... This region, which stretches from the Istar to the east and the southeast, to the so-called city Kerkinitid, is actually old Scythia...”

There was a city called Karkinitida (karkinos meaning cancer) in Crimea. However, in Benseler-Kaegijev’s Greek-German dictionary, “Kerkinitis” is the name of a lake in Macedonia through which the river Strimon (Struma) flows. In addition to Lake Kerkinitis, there are also the oronym Kerkini (Belasitsa) and the city Kerkini. The word “Kerkinitis” belongs to the Paleo-Balkan Glossology, where “kerkis-keritidos” means pipe, narrow strait. On the terrain this represents the Struma River Gorge located between the mountains Kerkini (Belasitsa) and Orbel.

Regarding the Scythian religion, Herodotus (Herodotus, History, IV, 59, Matica Srpska, Belgrade, 1988) wrote: “They observed only the following gods: Above all Hestia, after that Zeus and Geia and thought of Geia as Zeus’s wife. And after that they observed Apollo, the celestial Aphrodite, (Hercules) and Ares. All Scythians observed these gods but the so-called royal Scythians also made sacrifices to Poseidon.” The Scythians, in their language, called “Hestia” “Tabiti” and Zeus, in my opinion, had a very nice name too. He was called “Papei” i.e. “papaios” meaning grandpa.

From this we can conclude that the Scythians respected the Hyperborean gods of the Danube hydrological system, later called Olympic gods.

Zeus’s Scythians

According to Herodotus (Herodotus, History, IV, 5-142, Matica Srpska, Belgrade, 1988) regarding the Scythian ethnogenesis in relation to Zeus: “When the Scythians speak of themselves they say that they are the youngest nation in the world. The first man born in their empty country was Targitai, son of Zeus and a daughter of the river Boristena. I did not

believe them but they insisted their story was true. The parentless Targitai had three sons named Lipoksai, Aproksai and Kolaksai, the youngest... the Scythian kings, called the Paralati, originated from Kolaksai. All together they were called Skoliti (Skölos-Skölosoi), named after their king but the Hellenes called them “Skutai” (Scythians).”

Again according to Herodotus (Herodotus, History, IV, 6, Matica Srpska, Belgrade, 1988), “This is what the Scythians said about their existence. From Targitai, their first king, to the Dorian campaigns against them (at the Danube in 512 BC), on the whole, neither less nor more, a thousand years had passed...” It follows then that the Scythians appeared on the historical scene in the Balkans around 1,500 BC, i.e. about 388 years before the Hellenic Dorians, who, according to Thucydides’s calculations (Thucydides, Povijest Peloponeskog rata, p. I, 12, Dereta, Belgrade, 1991), “The Hellenes were migrating... on the 60th year after the capture of Ilei (Troy).”

As mentioned earlier, we have the toponym “Skolos” in Macedonian Halkidiki near Olynthus, as well as in Greek Boeotia, on the right bank of the river Asop in Platea, a few kilometres away from Athens. (Pauzania, Perrigissis tis Ellados, IX, 8 (prev. Pasini: Vodič po Heladi), Logos, Split, 1989th, Herodotus, History, IX, 15, Matica Srpska, Belgrade, 1988, Thucydides V, 18.)

Hercules’s Scythians

According to Herodotus (Herodotus, History, IV, 8-10, Matica Srpska, Belgrade, 1988) regarding the Scythian ethnogenesis in relation to Hercules: “... The Hellenes from the Black Sea coast have said that: ‘When Hercules was guiding Gerion’s cattle he passed through the country in which the Scythians now live. At that time the country was uninhabited’. Garion himself did not live at the Black Sea, but in Okeana (Danube) on an island that the Hellenes called Eriteia (current Romanian name, while the Serbians call it Ada Kale), located behind Hercules’s pillars near the city Gadira... And when Hercules came to the country which is now called Scythia, he wore his lion’s skin because it was winter and fell asleep. His cattle, which at that time were sent to pasture, disappeared in a mysterious way.”

Birth of the Hileian – Shumadian Scythians

According to Herodotus (Herodotus, History, IV, 9, Matica Srpska, Belgrade, 1988), “And when he woke up, Hercules began to search, looking all over the place until he finally arrived at the country called

Hileia - Shumadia (Hileis meaning forest). Here, in a cave, he met a being who was half snake and half woman. The bottom half from the waist down was snake.” This being was Ehidna, Forko or Tartan’s daughter. (Hesiodus, *Fragmenta & Theogonia*, p. 295.) “She admitted that the animals were stolen but did not want to return all of them until Hercules agreed to mate with her. Before leaving Hileia, where Ehidna was master, she told Hercules that under her heart she was carrying three of his sons. Hercules then gave her his bow and belt on which hung a golden vessel and instructed her as follows: ‘When you determine that our sons are grown up, I suggest you remember this and you will not make a mistake. Whoever from the boys can stretch the bow and tie this belt, as I am showing you, should remain in this country. Whoever cannot, you should send out to the world. If you do this you will have great joy and you will fulfill my request’.”

“After Hercules left, Ehidna gave birth to Agatirs, Gelon and Skit... Ehidna expelled Agatirs and Gelon because they were unable to pull the bow and tie the belt. But Skit, the youngest, did perform the given tasks and thus was allowed to remain at home. And from this Herculean son all later Scythian kings were born.”

The Agatirsi

Agatirs became an eponimic hero and king of the Agatirsi, a Scythian tribe located at the confluence of the Tisa River and its tributaries Maris (Maros) and Köros, in today’s Segedin and Arad, near Budim at the Szöny archaeological site. According to Herodotus (*Herodotus, History, IV, 104, Matica Srpska, Belgrade, 1988*), the Agatirsi were very rich, decorated with gold, happy people who treated each other like brothers and were very brave. Agatirs was mentioned as a participant in the Scythian Royal Assembly in 512 BC, during the Dorian aggressions.

The Geloni

Gelon became an eponimic hero and king of the Geloni, a Scythian tribe located between the Agatirsi and the Budini. According to Herodotus (*Herodotus, History, IV, 108, Matica Srpska, Belgrade, 1988*) the capital city of the Geloni was called Gelon and was enclosed by wooden walls. Each side of the wall was thirty stages long and quite high. The houses and temples were also made of wood. They had temples of the Hellenic gods with appropriate statues. Every third year they held festivities in honour of god Dionysus. Their language was a mixture of Scythian and Hellenic words. King Gelon was a participant in the Assembly of kings from the Scythian nations, which included the Agatirsi, the Budini, the Sauromati,

the Neuri, the Taurisi, the Melanhnemi and others who participated in the wars against the Dorians. The Geloni were good farmers and gardeners.

The Budini

According to Herodotus (Herodotus, History, IV, 108, Matica Srpska, Belgrade, 1988), the Budini were a great Scythian tribe with large numbers of people. They were a people of light blue eyes and brown hair, predominantly natives and farmers. Their country was covered with trees and surrounded by swamps, overgrown with reeds, rich with otters and beavers from whose pelts they made their coats. When the Persians invaded the land of the Budini they found a wooden city and burned it down because the Budini had left and there was no one there. The ethnonym “Budini” belongs to the Paleo-Balkan Glossology and consists of the words “bus” meaning bull, and the word “dini” meaning wanderers, i.e. herdsmen.

The Sigini

About the Sigini (Merchant) Scythian tribe in Pannonia, Herodotus (Herodotus, History, V, 9, Matica Srpska, Belgrade, 1988) said: “... I was only able to find out that the people living over Istria were called Sigini and dressed like the Megiani... Their country extended to Enet in the Adriatic. When they talked about themselves they said that they moved here from Medeia, but where they came from before that they were unable to explain because it may have happened a long time ago.”

The Singi

According to Senc (Senc, St.: Grčko-Hrvatski rječnik, s. 841, Kr. zemaljska tiskara, Zagreb, 1910), the ethnonym “Singi” belongs to the people of Athos in Macedonia. There is a city in Macedonia called “Singos” located on the west coast of the Singian Gulf (Sinus singiticus), at the mouth of present day Sikia, on the Sitoia Peninsula in Halkidiki.

There is a hypothesis that suggests that the onomastic “Singidunum”, the old name of Belgrade, was of Celtic origin. There is also another possibility. Singidunum could be derived from the Scythian ethnonym Singi from Pannonia or from the Scythian people in ancient Macedonia... “who dressed like the Megiani...” Could it be that when the Scythian tribe the “Singi” arrived at the mouth of the Sava River in Dun-av it gave the city (Belgrade) its name Singi-dun-av? And later as the word was crystallized in the Celtic and Latin languages the name “dom-donus” was

changed to “Dunum” so that we finally have “Singidunum” as a fortress of the Singi or Singi-Dun-av as Singi of the Danube?

Perhaps the name Kale-Meg-dan is of Turkish origin, but it came from the Paleo-Balkan Glossology: Kale-Meg (as)-Dan (Danoubius), which means “great big beautiful Danube”, i.e. view or panorama. Dan is the likeness or the form of the god Dios or Zeus, an anthropomorphism of the theonism of the Danube River and its entire hydrological system. Megas or Magnus means great, strong, radiant, uplifting. The Turkish name for Kalemegdan was Fikir bair, which means “coast of thinking”.

The Tribali

Herodotus (Herodotus, History, IV, 49, Matica Srpska, Belgrade, 1988) mentioned the Tribali plain when he wrote about the Danube (Istar), tributaries “... the river Angro (Drina) from Illyria runs north and flows into the Brong (Sava) through the Tribali Plain and Brong flows into Istar...”

The Tribali Plain was located in today’s Shumadia, a region in Serbia located between the Sava and the Danube Rivers and between Western and Great Morava and to the east it included the Pomoravie. On the Bulgarian side it extended to Oksios, today’s River Iskar.

The ethnonym “Tribali” belongs to the Paleo-Balkan Glossology where “tri” means three and “Ba”, “Baal” means king, meaning “three kings”. The Tribali had three kings.

Does this refer to the three kings, Agatirs, Gelon and Skit, who queen Ehidna bore from mating with Hercules? Or were they the kings or Basileusi “Banat”, “Bachka” and “Barania”, i.e. Vojvodina?

According to Thucydides (Thucydides, Povijest Peloponeskog installment, p. II, 96, IV, 101, Dereta, Belgrade, 1991), the Tribali were a free living tribe. They engaged in hunting, fishing and viticulture and most of the time were drunk. In 424 BC they fought against the king of Odrin and won. The king of Odrin was killed in battle. In 339 BC, Sirma (sirnos meaning whirlwind), the Tribali king, fought against Alexander the Great. The battle took place at one of the large islands on the Danube (most likely at Ada-Ostrovo located between the Morava and Mlava Rivers) during Alexander’s northern Balkan campaigns. The Tribali were defeated and lost nearly 300 soldiers. King Sirma was an eponymic hero after whom the Roman city “Sirmium” was named. Sirmium was located near present day Sremska Mitrovitsa.

Included among the geographical names in eastern Sumadia-Tribili Plain, are “Resava” River, the village “Resavits” and “Resavska” Cave. These names keep the tradition and folk memory of mythological king Res (Resos) alive. According to Homer (Homer, Iliad and Odyssey, X, 435, Novi Sad, 1985. (Prev. Gjurigj MN)), king Res was a Thracian king, son of Eion. During the tenth year of the Trojan War, Res went with the Thracians to help King Priam. Res was a strong man and a hero. He was armed with golden weapons and had horses whiter than snow. Res was killed the same day and his remains were returned to his native Hileia and buried in a small cave. About Res’s wealth, Homer (Homer, Iliad and Odyssey, X, 436, Novi Sad, 1985. (Prev. Gjurigj MN)) wrote: “I saw a lot of beautiful and big horses at his disposal, which were whiter than snow and running like the wind. His cart was adorned with gold and silver and he carried large golden weapons. It was a real wonder to see. It was not befitting for a warrior armed as such to be dead.”

Res became a Thracian deity, kindred to the Thracian Horseman. Res, the deity, hunted in the woods and mountains and, as a demigod, lived in the rich, silver caves of Hileia. The famous tragedian Euripides (485-406) of Salamis, wrote a tragedy about king Res. Res’s myth as a cult hero, Thracian horseman and rider in the Danube, in the Middle Ages, was passed on to St. George and to king Marko. Not long ago, there was a cave painting of a horse and a rider discovered in one of the caves in eastern Serbia, painted between the XV and VIII century BC. The place where the Tribali lived and the strength of the Tribali aristocracy are slowly unearthed by archaeology especially in the tomb discoveries in Hisar near Leskovats and elsewhere in Serbia. Similar findings were also uncovered in Bulgaria in the city Vrats, in the village Rogozen near Vrats, etc., dating from the IV century BC, included among which are 165 precious vessels.

The Dardani

Also included among the old Balkan tribes are the Dardani about whom there is contradictory information among the ancient writers. Their ethnonym “Dardani” is connected to the Scythians, the Illyrians and the Dardanelles. Information about “Dardan” the Scythian comes to us from Apolonius Rodius’s (295-230 BC) Argonautikata (Apolonius Rodius, Argonautika, II, 178) and from Diodorus Siculus’s (90-20 BC) Biblioteka (Diodorus Siculus, Bibliotheca historica, Fr. Vogel, IV, 43, Leipzig, 1896). Both authors have stated that Dardan was king of the Scythians in the Balkans. The word “Dardan” is of Scythian-Slavic origin, from the words “Dar” meaning gift and “Dan”, “Danu” meaning Danube-Dios, i.e. “gift from god Dios”-Bozidar.

Dardan had a daughter named Ideia (ideia - mountain, forest, i.e. Goritsa) who married Finei, the powerful Thracian king of Salmid, a country located at the shores of the Marmora Sea and the Bosphorus. After being persuaded by Ideia, Finei blinded his sons from his first marriage and, together with their mother Cleopatra, threw them into a dungeon. Cleopatra's sons were named Pleksip and Pandion.

Cleopatra was a Borean daughter, sister of the Borean (Macedonian) twins Kalei and Zet. When the Argonauts, on their way to Kolhida, arrived at Finei's court, the king told them about his deplorable fate, of Zeus having blinded him because he abused the divine knowledge given to him by Apollo, about the Harpies grabbing and spoiling his food and about his bitter days in life, and asked them for their help. The Boreans were deeply touched by Finei's troubles and when the Harpies charged at the set table, Kalei and Zet attacked them with their swords and expelled them from Thrace forever.

After the feast, offered to them by the king, the Boreans heard voices calling for help from the dungeon. The Boreans quickly rushed to the dungeon and freed Cleopatra and the twins. Following Hercules's advice, they then returned Idea to her father Dardan in Scythia where he ruled alone with his daughter. (Diodorus Siculus, *Bibliotheca historica*, Fr. Vogel, IV, 44, Leipzig, 1896.) According to Eratosthenes, the Argonaut Expedition took place in 1225 BC.

From a historical aspect, however, the earliest reliable information about the Dardani originated in the second half of the V century BC and was related to Macedonian military operations in the Balkans. Archaeological discoveries and linguistic research done in sites in Kosovo, Skopje Valley and the southern Pomoravie show Dardanian ethnogenesis. Today there are about 30 known settlements representing the Neolithic culture of the Central Balkans and the Aegean that existed between 5500 and 4500 BC. (Srejavic, MD., Cermanovkj-Kuzmanovic, A.: *Dictionary of Greek and Roman Mythology*, p. 191, SKZ, Belgrade 1992.) Linguistic research of onomastics in this area suggests that it belongs to the Paleo-Balkan Glossology, archetypal culture of the Danube civilization, where the hydronymic system of Pannonia represents the theological system of the gods of Olympus. From this we can conclude that Dardania, ethnically and culturally, was tied to the Central Balkan nations such as the Mesi, the Tribali, the Peoni and the Linkesti. In antiquity, Dardania was a region in today's Kosmet, Presevo Valley and Skopje.

The Peoni

Included among the prehistoric peoples of the Central Balkans were the Peoni. Their country was called Peonia.

Eponimic hero and king of the Peoni was Peon (Paiōn) about whose origin there are two versions. According to Apian (Appian, *Hist. Illyrica*, II, 1, 346), Peon was either the son of Poseidon and Helen, brother of Alompei and Edon, and father of Skordisk and Tribal, or, Autar's son and Ilir's grandson. Homer has written about Peon as being a physician of the gods. Because of Peon, military doctors of heroes were called Peonidi and so were Apollo and Aesculapius. The name "Peon" as a deity existed as early as 1400 BC, found on a clay tablet inscribed with Linear B letters. (Ventris, Shadwich, 1956, 122)

According Pausanias (Pauzania, *Perrigissis tis Ellados*, V, 1, 3 (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989), Peon was of Lipiti origin, a descendant of the Hyperborean kings Elida, Endimion, Oksil, Augei, Aktor, Hemon, Toant... Endimion, king of Elida in the Peloponnesus had three sons named Epei, Etol and Peon. Because Epei defeated his brothers in Olympia he was chosen to succeed his father. After Epei died Etol became king of Ilida and Peon went to Macedonia "the country across the Axios (Vardar) River" and because of him the region became known as Peonia.

The Peoni had settled the Balkans south of the Dardani located between the Thracians, Macedonians and Pelagonians. They lived near the middle of the river Axios around the rivers Erigon (Tsrna) and Astibos (Bregalnitsa), in whose waters they crowned their Peonian kings. Such rituals were also performed in the valleys of the Strimon River. Included among the tribes living in Peonia were the Argiani (Zhestoki) who lived around the source of the Strimon River and participated in Alexander the Greats' campaigns with 1000 archers. Next were the Siripentsi who lived on the plain where Seres is located today, along with the Peopli, Leeitsi, Doberi and others. Their centre was Karkinitida which, according to Herodotus (Herodotus, *History*, IV, 99, Matica Srpska, Belgrade, 1988), meant "Old Scythia". Testimony about Scythian presence in the Byzantine Theme Strimon is provided by Thucydides (Thucydides, *Povijest Peloponeskog installment*, p. II, 98, Dereta, Belgrade, 1991) in his writing about Thracian king Sitalko's attacks on Macedonia.

Constantine Porphyrogenitus, in his work "De thematibus", mentioned that the Peoni existed in 934 BC, which confirms the existence and continuity of Proto-Slavs in this region. The following kings ruled Peonia; Astropev, Likei, Patrei, Nikarh, Basterei, Andoleon, Leon, Dopeon and others.

Archaeological excavations in Anzebegovo (Neolithic culture), Gievgelia, Mavrinci and Isar inside Macedonia, confirm the existence of a high culture with trade links in Asia Minor particularly in Troy, Mycenae and Ionia. Many rich findings such as gold and silver jewelry and highly valued coins have been discovered in Demir Kapia with images of the previously mentioned Peonian kings. (Mikulih 38, 1989.)

During the Trojan War the Peoni were allies of Troy. In his chapter regarding the composition of the Trojan army, Homer (Homer, Iliad and Odyssey, II, 848, Novi Sad, 1985. (Prev. Gjurigj MN)) wrote the following about the Peoni: "... The Peoni with their curved arches were led by the hero Pirehmo from distant Amidona, from Aksia the wide river, which fertilizes the earth with its most beautiful water".

After Pirehmo's death, Homer (Homer, Iliad and Odyssey, II, XVII, 348, Novi Sad, 1985. (Prev. Gjurigj MN)) wrote about Apisaon, another Peonian hero: "... and Apisaon, the people's shepherd, son of Hipasp... came from the fertile land called Peonia..."

Capital cities of Peonia were Astibo (current Shtip) and Stobi. Included among the other Peonian cities were Arg, Vilazora (Veles), Stena (Demir Kapia), Evristus, Bargala, Armohi, Zapara, Dober and Astreon. Included among the rivers were Axius (Vardar), Erigon (Tsrna), Strimon (Struma) and Astibos (Bregalnitsa).

Here is what Herodotus (Herodotus, History, IV, 33, Matica Srpska, Belgrade, 1988), who traveled in this part of the world, had to say about the people and customs of the Peoni. He said that lions existed in Peonia. He also said that when sacrificial offerings were made to the goddess Artemis, the gifts were wrapped in wheat straw. During the Persian occupation of Peonia, some of the Peoni tribes fought fiercely. The Sirio-Peonians and the Pleo-Peonians moved to Phrygia in Asia Minor. Then, after their successful rebellion, they again returned to Peonia. Peonia was annexed by Macedonia during king Philip II's rule.

Besides the information already provided to us by Herodotus, the following should also be of interest (Herodotus, History, V, 16, Matica Srpska, Belgrade, 1988): "... Those around the Pangei Mountains and Lake Prasiad did not fall into Megabas's (Persian military commander) hands. He really tried to subdue those who lived on the lake but failed because they lived on the lake water on top of rafters sitting on high stakes accessed from land by narrow bridges. The poles under the scaffolding had been brought there a long time before by the inhabitants of the settlement

and later they created the following custom: Whenever any of the men married a woman from the mountain, he had to bring three poles and put them under the scaffolding. In those days men married several times. Everyone had a hut on the scaffolding in which they lived and through the scaffolding had a hole leading down to the lake. In bad times, they fed their horses and cattle with fish because fish were plentiful. In fact fish were so plentiful they could be caught with a net. All the people had to do is lower the net with a rope from the scaffolding into the water and pull it up full of fish...”

The Pelagonians

Immediate neighbours of the Pelagonians were the Almopians to the south, the Peoni to the northeast, and the Linkesti and Deuriopi to the northwest.

The Pelagonians called their country Pelagonia which meant “fertile plain”. Pelagonia is located at the confluence of the rivers Erigon (Tsrna Reka) and a tributary of the Axios (Vardar) River in Macedonia. The mythological name for this region was “Borea” because of the mountains that surround it: from the south it was bordered by Borei (Vorras) i.e. Nidze (Kajmakchalan) and Koziak, from the north it was also bordered by Borei (Vorras) i.e. Babuna. Its residents were called the Boreadi meaning northerners. In the Theogony (Hesiodus, *Fragmenta & Theogonia*, p. 378 and further), Borei (Voreas) was the god of the north wind, the strongest of all the winds, and lived in the valley of Strimon. Borei served Poseidon and Zeus and created awesome storms under their command. In place of a stallion he fertilized Erihtonei’s mare. Erihtonei was Dardan’s son, ancestor of the Trojan royal daughter. (Homer, *Iliad and Odyssey*, XX, 230, Novi Sad, 1985. (Prev. Gjurigj MN.)) Further north from the Boreans were the Hyperboreans, a common name for the people of the north.

Their capital was Pelagonia, located on the shores of the Erigon River.

Besides the myths, the first written records about the Pelagonians appeared around the IV century BC. According to Papazoglu’s (Papazoglou, F...: *Macedonian cities in the Roman era*. 199, Skopje, 1957) research, there are two articles in question from Athens, from 365 and 363 BC, sent to Menelai, king of Pelagonia. They were recognition letters for the military and financial assistance the king gave the Athenian strategist Timotei in the war against the Halkidians and Amfiopolites. From a historical aspect, these documents demonstrate that the Pelagonians, even in the middle of the IV century BC, had their own separate political community and were led by a king. During times when Pelagonia needed to be strengthened, the various political factions would unite. During the Macedonian state

expansion under Philip II (359-336 BC), Pelagonia became an integral part of Macedonia. In later centuries, Pelagonia was mentioned several times by Livy, Strabo and Diodorus, especially during the Roman conquest of Macedonia and its partition. After the divisions, Pelagonia was the centre of the Fourth Macedonian marida. Pelagonia City went into decline and began to disappear after the battles with the Goths at the end of the V century AD. Today there is a region called Pelagonia in Macedonia.

The Linkesti

According to Thucydides (Thucydides, Povijest Peloponeskog rata, p. II, 99, 2, Dereta, Belgrade, 1991), the Linkesti of the Central Balkans were an Upper Macedonian prehistoric tribe. The Linkesti had their own rulers but also recognized the supremacy of the Macedonian kings. Their country was called Linka, but later people began to call it Linkestida. Linkestida was located in the region covered by today's Lerin-Bitola-Prespa Regions. The capital of Linkestida was called Links and was located on Ahil Island in Lake Mala Prespa. Archeological research has revealed the existence of megalithic walls of Neolithic origin. The island was also a capital of Emperor Samoil's Patriarchate during the X century AD.

In mythology, "Link" was the eponimic hero and king of the Scythians. Ovidius (43 BC - 17 AD) in his "Metamorphosis" (Ovidius, Metamorphosis, V, and 650 ponadamu), and Hugini (II century BC) in his "Fables" (Hugini, Fabulae, 259) provided information on Link and Triptolemus, son of Okean and Geia. Some of this information can be found in the chapter on the Boreans. As mentioned earlier, goddess Demeter gave Triptolemus grain seed and winged dragons and ordered him to fly around the world and teach people how to plant and grow crops. On the road he met many people, but only a few good people. Many were cruel, violent and unkind. When he arrived at Link's court in Linkestia, he told the king that he came from heaven to deliver grain seeds and if he planted them in the ground they would produce a rich harvest. Link was so impressed by what Triptolemus was doing that he too wished to become a gift giver. When Triptolemus was asleep Link approached him with something in his hands and tried to kill him. At that very moment, Demeter, goddess of agriculture transformed Link into a "res" (lynx) and this is how the "res" became known as the links (lynx). According to Scythian Proto-Slav folk recollection, the city "Resen" near Lake Prespa in Macedonia got its name from the "res".

Arianus (II century BC) in his "Anabasis" mentioned the brothers Heromen and Arabei from Linkestia as suspects in the murder of king

Philip II of Macedonia in 336 BC and a third brother as a participant in a plot against Alexander III.

XXIII – SCYTHIAN – PROTO-SLAVS IN THE BALKANS – BEARERS OF THE PANNONIAN CULTURE

The Balkan Scythians belonged to the Indo-European people, to the well-known Kurgan culture, developed by nomadic pastoralists in the region between the Urals and the Caspian Sea. Taming the horse and inventing the cart gave these people great mobility, which together with their aggression turned them into plunderers. According to archaeologist Gimbutas M. (Gimbutas, M.: *The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images*, Univ. of California Press, 1982), these Indo-Europeans were mobile and migrated in rhythms, in a temporal distance of 900, 700 and 500 years. The main reason for their migration was demographic expansion. Other reasons included lack of food, pressures by other nations, wars, natural disasters, droughts, floods, earthquakes and other environmental changes.

Migration of Indo-Europeans in all directions began at the end of the V millennium BC (around 4200 BC). Small waves reached Central Europe around the III millennium BC. According to a number of authors “*The Times Atlas of World History*” (London, 1983), the Proto-Celts settled the Lower Rhine north of present day France. The Proto-German tribes settled north of present-day Germany and Denmark. The Proto-Baltic people reached the shores of the Baltic Sea. Proto-Slavic tribes migrated in the region of southern Poland, through the Carpathians and continued traveling south until they reached the Adriatic and Aegean Seas, some continued down to Egypt. The Hittites, Luwians and Karians settled in Asia Minor. The last Indo-Europeans to migrate were the Aryans who arrived in India in the middle of the II millennium BC and continued to move southeast all the way down to the Indus valley and the upper course of the Ganges River.

After arriving at Podunavie in the Balkans, the Proto-Slavic Scythians began to develop the Lipinski Vir, Starchevo, Porodin, Azembegovo, Dimini and other advanced Neolithic Cultures. They adopted agriculture, the Danube cults of the gods of Olympus, spoke a Paleo-Balkan language and developed unique customs.

There was also a Scythian tribe called the Saki located in Central Asia. According to Senc (Senc, St.: *Grčko-Hrvatski rječnik*, s. 834, Kr. Zemaljska tiskara, Zagreb, 1910), the Saki were a Scythian tribe who lived in the mountains of Bactria and Sogdiana to the east, in present day Mal Buhar in the western part of the Gobi Desert in Kashgar and in Mal Tibet.

The Saki were the best cavalymen, archers and sailors in the Persian army and fought in the battles against Egypt. The Scythian Saki fought in the middle section of the front line in the battles against the Greeks in Marathon (490 BC). They were courageous fighters and penetrated deep into enemy positions and progressed towards the rear. (Herodotus, History, VI, 113, Matica Srpska, Belgrade, 1988.) According to Herodotus "... the Scythian tribesmen known as the Saki wore stiff pointed hats, baggy trousers and used homemade bows. They were also armed with double edged axes called Labris. These fighters in fact were Sikhs, known as the Amirgian Saki since the Persians called all Scythians Saki. The Bactrians and Saki were commanded by Histaspo, son of Darius..." (Herodotus, History, VII, 64, Matica Srpska, Belgrade, 1988.) The Scythian Saki fought in Thermopylae in the spring of 480 BC, as well as in the battle of Platea in 479 BC and against Alexander the Great in the Battle of Gaugamela on October 1, 331 BC.

The Scythian tribe known as the Amirgians was located in Asia east of the Aral Sea. According to Eliade (Eliade, M.: Histoire Des Croyances et Des Idees Religieuses, Payot, Paris 1989; history verovuvanjet and religijskih idea, s. 40, Education, Belgrade), Buddha (awake-enlightened) was the son of king Saku, a less important king of a northwestern Scythian clan in India. He was born between 624 and 448 BC and his name in Sanskrit meant "the enlightened one". Biographers have turned Buddha into a prototype "divine man", as for example is Jesus Christ. Buddha's teachings were known as Buddhism. During Macedonian-Indian king Ashoka's (274-234 BC) rule, Buddhism experienced a major expansion. Apart from India and Iran, Buddhism also spread to Tibet, Central Asia, China, Sri Lanka, Indochina, Korea and Japan.

According to Zeiler (Zeiler, J., Les origines chretiennes dans Provinces Danubiennes de l'empire Romain, Pris, 1918 / translation Nikichevih, K., CID, Podgorica, 2005), "Scythians centres in the Balkans were Diokleia, Lihnida, Epidamen, Naisus, Sardika and Solone. This information was provided by Zeiler in his publication entitled "Les origines chretiennes dans Provinces Danubiennes de l'empire Romain" in his research describing the beginning of Christianity in the Balkans in the Danube provinces of the Roman Empire.

There was a Scythia during the Roman conquests called Scythia Minor, a province, located south of the mouth of the Danube River in the eastern part of the Balkans. Scythia Minor was separated from Moesia Inferior II during the IV century BC. Many of the Scythians cities were divided into two groups: Ionian colonies of the Milesians of the Black Sea such as Tomis, Histria, Kalatis etc. and Roman fortifications, mainly located on the

Danube, such as Dorostolom, Aksiopolis, Dinogetia, Noiodunum, etc. The largest region was Scythia Minor which existed between IV and VI century AD.

There is an interesting description of a Scythian topographical name in Macedonia provided by Stefan Bizandinski (Stephanos), grammarian and author of the geographical dictionary "Entika". In the part "About cities" (Peri Poleön), which classifies the period at the end of antiquity in Justinian time (year 527-565 AD) or, more precisely, between 528 and 535 AD, he describes Argos Orestikon (Rupushcha) located in Kostur Region in southwestern Macedonia, as located in the country of the Scythians (Argos Orestikon i en Skythiai).

According to Childe (Childe VG, *The Danube in Prehistory*, London, 1929), the earliest information on the Scythian name "Sakalashi" as a people, "Northern-Boreans", was preserved in an Egyptian monument dating back to around 1400 BC. According to Merneptah (1225-1215 BC), a people known to the Egyptians as "The Northern World Wide Hordes", were defeated in a battle at the northern border of Egypt. Also participating in this battle were the Saka-lashi. (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 227, 228, Athina, 1954.) The ethnonyms "Sake-libi" and "Sake-sini" are Arab names for Slavs. The name "Sake-libi" was mentioned in 565 AD when a detachment of 5,000 Slav soldiers, fighting on the side of the Byzantines, approached the Arabs in Syria. (Ostrogorski, G.: *History Vizantije*, p. 132, Education, Belgrade, since 1969.) Several years later, during Eastern Emperor Justinian II's reign, in the year 692 AD, about 20,000 Sakelibi soldiers fled to the Arab side.

According to etymologist Mpampiniotis (Mpampiniotis, G.: *Synhroni gramatiki tis koinis neas Elinikis, Athinai*, p. 1635, 1967.), the ethnonym "Skiti" (Scythians) is of unknown origin. This is typical of Mpampiniotis not giving recognition to Slavic contributions. The word "Skiti" comes from the Slavic verb "da skita" meaning "to roam". So in Slavic "Skiti" means "nomads", "wanderers" a people who are constantly on the move. This was confirmed by Herodotus (Herodotus, *History*, IV, 46, Matica Srpska, Belgrade, 1988) when he said: "The Scythians did not build cities or fortresses and carried their homes with them wherever they went. They were all horsemen, armed with arrows and did not make a living from agriculture. They made their living by breeding livestock and their houses sat on top of mobile wagons. This way they were invincible and unassailable... But the Scythians had a tradition which, in my opinion, was the best in the world. Their tradition was that one could enter their country but could not exit it. Also, if anyone was in position to look for them they

too would not be able to escape.” These tactics were known, in their military warfare literature, as “Scythian tactics” of warfare and were applied against Darius in 512 BC and against Napoleon and Hitler.

Regarding the Scythian existence in general, and in the Balkans, Herodotus (Herodotus, History, IV, 5, Matica Srpska, Belgrade, 1988) said: “When the Scythians talk about themselves, they say that they are the youngest people in the world...” Further on he said (Herodotus, History, IV, 7, Matica Srpska, Belgrade, 1988), “...from their first king Targitai to Darius’s campaign against them (in 512 BC), on the whole, neither less nor more, a thousand years have passed.” He continues (Herodotus, History, IV, 8, Matica Srpska, Belgrade, 1988), “Hercules, while pursuing Gerion’s cattle, slept in their country... where the Scythians now live... an island which the Hellenes called Eriteia (the Romanians today call the island Eriteia and the Serbs call Ada Kale)... his final destination was the country called Hileia (Sumadia).” (Herodotus, History, IV, 9, Matica Srpska, Belgrade, 1988.) Hercules had three sons with the queen of Hileia. The youngest was named Skit...” (Herodotus, History, IV, 10, Matica Srpska, Belgrade, 1988.) All subsequent Scythian kings were descendants of Hercules’s son Skit.

From all this it follows that the Proto-Slav Scythians were present in the Balkans since before 1500 BC. Furthermore, if Hercules, by Eratosthenes’s account, was born in 1261 BC, it is likely that his son Skit was born when Hercules was a mature man, i.e. around 1231 BC and that Ehidna, queen of Hileia, by then had a well-established Scythian state in the Balkans.

During the Indo-European migrations from the north, the Slavic Scythians reached the Podunavie region in the Balkans as nomadic-pastoralists. Here they became the carriers of the Lipinski Vir, Starchevo, Vincha, Porodin, Anzebegovo, Dimini and other advanced Neolithic cultures. Here they became agriculturalists, adopted the cult of the Danube gods of Olympus, spoke a so-called “Old Greek” Paleo-Balkan language and adopted different customs, arrangements and matriarchy. These people, bearers of the Neolithic Culture in Podunavie, then slowly began to move in waves towards the Aegean, Asia Minor and Italy causing the “Aegean migrations”. To others these were known as the “people of the sea”, which included the Danuni, Pelasti, Luki, Turshi, Sakalibi tribes, etc.

The natives that survive over time, along with the Scythians, created a symbiosis and Danubian Culture became the foundation for the development of Aegean culture.

Herodotus (Herodotus, History, IV, 59 and 110, Matica Srpska, Belgrade,

1988) did not understand the Scythian language but translated some words such as: “Hestia in the Scythian language was called ‘Tabiti’ and Zeus was called ‘Papei’. The land ‘Api’ Apollo – was called ‘Etosir’, Aphrodite was called ‘Argimpasa’, Poseidon was called ‘Tagimasadas’, the Amazons were called ‘Oirpati’, which in Hellenic means ‘man killers’ i.e. ‘oior’ means man and ‘pata’ means to kill...”

This shows that the Scythians communicated in a language of their own. In other words, they had a language, a script and innovative skills to contribute to the formation of human history. According to Jung, father of complex psychology, language was the first element of human culture. This was also affirmed by the Apostle John in his “Word of God” Gospel (1/1), where he said: “In the beginning there was the word of God, and the Word was with God, and God was the Word”. Which means: “In the beginning it was the Word and the Word was with God and the Word was God.” This was the slogan with which Constantine the Philosopher - St. Kiril and his brother Metodi preached the gospel in their sermons during their epochal missions on behalf of the Slavs and to further promote their affirmation.

The word “Sloveni” (Slavs) originated from the word “slovo” (logos) which means “word” from “Bozhie Slovo” meaning “Word of God”. The “Sloveni” are also known as the glorious people from the word “slava” (dox) which means “glory”.

There are official reports from the I and II century AD compiled by Ticitus (Tacitus, 35-117), Pliny (AD 23-79 year), Ptolemy (II century AD) and others who refer to the Slavs as the “Vendi” (Wends), “Vindi” (Winds), “Anti”, “Sloveni” (Slavs), “Slaveni”, “Venti” (Wendts), “Vineti” (Veneti), etc.

During the Middle Ages, due to hostile relations between the Slavs and the Eastern Roman Empire, Byzantine writers attempted to vilify the Slavs and used the word “Slaven” (Glorious) in a pejorative way by initially writing it as “Stlaven” (Stlavos) and later changing the letter “t” to the letter “c” and turning “Stlaven” into “Sclaven” (Sclavos), which literally means “slave” and then named the Slav socio-political communities to “Sklavinii”. (Mpampiniotis, G.: *Synhoni gramatiki tis koinis neas Elinikis*, Athinai, p. 1628, 1967.) The pinnacle of demonizing the Slavs took place during Emperor Constantine Porphyrogenitus’s rule (913-957 AD), when the “celebrated” Slavs became known as the “slave” Slavs. From the medieval word “sklavos” comes the Latin word “sclavus”, the French word “esclave” and the English word “slave”.

Using archeology and Herculean history alone are not enough to explain the entire Scythian historic penetration into the Balkan region. We also need to look at other methods, one of them being linguistics. Keeping in mind the old rule that place names contain “memories” of old, we can conduct epistemological linguistic research on the toponyms and other geographic onomastics in the Central Balkans. As mentioned earlier, the methods we used here are etymology and semantics from which we found that the geographic onomastics of the Central Balkans belong to the Paleo-Balkan Glossology (PBG). This is also true of the Slavic names. The PBG is preserved in the geographical names and in the so-called ancient “Greek” language. The PBG contains semantics of Slavic onomastics with various transformations in the spirit of the language.

The Horonym “Panonia” has remained the same and for that reason the entire area was called “Vojvodina” which covers Banat and Bachka, whose roots are “ba” from “basilevs” meaning king, leader (vojvoda in Slavic) hence Vojvodina. The “Hileia” region or “forested” region became known as “Shumadia” from “Shuma” meaning “forest” in Slavic. The “Pozharevachko” Field meaning burning field in Slavic is a translation of the words “Flegraion pedion” meaning a burning or burned field. The oronym Frushka Gora with Strazhilovo was similarly a translation from “frura” meaning “guard”, Ripaiön – Ripani, etc. The hydronym “Danouvios” became “Danuv” (Danube), “Styx” was persevered in “Stishko Pole” and the Mlava River remained the same. The Scythian Proto-Slavs, it appears, had accepted the “original meanings” of the Panonian hydrological system. Here we have Tisa from Tisos, Tamish or Temish from Temis, Nera from Nerevs, etc. As for the islands we have Tsiganlia from Gigantis lian, Chaklian from Kakos lian, Nestinska from Nestos, Krchedinska from Karkionos, Forko-Tumats from Forkos and Tumas, etc. Located to the south of the Balkans we have Nish, a city and a river from Dionysos, Kladovo, a city and a river from Kladön, although earlier the city was called Zanes from Zevs-Zan (Zeus). Metohia from Metehö, meaning to have, Prizren from prizö, Skopje from Skopia meaning outpost, watchtower, Shtip from Astuvos, Kostur from Keletron-skelete, Korestia from Orestia, Solun from Salonika etc. From the hydronyms we have Vardar from Axios, but what is interesting about this is that the name was adopted from a smaller river running in parallel. This river was called by the ancient name “Ehe-dör”, which means “to keep guard, to safeguard the gift”, hence the word Vardar, “dar” meaning gift. The horonym Make-donia (Macedonia) simultaneously became their ethnonym Macedonians.

XXIV – SCYTHIAN – PROTO-SLAV ORIGIN OF ALEXANDER THE GREATS' ARGAID DYNASTY

In the previous chapter we showed continuity from the Mesolithic to the Neolithic Cultures in Sredno Podunavie, the Central Balkans, where the carriers were the Eolian tribes (Macedonians, Lapiti, Mimitsi, Tiroitsi and Flegitsi) and in the Aegean. The Eolians, we mentioned, belonged to the Scythian Proto-Slavic tribes. Their arrival from the north together with the Indo-European invasions caused a process of migration, rearrangement, disintegration and dissolution of old communities and the emergence of a new symbiosis. With it also came the mixing of languages, customs, cultures and skills. After this, new major ethnic groups emerged in the Balkan Peninsula. In the eastern part of the peninsula the Thracians emerged, who are not part of our investigations. In the south the Dorians emerged, who we already extensively covered. In the Central and Western Balkans the Scythians emerged, who in the western part of the peninsula were called Illyrians.

According to Herodotus (Herodotus, History, IV, 1-142, V, 9, Matica Srpska, Belgrade, 1988), some of the Scythians tied their origin to Zeus while others tied it to Hercules. The Argead Macedonian Dynasty in Orestida tied its descent to Hercules, unlike the first and second Macedonian Dynasties who claimed their origins were linked to the gods Osiris and Zeus. The first two were mythological kingdoms in Macedonia.

Many authors, ancient and modern, tried to solve the origin of the “other” Macedonian language spoken by Alexander the Great without much success, other than saying that it was unintelligible to the Greeks. Most educated Macedonians spoke Koine, but they also spoke another language indigenous to Macedonia.

Origin of the Macedonians

Plutarch (46-120 AD), last important Greek writer from Heronia, Boeotia, in his famous book “Parallel Biographies” (Plutarchus, Vitae parallelae (prev. Usporedni Biographies), III, 1, 2, Zagreb, 1988) wrote that “Alexander the Macedonian on his father’s side was a descendant of Hercules from Karan and on his mother’s side an Eakid from Neoptelemus, adopted without objection!”

Historian Theopompus (380 AD) in his “History of Philip II of Macedon – Philipics” claimed that Karan, eight generations later, was a descendant

of Hercules's great grandson Temen, who moved from Arg in Orestida (Rupishta) to Edessa (Voden).

This was confirmed by later historians. For example, Ulrich Wilcken (1862-1944) in his book "Alexander the Great" (Ulrich Wilcken Alexander Grosse, Leipzig, 1931), which is considered a masterpiece of historic interpretation, wrote that Alexander the Great was a descendent of Hercules from his father's side.

According to Papazoglou (Papazoglou, F., History of Hellenism, Science and Society, Belgrade, 1995, 70), by tradition Alexander, on his father's side, was of Herculean origin and on his mother's side he was of Eakid origin (Achilles's descendants ruled Epirus).

Now, let us try using historical argument to explain this enigma. In mythology, Hercules's (Herodotus, History, IV, 8-10, Matica Srpska, Belgrade, 1988) father was Zeus and his mother was Alcmena, daughter of the king Elektrion of Mycenae from the Danai Dynasty, a colonist from Egypt. Hercules was born and grew up in Thebes with king Kreont, originally a Phoenician colonist. In gratitude for Hercules's help in the Theban war against the Minians of Orhomen, King Kreont allowed Hercules to marry his daughter Megara. Megara gave Hercules eight sons, whom he shot and killed with arrows when he went mad. Because of that Hercules was expelled from Thebes and went to Delphi to consult with the oracle about what to do. The priestess Pitia advised him to go to Tirint in the Peloponnesus and serve his relative Evristei for twelve years and perform twelve heroic deeds. Because king Evristei did not like to recognize Hercules's tasks of killing the Lerneian Hydra and cleaning the Avgeian stables, he gave Hercules more difficult tasks in far away Hyperborea. These tasks were to catch the Cerynean hind, to bring Gerion's famous herd of cattle from Eriteia, to get Hera's golden apples from the Hesperidini and to bring home the dog Cerberus from Tartarus.

Many poets, writers, historians and mythologists dealt with the "phenomenon" of Hercules, included amongst them were Homer (Homer, Iliad and Odyssey, XII, 98, Novi Sad, 1985. (Prev. Gjurigj MN)), Diodorus, Eratosthenes, Apollodorus, etc., and more recently Graves, Deharme, etc.

Hercules's mythological adventures are categorized into two parts. One part comes from the Argolid myth to which the origin of his parents belong and in which he performed five heroic deeds by killing the Nemeian lion, destroying the Hydra of Lerna, capturing the Erimanian wild boar, cleaning the Avgian stables and chasing the Stimfalian birds.

The other part about Hercules comes from the Theban myths, where he was born, grew up and went away to perform his heroic feats. His journey took him into the unknown and mysterious Hyperborean world where Hercules had to capture the Cerynean hind. This tale was told by Pindar, a fellow Phoenician from Thebes.

Pindar (Pindaros) was born in Thebes around 522-422 BC and was the best chorus lyric composer of his time. Unfortunately, of the 17 books of poems he composed only 4 were preserved and survived. These were winning songs (Epiniki) sung to winners in sports competitions at Olympia, Pitia and other places. The books were written in the Epian-Aeolian-Doric language. In his works "Olympia" (Pindar, Olumpia, III, 26 and further), Pindar wrote that Hercules was in pursuit of the Cerynean hind for an entire year. The hind was hiding in the Kerineian hills located north of the Istor River and of Istria, land of the Hyperboreans, and then fled across the river Klodon. (Apollodori, Bibliotheca (I-II BC), II, 5). Further on in his works Pindar also wrote that Hercules could not find his way to the land of the Hesperidi and decided to go north to Macedonia. On the banks of Ehedora, in Macedonia, he met Kikan, son of Ariei, whom he killed in a duel. After crossing into Illyria, he arrived at the Eridan River where he met the river nymphs, daughters of Zeus and Temidina.

When Hercules arrived in Hileia, he met Ehidna, the beautiful queen of this country, who admitted stealing the horses but would not return them unless he agreed to mate with her.

Scythian origin of the Herculean Macedonians

Born out of the love affair between Ehidna and Hercules was their son Skit, who, according to Herodotus, (Herodotus, History, IV, 8-10, Matica Srpska, Belgrade, 1988) "All Scythian kings descended from this Herculean son..." From this we can conclude that the onomastics of the Hercules myth match the horonyms, hydronyms, toponyms and geographical names in Macedonia and Serbia today.

The mythical, historic and ethnic name "Macedonia" has existed and remained unchanged for many millenniums, so it is only appropriate that the Macedonian people call their country "Macedonia", i.e. today's Republic of Macedonia. The word "Hyperborea" refers to the land north of Mount Bore (Voras-Nidze-Kajmakchalan) in Macedonia. "Ehedor", as in River Ehedor, meaning to "safeguard a gift", was recently renamed by the modern Greeks to "Galikos". "Vardar", as in the River Vardar, in Macedonia means "guardian of gifts", "dar" in modern Macedonian

means “gift”. The horonym “Hileia” translated to Macedonian is “Shumadia”, which means “a forested area”. There are many places named “Keri-neiski Brda”, some of which are toponyms in northeastern Serbia, where the sound of the letter “K” is exchanged with the sound “TS”, such as the village Tserie, Tserianska Peshtera (cave), Peshtera Tsare-moshnia, Tsare-tina located on the banks of the Danube River, etc. According to Graves (Graves, R.: *The Greek Myths*, Penguin Books, II, p. 110, Middlessex, 1972) there was of course “the Cerynean Hind”. And then we have the stream “Kladusha”, the village “Kladushintsa” and the city “Kladovo” all derived from the mythical “Kladon”. The Sava River in mythical times was called Eridan. According to Senc (Senc, St.: *Grčko-Hrvatski rječnik*, s. 408, Kr. Zemaljska tiskara, Zagreb, 1910), “It was a beautiful river, which flowed northwest of Mount Ripeon and emptied into Okean...” “Okean” was the Panonian Sea, while “Ripeon” was Mount Avala, on whose eastern slopes the village Ripani is located.

Karan, Temen, Perdiccas - Scythian descendants

According to Plutarch (Plutarchus, *Vitae parallelae* (prev. *Usporedni životopisi*), III, 1, 2, Zagreb, 1988), “Alexander the Macedonian from his father’s side was a descendant of Hercules from Karan...” According to Theopompus, as mentioned earlier, “...and Karan was an eight generation descendant of Temen, Hercules’s great grandson...” According to Thucydides (Thucydides, *Povijest Peloponeskog* installment, p. II, 99, Dereta, Belgrade, 1991), “The first current Macedonian king to reach the sea was Alexander (495-452 BC), father of Perdiccas and a descendent of the Temenids, who a long time before came from Arg and became kings, after the war... from Pieria the Pierini... from Botia the Botini... from Eordeia the Eordeiti... Those tribes were defeated by the Macedonians. Those and the remaining tribes are now ruled by the Macedonians... and so is a larger part of the lands of the Macedonians. All this together is called Macedonia...” The word “Karan” in Macedonian means “praised”, and the word “Temen” means “leader”.

Epirote tradition of the ancient Macedonians

Should one analyze Alexander’s family tree on his mother’s side, they will find that it looks something like this: “Alexander is... from his maternal side was an Eak descendent through Neoptolemus”. (Plutarchus, *Vitae parallelae* (prev. *Usporedni životopisi*), III, 2, Zagreb, 1988.) Alexander’s mother Olympias was the daughter of Neoptolemus, who belonged to the Epiroti people, originally an Illyrian tribe of Proto-Slav origin. The Illyrian was the southern most Scythian tribe which migrated in that part of

the Balkans (Ambrakian Bay) from the north during the Indo-European migrations in the XIII century BC.

The word “Epirus” (Epiros) belongs to the Paleo-Balkan Glossology and means continent, land, or dry land, as opposed to “molos” which means coastal land. The Scythian people which inhabited the coastal region of the southern Balkans became known as the Epirioti or the Molosi. These Balkan people were known for the kind of dog they bred which had dark yellow hair and a dark muzzle. These dogs were large, serve as guard dogs and were known as the Molosos breed. (Mpampiniotis, G.: *Synhroni gramatiki tis koinis neas Elinikis*, Athinai, p. 1121, 1967.) According to historian Papastavrou (Papastavrou, I.: *Istoria tis Arhaias Ellados*, p. 46, Hiotelli, Athinai, 1972), the Epirioti migrated to this region in 1124 BC, pushing out the indigenous Pelasgians of Tesprotia. The Epirioti had a religious centre located in Dodona, near present town Ioanina, where they celebrated Dios. They left their original homeland, traveled through the Pindos mountain range and Zagorie, reaching the Peneus River plain in Eolida. Since then, this region has been called Thessalia. (Herodotus, *History*, VII, 176, Matica Srpska, Belgrade, 1988.) The Eolians then became subjects of the new occupiers.

The Eak’s or Eakidi people were descendants of king Eak (Aikos), king of Egina Island in Saronik Bay. Eak was the son of Zeus and Egina. Egina (Aigina) was the sister of Pelasgo, king of the Pelasgians in Thessalean Ftia and of Ismen who had two daughters. Egina later married Akto, king of Ftia, and bore him sons Menetei and Evrition. Menetei lived in Lokrida and had a son named Patroclo, a relative of Achilles and an inseparable friend. Egina by Zeus gave birth to a son named Eak at Enon Island in Saronik Bay. The island was later named Eak. When he grew up Eak married Enedina who bore him two sons named Telamon and Pelei. And from her second marriage to Psamata, Egina had a son named Fok.

During a sports match between the brothers, Fok was unintentionally killed. Eak then drove his sons off the island. Telemon hid in Salamis, while Pelei went to live with his relative Evrition, king of Ftia, where he married Antigonaa, the king’s daughter but had no children with her. When Pelei became king of Ftia in Thessaly, he married Tetida the Nereidan with whom he had a son named Achilles (Ahillevs), who was a great hero in the Trojan War.

By analyzing Achilles’s and the Eakidi mythological genealogy, we have determined that the Eakidi were not of Doric-Hellenic origin but of Pelasgian origin.

Neoptolemus (Neoptolemos) was the son of Achilles and Deidamini, often referred to as Pir. He participated in the Trojan War, and as a conqueror was entitled to the division of spoils. As a result he received Hector's wife Andromaha the famous Trojan prophet and Helen (Elenos) son of Priam and Hekabia. After the destruction of Troy, Neoptolemus returned home and married Hermione, Menelaos's daughter, but had no children. But after he became king of Ftia, his slave Andromaha bore him three sons named Pergam, Molos and Piel. When the children grew up, Pergam moved to Asia Minor and, together with his mother, founded the city Pergamum. During Macedonian king Seleucus's reign, Pergamum became a military, political, economic and cultural centre, similar to Alexandria. Because Neoptolemus was killed in Delphi, Andromaha had to marry Helen the Prophet and gave birth to son Kestrin. Kestrin then, with the Epirotes who wanted to leave, moved to the confluence of the River Tiamida (Thaumis) in Epirus and founded Kestrin (Kestrini), the coastal city near today's Igoumenitsa. This is where Enei found them on his way to Italy.

Piel decided to stay in Epirus where he later became king and originated the Eakidi Dynasty. Piel, not Molos, is the originator of the Eakidi Dynasty. (Pauzania, *Perrigissis tis Ellados*, I, (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989). Fifteen generations after Piel (i.e. 800 years later), Tarip became king of Epirus, after him his son Alketa (Alkettas) who had two sons, Arib (Aribb, 350 BC) and Neoptolemus. Pir (Pyrros) was the son of Aribin and was a famous Macedonian general and king of Epirus, who was known for warring against Sparta and against Rome ("Pyrrhic victory"). He was king of Epirus between 295 and 272 BC.

Neoptolemus, son of Alketas, had a son named Alexander and a daughter named Olympias. Alexander died in Lukania. Olympias married Philip II (359-336 BC) king of Macedonia and gave birth to their son Alexander, later named the Great.

This Mirmidonian Eakidi genealogy is confirmed by the historian Thompson (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 298, Athina, 1954), who wrote that this genealogical ethnonym earlier belonged to the pre-Achaean inhabitants of Greece, just like the ethnonym Danai, which was of Egyptian origin, belonged to the inhabitants of Arg in the Peloponnesus. It belonged to the indigenous Pelasgians who were there before the arrival of the Dorian-Hellenes. In conclusion, it should be noted that the ancient Macedonians, the Temenidi, as well as the descendants of Philip II and Alexander the Great, were authentic descendants of the proto-Slavic Scythians who arrived in the Balkans around 1500 BC.

Swiss Institute of Genetics “iGenea” Report

The Swiss Institute of Genetics “iGenea” (CEO Imna Pazos), in its study entitled “Geneologie und Genetic arbeiten”, in the section called “Genealogical Archaeology” provided results of the Balkan nation genetic profile, which largely agrees with our own research which proved that the Macedonian people are autochthonous people. (NIN, Belgrade, no. 32 from 21.05.2009. - Rade Marevich)

During its research, the Institute produced 400 scientific papers which were published in leading, specialized world magazines. It also produced reports on DNA genealogical haplo-group tests for the whole of Europe and for the Balkans. Haplo groups are groups of haplo-types that are identified by the specific position of chromosomes. In genetics, chromosome Epsilon is used to explore haplo groups of paternal and mitochondrial DNA. The same was also used for the maternal side. Based on these tests it can be determined if a person belongs to a particular group or ancestors of haplo-groups, which is important from a genealogical and anthropological perspective. Analysis done by the “iGenea” Institute can serve as a bridge between historical research and genetics. It’s a valuable way of confirming historical information and vice versa. Furthermore, it is noted that the methods used for genetic profiling deliver reliable and accurate results in 99% of the cases.

According to this Institute’s (“iGenea”) research results, 30% of the blood that flows in the veins of today’s Macedonians is from the ancient Macedonians of Alexander the Great’s time. The rest is 20% Teutonic, 15% Hellene, 15% Slav, 10% Illyrian, 5% Hun and 5 % Phoenician.

The genetic structure in Greece has revealed the following: Hellenic origin 35% Phoenician 20%, Slav 20%, Teutonic 15%, Illyrian 5%, ancient Macedonians 5%. The Bulgarian genetic structure has revealed 49% Thracian, 15% Hellenic, 15% Slav, 11% Ancient Macedonian and 10% Phoenician. The Albanian genetic structure has revealed 30% Illyrian, 20% Slav, 18% Thracian, 16% Phoenician, 14% Hellenic and 2% Viking.

So, the enigma about who the Macedonians are has been largely resolved by this study.

(In the nucleus of human cells there are two sets of genomes, one derived from the father and one from the mother. In general, each set includes all genes, about 30,000 in 23 pairs of chromosomes.)

Language of the ancient Macedonians

The next enigma in the ethno-cultural continuity of the ancient Macedonians is their language. It poses the eternal question: What language did the ancient Macedonians speak? What “other” language did Alexander speak? Herodotus (Herodotus, History, I, 57, Matica Srpska, Belgrade, 1988) about the natives of Greece, the Pelasgians said: “The Pelasgians spoke a barbarian language...” Later he said “... The Hellenes, it seems to me, always spoke the same language...” (Herodotus, History, I, 58, Matica Srpska, Belgrade, 1988). Then further on he said: “... they always remained a barbaric people...”

According to Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 119, Athina, 1954) and McQueen (McQueen, JG: The Hittites and their contemporaries in Asia Minor, p. 35, London, in 1986), the prehistoric Balkans, the Aegean basin and Asia Minor, are a unique glossologic region, with onomastics which have non-Hellenic elements.

Mpampiniotis (Mpampiniotis G., Synoptiki istoria tis ellinikis glössas, Athinai, 1986), a modern Hellenic linguist and professor in Athens University, in his book “A Brief History of the Hellenistic Language”, after introducing historical-comparative glossology, elaborated on the history of the Hellenic language. In the section entitled “Pre-Hellenic” history he elaborated on the term “foundations-hypostromi” of the language, epistemology and etymology of theory about the pre-Hellenic foundations. Citing various authors, especially in reference to Kretschmer (Kretschmer, "Einleitung in die Geschichte der griechischen Sprache", 1892, "Die protindogermanische Schicht", 1925) and Schachermeyr (Schachermeyr, Das agais che Neolithikum, Lund, 1964), he wrote the following: “Based on the latest archaeological findings, it was determined that there were two older layers under the Mycenaean layer, which, according to our anthropological findings, differ in the technology and material culture:

1. The Eastern foundation (anatolisch). This is the Asia Minor foundation which extends into Hellada and Asia Minor and is chronologically older.
2. The Danube foundation (Donauländisch). This Central European foundation is younger and extends into Hellada, the Balkans and the Danube up to Hungary and southern Italy. At the same time, they are the carriers of the famous “ceramics in the form of tablets” (“Bandkeramika”).

Apart from these findings there is also the periodization of the Hellenic language.

Prehistoric Period

- Indo-European /IE/ - 3000 BC
- Hellenic /X/
- I Proto-Hellenic /PH/ - 3000-2000 BC

Historic periods

- II ancient Hellenic /AH/ - 1400-300 BC
- III Alexander's Koine, 300 BC - 600 AD
- IV Medieval - 600 - 1200 AD

- a) Early Byzantine - 600 - 1200 AD
- b) Byzantine - 1200-1500 AD
- c) Post Byzantine - 1500-1800 AD

- V Neo-Hellenic 1900 - 2000 AD

Looking at the table above we see that Alexander's Koine lasted about 900 years from about 300 BC to about 600 AD and was used during the Byzantine period until 1832 when Hellada became an independent state. Since then, after lasting a period of about 2100 years in its natural evolutionary form, it began to experience various post-Byzantine stages of forced evolution with the injection of the katharevusa up until 1975, thus transforming into the new Demotic Greek language when the neo-Hellenic "Koine" became the official language of the Hellenic state.

During Alexander's time and subsequently when the Macedonian Empires extended beyond the Balkans and into Asia Minor, Egypt, Syria and other regions covering the then known world, Koine became the official written and spoken language of the Macedonian Empires. During the Macedonian Epoch, falsely referred to as "Hellenism and the Roman Empire" by most mainstream historians, Koine was widely used as the Empire's language of business and commerce in a similar way the English language is used today. But according to Mpampiriotis (Mpampiriotis, G., *Synopiki istoria tis Ellinkis glossas*, p. 107, Athina, in 1986), "Alexander's Koine was a mother tongue in the Empire, as today is English in England, America, Australia and Canada and a foreign, second language in India". The reality of the situation is that Alexander's Koine had evolved from various dialects, such as the "Ionian" the "Aeolian" the "Attic" and others which depended on geographical and socio-political circumstances. Later it

evolved into the “Dorian-Hellenic Koine” language of Sparta, which was used by Pindar, Stesihor, Bakhulid and others. However the numerous archaeological and linguistic studies performed over the years indicate that the ancient Macedonians had their own language, a Proto-Slavic language.

For example, Macedonian researchers T. Bozhevski, and A. Tentov (Bozhevski, T. and Tentov A., Deciphering the middle text of the Rosetta Stone, Macedonian Academy of Sciences and Arts, Contributions XXVI, 2005) have initiated an interesting research project called “Deciphering the middle text of the Rosetta Stone”. The name “Rosetta” was attributed to the toponym where the stone was found in the port city El Rashid in Egypt. The stone was found by the French, by Napoleon’s soldiers when they were digging fortifications in 1779. But because the French lost the war to the English, under an agreement in 1802, the stone was handed over to the English and placed in the British Museum in London. World scientists interpreted the writing on the stone as a special decree issued by the high priests of Egypt in 196 BC to honor Pharaoh Ptolemy V Epiphanes Eucharistos, marking the anniversary of his coronation as Basilius of the Macedonian Egyptian kingdom. The decree was written in three different scripts. The upper part was written in Egyptian hieroglyphs in the Egyptian language. The middle part was unknown, assumed to be Demotic Egyptian, but our researchers found that it was written in the Macedonian syllabic alphabet, the languages of the ancient Macedonians and “living masters” of Egypt. Some of the words in the middle text are similar to today’s Macedonian language. The lower part was written in the ancient Greek alphabet and language. Our researchers have concluded that the middle text on the Rosetta stone belongs to the original ancient Macedonian language used by the Macedonian kings who ruled for three hundred years. The Rosetta stone was instrumental in deciphering the Egyptian hieroglyphs.

Risto Stefov (Chris Stefov), in his book *History of the Macedonian People from Ancient Times to the Present* (Chris Stefov, *History of the Macedonian People from Ancient Times to the Present*, translated by Macedonian Spark, 2008, Skopje) has also presented us with some interesting results of modern research in the field of proto-Slavic languages. For example, Stefov said that Anthony Ambrozic in his book entitled “*Adieu to Brittany*” (Ambrozic Anthony, *Adieu to Brittany - a transcription and translation of Venetic passages and toponyms*, Toronto: Cythera Press, 1999) has given us information about ancient texts found at a site called Dura Europos in Syria which were left there by the ancient Macedonians. Dura Europos was a border town in the Syrian desert near the Euphrates, founded by Macedonian general Seleucus Nikator (312-280 BC). Around 140 BC the city was conquered by nomadic tribes from

Partia and after that it was conquered by the Romans, and in 256 AD it was razed by the Sasanits. Archaeological researchers found a number of grave slabs and other human artifacts in different places of the Dura Europos Roman fortress near the Euphrates River. One of those slabs had an inscription written on it dedicated to the goddess Mithra (Great Mother - Megale Matera, Magna Mater) written in the Venetic language. Mithra was the supreme goddess, under different names, well-respected in the Balkans, Italy, the Mediterranean, Asia Minor and the Middle East. According to Herodotus (Herodotus, History, I, 196, V, 9, Matica Srpska, Belgrade, 1988), "The Veneti were an Illyrian tribe..." "... Their lands extended to Enet in the Adriatic..." Ambrozic deciphered the paragraph found on Mithra's tablet as follows:

Transcription:

...DI MI HRANET TO JESEN ZHENO H JO SDRAJE JA JE I RASJA RIBOLEUJC ...'AT JE' (?) GOSTOJEDOT ON JE TOJI DE I TE ROJ (VAR) J!

Translation:

"...May you save me the wife this fall so that she is healthy and that the fisherman grows...'AT JE' (?) [Guest-food] he is yours. May heaven also protect (?) you!"

Looser Translation:

"...May you save my wife in the fall so that she stays healthy and the little fisherman grows...'AT JE' is your [guest-food]. May heaven also protect you!"

It was no secret that Alexander and his generals and officers spoke their own unique Macedonian language. So, it was just a matter of time before it was identified as a proto-Slavic language. Plutarch (Plutarch, Vitae parallelae (prev. Usporedni Biographies), III, 51, Zagreb, 1988) confirmed this in his works when he described the conflict between Alexander and Kleitos: "... Not being able to stop his anger ... Alexander threw one of the apples that was on the table and hit Kleitos, and he then began to look for his dagger. One of the bodyguards, Aristophanes, took the dagger away and the others surrounded Alexander and pleaded with him to stop. Just then Alexander jumped up and began to yell loudly in his unique Macedonian language (a sign of high distress) calling his personal Macedonian guards (hipaspisti) and ordering the trumpeter to blow the trumpet..."

The next argument that supports bilingualism in ancient Macedonia comes from Quintus Curtius Rufus's books (About 50 AD), from his ten volume

works about Alexander the Great (*Historiae Alexandri Magni Macedonis*). These books were written using Kleitarchos as a source. They were written around 300 BC. Kleitarchos was the son of historian Dionon, who laid the foundations of the later legends. Quintus Curtius Rufus provided an interesting review about this in his Book IX in relation to Philotas's trial, who, according to Plutarch, was Alexander's childhood friend and commander of the cavalry...

Quintus Curtius Rufus wrote that during the fall of 330 BC, at the capital Drangien, later called Prodosi (due to the discovery of a plot against Alexander), Philotas was suspected of being a key participant in a plan for a rebellion and was put on trial for treason. The trial was public and conducted before an Assembly of the Macedonian army, a traditional way of conducting trials for treason. During the trial, Alexander asked Philotas in a loud voice so that everyone could hear:

“Now the Macedonians will judge you, so I ask you will you reply in our native language.” Philotas then said “I prefer to speak in the Koine language which is the official language of the Macedonian Empire...” Then Alexander responded by saying: “It is obvious that Philotas detests even our native language...”

Bilingualism in Macedonia

From the analysis given above we have shown that the ancient Macedonians were bilingual. The second language they inherited from their mythological ancestors the Aeolians who inherited their language from the Paleo-Balkan Panonian Glossology and, with time and evolution, became the official language of their kingdom and later of their Empire. That language experienced a great rise during the Macedonian epoch and so did Macedonia and the Macedonian people.

The Macedonians inherited their first language, their Slavic language, from their Scythian Proto-Slav ancestors. This was a popular language in ancient Macedonia and with the neighbouring Scythian tribes in the Balkans down to the Peloponnesus, as well as with the people living between the Adriatic and Aegean Seas.

Being brought forth by Alexander the Great, the “Koine” language was adopted by the Macedonian Empires as the language of the educated and prominent people, elevated to new heights and given international stature mainly thanks to the Library in Alexandria, to Aristotle in Athens and in Macedonia, as well as the library in Pergamum. And because of that, this

particular Macedonian language became the language of communications in diplomacy, politics, economics and science.

Outside of the great state organizations, rich economy and a great army, the ancient Macedonians also had their language as a powerful weapon, especially during Philip II and Alexander the Great's time. This led to power centralization and function integration which received sharp criticisms from Demosthenes (384-322 BC) in his "Philippics". Demosthenes spoke against Philip II when he said "Philip of Macedon, at the same time is a general, treasurer, politician and diplomat, but never has anyone fermented Europe like him..."

Many years later, Iakovakis Rizos Nerulos, president of the Athens Archaeological Society, in his speech at the Acropolis on May 12, 1841 said: "Philip not only defeated Greece at Chaeronea but he did something deadlier than that, he installed Alexander..." (Lithoksoou, D., Symmiktos Laos, Mpatavia, Thessaloniki, 2005; pevod: Az-Buki, Skopje, 2005.)

Lithoksoou, in his research entitled "Nationalism and the Modern Hellenic National Myth", made reference to the longstanding scientific, historical and linguistic work done by Professor Fallmerayer on the territory of the then Hellada.

Jakob Phillipp Fallmerayer (1790-1861) was professor of world history and classical languages in Munich. He visited Athens on three separate occasions in 1833, 1842 and in 1847 and based on his findings he published several books. Fallmerayer also wrote about the Greek defeat at Chaeronea in 338 BC, which he called "a lethal wound", about the destruction of Corinth in 146 BC by the Romans, the Goth attacks by king Alarih in 400 and 401 AD and lastly by the Byzantines who declared war on the old religion. This, Fallmerayer concluded, greatly contributed to the political and cultural demise of ancient Greece.

To prove his point, Fallmerayer used Byzantine sources where it was shown that most toponyms in southern Greece, particularly in the Peloponnesus, had Slavic place names. This shows that Slavs existed in that region and the reason the place names acquired Slavic names, as opposed to ancient names, is because the region was devoid of indigenous ancient people. Fallmerayer strengthened his claims with information he found in the "Chronicles of Monemvasil". Monemvasil, from one approach, was a fortified town since 582/583 AD, located on the southeastern coast of the Peloponnesus. In the second half of the X century AD, it was mentioned in the "Chronicles of Monemvasil" that "Slav laws" existed in the Peloponnesus from the end of the VI to early IX century AD.

(Ostrogorski, G.: History Vizantije, p. 158, Education, Belgrade, since 1969.)

Ancient Macedonian Religions

Religion in the Macedonian Argead Dynasty had an important role both in private and public life. The Macedonian tribes, together with their Aeolian kinfolk from prehistoric Borea and Hyperborea, brought their gods of the hydrological Danube System and placed them on Mount Olympus, the highest mountain in the region, which in their language meant “much sung about”. Their supreme god Zeus (Dios-Dan-Danube), sitting at a height of 2917 metres above sea level, ruled the world and the other gods of Olympus including Hades, Hera, Poseidon, Aries, Apollo, Artemis, Hestia, Hephaestus, Demeter, etc., from high above the mountain. From Mount Olympus in Macedonia, Zeus hurled lightning, created thunder, controlled the wind, the storms and the snow. The Olympian gods had a number of creatures, including the nymphs of Pieria to entertain and feed them nectar and ambrosia, which gave them long lives and kept them young.

The mountainous region located between the Thermaic Gulf in the Aegean Sea and the Haliakmon (Bistritsa) River, the ancient Macedonians called “Pieria”, which in their language meant “Holy Mountain”. To honour their gods, the ancient Macedonians built religious cities such as Dion, Herakleion and others. There too they buried their Macedonian kings including Macedon, Pier, Eagar, Orpheus, etc., up until Philip II, whose tomb was (allegedly) discovered in 1969 in Vergina.

Greek historian Papastavrou (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 496, Hiotelli, Athinai, 1972) said that the ancient Macedonians, outside of the Olympic gods had their own separate gods (probably proto-Slavic gods). For example, the god of war was called “Favlo”, the goddess of gardens was called “Giga”, the goddess of hunting was called “Gazoria” the goddess of beauty was called “Zairena”, the god of light was called Ksanth”, the god of dreams was called “Tatoe”, the good of health was called “Daron”, the god of strength was called “Aret”, the goddess of fire, water and patroness of the city Voden was called “Vedi”.

Symbols of the Ancient Macedonians – The casket with the golden sun

In addition to the mythological symbols, the ancient Macedonian culture also embraced other symbolic expressions such as emblems and mascots. The sun, for example, was a universal symbol of the Royal Macedonian Argead Dynasty revered since around 700 BC. This was confirmed by Herodotus (Herodotus, *History*, VIII, 137, Matica Srpska, Belgrade, 1988)

when he wrote about the king of Lebei refusing to pay Perdiccas I and his brothers the wages owed to them and told them they could have the spot of sun shining on the floor as payment. Then, Perdicuss, the youngest, “with his knife drew a shape around the sunbeam on the floor and accepted it as payment...” This was also confirmed by archaeologist Andronikos (1969-1985) when he discovered in Vergina a gold coffin with a golden sun symbol on the outside of its cover. The symbol was a 16 ray golden sun, a traditional symbol of the Argead dynasty.

Besides the sun, the Lion was also a symbol present in Macedonian culture, symbolic of the memorial, the statue of the “Lion of Chaeronea” that the Macedonians built after Philip II defeated the Athenians, on August 2, 338 BC. Before that a goat head of a snow white goat with silver horns was a Macedonian symbol. By this symbol Perdiccas founded his capital city and named it Ega meaning goat (goat or White City - Belgrade).

XXV – MEANING OF THE TERMS “HELLENISM” AND “MACEDONISM”

The term “Hellenism” was first introduced in historiography by German historian Droysen in 1877/78, in his publication “Geschichte des Hellenismus, I-III, Gotha”. In antiquity, the verb “helenizō” meant “to speak like a Greek”, i.e. “to speak pure Greek”. The words “hellenismòs” and “hellenistès” were hatched out from this verb by the first translators of the Old Testament, translated in the Alexandrian library built by Ptolemy, king of the Macedonian kingdom in Egypt. These terms in the Book of the Apostles and in the New Testament were used to mark the Jew who accepted the “Hellenic language”.

“Megale Idea” and “Megale Hellada”

Johann Gustav Droysen was a consultant to the Bavarian Prince Otto at his coronation in May 1832, when he was crowned king Othonos I (Othōnos A'), king of Greece, right after Greece gained its independence from the Ottoman Empire. This was when the Greeks formed a consolidated Hellenic state for the first time in their history. The regions consolidated under the first Hellada included the Peloponnesus, the Cyclades Islands and the mainland from the Gulf of Arta to the west to the Gulf of Volos to the north. Greece's first capital was a city called Naphplion located in Argolis Bay on the Peloponnesus seaside. The moment the new state appeared, it immediately formed plans to enlarge itself giving birth to the “Megale Idea”, which basically became a dominant idea for attempting to restore the Byzantine Empire. The “Megale Idea”, which basically meant “Megale Hellada” (Greater Greece), was the axiom and foreign policy of the new monarchy. Under the term “hellenismòs” the Greek monarchy attempted to conquer the physical territory stretching from Chemosh (Balkan Mountains) to Tenar on the Adriatic, to the Black Sea and to Mount Tauro in Asia Minor. (Svorōnos, 1976, 81) The word “hellenismòs” and the adjective “Hellenistic” in time applied to Alexander the Great's territorial and cultural achievements. Alexander's achievements were purposely taken away, stolen from the Macedonians in order to downplay the Macedonian contribution and deliberately devalue the Macedonian identity. In other ways, Droysen's idea also served to unify Germany under Bismarck (1815-1899), under the auspices of Prussia, and after that to build the German Reich.

After Droysen invented the term “Hellenism” it was popularized by other authors who decided to use it in their works. (Ferguson 1911, Heuss, Launes, 1949, Beloch 1927 and others.) Their first attempts to forge

Greece's history began by claiming that the Macedonian culture and history belonged to the Hellenistic corpus. They did this by completely ignoring the archetypal prehistory of the Central Balkans and its northern cultures including the Borean (Macedonian) and Hyperborean (Sredno Podunavie) Cultures which, with time, migrated south, east and west.

Having found no traces of "Greek" existence from the ancient to the modern world, the Royal historians used the Macedonians as a vehicle to propel Greek continuity from ancient times to the 19th century. But to do that, they had to show some proof. The proof was in the Macedonians. Unfortunately, the Macedonians by their own admission and by the admission of the ancient Greeks themselves, were never Greek. But that did not matter to the Royal historians because in those days history, the past, could be forged to fit the present as the king ordered.

Today, however, we know differently. The existence of the Mesolithic and Neolithic archetypal art in "Old Europe" (Gimbutis, M.: *The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images*, Univ. of California Press, 1982) is from 7000 to 6000 BC and belongs to the Lipinski Vir Culture which confirms that the civilization in Macedonia most likely came from the north before it continued to spread south. The existence of sacral architecture, monumental stone sculptures, engravings, paleo-graphisms, a habitat with 134 buildings measuring 18 m², altars and religious symbols, all point to the possibility that Lipinski Vir was the religious centre referred to as Ieropolis or Heliopolis. (Babovich, Ljub.: *Polozhaj and function of sanctuaries Lepenskom Viru*, Centre for Archaeological istrazhivanja, Faculty of Philosophy, Belgrade, 1997, 97-108.)

What is the likelihood that the traces in Macedonia are as old as those in Lipinski Vir? For that we will have to look at the latest breakthroughs in Macedonia, such as the findings of the Neolithic rock engravings in Kratovo (popularly known as Rock Art). According to Dr. Aleksovski, these are star maps, religious symbols and motifs, some of which were later adopted by Christianity, such as the cross. (Aleksovski 2001) We also have paleo-scripts found in Tserie, near Skopje, dated to be from 6000 BC. (R. Peshih, *Optuzhujem hutanje*, Peshih & Sons, Belgrade, 1987.) A wooden board was found in the Dupiak (Dispillio-Kostur) site with linear lettering dating back to 5260 BC. (Hourmouziades, HG: *Dispillio (Kastoria)*, Codex, Thessaloniki, 1996.) We have the Kokino Neolithic observatory near Kumanovo, discovered by NASA in 2001, which was dated to have originated in 1800 BC. These findings, prehistoric toponyms, etc., are some of the oldest monuments of archetypal

existence, distribution and continuity of cultures and civilizations in Macedonia.

The paleo-writing found in Macedonia is also much older than that found in Hellada by as much as 3000 years. According to linguist Mpampiniotis (Mpampiniotis, G., *Synoptiki istoria tis Ellinikis glossas*, p. 76, Athina, in 1986), the Crete hieroglyphs used in the form of a seal are dated to between 2000 and 1750 BC. (Ventris, M., Chadwick, J.: *Documents in Mycenaen Greek*, p. 122, Cambridge, 1956 122.)

The ancient Macedonians and the Temenid Argead Dynasty have inherited their ethnonym “Macedonian” and horonym “Macedonia” from their prehistoric Macedonian kings Macedon, Eagar and Orpheus, and their language from the Central Balkan Aeolian tribes. They adopted their Olympian Pantheon of gods from the Danube Hydrological System and built their capital Aigai in Pieria (Holy Mountain) near Voden. They also devoted many cities to Dion-Dios, Hera-Heraklion, etc., as well as shrines dedicated to Dionysus, Demeter, Asclepius, Isis, the Muses and others.

The new capital city Pella was founded during King Archelaus’s (413-399 BC) rule. It was located at the Thermaic Gulf in which, according to Thucydides (Thucydides, *Povijest Peloponeskog* installment, p. II, 100, Dereta, Belgrade, 1991), “... new forts were built... flat roads were cut and other necessities for making war were added such as horses, weapons and other equipment...”

The ancient Macedonians began to reach their pinnacle of cultural achievements during king Philip II’s (359-339 BC) rule starting with the opening of the “Macedonian Royal Academy” at Miezi, located between Voden and Negush at the Nympheon. The Academy was built to provide education for the young of the elite and was entrusted to Aristotle (384-322 BC) from Stagira, son of Nikomachos, a court physician. Aristotle was a brilliant man and one of the most serious of the ancient philosophers. He was also the founder of logic and many of the natural and social sciences existing to this day. The Macedonian Academy produced the best and most capable diplomats, politicians, economists and generals. These were the people who led the Macedonians in conquering the then known world. They were responsible for creating the Macedonian cosmopolitan kingdoms in Europe, Asia, Africa and India.

Contributing to the cultural development in Macedonia were also a number of diligent, cultural activists from Ionia (Herodotus), Athens, Sicily and other places. It is well known that Euripides (484-406 BC), the famous

tragedian from Salamis, lived in Pella during king Archelaus's reign where he wrote most of his 75 plays.

Role of the Macedonian Royal Academy in Miezi

Outside of Aristotle, there were many other famous teachers working at the Macedonian Royal Academy and in the Macedonian Royal Court, including Atrialt, Amarei, Aristobulus, Zoil, Dinikrit, Callisthenes, Pythagoras, Polignost and Leodam. The Macedonian Royal Academy was not just an educational institution; it was also a spiritual centre and a large laboratory where the Macedonian paleo-Balkan language, later termed "Alexander's Koine", evolved into a literary Macedonian language. (Mpampiriotis, G., *Synoptiki istoria tis Ellinikis glossas*, p. 107, Athina, 1986.) The best sources for studying the ancient Macedonian language are Aristotle's works, the Old and the New Testament, various Egyptian papyruses from the Ptolemaic Dynasty, historian Polybius's (II century BC) works, Diodorus Siculus's texts (IV century BC), philosopher Epiktet's texts (I-II century BC), etc.

So, given what we said above, what possibly could have motivated Droysen to associate the Macedonian culture with "Hellenism" and not call it "Macedonism", for what it truly was?

Outside of Macedonia, associating "Hellenism" with all the cultures south of Olympus was also incorrect because, according to Herodotus (Herodotus, *History*, I, 56, Matica Srpska, Belgrade, 1988), the Lakedemonians and the Spartans were the true Hellenes, known for their wandering and travels... "They produced the warrior Leonidas and Pausanei and the Doric columns... "The "Greek miracle", on the other hand, was not a "Hellenic miracle" but the work of the Athenians, i.e. the Butadi, Pizistratidi, Kodridi, Alkmeonidi led by Pericles (499-429BC), all of whom were of Aeolian origin from Pannonia, not Dorian Hellenes. Given that most cultures and City States in central Greece were not Hellenic, it was truly a far fetched idea for Droysen to call the Macedonian culture "Hellenic"!

According to Droysen, Hellenistic history ended in 222 BC with the collapse of the Seleucid Empire, while others consider the end of the Hellenistic period to be 30 AD, when Ptolemaic Egypt became Roman.

Role of the Ptolemaic Macedonian Royal Academy - Museum and Library

Like other authors of modern research, we believe that "Macedonianism" began with Philip II (359-336) and lasted until 30 AD when Cleopatra VII,

Macedonian queen of Egypt, was defeated by Octavian and Egypt was conquered by Rome. This means that the Macedonians dominated the then known world for 329 years. But, can we truly say that Macedonian culture ended with the end of Macedonian rule? No, because there were signs all throughout Roman and Byzantine rule of an existence and of a continuation of a Macedonian culture. Alexander, in his short career, had founded at least 33 cities which he named “Alexandria”. These cities and their Macedonian administrations and institutions continued to exist and function many generations after Macedonian rule ended.

The most prominent of the Alexandria’s founded by Alexander was Alexandria in Egypt. This is where the architect Dinokrit approached Alexander and said: “I am Dinikrit, an architect from Macedonia, and here I have plans and designs for a city worthy of Thy glory...” And Dinokrit delivered exactly what he promised. A magnificent lighthouse was also built near Alexandria on Farr Island, standing 110 metres tall. This was the great grandfather of all future lighthouses. It could be seen from a distance of 60 kilometres. Later it was dubbed the “seventh wonder of the world”. Also built in Alexandria were the famous library and museum, brain children of Alexander the Great. (Wilken, 1988 329) The museum was built during Macedonian king Ptolemy A. Lagos’s rule as a wing or an addition to the Royal Macedonian Academy, identical to the one in Macedonia. The teachers, students and researchers working and studying at this institution were cared for by the state and their livelihood was supported by the king. The most prominent figure in the cultural circles of this city was the librarian and museum member Kalimah (310-235 BC), son of king Vattos, king of Kirena in Libya and a descendant of the Minians of Timok.

According to Ranoviĥ (Ranoviĥ, A.: *Ellinistiki epohi*, Mpayron, p. 78, Athinai, 1983), Alexander’s library in Alexandria greatly contributed to the spread of Buddhism in India throughout king Askoka’s kingdom. Magdala’s powerful Macedonian kingdom in India reached its pinnacle of rule during Emperor Ashoka’s (274-237 BC) reign. It was Ashkoka who began the era of Buddhist missionary activities, which had far-reaching effects in Central Asia and the Far East. After subjugating Kaling’s kingdom (today’s Orissa province), he devoted his effort to peace and science. The name “Kaling” still exists in the name of the “Kaling Award” which UNESCO, since 1951, has been awarding to those who contribute to the popularization of science.

Eratosthenes’s role and that of other scholars

After the Ptolemies consolidated their rule over Egypt, they became a world maritime and continental economic, cultural and military power, with Alexandria becoming centre of science and literature. On many occasions the Ptolemies dispatched geographic and scientific expeditions along the Nile, the Red Sea, the east coast of Africa and through Gibraltar up to England and Iceland. These studies enabled Eratosthenes (276-194 BC), librarian at the Alexandria Library, to advance science. From the information gathered he discovered that the then known world was shaped like a cross, for which he introduced terrestrial meridians and parallels. He was the first person to determine the earth's size and calculated its volume in meridian stages with each meridian being about 252,000 stediums, which is about 1,000 kilometres less than its actual value as we know it today. Eratosthenes also practiced astronomy, mathematics and created the first map of the world. He recorded the following chronology of prehistoric events: the founding of Cadmian Thebes – 1313 BC; Hercules's birthdate – 1261 BC; the Argonaut Expedition – 1225 BC; the war of Seven against Thebes – 1213 BC; the crowning of king Agamemnon of Mycenae – 1200 BC; the fall of Troy – 1183 BC; colonization of Thessaly by the Tesproti - 1124 BC; colonization of the Peloponnesus by the Dorian Hellenes – 1104 BC; Aeolian colonization of Lesbos - 1053 BC; and Ionian colonization of Asia Minor - 1044 BC.

Kalimah was believed to be the author of the first library catalogue called "Pinakas" (list) which consisted of 120 volumes. It promoted criticism, history, literature, grammar and lexicography. Kalimah wrote some 800 books in verse and prose, he also left 60 epigrams, 6 hymns, fragments of plays and more. His writings influenced the Roman poets Ovid and Catullus. Kalimah was also a teacher who taught Aristophanes (262-185 BC) of Byzant, famous critic and writer, and Apolonei (295-215 BC) of Rhodes, author of a poem about the Argonauts, which served as an example for Roman poets. Kalimah's opus serves as an example of Alexander's literary history.

When Kalimah was custodian of the Alexandrian Library it housed as many as 500,000 manuscripts and during Cleopatra's rule the Library had acquired over 700,000 manuscripts. The Library was also connected to the Museum and had great influence on the development of the ancient Macedonian language, dubbed "Alexander's Koine", and on world culture and civilization. In time the Library became the world's most important scientific centre where scholars from East and West came to study and do research. During Ptolemy II's time the Old Testament was translated from Judaic to Koine by 70 Jewish students. Because of that, this important translation had the favour of two cultures and both were "Alexandrian" since the translation took place in Alexandria, "Septuagint", in

accordance with the number of interpreters, and there were exactly 72, 6 from every tribe. According to tradition, each translator had to work independently. However, in the end, all translations were identical, as interpreted by the general inspiration of the Holy Spirit. The translation was later used by the writers of the New Testament, the early Christians, until this day. Since then this translation was also translated into Latin (Vulgati) and Slavic. The Library of Alexandria was also committed to translating the Buddhist canons to Chinese. The Ancient Macedonian “Koine” was the Empire’s official language spanning from the Danube and the Adriatic Sea all the way to India.

One of the more famous and important scholars working at the Royal Macedonian Academy in Egypt was Poseidonei (135-51 BC). He was a philosopher, historian, naturalist, geographer and astronomer. He taught Cicero and Pompey, unfortunately his works were only preserved in fragments.

Another prominent academic working in the Academy was Aristarchus (217-145 BC) of Samothrace. He collected the works of Homer, Aeschylus, Aristophanes and others and rewrote them in the ancient Macedonian “Koine” language. Another scholar of course was Aristarchus (320-250 BC) of Samos; one of the greatest astronomers of his time. He was the first philosopher to have claimed that the Earth revolved around the Sun – i.e. the “heliocentric” theory. He discovered a method of calculating the distance between the earth and the sun and determined that the sun was about 300 times larger than the earth. Also among the greats of science was Euclid (around 300 BC) who lived and worked during Ptolemy I’s time. He formulated geometry and geometric laws which apply to this day. He wrote his “Elements of Geometry” in 13 books which, during the VII century AD, were translated to Arabic and Latin and later to other languages. According to Papastavrou (Papastavrou, I.: *Istoria tis Arhais Ellados*, p. 476, Hiotelli, Athinai, 1972), with minor modifications, we still teach “Euclidian” geometry in our schools to this day.

Archimedes (287-212), the greatest mathematician and physicist of the old world, studied in Alexandria and then moved to Syracuse in Sicily, but maintained constant correspondence with Alexandrian mathematicians. Thanks to this correspondence some of his works have been saved. Included among his works are the geometry of the circle, sphere, cylinder, parabola, fluid displacement, centre of gravity of planes, quadrature of the parabola, etc. Archimedes is also known for some of the laws of physics, Archimedes’ axiom in geometry, etc.

Among the most important mathematicians to come out of the Alexandrian Academy were Hiparh (190-125 BC), astronomer and founder of trigonometry, and Philon (about 250 BC), engineer, tactician and author of “The System of Mechanics”, considered to be “the king of machines”.

The Macedonian Royal Academy in Alexandria was also a world centre for medical science where Herophil, a celebrity doctor practiced medicine during Ptolemy I’s rule. Herophil was particularly interested in human anatomy and the central nervous system. He discovered that the brain was the centre of the nervous system. Also attending the Academy was Erazistrat (304-227), a prominent physician and anatomist who practiced medicine during Ptolemy II’s reign. He founded the Alexandrian School of Anatomy, distinguished the differences between motor and sensory nerves, introduced therapy, etc. In addition to that he also extensively described Histon’s anatomy and physiology of the cardiovascular system, the euro-genital and digestive systems and more. He thought of the cell (atom) as the smallest unit and that atoms formed the tissue, from which the organs obtained their functions, i.e. the organ systems.

There was also Nicander (about II century BC) who led the field of pharmacotherapy and at the same time wrote songs about wild beasts (“Thyriaka”) in which he spoke about drug treatments for wild beast bites, about drugs that counteracted food poisoning, herbs, etc. and agriculture. He influenced the Roman poets Ovid and Virgil.

The Antioch and Pergamum Library

We will not be analyzing the cultural and civilizational contribution made to the world by “Macedonianism” and the Macedonian kingdoms in Europe and Asia, but there is a need to emphasize that the Seleucids were the first Europeans to establish trade routes and cultural ties with the Chinese Han Dynasty and to also have founded the Antioch Library, which was of the same caliber as the Alexandria Library. Euph Orion (about 275 BC) was put in charge of the Antioch library and was representative of the same poetic style established by Kalimah. Another Macedonian library was the Pergamum Library in Asia Minor, built by Macedonian king Attalus I Soter (241-197 BC). This library too was of a similar caliber as the Alexandrian Library and greatly contributed to the spread of Macedonian Culture in Asia Minor. This Library handled approximately 200,000 books and parchments made of smoothed out sheep, goat, or calfskin. Zeus’s Altar was discovered during an archaeological excavation carried out in 1878. Among other things, this excavation uncovered information about the war of the gods against the giants. Pergamum,

during the Roman era, was an important cultural centre often attended by young Roman aristocrat students.

The new Alexandrian Library in Egypt

The last Macedonian monarch to rule the last Macedonian Empire before it was conquered by the Romans was Macedonian queen Cleopatra VII, queen of Egypt, older daughter of Ptolemaic king Aulet. To preserve her kingdom and save the Library, Cleopatra did everything in her power including marry Caesar and then Mark Antony. But there was nothing more to do after Antony was defeated by Octavian, in Actium in 30 BC. Fortunately the Romans did not destroy the library and thus preserved Macedonian and world culture. The Library in Alexandria was destroyed by Arab Caliph Omar Ibn al Hattab (634-644 AD) when he conquered Egypt and ordered the Alexandrian library to be incinerated. Before giving the order to burn the library the Caliph said: "...What people need to know is written in the Koran, what is not written in the Koran people do not need to know..." But, despite this cultural catastrophe, many documents were saved and eventually translated into Arabic, Latin and other languages.

Sponsored by UNESCO and under the initiative of the Egyptian government, the Alexandrian Library came to life once again in 2002 at a cost of more than \$ 200 million.

The new Library was built on the same site where the old building was. It consisted of 11 floors, 300 rooms, conference rooms, amphitheaters for 3,500 people, 8,000,000 books and is equipped with the most modern of information technology. Thus, the old tradition is again renewed. Like Alexander's old library, which was a symbol of knowledge and served the Macedonian and world culture, the new library will also be a symbol of knowledge and it will serve the entire world culture and civilization; all in the lasting memory of Alexander, the great Macedonian son. The library will preserve the identity and continuity of its original creators, their culture in our time and serve as the guardian of their future.

Given what we said this far, it should be obvious that attributing all this to "Hellenism" and not to "Macedonism" is not only wrong and immoral; it is downright spiritual theft, forgery of history and the appropriation of Macedonian cultural heritage with far-reaching consequences. Cultural identity is the essence of a people.

XXVI – PHOENICIAN AND CAUCASIAN KOLHIGIANS COLONIZE THE WEST BALKAN COAST

The arrival of the western tribes to the west coast of the Balkans was recorded in prehistory in the Argonaut and the Cadmus and Harmonia myths. Europa, sister of Cadmus, and Zeus's myth assisted mythologists in explaining the colonization of the Aegean by the Phoenicians. Similarly, the Argonaut myth assisted them in explaining the East Coast colonization by the Kolhigians of the Caucasus. By analyzing these two myths we can conclude that these colonizers belonged to the Egyptian-Phoenician ethno genesis.

Cadmus's Phoenicians in Enhileia of the Balkans

Cadmus was the son of Phoenician king Agenor, king of Egypt. At one point in his life Agenor left Egypt and settled in Kaan, Phoenicia, where he married Telefasta (Agrippa) who bore him sons Cadmus, Kilik, Foiniks, Tas and Finei and daughter Europa. When Zeus kidnapped Europa, king Agenor sent his sons to find her and ordered them not to return home without her. (Apollodori, Bibliotheca (I-II century BC), III, 1.) And thus began the colonization of the Aegean by the Phoenicians starting with Rhodes, Crete, Thassos and then Boeotia where Cadmus built the Cadmian Fortress (1313 BC), around which the city Thebes later developed. (Eratosthenes: Cakasterismol & Geographica) Cadmus lived a happy life in Thebes with his wife Harmonia who bore five children. In their old age, however, the couple was forced to leave the city and abdicate the Theban throne to Cadmas's grandson Pentei. After that they were loaded on a cart pulled by oxen and sent to the land of the Enhelei, who believed they would win the war against their neighbours if they chose Cadmus as their leader. Cadmus accepted his role and brought the Enhelei victory over the proto-Slavs and by this he became their king. Harmonia gave birth here to son Ilirei (Apollodori, Bibliotheca (I-II century BC), III, 1.) The land that was conquered from the proto-Slavs was then named Illyria (Steph. Byz., De urbibus, ed Gu. Hylander, Basillae, 1568), after Cadmus's youngest son. Then, in honour of the oxen that brought Cadmus to this part of the world, he named a city "Budba" (Butoe-Bouthoe).

The Enhileians were a Paleo-Balkan mythological prehistoric tribe and western neighbours of the Macedonians and Brigians. They were dispersed around Lake Ohrid, along the Tsrn and Bel Drim valleys, up to the Boko-Kotor Bay. To the south, the Enheleians occupied the space down to the Kerauskian Mountains, now the Himari, along the shores of Epirus. Their

main occupation was fishing for eel, hence their name “Enheleians” which means “eels”. Tribes that existed to their east were the Desareti and the Penesti. According to Hyginus (Gaius Julius Hyginus, from about 64 BC to the XVII century AD), in his “Fabulae” 184 and 240, he said, “When Cadmus’s daughter Agava was at Thebes attending a Dionysian ecstasy, she saw in her son, Pentei, a wild beast which caused her to go mad. When she came out of the trance she ran from Thebes and went to Illyria where she married king Likoters in whose court she sought protection. However, when she learned that her relatives were in charge of the Enheleians, she killed Likoters and surrendered the kingdom to Cadmus.” According to the chroniclers, Cadmus and Harmonia were buried in Epidamen (today’s Durres). Epidamen (Epidamnon) became a colony of Corinth around 627 BC.

According to the myths “Seven Against Thebes” and “Epigon”, during the seventh generation after Cadmus’s rule, a large number of Cadmians were expelled from Thebes by the Panonian Argeds from the Peloponnesus and found refuge with the Enheleians who were ruled by the descendants of Cadmus.

According to Eratosthenes, the war of “Seven Against Thebes” took place in 1213 BC, and ten years later (1203 BC) the war of the “Epigonite” took place, after which Cadmus’s descendants were expelled. Again according to Eratosthenes, Hercules, who was of Egyptian origin, i.e. a relative of Cadmus, was born in 1261 BC. His son Skit, whom he had with queen Ehidna, was probably born when Hercules was of old age, i.e. around 1230 BC. This shows that the Scythian-Proto-Slavs were present there but as Illyrians, before Cadmus’s arrival in the western Balkans, which confirmed what Herodotus (Herodotus, History, V, 9, Matica Srpska, Belgrade, 1988) said that the lands of the Scythians extended all the way to “Enet in the Adriatic”.

The Enheleians belonged to the Paleo-Balkan mythological population and so did their language of communication. For example, as mentioned earlier, the Enheleians received their ethnic name from the eels they hunted (Enhelis means eel). As for the Desareti, their ethnic name means Shumadinci (forest people) where “dasys” means “dense forest” and “arete” means virtue. The Desareti capital was Lihnida (lihnos means lamp, torch); today’s Ohrid. Located north of their capital was Mount “Karaorman” meaning “black forest”. The ethnic name of the “Penesti” (Penestes) means “labourers”, while “Pirusti” means “fiery”, “combative”. These names are also preserved in a number of horonyms and hydronyms such as Prokletie (pro-klytos: most revered, greatest), Mount Zebes (Zeus) located near the town Kuks, the river Drin (from drys, drymos, dryma

meaning oak forest), Himara (himaros meaning baby goat), Durres or Drach (Dyrahion meaning two hills) and others.

From analyzing the above we see that the Enheleians were first colonized by the Phoenicians from Thebes, be it through Cadmus leading the Enheleians in a war against the Illyrians, or through the marriage of Cadmus's daughter Agave to Likotersei the Illyrian king and by his murder, usurpation of the Enheleian throne. This probably took place after Beotian Cadmia was built in 1313 BC, which means that the Scythian Illyrians, in that period, were being threatened by the Enheleians.

According to Herodotus (Herodotus, History, IV, 5, 7, Matica Srpska, Belgrade, 1988), the Scythians were the youngest people in the world. "When the Scythians talk about themselves, they say that they are the youngest people in the world..." Further on he said (Herodotus, History, IV, 7, Matica Srpska, Belgrade, 1988), "...from their first king Targitai to Darius's campaign against them (in 512 BC), on the whole, neither less nor more, a thousand years have passed." It follows then that if Darius fought against the Scythians in 512 BC, they must have been present in the region since 1500 BC, i.e. during the great migrations of the Indo-European peoples.

Colonization of Hil in Enheleia

The most famous of all so-called "Greek heroes" was Hercules, son of Zeus and Alkmeona, Amphitriion's wife. He was Persei's grandson from the Danai Egyptian dynasty and he had two sons, both named Hil (Yllos). The elder Hil, whose mother's name was Deianira, married the beautiful Iola and settled in Marathon. The older Hil fought a war against his relative Evristei of Mycenae and won, but later was killed in a duel against Ehem. The younger Hil, son of Hercules and the nymph Melita, was the eponimic hero of the Illyrians and the town Hil in Korkira (Corfu), Homer's Sheria, where the Phoenicians (Phaiekes) lived.

According to Apolonius (Apolonius, Rhodius, Argonautica, ex. Rec. IV. 358, R.Fr.Brunckii, I-II Lipsiae, 1810-1813), Hercules went to Sheria Island after he went mad and killed his children or because of unrest in the continental part of the country, north of Epirus, where they established the coastal city Orikos, near Keraunian Mountain and the Province Hil. Hil was the ancestor of the Hilani. According to Homer (Homer, Odis., VI, VII, VIII, IX), the ruler of Sheria Island was Alkinoi (Alkionos), son of the king of Nausit and Mikrid, who, with Areta had five sons and a daughter named Nausikaia. He lived in luxurious palaces. Nausikaia befriended

Odysseus the sailor who reached the Phoenician coast with great difficulty. Later she married Odysseus's son Telemachus.

King Alkinoi was also mentioned in the Argonaut myth where he managed to save Medeia from the persecutors of Kolhida.

According to Apolonius (Apolonius, Rhodius, *Argonautica*, ex. Rec. IV. 538, R.Fr.Brunckii, I-II Lipsiae, 1810-1813), Hil emigrated to the Cronus Sea (Gulf of Kvarnerski) with a group of followers and established a colony in Illyria. Soon after their arrival, the new colonists began to clash with their neighbours the Liburnians, well-known sailors and pirates. During Roman times, Liburnia was continentally spread along the Adriatic coast from the Rasha River in Istria to Krka. Hil was killed during a conflict that erupted over some cattle and was buried in Istria. Since then, the largest part of the peninsula on the Adriatic coast had two horonyms; Hyllis (Shumadia) and Histria, while the southern part was named Hil and its residents were called Hileians (Shumadians). The horonym "Histria" is a complex form from the Ionian word "Histia" (Istiae) meaning house, hearth, altar, food and from the suffix "ria" from the Ionian word Rie (Reie). Rea in mythology was a Titan, Cronus's sister, who gave birth to goddess Hestia. Thus, the peninsula was dedicated to goddesses Hestia and Rea and the surrounding sea was dedicated to the Titan Cronus.

The Kolhigians of the Adriatic

The Eastern Adriatic shore colonization was introduced in the Argonaut myth by Apollonius of Rhodes (295-215 BC), a poet from Alexandria. Apollonius left Alexandria and moved to Rhodes Island after he had a disagreement on some fundamental issues associated with epic poetry, with his teacher Kalimah. Rhodes became his second home. Here Apollonius published his epic "Argonautika", which, among other things, introduced us to Kolhigian colonizing plans and their migration from Kolhida in the Caucasus to the Western Balkan coast.

Kolhida (Kolhis) used to be called Eia (Aia), which in mythology was a country of the Caucasus located on the eastern coast of the Black Sea, south of Sauromatska (Scythia) in Asia, in modern day Georgia. Its end was called Mingrelia and Imertia. It was located on the banks of the rivers Riona and Fasis, which constituted the boundary between Europe and Asia (Herodotus, *History*, IV, 37, 45, Matica Srpska, Belgrade, 1988) where Kolhigians lived. The land was marshy so the buildings had to be placed on top of posts (kol-his, the Macedonian word "kol" means post, spike, stick and the Slavic word "zhizha" means house). The place, at the foot of the Caucasus Mountains between the Black and Caspian Sea at an altitude

up to 5633 metres, was an unhealthy ecological environment but had great mineral wealth.

The mineral wealth in the Caucasus is tied to the Prometheus myth. Prometheus was the son of the Titans Iapet and Temida (Tamish River). He was the greatest benefactor of mankind. According to Hesiod (Hesiodus, *Fragmenta & Theogonia*, p. 508, 571), Prometheus gave the people fire, placed hope in their souls, taught them how to build houses, revealed the movement of the stars, the numbers, the alphabet and memory, and everything else that nature had hidden in her womb. This unfortunately angered Zeus and when he became ruler of the Olympic gods he cruelly punished Prometheus. He tied him with unbreakable ties to a rock at the peak of a mountain in the Caucasus where he suffered horrible tortures. Prometheus was saved by Hercules when he passed through the Caucasus on his way to the Hesperiditi. Hercules shot, with an arrow, the terrible bird of prey that ate Prometheus's liver. In mythology, the eagle was Zeus's messenger, a prophetic bird, "king" of all birds. The name "airtos" (eagle) belongs to the Paleo-Balkan Glossology. The king of Kolhida was called "Aites" and the old name of Kolhida used to be "Aia", meaning land of eagles.

Helius gave his son Aites rule of Corinth, in the neighbourhood of his Danai relatives from Egypt who ruled Argolida, but Aites gave up his rule to Boone (Vounos), a Corinthian hero. He did that under the condition that he got his heritage back when he returned from Kolhida. (Apolonius, *Rhodium, Argonautica*, ex. Rec. III. 242, R.Fr.Brunckii, I-II Lipsiae, 1810-1813.)

Aites became king of Aia in Kolhida of the Caucasus where he lived in a beautiful palace with a fountain from which honey, milk, wine, oil and water flowed. When Friks, son of Atamant, king of the Beotians, flew in Kolhida on the ram with the Golden Fleece, Aites allowed him to marry his daughter Halkiona. In exchange and in appreciation he gave Aites the Golden Fleece. King Aites then placed the Golden Fleece in an oak forest in Arieva and ordered a terrible dragon to guard it. It had been foreseen that Aites would rule Aia for as long as he possessed the Golden Fleece.

Besides Apollonius of Rhodes, the Egyptian origin of the Kolhigians was also confirmed by Herodotus (Herodotus, *History*, II, 104, 105, Matica Srpska, Belgrade, 1988) when he wrote: "The Kolhigians were originally from Egypt and I personally was convinced of that before I heard it from others... The Egyptians regarded the Kolhigians as the descendants of the Sezostrian soldiers, but I think it is also possible because the Kolhigians had black curly hair and only the Kolhigians, Egyptians and Ethiopians

were circumcised (male organs)... and that they made linen cloth like the Egyptians.” Writing about the campaigns of the various Egyptian kings outside of Egypt, Herodotus (Herodotus, History, II, 103, Matica Srpska, Belgrade, 1988) said that Sezostris passed through Europe and Asia “... and arrived at the River Fasid, but I can’t say for sure if Sezostris himself left part of his army to settle there or some of his soldiers, being tired of wandering, decided to settle by the Rived Fasid on their own.” Sezostris belonged to 12th Egyptian dynasty during the Middle Kingdom, which covers a chronological period from 1943 to 1787 BC. (Kurt, A., Old East from 3000 to 330, ZZUNS, Belgrade, 2004.)

Kolhigian exodus and colonization of the Adriatic eastern coast

Apollonius incorporated the Kolhigian migrations as part of the Argonaut myth but here we will use king Aites’s exile and the achievements of the participants to explain the eastern Adriatic shore colonization by the Kolhigians. We will not go into the reasons why the migration took place, for which there may be multiple reasons, especially bad weather, pressure from the nomadic Scythian tribes from the north, or Ibero-Albanian pressure from the east, or Persian and Turkish pressure from the south. We will only follow the migration path and the regions colonized.

When king Aites found out that his daughter Medea had taken the Golden Fleece and fled with Jason on the “Argo” heading for Greece, he ordered his son Apsirt to go in pursuit and to not return without his sister and the Golden Fleece. We will not go into details about Apsirt and the Argonaut Expeditions because these stories were covered in the chapter about the Argonauts.

While the Argonauts sailed along the Danube and Sava (Eridan) Rivers to the Sea of Kronos, the Kolhigians went around through the Bosphorus through the Aegean Sea, down the Peloponnesus, the Ionian Sea and landed at Korkira Island (Drepanon-Corfu). The Kolhigians eventually caught up with the Argonauts at king Alkinoi’s court and asked them to hand over Medea. Then, after the king consulted his wise wife Aretha, Alkinoi promised the Kolhigians that he would hand over Medea only if she was still a virgin. In the meantime, Aretha secretly arranged for a wedding and Jason and Medea were married during the night. At dawn a public announcement was made announcing that Medea was Jason’s wife.

Being unable to take Medea back and being instructed to not return home without her, the Kolhigians abandoned their plans and some decided to stay in Korkira and together with their relative Hil, son of Hercules, settled in the “black and deep river” in Illyria located near Cadmius’s grave. This

confirms that the Kolhigians colonized the western part of the Balkans after the Illyrians, who were of Scythian origin, and so were the Veneti because Herodotus (Herodotus, History, I, 196, Matica Srpska, Belgrade, 1988) wrote that: “The Veneti were an Illyrian tribe, and the Scythians are from Venetia in the Adriatic...” Herodotus in his chapter “Melpomena” (Herodotus, History, IV, 49, Matica Srpska, Belgrade, 1988) wrote: “The River Angra (Drina) runs north from Illyria and becomes Bront (Sava), at the Tribilian Plain (Shumadiska Plane) and Bront flows into the Istar (Danube) River.” From this we can conclude that on the left side, along the basins of the rivers Drina (the landscapes Piva, Tara and Lima on the right), Sutieska, Bistritsa, Pracha etc, lived the Illyrian-Scythian Proto-Slavic tribes before the region, located between today’s Epirus and Montenegro, was settled by the Kolhigians.

The ancient geographer Strabo (63 BC - 19 AD year), born in Amasia in Pont, in his works “Geography” (Strabo, Geographia, I, 2, 3, 9, VII, 5, 5, Meineke, Lipsiae, I, II, III, 1913) wrote that part of the Kolhigian expedition which landed in Korkira went north and built the city Pula on the Istrian coast and another part settled on the Istrian islands not far from Kirkina Aiaia (Lastovo Island), which are now called Apsirtidi (Absyrtides Strabonis) and Apsoros of Kres and Osorus. According to Roman maps, the name “Apsirtidi” (of the Illyrian islands) belongs to the Kvarnerski Islands. Using this we can show the path that the Kolhigians, who were of Egyptian-Phoenician origin, took from the Caucasus to the eastern coast of the Adriatic to the “Illyrian Black-deep river” (Illyrikoio melamvathes potamoio), i.e. to the confluence of the Black Drim and to the Kvarnerski Islands (Absyrtides Strabonis) and to Istria.

Chronologically, the Kolhigian migrations took place during the Argonaut Expeditions, which, according to Eratosthenes, took place in 1225 BC. According to Eratosthenes, Cadmus built Thebes in Baeotia in 1313 BC, probably when he was in his thirties, and during his sixties, around 1283 BC he became military commander of the Enheleians and fought against their Illyrian neighbours. According to historian and geographer Stefan Byzantinski (St. Dyrrahion), Cadmus and Harmonius’s graves were located in Epidamen (Durrës). When Ovid (43 BC - 17 AD year), the famous Roman poet, was expelled from Rome he moved to a town called Tom located near the Black Sea, where, according to the Argonaut myth, Apsirt, leader of the Kolhigians, was assassinated. In his works entitled “Metamorphoses” (Publius Ovidius Naso, Metamorphoses, IV, 562-602), Ovid said that Cadmus and his wife were buried in Illyria, where Cadmus founded the city Butoe (Budva), which was named after the bull (vous) that pulled the cart that brought them to the land of the Illyrians.

Cadmus's descendants, the Phoenicians of Beotean Thebes, were expelled from Epigon in 1203 BC and moved to Illyria. At the same time the Egyptian Kolhigians arrived and together, in 1124 BC, they expelled the Pelasgian Tesproti who colonized Thessaly. This shows that the migration between the Caucasus and the Balkans took place before the Trojan War (1193 BC) and before Odysseus's incidents in the Adriatic and before the arrival of the Dorian Hellenes (1104 BC).

The Kolhigians and their Egyptian counterparts left many place names, which are similar to those in the Caucasus, in the region between the Keraunian mountains (Keranya - now Kimara), along the coast of Epirus and along the Boka-Kotor Bay. Details about these can be found in Vukchević's works (Г. Вукчевић, О поријеклу Илира, Подгорица, 1992). Included among the onomastics of Phoenician origin are Budva (Buthoe), Tivat (Thebe), Foinitsa (Foinikia, exit point of the Phoenicians from present-day Lebanon), in Bosnia, west of Sarajevo, a rich mining centre, etc. Left from the Kolhigian onomastics are mostly toponyms around Lake Skadar such as Chani, Kolhinium, Ulci Pola (mouth of the Black Drim), Poti, Tuzi, Kavaia, etc. And the hydronyms Kir, a tributary of the Black Drim, the River Drina and others.

With this we have determined that the colonizers of Enheleia were of Phoenician (Theban and Kolhigian) origin. However, in addition to all these mythological ethnonyms the Cadmians and Kolhigians left behind in the western Balkans there is also the ethnic name Illyrians. Unfortunately the study that deals with the "Illyrians" is a relatively young discipline.

Illyrians of the Western Balkans

According to Mpampiniotis (1998) the ethnonym "Illyrians" (Illyrioi) is of unknown origin and it means "to live", "to be here" (diamenö), i.e. native. Its origin is Indo-European. During Roman rule Illyria encompassed the region near the Adriatic Sea from Istria to Drilon in Epirus, with the mountainous region in the background, extending to the Sava and Drina Rivers. In archaeological terms, the Illyrian tribes belonged to the "Urn Field" carrier Culture from the Scythian region of Pannonia.

The verb "illö" means "to reign" while the word "ilys" is of old Slavic origin and means mud (Mpampiniotis, G.: *Synhroni gramatiki tis koinis neas Elinikis, Athinai*, 1967). There are several theories surrounding the etymology of the word "Illyrians". Some say the name originated from the words "ille-il-aos", meaning god loving and from the suffix "lyra" meaning harp, minstrel, which will be the subject of this study.

It has been said in mythology that the Enheleians were natives to the western Balkans but were overwhelmed by their neighbours, the Illyrians, so they chose Cadmus of Boeotia as their leader because they were confident he could help them overcome their problems. In this myth Cadmus was represented as a snake and when he became victorious over the Illyrians, the Enheleians made him into their king. His wife Harmonia gave birth to a son named Ilirei. (Apollodori, Bibliotheca (I-II century BC), III, 5, 4, and beyond.) According to Apian (Apian, *Historia Ilyrica*, II), Ilirei's sons were eponymic heroes of the Illyrian tribes.

According to Herodotus (Herodotus, *History*, IV, 49, Matica Srpska, Belgrade, 1988), the country which belonged to the Illyrians extended from where the River Drina (Ango-Agros) entered the flow of Brong (Vrongo – Sava), to the Tribilian Plain (Trivallikon pedion), i.e. in Shumadia where Brong flows into the Istar (Istros-Danube). With that he defined the Illyrian northeastern boundary. Further on he wrote that in the east Illyria bordered with Scythia (Herodotus, *History*, IV, 49, Matica Srpska, Belgrade, 1988) which lay just behind Thrace (now Bulgaria) and ran through Istar, a country belonging to the Sigini (Sigynnai) tribe, extending all the way down to Enet in the Adriatic Enet (Herodotus, *History*, V, 9, Matica Srpska, Belgrade, 1988), thus designating the northern border of Illyria.

Regarding Scythian customs, Herodotus (*History*, I, 19, Matica Srpska, Belgrade, 1988) wrote: "... In my opinion, the smartest custom is similar to that of the Illyrian Veneti tribe..." According to Herodotus, the land of the Scythians extended from Venetia in the Adriatic to Media and Persia in the east, and "all together they were called Skoloti (Skōloi), named after their king; the Hellenes, however, called them Scythians". Further on Herodotus wrote: "When Hercules was pursuing Gerion's herd he arrived in a country called Hileia (Ylaie), (i.e. S.umadia...) which was now called Scythia (Skythia), and got caught by the winter and ice, and slept while wearing his lion's skin... and his horses disappeared in a mysterious way..." (*History*, IV, 8, Matica Srpska, Belgrade, 1988) "When he woke up, Hercules looked for his horses everywhere but could not find them having traveled all over the country... he then went to Hilea... and there in a cave he met a creature half woman half beast whose name was Ehidna, queen of Hilea... who told him that she had his horses and would not give them back unless Hercules mated with her. Under the circumstances Hercules obliged her and got his horses back... from that encounter three sons were born... The first was given the name Agatirs, the second Gelon and the youngest was named Skit (Skythos)... And from this Herculean son descended all subsequent Scythian kings." (30 *History*, IV, 9, 10, Matica Srpska, Belgrade, 1988.)

The above story written by Herodotus took place in Shumadia, in the Tribiljan Valley, where the kings were Scythian Triballians (a compound word consisting of the number 3 and the word “bal” or “baal” meaning king, leader; i.e. Vojvodina). South of the Tribillians were the Scythian Dardanians (Aplonios, Rhodius: Argonautica, ex rec, II. 178, R. Fr. Brunckii, I-II Lipsiae, 1810-1813., And Diod. Sic., Bibl., IV, 43), then the Scythian Peonians and the Scythian Linkestians located around Lakes Ohrid and Prespa. Further to the south, in Orestidia, were the Scythian Macedonians of the Argead Dynasty who took pride in their Herculean origin. Here too Herodotus was right (Herodotus, History, XIII, 137, Matica Srpska, Belgrade, 1988) regarding Illyria’s boundaries which he describes as follows: “Three of Temens descendants, brothers Gauan, Aerop and Perdicas, fled from Arg to Illyria and from Illyria crossed into Upper Macedonia.”

On the south, Illyria bordered Epirus, which according to Thucydides (Thucydides, Povijest Peloponeskog installment, p. I, 24, Dereta, Belgrade, 1991) was “Near Epidamen (Durrës) where the barbarian Taulanchanti (Taylantioi), an Illyrian people, lived”. With this information, ancient historians and logographers determined Illyria’s borders, which were also accepted by the Romans as Illyricum, as well as the Adriatic coast up to Drilon (Drinos or Lumi Shushitsa) with the mountainous region in the background up to the Drina and Sava Rivers.

Due to the study of the Illyrians being a relatively young science, it was established by archeology in the middle of XIX century. Scientists so far have included the following tribes in the Illyrian fold: Taulanti, Desareti, Partini, Penestri, Arditsi, Pleraetsi, Daorsi, Ardiaitsi, Labeateitsi, Diokleateitsi, etc., up to Liburno and Veneto in Istria and Venice.

Adhering to Herodotus’s descriptions of the Scythian tribes in the Balkans, among which included were the Veneti-Eneti (Enetoi), and the fact that the Veneti were an Illyrian tribe of the Adriatic, (Херодот, Историја, I, 196, Матица Српска, Београд, 1988) we can conclude that the Illyrians in the Balkans were of Scythian Proto-Slav origin and not related to the Cadmian Phoenicians and Kolhigians which the topo-onomastics confirm in the Western Balkans.

The existing archaeological, linguistic, mythological, prehistoric and migration studies can be largely explained by the genetic roots of the Balkan peoples and confirmed by the genetic profile provided by “iGenea”, the Swiss Institutes of Genetics. All these scientific studies are potentially interesting from an anthropologic, ethno-genetic and a

humanitarian point of view, that the vast majority of the people in the Balkans are of Aeolian origin (Aia-country h'olos-all, totally, completely, i.e. "Aioleis" - compatriots) with a common history and a common future, a biological imperative.

XXVII – ETHNOGENESIS OF THE TSINTSARI - AROMANI

The study of onomastics, primarily toponyms and antroponyms, is invaluable for understanding the material and spiritual culture of every nation, because hiding in the name (*nomen est omen*) is the essence of the nation. If antroponomastics deal with the study of personal names and surnames, as well as with ethnonyms, then topo-onomastics deal with the study of topographic names: horonyms, oronyms, hydronyms, makronyms and mikronyms. Since toponyms are “living” monuments and guardians of the material and spiritual culture of individual peoples or civilizations, it is only fair that at this point we briefly review the etymological and semantic meaning of the topo-onomastics in the southwestern Balkans, given that they have been passed on from generation to generation.

Latest research in makrotoponymy in the southwestern Peloponnesus, carried out by Georgacac and McDonald (Georgacac, D & McDonal, W.: *Place Names of Southwest Peloponnesus / Peloponnesiaka*, Vol, VI, Athenai, 1968), suggests that despite great attempts by the Greek state to Hellenize the Slavic place names in Greece, some still exist to this day. For example, ten villages were found to contain the name “Ovors”. In Macedonian “obor” means “stable”. We also have the word “Potoki”, where “potok” in Macedonian means “stream”. Ten more villages were found to contain this name.

The following are places that have names of Slavic origin: There are eight places called “Glina”, which in Macedonian means “clay”; ten places called “Viros”, “vir” in Macedonian means “puddle”; twenty four places called “Koritsa”, “korino” in Macedonian means “dredging”; fifteen places called “Granitsa”, “granitsa” in Macedonian means “border”. These are only a small sample of the number of names that exist in Greece which are of Slavic origin.

According to Lithoksoou, who has cited information from Oikonomu’s (*Oikonomu 2, K., Toponymiko tis periohis Zagoriu, Ioannina, 1991*) research thesis which has uncovered 3,504 microtoponyms in 42 villages in central-northwestern Greece, of which 444 or 12.7% he discovered were of Slavic origin. From this Lithoksoou concluded that, although Greek authorities had made every attempt to Hellenize the toponymy of Greece, Slavic names still exist. Hellenization of the toponymy first started on April 3, 1833 by a government decree for “territorial division” and continued under successive runs until September 1994 when the Ministry

of the Interior ordered the change of the “varvarofono” name “Neon Liosion” to “Illion”.

Greek cartographers and authors have not made significant changes to the makrotoponymia in Greece. If one examines their maps they will find mostly Slavic place names, particularly along the western and central Pindus Massive. Etymology and semantics for these names have been given by Mpampiniotis (Mpampiniotis, G., *Leksiko tis Neas Ellinikis Glossas*, 1998). There is a region and a major city in the Ambrakian Bay called “Preveza”, which in Macedonian means transportation between two places. There is also a region and a city in the Pindus locality called “Karpenisi”, a name which in Greek is of unknown origin. “Karpa”, however, in Macedonian means “rock”, “boulder”.

As mentioned earlier we also have “Granitsa” which in Macedonian means “border”; “Topoliana” from “topola” which in Macedonian means “poplar”; “Grevena”, a name belonging to a region and to a city which is also a district capital. “Greiben” in Macedonian means “reef”. “Kozani” is the name for a district and a capital city of a region. “Koza” in Macedonian means “goat” and “kozha” means skin. This place is located very close to where Perdicuss’s ancient capital “Aiga” stood, which means “goat”. This shows that over the years the people kept their traditional name. “Livadela” is the name of a capital city in Boeotia. Livadela in Greek is of unknown origin but “livada” in Macedonian means “meadow”, which corresponds to the marshy area where this city is located. “Lamia” is the name of a capital city in Phtiotida. In Greek it is of unknown origin but “lamia” in Macedonian means “dragon”. “Volos” is the name of the capital city of Magnesia, which in Greek is of unknown origin but “vol” in Macedonian means “ox”. “Zagora” is the name of the neighbouring city on the eastern slopes of Mount Pelei. “Zad gora” in Macedonian means “behind a mountain”. “Metsovo” is a city in Ioannina region. The word “Metsovo” in Macedonian means “a place where bears exist” and comes from the word “mechka” meaning “bear”.

We also have the village “Zitsa” where “zhitsa” in Macedonian means “wire, cord”. “Serbiana” is from “Srbianka” which in Macedonian means “woman from Serbia”. “Konitsa” is the name of a city located in Konitsa region. The word “konitsa” in Macedonian means “place of horses” from the word “kon” meaning “horse”.

According to Mpampiniotis (Mpampiniotis, G., *Leksiko tis Neas Ellinikis Glossas*, 1998), the city “Voden” (meaning “wet” in Macedonian from the word “voda” for water), was renamed to “Edessa” by the Greek state in the XIX century AD. The name Voden existed in medieval times. From this

we can conclude that the Scythian Proto-Slav Illyrian tribes were responsible for naming at least some of the toponyms along the Pindos Mountains in modern Greece. In these localities today live the “A rumani” – “Tsintsari”, “Vlachs”, “Latin speaking Greeks”, “Vlahophone Greeks”, remnants of the Illyrian tribes and the ancient Scythians. Always “Nomen est Omen”.

Ethno genesis of the Western Tsintsars of Epirus

There are numerous hypotheses regarding the ethno genesis of the Balkan Vlachs. According to Popovich (Popovich, D., *O Cincarima, Attachments begging postanka nasheg grahanskog companies, Prometheus, Belgrade, 1998; 16*), the “Tsintsars” got their name from the Serbs”. Furthermore, for a number of reasons (they are numerically insignificant, have no ethnic boundary, have no significant military and political history), including having no codified language and being disliked by those who live among them for their properties. They call themselves and are called by outsiders by various names. While living inside the ethnic border of the South Slavic tribes and among the Greeks and the Arvanites, their fate has been crucially influenced by the Greeks. In the encyclopedia (Education, 1969 Belgrade, 2, 889 etc.) they are identified as a people of Romanian origin and their capital is claimed to be Moskopolie, located on the western slopes of the Pindos and Gramos plateaus (2520 m) built in the XVIII century AD. Moskopolie had 50,000 residents and was an important trading centre for the Balkan countries. It was frequently ravaged by neighbouring Albanian tribes, especially in 1788 and 1821, when it was burned down by the Turkish Pasha Ali Pasha of Ioannina.

But despite Ali Pasha’s attempts to destroy the Tsintsar settlements and to push the population out of Epirus, the toponymy of Epirus and the surrounding regions remained more or less unchanged. According to Oikonomou (Oikonomu K., *Toponymiko tis periohis Zagoriu, Ioannina, p. 754, 1991*), in the Zagorie Region of Epirus in the 3,504 microtoponymies he discovered, 505 or 14.4% belong to the Vlach (Aromanian) language corpus. From this we can conclude that there was a multilingual presence on the territory of Epirus (Greek, Slav, Vlach, etc.) which unconsciously has enriched the Greek language with lexical diversity.

The Latin speaking population of Greece was commonly known as “Kutsovlachs” or “Arumuni”. According to Mpampiniotis (Mpampiriotis, G., *Synoptiki istoria tis Ellinikis glossas, MA. 37, Athina, 1986*), “the Vlach language belonged to the Latin popular or folk language (demodes latinike) from which the Indo-European group of languages descended, i.e. Italian, French, Spanish, etc. The language of the Tsintsari on Greek soil

was a Latin dialect that contained archaic elements of Latin and archaic important elements of ancient Greek that are not preserved in the new Greek language.” This begs the question - if toponyms are archetypal memories of historical events then how did we come by the Latin sounding names? In our previous research we discovered that the first, the oldest, linguistic substrates on the Balkans belonged to the Paleo Balkan Glossology of Pannonia. The next layer belonged to the Scythian-Illyrian glossology. The third layer belonged to the Latin. How then did the Latin substrate come to exist?

The Epiroti belonged to the Scythian-Illyrian tribes known as the Molosini. Tapir was one of the kings of Epirus. Later, during Philip II's time, Tapir's son Alket had two sons named Arib and Neoptolemus. Arib had a son named Pir (Pyrrhus), about whom Plutarch (Plutarchus, *Vitae parallelae* (prev. *Usporedni životopisi*), II, 39, Zagreb, the 1988) wrote extensively.

Pyrrhus (319-272 BC), king of the Molosini, married Antigonā. In 275 BC, Pyrrhus returned to Epirus with 8,000 infantry and 500 cavalry. About 100 years later, in 168 BC, the Romans defeated the Macedonians and their allies in the battle of Pydna. The conditions for peace not only deprived Macedonia of its independence, but also severely punished those who helped the Macedonians, even their sympathizers. Macedonia was then divided into four districts. Each district was declared independent, had its own money and was not allowed to enter into relations with any of the other Macedonian districts. By this, Macedonia had become a vassal state and was obliged to pay taxes to Rome.

The Macedonians and their Balkan allies were severely punished by Consul Lucius Aemilius Paullus, the victor of this war against Perseus. Many cities in Epirus were destroyed and 150,000 people, including women and children, were taken into slavery. About this Plutarch (Plutarchus, *Vitae parallelae* (prev. *Usporedni životopisi*), I, 352, 29, Zagreb, 1988) wrote: "... they went with their army to Epirus, the soldiers who fought with him against Perseus had the Senate's permission to go and get compensation and to rob the local towns. Because he wanted to attack them all simultaneously and unexpectedly, he asked for about ten important people from each town to be sent to him and instructed them all, on a certain date, to bring him all the silver and gold from their houses and temples. With each town representative group he sent a soldier pretending to seek and take gold. But when that certain day came the entire Roman army rushed and, in a matter of hours, robbed all the cities and apprehended one hundred and fifty thousand people who were then turned into slaves; thus devastating seventy cities. At the end, for causing all this

destruction, each soldier was paid about eleven drachmas. The entire world shuddered at this act of tearing apart an entire nation for so little profit...”

After Macedonia was conquered the Romans become masters of the Balkans. Their newly conquered region gave them great strategic importance. After that the Romans used Macedonia as a stepping stone to carry out expeditions in the north east. To do that they built the Via Egnatia route that stretched from Durres to Solun which, by Via Appia, linked Italy and Rome in the west to Macedonia, Thrace and Asia Minor to the east. Because of its geographical location, Solun became an important land, maritime, administrative, military, economic and cultural centre. The Balkan transportation route was added to an already existing vertical north-south transportation system, connecting the Danube basin system: Sirmium, Singidunum, Naisus, Skupi, Stobi, Solun, Beroia, Thebes and Athens.

We have been unable to find historic information of any Aromani repatriation in Epirus. However, the Roman occupation of the Balkans has clearly manifested deep gaps between the official slogans of freedom and the practical aims of Roman diplomacy. The ideological official Roman foreign policy program was undoubtedly influenced by II century Stoic philosophy which then was very popular. Freedom (*libertas*), humanity (*humanitas*), fairness (*iustitia*), fidelity (*fides*) and finally “divide and conquer” (*divide et impera*) were fundamental principles that governed Roman diplomacy. This shows that Roman policy was egotistical and took into account only its own interests, and therefore favoured only Romano-ophile parties which existed in certain regions of the Balkans, which continuously caused tension and stress.

In Greece, the ethnic name “Grekos” (*Graikos*) and “Helen” (*Ellenas*) was modified to “Romeos” (*Römaios*), while the Epiroti received the ethnic name “Aromani” which means “not Romans”. If the Greeks were “Romani” and the Vlachs were “Aromani” then this means that the Vlachs were not Greeks or Romans.

There are other names, synonyms, which describe the Aromani of Epirus, such as “Kutsovlachs”, “Karaguni”, “Karakachani”, “Tsintsari”, “Burzovlasi”, etc. To us the etymology of the word “Tsintsar” is unknown. The “ar” as in the Sanskrit word “Arua” is a title like “Sir” or “Mr”. In the old glossology the word “Areion” means the best, noble, first, bravest. In the Macedonian language the suffix “ar” denotes a particular function, for example “zab-ar” (dentist), “chuv-ar” (guard), “drv-ar” (lumberjack), “volo-ar” (cow herder), etc. And “tzintz-ar” means returning from “five centuries of Roman slavery”?

Etymologically, the ethnic name “Vlach” is also of uncertain origin, presumed to have come from the German word “Valah”, “Volcae” (Oualkai) in Latin. This name was given to the Romanized Celts who lived in the Roman Empire. They were originally called “Vlachs” but later, with the German conquests, their ethnic name was restored to Celts. Another assumption is that the word comes from the Arabic word “fellah” meaning farmer, a name that the Romans adopted during the occupation of Egypt.

According to Mpampiniotis (Mpampiniotis, G., *Leksiko tis Neas Ellinikis Glossas*, p. 377 1998), from an ethnological point of view, the Vlach language in Greece is not of Romanian origin, but the Vlach kinship with Romania is there because the Aromanians and the Romanians share common linguistic roots in the so-called Eastern and Balkan Latin languages. While the Romanian language was influenced by the Getai and the Dachani languages, the Aromani-Tsintsar language was influenced by a Slavic base and by ancient Greek and Latin sub structures.

Language of the Aromani

The tri-linguistic composition of the Tsintsar language is also confirmed by Boiagi in his works “Grammar of the Tsintsar language”. (Michael Boiagi, *cincarskog Language Grammar - Gramatikă Aromână "storms" - Belgrade, 1993*, translation Vasilije Barba Pribislav Marinkoviĥ). Boiagi was professor of Greek language studies in Vienna and father of the Tsintsari grammar explained in Greek and German. The name of his book is “Gramatike Rōmanike, etoi Makedonovlahika”. (Michael Boiagi, *Gramatike Rōmantike, etoi Makedonovlahika, en Bienne, 1813.*)

Boiaxhiu’s language of “limba armaneaska” is an archaic language which was spoken by his parents in Moskopolie around 1750 and, from a modern Tsintsarski standpoint, its grammar is used very little. However, from his vocabulary it can be determined, above all, that plenty of Latin, Slavic and Greek words were adapted in the spirit and tradition of the Tsintsar language corpus.

Pyrrius (red like fire), the great military leader and king of Epirus, took 28,500 soldiers with him on his adventurous military campaign in the south of Italy. He fought from 280 to 275 BC and returned to Epirus with only 8,500 soldiers. His army experienced terrible casualties with 13,000 dead and 7,000 missing soldiers, who were probably taken prisoner. If this number is to be added to the 150,000 people from Epirus who were taken as slaves by the Romans and then taken to Italy, by occupier Lucius Aemilius Paullus in 168 BC, we will discover that approximately 157,000

people from Epirus lived in Italy. Living as Roman slaves amongst the Romans, over time, they learned the Latin language, which explains how they became Latin speakers.

After the construction of the Via Egnatia in the Balkans, in order to maintain strict control, the Romans settled Aromani at crucial positions on the route. For example they settled Aromani in the village Klisura in Kostur Region, elevation 1,250 metres. They did the same in the village Neveska, 1,364 metres, and Psoderi 1,400 metres, in Lerin Region. They populated the villages Gorno and Dolno Shel in Negush Region, elevation 1,000 metres. The Villages Giavato in Kozheni Region, Nizepole in Bitola Region and other towns over 1,000 metres above sea level were also populated with Aromani. The first Italian Aromani newcomer settlements in Macedonia were established in the Gramos and Ostrovitsa Mountains in an area called “Kolonija” (Colony), where Moskopolie, their largest and richest city in the Balkans, was established.

During Roman rule in the Balkans, from 168 BC until the arrival of the Ottomans and the fall of Byzantine Constantinople in 1453, for say 1,621 years, the Latin language was the official language of the Roman Empire. However, during Justinian’s I (527-565) reign Alexander’s “Koine” was declared the official state language of the Eastern Roman Empire. From this it follows that bilingualism, i.e. Latin and Alexander’s Macedonian “Koine” language, was dominant in the Balkans for around 1,000 years. All this contributed to the formation of the Tsintsar Aromanian language and it was preserved in the toponomastics of Epirus, indigenous lands of the Tsitsars, despite their exodus.

During Ottoman rule in the Balkans, all inhabitants were turned into Raia and received the epithet “romios”, which referred exclusively to the residents of the Byzantine Eastern Roman Empire who were Greko-phones. (Mpampiniotis, G., *Leksiko tis Neas Ellinikis Glossas*, p. 1577 1998.) During the XVIII century, the Balkan peoples were introduced to nationalism which gave birth to nations causing internal anarchy, uprisings and movements associated with the “Eastern Question”. Ottoman authority began to break down and governors became independent of the central government. Among them were Pasha Pasvanoglou and Ali Pasha of Ioanina, who in 1788 managed to take Epirus, southern Albania, western Macedonia, Thessaly, the western part of continental Hellada and even the Peloponnesus. Using Great Power antagonisms and help from France and England, they were planning to create their own independent states in the western Balkans.

While attempting to implement his plans, Ali Pasha of Ioanina collided with two autonomous Tsintsari-Epiriote regions; Himara (Heimarras) and Suli (Sylia, Soylioti). Due to stiff resistance, Ali Pasha was unable to take Himara and the associated villages on the Akrokeraunia bank, in 1798. Fighting was severe and long lasting. Suli at the time was allied with many mountainous villages in Epirus. The word "Suli" means "sharp mountain peak". Ali Pasha fought against the Sulioti again in 1790-1791, 1792 and 1800. Then in 1803 he managed to break the Sulian resistance and introduced unprecedented persecution against the Tsintsari. In 1821 Moskoplie was burned to the ground forcing a large segment of the Tsintsari populations to leave Epirus and seek shelter in other parts of the Balkans and Europe.

XXVIII – ORIGINALITY OF BALKAN MYTHOLOGY – BIRTH OF THE EUROPEAN CIVILIZATION

Scientists up to now have studied and indirectly reconstructed the so-called “Greek mythology” using three different types of sources: mythological historical, literary and archaeological. The authenticity and source materials like the “living myth” of the Olympic gods and goddesses are not defined, but then we came to accept the “edited” stories of the oldest witnesses of this mythology, Homer and Hesiod, and later poets, artists, historians and myth writers.

According to Herodotus (Herodotus, History, II, 53, Matica Srpska, Belgrade, 1988), “it was Homer and Hesiod who first created the stories about the origin of the gods, gave them their names, explained their divine honours and skills, described their characters and gave them to the Hellenes.” And where did Homer and Hesiod get these stories? The poets themselves said that all these stories were given to them by the Muses, daughters of eloquent memories who inspired the poets to write about the past, present and future.

Homer’s historical problem

According to numerous studies conducted, Homer lived in the IX-VIII century BC in Asia Minor, near Smyrna, and Hesiod lived in the VIII century BC. While information about Homer’s life is very scarce, reliable information about Hesiod’s life has been preserved in his own works “Theogony” (Θεογονία) and “Works and Days” (Ἔργα καὶ Ἡμέραι). From these works we have learned that Hesiod’s father was called Dio and lived in Kima in Asia Minor, with Eolian settlers. Dio worked in maritime commerce. To escape bitter poverty Dio moved to mainland Greece and settled in Boeotia, in the village Askar located between Orhomen and Tespia, where Hesiod was born.

The Boeotian-Thessalian Orhomen is also the place where the “Dimini Culture” carriers the Minians of Podunavie lived, whose culture reached its zenith in 1400 BC. A little north of there, in the Eolian (Thessalian) plain, beside the Minians lived their allies from the Danube; the Lapiti, Tiroi, Flegi and others known under the common ethnonym Eolians.

According to Thomson (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 124/5, 133/4, 285, 387, Athina, 1954), all these Danube tribes migrated from the north, from Pannonia, along the Vardar Valley and through Pieria and Olympus in Macedonia. When they arrived

in Hellada, in Thessaly, Boeotoia, Attica, the Peloponnesus and Crete, they lodged themselves and their language, religion, myths, gods, legends, customs and way of life among the indigenous Pelasgians, Lelezians, Cretans, and Ionians. In addition to that the newcomers also brought with them from their old native soil their heroic epic poems in the form of rhapsodies (from the words $\rho\alpha\phi\omega$ - rapso meaning to stitch together, and $\omega\delta\eta$ – oda meaning to sing). This is confirmed by Papastavrou (Papastavrou, I.: *Istoria tis Arhais Ellado*, p. 62, Hiotelli, Athinai, 1972), who said that the rhapsodies, before Homer's time, lived in Thessaly, Boeotia and in other neighbouring areas. Because of that their gods originated in Thessaly but their habitat was Olympus. When the Dorian, a new nation, migrated from the northwest Balkans into Epirus and Thessaly they put pressure on the Eolians of Thessaly and, in 1124 BC, they moved to the northwest coast of Asia Minor where they formed Eolia in Asia Minor. When they moved, these Eolians also took with them their rhapsody songs and traditions. This was confirmed by the fact that some historical settlements in Anatolia got their names from the ancient tribes and places in Thessaly; names such as Olympus, Larissa, Magnesia, and others, and the fact that they called their new homeland Eolia confirms their origin.

In the early days the new Eolian settlers were preoccupied with fighting against the Anatolian lords the Frizhani (settlers from Macedonia), the Mishanie (settlers from Posavina) and the Liki. In time the memories of those old days began to take on mythical proportions. The stories of the new struggles inspired stories from older struggles that took place in the old world in Thessaly and in their original homeland Pannonia.

So, as the settlers began to adapt to their new environment and tell their stories about their new struggles for survival, the poetic force that dealt with these stories was also attracted to the heroic content of the Trojan War of 1193 BC, in which the Mini, the Lapiti, the Tiroi of Thessaly, Boeotia, Messenia and other Danube descendants who lived in Hellada participated. Of all the poets and artists to have surfaced in this region Homer was considered to be the best after composing the Iliad. Rhapsody continued to spread, given momentum by Homer's epic poems, competing in recitals, formal meetings, first under private initiatives and later under state control.

There are many questions surrounding the "Homeric problem". At the top of the list is Homer's age, the periods he wrote about, his place of birth, etc. According to historiography, Homer was born in Smyrna in Kolofon or on Hia Island. There are also indications that he was born in Babylon, under the name Tigran, and that he was sold as a hostage ($\sigma\upsilon\lambda\eta\sigma$ -

Homer basis; αρ, αραρισκω - ar, ararisko – collateral, guaranty). According to another tradition, the word “Homer” means “blind”.

The Iliad of course was composed during the “Archaic” period which began around 750 BC, when the great Hellenic colonization of the neighbouring coast was taking place. If the Iliad was representative of history, then the Thessalian immigrant struggle in Asia Minor and at the Anatolian coast involving primarily the Mini, Lapiti, Tiroi and Achaeans, i.e. Eolians, against the older population in the region, may be true. The leader of that struggle was Achilles and his people were called Mirmidoni or Achaeans (Αχαιοί – sorrowful), and so were the Hellenes in Troy.

In later times, the Iliad, on many occasions, was recited in royal courts in the various Ionian cities where the kings were Kodridi. It was tailored primarily to the ideals of aristocracy, with content such as knighthood, fighting spirit, heroic characters, conquering aspirations, myths, etc. Almost all researchers of the “Homeric question” claim that Homer’s epics are a mixture of different eras, where the combatants used stone, bronze and even iron weapons. They are a mixture of myth, history and folklore, of gods and heroes, etc. One thing, however, was characteristic in both of Homer’s epics and that was the language they were written in and the names of the gods were the same.

According to Krechmer (Kretchmer, P.: *Einleitung ind die Geschichte der griechischen Sprache*, Gottingen, 1886) and Mpampiniotis (Mpampiriotis, G., *Synopiki Istorია tis Ellinkis glossas*, p. 96, Athina, 1986), Homer’s works were composed in the Aeolian-Ionian language with some Attic (Lapit) neoterism. (Shkokljev & Shkokljev, 1997 and 1998.) They were created in Smyrna Region and in Hia, by poets who came from Thessaly, Boeotia and the Peloponnesus. (Thomson, G.: *I Arhaia Eilliniki Koinonia-to Proistoriko Algaio*, p. 390, Athina, 1954.) There were three distinct periods in the development and evolution of the Trojan myth: The Thessalian period, where the residents were originally from Pannonia; The Peloponnesian period, where the residents were Neleidi and Tiroi (also from Pannonia) and finally the Anatolian-Ionian period during which the Eolians of Thessaly, the Peloponnesus and Ionia left mainland Greece. Homer, in his epics, has given all this definite shape. And as Plato once said, he was not only a tutor to the Hellenes, but also their unifier.

What can we make of Homer’s most ancient verses? The most important information for us is his introduction to the Panonnian Boreans and Hyperboreans. According to Pausanias (Pauzania, *Perrigissis tis Ellados*, X, 5, 7 (prev. Pasini: *Vodič po Heladi*), Logos, Split, 1989), they are Olena, Orpheus and Femenoia. Olena first began to foretell and sing at the

hexameter in Apollo's temple at Delphi. Citing verses from Bei's text, Pausanias said: "Here, where the prophecy is remembered well, the Hyperboreans founded Pagaz and the beautiful Agiei". Listing other Hyperboreans (from the Danube) at the end of the verse, Bei mentions Olena (Ωληνη): "And Olena who first became prophet... again became first in his lyrics and old songs..."

Orpheus (Ορφευς), son of Eagar, was the most famous mythical singer, musician and poet. He was also king of Macedonia and Thrace. According to Diodorus Siculus (Diodorus Siculus, Bibliotheca historica, Fr. Vogel, I, 69, Leipzig, 1986 and beyond), Orpheus was also inventor of the alphabet. Femenioia (Φημενον) was Apollo's daughter and first prophet (Pitia) in Apollo's temple in Delphi, who prophesized at the hexametre. The saying "know thyself" is attributed to her.

Hesiod's myths

While Homer's works were created in Asia Minor, Hesiod's epics took shape in Orhomen, Boeotia (Thomson, G.: I Arhaia Eilliniki Koinonia-to Proistoriko Algaio, p. 425, Athina, 1954), suggesting that they were of Minian origin. According to our research the first myth about Evronima, as well as other tales about gods and heroes, were originally created by the Hyperborean people or by the Danuni, creators of the Lipinski Vir, Starchevo, Macedonia and Vinca, or "Old Europe's" cultures. (Gimbuts, M., The Goddesses and Gods of Old Europe 6500-3500 BC Myth and Cult Images, Univ. of California Press, 1982.)

They were the Mini (Minichevo), the Lapiti (Lapovo), the Troi (Sirakovo), the Flegi (Pozharevchani), the Mosiniki (Mosna), the Mizi or Mioni (Mionitsa), the Macedonians and others. During their south, east and west migration from the Pannonian Podunavie in prehistoric times they left behind material culture (pottery, "megaroni", vaults) as well as their ethnic names, which, to this day, are still present in some toponyms in Serbia and in the surrounding regions. In addition to that and as a result of interacting with their natural surroundings (the Pannonian Sea - Carpathians, the Danube - Gerdap), they created a "mental" picture of the birth of the cosmos and of consciousness, which by observation they, in their own way, tried to explain the secrets of nature, life and death. And from this phenomenon, a spiritual manifestation of the human mind, they created the traditional cosmology and Theogony.

They created an original, unique and autochthonous mythology, religion and cults that represented the archetypal European philosophy, linguistics and prehistory. Their religion was the oldest in the world and represented

an autonomous system, such as that of the Danube hydrological system (Dan-Danu-Danubius, or Zeus's mighty river of life), and was part of the Lipinski Vir Danube civilization. On a symbolic level, the Lipinski Vir Civilization, through architecture, sculpture, rites and customs, carried an image of the cosmos with the sun as a supreme being and the Lipinski Vir as Heliopolis. (Бабовић, Љ.: Положај и функција светлишта на Лепенском Виру, Центар за археолошка истраживања универзитета у Београду, XVII 97-108, 1997.)

The events that took place were memorized as stories and passed on from generation to generation through the centuries and millennia, exclusively through oral traditions and as free narratives. And as these stories were told and retold, they evolved according to environment and socio-political conditions. Then, later, in addition to the traditional mythological cosmogony and theogony, new stories began to appear, stories about legends and heroes. Yes, Homer and Hesiod did write these stories down and gave them to the Greeks and yes, as far as the Greeks were concerned, Homer and Hesiod created these gods and the pantheist religion, as Herodotus suggested (Herodotus, History, II, 53, Matica Srpska, Belgrade, 1988), but these stories are original and traditional stories brought down by the Danube settlers, and not created by the Muses, daughters of eloquent memories.

But in reality Homer and Hesiod did not "invent" the myths; they just collected and recorded them. Their importance in history however is not minimized because had they not recorded the stories we would not have known about them. These myths are a collection of events observed by the eyes and concocted by the minds of the people who experienced them. Without them we would not have known that they originated from Pannonia and that the Athenian Pizistrat was of Pannonian origins. And Aristotle and the Academy of Sciences in Alexandria may not have existed without them.

If we were to compare the archetypical Pannonian "Lepenska" mythology, otherwise known as "Greek mythology", to other old mythologies such as the Jewish mythology, developed under the influence of the Babylonians and Egyptians, or to the Roman mythology which evolved while being influenced by the Lipinski culture in the Balkans from which the newer Western mythologies developed, we will discover that the archetypical Pannonian mythology is the oldest and most original. The myth of Evronima, an archetype of the Olympic myth, with a feminine principle replaced by three male principles (Uranus, Cronus and Zeus). This, after all was an oral tale derived from folk tales, which ingeniously Homer, Hesiod, Euripides and many others synthesized. When they put together

their stories they had no model to follow such as the ones from Asia and Egypt, so they wrote down what they discovered, mixing fact with fiction as their fertile imagination allowed them. But in order to get to the bottom of this story, we need new information and further research in order to supplement our knowledge and to open new possibilities for interaction. With understanding and acceptance of the scientific facts that the birth of European civilization occurred in this region, we can form an original image of the original European hierarchy and how it interacted in the Balkans.

Archaeological studies done in Lipinski Vir, Vincha and Starchevo, taken together with the onomastics discovered in the Pannonian Danube hydrological system, taken together with the original works of the ancient chroniclers, are the best sources of material to study the “living myth” of the Balkans.

CONCLUSION

According to contemporary archeology, the Balkan Peninsula was considered to be the cradle of “Old European” culture. A million years or so ago the Balkan region was a system of islands and archipelagoes located in an ocean called Tetis, situated between Africa and Europe. But over time and with geological changes, the Balkans began to transform and larger land masses began to appear between the Mediterranean Sea on the south and the Pannonian Sea on the north. And as the Carpathian Mountains rose they blocked the Pannonian rivers from emptying into the Black Sea. Then, as the rivers found new paths to their destinations, new rivers and new land masses began to appear. After their geological transformation these territories became exceptional grounds of material wealth which could be reconstructed to reveal significant stages in the evolution of land vegetation and animal species.

The withdrawal of the last glacial plate, which covered the Balkans about 12,000 years ago, from places like Sredno Podunavie, created favourable conditions for the survival of humans. The first human communities to settle this region after the melt of the ice were fishermen, and later farmers who developed the Lipinski Vir Culture, one of the oldest spiritual manifestations in Europe. Starting with the hypothesis that the archaeological artifacts found in Lipinski Vir were the oldest evidence of a human community material culture in the Balkans, we widened our investigation to look for more evidence including spiritual achievements.

We used Jung’s (1990) methodology of scientific research for entities of complex psychology: archetypal, collective unconscious. This model was used to explore the onomastics, mythology and prehistory. From the onomastics of Sredno Podunavie we investigated the hydronyms and horonyms found on military geographic maps 1:200,000. Our linguistic methods were etymology and semantics.

We used the so-called ancient Greek vocabulary as well as linguistic studies in Greek, German and others that claimed that the ancient Greek language contained substrates that were not of Greek origins but belonged to the prehistoric native people of the region. After years of research we found the following:

In the Sredno Podunavie in Serbia and in Macedonia, a large number of hydronyms and toponyms belonged to one or another Paleo-glossology of the Balkans belonging to the family of proto-Indo-European languages.

The onomastic “Danube” (which, when translated personifies Zeus), its tributaries and adi (islands) belong to the Paleo-glossology and is an allegory of the mythological system of which Homer and Hesiod wrote about (Olympic pantheon of gods).

Hesiod’s cosmogony symbolizes the eternal struggle between the water and the rocks and the perception of this process in the human consciousness. The geophysical struggle that took place between the Pannonian Sea waters and the Carpathian rocks resulted in the creation of Gerdap – Tartarus. The victory of the waters, i.e. Danube-Zeus, over the rocks, elevated Zeus to king over the other gods.

The greatest battle of all, however, took place between the second and third generation gods in what was termed “Gigantomahia” (war of the giants) fought in Serbia in “Flegreon pedion”, which when translated means “Pozharevachko Pole” (Burned field). The battle was fought by throwing bolts of lightning, huge rocks, trees on fire and everything was burning like in hell. Zeus won the battle.

After people died their souls were sent along the Stiga (Mlava) River waters to the Underworld (Homolskaa cave), which was ruled by Hades, god of the Underworld. Guarding the Underworld was his dog Cerberus.

The Islands or Adi, found on the Danube, were called Ada-Kale Eritia, Forkotumats and Chaklian near Belgrade, etc. By following Hercules’s adventures and the route he took, we were able to create a mythological roadmap along the Danube. Included among Hercules’s adventures were: the theft of Gerion’s herds, capturing Cerberus, stealing Hera’s golden apples from the Hesperidini, etc. After that we made mention of the Argonaut Expeditions and the theft of the golden fleece from Kolhida.

Through onomastics we were able to identify toponyms where various prehistoric Aeolian tribes lived. Included among the tribes that belonged to the Aeolian family were the Hyperboreans among whom were the Danuni, Mishani, Macedonians, Minitzi, Lapiti, Brigi, Mosiniki and Kaki. Due to the migration of new Indo-European peoples such as the Dorians, Scythians, Illyrians, etc. in the XIII century BC, the Danube world once again left its native soil and took its archetypal culture south, east and west. With that came new changes in the civilization centres in Athens, Pella and the Italian Peninsula. The Aeolians, the true creators of the so-called “Greek miracle”, participated in the Trojan War.

Despite being overrun by the various migrations, many indigenous people survived and integrated themselves into the new societies. Among the

Scythian (Proto-Slavs of the Central Balkans) tribes lived the Singi, Peoni, Dardani, Linkesti, Triballis, Illyrians, etc., who continued life among the newcomers and, over generations and over centuries exchanged customs, traditions, stories, and linguistic characteristics. There was also the colonization of the Balkans in prehistory by the Egyptian Danai, Phoenicians, Achaeans and Kolhigians.

The Balkan archetypal paleo-glossology belongs to the cultures of “Old Europe” and is preserved in the names of places in the Balkans, in the so-called ancient Greek language. Alexander’s “Koine”, which dominated the ancient world for about 1000 years, is representative of the infrastructure of the modern languages in the Balkan.

The results of this study have provided us with many elements of our ancient heritage which brings us closer rather than separating us. Our intention was to guide the reader to the regions of Serbia, Macedonia and other parts of the Balkans where there is a treasure trove of information which belongs to everyone and which needs to be further explored in order to bring a better understanding of our mutual past. By undertaking this study not only did we deepen our understanding of the region but we also confirmed that the Central Balkans was the cradle of Aegean culture and the peoples from this region have a common history and a future together.

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