

THE THRACIAN ORIGIN OF SOME WORDS AND EXPRESSIONS IN THE SPEECH OF ROMANIANS

Historical notes and analyses on ancient texts

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Motto: "Why would we, Romanians idolize our history? We descend from one of the most numerous nations of the world and dust has settled upon it, not even the language is known anymore." – Mircea Eliade

"The people who have forgotten their past have no future" – Sir Winston Churchill

Abstract

*In Romanian language, there are essential words of life, some of them existing only in our language and are found in the same form and semantics in Old Latin (Prisca) or in the Etruscan language, such as: **tată, bărbat (Man), fate, a face (to do), apă (water)**, etc. The word **Mama (Mother)**, which is used only by Romanians in this form, seems to have been related to the prehistorical Thracian Earth Mather, later goddess Cybele, born in Gherghita on the holy mountain IDA in Troas, named **"Ma"** in Anatolia, where she was worshipped by a Dacian tribe, in Comana, as Strabo says. There are also many words in Homer's and Greek playwrights' works, that can be found today in Romanian language; **argeia** (loom), **Gaeta, Dava** -the slave names; other **'smintius'**, meaning **smintit ('insane')**, same word in Romanian, therefore of Thracian origin. This epithet attributed to Apollo explains the cult of **"Apollo Smintius"** still misunderstood today. Related to this cult is also the origin of the word **'hamster'** which, not being conclusively explained in dictionaries, seems to be related to the name of the ancient town of **Hamaxitos**, where was located the temple of Apollo Smintius, full of mice (hamsters!), in Strabo's time. This cult seems to have emigrated to Baluchistan and India. The word **'skepsis'** in the dictionary of Romanians does not have an explicit origin, but it appears to have a connection with the town of Skepsis where Aristotle abandoned his philosophical books, under the threat of the Persians advance. His pupil, Hermias, the slave turned philosopher and later despot in Asos, is captured by **Mentor** and executed. The books have been recuperated later by Sulla, the Roman dictator.*

Some words used by Hesiod in his myths are still found today only in the Romanian language, such as *Coios, Phaeton (Fát), Fetuza, Lamp (etia), 'Baetyl (os)'*, so they have a Thracian origin. This may be an indication of the prehistoric Titans Hellenic myths Thracian's origin and it would show the antiquity of the Romanian people and their language. The Romanian word *'a hárázi, hárázit'* appears to have originated from the goddess's name Hera, who 'harassed' (coursed) the cow 'lo' - so that she would not find its place in the world. She finds Prometheus, punished by Zeus, chained in the Getic Mountains (Carpathians), according to Martial, who thus corrects an ancient error, persisting even today - the confusion of the *Getic Mountains* with *the Caucasus*.

Herodotus calls the virgin girls, chosen to bring annually offerings to Delos, 'Perpherees', this being, by anagramming, the Thracian word 'Preferate'. The Romanian words *talaz (sea) and taluz (earth wall)* are not of Turkish origin, but Thracian words, being mentioned by Xenophon in 390 BC, and the word *'cioban' (shepherd)* is mistakenly mentioned in the dictionaries as a borrowing from the Turkish language. This word being existing in Old Galic, namely *'ciobaroi', from the time when the Celtic people were at Danube River.* The names of the Romanian communes *Glâmbocata* and *Glâmbocelu* seem to have had either Latin or Celtic origin.

General

"Some things don't exist unless you look for them", said an ancient philosopher. Old words circulate in our language, like archaeological artifacts, gems, lost in time on the precipitous road of ancient history, a road forgotten, neglected, and even contorted by some, out of certain interests, under the guise of new discoveries. Words used especially in rural areas and for which some dictionaries present them to us as originating from the speech of migrating tribes. The use in everyday speech of many archaic words, with origins in legends and allegorical stories, prior to barbarian invasions of the fourth century AD, would be a confirmation of the antiquity of the Romanians, and of their language.

The **Getae / Dacians** had contacts with the **Hellenic** civilization as early as the VIII (8) century BC through the commercial colonies established by **Miletus** at **Pontus Euxinus**, and later the **Roman Legions**, which occupied a part of Dacia for about 170 years, had a determinant influence on them. Perhaps these were the astral moments of **'Sacred Dacia'** to appear in history, because, as the Romanian historian **Eugen Lozovan** said, *"the destiny of civilizations hang-up on encounters, more or less violent."*

A remark from beginning of the first millennium AD, belonging to the historian Dion Chrisostomos (AD 112) who, referring to the Greek colonies at Pontus Euxine, said:

"The Dacians had a great interest in Homer and almost everyone knew verses from the Iliad. They are very fair, and all transactions are verbal, disagreements being resolved according to local laws."

It becomes obvious the epic observation of Lucian Blaga, a Romanian writer, who wrote in *[The Village Soul]*, how "Eternity was born in the village. Here, every thought is slower and your heart twitches less often". Time flowing slowly, changes being slow, could be transferred and kept, from generation to generation – legends, words, customs;

... and Romanian historian Vasile Pirvan's remark in his book *[Getica, 131]*: *"About our ancestors Getae, ploughmen and shepherds it could be said, that in the sixth century BC, they did not have a qualitatively inferior culture, but only formally different from that of the Greeks; All that distinguished them was that they, the Getae, were villagers, not townspeople, like the Greeks."*

Tată, tați (father, fathers): noun

Tată, word used **only by Romanians** with the meaning in the dictionary. It appears in **Old Latin (Lingua Prisca)** and is still used today in some areas of Italy. *"Lingua Prisca was that used by the ancient inhabitants of Italy, in the time of Janus."* [Pausanias, Sec. 2 A.D. – "History of Greece"].

The daughters of **Caesar** and **Pompey** addressed to their father with this word -**tata**, as a diminutive of **Padre**. [Caesar, by Colleen Mc Cullough, published by Avon, 2003].

The word **tata** also appears on an epigraph in **Preneestre** (later called Palestrina) placed on the grave of a child by *"Primitiva Mat(er) and Arius Tata"*. [Torquati, Orig. de ling. ital. 304].

In 1885, on a tombstone, dated to the 6th century B.C. discovered in **the village of Kamina in Lemnos**, was an epitaph identified as an **Etruscan script**. This stele confirms an ancient claim made by Herodotus, saying **how Attica and Athens were originally inhabited by the Pelasgi-Etruscans** [Histories 6:137] and how, *"after being driven out of there, they retired to Lemnos, from where many had come before."*

This archaic inscription, still not fully deciphered, contains the word **tata**. The oldest inhabitants of the island of **Lemnos**, it is said, were a **tribe of Thracians** called by the **Hellenes, Sintians** (Pirates).

The name Lemnos, said Hecateus of Miletus (550-476 BC), comes from the name Cybele which was worshipped by the Thracians and from where the cult spread out to Asia Minor.

On **Cybele (Sebele)**, Diodorus Siculus, 1st century B.C. said: *"The harmony of the strings, however, was rediscovered when the **Muses** later added the middle chord, which **Linus** struck with his thumb, and **Orpheus** and **Thamiris**¹ added the bottom chord and the one next to it ; and when **Apollo**, they say, left the lyre and the whistle as a gift to **Dionysus**, in the cave, and when he fell in love with **Kybele (Cybele)** and accompanied on her wanderings so far as to the land of the **Hyperboreans**."* [Library 3.59.6]

(1) **Thamiris** (Greek: Θάμυρις), son of **Philemmon** and nymph **Argiope**, was a Thracian singer who was so proud of his abilities that he thought he could sing much better than the Muses. He went to competition with them, and lost. As a punishment, they blinded him and he could no longer play the lyre. This story is told by Homer in the *Iliad* [2. 594-600].

Ovid tells how **Sybille of Cumae**, Italy, was loved by **Apollo**. He lured her by offering to prolong her youth by as many years as grains of dust were in the palm of his hand, in exchange for her hugs. She refused, but he kept his word and took away her perpetual youth and was thus condemned to be an old woman (matron), for eternity. [Metamorphoses 14:130-153]

Cerrini Giovanni Domenico 1681, Rome, private collection [Wikipedia]. In the painting Sibel, a young woman is shown standing in front of Apollo holding dust in the cup of her palm. ...



Hypsipyle and Myrina were the main cities on the island of **Lemnos** with **Amazons** names and always connected with the cult of **Cybele**. Greek legends tell how the women of **Lemnos** killed all Thracian men on the island because of their infidelity and off all the women, **Hypsipyle** managed to save her father, **Thoas**, king over the **Lemnians** [Apollonius Rodius, *Argonautica*, Book 1]. According to the epitome of the Bibliotheca traditionally attributed to Apollodorus [Epitome 1:9], when Dionysus found Ariadne abandoned on Naxos by **Theseus**, he brought her to **Lemnos** and there fathered **Thoas**. The island was populated later after the arrival of the **Argonauts**, led by **Jason** and thus such a way, the Hellenes could justify their hegemony over the island! **Hecataeus of Miletus**, in his work *Genealogy*, was skeptical of the stories told, saying: *"I write what I think is true; as for the Hellenes' stories, I often find them ridiculous."*

Mama, the Great Mother, Cybele, Gaia, Gerghita with origins in Asia Minor-Troy, Mount Ida.

Cybele (Kybele, Κυβηλη) was the **Phrygian Great Mother** of the gods, the goddess of fertility, of the wilderness of the mountains. Her orgiastic cult(?) it dominated **central and North-Western Asia Minor**

(n.b. **Troas**) and is said - to have been introduced to **Hellada**² through the island of **Samothrace** and the city of **Thebes** in **Boetia** as goddess of the earth- **Gaia, or Gaea**.

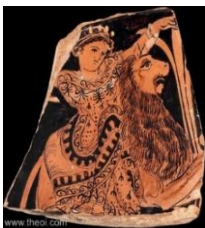
"Without any sweet act of love, she (Gaia) produced the wide sea, Pontos, with the raging waves, and after that with Uranus, made to him the deep, swirling Okeanos (current)river; and Koios, Krios, Hyperion, Iapetos, and Theia also, and Rhea, and Themis and Mnemosyne, Phoibe with the golden crown, and the lovely Thetis." [Theogony, by Hesiod, 130 translated by Richmond Lattimore 1986].

Cybele has been associated with a number of Hellenic deities such as **Minonian Rhea**, mother of the gods (**Meter Theon**), and often with **Demeter** in the cult of **Samothrace** and **Eleusis**, with **Aphrodite** on **Mount Ida**, and **Artemis** on **Ephesus**. The ancient Greeks saw **Cybele** in connection with **Dionysus** and she was always associated with musical instruments, drums, flutes. [Strabo, x, p 471, Homeric Hymns 13, 31]; [Apollodorus III, 5.1]; [Euripides Helen, 1304]; [Nonnus, Dionysicaia 9.136].

(2) The transition from the reign of Old European Mother Earth to that of Hellenic Apollo implied important religious-ideological as well as architectural shifts. Eliade firmly believed that strands of Neolithic culture continued into the historical period; i.e. **The mother of the Earth Gaea** preceded the cult of Athena of Delphi and according to the Hellenic religion, **Semele**, the mother of **Dionysus**, was probably the Thracian Goddess of the Earth. [Eliade 1978: A History of Religious Ideas, 271. Trans. by W. R. Trask. Chicago: University of Chicago Press.].

The cult emigrated to Rome where, around 205 BC, there was a Sibyl Oracle, Cybele being called **Magna Mater**. The Roman emperors never went out to war without first consulting the Sibylline books, acquired, it is said, by the last king of Rome, **Tarquinius Superbus**. It is not by chance, that the goddess appears on many imperial Roman coins, minted in **Asia Minor** and **Moesia Inferior** in **Marciano polis, Tomis (Constanta), Kallatis (Mangalia)**! In classical sculptures the goddess was represented with a crown of towers, riding on a lion, sometimes next to the son **Atys** identified by some ancients with **Sabazios** or **Dionysus**, or flanked by **Lions**.

A statue of **Cybele (Agdistis)** with the basket of abundance on her head (**Calathos**), flanked by two children, has been discovered at the archaeological site of **Hattusa**, in a 'post Hittite' layer, from the 5th century BC of the Phrygian era. [Wikipedia]

 Cybele riding a lion, red pottery, fragment of an Athenian vessel, Museum of Art, Boston. [Wikipedia].	 Agdistis (Cybele), with the basket of abundance on her head (Calathos), flanked by two children, discovered in the archaeological site of Hattusa, in a layer <post Hittite>, from the 5th century BC, from the Phrygian era. [Wikipedia]	 Village of Ostia, about 200-300 AD, Cybele flanked by lions, patera in left hand, Museum of Naples. [Wikipedia]
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 Bronze coin, dated 147-175, Phrygia, Ancyra. On the obverse: - bust of Empress Faustina II. On rev.: cult statue Artemis of Ephesus, with kalathos, standing between deers.	 <u>Cybele sitting on the throne and flanked by two children</u>, with the patera on the right, in a small temple (naiskos), Athena 4th century BC. Ancient Agora Museum, Athens. [Wikipedia]	 Ariarathes III (c. 230–220 BC) Bronze, minted in Tyana, Comana (Cappadocia). On the obverse.: Head with Phrygian/Dacian pileus. Reverse: ΒΑΣΙΛΕΥΣ – ΑΡΙΑΡΑΘΟΥ, T-Y (at the top), Cybele in biga pulled by two sphinxes! (lei?). Rare.
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Hattusa was the main city of the Hittite empire in Western Anatolia, later known as Phrygia/Lydia. The Hittite Empire is believed to have reached its zenith around 1500 BC. The language of the Hittites, with originally cuneiform, later hieroglyphic script, it was an Indo-European (IE) language. But the birthplace of IE languages is not Anatolia, which means that Indo-European speakers around 2000 BC entered Anatolia from other areas. But, where did they come from?

"As to the place, there is now a generally accepted opinion that linguistic evidence indicates the birthplace (Homeland) of Indo-Europeans somewhere in the area stretching from the Lower Danube Valley, along the northern shore of the Black Sea, to the northern parts of the Caucasus..." Quote from the book ["The Hittites", Ancient Peoples and Places, by J. G. Macqueen, West view Press Publisher, Boulder, Colorado, 1975, USA.]. The author, a researcher of the ancient history of Anatolia, was born in Glasgow, educated at St. Andrews University and Magdalen College, Oxford, England. Homer does not mention the goddess **Cybele**, **Sibila**, and the first Greek known to speak of her was **Heraclitus**, born in **Ephesus** (ca. 540-ca. 480 BC), who in a fragment of text reached today tells us of about 1000 years of Cybele existence, thus confirming her Thracian origin of 3500 years and perhaps connection with the IE, **Simālia**³, the goddess of snowy mountains- mentioned in Sanskrit writings:

"Cybele with fanatical voice says things we cannot laugh at, simple and unembellished, her voice reaching after 1000 years, by the grace of God (Zeus)." [Heraclitus, Fragments, 12].

Getae/Thracian statuette Cybele, Naieni commune, Romania and imperial coins from Dacia, Moesia Inferior representing Cybele goddess,

Information about the life of **Heraclitus** comes from **Diogenes Laërtius** (3rd century AD).

Heraclitus' claim is questioned by some modern historians but, the age for Cybele indicated by him roughly corresponds to the 3,000-year-old of Cybele bronze statuette discovered at Naieni, Buzău County, Romania. [The National Museum of Antiquities, Bucharest]. The discovery from Năieni, dated from the Early

Iron Age, is probably one of the oldest archaeological attestations of the goddess identified, undeniably, by the presence of the lion and her sons.

The Great Mother (Cybele) is riding on a lion and was flanked by two sons, of whom only one has survived today - son Calaus, or perhaps Caloian from the Romanian legends. The Getae/Thracian bronze statuette is 15 cm high and 12 cm long. This representation of the goddess is similar in bas-reliefs, statuettes, metopes, coins from all over the Greco/Roman world, as we can see in the adjacent displays.

Năieni village is located at the foot of Istrița hill, near Pietroasa and is part of the ancient of **Sărata Monteorul** antique culture. The statue is considered today in Romania, possibly wrong, of Scythian origin, representing an Iranian deity called **Anaithis**!

Xenophon told how **Gerghis**, near **Troy**, it was a place of great importance where there was a temple of **Apollo Gerghitus**, and **Cybele** would have been born there on **Mount Ida**.³ **Gergitha** is also mentioned by **Herodotus** as what remains of ancient **Teucris**, a city near **Troy**, **Dardania**, with a magnificent history [Herodotus, vi, 43].

Gherghița is a very common female name in Romanian villages, especially in the south, and where this expression exist: "if you are no good, Mama Gaia will punish you!". This syntagm seems to be in the spirit of Heraclitus' description of the mother goddess! After all, it was Cybele Herophile who punished Hercules to do the twelve labors set by Eurystheus, after he killed his children and wife!

(3) The goddess Cybel, Sibile was also referred to as the "mother of the mountains". [Etymological Dictionary of Greek, Brill 2009, p. 79]. The name is similar to the Sanskrit Simālia, queen of the snowy mountains [The Cambridge History of India, page 76]. Sybil and Simālia seem to be similar deities of IE origin, and thus the age of Sybilla of about 3500 years, as Heraclitus says, appears to be plausible. Similia is a common name in Romania.

 Coin of Troas, AR, Gerghis, 4th-3rd centuries BC. On the obverse: Cybele Herophile's head. On rev: a sphinx. Attestation: SNG Copenhagen 338; SNG von Aulock 1515.	 Hemibol AR, ca. 525-475 BC from Asia Minor, possibly Kyzikos (founded by Pelasgi), Mysia. On the obverse: Atys wearing a Phrygian (Dacian) Pileus.	 The Getic statue – Great Mother, Gaia (Cybele) riding on a lion, ca. 3000 years old discovered on the territory of Năieni commune, Romania [National Museum of Antiques, Bucharest].
 Bronze Coin dated 193-217 AD with bust of Julia Domna on the obverse, minted in Moesia Inferior, Kallatis. Rev: Cybele riding on a lion. Attestation: AMNG I 1 313.	 Bronze coin, Moesia Inferior, Marcianopolis, minted 210-211 BC. Bust of Septimius Severus. On the rev: Magna Mater (Cybele) seated on the throne, lions sitting at her feet, on left and right.	 Bronze Coin is from Phrygia, Kotation, with the bust of Emperor Valerian I on the obverse, and on the rev: Cybele in the lions' biga. Ref: SNG Cop. 336 type. Dated: 253-260 AD.

In **Pietroasa** commune, Buzau County, Romania, in 1837 on the same hill named Istrita was discovered another Dacian treasure of great importance called "*Hen with golden chicken*", dated in the ca. 4th century AD initially having 22 pieces weighing 19 kg of gold, many of which were lost.



The Pietroasa treasure (Hen with the golden chickens) has been discovered in 1837, in Pietroasa, Buzău County, Romania.

<https://www.mnir.ro/tezaurul-de-la-pietroasa/>.

Alexandru Odobescu came to the conclusion that the workshop in which it was made belonged to the cultural space of classical Greco-Roman antiquity. Other interpretations have linked it to a cult centered on the "Mother Goddess", Cybele and the illustration of "orphy dionisiac" mysteries.

The Romanian historian **Nicolae Densusianu** seems to have been right when he said: *"The treasure from Pietroasa is neither Gothic nor Byzantine, neither in terms of shape, nor in terms of the kind of ornamentation of the objects, nor according to the mythology that represent them, we have here the remains of a religious treasure, composed of various precious objects, which were consecrated in ancient times to an illustrious temple, of the Great Mother, of Apollo - the Hyperboreus in the countries of the Lower Danube."*

apă/ape (water): noun. aqua, latin

Word existing today only in the Romanian language. Appears in Sanskrit language [*The Cambridge History of India, Vol I*] and it is also mentioned in the Etruscan dictionary, just like in our language, 'apa' (water). Cicero (106-43 BC), referring to the Pelasgic Oracle of Dodona from Epirus, mentions how the oracle's *SORS* tablets were kept in vessels with 'ape', a word used from the Etruscan language and probably existing in Old Latin (Lingua Prisca) [*Cicero, "Deification" I.34*]

Cicero was born in Arpinum and was proud of his Etruscan origins! He was assassinated in Formia, formerly called Mola di Gaeta? Latium, near his villa. Gaeta⁴ got its name from the burial place of the nurse of Aeneas!



Carlo Labruzzi, "Ponte antico fuori di Mola dove passa la Via Appia, Gaeta nella distanza ca. 1789 - 1793. Pencil and watercolor. Too nice drawing, let's put it, here! [Wikipedia]



Formia, former "Mola di Gaeta", Latium, Cicero's monument from the Golph "di Gaeta", between Garigliano's river and peninsula Gaeta, north-west Napoli. [Wikipedia]. [Wikipedia]

(4) Gaeta, Geta was a common female slave name in antic Greek literature and is a female name in today Romania.

Bărbat (man): noun, synonym: husband; fii bărbată (be brave), adj. feminine. 'vir' in Etruscan and Latin, 'vier' in the archaic language of Romanian villages.

"Barbat"- archaic word, common noun, but also proper name **existing today only in the language of Romanians**, with the meaning as in dictionary. There is also the expression of '**be barbată**', addressed to a woman, meaning - '**be brave**'. This suggests that the word "Bărbat" means also '**a brave man**' and not just '**a bearded man**', as the etymology is explained in dictionaries. **This word appears in ancient Rome, as a cognomen.**

Dictionaries say that it comes from Latin and preserved in Romance languages as: Italian – 'barbato', Provansal – 'barbat', Spanish – 'barbado', all with the etymological meaning of '**man with beard**'.

It is hard to understand how the word beard appeared before the word barbat (man)! In ancient Rome it meant '**the brave man**', thus showing an archaic origin, possibly from the old language used before the Rome's foundation. **Another archaic word, namely vir exists in the Etruscan and Latin languages, meaning 'male', with Indo-European origins as, Vira. Interestingly, the word vier appears today only in the archaic language of Romanian' villages meaning - "uncastrated pig" or "male boar."**

The word '**Bărbat**' is known as a proper name in ancient Rome since the 5th century BC, used mainly as a **cognomen**, given to public figures with special qualities and achievements, being mainly – '**brave people**' - through their actions: **Titus Quinctius Capitolinus Barbatus** (ca. 513 BC – died after 423 BC) was a Roman general, elected consul six times and who stands out in secular struggles with Rome's neighbors.

Titus Quinctius was a member of gens Qunctia, one of the oldest patrician families in Rome and is believed to have been the brother of the famous general **Lucius Quinctius Cincinnatus*** (ca. 519-430 BC), three times consul and dictator [Titus Livius].

 TI. VETURIUS GRACCHI F. SEMPRONIANUS AR DENARIUS, ROME, 137 BC. Nice. Helmeted and draped bust of Mars r.; behind, X and TI VET, Rv. Oath-taking scene: two warriors face each other, hold spear in left hand and with sword in right hand touches pig held by figure kneeling between them; above, ROMA. Crawford 234/1; Veturia 1; Sydenham 507. 3,75 gm., 20 mm.	<u>The reverse symbolism interpretation nr. 1</u> * <i>Lucius Quinticus Cincinnatus, peace with Samnites and the Caudine Forks during the 2nd Samnite war</i> The reverse is referring to an early version of story of the Caudine Forks, in which the unfavorable agreement with the Samnites was honored. According to Livy the citizens of Rome refused to accept the treaty, and resumed the fight. A series of victories followed, including one at Luceria in 320 BC in which Gavius Pontius was himself captured and forced to pass under the yoke. The memory of the Caudine Forks and the yoke remained part of Roman culture to the end of the Empire, becoming a symbol of humiliating failure.	<u>The reverse symbolism interpretation nr. 2</u> <i>Mamurius Veturus and anciles story in time of Numa Pompilius</i> The revers depicts the fetial ceremony, part of the ancient treaty making process, during which a pig was sacrificed to sanctify the oaths. The moneyer is the son of Veturius Gracchi f. Sempronius, Augur from 174. [E. Badian, <i>Arethusa</i>, 1, 1968, 31.6]. The observe type has been held by means of association of Mars with Memurius to the aetiological story about the smith Mamurius Veturius and his reproduction of the ancile which fell from the heaven. [Festus, <i>su Mamuri Veturi</i>, Ovid, <i>Fasti III</i>, 379-923]; [Plutarch, <i>Numa</i> 13]
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During his six consular terms, **Titus Quinctius** fought against the **Aequins and Volscians** who made frequent incursions and devastated Latium. His numerous victories against them, and his ability to settle conflicts and keep a balance between plebians and republicans in the senate, earned him the appreciation of the citizens of Rome, who called him "their father" and to whom, it seems, they attributed the cognomen of **Barbatus**, a name that his father never has.

Barbatus later appears in the name of **Lucius Cornelius Scipio** (337 BC-270 BC), a descendant of the known patrician family, **Scipio**. He was, apparently, the great-grandfather of **Scipio the African** and is remembered as the first Roman general, consul in 298 BC, who had the "courage" and through his skills, he managed to interrupts the series of centuries-old endless struggles between the Romans and their neighbors; thus, marking the beginning of Rome's expansion into the Italian peninsula – therefore, it seems, he received the cognomen – "Barbatus". Scipio Barbatus played a crucial role in the Third Samnite War, when he defeated an alliance of the Etruscans, Umbrians, Sabines, Samnites, and Gaules at the battles of Volterra in 298 BC and Tifernum in 297 BC, later recounted by Livy. [History of Rome, 10:10-19]. **Those victories set the stage for Rome's expansion into the Italian peninsula.**

The legends of ancient Rome, from those times, are known as: the "**betrayal of Tarpea**", who opened the gates of Rome to the Sabines, led by **Titus Tatius**, in exchange for gold jewels, the legend of the Rome's women and the Sabines who made a "**joint appeal to stop these endless battles**"; and also the legend of **Titus Tatius**, king of the **Sabins** (died c. 740 BC), who declares war on **Rome**, during the reign of **King Romulus**, the first king of **Rome**, in response to the "**Abduction of the Sabines**". Allusion to these legends also appear on the Roman republican coins, below:

<u>ROMUS and ROMULUS</u>  SEXTUS POMPEIUS FOSTULUS, banker, 137 BC. Silver denarius, Rome on the obverse. On the reverse; <u>She-wolf nursing brothers Romulus and Remus</u>. Behind the fig tree with a woodpecker on the branches <u>and the shepherd Faustus the savior of children, from the Tiber River</u>, according to legend; In exergue: ROME. Reference: Crawford 235/1c; RSC Pompeia.	<u>KING TATIUS/ TARPEIA</u>  Next comes a silver denarius L. TITURIUS. L.f. SABINUS of the Roman Republic, 89 BC. <u>Head of King Titus Tatius</u>, behind <u>SABINUS</u>. Reverse: <u>The treacherous TARPEIA flanked by two Sabini soldiers</u>. L. in exergue. Ref: Crawford 344.2c.	<u>ABDUCTION of SABINES</u>  Coin L. TITURIUS. L.f. SABINUS, silver denarius, Rome, 89 BC obverse: <u>head of King Titus Tatius</u>. On the reverse: <u>The Abduction of the Sabines</u>. Ref: Crawford 344/1a. Syd. 698.
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In the first century B.C., the name **Barbatus** appears again in Rome. It may have arisen from **Marcus Philippus Barbatus**, a runaway slave who, having become a friend of **Caesar**, was helped by Him to become a magistrate, against the laws of Rome, not being a Roman citizen. Subsequent, in 40 BC he obtained the position of **praetor and propretor** under **Marcus Antony**. [*Marcus Tullius Cicero, Philippicae, xiii. 2*] [*Appianus, Bellum Civile, v. 31*] [*Suda, s. v. Barbarius Philippicus.*]. After the deaths of **Caesar and Marcus Antony**, **Barbatus** fell out of favor and was apparently assassinated.

The Roman Senate had to decide if whether all of his sentences could be preserved. At that time, the law called 'Common Mallus', or the law 'Barbatus Philippus' was adopted, which stipulated that - in case of a common procedural error - the sentence must be considered, because the act exists.

This concept, from Roman law, should have been valid today in judicial practices! How to absolve a defendant for common procedural mistakes, delays, etc., when the crime exists? The name Barbatus, it is possible, was attributed to him for his **courage** to accept the position of magistrate, while not being a Roman citizen. There was also an idea that the name came from the fact that he was a **barbarian**, but this variant has no basis.

<u>MARCUS ANTONIUS and OCTAVIAN</u> 	Denar de Argent 41 BC MARCUS ANTONIUS and OCTAVIAN. M. Barbatus Pollio, quaestor propraetor, Ephesus. Obv: M ANT IMP AVG <u>III VIR (n.b.trium-vir)</u> R P C M <u>BARBAT</u> Q P. head of <u>Mark Antony</u>. Rev: CAESARIMPONT(<u>IIIVIR</u>) RPC. Head of <u>Octavian</u>. Crawford 517/2; CRI 243. After <u>Caesar</u>' death, in 43 BC the absolute power was taken by special comission named "<u>The second trium-virat</u>" formed by three-males: <u>Marcus Antonius, Octavian si Marcus Aemilius Lepidus</u>.
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"a se ismeni" (to spoil yourself), verb. Expression: "don't be spoiled",
synonym "to fool yourself".

A se ismeni, it is a verb in the Romanian Dictionary and used in the country side with the meaning of *"to spoil yourself" or "to fool yourself"*. The etymology of the word, it turns out, has nothing to do with verb *"to change"* from the Slavic languages, as mentioned in dictionaries. The Romanian verb could come from the name of Ismene, 'a character' in the antique Greek plays. Carefully, observing the character of *Ismene*, sister of *Antigone*, in Sophocles' tragedy with the same name, written in 411 BC, it can be realized how Ismene... *"It was kind of spoil herself"*!

As the intrigue of the tragedy evolves, *Ismene's* position makes a terrible impression on the audience, remaining in the public memory. *Ismene/ Ismena* is always a common '*character*', often found in the plays of other ancient Greek authors, tragedies or comedies: *young, spoiled girl, an emotional, naïve character, as any young girl is; a personage with the same name and character is also found in an Aeschylus' play and in Aristophanes' comedy, Lysistrata.*

The idea it was suggested to me by a recent review comparing Antigone's pragmatic character to the naïve, childlike character of her younger sister, *Ismene*. *Can it be just a coincidence?*

Detail below: Tydeus and Ismene, Corinthian Amphora, ca. 560 BC, Louvre. [Wikipedia].



Tolomac, adj - in Romanian dictionary: someone who can't handle, fearful, inactionable man.

" Tolomac", word in Romanian dictionary, possibly coming from *Telemachos*, ancient Greece: *Τηλέμαχος (Tēlemakhos)*, literally meaning *"warrior from distance / archer"*. [Brann Eva, *Homeric Moments: Clues to delight in reading the Odyssey and the Iliad*, p. 277]. In Greek mythology, he is the son of *Odysseus* and *Penelope*, the central characters in Homer's *Odyssey*. Greek fighters, those who were not physically fit and could not handle hand-to-hand front battle, were designated as *Telemakhos*!

When *Telemachus* grew up, he visited *Pylos* and *Sparta* in search of his father *Ulysses* and, not find him, returned home to *Ithaca*, where *Ulysses* had already arrived, after a long peripeteia of 20 years, wandering along the coast of *Thrace*, passing the seductive *Sirens*, the monster *Scylla* and the whirlwind *Charbides* in the *Strait of Messina* and many other places.

Arriving home in beggar's clothes, **Ulysses (Odysseus, Greek)** found **Penelope**, his wife, working on the **loom (argea, named in the Romanian villages)**. He was recognized only by his old dog, **Argus**. (detail on the center coin, Ulysses wearing a **Phrygian/Dacian hat (pileus)**).

From where did this word '**argea**' come, in Romanian language? Didn't Dacian and Wallachian women, when their men went to war, they also began weaving at the **argea** (loom), as in **Penelope's** legend, to show devotion to their man?

 Coin AR of Sextus Pompeius Magnus, minted in Sicily, 42-40 BC, depicting the lighthouse of Messina (ancient Thracian-Zancle): on the reverse, the monster Scylla.	 C MAMILIUS LIMETANUS AR silver 'serratus' denar. About 82 BC. Bust of Mercury. Reverse - C MAMIL LIMETAN. ULYSSES walking with a cane like a beggar, being recognized by his old dog, Argus. Ref: Syd 741, RCV 282.	 Penelope and the suitors, painting by Pinturicchio, 1509. [Wikipedia]. Penelope is shown weaving at 'argalaaios', meaning 'Loom' – 'argea', in the archaic language of Romanian villages, or 'weaving war'.
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 <i>Tile Stamped with Odysseus from 13th century BC found on Ithaca - Credit: Χρ. Μαραμπέα (Christina Marampea) / Greek Ministry of Culture. [Wikipedia]</i>	Nowadays, archaeology meets the legend on the island of Ithaca, the known homeland of Odysseus, royal hero in Homer's epic poem, The Odyssey. In an archaeological site on the island of Ithaca, excavations have uncovered tales with the name of Odysseus, confirming the place where the mythological king was celebrated. The new discoveries place the site known like Homer's School in the Mycenaean period 1600-1100 BC – during the same time when the action of Homer's Iliad and Odyssey takes place. This is an indication that Homer's legend, The Odyssey was preserved not only in verse – but inscribed in stone, with rituals, civic identification and the celebration of the hero Odysseus by the people who lived where the story began.
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argea, argele (Loom), archaic noun. Synonym: război de tesut (weaving war)

Argea it is an archaic word in Romanian dictionaries meaning "**loom**", explaining - how would it come from the two transversal ladders of the loom, which had an alternative movement!? Unconvincing, very controversial origin, some say oriental of Cuman origins...(!). **Hasdeu**, a known **Romanian** classic writer,

indicates as being an autochthonous word, possibly **Dacian**, coming from word **argilla**. [Hajdeu, "Trajan's Column" magazine of 1873, No. 232]

But, It seems, that this word "Argea" (loom) could be originated from the following legend: In the ancient tragedy "**The Seven against Thebes**" (Aeschylus, 467 B.C.) '**Argia**' or '**Argeia**' (ancient Greek: Ἀργεία, **Argeia**) was the daughter of King **Adrastus of Argos** and married to **Polynices**, son of the exiled king **Oedipus of Thebes**. [Hesiod, "Catalogue of Women"] / [Pausanias, "Description of Grece"].

When King **Oedipus** died, a battle for succession broke out between the two brothers **Polynices** and **Ethocles**, and both lost their lives. **Argea** tries to find, among the fallen fighters, the body of her beloved man, despite the prohibition decreed by regent King **Creon**, the punishment being capital. In the end, she finds her man, and all attempts to resurrect him were in vain.

Legendary is Argea's courageous act and love she had for her husband, like Penelope who weaved to "argalaioi" for 10 years during the Trojan War and another 10 years, until her beloved husband Odysseus returned home. Were those stories in the minds of Dacian women naming "the loom" or "the weaving war", when their men were going to war? Possibly, other words from Greek mythology appear in the popular, ancestral speech of Dacia (Romania) today!

Below, is **Argia** in the National Library of France. (Wikipedia). The drawing with origin from Cognac, XVI (16) century AD, shows the **weaving** with thread on the Argia's garment, which can be a connection with **the loom**, called in the archaic Romanian language, **argea**. (Q.E.D)



The obscure cult of the Argei in ancient Rome could be explained as follows:

In connection with the meaning of this word '**argea**', it could also be the name of the archaic religious procession named '**Argei**' (**Sacra Argeorum**), from the time of Rome formation, mentioned by **Ovid** [Fasti. 5.622-660] and **Varro** [De Lingua Latina, 7.44]. Very interesting, the ritual took place on March 16 and March 17, two days after **Anna Perenna's festival from March 15 when - "plants bloomed annually,"⁵ where she met her end days, on the banks of the Tiber River"**. These processions of the **Argei** also took place on May 14 or 15, the day after the **Sallia Festival**.

The significance of these annual rituals had become so obscure, in the time of the Latin classic writers, so that it was no longer clear to those who practiced them and is not elucidated even today! It was believed, however, to have something to do with ancient Greece.

(5) From here the name of <perennial plants>, which bloom annually.

Vestal priestesses, the **Pontiffs** (Flaminia Dialis) and the **Praetors** went to Rome in 27 appointed places (**sacralia**) and collected the **dolls made of straw and rushes**, resembling people and having their hands and feet tied. [*Encyclopedia Britannica*. Vol. 2, 11th ed. Cambridge University Press. p. 457]. Those dolls called 'argei', probably brought there by women, they were taken to the 'Pontus Sublicius', the oldest wooden bridge in Rome, where they were thrown in the river Tiber, by Virgin Vestals.

A possible explanation of the Argei's rites significance may be the commemoration of fallen veteran heroes in battle. These annual processions appear to have been a moral support for the heavy loss of these women, hence the name of the procession of **Argei** and the name of the **Bridge Sublicius**, a kind of Bridge of Sighs!

An additional argument would be that these processions took place in **April**, after the festival of Anna Perenna, sister of the Carthagena's queen Didona! Another argument, which would support this idea, would be the fact that there was also a day after **May 14**, the day when the festival of Salii and Veturius Memurius took place. **Plutarch** (1st century AD) believed that **Veturius Memurius**, mentioned in the **archaic Salliare songs**, it wasn't the name of the master who had made the **shields (ancillas)**, during the reign of King **Numa Pompilius**, but simply meant '**veterem memoriam**', in the Rome's archaic language, not totally understood by classical writers. [Varro, "De lingua Latina" 6.49, Plutarch, "Parallel Lives," Numa].

From this it can be seen, how even the Latin classics did not fully understand the meaning of religious processions and this archaic language, spoken in the times of Rome formation.

Common virtues of the heroines **Argea**, **Medea**, **Didona** from Greco-Roman mythology, very appreciated by antique people, were chastity and sacrifice. This would also link it to **Homer's** heroine **Penelope** who weaved to 'argalaioi' for twenty years.



GENS ANNIA. C. ANNIUS T.F. T.N AND L. FABIUS L.F. HISPANIENSIS AR DENARIUS. VF+. **ANNA PERENNA** - QUADRIGA. Rare! Avers: C. ANNI T.F.T.N. PROCOS. EX SC. Bust of Anna Perenna. Rev: L. FABI L.F. HISP. Victoria in quadriga, with palm leaf; Q upper, conserving complete detail on both faces. Ref: Crawford 366/1b; Sydenham 748. Mint in Spain, 82-81 BC. 3,3 g - 16 mm



The month of March from a mosaic of months, possibly the **Rite of Memurius** (From El Djem, Tunisia, 3rd century AD); **March is positioned as the first month of the year.**

smintit, (crazy, out of mind), adj. Apollo Sminthius

Smintit, word of Thracian origin, mentioned by Homer, 8th century BC, in the epic poem **The Iliad**, word which is found in the today Romanian' dictionary, with the same meaning-**"out of mind"**. The Trojan priest **Chryse** invokes **Apollo** to take revenge on **the Danai (Achaeans)** for kidnapping his daughter. **"Leto's fair-haired child, God with the silver bow, protector of Chryse, sacred Cilla, mighty lord of Tenedos*, Smithian Apollo hear my prayer."** [From Homer's Iliad, Book I, 39].

 *TENEDOS, island of TROAS, Sec 5 (Ca 450-387 BC), AR Obol, Janiform female and male heads /Double Axe (Labrys) within shallow incuse square.	HOMER mentions APOLLO as the chief deity of TENEDOS in his time. According to him, the island was captured by Achilles during the siege of Troy. TENEDOS island where the Greek fleet hide after they abandoned the Troian horse. This type of design with double head, possible, Zeus and Hera are called "JANIFORM". Later this design was used in ETRUSCIAN and ROMAN coins, representing the double head of JANUS, from where the term 'Janiform' derive. The double axe (Labbris) later appears to be the emblem of ODRISSIAN royal dynasty of THRACE, and it can be seen below.
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 THRACIAN KINGS. METOKOS ca 405-391 BC, AR DIOBOL (12MM, 1.00G). Rev.: BEPENNIS. (Wikipedia)	 KINGS OF TRACE.AMATOKOS I, 389-380 BC. THICK Æ18 (10.20 GM) OF MARONEA. BIPENNIS (TWO HEADED-AXE), BULLS HEAD ABOVE /Reverse: Grape (Wikipedia)	 KINGS OF THRACE. AMATOKOS I (Circa 389-380). Ae. Obv: Horse prancing right. Rev: AMATOKO. BIPENNIS. Topalov, Odrysian 17.1. (Wikipedia)	 Bronz coin, REGATUL TRAC ODRISE, KING TERES II, 351-342iCr. Maronea mint. Reference: SNG Cop. -, SNG BM -SNG Stancomb, Avers: BIPENNIS, THPEQ, T- format de topor. (Wikipedia)
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During the Trojan War, before the actions described in Homer's Iliad, Agamemnon kidnapped Chryse's daughter Chrysa (Astynome) from **Moesia**, south of Danube River as spoils of war. [Library, Pseudo Apollodorus, 1st century AD]. **Apollo Sminthius (out of his mind), descends from Mount Olympus and sends mice to destroy the crops of the Danai (Hellens), in order to harm them.**

From this legend - the cult of **'Apollo Sminthius'**, meaning **'Apollo out of mind'**, was born - worshipped in ancient times in Asia Minor and Rome. In Romanian language **'Apollo Smintitul'**.

The word *Sminthius*, "Σμινθεύς" and the meaning used in the Iliad is still not understood by Greeks and foreign writers, as they are not familiar with Romanian Language. It is mistakenly believed, as to be "a Greek, Cretan, archaic, foreign word, possibly Luvian, meaning mouse"!

[From the book "Apollo, Gods and heroes of the ancient world" by Fritz Graf⁶, Ed. Routledge 2009, 270 Madison Av. NY, NY].

"The name *Smintheus* perplexes the ethnographer and suggests an interesting problem for anthropology [L. R. Farrell, the cults of Greek States, Vol 164], and it appears that the Greeks also have a problem with this term.... *Sminthius would be a word that neither the ancient followers of the God (n.b. Apollo) nor Homer's audience easily understood.*"

The word '*smintius*' used by Homer it is today only in Romanian's vocabulary as '*smintit*' with the same meaning - "*out of mind*" - as used by Homer

(6) Fitz Graf, former professor of Greek and Latin at the American State University Ohio.

 Chryses tries to free his daughter from Agamemnon, a red ceramic cup about 360-350 BC, Louvre.	 Republican AR Coin (112BC), Obverse: Hercules with but, Rev: Desultors at Apollinar Games. (Note: the mouse at the feet of horses)	 Imperial bronze coin of Severus Alexander (222-235AD) with the statue of the cult <i>Apollo Sminthius</i>
 TROAS. Alexandria. Severus Alexander (222-235). Ae. Obv: M AV S ALEXANDRV. Laureate, draped and cuirassed bust right. Rev: COL ALE AV / TROAD. The Smintheum temple, containing statue of <i>Apollo Sminthius</i> right, with patera and bow over tripod.RPC VI online 4037; Bellinger A331. Weight: 6.91 diameter: 22 mm.	 CARACALLA, bronze coin (4 April 188 – 8 April 217) Holy Roman Emperor from 198 to 217. Alexandria Troas. Obverse: bust right. Rev: Caracalla on horseback, Caracalla raising his hand; statue of <i>Apollo Sminthius</i> with an arch and patera. Bellinger A272, Rare	 TROAS. Alexandria. GALLIENUS (253-268). Ae As. Avers: IMP LICIN GALLIEN. bust right. : COL AVG TROAD. Statue of <i>Apollo Sminthius</i>, right, patera and arch. Ref: Bellinger A446.

hamster, noun: (rodent, mouse), the best-known species is Syrian golden hamster.

Unclear etymology today in dictionaries! Possibly related to the ancient city of **Hamaxitos** where the Temple of **Apollo Sminthius** was located. The temple existed at the time of Strabo [Geography 13:1-46] and described **as being full of mice (hamsters!?), where they were fed.**

Strabo also gives an etiology of the name of Hamaxitos, where he says: *"In this Chrysa (n.b. Hamaxitos), it is the sanctuary of Apollo Sminthius, and the symbol belongs to the etymology of the name, the mouse (n.b. hamster), which stands at the foot of the wooden statue (xoanon)"* [Strabo, Geography, 13.1.47]

It seems that this phrase was not written, or originally transcribed clearly, perhaps it was not translated correctly, **and this is why it is misunderstood today, how 'sminthius' would mean 'mouse', in a foreign language, ... possibly Luvian!?.** ["Apollo, Gods and heroes of the ancient world" by Fritz Graf]

 The coin of HAMAXITOS, (380 BC), shows the head of Apollo Sminthius/ Rev; Lira, and is located by the inscription AMA-XI on the reverse Lyra, perhaps "Broanca" the thracian word for Lyra	 Nowadays, the ruins of the temple Apollo Sminthius can be seen in Troas (Troy area), (Gulpinar, Kanakkale, Turkey), ancient Hamaxitos.	 Coin from the time of Severus Alexander (222-235AD) has on the reverse the Temple of the cult "Apollo Sminthius".
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Possibly, the migration of the Apollo Sminthius cult from ancient Hamaxitos Troas to Persia, Pakistan and India!

Nowadays there is in Bikaner, India a **Karni Mata Temple**, built in 1530s, which houses thousands of rodents (rats) that Hindu pilgrims consider them to be their ancestors' reincarnation or of fallen heroes in battles.

Karni Mata Temple of Deshnok also known as **Madh Deshnok**, is a prominent Hindu temple dedicated to goddess Karni Mata of Deshnok, located 30 km south of Bikaner, in Rajasthan Province. It has become the most important pilgrimage site for devotees of Charani sagatis after access to Hinglaj was restricted following the partition of India. (Wikipedia)

Bikaner is known for the **Prachina** museum with traditional textiles and royal portraits. Nearby, is the **Karni Mata** Temple, home to many rats, where they are fed as sacred to Hindu pilgrims. White rats are

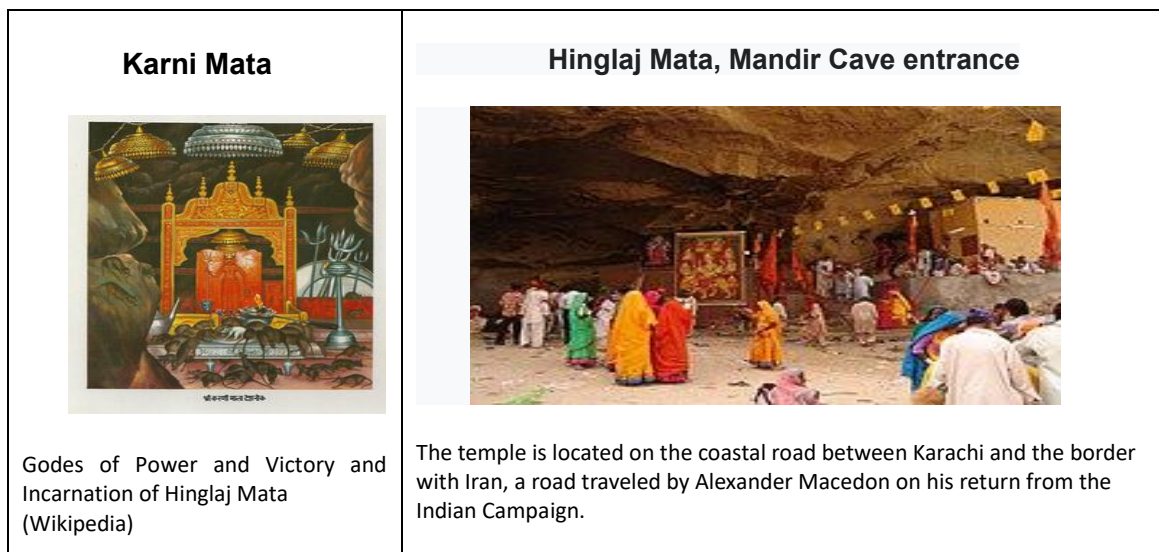
considered more favorable for the fulfillment of desires or aspirations, and pilgrims sometimes wait hours to see a white rat.



Karni Mata (Karniji Maharaj) is the Hindu deity **of power and victory** described as a warrior who lived between the 14th and 16th centuries in western Rajasthan. She is also celebrated as an incarnation of the **goddess Hinglaj Mata** worshipped in the largest and most important temple for Hindu pilgrims in **Baluchistan, Pakistan**, 18 km north of the Arabian Sea. The temple is located in the sacred Hinglaj Valley in a cave in Hingol National Park and there is no indication of the temple's age. The local Muslims also worship this deity and ensure the security of the shrine.

To begin with, it must be said, with reference to these temples in India and Pakistan, that no legends or written references has been found to connect them with the ancient Temple of Apollo Sminthius described above, which was existing in Strabo's time in Hamaxitos, Troad.

Hinglaj Mata Temple, Hignol Balochistan, Pakistan



Strabo does not give details about the meaning of this cult, so the cult is not fully understood today by historians. It only remains for us to find if there is a syncretism between Apollo's ancient cult, less known, and the existing cult of **Karni Mata** in today India.

1. The **Apollo Sminthius** temple in antiquity was the home of a lot of rodents (mice) considered sacred and where they were fed, similar to Karni **Mata** Temples, existing today in **Pakistan** and **India**.
2. The **Karni Mata** temple of India is newer, from circa AD 1530, and appears as a migration of the **Hinlaj Mata cult from Pakistan** to the East in **India**. The goddess **Karni Mata** of India is considered as an incarnation of the goddess **Hinglaj Mata**.
3. The goddess **Karni Mata** is represented in the Hindu temples' frescos next to a lion or riding a lion what reminds us of exactly the same posture of Thracian goddess from Mediterranean Sea, Cybele (Grand-Ma). The oldest archaeological artifact of the goddess, about 3000 years old, was found on the territory of Romania, in Naeni. **Is it just a coincidence, or perhaps, it is a migration of the ancient cult of Goddess Ma from Mount "Ida" Troas, to Asia, and later to India, as it can be seen below on this coin from Cappadocia?**
4. The migration of some religious cults to other areas is known in ancient history, such as the cult of Cybile, Gherghita (Grand – Ma), from Troad, Asia Minor, who migrated to Rome, and to Comana, Cappadocia. **Another known example is the adoption by the Persians of the pre-Hellenic cult - Apollo Didymeus or Branchidae.** [Hrdt. 1.157.3]; [Paus. 7.2.6]. This cult practiced by priests in the sanctuary of **Didyma, Miletus**, known existing in 8th century BC, was devastated and burned by the Persians in 493 BC. Adopted by the Persians, the cult was administered by Branchidae⁷ priests in Sogdiana,

 ARIARATHES III, (c. 230-220 BC) AE, TYANA (CAPADOCHIA) MINT, GODDESS IN BIGA DRAWN BY TWO SPHINGES, VERY RARE, Bronze (AE, 4.87g, 18mm), Simonetta (1977) 4, SNG von Aulock 6258, HGC 801 (R2). Av.: Head wearing frigidian cap right. Rv.: ΒΑΣΙΛΕΥΣ - ΑΠΙΡΑΠΟΟΥ. / Τ - Υ (in upper fields), Goddess standing facing in biga drawn by two Sphinges (lions), raising left hand and holding sceptre on right hand.	Nuismatic note: ENYO, Goddess of war [Iliad 5.333], MA was a local goddess at Comana (Cappadocia) and a Phrygian alternative name for CYBELE, mother of the gods. Greek name, Kybêlê. Roman Name, Cybele, Sibila, was an Anatolian goddess who had a popular cult and she was introduced into Roman culture during the Second Punic War (3rd century BC) and remained popular. The Romans identified Enyo with Bellona, and she also has similarities with the Anatolian goddess Ma. Enyo (Greek: Ἐνυώ, mentioned by Homer, English translation: "warlike", was a goddess of war and destruction in Greek mythology, the companion and lover of the war god Ares. She is also identified as his sister, and daughter of Zeus and Hera. [Quintus Smyrnaeus, Fall of Troy, 8.424].
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Xerxes I, the Great (486-465 BC) relocates the descendants of these Greek priests to **Bactria** [Strabo, 11.11.4] and thus the cult was also practiced in **Central Asia**. In the Hellenistic period, **Alexander the Great**, when advancing through the desert towards the river **Oxus** (Amu-Darya) in his way to Hindu Kush Mounain's passes, in the middle of summer 329 BC, found **there Branchidae Shrines**, on the opposite side of the river, in **Sogdiana**, the farthest north-eastern province of **Persian empire** [Pliny, Natural History - 6.18].

Alexander Macedon, it is said, to have massacred the descendants of those Branchidae priests, because they betrayed and sided with the Persian [Callistene, Strabo, Curtius Rufus, Plutarch]. But the information is controversial, even denied by historians.

(7) How Walter Wybergh (1861-1932) and Joseph Wells (1855-1929), in their book ["A commentary on Herodotus", Oxford at Clarendon Press, 1912], advanced a hypothesis that the name of the pre-Hellenic cult 'Branchus' would derive from the Sanskrit 'Brahman', in Latin 'Flemish' (priest). Today there is an opinion, increasingly accepted by historians, including the Indians, that the Indo-Europeans entered northern India from Europe. If this is the case, the religious cult of the Brahmins could have been related to the migration to India of Apollo Branchidae's cult which would have taken place, in this case, with the migration into India of Indo-Europeans. Interestingly, the Brahman period of the Vedic Culture appears at its peak in India after 1000 - 800 BC, at the same time when the Apollo Didymeus Cult of the Branchidae priests existed in Miletus [Max Muller 1823- 1900, Rigveda Sanskrita, Vol iv]. The hypothesis is interesting, but it must be argued!

In the historical province **Dilberjin Tepe** of Bactria, **archaeological** traces were also found- amphoras with the name of the cult inscribed on them [I.R. Pichikyan], in the archaic dialect preserved by those **Branchidae** priests, according to Herodotus. [6.119.4]

5. The **Higlaj Mata** temple of Pakistan, name with Sanskrit origin, appears to be a very old temple, the cult being practiced in a cave (grotto). Its antiquity is not known, but having the Sanskrit name and being one of the largest and most important pilgrimage sites for Hindus believers, it may have the antiquity of the local Hindu religion, consolidated by the year 1000 BC, influenced by the Vedic Brachman religion, which reached its peak in the same period. The Rigveda culture, it is believed, was introduced by Indo-European people to India around 1500 BC with oral Rigveda hymns, written down by 1000 BC. Strabo mentions the existence of Brahmanism in India [Book XV,1. 58-60], saying: "*Megasthene makes a different division of the philosophers, saying that they are two kinds off, one of which he calls the **Brachmanes**, and the other **Sarmanes**.*"
6. The ancient cult of **Apollo Smintius was also practiced in grotes** , as it can be seen on a Roman coin below from the time of Emperor Trebonianus. The cult was worshiped by Trojans and later by the Romans, aware of their Trojan origin, and is represented on many Roman coins issued in Asia Minor.

 Coin of Alexandria, Troas, Head of the goddess Tyche, rev: statue of APOLLO SMINTIUS and a shepherd, dated to the time of Trebonianus Gallus or Valerian I, (251-260 A.D.).	Rev: Reverse [COL] AV TROA[D], Herdsman ORDES of standing left, on left a cavern surmounted by statue of Apollo Sminthius, within the cavern, a similar statue lying down, on right a bull runs right; extremely rare. The scene is described by Homer in Iliada.
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7. It is possible that the cult to be brought there in Baluchistan, Hinglaj at a much later date by the Persian Achaemenid dynasties who had respect for the god Apollo. The **Croesus**, king of Lydia, son of Alyattes' myth is well known, when in 546 BC defeated by Cyrus the Great, Croesus was saved from the funeral pyre execution by a rain that was unleashed as a result of his prayers to divinity. Cyrus interpreted this event as an Apollon divine intervention, and definitively he renounced to Croesus execution.



Kroisos, Louvre. Croesus awaits fiery execution [Attic red-figure amphora, 500-490 BC, Louvre G 197]

8. .. or perhaps this temple in Hinglaj might have been founded by Alexander Macedon, similar to that of Apollo Sminthius from Hamaxitos, to venerate soldiers sacrificed in battle and to appeal to the divine salvation? It's possible, as a pupil of Aristotle, of course, he was a good connoisseur of Homeric legends. The **Hinglaj Mata** temple in southern Baluchistan is located in a cave on the coastal road from India to Persia, a road traveled by what was left of Alexander's phalanxes on their disastrous return in 325 BC from his Indian's dream campaign.
9. Comparing the Indian cult of **Karni Mata** to the ancient cult of **Apollo Sminthius**, we can see a certain syncretism; the rodents, considered sacred, would have signified the reincarnation of the Trojan heroes, and the Thracian and Roman of cult worshipers prayed in the Temple for fulfillment of their desires and aspirations.
10. The architecture of **Karni Mata** temple's gate entrance in Bikaner, built in AD 1530, reminds us of a **Roman Triumphal Arch**, representing **Power and Victory**, interestingly, just the same significance of Indian temple. It can be seen even the existence of statues on the Indian temple, similarly placed as the those on a Roman Victory Arch, which, without any connection, were the statues of Dacians.



Temple Karni Mata, Bikaner, Rajasthan, India



Arch of Constantine, Rome, Trajan's Forum

In conclusion:

There are some arguments that would support the idea of Apollo Sminthius' cult migration to Asia, similar to Apollo Branchidae's cult that, is known, was worshipped in Hellenistic era in Sogdiana for which there are written and archaeological evidence. Most likely, the cult would have been instituted by Alexander Macedon or his followers in the grottoes of southern Baluchistan on his way back from the disastrous campaign of his Indian dream, at that time in great need of invoking divine help. Later, after centuries, the cult was introduced in India by a family, who built in AD 1530 the Karni Mata temple.

Brynchos (broancă), the Thracian word that may have been at the origin of Apollo Branchidae **Oracle's name from Didyma, Miletus**

"Apollinem citharaeum qui Dicaeus appellatus est". [Plinii H. N. lib XXXIV. C.19. 10]. Dicaeus was a simple geographical epithet of Apollo, who played the guitar (*archaic Thracian, 'broanca' or 'cetera'*), the instrument of Hyperboreans, always accompanying the songs of festivals and the Hores' dance, according to Hecateus of Abdera. "Brynchos" (βρύγχος) is a word from the Thracian language referring to a type of guitar or stringed instrument, which appears in ancient Greek dictionaries. The words 'broancă' and 'cetera' exist in the Romanian language and the musical instruments are still used in our days in the villages' folklore.

The sanctuary and center of the Oracle of Didymean Apollo named Branchide was located 10 miles south of Miletus. Pausanias said [Pau. VII 2.6], that it was older than the Ionian settlement and a cult of Atys would have begun around 1250 BC in Didymon (today Murat Dağı of Gediz, Kütahya). He was originally a local semi-deity in Phrygia, associated with the city of Pessinos, at the foot of Mount Agdistis. The mountain was personified as a demon (!?), whom foreigners associated with the Great Mother, Cybele. Atys, it is said, would have introduced the cult of Grand Ma, Cybela, in Lydia, invoking the jealousy of Zeus, who would have sent a wild boar to destroy the cultures of the Lydians.

 Miletos (Ionia), Didyma, minted, circa 39-17 BC AE 18. Magistrat Eudemos. Obs: APOLLO BRANCHIDAE, having an arch in hands. Rev: ΕΥΔΗΜΟΣ. Lion on right, head to left; star above. Deppert-Lippitz 953. 4,5 g - 18 mm	Didyma was the Oracle of Apollo in Miletus, connected to town by the "Sacred Way". The temple was maintained by priests called Branchidae ⁸, from where the name of the cult. It was older than Ionian's colonization by the Greeks [Paus. VI 2.6], and it is believed that it migrated there from the Pelasgian Oracles of Dodona and from Delphi. The name "Didyma" was originally Anatolian, meaning "twins" (i.e. Apollo and Artemis). The establishment of the cult is supposed to precede literacy and even the Hellenic colonization of Ionia around 1000 BC. But the first archaeological pieces of evidence of Didyma date in the 8th century BC. [Tuchelt, K. (1991). <i>Branchidai-Didyma</i>, p.9-10]. Herodotus of Halicarnassus says that Pharaoh Necho the II-nd sent gifts, and 50 years later Croesus of Lydia did the same.
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(8) "However, discussing further, the fabulous part of the story is, we might conclude, that **Branchus** was of the priestly family who founded the temple **of Branchidae or Didyme** at Delphi, and that he went to Miletus, where he found men with a strong mind open to superstitions, as at Delphi, and established an oracle there, imitating what existed at this place." [Larcher's notes on Herodotus, historical and critical remarks. Ed, 1829]

As it was mentioned in note above and note 7, Page 23, the origin of the cult name Branchidae is still very controversial: it it said that the name would have come from Branchus a priestly family from Delphi, or possibly from the Brahman priests of India. But the fact that the sanctuary was hereditarily administered by a family is nowhere to be found in the Hellenic world. Didyma was the current name of the locality, because Herodotus, in his words, always referred to the Oracle as Branchidae. [Hdt. i 46.2, 92.2, 157.3, 159.1, ii 159.3, v 36.3: *οἱ Βραγχίδαι*]. This suggests that it was originally one of the communities centered on a local deity, typical of other places in Asia Minor before Hellenization. The name Branchus is almost unique in Greek mythology and does not appear elsewhere in the classical world. But it is not surprising, because the literal meaning of the word means '**pain in the throat**', '**hoarseness**', or **vocal cords vibrations**. [Journal of Hellenistic Studies 1985, 59-68, *The Masacre of the Branchidae*].

This may also suggest that the name of pre – Hellenic cult, **Branchidae** does not come from the name of a priestly family **Branchus**, but simply, could has the origine from the Thracian stringed instrument called '**brynchos**' (**broanca**) to which Apollo was always associated with, hence the archaic name of **Apollo Branchidae**. The Hellenic name of the instrument was Lyra, and in Roman times appears, Apollo Citharaeus.

If this origin of the Branchidae oracle's name located in Didyma is accepted, it is possible that this sanctuary was older than the Oracle of Delphi, similar to Pelasgian oracle of Dodona and the supposed connection, with the Brahman Vedic priests' name, would make sense. (see note 7)

The cult of 'Apollo Citharaeus' was widespread in antiquity all over Mediterranean Sea, always associated with his brynchos, lyra or kithara, as it can be seen in the arrangement below:

 MACEDON. CHALKIDIAN LEAGUE. Tetradrachm (Circa 432-348 BC). Olynthos. Obv: Laureate head of Apollo right. Rev: XALKIDAEQN. LYRE. SNG ANS 525 ff. Condition: Very fine. Weight: 2.23 g. Diameter: 14 mm.	 IONIA, KOLOPHON, ca 389-350 BC. AE 12mm (1.88g). Laureate head of Apollo right / LYRE within linear square; two astragaloi to left and right. Milne, Kolophon, 77-78; SNG Tuebingen 2899; SNG v. Aulock 2009; SNG Cop. 145. Green patina.	 MACEDON. BOTTIAIAI (Spartolos), Circa 385-350 BC. Ae Obv: Laureate head of Apollo right. / Rev: B-O-T / TIAI / QN. Kithara.	 HAMAXITUS, TROAS, Bronze coin, Hamaxitus, Troas, Fourth century B C, Head of Apollo laureate r. AMAEI, LYRE. 1.57-gram, 10.9 mm, SNG Copenhagen 341.
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 LYCIAN LEAGUE. OLYMPOS. Drachm (Circa 88-84 BC). Obv: Laureate head of Apollo right, with bow and quiver over shoulder. Rev: ΟΛΥΜΠΗ. LYRE; torch to left, shield and sword to right; all within incuse square. Troxell 51; SNG von Aulock 4375. Condition: Good very fine. Weight: 3.00 g. Diameter: 15 mm.	 ISLAND OF KOS, CARIA. ca. 88 - 50 BC. AE-23. 6.67g. 12h. Laureate head of Apollo rt. / ΚΩΙΟΝ ΕΜΜΕΝΙ to either side of a LYRE; all within a laurel-wreath. BMC Caria, p. 211, no. 172. aVF as struck with some weakness in areas.	 Apollo_Musagetes, Pio Clementino Museum, Vatican. Apollo Citharaeus showing a cithara with box tail-pieces. brynchos — "guitarra"; comparada con el rumano broancă, "un instrumento de cuerda" y el ruso brenčat, "tocando un instrumento de cuerda"	 Apollo Citharaeus, a wall-painting from the Palatine Antiquarium. Thracian word brynchos — "guitar"; cf. Romanian broancă "a stringed instrument"
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Abdera, Abaera, abderite, aberite, ... aberații (aberrations).

We are in the years **513, 512 BC**, when the **Persians** under **Darius I** conquer **Abdera**, an important city at that time, located on the coast of **Thrace** and mentioned as a city where – the "**Great King**"- **such called himself** - was received with honors on his march to **Greece**. [*Herodotus. VII. 120*]. In **492 BC**, after the **Ionian Revolt**, the **Persians** again conquered **Abdera** under **Darius I**, led by his general **Mardonius**.

Later, in his retreat after **the Battle of Salamis** (480 BC), **Xerxes** stopped in **Abdera** and was hospitably received by the inhabitants offering him a '**tiara**' and a '**golden sica**' (**sword**). [*Smith, William, ed. 1878, "Dictionary of Greek and Roman Geography", London*].

The Abderans helping Persians was, of course, very troublesome to the Athenians and therefore they considered them stupid [*Juvenal X.50*], [*Martial X.25.4*] and made numerous insulting jokes at their expense, called - "abderite"; this, even if the city was the birthplace of such illustrious philosophers as Protagoras, Democritus, Anaxarchus, Hecateus of Abdera-historian and philosopher, and the lyric poet Anacreon. [*Smith, William, Dictionary, 1878 edition*].

The resentment of the **Athenians** against the **Abderians** is also related by **Cicero** who notes how- ..

"the air of Adbera was proverbial in Athens, as causing stupidity." [*Cicero. Epistulae ad Atticum, 4.17.3, 7.7.4*].

This Situation also indicates that relationships between the Thracian cities and the Hellenic Polis States were not very good, because the latter were trying to dominate economically the Cities of Thrace.

Following the failure of the invasion of Greece and Persian Empire's domination of Europe, the Thracian kingdom of Odrisse dynasty emerged, founded ca. 480 BC by King Teres I, the son of the Thracian king Olorus. (possibly died in 515 BC). Olorus' daughter, Hegesipyle married the Athenian general Miltiades who defeated the Persians at the Battle of Marathon in 490 BC. [Herodotus, Histories 6.39].

Thucydides (460-400 BC), the son of Oloros, mentions the city of **Abdera** as the western boundary of the **Odrise** kingdom, which then stretched in the East to the mouth of the **Istrus river (Danube)** and **Pontus Euxine (Black Sea)**. [*"The Peloposian War", Book ii. 10*]

Below, there are ancient coins from **Abdera** with a **griffin on the obverse**, symbol of the lands of the **Hyperboreans**, a mythical creature with the body and tail of a lion, head and wings of an eagle. This creature often can be seen embossed on the Thracian and Dacian hemlets.

Also, there is a coin of **Darios I** to **Xerxes I** and one coin from **Thrace**, from the time of **Sparadochos**, the son of **Teres I**, who was the first **Odrisian** king's dynasty to mint coins. [*Wikipedia*]

Last, a coin of **Teres ii**, king of the **Odrise** Dynasty, having on the reverse the symbol of the city, **the wine of Maronea mentioned in Homer's Odyssey, where Maron, son of Dionysus, offered to Odysseus the famous wine.**

 ACHAEMENID EMPIRE. Time of Darios I to Xerxes I (505–480 BC). 1/3 Silver, SARDIS. Obverse: Persian "Great King" kneeling, archery.	 Diobol, AR – Century 5 BC. of ABDERA, THRACE, Rev: Ox's head. Ref: May, Abdera 188; SNG Copenhagen 316	 Coin Obol, AR of ABDERA, THRACE dated ca. 520-500 BC. On griffin obverse, Ref: SNG Cop. 313
 Drachma, AR, ABAE (Abdera), dated ca. 265-245 B.C. Rev: Apollo's laureate head in square. Ref. SNG Cop 361var, May 538/536.	 Teres I, Kings of Thrace (ca. 460-431 BC). Odrisian Kingdom. Sparadokos, dynast under Teres I c. 445-435 B.C. Diobol VF AR Diobol 1.30g. 11mm. Forepart of horse, galloping; dotted circular border. Eagle flying l., clutching serpent in beak, within incuse square 3.2, 1671	 Bronze Coin, Thracian Kingdom ODRISE, TERES II, 351-342BC. MARONEA minted. Reference: SNG Cop. -, SNG BM -SNG Stancomb., Obverse: bipennis, THPEΩ around, T-axe format. (Wikipedia)

In the 4th century AD, a book entitled **Philogelos** appeared, translated as **'Laughter Lovers'** which has a chapter with ancient jokes, about the **'proverbial stupidity'** of the **Abderans**, called **abderite**.

[*The Book of the Oldest Jokes*" translated from ancient Greek by Dan Crompton, 2011, Sourcebook Publishing House, USA].

In such a way, those archaic jokes reach us today, after about 2500 years.

Below, some examples of **'abderite'** jokes from this book:

1. *Abdera* is divided into two, with people living in East and West. When the city was attacked, the **Abderites** of the East said to each other, "There is no need to worry — the enemies came only through the West gate!"
2. In *Abdera*, a donkey escapes and enters a Gymnasium, hitting the dishes and getting dirty, oiled. **The Abderites** gathered all the town's donkeys together and had them licked by the naughty donkey, in front of the others, in order to warn them.
3. An **Abderite** tries to hang himself, the rope breaks, and he injures his head. He goes to the doctor, puts some cream on his wound, and then he goes home and hangs himself, again.
4. An **Abderite** meets an eunuch and asks him how many children he has. The eunuch tells him that he has no testicles and therefore cannot have children. "I understand" he said, "I hope you have more grandchildren."
5. An **Abderite** meets a eunuch who is talking to a woman, and asks him if she is his wife. When he was told that eunuchs could not have wives, **the Abderite** said, "My mistake, must be your daughter!"
6. An **Abderite** goes outside for a walk and sees a guy with a massive hernia needing the side of the road. He tells his friend... "It looks like it's going to be done by midnight."
7. An **Abderite** has just been to his father's cremation ceremony, and runs home to his sick mother. "There's a little wood left for the fire", he tells to his sick mother. If you like it, you can cremate yourself."

All these jokes called **abderite** are all **aberrations**, so there is a possibility that this is from where the Latin word **aberration** originated, and from there it got into Romanian, French and other languages.

It is known that, in 'Vulgar Latin', when there is a group of two consonants, intervowels, the phenomenon of partial dissolution occurs. [James M Anderson, A Study of Syncope in Vulgar Latin, 1965]. Thus, 'abderite' is pronounced 'aberite', from there it may have arisen, 'aberrations'.

schepsis, noun: expressions "It is with schepsis", "It has a schepsis".

The word **schepsis**¹ exist nowadays in the Romanian Dictionary, used in expressions meaning something intelligent, hidden, difficult to understand, with no given etymology. The origin of the word seems to be related to the ancient city of Skepsis (Σκῆψις or Σκέψις), in Troas, known as the place where the

philosophical books of Aristotle and Theophrastus were hidden. After Plato's death ca. 347 BC and under pressure from the Macedonian threat to Greek cities, **Aristotle**, born in Macedonia at **Stageira** and a friend of Philip II, is forced to leave Athena and travels to Assos at the invitation of **Hemias**, a former student of Plato's Academy. There he founded his first philosophical school and eventually married Pythias, the daughter or granddaughter of Hermias.²

The books were abandoned there in 342 BC, when **Aristotle** was forced to leave in haste, due to the Persian danger, and went to Macedonia's King **Pilip the 2-nd** court. There he founded the school, named **Lyceum**, where the young **Alexander the Great** and his later generals were educated. The books have been recovered by roman dictator Sulla (ca. 86 BC) during the war with Mithridates the VI, and taken them to Rome. [Strabo, Geography 13.1.54]. About the recovery of these books Plutrch³ writes:

“When he had given this order, he departed from the city of Ephesos with all his fleet, and in three days sailing arrived in the haven of Piraea at Aten’s; where he was received into fraternity of the mysteries, and reserved for himself the library of Apellicon Teian, in the which were the most part of Aristotle’s and Theophrastus’ works, not then thought meet to come in every man’s hands. And they say that this library being brought to Rome, Tyrannion the grammarian found the means to extract a great part of them, and that Andronicus the Rhodian having recovered the originals in his hands, put them in print and wrote the summaries which we have at this present. For the ancient peripatetic philosophers were of themselves very wise and learned man, but they had not all Aristotle’s works, nor Theophrastus’ among them, and yet those few they had were not by them seen all whole and perfect together, because that the goods of Neleus Scepsian (to whom Theophrastus left his books by will) came to fall into the hands of mean ignorant men who knew not the virtue and estimation of them”

<u>GRIFFIN/ LYON</u> 	TROAS. ASSOS. Hemiobol, Silver (Circa 500-450 I.Cr.). Fata: Griffin to right Cf. Weber 5318 (obol); cf. BMC 3 (same); cf. CNG E-341, lot 182 Foarte rare; Greutate: 0.27 g. Diametru: 7 mm.	Teatrul antic din Assos 
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The etymology of the word **Schepsis** is not indicated in the Explanatory Dictionary, and apparently it is used only in Romanian Language, with the meaning explained before, perhaps arriving in Dacia with the Roman legions. The recovery of Aristotle's books was so important event then, when all the great libraries of ancient world, Pergamum, Alexandria were collecting books, such a rarity at that time.

It is also interesting that a proper name, Skepsis is today in Romanian language a common expression, for what was then, over 2000 years ago, the finding of the special philosophical works, hidden and then recuperated, for use by humanity!

 Coin of the City of SKEPSIS with Pegasus on the obverse and marked ΣΚΑΨΙΟΝ dated ca.450 BC.	 Coin of the City of SKEPSIS with Pegasus on the obverse and marked ΣΚ dated ca.450 BC	 Pontos Amisos, Bronze MITHRADATES VI, king of Pontus 134-63 BC, as the young PERSEUS - cornucopia between pileus Dioscuri / Rev: AMISOY;
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(1) I, often heard this word used by the Engineers of the Research Institute on whose land I grew up and where my father worked as a mechanic. The Research Institute for Agriculture Mechanization (ICMA), Bucharest, was then doing research and contributed to the design of modern Romanian agricultural machinery: Tractors' engines, Harvester Combines, Straws Presses.

(2) "Aristotle's Sojourn in Assos". Choroust Anton Herman, (April–June 1972). *Historia: Zeitschrift für Alte Geschichte*. Franz Steiner Verlag. **21** (2): 170–176.

(3) "The Lives of the noble Grecians and Romans" by Plutarch of Chaeronea, translation by Sir Thomas North.

The fate of Hermias , the famous slave beggar, Aristotle's student, who became philosopher and later despot of Atarneus and Assos

Hermias, a former slave in his youth, is said to have traveled from island to island in the Aegean Sea and arrived in Athens where he attended Plato's Academy and where he was a student of Aristotle. After returning home, he became despot of Atarneus and Assos, two cities near the City of Troy, as well as the city of Skepsis. There, he receives Aristotle, who was forced to leave Athena after Plato's death. The cities of **Hermias** were the first to revolt against the Persians. In 342 BC, King **Artaxerxes the 3-rd** sent the strategist **Memnon of Rhodes** to reconquer these cities. When the Persians occupied the area, **Hermias** and **Aristotle**, considered the **Philip's** men, were forced to leave in a hurry, **Aristotle** leaving behind his philosophical books.

Memnon, or after Diodorus of Sicily, his brother **Mentor** ⁴, captures **Hermias** on an island in the Aegean Sea and sends him in chains to **Susa**, the capital of the Achaemedian kingdom. There he is tortured to find out the Macedonians' future invasion plans. **Hermias'** last words before he died are said to have been: *"Tell my friends that I have done nothing wrong to philosophy"*.

MEMNON or MENTOR  Memnon of Rhodes (ca.385-340 BC) was a prominent Greek commandant in the service of Artaxerxes III.	Lampsacus, Mysia, 360 - 340 BC Bronze chalkous, MEMNON, green patina, 0.708g, 8.9mm, minted at Lampsacus (near Lapseki, Turkey), young man with head with sunbeams, right; rose reverse in profiles, M-E in flanks, bottom; very rare	Memnon was related by marriage to the Persian aristocracy, and served the Persian king almost all his life. He was one of the greatest rulers who opposed Alexander the Great and participates as a strategist in the Battle of the Granicus River 334 BC, where the leader of the Persians, <u>Spithridates loses his life</u>.
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This was the tragic fate of the philosopher *Hermias*. He is mentioned as a slave of Eubulus, a banker in Thracian Bithynia, who had become tyrant in Atarneus and Assos. Several ancient historians, such as Theocritus and Theopompus, say that Hermias was a barbarian, an eunuch, a slave who traveled from island to island in the Aegean Sea to earn his living, like a 'hermit', and latter became a philosopher. Returning home, he took the place of his master Eubulus and became a despot. Today, modern historians consider this to be only an attempt to destroy his reputation,⁵ being in disgrace, as a friend of Aristotle and Philip II of Macedonia.

(4) *Mentor of Rhodes* (Μέντωρ Ῥόδιος) (c. 385 BC – c. 340 BC) was a Greek mercenary, strategos or war advisor (thus mentor) at the court of Pilipus II and later fighting against him, hired by Artaxerxes III of Persia. Mentor's name seems to have been a cognomen, being known from Homer as the name of the person who took care of Telemachus, Odysseus' child when he was away at the Trojan War. *This is also the origin of the modern word 'mentor'*

(5) Mulvany, C. M. (July 1926).'' Notes on the legend of Aristotel''. The Classical Quarterly. Cambridge University Press. 20 (3-4): 155-167

SPITHRIDATES 	ACHAEMENID EMPIRE. Spithridates, Satrap of Lydia and Ionia (334 BC). Ae. Obv: Head of satrap right, wearing Persian headdress. Spithridates dies in battle on the Granicus River. Rev: ΣΠΙ. Forepart of horse right; monogram to upper left. Babelon, Perses 380; SNG Copenhagen 1538; SNG von Aulock 1823; Klein 367. Condition: Very fine. Weight: 1.12 g. Diameter: 11 mm.
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Coios, Koios/ coaie (balls), coleus (Latin): adj./noun, male genitals, only in Romanian language.

Coix Barbata, a plant. Coiox Barbata, meaning "the men's balls" in Romanian language.

Coios, it is a word in the Romanian dictionary, mentioned with Latin origin! In Greek mythology *Koios*, (*Coeus*) was one of the elder Titans the children of *Uranus* (*Sky*) and *Gaia* (*Earth*), also called **Polus. [Hesiod, 8th century BC] / [Hyginus 64 BC- AD 17, Fables, 140].**

	<u>Coix Barbata (Men's balls):</u> Curious plant name with origin from the Greek language! Probably better Thracian. The best known species is <i>Coix lacryma-jobi</i>, Job's tears. Its variety is cultivated in many warm regions as a source of food, medicine, and ornamentation. The generic name is from Ancient Greek κόϊξ (<i>koix</i>).
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[130]'. Without any sweet act of love, She (Gaia) produced the wide Sea, Pontos, with the raging waves, and after that with Uranus, made him the deep, swirling Okeanos (current) ocean river; and **Koios**, **Kronos**, Hyperion, Iapetos, and Theia also, Rhea and Themis, Mnemosyne and Phoibe with the golden crown, and the loving Thetis." [Hesiod]

Koios (Balls) is known as the father of **Latona** [Homeric Hymns, 3rd Hymn, by Apollo, Oxford Press New York, 2001]. She was born in the **Istrus Delta** and said to have been the mother of the divine brothers **Artemis** and **Apollo**. [Hecateus of Miletus]. Hesiod tells us, how **Koios** and his brother **Kronos** (Time) conspired against their father because of a family intrigue. **Uranus was immobilized, while Cronus cut off his genitals, with a sickle, and threw them into the sea. From there, the legend goes, how Aphrodite (Venus to the Romans) was born from the foam of the sea on the island of Cyprus.** [Hesiod, Theogony]

Known as a goddess of beauty, she was paired in different times with the gods **Hephaistos (Vulcan)**, **Ares the Thracian god of war**, and the mortal **Anchise**, thus becoming the mother of **Paris of Troy**. All those mythological characters were, as known, of **Thracian origin**. In the play **Alcestis**, **Euripides** (ca. 438 BC) it is mentioned that another name of **Ares**, was **Trax**, the patron of **Thrace**. His golden shield was kept in **Bistonia**.

 APHRODITE (wearing Phrygian pileus, usually Thracian/Dacian) and ARES at a banquet of the Gods in Olympus. Tarquinia, Etruria: Attic red pottery: Kylix, painter: attributed to Olto. [Wikipedia]	 Bas-relief, showing PARIS wearing a Phrygian/ Dacian pileus hat, from Emperor Hadrian's villa [Wikipedia]	 Coin issued in Cyprus, ca. 246 BC by Ptolemy III, Pharaoh of Egypt's. Head of Zeus, on the reverse APHRODITE.
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 Bronze coin, Metropolis, Ionia, 1st century BC, with the head of the god ARES, the God of War. Rev: Bison head. Another name of ARES was TRAX.	 Sestertius, minted in Rome, head of the Roman emperor MAXIMINUS I, TRAX, 236-238 BC, on rev: PAX- AVGVTI S-C. He was a Thracian, born in Moesia, Dacia of South Danube.¹ [Herodian, 7:1:1-2]	 This is the omphalos, the navel or "belly-button of the world", that was found at Delphi in the sanctuary of Apollo, where his priestess, the Pythia, sat on the tripod inhaling "inspiring" intoxicating gasses from the stinking carcass of the Python.
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(1) In antiquity the Dacian people lived on the both sides of **Ister (Danube)** river and spoke the same language, according to ancient writers, like Menander, Strabon and others.

The legend shows how this **Coios** has a direct connection with the genitals, but there is no explanation in classical literature, nor in dictionaries, in this regard! Apparently, only Romanians have this word in their dictionary, meaning – **exactly male genitals (bolls)**! This may be an indication that it is a word of **Thracian/Dacian origin!** In addition, it gives us a possible origin of the **Titan Gods' legends** and would indicate to us, the antiquity, possible pre-historical origin of some Romanian words and why not, of the people;

...and as a reinforcement of what is stated before, in another Hesiod's myth it is said how **Cronus**, being afraid of **his boys** who might undermine his position, used to eat them. When **Rhea**, his consort, gave birth to **Zeus**, Cronus' parents - the Titans Uranus and Gaea- replaced **the boy** with a stone and **Cronus**, deceived, just had swallowed it. The stone was named 'baetylus'² and later taken to the Oracle of Delphi as the second holy stone, besides Omphalos, the navel of the earth [Pausanias x.24].

Here it is of interest, how the Romanian word '**baiatul**' (**the boy**), possibly a Thracian word, which phonetically and semantically resembles '**baetyl(us)**', the name of the sacred stone, it is today only in the Romanian dictionary and largely used with the same meaning as in the Hellenic myth.

Hestia was the first-born child of the couple **Cronos / Rhea** and, '**of course**', according to the legend, swallowed by **Cronus**. She is saved by her younger brother **Zeus** and becomes the only Titan born Goddess to be admitted among the twelve Olympian Gods. Like Athena and Artemis, she remains an eternal virgin, and is known as the Goddess of eternal fire, but remains a less important in the Greek Pantheon. **The Vesta was her Roman equivalent**. As a Goddess of sacred fire, her public place was in the **prytaneum**, the official building in Olympus. When a new colony was established, a flame from Hestia's shrine was carried to the new settlement.

(2) It seems to be an ancient confusion; the name '**baetyl**' was given to the sacred stone, simply, from the Thracian word '**Baeatul**' (**the boy**) coming from the **INDO-EUROPEAN** substrate, i.e. (**Baytam**) in Vedic Sanskrit, referring, of course, to **the infant Zeus**, and existing today only in Romanian language! It is, in fact, the Hellenization of the

Thracian word 'báetul' (the boy), to which the suffix 'us' has been added. (n.b. The letter 'y' in Greece language is 'u'). This may be another proof of the Thracian origin of the Titanic Gods' myths!

Sulla, roman nickname, noun: Drilling tool, in Romanian dictionary and also, male organ

SULLA, perhaps it comes from the name **Lucius Cornelius Sulla** (b.138- d.78 BC), a great Roman general, named **dictator**, known in history for his famous military strategy, still valid today, to penetrate by concentrated force the middle of enemy lines, and thus surrounding them on the flanks.

He is also known as a womanizer. Plutarch suggests that his name may have been a nickname! His epitaph read: "*There is no friend who has ever served me, nor an enemy who has ever harmed me, who has not been richly rewarded.*" [Plutarch, *The Book of Parallel Lives, Life of Sulla*]. Later, many misunderstood this epitaph!

Sulla said about young Caesar, that... "*in him lies a hundred Marius*", his political rival. When Sulla, on his second attempt was voted Praetor, practically buying the senators, he threatened the young Caesar (d. 44 BC), saying - "...*now I'll take care of you!*". Caesar responded to this threat - "*what do you have to do with the Prefecture, you just know how you got this seat?!*". Caesar, coming from a family with opposing political views of Sulla, later have to leave Rome with the help of his aunt, a Vestal Virgin, to escape with his life.

This answer of Caesar is at the origin of the popular saying nowadays in Romania: - "What does Sulla gotta do with the Prefecture?" - when referring to "a connection between two things or to a situation, which it doesn't make sense". This syntagm perhaps reached us with the Roman's military legions.

<u>LUCIUS CORNELIUS SULLA</u> Felix 	(ca.138 BC – 78 BC) Dictator-82 BC. L SVLLA IM. Nice L. Manlius Torquatus AR denarius. 82 BC. L. MANLI before, PRO.(Q) behind, helmeted Roma right / Sulla, being crowned by Victory, in quadriga right; (L) SVLLA I(M) in exergue. Crawford 367/5; Syd 757.
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<u>JULIUS CAEZAR</u> 	Imperator and Dictator, July 100- Assassinated 15 March 44 BC, Silver Denarius, SRCV I 1405, RSC I 14, Crawford 468/2, Sydenham 1015, BMCRR Spain 86. Obs: diademed head of Venus, scepter across shoulder, small Cupid on shoulder, lituus in front/ Rev: two captives (male and female) at base of trophy of Gallic arms, CAESAR in ex
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<u>MARIUS</u> 	Republican coin of AR, head of Rome, ca. 101 BC, on reverse: MARIUS, elected seven times consul, in quadriga victorious over Cimbri and Teuton.
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Picior, picioare (foot/feet), noun. Ter-psichore, the Muse of Dance

Picior/ Picioare, word of Thracian origin, today only in Romanian language, comes from name of Terpsichore (**Ter-psichore**), the Muse of Dance! It seems, that it was not by chance, when Herodotus, in his 'Histories', opens his 5 th book entitled '**Terpsichore**' with description of the **Thracians** and their customs.

Today we can ask ourselves if the Romanian word foot/feet (*picior, picioare*), has its origins from the muse of dance, *Ter(psichore)*, or if the muse of dance was a creation of their Thracian ancestors, calling her "*Master of the Feet*", namely, *Terpsichore*? The answer, perhaps, will indicate the prehistoric age and the origins of some Romanian words, and why not, of Romanian people and their language.

The nine (9) muses of Greek mythology, it is known, they were believed to have the Thracian origins. The word "**Museion**" – the house of the Muses- it is also of obscure origin, pre-Greek, Thracian. [Old British Dictionary].

Orpheus is usually known as the son of Calliope and sometimes the son of Polymnia. Terpsichore, it is said, was the mother of the Thracian king Rhesus of Aeneia and Strimon father, a river in Thrace. [Hipponax, born 540 B.C. Excerpts 66-68]. Rhesus, who comes later to aid the **Trojans**, because of the ongoing wars with the **Scythians**, is described by **Homer** as having the shield and harnesses of his 'white' horses made of gold. **Pindar**, [Ode Olipian 13], asks:

"In what other place does the dancers of Dionysus shine (dancing) to the rhythm (dithyramb) of ox drums? Who else drives the carriage of horses, or who puts pedestals for the double eagles, the Lord of the Birds, in the temples of Zeus? Among you, Muses, sweet souls, among you is Ares,³ flowers in the arrows of terror of your young man."

(3) Ares, according to legends, he was the Thracian god of war. his country laid after passing the "moving rocks" of Hellespont and Salmydessus, where reigned the mythical Thracian king Phineus, always terrorized by the Harpies', the birds who stole his food. "like harpagones"

Below are the nine (9) republican silver coins, dinars minted ca. 66 BC in Rome by Pomponius Musa, conform Crawford 410, Sydenham, all having on the front the head of **Apollo Mussagete** and on the reverse representing **the nine (9) Muses**:

Regarding the origin of the Muses, we shall give below the opinion of **Jacob Abbott**, an American writer, in his book. [Cyrus the Great and Alexander the Great, published in 1880 in New York]

"The Muses came, the ancients believed, from Thrace, in the north, and they went first to Jupiter, in Mount Olympus, who made them Goddesses. After that, they went south and spread all over Greece, eventually taking up residence on Mount Parnassus, which you may find it on the map north of the Gulf of Corinth and west of Boeotia. They were

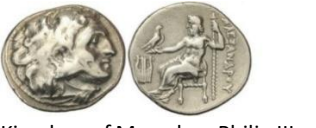
celebrated all over Greece and Italy as deities of Music and Dance. Later, particular sciences and arts were associated with them, but there was no mention of this in ancient times."

 Odysseus and Diomedes stealing the 'white' horses of Rhesus, and killing him. red pottery, signed by the painter Lycurgus, ca. 360 BC, Naples. [Wikipedia]	 Terpsichore, dance muse 	 Melpomene, muse of tragedy 
 Thalia, the muse of comedy 	 Urania, Muse of Astronomy 	 Caliope, muse of epic poetry 
 Euterpe, muse of lyric poetry 	 Clio, muse of history 	 Polymnia, the muse of rhetoric. 

 Erato, muse of erotic poetry and mimic	 Regele trac Phineus and Harpies, red Athenian vase, hydria	 IONIA. Metropolis. Ae (1st century BC).Obv: Helmeted head of ARES right. Rev: ΜΗΤΡΟΠΟΛΙΤΩΝ. Winged thunderbolt. SNG Copenhagen 903; BMC 1; SNG von Aulock
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antagonist, who opposes, adj:

It comes from the name **Antigonus**, satrap of **Phrygia** (320 –301 BC), former general of **Alexander the Great**, who, in 306 BC, after the liquidation of the royal dynastic line of Macedon, declared himself Basileus and” came into opposition” with the other generals - **Ptolemy**, **Lysimachus**, **Cassander** and **Seleucus**, who immediately declared themselves kings. Antigonus begins a war against the other four, mainly over territorial disputes, and dies at the **Battle of Ipsus** in 301BC. (Below coins minted by Antigonus I/Ptolemy I/Lysimachus/Cassander/Seleucus the First.)

 Kingdom of Macedonia, ANTIGONOS I Monophthalmos, Strategos of Asia, 320 - 301 BC, Drachma AR, 19mm, 4.1 grams. Head of Hercules/Rev Zeus on the throne.	 Kind of Egypt. PTOLEMY I Soter, as a satrap, 323-305 BC. AR Tetradrachma de AR. 29 mm, 15.3 gm. In the name of Alexander III of Macedon. Alexandria, Egypt	 Thracian Kingdom. LYSIMACHOS. 305-281 BC. AR Drachm (4.19 gm, 18mm). Minted Kolophon in 299/8-297/6 BC. Obv.: Head of Herakles / Rev.: ΒΑΣΙΛΕΩΣ ΛΥΣΙΜΑΧΟΥ, Zeus
 KINGS OF MACEDON - KASSANDER (305-297 BC)- Head of Apollo /- Tripod, 19 mm; 6,3 gm.	 SELEUKID KING, SYRIA, SELEUKOS I Nicator. 312-281 BC. AR Tetradrachm. Seleucia on the Trigrus. Minted circa 300-281 BC Head of Hercule/ Zeus Aëtrophoros on the tron.	 Kingdom of Macedon, Philip III and Alexander IV, 323 - 317 B.C. Descendents of Alexander the Great. Drachma AR, Price 1768, Müller Alexander 240, VF, 4.172g, 17.7mm, 00, Kolophon mint, Herakles/ reverse Zeus, ΑΛΕΞΑΝΔΡΟΥ.

meandre, noun. (waves). A popular phrase in Romanian language- "I don't stand behind your meanders"

Among many other (*inter alia*) meanings, the word is also used in archaic folk language as "*instability of behavior*". It comes from **Meander River**, the ancient name of today's Kucuk Meanders, Phrygia, Asia Minor, which winds with accentuated loops before flowing into the Aegean Sea. Note below the "*meander symbol*" on the coin, between two Phrygian / Dacian pileus, on the coin of Apamea, Phrygia, ca. 130-48 BC. Somehow, this word came into Romanian language with the meaning of **alternation / instability** – the twists and turns of life.



A hărăzi, hărazit: verb/ adj., (to establish a divine destiny. Synonym adj: curses)

Archaic word in our dictionary, used in Romanian villages with the meaning of "*a divine destiny*" / "*to establish a fate in advance by a Divinity*". It is mentioned in dictionaries wrongly having originated from the Old Slavic language, word **harizati**!? But it is clear, this word to come from the name and actions of **Hera**, the Zeus' wife.

In Greek mythology are known stories of Hera's excesses jealousy, the first married woman in the world, consort of Zeus. Thus, Hera punishes Leto, pregnant by Zeus with the divine brothers Apollo and Artemis (Diana / Ziana), so that she will not find a place in the world, where she can give birth to divine brothers. In another story, Zeus favored an Argive princess, a yang maiden in the house, named '*lo*'. [Aeschylus, *Prometheus Bound*, 590]; [Herodotus, *Histories*, 1.1]; [Ovid, *Metamorphoses*, 1,583]. ***Hera, jealous, 'cursed' (hărazeste) the maiden lo, already transformed into a cow, to go out in the world and never to find her place!***

To curse (*'a hărăzi'*) is another word in our language used in Romanian villages, possibly originating from Greek mythology! Weren't the deviant Hera's actions, later in Christianity, considered '*heresies*'?

This is how the *cow lo* arrives from the **Dorian** plains to **Pelasgian Thesalia**, passes into **Thrace**, where, in the wild places, she finds **Prometheus chained** on the snowy heights (**Caucasus**) of the **mountains of Getia (Carpatian mountains)**.

The Titan Prometheus, son of Iapetus and Clymene, a daughter of the Ocean was punished by Zeus '*for giving fire to mortals*' and he was chained there with chains made by Hephaistos (Vulcan!), on the desolate crags, "*where the eagles flew and give Him hard time eating his livers*"⁴

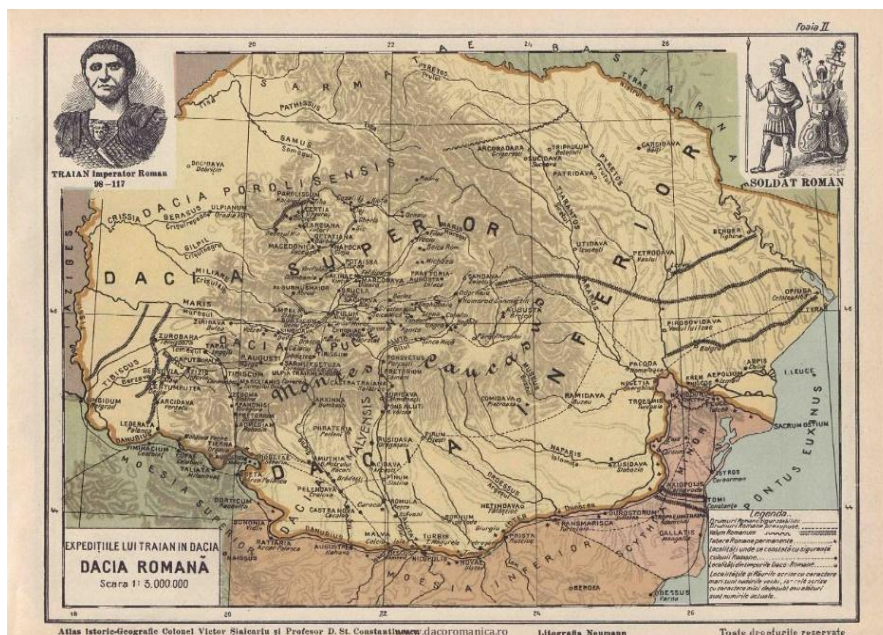
(4) An expression exists today in the popular language of Romanian villages –" You eat my livers", meaning to give someone hard time. I would like to know, does this syntagma exist somewhere else, other than Romania?

Next, Prometheus lamenting tells to the 'cow *Io*' about her fate, and how Hera "cursed her" (a *hărăzit-o*, in Romanian), to walk through the world, to the land of the Amazons, Thermodon (perhaps, it makes sense, the ancient Therma of Thrace) and how she will get into Asia, to a place that will bear her name (**Byzantium**), and from there she will reach Egypt. Polybius, mentions this place called **Bous**, **near Byzantium**, where the cow '*Io*' passes into Asia. ["Histories" 4:43]. One can observe below the Byzantium' coin with symbol of a cow over a Delphin, an allusion to this legend!



The Epigramist Martial (ca. 38-102 AD) mentions the place where Prometheus would have been chained in the Mountains of Getia, i.e. the Carpathians

...thus correcting an error made since antiquity and which persists even today! (See below an old map of Dacia, where the Carpathians are denoted as Caucasus:



Wikipedia

MARTIAL,⁵ BOOK 9 XLV. To MARCELLINUS. (A soldier ready to leave with Domitian's army in Dacia.)

*"You are now about to set out, Marcellinus, as a soldier to the northern climes, to brave the sluggish constellations of the Getic sky: there the **Promethean rocks** and the fabled mountains, to which you must now go, will be close to your eyes! When you have beheld the rocks, the confidants of the mighty plaints of old **Prometheus**, you will say, He was more enduring than They. And you may add, He, who was able to bear such sufferings, was well qualified to fashion the race of mortals."* From: [Martial, Epigrams. Book 9. 45, Bohn's Classical Library (1897)].

(5) Martial was the court poet and friend of Emperor Domitian, whom he called "Hiperboreus triumphus", after all the "not so triumphant" war against the Dacians.

Other, more recent translations of **Martial's epigram** are incorrect, identifying the location in the **Caucasus Mountains** in Asia Minor. Even today the political meetings, for example in **Davos**, they are named '**Caucasus**', meaning 'highest'.

Ian Ruffell, a lecturer in Classics at the University of Glasgow, mentions also this ancient error, and writes the following:

"The location of Prometheus' crag is itself slightly vague, a remote part of Skythia, an elastic place that can encompass vaguely any part north and east of Thrace, or the entire Eurasian Steppe, but more specifically that part between the Danube to the Don. Plausible mountains on the steppe are rare: given that 'Io' (n.b. the cow) will travel east to skirt the Scythians, it is best to imagine Prometheus attached to a versant of Carpathians. He is clearly not attached to Caucasus, an ancient misunderstanding, pointed out by the Life of Aeschylus" ["Companions to Greek and Roman Tragedy – Aeschylus, Prometheus Bound"]

Because of this ancient confusion, starting from the rock of Prometheus in chains, further there are two routes described for wondering of the **cow Io**, says **Ruffell**; a route north along the Ocean (!?) and a south route along the **Black Sea**. On the northern route 'Io' enters into Asia towards the **Caucasus Mountains** through **the Cimmerian Bosphorus** (Kerch strait) which connects Pontus **Euxinos** Sea to the **Maeotian Lake** (Sea of Azov). But in this time, she was in contact with chained **Prometheus** when she was in **Europe, in Thracia!** On the southern route, another variant, she passes from Europe to Asia through Thracian Bosphorus (Bous Strait); we see here another etiology, and it is an attempt to conciliate the two variants, explaining the existence of the Amazons in the land of the Chalybes ⁶, by their migration to south of the Black Sea.

Apparently, and make sense, the original variant was the south route of the Pontus Euxinos with Prometheus chained on the Getae's mountains (Carpatians), and that is why we have in antiquity two

straits at Pontus Euxinos, called **Bos-porus**, meaning "***Strait of the Bous***"; one **Cimmerian** and the other **Thracian**.

(6) And Strabo also saw some confusion, and wrote:” The **Scepsian (Demetrius)** throws some doubt on the alteration of the name from **Alybes to Chalybes**, but not understanding what follows, nor, in particular, why the poet calls the **Chalybes Alizoni**. Some persons alter the word to **Alazones**, others to **Amazons**, and ‘**Alybe**’ to ‘**Alope**,’ or ‘**Alobe**,’ calling the **Scythians** above the **Borysthenes**, **Alazones** and **Callipidæ**, and by other names, about which **Hellanicus**, **Herodotus**, and **Eudoxus** have talked very absurdly; some say that the **Amazons** were situated, between **Mysia**, **Caria**, and **Lydia** near **CYME**.” [Strabo, Geography Book xii. 3.20/21] **This may be the reason that in antiquity the people from Kyme were subject to jokes, accordind to Strabo.**

 EOLIS, KYME AR HEMIOBOL / HORSE / FLOWER Attribution: SNG Cop. 34 Date: 4th Century BC Obverse: Forepart of horse prancing right. Reverse: Flower head with eight petals. Size: 7.85 mm . Weight: 0.28 grams. A nice example of this interesting type.	NOTE: The people of Kyme, a coastal city of Asia Minor, were subjects of more jokes in the Philogelos, than even the people of Abdera. Strabo, at the start of the first century CE, remarks on the proverbial stupidity of the Kymeans. Philogelos (The Laughter Lover) is a collection of some 265 jokes likely compiled in the fourth or fifth century CE. Some manuscripts give the names of the compilers as the otherwise-unknown Hierocles and Philagrios. Other manuscripts drop the name of one or other or both. Strabon’s remarks of stupidity may be in connection with pretention of people from Kyme to be related to Amazones.⁶ [The Book of the Oldest Jokes" translated from ancient Greek by Dan Crompton, 2011]
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	AEOLIS, KYME AE 17 " Forepart of horse & Urn" VF. Obverse: Head of AMAZON KYME right. Reverse: APISTOMAXOS. Below forepart of horse right, urn with handle behind. Mint 3rd Century BC. References: BMC 54, SNG Cop 88. Size /Weight: 17mm, AE Bronze, 3.00g. Great detail and well centered!	Notable queens of the Amazons are PENTHESILEA, who participated in the Trojan War, and her sister Hippolyta (Ἰππολύτη) whose magical girdle, given to her by her father ARES, was the object of one of the labors of Hercules. In classical Greek mythology Ares was the Thracian God of War.
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 Amazonomachy battle between Greeks and Amazons, relief of a sarcophagus – c. 180 BCE, found in Thessaloniki, 1836, now in the Louvre, Department of Greek Antiquities	 THALESTRIS, Queen of the Amazons, visits ALEXANDER (1696)
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Preferate (Preferred), Adj. Archaic Perpherees

A word obtained by anagramming the Thracian, archaic word *Perpherees*. In ancient times of Herodotus, young, virgins, *favorite* or *preferred* girls were chosen to make the annual pilgrimage to the shrine of Apollo / Artemis in Delos, their birthplace and to bring them offerings as gifts, the ears of wheat.

"From the land of the Hyperboreans the gifts were passed on to the Scythians, and from there to the neighbors until they reached the Dodonians...Tenians, and who finally carried them to the island of Delos. Those that came from different Greek states were called "Theori", those that came from Hyperboreans were called Perpherees. ...As far as I know, this was done by women from Thrace and Peonia, who made offerings to the divine Artemis." [From, History of Herodotus Book iv, 33, Rowlinson 1875, Vol III, page 28.]

Legends has it, that Godes Leto (Latona of Romans), the mother of divine brothers, was born in an island at the mouth of the Istrsos. (n.b. possible today by name Grind Letea of Danube Delta, Romania, then an island!). Conform: [Diodorus Siculus, citing Hecate us of Miletus c. 550 – c. 476 B.C], and other authors of antiquity: [Pausanias, Descriptio Graeciae, I. 18. 5]; [Aristoteles, Hist. Anim. VI. 35].

It is worth mentioning, in the Ode of Pindar, [Pythian iv, 324, p 234, col 2, line 4], how the Hellenes (Greeks) considered the Thracians to be Boreans, and Constantine Porphyrogenitus, emperor of the Byzantine Empire, between 913 and 959 AD, appears to confirm this, when he says - "there are many important nations as far away as the Danube River, in the land of the Hyperboreans."

The ancient name of 'Delos' island seems to come from the word 'Deal' (Hill), otherwise a Thracian word in the today Romanian dictionary and which, apparently, does not exist in any other language.

This is confirmed in the following passage from Virgil:

"They are precious memories of two famous places of prehistoric antiquity. One is about a Hill (n,b, Deal in Romanian) far to the east, where there was a 'holy place' the holy island of Delos; and another in memory of history is about a place far away, at sunset, called 'the hidden place' - Italia or Latium - a region where the Pelasgi tribes migrated in many centuries of political calamities." [Virgil, Aen.VIII.322-323].

Other Hellenic (Greek) names of the island of Delos, upon different times, were: Ortygia, Histeria, Mount Cynthos.

Below, it is a coin from Istria, 4th century B.C. with the divine brothers Apollo/Artemis, children of Godes Lato and a view of island of Delos (Deal, Hill- in Romanian language), in the Thracian (Aegean) Sea,

where **Catullus** (meaning puppy), born ca. 84 – dead. ca. 54 BC, says: "*Latona's child, born /Of the majestic Jove / She carried you under the olive tree / In Delos.*"

<u>Artemis / Apollo</u> 	MOESIA. ISTROS. Drachm (4th century BC). Obv: Facing female /male head, to the right, inverted. Rev: ΙΣΤΡΗ. Sea eagle right, grasping dolphin with talons; pellet below eagle, monogram below dolphin. SNG BM Black Sea 246. Condition: Good very fine. Weight: 5.71g. Diameter: 17 mm.	 Delos Island
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thalaz: (wave) of the sea, taluz: embankment (wave) of earth, nouns

Words clearly of Thracian origin are still used today in the Romanian language. The etymology cannot be of Turkish origin, as is wrongly indicated in dictionaries, being of archaic origin! When the Turks invaded the area in the 11th century AD, Asia Minor was full of ancient Anatolian population, European origin among others, Thracians, Phrygians, Greeks, Galicians, Armenians, etc., who were assimilated over time.

This exceptional situation is also confirmed by the latest genetic research:

https://youtu.be/wB_pmwjzKu8?si=WDGwiFuUURiMC0g2

It was about 400 B.C., when nearly 10,000 Greek and Thracian mercenaries of Xenophon, retreating in a great difficulty from Persia, harassed by the enemy, hungry and frozen, when reaching Pontus Euxine, cried out in great euphoria **Thalassa!**, **Thalassa!** [Xenophon, *Anabasis*, Book 4, Ch.7. Translated by Maria Marinescu Himu, Ed. Stințifică, Buc, 1964].

In Greek mythology, **Thalassa (Θάλασσα, sea)** is a primordial sea goddess rooted from a pre-Greek word of Thracian origin. [Evelyn-White, Hugh G. ed. 1914]. Diodorus Siculus [Book 5. 55.1] tells how **Pontos, the Primordial god (Protogenoi)**, conceive with the sea goddess **Thalassa** the nine (9) **Telecines (Teleostei)**, marine life, fish. Her Greek' counterpart was the titan goddess **Thetis, the mother of Achilles**. (Coin below, from 3rd century B.C. with **Achilles'** head and reverse, **Thetis** riding down the **Hippocampus**, wearing the famous shield of **Achilles**.)



Soartă (fate): Fortuna, latin noun

Soartă it is a word in the Romanian dictionary indicated with Latin origin, from *sors, sortis*.

The republican coin below minted in 69 BC is from the ancient **Praeneste**, town dated from the tombs found there, as early as 8-7 century BC. On the obverse, it is believed, **is the head of the goddess Fortuna**, and on the reverse is symbolized **the famous archaic oracle** of this city- known as "**Sortes Praenestinae**"- an oracle located in the "**antiquity of the latin classics**" on the town hill.

The inhabitants, originally sheepmen, were some of the oldest in **Latium**, for whom the city was later called **Palestrina**¹, **Pales** being the protective goddess of sheep and shepherds, conform to **Varro** [*De Lingua Latina*, book 5.74]. **There were found epigraphs on jewels, considered the oldest examples of archaic Latin writing Linguae Prisca spoken in Latium since before the Rome' foundation.**

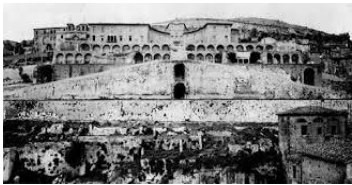
(1) *Strina* in Latin language is the place where something is happening, i.e. *stâna* (sheepfold) in romanian language

 FORTUNA / SORS - the God of Luck. Praenestre. (19mm, 3.74 gm) Rome, 69 B.C. Very Rare. Female bust (Fortuna? M. PLAETORI CEST. S. C., half-length figure of boy- Sors, with a table inscribed SORS. Ref: RSC Plaetoria 10; B.M.C. 3525-32; Syd. 801; Craw. 405/2, Sear 341.	 The hill in Praeneste. In the Attic religion, Parilia was an annual rural festival on April 21, of shepherds and flocks of sheep, when the lambs were born. The feast was patronized by the goddess PALES. [<i>The Cambridge Ancient History</i> 2nd ed. Vol. X.]	 Festival of PALES (PARALIA) by Joseph-Benoît Suvée, 1783.
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Praeneste, originally, was a **Pelasgic settlement** under the hegemony of **Alba Longa**, but it claimed Greek origin. It was said, to have been built by **Telegonus**, son of **Odysseus** [*Pliny the Elder, in The Natural History* 3.9., note 109]. During the empire, the cool climate made **Praeneste** the summer favored resort of the Roman elite, who built villas there, and who ridiculed the archaic language and coarse manners of the native inhabitants [*Horace, Ode*].

At the base of the hill, was erected after 82 BC the temple **Fortuna Primigena (Original)** in connection with the archaic oracle "**Sortes Praenestinae**", built with a series of terraces, porticos and monumental stairs [*Roth, Leland M, 1993*]. The construction, reminiscent of the Egyptian temple of **Pharaoh Hatshepsut**, influenced urban architecture, not only in Republican Rome, but was the precursor of the grandiose imperial style that followed later in the Eastern Mediterranean and elsewhere!

Returning to the coin, on the reverse the oracle is represented by an inscribed tablet (**Sors**) and a child extracting **the inscribed tablets 'sors'** from an *urn of water*, thus making interpretations for the **fate of customers**.

 Ruins of the Temple <Fortuna Primigena.> [Wikipedia]	 Hatshepsut Temple, Egypt [Wikipedia]	 Sestertius with the image of Emperor Lucius Verus (161-169 AD), rev: Goddess Fortuna with scepter and cornucopia. Notably, the goddess Fortuna appears much more often on imperial Roman coins.
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The word '**soartă**' (fate) exists today only in Romanian and French languages. Interesting is the age of this word, with origins from archaic Latin, *Lingua Prisca*.

It is possible, that the name of the *Peles Castle*, which was built at '*Poul Neagului*' (later called *Sinaia, Romania*), on the site of the "old royal sheepfold", it comes from *Pales* the goddess of shepherds and sheepfolds, mentioned by **Varro** as the goddess of the ancient Latins! Podul Neagului is also a name related to sheep places, see Neag's Field, at the foot of Retezat Mountain.

There are also several others, small river and villages with Pales name in Romania: a river tributary to Prahova River, near the **Peles Castle**, Pales village in **Alba County**, and other in **Satu Mare**.

Here information about Peles Castle: https://en.wikipedia.org/wiki/Pele%C8%99_Castle

a face, făcut (to do, done), verb: fecit, in classical Latin. Epigraph on the Prenestre's fibula

This gold fibula, discovered in **Prenestre**, has been dated to the 7th century BC. **It contains an epigraph with a text that appears to be written in Old Latin (Lingua Prisca), from right to left.** When it was discovered in 1886 [*The Archeology of early Rome and Latium*, by Ross Holloway, 1994, p. 161] it was accepted as having the oldest known text in Old Latin. Today it is in the Luigi Pigorini Prehistoric Museum in Rome. The authenticity of the inscription at the time has been disputed as a forgery. [Conway, Robert Seymour, 1897. *The Italic Dialects: edited with a grammar and glossary I. Cambridge (England): University Press. pp. 311–2.*]. A new analysis made in 2011 declared it authentic, without any doubt. [Maras, Daniele F. Winter, 2012, *Etruscan News* 14]. Evidence of the fibula's authenticity came from a new inscription found on an Etruscan perfume vessel, published in 1999 by Massimo Poetto and Giulio Facchetti. This inscription contains the **name Numasiana, thus confirming the name Numasioi, as authentic.**



MANIVS ME FECIT NVMERIO

Reading from left to right, the classical Latin equivalent of the sentence, obtained by applying the differences between Old Latin and Classical Latin, would be: "**MANIVS ME FECIT NVMERIO**". The English transcription would be: "**MANIUS: MED: FHE: FHAKED: NVMASIOI.**" [Wikipedia]. Translated into Romanian: "**MANIUS M-A FACUT PENTRU NUMASIOI**"

(MED FHAKED = M-A FACUT, very close phonetically and the pronunciation in Romanian language)².

(2) Nicolae Densușianu translates the text inscribed, in old Latin (lingua prisca), on an artefact of Petrosa's Treasure (*The Hen with the golden chickens*), using the enigmatic writing of the rafters from Bistrita – signs left over time, identical to those of the proto-Dacians – as a testimony over the centuries of the identity of the Romanian People. The translated text appears to be: **VULCHATIOS O FICET** – translated – **VELCHANU A FACUT-O (VELCHANU MADE IT)**. which sound very close to Romanian language, similar to the inscription on the Praenestine's fibula.

Example of alphabet in different scripts after QUORA [Wikipedia]

Vinca	Etruscan	Arameic	Greek	Cirilic	Etruscan	Latin	Vinca
Α, Α, Α	Α	Α	Α	А	1. Α	Α	Α, Α, Α
Β, Β	Β	Β	Β	Б	2. Β	Β	Β, Β
Γ, Γ	Γ	Γ	Γ	Г	3. Γ	Γ	Γ, Γ
Δ, Δ	Δ	Δ	Δ	Д	4. Δ	Δ	Δ, Δ
Ε, Ε	Ε	Ε	Ε	Е	5. Ε	Ε	Ε, Ε
Ζ, Ζ	Ζ	Ζ	Ζ	З	6. Ζ	Ζ	Ζ, Ζ
Η, Η	Η	Η	Η	И	7. Η	Η	Η, Η
Θ, Θ	Θ	Θ	Θ	Ж	8. Θ	Θ	Θ, Θ
Κ, Κ	Κ	Κ	Κ	К	9. Κ	Κ	Κ, Κ
Λ, Λ	Λ	Λ	Λ	Л	10. Λ	Λ	Λ, Λ
Μ, Μ	Μ	Μ	Μ	М	11. Μ	Μ	Μ, Μ
Ν, Ν	Ν	Ν	Ν	Н	12. Ν	Ν	Ν, Ν
Ξ, Ξ	Ξ	Ξ	Ξ	СТ, Ш	13. Ξ	СТ, Ш	Ξ, Ξ
Ο, Ο	Ο	Ο	Ο	О	14. Ο	Ο	Ο, Ο
Π, Π	Π	Π	Π	П	15. Π	Π	Π, Π
Φ, Φ	Φ	Φ	Φ	Ш	16. Φ	Ш	Φ, Φ
Χ, Χ	Χ	Χ	Χ	Ч	17. Χ	Ч	Χ, Χ
Υ, Υ	Υ	Υ	Υ	К	18. Υ	К	Υ, Υ
Ω, Ω	Ω	Ω	Ω	Р	19. Ω	Р	Ω, Ω
				С	20. Ω	С	Ω, Ω
				Т	21. Ω	Т	Ω, Ω
				У	22. Ω	У	Ω, Ω
				Х	23. Ω	Х	Ω, Ω
				Ф	24. Ω	Ф	Ω, Ω
				Ц	25. Ω	Ц	Ω, Ω
				Ш	26. Ω	Ш	Ω, Ω

Praenestre, modern historians say, was as Latin as it was Etruscan.

Words such as **apa** (water), **Aplu** (Apollo), **Diana-Ziana**, **olla** (pot), **tata** (father), **soartă** (fate), **făcut** (made), **infula-fular** (scarph), **stână** (shepherd yard), **oier** (shepherd), **Pales** (shepherd's Godess), **bărbat** (man), **vir-vier** (male pig), **clocină, cocină, cloaca** (cesspool), **memorie** (memory), **veteran**, **roses, pomană** (alms), **pomi** (trees), **poame** (dried fruit), **cereale** (cereals), **piuă** (grinding stones),

Sat(ala)-Sat (*Village*), and others - appear in the vocabulary of the language spoken by the oldest communities of shepards who lived on the hills of **Praenestre** and in Latium in "antiquity" time of Latin classical writers.

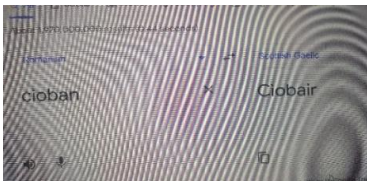
These words are still found today in Romanian language, and we can add a lot of other words mentioned by **Varro**, in his work "*De lingua Latina*", as coming from archaic Latin *lingua Prisca*, or from foreign languages of archaic Rome, which we also may find today in Romanian dictionary.

Cioban (shepherd), noun: synonyms baci, oier from Latin.

CIOBAN it is a word of Thracian origin, mentioned in the dictionary and in some books, mistakenly of Turkish origin. It cannot be so, shepherding being a millennial occupation in Dacia / Thrace. There were **Thracian, Greek and Gallic** populations in **Asia Minor**, which were assimilated after the 11th century AD, when Turkish tribes invaded the region and this is the reason why there are today some Thracian words in Turkish's people vocabulary.

In Greece the word probably exists from the *Macedonian/Armani, Ramani* shepherd (ciobani) population of the Pindus Mountains, Thessaly, whom Seneca called them, the Thracian Mountains. [*Seneca, Hercules Furens* 2]. There is also a record of '*transhumantă*' in those times, movement of sheep from the Mountains of Pindus to Adratic Sea Coast.

After a simple search on the internet, one can found how this word is of old Perssian origin and was in use also in the Old Scottish Gaelic language, namely "CIOBAIR". It is known how the Celts (Gauls), a migratory people, were here in Dacia and Thrace, along the **Istros** river long before the 3rd century BC and from where they migrated to East and West, finally reaching the British Isles. So, in the Istros basin there was this word "cioban" (shepherd), long, long time, before the Turks came in Asia Minor!

 The detail on the internet, showing the <ciobair> equivalent in Old Scottish Gaelic	 Celtic coin, ca. 200 BC, "Kugelman" type from Eastern Europe, imitating a coin of Philip II of Macedon	 Coin of AR, ca.230/214 BC, of Kavaros, king of Thrace, last of Celtic origin, attested by Polybius [<i>History</i>, IV.46), after 150 BC].
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Glâmbocata (Golden Mouth) and Glâmbocelu (Golden little Mouth),

localities in Arges County, Romania.

The origin of the names of these localities are very old. Could it be from the time when the Celtic tribes were on the Danube River, or from the time of the Romans in Dacia? Possibly! The word **Glamurous** in Old Welsh among other things means **shining** and therefore the word **Glam** would be **shine**. Once upon a time, it is also possible to have meant *gold*, which is a shiny metal, but this meaning is not being mentioned in

dictionaries. The word *bocata* means *food* in Romanian, or "*a mouthful of food*", just as *bocca* means *mouth* in Latin. So, the name of the village **Glâmbocata** seems to mean "*Golden Mouth*". It is worth mentioning that, before reaching this locality, in the area there is a locality called "**Gura Văii**", meaning in Romanian language "*Valley's Mouth*", in Dâmbovită County.

Further up, from **Glâmbocata** there is the village named **Glâmbocelu**. After a similar reasoning and considering that *Bocelli* is an Italian surname derived as diminutives from **Bocca**, moreover a nickname for someone with a notable voice, then, the name of the village **Glâmbocelu** could mean "*Golden little Mouth*".