

ACCENT

One of the main reasons I am glad that Yugoslavia no longer exists is that I am no longer tantalized by the TV i.e. radio speakers, not to say the media 'speaking' people, who had terrorized us whole our lives with accentuations JUGOslavia, although all the people have freely and always accentuating jugoSLAVIJA. Accordingly, accentuated 'slavija' people just heard naturally, while the official TV speakers accentuated 'jugo'. Maybe they would succeed in breaking us if this State was to last at least another 500 years, and not only some seventy years. Now I am wondering when will they start to change Serbia? We shall see....

What kind of personalities, creatures, from which centers did they come, who pushed these weird accents to the public? What was the idea? Maybe the idea was to slowly canker the strength of the Serbian language by unnatural accentuation, aiming directly at its structure. Is there any other language among the Mediterranean languages, which has the logical sentence of four seemingly same words as our language: *gore gore gore gore* (**gore** has four meanings in Serbian language, which aligned in a specific sequence mean: up there (gore) the mountain forests (gore) are burning (gore) worse (gore)! which has sense only through pronunciation, therefore, the right accent! There is a number of similar examples, which prove the great importance of the **accent** – while the Serbian language in its preciseness gives the possibility for a 'private' variations within the frame of word accentuation. The coupled examples related to the previous statement are: SLANINA – SLANINA or PLANINA-PLANINA, where the person who is speaking by following his own feelings and mood accentuates the words according to the inspiration and context. One of the most devastating and shameless accents refer to the variant of accenting PATRIarch (Archbishop – as if one would accentuate the term bishop on the ...shop...). From Tsar Dušan's time we accentuate Patriarch normally as partiJARH, and then all of a sudden come the 'editor' and made us pronounce the word 'as it should be pronounced'. One might argue that the language matters fall within the domain of conventions, agreement. Well, maybe they do, but they are certainly not the matter of persuasion! One of the unbelievably incredible issues is the conducted and realized idea, for at least half a century, which is directly connected to the wild hunt on accents. This refers to the notion associated with the *participle*. Allegedly, the participle 'should not' be used in Serbian language because it is – well, let's say, coldish or archaic!

What have we gained by this? Once, I heard through an electronic media a person who calls himself a writer saying: 'speakers of Serbian language'; here, the Serbian word '*govornici*' is a rugged translation of the English word 'speakers'! Traditionally, in the Serbian language 'govornik' is not meant to mark someone who is speaking (who uses a certain language), but the one who speaks within a frame of a 'theme', in a specific time and, of course, space, and usually in front of few or many people!

Long ago, during my visit to the Holy Mount Athos in Greece, while I was reading one of the Greek tourist guides (in English language) and visiting the Monasteries, I realized that the State interests are protected at the incurious and most naive levels by giving precise explanations! When mentioning Hilandar (Mount Athos) it said literally that it is inhabited by the 'Serbian **speaking** monks', which translated in Serbian gives: 'srpski **govoreći** monasi' (this is a literal and direct translation of the English *participle*). Hence, the Greeks did not write 'Serbian monks' – in Serbian language = srpski monasi, which in their essence they are, but held to the official and formal interpretation. As much as it appeared to me then and even

now as pettily, the ‘translator’ was right, because, neither then nor now, not all our monks were Srbs, and more important: in order to live in Greece for a longer time they had to obtain the Greek passport. And now, they all became Greeks, but are precisely defined instead of being Greeks, as ‘Srbian speaking monks’. By defining them in this way a path is paved to an interpretation that this is all about some eccentric Greeks who for some reason, only known to them – speak Serbian language, and live in the Monastery of Hillandar!

What I see as being even more eccentric and visionary in this story dating back to the seventies of the past century is the name for the language – Serbian language, since in those times officially ravaged, the syntagma of Serbo-Croatian language! So, as you see, this is possible as well. In their littleness the Greeks had been greater than the majority of our institutions, which should have been the protectors of our national interests and were considered as national institutions. They, the Greeks, believed in Serbian nation more than the majority in that very Serbia. If I were to be malicious, I would say that the Serbian Tsars Milutin and Dušan gave them such a scare that even after 600 years being a Srb means something in Hellas!

Just to say a few more words about the *participle* while I am on the theme. I do accept that it does not have sense to say: ‘I have been defeated by a *wandering* knight – since we are all aware of the fact that knights do not exist anymore. But, why do we have to be ashamed when saying: ‘we have been exposed to a *mutating* virus’?!

APOLLO'S ARROW or PREDICTING THE FUTURE

Later on we shall see how the observations and research results of Ljiljana Crepajac and Boris Hlebec are complementing each other. Also, we shall make a retrospective view regarding the work of *Bedrich Hrozni*. The theme that should be a big surprise is the inextricable bond between Apollo and the Arrow. All the above mentioned themes, of course, are analyzed by applying logics and feeling of the Serbian language. Anyway, I feel sure that you have not expected anything less than that.

Ljiljana Crepajac published the text 'Supplements to the Interpretation of Apollo's name', some half a century ago in M. Budimir's Almanac. Short time ago a booklet by Boris Hlebec 'About the antiquity of the South Slavs' was published. So, the efforts of the two initiated my interest in this theme, and inspired my intention to add some of my own reflections regarding the issue of Apollo's Arrow.

In his book, which is mainly concerned with pears and apples, and other types of trees, professor Hlebec wrote a part on poplar and abele trees. These trees he does not relate to the apple tree saying that: '...the name for the black abele, a type of tree of which the subtype tree is the poplar tree, in the old Greek language was called ΑΙΠΠΕΛΛΟΝ...'

However, Ljiljana Crepajac says the following: 'And many Apollo's attributes of which some are very old, direct us to the the same sphere of **light**. If we put aside the ones whose meaning and interpretation is still disputable, for example, ΑΥΚΙΟΣ ... i.e. ΑΕΥΚΟΣ meaning 'the one that emanates light' (srb. **svetli**)...'

We shall turn back to Hlebec. In the section where Hlebec writes about the apple he says: 'In pre Slav language the pre Indo-European vocal 'O' has not been changed, therefore, the pre Slav form was: (i)**jabol**...' Accordingly, he continues: '...roundness as the essential distinctive characteristic of the name **JABUKA** is evident even in today's Serbian language, and shows that the same word can be used to designate many rounded things...'

Hence, Hlebec is concerned with a **domain**, while Ljiljana Crepajac, besides many other Apollo's attributes, with '**Svetao**' – shiny – Lukios. The Serbian language unbelievably precisely unites **light** (srb. svetlo) and the **bow** (srb. luk) by the syntagma: **svetli lik** (engl. a light-emanating character, noble). Hence, here we have **slika** (engl. picture, image) that would not exist without **svetlo** (engl. light) – L.J.C.insists on the eyesight and only on the **eyesight**.

It is unbelievable indeed how we cannot sometimes see the most obvious things. Because, Ljiljana Crepajac, when referring to the old Nordic and old German god Tug, 'the god of war', describes his form in plural as *tivar*, connecting to and deriving him from the primordial *deiv-os*. Now, I shall resort to a simple manipulation: the DIEV I shall read from behind and, here it is – VEID or in short **VID** (engl. eyesight). This is absolutely in accord

with the spirit of the Serbian language i.e. three voices or three letters to be turned reverse, whereby they do not lose the strength, as well as the meaning. Maybe, another example is also a good one – **sav** and **vas** (engl. all and everything), as well as **Div** (engl. great, big, god) and **Vid**, where both names have the same meaning: warrior deity. Without greatness there is no victory, while the battles are fought during daytime, when the enemy is lighted by the daylight. As far as the name **Tir** is concerned, at the beginning of the quotation, it can derive from a simple **t** and **r** i.e. **ter** – the one who impels, or forces whereby he wins.

Tivar, given in plural, is no less than a weird reconstruction for a god of war to be in plural. Think about the following possibility in plural: the Apollos, Demetras, Persephonas, Peruns, Vids... It seems to be a little devoid of common sense. However, the solution to Tivar can be very simple – Ti-var or Ti-svetliš or Ti-variš (srb. ti – engl. you; srb. var – engl. to light). Var also means a welded place, but I am not thinking about **var** in the sense of a **welding** a metal, but in the sense of sparks of embers and sparks which appear when iron is forged. Yet again, we are back at war, but the **light** too, and only in the Serbian language are all these words logically connected.

I am asking myself whether I should ask myself at all, what is older: the Serbian **strala** (engl. arrow) or the old-high German **strala** – Srb. strela, lightning, but there is also the German **Strahl** – sunray. Ljiljana Crepajac nicely connected the two, and proceeds: 'Apollo's arrows are in fact the golden sunrays...' Further on she mentions that the one who sends the arrows has to have a **luk** (engl. bow). To this I can only add: **luk luči** (engl. a bow lights), **luči svetlo** (engl. **lights, emanates light**). We return now to **oblasti** (engl. area, domain) via **luk** (bow curvature) and **lik** (engl. character; image) – where *both cannot exist without light*.

The etymology given above is not at all at issue. The star Sun emanates its arrows that occasionally replace the name of the Sun. It is probably most obvious in the Spanish – **estrellas** (engl. star), arrow – **strela**.

In order to shoot/propel the arrow from a bow one needs a horsehair cord (srb. **struna**) or a **string**. Yet again, the minimum **STR** pops out. Now, look at the image.

Now, let us have a look into Skok's Dictionary... and what a miracle! There exists a word – 'strijela': '...strela (spoken by the ikavic čakavks).' Skok wishes to say that in Žumerk people use the word strela! But, why his countrymen do not say strela? Because they are Srbs i.e. in Serbian all the types are represented as well as **strila**, and **stril** in Dubrovnik!

Strela (engl. arrow) is firmly bonded with **struna** (engl. tendon, horsetail cord), used to propel arrows, but also with **strmo** (engl. steep), like the Sun rays emanated steep down – the Sun **strelja strele** (engl. emanates arrows, propels arrows, shoots arrows)!

We should also look at the ambiguous English word **storm** as storm, rain, but also as nose-dive, dropping steeply. In what language does this type of relations exist: **storm** – Serbian: **strmo** (engl. steep)?! It is all connected only to a simple 'wandering' letter **O**.

Nose-diving, dropping steeply, while you aspire to the above (srb. **stremiti** nagore). Arrow (srb. strela) is a ray (srb. zrak), a directed energy! **Strnina** i **strnjika** (engl. stubbles), a collective term for wheat, rye... It is commonly thought of as stalks without ears, mown with a scathe or a sickle. The stubbles – Serbian: **strnjike** are nothing but the arrows – Serbian: **strele**, which stab our feet.

When we experience fear (engl. **strašiti** se), we bristle, we get goose pimples, our hair stands on end like the hedgehog's bristles, like **stubbles** (srb. **strnjika**). **Jež** (engl. hedgehog) and **naježiti** se (engl. to bristle from fear). We are returning to the **STR** core deriving: **strela** (engl. arrow), **strmo** (engl. steep) i **strah** (engl. fear), **stradanje** (engl. suffering, devastation). **Prostirati, prostri** (engl. to spread), with its form of **steri**, reveals not only through **prostiranje** (engl. spreading) but also through radiant spreading – and this is just the way how the sun rays are **spreading** (srb. **rasprostirati**), that are just seemingly parallel, as the stubble straws or the arrows in a quiver. In essence they are slowly diverging. Leaning on this assessment, wrong, but just slightly wrong, that the sunrays hitting the Earth are parallel, Eratosthenes measured the circumference of our planet. The result he had computed was wrong, but close to being satisfactory!

Finally, we have a circled element – apple, hence, roundness. Apollo would then be: **Oblon** (srb. oblost – engl. roundness), **Obli** (engl. round), Sun disc, a circle. His attribute Leukos, Likos can derive only from **luk** (engl. arc, curve) that shines and propels arrows. **Luk** can also be a rainbow – a water droplet prism dispersing light. **Lučna** (engl. bowlike, curvy) is the Sun's trajectory in the sky, where the horsetail bow cord is the horizon.

Would it be too much to say now: Apollo is in fact the God of the Day i.e. **Vid**? The myth says that Paris seduced goddesses with the apple –the Sun.

This formidable energy of penetrating **S**, the hardness and stability of the **T**, and the eternal repetition of the **R** all stream (srb. **strujati**) within our bodies, for our whole life. **STR**.

BEAR – MEDVED

Some say that the bear (srb. **medved**) is, like a pig or humans – omnivore i.e. eats both plants and meat. One of the names the bear received after the fact that he likes to eat honey (srb. **medved** – engl. bear; srb. **med** – engl. honey). (See: Medicina) Bears are not dumb. Bears have the insight i.e. the knowledge in finding **honey** (srb. **med**). Let us turn to the 'Latin' form **URS-us**, the one who **urušava** (engl. devastates), **krši** (engl. violates, breaks) **rši** (engl. busts), in order to obtain **kruška** (engl. pear). According to this an **urs** is **rušitelj** (engl. devastator), **kršač** (engl. buster). What about the 'Old-Greek' **arktos** – arctos? Is that word related to **rušenje** (engl. devastation) too, or simply comes from the bear's roar? **Arrkt!** That would be my interpretation of the bear's roar. How would you write it?

It seems that in antiquity the number of bears grew parallel with the meridian, so that the North – **Arctic/Arktik**, is in fact **Medvednik** (engl. **Bearmin**). The bear has several phases, so that in autumn he can be called also **biro** or **bira** (engl. chooser, picker). That represents the phase when he prepares himself for hibernation i.e. winter sleep. Fattened bear elegantly roams through the fields and gathers – **bira, bere** (engl. chooses, to pick) picks the last summer fruits. Maybe, blackberries. Mountain **Birač** (engl. chooser, picker), or the surname **Birčanin** are simply Medvednik and Međedović (Birčanin, Međedović, Medvedović etc. Serbian surnames)!

Although, until now you were sure ber – bear had its origins in German language, it is quite clear now that the term comes from Serbian language. In any case, there is the Serbian surname **Beronja** (**Beratović, Berović, Berković, Berić** etc.), which obviously depict men strong as a bear, who **bira** (engl. chooses) and **bere** (engl. picks – fruits...).

The European **bear** is brown. Within the Serbian space, from Aegean region to the Baltic Sea, bears are bir, ber, bri, brun and that is where the **brown** color comes from. Until recently I could bet on it that the word **brown** is not of Serbian origin, misled by the names as Braunau or Bern!

What is there to say about the name of the Celt commander? His name was **Bren** and obviously did not fear anyone (srb. **breovati**). He probably behaved, and maybe even looked like a bear. The feminine Serbian name **Brena** translated into Latin language is **Ursula**.

CELTS AND ANOTHER THREE WORDS

This dictionary is in many places dealing with the **Celts**, and shall indeed continue to do so! (See: Druids)

Now, and on this spot, I shall do my best to be focused only on two or three terms: **tuagh, tud** and **tupsin**. The chaos and misunderstandings tied to Celts, tribes (people) and 'their' language started in essence from the first known written text about them, where they were

mentioned by Hekateus from Miletus, at the very beginning of the fifth century before Christ. According to his writings, Celts settled in the land of Ligurians, which by itself means nothing, since there is nearly not a spot in the central and Western Europe where they, the Celts, had not leave some traces.

Along with 'our domestic', my favorites are also the historical-linguistical conclusions of the Wien-Berlinish i.e. Berlin-Wienerish schools, of course. However, judging by the refinement, please read as: by the subtlety of fabricated mystifications, or designed intention to bewilder, the best of all is indeed the 'British' way, read – English way , or even better, read: school. A Russian proverb says: 'How much longer will the lawyers' children taylor our lives'. Hm?!

From this school of Teutons i.e. Tectons came the following theory: first, the kinship was 'established' between the Celtic collective name TUATH and the live parallel, the Welsh term TUD meaning: People. From this point the British scientists drew the conclusion that the Teutons i.e. the old Germanics, are a part of the Celtic people i.e. a branch of the Celtic family tree. Hence, everybody brings grist to one's mill. Since we have here such a case, let us see whether the Serbian language can be of help? **TU** in Serbian language means **here**, or as it is said in Cumbrian i.e. Welsh: **TU**. But, a more accentuated **TU** goes a little further and becomes even more specific, as in the example of **tuda** (engl. that/this way, in that/this direction) or also pronounced as **tula**. I recall now how Držić (a renowned Serbian Medieval writer who lived in Dubrovnik) in one of his plays called the German Ugo – Ugo **Tudeško** (Italian: Tedesko = German), where this Medieval Serbian language preserved the term which was closer to the original than it was in Germany, where it sounds genuinely Teutsch i.e. Deutsch. Serbian language shows to us that the older expression could have been **TUD – ONI**, tuda oni – TUD (engl. here), **ONI** (engl. they). The transcription of the classical writers made it into **TEUTONS**. One of the oldest terms for a People and people related by blood was 'tu', then 'tuda', and finally 'tudaoni'.

I always leave the best to rest, namely, if you do not believe in what I said above, then: do you know the Welsh expression for someone who is considered to be a stupid person, or a dullard? Such a person is called a **tupsin** (srb. **tup+sin** – engl. dull+son!). Can it be more Serbian?

CHASTITY – ČESTITI

Having in mind my preferences regarding English words i.e. how much I like to bring them into connection with the Serbian words, a friend of mine, Dragan Šobajić, drew my attention

to the concept of CHASTITY – virginity. Once he said that it cannot be only the Serbian **čestitost** (engl. chastity). His words were followed by laugh, but soon this theme became a task for me – 'to establish firm grounds for the proof'.

Of course I started with the English dictionary where besides **chastity** I found: **chest**, box, crate, and **chest** as part of the **thorax**. The last word is obviously not aiming at depicting the outer, visible part of the chest, because then the word would be **breasts**. (See: Plima) In the Dictionary I also found **chestnut**, of course the word for the fruit.

Someone would think that these words are inclining to Latin **CASTE** – clean, virgin..., then **CASTANEA** – chestnut and **CISTA** – crate, chest, and trunk. OK, generally, English does draw a vast number of words from the Latin and Greek fund, in fact, numerous expressions. But, let us take one more term from **chest** – **cist**, which is a **cistern**, a place where drinking water is kept. Now, I shall do something unpopular: I recall a situation from one of my visits to the Dardanelles; the boat touched at a place called Čanakkale (pron. tshanakkale; in Turkish **ts(h)** or **ts is** written with: Ç, so I shall put the very little inverted 'c' instead of the regular C and make C become Serbian Č i.e. as the Turks write it Ç i.e. pronounced as **TSCH or CZ** as in **Czechs** or **Ch** as in **Chelsea** etc. Now, when we read the word **CISTERNA** again it is ČISTERNA (engl. pron. chisterna), a place with **clean** water! *Serbian word čista means clean*. Here I have offered just one sentence and now I shall give more evidence for those to whom this was not sufficient.

Let us take, for example, the following words: **kastigato** (the person which reproaches, punishes), **kastigo** (to punish, make smtg better) and **kastor** (a beaver). What is the common denominator for all the above mentioned words? Try it, I am waiting...

If you did not solve the problem, the solution is: **CASTIGATOR** – 'the punisher'. One of the most 'convincing' ways of punishment is the one by fire. Fire purifies, chastens, and cleans. Fire is clean. OK, what about the beaver? Castor? Is there an animal more famous for its tidiness and cleanness than the beaver? It is always in the water!

Heavy artillery is on the way! Let us go to **kastimonia**, body purification and ethics and to **kaste** – **čiste**... and look into Miklošić's dictionary '*Lexicon palaeoslovenico graeco latinum*' published in Vienna in 1865, where it says: '...ČSTVOVANJE – VENERATIO or respect, dignity. Can we say that someone who is moral – clean (srb. **čist**) is respected by other people and has the dignity? Yes, indeed. Miklošić mentions also 'čist' (ЧЪСТЪ) with the same meaning – veneratio, respect, honor. Also, with this form we get the minimum ČST, which when vocalized gives ČAST and ČEST and ČIST (chast and chest and chist)!

The proof I was right when I named the Latin **cistern** – '**čisterna**' I find in the words **ČISTA** (engl. clean), that I found, among other words, in Miklošić's *Lexicon*. The form **čista** means uterus mater! Can it be clearer than this?! In return **Čista** gave **cista**!

For Miklošić **čista** is a paleo Slav word. For me it is also an old Serbian but also Serbian word, because it has not changed at all until today. The feminine gender: **čista**, masculine: **čist**! With the English **čist** is **pure**, and is the same as the Latin – **pure**, with the same meaning: **čist**, **čisto** – **pure**, **clean**, all deriving from the Serbian **purnjati** (engl. to give off smoke, steaming), *goreti na vatri* (engl. to burn on fire). (See: Perun)

In the beginning I mentioned also the word **chestnut**, so I shall say something about this word as well. First, we are obviously talking about the edible chestnut. In order to be eaten it has to be cooked or grilled... During the thermal process its crust blows up and it has to be taken off, cleaned – **čistiti** (engl. to clean). Chestnut has a hard crust, similar to the bone tissue of the snail house. Hence, the chestnut has a bony (srb. **koštana**) crust, where we see the similarity with the word **koštica** (fruit stones of cherries, sour cherries, plums, apricots etc.). Russians have the words **kostjanika** for all the fruit containing stones. Both, **koštica** and **kostjanaka** are diminutives of the word **kost** (engl. bone), meaning a little bone!

Even if we wanted to, the minimum **KST** tied to **kesten** (engl. chestnut) cannot be avoided, the same **KST** we found in **kost** (engl. bone). Already at this level the relation to the structure of **CST** – **ČST** is obvious – **čistoća** (engl. cleanness), **čast** (engl. dignity)... It is clear that these words are being created according to the ethno-psychical code of the Serbian language.

I shall now take another dictionary, dating from the nineteenth century – the Russian-Srbian Dictionary, written by Lavrovski and published in Petrograd in 1880. In the dictionary **КОСТЬ** – **КОСТ** – **KOST** has the same meaning as the Serbian **kost** (engl. bone). However, there are also beautiful but forgotten words which can connect **kost** with **čistoća** as well as **kosteri** - **коцерь** – the burnt down site of the fire. Is there anything but fire that can be a better purifier (srb. **pročistiti**, **čistiti**) of the land? There is also the word **kostrc** meaning hard, firm. In this way **bone** couples in itself the conceptual terms of **hardness**, **firmness** (bones are hard and firm, the body pillars), and the conceptual terms of **cleanness**, **purity**.

DRAGON

From the Old Greek fund we still have the word **drakon** ΔΡΑΚΩΝ – **dragon**, a large serpent, and ΔΡΑΚΩΝ – the name of the Athenian lawgiver from 7th Century BC ('draconian measures'). Latin language passed on to us the same expression in the form of **DRACO**. At first glance, these words as well as their meaning are taken from outside of the Slav speaking zone, without much fatigue and 'superfluous' research.

However, later research, especially research conducted by Petar Skok (See: Skok) drastically changed the present and influenced further views of the researchers who had good will and wanted to see the truth regarding this issue. (See: Snejk; Zmaj)

The facts that specifically initiated my further attempts regarding this issue were Skok's findings: '...the Serbian adjective directing us to the sphere of **caressing**... the Romanians borrowed in the hypochoristic: **draga** (engl. dear) – and made out of it infinite number of their diminutive derivatives...'. Further on he cites eight, among which he mentioned **dragut** and **draguleana**. I will have to be sarcastic: what is the difference between the Serbian common name **Dragutin** and Rumanian **dragut**, and also between Rumanian **draguleanu** and also common Serbian feminine names **Dragana** and **Dragica**. As far as my memory reaches, Romanian language should be in the Roman group; well, how can then this borrowing from the Serbian language be explained, if they have 'their' expression **drako**, as we have seen, through the Latin vocabulary. I will be absolutely concrete: if **drako** was a truly authentic Romanian expression, then a large number of derivative terms of the **drako** type branchings would exist! Nevertheless, they are taken from the Serbian language, because this term is connected with the source meaning and the logics that created it in the first place.

Skok is extraordinarily good in his attempts: 'Hungarians also borrowed **draga**'. My, my, Mr. Skok! At the very beginning Skok says that **drag**, **draga** comes from the Balto-Slav, Slav and Old Slav form of **dorgu**. It might be so, bearing in mind that until today it has been proven the initial forms are much more brittle, harder i.e. with less vocals and that just their lack of vocals enables later branchings of derivative words through future development of civilization. That this is true, the Greek and Latin form of drakon – **drako** is there to bear witness. The word **Drako** has the needed initial brittleness of the **DR** pair, while such forms characterize the Serbian language. Since the Russian examples ideally depict the srb>sereb or drag>darog, it would not be unusual at all if **dorgu** had been created in Northern regions; still it is by no means older than the compressed variant **DRG**! But also the **DRK**.

Let us enter now the world of visualization, sensations and senses, where you alone should determine whether there exists a better logic. The human body, it has been acknowledged long since (but also forgotten), owes many names of its parts and organs to the names of plants and animals. For instance, **list** (engl. calf muscle, *leaf*) and **mišić** (engl. muscle, a dem. of *mouse*). Since now we shall go straight to the point, we should consider the humane reproductive organs. They do not have many names. Someone might ask, why just the reproductive zone, and not the head or belly? This question seems to be good, but if we initially started from **draga** (engl. a maiden) and **dragog** (engl. a young man, youngster), then the thing which couples these two in the physical sense, is indeed the above mentioned zone.

We shall now turn just for a brief moment to the **dragon**. It is a snake, a serpent. The serpent is, we shall all agree with this, phalomorphic or as someone would say: it looks like a **kurac** (engl. penis, cock). Here we shall recall that the **cock** is a bird (srb. **kur**) – kokoška (engl. pron. cockoshca, meaning: a hen) i.e. Serbian petao – English **rooster**, **cock**! When the **serpent** 'spreads or unwraps the wings' it becomes a **dragon**, and the **dragon** is larger and can fly. Basically, flying means rising. Again, someone would say that the sexual organ went through few phases: after being in cold water it is a **kurčić** (engl. a small penis), in the 'normal' snakelike state it is **kurac**, and when in the 'flying' state it is called **kurčina**. Do focus on the fact that this transformation is so mighty and significant that it also changes the gender: from the masculine **kurac** it becomes feminine **kurčina** (in Serbian language),

indicating how significant this metaphor is. Hence: in the 'flying' state it is a **dragon!** **Drakon!** Now, imagine why the Srbs such strongest states of erection call **nadrkan** (engl. erected by masturbating). Maybe, because **kurac** (engl. penis) became something *else, turned into another state!*

Now we shall proceed to the term **samodruga** (engl. a pregnant woman). This term was noted by Skok in his Žumberk. It is the state which we call today (an)*other* or *special* state, in Serbian: **drugo** (another, second) stanje (state). If we take a look at this term from that direction then Serbian, by **drug** (engl. socius, a friend) we are considering someone who is very close to us but *different* indeed because he is not us, nor is he me. Someone who is so close to us is also **dear** (srb. **drag**), but still different. Closeness, infirmness (srb. **dragost**) through difference is best perceived through opposite gender principle draga/dragi (engl. she/he is dear to us...), while the difference through likeness we have when it relates to the same gender where other characteristics come into the foreground as: height, strength, speed, endurance.

There is the expression **draga** that directs us to a distance: **from – to**, since it does not only mean a **hole** in the continent, but also a space at the sea coast. Skok says that this term is competing with the Italian **vala**. However, the hole is also Serbian name for a fairly big town in Serbia – Valjevo, which surely is not Italianism. The following is a good indicator, have a look: Skok notes that from **draga** (engl. sea cove) derives the Greek word **δραχματης** – dragatis (custos, jardinier). In that case: **dragatis**/gardener could only come from Serbian **drugar** or even **dragaš** (engl. land-guard, forest-ranger)! **Drug** can also come from **trag** – a water or a land furrow. Therefore: back to the snake/serpent and its movement. She moves as if she lies and moves – there are many jokes made about such people. It drags herself on the surface and surely makes **trag** – a **trace** (lines on a surface), especially on the sand or ash surface, which I have seen after a forest fire.

In the water environment, the snake also leaves behind it **trag** - a **trace** /a furrow. The change from **DR** into **TR** is quite clear, since the accent is on a heavy action with lots of contact i.e. friction. The Viking ships with the snakelike and dragon like front part of the ship – prow is called **drakar**, where we witness intersecting of the meaning of **drak** – dragon with **draga** – sea cove, a bay where these ships are harbored. Now, we should see how the Byzantium term **drugar** came about, meaning the fleet commander. It is interesting that the reflection of nasal **drug** / **drug** is preserved here. If the gardener – **dragati** comes from the Serbian **draga**, why would it not also be the case with **drugar**, since the ship crew consists of close comrades – may I say **drugovi** (engl. friends)? We come upon this nasal form in the Old Norwegian **dreng** (how lovely it is squeezed, but still being nasal) – a thick pole, I can freely say the **mast**. The starting **DR** as in Serbian **drvo** meaning wood, is obviously blending with the starting **DR** from **drko** – dragon. **Dreng** is just the thing – made of wood and snakelike.

We have one more half-nasal variant for a type of **motka** (engl. a rod, a perch) in the Hungarian vocabulary, but it means 'slavina' (engl. water pipe); in Skok's works it means that it came into the Hungarian language from the Slav fund, and this **motka** (engl. a rod, a perch) is called **dorunga!**

It is time to sum up the mentioned linguistic influences: three concrete examples from the Greek **gardener**, from the Norwegian **mast** and Hungarian **motka**. Which nation is physically leaned on these entities? You are entitled to only one guess!

The Serbian term for the snake is zmija, so: zmija is a snake. God, am I boring, how many times I said this! The snake changes its skin, which is called **svlak** (engl. taken off one's clothes...). Kurac (engl. penis) also pops out of its skin cover (now grasp the real meaning of the phrase: I was so nervous, I wanted to burst out of my skin), it changes its state, it becomes **drk**. It stiffens as **drvo** (engl. wood), and what a surprise, here it comes again, the **DR** group, as in **drakon**. **Drkanje** (engl. masturbation) is then the physical metamorphosis by woodening, representing the 'second state' of the penis where at the same time it initiates the feeling of **dragosti** (engl. dearness, happiness), as we have seen previously – **drugosti** (engl. another feeling).

In the Serbian folk tradition the dragon comes for its maiden and takes her away. We have to underline that his name is **dragan** (engl. a dear male person) /dragon, a youngster with enstrengthened characteristics, changed mind, different mind – another/changed man. And, they lived happily ever after, like in every fairytale, although all the tales are in fact universal truths. If they are!...

DRUIDS

Gaius Julius is believed to be the greatest expert for the Gauls i.e. Celts. His work 'The Gallic War' remains until today the so called capital source related to the Celtic issue. Hm! There are some logics in this notion. Anyway, who should know the Gauls better than the commander whose troops killed, according to a source, at least a million of these settlers. Today's descendants of the Gauls would say: C'est la vie!

However, it seems that the good old Gaio had a habit to lie from time to time, because, remember, he was a politician as well. But let us forget all this for a moment. Here is what he says in a separate of the sixth volume of his 'Gallic War': '...there is a story about the druids how they learn many rhymes by heart, some are learning these rhymes even in the period of twenty years...'. Thanks, Gaio, I shall deal with you later on.

I shall take this opportunity and be free to place the accent upon the mentioned 'twenty years'. It seems that education lasts twenty years even nowadays!? Does it mean that the quantity of information has not risen substantially? Anyway, judging by the skeleton remains it seems that the same hardware fundament still backs the same software, or at least the drive. I will return for a brief moment to the Roman literature. Vergil's Aeneid steps down at one occasion into the underworld. But, one cannot enter the underworld without the golden branch which should be shown to the boatman Herron, and Persephone. Even eighty years ago, Milan Budimir showed to us the golden branch is in fact the branch of mistletoe! Mistletoe brings us back again to the **druids**, because according to Plinius this plant was the holy plant to the druids and also unavoidable, in the same way the Irish *nileiceach* was the cure i.e. medicine for everything!

Further on, Plinius introduces us with the fact that mistletoe, among other things, was there to defend against water and fire! This plant obviously enabled the druids to reach the imperceptible, to something not exposed to the senses, to gain an insight into the other world, after which they were named **druids**. But, what does, according to some researchers druid mean in Celtic – **druids** – **druvides** – **druwides**? They interpret the name as very educated, which is correct. However, the very 'original' with the clear core **VID** leads to an even more correct source: **videti** (engl. to see), which is related to the term: to know. But, this is not all to it! The Irish word **drui** or **drvi** (srb. **drvo** – engl. tree) means: men of the oak trees! Possibly oak-men. Now, this is very close to the **shaman** (read: druid) who has his **tree copy** or **double** which is borne at the same time as shaman and which dies together with him. And, it is the oak tree, indeed, which is the vital carrier of the mistletoe, its root, its connection with the underworld, and eventually with the **ancestors**!

My favorite Welshmen, Robert Graves writes in his work with the subtitle *The Historical Grammar of Poetical Myth* the following: 'The Welshmen had the word **derwydd**, meaning the reader of the oaks, or the oaks prophet, which derived probably from the '**druid**'. I have a simpler question now – where does the name of the hero Kventine **Dervard** come, in the novel by Walter Scott under the same title? You guessed: **Dervard** is a Scotsman and in those times he could have spoken only Celtic (Gaelic) i.e. the language which today is called: Gaelic. In this reconstructed Gaelic language the oak tree is called **dervo** (srb. **drvo** – engl. a tree)! Can then Dervard be today's common Serbian name **Rastko** (engl. smtg that is growing, a growing child, a growing plant etc.).

Oh, yes, just as a control sample: consider another Cumbrian, or shall I say Welsh word – **dovid** meaning God!

EXCALIBUR

Excalibur, King Arthur's sword, was initially pulled out from the stone, and then eventually thrown into the lake. If we look at these symbols we shall see that the stone represents not only a treasury, but also a scanner of the blood kinship. After real blood had flown, the stone released the sword giving it to the one who was able to hold it. It was Arthur. Arthur has also another name – Pendragon. This would be too simple. Pendragon – five dragons or maybe fifth dragon? In any case, the word **dragon** is unavoidable.

I will go back to Excalibur. The name of this sword is varied in the English literature in many different ways. The most common are: Excalibur and Caliburn. Let us see what was King Arthur equipped with: in addition to fancy chest armour he wore a gold plated helmet with a dragon sign. He had a shield called Priwen (srb. pron. preeven; meaning: srb. **prvi**? – engl. the first) with the image of Mother Mary. The sword Caliburn was made on the island of Avalon as well as the spear called Ron. Since, the English literature cunningly indeed and ambiguously names Arthur and his people Britons, which is today a common name for Scottish, north Irish, Welsh and English people, it is good and adequate to say that Arthur was a Celt from Wales and that they are Cambrians (Welsh). Well, this is why now I have to mention Mrs. Ranka Kuić and her analysis of the Cumbrian-Welsh words. In the dictionary I mentioned that the closest to **pendragon** is **pendrwm** (pendrum) – to have a heavy head. Even today we call a chief, or the Head, big chief-big head, while a heavy head also has a **mace** – a scepter that always goes with kings.

If we now return to Arthur's helmet and even take a closer look at today's Welsh banner, we shall see the symbol of a **dragon** on it. Can we then understand pendragon as dragons head and dragon-headed, or simply just a dragon? Yes, to my opinion. Now that we have seen that Arthur – Pendragon (a bear – dragon) has in its name, beside the bear – **arctus** also the name **dragon**, we can return to the sword Excalibur. Here, I recognize two possible solutions. First, and less probable is **kali** (srb. kaliti – engl. to forge) and buri (srb. **žežen**) hence **prekaljen** (srb. highly forged)!? The second possibility might at first sight look like an escapade, but for me it looks more probable having in mind what is preserved in the parallels vis-à-vis our words Kolubara, kolo, klube... (engl. River Kolubara, circle of people, a skein...). Now, I have really overdone it... However, if we accept that **zmaj** is **zmija** (engl. 'that a dragon is a snake') (See. Snake), then, we shall see that a similar form is still alive in the Latin fond as COLVBER and COLVBRA – Serbian **zmijica** or in English: a very small snake! There is also that smelly form COLVUM – a part of the large intestine – colon. Also, COLVMBVS – a pigeon (srb. **golub**). All this is created from the principal of a circle – Serbian: **krug, kolo**.

A snake curls itself up in a circle (srb. kolo) – **klube** (engl. tangled yarn web), the hose or colon is already round and zigzagging, and what have we to say about the golub (enmgl. pigeon)? Not only watching birds on the ground, but also bird watching in flight helped me enormously, since pigeons in solo flight as well as when flying in a flock reach heights by flying in **circles**. As much as it may look peculiar, it had been observed and acknowledged that many fish had been named after the names of birds... That is why if we accept water as the snake's natural environment, then we can consider the snake and understand it as a type of fish? We often forget that water, if sufficiently warm, is an ideal 'environmental background' for the snake, which is a marvelous swimmer. Kolubara (a large river in Serbia) might have been named long ago either after its snakelike path, or after snakes.

I was lucky to be on the spot and see the rolling tangled web of a few snakes which I would name **kolubanje** (klubanje) – rolling tangled web... I also saw a sleeping wiper in the mountains, deceived by the sudden cold breeze, that did not retrieve to its nest on time. The

snake was literally curled into a spiral like form, completely stiff, as if it was made of dry branches. It reminded me of a basket bottom. I lifted it with a stick, moved it, and left it exposed to the warmth of the sun.

The variations of the complete onomastics (names and titles in general) of the old Cumras are also a common thing from a certain point of view, since the adaptation to the Anglo-Saxon ear and eyes had to come because of numerous transcriptions and text copying. Here is an example: the name of *Jefru* of Monmouth from Wales, who wrote 'The History of British Kings' (*Historia Regum Britanniae*), contains a few variants of the personal name of the writer as: Galfred, Jofroa and Geoffroi, who lived between 1100 and 1154. He was the Bishop of St Asaf in Wales. Allegedly, he had the text written in Cambrian language. However, Ranka Kuić believes that Galfred/Jeffrey, after he had written the History of British Kings in 1136, thought that the magician Merlin does not 'depict the Welsh tradition regarding the Miridin'. Miridin is in fact a true Welsh name of Merlin. That is why Jeffrey wrote the *Vita Merilini – The Life of Merlin*, in 1148.

The legends about **Meridin** saved in rhymes are probably created in the ninth century, but there are some writers who, considering the theme, link the poems to the sixth century. Merlin had 'lost his mind' after the battle of Arvery/Arturet in 573, and consequently, if he existed at all, lived around the beginning of the 6th century.

The Cambrians were permanently at war, first among themselves (which was a common thing among the tribal kings), and then with the Saxons following their appearance on the Island, and finally with the Normans during the invasions, and it all happened far before the big invasion on the Island led by William the Conqueror in 1166.

Welsh i.e. Cambrian language was to resist various influences, and preserved its own authenticity. This is the reason Jeffrey's 'switch' to the Latin language, saved but also changed forever the poems of the Welsh bards. Naturally, an additional confusion has been brought forward by the future translations into English language.

This is how it came to an absolute inconsistency and uncertainty in writing names as Kaliburn, and that is just the reason I shall have the freedom to say that Kaliburn means a **dragon** or **belonging to a dragon** i.e. **dragon's**, in a wider sense, it might be interpreted as 'received from a dragon' but also 'given to the dragon'.

GHOST – GOST – GUEST – der GAST...

I shall name now four words: *goust* (ghost, phantom), *demon*, *duh*, *spirit*. Now, try to guess which of the four given words is a Serbian word? Of course, you picked one of them – *duh* (ghost). In fact, all the four words are Serbian words, and here is why.

We are going straightforward now i.e. in a straight line and shall analyze the word **ghost** (srb. pron. *goust*). How is 'he', 'it' or the 'thing' presented? Usually as smoke, a **gas** – as something that can be seen. Smoke is denser (srb. **gust**) than the air (this is a normal phenomenon, since it contains ashes). Now, let us analyze the term **gust** (engl. dense). Where does this word come from, maybe from **gušiti** (engl. to suffocate)? Smoke – a mixture of various hot gasses and ashes certainly makes the living beings suffocate (srb. *gušiti*). So, herewith, we arrived at **guša** (engl. throat), the place where a man or an animal may be directly suffocated (engl. *gušit*, *ugušiti*). Since I have to use the term *archetype*, then: the archetype of a ghost is 'cloudiness', 'smokiness'. By all means 'he' is – the ghost – visible because he is dense, just a little bit, although enough denser than air, and thanks to this attribute we can see him. I am using the expression – *we can see him* – since some people have seen him, and there is no reason why I should not believe in what they say!

Maybe, now is the right moment to review also the term **gas**. It helps to recall the Serbian expression – *gasiti vatru* (engl. to extinguish the fire). Whatever we use to extinguish (srb. *gasiti*) the fire – water or hitting the fire (**gušiti** – engl. by suffocating it) – **gas** i.e. **smoke** shall appear. Thus, **gas** is the byproduct of **gušenja** (engl. suffocating) i.e. *gasiti* (engl. to extinguish the fire). Allow me to make a parallel: the influence water has over fire induces **gašenje** (engl. extinguishes...), but the same can also be said about humans. Namely, it can induce **gušenje** (engl. suffocation), so that life can be extinguished (srb. *gasiti*). So, *by extinguishing fire we have the appearance of smoke, and by extinguishing life it is the ghost which appears*. However, the best is still to come! I shall be free, and quote here our legendary writer (and my favorite) *Mavro Orbin*. (See: Orbin)

Dum i.e. the priest Mavro, writing about the Slavs inhabiting the Island of Rujani, mentions also the city of **Retra**, and about the fact that in this city, the Obodrites worshiped Radigast i.e. Radigost. They would carry his statue around with a big sword in his hand as if he were a hero, while a little man clothed as a stranger would stand beside him. Further on, Orbin cites the old writers, and explains that it was a custom with the Slav people to protect, guard a newcomer or a **visitor**. Even so, if someone would not obey this law of hospitality (srb. *gostoprinstvo*), he would be sentenced to death, but the **host** would on the other hand have to 'obtain hospitality' i.e. things that the visitor-guest is in need of in every possible way, even **by sword!**

Radogost or **Radagast** is in fact what the name says: **radosni gost** (engl. happy/good guest), a guest who makes someone happy and who has to be happy with the hospitality extended to him by the host. Very freely: *the happiness of extending hospitality*. The name in the form of **Radagost** Orbin noted not only as the name for god-idol, but as a personal, human, **kingly** name. **Radagas** came to us at the break of fourth and fifth century and with some 200 thousand men who plundered Tracia, Pannonia, Illyria and Noric, and then went on towards

Italy with the idea to conquer this space completely. He even had the ambition to rule, and his descendants to bear the title of **radagases**, like the descendants of Cesar and Augustus were named – augustuses and cesars. Do I have to emphasize now, that the names of the idol **Radigast** and the commander **Radagas** are the true Serbian and Slav names, old at least 1500 years.

No doubt, **Radagost** contains the germ of **GS** which gives **guša** (engl. neck) and **gozba** (engl. feast). The **guests** are being served from a bowl. The Latin name for such a table eating set is **gustatorium**. The **guest** then tastes the meal and this activity is called **gustus** (gvstvs), and he also enjoys the meal and also enjoys the hospitality extended to him: **gusto** (gvsto) – to enjoy. The Srbs say: **gosti** se – enjoying the hospitality...

The fact that **gost** is a Serbian word and does not originate in the Latin HOSPES meaning **gost** (guest), stranger, host, is confirmed by the Baltic **Radagost**, because whatever the religion might be, it always represents something most traditional, earliest, oldest. It is quite normal to suppose that the guardian idol in fact guardian of the visitors – **guests**, existed far back before the fourth century. What kind of linguistical-archeological constructions can then embed and drag the Latin language influence to the pre Baltic region? Someone might say that this term is a sort of a wider cultural term and that it is possible it penetrated the North during the times of Augustus with Var or Germanicus and then... But, how should we explain the terms as: **gasiti** (engl. to extinguish) or **gušiti** (engl. to suffocate) – can someone say that the Slavs did not know for fire and smoke before the 'cultural influence of Rome'?

Let us see what Tit Livy has to say about Tullus Hostilius, the third king of The City. At the beginning of the 7th Century BC, after Romulus and Huma, Tullus Hostilius ruled over Rome. He too was the descendant of the Trojans, like the other Roman kings before him. If this is true, then his name Hostilius is much older than the Latin language. It was a well known practice that within the older families, especially aristocrats, same names are given to their members. It does not seem to be unusual what Livy says: '... After the death of Numa, The City returned to the state of interregnum, and people elected the new king Tullus Hostilius, the grandson of Hostilius famous for his...'. Taking all this in account I believe that it is not too presumptions to suppose that the grandfather of Hostilius was Hostilius the grandson of Hostilius – same as **Radagas** had been a grandson of some **Radagas**, OK?! It is not impossible at all that both names, **Hostilius** and **Radagas(t)** originate in the word **gost**. **Gost** in the Serbian sense of **guest** (engl. stranger, visitor) and also in the sense of the guardian ancestor, the demon – **dimon** (srb. dim – engl. smoke) (See: Demokratia) which can appear and represent itself in the domestic/family fireplace, the central tribal cult-place. The fireplace was some sort of the 'plasma monitor', through which the image of the ancestor had been broadcasted, appearing mostly in a form of **gas** (gas, ghost, guest) i.e. Engl. smoke – Srb. **dim** (**dimon**, demon).

If we focus on the word **spirit** – ghost, we can easily find the core **pir** in it. (See: Perun) **Piriti** (engl. dim. of blowing, a slight breeze) – the wind **pirka**, the fire is blown at to make it bigger (srp. rasp**irivati**), and yet again we are faced with air movement and smoke. Above all, Miklošić is also referring to the Serbian **pir** (engl. feast, banquet) and **gozba** (engl. feast) gives the same interpretation of *konvivium*, meaning – the group around the fire!

Finally, the Serbian **duh** can also mean **duša** (engl. soul). Maybe it would be of help to recall similarities between: dušnik – duša – dušenje (gušenje) – *trachea, soul, suffocation*, together with guša (engl. throat, neck) – gušenje (engl. suffocation). In fact, this is all the same.

Duh (engl. spirit...) is also **dah** (engl. breath) which is seen when we are breathing in cold weather. When making the hhhuummm sound in the cold weather we can see a more dense air coming out of our mouth, some say: smoke. However, in this very simple activity four, at first sight completely different and unlinked minimum cores are united: **dim, pir, duh, gas** (engl. smoke, feast or slight wind, spirit or soul, gas).

HELLO, VANDALS!

I watched a BBC TV serial about Barbarians once, about them in fact not being the barbarians. (See: Barbarians) At least not the kind of villains and primitive people allegedly presupposed by the name Barbarians. Also, the final part of the serial, a whole episode, was dedicated to the Vandals. In short, the idea was that the historians, inclined to the Roman Pope, wrote an 'ordered' history i.e. histories, where Vandals were described in a completely bad light! The British have made the right conclusion, or the BBC, whoever; however it was just the tub with hot water! As if it were enough to read Churchill's Memoirs to get informed about the Great War, in fact, both big Wars! And, he, Winston Churchill, is the greatest personality of the twentieth century! Of course he was, since he was ready to fight against Kaiser and Hitler to the last Australian, Canadian, Welsh, Scot, Irish, not to speak about the people of India and Africa!

In the broadcast I mentioned above, about the Vandals, the narrator gave to us the true etymology: the word **vandals** derive from the word **wanderers**, because they were moving and wandering very much, although, he probably did not know why he was right, and also, why he was not right at all! The English expression to **wander** can derive only from the nasal spoken word **voda** (engl. water) – **vonda**. **Voda**, **vond**, **vodi** (engl. leads, leads to) – **vondi**. (See: **Voda**) That water leads to... (srb. **voda vodi!**), is best known to the builders, it always finds the way. Hence, the narrator was right about the meaning of **v(w)anderers**, but it did not come from **wand** but from **v(w)ond**! Here, it is only the matter of a shift of **O** and **A**, because **wand** stands in relation to **voda** (engl. water), like **weather** and **vedro** (engl. bucket). One of the characteristics of water is its transparency – **providna** (engl. transparent (srb. **vid** – engl. eyesight) i.e. its connection with the eyesight – **vid**. Herewith, we came to the concept of **wandering**, where **wandering** can be sensible **wandering** only with the help of the eyesight, looking, and as **Veda** in the sense of knowledge. They are similar, sometimes identical.

So, **Vandals** can only be the people who are **Vinds** or **Vends**, the name of the Srbs and Slavs in general! Just to point out that this is nothing new, anyway, sometimes I have the feeling that 'new' does not exist at all. On the contrary, it is an old and well known fact. Of course, to someone who is concerned with this theme?

It is only half a step from **Vands** to **Vandals**. We came now to the 'unbeatable' dum Marvo Orbin. In his work '*The Kingdom of Slavs*' Mavro Orbin gave a short comparative dictionary of Vandal – Slav – Italian words (some of them are listed below):

Vandal	Slav	Italian	English
<i>ruzie</i>	<i>ruse</i>	<i>rose</i>	<i>roses</i>
<i>stal</i>	<i>stol</i>	<i>sede</i>	<i>table</i>
<i>vuich</i>	<i>vik</i>	<i>perpetuo</i>	<i>repetition</i>
<i>baba</i>	<i>baba</i>	<i>ava</i>	<i>granny</i>
<i>ptach</i>	<i>pitch</i>	<i>ucello</i>	<i>chick</i>
<i>lisy</i>	<i>plisy</i>	<i>calvo</i>	<i>bold</i>
<i>golub</i>	<i>golub</i>	<i>colombo</i>	<i>pigeon</i>
<i>zumby</i>	<i>zuby</i>	<i>denti</i>	<i>teeth</i>
<i>potokh</i>	<i>potok</i>	<i>torrente</i>	<i>creek</i>
<i>kastan</i>	<i>costagn</i>	<i>castagno</i>	<i>chestnut</i>
<i>koczka</i>	<i>macka</i>	<i>gato</i>	<i>cat</i>
<i>klynoti</i>	<i>klonuti</i>	<i>chinare</i>	<i>to break down</i>
<i>scoda</i>	<i>scoda</i>	<i>danno</i>	<i>damage</i>
<i>plamen</i>	<i>plamen</i>	<i>fuoco</i>	<i>flame</i>
<i>pust</i>	<i>pusto</i>	<i>eremo</i>	<i>solitary</i>
<i>brat</i>	<i>brat</i>	<i>fratello</i>	<i>brother</i>
<i>rabota</i>	<i>rabota</i>	<i>fatica</i>	<i>work</i>
<i>volk</i>	<i>vuk</i>	<i>llupo</i>	<i>wolf</i>
<i>milikno</i>	<i>mlieko</i>	<i>latte</i>	<i>milk</i>
<i>mlady</i>	<i>mlad</i>	<i>giovane</i>	<i>young</i>
<i>kurvua</i>	<i>kurva</i>	<i>meretrice</i>	<i>prostitute</i>
<i>starch</i>	<i>strah</i>	<i>paura</i>	<i>fear</i>
<i>pero</i>	<i>pero</i>	<i>penna</i>	<i>feather</i>
<i>dynia</i>	<i>digna</i>	<i>anguria</i>	<i>pumpkin</i>
<i>razlog</i>	<i>raslog</i>	<i>ragione</i>	<i>reason</i>
<i>kolo</i>	<i>kolo</i>	<i>roto</i>	<i>circle</i>
<i>grom</i>	<i>grom</i>	<i>tuoni</i>	<i>thunder</i>
<i>brod</i>	<i>brod</i>	<i>barca</i>	<i>boat</i>
<i>ziena</i>	<i>zena</i>	<i>moglie</i>	<i>wife, woman</i>

This portion of Orbin's examples proves that the **Vandal** language is in fact Serbian language. The nasal echo appears as normal, because the Vandals came to Spain and then to Africa from the north, in fact from the North and the Baltic Sea. Since I have already mentioned Spain, in addition to the region of (**V**)**Andalusia**, the Spaniards have, among many words, their/our maybe most frequently used word – **vamos** – in Serbian: **vamo**, **ajmo** etc., having the same meaning in both languages!

As we have already seen Serbian words greatly influenced the languages in Western Europe, so let us see how Orbin explains pronunciation of the Serbian words in Italian language: 'Since the Greeks could not solve the meaning of the name **Slaveni** or **Slavini**, they modified and deformed it into Sklavini, and the Italian pronounced the name as Sklavi – Sclavi. This error has insidiously entered into some passages of Procopius's works (Procopius from Caesarea), as well in the works of Jordan and Biond. If I am right, it originated from the language of Italians (as Marin Kromer writes), who are making every effort to speak with a melodious touch and despise robust accentuation, and that is the reason they often speak 'I' instead of an 'L', and say: *fiato* instead of *flatum*, and *piacere* instead of *placer*. Same thing happened to **Slavo** which then turned into **Siavo**. Also, since they do not recognize the difference between Siavo and Sciavo, by inserting letter *Ć* (*ć* – **ch** as in: to **choose** R.D.) and

they are pronouncing it as SHĆAVO – SHCHAVO, being unfamiliar with the language, instead to use and translate it as **Slavo** – they say **Sklavo**'.

That is what Orbin said and I do believe in what he had to say, and that is why I shall take the opportunity to interfere. Where there is **skiavo** there is also **shchavo**, and where there is **shchavo** there is **davo** (enlg. devil). So we came to the word meaning **hello**, and **bye, bye**, as well – **ciao** (pron. chao). But, it is not **ciao** yet. Does a 'control sample' exist here. Yes, Serbian **Servus** (engl. hello etc.). **Servus** was a Roman salutation, greeting (See: Srbs) and it is impossible it derives from **servus** meaning a slave. (See: Servius Tullius) It probably comes from the word **servator** – **a guard**, in the last instance the member of the same warrior level of guards. **It would surely be weird if aristocrats and kings would have been named 'servuses' if the origins of the name Servus had been in the word servile?! pitati RD-a**

One of the reasons why **ciao** (chao) caught roots in the modern Serbian language lies certainly in its resonance with our EPC factor. If it were not the case, then we would be saying: Hi!, because the influence American English exerts on Serbian language is tens of times greater than the Italian language. Simply, we are jammed with musical and video production of Anglo-Americans. How, then, should the victory of Ciao (chao) over Hi be explained?

Ciao, Vandals, **chi vidiamo!** (Bye, Vandals, see you!) Or, maybe I should translate these words: Ciao Srbs, see you?! or in colloquial Serbian: '...će se **vidimo**'?! ('See you later!', '...seeing you!').

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