

Homeric Greeks spoke Finnish

Appendix: Detail of names from Book I of the Iliad

Achaïans < Akka iän-ikuinens 'Eternal Woman clan descendant'

Rage Goddess, sing the rage of Peleus' son Achilles,
murderous, doomed, that cost the **Achaeans** countless losses, (Iliad 1.1-2, tr. Fagels)

Achaïans, Achaeans was the collective term for mainland Greeks and their Baltic Sea allies who were ranged against the Trojans and their allies.

Finnish might parse **Achaïans** as AKA-IAN-S.

AKA < akka 'woman, Mother Earth'; K2.301-3

'**Woman** (Akka) living under the earth, old ruler of the soil, mistress of the earth'

IAN < iän-ikuinen 'eternal, ancient', K3.130 '**eternal** (iän-ikuinen) singer'

-S < -s, abbreviation of -suo meaning 'clan descendant'

Thus **Achaïans** may come from *Akka iän-ikuinens* 'Eternal Woman clan descendant'. This title encompasses the Baltic Sea coastal region that was under the care of Akka, Mother of the Earth.

Achilles < Auki ylistys 'Open praise'

But King Agamemnon countered, "Not so quickly,
brave as you are, godlike **Achilles** – trying to cheat me. (Iliad 1.153-4, tr. Fagels)

Achilles, Akhilleus was the red-haired son of the beautiful goddess Thetis, daughter of Nereus and Doris, granddaughter of Tethys, and Peleus, grandson of Zeus. Together they ruled over the Myrmidons of Phthia (Pisa in Estonia). As a water nymph, Thetis had been specially trained at Olympus to rule a nation. Long before her marriage, it was prophesized that the son of Thetis would surpass his father in glory, thus discouraging Zeus and Poseidon from romancing her. All of Olympus attended their wedding on the lower slope of Mount Pelion (6 km SE of Perniö, 9 km south of Troija, modern *Ukkosenmäki* 'Ukko's Hill', where Ukko 'Old Man' is an epithet of Odin).

Finnish might parse **Achilles** as AKI-YLIS.

AKI < auki 'open'; 46.184 "fling **open** (auki) the doors"

YLIS < ylistys 'praise'; K9.572 "alone be **praised** (ylistetty), Creator"

Thus **Achilles** may derive from *Auki ylistys* meaning 'Open praise'.

The *Kalevala* reserves the word *ylistys* meaning 'praise' for eternal beings like *Jumala* 'God'. Someone with a sense of humor gave half-god Achilles only the first half of *ylistys*, the immortal half *yli-* meaning 'high, noble'.

Aegaeon < Äijä ehon 'Plenty of harmony-integrity-perfection'

"that monster whom the immortals call Briareus
but every mortal calls the Sea-god's son **Aegaeon**," (Iliad 1.478-9, tr. Fagels)

Poseidon descended from big ice age hunters who lived on vast herds of mammoths that roamed the steppes of Europe and Asia until 8364 BC, the end of the Middle Stone Age. His sons Aegaeon and Polyphemous were his tallest offspring, Aegaeon being a **hundred hands** high.

Around 3000 BC, Egypt standardized the hand based on the cubit. The royal cubit, 20.62 inches long, was subdivided into 28 digits, each measuring 0.74 inches. Five digits equalled a hand, or 3.7 inches.

But among horse traders in Germany, Netherlands, Sweden and England, the hand was always four fingers wide, 4 inches, giving Aegaeon's height as 33'4". Polyphemous was at least 32 feet tall, big enough to eat two of Ulysses' men in one sitting. Therefore, the two men could be the same person.

Finnish might parse **Aegaeon** as AEJA-E'ON_x, where x is a vowel

AEJA < *äijä* 'long, many, plenty of'; K48.172 "there will be **plenty of** (*äijä*) beating there!"

E'ON < *ehon* < *eheys* 'harmony, integrity, perfection, unity'; K14.71 "into the ear of your **fine** (*ehon*) mistress"

Thus **Aegaeon** may come from *Äijä ehon* meaning 'Plenty of harmony-integrity-perfection'.

hand < *ha'an tee* 'clenched [fist] make'

The etymology of 'hand' is unknown. It may describe a clenched fist, the fists stacking up one on top of another to measure height. For example, in baseball, children measure the length of a bat as so many fists long, using spread fingers for the last few inches.

Finnish might parse **hand** as HAN-T_x, where x is a vowel

HAN < *ha'an* 'clenched', from *hakan*; K21.320 'one **clenched** (*ha'an*) hand in another'

TE < *tee* 'make'; 11.396 '**make** (*tee*) the whole house better'

Thus **hand** may come from *ha'an tee* meaning 'clenched [fist] make'.

Aegeus < *Äijä uiva suomalainen* 'Long floating Finn'

Men like Pirithous, Dryas, that fine captain,
Caeneus and Exadius, and Polyphemus, royal prince,
and Theseus, **Aegeus**' boy, a match for the immortals. (Iliad 1.307-10, tr. Fagels)

Aegian Sea (Greek Aigaio Pelagos) was traditionally called **Archipelagos**, not Aegian. Its name may derive from **Aegeus**, father of Theseus, who drowned himself in the sea when he thought his son had died.

Or it might come from Aegae port, home of Poseidon.

Suddenly down from the mountain's rocky crags
Poseidon stormed with giant, lighting strides,
and the looming peaks and tall timber quaked
beneath his immortal feet as the sea lord surged on.
Three great strides he took, on the fourth he reached his goal,
Aegae port where his famous halls are built in the green depths,
the shimmering golden halls of the the god that stand forever. (Iliad 13.20-26, tr. Fagels)

The modern name of Aegae port is Antilla, 4 km NE of Perniö. Antilla may derive from the giant Finnish shaman Antero Vipunen (K17.13), whose cairn could be one of three on the adjacent mountain Antinmäki where Poseidon watched the progress of the war.

Finnish might parse **Aegeus** as AEJE-U-S

AEJE < *äijä* 'long, many, plenty'; K37.17 "The night is **long** (*äijä*), the time sad"

AEJE < *äijä* 'old man'

AEJE < *äijä* 'great'; K15.612 "I still lack a **great** (*äijä*) deal"

U < *ui* 'swim' or *uiva* 'floating'; K6.192 '**floated him** (*uitteli*) farther out from land'

-S < -s, abbreviation of *suomalainen* 'Finn'

Thus **Aegeus** may be from *Äijä uiiva suomalainen* meaning 'Long floating Finn'.

This epithet applies to one and only one person, **Väinämöinen** (Gr. Iason), who composed the *Kalevala*. In Rune 6, young Joukahainen ambushes Väinämöinen with a crossbow at a river crossing at the Bay of Luotola, misses the man but hits his horse Blue Elk in the shoulder. Väinämöinen falls off the horse and escapes into the waves. In Rune 7 he floats along for seven days, blown by a southwest wind that washes him up on a remote beach of Pohjola (Gr. Troia), where Mistress Louhi (Gr. Queen Leucippe) rescues him.

Then old Väinämöinen plunged straight into the water,
tipped over right into the billows, went right into the breakers
from the back of Blue Elk, of the peastalk horse.
Then a great wind arose, a heavy surf on the sea;
it carried old Väinämöinen along, **float**ed him farther out from land
onto those extensive waters, the **wide open sea** (fr. *ulappa*). K6.183-194

.....
The mother uttered these words: "You did wrong, you wretch,
when you shot Väinämöinen, laid low the man of the Kaleva District,
the great man of Slack Water Farm, the handsomest in the Kaleva District."
K6.230-234, tr. Magoun.

Aithiopoulos < Äijä tie piots 'Faraway Feast Family'

"Only yesterday Zeus went off to the Ocean River
to feast with the **Ethiopians**, loyal, lordly men," (Iliad 1.505-6, tr. Fagels)

Aithiopoulos-Ethiopia was a land in the far north, bordering the ocean. When Zeus and others from Olympus went there to feast in May, Thetis waited twelve days for their return. Finnish might parse **Aithiopoulos** as AI-TIO-PIO-S.

AI < *äijä* 'long, plenty'; K37.17 long

TIO < *tie* 'way, road'; K6.18

PIO < *piot* 'feast' from *pidot* 'feast, banquet'; K27.259 "The **feast** (*piot*) here is not likely to get better"

-S < -s from *suo* 'clan, family, home'

Thus **Aithiopoulos** may come from *Äijätie piots* meaning 'Faraway Feast Family', a warm Olympian epithet.

Agamemnon < Akkamme noian 'Our Old-woman wizard'

Begin, Muse, when the two first broke and clashed,

Agamemnon lord of men and brilliant Achilles. (Iliad 1.7-8, tr. Fagels)

Agamemnon was the son of Atreus, brother of Menelaus, husband of Clytemnestra, and father of Orestes, Elektra and Iphigenia. He belonged to the House of Tantalos, as cursed as any on earth, and the subject of numerous plays. After regaining the throne of Mycenae, Agamemnon extended its dominions to include a hundred cities on the mainland. In the Trojan War, Agamemnon brought the most ships and warriors and was elected to lead the invading Achaeans. In the tenth year, to appease the gods and get a fair wind, he sacrificed his daughter Iphigenia, thus earning him the enmity of Clytemnestra who killed him at her first opportunity.

Finnish might parse **Agamemnon** as AKA-MEM NON

AKA < *akka* 'woman, Old Woman, Mother Earth'; K2.301-3 '**Woman** (*Akka*) living under the earth'

MEM < MME < *-mme* 'our', standard suffix

NON < *noian* 'wizard'; 2.215

Thus Agamemnon may come from *Akkamme noian* meaning 'Our Old-woman wizard', where Akka means 'Old Woman, Mother Earth'. She was first among valas, the principal shamaness.

Aias, Ajax < [Kullervon] Aijas '[Kullervo's] fence'

But if they give me nothing

I will take a prize myself – your own, or **Ajax**

or Odysseus' prize – I'll commandeer her myself

and let that man I go to visit choke with rage! (Iliad 1.161-4, tr. Fagels)

Aias, Ajax was the son of Periboea and Telamon, grandson of Aeacus, and great-grandson of Zeus; cousin of Achilles; and second only to Achilles on the field of battle. The Centaur Chiron trained Aias and Achilles at the same time. Aias' immense stature could support an impregnable shield made from seven oxhides. In single combat, he battled Hector to a draw. Like Hector, he was big enough to wear the armor of Achilles made by Hephaestus. At one point he singlehandedly leapt from ship to ship with a long spear, preventing the Trojans from firing the Achaean ships. In death as in life, the ashes of Aias were placed in a golden urn beneath a high cairn at the entrance of the Hellespont near those of his boyhood comrade Achilles, on the Rhoeteian promontory. Helen called him 'the wall of the Achaeans'. (Iliad 3.229).

Helen with the light robes and shining among women answered him:

"That one is gigantic Aias, the wall of the Achaians." Tr. Lattimore

Tall in her long gown, in her silver cloak, Helen replied:

"That is the giant soldier Aias, a rugged sea wall for Akhaians." Tr. Fitzgerald

And Helen in all her radiance, her long robes, replied,

"Why that's the giant Ajax, Bulwark of the Achaeans." Tr. Fagels

Finnish might parse Aias as AIAS.

AIAS < *aijas* 'fence' from *aita* 'fence rail'; 31.324 'the **fence** (*aiasta*) of Kalervo's son'

Fence spelled this way refers to a very special fence made by Kullervo, son of Kalervo. It was a high pallisade, using whole fir trees for fence posts, with no space or door to pass through. Thus the allusion is to an impregnable wall.

Kullervo's Fence, K31.308-332, tr. Bosley

Kullervo, Kalervo's son, starts building a fence:

lofty firs from their places he sets for fence poles

and whole spruces of the wild he sticks in for stakes;

lashed them fast with withes from the tallest of rowans;

he built a fence with no gap, knocked up one without a gate.

Then he put this into words, he declared, spoke thus:

'Unless as a bird he can soar, flutter two wings,

let nobody get over the fence of Kalervo's son.'

Untamo chances to come and look at

that fence of Kalervo's son, what the war-serf has cut down:

he saw that the fence had no opening, no slit, no hole –

had been built from mother earth pointed up into the clouds.

He uttered a word, spoke thus: 'He is not cut out for this!

He's built a fence with no opening, knocked up one without a gate,
and he's raised it to the sky, lifted it into the clouds:
I cannot get over it, nor in through a hole!

Apollo < *Ha palo* 'Question flame'

What god drove them to fight with such a fury?
Apollo, the son of Zeus and Leto. (Iliad 1.9-10, tr. Fagels)

Apollo was especially noted for his oracular sites, particularly Delphi and Delos.

Finnish might parse Apollo as HA-PALO

HA < ha 'what, why'

PALO < palo 'fire, flame'

Therefore, Apollo may come from *Ha palo* meaning 'Question flame'.

Argos < *Auerkuus* 'Fog-moon clan-home'

"Long before that,
old age will overtake her in my house, in Argos." (Iliad 1.33-34, tr. Fagels)

Argos, home of Agamemnon, likely comes from **Argus**.

- **Argus** Panoptes (all eyes) was the son of Zeus and Niobe, and Zeus' first child by a mortal. He was the watchful giant whom Hera appointed to guard the goddess Io after Zeus metamorphosed her into a cow.
- **Argus** the shipwright built the **Argo** on which Jason and the Argonauts sailed.

Finnish might parse **Argus** as ARx-KU-S where x is A or I.

AR < *auer* 'fog, haze'; 20.448 'a **haze** (*auer*) going up in the air'

ARA < *aura* 'plow'; K10.379 'a **plow** (*aura*) pokes up out of the fire'

KU < *kuu* 'moon'; K1.303 "**Moon** (*Kuu*), free me; Sun, release me"

-S < -s, abbreviation of *suo* meaning 'clan-home'; K25.488 'the **roofed building** (*suoja*) put in its proper place'

Thus **Argos-Argus** may come from either of two months:

- *Aurakuus* meaning 'Plow-moon clan-home', where Plow Moon is the full moon in the lunar month of March.
- *Auerkuus* meaning 'Fog-moon clan-home', where Fog Moon is the full moon in the lunar month of November.

In Finland, March is *maalis_kuu* 'Earth Moon' and November is *marras_kuu* 'Death Moon', neither one matching Argus.

However, in Old Norse, beginning with the full moon closest to winter solstice, Plough Moon is the fourth full moon and Fog Moon is the thirteenth: Wolf Moon, Snow Moon, Horning Moon, **Plough Moon**, Seed Moon, Hare Moon, Mead Moon, Fallow Moon, Corn Moon, Harvest Moon, Shedding Moon, Hunting Moon, and **Fog Moon**. D.J. Conway, Norse Magic.

Thus, the month name closest to **Argus** is *Auerkuus* meaning 'Fog-moon clan-home'.

Atreus < *Aaterehus* 'Ideal fodder clan descendant'

"Son of **Atreus**, now we are beaten back, I fear,
the long campaign is lost. So home we sail ..." (Iliad 67-68, tr. Fagels)

Atreus was the father of Agamemnon.

Finnish might parse Atreus as ATE-REU-S

ATE < *aate* 'ideal' from *ajate*.

REU < *rehu* 'fodder'

-S < -s 'clan descendant'

Thus **Atreus** may come from *Aaterehus* 'Ideal fodder clan descendant', the name of a prosperous clan.

Briareus < Bure ärjyi uusi 'Bure spurted anew'

"that monster whom the immortals call **Briareus**

but every mortal calls the Sea-god's son Aegaeon," (Iliad 1.478-9, tr. Fagels)

Briareos-Briareus, giant son of Poseidon, was a hundred hands high. See **Aegaeon**.

Finnish might parse **Briareus** as PxRI-ARE-USI, or possibly BURI-ARE-USI.

BURI < *Bure*, giant grandfather of Oðin, Villi and Ve. See below.

ARE < *ärjyi* 'spurted'; K47.233-4 'The lake surged up to the level of the firs, **spurted** (*ärjyi*) onto the banks'

USI < *uusi* 'new'; K10.417 'Then the **new** (*uusi*) Sampo ground away'

Thus **Briareus** may come from *Bure ärjyi uusi* meaning 'Bure spurted anew', an epithet comparing him favorably with his revered ancestor Bure, progenitor of the gods.

"Andhunla liberates from the frost-stones in Chaos **Bure**, the progenitor of the Asa race; his son Bor marries Mimir's siter Bestla, and with her becomes the father of Oðin (Havam. 140, Gylfag. 6). From Rydberg, *Teutonic Mythology*, ch. 54, p 263.

Briseis < Puurisuus 'Treebranch descendant'

But I, I will be there in person at your tents

to take **Briseis** in all her beauty, your own prize. (Iliad 1.217-8, tr. Fagels)

Briseis is a patronym of her father Briseus. She was awarded as a prize to Achilles after his successful assault on Lyrnessus that killed her three brothers and husband, King Mynes. When an oracle forced Agamemnon to give up his prize Chryseis, he took Briseis from Achilles as compensation. Deeply offended by this breach of ethics, Achilles withdrew from the fighting.

Ovid immortalized her plight in letter III of the *Heroides*, written to Achilles.

I saw you destroy the walls of Lyrnessus by your warfare,

and I was an important person in my country.

I saw three brothers fall, who were born and died together,

whose mother was my mother also.

I saw my husband, how dear to me, spilled on the cruel earth,

his bloodstained chest heaving. Tr. A.S.Kline

Finnish might parse her father's name **Briseus** as Px-RISEU-S, where x is a vowel.

PU < *puu* 'tree, wood'; K2.50 'God's **tree** (*puu*) not struck root'

RISEU < *risu* 'branch, stick'; K46.495 'dead **branches** (*risut*) broke its breaststone'

-S < -s from *suku* 'clan, descendant'

Thus Briseis-Briseus may come from *Puurisuus* meaning 'Treebranch descendant'.

Calchas < Kalkas 'Strike clan descendant'

Calchas rose among them,

Thestor's son, the clearest by far of all the seers
who scan the flight of birds. (Iliad 1.79-81, tr. Fagels)

Calchas-Kalkas, pronounced kal-kas, son of Thestor, was the preeminent seer of the Achaeans, whose prophesies led to the fall of Troy. He was a warrior who hid within the Trojan Horse.

Finnish might parse Calchas as KALx-KAS where x is a vowel.

KALA < *kala* 'fish'

KAS < *-kas* 'having the quality of something'

But no parent would name a child 'Fishy' unless he had unusual features, which Calchas did not, nor would a farm be called 'fishlike'.

A better parsing of Kalchas is KALKA-S.

KALKA < *kalka* 'strike'; K8.150 'the corner of the bit does not **strike** (*kalka*) the crag'

-S < -s from *suku* 'clan, descendant'

Thus **Chalchas** may come from *Kalkas* meaning 'Strike clan descendant'. What does 'strike' mean?

Figure 1: Ascoli Bronze Plate from Ascoli, Italy.



The Ascoli Bronze Plate from Ascoli, Italy, contains a list of thirty Iberian veterans written in Latin letters who were given Roman citizenship in return for their assistance in the campaign against Sertorius in 72 BC. Each veteran had two names, the first being his own name, the second that of his father. Nine of the sixty warriors were named Striker in perfect Finnish with an Iberian dialect (arranged by Jesus Rodriquez Ramos, tr. S. Harris 2007):

Eternal Striker
Glorious Striker
Graceful Striker
Large Striker
Night Striker.
Strike Brother
Strike Merchant
Upper Striker

Yokel Striker

Note: Angus Huck claims that every element can be mapped into Basque, in which case, Basque is a subset of Finnish, a conclusion he would hardly agree with. Other linguists such as Larry Trask dismiss any connection with Basque. There are, however, three Basque references:

Basque bard merchant
Eternal-way Basque
Woman-way Basque

Caeneus < Käy niin suomalainen 'Go as a Finn'

Men like Pirithous, Dryas, that fine captain,
Caeneus and Exadius, and Polyphemus, royal prince,
and Theseus, Aegeus' boy, a match for the immortals. (Iliad 1.307-10, tr. Fagels)

Caeneus, a Lapp hero, was originally a Thessalonian woman named Caenis (Gr. Kaenis). Caenis was the daughter of a Lapp chieftan named Elatus and Hippea. She was raped by Poseidon, who then fulfilled her request to be changed into a man so that she could never be raped again. Caenis changed her name to Caeneus and became a warrior, traveling over Thessaly, and later taking part in the Calydonian Boar hunt. He died in the battle between Lapiths and Centaurs, who piled pine or fir tree trunks and stones over him. Nestor counts him among "the strongest men that Earth has bred."

Note that a structure composed of timbers covered with stones describes a burial chamber for a chieftan. In one story, Centaurus and Lapithus were twin brothers, making the two warring clans cousins. Thus they may well have constructed a lasting memorial for their famous fallen cousin.

Finnish might parse **Kaenis** as KAE-NI-S

KAE < *käy* 'go, come'; K17.295 "**go** (*käy*) now to identify the agonies"
NI < *niin* 'as, like'; K4.505 '**As** (*niin*) the mother listened to the cookoo'
S < *suomalainen* 'Finn'

Thus **Kaenis** may come from *Käy niin suomalainen* meaning 'Go as a Finn'.

Centaurs < Kentaurus 'Quill-tablet clan-home'

shaggy **Centaurs**, wild brutes of the mountains. (Iliad 1.312, tr. Fagels)

Centaurs (Gr. Kentauroi) may have taken their name from Gr. Kentauros, L. Centaurus, son of Apollo and Stilbe or Ixion. Most scholars consider the image of half-man half-horse to be the reaction to a non-riding culture upon first seeing men mounted on horses (the Aztecs thought the same thing about Cortez). Diodorus Siculus reported that Centaurs were reared by nymphs on Mount Pelion. Hesiod describes the Shield of Heracles as depicting a battle between Kentauroi with silver armor and Lapithai with gold armor. Greek writers considered Lapithai to have invented horse-back riding.

Chiron (Gr. Kheiron) was the wisest, most renowned teacher of the Aegean, a father figure to many children of the gods. Chiron tutored Achilles and Aias in all the arts, so that Achilles was renowned as an orator, builder, healer, admiral, general and king as well as great warrior.

Finnish might parse **Kentauros-Kentaurus** as KENx-TAURO/U-S, where x is a vowel.

KENA < *kynä* 'shaft of a feather, quill'; K7.313 'from the tip of **the shaft of a swan's feather** (*kynä*)'
TAURU < *taulu* 'tablet'; not in K.
-S < -s, abbreviation of *suo* 'clan-home'

Thus **Kentaurus** may come from *Kynätaulus* meaning 'Quill-tablet clan-home'.

One writing medium was a wooden palette covered with wax and written with a stylus. Another was sheets of gold. But this is quite advanced, writing with a quill pen dipped in ink on paper.

Bronze-age paper was made from the fibers from flax, hemp or nettles; flax paper was a major export of the southern Rhine. *Oera Linda Boek*, Chapter XXVI, concerns the war between the burgh-femmes Kalta and Minerva in 1724 BC:

9. At the first war-feast, when all her countrymen were armed, she [Kalta] brought casks of beer, which she had drugged. When they were all drunk she mounted her war-horse, leaning her head upon her spear. Sunrise could not be more beautiful. When she saw that the eyes of all were fixed upon her, she opened her lips and said:

10. "Sons and daughters of Frya, you know that in these last times we have suffered much loss and misery because the navigators no longer come to buy our **paper**, but you do not know what the reason of it is. I have kept silence about it, but can do so no longer.

11. "Listen, then, my friends, that you may know on which side to show your teeth. On the other side of the Skelda, where from time to time there come ships from all parts, they make now **paper** from pumpkin leaves, by which they save **flax** and outdo us.

12. "Now, as the making of **paper** was always our principal industry, the folk-mother willed that people should learn it from us."

Five kilometers east of Perniö, deep in the hills alongside the main road west of Mount Pelion (*Ukkosen mäki* 'Lighting's Hill') is a hamlet called *Vähä paka pyöli* 'Minor Paka Citadel', where Paka = Thrace = 'principal people'. This hamlet could be Keiron's school, which Jason attended. When Jason left to return to Iolcus, he crossed the muddy **Anaurus** (*Kyynärä* on the map) to the north and lost his sandal. Nearby names include three references to writing:

Hamppu järvi 'Hemp Lake'

Hamppu järven mäet 'Hemp Lake's Hills'

Kirjoitus kallio 'Writing Cliff'

Figure 2: Home of Chiron, leader of the Centaurs, beside Mount Pelion.



One facet of Centaurs makes little sense: the idea of living in caves. According to tradition, Chiron taught his medicine in a specially prepared cave in the Pelion Mountains, while Herakles visited the cave of the Centaur Pholus. Finland has only a handful of caves, and none near Mount Pelion. Was there a translation error?

Greek *spilia* means 'cave, grotto'. No Finnish word begins with SP and rarely do they end in IA, so the second I likely belongs between S and P. Thus Finnish might parse **spilia** as SIPI-LA.

SIPI < *siipi* 'wing'; K7.47 'one **wing** (siipi) grazed the water'

-LA < -la 'farmstead, land, place', denoting location

Assume **spilia** comes from *siipila* meaning 'Wing place', a Finnish surname. Ah ha! Thatched roofs are layered like a wing. The *Kalevala* composer struggled with the nature of the Sampo, a vertical Norse mill in a stone building with a thatched roof. In his experience, buildings were wooden with sod roofs. Notice his lack of vocabulary to describe stone construction:

in the hill of rock at Pohjola, inside the copper mountain. K42.49-50

on the doors of the copper mountain, on the sides of the stone stronghold. K42.103-104

Therefore, **spilia** 'cave' likely meant 'stone building with a layered roof'.

Chryses < *Kyyriitsi* 'Serpent Magic'

Chryse Island, Chryses and Chryseis

Yes, **Chryses** approached the Achaeans' fast ships
to win his daughter back, bringing a priceless ransom
and bearing high in hand, wound on a golden staff,
the wreaths of the god, the distant deadly Archer. (Iliad 1.13-16)

Hear me, Apollo! God of the silver bow

who strides the walls of **Chryse** and Cilla sacrosanct –
lord in power of Tenedos – Smitheous, god of the plague! (Iliad 1.43-5, tr. Fagels)

Chryse or Khryse was a walled town on an island in the Troad.

Chryses, the priest of Apollo, lived in Chryse.

Chryseis, his daughter, pronounced chreye-see-is, was held captive by Agamemnon.

Finnish might parse Chryse as KxRY-SE-S where x is a vowel, usually A or I.

kaari 'bow, rainbow', *keri* 'wind, spin', *kori* 'basket', but no SE

Try parsing Chryse as Kx –RISE where x is a vowel, usually A or I.

KY < *kyy* 'serpent'; K30.228 'A **serpent** (*kyy*) suckled, a snake fed him'

RISE < *riitsi* 'destructive magic; blade', related to *riiti* 'ritual, worship ceremony'

"Bring me a flaming sword inside a flaming sheath with which I can sunder obstacles,
with which I will undo **destructive magic** (*riitsi*), kill the earthly **sorcerers** (*katehet*),
defeat the water **wizards** (*velhot*)" K12.283-8

Thus:

Chryse may come from *Kyyriitsi* meaning 'Serpent Magic', while **Chryses** from *Kyyriitsis* may mean 'Serpent magic clan-descendant'.

Chryseis in the *Iliad* simply means daughter of Chryses. Other writers give her name as

Astynome. Finnish might parse Astynome as ASx-TYx-NO-ME, where x is a vowel.

AS < *ahjs* 'metal', As clan of the gods, ase 'weapon'

TY < *tyo* 'work, labor, handicraft', tie 'road, way', tieon 'knowledge'

NO < *noian* 'wizard', *noien* 'maidens', *noiu* 'bewitch'

ME < -*mme* 'our', *me'en* 'honey, mead'

OME > *ommei* 'stitch', *omin* 'weft threads'

Ahjs tieon 'metal knowledge'

Eight kilometers south of Troija is a grand palisaded city about a mile long called **Kyynärä** (Serpent resentment). To the north is a five-sided sacred building called Copper Castle. The western wall that guards the entrance to the inlent is Iolcos where Jason and the Argonauts began their voyage. Across a narrow east-west inlet to the south is Mount Pelion, modern Ukkosenmäki (Ukko's Hill, where Ukko = Odin). A kilometer northeast is a hill with the astonishing name Bear's Hill of Writing-learning (Karhun kirjottelo oppin mäki), where Bear = Ukko. Below and to the south is Departing Hill. Several buildings go back to 3300 BC. Sea level has been raised to 20m, about 1800 BC.

Figure 3:

Figure 4: Two km south of the Acheaen camp is Cilla-Kyylä, labled *Kylän_talo* meaning 'Community Building' instead of *Kyylän_talo* 'Serpentland Building'. Adjacent to Kyylä are the twin cairns of the brothers Ilmarinen-Dardanus and Väinämöinen-Iason.



Clytemnestra < *Kylliki menestyä* 'Abundant success'

"I want her mine in my own house! I rank her higher
than Clytemnestra, my wedded wife – she's nothing less
in build or breeding, in mind or works of hand." (Iliad 1.132-4, tr. Fagels)

Clytemnestra, Klytaimnestra, Clytaemnestra, wife of Agamemnon, ruled northern Germany and its hundred cities.

Finnish might parse **Klytaimnestra** as KYLI-TAI MENES-TERA.

KYLITAI < *kylliki*, dim. of *kyllä* 'sufficiency, abundance'; K11.168 'while catching **Kyylikki**', her name not translated by Magoun. Finnish has lots of diminutives, and -t

MENESTRA < *menestyä* 'succeed, be successful' from *mene* 'go'; K5.230 "Go (*mene*) to the daughters of Pohjola"

Thus **Clytemnestra** may derive from *Kylliki menestyä* 'Abundant success'.

Chronos < Kronos < *Karhu noians* 'Bear Wizard descendant'

her right hand holding him underneath the chin,
she prayed to the lord god Zeus, the son of Cronus (Iliad 1.598-9, tr. Fagels)

Kronos-Cronus led the first generation of Titans. Although the youngest son of Ouranos (Sky) and Gaia (Earth), he succeeded Ouranos and was in turn succeeded by his son Zeus. The etymology of Kronos is unknown.

Finnish might parse **Kronos** as KxRO-NO-S, where x is a vowel.

KARO < *karhu* 'bear'; K4.377 'Let a **bear** (*karhu*) bring the word'

NO < *noian* 'wizard, shaman'; K2.215 'to the farmyard for a **wizard** (*noian*) to make his arrows'

-S < -s 'clan-descendant'

Thus **Kronos** may come from *Karhu noians* meaning 'Bear Wizard descendant', that is, a descendant of Oðin.

Cilicia < Kyllikkia, maiden of the Island clan

Cilicia was southeast of Troy, near Thebe, Lyrnessus and Chryse, all sacked by Achilles. Thebe was situated under Mount Placus, a southern spur of Mount Ida.

Finnish might parse **Cilicia** as KY-LI-KIA

KILIKIA < *Kyllikkiä*, the name of a beautiful maiden in *Kalevala* with many suitors. Her name combines *kylli* 'abundance' and *likka* 'girl'; K11.167-8 'while getting that girl, while catching **Kyllikki** (*Kyllikkiä*)'

Thus **Cilicia** may be named for *Kyllikki*, maiden of the island called **Island** (*Saari*) 9 km south of Troy. It was never palisaded.

Danaan < Täynnä a'an 'Full Mistress, Akka'

"Now bring my prayer to pass.

Pay the Danaans back – your arrows for my tears!" (Iliad 1.48-9, tr. Fagels)

Danaan (Gr. Danaoi) (used 138 times in the Iliad) was an alternate name for Achaeans (used 598 times). Ulysses and many others came from Denamark, its Frisian name, which included northwest Germany, all of Denmark and southern Sweden.

When Teunis wished to return home [~2094 BC],

he went first towards **Denamark**. Oera Linda Boek 24.1.

Ireland's Tuatha Dé Danann 'Peoples of the goddess Danu', Old Irish Thanan, were the fifth group to settle Ireland, conquering this land from the Fir Bolg. Tuatha means 'people, tribe, nation', and dé is the genitive case of dia 'god, goddess'. Often referred to as just Tuatha Dé, a phrase also used to refer to the Israelites in early Irish Christian texts. Danann has been reconstructed as Danu, which by analogy with Anu is female. Danu is also a Hindu water goddess.

Having built up a strong case (speak same language, both Baltic, same time period) that Homer's Danaan-Danaoi and Irish Danann were the same people, Wikipedia then asserts they were not!

Finnish might parse **Danaan** as TANA-AKAN, replacing the missing K between two A's.

TANA < *täynnä* 'full'; K4.413 'the sauna is **full** (*täynnä*) of girls'

A'AN < AKAN < *akan* 'mistress'; K23.643 'as a help to the strict **mistress** (*akan*)'

'Mistress' in Finnish means 'Queen' in Greek. Spelled with two K's, Akka means Old Woman, Mother Earth, the rotund Venus figure from the ice age.

Thus **Danaan** may come from *Täynnä a'an* meaning 'Full mistress; Akka', the goddess of fertility and principal diety of matriarchal Europe.

Dryas < Tyras 'Tyr of As'

Men like Pirithous, **Dryas**, that fine captain,

Caeneus and Exadius, and Polyphemus, royal prince,

and Theseus, Aegeus' boy, a match for the immortals. (Nestor, Iliad 1.307-10, tr. Fagels)

Although Dryas means 'oak' in Greek, it is not a warrior. Other than Nestor's enumeration of the strongest men that Earth has ever bred (above), no other Greek sources refer to Dryas.

Finnish might parse **Dryas** as TYR-AS by moving Y between T and R.

TYR < *Tyr*, the Norse god of war, single combat, justice and the sky.

AS < *As* clan, the ruling gods and goddesses of Asgard, Gr. Olympos

Thus when Nestor names the matchless warrior **Dryas**, he may have meant Tyr of As, God of War and Justice, whose name remains in Tuesday.

Both Tyr and As are Finnish names, parsed as TY+R and AHJS.

TY < *tie* 'way', *tieon* 'knowledge'; K3.166 "I have still another bit of **knowledge** (*tieon*)"

-R, a Norse suffix that converts a neutral word into a male word

AHJS < *ahjs* 'metal', *ahjo* 'forge', K

A famous passage in the *Kalevala* describes catastrophic dessication and fires for a whole year that dried up the **rapids of Tyrjä**, a word play on *tyrä* 'surf'.

'Formerly the **rapids of Tyrjä** (*Tyrjän koski*) were stopped,

the river of Tuonela dried up;

the sea grew dry, the heavens grew dry

during that great drought year,

the wretched year of forest fires." (K9.378-382, tr. Magoun)

The most famous rapids near Troy were the Clashing Rocks (Symplegades, Cyanean Rocks) on the Bosporos, which the Argonauts ascended. The Bosporos is a navigable river in a twisting canyon about five kilometers south of Salo. It ascends to a large crescent-shaped lake called Pontos, which was ten meters higher than the Sea of Marmara. Most of Pontos has been drained for farmland, leaving only a small remnant between Muurla and Koski (Gr. Colchis). On modern maps, some literary names remain:

Bosporos – *Karhu joki* 'Bear River', bear being an epithet of Thor, who inherited the immense stronghold **Thrudheim** that guarded the entrance to the Bosporos.

Colchis – *Koski* 'Rapids'

Pontos – *Alas järvi* 'Downstream Lake'

Cyanean Rocks – half way along the Bosporous is *Kosken pää* 'Rapids head'

Rapids of Tyrjä - at the entrance to the Bosporos is *Pohjan koski* 'Troian rapids', while at Muurla are the separate 'Tyrjän Rapids'.

On the southern shore of Pontos, a creek descends from a small lake. Straddling this creek was a flour mill named 'Tyr's mill clan-home'.

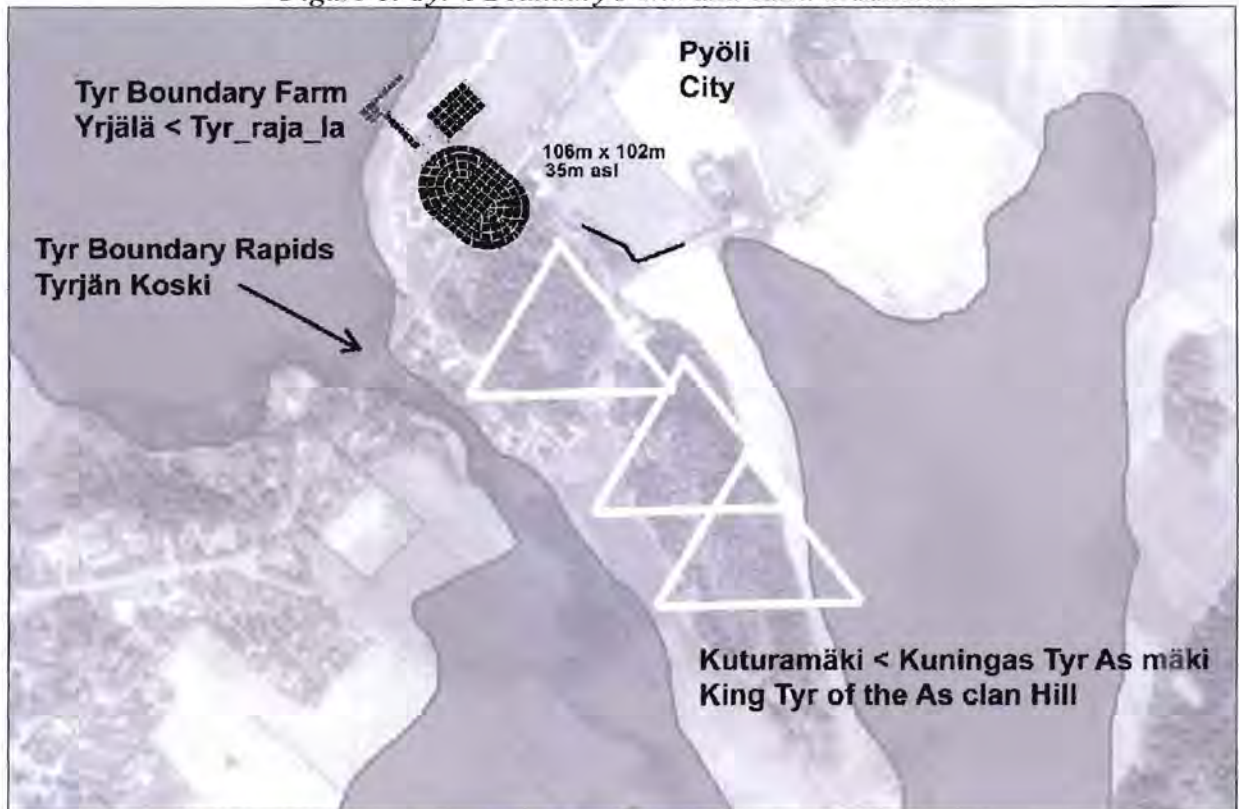
The main road at Muurla crosses Pontos via a high, narrow island that partially blocks the channel. A large oval building, rectangular warehouse and dock on the north side of the island is called *Yrjälä* from Tyr raja-la meaning 'Tyr Boundary Land'. Rapids on the west side of the island are called **Tyrjän Koski** meaning 'Tyr Boundary Rapids'. Perched along the spine of the island are three cairns. The southernmost cairn with a view across the lake to Tyr's mill clan-home is called *Kuturamäki* from **Kuningas Tyr As mäki** meaning 'King Tyr of the As clan Hill'. Out of some 1500 classic cairns, this is one of the few whose occupant is known.

Figure 5: Bosphoros leading to Pontos and Colchis.



While Tyr lived around 5600 BC when the Rainbow Bridge was built, the building by the lake at Muurla is later, perhaps 3700 BC when Pontos was 30m above sea level.

Figure 6: Tyr's Boundary Farm and cairn at Muurla.



Eëtion < Ahjs tieon 'Metal knowledge'

"We raided Thebe once, **Eëtion**'s sacred citadel,
we ravaged the place, hauled all the plunder here,
and the armies passed it round, share and share alike,
and they chose the beauty Chryseis for Agamemnon." (Iliad 1.433-6, tr. Fagels)

Eëtion, king of Hypoplacian **Thebe**, was the father of Andromache, wife of Hector, and of seven sons. When "Achilles sacked Hypoplacian Thebe, he killed Eëtion and seven sons but did not despoil his corpse: he burned it fully armoured. Around the barrow which he heaped, mountain-nymphs planted a grove of elm trees." Graves 162.1.

According to one account, the city of Thebe was founded by Heracles after his sack of Troy during the reign of King Laomedon. Heracles named the city after his birthplace, Thebes in Boeotia. At the time of the Trojan War, Hypoplacian Thebe was populated by **Cilicians**.

The nearest Finnish word to **Eëtion** is **Eesti**, of unknown etymology, meaning 'Estonia, Estonian and Estonian language' in both Finnish and Estonian. Tacitus (*Germania*, 98 AD) reported that people of the south-eastern coast of the Baltic Sea called themselves **Aesti**, **Aestiorum gentes**, pronounced AE instead of EE.

Finnish might parse as **Aestion** as AES-TION.

AES < *ahjs* 'metal', related to *ahjosta* 'forge'; K9.258 'taken it from the **forge** (*ahjosta*)'

TION < *tieon* 'knowledge'; K3.166 "I have still another bit of **knowledge** (*tieon*)"

Thus, **Eëtion** may come from *Ahjs tieon* meaning 'Metal Knowledge', a smith.

Eesti < Ajhs tie 'Metal Road'

Tacitus (*Germania*, 98 AD) reported that people of the south-eastern coast of the Baltic Sea called themselves **Aesti**, **Aestiorum gentes**.

Finnish might parse **Aesti** as AES-TI.

AES < *ahjs* 'metal', related to *ahjosta* 'forge'; K9.258 'taken it from the **forge** (*ahjosta*)'

TI < *tie* 'way, road'; K3.

Thus **Eesti-Aesti** meaning 'Estonia' may come from *Ahjstie* meaning 'Metal Road', the route along which copper, tin and gold moved from the Baltic Sea to the Black Sea.

Eurybates < Eheysuri päteäs 'Perfect person clan competent descendant'

He called Talthybius and **Eurybates** briskly,

his two heralds, ready, willing aides:

"Go to Achilles' lodge. Take Briseis at once...." (*Iliad* 1.376-8, tr. Fagels)

Eurybates was Agamemnon's herald in Book 1 and oOdysseus' herald in Book 2.

Finnish might parse **Eurybates** as E-URY PATE-Sx, where x is a vowel.

E < *eheys* 'harmony, integrity, perfection, unity'

URY < *-uri*, agent who does that thing

PATE < *päteä* 'competant'; K41.104 '

S < *suko* 'clan descendant'

Thus **Eurobates** may come from *Eheysuri päteäs* meaning 'Perfect person clan competent descendant'.

Exadius < Eka teho 'First Power, Oðin'

Men like Pirithous, Dryas, that fine captain,

Caeneus and **Exadius**, and Polyphemus, royal prince,

and Theseus, Aegeus' boy, a match for the immortals. (Nestor, *Iliad* 1.307-10, tr. Fagels)

Exadius, a matchless warrior of old, is unknown in the rest of Greek mythology.

Finnish might parse Exadius as EKSA-TIUS

EKSA < *eka* 'first', not in the *Kalevala*, which uses *ensi* for 'first'. **Eksa** may derive from *akseli* 'axle', the **first** letter A of the old Finnish alphabet, drawn as both a T and an upright double-bladed axe, symbol of the power of the Mother goddess.

TIUS = *Teos, Dios, Zeus* signifying 'god'. TEOS comes from *teos* 'work', from *teho* 'power', neither in the *Kalevala*. "The works of God" is a stock phrase in English.

Thus **Exadius** may come from *Akse teho* meaning 'First Power, Oðin'.

Oðin, clan-chief of Asgard, had some 200 different names. To understand Othin, first look at **Athena**. Finnish might parse her name as ASEN-A, assuming TH derives from lisped S.

ASEN < *asian* 'thing, assembly'; K3.167 'understands a certain **thing** (*asian*)'

-A < -a, contraction of *akan* 'mistress'; 23.643 'as a help to the strict **mistress** (*akan*)'

Thus **Athena** may come from *Athian_akan* meaning 'Mistress of the Thing'

Finnish might parse **Othin** as O-SIN.

O < *ohi* 'past', an epithet of Urð, Norn of the Past, leader of the valas; K27.3 '**past** (*ohitse*) the mouth of many deaths'

SIN < *asian* 'thing, assembly'; K3.167 'understands a certain **thing** (*asian*)'

Every morning at Asgarð, the gods and goddesses would walk and ride to the high timbered hall of Urð, Norn of the Past, to conduct affairs of state by her fountain of fresh water. At first this assembly might have been called *Ohi asian* 'Thing of the Past'. Óðin took the name as his title by shortening it to O'sian, which later evolved to Othin by lisping the S.

Hector < *Hehku terä* 'Incandescent Blade'

Nothing you do can save you –
not when your hordes of fighters drop and die,
cut down by the hands of man-killing **Hector**! (Iliad 1.283-5, tr. Fagels)

Hector, son of Priam, was the greatest fighter of all the Trojans, surpassed only by Achilles. The Iliad ends with his eleven-day funeral, granted by Achilles to Priam.

Finnish might parse **Hector** (pronounced hek-ter) as HEKx-TERx, where x is a vowel.

HEKU < *hehku* 'glowing heat, incandescence'; not in K.

TERA < *terä* 'blade'; K2.124 'the **blade** (*terä*) the height of a thumbnail'

Thus **Hector** may come from *Hehkuterä* meaning 'Incandescent Blade'.

Hephaistos < *Ehe' paistois* 'Perfect shining clan descendant'

Hephaestus the Master Craftsman
rose up first to harangue them all, trying now
to bring his loving mother a little comfort,
the white-armed goddess Hera. (Iliad 1.687-690, tr. Fagels)

Hephaistos-Hephasestus, creative smith, son of Zeus by Hera, had a crooked back, attributed to a fall from Olympus. His parents sent him to a school for smiths at or near **Lemnos**. As an adult he built his home and smithy below **Olympos**, close to the sea. Known as the greatest artisan of his time, each piece he made was treasured by its owner. He became the god of blacksmiths and technology, craftsmen and artisans. In the Iliad, he calmly arbitrates between Hera and Zeus.

Finnish might parse **Hephaistos** as HE-PAISTO-S, where x is a vowel.

HE < *ehes* 'harmony, integrity, perfection'; K11.24 'grew up **to be very lovely** (*ehossa*)

PAISTO < *paistoi* 'shine'; K10.89 'The fir branches used **to shine** (*paistoi*) like the moon'

S < -s from *suku* meaning 'clan, descendant'.

Thus **Hepaistos** may come from *Ehe'paistois* meaning 'Perfect shining clan descendant'.

Hera < *Herra* 'Mistress of the Forest'

RG 'protectress'

Hera is the same name as **Eire**, pronounced Era, the first of three pre-Hellenic Irish triple-goddesses Eire, Fodhla and Bandbha. Eire may be related to Eriu, a mythical figure who helped the Gaels conquer Ireland as described in the Book of Invasions.

HERA < *herra* 'lord, master, ruler, official, authority'; K14.253-6 "Lord (*herra*) of the wilderness, master of the land, fair heath-dweller! Darling, mistress of the forest, gracious gamekeeper of the forest!"

These lines are embedded in the Kalevala from an ancient ransom prayer. Lord, master of the land is also Darling, mistress of the forest. It appears that *herra* was originally a title for the top administrator of the land. Prior to Indo European influence, all land in Europe was administered

by women. Inheritance of property went to daughters or female relatives, while men had to leave home to find a wife and place to live. We still associate English Lords with great estates.

Thus, Herra is the pre-IE title of the female ruler and administrator of all the land: lord of the wilderness, master of the land, mistress of the forest. Eriu may come from *herruus* 'supremacy'; not in K.

Hypoplacian Thebe < *Hyppiä lakien tyvi* 'Hyppiä Summit's base'

"We raided **Thebe** once, Eetion's sacred citadel,
we ravaged the place, hauled all the plunder here,
and the armies passed it round, share and share alike,
and they chose the beauty Chryseis for Agamemnon." (Iliad 1.433-6, tr. Fagels)

Hypoplacian Thebe (thee-bee) was the sacred city of **Eetion** at the foot of Mount Placus. It was located on the Troad in a region called **Cilicia**, named for **Kylikki**, wife of **Lemminkäinen**.

Finnish might parse **Hypoplacian** as HYPPO-LAKIAN by putting the two Ps together.

HYPPO < *hyppiä* 'leap-jump-hop repeatedly' from *hypätä*; K44.264 'tree stumps **jumped about** (*hyppi*) on the heath'

LAKIAN < *lakien*, genitive plural of *laki* 'ceiling, roof, summit, cap'; 25.159 'the lovely **roof** (*laki*) was resounding'

Thus *Hypoplacian* may be the genitive plural of *Hyppiän laki* meaning 'Hyppiä Summit', where *hyppia* means 'leaping'.

Finnish might parse **Thebe** as TY-VI or TI-PY.

TYVI < *tyvi* 'base'; K25.475 'brought sturdy pine trees with their **butts** (*tyvin*)'

Thus **Thebe** may come from *tyvi* meaning 'base'.

Homer calls the citadel of **Lemnos** 'imperial Thoas' city'. Iliad 14.230. Lemnos (modern **Lemun** 'Love') occupied the western shore of an island in the Troad. On the northeast coast was the farm of **Lemminkäinen**. Over time his farm grew into the fortified city of **Imbros**, which has two modern names: **Karkonpyöli** 'Those from afar Citadel' and **Tyystö**. East of Lemnos and south of Imbros rises a tall hill **Hyppiän mäki** 'Hyppia's Hill', named for **Hypsipyle**, queen of the Amazons, who entertained Jason of the Argonauts. At the southeast foot of this hill was a village with the modern name **Kylän talo** 'Kylä's building', named for **Kylikki**, wife of Lemminkäinen. The name of the island with Hyppia Hill may have been **Kilikki** (Cilicia).

Idomeneus < *Ahto imehnos* 'Human Ahto clan descendant'

Idomeneus, son of Deucalion, grandson of Minos of Crete, descendant of Zeus, brought 80 ships to Troy, honoring his pact among Helen's suitors to support her choice of husband. A trusted advisor of Agamemnon, he led his troops in battle in the front ranks. Much of Book 13 centers on Idomeneus, encouraged by Poseidon. Idomeneus' many kills included Alcathous, son-in-law of Anchises and the bravest man in Troy. He led the defense when most other heroes were injured, and briefly fought and repulsed Hector. From this we can deduce that he was big and strong.

Finnish might parse **Idomeneus** (eye-di-men-yoos) as AITO-MENO-S.

ATO < *Ahto* 'king of the waves'; K41.133-4 'Ahto, king of the waves, old man of the water with a sedgy beard'

MENO < *imehno* 'human'; K49.8 'disagreeable **for humans** (*imehnoisille*)'

-S < -s 'clan descendant', from *suku* 'clan, descendant';

Thus **Idomeneus** may come from *Ahto imehnos* meaning 'Human Ahto clan descendant', a descendant of Poseidon through a mortal woman.

Ahto, king of the waves, was an epithet of Poseidon. On his journey back from the Trojan War, a storm threatened to sink the fleet of Idomeneus. He promised Poseidon to sacrifice the first living thing he met at home to the god if he would only return safely. The first to greet him was his son, descendant of Poseidon, whom he unwisely slew. Crete was then struck with plague, and his people exiled him. Idomeneus went to Calabria in Italy, then to Colophon in Asia Minor, where he settled and was buried near the Temple of Clarian Apollo. (from Apollodorus)

Ilion < Ylionni 'High Luck'

Ilion is a town near Troy-Troia with a cliff face that was incorporated into the city walls as Troija expanded. Sometimes it is written Ilium. It has no etymology.

Finnish might parse **Ilion** as YLI-ONx:

YLI = yli- meaning 'on high, over'; K1.169 'Oh Ukko, god on high (yli_jumala)'

ONx = onni meaning 'luck'; K28.195 'hard luck (onni) will occur'

Therefore, **Ilion** may come from *Ylionni* meaning 'High Luck'.

Iliad < Ylipyöli autio 'High Desolate Citadel'

the city proper and Troy-Troia referred to the state. Classics scholars have questioned why the text should be called Iliad rather than Ilion. However, Finnish Ylionni meaning 'Luck on high' would be inappropriate for the doomed city, as their luck ran out when the Palladium from Pallas Athena was stolen from her citadel. Finnish might parse Iliad as YLI-ATx.

YLI < yli- meaning 'on high, over'; K1.169 'Oh Ukko, **god on high** (yli_jumala)'

ATx has multiple possibilities within *Kalevala*:

- ahta 'trap'
- aitta 'storehouse, granary'
- aitio 'box'
- aita 'fence'
- äiti 'mother'
- aito 'genuine, real'
- aitoa 'posts'
- autti 'availed'
- autio 'desolate, deserted, abandoned, uninhabited'
- auta 'help, assist'
- autua 'blissful'

Of these, only the combination *yli_ autio* 'high desolate' uniquely describes Troy.

autio 'desolate, deserted, abandoned'; K36.255-6 'the house was empty, was **desolate** (autio)'

However, to achieve vowel harmony, Finnish uses *ylä-* not *yli-*, as in *Yläautio*, a common surname.

Therefore, a noun must lie between *yli* and *autio*. A strong possibility is *pyöli* 'citadel', which describes Ilium, occurs frequently on Finnish maps and has vowel harmony with 'li'.

Iliad 21: So perish all of you till we reach the citadel of strong Ilius.

Greek adopted *pyöli* as *polis*, meaning 'city' or 'fortified city'.

Thus the full phrase may have been *ylipyöli autio* meaning 'desolate citadel on high'.

Lemnos < Lemmen noiensuo 'Love Maidens' Home'

"He grabbed my foot, he hurled me off the tremendous threshold,
and all day long I dropped, I was dead weight, and then,

when the sun went down, down I plunged on **Lemnos**.”

The Argonauts stopped at **Lemnos** to make passionate love with their women. Hephaistos went to **Lemnos** for recreation. In the *Kalevala*, **Lemminkäinen** made love to all but one Island maiden.

Finnish might parse Lemnos as LEMxN-NO-S where x is a vowel.

LEMEN < *lemmen* ‘love’; K2.196 ‘cut off everlasting **love** (*lemmen*)’

NO < *noien* ‘maidens’; K11.146-8

‘by day went about his herding,
by night the delight of the virgins,
sport for those **maidens** (*noien*),
dancing with the girls with luxuriant hair.’

-S < -s from *suo* ‘clan, home’

Thus Lemnos may come from *Lemmen noiensuo* meaning ‘Love Maidens’ Home’

Leto < Liitto ‘Union’

What god drove them to fight with such a fury?

Apollo, the son of Zeus and **Leto**. (Iliad 1.9-10, tr. Fagels)

Leto, daughter of the Titans Coeus and Phoebe, gave birth to the twins Apollo and Artemis through her union with Zeus.

Finnish might parse Leto, pronounced lee-to, as LIITO.

LIITO < *liitto* ‘alliance, pact, union’; K39.128 ‘The time **agreed on** (*liitto*) to go arrives.

Thus **Leto** may come from *Liitto* meaning ‘Union’.

Menelaus < Menelaus ‘Go speech’

“Agamemnon, Menelaus – all Argives geared for war!” (Iliad 1.19, tr. Fagels)

According to some sources, Menelaus did not go to Sparta to seek Helen’s hand in person, but was represented by his brother Agamemnon.

Finnish might parse Menelaus as MENE-LAUSx, where x is a vowel.

MENE < *mene* ‘go, begone’; K5.230 ‘**Go** (*Mene*) to the daughters of Pohjola’

LAUSE < *lause* ‘speech’; K23.60 “vouchsafe pleasant **speech** (*lause*)”

Thus **Menelaus** may come from *Menelaus* meaning ‘Go speech’.

Myrmidon < Merimies täynnä ‘Seamen of the Full [Mistress]’

“Go home with your ships and comrades, lord it over your **Myrmidons**!

You are nothing to me – you and your overweening anger!” (Iliad 1.2.12-3, tr. Fagels)

Greek translates **Myrmidon** as ‘ant’, an unlikely description of fearsome sea warriors.

Finnish might parse **Myrmidon** as MYRx-MI-TONx where x is a vowel.

MYRI-MI < *meri mies* ‘sea-men, sailors’; K1.280 ‘to destroy **seamen** (*merimiesten*)’

TON < Don, Den, Dan, Dane; Denmark is *Tanska*.

The Scandinavian names point to a goddess named TxNx, where x is A, E or O but not I or U. From the previous derivation of Danaan ‘Full Mistress, Mother of the Earth’,

TANA < *täynnä* ‘full’; K4.413 ‘the sauna is **full** (*täynnä*) of girls’

Thus **Myrmidon** may come from *Merimies täynnä* meaning ‘Seamen of the Full [Mistress]’.

Nereus < Neien reen use 'in 'Maiden sleigh often'

So he wept and prayed,
and his noble mother heard him, seated near **her father**,
the Old Man of the Sea in the salt green depths. (Iliad 1.422-4, tr. Fagels)

Nereus was a Titan, eldest son of Pontus and Ge-Gaia (Mother Earth), and husband to the nymph Doris. His siblings were Phorcys, Thaumas, Eurybia and Ceto. Nereus and Doris had fifty daughters called the Nereids. Their most famous daughter was Thetis, mother of Achilles by Peleus.

"But Pontos, the great sea, was father of truthful Nereus who tells no lies, eldest of his sons. They call him the Old Gentleman because he is trustworthy, and gentle, and never forgetful of what is right, but the thoughts of his mind are mild and righteous." (Hesiod, Theogony 233)

Nereus was known as a shape-shifter (shaman) with the power of prophecy. Heracles found him by marching through Illyria to the river Po. When Zeus overthrew Cronus, Nereus seems to have been replaced by Poseidon. If the battle of the Titans was in 1606 BC, then at the end of the Trojan War in 1283 BC he was 323 years older. Perhaps in such a long life there was time to father 50 Nereids.

Finnish might parse **Nereus** as NE-RE-USx, where x is a vowel. The combination NE---RE does not occur in any word, so his name is at least two words long.

NE < *neien* 'maiden'; K4.371 'that was the death of the young **maiden** (*neien*)'

RE < *reen* 'sleigh'; K3.108 "my poor **sleigh** (*reen*) to bits"

USE < *use 'in* 'often'; K4.209 "**Often** (*use 'in*) now the thoughts of melancholy me"

Thus **Nereus** may come from *Neien reen use 'in* meaning 'Maiden sleigh often', a rhyming epithet referring to his fifty daughters.

Nestor < Ne's terä 'Fourth Blade'

Nestor rose between them,
the man of winning words, the clear speaker of Pylos. (Iliad 1.290-1, tr. Fagels)

Nestor, son of Neleus and Chlois, King of Pylos, was the most senior of the Achaean generals. Like Priam, Herakles killed Nestor's relatives and put him on the throne. Nestor acted as peacemaker by giving long-winded speeches about glorious warriors of old, and urging his companions to resolve their differences.

Neleus comes from *neljäs* meaning 'fourth'.

Finnish might parse **Nestor** (pronounced nes-ter) as NES-TERx, where x is a vowel.

NES < *ne 's*, a contraction of his father's name *neljäs* meaning 'fourth'

TERA < *terä* 'blade'; K2.124 'the **blade** (*terä*) the height of a thumbnail'

Thus **Nestor** may come from *Ne 's terä* meaning 'Fourth Blade'.

Okeanos < Oikea anos 'Proper Request Descendant'

"Only yesterday Zeus went off to the **Ocean** (*Okeanon*)
to feast with the Ethiopians, loyal, lordly men," (Iliad 1.505-6, tr. Fagels)

Okeanos-Okeanus-Ocean, Titan god of the earth-encircling river Okeanos, eldest son of Ouranos and Gaia, married his sister Tethys, by whom he had three daughters Thetis, Eurynome and Perse. The pair brought up Hera when Zeus was engaged in the struggle with the Titans. In addition their children included the Potamoi river gods and Okeanides, nymphs of springs and fountains.

Hesiod, Theogony 132 ff (trans. Evelyn-White): "She [Gaia] lay with Ouranos and bare deep-swirling Okeanos, Koios and Krios and Hyperion and Iapetos, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoibe and lovely Tethys. After them was born Kronos."

Finnish might parse **Okeanos** as OKE-ANO-S or OKEA-ANO-S

OKEA < *oikea* 'proper'; K20.20 'It was neither big nor small; it was a really **proper** (*oikea*) calf!'

ANO < *ano* 'request'; K25.356 "do not **request** (*ano*) your father-in-law"

S < -s from *suku* 'clan, descendant'; K24.182 'a big **clan** (*suku*), many relatives'

Thus **Okeanos** may come from *Oikea anos* meaning 'Proper Request descendant'.

Odysseus < *Otti itse uiessa* 'He took himself swimming'

Versatile *Odysseus* took the helm as captain. All embarked. (Iliad 1.365, tr. Fagels)

Why did Homer call Ulysses **Odysseus**? In spite of linguistic handwaving, the two names are far apart.

- Only an odyssey is a complicated, dangerous journey, not a ulyssy.
- Vlissingen, where V is the Latin letter for U, is the modern name of the deep-water port on the southern Rhine that Ulysses constructed for his wife Kate-Kaylips-Calypso. It is just south of Middelburg - ancient Walhallagara, southern capital of the Frissians - on the island of Walcheren in Zeeland.
- Virgil in the *Aeneid* called him Ulysses.
- *Oera Linda Boek* called him Ulysus.¹

Ulysses was his name, and Homer knew it. While he may have had good reason to disguise the names of Kate and Walcheren to protect his sacred city from attack, why change Ulysses?

Finnish might parse **Odysseus** as OTI-YSSE-USx.

Only one word begins with *oti*

OTI < *otti* 'took' from *ote* 'hold, grip, grasp'; K2.191 'Whoever **took** (*otti*) a branch from it'

The middle word cannot begin with double SS, so it must begin with the preceding I from *otti*.

ISSE < *itse* 'myself, himself, yourself'; K12.167 "I began to practice magic **myself** (*itse*)"

The final word should end in a vowel, usually A or I.

USA < *uiessa* 'swimming' from *uida* 'to swim'; K22.413 '**swimming** (*uiessa*) in chill water'

USI < *uusi* 'new', which does not fit in context

Thus *Odysseus* may come from *Otti itse uiessa* 'He took himself swimming'. An astounding name! No other person in classical mythology matches that name. Twice *Odysseus* saved himself by stupendous feats of swimming:

- When a sudden squall sank his ship because his companions had eaten the Cattle of the Sun, he drifted on the sea holding onto a mast for nine days before beaching on Calypso's island.

¹ After twelve years had elapsed without our seeing any Krekalandar in Almanland, there came three ships, finer than any that we possessed or had ever seen. On the largest of them was a king of the Jonischen Elenda [Ionian Islands] whose name was **Ulysus**, the fame of whose wisdom was great. Chapter XXX

- Returning home to Ithaca, his ship sank in a storm; for two days and nights he swam along the coast, looking for somewhere to land without rocks, finally beaching himself at Phaeacia, just before princess Nausicaa arrived with her maidens to wash clothes.

The Odyssey begins:

By now all the survivors, all who avoided headlong death,
were safe at home, escaped the wars and **waves**.
All but one man alone ...

Olympos < Ylohim poians 'Ylohim descendants' home'

May the gods who hold the halls of **Olympos** give you
Priam's city to plunder, then safe passage home. (Iliad 1.20-1, tr. Fagels)

Olympos, related to Norse *Asgarð* and Finnish *Jumala*, means something like 'High city of the Gods'.

Finnish might parse **Olympos** as OLYM-PO-S

OLYM < *Ylohim* 'Those who daily assembled at **Ylohim** meaning 'High timbered hall of Urð, Norn of the Past'.
PO < *poian* 'descendant'; K6.214 'laid low the Kalevala **descendant** (*poian*)'
-S < *suo* 'clan, home'

Thus Olympos may come from *Ylohim poians* meaning 'Ylohim descendant home'.

Pallas Athena < Päällas Asiane 'Top mistress of the clan assembly'

Struck with wonder he spun around; he knew her at once,
Pallas Athena! the terrible blazing of those eyes. (Iliad 1.234-5, tr. Fagels)

Pallas Athene, Athena, Asana was a female administrator of Olympos, responsible for many areas including the education and training of women to administer realms. Such a person was called Mistress, and every goddess was a mistress. Her variant **Asana** indicates that TH is a lisp of S.

One myth ascribes Pallas to her best friend whom she accidentally killed her in her youth, while another myth says Pallas Athena emerged full grown from the head of Zeus, that is, Zeus gave her the title Pallas Athena.

Finnish might parse Pallas as PA-LLA-S

PA < *pää* 'head, tip'; K9.268; 'the graybeard sang, his **head** (*pää*) shook'
-LLA < *-llä* 'on, on top of, at, in'
S < *suko* 'clan'

Thus **Pallas** may come from *Päälläs* meaning 'Head on top of clan'

Finnish might parse **Athene** as ASE-NE, with S restored from lisped TH.

ASE < *asia* 'thing, matter, affair'; K3.167 'understands a certain **thing** (*asian*)'
NE < *-ne* 'together, with'

Thus **Athene** may come from *Asiane* meaning 'affair together'.

Combining these terms results in *Päälläs Asiane* meaning 'Head on top of clan affair together', or 'Top mistress of the clan assembly'. Presumably Zeus gave this name to her when she became the presiding officer of the clan assembly, a position normally occupied by his wife Hera.

Patroclus < Päärohke lois 'Bravehead created lineage'

Achilles strode off to his trim ships and shelters,
back to his friend **Patroclus** and their comrades. (Iliad 359-60, tr. Fagels)

Patroclus, Gr. Patroklos, son of Menoetius, King of Opus, was Achilles best friend. His father Menoetius was an Argonaut and had several marriages. His mother was one of four women:

Periopis, daughter of Pheres, King of Pherae

Polymele, daughter of Peleus, King of Phthia, and half-sister of Achilles

Sthenele, daughter of Acastus and Astydameia

Philomela, possibly daughter of Pandion I of Athens.

While still a boy, Patroclus killed his friend Clysonymus during an argument over a game of dice. His father fled with him to evade revenge, going to the palace of their kinsman King Peleus of Phthia, where he met Achilles. Peleus sent both boys to Chiron's school.

Finnish might parse **Patroklos** as PA-TROKx-LO-S

PA < *pää* 'head'; K9.298 'the graybeard sang, his **head** (*pää*) shook'

TROKE < *rohke* 'brave, stouthearted'; K35.194 "From what stock, **brave** (*rohkea*) man?"

LO < *loi* 'created'; K34.61 "as you, God, **created** (*loit*) me"

S < -s from *suku* 'clan, lineage'; K45.20 'kill the base **clan** (*suku*)'

Thus **Patroklos** may come from *Päärohke lois* meaning 'Bravehead created lineage'.

Peleus < Veljyesi 'Your brother'

Rage Goddess, sing the rage of **Peleus'** son Achilles. (Iliad 1.1, tr. Fagels)

Peleus-Peleos, King of Phthia, was the son of Aeacus, king of Aegina, and Endeis.

One day while Peleus, his older brother Telamon and younger half brother Phocus were practicing throwing a stone discus, the stone hit Phocus, killing him. The two brothers tried to hide his body, but Aeacus learned of the murder and banished them both. (The mythology considers the murder to be a plot, but I think it was purely accidental. There is nothing in his character to indicate such a vengeful child, nor why a younger sibling should be a superior athlete, nor had they thought through what to do with the body.)

He and Telamon were Argonauts, and Peleus participated in the Calydonian Boar hunt on Mount Pelion, where he was befriended by Chiron the Centaur, who later taught and raised his son Achilles.

Peleus married first Antigone, daughter of Eurytion, King of Phthia; their daughter was Polydora. Both Eurytion and Antigone subsequently died, and Peleus returned to Phthia where he became king. He married second the goddess Thetis at a famous wedding attended by all Olympus on the slopes of Mount Pelion. It was prophesied that her son would be more famous than his father.

Finnish might parse **Peleus**, pronounced peel-yoos, as PELE-USx, where x is a vowel.

But no good names begin PELE or PILE. Try replacing P with V, giving VELE-USx.

VELEUSI < *veljyesi* 'your brother'; K22.279 'You exchanged **your** dear **brother** (*veljyesi*)'

Thus **Peleus** may come from *veljyesi* meaning 'your brother'.

Veljyesi sounds like a response from **Aeacus** to a question from his small son **Telamon**, "Daddy, who is that little baby?" "Why, Telamon, that is **your brother!**" And so he was named.

Phthia < Pisa 'Tall'

"It wasn't Trojan spearmen who brought me here to fight.

The Trojans never did me damage, not in the least,

They never stole my cattle or my horses, never

in **Phthia** where the rich soil breeds strong men

did they lay waste my crops. How could they?

Look at the endless miles that lie between us...

Shadowy mountain ranges, seas that surge and thunder.” (Iliad 1.179-185, tr. Fagles)

RG ‘waning’

Felice Vince places Phthia, home of Achilles, in Estonia. Estonians speak a dialect of Finnish, so Phthia derives from a Finnish name. Also living here were Myrmidones, another name likely to be Finnish. Greek mythology relates that Achilles’ grandfather Aiakos founded Phthia, an unlikely event given that *Kalevala* mentions Phthia long before Aiakos was born. Achilles father Peleus lived here, as did his mother Thetis.

Achilles says Phthia was separated from Troija by mountain ranges and the sea. Iliad 1.150-156.

Achilles spoke Finnish, communicated easily with Finnish-speaking Trojans, and had no quarrel with the Trojans. Homer wonders if he was fighting on the wrong side – he was only fifteen when the war began. But the name Phthios is linked to Poseidon (note POS in Poseidon), enemy of Troija, whose associates controlled the western end of the Baltic Sea and the international trade in copper, tin and amber.

Phthios was a son of Poseidon by Larissa, from whom Phthia in Thessaly was said to have derived its name. (Eustath. Ad. Hom. P. 320; Dionys. I. 17.)

On the Trojan side, a woman Phthia was loved by Apollo and gave him three sons:

- Dorus, ancestor of the Dorians; also presented as a son of Hellen and grandson of Deucalion.
- Laodocus and Polypoetes, who were kings of this country before they were slain by Ætolus, one of the sons of Endymion, king of Elis, and the ancestor of the Ætolians who settled on the northern shore of the gulf of Corinth and founded such cities as Pleuron and Calydon.

Greek spells Phthia with four letters, Φθία or Φθῆ. Finnish names require two syllables, each consonant-vowel. The diphthong I-A is inappropriate as a word ending, so ‘I’ should be moved back between the consonants. Examining each letter,

PH could be either P or V

I could be I or Y

TH is a lisp of S

A could be A or Ä

This gives four possibilities: PISA, PISI, VISA, VISI

PISA, PISI

pysy ‘stay’; K24.200 “Stay (pysy) there like a doorpost”; a verb instead of a noun.

pisin ‘the tallest’ from *pitkä* ‘long’; K13.6 “the tallest (pisin) of your band of maidens”

pisa ‘tall’; in K3.171-4, one wizard tells another about mysterious ‘tall evergreens’.

“I know the trees of Pisa’s (Pisan) Hill,

the tall evergreens on Goblin’s (Hornan) Crag;

tall are the trees on Pisa’s Hill,

the evergreens on Goblin’s Crag.”

‘Tall Evergreens’ is a euphemism for giants, as is ‘Goblin’. Finnish maps list an ancient farm *Honkanummensuo* meaning ‘Old-and-largest-pine-tree Highest-heaven-god’s Clan-dwelling’. If Pisa’s Hill means the central hills of Estonia, then ‘Tall Evergreens’ refers to giants who once lived there, the most famous of whom was *Kalevipoeg* meaning ‘Smith’s Son’.

VISA, VISI

visa ‘point, show, guide’; not in *Kalevala*.

viisi ‘five’; not suitable for a name.

viisas 'wise'; K3.345 "O **wise** (*viisas*) Väinämöinen, eternal sage"

viisahalle 'a sage'; K21.313 "Turn the lay over to a **sage** (*viisahalle*)"

'Wise' would be an excellent choice, but *viisas* always ends with 's', unless appended to another word.

Thus **phthia** may come from *pisa* meaning 'tall', referring to giants who once inhabited the hills of Estonia. Quoting Achilles again:

in Phthia where the rich soil breeds strong men

Achilles was the tallest, strongest, fastest and most dreaded of all warriors, who alone could pick up a horse to throw on the funeral pyre of Patroclus, whose shout was so loud it panicked the Trojans.

Phoebus Apollo < Voi hevos Apollo 'Able-horse Apollo'

His prayer went up and **Phoebus Apollo** heard him.

Down he strode from Olympus' peaks, storming at heart

with his bow and hooded quiver slung across his shoulders. (Iliad 1.43-45, tr. Fagels)

Phoebus-Phoibos, pronounced fee-bus, was a title of Apollo. The Greek translation 'The Bright One' associates Apollo with the Sun.

Finnish might parse **Phoebus-Phoibos** as VOIPO-S or VO-EPO-S

VOI < *voi* 'do, able, capable'; K15.637 "**I could do** (*voisi*) nothing"

EVOS < *hevos* 'horse'; K3.309 "He sang the **horse** (*hevosen*) with a blaze"

Thus Phoibos Apollo may come from Voi hevos Apollo meaning 'Able-horse Apollo'. This would refer to his task of driving the four-horse sun chariot across the sky during the day.

Pirithous < Piiri tosi 'Ring True'

Men like **Pirithous**, Dryas, that fine captain,

Caeneus and Exadius, and Polyphemus, royal prince,

and Theseus, Aegeus' boy, a match for the immortals. (Iliad 1.307-10, tr. Fagels)

Pirithous (Perithoos, Peirithoos, Peirithous) was King of the Lapiths in Thessaly, husband of Hippodamia, at whose wedding the Battle of the Lapiths and Centaurs occurred. His father was either Ixion or Zeus, and his best friend was Theseus.

Finnish might parse Pirithous as PIRI-TOSx, where x is a vowel.

PIRI < *piiri* 'circle, ring'; K6.168 "**to the whirling** (*pyörivihin*) cloud patches"

TOSI < *tosi* 'true'; K15.95 "Tell the exact **truth** (*tosia*)"

Thus **Pirithous** may come from *Piiri tosi* meaning 'Ring True' or 'Circle True'.

Polyphemos < Poylveemos 'Descendant of noble Ve mother clan'

Men like Pirithous, Dryas, that fine captain,

Caeneus and Exadius, and **Polyphemus**, royal prince,

and Theseus, Aegeus' boy, a match for the immortals. (Iliad 1.307-10, tr. Fagels)

Polyphemos, son of **Poseidon**, was a colossal giant who ate six of Ulysses crew before they escaped from his cave by blinding him with a stake in one eye then holding on to the wool beneath his sheep as they exited the cave. In order to eat two men at one sitting, he had to be over 30 feet tall, nearly a hundred hands at 4 inches to a hand.

Finnish might parse Polyphemos as PO-YL-VE-EMO-S.

PO < *poian* 'descendant'; K6.214 "laid low the Kalevala **descendant** (*poian*)?"

YL < yl- 'high, noble', as in Ilion.

VE < **Ve**, brother of Oðin and Villi; son of Bor and Bestla.

EMO < *emo* 'mother', Bestla, wife of Bor

-S < *suko* 'clan', the Aesir (metal) and Vanir (water), founded by sons of Bestla.

Thus **Polyphemos** may come from *Poylveemos* meaning 'Descendant of noble Ve mother clan'

Poseidon < Po'säätoin 'Descendant of Storm Maker'

"That day the Olympians tried to chain him down,

Hera, **Poseidon** lord of the sea, and Pallas Athena." (Iliad 1.474-5, tr. Fagels)

Poseidon, son of Kronos and Rhea, was the god of the sea, horses and earthquakes. In the *Odyssey*, he repeatedly sent murderous storms at Odysseus and his crew after they blinded his favorite son **Polyphemos**.

Finnish might parse **Poseidon** as PO-SAI-TON.

PO < *poian* 'descendant'; K6.214 "laid low the Kalevala **descendant** (*poian*)?"

SAI < *sää* 'storm'; K42.468 'violent **storms** (*sää*) to rage'

TON < *-toin* 'maker' from *tuoda*; K49.105 'The lot **made** (*toi*) a true report'

Thus **Poseidon** may come from *Po'säätoin* meaning 'Descendant of Storm Maker', that is, descendant of Thor, God of Thunder.

Priam < Pori ammoi 'Pori from times past', Oðin

May the gods who hold the halls of Olympus give you

Priam's city to plunder, then safe passage home. (Iliad 1.20-1, tr. Fagels)

Podarces renamed himself Priam after Herakles made him king of **Troy** and **Phrygia**. Although he had fifty children and ruled Troy at its peak, his name remains a mystery.

Finnish might parse **Priam** as PxRI-AMx, where x is a vowel.

PURI < *Buri*, Norse father of Bor, grandfather of Oðin.

AMO < *ammoi* 'in times past'; K35.84 'on land cleared in days gone by (*ammoin*)'

The giant **Buri-Bure**, parents unknown, was an early ancestor of the gods. He had a son **Bor-Bur-Burr** who married **Besla-Bestla-Beistla**, sister of **Mimir** the smith, daughter of **Ymir-Ymer-Bolthorn** and **Audumbla-Anna**, the original cow goddess. Bor and Bestla had three male children **Oðin**, **Villi** and **Ve**, who founded the clan cities of **Aesir** (metal) and **Vanir** (water). All these names from the Eddas are Finnish.

Buri < *puu_riihi* meaning 'wooden drying barn'

Bor < *por* < *poian* + *r* meaning 'male descendant, son', not his real name

Oðin < *Asian* meaning 'Master of the assembly', a title and not his real name

Thus Priam may come from *Buri ammoi* meaning 'Buri from times past'.

As leader of Troy, Priam's function better fits that of **Oðin** rather than **Bori**, hence the possibility that Oðin's given name was **Pori**, a diminutive of *poro* meaning 'domesticated reindeer'.

The city of **Pori** lies one hundred miles north of Troy. Its Swedish name **Björneborg** meaning 'Bear Castle' changes leading P in Pori to B, just like Old Norse. A bear with a crown in the shape of a castle dominates Pori's coat of arms, implying that **Ukko the Bear** protects the city.

Ukko meaning 'Old Man' is the principle male figure of Finnish mythology; his animal totem is the bear. He combines elements of **Oðin** with those of **Thor**, such as God of Thunder, sword,

axe, throwing hatchet and protector. Therefore, **Pori** might be the given name of Ukko the Protector, whom the Norse call **Oðin**.

Pylos < Pyhan Ilos 'Sacred Joy Clan-home'

Nestor rose between them,
the man of winning words, the clear speaker of **Pylos**. (Iliad 1.290-1, tr. Fagels)

In *The Baltic Origins of Homer's Epic Tales*, Felice Vinci relates the geography of Pylos. "It was to **Zealand** that **Telemachus** came in search of news of his father after sailing from **Ithaca** to **Pylos**, the **Peloponnesian** city of the old king **Nestor**, who had taken part in the Trojan War. In the land of Nestor we find

the ones who lived in Pylos, lovely Arene
and Thryoessa, Alpheus' ford. (Iliad 2.591-2)

"Pylos – whose geographic position has been one of the most famous problems of Homer's geography since ancient times – lies on the west coast of Zealand, to the east of the **South Fyn** archipelago. This location provides an answer as to why Telemachus chooses Pylos as his first stop on his journey to this Danish Peloponnesian. When Telemachus and his men returned from Pylos to Ithaca:

They sailed along Crouni and Chalcis with fine streams.
The Sun set and all the ways became dark.
The ship, pushed by Zeus's wind, headed for Pheae
and sailed along fine Elis where the Epeians rule.
Then Telemachus directed it toward the islands ... (Odyssey 15.292-99, tr. Vinci)

"We can still find the name of the island of **Pheae** – **Fejø** – in that sea today. As for **Chalcis**, thanks to both its position and its name, it could be identified as the present-day Danish town of **Halsskov**, situated on a headland on the west coast of Zealand, facing the northernmost point of **Dulichium-Langeland** only ten sea-miles distant. Telemachus, therefore, must have passed in front of Halksskov, sailing first southward along the western side of Zealand on his way from Pylos before heading straight for the South Fyn (Finn) archipelago and **Lyø (Ithaca)**, the last island to the west.

"Pylos was quite vast, bordering Agamemnon's territory (Il.9.153), Arcadia (Il.7.134) and Ellis (Il.11.671), which helps to explain why Nestor led no fewer than ninety ships (Il.2.602). Under Agamemnon's rule, seven cities lay "near the sea, at the end of sandy Pylos" (Il.9.153).

"Pylos, then, lay on the western side of Zealand, between Kalundborg and the mouth of the river Tudea. On this sandy coast there are not many suitable locations for the ancient city. A Megalithic and Bronze Age tomb with geometrical engravings lies on the archaeological site of Raevehøj near Dalby, almost opposite the small peninsula of Reersø, and other tumuli stand in the environs. Though the morphology of this area, slightly above sea level, matches Homer's description of Pylos, definitive proof is in the hands of archaeologists." Vinci, p.232.

In Denmark, the distance from Pylos to Sparta is less than 60 miles. A two-man chariot could travel 10 miles per hour on flat roads, so Telemachus' trip needed only 6 hours.

Finnish might parse **Pylos** as PYx-YLO-S, where x is a vowel.

PYA < *pyhä* 'sacred'; K6.78 'on the banks of a **sacred** (*pyhän*) stream'

YLO < *ilo* 'joy'; K34.67 'the **joy** (*ilo*) of the sky on birds'

-S < -s from -*suo* 'clan-home'

Thus **Pylos** may come from *Pyhän Ilos* meaning 'Sacred Joy Clan-home'.

Ilo 'joy' can mean singing 'songs' like *Kalevala* accompanied by a kantelle.

If you were to shoot Väinämöinen, lay low the man of Kalevala,

joyous (*ilo*) music would vanish from the world, singing disappear from earth. K6.121-4

Homer calls **Nestor** 'a clear speaker', 'a man of winning words', a bard, a singer of songs.

Kalundborg

Kalundborg in northwest Zealand has a well protected harbor with ferry service to Aarhus on the western mainland and the large island Samsø. Two major roads terminate at Kalundborg, Route 23 from the east and Route 22 from the south. The city nestles among low hills a half kilometer north of the beach. Except for its name, the geography fits Pylos.

Birkendegaard

In 1970, Thorkild Ramskou discovered from an aerial photo a stone circle 320 m diameter, with three concentric rings comprising 250 stones. The land belongs to the castle of Birkendegaard, 7 km east of Kalundborg. The outer ring had 100 stones that weighed 3 to 5 tons each. It was nearly the same size as Avebury: 348m diameter made with 600 stones, the largest over 60 tons. It surmounts a hill that dominates the landscape and could be seen from most of northwest Zealand. A few kilometers away, two curved swords dated to 1800 BC.

Danish Gula-law expressly forbids the destruction or farming of stone monuments. But a church meeting at Nantes at the end of the 800s directed local bishops to destroy pagan stones. Esbern Snare, brother of bishop Absalon, carried away all the big stones of Birkendegaard to build Vor Frue Kirke at Kalundborg. Apparently, church orthodoxy remains the same, successfully stalling archaeological efforts to understand the site.

Figure 7: The Church of our Lady, Kalundborg, c.1200 AD, with five eight-sided towers in the shape of a Celtic cross, built from the stone circles of Birkendegaard.



Smintheus < Suomen teeuusi 'Finnish New Maker'

"Hear me, Apollo! God of the silver bow

who strides the walls of Chryse and Cilla sacrosanct –

lord in power of Tenedos – **Smintheus**, god of the plague! (Iliad 1.43-5, tr. Fagels)

Smintheus- Smintheus, pronounced smin-thyooos, means 'mousy' in Greek, a strange name for a god. The name is ascribed to the time when Apollo Smintheus advised Prince Scamander to settle wherever they should be attacked by earth-borne enemies under cover of darkness. The night they landed at Phrygia and pitched their tents by the sea, a horde of famished field mice invaded their tents and nibbled at bow-strings, leather shield-straps and all other edible parts of the Cretan war gear. Scamander called a halt, dedicated a temple to Sminthian Apollo and married princess Idaea, daughter of Ylpo (High-noble Po).

Finnish might parse Smintheus, as SxMIN-TEUSx where x is a vowel.

SUMIN < *suomi, suomen* 'Finnish'; K19.481

TEUS 'god, Deos, Theos', from *tee uusi* 'make new'

TE < *tee* 'make'; K11.396

USI < *uusi* 'new'; K10.417

Thus **Smintheus** may come from *Suomen teeuusi* meaning 'Finnish New Maker'.

Talthybius < Talli tieä piossa 'Stable knowledge in his grip'

He called **Talthybius** and Eurybates briskly,

his two heralds, ready, willing aides:

"Go to Achilles' lodge. Take Briseis at once...." (Iliad 1.376-8, tr. Fagels)

Talthybius was a herald of Agamemnon.

Finnish might parse **Talthybius** as TALx-TY-PIOSx.

TALI < *talli* 'stable'; 24.174 "led to the **stable** (*tallihin*)"

TY < *tieä* 'know, knowledge'; 15.65 "I really do not **know** (*tieä*) about your son"

PIOSA < *piossa* 'in his grip'; K9.112 "a little tongs **in his grip** (*piossa*)"

Thus **Talthybius** may come from *Talli tieä piossa* meaning 'Stable knowledge in his grip'

Tenes < Tehnes 'Maker clan descendant'

"Hear me, Apollo! God of the silver bow

who strides the walls of Chryse and Cilla sacrosanct –

lord in power of **Tenedos** – Smintheus, god of the plague! (Iliad 1.43-5, tr. Fagels)

"**Tenes** ruled Tenedos. Reputedly the son of **Cycnus** and Procleia, daughter of Laomedon, he could call **Apollo his father**." Graves 161.f

"Cycnus, a son of Poseidon and Calyce, or Harpale, ruled Colona. After the death of Procleia, he married Phylonome, daughter of Tragus. She fell in love with her step-son Tenes, failed to seduce him, and vengefully accused him of having tried to violate her. She called the flutist Molpus as a witness; and Cycnus, believing them, locked Tenes and his sister Hemithea in a chest and set them adrift on the sea. They were washed ashore on the island of Tenedos, hitherto called **Leucophrys**. Later, when Cycnus learned the truth, he had Molpus stoned to death, buried Phylonome alive, and hearing that Tenes survived and was living on Tenedos, hastened there to admit his error. ... Finally Tenes softened, and Cycnus settled near him on Tenedos." Graves 161.g

Finnish might parse **Tenes** as TENE-S.

TENE < *tehne* 'make', *tehnehen* 'maker' from *tehdä* 'do, make'; K40.331 'to the hands of the **man who made** (*tehnehen*) it'

-S < -s from *suku* 'clan, descendant'

Thus **Tenes** may come from *Tehnes* meaning 'Maker clan descendant'.

Tenedos < Tehnetois 'Maker brought clan-home'

"Hear me, Apollo! God of the silver bow
who strides the walls of Chryse and Cilla sacrosanct –
lord in power of **Tenedos** – Smintheus, god of the plague! (Iliad 1.43-5, tr. Fagels)

Tenedos was a large palisaded city two kilometers east of Troy, across a narrow sound of the Aegean, within sight of the highest tower of Troy. Apollo had a major shrine by the eastern shore with resident sacred serpents. Near the end of the Trojan War, two serpents of Apollo swam the sound and crossed the battlefield on their way to their second home at Ilion. They spotted Laocoön's twins, crushed them and disappeared into the citadel behind the statue of Athene.

"**Thetis** had warned **Achilles** that if ever he killed a **son of Apollo**, he must himself die by **Apollo's** hand; and a servant named **Mnemon** accompanied him for the sole purpose of reminding him of this. But Achilles, when he saw **Tenes** hurling a huge rock from a cliff at the Greek ships, swam ashore and thoughtlessly thrust him through the heart. The Greeks then landed and ravaged Tenedos. Realizing too late what he had done, Achilles put Mnemon to death because he had failed to remind him of Thetis's words. He buried Tenes where his shrine now stands: no flautis many enter ther, nor may Achilles name be mentioned." Graves 161.h

"**Palamedes** offered a hecatomb to **Apollo Smintheus** in gratitude for the Tenedan victory, but as he did so, a water-snake approached the altar and bit **Philoctetes**, the famous archer, in the foot." Graves 161.i

Clearly, Apollo is the heart and soul of Tenedos.

Finnish might parse **Tenedos** as TENE-TO-S.

TENE < *tehnehen* 'Maker', referring to Phebos Apollo, see above.

TO < *toi* 'brought'; K16.214 "A wave **brought** (*toi*) me to Death's domain"

-S < -s 'clan-home'

Thus **Tenedos** may come from *Tehnetois* meaning 'Maker brought clan-home'.

Theseus < Tee uusi Eheys 'Make new Harmony-integrity-perfection-unity'

Men like Pirithous, Dryas, that fine captain,
Caeneus and Exadius, and Polyphemos, royal prince,
and **Theseus**, Aegeus' boy, a match for the immortals. (Iliad 1.307-10, tr. Fagels)

Theseus – like Perseus, Cadmus and Heracles – battled and overcame the existing religious and social order. On her wedding night, his mother Aethra lay with both Aegeus and Poseidon, thus bequeathing Theseus with a nature that combined divine and mortal. The life and adventures of this legendary king of Athens occupy eleven chapters in Graves.

Finnish might parse Theseus as TE-SEU-Sx

TE < *tee* 'do, make'

SEU <? sieve, drift – not good words

The placement of U looks suspicious. Try associating it with the previous E. Finnish might parse Theuses as TE-US-E-Sx, where x is a vowel

TE < *tee* 'make'; K11.396 "**make** (*tee*) the whole house better"

US < *uusi* 'new'; K10.417 "Then the **new** (*uusi*) Sampo ground away"

ES < *Eheys* 'harmony, integrity, perfection, unity'; K11.24 "[she] grew up to be very **lovely** (*ehossa*)"

Thus **Theseus** may come from three words *Tee uusi Eheys* meaning 'Make new Harmony-integrity-perfection-unity'.

His name nearly incorporates the supreme god himself, Theus-Zeus, so it is partly divine while avoiding a dangerous boast about being as good as Zeus. Its two parts, body and soul, are the essence of several religions. Three words in one could be a manifestation of the Triple Goddess. His name so closely reflects his tireless efforts to improve society that it may have been created by a seer.

Thestor < Tee soittor 'Music maker'

Calchas rose among them,

Thestor's son, the clearest by far of all the seers
who scan the flight of birds. (Iliad 1.79-81, tr. Fagels)

Thestor was a seer, as were his sons Calchas and Theoclymenus and daughter Leucippe. In early times, priest, prophets and seers also practised music.

Finnish might parse Thestor as TESx-TO-R, where x is a vowel and Norse R denotes male.

TESx – no good word begins TES- or TEIS

Try TE-SxTO-R

TE < tee 'make'; K11.396 "**make** (*tee*) the whole house better"

SOTO < soitto 'music, instrument'; K40.281 'no **music** (*soitto*) at all sounds forth'

-R < -r to denote male in Norse

Thus Thestor may come from *Tee soittor* meaning 'Music maker'

Thetis < Teettis 'Maker descendant'

And Thetis answered, bursting into tears,

"O my son, my sorrow, why did I ever bear you?
All I bore was doom." (Iliad 1.491-3, tr. Fagels)

Thetis, daughter of the Titans Nereus and Doris, granddaughter of Tethys, wife of mortal Peleus, mother of Achilles, was the most famous of the fifty Nereids. It was prophesized that her son would be more famous than his father, so neither Zeus nor Poseidon would marry her.

Finnish might parse Thetis as TETI-S.

TETI < *teetti* from *tehdä* 'do, make'; K2.258 'had a sharp axe **made** (*teetti*)'

-S < *suku* 'clan, descendant'

Thus **Thetis** may come from *Teettis* meaning 'Maker descendant'.

Maker refers to the first God. Zeus and Apollo have this name. It is from the primeval myth – 'and God made the heavens and the earth.'

Trojan < Pohjan 'of North'

"It wasn't Trojan spearmen who brought me here to fight.

The Trojans never did me damage, not in the least." (Iliad 1.178-9, tr. Fagels)

Trojan is the possessive of Troia; 'Trojan spearmen' means 'spearmen of Troia'.

The *Kalevala* documents a drastic change from P to TR.

Troia < *Pohja* 'North', short for *Pohjola* 'North Farm'

Troian < *Pohjan* 'of North', short for *Pohjolan* 'of North Farm'

There are nagging flaws with this conventional translation: *Troia* and *pohja* 'north' both end in A, which mysteriously changes to O in *Pohjola* 'North Farm'. There is also a missing possessive N after Pohjo that would make it North's Farm, but North is not a person.

Finnish might parse **Pohjola** as PO-JO-LA.

PO < *poian* 'descendant'; Po was a river god from Olympos who fought in the war; K6.214

JO < *joen* 'river'; K7.162

Thus Pohjola may come from Pojoenla meaning 'Po River's Farmstead'.

The river flowing past Troia was called Xanthus by the gods, X-AN-TEOS

Finnish might parse TRO, the Greek rendering of PO, as TOR or TxRO, where x is a vowel.

TOR < Thor, the Greek word for Turri 'Luck, Thor'.

Troia < Pohja 'North'

Calchas rose among them,

Thestor's son, the clearest by far of all the seers ...

the seer who had led the Argive ships to **Troy**

with the second sight that god Apollo gave him. (Iliad 1.79-84, tr. Fagels)

The map and *Kalevala* document a drastic change from P to TR.

Troia = *Pohja* 'North', short for *Pohjola* 'North Farm'

Troian = *Pohjan* 'of North', short for *Pohjolan* 'of North Farm'

Ulysses < Uljas seis 'Bold-brave-noble one, stop!'

Versatile *Odysseus* took the helm as captain. All embarked. (Iliad 1.365, tr. Fagels)

No one knows what Ulysses' name meant, nor how to pronounce it. Robert Graves suggests his name means 'wounded in the thigh', but this is an impossible name for a baby prince. Two out of three primary sources called him Ulysses:

Homer called him Odysseus.

Virgil called him Ulysses.

Oera Linda Boek called him Ulysus.²

Ulysses spoke Finnish, one reason he was chosen as ambassador to Troy in Finland, then later to spy on the Trojans. Thus his name may be Finnish.

Homer relates that Ulysses' father-in-law named him while playing with him on his lap after dinner.

Autolycus once visited Ithaca's fertile land,

to find his daughter's son had just been born.

Eurycleia set him down on the old man's knees

as he finished dinner, urging him, "Autolycus,

you must find a name for your daughter's darling son.

The baby comes as the answer to her prayers."

"You, my daughter, and you, my son-in-law," Autolycus replied,

"give the boy the name I tell you now.

Let his name be Ulysses." Odyssey 19, tr. Fagles

² After twelve years had elapsed without our seeing any Krekalandar in Almanland, there came three ships, finer than any that we possessed or had ever seen. On the largest of them was a king of the Jonischen Elenda [Ionian Islands] whose name was **Ulysus**, the fame of whose wisdom was great. Chapter XXX

Finnish might parse Ulysses as ULYS + SES.

ULYS < *uljas* meaning '1. gallant, valiant, brave, bold 2. stately, noble, imposing, grand'; K31.37-38 'A **bold** (*uljas*) ewe from Untamo's farm ate the oats Kulervo had sown.' The Finnish diphthong JA apparently sounded very close to Y.

SES < *seis* meaning 'Stop!'

Thus **Ulysses** may come from *uljas seis* meaning 'Bold-brave-noble one, stop!'

The name **Uljas** meaning 'bold, brave, gallant, noble, grand' conveys many attributes his daughter had hoped for in a son.

Ve < Ve'en 'Water'

Vili and **Ve**, sons of Bor and Bestla, brothers of **Oðin**, were epithets of **Lödur** and **Hönnir**. Oðin headed the **metal clan Aesir**, while Vili and Ve led the **water clan Vanir**.

A normal Finnish name has either two or four syllables, so Ve has lost a syllable. A possible reconstruction is VE'E.

VE'E < *ve'en* 'water'; K1.143 'As mother of the **water** (*ve'en*)'

Thus **Ve** may come from *Ve'en* meaning 'Water', which means it is an epithet, and **Vanir** might be spelled Ve'en + IR.

Vili < Pyyhiyli 'All sacred'

Finnish might parse **Vili** as VY-YLI or PY-YLI.

PY-YLI < *pyöli* 'citadel'

This is close but adds a vowel change. A better possibility is.

PY < *pyhi* 'sacred'

YLI < *yli* 'beyond, surpass, over, all'

Thus **Vili** may come from *Pyyhiyli* meaning 'All-sacred'.

Zeus < Susi 'Wolf'

What god drove them to fight with such a fury?

Apollo, the son of **Zeus** and Leto. (Iliad 1.9-10, tr. Fagels)

Finnish might parse **Zeus** as SEU-Sx, where x is a vowel.

SEUSI < *Susi* 'wolf'; K10.417 'Then the **new** (*uusi*) Sampo ground away'

Thus **Zeus** may come from *Susi* 'Wolf'.