

# Wendish in Old Norse (in the Context of North American Native Languages)

Comparative vocabulary, based on

- (a) Wendish, Algonquian and Old Norse, in Reider T. Sherwin's book *Viking and the Red Man*, publ. 1942.
- (b) Wendish in Old Norse based on a very short list of Old Norse I came across on the *web*.
- (c) Old Norse by E.V. Gordon

## Introduction

My findings contradict the European linguists' generally accepted claim that once upon a time a common Old Slavic language existed, in the cradle of all Slavs, located to the east of Carpathian mountains. That Slavs later dispersed from there throughout eastern Europe, evolving the many modern Slavic languages spoken today. I discovered that this officially accepted theory was but a myth, as fictional as the “Germanic” myth, and many other myths we read about in our history books about past and present events. Reality is quite different and by far more fascinating.

In this text, I deal with just one small part of this reality, the role Wendish played in Scandinavia and the influence they exerted on the Algonquian languages of North America. I touch upon the book of **Reider Sherwin**, *Viking and the Red Man*, published in the 1940s, in which he deals with the linguistic similarities between an existing Norwegian rural dialect and the American native language of the **Lenni Lenape** [pronounced **Lenabi**]. I will give an outline of their history and their language.

I will quote from E.V. Gordon's Old Norse and show the Wendish linguistic footprint in this language. I will also add lists of Wendish words in various Scandinavian languages which I have collected over the years, wherever I found them.

I leave to others the more detailed research of subjects which I have only touched upon. I went with my probing only so far as to be able to see the general lay of the land, sufficient to support my theories, hypotheses and conclusions.

I needed, and got, evidence that:

- Scandinavians were speaking Wendish dialects prior to their conversion to Christianity;
- their present languages are based on Wendish, as are all other Indo-European languages; and
- Wendish and Old Norse have also left a sizeable linguistic imprint on Algonquian native languages in North America, suggesting Scandinavian contacts in Viking and megalithic times and perhaps even earlier.

I have found enough evidence to invalidate the commonly accepted fictitious theory that Wendish is just another modern Slav language, introduced into Central Europe as recently as between the 6<sup>th</sup> and

10<sup>th</sup> century, and that they had never reached the rest of Southern, Western and Northern Europe.

## LENNI LENAPE

The name **Lenni Lenape**, whose language is a member of the native American Algonquian language family, is of a Wendish-Norse origin, as is, it seems, their language. I show that all these three languages have much in common. **Lenni** is the Wendish word **leni**, which once meant *aristocratic, noble*, and means today, quite logically, *lazy, unwilling to work*.

**Lenape** is a combination of two words, **leni** and **bi/bit**, *to be* – Lenape call themselves *those who are noble*. For a true patriot, “The Noble Aristocrats” is rather a good choice as a name of one's own people.

I will give a short outline of their history. At the arrival of Christians, Lenape lived on the Atlantic coast, in present New Jersey. However, their legends claim that they had arrived some 8 thousand years ago on the Pacific Coast and had later moved across the continent to the Atlantic coast. At Columbus' time their territories lay between today's Delaware, Appalachians and the New York area. Thus they acquired the name Delaware Indians by the new settlers. They spent the warm months on the beaches, enjoying fishing. In springtime and in the autumn, they planted and harvested their gardens in their permanent settlements. In winter, they withdrew into forests and hunted. Their houses were round, reminding one of those we know from the Bronze and Iron Age Northern Italy and Britain.

Their's was a healthy, almost paradisiacal existence. It lasted until their already converted Christian cousins arrived from Europe - with their guns, diseases, alcohol and their craving for the ownership of land. Lenape had roads leading from their permanent homes to their summer residences which the new settlers used themselves, as soon as they succeeded in killing or chasing the natives away. They also had solid stone astronomical temples which the practical settlers converted to cellars, to keep their harvest safe for winter consumption.

Lenape had a peaceful disposition. They were frequently asked to negotiate and resolve problems arising among the many Algonquian tribes. From their three sub-tribes, Minsi in the north, Unami, whose chief/sakima was Lenape's head chief, in the centre, and the Unilachtigo in the south. Their megalithic astronomical temples are now being discovered throughout the Atlantic coastal area. Some are used as cellars, but most of them were dismantled and their enormous stone blocks were used for building foundations of churches, houses and bridges.

They had few contacts with “whites” until the early 17<sup>th</sup> century, the Dutch trading rum and guns for pelts and furs. In 1643, the director-general of New Netherlands ordered “an assault on a large group of Indians ... and drive away and destroy the savages ... and spare as much as is possible their wives and children”. Dutch soldiers ignored the humaner part of the order and simply killed everyone. Eleven Iroquois tribes joined their forces in retaliation for this massacre. The war lasted until 1645.

Lenape are regarded as the original, oldest native tribe. As such, they are respected by other tribes. Their legends assert that they had arrived on the Pacific coast 8,000 years ago and then moved across the continent to the Atlantic coast.

Total Lenape (pronounced Lenapi) population is now 16,000. Of these, 12,000 live in Oklahoma and 1,500 in Wisconsin. The rest are dispersed over central North America

where they had to retreat from advancing settlers and Canada where some of them found refuge in western Ontario. They are also called Delaware Indians where they were first confronted with settlers.

Lenape's kinship system has matrilineal clans, children belong to their mother's clan from which they gain social status and identity. Hereditary leadership passed through the maternal line, and women elders could remove leaders of whom they disapproved. Newlywed couples would live with with the bride's family, where her mother and sisters could assist her with her growing family.

Nothing much changed when Britain took over from the Dutch. Most Lenape were pushed out of their homeland by expanding European colonies during the 18th century. Lenape communities were weakened by newly introduced diseases, mainly smallpox, and violence by Europeans. Surviving Lenape moved west, first into the upper Ohio River basin. The American Revolutionary War and United States' independence pushed them further west.

In the 1860s, the United States government sent most Lenape remaining in the eastern United States to the Indian Territory under the Indian removal policy. In the 21st century, most Lenape reside now in the US state of Oklahoma, with some communities living also in Wisconsin and Canada, in Ontario. A small number remain in their traditional homelands on the Atlantic coast.

A clergyman reported that in the Delaware native language an Eye Pain was called *Moo-kwung-wa-ho'ki*. This is obviously the Wendish phrase **muka w oki**, *pain in the eye*, spelled as perceived by an Englishman.

In the first part of this section, I enumerate some Wendish cognates I discerned in Sherwin's collection of Norwegian Norse vocabulary appearing in the Lenape language. It shows that at least three people, Wendish, Norse and natives have, during some time in their past, lived together and shared their destinies and learned each other's language.

## WENDISH IN SCANDINAVIA

I became aware that there was an ancient linguistic connection of Wendish with **Sweden** when I was watching a film by Ingmar Bergman and realized that they call a *medical doctor* “**lekar**”, a Wendish *pagan healer*, and that they count, just as Wends do: **en, dwa**, *one, two*. They even use our feminine form, **ena**, an ancient grammatical form which one no longer finds in any other western European language.

It came to me as a great surprise to discover that Scandinavian languages are closer to our modern Wendish language than languages spoken by our closest neighbours, Austrians and Germans, although we had for at least 2000 years no direct contact with them. After all, the German **eins** and **zwei**, although obviously Indo-European cognates, do differ substantially from **en** and **dwa**.

I have earlier on realized that much of the Scandinavian mythology had Wendish origins. In secondary school, I was intrigued by the fact that one of their gods was called **Loki** and that he had a reputation of being a very cunning and tricky fellow. **Lokaw** in Wendish still means *cunning, tricky*. This word does not exist in any “Germanic” language. Their god **Thor** has survived until today in the Wendish name

for *Tuesday*, **Torek**. Their chief deity **Odin/Wodin**, later superseded by his son Thor, also has Wendish names, in both its variants. **Odin** is obviously **Edin(i)**, *the one and only, the great one*. His other name, **Wodin**, is derived from **wodi**, *he leads*, or, less likely, from **Woden**, *related to water*, a Wendish equivalent of the Greek sea-god, Poseidon.

This Scandinavian mythology - including the trickster god, god Thor and his brother Tyr, who had sacrificed his right hand for the general good - is vividly represented on the **Peterborough petroglyphs** in Peterborough, Ontario. They were created some 2,200 years B.C., during a very warm climactic period, conducive to cross-oceanic travel.

In an art book, I found **the oldest Ontario map**, drawn by a Jesuit with the help of a native interpreter. On it, Peterborough petroglyphs are marked with the Wendish description of a **petroglyph**, namely **po pechi pissano**, *written on the rock/writing on the rock*. This Jesuit's native interpreter spoke a Wendish dialect, and even used the same grammatical structure as we are using today, i.e., the genitive of **pissano**, i.e., **pissanega!** 4 thousand years ago, our forebears were a global phenomenon – true “Global Wends”.

An ancient Scandinavian epic has the revealing name **Edda**, a shortened version of the Wendish, as well as Sanskrit, **Vedda**, *wisdom, knowledge*.

## THE GERMANIC MYTH

Some members of my family in Carinthia, and in Wendish communities in general, are as blond as Scandinavians. Many are red-haired, with blue or violet eyes. In my father's generation, both men and women tended to be rather tall. They have all the characteristics typical of the “Germanic” race. The Germanic race which was in the last 500 years enthusiastically, but mistakenly, promoted by German nationalists as their own. The mistake was the result of an ignorant or perhaps wilful misinterpretation of Tacitus' *Germania*, whose manuscript was discovered in the 15<sup>th</sup> century A.D. by an Italian scholar.

Austrian ethnologists have for generations been pointing out how closely related their “Germanic culture” is to that of “Germanic Scandinavia”, their supposed cradle of origin. The ancient legends, the agricultural traditions, including the design of their farm houses, barns and other agricultural structures and implements, are namely identical in Scandinavia and the Carinthian Alps, the ancient Noricum. Norwegian dances are almost a replica of festive dances still performed by Carinthian Wends. Particularly Wendish lullabies and children's songs have retained Scandinavian phraseology and their refrains have remained unchanged until today. Their legends have much in common. Even ceremonies surrounding the election of Carinthian Wendish dukes/kings are identical to those of ancient Swedish kings, as well as to those of Scottish rulers.

Like me, Austrian scholars looked at and saw the obvious, even glaring facts. However, they failed to notice, or to admit, that what they attributed to a Germanic connection was, in fact, a Wendish connection. European scholars continue to remain unaware that all Austrians, as well as Bavarians, and the majority of other now Germanic-speaking populations, and most of other Europeans, were not too long ago still speaking Wendish. German, and other modern “Germanic” languages, have formed only in the last 1,200 years under Frankish occupation of central and northern Europe. Pagan Wends were gradually “germanized”, following bloody Christian crusades against them, in step with the expansion of the Holy Roman Empire.

The fictitious “Germanic myth” - built up by the leaders of the Holy Roman Empire, after the discovery of **Tacitus'** *Germania*, combined with the Christian Church's religious propaganda and its demonization of everything pagan – still blinds European scholars from seeing and accepting obvious historic facts. These facts show that not Germanic, but Wendish tribes were the bearers of all the important pre-Christian civilizations.

## RESEARCH IN THE 19<sup>th</sup> CENTURY

I have realized only a few hours ago (Jan. 8/14) - when checking on the Wikipedia to see what they have to say today about the Wendish Slovene history - that many of my linguistic and historical discoveries (mentioned in my first *Glasilo* article) are not quite as unique and original as I have thought them to be. There seem to have been a few Slovene scholars who had already in the 19<sup>th</sup> century come to very similar conclusions.

For instance, I learned from the Wikipedia that a Slovene priest, **Davorin Trstenjak** (1817–1890), claimed that Slovenes were ancient **indigenous inhabitants** of Slovenia and **that Slavs had ruled Europe, Africa, and Asia in antiquity**. That is very close to what I am claiming, except that I realized that Wends are not Slavs. They are the original Indo-Europeans, and Slavic languages are based on Wendish, as are all other Indo-European languages. I also found Wendish in Japan and America.

As well, I do not claim that all ancient Middle Eastern and North African cultures were Wendish. However, the many, if not most, impressive ancient civilizations did speak Wendish dialects - in Europe, in the Middle East, North Africa, India, Japan and in America.

I learned that there was another researcher, a lawyer, **Henrik Tuma** (1858–1935) who had declared that Slovenes had been the **first humans to settle Europe**. What I concluded is that they were **the first permanent settlers**, but that it is equally possible that some Wendish hunters and gatherers had reached Europe already in the Ice Age, perhaps as far back as 42,000 years ago.

And there is the writer and journalist, **Franc Jeza** (1916–1984), a Trieste Slovene. [*Until recently, Trieste was a Slovene town, as was Gorizia, and many other towns in Northern Italy. They were gifted to Italy and Italianised when the “western powers” decided to use them as bribes and rewards for the Italian cooperation during the latter half of WW1 and WW2. When dealing with smaller countries, justice and fairness never played a role in mighty states, empires and unions. Both, Gorizia and Trieste have Wendish names, with not a trace of Italian in them.*] Jeza asserted that the Slovenes had Swedish origins.

I have never before heard any reports on the **subject matter and the results of these scholars' research**, nor saw them mentioned in any history book. Their research paralleled my own. I came to very similar, although not identical conclusions. I also made a few additional discoveries which they seem not to have noticed. However, I will make no further comments on their work until I have read their findings, and see what evidence they had produced in support of their assertions.

What I found is that Wends have lived in Sweden, and in Scandinavia in general, for thousands of years, at least since 4,000 B.C., when farming had reached the area. Pre-Roman Wends had obviously had constant and close cultural and economic contacts with each other in all parts of Europe, as well as the Middle East. No doubt, some Celts/Wends migrated to other Wendish areas. Some of them obviously left Scandinavia during the cold periods and moved south where farming conditions were better.

We know that Vandals, some of whom had moved to Spain and North Africa, signed agreements with people whom they left at home in Scandinavia, to have their estates returned to them in case they decided to return. Most of them had obviously stayed at home. DNA analyses have confirmed that some skeletons found in the Stone Henge stratum were goldsmiths who had grown up in the Alps. And we know that in the Bronze Age, cloth and bronze products produced in present Austria were sold also in Denmark. The earliest cloth production in Europe, we know about from Bronze Age burials in Danish bogs, was made from the fibre of the stinging nettle.

I hope someone will try to replicate this production and make Europe independent from Chinese silk. We have reports that Romans had produced from these fibres a fabric which was superior to any imported silk. They invented its production under financial pressure. It happened when their treasury was empty, due to the extraordinarily high demand for imported silk in towns of their empire, for which they had to pay in gold. I would also enjoy seeing some entrepreneur replicating the fine, featherlight, fabric, admired by the Christian settlers, used once by the Lenape nation for special occasions, made from bird feathers. It would provide an additional use for all the feathers of millions of chickens, geese and ducks that we consume, and are now used for pillows, eiderdowns and animal feed. And it would keep us warm when our energy supplies start failing.

Like Dr. Savli *et al.*'s research in recent years, the research done by Slovene scholars in the 19<sup>th</sup> century, has been totally ignored by all official and educational institutions. I have never seen it mentioned in any publication. I hope that the fact that so many researchers of these subjects have come to similar historic and linguistic insights - quite independently, following different sources of information, and without being aware of each other's discoveries – will persuade Slovene and other Wendish scholars to pay attention to these discoveries. I hope they will do further research and discard from their schools the ridiculous, fictionalized, Wendish history that they continue to promote. It is time that the truthful version, supported by an overwhelmingly large number of facts, and easily accessible evidence, is presented to the public, at home and abroad, in universities, publications and the media.

## OLD NORSE

In my present text, the term **Old Norse** is somewhat misleading. The vocabulary **Sherwin** used in his book, *Viking and the Red Man*, to compare Old Norse with Algonquian, is actually a Norwegian dialect still spoken by some Norwegian farmers today. As such, it is older than modern literary Norwegian, but not necessarily identical to Old Norse. Years ago, I saw a short Old Norse vocabulary in which almost all words were identical to modern Wendish. While, as you will see, Wendish words which appear in this rural Norwegian dialect are already somewhat changed, indicating a more recent origin.

While **Old Danish** has numerous unaltered Wendish words, today's Danish is substantially Germanized - due to the influence exerted by the Frankish Christian Church and their governing elite.

### **(a) Algonquian and Old Norse from Reider T. Sherwin: Viking and the Red Man**

To transcribe Algonquian languages, Sherwin uses English labials P, B, F, V, W and dentals T, D. His Y stands for Ü and AE for Ä. He complicates, quite unnecessarily, the pronunciation of sibilants

**GTJ/TC/DJ/SJ**, all of which he uses for the **CH** sound. His Norse **SK** is pronounced like **SH** before **E, I, Y**. He uses **8/OO/W** for **W** and **HK** for the hard **H** which sounds like **H** in German **ACH**. To avoid confusion, I use in this text simply English spelling.

Sherwin mentions that not only Micmaqs but also Old Norse and Norse dialects changed at times **R**s to **L**s. Example: Their **R** in *nokre* was changed in Norwegian and Danish to *nogle*. Where the Prairie Cree use **y**, Algonquians in other areas of present Canada use **r, l, n** or **th** instead. Example: The word, **me/myself**, is

in Athabaskan:	nira
in Cree of Labrador:	nila
in Cree of the Forest:	nitha
in Maskegons:	nina
in Chippewa:	nin
in Crees of the prairies:	niya

The closer one gets to the East Coast of North America, the closer is the Algonquian pronunciation to that in Wendish, using **r** instead of **l, n** or **th**. This phenomenon may indicate that Wends had arrived at some earlier point in time from Europe, and had settled in Labrador and Newfoundland – that they may not have arrived with Vikings in the early Middle Ages. Vikings are said to have landed on the Hudson Bay's coast, then travelled south through Alberta to Mississippi, finally settling in New England on the east coast.

It is interesting that Old Norse, like Wendish, Sanskrit and Algonquian, has a **dual** form, in addition to the singular and plural, indicating its ancient origin. An example: **ykka viisan** refers to two persons. The Old Norse simplified dual form “**visan**” is probably derived from the Wendish dual form **vidwa sta**, *you two are*. Both Old Norse and Sanskrit are based on Wendish. The relationship is evident from the following list in which I compare Algonquian words, mentioned by Sherwin, with Wendish cognates in other Scandinavian languages - modern Norwegian, Swedish, and old Danish.

On Venetic inscriptions from Roman times, one still finds the ancient Wendish gerund form, ending on **-oh**. It continues to exist in Algonquian, in Serbo-Croatian and in Wendish dialects spoken today in Germany. I will discuss in a separate section of this article my hypothesis (take on/my understanding) of the historic connections between Wends and ancient Croatians, as well as Sorbs and Serbians.

The following vocabulary is from Sherwin's book. Note that Algonquian languages tend to write whole phrases, even short sentences, as one word.

### Algonquian - Scandinavian - Wendish Word List

[Note: In square brackets, in italics, are my comments]

<u>Algonquian</u>	<u>Scandinavian</u>	<u>Wendish</u>	<u>English</u>
<b>siw/se/sin</b> (pre- or suffix)	Norw.: <b>sik</b> (pr. <b>sei</b> )	<b>si/se</b> (pr. see/sa)	self, yourself; you are self, oneself
<b>siya?</b>	Old Norse: <b>syia</b>	<b>siye</b>	it shines

<b>sowa</b>	Norwegian: <b>sye</b>	<b>shiwa/shiye</b>	sews, embroiders
<b>skiyabo</b>	Norwegian: <b>bo</b> , to be	<b>bo</b> , will be	is in heaven
[ <i>illini/inini/iyniwok</i>			<i>the real men, beings</i>
<i>rennauwunk</i> [Lenapi men]		<i>Wend?</i>	<i>of the first class</i> <i>men?]</i>
<b>saupae/suppaen</b>	Norw.: <b>suppe/suppen</b> Norw. dialect: <b>suppa/suppaen</b>	<b>zupa/jupa</b>	soup
<b>noohki</b>	Norse: <b>mjuuk</b> /myg/myk	<b>mehki</b>	soft, pliable
woba, I am white	Norse: <b>buua</b> Norse: faa <b>buua</b>	<b>bal/bel</b> bit <b>bew</b>	white to be white
<b>maalan</b> (written?)	Norse: <b>maala</b> , to paint	<b>malan</b>	painted
<b>an</b>	Norse.: <b>an/en</b>	<b>in</b>	and
<b>mag/mak</b>	Norse: <b>megin</b>	<b>mogochen</b>	mighty, great
<b>ne</b>	Norse: <b>mi</b>	<b>mene</b> (gen. and acc.)	me I
<b>sia</b>	Norse: <b>sia</b> ; French: <b>sas</b>	<b>sito</b>	strainer, sieve
<b>ne sida</b>		<b>sitam</b>	I strain (this)
<b>ap</b>	Norse: <b>apt</b> (Russian: <b>opet</b> ) Serbo-Croatian: <b>opet</b>	<b>spet</b>	again
at/ <b>tan</b>	?	<b>ta</b> <b>tan</b> (in German Wendish)	that (one)
?	N.: <b>mowen</b>	<b>noben</b>	nobody, none
?	N.: <b>than ein</b>	<b>ta en</b>	that one
?	N.: <b>ma mo</b>	<b>ma ne</b>	not, but not
?	Old Sw.: <b>hoo wet</b>	<b>ona we</b> <b>wedet</b>	she knows to know
?	<b>gumhar</b> synir	<b>pogumnih sini</b>	sons of leaders
	<b>synir</b>	<b>sini</b> , sons	son
	<b>gumhar</b>	<b>pogumen</b>	brave

<b>aloodo</b>	Germ.: <b>aufladen</b>	<b>sklada</b>	to heap/pile up/load
		<b>klada</b>	heap of wood
		<b>skladat</b>	to pile up, <b>compose</b>
	Old Norse: <b>kladi</b>	<b>skladat</b> , to compose	<b>bards</b> , composers
<b>maeraek</b>	Swedish: <b>murk</b>	<b>mrk</b> lunin <b>mrk</b>	dark, murky moon's eclipse
<b>meetsu</b>	?	<b>maltsa</b> (snack)	he eats
<b>ohke</b>	N.: <b>mjuuk</b> Norw.: <b>myk</b> Danish: <b>myg</b>	<b>mehki</b> , mehek	soft
<b>mege</b>	N.: <b>muugi</b>	<b>mnogi</b>	many
<b>mosa</b>	Norw. & Dan.: <b>mose/mos</b>	<b>mesha</b> (mixes)  <b>mosht</b>	pulp, mash  cider, apple pulp
mosa- <b>bokchei</b> (to have flux, diarrhoea)			
	N.: <b>buuk</b> , Germ.: <b>Bauch</b>	<b>trebuh</b>	<b>belly</b> , stomach
<b>skadha</b> (to harm/damage)	N.: <b>skadhi</b>	<b>shkoda</b>	damage
<b>kese</b>		<b>selo/zelo</b>	intensely, much
<b>kesiksalooei</b> (I love much)	?	<b>ki si zalublen</b>  <b>ki si zelo zalublen</b>	you are in love  much in love
<b>milase</b> (opulent)	<b>mild</b> (good, kind)( silent 'd')	<b>mila si</b>	(you are kind, gracious) <b>mild</b>
<b>viisa</b>	<b>viisa</b> (verse, stanza) German: die <b>Weise</b> (melody, tune)	<b>vizha</b>	tune, melody
<b>kschishchensi(k)</b>	N.: <b>ykk r skikka sik</b> (you arrange yourself)	<b>ochishchen si</b>	wash yourself you are clean
		<b>ochisti se</b>	wash yourself, clean
<b>kschiechem</b>			arrange yourself, make yourself

presentable

**ki si ochishchen**      **you are clean**

[This is an example of a Wendish term being more closely related to Algonquian than to its Norse equivalent.

In Norse “vin” means “a friend”. Is this term a cognate of Wind/Wend? An alternative to my deriving it from Druidical “we(n)d, wed”, a sage, and “wi(n)d, wid”, a seer, a prophet?]

**kuppi**      **skup, skupai**      together

?      N.: **kupa** [Germ.: Schale]      **kupa**      cup

**mochaeerik**      N.: **mjoeka riik**      the Almighty

**mochen**      strong, mighty

[Alg.: **wand** (god): as in *Mucka-chuk-wand* (children's god). In Wendish **Malchek**, which sounds much like **Muckachuk**, means 'a small child']

**powwaw**      **powe**      he tells/explains

**powwauog** (plural)      **powedat**      to tell, to announce

[It seems that the so-called **pow-wows**, native meetings where matters were discussed and debated, and feasts celebrated, are derived from this Wendish word, *powedat*.]

**negum** (he, she, it), frequently slurred to 'n

<b>hann/'n/no'n</b> (he)	<b>on</b> (he)	he
	<b>niega/niegow</b>	his
	<b>niemu</b>	him
<b>nogen</b> , someone, -body	<b>negdo</b>	someone, somebody

**nemese**      I see myself in a mirror

**nema si** (I perceive myself)      ?      **meni se** (za koga)      he/she perceives herself (as)

**nechoos**, wife's brother in law

**nidh**, son, kinsman, relative      **nechak**, nephew

?      **nar**      **nav**      corpse  
**navchek**      funeral bell

**nisio**, downwards      ?      **nijio** (acc. and loc.)      lower (down)

<b>newadoo</b> , I dry/wipe it up	<b>ne wadaan</b> , not wet	<b>ne woden</b>	not watery, not wet
?	<b>naadh</b> , grace, peace <b>naadha</b> , to give rest and peace, to protect	<b>nada</b> , hope	
<b>eran</b> , runes (known to northern tribes)	?	<b>rwan</b> , incised	runes
<b>wussu</b> , writing (Massachusetts)	?	<b>pissu ye</b> <b>pissan</b> <b>rissan</b>	he wrote written drawn
<b>nanootebikat</b> , a night like pitch, midnight	<b>bik</b> , pitch <b>noot</b> , night	<b>na nochi/w nochi</b> ?	in the night
negum (frequently pr. 'n)	<b>hann</b> (pr.: 'n/on)	<b>on</b>	he
<b>niscaminou</b> , <b>our</b> God/ancestor	?	<b>nasha</b>	our
?	<b>beita</b> , to lead, to sail [b=v; t=d]	<b>vodit</b>	to lead
<b>nedawa</b> <b>nadeie</b> , wise	?	<b>nadaryen</b>	skilled, wise, expert talented, clever
?	Norse: <b>gata</b> , path, road Norw.: <b>gade</b> , path, road	<b>gaz</b>	path, track through snow
<b>noliechsi</b> , do I say it right? ( <b>ch</b> is pronounced as <b>k</b> )	<b>No liik si</b> , say something like (l = r):	<b>ne rechi</b> <b>ne, rekeu si</b>	do not say you said no
?	<b>si nigga lik</b> , same shape Norw.: <b>noget ligt sige</b> Old N.: <b>nokkut liik segja</b>	<b>si nyega lik</b>	his likeness
<b>noodae</b> , lack, fall short	<b>naudha</b> , need, necessity	<b>nada</b> <b>nado</b> (Serbo-Cr.)	hope necessary
?	<b>apt</b>	<b>zopet/spet</b> <b>opet</b> (serbo-Croatian)	again again
<b>noohki</b>	?	<b>mehki</b>	soft
<b>noohkesu</b> , soft	?	<b>mehek si</b> <b>mehki so</b>	you are soft they are soft



<b>udaine</b> , village	<b>aa-tuun</b> , homestead, town	<b>Udine</b> (a village in Slovenia)	
<b>owone-sowa</b> , faulty sewing	Old High German: <b>siuwan/siwan</b> (to sew)	<b>shiwa</b>	she sews
<b>owani</b> , faulty	<b>oovani</b> , bad habit	<b>nenawadni</b> <b>nawada</b> , habit	unusual

<b>pa/pu</b> , all about	<b>paa</b> (on, upon) <b>paa mar</b> (on the sea/ocean]	<b>po</b> (on, upon) <b>po moriu</b> (on the sea/ocean]	
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[The term **marr/marra**, sea, was still used by Norsemen in the 11<sup>th</sup> and 12<sup>th</sup> centuries. It was discarded recently from modern Scandinavian languages, regarded as being borrowed from French or Latin.]

<b>segwisum</b> , to cut it with an axe	<b>saga</b>	<b>jaga</b>	a saw
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[In my opinion, Sherwin is wrong here, the cognate of Algonquian **seg** is not a saw, but Wendish **sekat**, to **cut**, with an **axe** or knife or any sharp object.]

<b>Pemsquau</b> , like a serpent, crooked	<b>skeif</b> [pr. Sheif] Norw.: <b>skjev</b>	<b>shkilau</b> cross-eyed (This word exists also in the Breton tongue, and was incorporated into German as <b>schielen</b> .)	awry, crooked, twisted
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[On p. 159 occur two Sherwin's errors: **belching**, magewind, should be Magenwind, and Arschwind not Aschwind.]

?	<b>vaak</b> , small child	<b>otrok</b> , child	
<b>pompau</b> , he plays with him/for him	<b>bumba</b> , a drum; to drum	<b>popew</b> , song <b>bo(m)ben</b> , a drum	
?	<b>püpa</b> , a pipe, to pipe (instr.)	pishchal, <b>piskat</b> , play pipes	
<b>poogoolea</b> , a boil, a pimple	<b>bukl/boola</b> , bump, lump	<b>bukl/pukl</b> , hump, lump <b>bula</b> , lump [Farsi: <b>pukl</b> ]	
<b>potop</b> , a whale <b>pootau</b> , he/she blows/spouts	<b>putt-upp</b> , push up	<b>potop</b> , flood; <b>potopit</b> , to immerse in water	
?	<b>byrja</b> , to get a fair wind	<b>burya</b> , strong wind, a storm	
<b>arws</b> , arrow	<b>oer</b> , arrow		
<b>woba</b> , I am white	?	<b>beu</b> , white	

<b>mochirik</b> , mighty, great	<b>riik</b> , rich	<b>mochni</b> , strong, powerful
?	<b>scaf/skaaf</b> , to scrape off the bark	<b>shkaf</b> , a wooden vessel
?	<b>saga</b> , to saw	<b>jaga</b> , a saw; <b>jagat</b> , to saw
<b>sangmanskwe</b> , lady, a shaman's wife	<b>kvaan</b> , wife	<b>jenske</b> , women; <b>jenska</b> , woman
<b>sasadoo</b> , I scatter, spread out	<b>saa/saadha</b> , to sow, to stock with seed, to scatter	<b>zasadu/zasadiu (ye)</b> , he has planted
<b>saupae/suppaen</b> , corn-pap broth	German: die <b>Suppe</b>	<b>jupa/juha</b> , soup
?	<b>vatn</b> , water Norw.: <b>vann/vand</b>	<b>wo(n)da</b> (water)
?	<b>saefa</b> (sleepy, drowsy)	<b>zeha</b> (he yawns)
?	<b>rokke</b> , to work	<b>roke</b> , hands, arms (with which one works ?)
<b>sia</b> , a sieve, strainer <b>ne sida</b> , I strain this	<b>siia</b> , sieve, strainer	<b>sito</b> , sieve
<b>sip/sud</b> , to drink	<b>suupa/syp</b> , to sip, to drink	<b>srka</b> (he sips)
Saboogwon, water	suupa <b>vann</b> , drinking water	srka <b>wodo</b> (sips water)
?	<b>vega</b> , to lift, to weigh	<b>waga</b> , he/she weighs
<b>taboo/tapo</b> , two	tvau/tvo/ <b>twaa</b> , two	<b>dwa</b> , two
<b>aen</b> , one	?	<b>en</b> , one

[Only the Micmaq of all Algonquians seem to have these two numbers. These Wendish cognates exist also in all other Indo-European languages: one, two; en, deux; uno, due; eins, zwei; etc.]

<b>taendra</b> , fire	<b>tendra/taenda</b> , to make fire	
<b>tan</b> , that, which	<b>thann</b> , that, which	<b>tan/ta</b> , that one, this one
?	<b>hann</b> (pron. 'n), he	<b>on</b> , he
<b>touwuttin</b> , the south wind	<b>taa vedh(r)in</b> , the thawing wind	<b>ta vedri</b> , of good weather

		<b>wetr</b> , wind
?	Germ.: <b>tauen</b> , to melt	<b>talit</b> , to melt;
trawaat, bad/stormy weather	<b>thraa</b> , incessant, continuous contrary (wind) <b>traa vaat</b> , continuously wet	<b>wreme</b> , weather <b>traiat</b> , to last/continue
?	<b>yaga</b> , to chase, to track Norw. <b>Yage</b> , to chase <b>yager</b> , chaser	<b>yaga</b> , hunt (Baba Yaga, a Wendish Diana) <b>yagar</b> , hunter
<b>yauog</b> , 4-square (shape of the sail)	?	<b>yadro</b> , sail
magan <b>raskandi</b> , shovel/clear away snow	<b>raska</b> , disturb, disarrange	<b>praskan</b> , scraped, scratched
<b>tule</b> , door [t=d; l=r: <b>dure</b> ]	<b>dyrr</b> , <b>dura</b> (gen.)	<b>dwer</b> door
- <b>se</b> , self (reflexive noun)	<b>si(k)</b> Norw.: <b>sig</b> (pronounced <b>say</b> ) Germ.: <b>sich</b> , self	<b>se/si</b> self
?	<b>doom</b> , state, condition/circumstances under which a person lives	<b>dom</b> , home
<b>weetum</b> , he names/tells it	<b>vitán/vitand</b> , knowing, knowledge	<b>powedem/powem</b> , I tell
<b>ut-</b> , out	<b>uut</b> Norw.: <b>ut</b>	<b>od</b> , out of, from
<b>nowautam</b> , I understand	<b>vita/veita</b> , to know, to see	<b>wedem/wem</b> , I know; <b>widet</b> , to see; <b>wedet</b> , to know
<b>wattu</b> , water; acc.: <b>wodo</b>	<b>watn</b> , water	<b>wo(n)da</b> , water
<b>tceghi</b> (pr.: <b>chegi</b> ), dark	<b>skuggi</b> , dark, shadow	<b>chrni</b> , black
<b>igris</b> , pigs	<b>griis</b> , pig	<b>puis</b> , pig Welsh: <b>puis</b>
<b>wida</b> , trees	<b>vidh</b> (pr.: <b>vi</b> ), tree	<b>weia</b> , tree branch
<b>weda</b> , wind	<b>vedhr</b> , wind	<b>wetr</b> , wind
<b>sagska</b> , a wooden board	<b>sag</b> , a saw	<b>deska</b> , a wooden board, <b>jaga</b> , a saw

<b>maalan</b> , painted, written	Norw.: <b>male</b> , to paint Old Norse: <b>maala</b> , inlaid	<b>malat</b> , to paint; <b>malar</b> , painter
wessu- <b>kissew</b> , bitter	<b>huass</b> , sharp	<b>kissew</b> , sour
<b>welege</b> , of good/pretty form	<b>liggja</b> , to lie	<b>lega</b> , the lie, position
?	<b>vin</b> , friend Norw.: <b>vend</b> /veninde, friend	Cognate of <b>Wind</b> ? Cognate of <b>Wend</b> ?
wed/ <b>wid</b> , with	<b>vidh</b> , with	
<b>moo</b> , not	<b>nee</b> , not	<b>ne</b> , not
?	<b>vidna</b> , to witness; <b>vitni</b> , witnesses, evidence Norw.: <b>vidne</b> , to witness, <b>evidence</b>	<b>viden</b> , in full sight, seen
<b>Abenaki</b> , eastern land	<b>waban</b> , it is dawn <b>akki</b> , the land	
wobae, white		<b>beu</b> , white
<b>waasum</b> , dog		<b>pes</b> , dog
ne nagh <b>emen</b> , I take a handful, a double handful of it	<b>mi nooga nema'n</b> , I take plenty	<b>mnogo wzemem</b> , I take a lot/plenty
<b>wonk/onk/wak/woak</b>	<b>ok</b> , and, as, but, then, also	
<b>wonse</b> , domestic, tame	<b>ven si(k)</b> , to become accustomed	<b>en si</b> , you are the one selected
<b>wou/woou</b> , an egg	<b>val/valr</b> , oval, round Latin: <b>ovum</b> , egg	<b>owaln/owalen</b> , oval, round
<b>oolaak/welaakw</b> , evening	<b>thaa er sool laag um kveldit</b> the sun is low in the evening <b>sool</b> , sun	<b>sol</b> , Wendish sun-god <b>sol(ntse)</b> , sun
<b>wunnan(n)a</b> , Northern God	<b>foenn anda</b> , snow spirit	
<b>wulit</b> , good	<b>welhik</b> , the best	<b>welik</b> , big, great

wossumonat/ <b>oosumonat</b> , to judge/pass sentence on/condemn		<b>osumit</b> , to suspect (of a crime)
<b>oosumuh</b> , they judge him	<b>sun</b> , true	<b>osumlen</b> , suspected
<b>oosimuh</b> , he sentences him	<b>sa sanna</b> , to convict/prove guilty	<b>obsodi</b> , passes sentence
<b>yotaanit</b> , the firegod	<b>rodh aande(t)</b> <b>roed aanden</b> , fire spirit <b>rout</b> , fire	<b>rudet/rdet</b> , to turn red, to blush
<b>che</b>	<b>sjoe</b> , sea	
<b>bookt</b> , bay	<b>bugt/bug</b> , bend, gulf, bay <b>bogen</b> , bow	<b>boka</b> , bay, gulf
<b>chebookt</b> (i.e., Halifax)		the chief/largest bay
<b>ou</b> , island	<b>ey</b> , island Norw.: <b>oe</b>	<b>otok</b> , island
<b>wan</b> , lake	<b>vann</b> Norw.: <b>van/vand</b> , fresh water, lake	<b>woda</b> , water, <b>woden</b> , watery
<b>elbeg-</b> , <b>elum</b> , a river	<b>elf</b> ; gen.: <b>elfar</b> ; pl.: <b>elfi</b> Norw.: <b>elv</b>	river <b>Elbe</b> , W.: <b>Laba</b>
<b>ilini/rhenus</b> , man <b>renawauk</b> , men <b>renoowunk</b> , humanity	<b>hrein</b> , clean, pure	Venetic: (l=r): <b>len</b> , noble (now: lazy)
<i>[Leni Lenapis did not consider the treacherous Mengue Indians as a pure race or rational beings, but as a mixture of the human and brutal creatures.]</i>		
<b>kakiate</b> , look-out, hill		<b>kukati</b> , to peek, to look
<b>keikwokw</b> , top of a hill	<b>keik(a)</b> , to gaze, to peek Dutch (related to Old Norse): <b>keik(a)</b>	<b>kuka</b> , he peeks
<b>kis</b> , perfect, in highest degree <b>kisemanito</b> , god	?	<b>ki si magnat</b> , you, the most powerful/richest
<b>Saskatchewan</b> , rushing stream		<b>zaskochi/poskoche</b> , jumps about <b>wo(n)da</b> , water
<b>kwessowaak</b> , cape/headland	<b>hwass</b> , sharp, pointed hwessa, <b>kwessa</b> , to sharpen	<b>kwass</b> , leaven, yeast; <b>kwasha</b> , pickle <b>klesat</b> , to hew, cut/shape stone
<b>Milwaukee</b> (in Wiskonsin)	Norw.: <b>mild</b> (pronounced <b>mil</b> )	<b>mild</b> , mild, gentle, gracious,

**Milde Aake(r)**, the pleasant land      munificent, liberal, agreeable,  
pleasant, pleasing  
**mil/milo**, (as above)

**Manhattan**, dangerous to life  
German: **mannhassend**      man-hating

**Moroke** ( any connection with Marokko?)      sea land, ocean land  
**morye**, sea  
**morski**, belonging to the sea

Iroquois: **osa**, mouth      **os**, mouth  
Norw.: **oos**, mouth  
Welsh: **ystwe**      **oste/usta**, mouth

**Osloboning**, a lake near the Ottawa river      **Oslo**, mouth/delta of the river Lo  
in Norway

[p. 286: Baron Lahontan wrote in his book that **Iroquois chiefs spoke Algonquian** for reasons of state. *Lingua franca?* Algonquian names like **Pagua-au/Pauquana**, *he destroys/slaughters, there is a slaughter* - derived from Wendish **poginit**, *to die wretchedly* - commemorate places of slaughter or destruction. That is probably the meaning of all native places with names like **Poquannoc**, **Pequanwoc**, **Pauganuk**, etc.]

**paguan-au**, he slaughters      **aa-gang**, assault, aggression      (ye) **poginiu/poginu**, he died  
**paa-ganga aake/akr**, assault land      wretchedly, like a dog

**paw**, **paw**, is Chippewa for father, papa

**pawwaw**, a priest      **powe**, he tells, explains  
(ye) **powedaw**, he has told/explained

**pesuponk/pessapunk/pissapunk**, etc., were Indian public hot-houses, *saunas*. (*In the 17<sup>th</sup> century, Saunas were criminalized and torn down in Carinthia, Austria, by the Catholic Church.*)

**Potomac/Patawomeke/Patawomek** River in Virginia means *those who travel and bring again*. It was also the name of the tribe living there, **Potowatomi**, with the meaning *travelling traders*, also called **Patawomerkes**.

**potowat**, to travel

?      **byyti**, exchange, barter      **baranta**, he/she barterers

**rekawick/marechkawic/merekawack**, fence, fort, palisade for a chief's residence.  
**Reykiavik** in Iceland?

**Merica** was the **Mayan** name for the American continent      **more/morye**, sea  
Germ.: das **Meer**, sea  
**rikka**, das **Reich**, realm  
**aa meer rikke**, sea kingdom

**Saskatchewan** means nothing in Cree, yet its meaning is supposedly *choppy watercourse* [In which native language?].  
**Geysi**, very; **saxad**, chopped **poskochi**, it jumps; **woda**, water

**Saskatoon** **tuun**, town

**sauga** **saaga** **jaga**, saw

**sipo/sepo/sepe**, river **suupa**, to sip/drink  
 extended meaning: stretched out **srpa**, sips, drinks

**Mississippi** **mest**, greatest  
 German: **meist**, most  
**miste-shipu** (Montagnais) **biggest/greatest drink**  
**mesti sopi**, biggest drink

[p. 301: There are 486 Indian place names listed in **Judge Tooker's** book *Indian Place Names on Long Island*. "I (Sherwin) have translated about 50 of them into Old Norse." Look up.]

**towd/touge**, to ford, to wade over **tawat**, to walk insecurely, to wade  
**tog/tov**, rope **potega**, pulls  
**toga/tova**, to draw, to pull

**wawiyatjiwan**, winding current **zawiyat**, to wind, meander;  
**vinda**, to twist, to wind **jiw**, lively; **woda**, water

**wihlahoosa**, burial ground **hwiila**, to rest, lie buried **gomila**, grave, tomb; **hisha**, house  
**hwiila huusa**, family burial ground

[*At Port Jervis, New York, Indian burials were in a sitting position. In one grave was a sheet-iron box with a handkerchief covered with hieroglyphics. Try to locate.*]

**Winnipeg/Winnipek** **vaanda bekk**, detestable brook  
**win**, nasty, dirty **vaanda**, detestable  
**pek**, marsh **bekk**, brook **reka**, river  
**ok/ak**, place, field **ok/ak**, place, field

**winne**, good, pleasant **fiinn**, fine **fin**, fine

From **Longfellow's** *Hiawatha*:

**Algonquin** **al gumma(r) kin**, all kindred men  
 all closely related men

**bokwewa**, hunchbacked **bak**, back; **veifa(dh)**, curved **puklawa**, hunchbacked; **pukl**, lump

[*A hunchback magician and his brother were regarded as Manitoo's assuming human shape.*]



kuml	kum/holm	hill
cairn	ker/stone	cairn
thili	dile	planks
bukla	pukl/shield-form	shield
liki	lik/likeness	equal, like
sol	sol(n)tse	sun
par	par	pair
rifa	riva/ruva/to cut into	to split
del	del(it)	a part
kopar	koper	copper
neabe	nebo	sky
wa	w	in
uth	od	out
sln bl/soln bal	siln Bel	mighty (god) Bel
kügl	kugla	orb, globe
m-l	merilo	measurement
köl	kol	mace, thick stick
ugha drasil nama	yehdrasil drzhal nam	Old Norse tree of life [ye drzhal, has is holding for us [ugha = ?]

Icelandic literature is heroic literature, of heroic character and heroic view of life. It is also found in the Anglo-Saxon poem the Battle of Maldon “The mind must be the harder, the heart the keener, the spirit the greater, as our strength grows less”.

p. xxxix Norwegian court poets were called *Skalds*, the “origin of the word is unknown”. [*Obviously Wendish “skladba, a poetical composition”, “skladi”, poets, in modern Wendish skladatel, means a composer*]. Scaldic verses were popular with the upper classes, the educated, who prevailed in Iceland, the heroic traditional poetry was preferred by the general population. The heroic and the skaldic heritage of the eastern Norse did not survive, although reported to have been the richest of all Norse poetry.

Icelandic literature was of heroic character and heroic view of life, which is also found in the Anglo-Saxon poem, *The Battle of Maldon*: “The mind must be the harder, the heart the keener, the spirit the greater as our strength grows less.” Even the poets writing in the old, traditional style, were called **skalds** [reversal of syllable *sklad* to *skald*].... By the 13<sup>th</sup> century, the new characteristic metre, *the drottkvett stanza*, had prevailed completely.

p. xlv [In Old Swedish runar *thaessar*, making/writing runes, Wendish *pissar*, writer, is likely a cognate.] At an Icelandic marriage ceremony in 1119, guests were entertained by dances, **wrestling** and the telling of stories [*Wrestling was part of pre-Roman Wendish celebrations, represented on their situlas*] ... Icelandic sagas were composed over 3 centuries, between 1120 and 1400 ... In 1000, entire Iceland accepted Christian faith.

### **(c) My comparison of Old Norse with Wendish, based on Gordon's book**

There are not only linguistic but also some grammatical similarities between Old Norse and Wendish:

Some comparatives, ending on “**i**”: gothr (good) ... betrii (better)  
[W. dobru (good) ... bolshii (better)]

Also some numerals:

Cardinal:	Ordinal:
<i>sex</i> , six [ <i>shest</i> , <i>six</i> ]	<i>setti</i> , sixth [ <i>shesti</i> , <i>sixth</i> ]
<i>siau</i> , seven [ <i>sedm</i> , seven]	<i>siaundi</i> , seventh [ <i>sedmi</i> , seventh]

Conjugation and declension endings differ for masculine and neuter. They are much simpler than those in Wendish, indicating a more recent formation of Old Norse - Wendish being obviously a much older language. E. g., Norse nouns have only 4 cases: nominative, genitive, dative and accusative. Wendish, like Latin, has also a locative, an instrumental, and an optional vocative case.

Wendish retains the dual endings in all declensions, conjugations and pronouns, as well as for masculine, feminine and neutrum forms. In Old Norse, only personal pronouns retain the **dual** - in addition to the singular and plural. This is another indicator that Norse is a more recently formed language, inflected only to a minor extent.

(p. 331) **The Glossary:**

<b>Old Norse:</b>	<b>[Wendish]</b>
<b>ari</b> , eagle	<b>[ori]</b> , eagle
<b>at</b> , from	<b>[od]</b> , from

<b>bok</b> , book	[ <b>bukwe</b> , book, probably originaly from oak-tree tablets, <b>bukwa</b> , oaktree]
<b>bru</b> , bridge	[ <b>brv</b> , narrow bridge, a footbridge, from <b>vrv</b> , a rope]
<b>bua</b> i skapi, be on one's mind	[ <b>bo</b> , will be]
<b>byrr</b> , favourable wind	[ <b>burya</b> , strong wind]
<b>bol</b> , grief, sorrow	[ <b>bol</b> , grief, sorrow]
<b>dalnum</b> fram, upper part of valley	[ <b>dolni</b> , lower down; <b>dalni</b> , farther away]
<b>dalr</b> , dale, valley	[ <b>dol</b> , dale, valley]
<b>dauth</b> /dauthi, death	[ <b>daw</b> , former, earlier; <b>naw</b> , corpse]
<b>deila</b> , to divide	[ <b>delit</b> , to divide]
<b>deila(d)</b> to divide	[ <b>delit</b> , to divide]
<b>del</b> , part	[ <b>del</b> , part]
draengar <b>ristu</b> runar, warriors cut runes	[ <b>risat</b> , to draw, to paint; je <b>risau</b> , he drew]
runar <b>thaessar</b> , he cut runes	[ <b>pisar</b> , writer; Norse <b>thaessar</b> from Latin: <b>facit</b> , made?]
<b>dreyma</b> , to dream	[ <b>drema</b> , he dreams, slumbers]
<b>droyma(d)</b> , to appear in a dream	[ <b>dremat</b> , to dream]
<b>dyrr</b> , door	[ <b>dwer</b> , door]
<b>Edda</b> , the Norse collection of poetry, containing wisdom	[ <b>veda</b> , knowledge, as in <b>Sanscrit Vedas</b> ]
<b>em/se</b> , I am	[ <b>sem</b> , I am]
<b>sem</b> , we are	[ <b>smo</b> , we are]
<b>en</b> , one	[ <b>en</b> , one]
<b>en saman</b> , one only	[ <b>en sam</b> , one only, only one]
<b>enga</b> (acc.), no one, none	[ <b>nobenga</b> (gen. and dat.), no one, none]
<b>elska</b> , to love, to be fond of	[ <b>laska(t)</b> , to please one]

<b>eta</b> , food, to eat	[ <b>yeda</b> , food]
<b>fa-maligr</b> , of a few words	[ <b>mali</b> , small, little]
<b>ferans-domr</b> , court of confiscation	[ <b>dom</b> , home, place, abode]
<b>fyar-skipti</b> , common/shared property	[ <b>skupni</b> , joined, shared]
<b>ganga</b> , to go; <b>gengr</b> , he goes	[on <b>gre</b> , he goes; <b>grem</b> , I go]
<b>georth</b> , building	[ <b>grad</b> , building, something built, castle]
<b>gestr</b> , guest	[ <b>gost</b> , guest]
<b>grefa</b> , to dig (up)	[ <b>grebat</b> , to dig; <b>grob</b> , grave]
<b>greve</b> , count	[ <b>grof</b> , count]
<b>hann/han</b> , he	[ <b>on</b> , he]
<b>herja/heryjath</b> , to harry/plunder	[ <b>harit</b> , to fight]
<b>hlatha</b> , barn	[ <b>hlew</b> , barn; <b>hlapetz</b> , a barn-hand]
<b>hrymjask</b> , to become aged, stricken with ailment	[ <b>hromast</b> , having difficulty moving about]
<b>hreppa</b> , to catch, obtain	[ <b>grabit</b> , to catch, grab, take hold of]
<b>hraezla</b> , fear, terror	[ <b>groza</b> , terror, fear]
<b>hulm</b> , in Old Danish: low-lying land	[ <b>holm</b> , low rounded hill]
<b>hus-karl</b> , servant, retainer	[ <b>hisha</b> , house]
<b>hvatr</b> , swift, swift of foot	[ <b>hitr</b> , swift, swift of foot]
<b>inn</b> , (the definite article)	[ <b>en</b> , the one]
<b>sa</b> (def. art.)	[ <b>ta</b> , this one here, or as definite article: <b>ta lep</b> , the beautiful one; <b>ta mal</b> , the little one; or <b>so</b> , they are]
<b>kaupa</b> , to buy	[ <b>kupi</b> , buy]
<b>kaesia</b> , a kind of halberd, a long spear	[ <b>kosa</b> , a scythe]
<b>lesze</b> , to pay	[ <b>placha</b> , he pays]

<b>litz</b> , face	[ <b>litze</b> , face; also <b>fratsa</b> ]
<b>mala</b> , sincere	[mila?]
<b>mikill</b> , great	[ <b>mikl</b> , common Wendish family name in Carinthia]
<b>mork</b> , forest land	[ <b>mrk</b> , dark]
<b>noti</b> , night	[ <b>not/noch/nochi</b> , night, nights]
<b>Irskr</b> , Irish	[ <b>Irski</b> , Irish]
<b>ja</b> , yes	[ <b>ya</b> , yes]
<b>kar</b> , vessel, tub	[ <b>kortz</b> , tub, wooden container]
<b>karl</b> , common man, <b>churl</b>	[ <b>kral</b> , king, any connection?]
<b>kattli/ketill</b> , kettle	[ <b>kotl, kotli</b> , kettle(s)]
<b>katr</b> , merry, cheerful	[ <b>Katra</b> , common Wendish female name]
<b>kaupa</b> , to buy	[ <b>kupi(t), kupowat</b> , to buy]
<b>kikna</b> , give way at the knees	[ <b>klikne/poklekne</b> kneels down]
<b>kirkju-skot</b> , wing of a church	[ <b>zrkwa</b> , church; <b>kot</b> , corner, niche, place]
<b>kista</b> , chest, box	[ <b>kishta</b> , chest, box]
klappa, to knock	[ <b>klapat/klopotat</b> ]
<b>knotha</b> , to knead	[ <b>gneti(t)</b> , to knead]
<b>ketill</b> , cauldron	[ <b>kotl</b> , cauldron; from Latin <b>catillus/catinus</b> , derived from W. <b>kotl</b> ]
<b>kithya-myolk</b> , goat's beestings	[ <b>koza</b> , goat; <b>mleko</b> , milk]
<b>kneppa</b> , to fasten, button	[ <b>knopf</b> , button, <b>za-knopfat</b> , to button up]
<b>knotha(th)</b> , to knead	[ <b>gneti(t)</b> , to knead]
konungs- <b>garthr</b> , king's hall and court	[ <b>grad</b> , castle, king's court]
<b>kors</b> , cross	[ <b>krizh</b> , cross]
<b>kras</b> , dainty	[ <b>krasni</b> , lovely, pretty]
<b>krikta(t)</b> , to cry out, to complain	[ <b>kricha(t)</b> , to cry out, to scream]

kven- <b>kikkja</b> , woman's cloak	[ <b>kikla</b> , a woman's skirt]
<b>kuna</b> , to know	[ <b>kna/zna</b> , knows]
<b>kykr</b> , alive	[ <b>kri</b> , blood, life-force]
<b>kyr</b> , cow	[ <b>krawa</b> , cow]
<b>kyssa(t)</b> , to kiss	[ <b>kushat</b> , from <b>k-ustam</b> , mouth to mouth]
kogur- <b>sveinn</b> , infant	[ <b>sin</b> , son]
<b>lag</b> , stratum, position, layer	[ <b>lega</b> , position]
<b>laug</b> , bath	[ <b>lug</b> , soap]
<b>leggya</b> , to lay, place, put	[ <b>lega/po-lega</b> , to lay down, place]
<b>leggyask</b>	[ <b>po-legash</b> , you are laying down]
<b>lith</b> , people	[ <b>ludi/ludye</b> , people]
lith- <b>veizla</b> , help, support	[ <b>zweza</b> , union, tied together]
<b>lik</b> , corpse	[ <b>lik</b> , likeness]
<b>liki</b> , shape	[ <b>liki</b> , shapes, likenesses]
<b>Loki</b> , the Norse god, the mischief-maker, trickster	[ <b>lokau</b> , trickster, mischiefmaker]
<b>lus</b> , louse	[ <b>ush</b> , louse]
<b>lyggja</b> , to lie down, past. pl.: <b>lagu</b> , he lay	[(po) <b>lagat</b> , to lay down; (po) <b>lagu</b> (ye), he laid down]
<b>lyuga/loginn</b> , to tell a lie	[ <b>laga(t)</b> , to tell a lie; <b>laszen</b> , lying]
<b>lykill/lukla</b> , a key	[ <b>kluch</b> , key; <b>kluka</b> , door-handle]
<b>megin</b> , might, power	[ <b>mogot(etz)</b> , mighty, powerful (person)]
<b>mang(her)</b> , many	[ <b>mnog(i)</b> , many]
<b>mani</b> , moon	[ <b>mesetz</b> , moon]
<b>muna/manta</b> , to remember	[ <b>meni(t)</b> , to suppose, to guess, to believe]

<b>mar</b> , horse	[ <b>mrha</b> , old horse]
<b>maurr</b> , an ant	[ <b>mraula</b> , an ant]
<b>meth</b> , among	[ <b>med</b> , among, between]
<b>mega</b> , to be able	[(sem) <b>mogu</b> , I was able, I could]
<b>megaet/mikit/mikill</b> , great, big, powerful	[ <b>mogotetz</b> , <b>magnat</b> , a powerful person]
<b>minka(th)</b> , to lessen, run short, be missing	[ <b>manka</b> , is missing; is short of]
<b>holl</b> , hillock	[ <b>holm</b> , hill]
<b>minni</b> , less	[ <b>man(y)</b> , less]
<b>mir</b> , me	[ <b>mi</b> , me]
<b>myolka(th)</b> , to milk	[ <b>mleko</b> , milk; <b>mleka(t)</b> , to milk]
<b>myol</b> , meal, flour	[ <b>moka</b> , flour]
<b>moti</b> , against, towards	[ <b>proti</b> , against, towards]
<b>mottull</b> , cloak	[ <b>mantl</b> , coat; supposedly from Latin: <b>mantulus</b> . However, Latin borrowed <b>mantulus</b> from Wendish <b>mantl</b> ]
<b>muli</b> , projecting ridge	[ <b>moli</b> , it projects; <b>mol</b> , land projecting into the sea]
<b>mus</b> , mouse	[ <b>mish</b> , mouse]
<b>mykjask(t)</b> , to be softened	[ <b>mehcha(t)</b> , to soften up]
<b>myrk/myrkr</b> , dark	[ <b>mrk</b> , dark, sinister, <b>eclipse</b> of the sun or moon]
<b>maekir</b> , sword	[ <b>mek/mech</b> , sword]
<b>mol</b> , gravel	[ <b>mel</b> , gravel]
<b>nagl</b> , nail	[ <b>nagl</b> , nail]
<b>nakkevarr</b> , some, any	[ <b>neki</b> , <b>nekateri</b> , some, any]
<b>nakkvar/nokkurr</b> , any, somewhat	[ <b>nekay</b> , somewhat, a bit]
<b>nar</b> , corpse	[ <b>naw</b> , corpse, dead person; <b>nawchek</b> , funerary peel/ringing of bells]

<b>ne/nei</b> , not	[ <b>ne</b> , not]
<b>nott</b> , night	[ <b>not/noch</b> , night]
<b>nos</b> , nostril	[ <b>nos</b> , nose]
<b>oerr</b> , mad, frantic	[ <b>nor</b> , mad]
<b>o-hreiddr</b> , without fear, unafraid	[ <b>hrabr/hraber</b> , brave, without fear]
<b>o-megin</b> , faintness	[ <b>omagan</b> , worn out; <b>omotan</b> , feeling faint;]
<b>orn</b> , eagle	[ <b>orl</b> , eagle]
<b>orrosta</b> , battle	[ <b>oroszye</b> , weapons]
rang- <b>soelis</b> , against the course of the sun	[ <b>solntze</b> , sun; <b>Sol</b> , sun-god]
<b>reith</b> , charriot, riding	[ <b>rida(t)</b> to ride]
<b>rista</b> , to cut (runes)	[ <b>risat</b> , to paint, to draw]
<b>rekkja</b> , bed	[ <b>rakva</b> , caskett for the dead]
<b>riddari</b> , horseman	[ <b>ridar(yi)</b> , horseman/men]
<b>rista</b> , to cut (runes)	[ <b>risat</b> , to draw, to paint]
<b>rita(t)</b> , to write	[ <b>risat</b> , to draw, to paint]
<b>roppa</b> , tail	[ <b>rep</b> , tail]
runar <b>thaessar</b> , to cut runes	[ <b>pisar</b> , writer]
<b>sa</b> , to sow	[ <b>sadit</b> , to plant, <b>seyat</b> , to sow]
<b>saka(th)</b> , to do harm	[ <b>sekat</b> , to cut down (trees or enemies)]
<b>sart</b> , sorely, painfully	[ <b>srd</b> , anger, dislike]
satti/ <b>setti</b> , to sit down	[ <b>sedeti</b> , to sit down]
<b>saumath</b> , to sew	[ <b>shiwat</b> , to sew]
<b>sem</b> , we are	[ <b>smo</b> , we are]
sendi- <b>buthi</b> , messenger	[ <b>posla(n)t</b> , to send; <b>pob/buob</b> , boy]

<b>serkr</b> , shirt	[ <b>sukna</b> , jacket]
<b>serkr</b> , shirt, from Latin; <b>sarcia</b> , shirt [Latin <b>sarcia</b> is derived from Wendish <b>sraytza</b> , shirt]	
<b>setja/saetjae</b> , to place, put, seat, sit down	[ <b>wse</b> de (se), he sits down]
<b>setti</b> , sixth	[ <b>shesti</b> , sixth]
<b>sja</b> , look, gaze	[ <b>zya/ziya</b> , to gaze, to gape]
<b>sjalsainn</b> , self-sewn, growing wild	[ <b>samo-seyan</b> , self-sown, growing wild]
<b>sjalf-vili</b> , free will	[ <b>swoye-volni</b> , self-willed]
<b>skald</b> , poet, bard at a royal court	[ <b>skladba</b> , composition, <b>skladat</b> , to make verses]
<b>skammr</b> , short	[ <b>skromen</b> , small, negligible, satisfied with little]
<b>skatha(th)</b> , to do harm	[ <b>shkoda</b> , harm, damage; <b>shkodi(t)</b> , to do harm]
<b>skirt</b> , skirt	[ <b>skrit</b> , hidden, covered]
<b>sker</b> , rock	[ <b>ker/cher</b> , rock]
<b>skikkja</b> , cloak	[ <b>kikla</b> , skirt]
skinn- <b>hju</b> pr, a fur-doublet	[ <b>joptza</b> , cardigan, jacket; MLG: <b>jope</b> ; Old French: <b>jupe</b> ]
<b>skirta/skyrta</b> , kirtle, coat	[ <b>krilo</b> , skirt; <b>skrit</b> , hidden, covered]
<b>skjotr</b> , swift, quick	[ <b>hitr/hiter</b> , swift, quick]
<b>skor</b> , shoe	[ <b>skorn/shkorn</b> , boot, <b>shkrpate</b> , old shoes]
<b>skrapae/skrapath</b> , scrape, erase	[ <b>skrepat</b> ]
<b>skripi</b> , phantom, horror	[ <b>shkrat</b> , mischievous apparition]
<b>smar</b> , small	[r=l: <b>mal</b> , small]
<b>smjuga</b> , creep (through an opening) [(z) <b>wiyuga</b> , to twist around or through; <b>viyuga</b> , meandering]	
[Example of sound l = r in European languages: Norse and English: smar = small; Wendish: mal; Wendish and Japanese examples:      Wendish and Ainu:      ]	
<b>smyrie</b> , to grease	[ <b>shmira(t)</b> , to grease]
<b>snaer</b> , snow	[ <b>sneg</b> , snow]

<b>snotr</b> , wise	[ <b>modr</b> , wise]
<b>sofa ne makat</b> , I cannot sleep	[ <b>spat ne b' mogu</b> ; could not sleep; negation in Norse and Wendish is the same: <b>ne</b> ]
<b>sol</b> , sun	[ <b>Sol</b> , sun-god, <b>solntze</b> , sun; <b>Solventi</b> , children of the Sun-god; later <b>Sloventi/Sloventzi</b> ]
sonr/ <b>soen</b> , son	[ <b>sin</b> , son]
<b>sopi</b> , draught	[ <b>sopih/prepoh</b> , draught]
<b>staa</b> , to stand	[ <b>stala</b> (ye), she stood; <b>shtale</b> , cattle-shed, derived from standing, where animals are standing, sheltering]
startha- <b>minna</b> , less arduous work ( <b>startha</b> , work; <b>minna</b> , less)	[ <b>man(j)</b> , less]
<b>steypa(t)</b> , to throw down, leap (over), throw off (mail-coats)	[ <b>stopat</b> , to walk over, step out of]
<b>saeghia</b> , to slay	[ <b>seka</b> , cuts down]
<b>stoll</b> , stool	[ <b>stol</b> , stool]
<b>skor</b> , shoe	[ <b>skorn/shkorn</b> , boot]
<b>stol</b> , throne	[ <b>prestol</b> , throne]
<b>sverth/soerth</b> , sword	[ <b>srp</b> , sickle]
<b>syr</b> , sour whey	[ <b>sir</b> , cheese]
<b>systir</b> , sister	[ <b>sestra</b> , sister]
<b>sael</b> , fortunate, happy	[ <b>vessel</b> , happy, cheerful]
<b>sofull</b> , saddle	[ <b>sedlo</b> , saddle]
<b>Soenskr</b> , Swedish	[ <b>Shwedski</b> , Swedish; <b>Slowensk</b> , Slovene; Swedish: <b>Swensk</b> , Swedish]
<b>telja</b> , to count, enumerate; pl.: <b>telim</b>	[ <b>delim</b> , I tile, I divide; <b>delimo</b> (pl.)]
<b>telsk</b> , you count	[ <b>delish</b> , you share out]
<b>thre</b> , three	[ <b>tri</b> , three]

<b>thwa</b> , two	[ <b>dwa</b> , two]
<b>Thyt(h)aesk</b> , German	[Tuysk, <b>tuytz</b> , foreigner]
Norse god <b>Thor</b> and his hammer <b>Mjолnir</b>	[The name <b>Thor</b> remains in the Wendish word for Tuesday, namely <b>Thorek/Torek</b> , Tuesday; <b>Mjолnir/Milnir</b> may be a cognate of <b>mlinar</b> , the miller, the pounder]
<b>tiwar</b> , gods	[ <b>ti vari</b> , the protectors; <b>te vari</b> , he protects you]
<b>toga</b> , to pull	[ <b>potegat</b> , to pull; <b>potegnit</b> , to stretch]
<b>tolfti</b> , twelfth	[This ending, “ <b>ti</b> ”, is also present in all Wendish adj. Numerals: <b>peti</b> , fifth; <b>shesti</b> , sixth, etc.]
<b>tor-fluttr</b> , difficult to perform	[ <b>trd</b> , hard, difficult]
<b>tre</b> , tree	[ <b>trew/drewo</b> , tree]
<b>truga</b> , trog	[ <b>truga</b> , wooden casket]
<b>tveggi</b> , both (of two)	[od <b>dweh</b> , two, of both]
<b>thyzka</b> , German language	[ <b>tuyska</b> , foreign]
<b>upp-runi</b> , origin	[ <b>rani</b> , early]
<b>vald</b> , power, control	[ <b>vlad(ar)</b> , ruler, leader]
<b>valda</b> , have authority in, have in charge	[ <b>vladat</b> , to rule]
<b>var</b> , spring	[ <b>vir</b> , spring]
<b>vara(ath)</b> to warn	[ <b>warit/swarit</b> , to warn]
<b>vatn</b> , water	[ <b>wodn/woden</b> , watery; <b>woda</b> , water]
<b>vatna(ath)</b> , covered with water	[ <b>wodnat</b> , covered with water, watery]
<b>vega</b> , to weigh	[ <b>waga(t)</b> , to weigh]
<b>veizla</b> , feast, banquet	[ <b>vesela</b> , happy, cheerful; <b>veselitza</b> , feast, banquet; exists also in English: vassalie, feast]
<b>verth</b> , worth, price	[R = L: <b>velya</b> , is worth]
<b>verra</b> , to throw, to deal out	[ <b>vrzhe</b> , he throws, deals out]

<b>vethr</b> , weather, wind, storms	[ <b>vetr</b> , wind]
<b>vili</b> , will, desire	[ <b>volya</b> , will]
<b>vinr</b> , friend, patron, leader	[cognate of Wind/Wend?]
<b>vin-sael</b> , popular	[ <b>vesel</b> , cheerful, happy]
<b>vita</b> , to know	[ <b>vedet</b> , to know]
<b>vita</b> , to know	[ <b>veda</b> , knowledge]
<b>vitni</b> , witness	[ <b>vidni</b> , seen, visible; <b>vedni</b> , knowing, knowledgeable]
<b>vomb</b> , stomach	[ <b>vamp</b> , stomach, belly]
<b>yaeten</b> , giant	[ <b>yeti</b> , giant man]
<b>yarmr</b> , screaming	[ <b>yamra(t)</b> , to be plaintive, to complain]
Ygdrazil, the tree of life	[ <b>dra</b> , from <b>drew(o)</b> , tree; <b>zyl/zil</b> from <b>zhilye/zhivlenye</b> , life]
<b>holl</b> , hillock	[ <b>holm</b> , hill]
<b>ymr</b> , groaning	[ <b>yamra(t)</b> to groan, moan, complain]
<b>mal</b> , servant	[ <b>mali</b> , the little one]
<b>vatn</b> , lake	[ <b>vodni/voden</b> , water, watery]

**Names:**

<b>Asynjur</b> , the goddesses	[ <b>asi</b> , gods]
<b>Holmskalli</b> , the bald head from Holm	[ <b>holm</b> , gently sloping rounded hill; <b>skalla</b> , rock; <b>golli</b> , bare, without growth, vegetation]
<b>Bretland</b> , Wales	[land of the the British who, like the Welsh, spoke a Wendish dialect]
Holmgarthr, Novgorod	[Holmgrad - a fortress, castle on a holm, rounded hill]
<b>Hraithgotar</b> , Goths	[ <b>Hrwati?</b> ] <b>Lubi</b> was the leader who led Goths to Italy and France
Hraithmarr, the Adriatic Sea	[ <b>more/morye</b> , sea; Illyrian/Hrwatsko more?]

I will explain my take on the origins of the first Croatian settlers in their present homeland. They were

a Wendish tribe, who had retreated from their original homelands, somewhere in the area of present Hessen in Germany, when Franks introduced to them Christianity and incorporated them into their Holy Roman Empire. They remained pagan, along with other Wendish tribes, until even Carinthia was Christianized in the 9<sup>th</sup> century.

Eventually, already Christians, they settled in the formerly Wendish Illyrian territories on the southern part of the Pannonian Plain and the Dalmatian Adriatic coast, forming an independent state. With the arrival of Serbs in the 6<sup>th</sup> century, who mostly retained their Orthodox faith after having settled among them. Gradually, their language blended with Serbian to such an extent that today their literary language is identical to that of Serbians. Only in the most western and northern parts of their state, farmers retained several basic elements of Wendish until today. The so-called **kajkavski dialects** of Slavonia, part of the Dalmatian coast and western Croatia remind us that these areas, including the **Istrian** peninsula, were originally Wendish-speaking territories.