

Foreword

This is an Addendum to Article of May 10, sent June 7/15 to the organizers of the Symposium, *Origins of Europeans*. It contains additional Wendish inscriptions from *Tres Galliae*, various comments, some historic information and some bibliography from Prof. Whatmough's book, *The Dialects of Ancient Gaul*, useful to future researchers.

JW's book, *The Dialects of Ancient Gaul*, was published in 1977 by the Harvard University Press. It is 1500 pages long, in small print. It includes prof. Joshua Whatmough's *Prolegomena and Records of Celtic Dialects*, Harvard University Press, Cambridge, 1970, and *Addenda*, 1963. **JW** was Chairman of the Department of Linguistics and Professor of Comparative Philology at Harvard University.

The CONTENTS of his book:

1. Addenda to DAG (Dialects of Ancient Gaul), 1963 IX
2. Keltiká: Being Prolegomena to a Study of the Dialects of Ancient Gaul 1-85
3. The Dialects of Ancient Gaul 1 – 1376

Note that this book is still in print, and can be purchased directly from Harvard University Press. Also, a searchable version is available via Google Books.

[*Note: In the text, I refer to prof. Whatmough as “JW”. I am using terms Gallic, Celtic and Wendish indiscriminately, because they all refer to the same people. My own comments are in italics and in square brackets. All the highlighting is my own.*]

EVIDENCE THAT WENDISH WAS SPOKEN IN GAUL IN PRE-ROMAN AND ROMAN TIMES

One can prove that Wends are (1) Continental Celts/Gauls, (2) that, prior to the expansion of Rome and the introduction of the 3 biblical religions into their territories, they were Europe's most important, most advanced, and most numerous people, and (3) that their language was ancient Europe's *lingua franca*, by looking at:

1. the vocabulary and the grammatical structure of all classical and modern Indo-European languages;
2. ancient and modern toponyms, as well as personal names, occurring throughout Europe;
3. the great antiquity of the Wendish language; its forming influence on various ancient, classical and modern languages in Europe and on other continents; and
4. the numerous ancient inscriptions written in Wendish dialects in Asia Minor and Europe, in pre-Roman and Roman times.

To prove that Wends lived in pre-Roman and Roman times also in Western Europe, **I rely entirely on ancient Wendish inscriptions excavated in those Gallic areas which were part of the Roman *Tres Galliae*, discussed in prof. Whatmough's book.**

I am deliberately ignoring the **ancient Wendish Phrygian inscriptions** found in the Middle East, preserved in an almost perfect condition and easily understood by any Wend. They confirm the antiquity and importance of our language in other areas, but lie outside the limited scope of this text.

Bear in mind that when the oldest of these inscriptions were composed, there existed no spelling or grammatical rules, neither among Wends, nor among Romans. Latin and Wendish texts were originally written without separating words or sentences, as an uninterrupted text. Even in Latin, spelling rules were introduced only many centuries later. Earlier, each writer spelled what he wanted to express in his particular dialect, and as best he could, at times omitting completely the frequent half-vowels occurring in Wendish dialects – typical also of English.

Thus, for example, some Gallic writers wrote simply “bb”, where we would write “bi biu/bil” or even “bi bla”. Such peculiarities in spelling make it quite tricky to understand texts. Obviously, in that particular writer's dialect, some vowels were hardly audible. I made an attempt to elucidate these inscriptions as best I could, in the limited time I had at my disposal. It is up to future researchers to correct my mistakes.

Ancient inscriptions, originating in Southern France and in present Belgium and Holland, are written in Wendish dialects that resemble dialects spoken by my father's generation in my ancestral Carinthia, a part of the former Hallstatt culture's centre in Noricum. They are also closely related to the Rezia/Raetian dialect, and to Wendish dialects spoken in the 9th century Bavaria, Roman Vindelicia, preserved to us in the **Brižinski Spomeniki**, the Freising manuscripts.

The oldest of these inscriptions are from 250 BC, in Greek and Etruscan scripts, with whom Wends of Southern France were trading. Those found in the rest of today's France, Belgium and Holland, originated in times when these territories were already occupied and incorporated into the Roman Empire, therefore in the Latin script. The most recent inscriptions are from the 6th century AD, when Franks were destroying the last remaining Roman strongholds, prior to expanding their newly

established Holy Roman Empire into further Wendish territories. They proceeded to expand their power, along with their Christian religion, by killing the resisting Wendish aristocracy, priesthood, and all those who refused baptism, and confiscating their possessions and their land. For example, by the 14th century, half of present German territories was in Church's hands – indicating a strong Wendish resistance to accepting someone else's tribal religion. [See the Wendish **domolub's**, *patriot's*, inscription on a sword in Charlemagne's possession, mentioned last year in a Spiegel publication.]

ADDITIONAL INSCRIPTIONS, from the

1. ADDENDA TO DAG (*THE DIALECTS OF ANCIENT GAUL*)

.....

Inscription from Bouy:

Galic: ...**etione Carantinae/kosaegnato Hiduae/Mercurio M.ortiumi**

Wendish: Karantanska Etiona ko (je) žegnata/žegnana od Hidovskega Merkurja ... med mrtvimi

English: *Carinthian Etiona blessed by Hidve Mercury ... among the dead*

[**Etiona**, a personal name or the name of a deity, perhaps *Edina, the only one*; **Carantinae**, *Carinthian*; **ko (ie) which is**; **žegnato/žegnano**, *when blessed*, **med mrtwimi**, *among the dead*]

2. KELTIKA (BEING PROLEGOMENA TO A STUDY OF THE DIALECTS OF ANCIENT GAUL)

Keltika includes also a short history of Gaul.

p. 16 **Joshua Whatmough (JW)** mentions in a footnote that J. Vendryes, in his *La position linguistique du Celtique, Proc. Br. Acad. XXIII 1937*, 333 – 371, is **wrong in claiming Asia as Keltic**". (336) [*This is worth looking into, because Vendryes may have noticed, as I have, that Wendish was spoken even in Japan, before Chinese started settling there.*]

p. 17 JW writes that, prior to **Romans**, **Kelts were the last people to arrive in Gaul**, but also that they came in several waves of migration, at different times. And that their predecessors were not Keltic, and that other languages existed even when Romans arrived. **However, he also stresses that the toponyms show great uniformity from one end of Gaul to the other.**

[*JW is right. Prior to the arrival of Wendish farmers there were in Europe various hunting and gathering tribes, during the Ice Age and up to Roman times, although even some of these were likely speaking Wendish dialects. The "uniformity of toponyms" proves my point. Only permanent settlers could have created these Wendish toponyms.*

*The first permanent settlers, the first farmers, in **Tres Galliae** - as elsewhere in Europe - were Wends. Speakers of other languages, tribes that remained hunters and gatherers much longer, had to gradually withdraw to areas less suitable for farming, to more remote or mountainous areas, like **Basques** and **Latini**. Other hunting tribes settled eventually among Wends, by whom they were influenced socially, politically and linguistically. For example, the small tribe of **Nemeti/Nemci** in the Rhine Valley, spelled **Nemeti** by Caesar in his **De Bello Gallico**, had, in his times, already a king with a Wendish name.]*

p. 19 Irish: **marc**, *horse*. JW correctly concluded that **Keltic and Italic languages have much in common**, not by borrowing but by "inheritance", **notably a large number of words connected with religion**. [*JW had not noticed an even larger number of Wendish words in all the other fields of activity, which Latin had borrowed from their Wendish neighbours, the Japigi, the Sabini (Slavini), the Etruscan and Sennoni tribes who had joined them in the creation of the city of Rome and the expansion of their Empire, and whose languages blended with that of the Latini tribe evolving into Latin.*]

JW mentions two sources he used in this chapter, which may be of interest to future researchers:

H.B. Christian Brandes, *Das ethnografische Verhältnis der Kelten und Germanen*, Leipzig, 1857.

A. Walde: *Über älteste sprachliche Beziehungen zwischen Kelten und Italikern*, Rektoratsschrift, Innsbruck, 1917.

p. 20 Provincia Narbonensis with Massilia (Marseille) was incorporated into the Roman Empire after the Civil War.

p. 22 During imperial times, i.e., in the 2nd and 3rd century AD, **Keltic areas, The Tres Galliae**, were:

I. Alpine Regions:

Alpes Maritimae

Regnum Cottii [**kotni**, *in a corner (of a mountain valley?)*]

Alpes Graiae with Vallis Poenina [**kraine**, *on the border, on the edge (of the Alps?)*]

II. Gaul Proper:

Narbonensis

Aquitania

Lugdunensis

Belgica [**Belgi** may have been the Roman spelling of **Velki**, *tall men*. b = v; g = k]

Germania Inferior

Germania Superior

III. Middle Rhine and Upper Danube:

Agri Decumates

Vindelici [**Windish**, *as in the rest of the Alps and its foothills*]

"In all these areas, Wendish/Gallic inscriptions were discovered, although most of them come from Southern France, **Narbonensis**; Belgium, **Belgica**; and Holland, **Germania Inferior**. The 2 **Germanies** were no provinces, but **regions of of the Belgica province**."

"Caesar's **tripartite division** is not his own, but that of **Posidonius** (135 – 51 BC)".

JW states that Keltic in Gaul was not extinct before the 3rd century of our era. [*In fact, it continued to exist at least up to the 6th century AD, as inscriptions reveal, although already much mixed with Latin and eventually even with some Frankish.*]

p. 27 JW writes: "The gradual, but almost uninterrupted, process of supplanting the Keltic dialects has been at work in Europe for over 2,000 years, until to-day Keltic is **not commonly spoken anywhere**, except in restricted parts of the British Isles and Brittany."

[He, like all official European linguists, fails to mention Wends, the only surviving, truly Keltic-speaking people. Languages spoken in Brittany, Wales, and England are so deeply influenced by Latin, and in Britain also by other languages, that one could call them Romance languages. Picts did speak a Wendish language. Irish and Scottish Gallic are, to a substantial degree, mixed with languages spoken there prior to Wendish farmers' arrival - 6 to 7 thousand years ago – at least one of which, in Ireland, was not even an Indo-European language.]

p. 37 JW: “The Belgae, **mixed Keltic and Germanic**, lived to the north-east of the Seine and the Marne, in the plains of Picardy, Artois and Champagne along the Scheldt, lower Rhine, and in the Ardennes; and the **Celtae proper** were occupying the lowlands of Switzerland, Alsace, Lorraine, part of the Rheinish provinces, and the great plains and uplands of central France as far as the Atlantic seaboard; while a large part of Provence, from the Alps and the Isère, at least as far west as the river Rhone, was occupied by **Ligurians**, who also stretched east and south into Italy, and were there long before the Kelts.”

[However, judging from the extant inscriptions, including personal names, **Belgium** was entirely Celtic, i.e., Wendish, until Franks arrived with their new government, their Christian Church and Christian armies, introducing Frankish as the new official language – which later evolved into German - incorporating their territory into their newly formed Holy Roman Empire.

Ligurians also spoke an older Wendish dialect, because Cimbri and Teutoni, according to the Roman historian Livy, could understand them easily when they reached Italy in 110 BC. Their dialect was probably closely related also to that of the Raeti/Helve(n)ti. This may explain the fact that many Raetians had actually joined the Cimbri and Teutoni, in search of new lands on which to settle.]

“**The Keltic cradle, however, was supposed to have been between the Upper Danube and the Rhine River** ... confirmation to a Druidic tradition preserved in a **fragment of Timagenes**, as recorded by **Ammianus Marcellinus**.”

[I insert here a copy of this fragment about Timagenes (pp. 177 - 181) from **Ammianus Marcellinus'** *History*, books 14 – 19, publ. by Loeb Classical Library:

“ 9. Of the origins of the Gauls; and why the Celts and Galatians were so called; and of their learned men.

“1. Now, since – as the lofty bard of Mantua said of old – a greater work I undertake, a greater train of events ariseth before me, I think now a suitable time to describe the regions and situation of the Gauls, for fear that amid fiery encounters and shifting fortunes of battle I may treat of matters unknown to some and seem to follow the example of slovenly sailors, who are forced amid surges and storms to mend their worn sails and rigging, which might have been put in order with less danger. 2. The ancient writers, in doubt as to the earliest origin of the Gauls, have left an incomplete account of the matter, but later Timagenes (*Footnote: who wrote a History of Alexander and a History of the Gauls*), a true Greek in accuracy as well as language, collected out of various books these facts that had been long forgotten; which, following his authority, and avoiding any obscurity, I shall state clearly and plainly. 3. Some asserted that the people first seen in these regions were **Aborigines**, called Celts from the name of a beloved king, and Galatae (for so the Greek language terms the Gauls) from the name of his mother. Others stated that the **Dorians**, following the earlier Hercules (*Footnote: "Earlier" seems to be contrasted with "the son of Amphytrion" and "the Theban Hercules" whom Ammianus identifies with the son of Amphytrion. A story similar to Hercules is found in Greece, Italy, Egypt, the Orient, and among the Celts and Germans. Cicero names six Herculeesses, Aeneas four: the Tiryinthian, Argive, Theban and Libyan. The Theban Hercules is generally regarded as the son of Amphitryon, but the one here referred to seems to have been the **Italic hero**, locally called **Recaranus** and **Garanus**, who was*

later identified with the Greek Hercules.), settled in the lands bordering on the Ocean. 4. The **Drisidae (Druids)** say that a part of the people was in fact indigenous, but that others also poured in from remote islands and the regions across the Rhine, driven from their homes by continual wars and by the inundation of the stormy sea. 5. Some assert that after the destruction of Troy a few of those who fled from the Greeks and were scattered everywhere occupied those regions, which were then deserted. 6. But the inhabitants of those countries affirm this beyond all else, and I have also read it inscribed upon their monuments, that Hercules, the son of Amphytrion, hastened to destroy the cruel **tyrants Geryon and Tauriscus**, of whom one oppressed Spain, the other, Gaul; and having overcome them both that he took to wife some high-born women and begat numerous children, who called by their own names the districts which they ruled. 7. But in fact **a people of Asia from Phocaea**, to avoid the severity of Harpagus, prefect of king Cyrus, set sail for Italy. A part of them founded **Velia** (*Footnote.:Modern Castellamare della Bruca*) in Lucania, the rest, **Massilia/Marseilles** in the **region of Vienne**. Then in subsequent ages **they established no small number of towns**, as their strength and resources increased. But I must not discuss varying opinions, which often causes satiety. 8. Throughout these regions men gradually grew civilized and **the study of the liberal arts flourished, initiated by the Bards, the Euhages and the Druids** (*Footnote: The three are connected also by Strabo, who says that the bards were poets, the Euhages diviners and natural philosophers; while the Druids studied both natural and moral philosophy.*) Now, the Bards sang to the sweet strains of the lyre the valorous deeds of famous men composed in heroic verse, but the euhages (*Footnote: Properly, Vates*), investigating the sublime, attempted to explain the secret laws of nature. The Druids, being loftier than the rest in intellect, and bound together in fraternal organizations, as the authority of Pythagoras determined, were elevated by the investigation of obscure and profound subjects, and scorning all things human, pronounced the soul immortal.”

I add a further quote from Ammianus' book (p.187) showing the collaboration of Wendish tribes with Hannibal [**..bal; bel, white**], in France, the Alps and Northern Italy, in his 2nd Punic War against Rome, in 218 BC - the source of later animosities between Romans and Gauls, in Europe and Asia Minor: “Publius Cornelius Scipio was in Spain ... unable to overtake Hannibal, who had already crossed the **Rhône** [**ro(n)ka, reka, river**; and its tributary **Saône/Sauconna**, from **zagona/zagnana, fast driven** and Isère [**iezèro, lake**, perhaps originally also *body of water*] three days before and was hastening to the regions of Italy, by swift sailing crossed the intervening space – which is not great – and watched at Genoa, a town of Liguria, for Hannibal's descent from the mountains. So that if chance should give him the opportunity, he might fight with him in the plain while exhausted by the roughness of the roads. ... Scipio advised his brother, Gnaeus Scipio to proceed to Spain and hold off Hasdrubal ... But Hannibal learned of this from deserters ... and came, under the guidance of natives from among the Taurini, through the **Tricasini** (? **tri kaizhe, three houses**) and the extreme edge of the Vocontii (**Volkonci; volk, wolf**) to the passes of the **Tricorii** (**Tri Gorie, three mountains**). Starting out from there, he made another road, where it hitherto had been impassable; he hewed out a cliff, which rose to a vast height, by burning it with flames of immense power and crumbling it by pouring on vinegar; then he marched along the river **Druentia** (**Drvenca; drvet, to rush, flow fast**), dangerous with its shifting eddies, and seized upon the district of Etruria.”

p. 38/39 Another reference book worth looking into, mentioned by JW in derogatory terms, is **Julius Pokorny: Zur Urgeschichte der Kelten und Illyrier**, Halle, 1939. Pokorny seems to have correctly concluded that Illyrians and Wends of Northern Germany had spoken the same language. He mentions the **Saale-Chemnitz-Enns divide** [**Zala, the pretty/beautiful one; Kamnica; kamen, stone, rock**], **to the east** of which the archaeologists place the **Lausitz-culture, characterized by urnfields**, and **to the west** the people who, from their type of graves, are called the **tumulus-builders**. [*Southern Wends, Veneti (as well as Romans) cremated their dead. Western Wends buried their dead in*

tumuli, as did ancient Japanese and many North American native tribes – in my opinion, due to their original ancient Wendish populations.

In North America, particularly in the Ohio Valley, there are thousands of tumuli, with very tall skeletons (Celts were described also by Romans as of a very tall stature, men and women alike), and thousands of inscribed tablets, most of which were deliberately destroyed by American historians and museums, the supporters of the **Isolationist theory**. They insist that their native cultures had evolved independently, in total isolation. My linguistic research contradicts their position. I have found a substantial number of Wendish words in many American native languages, brought to America, it seems, during and after the last Ice Age, across both oceans. Some Wendish vocabulary in American native languages namely displays very ancient, Ice Age religious characteristics, and others the more recent sun-god veneration. My insights support the small group of American scholars who, so far unsuccessfully, promote the **Diffusionist theory**. They claim that there were frequent contacts between America and other continents, substantially influencing American native cultures.

I hope that a Wendish student will do further research, which I have no time to complete myself, to find out the name, and the present location of the surviving members of the “native” North-American tribe whose members served as interpreters to the French Jesuits in the 17th century Quebec and Ontario. On the oldest map of Ontario, drawn by a French Jesuit with the help of a member of this tribe, the **petroglyphs in Peterborough**, written in the Bronze age, were called “**po pechi pissano**”, in its dative form, “**po pechi pissanega** (nom.), written on the rock, writing on the rock”. Not only words, even grammar, are identical to modern Wendish. This tribe must have been the last wave of pagan Wendish immigrants to America. Most likely, the tribe still speaking perfect Wendish in Ontario in the 17th century, were the direct descendants of the Wendish Greenland Vikings who had arrived as recently as the 15th century AD. DNA tests on skeletons, buried in Greenland, revealed last year that they were Celtic, not Norse. Greenlanders had likely become bilingual, speaking Wendish at home and the newly evolved Norwegian language when dealing with their new Christian rulers back home in Norway and trading with now Christianized Scandinavians. All these were having then new puppet governments, set up by proselytizing Franks, and speaking the newly forming Germanic languages.]

“The linguist Pokorny suggests that **Lausitz people spoke Illyrian** [a Wendish country, extending from Vienna, over the Pannonian Plain, to the Adriatic coast, including today's Dalmatia], and that from the **tumulus builders** [who, I realized, had settled, before Christ's times, also in many areas of North America] sprang both the **Italici** and the **Kelts**. After the Italici had moved off into Italy “Kelto-Italici”, the proto-Kelts, were left behind, whence arose, c. 1,200 BC, the **true Kelts**. These were evolved from the **admixture of Lausitz-people [luzhitse, wetlands, around Berlin and the Baltic coast]**, some of whom had moved westwards to conquer and settle among the tumulus-builders, pushing as far as Belgium and central France, while others went southward to Hungary and over the eastern Alps into Italy to become respectively the historic Illyrians and Veneti.”

In this context, future researchers may also find the following books, cited by JW, interesting:

Al. Schachmatov: *Zu den ältesten slavisch-keltischen Beziehungen*, Archiv für slavische Philologie XXXIII, 1912, 51 – 99, which tended to see the **Slavs as Kelts**, and

Max Vasmer: *Beiträge zur alten Geographie der Gebiete zwischen Elbe und Weichsel*, Zeitschrift für slavische Philologie, V 1928-29, 360-370; id., *Beiträge zur slavischen Altertumskunde*, ibid., VI 1929-30, 145 – 151.

p. 40 JW dismisses **Pokorny's** mostly conclusive and correct theories with sarcasm. He writes:: “The theory which Pokorny has followed and elaborated deprives Illyrian of all geographical, and of almost the whole of its linguistic, meaning - **everything from Poland to Spain and from the Baltic to the Mediterranean becomes grist to his Illyrian mill**”. [Pokorny's ridiculed conclusions were obviously

correct, agreeing with my own, although he used a different terminology, calling this wide-spread ancient people “Illyrian”, which is their local name, while I call them “Wendish”, “Gallic” or “Celtic”, but Illyrian, referring to Wends living in their pre-Roman state Illyria/Illyricum.]
“The **Ligurian** toponym, **Cemenelon** (now Cimiez), written *Kémmenon* in Greek sources” [*is obviously the Wendish **Kamenelom/kamenolom**, stone-quarry, as is their ancient Piedmontese capital Vercelli, where Wendish inscriptions were also found.*]

p. 41 JW: “... **The diffusion of the Keltic languages** is plausibly associated with a series of migrations **in the first half of the last millennium BC** from a region roughly corresponding with what is now **north-western Germany**. There were also movements into Britain, and a large-scale migration thought to have taken place in the latter part of the 6th century BC, in a south-westerly direction across France towards the Pyrenees, some reaching Spain, but the great mass settling in central and western Gaul.” [*Obviously, these Wendish migrations followed those that had occurred earlier, since the Ice Age and during the Bronze Age.*]

P. Bosch Gimpera: *Two Celtic Waves in Spain*, Proceedings of the British Academy XXVI 1940, 25–148. This book is really an archaeologist's survey of the “Keltic” problem, according to modern theory. [*JW and Bosch Gimpera were obviously not aware of the fact that long established Wendish trading towns, like **Tarshish** [Tržič, trading town] mentioned in the Bible, later called **Tartessos**, had flourished on the Spanish Atlantic coast already in early biblical times. As was also another **Tarshish, in ancient Cilicia**, in southern Turkey, where Wendish was also spoken, as it was in neighbouring **ancient Phrygia**, where thousands of perfectly preserved Wendish inscriptions were found, easily understood by any Wend today.*]

p. 42 JW: “In Gaul, the beginning of the **Iron Age**, with its **centre at Hallstatt**, is placed about **800 BC**. The Keltic **expansion** took place within the **2 following centuries**, marked by the movement of warlike migratory bands, **builders of tumuli**, from southern Bavaria along the Rhine and Moselle, and thence via river-valleys into the heart of Gaul. The form of **burial of the chieftain with his warriors around him, all of them equipped with weapons and accoutrements**, is held to prove a feudal organization [*but their farmers were free men, not taxed, nor asked to take part in wars!*]; just as **in the 5th century BC in Champagne, tombs containing chariots and harness** mark another stage in the development of this **conquering aristocracy** who settled on the soil of France, **subjecting and uniting with the previous population, imposing its language, its ethnic names, and its social organisation upon them.**” [*They did not have to do that, farmers there were already speaking Wendish dialects. They were simply settling on still available land and introducing another social system.*]

JW: “The names of the huge terrains into which Gaul came to be divided are usually derivatives of personal names, and mainly Keltic.

By the 5th century (c. 400 BC) the country had become rich and overpopulated and the **Bituriges** aimed, under their **chieftain Ambigatus** [en **bogat**, a rich man], to secure hegemony over the other Gauls. [*Bogatus' young warriors were at that time the first conquerors of Rome.*] **Celtica proper** was the territory **between the rivers Seine and Garonne**, under the regime of an **aristocratic oligarchy** that was replacing the **older system of royalty**.

Not later than the **beginning of the 3rd century**, a **new Keltic expansion** occurred in several parts of Europe, **closing the La Tène period I**. By the end of this century the **Belgae** had occupied the territory north of the Seine and Marne.

During this **La Tène period II**, hegemony over the Celtæ passed into the hands of the **Arverni (150 years later Versingetorix [Vršni Redarič, as Romans misspelled his “name”, which was actually his profession]**, drew his strength on their former fame. The last 2 leaders of the Arverni were **Luerius/Luernius** and his son **Bituitus** [(b = v): *His name is derived from the druidical Vid, Latin spelling being Bit; as is the British Saint Bede’s name, also originally Vid*]. Bituitus was captured by Romans in **121 BC**.

These two **La Tène periods** were times of considerable Gallic luxury and magnificence. **La Tène III** was a period of regression for Kelts, as well as the Roman Provence, opened by the catastrophic **invasion by the Cimbri and Teutones**. Kelts had hardly rebuilt their towns when **Caesar appeared** on the scene in **58 BC**. The Aedui and Sequani had rivalries and from the east of the Rhine were attacking Suebian tribes under **Ariovistus (?riavi, the brown-haired one)**, and Helvetii [*Helventi*] from Vindelicia [*Windish*] – which invited and necessitated the intervention of Caesar in the affairs of Gaul proper, leading to the subjugation of the entire land to the Romans.“ [Despite their great losses, Gauls remained comparatively rich. **Julius Caesar collected from their temples and their aristocracy so much gold and precious stones that he paid off all his enormous debts in Rome and in Spain - and he could richly reward his legions. He had acquired from them so much gold that he had a hard time selling the remainder. He flooded the market of the Roman Empire with so much Celtic gold, that its price shrank by 1/3rd. I wonder if some of this gold had been imported by Wends from central America. They used the same currents as Columbus, starting from the islands of Cape Verde off the Senegal coast.**

JW: “The migration of the people from the lower Rhine, the **Belgae**, into north-Eastern France took place likely in the 4th century BC. Other movements went south into Italy, into the Danubian regions, the Balkan peninsula and even Asia Minor.” [*All these areas were already populated by Wendish farmers, though perhaps sparsely, due to natural disasters, plagues, wars, or former wetlands.*]

p. 44 “Large numbers of the **Belgae moved to Britain between 100 and 60 BC.**”

p. 45 J.W. cites the names of many Keltic deities, among them:
Taruos Trigaranus, “the bull with the 3 cranes” [**tur**, wild bull; **tri**, three; **ga(u)ran**, raven. *Reliefs of these three ravens are represented on situlas found in Slovenia and Etruria. They were gavrans, ravens, not cranes.*]
Magusanus/Hercules [**mogočen**, mighty];
Ogmios, the god of eloquence and the power of speech [**ognen/ognjen**, fiery (speech)];
Boruo, the god of warm springs [**bor/vor/vir**, spring, fountain]
Mercurius Dumias, a local god [**domjač/domač**; **dom**, home]
Cernunnus, a chthonic deity [**črni bog/črnun**, the Black God. He was the Celtic god of the lower realm, known by the same name also to ancient Britons. And, as reported in the correspondence of the German poetess, Annette Droste von Hülshoff, he continued to be venerated by “her”farmers in the lower Rhine Valley, bordering on Holland, as recently as in the first half of the 19th century.]
Deae **Matres/Matronae** [**matere**, mothers], spirits of the springs, rivers, forests, mountains, guardians of the land and its inhabitants.
Genius **cucullatus** [? **škrat**, goblin, puck]

“The cult of the emperor was introduced by **Drusus** in **12 BC** at Lyon, and **druidism** was repeatedly suppressed – first by **Tiberius** in **AD 16** - because uprisings against the Roman occupation were always organized and led by **druids** [*the Wendish troveds*].”

p. 46 “Romans respected the framework of the native cantonal organization, but Latin was the official language. The 3-fold subdivision of **Gauls (Belgae, Celtae, Aquitani)** rested on a corresponding grouping of tribes (*ciuitates*). And each tribe was made up of an aggregate of communities, called *pagi*. Larger units existed in central Gaul, smaller ones among the Aquitani, which were sometimes bound by *clientela* to larger *ciuitas*. Thus the **Segusiani, Ambiuareti [amb/ob, along, next to river Uara], Aulerci, Brannouices, raven-warriors [Branoviki/ Vranoviki, defenders/ravens' warriors; bran, defend; vran, raven]** are mentioned by Caesar as client-unions of the **Celtic Aedui tribe.**”

p. 47 The Chief Magistrate of this Gallic Aedui tribe was called **Vergobretus [verho/vrho/vrhouni, top, chief; bret/ured/red, order, Vrshni/vrhovni red/redar, Chief Justice, Chief of Police]**

vassalus [vasal, from vezal, to tie, join, connect; a servant]

ambactus, serf [ambag, (the ancient Wendish nasal form a(m)bag/obog/ubog, poor]

“A large number of these two dependent classes, as well as clients, were bound to each member of the Celtic nobility, whom Caesar designated as **equites, knights.**”

“In **Aquitania**, Keltic probably never prevailed, but Iberian.” [*In this instance, JW is right. This area belonged probably originally to the Basques. But even there one finds Wendish inscriptions.*]

p. 48 “Caesar had to use an interpreter to speak to a Gallic duke, **Diviciacus [diviak, savage; or devičiak, belonging to the goddess; Devica, maiden]** who would not, or could not, speak Latin. **Strabo** remarked that the inhabitants of Gaul, though the appearance and material civilization of all were identical or similar, did not all speak the same dialects. But **that local names and those of the nobility were all Keltic.**”

p. 49 [*Doubtless, there were different Keltic dialects spoken over the vast territories inhabited by various Keltic tribes. After all, in Slovenia alone, over 50 different Wendish dialects are still spoken by farmers. However, the remaining inscriptions show that they were all closely related. Celtic/Wendish dialects spoken in Vindeliccia, today's Bavaria, in Raetia, in Noricum, and in Venetian territories, including today's Slovenia, differed, but were easily understood by all Wends, as the surviving Wendish dialects are today. The name **Raeti** is now pronounced **Rezi**. The Rezian dialect is closer to Carinthian Wendish than to any Slovene dialect, to which it is now assigned.*

During the horrific suppression and slaughter of the Raeti by Romans, some of them may have withdrawn to the safety of their present home, in the inaccessible Alpine mountain basin close-by. They speak today the ancient Keltic/Wendish dialect of the Raeti/Helve(n)ti, closely related to the dialect of their neighbouring Carinthians.]

[My suggestion: *Not Latin but Wendish should be taught in all European schools. After all, Latin is only some 2400 and English not quite a thousand years old, while Wendish/Keltic has been spoken since times immemorial throughout all the countries settled by white populations - first by hunters and fishermen, later by farmers.*

Due to its perhaps hundreds of thousand years-long evolution, it remains the most descriptive and precise language in existence.

It would serve well as the official language of the European Union. With its compact brevity, it would save much paper and time. Above all, it would encourage Europeans to appreciate their amazing history, become truly independent and self-sufficient, perhaps even impenetrable for any attempted surveillance by the so-called “5 eyes”, and would resist all attempts at having their identity drowned by floods of Arabs and Africans settling in their last remaining territories. Although their continent is

tiny, with its over half a billion people, it could easily survive and escape the fascist “new global order”, promoted by the present American government and their European puppet governments. They would be particularly successful if cooperating with Russia and the Ukraine, when, and if, freed of foreign domination, the genocidal Soviets and their offspring, the oligarchs.]

p. 51 “The cantonal organization of the Gauls would naturally lead to the development of dialectical variations among them.”

p. 52 “Many years ago d'Arbois de Jubainville, and later Bréal, expressed the opinion that the inscriptions containing the words *dede* [*dedu*, dative of *ded*, ancestor; father] and *bratouse* [*bratci*, brothers] are **Italic** rather than Keltic. Others regarded them as **Ligurian** or **Celtican**. [*They are obviously Wendish.*] The romanization of Gaul is essentially the fusing of a Graeco-Roman culture with a native Gallic civilization, strongest in areas closest to the Mediterranean coast, started with Marseilles and the Narbonensis.”

p. 53 “**Roman penetration begins** with the military intervention. **In 154 BC**, Rome had given assistance to the Greeks of Massilia, against Gauls and Ligurians combined, but within 30 years the Gallic pressure upon Massilia was renewed.

p. 54 It culminated **125 – 118 BC**, in the establishment of the **prouincia Narbonensis** and, in the long run, in the permanent occupation of Gaul by Rome. This began with the **Roman intervention, 125 – 123 BC**, against the **Salluuii** [*zaliu/zaliv*, a bay].” ...

[From here on, JW covers mainly historical data. I will only mention those of his passages which contain Gallic terms showing their Wendish origin.]

“In 121 BC, Romans reduced the warring tribes and pacified the territory of Massilia: **Allobroges** were defeated on the Rhone.” [The **-brogi**, obviously refers to “*bregi*, hills”. Is the “**Allo**” related to the “**Halo**” in the Slovene **Haloze**? *Perhaps derived from salo, sol, salt? Allobrogi may have been producing salt on the coast, or had mined salt deposits in the Alps. Haložani may have been part of these Allobrogi tribe settling in Slovenia to escape Roman occupation of southern France. Their dialects should be compared.*]

“**In 111 and 110 BC**, hordes of **Cimbri and Teutones**, with some accompanying **Kelts** [*i.e., Helve(n)ti*] invaded, and **defeated Romans in 109 BC**. In 103 the Cimbri and **Teutoni** were contending with the Belgae, in today's Belgium, Holland and north-western Germany. **6,000 of them were left behind in the Meuse valley.**” [In fact, these were all Wendish tribes, most of them from Scandinavia, but some were Alpine Celts who had joined them to acquire new farming land. Cimbri and Teutoni had lost their farms to the North Sea flooding. Their name, **Teutoni**, may have been **Ta utoni**, the submerged, the flooded; **utonit**, to drown. The name **Belgi**, may have been the Latin spelling of **Velki**, tall men.]

p. 55 “In Belgium, Teutoni were later known as the **Atuatuci** [*od-dvotoki*, from two-streams]. ... Before Caesar's wars in Gaul, 58 – 51 BC, the Roman domain already extended as far as **Toulouse** [*Te luže? wetlands*], **Vienne** [*Vendia*], and **Geneva** [*-neva, nova, new?*]. Some tribes were bound to Rome by treaty/foedus (like Noricum), but the conquest of **Gallia Comata**, whence later were formed **3 imperial provinces of Aquitania, Lugdunensis, and Belgica**, was Caesar's achievement.” [*The name of Gallia Comata in Latin, is derived from the Wendish word kosmata, hairy. Gauls were called “kosmati, hairy” because, unlike Romans, they let their beards and hair grow.*] ... “In 49 BC the

Transpadana [*pada*, falls, slopes downwards] was enfranchised. ... About **32 BC**, **Octavian received the submission of the 3 Gauls and of Germany**, whose chieftains swore an oath of allegiance to him, as he himself records in his *Res Gestae*, [see also **Strabo IV**, c. 189 – 190]. **Augustus' pacification of Gaul lasted to 28 BC**. Then again in **29 and 28 BC** Romans were obliged to suppress rebellions among the **Gallic tribes of Suebi** [*zwezi*, allied?), **Morini** [*morjani/obmorci*, settled on the North Sea coast], and **Treueri**.” [*Tri viri*, three springs; or: *triveri*, venerators of three chief deities, *tromužjati*, three men/gods of the Veneti.]

p. 58 “In **19 BC Agrippa** was in Gaul as governor; and in the campaign of **17 to 14 BC the Alpine passes were secured**, and the political arrangement made which placed the 3 small but important frontier military districts of the **Maritime Alps, the Cottian Alps** [*Kotne Alpe*; *kot*, corner], and **Graian Alps** [*Kraine*, on the border], together with the **territory of the Raeti and Vindelici, and tribes of the Vallis Poenina**, under equestrian governor's prefects, equestrian prefects or procurators.” [*Censuses taken there in 27 and 12 BC, and again 15 AD – caused numerous risings, because on their basis taxes were imposed on Gauls.*]

p. 59 “... More serious were the revolts of the **Keltic nobility** on a larger scale, led by **Julius Florus** and **Julius Sacrovir** [*a holy man, a druid/troved*] in AD 21, after which there was a determined attempt to disarm the Gauls, at the same time that their druids were suppressed. And again, the **rebellion led by Vindex, the governor of one of the richest Roman provinces**. [*Vi(n)dež/Videž, a seer/prophet. Romans used their letter x for Wendish sibilants č, ž and š, for which they had no letters in their own alphabet*] This rebellion preceded **the downfall of Nero in 68 AD**. For a time, it seemed as if it might succeed in its declared object of establishing an **independent Imperium Galliarum**. The Keltic cantons were raised and a **Gallic empire of Julius Classicus proclaimed among the Treueri, and of Julius Sabinus** [*Slavin/Sloven*] **among the Lingones** ... A year later, **AD 70**, the power of Rome was restored and, thereafter, the process of Romanization went on undisturbed. ... Under **Claudius' principate Gauls began to be admitted to magistracies and to the senate**, despite vigorous opposition in Rome, admirably expressed by **Seneca** in the *Apocolocyntosis* ... the **expression of the Tres Galliae, the “three Gauls” was justified, because Kelts predominated.**” “... Representatives of the 3 Gauls were brought together in the annual assembly of the *concilium Galliarum* (of Gallic nobles) at Lyons....

The united druids, as Caesar described them, **belonged to the monarchical period in Gaul, before 112 BC**. Their unity was dependent upon a measure of **political unity, and declined with it** during the last century of Celtic independence and the early years of Roman incursions.

Gallic sentiment survived, but was rare: The *ara ad convulentes*, for example, fostered a feeling of Gallic individuality in the *Tres Galliae*, such as found open expression in the **revolt of AD. 70**; and such as still lasted on in the time of **Gallienus**, to launch the Gauls on a line of action of their own.”

p. 60 “Once the entire Gaul was 'pacified', Gaul moved towards their former prosperity. Good **roads** were constructed in **27 BC by Agrippa - when Aquitania was pacified - from Lugdunum into the Keltic lands**. Fortunes were made in rapidly growing cities not only at Narbonne or Arles, but at Bordeaux or Lyons or even Treves.”

p. 61 “In Narbonensis, stock-farming was practiced, and by Augustan times the manufacture of *terra sigillata* had begun on a large scale. This **“Samian” ware** [*on which thousands of Wendish names of their producers were inscribed, some of which I will quote later*] was fashionable all over western Europe, also exported to Spain, Italy, the Danubian lands, Africa, Britain and elsewhere. Their prosperity shows in Lyons alone having sent 4 million sesterces towards Rome's reconstruction after

the fire of AD 64.”

p. 62 “**Claudius** bestowed *ius Latii*, and the whole franchise in many cases, **admitted Gauls to magistracies and to the senate**. He also proposed *ius honorum* for rich Gaelic nobles. In the principate, they became Roman senators, when Claudius threw open magistracies and to the senate to provincial citizens of **Gallia Comata** [*cosmat, hairy; Gallia “kosmata” of the “long-haired” Wends, included Noricum*] - which was impossible in republican times.

“Even in Gaul proper had the tribal system been left intact. Even in Caesar's time, Gaelic nobles, representatives of the 3 Gauls, joined in the annual assembly of the *concilium Galliarum* at Lyons, inspiring a growing sense of unity in the native population. Many **Gauls were entrusted with the command of military units**, and a few were **raised to the position of governor of a province** – most of them loyal to Rome.”

p. 63 Prior to the Roman occupation, “In the first half of the **3rd century BC, Kelts already had their own coinage**. There was already a stable political and social life especially in Narbonensis with comforts and knowledge of the arts, although little urban life.” [*During this time, Romans had started to expand their rule over the neighbouring tribes and were learning from Etruscans how to write, build cities and appreciate architecture and the arts.*]

p. 64 “Rapid **Romanization** occurred particularly in Narbonenses, (1) **through trade and colonization**, and a marked drift of population from Italy towards the west in the 2nd century AD, (2) **through military settlements**, permanent encampments, *castra stativa*. And (3) **through the prestige of Rome**, and its *pax Romana*.”

p. 66 “Today's Vaison, the Gallic **Vasio** was recently excavated and revealed as an altogether Mediterranean city, quite as much Hellenistic as Roman. [*This Gallic Vasio is obviously the Wendish vasje, settlements, villages. There were no -ie/je endings in Latin, only -io, and -ia endings. Another example, also quoted by JW, is the Wendish Potovie, crossroads: Potovio/Poetovio/Potobio, in Latin.*] The younger Pliny tells us of the Gallic *eques* [*knights*], who after having fulfilled his term of military service and administrative work as *procurator in Narbonense Gaul*, took up agriculture and literature, **turning his farm into a miniature “Athens”**. The contribution of Prouinica to Roman letters is well known from names such as those of **Cornelius Gallus** [*Gaul or Peteln*], **Pompeius Trogus** [(t = d): **Drag(o), drag, dear**], **Voteienus** [(t = d): **votei/vodei, leader**] **Montanus, Domitius Afer** and **Rutilius Namatianus**.”

p. 67 “In Aquitania, we hear only of **Burdigala** (Bordeaux) [**Galske Brde, Gallic Hills**] as a center of Latin learning and literature, **in Lugdunensis**, there was an important center for the training of Gallic youth after the Roman manner instead of the displaced native one, namely **Augustodunum** (now Autun), **Lugdunum** being the political center. This Gallic capital was the only city in the 3 Gauls organized like the Roman towns. The Keltic diet of the 3 provinces met there - later it was overtaken by **Treves**.

The 3 Gauls extended as far as the Rhine. **Heluetii** [**Helve(n)ti** and **Triboce** [c = k: **tri bogi, of the three gods**] were included. **According to Caesar, Helveti, Sequani, and Treveri were Kelts**.

The **2 Germanies** were originally military commands established on the Rhine:

Upper Germany to take in the **Helue(n)tii, Sequani, Longones** [**Laguni; laguna, lagoon**], **Rauraci, Triboci** [**tri bogi, three gods**], **Nemetes** [**Nemci, seemingly the only truly “Germanic” tribe among some 60 Gallic tribes. These Nemeti seem to have been the tribe which later formed, together with some already Romanized Christian Celts, the Holy Roman Empire and the Frankish Christian army, evolving along the way the Frankish language, a mixture of German, Wendish and Latin, eventually**

creating German and all other Germanic languages] and **Vangiones**. [Vandioni/Vendioni?].

In Lower Germany: the Ubii, [**Oboji**, warriors; **ubit**, to kill] **Tungri**, **Menapii** [likely **Lenapi**; **Leni bli**, being noble; as some Wendish and Norse-speaking natives of North America are still calling themselves], **Bataui**.” [Vodavi, residing in the watery Rhine delta].

Demandols/Demandolx [Teman/temen **Dolc**, the dark dale/valley, **dolc**, dim. of **dol**, valley. In the Latin alphabet, there was no letter for the Wendish “c” sound, they usually used “t” to express it. For example, Romans wrote **Tolenti** when referring to our **Dolenci**. Their own “c” was always pronounced as a “k”.

... Both “Germanic” heroes, **Arminius** (**rmeni**, golden-haired) and **Ariovistus** [**rjavi**, brown-haired], are correctly **described by JW as being Kelti, not Germani**.

p. 67 **Burdigala** [Brde Galov, Gallic Hills], now **Bordeaux**.]

Vectimarius/Venimara [male and female **Vedi**, the druidic **veds**, scholars; **mir**, peace. This word, our **mir**, was spelled in ancient inscriptions at times also as **mar** or **mer**.]

“Romanization of **Raeti** and **Vindelici** was long delayed. Their neighbouring lands, the **agri decumates**, were also territories in which Keltic peoples had at one time lived.” [and continue to live, though now speaking German!].

p. 69 “**Keltic words** taken over into Gallo-Latin, appearing in **modern French** include **vassal**, **uassallus**.” [From **vezal**, tied together, joined. JW gives a very long list of references to publications dealing with this subject, too long to cite here.]

p. 70 “A reasonable estimate puts the date of the disappearance of Keltic, even from remote country districts, not earlier than the 5th century after Christ.” [In fact, they survived into the 19th century in Rhineland, Switzerland and Tyrol. In Carinthia, Northern Germany and, of course, Slovenia, they survived until now.]

“**Digests of Ulpian (222 – 228 AD)** mentions that Gallic was expressly permitted in pledges and trusts. In the late 4th century, **St. Jerome** compares **the language of the Treueri and that of the Galatians**, in Asia, which was Keltic. **Bishop of Lugdunum, Irenaeus** [Irnei], is said to have studied Keltic. The impending death of Emperor **Severus Alexander** [222 – 235, **sever**, north], in the middle of the 3rd century, is said to have been predicted in Keltic. He allowed other languages than Latin in Wills.

Fortunatus in the 6th century cites some non-Latin words [Check]. Toponymy is notoriously tenacious.

Hubschmied has made a strong case for the **late survival of Keltic among the Heluetii and their neighbours to the south**.”

[This was confirmed by my grandfather, who found in the mid-19th century Wendish-speaking farmers throughout Carinthia, Tyrol, Vorarlberg [Eagle's Mountain; arl/orl, eagle mountain] all the way to Central Switzerland. It is also well known that in the 15th century, the famous German painter, Dürer, spent some time with Wendish farmers at the Brenner Pass, when crossing the Alps on his way into Northern Italy. He drew there a portrait of a smiling “Wendish farmer's wife”. At that time, Wendish was also still the official language in the Padana parliament in Northern Italy.]

“All over France, Keltic elements are disguised in modern local names, e.g. **-dunum** [**dom**, home] (Verdun, Laon, Lyon); **-durum** [**duor**, a king's court, mansion] (Auxerre); **-briga** [**bregi/breg**, hills] (Deneuvres); **-acum**. [Toponyms ending on **-ac** in France and **-ach** in now Germanic-speaking countries (e.g., **Villach** in Carinthia; **Pullach**, **v poljah**, in the fields; a Bavarian town, north-west of Munich) are derived from the Wendish locative ending **-ah**. E.g., **u bregah**, in the hills; **v lužah**, in the

wetlands].

“Footnote: **J. U. Hubschmied: Sprachliche Zeugen fuer das späte Aussterben des Gallischen**, Vox Romanica, III 1938, 48 – 155.” [May be of interest to future researchers.]

p. 71 “**Ulpian's Digests** (222 – 228 A.D.) mention that Gaulish was still used in pledges and trusts, *fideicommissa*, and **St. Jerome** compares the language of the **Treueri** and that of the **Galatians, late in the 4th century**. Johann Sofer, Das Hieronymuszeugnis ueber die Sprachen der Galater und Treverer, in Wiener Studien, LV 1937, 148 – 158, accepts and defends Jerome's statement as an independent observation.”

[It is amazing that the German poetess, **Annette Droste von Hülshoff**, mentioned above, reports that in the first half of the 19th century, 'her farmers', in the Rhineland, continued to venerate what she called **Tschni Bock**, the Keltic Black God of the Underworld. She of course, being related to Frankish bishops, no longer understood the Keltic language, and jumped to the conclusion that the Keltic Bog, i.e. god, was actually the **German Bock, a he-goat**, and accuses her farmers of being primitive animal worshippers. It seems obvious that her farmers had not only kept their pagan religion, but also their pre-Roman language until quite recently.

Surprisingly, **Anthony Trollope**, the best British author of the 19th century - George Orwell preferred his factual descriptions of the 19th century English society to the verbose and romantic writings of Dickens - also mentions, in his Chichester Towers, that **ancient Britons venerated the “Tchni Bog”**. He even states that, in his time, some of the highest English aristocracy continued to feel more inclined to venerate Tchni Bog than the new Christian god, and that they were very proud of being direct descendants of the pre-Roman Britons – and not of Romans, or Christian Saxons or Normans. It would be interesting to find out which 18th or 19th century books were the source of Trollope's information on this subject. He obviously did not get it from Droste von Hülshoff, because he knew that Tchni Bog was the Celtic lord of the lower realm and had nothing to do with animalism.]

p. 72 “The reference to an *incultum transalpini sermonis horrorem* in **Pacatus' panegyric on Theodosius** (389 A.D.) is unconvincing”, says JW. “Native words are quoted not only in **Ausonius** [ousen, pertaining to rye] and **Claudian**, but also in **Venantius Fortunatus** and even in **Gregory of Tours ...** In Christian times, Keltic was not favoured by the educated classes in Gaul. However, the people of the country probably remained largely Keltic in speech, as well as Gallic in spirit. Christianity, which, bringing Latin with it, completed what the conquest by arms had begun.” [Up until the beginning of the 20th century, at least 95% of the total population lived off the land, even in countries like Canada.]

p. 73 “**In Brittany, the Keltic dialect, Breton, was re-introduced from the 5th to the 7th centuries**. Keltic words which survived in French, most of which are, significantly enough, nouns, and all, or nearly all, pertain, again significantly, to rural life”. [Wrong, they were not reintroduced they were always there. Some of them obviously moved back and forth. Scandinavian Vandali, for example, when some of them moved to Spain and Africa, reserved their possessions at home for themselves, in case they decided to return.]

[Many Wendish words that survived in modern French are not only nouns, but basic linguistic and grammatical forms like: qui, [ki, who]; est [e, ie, is]; mais [ma, but]; de [od, of, from]; qui est [ki ie, who is]; qui sont [ki so, who are]; quois [kai, what]; armoir [omara, clothes closet]; buque (still in mediaeval French) [bukue, book]; deja [ža/že, already]; belle [bel, white, also: beautiful]; Romans also regarded white as pretty. Latin too borrowed this word from Wendish/Keltic, as it also did

hundreds of other Wendish words. Latin incorporated Keltic words not from Cisalpine Kelts, but probably from Keltic dialects of Sabines [*Slabini/Slavini*] and Etruscans; *bistro* [*bister*, clear, pure (liquid), bright, clever]; *n'est pas* [*pa ne*, but not]; *nous somme* [*mi smo*, we are]; *vous* [*vi*, you]; *pres* [*pri/pred*, close to, next to]; *vin* [*vino*, wine]; *beau* [*bolyi*, better]; *vrai* [*res*, true]; *dire/dit* [*de/deti*, to say]; *an droit* [*na robe*, wrong, inside out]; *je* [*jes/iaz*, I]; *ils son* [*oni so*, they are]; *vous'ete* [*vi ste*, you are]; *tuoi*, [*ti*, you]; *jeune* [*yuni*, young]; *et* [*in*, and]; *en* [*en*, one]; *deux* [*due*, two]; *trois* [*tri*, three]; etc. Even a word like *cheval*, a horse, reminds one of the Wendish *žuau/žval*, animal.]

p. 74 “Divergence between southern and northern Gaul in the spoken language, it has been assumed, in late Latin, was due to the divergent organic basis of an **Iberian and Ligurian substratum in the south** as distinguished from Keltic to the north; **and north of the Loire there is also Germanic influence to be reckoned with.** Nevertheless, **in the north itself there is no trace of a difference that can be clearly drawn between Belgae and Celtae in early times, and only presumed Germanic admixture in the Belgae.**” [*Belgae, perhaps Velke, the tall ones; or volki, wolves.*]

p. 75 **Ausonius** (310-395 AD) [*ousen*, pertaining to rye, grower of rye; trading with rye; *ous/ovs*, rye, as in the modern Carinthian family name **Ausenik**] **was a respectable Gallic Roman writer.**

p. 76 “Romanization in the Germanies went doubtless far in the cities. It was the rule in the army – but the inscriptions often show a defective Latinity. **Keltic vocabulary survived in some names of army manoeuvres, technical expressions relating to cavalry, or to local products,** and a multitude of **glosses** [*some of which I will quote later*] preserved in ancient writers at a time when Latin was universal for spoken intercourse.”

p. 77/78 On **Ligurian and Lepontic languages** JW states:

“(1) There might have been a pre-Indo-European language spoken once in Liguria, but there are at the most only 3 such words to be found, the rest is Indo-European.

(2) Since some of the Indo-European proper names from the Ligurian area show features which distinguish them both from Keltic and from Italic, they cannot be correctly classified as belonging to either of those branches of Indo-European. The same qualification holds for the Lepontic inscriptions, but their dialect appears to be more closely related to Keltic than that of Ligurian proper names.

(3) **Their dialect is not Keltic, either early or late, but only closely related to Keltic and Italic.** The name proto-Keltic is totally unjustifiable.”

[*Pokorny's theory, that the Indo-European in Ligurian must have been Illyrian, finds JW devoid of foundation, and inconsistent with his 'proto-Keltic' theory. Yet, Pokorny was obviously right. See Wendish inscriptions in Vercelle, an ancient Ligurian capital. Pokorny was likely acquainted with the Czech language which, like the Slovak language, retains much Wendish. Nevertheless, as I already mentioned, according to Livius, Ligurians could easily communicate in 110 BC with the Teutoni, who spoke a Wendish dialect.*]

p. 80 JW mentions the **Venetic term, 'ecupetaris'**, remarking that the linguist Conway thought it was related to **Hittite**, in which language **aki** means *he dies*. He also quotes two **Umbrian words, sehmeniar** [*semenar*, trader with seeds, and *seialets*, sower, [*which indicates that even Umbrian, the oldest of all "Italic" languages, supposedly existing in Italy already prior to the Biblical deluge, was also related to Wendish*]. He suggests that “*ecupetaris* is based on Greek *Accipitres: equos celeres, swift-flying*, as **Ecupetaris** shows us a horseman driving his 2-horse chariot. Finally, the Keltic compound **eporedias**, *bonos equorum domitores*, makes a satisfactory parallel to the formation of **e.ku-pethari.s.**” [*Obviously, Matej Bor's interpretation makes much more sense, deriving it from Wendish kopetarit, to gallop, and kopito, horse's hoof.*]

p. 83 “ **Indo-European Samnites** migrated into the **Po Valley after the Punic Wars**, when that area was depopulated by a sheep plague, reported by Polybius in the second century BC.”

[*JW points out that he disagrees with Mr. Robson's hypothesis that Samnites had migrated into the Po Valley after the Punic Wars. He says: “ that there are literally hundreds of inscribed gravestones of men, women, and children who were born, lived, died, and were buried in Cisalpine Gaul, in the centuries after Polybius, who bore names that **can be nothing else but Keltic**. One can reconcile **Polybius'** exaggerated assertion and reconcile it with the evidence of later writers, for example of Strabo, that **Insubres still survived in his day in the vicinity of Milan.**” [Celts were there since times immemorial, but there may have been newcomers when this area was affected by the sheep plague mentioned by Polybius.]*

p. 84 **Mommsen** wrote: “**Mediolanum**, today's Milan, [*med, between, dolinam, valleys*] and **Brixia** [*brežie/brežca, river or lake bank*] were indebted for their wide bounds and their lasting power essentially to the fact that they were, properly speaking, nothing but the cantons of the **Insubres** and the **Cenomani**.”

Von Duhn writes: “ Die Bemerkung des Polybius, schon zu seiner Zeit, um 150 B.C., seien die Gallier bis an den Fuss des Gebirges hinaufgedrängt, darf nicht mit Niese im Sinne gänzlicher Ausmerzung im übrigen Po-Land, sondern nur als Aufhören ihrer politischen Beherrschung der Po-Ebene verstanden werden”.

JW “Recent studies show that much more of Keltic survived in North Italy than we have hitherto supposed. And the language of the Lepontic inscriptions likewise can only be explained by the assumption of profound Keltic influence upon the Ligurian substratum.”

p. 85 [*JW mentions the “silly dispute about Vergil's birthplace and ancestry”. Was Virgil a Kelt? He was born in northern Italy and he describes, for example, very realistically Roman connections and trading with Noricum.*]

Here are some extracts from JW's third book:

3. THE DIALECTS OF ANCIENT GAUL

pp. 1 – 3 PREFACE JW wrote this Preface at Cambridge, Massachusetts, in 1949: “There were dialectical differences of Latin in Gaul, in the days of Caesar and in the next 3 or 4 centuries.” The subject matter of this book are the non-Latin dialects of different parts of ancient Gaul. For his collection of names, **JW worked through “many thousands of inscriptions”**.

pp. 12/13 INTRODUCTORY NOTE ON BOUNDARIES OF **TRES GALLIAE**

“At the start of Caesar's campaigns in Gaul, in Roman minds, only the **prouincia Narbonensis** had clearly defined boundaries. They ran from the source of the Rhône south-westwards and southwards **along the summits of the Alpes Penninae** [*Slovene family name Pen?*], **Graiae** [*kraine, on the edge, at the end*] and **Cottiae** [*koti, corners*], striking the Mediterranean just west of Nicaea; westward along lake Geneva to the junction of the **Saône** (Arar) and the **Rhône**, crossing it to follow the range of the **Cevennes** and thence to the **Garonne** and the **Pyrenees**, excluding the Ruteni to the north [*Basques?*], but including **Tolosa** [*Te Luže, wetlands*] and the **Volcae** [*volki, wolves*] **Tectosages**.

“The rest was **Gaul**, taken as whole, **from the Pyrenees and the Ocean to the Rhine**. The lines between the Belgae and Lugdunensis, and between Lugdunensis and Aquitania, were only vaguely drawn. At a later date, portions were carved out of Belgica when the 2 Germanies were formed. For Caesar, as Gallia was counted **everything on the west side of the Rhine** – from its mouth to where it left **Lake Constance/lacus Venetus**, and west of a line running thence to **the north-eastern angle of Prouincia**, near the **head waters of the Rhône, the Helue(n)tii included**.

The Alpine regions were not included in Narbonensis.”

.... “Clermont-Ferrand, formerly Auguston**nemetum**.” [*Probably belonging to the only non-Keltic tribe, the **Nemeti**, as Romans spelled the Wendish word **Nemci**, Germans. However, this town was also the place where the aristocratic Wendish family of the **Tabogati** had lived and ruled for centuries*].

pp. 14 - 27 Index of sites, provenance of inscriptions. [*One of them was today's town called **Windish**, the Celtic **Vindonissa/Vindonica**, in central-northern Switzerland. Wends of Noricum, Switzerland, France and Germany, referred to themselves as Winds and Solwinds, preferring their priestly **trovids**. Veneti on the Atlantic and Adriatic coasts and in Sweden, called themselves Wends and Solwends, after their druidic scholars, **troveds**.*]

PART I: THE RECORDS OF THE DIALECTS

GLOSSES, found in various Greek and Roman texts

I. Glosses of the Alpine Regions

“**Alpes**, *Gallorum lingua alti montes*; Strabo: *albia ore*” [**gore**, *white mountains*] JW distinguishes this **alp/alb**, “probably pre-Keltic”, from **albo**, white, “which may have been Keltic as well as Latin.”

p. 32 “**atrusca**, a kind of wine” [*od hruške/from pears; hruška, pear; hruškouc, pear juice or wine*]

“**bala/balanis**, a white-blazing horse” [**belin/belini**, *the white one*]

p. 33 **basium** [**vasi**, *villages*]

“**boiae**, Plautus: shackles for the neck, from the Cisalpine Keltic Boii.” [*A joke by Plautus, referring to the **gold torques**, worn by the Keltic aristocracy, around their necks.*]

“**Camox**, chamois” [**gams**, *chamois*] “probably an Alpine and pre-Keltic/Ligurian word, possibly pre-Indo-European.”

p. 34 “**capanna/cabanna**, *casula, small house* [**kabina**, *wooden shed*. Correctly, Pokorny reckons this word to be Illyrian.]

p. 35 “**damma**” [**damo**, *we give, offer*]

“**Basque: Hariz**, *chene, oak*” [**hrast**, *oak*. This word is likely the origin of British family name, Harris, as well as the Wendish Austrian family name Hariž/Hariš]

“**giluus**, pale yellow” [**žoltau**, *yellow*]

“**caesum Alpinum**” [**kaiža**, *an Alpine house, cottage*]

carra, rock [*The Wendish r is often changed to l, e.g., in Latin and Ancient Japanese: **kala/skala** can*

become *carra*, and *tla*, ground, soil, can become *terra*.]

“**gandadia**, *gold-bearing earth*; proven to be of Alpine origin, but also appears in Iberian territory”...

Gandanium, today's **Ghent** [**dadia/tatia/tla**, *ground, earth*]

p. 38 “**uiburnum**, *the way-faring tree*” [**javor**, *maple tree*]

Alpes Maritimes

ETHNIC AND LOCAL NAMES

p. 40 **Brig** [**breg**, *hill, slope*]

Brigiani [**Brezjani/Brežjani**, *people living along a river*; **brežje/obrežje**, *riverbank*]

Cemenelon (Cimiez) [**kamnolom/kamenolom**, *a stone quarry*; Definitely Wendish/Keltic and not “pre-Keltic” as suggested by JW.]

DIVINE AND PERSONAL NAMES

p. 42 **Velabellius** [**vele beli**, *velki beli*; origin of the **Velebit** mountains in Dalmatia]

Veludius/Veleda [**Vlado/Vlada**]

Velattius [**Vlado**]

Brectenus [**brihten**, *bright, intelligent*]

p.43 **Vlattius** [**Vlado**]

Vlatuna [**Vladuna**]

GRAIAN ALPS

[**kraine** Alpe; **kraien**, *borderland, edge*; **krai**, *edge side, end*]

LOCAL, PERSONAL AND DIVINE NAMES

p. 49 **Isara** flumen [**izaro**, *a river*; today also *a lake*]

Druentia/Durontia/Durentia/Durance, flumen [**derocha**, *fast-flowing*; **Drava**, *originally Dirjava*; there is also a fast-flowing river called **Dirjava** in Mumbai, India]

Saluennae Matronae [**matrona**/lady; **Slovene matrona**, *mother of Slovenes*]

Vallis Poenina, the Rhône valley, from its head-waters to its entrance into lake Geneva:

p. 51 **Lemannus/Leménna** [**leme/lemena** (pl.), *rafters*]

Rhodanus flumen' rivers **Rhône** [from **renka/reka**, *river*] and **Rodden** [**roden**, *native* (land, etc.)]

Oriates/Auriates [**orati**, *to plough*]

Tarnaiaae/Tarnadae [**trnie**, *thorn-bush, brier*; **trnate**, *thorny*]

p. 52 **Uberi** [**oberit/obrat**, *to pluck, to pick*]

p. 53 **Sassonia** [**Sonia**; **zasanja**, *dreaming*]

Seppius [**Sep**]

Tincius/Tinca [**tenki/tenka**, *thin, slim*; **Tinko/Tinka**, now nicknames for Martin(a)]

Carantinus [**Karantan**, *Carinthian*]
Vintelius/Vindelius [**Windish**]

p. 54 **Iurca** [**Iurko**, *Yuri*]
Matuio [**Matej**, *Mathew*]
Nitiogena [**gena/žena**, *woman*]
Varenus [**varen**, *safe, reliable*; or: **vran**, *raven*]

p. 55 “In the isolated districts of Vallis Poenina (**Switzerland**) Keltic seems not to have died out before the incursions of the **Alemanni in the 5th century.**” [Re: Swiss toponyms and vocabulary, see important article by J.H. **Hubschmied** in *Vox Romanica* 3, 1938, pp. 48 – 155; etc.]

Eschental, from **Oskela**, Domo d'**Ossola** [**dom**, *home*; **osoie/osolie**, *shady side, north side* (of a hill or mountain)]

p. 56 **Lokous/locu**, *lake* [**loka**, *meadow along a river or lake*; **lokva**, *puddle, slough*; **log**, *grove, wood*; **ločje**, *rush, reeds*]

p. 57 Sequani: **suh**, *dry*;
Latin: **siccus**;
Sicel: **saukos**

Sabine: **tesqua** [**deska**, *board*]

II. GALLIA NARBONENSIS

p. 60 “**Gallia Graeca**, between 76 and 49 B.C. , subject to Massilia, was the coastal region as far west as Agáthe and northwards, between the Rhône and the western boundary, as far as Vienne. Livy remarks that there was a **uniformity of Keltic language in Narbonensis and the Alpine regions**, corresponding to Polybius' reference to different Keltic tribes on opposite sides of the Alps: “It is noteworthy also that **Sicilian influences** have been traced there, the more so since **I have noted some 6 or 7 glosses common to Sicel and Gaulish**, some of them clearly Keltic words that had somehow got into Sicily – perhaps, however, through the mercenaries employed by Dionysius, 400 – 343 BC, of Syracuse – other items which may have gone from Sicily to Gaul, one or two are possibly a common inheritance.”

[*I have noticed, in Livy's Roman History, a very large number of Wendish words in Sicilian Syracuse, particularly among the names of their aristocracy and names of its districts. All this proves that Wends were Kelts, and that they lived originally everywhere in Europe – before the aggressive Roman and Christian-Frankish armies had destroyed the established European pagan civilization.*]

p. 61 “The largest number of our dialect **inscriptions** - mostly in the Greek alphabet – **have come from the southern part of Narbonensis.**”

p. 63 Inscribed on a silver cup: **ouenikoimedou** [**uoinikoi/vojnikov**, *soldier's*; **ouen**, *ram*; **medou**, *honey*; i.e., *a soldier's mead (cup)*]; if, perhaps, Chatti: **ove/ova** *Nikomедова*; *this (cup) belongs to Nikomedes. This “Croatian” word appears also, with the same meaning, in the Ojibwe native language.*]

BASSES-ALPES

p. 64 **Venimara**, [**Vendomira**], “a clearly Keltic name from Volonne.”

p. 65 On an inscribed tegula: die **solis/ abuit** tegulas imbrices [On sun's day; **obvit/ovit**, turned (on a potter's wheel)]

Stablo uilla [**steblo**, *pedestal, support, trunk*; **ouila/vila**, turned/made on a female potter's wheel]

MEDIEVAL NAMES

p. 66 **Briasc** [**brežka**, *river bank*];

Demandolsc [**Temandolc**, *dark valley*];

Zala Vas [**zala**, *pretty, beautiful*; **vas**, *village*]

p. 67 **Osdiauae** (divine name) [**gozdjave**, *woods, forests; a forest divinity?*]

Vectimarius [**Vedimir/Vedomir**; **vedi**, *to know*; **mar/mir**, *peace, tranquility*]

p. 68 **Mogitomarus**

Venimara [**mara/mira**]

Vettius [**vedei**, *sage, wise man*]

Vitio [**Vidio**, from **vid**, *seer*]

p. 69 Bouches-du-Rhône A **pyramid shaped block of red stone** found at **Ventabern** in 1902, dated 150 BC or earlier:

oueni touta/kouad (or **kouas**) **ronia**;

Ouna [**oven/ovna** (genitive), *sheep*] **tu tako vod(i)** [**vod(i)**, *she leads/brings*] **Ronia**;

A sheep is led/brought here/sacrificed by Ronja;

or: **raina**, *the deceased woman*

p. 72 From the same location but badly damaged: **C..... smert sto** [**k**, to; **smert/smrt**, *death*; **sto**, *hundred*. Fragments of a Last Will and Testament?]

p. 74 On an amphora, in the Cimetière de la Catalane at Les Baux: **Segomare** [**mar/mir**, *Segomir's*]

p. 75 From Saint-Remy-de-Provence The ancient city of Glanum [**klon/klanc**, *slope*] stood in the foot-hills of the Alpilles, destroyed by Caesar in 49 B.C., with many great (probably funerary) monoliths, surmounted by a pyramid, dated to c. 150 B.C.

p. 77 “Some of the pyramid-shaped **Venetic** inscribed stones are essentially of the same type, but smaller - thought to have been derived from the house-urn with sloping roof. Some believe it to have come from an Etruscan source - to be found also in Cisalpine Gaul. There is evidence that **Provence was in contact with northern Italy by the 6th century B.C.**” [*Logical assumption, as they were the same people, speaking a similar dialect*]

p. 78 On a 9 foot limestone stele's pyramid:

ouritta/koselo/uskoni/os [*vrita, incised, inscribed*; **ta**, this; **tako**, so; **selo/zelo**, much; **iskani**, sought after, desired; **iskanjaš**, you are searching; **izganjaš**, you are *expelling*, exorcising]

p. 79 A very ancient badly damaged stele, closer to the pattern of the hut-urn:

Bimmos/litoum/areos **dede, bratouse,**

[**bomo**, we shall; **z zlatom**, with gold; **aureos**, ancient gold-coins; **dede**, father's; **bratouci**, brothers]

p. 84 **bratou** [**bratou**, from brothers]

p. 86 Graffito: **smer..** and **smerd** [**smrd**, stench; French: merde]

p. 88 On an altar: **Silvano/**~~uslm~~ [Silvanus, **uslishi me**, grant me my request]

p. 89 Dedication: di **Budeno** [**boden/voden**, pertaining to water]

“An **interesting** confirmation of the memory of the **old ties between the Gauls of the Rhône valley and the Galatians of Asia Minor** is furnished by a decree of **Lampsacus, 195 B.C.**, see Michel, Recueil d'Inscriptions Grecques, Paris 1900, no. 529 (B 48).”

p. 91 Arles (Keltic **Theline**) [**doline**, valleys, low-lying land]

p. 96 Inscription of Saignon: **oueimatikan.. ouei karnitou** [oweh?]

A single line of text, seemingly a verse, close to the top of a huge block of stone, perfectly legible:

Eskeggaiblandouikouviai [**Eskegaia bla(n)do/vlado ovekovaj**, to the eternal memory of *Eskegaia's rule*]

p. 102 On a stele: **Balauo/uimakkario/ui** [**Ualado/Vlado Vimakarjovi**, *Vikamario's rule*]

p. 111 Beaumont: On a sand-stone **cippus** [**kip**, statue], in the style of the early empire Latin alphabet:

Gallic: **subroni/sumeli/uoreto(u)/uirius. f** [abbreviation of Latin **fecit**, made by, erected]

Wendish: **Subrani so meli; ureda/uredarja**, [*policeman; red, order; Viriusa*]

English: (Celtic) Subrani had the policeman Uirius.

p. 112 “The term **auot** [**ovit**, wrapped around [a form? Or perhaps: *packaged* for shipment] appears only in Gaul, accompanied by Gallic names – spread throughout Gaul but originating in the south. It appears on all pottery products, but also on some items made of gold. It likely describes the manner of production, as it appears at times together with **fecit** [Latin: *made by*]: **Rutenus auit/Rutenus fecit**; beside **Boudillus auot/Boudillus** [**vodil(c)**, leader] **pos(uit)**; **Buccus** [**volk**, wolf] **auot/Buccus fecit**.” [It probably means: packaged and made by Volk.]

p. 115 “**Terra sigillata** was **not** produced by slave-labour but by free Celts, likely members of their aristocracy.”

p. 116 JW states that the sound and letter **f** are rare in Gaul – as they are in Wendish - except in pure Latin forms.

p. 118 Buoux near Apt:

G.: **Uebromara Ate Pomari f.**

W.: Vedromirov/Vedomirov ata Pomira [**vedro**, cheerful]

E. Vedromirov/Vedomirov's father for Pomir [*made/erected by*]

At Mont Ventoux:

[**Ventou**, *Wendish mountain*]

p. 119 Gard [**grad**, *castle, fortress*]

Found in the canal leading from Rhône to Beaucaire, ancient Ugernum [**w gornem**, *in the upper part*]:

G.: **krassiknos**

W.: *krasi ki nas/ki nas krasi* [**krasit**, *adorn, embellish, beautify*; **krasen**; splendid, magnificent; **kras**, *embellishment, adornment*; **ki**, *who*; **nas**, *us*]

E.: *who is our adornment; of whom we can be proud; who makes us proud*

p. 122 At **Collias** On a square pillar, originally probably dedicated to goddesses of a spring “source ferrugineuse, *water rich in iron*”, a very weathered inscription:

G.: **ekulio/sriou/mane/osan/doou n//nabod/edebrato/u ... kan/tena**

W.: *okoli zreu, he looked around; ma ne, but not; osandoou/nazad, backwards ... na bo/ne bo, will not be; dede, father's; bratou, brothers'; vratou, returning; kantana, she was buried* (also Venetian)

E.: *He looked around but not back/not into the past) ... will not be father's brothers' ... she was buried*

p. 127 At **Nimes**:

“Roman influence began with the conquest of Narbonensis in the last quarter of the 2nd century BC. Gaulish inscriptions in Greek are therefore even older, 125 - 120 BC.”

pp. 147–155 Iberian and Narbonensis:

uolk/uok/uol(cae) [**vouk/volk**, *wolf*. These words appear on coin legends]

GLOSSES FROM NARBONENSIS

p. 158 **ambrox** [**Ambrož**]

p. 159 **babuceus**, *possessed of evil spirits*, the Narbonese form corresponding to Gaulish **duisus** [**dusha**, *spirit*]; “*alios ita eorum corda quos ceperant inani quodam tumore uidemus infecisse, quos etiam bacuceos uulgus appellat*”

p. 160 **brisare**, *exprimere, delete* [**brizat**, *erase*]

p. 161 **bucca**, *buck* [**bik**, *bull*]

p. 163 **cimenice**, *mons dorsa celsus* [**kamen**, *stone, rock*; **kamnice/kamence**, *rocky place*]

VARIOUS NAMES:

Cemenelum [**kamenolom**, *stone quarry*] **Kemmenon** [**Kamnik**]

- p. 165 **mentasone**, *wild mint* [**menta**, nasal form of **meta**, *mint*]
- p. 166 **nimida/nemeta/nemet** [**nem**, *silent, quiet*], *a quiet sacred grove*; woodland or mountain shrine: “*Silua quae nimidas uocant*”; “*Silua quae uocatur nemet*”
“**Carnutes** [**gornati**, *highlanders*] certo anni tempore ... considunt in loco consecrato”.
- p. 167 **ueredus/paraueredus** [**u redu**, *in order, disciplined*; **ured/praured/pravored**, *policeman, magistrate, pravo, law, justice*] Both are attested only in imperial times.
- p. 168 **passernix**, *whetstone* “*Repertae sunt trans Alpes, quae passernices uocant.*” [**pas**, *belt; edges used to be sharpened with thick leather belts (strops).*]
- p. 170 **scarpa**, *footwear* [**shkarpi**, *roughly made shoes; worn-out shoes; mediaeval French: escarpins*]
sil, *a plant* [**petersil/peteržil**, *parsley*; French: *persil*]
tatula, (grand)daddy [**tati**, *daddy*]
- p. 172 **Turia**, nomina fluminum; **Turia** in Spain; **Dureia** (PID 3.63), **Durontia** [**diriat**, *to run, to rush along*; **Draua/Drava**, *a fast-flowing river in Carinthia*; **Dirjaua**, *a fast-flowing river in Bombay derived from the Wendish language of Arians/Kelts who had settled in India some 4 or 5 thousand years ago.*]
- p. 173 JW: “It cannot be far from the truth to say that there is **no clear trace of any Semitic influence** in the pre-Roman speech of Narbonensis, or of the rest of Gaul, despite the Phoenician and Punic traders.” [**Phoenicians and Carthaginians** most likely spoke *Wendish-related dialects. Their sun-god was Baal and Bel, obviously derived from Wendish bel, white.*]

NAMES OF NARBONENSES

LOCAL AND ETHNIC NAMES:

- p. 176 **Umbrancia** (*old nasal 'm'*) [**obraniki**, *defenders*]
- p. 177 **Belcae** [**velke**, *great, big, large*; **volke**, *wolves*]
Berconum oppidum [the upper part of town, the protected part of a town; **vrhen**, upper]
Bergine ciuitas [**bregine**, *hills*]
Bocconi/Voconi [**velkani/velikani**, *giants*; **volkoni**, *the wolfs-tribe*]
Borodates [**bradat**, *bearded*]
Bosedo [**sosedou**, *neighbour's*; **beseda**, *word*]
- p. 178 **Brandobriki** [**vran**, *raven* (a sacred bird); **dobri**, *the good ones*]
Briginenses/Budencicenses; **Cadienses** [typical Wendish word ending for inhabitants of different areas, **-se/ce/ci**: *Gorianci, Polanci, Primorci*, etc.;
buden/voden, *watery, aquatic*]
Camactulici; **Cambolectri Atlantici**; **Carsici** [endings **-iki** and **-ki**, are also found in Wendish: **Prleki**]
Casiriaci agri [**kozariaki**, *goatherds*; family names: **Kosir/Košir?**]

Caudellenses [**dolenc**, *lowlander*; W. family name: **Candolin**]

- p. 179 **Cauares/Cavari** [**kovari**, *metalworkers*]
Clanum [**klon**, *slope*]
Coriossedenses [**gorno**, *upper*; **gorjo**, *mountainous*]
Cotini [**kot**, *corner*; *remote place*; **kotini**, *people who live in a remote place, at a valley's end*]
Cularo/Cularonenses [**kolar**, *cart-wright, wheelwright*; Kolaronenci]
- p. 180 **Epotius pagus** [**poti/potie/opotie**, *village at crossroads, on a main road*; **pot**, *path, road*;
cognate of **Ptuj**, pre-Roman **Potovio**, *town on a junction of several roads*]
Genua/ **Genava**/Geneuentes [**gornaua**, *high up*; **gena/žena**, *woman, lady, a town protected by
a goddess?*]
- p. 181 Colonia **Dinia Lub** [**dolni lob**, *lower forest, lower wood*. **Lobnik** in Carinthia]
Isarnus (Marseille) [**lezerni**, *dweller on a lake or river*; fam. name: **lezernik**]
Iunius pagus [**iuni**, *young*; a new village]
Lemenc [**lemez**, *rafter*; **lemež**, *ploughshare*]
Libica [**Lubika**]
- p. 182 **uernemetum**, probably called **Lucus** Augustus by Romans [**veren**, *devout*; **loka**, *grove, wood*;
Latin: **lucus**, *grove, wood*]
- p. 183 Vallis **Sobrana** [**zabrana**, *protected*; (**i**)**zbrana polana**, *chosen valley*]
Pisauis [**Posavie**, *valley along the river Sava*; **pri Savi**, *at the river Sava*]
[A. Berthelot attempted to construct a map of Gaul after Ptolemy (REA 35, 1933, pp. 430 f.)]
Melo Sedum, Metroselon/Metiosedum [**malo sedlo**, *small mountain pass*; **malo selo**, *small
settlement, small village*; **med**, *between*]
- p. 184 **Pacatianus Fundus** [**bogatian/bogatin**, *a rich person*; **bogat**, *rich, wealthy*]
- p. 185 **Ruscino/Rusino** [**rušine**, *ruins*]
Scarpiana [**škarpina/škrpina/škarpa**, *slope*]
Segobrigii [**bregi**, *hills*]
Sotanium [**stan**, *dwelling*]
- p. 186 **Tecus fl.** [**tek**, *running, flowing*; **tok**, *current, stream*]
Theline [**doline**, *dales, valleys*]
Thyrius flumen/Turia 79 [**diria**, *fast-running (water)*]
Ticinus flumen (dép. **Ardèche**) [**rdech**, *red*; **tihi/tihen**, *quiet, peaceful, silent*]
Treidon (Trèves) “three trees” [This interpretation is obviously mistaken. 3 trees would have
been **tredreuvi**. **Tri vidi**, *3 sages/seers*; or: **Trovidi**, *Druids, knowledgeable in 3 fields of
knowledge: past, present, future; body, mind spirit; underworld, world, heavens; religion, arts,
sciences; etc.*]
Tricastini/Tricassini/Tricastrina (St. Paul-Trois-Chateaux) [**tri**, *three*; Latin: **tres, tria, trium**]
Tricorii/Trikouroi (Appian Kelt) [**Trigorii/Trogorie**, *3 mountains*; **gorie, gorovje**, *mountains;
gora, mountain*]
Tritolli [**tri doli**, *3 dales, valleys*]
Turedonnum (**Tourdan**) [**trden**, *solid, strong*; **trdnaua**, *fortress*]
Turn[no] (Tournon) [**trno/trnouo**, *thorny growth*; **turm**, *tower*]

Vardo [**bardo/brdo**, *hill; vrt, garden*]

- p. 187 **Vasio/Vasionensis/Vasensis/Vasiensis** [**vasie**, *village area; vasianci, villagers*]
Vendasca ciuitas [**Vendska**, *Wendish; Latin: civitas, city, state*]
Vindalon/Vindalium, Vindelicus amnis; Latin: *river, water*; cf. 52 (Védène) [**Vend/Vind; Vind dol**, *Windish dale, valley*]
Vernodubrum fl. [**varno**, *safe; dobr, good, pleasant; varna in dobra reka*]
Vernosole [**varno**, *safe; vern, faithful, believing; selo, settlement*]
Vienna/Biennos/Viennensis (Vienne) [similarly, *Windish Vindobona*, in Roman times, is now called **Vienna/Wien**]
Vindalon, Vindalium, Vindelicus amnis; *the Wendish river*, cf 52
Vindomagus pagus [*village of a Windish sage; Latin: magus, magician*]
Vedrinis [**vedrina**, *serenity, clearness, cheerfulness; vedrit, to shelter*]
Vmbranici [**o(m)braniki; obranit**, *to defend, protect*]
Vokontii, twenty [**Volkonci/Volkanci**, *the wolves' clan*]
Volcae/Volqua [**volki**, *wolves*] 304
Topographic endings on **-acum** in Provence and southern France, and **-ach** in German, are derived from the Wendish locative ending **-ah**: *na planinah, u vishavah, na plečah*, etc.]
- p. 189 **Vindaska, Vendasca 158** [**Vindska**, *Windish, Vendska, Wendish*] “Modern names, but no classical background.”
[Obvious cognates: Sweden: **Suensk**; Carinthia, Switzerland, France and Germany: **Suouinsk**; Slovenia: **Slovensk** – *referring to their ethnicity*]
Gard [**grad**, *castle, fortress*]

NAMES OF DEITIES:

- p. 190 **Thor, Tor** [God **Thor**, still in the Slovene term **Torek**, *Tuesday*]
- p. 191 Matres **Deruonnae** “*chêne*” [**drvene**, *pertaining to trees, wood*]

MODERN LOCAL NAMES:

Duin [**doln**, *lower-lying*]
Thor/Tornac [**god Tor; v Tornah/Trnah**, *in a thorny area*]

DIVINE AND OTHER NAMES:

- p. 192 **bag** [**bog**, *god*]
Borban(us) [*vor/vir van, heavenly spring? ban/van, heaven, paradise; vir, spring, fountain; or: borba, strife, fight; or: urban, town-dweller; Vrban (family name), vrba, willow; Urban, Latin urbs, city*]
bag Borbanus, of the warm springs [**god Virvan; vir**, *spring, fountain; varit, to boil*]
- p. 193 (Mars) **Britouius** [**vredoui**, *of order – god of justice. Was Mars also god of justice? No, it was Jupiter.*]

Budenicus [**vodnik**, *leader*; or **vodeni**, *pertaining to water* – a water-god: **vodniak**, *a well*]
Cathubodua [**Katou-vodia**, leader of the Chati/Catti tribe; **vodia**, leader
 [I suspect a connection between the Celtic **Chatti/Catti tribe**, and the **Hrvati**, a name Romans would find hard to spell. Croatian tradition talks about them having arrived from the West. Even today's Croatians have a warlike nature and reputation, as Chatti/Catti had in Roman times. Their original dialect was close to Slovene, using, for instance, **kai**, not **što**, what – as do southern and other Slavs. Intermarrying with Serbs in their present habitat has changed their language so that it now hardly differs from Serbian. In Wendish areas, more recently incorporated into Croatia, like Slavonia, Istria, other western parts of Croatia, and Dalmatian islands, some Wendish linguistic characteristics remain.]
Deuiatis [**deveti**, *the ninth*]

- p. 194 **Dinomogetimarus** [**Dano Mogetimiru**, *given to Mogetimir*]
Lacauus [**lokau**, *cunning, artful*; The Wendish/Norse **god Loki**, the cunning god – was popular also among North American native tribes.]
- p. 195 **Macniaco Vellauno/Weilauno** [**Močniak Veljaun/Veljaven**; **močen**, *powerful*; **veliaun/veljaven**, *important, respected*]
piam [**pijem**, *I am drinking*]
Sol [**Sol**, *the sun-god*]
- p. 196 **curreti** [**gorati**, *mountainous*]
tricoria [**trigorje**, *3 mountains/mountain peaks*, Triglav]
vasio [**vasi**, *villages*]
Venti [**Vendi**, *Wends*]
- p. 197 **Vra Fons** (Culte des Sources dans Gaule antique, Nimes) [**vira** (gen.) of **vir**, *spring, fountain*]
Vran [**vran**, *raven* (companion of the God of the Underworld)]

PERSONAL NAMES:

- p. 199 **Aleasiumara** [**Aleasja Mara**, *Mira*]
- p. 200 **Ammilla** [**mila**, *graceful, sweet, gentle, dear, favourite*; later **Amilia, Emilia**]
Anikia [**Anika**]
Annicco [**Anilka/Anica**]
Apetemarus/Atepomarus [**Vedomir, -mar/mir**, *peace, tranquility*]
- p. 201 **Assorenius** [**osoren**, *harsh, gruff, sharp, brusque*]
Athamallus [**en ta mal**, *the little one*; **ata mal**, *small daddy*: **ata**, *daddy, father*; **mal**, *small*]
- p. 202 **Bara** [**Vera**]
Bassus [**Blaž**]
Belia [**Velia**]
Bellica [**Belika/Belka**, *white woman*; **Velka**, *tall woman*]
- p. 203 **Beli** [**beli**, *white man*]
Bittius [**Vide/Vid**, *druid, trovid*]
Bituna [**Viduna**, *druidess, priestess*]

Blandinus [**blondin**, *fair-haired*]
Blastus [**Vlasto**]
Blatu [**Vlado**]
Bottia [**Vodia**, *leader*]
Boturo [**boter/botr**, *godfather*]

p. 204 **Bouda/Boudia** [**vodia**, *leader*]
Boudilla [**vodilka**, *leader (fem.)*]. See the British warrior queen **Bodicca**, *vodilka*
Brankus [**Branko**]
Bredo [**Bredo/Breda**]
Caesta [**kišta**, *wooden box*]

p. 205 **Camenus** [**kamen**, *rock, stone*]

p. 206 **Carantia/Carantius** [**Karantia, Karant**, *Carinthian (fem., masc.)*]
Carantiana, Carantanus [**Karantiana, Karantan**, *Carinthian*]
Cassicus [**Kozak**]
Catia/Cattia [**Katia**]
Catianus [**Kotian, Kocjan**]

p. 207 **Celinus** [**Kelin/Kalin**]
Celtiliu/Celtilla
Celto/Celtus [**Kelt**]

p. 210 **Dannia/Dannius** [**Danja/Dunja/Dane; Tania**]
Dannomarus/Danomarus [**Danomir**]
Dattour [**Dragomir**]
Decumilla
Derco [**Darko**]
Divicia [**devica**, *devka*]

p. 211 **Doliens** [**Dolenc**, *low-lander*]
Dolou [*valleys; dolni, lower*]
Donnia [**Dunia**]
Dubia [**dubje/dobje**, *woods*]

p. 213 **Gaberia** [**gaberie**, *white beech*]
Ganapo [**knap**, *miner*]
Gena/genaka [**gena, genka**, now *žena/ženka/ženska, woman*]
Giamillius [**-mili**, *dear*]
Gnadia [**Gnadj, Nadia**]
Grania/Granianus [**Krania/krajna**, *Kranjan*]

p. 214 **Gudomarus** [**-mir**]
Iliomarus [**-mir**]
Indutiomarus [**-mir**]

p. 216 **Lupa** [**Luba**]

- p. 217 **Maccianus** [**Močian** from **močen**, *strong, powerful*; or: **moča**, *moisture, wetland*]
Maccirilla [**močeril**, *wetland salamander*]
Mallo [**malo**, *little, small*]
- p. 218 **Mara/Marra** [**Mara**]
Marcio/Marcus [**Marko**]
Masuetus [**ma**, *toda, pa; but; suet/svet, sacred; world; Masvet*, a druidic name?]
Massuinnia [**sinia**, *blue, azure*]
Matuilo/Matullo [**metul**, *butterfly*]
- p. 219 **Micli** [**Mikl**, a Carinthian family name]
Mogillo [**mogila**, *burial mound; mogilo* (locative)]
Mogitomarus [**mogotec**, *a powerful man; mogoten/mogočen*, *mighty, powerful; mir*, *peace*]
- p. 220 **Namillius** [**-mil/mili**, *gentle, dear, favourite*]
Nattia [**Nadia**]
- p. 221 **Niua** [**niua/njiva**, *plowed field*]
Noricus [**Noričan**, *a Carinthian Wend*]
Nouanus [**Novan/Novak**, *newcomer; nov*, *new*]
Olosto [**Ulasto/Vlasto**, now only fem. **Ulasta/Vlasta**]
- p. 222 **Pellius** [**Beli**, *the white one*]
- p. 223 **Precilia** [**preklja/prekla**, *pole, rod, stick; a thin and tall girl, Twiggy? Špelca?*]
Pupa [**Pupa**, *doll, Dolly*]
Puster/Pusterrus [**Pusterce**, a Carinthian village; **pust**, *barren, dry*; as in **Budapest**, the arid half of the city]
Reuscina [**reuščina**, *poverty, misery*]
- p. 224 **Rituca** [**ritka** (dim.), *bottom, backside*]
Roucius/Rug [**Rok**, a Slovene saint: Sv. Rok?]
Sabina/Sabinus [**Slavina, Slavin**]
- [*I suspect that the legendary blond **Sabines**, kidnapped by Roman batchelors were real **Slavines**, i.e. Slovene girls. **L** in **sl** was almost always omitted by Latin-speakers, or substituted by a **k**, as in **Slaves**, whom they spelled **Sklaves**. These mixed marriages may be the reason why so many Latin words are identical with Wendish words or have Wendish roots. Rome's population was originally a mixture of Etruscans, Troyans and Latins, of which Etruscans and Troyans may have also spoken Wendish dialects. Wendish in Latin may have been acquired from all of them.*]
- p. 225 **Salius** [**zali**, *handsome*]
Samic [**samec/samc**, *bachelor*]
Sapauidus [**-uid/vid**, *seer, prophet*; there may have been druidical priests called spoved
spovid/spoved, stood later for “confession”.]
Sapaudus [**zapad**, *west; zabavat*, *to entertain*]
- p. 226 **Seccarus** [**svečar**, *candlestickmaker; sekar*, *cutter*]

Sega [W. family name **Zega**]
Selia [*selie, small settlement*]
Seniccus [*sinica, titmouse*]
Senno [*seno, hay*]
Senkio [*sinko, son (dim.)*]

p. 227 **Silanus** [*silan, siln, powerful, mighty*]

Silo [*silā, might, force, power*]

*The name of the Bavarian duke **Tassilo**, cousin of Charlemagne, from Vendilicia, is the common Wendish combination of **ta** and **siln**, **ta siln**, the powerful one. Other example, also from Bavaria, 11th century, is **Talubi**, **ta lubi**, the beloved one, the dear one. And a Mesopotamian god, **Talepi**, **ta lepi**, the beautiful one, Appollo? And today, a Bavarian actress, **Tomalla**, **ta mala**, the little one.*

*Times of Charlemagne: Is the name Karl, derived from Wendish **kral**, the king, and not from Germanic Kerl? In that case, Charlemagne is the French translation of the Wendish title, **Velki Kral**, Magnus Rex, the great king. He was in fact the chief king, the most powerful king in western Europe at that time.*

Solimario/Solimarius/Solimar [*Sol, the sun god; -mir, peace*]

p. 228 **Taetania** [*Tatiana*]

p. 229 **Taia** [*Taia, similar to **Haia in** Primorska, province on the coast of the Adriatic]*

Tauillia [*ta vila; vila/vilja, fairy*]

p. 230 **Trebonia** [*trebie, Trbiž, Trebinje; pagan burial place?; trebeš, clearing, new land*]

Troccius/Trogius [*otroche/Dragi; Droh, sin Kaitimara?*]

Vaetius [*ved/vedej, sage*]

p. 231 **Varena/Varenia** [*varen/varna, secure, safe*]

Vassia [*Vasje, village*]

Vassilus [*vesel, happy, cheerful*]

Velabellius [*velk beli, the big/tall white mans*]

Veladus [*Vlad*]

Velagen [*blag/blagen/blažen, noble, generous, gentle*]

Vecius [*velki, tall*]

Vkusso [*okus, flavour, relish, taste*]

p. 232 **Vebromara** [*Dobromara, Dobromira*]

Vellaco [*velak/veliak, a man of note, a distinguished man, a magnate*]

Venimara/Venimarus [*-mira; -mir*]

Verc [*verh/vrh, summit, peak, top; see **Vercingetorix**, vršni/vrhovni, chief, top, Chief* Magistrate. Tacitus explains that he was the Chief Magistrate.]

Verina [*Verena*]

Verucius [*varuh, guardian, keeper*]

p. 233 **Vesmerius** [*Vismar/Vizmar/Vidmar, modern Wendish family names*]

Vindauscia/Vindicatus/Vindius/Vindo [*related to Winds/Wends*]

Vindulo [*Windish; dol, valley, dale*]

Viredus [*v redu, in order; order-maker, magistrate*]

p. 234 **Vitto/Vitus** [**Vid**]
Voccius [**volki**, wolves]

AQUITANIA (written 1950)

p. 237 “The imperial division of Gaul extended Aquitania northward to the Loire, and as far east as the head-waters of the Loire. Iberian/Basque were the original languages in the south-west of the Province, unrelated to Keltic.”

p. 239 [L.H. Gray sees in **-ez** in modern Spanish personal names a suffix **-iqo/iko/ika** based on a Keltic model.]

“In the rest of Aquitania, north of the Garonne, the few non-Latin inscriptions we have, are presumably written in the language spoken before the introduction of Latin by people whose own names are Keltic, who lived in settlements with Keltic names, and worshipped deities the names of which are Keltic.”

p. 240 **camox**; Basque: **gama**; Wendish: **gams**
Ausci; **Euskara**, *Basque*. [*Were Italian **Oscans** related to Basques? There are supposedly also remnants of Basque speakers somewhere round Armenia or south of the Caucasus mountains.*]

p. 241 Baetic: **Urium**, *flumen*
Basque: **ur**, *water*
vra fons, *Vrnia* [**vir**, *fountain, spring*]

“The **absence of initial f-**, characteristic of **Iberian and Basque**, is also characteristic of **Gaulish**. **Iberian, like Basque, has no words beginning with r.**” [*As in Wendish*]

p. 242 Basque: **(h)iri berry**, *new town* [Cognate of English **borough**, Australian **Canberra** and English towns ending with **-berry**]

“Speakers of Keltic of later date entrenched themselves more securely at **Bordeaux**; Roman **Burdogallo**, **Galske Brde** [**brde**, *hills*; the Biturges Viuisi] than elsewhere south of the Garonne. Accordingly their names are given with those of Aquitania north of the Garonne.”

AQUITANIA BETWEEN THE PYRENEES AND THE GARON – except Bordeaux

p. 244 “The misplaced ingenuity of S. Ferri, 1932, discovered a mare's nest of **Germanic tribal names** (**Chatti**, Tubantes, Hilaeuiones) on inscriptions which turned out to be pure Latin contractions.

Thus his ridiculous hypothesis has gone the way of the Siduni, Suebi and Usipii.” [Thus, according to JW, all these tribes, including Chatti and Suebi, are Keltic, not Germanic. I agree with him.]

LOCAL AND ETHNIC NAMES

p. 246 **Belenni** [**Belini**, worshippers of Belin?]

Bercorates [**vrh**, *top, summit*; **gorate**, *mountainous*]

Bigorra castrum/ciuitas [**gora**, *mountain*]

Boiates/Boias ciuis [**boji/voji/vojaki**, *fighters, warriors*. This was also one of the names of a Roman Emperor of Gallic descent.]

Borodates, consacrani [**bradat**, *bearded*. Druids must have worn beards.]

DIVINE NAME

Bocco [**bog**, *god*]

p. 247 Calagorris [**gola**, *treeless, bare*; **gora**, *mountain*]

Cebenna/Ceuenna/Kemmenon (now: Cévennes) [**kamen**, *stone*; **kameno**, *rocky*]

Cossion/Cossio Vasatum (?) [**kozio**, *pertaining to goats*; **cosit**, *to mow*; **kosat** (se), *to wrestle, compete*; **vas**, *village*; **vezat**, *to bind, to unite*]

Crebennus [**greben**, *ridge, crest of a mountain*]

(H)elusanus/Elosanus [any connection with **Halozan** in Slovenia?]

[As mentioned in my articles on my website, I suspect that, because in the 3rd or 2nd century B.C. Slovene territories (and part of Northern Italy) were depopulated by a sheep-plague, as reported by Polybius, on the then vacant farming land Kelts/Wends from different European locations had settled, each tribe retaining its original dialect. That would explain the surprisingly high number of Wendish dialects – some 52 of them – in such a tiny country. Such immigration would have also been a convenient way for some Celtic tribes to get out of the way of Roman aggression, and retain their freedom. This was the time when Romans were fighting Cisalpine Kelts and Southern Gauls in the Narbonenses, while Eastern Alps were still a safe zone. Thus, it is not impossible that some Aquitanian Gauls of the Helusan tribe ended up in Slovenia, as Halozani. They have a seemingly very ancient dialect, which differs from the neighbouring dialects.]

p. 248 Lassuni/Losa vicus [**les**, *wood*; **laz/laze**, *clearing, new land*]

p. 249 Sennates [**seno**, *hay*]

Spariani uicini [**sbor/zbor**, *meeting, congregation*; **barie**, *bog, swamp, marsh*; **bariani**, *marshlanders*]

p. 250 Tres arbores/Sexarbor div. Name [These divine names seem to have misled philologists to connect the Sanscrit word **dreu**, *tree*, with the word *Druid*.]

Treuidon [**Trevid/Treuid/Treved**, i.e. a *Druid*]

*[In my opinion **Treved/Troued** or **Trovid** is the correct spelling of the word *Druid*, misspelled by Romans who were ignorant of Keltic.*

***Druid/Druvid/Trovid/Trevid/Troued/Treved**, [from **tri/tro**, as in **tromostouie**, the 3 bridges in Lublana, **three** or **tripple**, and **vid**, *seer*, or **ved**, *sage*. Thus, a *Druid* was an educated person knowledgeable in 3 sciences: religion, history, natural sciences; underworld, this world, heavens; body, mind, spirit; as well as other trinities.]*

Vasates/uassarioi [**vezarii**, *rope-makers*; **vezat**, *to tie, to bind*; **vezen/vezan**, *embroidered*]

Vassei [**vas**, *village*, **u vasei**, *in the village*]

Vernosole [**varno selo**, *a safe settlement*; **varen/-a/-o**, *safe, protected*; **selo**, *settlement*; **verno selo**, *loyal settlement, settlement of the devout*; **vern/-a/-o**, *believing, devout, loyal*]

- p. 251 Basque: **Harri /harriz**, *stone* [*Is this word the origin of family names Harris in England and Hariš and Hariž in Austrian Carithia?*]
Cala, *rock* [**skala**, *rock*]
Mala/mel, *mountain* [**melye**, *scree, shale, sand*]
Tala, *clay* [**tla**, *ground*] [**tla**, *soil, ground, earth, appears also in some native American tongues. Taking into account the frequent changes from L to R, Latin terra, may be derived from this same Wendish root.*]
Gorri, *red* [**gorí**, *burning, red-hot; góri*, *higher up*]
Ar/ur, *water* [**vr/vir**, *fountain, spring*]
Aven, *water* [Stratford on Avon]
Duria, *water* [**dirja**, *runs fast*; river **Drava**, from **dirjava**; Sanskrit: **Diryava**, fast-flowing river in Bombay; river **Derotscha** in Switzerland. Is the **Dordogne** perhaps also a fast-flowing river?
Vara, *water* [**vir**, *spring*] [*did Vardar exist in Roman times?*]

- p. 253 **Hallossi** [**Haloze** in Slovenia?]

DIVINE NAMES

Bocco Hrausoni [**bog**, *god; hrosni/grozni*, *terrible, tremendous, fierce*. This word was introduced into German as **grausam**, with a similar meaning.]

- p. 254 **Erge Deo** [**rž**, *rye*; Keltic staple food; perhaps this divinity secured good crops of rye.]
p. 255 **Iscitto Deo** [**zaščita**, *protection*; God Protector?]
Lelhunno Deo [**Valhun?**]
Stoiko Deo [**Stoiko**, now a family name]
Siluno Deo [**Silun/silen bog**, *mighty god*]

PERSONAL NAMES

- p. 259 **Bullica** [**velika**, *big, tall woman*]
p. 261 **Erdescus** [**erdeč/rdeč**, *red, red-head*]
Helvassi [**sel/sol**, *salt; vas*, *village*; cognate of **Haloze?**]
p. 262 **Hanna** [**henna/sena/žena**, *lady, woman*]
Hotarris [**Hutar**, *cottager; huta*, *small building, shelter, hut*. Origin of Hitler's name?]
p. 263 **Laeuina** [**Levina**, *lioness; lew*, *lion*]
Lucanus [**Luka/Lokan; loka**, *meadow*]
Matico [**Matko**]
p. 264 **Odannus** [**oddan**, *given away, sold; udan*, *loyal*]
p. 265 **Orcotarris** [**-ar** ending is frequent in W. names and words: **zidar**, *builder; brodar*, *ferry-man; gospodar*, *master; Wrhotar*, from **orco/vrho?** *on top, on the summit*]
p. 266 **Sabina** [*It might have originally been Slavina, a Slovene girl, as Romans avoided words*]

starting with *sl-*, either omitting the *l*, or inserting a vowel or another consonant after *s-*, to ease pronunciation, like *Sklavi*, instead of *Slavi*.]

Senicco [*senica/sinica*, titmouse]

p. 267 **Silana** [*sila*, strength, power]

Siradus [*si rad*, you are glad; **-rad**, fond of, dear, is a frequent ending of male Wendish names, e.g. *Milorad*, and *Milorada*, in female names.]

Sorinus [**Zorin/Zoran**, common W. male name from **zora**, aurora]

p. 268 **Tici** [*tihi*, the quiet one]

Touta [*touta/tota*, this one (fem.); **Touto**, was also, I believe, a Venedic divine name.]

Vera [*vera*, faith, belief; still a common W. name]

Verana/Verina [**Verena**]

Vindemialis [*mali*, little, small; the little Wend/Wind]

p. 269 **Ausonius** [**ousen**, pertaining to rye; Carinthian family name: Avsenik]

A. AQUITANIA PRIMA

p. 271 “Names from terra sigillata are mostly badly damaged, therefore difficult to decipher. The known sites of pottery production in Aquitania are Montans, La Graufesenque, Banassac [**-ac**, a locative ending in W.], Lezoux [**les**, wood, grove], Saint-Remy-en-Rolat, **Lubié-la-Palisse** [**lubje/lobje na policah**; **lubie**, bark, trees; **polica**, shelf, terrace; **ločje**, rush, reeds] and **Vichy** [**viši/višji**, higher, higher up].”

[I noticed that Wendish dialects in the Central and Western Alps (northern Italy, Rezia – former Raetia, Switzerland, Slovakia and Austrian Carinthia) tend to have the last syllable of a word stressed, as does modern French.]

p. 272 “Pottery flourished in Aquitania, and Eastern Gaul (Belgica, 2 Germanies, and at a number of sites in the Upper Rhine and Danubian districts). **Lugdunensis and Narbonensis depended on imports**. Keltic potters were members of the upper class, not labourers.

There is a large number of personal names that are clearly Gaulish, such as:”

Dagobitus [**Dragovid**; **drag**, dear; **vid**, seer] [A name similar to the name of the first French king, **Dagober**, obviously **Dragover**; **drago**, dear; **ver**, believer]

Ritomarus [**Radomir**; **rad**, fond, dear; **mir**, peace]

Atepomarus [**-mir**], and names ending on **o**, like

Peppo [**Pepi**], **Satto** [**Zlato**, gold].

Considering that Romans wrote **Bodicca** instead of **Vodilka**, female leader;

Sacco was the Roman spelling of [**zalko**, handsome]

GRAFFITI ON SHARDS OF POTTERY:

Ouot [**ovot/ovit**, wrapped around/turned around; i.e. turning clay around a form to make pottery? [This word appears on all pottery, followed by the name of the potter. Perhaps equivalent to “made by”.]

NAMES OF POTTERS IN MONTANS:

p. 273 **Cunasus** [**knes(z)**, *knight*]

Draukus [**Zdravko**; **zdrav**, *hale, wholesome, healthy*]

Lebta [**Lubca**] In Latin c was always pronounced as k. Romans used **t** for the Wendish **c** sound. E.g., they wrote **Tolenti** instead of **Dolenci**.

Mitus [**Mitia**]

Reus [**Rus**, *red-head*; **reuts**, *poor person*]

p. 274 **Surius** [**Zoro/zora**, *aurora, dawn*]

Vlatus [**Vlado**, *ruler, leader*]

“La **Graufesenque** [**graf/grof**, *count, earl*] is the name of a small plain on the left bank of the confluence of the river **Tarn** [**drn**] and the **Dourbie** river [**drvie/d(i)rjava**, *fast flowing river*] where a great manufactory of *terra sigillata* existed in the first century A.D. The name supposedly means *propriété de Gauffre (a waffle)*, the latter being a family name.”

p. 278 “La Graufesenque was a center of **mass-production**, a recorded total of more than 750,000 vases by some 70 potters, their productivity **reached its peak in the middle of the 1st century A.D.**, established not long before the time of Tiberius. By Trajan's time it was supplanted by Lezoux and other centers, Heiligenberg, Rheinzabern 130 - 250 A.D. A matter of capital importance is the use of Gaulish mixed with Latin, as the mixed Etrusco-Latin of vase-inscriptions at Commachio and in Campania. **They counted in Keltic, but talked in a mixture of Keltic and Latin, as did workers in the linen and silver industries.**”

p. 279 “The generally accepted view is that the records are simply the totals of the number of pieces deposited by different potters for a single firing in a common kiln, averaging 30,000 pieces.”

p. 282 “**TU00OS** or **TU0OS**, always followed by digits, but only 1 – 10. Always found on potters sherds, indicating amounts produced.” [*Could the sound indicated as 0 have been transformed from the dental fricative **th** in **tuthos**, to the modern Wendish **s** in **tisoč**, a thousand?*]

p. 283/4 The following refer to the production of pottery:

Tuni [**dani**, *given, passed on – Given by potters to the operator of the kiln for baking?*]

Eti [**ti**, *these; i.e. this lot of pottery?*]

Vassat [**vezat**, *to tie together, to decorate, to join*]

Gollat [**gol/golat**, *naked, plain, without decorations*]

Carnuat [**krnit**, *to mutilate*; **krnat**, *truncated, mutilated, defective (product)*]

“At **Blickweiler**, pottery is marked with **uass at** [**vezat**, *to tie, join*] or **sequat at** [**sekat**, *to cut*], and **gol** or **gollat** [**gol/golat**, *plain, nude, without decoration*].”

p. 289 Some graffiti marked **ris** [**risan**, *decorated with pictures*] or

prinas [**pri nas**, *here, at this place*; **prines(i)** *deliver, bring; brought (from elsewhere)*]

Deprosagi(los)/Deprosogi [**dobro**, *good*]

NAMES OF POTTERS

Momma, reminds me again that **Chatti** may have been the Roman spelling for **Hrvati**. They may have been speaking Wendish before intermarrying with Serbs. They still have a kajkavski

dialect, typical of Wends. This name exists in Croatia, as **Mommo**.
Toni [**Tone**, *Anthony*]

290 **Tritos**, is probably Wendish **Treti/tretji**, the third child, Roman **Tertius**, similar to **Peti** and **Peta**, the fifth child, **Peta** mentioned in the legend of the founding of Massilia/Marseille.

p. 291 “These men involved in the mass production of pottery were definitely all free men, not slaves.”

p. 294 **Masuetos** turns up on graffiti, as it does on the Carinthian ducal stone. It appears in combinations e.g.: *Masuetos pultari; masuetos licui; masuetos licui ux; masuetos paraxidi; masuetos uinareus; masuetos catili; masuetos parasidi; masuetos acitabli; masuetos pann; masuetos pedalis lu; masuetos mor pedalis; masuetos inbrataria, mosueta paraxi*, etc. All these are from the Graufenesque pottery site. JW regards **Masuetos** to be a name. It may be, as often in Roman texts, not a name but a man's profession or social position. In this case, a druid, a **ved**: **moš vedeš**, *wise man, Druid*. This word, **masuetos**, contains also the following Wendish words: **ma**, *but*; **suēt**, *sacred, holy*; **swēt**, *world*; **ued**, *sage*; and a phrase, **ma zwedeš**, *but you will learn/be informed*;

p. 303 **Mirobod** [**Mirovod**; **mir**, *peace*; **vod**, *leader, duke*]

p. 325 **Marobod** [**Mirovod**]

p. 320 **Cantianus** [**Kotian**, *kot, corner*; today's family name Kacian/Kocjan]

p. 322 **Milo** [**Milo**]

Riomarus/Ritomarus [**Redomir**; **red**, *order*; **mir**, *peace*]

Rogatus [**rogat**, *with horns; horny*; **rog**, *horn*]

Samo [king **Samo** of Noricum]

Silanus [**siln/silen**, *mighty, powerful, strong*]

Viranus [**vran/gavran**, *raven*]

Yrvoed [**ved**, *sage*]

p. 324 Chaton de Bague en Fer, surmonte d'une agathe onyx, with inscription:

ieuru, eiorouo

[**ieuru/jevru** (dativ), to the priest; **ieurovo**, *belonging to the priest*]

Suarad [**swoi rod**, *one's own tribe*; or name: **Suarod/Suarog**, a divinity, a tribal god?]

p. 326 **magiononumanu/uutlobilicedani**

magu nonu Manu /u tlo bi lik dani/u tla bi liki dani

to the sage grandfather Manu/into the earth will be his likeness/body given Manu. [Related to native American Manu?]

]t sole. se solso lia se BSQ

W.: ... *sol, s solzo lije se*

... (sun-god) Sol, with tears running/spilling tears [**solza**, *a tear*; **lie se**, *pouring, running*]

op.lete dosts.o

w.: ob letih dost(ih) so

of many years/at enough years ... are (old enough)

- p. 329 On the back of a stone statue of Mercury with winged hat and money bag, 2.5 feet across the shoulders:
apr[onios/ieu[ru.s]o[sin/esum/i[aro]
W.: *prineseu ie eivru ... sin Esomira*
E.: brought to the priest ... Yesomir/Jasomir's son
[**Iasomar**, was also the name of an ancient Japanese hero.]
- p. 330 **colia.ve/biusiuniti/cob[n]erte.m/ouno .. caleni oficina** [damaged inscription]
W.: *koliave bi uživati ko bi mu ovna kolena ovčina*
E.: may he enjoy the slaughtered sacrifice ... the ram's ...knees/shanks of a sheep
- p. 333 Atepomarus
Belenicus
Belinus [**Belin**, the white god, the sun-god]
Caletinus [**Goletin**]
Capitu [**kopito**, *hoof*]
Catianus [**Kotian**, **Kocjan**; **Kacjan**]
Cuniss [**Kunec/kunc**, *rabbit*]
Curmillus [**krmilo**, *rudder*]
Dagodubna [**Dragodobna/Dragodovna/Dragodana**; **drag**, *dear*]
Diviacus [**diviak**, *savage, a wild person*; **deviak**, *devoted to mother goddess*]
Giamillus [**mil**, *dear*]
Lastucissa [**lastovica**, *swallow-bird*]
Luppa [**Luba**]
Macerianus [**Močerian**, **moča**, *wetness, moisture*; wetlander]
Melledo [**Mlado**, *a youngster*]
Ovidius [**en vid**, *a seer, priest*; **en ved**, *a sage*]
- p. 334 **Lugus** [**log**, area around a lake (**loch** in *Scottish*) or river bank; JW suggests correctly comparison with **Lugii**, **Lužice** and Greek: **lougeon**, *marsh, swamp*;
[Wendish: **luže/lužice**, *shallow ponds/shallow areas of water.*]
- p. 337 **Norus** [**nor/nori**, *mad, unhinged*]
Pacatus [**bogat**, *rich, wealthy*; **bogataš**, *a rich man*]
Patna [**potna**, *pertaining to roads*; **potnik**, *traveller*]
- p. 338 **Pottacus** [**potok**, *a brook*]
Sakiro [**sekira**, *an axe*]
Sacrapus [**zgrab**, *grabber, taker*; **zagrob**; **grob**, *grave*]
Severianus [**severian**, someone living on the northern side; **-ian**, a common Wendish name ending]
Seuerinus [**Severin**; **sever**, *north*]
Velox [**veljač/veljak**, *an important person; aristocrat.*]

- p. 339 **Sorinus** [**Zorin/Zoran**]
Talussa [**Ta Lušna**, *the nice/pretty one*; **ta luža**, *the swamp*]
Verianus [**Verian**]
Veriug [**urag/vrag**, *a pagan healer, medicine man; a Christian devil*]
- p. 340 **auot** [**ouit**, turned, made the pottery product] and its variants appears frequently at various sites in Aquitania.

At Lezoux:

Dura auote, beside **Dura f(ecit)** [*This supports my hypothesis that **aut** is **auit/ouit**, i.e., turned on the potter's wheel, made by*]

- p. 341 **Vichy** [**viši(e)/višji**, higher (up)]
 On an andirons: **Iulos auot** [Julii made it] and at

Clermont-Ferrand:

Gavidus [**Vid**, seer; **auot**, made it]

- p. 343 **Lezoux** [**lesou**, *pertaining to wood*; **laze**, *clearing, new land*]

Female names on vases:

Tlota [**Zlata**, *golden*]

Vertamica [**vert/vrt**, *garden*]

Potter of Lubié-La Palisse [**lubie/lobje**, *treed area, grove; bark*; **police**, *shelf, terrace*; **Lobnik** in Carinthia]:

Casurius [**kozar**, *goat-herd*; **koza**, *goat*]

Viducos/Viducus [**Viduk**, **vid**, *seer; prophet*]

Vichy A.D. 80 – 130:

- p. 344 **Varucius** [**varuh(i)**, *guardian, trustee*; **vrag/vrač**, *a pagan healer*; now: *devil*]

- p. 345 Unidentified sites in **South Gaul**, i.e., **Aquitania**:

Auetus [**ved**, *sage*]

Billicus [**velik**, *tall, big*]

Bissunus [**bison/bizon**, *a bison*; **pisan**, *gayly coloured*]

Blaesus [**Blaž**, **blag**, *noble, gentle, generous*; **blažen**, *blessed, happy*]

Ebenus [**Even/Ivan**]

- p. 346 **Euanus** [**Ivan**]

Garutius [**Gorut**]

Gemma [**Hemma/Emma**]

Gracchus [**grah**, *peas. The Gracci brothers in republican Rome?*]

Maio [**Maia**, *a goddess*]

Mario [**Mario**]

Mirus [**Miro/Mirko**; **mir**, *peace*]

Oclatus [**oglat**, *square*]

Roppus [**rob**, *slave, labourer*]

- p. 347 **Sabianus** [Savian/Slavian, *Slovene*; **slaven**, *famous*]
Samilus [Zamil; **mil**, *dear, kind*]
Suarus [Suaruh/Suarun; **suarit/svarit**, *to warn, caution*; **zuer/zwer**, *wild animal, beast*]
Valuco [velk/velki, *tall, big*; **ulki/volki**, *wolves*]
Vassalus [vesel, *happy, cheerful*; **vazal**, *serf*; **vezat**, *to tie together*]
- p. 348 **Bollocus** [voluk/velik, *big, tall*; **volk**, *wolf*]
Dioratus [Deverad; **deva**, *goddess*; **dev**, *god*; **rad**, *fond of*; **dear**; *dear to the god/goddess*]
- p. 349 **Mammillius** [-mil(i)-; *gentle, dear, merciful*]
Meda [Meta/Metka; **med/meda**, *honey*]
Ogarius [oglar, *charcoal-man*; **logar**, *forester*]
Solanus
Talussanus [Talužan, *citizen of Toulouse*]
Tanratus [**dan**, *given (as a gift, present)*; **rad**, *gladly, with pleasure*]
Tretios [tretii, *the third (child)*]
Vatus [ved, *sage, a druid*; **vod**, *leader*]
Varucius [varuh, *protector*]
Vaulianus [velian, *an important person*]
Vcatus [ugat/bogat, *rich*]
Vindus [a **Wind/Wend**]
Ussomarus [Uzemir]
- p. 351 **Adiatorix** [Vodiatorič, **vodia**, *leader*], prince of **Galatia** in 29 BC.

INSCRIPTIONS

- p. 352 On a granite block 26.5 x 12 inches, legible:
... **sacer peroco/ieuru/duori/co uslm.**
[Mixed with Latin: **sacer**, *sacred*; **prerok**, *prophet*; **ievru**, *to the priest*; **duor/dvor**, *mansion, castle*; **ko**, *when, if*; **uslishi me**, *grant me*; **Uslm**, **usliši me**, *hear me; grant my request*; **sacer** may not be Latin **sacer**, it may be **za hčer**, *for the daughter*.
... *sveti/za hčer preroka duhovnika dvor, če sem uslišan*
... for the holy prophet-priest a mansion, if my request is fulfilled; or:
... for the daughter of the prophet priest a mansion, if my request is fulfilled
- p. 356 At Genouilly: Obviously a rhyme, on a menhir:
eluontiu/ieuru.aneuno/oclicno luguri/aneunicno
[**Eluontiu ieuru** (dative) *to Eluonti, the priest*; **a nouno**, *newly, recently*; **klecnit**, *to kneel down; to collapse, to totter, to be shaky*; perhaps **oklikat** which once stood for **deceased**; or: **oklikano/oklicano** [**oklic**, *proclamation, call, summons*; **Lug**, *god of light*; **oclicno luguri** (**p**)**oklican k Luguriu**; *summoned to Lug*; **a ne unicno** [**a**, *but*; **ne**, *not*; **uničen(o)**, *destroyed/annihilated*]
Thus, this inscription reads: (*This menhir was erected*) *to Eluonti, the priest. He has recently been summoned to the Sun-god Lug, but he did not perish.*
- ustigi** [**uštihat/utikat**, *to put into; to weave, to sew*; **štihat**, *to cut with a needle (sharp object) into something*]

ETHNIC AND LOCAL NAMES

Abrianeco/Obrinkas/Obrege [**ob re(n)ki**, *at the river*; **ob brege/-i**, *at the hill*]
Ambivareti [**a(m)b/ab/ob**, *at, along*; **Obivareti**, *tribe residing along the river Ivar(a)*]

p. 361 **Belenatensis mons** [**Velenatentsi**, as in **Velebit** mountain in Dalmatia, once a Wendish area]

Belen/Belin [god **Belin**; or: **vele-**, **velk**, *big, tall*]

Berbera/Bèbre [**bibre/biber**, *beaver*; **Bebre** in Carinthia?]

Bicera flumen/Vezère [**iezero/izara**, *water, river, lake*]

Blezi, **Boesco** castro (now Blois) [**boiski kaster**, **boi/voi**, *battle*, military camp]

Briua Curretia/Briuiensis (now Brives) [**brv/brve**, *footbridge*]

Briua uico

p. 362 **Caratiako loco** [**gorati krai**, *mountainous place*]

Cosa/Cos [**kosa**, *scythe*; **kos**, *blackbird*; **kosat**, *to wrestle, to compete*; **koza**, *goat*]

Crosa fl. [**groza**, *dread, horror*: A dangerous river, perhaps in the mountains?]

Duraniaus fl. (Dordogne) [cognate of **diriava**, *fast flowing*]

p. 363 **Gabrae** [**gabre/gabri**, *white beech, yoke-elm wood*]

Iuauo-/Euaun [**Ivan/Evan**]

Lusianum [**luzjan**, *person living in a lake district*; **luže**, *puddle, pool, small lake*]

Limouioi/Limouicas (Limoges) [**lim**, *glue, lime*; **limance**, *lime-twigs, snare*]

p. 364 **Mediolanum** [**med**, *between*; **med dolam**, *between 2 valleys*; **med/strd**, *honey*]

Nouidunum [**noui**, *new*; **dom**, *house, home*]

Obrege [**obregi** (pl.)/**obregie/obrežje**, *river bank, see-shore*]

Rutaini/Routainom [**routarni/rovtarji**, *inhabitants of a newly cleared land; rustics*]

Silanum [**silan/silen**, *mighty, powerful, strong*]

Tarnis fl./Tarnisca uallis/tarn [**trn**, *thorn*; (**s**)**trn**, *stubble*; (**s**)**trnišče**, *stubble-field*]

p. 365 **Tasciaca** [**težjak/težak**, *working man, jobbing man, labourer*; **težak**, *heavy, difficult, hard*]

Tignos/Tigurini/Tignense [**ti gorini, ti gorni**, *members of the upper class, aristocracy* (also in Britain); **gorni**, *upper*].

Tagorni, *highlanders; upper class*; **gorn**, *upper, higher*; **gornenci/gorenci**, *highlanders*]

p. 365 **Tolnacum** [**dolnak**, *valley-dweller*; **dol**, *down*; **dale**, *lowland*]

Volouicus [**vol**, *ox*; **volou** (gen.) Latin: **vicus**, *hamlet, estate, farm* - a cattle farm]

Vorocium, Vorogio, Vorocius, also divine name [**vrag**, demonized by the Christian church, equated with the *devil*]

Varatedo (-do, for -dum) [**vrate**, *door, gate*; **dom**, *home*]

Uxellodunum [**dum/dom**, *home*, the Wendish equivalent of the German **-heim**, and English **-ham** in toponyms; **učello/očello, castello**, *fortress*]

p. 367 MODERN LOCAL NAMES

Borde-Rouge [**brd/brde** (pl.), *hills*; Red hills]
Déols (Dolus vicus) [**dolc**, dim. of **dol**, *dale*]
Driaude [**tri vode**, *3 rivers; 3 waters; 3 lakes*]
Neuvic [**nou**, *new; the new farm; the new hamlet*]
Polignac [**polane/poliane**, *plain, flatland, field*; v **poljanah** (loc.), *on the plain*, like **Pulach/w polah/poliah**, *in the fields, on the plain*, in Bavaria]
Salagnac/Selaniaco [**zelenie**, *greenery*, **u zelenjah** (loc.)]
Vignarnaud [**vinarna**, *wine shop, tavern*]
Vendoeuvres-en-Brenne

p. 368 LOCAL AND PERSONAL NAMES

Boronus fl. [**buren**, *stormy, turbulent, rough, impetuous*]
Glenessa (Liénesse) [**glen**, *silt*; **glina**, *pottery clay*; **glenica**]
Craciaco villa (Crécy) [**Grahiakova** villa, *Grahiak's farm*; **grah**, *peas*; **Krekoua** villa, **Krek's** farm (**Krek**, a Slovene family name)]
Isora (Yseure) [**izara/izaro**, *body of water, lake*]

p. 369 **Madriacum** [**medrie**, v *Medriah*]

Molinis (Moulins) [**m lin**, *mill*]
Orciacum [**oriak**, *strong, tall man, giant*; also Wendish god Hercules]
Poliniacum (Pouligny) [**u polianah**, *on the plain*]
Sagonna flumen/river (Sagone) [**zagon**, *dashing forward, to take a run*]
Salebriuae (Salbris) [**zale**, *pretty, beautiful*; **brve**, *footbridges*]
Stagno/Stanno [**stan**, *lodging, living place; a stable*; **stanovat**, *to reside, to live at*]
Molendinum [**ledina**, *fallow ground, fallow field*]

p. 370 DIVINE NAMES

Atepomarus (Apollo) [**ta lepo/lepi**, *the beautiful*; **Ta Lepi**, a Hittite god; **mar/mir**, *peace*]
Smertalitanus [**smert/smrt**, *death*; **letat**, *to fly; the flying god of death*]
Bellino deo [**Belin**, *the white god, god of light, sun-god*; **beli**, *the white one*]
Dumias (Mercurius) [**domje/domovie**; **dom**, *home*; a home-protecting god]

p. 371 **Iunones** [**iuni**, *young*; **iunone**, *maidens, virgins*]

Mauida [**mavida**; **vida**, *prophetess*; now: **Maida**? a common first name]
Mogetius (Mars) [**mogoten/mogočen**, *mighty, powerful*]
Siannus [**siiaien**, *bright, shining, brilliant, magnificent*]
Solimara [**sol**, *the sun-god*; **mara/mira**, *peaceful*]
Vorocius [**vrag**, now: *demon, devil*]

p. 373 **Atrianus** [**Adrian**]

Aueta [**Oveda**]
Auita [**Ovida**]
Bassinus [**bažen/važen**, *important*; **blažen**, *happy, blessed*; **blazen**, *mad*]
Bellinicus [**beli**, *white*; **velik**, *big, tall*; **Bellin**, *god of light, sun-god*; **velinik/belinik**]
Bellouesus [**Bela Ves**, *white village*; **belovec**, *inhabitant of the White Village*]
Biborigis [**Biborigi**; **biber**, *beaver*]

Biroi galli [**virou**, *belonging to a fountain/spring*];
raigat, to dance [**raiat**, *to dance, to celebrate*]
Bladanus [**Vladan**; **vladam**, *I rule*]
Blada [**Vlada**; **vladat**, *to rule*]
Blaesianus [**Blažjan**; **blažen**, *happy, blessed*]
Bollaco [**Belak/Beljak**, a town in Carinthia; *a white town*; **volak/volk**, *wolf*; **veliak**, *a distinguished man, a magnate*]

p. 474 **Carantius** [**goranti/gorati**, *mountainous*; **Gorenci**, *highlanders*; **Gorenc**]
Celtillus [**Kelt**]
Cestia [**Kostia**?]

p. 375 **Ciltica** [*Keltic girl*]
Cossus [**kosat**, *to wrestle*; **kosit**, *to mow*; **Kos**, a common Wendish family name]
Cotis [**kot**, *corner, small place*; **Got**, *Goth*]
Critognatus [**Christo**, *Christ's*; **gnad(a)** *well-disposed towards*; in someone's protection]
Dommus [**dom**, *home, house*]

p. 376 **Gabr** ... [**gaber/gabr**, *white beech, yoke elm*]
Gauia [**gavia/Gaja**, a goddess of the sacred **gai**]
Gobannitio [**goba/gobani**, *mushrooms*; **globan, globina**, *depth, lowlying land*; **kovan**, *worked in metal*]
Illumarus [**Velomir/Velimir**]

p. 377 **Luccia** [**lučia/luč**, *light, bright*; **Lučka**, *the little light*]
Ladanus [**Vladan**]
Lupa [**Luba**, *Wendish female name*; **lub**, *dear, pretty*]
Macuso [**Makuc/Makuč**, *Wendish family names*]

p. 379 **Recca** [**reka**, *river*; **Rok**, *Sv. Rok? from rog, horn?*]
Sabinus [**Slavin/Sloven**; **Sabines** were **Slavins/ Slovenes**]
Sacrila [**sakrila/zakrila/skrila**, *she hid, she covered*]
Saluc... [**saloka/zaloka**, *area beyond the meadow*; **loka**, *meadow*; **log**, *grove, wood*; **za logom**, *beyond the wood*]
Segouesus [**Zegova ves/vas**; *Zega* being still a Wendish family name; **Or: Žago Ves**, *a lumber-mill village*; **Žaga**, *a saw*; **ves**, *village*]

p. 380 **Simomarus** [**Živomir**?]
Solimara [**Sol**, *sun-god*; **Solimara/Solimira**]
Taurus/Taurilla [**tur**, *European bison*; **Thor**, *god Tor*]
Tergeni [**terg/trg**, *market*; **trgan**, *picked (fruit)*; **odtrgan**, *torn away*; Russian **Turgeniev**?]
Togimarus [**Dragomir**]

p. 381 **Tota** [**tota**, *that one (fem.)*]
Tura [**tur**, *bison*; **tura** (fem.)]
Vadutio [**Vadut**; **vdat**, *loyal, devout*]
Valicius [**veliki**, *tall (man)*]
Vasueual [**vasoval**, *to go visiting; went to be entertained*]
Vercassiuellaunus [**veršni/verh**, *summit, top, chief*; **velaun/veljavn/veljavni**, *important*]

person, aristocrat]

Versingetorix [**vershni**, *top, chief*; **redarich**, *magistrate, order-keeper*; **red**, *order*; **Osterix** was probably **Starič**, *an elder*, a Keltic/Wendish senator; **star**, *old*]

Verelobi [**Verolub**; *vere, of the faith/religion*; **veroluben**, *devout*; **lub**, *loved, dear*]

Vergasillaunos/Vercassiuellaunus

Vid/Viduc [**Vid**, **Viduk**, **Viduh**, related to **vid**, *seer, prophet*]

Viridomarus (Biturix) [**Vladimir?**]

Vlatcani [**Vladko** (dim. of **Vlado**) **vladani**, *the ruled*]

Vlattius [**Vladi**]

Vocconianus [**Volkonian**; **Volkonja**, Wendish family name; **wolk**, *wolf*]

PERSONAL NAMES

p. 382 found in the Cartular A of Sulpicius of Bourges, (#149):

Ardicco [**rdeča**, *the red one*; **radič**, *a red kind of lettuce*. At times Romans used “cc” for a Wendish “č”.]

Deuaus [**deua**, *god's, goddess's*]

Morinus [**Morin/morian**, *seaside dweller*]

Sebbaudus [**Vseved**, *knowing-all*]

Villemarus (ledarius?) [**Velimir**]

OTHER NAMES OF POTTERS

p. 383 **Bel** [**bel**, *white*]

Biracadus [**Virohod/Verohod?** **vira/vera**, *faith*; **hod**, *walk, follow*]

Bollaco [**polak**, *residing on a plain*; **volk**, *wolf*]

Borius [**Boris**; **borit**, *to fight*]

Bugatus [**bogat**, *rich, wealthy*. *Proof that the Wendish aristocrats did not exploit their farmers, but protected them with their trained warriors. They worked for their living. working their land, engaged in the arts, manufacture and trade - as Roman patricians did up to Cato's time.*]

p. 384 **Carantian** [**Karantan**, *Carinthian*]

Carasounos [**krasen**, *beautiful, magnificent*]

Cesianus [**kesian/kosian/kozian**, *goat-herd*; **koza**, *goat*]

Cipario [**kipar**, *sculptor*]

Condollus [**dol**, *dale*; Slovene family name **Kandolin**]

p. 385 **Gastus** [**gost**, formerly: *foreigner*; now: *guest*]

Illio [**Ilia**]

Lastuca [**lastovka**, *swallow(bird)*]

Laurat [**Leurad**, *lion-lover*; **lew**, *lion*; **rad**, *fond of*]

Liomarus [**liub/lub**, *dear*; **mir**, *peace*; now: **Ljubomir/Lubomir**]

Mario [**Mir/Mirko**] abb. **Solimario/Solimir?**

p. 386 **Pleuei** [**plavei/plavi**, *blond (and blue-eyed)*; **plav**, *blue*]

Riomarus/Rigomarus [**Dragomir**]

Saciro [**sekira**, *axe*]

Saria [**Zaria**, *aurora, sun-rise glow*]
Sarinus/Sarrinus [**Zoran**]
Tabur [**tabor**, *fortress*]
Ticinus [**tihen**, *quiet, reserved*]
Tlota [**Zlata**, *Goldie*]
Vlattius [**Vlado**, *Vladimir*]
Vidi [**videi**, *seer, prophet* (Carinthian Wendish)]
Vindos/Vintio [*Wind/Wend*]

B. AQUITANIA SECUNDA

MISCELLANEOUS INSCRIPTIONS

- p. 387 “of the Santones: A curse, engraved on 2 lead plates (0.10 by 0.085 m.) found in the Charente-Inférieure at Chagnon. Victims of the curse were **Lentinus** [**len**, originally: *noble*; now: *lazy*; and **Tasgillus**.”: [**Ta žil/žilau**, *the tough/muscular one*]:
Atraca tetra catigal/lara (ctigallara) precata egdarata/hehes celata mentis ablata
 [**Otroka**, *children*; **prekleta**, *cursed*; **klata**, *killed*; **oblatana**, *muddled*. Written in a mixture of Wendish and Latin]
- p. 389 “Other curses from the **Bordeaux** area, Keltic or Iberian”:
Xoubrsopopeiraso [**že**, *already*; **za brzo**, *quickly*; **pobira se**, *he/she recovers*]
orwo ourode [**rva**, *removes, digs out*; **v rodu**, *in the tribe*]
 rica rica **soro** [(recover) **skoro**, *soon*]
- p. 390 socnon, socnon [**zagnan**, *driven, pushed, chased away*]
 tha the thê the thê tha the [**ta te te te ta**, *this one, that one, etc.*]
argidam margidam sturgidam [**mrki**, *dark*; **strogi**, *severe, strict, hard*; **dam**, *I give*]
polla anbuliet onodieni iden eliton [**pola**, *fields*, **eno dieni**, *lasting one-day*]
karuanko karuankon karuankon [**Karawanke**, *mountain range, separating Carinthia from Slovenia*]
trebio potnia telapaho [**treba je**, *it is necessary*; **potnia/potnika**, *traveller*; **tela**, *calf*; **pahav**, *pushed, directed*]

In LATIN INSCRIPTIONS IN AQUITANIA SECUNDA

- p. 398 **Ueredus** [**vered**, **v red**, *in order, concerned with order* (policeman, magistrate)]
Uergobreto [**Vrhovred**, *Chief policeman, Chief Magistrate*; **vrhovni**, *chief, topmost*; **ured**, *policeman, magistrate*; **urad**, *government office*, may be a cognate]

NAMES OF AQUITANIA SECUNDA

- p. 400 **Beleno** Castro [**Belino's camp**; **Belin**, *god of light, sun-god*]
Burdigala [**brde**, *hills*; **gallo**, *gallic*; Gallic Hills; compare **Porto-Gallo**, *Gallic port*] JW
thinks that galla is derived from Keltic cala - perhaps scala, rock, or gola, bare, without trees - Gallic is more likely,

- p. 401 **Gabris** [**gabri** (pl.), *yoke elm, white beech*]
Logotigiacenses/Luco-teiacus Merov., Tur. [**log**, *grove, wood*; **tiho**, *silent*]
Lucaniacus [**luknia**, *hole, cave*]
Nitiobroges/Nisiobroges/Nisiobrox [**nižje**, *lower*; **bregi**, *hills*]
- p. 402 **Olario** ins./**Uliaros/Olarionenses** [**olarji/oliarji**, *oil-producers*; **volarji**, *cattle-keepers*, **vol**, *ox*]
Petrucorii [**petrogorji**; **Vesunna Petrucoriorum**; the springtime goddess **Vesna**] Now:
Perigord [**gord/grad**, *castle, walled settlement*; **gradit**, *to build*]
Prinniacum (Prigny) [**brinje**, *juniper bush*; **u brinjah**, *in the juniper grove*]
Ratis (**Retz**, Charente-Inférieure) [**Rate/Rače/Radeče/Radence** in Slovenia.]
- p. 403 **Segora** [**Zagora**, *beyond the mountain*]
Senonno [**seno**, *hay*]
Tamnum [**temno**, *dark*; **tem(e)n**, *dark*]
Uliaros (pl.) [**oliarii**, *oil-producers*]
Ulta flumen [**Vltava** river. What does it mean in Polish?]
Ussubium [**osobie**, *rooms*; **ovsovie**, *oat-fields*]
- p. 404 JW:” The name **La Vendée** most likely represents a **Veneto** to be distinguished from **Veneti** (Vannes, 179).” [They were the same people, **Wends**.]

DIVINE NAMES

- p. 406 **matho/mater** [**mati/mater**, *mother*]
Belenus [sun-god **Belin**]
Merc [**mrk**, *dark*; god of Darkness; **lunin/soln mrk**, *lunar and solar eclipse*; this word exists also in the Scandinavian and Scottish languages; in English: murky]
- p. 407 **Siannus** [**siain/siaini**, *shining, brilliant, magnificent*]
Telo deus [**telo**, *body*; **delo**, *work, labour*; **tele**, *calf*]
Tutela Vesunna [**Vesna**, Wendish Goddess of springtime]
Tutela Boudiga [Latin: **tutela**, *guardian, protector*; **voudika/voudilka**, a female leader; as the British queen **Boudica**] JW says, “she was worshipped by British soldiers from York, and is herself no doubt British.”]
Vessunna/Vesunia-henae [**hena/gena/žena**, *lady, woman*; **Vesna**; *goddess Vesna*]
Verpantus [(possibly personal name, **nt** often becomes **t** [equivalent to the Wendish family name **Verbanc/Vrbanc/Urbanc**; **vrba**, *willow*]
Visucius (Mercurius) [**visoki**, *the high one, the lofty one*]
Usso-marus [**Vsemir**, the universal god of peace; **vse**, *all, totality*]

ADDITIONAL DIVINE NAMES IN AQUITANIA

- p. 408 A youth with a bear's head; also a head with 3 horns – another trinity. [Note to self: Read **Morlet's Solar cults among the Aruerni**.]

PERSONAL NAMES

Adbogius [**od boga**, *from god*]

Adebugius [**od buga/boga**, *from god*] Etc. [I will be quoting further Wendish examples from JW's book, when time permits, on my website. In this text I give just a few examples from each province of *Tres Galliae*, to show that Wends lived in all of them.]

ADDITIONAL PERSONAL NAMES OF AQUITANIA cited by Roman authors

Britores Apian *general term for a Policeman or a Justice of Peace, while Vercingetorix was the Chief Justice*) [**vredar**, *policemen*; **v redu**, *in order*; **redar**, *policeman, constable*]

Dracco [**Drago**]

Britta [**Breda**]

p. 480 **Viridomarus** [**Virdomir/Vladomir**; r = l]

Vlattius [**Vlado**]

LUGDUNENSIS (written in 1950)

p. 482 “**Lugdunensis**, according to Grenier, '*La province Lyonnaise de l'époque impériale ne représente plus qu'un reste bien réduit de l'ancienne Celtique.*' **Caesar's Celtica** had stretched from the Garonne to the Seine and the Marne, from the Rhine to the Atlantic, with its core centered in the Bituriges Cubi (Cubi was the ancient capital of the Bituriges (Auaricum, Bourges; any connection to Avars, who also had leaders with Wendish names?), almost in the centre of Gaul itself, and a number of sea-faring tribes (**Aremorici**, **Obmorci**, *coastal people*, as the **Primorci** in Slovenia) settled on the west coast chiefly at, and north of the mouth of, the Loire.”

“The establishment of the Belgic power north of the **Marne** [**Mirna**, *calm, tranquil*. **Marnie**, *is a female name popular in Britain, obviously a cognate*], the loss of their hegemony by the Bituriges to the Aruerni, the succession of defeats by Romans by the Cimbri and Teutones, followed by the Roman conquest of Gaul, followed by the political re-organization under Augustus, left of the ancient Celtica only a narrow strip of territory, stretching from the Saône to Brittany, and lying between the Loire and the Belgic frontier, which at that time was set a few miles north of the Seine – to keep Belgae under restraint.”

“Some of the old *ciuitates* that had straddled the Loire, as the **Carnutes** [**gornat**, **gorni**, *upper*] and Turones (**tur**, *bison*), preserved their old boundaries more or less intact, so that between Iulomagus and **Briua** [**brwe**, *bridge*] the frontier of Aquitania is actually south of the Loire.

Several **tribal names** of this reduced Gallia Lugdunensis survive in the modern names of French cities, Sens/Senones, Meaux/Meldi, Paris/Parisii, Tours/Turones. The territory took its name from the city of **Lugdunum**, which, unlike the ancient capital of the Bituriges **Cubi** [**kup**, *pile, crowd*; **kup/nakup**; *buying, trading*] which was centrally placed, was near the frontier of Narbonensis. It also served as a **meeting place for Gaulish gatherings**, giving a sense or shadow of unity, rather than the reality or substance of it.”

GALLIC WORDS IN LATIN INSCRIPTIONS

p. 486 **occabo**, *armlet, bracelet* [**roka**, *arm*; **rokav(o)**, *sleeve*]
Sagarius [**žagar**, *wood-cutter; cabinet-maker*; **žaga**, *a saw*]

p. 487 **saraga/sarracum** [**sraka**, *magpie*, also a W. family name]
schola **polionum** [**poliana**, *the plain*; a school on the plain?]

p. 488 p. **ogen** (dei Moltini), a priestly title; [**ogen**, *fire, flame*]

INCANTATIONS AND MAGICAL FORMULAS

p. 490 Inscription on a small sarcophagus:

iccauos oppiaicos Euru brig in doni cantaion...bon...lon

iokavo opevaikaš Jeuru brig in dan naj on pokopa

weeping you sing of the priest's sorrow and may he bury ... ; or

[... in da nican taion, ...in da niči tajen ... and that he destroys secrets

p. 410 **Bassiania** [**vasiana**, *woman from a village*]

Bellicus [**velik**, *tall, big*]

Bello [**bel/belo**, *white*]

Blandus [**blond**, *blond*]

p. 412 **Cornic(us)** [**Gornik**, *uplander*; still a common Wendish name]

Cossa [**kosa**, *scythe*; **koza**, *goat*]

Crodoleno [**dolen/dolno**, *lower*; **dolina**, *valley*]

Dagovius [**Drago**, *dear*]

Diorata [**rata/rada**, *fond of, beloved by god*]

Diuica [**devoika**, *a young girl, a maiden*]

p. 413 **Draucus** [**Zdravko**]

Heluinia [*a Helve(n)ti woman*]

Forkoni [**vrhouni/vrhni**, *top-most, chief*]

p. 417 **Reueta** [**rewa/reuna**, *poor, indigent*]

Samo/Sammo [*king of Great-Carinthia*]

p. 418 **Silan/Silannus** [**silan**, *a strong man*; **silen**, *mighty, powerful*; **sila**, *power, might*]

Solimarius Treuerus [**Solimir**, derived from sun-god Sol; **mar/mir**, *peace*]

Solin [**sol**, *salt, Sol, sun-god*]

Ta Luppa [**Ta Luba**, *the dear one*; **ta lepa**, *the beautiful one*]

Tesco [**teško**, *heavy, difficult*]

p. 419 **Verbantus** [**Vrbanc**, *Willowby*; **verba/vrba**, *willow*]

Vindi/Vindicianus [*Wind/Wend*]

Vinicius [**voinik/vojnuk**, *warrior*; *voiniki* (pl.)]

Virdomar [**Vrdomir/Wladimir** (when Celts no longer understood their ancestral language)]

Vlat [**Vlad**, short for *Vladimir*]

p. 421 “The Bordeaux [**brde**, *hills*] and Saintes districts were probably colonized by Celtic settlers from the Rhineland, as well as by occasional migrants from Belgica or Lugdunensis; this may help to explain some rather striking coincidences in the lists of Glosses of Aquitania and Belgica, including some items from Britain.”

Bellouacus [**Bela Ves**, *white village*]

Mattiaci [A cognate of King **Matiaž**, *a Wendish king Arthur, who sleeps with his 12 knights in a cave on mountain called **Pets(a)**, Rocky Mountain, and will one day wake up to free Wends from the foreign rule.*]

Treveri [**tri viri**, 3 springs; or: **vira/vera**, their religion, venerating 3 gods? the Venetian **Trimužjati**, three men]

AQUITANIA SECUNDA

POTTERS NAMES

- p. 422 **Amilus** [**mil**, gentle, kind; Emil]
Ardac [**rdech**, red, red-haired]
Ata/Ate [**ata/ate** father, father's]
Belenios [**Belin**, sun-god]
Belli [**beli**, white]
Belsus [**Belc**, cognate of **Bolc**, an aristocrat; from: **bolši**, better]
Bollucius [**Voluk**, volk, wolf; **veliki**, big, tall; **weliak**, an important person]
- p. 423 **Cipario** [**kipar**, sculptor]
Coro [**goro**, mountain (instrumental and locative); Karl]
Dioranus [**Doran**]

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INSCRIPTIONS ON RINGS

- p. 682 Octagonal lady's gold ring found at Thiaucourt (Meurthe-et-Moselle):
Gallic: **adia/ntun/neni/exue/rtin/inap/piset/u**^^^^
Wendish: *oddian tu Neni, Exuertini napishe tu/to*
[**oddan/oddaian**, given; **tu**, here; **napiše tu**, he writes here; **to**, this]
English: Given here to Neni, Exuertini wrote here this/the following

Belgica [[b = v; g = k: **velki**, the tall ones]

GERMANIA INFERIOR, published, 1950

- p. 679 Bronze ring from Reims:
Gallic: **uedzuidiuuognauixuioni**
ued zuidiu uognau ihu/iksu vuioni
Wendish: *ved zlodie udgnau uvishko u voini*
[**ved**, sage, druid; **zlodie**, demons; **odgnau**, chased away; **iih**, them; **uvishko**, upwards; **u voini**, in a war]
English: Ved/druid has the demon driven/chased away in the war

CELTIC WORDS IN LATIN INSCRIPTIONS

- p. 1163 On a silver ring, octagonal in shape, discovered inside the Roman camp at Vindonissa/-ica in Switzerland:

Gallic: **auo/mio/toc/nai/ixu/tio/udr/uto** [JW: **u** in **auo** was probably a **k**, i.e., **ako**]
ako me utokne i(n) hudio udr̄ito
[**ako**, if, me, me; **natakne**, slide on (the ring); **i/in**, and; **hudo**, evil]

Wendish: ako me nataknesch (bo) hudo odrito/odrinieno

English: If you slide your finger into the ring, all evil luck will be moved away/pushed out.

JW's translation of this inscription “Auomio the son of Ixutioudruto”!

[Note: *As mentioned, if time allows, I will add further examples from JW's books on my website, www.GlobalWends.com]*